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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"**THY KINGDOM COME**"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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## ...EDITORIAL...

### "Thy Kingdom Come"

ONE year ago the MESSENGER signalized the beginning of our Five-Year Forward Movement by placing in the center of the motto space above, those stimulating words of Paul, "Stretching Forward." The constant presence of these words on this page throughout the year has served, we hope, to fix the Forward Movement idea firmly in our minds.

We would be sorry if the replacing of these words by others should lessen in any measure the grip of the "forward" idea on our thought, or should weaken the suggestion of eagerness which is contained in Paul's word "stretching." But as we enter upon the second year of our program, it has seemed good to us to set before our eyes words which will fittingly express the goal to which we are "stretching forward."

And what could better serve this purpose than those which Jesus taught his disciples to pray, "Thy Kingdom Come"? That is the proper goal of every "Forward Movement." That is the proper end of all our praying and striving.

The two great factors in the church's work, the evangelistic and the educational, are specifically emphasized by the two texts which still stand on either side, but the words in the center tersely and forcefully sum up the whole process. They state the ultimate purpose of every church activity not only, but the center also about which all our thoughts and plans should turn.

Thy Kingdom Come! That is the thing to pray for, work for, live for, die for. Will you make it your motto for nineteen twenty and for all the years to come?

### Rejected Stones

UNPROMISING material should not be too lightly cast aside. It has happened a good many times in the history of religious work that the stone which the builders rejected came to hold, if not the head of the corner, at least a very useful place in the wall.

These things are "marvelous in our eyes," partly because "man looketh on the outward appearance" and hence often fails to estimate rightly the values hidden within, and partly, perhaps, because we have not fully learned what qualities to look for. We are slow to realize what a variety of material God can use. And do we sometimes even err in judging what qualities are most useful in Kingdom building?

## Nineteen Nineteen and the Church of the Brethren

WHAT mark did the year which has just closed leave upon the church? Was there any distinct impress, any outstanding tendency, anything so evident it can be named, looked at and measured?

Time moves on continuously, with little heed to the divisions we set up, whether these are natural or artificial. Nor does it lay off certain tasks to be begun and finished in a year, or in any other definite period. Events occur, influences are set in motion and tendencies develop, mingle and react upon each other, in such a way that it is never possible to estimate properly the net contribution of the immediate past. For this a perspective of decades—sometimes centuries—is required.

Fully conscious of these limitations we may, nevertheless, discern the most conspicuous of recently-developed tendencies and take some account of their significance. And this may have some value in determining our outlook for the years ahead.

It is worth noting, first, that the past year was the first one for three years in which we have had time to think about our usual problems of church polity. For the two preceding years our interest was absorbed by the war and the difficulty of adjusting ourselves to it. But with the coming of nineteen nineteen we began to turn our attention again to internal questions. We tried to pick up the thread of our church life where, speaking relatively, we had dropped it two years before. We have spent the year, to a considerable degree, trying to find out where we are. And we have found—two things.

One of these is a changing conception of the function of church government. Not in all respects, by any means, but so far as this concerns the relation between church authority and individual conduct. To put the point more concretely, the conviction has been growing that the ends for which the church exists will be better served if church administration concerns itself less with prescribing rules for individual conduct and more with the inculcation of sound spiritual ideals.

There is both loss and gain in such a change but the gain is much greater than the loss. The loss is that there will be less uniformity of practice and less guarantee against the presence in the church of members whose conduct is below the Christian standard. The gain is that the conduct will be a more genuine expression of the inner life, the actual spiritual state of the membership and the task to be accomplished will be more manifest and the church field of opportunity greatly enlarged.

I have long wished that everybody would do right. Especially have I wished that every professing Christian would walk worthily of the calling wherewith he has been called. But since that ideal never has been realized, the problem of dealing with the fact in the wisest way is always present. I am simply observing that the past year has disclosed a changing viewpoint as to that wisest way.

The lesson to be drawn is that we must reinforce, in the strongest possible manner, every constructive agency for strengthening the spiritual life of our church membership. Religious education in the deepest, broadest, most thoroughgoing sense must be stressed as never before.

Some may feel that the chief emphasis should be put upon an effort to establish more complete control of individual conduct through legislative measures. But the promise of future church efficiency does not lie in that direction. Evolutions do not go backward any oftener than revolutions. The conditions of forty

years ago or of thirty or twenty or ten, can never return. And no one who realizes all that would be involved can wish that they could. We shall do well and wisely if we recognize this and shape our policies and programs accordingly.

Some of the brethren have been much interested in the subject of the authority of the church over the lives and conduct of her members. But there is great danger of missing the point here. The important question is one not of authority but of spiritual wisdom. The question to be answered is: What is best for the cause? In the mind of any sensible person there never was any question about the authority of the church to do whatever will best promote the object for which the church exists. What that is, is the point to be determined. There is no question of authority involved, any more than there is in family government. Of course, parents have authority over their children. But the big question which parents have to face is: How can we exercise our authority for the highest good of our children? It is the same way in the church. How can the church use her right to prescribe policies for the guidance of the membership, so that the greatest number will be saved and nurtured into Christlikeness? This is the vital question.

The tendency we have noted does not imply, as some have felt, a decline in the influence of the General Conference. It is doubtful if we ever had a Conference—certainly not for many years—which influenced the church at large more profoundly than the Conference of nineteen nineteen. But that was through the spirit which it infused into the Brotherhood, rather than through any detailed regulations for daily conduct. It was through its positive, aggressive, constructive outlook. The influence of our General Conference is not growing less. It is increasing. It is the method of exerting that influence which is undergoing modification.

This thought leads naturally to the second of those two things we found in nineteen nineteen—a changing world outlook. I mean a changing outlook toward the world—a changing conception of our relation to society at large. We have been gripped by a new sense of our responsibility toward the social and spiritual situation, both in our immediate environment and throughout the whole world. At least that sense of responsibility has made substantial progress in getting a grip on us. We are sharing in the general awakening that is seizing the churches of Christendom, and we are feeling more strongly than ever before that the Church of the Brethren must make a worthy contribution to the great cause of world evangelization.

I do not intend more than a mention of this point here. Recent editorial discussions have treated the subject at some length and there is a possibility of still further observations along the same line. But anything so manifest as this could not be omitted from a list of nineteen nineteen tendencies.

It isn't much of a "list," however, with only two entries. I am making no attempt at a complete inventory. The two points named are cited because they are outstanding and because, as I profoundly believe, they are significant of our development in the years to come, and contain, therefore, the message of nineteen nineteen to us as we cross the threshold of nineteen twenty.

What is that message, in a word? I shall not try to state it better than a great prophet stated it long, long years ago:

*Awake, Awake, put on thy Strength, O Zion.*



## CONTRIBUTORS' FORUM

## Is Anybody Happier?

Is anybody happier because you passed his way?  
Does anyone remember that you spoke to him today?  
This day is almost over and its toiling time is through;  
Is there anyone to utter now a kindly word of you?  
Did you give a cheerful greeting to the friend who came along?  
Or a churlish sort of "howdy" and then vanish in the throng?  
Were you selfish, pure and simple, as you pushed along your way?  
Or is some one mighty grateful for a deed you did today?  
Can you say tonight, in parting with the day that's slipping fast,  
That you helped a single brother of the many that you passed?  
Is a single heart rejoicing over what you did or said?  
Does a man whose hopes were fading, now with courage look ahead?  
Did you waste the day or use it, was it well or poorly spent?  
Did you leave a trail of kindness or a scar of discontent?  
As you close your eyes in slumber do you think that God would say  
You have earned one more tomorrow of the work you did today?

—Detroit Free Press.

## An Efficiency Movement

BY J. H. MOORE

OF Jesus it is said that he knew all men—knew what was in man (John 2: 24, 25). He even knew the thoughts of his enemies, as well as his friends. To him man was an open book. He could look into his soul, his heart and his brain. Besides this he knew the needs of man; and knew how to reach his heart. Furthermore, he knew the mind of God. He knew his will and his purpose. The whole plan of salvation was spread out before him. On all the points, relating to the redemption of man, he had been thoroughly schooled, and so efficient was he, as an expounder of the will of the Heavenly Father, that even his enemies said: "No man ever spake like this man." In all of his talks, whether in public or private, he had the genius as well as the diction of heaven. In these particulars he was a marvel.

Later we have Paul coming on the scene of action. He, too, understood the Word of God. He had mastered the whole scheme of human redemption. Then he understood man—not as thoroughly as did his Master, but he had a good working knowledge of the nature of those to whom he preached, and for whom he wrote. Even while appearing in court as a prisoner, he knew how to touch the heart of King Agrippa, and to bring a confession from him. At Philippi God could command his trained assistance in opening the heart of Lydia. In fact, he was the most efficient expounder of the truth, and the winner of souls of his day and generation. He not only laid the foundation of churches, but he posed as a master builder. His training for his work was thorough, and in efficiency he stood second to none.

To Timothy, one of his converts, and a student in the school of Christ, he one time wrote: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15). This was another way of telling this young preacher that in his preparation for preaching the Gospel he should not stop short of the highest grade in efficiency. He wanted his training to be such as to meet the approval of God. As a minister, he must not be ashamed of his work. To reach such attainments required hard and prolonged study, and that is just what Timothy was asked to do. It meant not only preparation but thorough preparation. The young man was to understand the Word of God, understand his message and to understand the people among whom he labored.

For all of our ministers this is the problem of the present generation. It is wholly up-to-date preparation and efficiency. Preparation for preaching the Gospel, feeding the flock, and winning souls to Christ is no less important now than it was when Paul and Timothy engaged in the work. If any different, the man of the

present generation should, if possible, be better prepared.

Let it be borne in mind that this is an age of preparation and efficiency. The men of special training are the ones who reach the higher mark. This training enters into every department of life. The cry is for trained men and trained women—not as a matter of custom or popularity, but as a matter of success. Other things being equal, the trained brain can out-think and outwork the one that has not been trained. It not only does more work but it can do it better.

For nearly every industry there are experts who can show workmen how to accomplish the most with the efforts put forth. A given number of motions lays a brick. A given number of strokes sends the nail home. The skillful farmer shows his boy how to direct his plow so as to turn over the most ground in a given number of rounds. The training goes to the end of the list, teaching men how to think, how to write and how to talk. The air is full of this training, and men fall into line as a matter of business. They want the best and this is the way to get it.

How about the preacher? Is he to be trained? If so, how? When? And where? It used to be said that the way to learn to preach is to preach. This is one way. That is the way past generations talked about making trained soldiers: Send them to the field and let them learn to fight by fighting. The world is getting past this. The training comes first, and there is a lot of it. Most of our efficient present-day preachers have been trained in the pulpit. The road was a long one, and some of them became gray before they thoroughly understood themselves or their work. Is there not a better and a shorter way? Most assuredly.

Why not start a preacher-training movement? Four years of thorough training under an efficient teacher may be worth a dozen years in the pulpit. Give the young man four years in the best school for the purpose and he will be all the better when he has spent ten years in the pulpit and at his church work in general. Four or more years in the hands of a specialist will help him to think better, faster and more accurately.

He ought to be trained how to think in creditable English, how to use his mother tongue, and how to use it well. His mind needs to be broadened, and to be given the height, depth and stability needed. His eyes, ears and passions need training. He ought not to have to blunder into what he should know about the proper use of faculties, strength and sentiment. His voice needs the best of training, and here is probably the greatest known weakness in the modern pulpit. As nearly as possible, every preacher ought to have a voice trained to perfection. A strong message passed out by a minister with a weak voice, falls flat.

The preacher needs training in the doctrine he is to teach. He should understand his Bible and understand it well. His training should enable him to dig out his sermons, and, by the way, these are about the only sermons worth listening to. Placing a congregation in the care of an untrained pastor, who gets all his sermons out of sermon books, is like feeding a family from day to day on merely warmed-over food. It takes a man who knows his Bible to dig down deep enough to get something fresh for the people who make up his congregations. A man may read the sermons of other ministers, but when he goes into the pulpit he should have something that he has worked out and made his own. All this demands training, and a whole lot of it. It means that the preacher should understand the doctrine of his own church, the usages of his own people, the genius of his church, as well as the literature of his own denomination. This further should include his message and should mean a knowledge of the people whom he is serving.

Where should he receive his training? In our own schools, of course. Here is where he should receive his literary drill. At least he should patronize our schools to the limit of their course of studies. If he needs more than our schools can give, let him first secure all the help our institutions can supply. By all means should he take his Bible training in our schools. Train our ministers in the theological schools of other churches, and inside of a few years we will have more or less of the doctrines of these denominations taught

from our pulpits. That is our trouble now. The president of one of our largest schools writes us, saying that "of recent years we have allowed so many things taught in our pulpits that I sometimes wonder whether we have a position."

This is the result of much wrong training. Other denominations train their ministers in their own doctrines, and if we propose to have a body of proficient preachers, who understand their business, as Brethren ministers, we must see to it that they fully understand the principles for which the Church of the Brethren stands. In this age of efficiency we must concern ourselves about the theological as well as the literary training of the men who are to fill our pulpits. Let us also see to it that our schools, or at least some of them, are properly equipped for this special line of training. It is a matter about which we can not afford to be indifferent.

Sebring, Fla.

## The Whatsoever of John 15

BY WARREN SLABAUGH

WE all desire to have our prayers answered, and sometimes a selfish thought enters: "If God would give whatever we wanted, regardless of aught else, how fortunate we would be!" But it is only when we allow our carnal desires to rule, that we would make Heaven just a great bank upon which to draw, to satisfy our selfish desires. We remember that the Kingdom is spiritual and the world has become secondary with us. So our prayers must be for the spiritual side of our lives, before the material. James tells of people whose prayers were not answered because they were asking for the things that would satisfy their lusts.

Note the context: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." First of all, there is necessity of a vital relation with the Master. He has illustrated this with the vine. Though it is the function of the branches to bear the clusters of grapes, they are able to do this, only because of their organic relation with the vine itself. If this connection is broken, the branch is powerless to bear fruit, or even to maintain life. It is cast forth as brush and is burned. So we must maintain this vital relation with the Master—he must dwell within us. He becomes the spring of our spiritual life. It is only in so far as we are like Jesus, that we may claim the promise; the branch partakes of the character of the vine.

Note the motive of our praying this prayer: "Herein is my Father glorified, that we bear much fruit." We are not asking blessings that we may spend them selfishly on our desires, that we may live idle, sheltered lives. The man who lives for himself alone can find no license to claim this prayer promise. We pray that power be given us to bear fruit. Since unbroken relation between branch and vine is necessary for life, it is also necessary for our fruit-bearing and it is for this that we pray. We ask for physical and mental strength for our task. We even ask that God bless us with material wealth that we may minister to the world's need. But, in asking for material blessings, we need large grace; the temptation is strong to desire these things for our own advantage under the cover of a religious motive. We profess the name of the Christ; therefore we demand that God bless us because of this profession! In other words, we may follow for the loaves and fishes. Such motives can not be justified under this text. Are we using our abilities, our personality, our strong intellect to serve God, or to secure personal benefit? The wealth that he gives us, is it used for our ambitions and luxury, or do we use it to help our fellow-men and to spread abroad his kingdom?

But the largest range of possibility, in this as well as other prayer promises, is on the side of spiritual things. When we ask for spiritual strength, divine wisdom, heavenly treasures, we are clear of the temptations that come when we ask for material blessings, for these can not foster our pride and selfishness. Therefore they are never denied us, and they are of first importance in our fruit-bearing.

Now this introduces another thought in connection with the parable: The husbandman cleanses the fruit-



ful branches that they may bear more and better fruit. Had the Master lived today and in a locality of which I am thinking, he would have used a fruit tree for his example instead of a grape vine. And he would have spoken of spraying and pruning the fruitful branches. This is necessary that the tree do its largest work. Must we not pray for cleansing along with our petition for positive blessings?

We pray that we may serve, but do we pray for humility? Humility is fundamentally necessary to service; we serve well, according to the degree of our humility. And humility is the absence of pride. Do we desire to be rid of our pride? The world magnifies pride—"the spirit of man must be fostered." Are we not taught such a trend continually? But in the Kingdom, pride must be surrendered. Are we willing to undergo the pruning and cleansing, necessary to rid us of our pride?

We need patience; it is one of the Christian virtues. Out of patience will spring sincere compassion for the needy ones. But how many of us—however much we desire patience—have the grace to ask that God send affliction? And yet, my Book tells me that tribulation worketh patience. Not many of us can bear testings gracefully when they come unsought. Are we able to ask that God send them, if he sees they are necessary for his work of grace?

Some of these essentials of character come only through testing; fire is necessary to burn the dross out of the gold. May we have grace to ask that the dead wood of our lives be removed, that we allow the Divine Husbandman to cleanse us from every useless and unworthy trait! How we have limited God's answer to this prayer! How seldom he has had opportunity of proving his faithfulness to answer in largest measure! He is glorified when we bear *much fruit*. Here is a prayer-promise, the truth of which can not be challenged. The measure of the "whatsoever" depends on you and me—God will do his part. Lord, teach us to pray for those things which will enable us to bear much fruit!

Chicago, Ill.

## Eyes and See Not

BY A. V. SAGER

ONE is filled with sympathy and compassion for those who are physically blind. To grope around in darkness, as it were, to be dependent on others to direct our footsteps, to be deprived of the inspiration of the green and growing fields, the ripening grains and fruits, the smile with which nature, in all of her fullness and gladness, welcomes and cheers us in our daily toils, troubles and vexations, to be deprived of looking into beaming faces and friendly eyes of our friends and neighbors—these are some of the conditions in which such unfortunates are placed. And to some of us, who perhaps live more by sight than by faith, these conditions are very grievous and deplorable.

Jesus had great compassion for the blind, as he did for all physical ailments. He made it plain, however, that there is worse blindness than simply to lose the sight of one's eyes. He referred to those having eyes that see not, and ears that hear not—that is, they do not see the things they ought to see, nor do they hear the things they ought to hear.

Those, then, that are physically blind have a deeper perception of the things that are hidden. They see with the eyes of the soul. There must be a great satisfaction, after all, to those who are not handicapped as we are by the material attractions that surround us, and often debar us from the real and fundamental things of life.

When the disciples chided Christ for not partaking of food, he replied in veiled but forceful language that he had eaten of food of which they were ignorant. How we fail to grasp the significance of this incident!

Take a community of blind people. There must be happiness and contentment, there must be a spiritual communion and fellowship of which we know not. Things that would attract us and draw our attention and perhaps disconcert us somewhat, do not concern them. A young lady, dressed in the latest fashion, wholly bent to show her finery, would have poor encouragement in the display of her vanities.

Our sense of seeing is the most useful and may be the most enjoyable of all our senses—the medium through which our souls may be enriched, our intellects quickened, and our religious perceptions enlarged. At the same time, through this medium our souls may become pitifully dwarfed and pinched—the scope of our minds narrowed to things secondary, to the neglect of the weightier matters. Let us consider, for a moment, what a happy time there would be if we were blind to the faults of our brethren and sisters, and would be more intent upon removing the dirt that is accumulating before our own doors.

Fairfax, Va.

## The Sin We Are Not Saying Much About

THERE is a sin in our church that is condemned more severely than any other in the Scriptures, and yet we have said but little about it. We have condemned the scribes and Pharisees of Jerusalem, and preached against the flagrant sins of the Israelites of four thousand years ago. We have discussed the faults and failures of the church, both *pro* and *con*, and have suggested a thousand remedies and tried as many expedients, in our efforts to overcome her seeming impotency; but *there is a sin we have not said much about*. We have confessed to almost every sin mentioned in the Scriptures, but there is *one sin* we have passed over lightly.

Now we are beginning to wonder whether or not, after all, we have been silent on the most grievous and soul-destroying of them all. Shall I tell you what it is? Yes; its common name and also its aristocratic, its historical, and its Scriptural name is COVETOUSNESS. It thrust its ugly head into the very beginnings of the race; and throughout the history of struggling humanity, it has been the tap "root of all evil." Our Edenic Parents first tasted of its bitter fruits, when they refused to acknowledge God's sovereignty, by coveting and appropriating for their own use that which God had reserved for himself. Thus, at the very dawn of recorded history, Adam and Eve repudiated God's fundamental law of the tithe, and committed the sin that banished them from the Paradise of God; but it was the sin that we have passed over lightly and as being of secondary importance and consequence.

This sin again shows its homely face when Cain fails to return to God the portion of the fruit of the soil that his law required, and Abel "offered a more abundant sacrifice," and honored God in the recognition of one of the most primal laws given to the human family. Thus the story of sin and death, covetousness, and all the ills and woes that follow, may be traced throughout the record of human life—from "Man's first disobedience and the fruit of that forbidden tree, whose mortal taste brought death into the world," until now.

One of the outstanding reasons why we have passed over covetousness so lightly, is that many have confused this grievous sin with the art of saving and the necessity of thrift and economy, and in many instances dignified it as a virtue, rather than a sin.

But there is a line where saving leaves off and covetousness begins. Saving is legitimate, and should be encouraged. Conservation is the law of life. It is our Christian duty to save and conserve all our resources, and all that rightfully belongs to us. The Scriptures teach economy, frugality, and thrift, and condemn prodigality and waste. Economy and thrift are the allies of the larger life, when properly safeguarded. Christian stewardship is the effective barrier to the inroads to sin and selfishness. "Men must be taught to save, not for themselves, but for ministering in behalf of the Kingdom of God."

Jesus constantly warned us against the peril of saving. When he condemned the foolish farmer, it was not because he was thrifty and practiced economy, but because "the egotist was actually planning to bestow in his new barns A-L-L his fruits and his goods." Jesus called him a fool because he thought only of his assets and what he had, and forgot his liabilities and responsibilities.

There is a peril in saving, lest it develop into a spirit of miserliness and covetousness. For six thousand

years God's children have tried to rob him of the tithe, and for six thousand years a trail of retribution and judgment have followed; and now we wonder: "What is the matter with God's world?" The answer is in Mal. 3: 10: "Bring ye all the tithes into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Paul catalogued covetousness as one of the most flagrant sins and made no apologies for classifying it thus. Here is what he says: "For this you know of a surety, that no fornicator, nor uncleanness person, nor *covetous man*, who is an idolater, hath any inheritance in the kingdom of Christ and God." To the Colossians he wrote: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." Surely Paul does not mean that a man who short-changes God is as guilty of sin as the adulterer and the idolater. In Romans, he speaks of those without God as "being filled with all unrighteousness, wickedness, *covetousness*, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents." Every one of these sins is recognized and abhorred by us; every one except *covetousness* we fight, with system and determination. Why do we skip the most serious of them all?

If Deacon Jones gets drunk, we call a meeting of the official board and he is dismissed from the membership of the church. Deacon Brown never gets drunk, comes to church regularly, is prosperous and well-to-do, but is shrewd and discreet and careful of his money. His income is \$3,000 per year, and he gives to the church fifteen dollars per year for current expenses and ten dollars per year for benevolences. No, Deacon Brown does not drink, does not swear, is good to his family, goes to church regularly; but he does not give more than one per cent of his income to the support of the Kingdom. The fact of the matter is, that he is covetous, or I do not know what the Bible means by covetousness. He has been robbing God of the tithe. Deacon Brown is brought before the official board to answer to the charge of the sin of covetousness. The Bible is produced and carefully read to show clearly what covetousness means and how surely the church can not prosper while such sin is harbored within it. Could you imagine such a case? Even if you could, what would be the verdict? "Not guilty," and Deacon Brown would be exonerated of all that had been charged against him and he would be received with open arms by the brethren; while Deacon Jones must suffer the humiliation and disgrace of having been dismissed from the fellowship of the church for a no more serious sin than that charged against his more fortunate fellow-deacon.

Here we are with a sin within the church that is condemned more violently in the Scriptures than any other. Read the record from Genesis to Revelation, and we can not find any evil denounced as is lurid language as is this sin of covetousness; and yet, in this year of our Lord, it is the only sin that has a respectable standing in these virtuous communities of ours. Furthermore, it not only fails to be considered as a sin, and not only do we shrink from mentioning it, much less punishing it, but the staggering fact is that this sin is looked up to, and is considered a superior kind of virtue among a large per cent of Christian folks. Startling, is it not? Fornication, covetousness, idolatry—these colors go together. This is the proper setting. God's Book so records it.

Brethren, is it not about time we were beginning to talk about this thing, and preach about it, and teach the people the whole truth of the matter? Is it not about time we were awakening to the fact that this is the sin that made Achan a thief, Gehazi a leper, Ananias a liar, and Judas betray Christ, and Christians, for centuries, crucify afresh the Lord of life, and churches for five hundred years submit to the humiliating spectacle of robbing God of his own? We do not want to be guilty of a sin that Paul uses as the climax



to a list of sins, including adultery and all manner of uncleanness. Thousands of Christians are becoming conscious of the loathsome, leprous nature of this awful sin and are confessing it and receiving power to overcome it. Let us join this ever-increasing number, who no longer are willing to be a party to the suppression of sin, so destructive and deadly to spiritual life and the progress of the Kingdom.—*Herald of Gospel Liberty.*

### How to Make Disciples

BY PAUL MOHLER

IN the Great Commission we are authorized to "make disciples of all nations" (American Version). If we had done it, we should not now be having the great world unrest that is shaking the foundations of our civilization. We have been lazy, careless, faithless, or something, so that now the whole world is weltering in sin and its corruption. We, as Christians, are suffering because of it, as well as those that are not Christians. In fact, we are likely to suffer more before we get through with it.

If we were sure that this is about the end of the world, it would not be quite so foolish for Christians to sit down and do nothing more toward the evangelization of the world, but no one is sure of that, nor can he be; and it is not only foolish but criminally careless longer to neglect the great work committed to the church. The church must take up its work in earnest faith and hope, and push it forward with all the power that God can give, or be forever convicted of faithlessness and folly. If being accepted that the great work of the church is to make disciples, the next question is: How can we do it?

When you come to think of it, it is quite a task to make a real disciple of the average man. Most men are inclined to think a good deal of their own ideas and ways of doing things. They have achieved a measure of success in making a living, establishing a home, perhaps bringing up children. They have their circle of friends, who respect them and treat them as though they amounted to something. All this gives a man confidence in the manner of life he has been living. It is hard to get him to see that it is fundamentally wrong and will lead him to certain destruction if he does not change.

This is especially true if you tell him what really must be changed. It is not so hard to get him to realize that he has made mistakes and has sinned and come short of the glory of God, and that he needs a Savior to bear the penalty of his sin, so that he can escape the punishment that is due. But he may believe all of that and become a member of the church, with the idea of escaping the sin penalty, and still not be a disciple of Jesus. Discipleship means teachableness and meekness, and that is another matter.

To be a disciple, one must have a profound conviction of his own weakness, shortsightedness, and inability to direct his own life along lines of righteousness and real success. He must be ready to submit each plan to the Lord and hold that plan in abeyance until he is at least reasonably sure that it is the Lord's best plan for him. Then he must be willing to ask God for guidance in every step, and wait for the guidance before moving, just as did the Lord Jesus. Furthermore, he must be willing to change his personal habits, so as to best serve the great purpose of glorifying God in his body and his spirit. He must learn to take hardship and mistreatment patiently, committing everything unto the Father, just as the Lord did. This wipes out revenge, malice, anger, jealousy and all the common, natural motives that move men so often to unrighteousness. In place of them, it develops meekness, patience, kindness, and love. Splendid qualities but hard to get without paying a great price.

How can men be brought to make these great changes? By persuasive words of man's wisdom? By eloquence, enthusiasm, argumentation, personal influence, prestige of learning? I think not. I think there is only one way to do it—We must so preach, teach, and live that men shall see, realize, and believe that Jesus Christ is the Son of God, that he was and is always right, and that outside of being as right as Jesus is, there is nothing but danger, loss, and sorrow.

The man that becomes profoundly impressed with these truths, and is moved upon by the Holy Spirit to seek discipleship with the Master, is right in line for discipleship. If, then, he is taught to keep himself right there by prayer and by reading of the Word, and by careful, conscientious conduct, and is willing to undertake it—cost what it may—he is ready for baptism. By that act he enters "into the name of the Father, and of the Son and of the Holy Spirit," which closely unites him with the entire Godhead and to each member thereof, according to the believer's peculiar relation to each. Moreover, he also enters into the remission of his sins, dies to his former relation to sin, and arises to a new life in Jesus Christ.

Now, to go back over it, we find still one place where we must again ask: "How?" How can we so teach, preach, and live, as to bring the man into the state of mind and spirit which enables him to realize the power and glory of the righteousness of Christ? That is the real problem. I have heard men try to do that, I think, but most preachers do not even try it. They do not seem to know that it needs to be done or can be done. Most preachers try to get men to realize that they are sinners, true enough, and they tell men that Jesus Christ was without sin and that they should take him as their example. They pray, also, that the Holy Spirit may convict them of their sin, of the righteousness of Christ, and of the judgment to come; but is all that enough? I think not. I think it takes more than that. One must know Christ himself. One must be a daily worshiper of him, must meditate much on his righteousness, must find in him continual guidance, strength to resist sin, courage to face affliction, power to walk with him in daily and hourly service, and grace to maintain, at full tide, a life of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control. Moreover, he must be a man of much prayer, able to secure the coöperation of the Spirit of God, in convicting the sinner of his need of Christ.

A man does, indeed, need to know that without Christ he stands under eternal condemnation for his sin, and that, to be safe, he must accept the sacrifice of Jesus for himself, but he needs more than that to be a true disciple. He needs all that I have mentioned above to make him a true disciple, such as Jesus wants. Some men can be brought to that point easier than others. We are reaching the easiest ones today. What we need to do is to reach at least the average man, and to hope and pray for ability to reach the most difficult. God grant us grace and wisdom for the great task that is ours!

*Oroville, Wash.*

### Pharisees

BY ROY TEMPLE HOUSE

WE have a bad impression of the Pharisees, perhaps a worse one than they deserved. Christ was forced to attack them vigorously, because they stood in the way of his propaganda. There is, of course, no doubt that his insistence on a religion of the heart was absolutely necessary, and that the Pharisaic formalism almost inevitably led to a disregard of motive, of real love and charity, and was, at its best, but part of a religion, but it is clear that a Pharisee was not necessarily personally vicious, dishonest, or even selfish. There are names among them—Hillel, Gamaliel, Nicodemus—against which there is no reproach.

Their society—organized after the return from the Babylonish captivity, in order to serve God more worthily by fulfilling the Mosaic law more conscientiously—established schools and rapidly acquired a great influence. Josephus, who was himself one of their number, but whose evidence, at this point, is probably trustworthy, speaks of them as moderate in inflicting punishments, careless of creature comforts, reasonable, virtuous and respectful to the aged. Under Syrian and Roman rule they died by hundreds for their faith, from which it would appear that their religion—formalism as it undoubtedly was—was more than a mere formality, and that they were not all lacking in courage and sincerity.

When they opposed Christ, they were consistently carrying out their religious tenets. A man who pre-

sumed to religious leadership and yet ostentatiously neglected practices which they held to be necessary to salvation, who taught that all men are equal, whereas they were sure that the best places, in the approaching temporal kingdom of the Messiah, were to be held by a select few, and who openly branded them as hypocrites and evil-doers, must be put down at any cost. Their method of effecting his elimination was a cruel and wicked one, but even here we can not hold the entire sect responsible. One of them (John 7: 50), even protested against his condemnation, and assisted later at his burial (John 19: 39).

A modern German student has drawn an interesting parallel between the Pharisees and the Jesuits. That famous and much-abused Catholic Order was established by one of the most devoted of Christians, and saints, martyrs—sublimely beautiful characters—have been found and probably still are to be found in their ranks; but their approval of all means which may help to accomplish a pious end, and their constant interference in secular affairs, have made them distasteful to many Catholics as well as to Protestants. So the Pharisees were enterprising and unscrupulous proselytizers, and, as with the Jesuits, the glory of God came to be so entirely synonymous in their minds with the success of the order that everything which stood in the way of that object was mercilessly sacrificed.

The Pharisees were probably a sect with higher ideals, on the whole, than the Sadducees. It is the accident of their coming in conflict with Christ which has brought their faults and weaknesses into such high relief. The object of this discussion is not to justify them, but to sound a note of warning, with regard to our attitude toward them. In the first place, we out-Herod Herod by looking down on the conscientious temple-frequenter of the eighteenth of Luke, with a Pharisaic self-complicity quite as reprehensible as his attitude toward the publican. How many of us give tithes of all we possess? How many of us are not extortioners or unjust? May not some of us have his vice without his virtues?

And this brings us to the consideration of the most insidious of all sins, a sin to which every human being is prone, even when he has all others uprooted. Christ warned his followers to "beware of the leaven of the Pharisees." Alas, that leaven has leavened the whole lump of human society. Self-complicity, intolerance, the I-am-holier-than-thou position, is a load that "Pilgrim" finds it sadly difficult to rid himself of, although he knows that he must needs do so if he is ever to reach his goal. The Pharisee was anxious for the success of his own sect, and to secure this end he would a little rather than not that others did not succeed. His race was not to elevate the race as a whole; but the lower that he saw it, was at one end of a see-saw, and the lower that end fell, the higher he and his sect, at the other end, would rise. So the modern Pharisee is just a little happier when he, his family, his church, his country, thrive at the expense of others. If all were raised, it would be to him much the same as if all remained stationary. The Pharisee's wife would care nothing for a diamond necklace if her washerwoman had one; and the Pharisee himself, even if he has never confessed it to himself, would prize his soul's salvation much less highly if all the world were saved.

It is very difficult to separate self-confidence, the most necessary of virtues—for it is only faith turned earthward—from this most insidious of vices. It is hard to rank myself highly without estimating others meanly; it is hard to rise without pushing others down. The problem meets us at every turn of our business and social lives. "Lord, make me fair to others," a certain business man is said to pray every day of his life; and he has need to pray it with all the earnestness he can summon. We are in the habit of criticising men of affairs for failing to make their every-day practice square with their Sunday profession, and men of intelligence and refinement for admitting that all men are brothers and yet slighting the coarse and ignorant—and we risk Pharisaism every time we do it. It is the hardest problem a human being was ever set to solve, and only conscious and constant help from above can bring an approach to a solution.

National Pharisaism has done nations incalculable harm, for sin inevitably brings failure, and the effect



appears on a grand scale when the sin is of national proportions. The French conviction of superiority to the Germans lost them the campaign of 1870 and a first rank among nations. English jingoism has made England millions of enemies. The same has been true of our own country, which may eventually lose the position she is so sure of having been divinely called to occupy, when such a position can only be the fruit of unrelenting effort and constant readiness to learn from others.

"I thank God," boasted the Pharisee, when he should have been praying, "that I am not as other men are." Alas! All men are very much alike at bottom—and since the leaven of Pharisism and other vices works with such terrible potency, the only way to lift yourself decidedly and permanently, is to elevate the race. It is an excellent specific against selfishness and egotism to get out and work for others—and one man very rarely starts out to help another without finding in time that the other is able to help him. He that humbleth himself shall be exalted, for the very simple and obvious reason that the only way to learn, to improve, to grow, is to be unassuming, open-minded, teachable. God help us all to that humility which is both a Christian virtue and the indispensable condition of all progress and usefulness!

Norman, Okla.

## The Bridge

BY LEE W. POLLARD

It was a beautiful day. The sun shone brightly. Birds flitted through the air from tree to tree. Every plant showed forth a joyous gladness to a happy world by tender shoot, leaf and flower.

A young man walked leisurely along the railroad track. He paused often to look, both right and left, and his lungs breathed in the pure, untainted air. His was a care-free life. His only thought was of pleasure, as he walked along with the elastic step of youth. What thought he of the future? He was young and in perfect health. A whole life-time of good things awaited him, and he moved slowly along.

He continued to step from tie to tie until his walk took him to a long railroad bridge. He did not pause at all, but continued his stroll across the bridge. It was a long structure. He paused from time to time to look down into the depths of the waters, wondering, at times, that one should ever be afraid of such a placid surface, as they now presented.

But, listen! A voice called: "Look out!"

The young man turned his head slowly. He wondered idly to whom the owner of the voice was calling. "Well," mused he, as he finally located the man who was calling, "why is he waving so frantically?"

Still the man continued to shout as lustily as his lungs permitted: "Look out, look out, the train is coming."

Ah, now he understood. The man was calling to him.

"I had better look back," thought he.

Just as he turned his head, the engine whistled shrilly, "T-o-o-o-t, t-o-o-o-o-t, t-o-o-o-o-o-t."

The man walking on the bridge looked wildly about him—now thoroughly aroused to his own peril.

"What shall I do? Oh, what shall I do?" he exclaimed frantically.

He measured, with his eye, the distance to the end of the bridge, toward which the engine was rapidly approaching. It was the nearest end shoreward, but some quick intuition told the young man that safety did not lie in that direction.

He darted a horror-stricken look downward to the placid waters he had so lately admired.

"No," said he, "the height is too great. The water is too far below me. I can not leap in safety. Oh, I can not swim," and he shivered as he thought of a death by drowning.

Across his memory flashed a picture he had once seen of a drowning man, way out on the billowy waves of the deep. One hand, as he recalled it, was thrown wildly heavenward, while a despairing eye cast appealing glances upward as a huge wave rolled ominously over him.

With a quick start, the young man looked toward

the distant end of the bridge. Straight as two silvery lines, the rails led his eyes onward to the firm green land. How beautiful, oh, how beautiful it looked!

All the while the grim, puffing monster of steel kept relentlessly after him.

Fear had now taken possession of his heart and a message flashed to his feet: "Run for your life."

The young heart pumped forth the vigorous life blood and he seemed scarcely to touch the ties as his nimble feet carried him toward safety. Still the muscles of youth were no match for steel and steam. Thus it was that the race was unequal.

Soon it would be over. Never before had anything seemed so nice to the eye nor more to be desired than the patch of green at the end of the bridge.

The roar in his rear became louder and louder. For an instant, the young man turned his head and cast a beseeching eye toward the engine. Its very look seemed cold and heartless and powerful.

"All is lost," wailed he, "all is lost," and he turned his head and closed his eyes for an instant, believing it would soon be over. Quick as a lightning flash, the picture was before him, showing his mangled remains being wept over and carried to a premature grave, because of his foolishness.

Just then a brawny arm shot forth and a sinewy hand grasped the young man by the shoulder, and literally carried him to safety as the train swept by.

"Saved! saved!" breathed the young fellow, as hope again took place in his heart and thankfulness permeated his whole being.

On this bridge were certain safety places, built for just such emergencies as this, though the young man did not know they were there. Not so with the man who helped him to safety. His way also led across the bridge often, but he kept an eye out for danger, and took refuge at one of these spots when occasion arose.

So it is with the pleasure-seeking man of the world; yes, and woman, too.

All is serene, as earthly lusts are pursued daily without ceasing, until such times when the physical being is in danger of destruction.

Then eyes are cast beseechingly upward, and lips move in prayer. Sometimes this is in vain and one more soul is tossed upon the waves, and carried away by the relentless waters of destruction.

Just then, some one, whose heart has been touched by the love of Jesus to the extent of giving his life to the saving of souls, sees the one who is in danger. The powerful hand of Christian love reaches out and grasps the harried soul from sin. All the while, Christ above looks down in approval, for we read: "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

Garrett, Pa.

## "Go Ye"

BY MRS. J. S. THOMAS

THESE two little words were spoken by our Lord and Master just a short time before he returned to his Father in heaven. Away over yonder, on the eastern slope of the Mount of Olives, with his disciples and friends gathered about him, he gave this last command to the children of men. "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

After the ascension of Christ, the disciples remained in Jerusalem to preach the Gospel, but there was so much persecution, so much opposition, that one of their number—Stephen—was stoned to death. We are told that a young man, named Saul, stood by and held the clothing of those who cast the stones. We are led to believe that he not only held the clothing, but that he encouraged, cheered and jeered, while the heartless rioters pelted the innocent Stephen to his death. With his last breath (as did his Divine Master) he prayed for the forgiveness of his enemies, "Lord Jesus, receive my spirit and lay not this sin to their charge." Did Saul of Tarsus hear it, and were these the words that penetrated his heart and afterward convicted and converted his soul? This we do not know, but one thing we do know—he had fully made up his mind to put to death every follower of Christ Jesus in the land.

For this purpose he started on his way to Damascus. You know the story—how he was stricken with blindness, and how, after three days, he repented. When his sight was restored, he "changed front," and with a new name determined that he would now do good, where he had done evil in days gone by. Where he once persecuted the Christians, he now would defend them. With this purpose he went to Damascus and preached Christ and him crucified. This so enraged the Jews that they determined to kill him and, lest he escape, they set a watch day and night, at the gates of the city.

The disciples who, some time before, had escaped from Jerusalem, for fear of Saul's persecution, had now learned to trust him. They took him to their homes and cared for him. In order to save his life from the avenging Jews, they let him down over the wall in a basket, during the darkness of the night. By this means he made his escape and returned to Jerusalem, where he fearlessly and faithfully preached the Gospel, and, without doubt, became the great missionary of the New Testament. Only one was greater—the Son of God, who was sent down from heaven for our salvation. Our Blessed Redeemer was made to suffer, and finally to die upon the cross, to go down into the grave, to rise again, to ascend up into heaven, to show us how to live and what to do, to inherit eternal life. Paul followed very closely in the footsteps of his Lord and Master. He, too, was persecuted. He, too, was cast into prison. He, too, was beaten with many stripes, but he never forsook the cause he so loyally espoused, and, after his final missionary journey, we hear him saying to his executioners: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Today we are standing on the threshold of the twentieth century. More than nineteen hundred years of the Christian era have been recorded. Empires and kingdoms, potentates and powers have risen and fallen. The good, the great, the beautiful and true have lived and died. Changes political, social, historical—ologies, isms and schisms galore—have come and gone, but these two little words, "Go ye," remain. In fact, they stand out today in their fullness of meaning—more vividly, if possible, than at any period of the world, because of the ripeness of the harvest, and the nearing of the coming of the millennium.

Was it in vain that David Livingstone gave his life to scatter the seeds of righteousness in Darkest Africa? Do we grasp the thought that the immortal Stanley traveled seven thousand miles over the Dark Continent without meeting a single soul who ever heard the story of the cross? How far-reaching the undertaking when Frances Willard, with her own hands, sowed seed that blossomed forth into seven and a half million votes for total abstinence!

These are they who heard the "go ye." They went, they scattered the seed, they cast their bread upon the waters, and we, who are living today, see an abundance of fruit from their labors. England, Europe, Asia, Africa, North and South America—in fact, all nations, have had their wonderful missionaries. Great men and women have given their lives for Christ and the church. I think the words of the immortal William Carey express the sentiment of many of them when he said: "I go down, but you must hold the ropes." There is no exemption: you must either go, or hold the ropes. "Go ye" means to do your share—no matter who or what you are. "Go ye" to the adult, means this: "Do your duty or the crown you'll miss."

They tell us that there are a thousand million non-Christians in heathen lands. They are dying at the rate of forty millions annually—one hundred thousand a day. Every tick of a watch sounds the death-knell of a soul. More than nineteen hundred years have passed since Jesus said: "Go ye," and yet millions have never heard the Good News. The great Forward Movement of our church began January 1, 1919. Find out what it is, and do your part. Go ye! Don't idly wait! The Lord hath need of thee. Just place your hand upon your heart, and say: "Go ye" means me.

Phoenixville, Pa.



## THE ROUND TABLE

### Your Part and Mine

BY LULA R. TINKLE

BROTHER, sister, are you facing a big issue in life? Are you standing on the brink of a large field, fearing to advance, lest you come face to face with hidden trials and problems? What are you going to do?

"Consecrate my life, trust the Lord; he will provide for all my needs," you say. Truly, he will do his part, but what about your part?

When the children of Israel reached the Jordan, they were facing a swollen stream, with no water craft to carry them over. They trusted the Lord, but they had to do still more before the Lord did his part. They had to act. They had to step out into the waters before the Lord opened the way. So must we step out to do our part before the Lord does his part. It is not enough to trust—then to fold our hands in submission. We must assert ourselves. We must act.

Chicago, Ill.

### Service

BY DAISY M. MOORE

THE slogan for all American business today is efficiency.

If a man lacks efficiency, if he is unwilling to put the best of himself into his service for others, he is heading for certain failure.

Efficiency is service raised to its highest power, and is the secret of the success of the individual and the corporation. Every man who realizes this fact and applies it to his business, feels that he has laid hold upon something as new as it is invaluable, to him.

The truth of the matter is that this principle was laid down by a Master who scorned not to be the servant of all, far down the ages: "If a man desire to be first, the same shall be . . . servant of all."

Many have looked upon these words as visionary and impractical, but the test of any principle is the service it renders. Surely, in the past nineteen centuries this one has proved itself indispensable from both a moral and a material standpoint.

What men have made successes of their lives? Which are the corporations that have won the greatest recognition as being unexcelled in their line?

They are always those that render the best service to their fellow-men. The man who best serves his employer is bound to win promotion. The corporation rendering services of the highest order, prospers.

How do we select the hotel at which to board? By discovering at which particular one the management accords the best service. That hotel is easily first, for the simple and sufficient reason that it best serves.

The present-day advertisements are but paraphrases of the advice given to the disciples when a dispute arose as to who should be first and greatest.

A printing establishment says: "Come to us. We will guarantee the quickest, most painstaking service to be had. We will leave nothing undone to insure you complete satisfaction."

What are they giving the people? The answer is Service.

What do the people give them in return for service? As surely is the answer: "Success."

The man is easily first who is the best servant.

Fairfield, Pa.

### The Supreme Sacrifice

BY E. EARL BARNHART

No greater sacrifice can possibly be made by a human being than to lay down one's life for a friend. It takes the truest, deepest love to do this.

Doubtless you have heard much about the supreme sacrifice lately. Perhaps you wondered what really constitutes such a sacrifice. Many people seem to have only a partial understanding, while others have a mistaken idea about this subject. Many are willing to risk their lives for the sake of others. These are prompted by different motives. Love of fame, love of money, love of principle, love of liberty, etc., will impel men to face grave dangers, but brethren, remember

that risking one's life is vastly different from laying down one's life.

Risk involves a chance for escape, while laying down one's life involves a premeditated determination to endure death. I talked to quite a number of soldiers who were in training for the late war. Not one of them expected to get killed in service. All expressed their desire to do their bit to help win the war. Some expressed their desire to kill the Kaiser and his men; others were quite willing to serve in any capacity. I believe most of these men would have fought to the death and braved serious dangers. Indeed, many did this very thing. The courage, manifested in many instances, was admirable. Yet these men were aiming to escape death and injury, if possible, that some glad day, when the war was over, they might go home.

It is not the purpose of this article to prove that no soldier in the war made the supreme sacrifice. This is beyond my power to tell. But I am convinced that everything that is branded to be the supreme sacrifice is often far from it. Jesus said that one could not possess greater love than he who would lay down his life for a friend.

An acquaintance of mine rescued a woman from drowning. He risked his life to do this noble deed, and was given a medal for his bravery. It was a great risk to run, but he had no intention of drowning himself to accomplish the act. My friend and brother, Jesus Christ, the Son of God, stepped into a voluntary death, as a substitute for you and me, and every man. Nothing has caused me to value this act so highly as the fact that he knew, when he admitted that he was God's Son, he was giving up his life.

Some say: "Oh, this had to be just this way." Did he not have power and possibility of calling legions of angels to his assistance? Did he not say: "Father, all things are possible unto thee"? As far as power was concerned, God could have delivered him from suffering and from death. But because of principle, in that it is impossible for love (God) to lie, Jesus voluntarily chose his Father's will and suffered the most cruel death, thus proving his love to be the greatest possible, and his sacrifice supreme.

Overbrook, Kans.

### Applied Ethics In Our Colleges

BY OLIVE A. SMITH

THE president of a denominational college recently made the following confession before a convention of teachers: "After taking my class through a course in Ethics, which I believed had been unusually thorough and scientific in all its details, I discovered that some of them had cheated on the examination. I took the matter to heart, as a great evidence of deficiency in my teaching. If a subject which has to do with the moral actions of individuals, is so weakly presented that its most elementary principles are thus violated, I had proved my own failure as its teacher."

While we all admired the true American spirit of this man who did not seek to blame conditions upon "the system," we felt that he was too severe in his self-condemnation. Those deplorable occurrences are not confined to any one class of schools or colleges. We know that our most efficient teachers—from the primary schools through the university—are often forced to meet them and we know that they are the things which cause the true teacher's heart to ache with disappointment and anxiety. We can not say that the college is without high ideals, but there seems to be a sickening failure to connect with the acts of daily life. In theory the student lives on a high plane of honor and aspiration. In practice he often fails to meet the simplest test of honesty.

A business man, who always finds himself greatly overworked when men are needed for public service in any good cause, makes the statement that college men can seldom be secured for public service. They are too much engrossed in other things. Their education appears to have set them apart from the common interests. The older men, and the younger men who have never had college opportunities, are left to bear almost the entire burden of our great public efforts. This is wrong. It is another proof that the idealism

of the college does not carry over, as it should, into real life.

Perhaps the greatest need of the college is the stimulus toward the realization of high ideals. Is school-life so lacking, in real incentives and motives for right action, that its appeal is not strong enough? If so, it must, in some way, be made to connect with the life which inspires the man in the office and the shop.

We have thousands of college boys and girls who could scorn the slightest dishonorable action in their school-life. In answer to the complaints of our friends in the business world, we may say that the college graduate often starts out in life with high moral ideals, which are wrecked under the pressure of the conditions he encounters in business and the practice of the professions. One of our teachers regretfully followed the career of a medical graduate, who began the practice of his profession with all the enthusiasm of the finest type of idealist. But he encountered the old, old problem of "making a living." Poverty stared him in the face, and he was too talented, too thoroughly educated, to be poor. Friends and patrons said to him: "You are a fool to allow traditional notions to stand between you and the making of large sums of money."

The average individual may be able to resist the power of such advice for a time, but when it comes to him persistently, from large numbers of persons who claim to be honest, sincere, and conscientious in their relations to life, who claim to be ruled by reason and judgment and not by "traditional notions" of right and wrong, the strength of resistance wanes and the young person loses his grasp upon the ideals with which he started.

The task of the college is to put into its life the necessary appeal to the realization of ideals during the school period, and to strengthen its students for the inevitable conflict which must come when they meet the problems of finance and business for themselves.

On the other hand, the task of the powers of the business and professional worlds is to make room for the idealist, to seek him out and to let him see that he is wanted; to give him the support which one must have to enable him to live with some degree of comfort and satisfaction. Society owes to its college graduates an opportunity to make a living wage on the basis of clean living and high thinking. The graduate owes to Society all the service which his years of culture and training have made possible.

Emporia, Kans.

### Our Center First

BY JULIA GRAYDON

Not long ago I heard a minister say to his congregation: "We can not give to others that which we do not have ourselves."

Christ gives love, joy, peace, pardon and many other blessings, which he himself has, and which he has the power to impart. He had compassion upon the multitude and did not send them away empty.

Can we shed radiance and joy into other hearts if we do not possess them ourselves? Can we give confidence to the timid if we ourselves are afraid? Can we give spiritual nourishment if we have not partaken of it ourselves? Can we say to another: "Search the Scriptures," if we do not read them daily ourselves?

A long time ago I committed to memory a little verse, and it comes to me now:

"Wouldst thou go forth to bless  
Be sure of thine own ground,  
Fix well thy center first  
Then draw thy circles round."

Harrisburg, Pa.

### Some Suggestions for Helping the Women of China

BY ANNA BOWMAN SEESE

The women of China must be educated. It is often said that no nation rises higher than its womanhood. It is our work, then, as Christian women, to help China find her place among the nations of the world by raising the status of her millions of wives and mothers. This does not mean that there are no strong Christian characters among these women, for there are many of them. There are little groups of Christian women scattered all over North and South China that are exerting a wonderful in-



fluence over their sisters, and these devoted lives—patient, enduring and unselfish—can do more toward the emancipation of women in this country than any other agency.

Of course, I have not been in China long enough to form accurate conclusions, and, too, my knowledge of general conditions is limited. I only write about what I see and know. I think, however, that the conditions we meet around Liao Chou are practically universal. In some places, however, the women are taking to Western learning even more rapidly than in these interior places. As you go among these Chinese women, and see how bright and promising some of them are, you can not help but pray that God may, in some way, use you to bring light to them, but if you are used of him, it will take work, patience, and sympathy on your part.

Some of the women want to learn and some of them do not. Some of them realize that their condition could and should be changed; others are absolutely indifferent. They are happy and content, the way things go with them. They seem to think that what they have and know, is good enough. Their friend, the foreign woman, is ever ready and willing to help them. To her their home conditions seem anything but pleasant.

The first thing to be done, if these women are to be helped, is to create in them a desire to know. If they are not hungry for better things, how can they taste the riches of the fullness of Christ? The old saying: "You can lead a horse to water but you can't make him drink" is truly applicable here. You can lead the people to the fountains of truth but it is impossible to make them receive it unless they want it, no matter how deep you thrust them in. But they are changing. The women of China are waking up to their potentialities and the number who are really wanting help is gradually growing larger. In a great many homes, where there are five or six women you will find one or two who want to be taught.

Of course, we are here to teach them about God, the Father, Jesus, the Savior, the Holy Spirit, faith, prayer, etc., but they understand all this better if we, at the same time, teach them how to live. We have to be careful and not merely tell them, "You be good now, work, and go out and tell others about this wonderful doctrine you have heard." It is one thing to tell them to do this and quite another for them to do it. If we tell them that this is going to change their lives, their homes, their children, it is up to us to help God work this transformation. He can, but he won't do it all, and they can't do it of themselves.

The thing that these women and girls need most of all is a genuine Christian friendship—a friendship that is patient and sympathetic, kind and loving. When such a friendship comes to them, it has a wonderful power to change. It is not a difficult thing to love them either. Here is a picture of some. How about it? Wouldn't you like to cultivate their friendship?

In Peking I met a young Christian girl whom I shall never forget. At the first glance you saw rosy cheeks and lips, pearly teeth, and large eyes. The loose-fitting garment, common to the Chinese, was worn, with high neck and long sleeves, the one essential feature of a Chinese woman's dress. It was made of cream-colored silk, embroidered with pale blue violets. It was simple, but a more artistic dress I have never seen. A single white flower, in masses of black hair, was her only ornament. She apparently was unconscious of what she had on. Her graceful bearing, her interest in the conversation, her kind regard for every one attracted all who saw her. Could you love her? "Oh, yes," you say. That, of course, is an exception, but in our Girls' School at Liao I remember another girl. She wears an ordinary blue cotton garment and yet she has a very attractive face. She is a very lovable character too, and is truly worthy of your friendship. There are plenty of others just like her. A faithful friend does a lot toward beautifying their lives.

It has been said by a Chinese woman that a Chinese woman's worst enemy is herself. Whether this be true or not, I do not know. I take it, however, that one of their own can form truer conclusions about her own people than we can. If there is any agency that can help the Chinese woman to understand herself and appreciate herself to such an extent that she realizes that her condition must be changed, then that agency will be her salvation. Her attitude of mind toward herself must be changed. If she constantly feels that she is a something, to be sold to the man who will give the most money, whether he is good or bad, and that she is a sort of machine, to work and slave, and to grind out some kind of a miserable existence, of course she won't try to help herself. But just as soon as she feels that her life is really worth something to her husband, home and children and China, then is the time that she needs help. When she realizes that to bind a foot does violence to the body that God gave her, and that concubinage is a violation of God's plan for man and woman, then it is that she must be helped. Thank God, this time is rapidly approaching.

Just now some of the women are very anxious to learn to read, and it is certainly a promising sign. Men of authority say that it is impossible to build up a church

when most of the people are illiterate. It has proved a failure. Could a strong church be built up where the women are illiterate? Is woman's place in the church so unimportant as all that? A woman cannot fill her place in the church when she can not read, neither can the church grow to its strongest, her place being unfilled. These women must be able to read the Bible and have some understanding of what they read, and in a measure, at least, be able to interpret the manifestation of God in life and nature. This all comes and grows little by little, day by day, as she earnestly pores over her lessons. When a woman asks to be taught to read, it might be considered the first step in her realization of the "better life."

It is most interesting to watch the development of these women. When they begin to read, by and by their appearance changes—so little at first that one who is not constantly with them would never know it. They take more pride in their personal appearance. Dust and cobwebs begin to disappear from their homes. Pictures begin to appear on their walls. It is most often a Sunday-school card or an old calendar that you have discarded, but to the heart that has long starved for the beautiful, it means perhaps what the rarest specimen of art would mean to you. It may be a vase of flowers or a brightly-colored motto from the Bible—all these are but evidences that her heart is longing for something better.

There are some things about the rearing of children that the mothers of China need to know. We mothers, who have opportunities for knowing pedagogy, child psychology, etc., are sometimes put to our wits' end to know how to deal tactfully with our children. Of these women what could you expect? The average Chinese child is spoiled. He is humored, petted, carried around by his good grandmother, and is given everything he ever hints at wanting, provided it isn't the moon. But as these women know and govern themselves, it is easier to manage their children. I know of a young woman who is feeding her baby on a three-hour schedule—a very unusual thing. He lies on his brick bed and plays and kicks while his mother reads. This is the way she started him out and I think she is still following this schedule. This was in a Christian home, however, and the youngster was fortunate enough not to have his grandmother to carry him. No offense to you, grandmothers, this was a Chinese grandmother. I know of a woman who has asked the foreigners for soap, wash basin, etc., for her baby. She did not ask that these be given to her, but she brought money to pay for them. What will this mean to the child, and what will it mean to her less enlightened sisters?

Cleanliness, too, is an important lesson for the women of China. Sometimes—quite often too—to say the least—things are unpleasantly dirty. If people can be taught this one thing alone, it will take them a long way toward beauty and health, and not far from godliness. They appreciate cleanliness, but they do not know how to be clean. (Some of them are too poor to buy water and soap.) But those who could afford to be clean are not always so. Of course they think the foreigner lives in heaven.

The story is told of a poor woman who had been admitted into a large mission hospital. She was being instructed by the Chinese pastor in Christian doctrine and was told of heaven, where everything is beautiful, and where she would be happy. "Why," she said, "should I want to go to heaven? It can't be finer than this; I am perfectly happy in this beautiful place and don't want to die and dwell in heaven." The author says: "Poor woman, after a life-time struggle with dirt and confusion, her martyred woman's instinct for order and cleanliness had at last found satisfaction."

The Chinese home is poorly ventilated. I realized it more than ever today when I went into some homes with Sister Hutchison, to see some young brides. It will help them greatly to know that pure, fresh air will do a lot toward making a sick person well, and more to keep a well person from being sick.

Among a great many of the women I think a few simple lessons in sewing and cooking would be very valuable. If a woman can sew nicely she can do much toward helping herself. Many of the younger women can not cut out their own garments. The native foods, if prepared in a palatable way and thoroughly cooked, are very digestible. This one thing alone would save the lives of many of the little children who die before they reach the age of ten years. These things are being taught very successfully in our Girls' Schools and most of them are eager to learn to cook and sew. And why should they not learn the value of the bath, clean teeth and nails, and clean, neatly-made clothes? It is only helping them to become better wives, mothers and home-builders, for such is the destiny of most Chinese girls. We do not need to make them want foreign clothes and food, or a bed with springs and mattress, but we want to help them raise the Chinese standard of life.

These women are here, and whenever we will, we can do them good. The little things must not be too small for us to do. Did you ever do a little thing that turned out to be the biggest thing you ever did? It will, perhaps, be the little deeds of love and helpfulness and the

true, faithful friendship that will win the women of China.

To any of you mothers, who may be planning to send your daughter to China, I would say: Of course she must study the Bible, but at the same time she must know how to help these women to live. Her knowledge of Domestic Science, Home Economics, Sanitation, Home Decoration, Physiology, Hygiene, Biology, etc., will serve her well, and will help her to bring to these women the fullest measure of happiness and comfort and will be no mean factor in developing in them the highest type of Christian character. Mothers, help your daughters to get this kind of an education!

Peking, China.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

### Winning Men—the Christian's Great Privilege

Ezek. 33: 1-9; 2 Cor. 5: 20

For Week Beginning January 11, 1920

1. **Introductory.**—Each of the two important texts before us is full of suggestion in reference to the winning of men for Christ and his Kingdom. The first citation—the one from Ezekiel—no one can read without the deepest feeling. It places such a terrible responsibility upon the watchman, for the blood of those whom he fails to warn is required at his hands. High walls are no defense to a city if the watchmen are asleep. Walls and gates are a protection, but the guards must neither slumber nor sleep.

2. **Every Christian Must Be on Guard.**—God has given him his equipment and the place where he is to serve until recalled from service or assigned to other duties. If danger appears, he must give warning, so that the people of the city may not be taken unawares. They know they are held responsible for threatening danger. Ezekiel evidently believed in a sort of preparedness which every child of God should make his own. Each one of us is a watchman, not for his own soul merely, but for the souls of others. If men are in danger of eternal death—as the Scriptures tell us they are—then the Christian watchman has but one duty to perform—to warn souls of their peril and lead them to safety.

3. **Our Responsibility If Souls "Die in Their Iniquity."**—Obviously we must put the trumpet to our lips and warn the dilatory ones of their danger. Sometimes this may be a delicate matter with those nearest and dearest. We are loath to mention the matter to them. But perhaps we would be more ready to sound the warning if we ourselves had been living a little more in touch with him who expects us to be coworkers with him. The duty, at all events, is one that calls for serious consideration on the part of every Christian. To ignore it does not remove the responsibility, neither does it take away the fact of the individual's accountability. (Here also note our second reference, 2 Cor. 5: 20.)

4. **The Simple and Efficient Method of the Early Disciples.**—A striking sidelight on our topic is found in John 1: 42. It tells us how some of the early disciples set to work to bring men to Christ. The entire paragraph from John 1: 35-43 should be read—the whole chapter, indeed, is illuminating. It was not difficult for those Spirit-filled disciples to find men who were not believers. Jesus was just beginning his work. To all except John the Baptist he was a new prophet. The first two disciples followed Jesus because of the testimony of the Baptist (verse 37). One of these first two was Andrew. As soon as Jesus had held a short conversation with him, Andrew immediately turned evangelist and went out to hunt up his brother, Simon Peter, and brought him to Christ.

5. **The Importance of Andrew's Endeavors at Soul Winning.**—The conversion of Peter was one of the strategic events in the early church. He was an instrument in God's hand for a mighty work, and if Andrew had never done anything else for the Master, that one conversion, and the suggestive method by which it was brought about, should entitle him to a high place among those who are "clothed in white." Well may we follow Andrew's example. He set a pace, established a precedent, and gave the church a practical method. No better plan has ever been devised. Choose the nearest one who is out of Christ and seek to win him. The harvest is "white" for all of us, if we will only "lift up our eyes."

6. **Suggestive References.**—The Christian's marching orders (Matt. 28: 19, 20). Lift up your eyes and look on the fields (John 4: 35-38). A readiness to go at the Lord's bidding (Isa. 6: 8). We should pray for more laborers in the great harvest field of the world (Luke 10: 2). How can people be made to hear without a message-bearer (Rom. 10: 14, 15)? Paul's blessed example (1 Thess. 2: 3-12). Paul's advice to Timothy (2 Tim. 1: 6, 7, 8, 13, 14). The approved worker (2 Tim. 2: 15).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, JAN. 4

Sunday-school Lesson, Peter Preaches at Pentecost.—Acts 2.

Christian Workers' Meeting, Theme for January—The Special Forward Movement. —Its Second Year.

### GAINS FOR THE KINGDOM

Two were baptized in the South Ottumwa church, Iowa. One was baptized recently in the Pine Grove church, Md.

One was baptized recently in the First Church, Philadelphia.

Four were baptized recently in the Oakland congregation, Ohio.

One was reclaimed recently in the Pleasant View church, W. Va.

Six confessed Christ in the Flora church, Ind.—Bro. I. R. Beery, pastor in charge.

Five accepted Christ in the Adrian church, Mo.—Bro. E. F. Sherfy, of Conway, Kans., evangelist.

Four accepted Christ in the Lake View church, Mich.—Bro. G. Nevinger, of Hart, same State, evangelist.

Thirty-eight confessed Christ in the Raisin City church, Calif.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Forty-eight were baptized in the Altoona church, Pa.—Bro. Geo. W. Flory, of Covington, Ohio, evangelist.

One accepted Christ in the Panther Creek church, Iowa.—Bro. M. W. Emmert, of Mt. Morris, Ill., evangelist.

Two accepted Christ in the Trinity church, Troutville congregation, Va.—Bro. W. M. Kahle, pastor, in charge.

Four accepted Christ in the Maple Grove church, Ind.—Bro. J. W. Norris, of Huntington, same State, evangelist.

Three confessed Christ in the East Fairview church, Pa.—Bro. H. B. Yoder, of Lancaster, same State, evangelist.

Three were baptized at the Mountville house, Mountville congregation, Pa.—Bro. Amos Kuhns, of Union Deposit, same State, evangelist.

Eighteen confessed Christ, eleven of whom were baptized in the Mt. Etna church, Iowa.—Bro. J. F. Swallow, of Seavey, Minn., evangelist.

Forty-four confessed Christ, forty of whom were baptized in the Richland Valley church, Wash.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Three were baptized in the East Berlin house, Upper Conewago congregation, Pa.—Bro. Rufus Bucher, of Quarryville, same State, evangelist.

Thirteen accepted Christ, eight of whom have been baptized at the Bear Run schoolhouse, near Connellsville, Pa.—Bro. Irwin R. Fletcher, of Jones Mills, same State, evangelist.

Eight were added to the Pleasant Valley congregation, Ind.—Bro. R. H. Nicodemus, of Chicago, evangelist at the Jordan house; Bro. Wm. J. Beckley, of East Dayton, Ohio, evangelist at the Pleasant Valley house.

### OUR EVANGELISTS

Bro. W. G. Group, of Berlin, Pa., to begin Jan. 10 in the Akron church, same State.

Bro. J. Edwin Jarboe, of Chicago, is engaged in a revival in the McFarland church, Calif.

### PERSONAL MENTION

Southern Virginia is to be represented on the Standing Committee of the 1920 Conference by Eld. J. W. Barnhart.

Bro. L. A. Walker, of Mount Etna, Iowa, is in position to give some of his time during the coming year to the holding of evangelistic services. He prefers to work among the weaker churches or in new fields where there is real need of help.

The Sunday School Editor spent several days last week in Institute work with the brethren of Southern Ohio, at Dayton, stopping off over Sunday at South Bend, Ind., on his return. The coming week he is to give a series of lectures at the Mount Morris Institute.

Bro. Jesse Gross, of Nocona, Texas, at present a student in Bethany Bible School, made his first visit to the Publishing House on Monday of last week, and expressed himself as highly pleased with the evidences of activity which he found on every hand.

Bro. John W. Barwick, a graduate of Mount Morris College and now a student in Bethany Bible School, expects to close his school-work temporarily about the middle of March, and from that time until Oct. 1 will be available for pastoral, evangelistic or Bible Institute work. Bro. Barwick has already had some pastoral experience. Churches interested should address him as early as possible, at 3435 Van Buren Street, Chicago.

The Mission Rooms would like to learn the address of Sister Magdalen Brubaker, as they have a special communication that they would like to direct to her.

As this issue goes to press, the Office Editor, in company with the Mission Board Secretaries, is about ready to start to the Student Volunteer Convention at Des Moines, where he hopes to gather some fresh inspiration for his work.

Bro. Roger D. Winger, of Chicago, has been putting in most of his holiday vacation in research work at the Publishing House. He is writing a thesis in connection with his university course and finds some of his material in the files of our church publications.

Bro. J. Edwin Jarboe and wife would like to hear at once from the churches to whom they have promised assistance in evangelistic work for the summer and fall of 1920. Unavoidable complications necessitate a new arrangement of dates, and they now desire each church, expecting their services, to indicate its preference, as to date of its contemplated revival. Bro. Jarboe may be addressed at McFarland, Calif., for the present.

Bro. S. Z. Sharp, of Fruita, Colo., in sending several articles for the "Contributors' Forum," appends this note: "I have just passed my eighty-fourth mile-stone—the sixtieth as a member of the church, the fifty-eighth as a minister, and the fifty-second as an elder. My physical powers are, for the most part, well preserved. I never saw the day when I could not write my letters and read the 'Messenger' without glasses. I have much for which to thank the Lord. I still do my share in preaching and in Sunday-school work."

### ELSEWHERE IN THIS ISSUE

On page 14 we publish the program of Institute Week, Bridgewater College, Va., to be held Jan. 11-17.

Daleville College, Va., makes an announcement of its Special Bible Session on page 14. The sessions are to be held Jan. 5-9, inclusive.

### MISCELLANEOUS

A Virginia congregation has been holding cottage prayer meetings at three different points in the community, each week, and finds the plan a very satisfactory one. It gives every one an opportunity to attend the meeting without having to go very far.

One of the eastern churches has placed a neat shelf within easy reach of the door that opens into the audience room. This shelf is well supplied with tracts, and the people are urged to help themselves to whatever they may want. The plan is simple but very practical, and might readily be put into operation in other churches.

In order to prevent delay in the mailing of the "Messenger," during the holiday season, we have been obliged to go to press about a day earlier with the last number and also with this one. This will explain why some matter, intended for early insertion, was unavoidably crowded out. All this, however, will appear at the first opportunity.

The members of the Nickerson church, Kans., have arranged to build a modern, well-equipped brick church edifice. At latest reports the members had pledged \$20,000 for the structure, and \$10,000 more is to be raised in the community. Considering the intrinsic value of a wide-awake church organization to the community at large, the allotment thus assigned is not unreasonable, and should be raised without difficulty.

The Interchurch World Movement is now working out the details for a series of State Conferences of ministers, to be held between Jan. 26 and March 6, 1920. At these conferences, which will cover every State in the Union, the results of the World Survey Conference in Atlantic City, Jan. 7-10, will be presented. The Ministers' Conferences are to be followed by County and Township Conferences, until the whole nation is awake to the needs of the day.

One of the churches in the Middle West is taking steps by which a greater degree of sociability and genuine fellowship is to be cultivated among the members in general. Especial attention is to be given to those who, for various reasons, can not get out to church very much. This plan, of course, involves more visiting than is generally done, but we are quite confident that the best of results will attend a spontaneous movement of that sort. In all too many churches, members do not mingle enough in Christian fellowship, and as a result there fails to be that degree of unanimity that is absolutely essential to the highest congregational efficiency.

One of our dear brethren expresses his dissatisfaction with the present price of the "Messenger," and threatens to discontinue his subscription unless the current rate, of \$2 per year, is reduced to the old price of \$1.50. In this connection it is but fair to state that the price of print paper is now nearly four times what it was several years ago, and prices on printers' ink, as well as rates of wages in general, have greatly increased. Doubtless the brother above alluded to is receiving largely-augmented prices for the stock and grain he sells, so that, in a spirit of fairness, he should not object to paying the very slight increase in the price of the "Messenger." We are facing unusual conditions today, which are not mere theories

but facts that have to be met and disposed of as best we can. Most of our exchanges are charging an even higher subscription rate, despite large revenues from paid advertisements—a source of income not available for the "Messenger."

While our Aid Societies everywhere are doing a greatly-appreciated work, we were especially attracted by the report of the church correspondent of the Flora church, Ind., which contains these significant words: "We have a very busy Aid Society. Its members have bought and are making payments on a parsonage. Besides, they are caring for the poor and answering the different calls for help." This, surely, is a degree of zeal well worthy of imitation.

"Getting better every week," a recent correspondent has been kind enough to say of the "Messenger." This is as we would like to have it, but we think these words should not be interpreted too literally. There are weeks, now and then, in which the standard falls below that of previous issues, but a general trend upward is what we are striving for, and when our readers say they can discover such a tendency we are both glad and grateful. The "Messenger" itself must not forget that these are the days of the Forward Movement.

A brother, who recently called at the editorial rooms, feels deeply impressed with the fact that a great deal of so-called "Gospel literature," often unwittingly bought by our members, proves to be nothing but awfully-arranged propaganda for a certain church, whose teachings on the Sabbath question our people can not endorse. The distributors of this literature are experts along the line of attracting unwary purchasers, deceiving, as it were, "the very elect." Our people may well exercise a little care in purchasing books from itinerant vendors, lest they secure literature productive of wholly misleading tendencies.

The Bible Institute of Elizabethtown College is scheduled to open with a sermon by Eld. Albert Hollinger on Thursday evening, Jan. 8, and to continue throughout the succeeding week, closing on Thursday evening, Jan. 15. The program reached us too late to be given in full, but we note that it is a strong one, to be participated in by the following-named instructors: E. B. Hoff, Jesse B. Emmert, Elsie Shickel, Lydia E. Taylor, H. K. Ober, J. G. Meyer, R. W. Schlosser, George Weaver, A. B. Van Ormer, R. P. Bucher, I. W. Taylor, G. D. Badorf and S. H. Hertzler. Some of these are to give daily instruction, while others are booked for a single sermon or address. We are sure that a feast of good things will be enjoyed by all who can arrange to attend.

### A BYSTANDER'S NOTES

**The Secret of Discipleship.**—The Bystander has often wondered whether the Christian people of today have given themselves—all that they are and hope to be—in ABSOLUTE SURRENDER TO CHRIST. Just there is the test that determines our relationship to the Master. Though the crucifying of self did hurt, though the blood flowed, though the pierced flesh shrank, have we yielded ourselves utterly to our rightful Lord? Genuine happiness follows faithful obedience to the will of Christ—loyal discipleship—and all the world knows us as light-bearers. Is this a testimony that you can afford to neglect?

**Trials and Triumphs.**—Many of us, amid the trials of life are almost ready to give up in despair, though Christ himself has promised his gracious assistance. Henry Ward Beecher offers this thought: "An unheloped cross is the heaviest thing a man ever carried, but a Christ-touched cross is the lightest thing a man ever carried." The trouble often is that we persistently refuse to let him help us. There is a tract called "Hannah's Faith," that tells of a poor woman with many sorrows and afflictions, who was amazingly cheerful under them all. "You must take your troubles to the Lord," a visitor said to her one day. "I do more than that," answered Hannah; "I LEAVE THEM THERE." Most of us persist in carrying our troubles away again.

**A Christmas Echo.**—One would hardly expect to find much of the finer sentiment in the busy marts of trade, but there is much that is really worth while in the "Christmas Message," carried by the "ticker" to New York and Chicago stock and grain brokers: "This evening, when we have taken a last look at the ticker, when the contestants of the pit have grasped each other's hand, when our thoughts turn from the battle of quotations, we should still keep in mind one particular security—one for which there should be a great demand. It is called 'happiness.' There is in this no 'preferred' or 'gilt-edged bonds'—just plain, every-day, common happiness. It is the very best security in the world. It is so cheap that you can have it for the asking. You need but reach out and take what you want of it. But—paradoxical as it may seem—it is so valuable that no amount of money can buy it. Let us forget, for a day, fluctuating values, financial problems, the world's grievous troubles. Let us draw on our imagination for a moment, and think how much of sadness and distress there is in other parts of the world, and let us truly realize how much reason we have to be happy."



## AROUND THE WORLD

### Palestine to Shelter Persecuted Jews

According to latest announcements the Zionist organization of America will make the Holy Land a haven of refuge for the maligned and harassed Jews from Russia, Poland, Galicia, Roumania and other "pogrom-ridden countries." Large tracts in Palestine are available, and the plans provide for the conservation and development of water power, the installation of adequate drainage and sanitation systems in cities and towns, irrigation, afforestation, development of natural resources and of industrial activities. The organization has been given every assurance by the allied council that its hearty cooperation and encouragement will be given to the prospective plans.

### Is It Worth While?

According to the annual report of Internal Revenue Commissioner Roper, the aggregate receipts from taxes on tobacco amounted to \$206,003,000 for the year ending June 30, 1919. This is an increase of \$48,000,000 over the preceding year. Cigarettes are shown to be, in total number, approximately eight times more numerous than in 1910. While any phenomenally large increase of manufactured goods is usually encouraging to all concerned, we confess to an utter inability of becoming enthusiastic over the largely augmented extent of the tobacco business. When the money of the nation is lavishly spent for an article that is acknowledged to be injurious even by its promoters, it is high time to do some serious thinking.

### Control of Bible Lands Decided

Lebanon, Beirut, Tripoli, and Alexandretta have now been assigned by the allied powers to the Republic of France—Gen. H. J. E. Gouraud, High Commissioner of Syria, being in charge of these newly-acquired dependencies. The British military posts in the Marsh, Aintab, Urfa, and Jebelus areas, formerly under Turkish administration, have also been handed over to the French. Damascus, Hums, Hamah, and Aleppo have been placed under the control of the Arabs under Prince Faisal, son of the King of the Hedjaz. All British troops have been withdrawn from Syria. The new alignment will, it is hoped by the allied powers, avoid possible friction between the various competing nations, and thus insure stability.

### A Case of "Nerves"

If you have been wondering just what is the matter with the nation in general, because of its great unrest, the American College of Surgeons will enlighten you on the matter. They have diagnosed the trouble as a bad case of "nerve shock"—an inevitable reaction from war excitements. In consequence, everybody has cut loose from temporary restraints. We have strikes without number. Nine thousand people attended one public dance in Chicago recently. One is really made to wonder what has become of the religious convictions, held by many just before the war. Seemingly, under the storm and stress of war conditions, the enemy of souls has edged his way into men's hearts, and as a result we have some deplorable conditions.

### The Empty Cars

"Capper's Weekly" assures us that while eighty million dollars of Kansas wheat was rotting in the open, because cars could not be had in which to ship it, three thousand empty cars were kept standing for days, near bonded warehouses in Kentucky, in order that 36,000,000 gallons of whiskey might be shipped out as soon as the Supreme Court would hold wartime prohibition to be unconstitutional. Now, since, according to present prospects, the cars will not immediately be needed for shipments of liquor, perhaps we can hope that at least a few of them may be devoted to the shipment of wheat, which for four months has been awaiting shipment. While our nation is, as a rule, possessed of plenty of good common sense, we do some very foolish things at times.

### Europe's Starving Millions

As we ponder Herbert Hoover's formal statement on food conditions in Central Europe, we are impressed anew with the seriousness of existing conditions. To be told that from fifteen to twenty million people are facing starvation, is not a pleasant thought at this time, when the aftermath of holiday cheer is still lingering among us. Americans have been accused of being prodigal in expenditures, and of late there has been considerable criticism of those who are shirking on productive work, but what of our responsibility when we think of the fate of this great multitude of our European fellow-beings who, from the ghastly brink of want and starvation, stretch out their hands to well-fed, fortunate America? If, even, we could ignore the moral appeal of this astounding human catastrophe, we can not evade its consequences otherwise. Occidental civilization can not afford that the white people of Christendom shall be depleted in this degree. Europe needs our products, and in order to supply the need of its starving ones, we must produce enough for them as

well as for ourselves. The American people must awaken to the tremendous realities of their situation. "Am I my brother's keeper?" was said by one of old, when he sought to evade just responsibility. To the people of this favored land—blessed more richly than any other nation—the question comes with even greater significance. Greater enlightenment is ours, and consequently more is expected of us. Are we equal to the task?

### Deportation of "Red" Agitators

Our Government has, perhaps, been all too slow and tolerant with the anarchistic element, known as "Reds," but Dec. 21 "forbearance ceased to be a virtue," for on that day 249 of the loud-mouthed agitators found themselves on the United States transport "Buford," en route to the land of their nativity. Though these opponents of duly-constituted law and order profess to be in hearty accord with the lawless "soviet rule" of Russia's revolutionists, which they had hoped to establish in this country, they were in no wise delighted to take their departure. In fact, their extreme reluctance would seem to indicate that ours is, indeed, a favored land of opportunity and privilege. Just what their reception and ultimate experience in Soviet Russia may be, only the future will reveal. Altogether likely, their worst forebodings will be realized.

### China's Illiteracy as a Foe of Safety

Chinese officials, in their endeavor to curb the plague epidemic by the posting of proclamations in the infected districts, were unpleasantly reminded of the ineffectiveness of this expedient, because so many of the people are unable to read. This overwhelming proof, that illiteracy is an absolute barrier to safety and progress, so forcibly impressed the governor of Shansi, that he promptly made comprehensive efforts to solve the problem. School attendance is hereafter to be compulsory, and in order to provide needed facilities, all the temple property in the city of Sinchow is to be devoted to school purposes. The significance of this, from a religious standpoint, is obvious. To do away with illiteracy at the expense of temple worship, means a wonderful gain for the forces of righteousness. It affords an opportunity to reach the people by means of Gospel literature, now readily brought within reach of their newly-acquired knowledge.

### India to Have Self-Government in Part

Dec. 23 King George, of Great Britain, issued a proclamation, announcing the new measure, giving India a larger degree of self-government. The proclamation characterizes the Government bill as an historic act, giving the representation long desired by the natives. This move is a most admirable one, conciliating the clamorous agitators for a wholly autonomous India, on the one hand, and still retaining the stabilizing influence of British dominance, in a general way. The proclamation calls for the determination of the people and the officials, to work together for the common purpose of making the new plan of government a success. Leading features of the important document are seen in the following: "Another epoch is reached today in the annals of India. I give royal assent to the act, which takes its place among the great historic measures, passed by the parliament of this realm for the better government of India and the greater contentment of her people. The act, which has now become a law, entrusts elected representatives of the people with a definite share in the government, and points the way to a fully responsible government hereafter. If, as I confidently hope, the policy which this act inaugurates should achieve its purpose, the results will be momentous in the story of human progress."

### Policy or Principle—Which?

For some years, workers on the various mission fields have been greatly hampered in their activities by the open and undisguised favoritism, shown by the British authorities to adherents of Mohammedanism. At times this has assumed the character of outspoken opposition to Christian missions—and all this because Mohammedans happened to be most numerous in a certain community, and "it would not do to antagonize them." Only recently all copies of Samuel L. Zwemer's excellent work, "Islam, a Challenge to the Faith," were confiscated by order of the Governor of Bengal. So all-inclusive and thorough-going was the proscription that it even decreed the destruction of all literature containing extracts from the book in question, or endorsements of the same—and why? Simply for the reason that "Islam, a Challenge to the Faith," contained statements that were likely to wound the religious feelings of the Moslems. A wondrously tender solicitude, forsooth, for the preferences of Islam's adherents. We had always been told that Great Britain's conciliatory policy enabled her to handle her various dependencies with comparatively slight trouble, but we never thought that it would reach the extreme above indicated. "The Christian Observer" points to another case, in illustration of the issue in question. When strong endeavors were being made, to perpetuate the great work of "Chinese Gordon" in Khartum, by the founding of a great Christian university in his memory, Great Britain

not only ruled out all Christian missionaries from the territory, but also substantially aided in the establishment, at Khartum, of the greatest Mohammedan institution in the world. It is said that Great Britain holds sway over more Mohammedans than any other nation. While it is urged that, by their favorable attitude towards Islam, they avoid revolt, it is also true that their obstruction of Christian missions prevents enlightenment, and makes all control more difficult.

### The Unalterable Law

Japan is greatly worried, at the present time, over the possibility of Great Britain's refusal to renew the Anglo-Japanese agreement, which expires in 1921. If this treaty is not signed, it will leave Japan completely alone in the world, with every country in the Far East hating it and not without reason. The unalterable law of sowing and reaping holds good in regard to nations as well as to individuals. If self-interest is allowed to prevail, regardless of aught else, there are bound to be unpleasant consequences. Taking advantage of conditions, incident to the recent war, Japan made use of every opportunity to add to her power, regardless of aught else. Her aggressive tactics, in regard to the ultimate control of China, has undoubtedly estranged Great Britain, so that there is little likelihood that the agreement, alluded to above, will be renewed.

### Negroes May Migrate to Mexico

There is, just now, quite a tendency, on the part of negroes in the United States, to participate in an emigration movement to Mexico. These negroes feel that they have not been accorded their just political and civil rights in the United States, and they are just a little doubtful as to improvements in the future. Before the return of the colored soldiers from the battle-fields of Europe, there was a good deal of talk to the effect that the negroes in this country would be given fairer treatment, and that the doors of opportunity would be opened more widely for them than ever before. This hope of our colored fellow-citizens not having materialized, it is not surprising that they should be looking about for a more favorable place of residence. Mexico offers many inducements to the negroes—the climate is most desirable, and a fair deal is assured them. Such an exodus of the colored people, however, is certain to be deeply resented by the employers of labor in the South.

### The Cost of the League

Experts have made an estimate of the operating cost of the League of Nations, as now planned. During the first year after its ratification, 170 tribunals and commissions, actually named and created by the League, would have to be provided for. Their functions are described and their expenses will have to be met. Salaries, travel cost, rentals, printing and other incidentals will have to be given attention. All in all—so say the experts—the League will impose a financial burden, on the nations composing it, of more than a billion dollars during the first twelve months of its existence. The United States being the nation of greatest wealth, naturally the major part of the vast outlay will have to be assumed by us. But if the League of Nations will eventually accomplish all that is claimed for it—doing away with all wars—the price is insignificant. The end to be attained is all-important; the expense of bringing it about can not be regarded as a bar to its permanent operation.

### They Gave What They Had

We all remember the widow who—when those with property and money were giving out of their abundance to the temple treasury—brought also her gift. It was not large, as compared with the rest of the contributions, but it was valued by the Christ—who knows the secrets of men's hearts—as greater than all the rest. Such a scene was reenacted in Marash recently. The givers—many of them widows—gave not of their plenty but from the direst poverty, in response to the appeal of Dr. James L. Barton, chairman of the Near East Relief, who started an industrial loan fund for the benefit of the suffering people of Armenia. By means of this fund, money is lent to refugees who have lost everything during the terrible persecutions of the Turks. For each dollar contributed by the Armenians, a like amount is given by the British, and also by the Committee for Relief in the Near East. The money is lent without interest and is to be used by the borrower in reestablishing his business. When, on a recent Sunday morning, the refugees of Marash gathered to worship, Mr. George Bayard Young, a member of the American Sunday-school Commission, explained to them the fund and its purpose, and asked if they could give something to help those in worse condition than themselves. The response was immediate, and by that congregation of people, who had lost property, business, homes and relatives, \$1,200 was cheerfully given. Women freely contributed their last bit of jewelry, saved with the greatest of cunning from the greedy Turk because of some special significance, and men parted with their most treasured possessions—all to give what help they could to those in greater need than themselves.



## HOME AND FAMILY

### A Prayer

That mine may be the kindly lips to speak  
Warm words of comfort and quick sympathy;  
To stay some sorrowing sufferer, worn and weak  
And famished for the love of friendship free.

Mine may it be to succor and to cheer  
Some traveler's stricken heart, who rests o'er night  
Beneath the shelter of my roof-tree dear,  
My joy to point his spirit towards the light.

Mine be the helpfulness of constant love;  
Mine be the hand to wipe sad tears away;  
Mine be the office meant of One above,  
To give, and give right freely, where I may.

This is the prayer I raise, dear God, to thee,  
Asking for self naught but the power to bless  
And ease life's suffering where'er its gloom I see;  
Thus—thus to earn my own soul's happiness.

—Grace G. Bostwick.

### The One Thing Lacking

BY OMA KARN

THE two women had been warm friends. An altercation—jealousy—reared its ugly head between them, and they no more walked the paths of the friendly way together. The more sensitive one of the two spoke timidly and deprecatingly when they met. The more unforgiving one passed coldly by—her eyes unseeing, her head in the air, her entire demeanor breathing forth her bitterness of feeling. The passing of time but served to widen the breach between them. They met and passed and mingled together, when necessary, as strangers—the sensitive one affecting an indifference she was far from feeling, for was not every action of theirs, toward each other, crucifying afresh the gentle Savior of mankind?

They passed each other one day, downtown. The sensitive one was on her way to visit a sick child down in the slum section, known as the "River District." On her way home she stopped to make a call at her dressmaker's. The latter was cutting out garments. Bits of silk, satin, velvet, and of the soft, lovely crepes, lay scattered about. An aged lady, a relative of the busy worker at the cutting-table, sat near. Her dainty white apron was filled with similar bright-hued bits of goods. Her busy fingers were engaged in piecing them together. Red, blue, white, violet, rich burgundy, the various shades of yellow, and soft sunset—almost every shade of this age of vivid coloring—was there. With the eye of an artist and the care of a connoisseur she was evolving, from the material in her lap, a thing of beauty and therefore a joy to behold. "All scraps, every bit of it," she said, displaying a finished block before the eye of the admiring caller. "Before I came, Helen invariably threw them—the scraps I mean—into the furnace."

In her cosy room that night, before an open fire, the sensitive one sat down to read. It was a futile effort by which to divert her mind. The muse of literature refused to tarry with her. The book lay unopened in her lap. The emotion caused by her meeting with the unforgiving one was still strong upon her. "We were such good friends in the old days, working amiably together, helping each other in the closest intimacy, standing loyally by each other. A-ah"—there was a sharp intake of breath on the part of the one meditating, as if some poignant memory had crossed her mind—"how very good Marion was to me on that occasion, helping me so quietly and unobtrusively, with such perfect understanding. And that was but one time of many that she was good to me—kind in the kindest way—just as she has since been unkind in the unkindest way. I wonder—"

But at this point of her musing the sensitive one found herself walking along beside a swiftly-flowing stream. The water was turbid, and high within its confining banks. Erected over the stream, at its widest, muddiest sweep, was a midnight-black arch. Gleaming from this structure, in blood-red letters, were the words: "The River of Hate." Across, on the other side, her eyes looking straight ahead, her head haughtily aloft, walked the unforgiving one. A sudden

resolution took possession of the sensitive one: "I am going to call to her, as we used to do in the old days." Acting upon her resolve, she sent a merry, cheery hail ringing across the repulsive sweep of water.

And then a strange thing occurred. From out the odious-colored water, close to the one standing motionless on the bank, there emerged an irregular mass of something—something which slowly took the form and the appearance of an oblong slab of stone. Before the amazed eyes of the beholder this object settled down squarely and solidly against the river bank. With dilating eyes and rapt breath the one watching this supernatural phenomenon drew near, nearer—right to the very edge. Hesitatingly, then trustingly, she placed a foot upon the mysterious object. Yes, undoubtedly, it was stone, solid stone. And see, there, across its smooth surface, written large and plain, was the single word, "FORGIVENESS!"

Involuntarily the sensitive one raised her eyes toward the heavens. Wonder of wonders, more phenomena! Up above the arch, on either side of the blood-red words, appeared tiny particles—objects flashing with gold and the iridescent sparkle of fine jewels and precious stones. Down, steadily downward, increasing in size, the nearer they came to earth, floated this strange meteor-like shower. As lightly as thistle-down, one settled down upon the turbid wave close beside the magic abutment stone. Beseekingly it turned a small, wistful, pleading face toward the woman on the bank. With a gasp of astonishment she recognized, in the pathetic object, a golden deed—one of Marion's unobtrusive kindnesses in the friendly days of the past.

The sensitive one looked eagerly across at the unforgiving one. She was continuing straight on her way—her eyes hard, her features stern and unrelenting. The eyes of the sensitive one came back again to the shining object upon the river. Lo, not one, but many rested there—good deeds, love-tokens of friendship received from Marion in the days of the past. Her eye traveled beyond, over to the far side of the arch. Wonder of wonders, again! There, across the space of the other half was—could it really be? Yes, there was no mistake about it—there were the loving good-will, friendly things, which she—Harta—had done for Marion during those days when they had so congenially worked together.

Surprising sight! What a number of them on each side! "When did we ever do so much for one another? Behold, how we once loved one another! See, the two shining forces are uniting! Why, there is a way, a shining way, stretching across!"

Awe-struck, the sensitive one raised her eyes to the repelling arch above the shining way. It had changed in color. In blood-red crimson it stood outlined against the fleecy cloudiness floating above it. On the curve of the arch, standing forth, in gleaming letters of white, were the words: "The Bridge of Love." In the smaller arch of the space, left by the words, was a face—a glorified face—like unto that of the Master.

With a cry of joy and relief the sensitive one set her foot upon the abutment stone on her side of the bridge, suddenly to stop and shrink back appalled—there was no abutment stone at the farther side! Between the end of the shining way and the solid earth there was a vacancy—a broad, impassable sweep of muddy water rushing along—and Marion was going on straight ahead.

\* \* \*

With a crash and a splutter a blazing nugget of coal fell upon the tiled hearth. With a start the sensitive one awoke. "Only a dream," she sighed. And then, she said, musingly: "If Marion, too, would have been willing to forgive—could have started across on her side—we might have—why, we would have—met beneath the arch, right on the bridge of love!"

Ashland, Ohio.

### As They Parted

BY NORA E. BERKEBILE

THEY came into the depot where a number of passengers were waiting for the eastbound train. The mother carried the baby, the father carried the one

and a half year old child, and the little boy, aged about three, walked by his side.

What a nice little family, we thought, and how nice that the father could see them off. We did not have father to see us off, as he used to do, or, more often, as he would go along with us. Ours would never take us to the train again. For a moment we almost envied the woman her happiness and then—

"Where are you going, Tom?" she said, as the father put the little girl down on the seat and started towards the door.

"Aw, I'm going down town. Don't see any need of waitin' here," he growled.

"Stay with us a little while," she pleaded with her eyes, but he kept on and was leaving without saying good-bye to her or to the pretty little tots.

"Good-bye," she ventured. He growled a "good-bye" in an undertone and went out, leaving her to get on the train with three babies and her luggage as best she could.

No, we did not envy her then, but we breathed a prayer of thankfulness to our Heavenly Father that we had no such partings to remember. We thanked him that all our life there will be only pleasant memories of thoughtful, tender, loving acts of the father who has left our home.

Even in the last parting there was a sweetness that death can never take from us and as we look ahead to the end of the journey, at the welcoming arms and the smile of gladness that will be there to meet us, our hearts go out in praise for what the Lord has given us to remember, and for the happiness in store for us in the glorious homeland.

Ah, yes, there are partings in life sadder than the partings that death can bring to the Christian. As we beheld the disappointed look on that young wife's face, we pitied her sincerely, and wished she might have the same pleasant memories that we can always, carry with us. Our boys can look back to the times when they and father would eling to each other until it was time to go, and then look and beckon to each other as long as they could get a glimpse from the car window or the auto, passing out of sight.

Now they are looking ahead, and longing for Jesus to come and take them to father.

Nothing, no, nothing can rob us of the happy times of the past, and we have for our comfort the glorious reunion ahead.

Bellefontaine, Ohio.

### Loyalty

BY EZRA FLORY

THERE is an every-day virtue that underlies all achievement, the substance of all good character. We call it *loyalty*. It is not always parading itself. To be loyal is to serve the ideal, whatever that ideal may be, whether it be loyalty to friend, or duty, or country, or God. The word is old in our vocabulary, but the concept, I confess, was composed of certain notions of church attitude, received long ago. In reality, it is a natural human virtue whose roots may be traced back into the life of childhood.

Yesterday, as I looked from my window, I saw a little girl cross the street with her doll carefully wrapped and held in her arm. I watched her as she met other playmates and with delight showed them her little treasure. Then I remarked to myself: "Loyalty!" There is Carl, who shares his cake with Frisk, his dog, and never thinks of a stroll without the presence of his pet. That, too, is loyalty. Here is a child who takes great interest in helping her sick mother because of her unconscious loyalty. Loyalty should be first laid in experience before it is appealed to.

In later childhood and in adolescence this trait blossoms out in rich promise. From ten to sixteen it may be seen in spontaneous organizations. Sheldon found 862 societies among 1,000 boys, and 851 belonged to some voluntary group. Sixty-two per cent of these were athletic. They now formulate their own laws and have their own codes of honor. They will keep their word in strict fidelity to one another and with those whom the group recognizes as friends and "square."

One evening the teacher detained a boy to learn



from him who did a certain mischief. But the boy would not "blow." He was loyal. Then the teacher threatened, and at last whipped. But the boy would not tell. When he escaped, he ran down the road to overtake the other "fellows" and there, in the fence corner, he reviewed the whole proceedings of the teacher, concluding with: "But you bet, I didn't tell on you."

It is a critical time in the boy's development. He is reaching beyond the life of the home and at no time does adult influence count for so little, for he cares far more for what the "fellows do and say" than for what older folks think. Why is this so? Is he becoming more and more depraved? Is it that all our good advices must go for naught? I think I could write a book on expressions I have overheard while traveling on the trains last year.

Recently I heard some ladies speaking of this age in particular. One remarked: "Isn't it just perfectly awful what youngsters will do these days? Why, we didn't do that way when we were young. But that's the way the world is going today. It's no use trying to raise 'em right, 'cause when they get with the other fellows they're gone anyhow."

Such expressions set us to wondering if the parent has found her way with this age. Most of the problems rest not so much with the young folks as with the older ones, who misunderstand the mighty motives and conflicts that are taking place. The boy is beginning to take the ordering of life into his own hands and is guided by such public opinion as is open to him. He can not do otherwise. The father and mother who fail to recognize the function of the boy's friendships, who, impatient and unsympathetic, "put their foot down," and stand pat on precepts, only engender conflict of loyalties within him, and in this conflict home loyalties generally lose out. The virtues of the group are doubtless sound, but they do need enlightenment and expansion. If we do not respect the boys' code of honors we need not expect them to respect the code of larger loyalties yet to be.

A boy came to visit my two sons. They broke something in another room. I discovered it and began asking them individually who did the wrong. At last it landed upon the visitor. When I said: "Dick, did you do it?" he stood before me, and looking me in the eyes said: "I did it, sir." I could not scold. In fact, for the sake of my two boys, who were entertaining their guest, I should not have scolded Dick. I went to another room. I thought for a moment and then returned and in the presence of all the boys said: "James and Paul, did you notice how honestly Dick answered me?" You should have seen the sparkle in their eyes, as I respected their code of conduct and the guest they were entertaining.

If we would secure loyalty in these younger folks we must respect their own loyalties and direct them into larger experiences. These lads will stand for their fathers now. When one boy was called a slacker, and his father was called a slacker, too, because he had not purchased a Liberty Bond, the so-called slacker fought his enemies to save the good name of his father. Their loyalty is remarkable. It is no less beautiful than that of Ruth of old. Have we been worthy of such loyalty? If we would have it develop into Paul's kind, we must show them now the concrete meaning of "This one thing I do." Doubtless Jesus learned loyalty through home experiences, and thus was able to say later: "I came not to do my will, but the will of him that sent me."

Chicago, Ill.

### Turning Winter into Spring

BY BARBRA G. LONGENECKER

"Turn us again, O God, and cause thy face to shine" (Psa. 80: 3).

IN the midwinter season, while we are shivering with the cold, the fact is that the mighty furnace of the sun is glowing with the same heat as in July. The simple reason why we shiver in February is that our globe lies at another angle towards the solar furnace and receives only its indirect radiations. The change is in our position. There is only one way by which nature turns winter into spring: it is by bringing the

face of the earth into a new position toward the sun's rays. Then the snow-banks vanish, the seeds sprout, the grass peeps out, the buds open, and the sun renews the face of the year.

This astronomic fact teaches us many important and practical lessons. Much of the unhappiness and the disagreeableness in life can be accounted for if we look within ourselves. In Matt. 7: 3, Jesus says: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" We too often attempt to make a scapegoat of "unfavorable circumstances," and of our "hard lot," as we call it, while, all the time, the change so much desired could easily be brought about if we were to place ourselves at another angle to our surroundings. Too often we place ourselves at the point of view that the Quaker had when he said to his wife: "All the world is queer, except thee and me, and thee is a little queer."

That former friend, who has become estranged, as you think, by no fault of yours, may possibly be won again if you were only to change your attitude toward him. He may think as you do, and a slight misunderstanding may lose you a friend—possibly a number of friends. Suppose you take the matter to him and show that, as far as lies in your power, you propose to break down all barriers of hard feelings, for by first casting out the beam out of our own eye, we shall see clearly to cast out the mote that is in our brother's eye. This frigidity of winter can, in many cases, be turned into the balmy zephyrs of spring, by a kind, encouraging or appreciative word. Do you know the worth of a smile? The gloom of winter can all be driven away by the smile of approbation. Do you desire to turn winter into spring? Then do not so much try to change circumstances as to change your angle of vision.

The society woman of today is trying, seemingly, to turn the winter season into spring by continuing to wear very thin dress materials, that give no warmth whatever, waists with extremely low necks, and practically no undergarments. Seemingly she imagines that chiffon keeps her warm in winter and furs keep her cool in summer, provided fashion demands it. Sad it is that women professing godliness are so eager to follow the foolish fashions of the world!

Looking on the dark side of life brings discontent and worry, and worry makes many a life miserable by fretting over troubles that never come, over evils that never occur, over imaginary defeats, over mistakes of the past. It is worry rather than work that enlarges the insane asylums, and enriches the cemetery. And what good comes from worry? None, absolutely none.

To worry over something wholly of no avail, is like a man hurrying to the depot to catch a train. He slips on an orange peel or banana skin, and turns back to see just where and how he slipped. He will stand a better chance of catching the train by letting the old slipping-place alone, and looking out for the next slipping-place, than to turn around and walk backwards, with his eyes on the place where he slipped last, and his mind full of worry because he slipped there. Paul says: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

However hard our lot may seem, the Christian, although he may be a poor "Lazarus" in this world, has hopes—hopes of everlasting blessedness. There is always something bright in our lives, although we sometimes fail to see it. The way we oftentimes see it is thus:

Two-boys went to hunt grapes. One was happy because he found the grapes. The other was unhappy because the grapes had seeds in them.

Twelve spies reported concerning the land of Canaan. Ten saw nothing but giants. Two saw a land flowing with milk and honey.

When it rains, one man says: "This will make mud." Another says: "This will lay the dust and freshen the earth."

Two boys examine a bush. One deprecates that it has a thorn; the other rejoices that it has a rose.

Two boys eat their dinner. One says: "I would

prefer something better than this." The other says: "This is a whole lot better than nothing."

Each of two boys has a bee. The first calls it a honey-bee, the other a stinging-bee.

Each of two boys has an apple. One is thankful for the apple; the other grumbles because he does not have two.

One man spoils a good repast by thinking of a better one. Another enjoys a poor meal by contrasting it with none at all.

One man is thankful to God for his blessings. Another, who is equally blessed, is morose because of his misfortunes.

One man complains that there is so much evil in the world. Another rejoices that there is *some* good in the world.

May we look more and more on the bright side of life, if, by nature, we are not thus gifted! Let us pray God for grace to overcome! "He that overcometh shall inherit all things" (Rev. 21: 7).

Others have troubles as well as we have. Let us contrast them with ours and the light that falls upon our own blessings will cause the burdens we have to bear to lighten and disappear.

There is no trouble so great that can not be overcome by prayer, courage, determination and faith in God, and no earthly shadow is so deep and dark that the light of heaven can not shine through it.

As the earth teems with new life, when brought into a different position, with respect to the sun, so the soul that seeks God's favor, will find that December is as pleasant as May.

His name yields the richest perfume,

And sweeter than music his voice;

His presence dispenses my gloom,

And makes all within me rejoice;

I should, were he always thus nigh,

Have nothing to wish or to fear,

No mortal so happy as I—

My summer would last all the year.

Mount Joy, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### DADDY AND I

When I was a boy, some fifty years ago, we lived on a farm, and I was somewhat inclined toward machinery, and especially interested in trying to make some kind of machine that would run without turning a crank. There was a small spring branch near by, so I commenced building a dam and digging a race to the place where my future mill was to be. By and by I succeeded in making a water wheel and crude machinery that would run without turning a crank.

One day daddy came down, smoking his clay pipe, and said to me: "Jake, I think it looks very foolish for you to spend so much time trying to make something that will never do anybody any good. It will not even crack a grain of corn for a little chicken."

"Now, daddy, please do not get offended if I tell you of something that looks still more foolish to me: You fill your pipe with tobacco about half a dozen or more times a day and light it and suck the smoke through the stem into your mouth and then blow it out in the air. And when the stem gets clogged, you draw a broom straw through it to start it again. Now, daddy, be fair and square with me. Which is the more foolish—for a man to do what you are doing, or for a boy to do what I am doing?"

Daddy went away, but not smoking his pipe. In about a week mother told sister and me that daddy had quit smoking, and that one day he came in and put pipe, tobacco and all in the stove without saying a word. Then I told mother about our talk we had down at the branch, and she said: "My dear boy, you have done what I have prayed for and tried to do for fifteen years."

Bellefontaine, Ohio.

Jacob H. Swank.

### A VISIT TO OUR MISSION STATIONS IN SHANSI

One of the valuable treats for new China missionary recruits is the opportunity to visit the mission stations and workers before the opening of the Language School. This was the happy privilege of our party this year, save Brother Sollenberger and family, who remained in Peking to rest, they having had an unusual siege of seasickness during the voyage.

With Bro. J. Homer Bright and his good wife, and Sister Anna Hutchison, who piloted us from America so faithfully, and Sister Edna Flory, who had come to Pe-

(Continued on Page 14)



## SUNDAY-SCHOOL CONVENTION

The District Sunday-school Convention of Southwestern Missouri and Northwestern Arkansas, for the fourth quarter, will convene in the Shoal Creek church, Fairview, Mo., on Sunday, Jan. 4.

9 A. M., Regular Sunday-school Session. When a Sunday-school ceases to grow, what then?—C. H. Brown, Oren Harvey. The Best Teacher for Primary Pupils.—L. W. Stong, Stella Early, Bettie Reese. In What Way Do Sunday-school Teachers Influence the Conversion of Pupils?—J. B. Hylton, Nancy Davidson, Virgie Argabright. Why Should the Teacher Have a Definite Aim?—F. E. Müller, L. N. Davidson, J. H. Argabright. Is Your Sunday-school Work a Joy or a Burden?—E. J. Reese, Florence Ooley, Zella Fike. What Is the Greatest Need of Your Sunday-school at Present?—W. R. Argabright, Hester Harriell, John Keeling. The Sunday-school's Place in the Community.—A. Killingsworth, D. W. Teeter, Ova Erisman. The Best Thing in Our Sunday-school.—Response from Each Representative.

## REQUEST OF THE COMMITTEE OF ARRANGEMENTS FOR THE 1920 CONFERENCE

The Committee of Arrangements for the coming Annual Conference is very anxious to do their part, in every way possible, to make the meeting a success. Several have asked for space in which they might present a display of church activity not shown heretofore.

The Executive Committee will meet in the near future, and will then consider questions of the above nature, and any other request which may be presented. In order that such questions may receive due consideration, we ask you, who are interested, to present the same to the secretary at your earliest convenience. M. J. Mishler, Secretary.

314 East Ninth Street, Newton, Kans.

## THANKSGIVING AT GOLDEN GATE MISSION, OAKLAND, CALIF.

It was a happy privilege that wife and I enjoyed, of spending Thanksgiving Day in the city of Oakland, with the workers of the Golden Gate Mission. The work at this place is carried on by Bro. J. U. G. Stiverson, under the direction of the District Mission Board, and is making very commendable progress.

It was thought by Bro. Stiverson and his coworkers that it would be a splendid thing to give a Thanksgiving dinner to the Sunday-school pupils, and their parents and others, who were in attendance at the services, and to minister to the needy families of the community. Attending to the physical, as well as the spiritual needs of men and women, is in harmony with the teaching and practice of the Master, but in these days of the "high cost of living" it requires money to do it. As soon as the churches of the Northern District of California learned of the need of the Golden Gate Mission they, through their Aid Societies, responded by sending in everything needed for a real Thanksgiving dinner.

In addition to a bountiful supply of good things to eat, a number of the churches sent money with which to supply anything that might be needed to satisfy the most critical appetite. After enjoying a splendid Thanksgiving service at 10:30 A. M., the entire audience was invited to remain for dinner.

As we watched these hungry folks satisfy their physical appetites to the full, we prayed that the Golden Gate Mission might be the channel through which these same folks would receive the bread and water of everlasting life. At present the Northern District of California is being solicited for a new churchhouse in Oakland, and we hope soon to have a building that will be a worthy monument to the Church of the Brethren in this great city. Oakland is a beautiful residence city on San Francisco Bay, with fine climatic conditions, and we are looking forward to the building of a churchhouse which will meet the needs of the growing membership and the Sunday-school, and one which will also provide a church home for outgoing and incoming missionaries.

Thanksgiving Day, 1919, was a great day for the Oakland Mission, and we believe that every one, who in any way helped to make the occasion possible, will receive a blessing.

McFarland, Calif.

## DR. M. G. BRUMBAUGH AND AN ANTI-MILITARY MEASURE

At the Juniata Bible Term Dr. M. G. Brumbaugh, President of the Juniata College Extension Association, gave two very strong addresses—the first centering on the value of true, simple faith in God's Word—a faith devoid of the destructive influences far too prevalent these days; the other describing a movement which is being pushed by the speaker himself most vigorously. The next day after he had returned home, the college took up the subject in chapel, and by a unanimous vote of the faculty and the student body, Juniata put herself on record as favoring the movement.

I am personally much interested in this attempt at counteracting militarism and glad to know that the Ex-Governor of Pennsylvania, so capable of knowing and so well fitted to urge this measure upon the Legislatures of the several States, is giving his energies to neutralize the military spirit of the day, particularly as it is touching the schools and colleges of the land.

The reply to my further question, as to the nature of the measure, is given in the words of our brother himself, and explains better than my pen can speak:

254 West Walnut Lane, Germantown, Pa.

Dear Brother:

You were good enough to enquire farther concerning my appeal at Juniata on Dec. 1, for Universal Physical Education in our American schools and I am glad to tell you what is in my heart.

Any one, at all conversant with current propaganda, knows that there is a movement on foot for a large standing army—500,000 men; for a navy second to none in the world; for compulsory military training for our young men above eighteen years of age. All this means that we are to be burdened with a great expense for a military establishment in peace times, and perhaps it means that we shall sooner or later—like Germany—feel that we have so vast and complete a fighting machine that we will be strongly tempted to put it to use. The whole situation is fraught with menace to the peace of the world and to the promotion of the principles of Jesus. You can readily see how all this arises from the war and the nation-wide feeling that, with no League of Nations, we have no protection save that of a strong army and navy.

Now some of us see that the effective way to counteract this movement is to offer, as a substitute, a sensible, safe and peace-promoting movement and not merely to oppose, in a negative way, a movement of vast proportions. We have, therefore, planned to have universal physical education introduced into all the schools by national grants, with State assistance. This will be a peace-preserving substitute for military training. It will guarantee healthy, vigorous citizens for peace and for industry. It will be vastly less expensive to the people. It will include girls as well as boys, thus ensuring a better race in the years to come. It will act as a preventive, not merely as a corrective, of physical defects, and above all it will make our people morally and mentally more capable, because of the better health of the race. It is a vast and truly religious movement. It is in harmony with the teachings of Jesus and ought to enlist the active support of all Christian people.

It happens that, by reason of my public service, I am able to gain audience and give important assistance to this humane and Christian work, and you may be assured that I do it all the more gladly because of my love for our church and its honored principles.

I wish all our people would unite and urge favorable action by Congress upon this movement.

Fraternally, M. G. Brumbaugh.

I am sure that every member of the church will not only rejoice in the effort put forth, but, when opportunity presents itself, urge that such laws be enacted as will permit God's people to live and enjoy peace.

Huntingdon, Pa.

Galen B. Royer.

## NOTES FROM FLORIDA

Possibly the readers of the "Gospel Messenger" will be interested in a message from the far Southland, from the tourist standpoint, and I submit a few lines for the gratification of the members who have heard of its wondrous beauties, and those who have come and know that such a place as Southern Florida is on the map of the world.

I will say but little concerning the business side of the subject. An investment may yield normal results, beneficial to the investor, and it may not. It all depends on conditions, which change almost like the proverbial chameleon. The ebbs and flows are as periodic, almost, as the tides. In fact, that condition is not confined to Florida.

Conscienceless speculators ordinarily reap golden harvests, and unacquainted investors supply the gold. Beware of that gang. They are as ubiquitous as the famed celebrity who is always "going to and fro, and up and down in the earth."

Money invested in permanent improvements in development of industries, which contribute to the general welfare, is practically safe. Oranges, grape fruit, tangerines, limes, and all other semitropical fruits, yield fair profits.

But I am more interested in the coming development of church activities. This should always be the dominant factor in our home alignments. Whenever it becomes desirable to change the home and consequent environment of the family, the question of church conditions must be first, if we want ultimate success. Everything else must be strictly secondary.

The future of the church in Florida is now in the making. We know full well that most of our acquisitions in the North are from families who have been in fellowship through the generations. It is but the natural result of influences which prevailed in the "bringing up" process. We can teach a child any and every thing, false or true, and it becomes a part of his life. Thus our "peculiar" doctrines, or policies rather, are of easy inculcation and perpetuation.

But when we come into a country like the Southern States of the republic, we meet a people of positively different psychological structure and if we want to interest them in our fundamental doctrines, where we have a specific "thus saith the Lord," we must avoid the handicap of requirements that do not have this sanction.

We have definite testimony on the subject, in favor of my contention, all through the apostolic age. The church at Jerusalem, consisting of "many thousands" of Jews, was as loyal to the "law," in all of its ramifications, as any Pharisee could demand, and yet they were on the highest peaks of Christian development.

But the churches consisting of Gentile converts did not and would not, neither were they required by the chosen apostles of our Lord, to observe one jot or tittle of the law, and St. Peter got the most stinging rebuke of his life, after his conversion, from St. Paul, because he failed

to measure up to the new standard which gave to every disciple the right and duty to be fully persuaded in his own mind, concerning nonessential things—such things as are subject to constant and inevitable changes. I allude to that episode in his life when he refused to eat with his Gentile brethren because of the presence of some of the brethren from Jerusalem, who were too zealous for the law to fraternize with them.

It was my pleasure, while at Sebring, to preach to one of the most spiritual groups of believers that I ever met. It was a special benediction to me. I can never forget the occasion. My subject was "The Mountain Tops of the Christian System."

I would like to give a line concerning the personnel of the membership, but limitations forbid, further than to say that the patriarchal elder, J. H. Moore, is there, and is as full of the inspiration of the spiritual soldier as our Elder Brother requires.

One instance, emphasizing the variety of personal experiences which we meet in our pilgrimage, was the meeting of two sisters, past middle age, at whose childhood home in Pennsylvania I was a guest while holding a series of meetings some forty years ago—an inspiring forecast or prophecy of the next meeting "on the beautiful shore in the sweet bye-and-bye."

Punta Gorda, Fla.

D. C. Moomaw.

## JOHN AND MARY

John and Mary were well-to-do folks, living in the city of K. John was a lawyer, high up in his profession. He had no time for church, Sunday-school or Christian work, as his time was so fully taken up with law, clubs, lodges and such. Mary was a devout Christian and belonged to the Church of the Brethren. She was a good church and Sunday-school worker—always at her post. With her children she attended church services and Sunday-school. John seldom went with Mary and the children, except when some big preacher came, from whose message he might get a helpful point for his law practice.

On one such occasion he sat in the pew with Mary and the children, stiff and straight—so stiff and straight that he leaned back a little. Mary, in her devotion, humbly sat at his side. Casting his eyes over her, without bending, he said in a rather sarcastic voice: "Mary, I object to your wearing that little headgear. It does not become you in your social standing. It makes you look odd and I don't see any use in it anyway."

Then the fire came into Mary's eyes. She raised her bowed head and looked up to John with a saintly smile, and said: "John, you object to my prayer-veil, and you see no use in it. I always have told you I wear my prayer-veil in my devotions as a symbol of purity and power, because of the angels, as recommended by St. Paul to the church at Corinth, and lived out by good, sainted women down the ages. Now, John, I could say: 'What do you wear that little white apron for at your meetings? Why, it does not become you. It makes you look odd and I don't see any use in it anyway.' But, John, I never opposed you wearing your little white apron. I have always done it up for you, and when you go to your meetings, it is always ready for you. When I was doing it up I would think: 'This is John's. He wears it at his meetings. I do not know what it is for. He never told me, but it may symbolize something good. John is certainly welcome to all the good he gets out of it.' Now, John, is this not all true?"

"Humph." John began to stroke his waxed mustache, and the kinks began to come out of his stiff neck. "Humph." And he began to limer up all over. He leaned over to Mary and said: "Mary, it's all true. You have been a faithful and true wife: true to me, true to yourself, true to the children, and tried and true to your church, and now I am ashamed of myself. If you will pardon me, I will never oppose you any more. You can wear your prayer-veil whenever you want to."

Then Mary said: "I am glad, John, that you are learning a little Christian sense. I do not know where you learned it—certainly never out of any of your law-books, for it is not there. I do not think they discuss such matters at your clubs or lodge meetings. You must have learned it from the Nazarene Teacher whom I am trying to serve day and night. He says: 'All things whatsoever ye would that men should do to you, do ye even so to them.' And now, John, you are going to give me the same privilege you claim for yourself. Why, John, this is Christianity. I am glad you are coming to it. Of course I forgive you. Now let us pray." D. D. Sell.

Plattsburg, Mo.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

Covina.—Nov. 23 our Thanksgiving offering was taken. A donation of canned fruit and vegetables was given to the Children's Home Society in Los Angeles, with which the District of Southern California is cooperating. On the above date, in the evening, the Mission Band of La Verne College rendered a fine program. Bro. John I. Kaylor gave a splendid talk on India. Dec. 12 the church met in council, to elect the Sunday-school officers. Bro. D. J. Overholzer



**Bradford.**—At a special council meeting, Nov. 19, Bro. Wm. E. Royer was called to the ministry and duly installed with his wife. Three were received by letter and four have been baptized since that time, the result of meetings held in the Oakland congregation.

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## A VISIT TO OUR MISSION STATIONS IN SHANSI

(Continued from Page 11)

king on business, shortly after our arrival, we boarded the train at midnight of Sept. 3, starting to Shansi. On account of a previous washout along the railroad, the train could not cross the bridge, so we had to wait three and one-half hours for another train, to reach the other side. During this time the passengers walked across the temporary bridge, or were carried in chairs, just as they preferred. Standing or sitting, with China's hot sun pouring down upon us, provided little pleasure for the crowd. But the train finally came and we were off again.

At the junction, where we changed trains, we were obliged to stay over night. Here we had our first opportunity and experience of stopping at a Chinese inn. The nice weather added to the enjoyment and comfort of our brief stay there. At this place Bro. Samuel Bowman met us with cots and bedding, so that the entire party had a good night's rest. Bedding is a necessary part of one's baggage when traveling in North China.

Food was served in Chinese style, with "chop sticks" for conveying it to our mouths. It was soon evident that we were inexperienced in the use of these Chinese implements. The inn-keeper, taking in the situation, therefore provided us with large thick spoons, which we gladly used. Most of us relished some of the food, though some of it was quite foreign to our palate.

About seven thirty, the next morning, breakfast was eaten, beds tied up and taken to the depot, and we were all on the train to complete the second installment of our trip. After four and a half hours' ride, all our party got off for Ping Ting except wife and me, who, having been met at this place by Bro. B. M. Flory, remained an hour longer. Then we found ourselves at Show Yang, the new station where the Florys and others live. It is needless to mention the joy of seeing old school friends and becoming acquainted with the rest of the workers in our mission.

Several very enjoyable and profitable days were spent at this station with friends, learning about the conditions and needs that the missionaries have to face. I had the privilege of accompanying Bro. Flory on a brief visit to one of the out-stations, seven or eight miles distant, and enjoyed my first donkey ride splendidly. Show Yang, I think, is a strategic point in our mission territory and many things promise to make it an important center.

Accompanied by Brother and Sister Flory and little Verna Ruth, we started, Sept. 10, to Ping Ting. As a good part of the day was spent on the road, we had little time to look around there that evening; however, we saw where some of the homes were located. About seven o'clock nearly all of the older missionaries of the station, as well as the new ones who had come directly to Ping Ting, met at Brother Crumpacker's home for a social hour, which served as a get-acquainted meeting. This was an especially pleasant occasion for the new arrivals.

The next morning six of us started for Liao Chou on mule litters and on donkey backs. As our speed was not so high as that of the American automobile, it took us three days to make the trip; nevertheless, we much preferred the donkeys and mules to the auto.

For the most of us the journey did not grow tiresome, for there were many interesting things and beautiful scenery along the way. Indeed, there was nothing monotonous for one who goes the first time over the road, for the landscape was ever changing. Some of the mountains were practically barren—none of them having large trees—while other mountains are farmed to the top. The terraced mountain sides, with their harvest of golden grain and varied colors, certainly were pleasing to the eye. Then, when the summit of the high mountain was reached, one could look for miles in every direction. The wonderful beauty and handiwork of God, as displayed in mountain scenery, was to be seen all about us. Now and then we would meet caravans of pack-animals, carrying their burdens of coal, grain, etc., from one section of the country to the other. We passed by or through many villages, and here and there would see a man and his family gathering in his harvest, or perchance, cultivating his field, for when one crop is harvested, the Chinese farmer immediately plants another.

In each of the cities where we stopped over night, our mission has out-station work, and property rented, which serves splendidly as lodging quarters. On the evening of the second day we were met by Brother Seese and, after attending to some business at this station, he returned with us to Liao the next day.

As we were nearing the end of our journey, we began to be met by little groups of Liao workers and children, at least a mile out from the city. No one can tell what such happy greetings and hearty welcomes into a new land and work really mean to the new arrival. Many of these smiling faces we saw for the first time, but none of them seemed strange to us. I would like to say here that the hospitality of all the workers at the different stations was equal to their hearty greeting.

The few days before the mission meeting convened passed very rapidly. Soon the time for the meeting came. The delegates, among whom the entire missionary force

is represented, arrived on the evening before the various committees had their meetings. The regular business meeting opened Sept. 18, with Bro. Crumpacker as Chairman. From the first session to the last, there was a good regular attendance and every one was keenly interested in the work. The amount of business which came up for consideration was surprisingly large, and many of the queries were constructive in nature and far-reaching in significance. The spirit of the meeting and the manner in which new conditions and problems were faced, is certainly a credit to the Christian cause. This meeting was highly beneficial to us, who were unacquainted with the workings of the mission and the problems she has to solve, for now we feel that we are a part of the China workers, however small that part may be. Then, too, by having the privilege of this experience, we can think in terms of our mission in its young, growing life, when studying missions from older and well-established organizations.

As soon as the meeting closed, nearly every one was eager to get back to their work, and we Language School folks were obliged to return immediately, as the opening of the school was just a few days off. Again we had only one night in Ping Ting. A little time was used in seeing some of the work of the station; however, we have to regret that we lacked time to visit this station.

Because of this visit, we have added courage to do our best day by day in the language study here in Peking. May God constantly direct and richly bless the Christian workers in China and in all the lands that they may make the most of this great day of the world's history for the kingdom of our Lord.

M. M. Myers.

Peking, China, care of Language School.

## DALEVILLE COLLEGE

The Special Bible Session will take place Jan. 5 to 9, inclusive. There will be just five days of intensive work. Six speakers in all will be the expositors of God's truths, besides some supplementary local help. A wide range of subjects will be treated. There will be no duplication of the messages of former years.

Districts holding trusteeship in the college, will do well to urge their workers, and prospective ones for the future, to attend these lectures. A "Forward Movement" adjustment is the thing of first importance nowadays. Bro. J. H. Cassidy and Bro. Jesse Emmert, missionary from India, of Huntington, Pa., Bro. Paul H. Bowman, of Bridgewater College, Bro. F. J. Byer, of Nokesville, Va., Rev. Brooks, of Calvary Baptist church, of Roanoke, Va., and Bro. Owen O. Wiard, of Winona Lake, Ind., will give you new visions of the possible, and show how new surveys in the work of Christ are made. This large program of work, and this selection of able speakers are made especially to fit your requirements. A small fee of \$4, to cover board and room, is all it will cost, besides the consecration of yourself and time.

Daleville College.

## OUR CALL AT MILL CREEK AND MELVIN HILL, N. C.

On our trip to Sebring we stopped, by invitation, at Campobello, S. C., where we were met, and taken to a place of sojourn, twelve miles distant, and kindly cared for during the night. We attended their feast next evening, the 5th, at Mill Creek. The weather was fine and the crowd was large and very attentive. There seemed to be a number, in the crowded house, that looked and listened with interest. We attended their regular services on Sunday and Sunday evening, closing our efforts on Monday evening.

The interests of the church were planted in that locality forty or more years ago by Bro. Branscom, who emigrated to that country from Tennessee, and engaged in teaching school. Here, too, he married. By his personal efforts, in conversation and distributing Brethren literature, he soon had a number of converts for membership. He then wrote to the members in Tennessee, who thereupon sent brethren. These held a series of meetings and baptized seven, including Bro. Branscom's wife. They then organized these members into a church. Bro. Branscom was chosen to the ministry and placed in charge. He is very active both on the farm and in the church.

Bro. Branscom seems to be a controlling factor not only in the church but in his community. I do not recollect of ever having seen a country library as large and well selected as the one I found in Bro. Branscom's commodious home. I feasted on the delights of his library for two days.

The church did no advertising, but quietly increased and the cause prospered. Bro. Branscom and his assistants faithfully continued with their mission work, sometimes under very adverse circumstances and influences—but the cause kept growing and spreading until they now have six or more congregations. The country is good and here, too, war prices prevail. Land is selling for \$200 per acre. Some of their cotton crop netted the high

rate of \$200 and \$225 per acre. I enjoyed my brief acquaintance with the North Carolina members.

Sebring, Fla.

I. J. Rosenberger.

## INSTITUTE WEEK—BRIDGEWATER COLLEGE, BRIDGEWATER, VA.

Jan. 11-17

## BIBLE INSTITUTE PROGRAM

Sunday, Jan. 11, 10 A. M., Sunday-school. Sermon: The Exalted Christ.—J. H. B. Williams. 7 P. M., Sermon: Chasing a Mountain.—J. H. B. Williams.

Monday, Jan. 12, 9 A. M., Class for Ministers.—Paul H. Bowman. The Bible and Civilization.—J. T. Glick. Missions of the Bible.—J. H. B. Williams. 1:30, The Second Letter to Timothy.—Paul H. Bowman. The Dollar Almighty.—J. H. B. Williams. 7 P. M., Class for Ministers.—John S. Flory. Lecture: Evangelism.—J. H. B. Williams.

Tuesday, Jan. 13, 9 A. M., Class for Ministers.—Paul H. Bowman. Jesus' Teaching About War.—A. R. Coffman. Missions of the Early Church.—J. H. B. Williams. 1:30 P. M., The Second Letter to Timothy.—Paul H. Bowman. The Joy of Earning.—J. H. B. Williams. 7 P. M., Class for Ministers.—John S. Flory. Lecture: Missions on the Home Base.—J. H. B. Williams.

Wednesday, Jan. 14, 9 A. M., Class for Ministers.—Paul H. Bowman. Jesus' Teaching About War.—A. R. Coffman. Missions in the Medieval Church.—J. H. B. Williams. 1:30 P. M., The Second Letter to Timothy.—Paul H. Bowman. The Wisdom of Saving.—J. H. B. Williams.

## AGRICULTURAL INSTITUTE PROGRAM

Wednesday, Jan. 14, 7 P. M., Address: Paul H. Bowman. General Agricultural.—J. R. Hutchinson. The Cooperative Movement.—J. W. Hess.

Thursday, Jan. 15, 10 A. M., Better Live Stock.—M. O. Cooper. Seed Corn Selection.—Chas. Wampler. Hog Raising.—W. S. Campfield. 1:30 P. M., Beef Cattle Feeding.—M. O. Cooper. Community Cooperation.—W. S. Campfield. 7 P. M., Address.—W. T. Sanger. Value of Home Economics for the Schools.—Mary M. Davis. Lantern Lecture on Poultry.—A. F. Trekle.

Friday, Jan. 16, 10 A. M., Soils and Fertilizers.—T. F. Hutchinson. Dairying.—R. E. Hunt. 1:30 P. M., Crops and Legumes.—T. B. Hutchinson. Fruit Growing.—Roy E. Marshall.

## EDUCATIONAL AND MISSIONARY PROGRAM

Friday, 7 P. M., The Work of the Holy Spirit in the Old Dispensation.—F. J. Byer. Lecture.—T. S. Moherman.

Saturday, Jan. 17, 10 A. M., Educational and Missionary Day. Forenoon Theme: Our Virginia Schools. Educational Waste.—F. J. Byer. Educational Standards.—F. J. Wright. The Forward Movement in Education.—T. S. Moherman. 2 P. M., Afternoon Theme: Religious Education. Christian Education.—J. H. B. Williams. Why the Denominational Church.—J. D. Eggleston. 7 P. M., Evening Theme: Student Volunteer Movement. Report of Delegates to Des Moines Conference. Address.—J. H. B. Williams.

Sunday, Jan. 17, 10 A. M., Sunday-school. Sermon: The Church of the Brethren and the New Internationalism.—J. H. B. Williams. 7 P. M., Christian Workers' Meeting. Sermon.—J. H. B. Williams.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hardy-Kingery.—Dec. 4, 1919, at the home of the undersigned, Vernon Hardy and Anna B. Kingery, both of Greene, Iowa.—A. P. Blough, Waterloo, Iowa.

Hohenberger-Meyers.—By the writer, at his residence, Dec. 3, 1919, Samuel Hohenberger and Iona Meyers, both of Grundy County, Iowa.—A. P. Blough, Waterloo, Iowa.

Hoover-Knight.—By the undersigned, Dec. 3, 1919, at the parsonage, Mr. D. Paul Hoover, Saxton, Pa., and Miss Olive M. Knight, of Hopewell, Pa.—D. P. Hoover, Johnstown, Pa.

Huffman-Leavell.—By the undersigned—the officiating minister—at his residence, Dec. 11, 1919, Bro. William E. Huffman, of Oaage, Sask., Can., and Miss Martha Leavell, of Parker, Ind.—H. A. Collins, Parker, Ind.

Irvin-Mishler.—At the Spring Creek church, Ind., by the undersigned, Dec. 14, 1919, Bro. Floyd M. Irvin, of Creston, Ohio, and Trude M. Mishler, of Piercetown, Ind.—V. F. Schwalm, North Manchester, Ind.

## FALLEN ASLEEP

"Blessed are the dead which do in the Lord"

Agee, Sister Sophia, nee Hoston, wife of Bro. Joseph A. Agee, was born in 1845, died Dec. 12, 1919, aged 74 years and 7 days. She was married in 1871. To this union seven children were born, two of whom preceded her in infancy. She united with the church in 1885, and lived ever faithful. She was a kind mother and a devoted wife. She spent the whole of her life near the place of her birth. The call to come home was very sudden, while about her household duties. She leaves a husband, four sons, one daughter, and several grandchildren. Services by the undersigned, assisted by Bro. Samuel Crumpacker—B. B. Garber, 1123 Melrose Avenue, Roanoke, Va.

Baker, Peter Lloyd, son of Brother Elias and Sister Anna H. Baker, died Dec. 12, 1919, aged 36 years and 1 month. Bro. Baker was sick only a few days. He leaves his wife and two small children. Services in the Snake Spring Valley church by Elders Mahlon Weaver and D. M. Van Horn. Interment in the near by cemetery.—Joseph F. Snyder, Everett, Pa.

Beckner, Mrs. Edwina, daughter of John and Jane Trimble, born in Elkhart County, Ind. Being left an orphan she was later taken to the home of her uncle, Elias Hess. In 1866 she married Edmund L. Beckner, who preceded her in 1899. To this union were born two daughters and one son. She and her husband united with the Church of the Brethren in 1874 and remained in that faith. She died Dec. 1, 1919, aged 70 years, 3 months and 1 day. She leaves one brother, one daughter, seven grandchildren and two great-grandchildren. Services at the Walnut church by Bro. Howard Dickey. Interment in the near by cemetery.—Helen Mowier, Tippecanoe, Ind.

Groff, John Rudolph, born in Canton Berne, Switzerland, died Nov. 18, 1919, aged 75 years, 3 months and 26 days. At the age of ten he and his parents came to America and settled in the State of Ohio. He served his country during the Civil War in the 185th Ohio Volunteer Infantry. In 1868 he married Matilda Harney, who survives with the son and a brother. He joined the Brethren church in 1886.—Geo. Barnhart, Canton Berne, Mo.

Hanes, John M., eldest son of Mr. and Mrs. Luther Hanes, born April 3, 1880, died Dec. 2, 1919. In 1901 he married Iren Newcomer. To this union were born six daughters and two sons. One daughter preceded her father twelve years ago. He leaves his wife and children, mother, four sisters and three brothers. He united with the Church of the Brethren early in life, and was a faithful supporter of all Christian activities. Services at the home by the writer and Bro. C. C. Price.—Wm. Lampin, Polo, Ill.



**Landis**, Hiel Hamilton, son of Jacob and Hannah Landis, born at Flora, Ind., died at his home near the same place, Dec. 3, 1919, aged 72 years, 9 months and 12 days. In 1868 he married Mary Jane Eikenberry. To this union were born nine children. The wife, three sons, two daughters, one brother and one sister survive. Services at the church by Bro. I. R. Beery. Burial in Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

**Landis**, Jacob J., son of Jacob and Polly Landis, died of cancer at the home of his daughter, Mrs. Orville Bollinger, Dec. 3, 1919. He was born in Montgomery County, Ohio, Nov. 14, 1848. He married Mary Jane Palus. To this union were born six children. He leaves two sons, one daughter, five grandchildren, two brothers and five sisters. Services at the First Brethren church, North Manchester, by Rev. Charles Barne.—Mrs. Ray Haines, North Manchester, Ind.

**Leinart**, Bro. Daniel, son of Bro. Lewis Leinart, died at his home, in the bounds of the Pleasant Hill congregation, Pa., Nov. 28, 1919, aged 26 years and 16 days. He had suffered from tuberculosis for several years. Services by Eld. D. B. Hoff, assisted by Bro. H. R. Miller. Burial at Pleasant Hill.—Amanda K. Miller, Spring Grove, Pa.

**Lock**, Sister Emaline, born near Flora, died at the home of her sister, Martha Cline, at the same place, Dec. 4, 1919, aged 76 years, 1 month and 23 days. She leaves her husband, one brother and three sisters. Services at the church by Bro. I. R. Beery. Burial in Moss cemetery.—Mattie Welty, Flora, Ind.

**Miller**, Bro. Charles, died Dec. 9, 1919, aged 77 years, 3 months and 29 days. He married Malena Emco in 1865. To this union were born nine children, eight of whom preceded him. Bro. Miller lost his wife in 1892 and later married Mrs. Margaret Speakman who died in 1909. To this union was born one son, who survives. About twenty-three years ago Bro. Miller united with the Church of the Brethren and continued a faithful member of the same. In 1912 he married Mrs. Lillian Dale, who survives. Services from the Charleston church by Eld. Oliver Royer, assisted by the writer. Interment in the Charleston cemetery.—Lee Patton, Chillicothe, Ohio.

**Overstreet**, Stephen P., son of Thomas and Permelia Overstreet, born in Bedford County, Va., Feb. 2, 1846. At the age of eighteen he enlisted in the Civil War and was honorably discharged, after serving his country for eighteen months. In 1874 he united with the Church of the Brethren. In 1879 he married Miss Mary Mindline. To them were born five daughters and one son. Services at Tippecanoe by Bro. T. D. Butterbaugh. Interment at Montone.—Helen Mowiser, Tippecanoe, Ind.

**Rinehart**, Mary, wife of John S. Rinehart, died at her home in Broadway, in the Linville Creek congregation, Rockingham County, Va., Nov. 30, 1919, aged 72 years, 7 months and 25 days. She leaves her husband, one son and six grandchildren. She was a faithful member of the church for many years. Services by Eld. D. H. Zigler, assisted by Rev. H. W. Shannon and Rev. J. K. Brown.—Catherine R. Kline, Broadway, Va.

**Rodabaugh**, Viola, nee Curry, wife of Owen Rodabaugh, died at the McKittick Hospital, Kenton, Ohio, Dec. 9, 1919, after a brief but severe illness. She leaves her husband and four small children. She has been a faithful member of the Church of the Brethren, Eagle Creek congregation, for the past fourteen years. Services in the Eagle Creek church. Interment in the Dunkirk cemetery. Text, Heb. 11: 16.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Slagle**, Sister Ivy, nee Yoder, wife of Mr. Frank Slagle, died of tuberculosis at the White Haven Sanatorium, Pa., Dec. 13, 1919, aged 26 years, 2 months and 20 days. She is survived by her husband, her father, a sister, and a little son and daughter. Her mother, two sisters and three brothers preceded her in death. She was a member of the West Johnston congregation about ten years. Services at the home by Eld. E. M. Detwiler. Interment in Grandview cemetery.—Jerome E. Blough, Johnston, Pa.

**Snowberger**, Elias, died in New Paris, Pa., at the home of his daughter, Mrs. W. D. Slick, Nov. 24, 1919, aged 80 years, 3 months and 14 days. He served eighteen months in the Civil War. Bro. Snowberger was a member of the Church of the Brethren for fifty-five years. He was elected deacon in 1885, serving until his death. He was twice married—first to Sister Margaret Smith and later to Sister Ellen Horner, both of whom preceded him. To the first union were born five children, two of whom preceded him. Services in the Church of the Brethren by Bro. T. B. Mickel. Interment in the Hoover cemetery at Fishertown.—Carrie V. Smith, Springhope, Pa.

**Ulery**, Daniel, died Dec. 13, 1919, aged 66 years, 11 months and 22 days. When about seventeen years of age he united with the Church of the Brethren, was elected to the deacon's office in 1877, to the ministry in 1881, and ordained in 1913. In 1874 he married Susan Ulery. To this union five children were born. His wife and three daughters survive. Services at the Rome church by the undersigned. Burial in cemetery near by.—Urias Blough, Salem, Ill.

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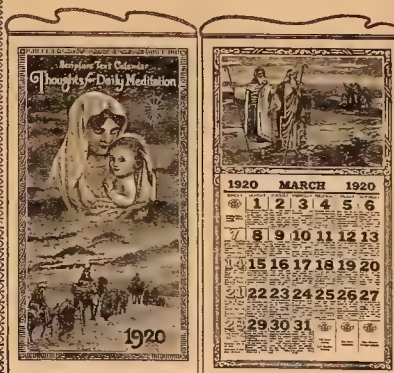
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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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No. 2

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## ...EDITORIAL...

### Conviction and Tolerance

ONE of the most constant and most difficult problems of Christian experience is that of "reconciling conviction and tolerance." This was the one that bothered that "Son of Thunder" who forbade the man who was casting out demons in the name of Jesus. Only it did not bother him much. He promptly settled it by refusing to be tolerant. He told the other man to quit.

Well, it is rather a nice point, isn't it? Why should you and I be tolerant of those who will not accept the whole truth?

Because you and I and the other folks are all human, subject to the limitations of vision which are so common to mortals. And because, therefore, there is a bare possibility that you and I may be a little off, too, in some respects. And because the correction of errors and discernment of the whole truth proceeds fastest when earnestness of individual conviction is combined with tolerance for all who love the truth and seek it in sincerity.

Yes, it is a little hard sometimes to believe with all your might what you believe and feel kindly toward those who believe differently. But few spiritual achievements are of greater worth than this.

### When Your Pupils Will Not Learn

IN that series of studies we had lately, in the training of Peter and John, did you note that the most effective influence in this training was the personality of the Teacher? This is what held them fast when he gave them hard lessons, when he told them things which their minds could not accept as true. They could baffle his efforts to make them understand his mission, but they could not entirely resist the impress of his Spirit upon theirs.

Here is a valuable hint for all teachers. It may be needless, sometimes, for you to teach unwelcome truth—truth so unwelcome that your pupils simply will not have it. Do not despair. Just live the lesson into them. Make it impossible for them to doubt that your own soul is fed with heavenly manna. "By and by the larger truth will filter through the shell of prejudice. Your deeper insight and unfailing patience will be understood, and those whom you led into the fuller light will love you all the more.

## "Awake, Awake, Put On Thy Strength, O Zion"

PERHAPS it did not interest you—that little glimpse, a few weeks ago, into the background of the prophet's call to Zion to awake and put on her strength. I am sorry, if that is so, for in that case you are not likely to be interested in any similar call to the Zion of today. Many things have changed since those words were spoken, but the principles of spiritual achievement have not.

In fact, I can hardly think of anything that would be more helpful in facing the tasks of the church today than a firm grip on those wonderful messages of the Old Testament prophets. And not one of them is more wonderful or more pertinent to present needs than the one which embodies this ringing call to sleepy Zion. I am sure that no one can really see the situation which is reflected in Isaiah forty to fifty-five without seeing also that the problem of those chapters is the problem of Christianity today. That has always been the real, the ultimate, problem in any crisis. It is the problem of awakening the professed representatives of righteousness to a vision of the possibilities before them. It is the problem of persuading them to put on their strength.

God's prophets have always had an uphill road to travel. The greatest obstacle in their path has always been the want of faith on the part of their brethren. Outside difficulties have been tremendous, sometimes. At least they looked that way. But the biggest difficulty has always been the tempting voice which says: "You're taking too much upon yourselves. It can't be done. Why waste effort on the impossible? God does not ask you to do that." The hardest job has always been to get the people of God to see the strength at their disposal and to induce them to put it on. It is the only real hindrance now in the extension of the Kingdom.

No sane person would make light of the exceedingly troublous conditions in the world today. Neither would any but cowards or traitors be ready to throw up the sponge on that account. Certainly not any one who pretends to believe in the God that Jesus Christ revealed. God is still in his heaven, even if all is not right with the world. The reason it is not more nearly right is that the church has so far failed to put on her strength. When she does that, conditions will get better.

Some time ago a brother sent us for publication an article against foreign missions. Yes, it was *against* foreign missions good and hard. Among other strong points it dwelt on the sinful waste of time and money involved in learning a foreign language when there are plenty of people to preach to at home whose language you already know. What do you think of a world-outlook like that? The author referred to Paul's saying about doing good to all men as *ye have opportunity* and clinched his argument by pointing out that Paul did not say we should *make more opportunity*. I admit I was surprised. I did not suppose there was a man alive like that any more, among the whole MESSENGER constituency. But an editor never knows what a day may bring forth.

Another brother informs us "that collecting and expending extravagant amounts of money is a mark of church apostasy." That is interesting news, but chiefly so for the light it throws on the brother's view of the responsibility of the church for world evangelization. He evidently believes in mission work, provided you are careful not to overdo it. The Great Commission he considers a very good thing, probably, if you do not take it too seriously. He does not define "extravagant

amounts of money." I do not know whether he considers the amounts collected by the Church of the Brethren within the last year for missions and for famine sufferers and for other benevolent purposes as "extravagant" or not. But in my opinion the cause for which the money is spent would have more bearing on the question of "apostasy" than the amount of it. And I should incline very strongly to the view that a selfish use of money is a surer "mark of church apostasy" than "collecting and expending" it, in any amounts whatever, in the interest of world evangelization.

Fortunately such views are not representative of the church today. They are surviving remnants of a bygone age. At least, it's mostly bygone. Some of us can hardly give up the idea of some easier program than a serious effort to Christianize the world. But the church, as a whole, is waking up and getting ready to put on her strength. To complete that awakening is her first important work. Just as, in the case of exiled Zion, the first task of the nation as represented in the faithful ones was to convince the nation itself that Jehovah had not forsaken his people and that a great field of service was still open to them (Isa. 49: 5, 6, 14), so now it is the first business of the church to inspire the whole church with confidence that strength to accomplish her mission is ready to her hand.

That confidence is growing. It is justified. It will continue to grow. But some are still asleep. We must awaken them. We must tell them that Zion's reserve forces are as abundant and mighty today as they ever were. We must not be so foolish as to tell them there isn't very much to do, or that the opposing forces are not powerful. But we must show them that "they that are with us are more than they that are with them."

AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION!

### Line Up and Fight

PAUL was a fighter. He was no disinterested spectator at the ringside. He could not look upon sin and injustice with passive unconcern. He took part. He threw all his strength into the struggle. He fought.

Don't you think he was glad to be able to say at the end of his career that he had fought a good fight?

Toward the end of the ninth chapter of First Corinthians he discloses one quality of his fighting which helped to make it good. When he fought he didn't "beat the air." He hit something. He struck at a real antagonist.

Sometimes that was his own body, he says. Once he fought with beasts at Ephesus, whatever they were. But he was always fighting. He was a fighter before he became a Christian. And he did not stop when he became a Christian. He only changed the direction of his blows.

His greatest and hardest battles were with "the circumcision," that distortion of the Gospel, that false system of Judaized Christianity which threatened to undo his missionary work and blind the eyes of his converts to the truth. It was a long and hard fight. But the victory was worth it.

With so much error and wrong all around you, how can you sit still? How can any lover of truth and right be satisfied to keep hands off and say: "It's no concern of mine"?

There is a kind of peace which Jesus did not come to bring. Get out your sword. Why, fighting is living. When you quit fighting you commence to die.



## CONTRIBUTORS' FORUM

### The Commonplace

The smile upon a friendly face  
Holds nothing that is commonplace;  
It's fresh as sunlight and the dew  
And through the years is ever new.  
Though other joys grow cold and stale,  
The charms of friendship never fail.

Men weary of the world, they cry,  
And I can only wonder why,  
For every rising of the sun  
Brings splendid things to look upon,  
And every day we wake to view  
The least of us is born anew.

Who wearies of the friendly hand  
That's waved to him across the land?  
Who, when he opens wide his door,  
Does not rejoice to hear once more  
His neighbor's salutation gay  
At the commencement of the day?

Who is not glad that he can see  
Day after day the self-same tree?  
Who can not turn his eye on high  
And find new splendors in the sky,  
And who would stamp as commonplace  
The beauty of a loved one's face?

In all men are, in all they do,  
There is a thrill that's ever new.  
Despite the care and pain of strife  
There's no monotony to life.  
Though nothing new exists, we're told,  
The truth that's there is nothing old.

### Present Status of Education in the Church of the Brethren

BY D. W. KURTZ

AFTER spending a few weeks visiting the colleges in the Eastern Division, and being somewhat familiar with the conditions in all the other colleges of the church, I have been trying to summarize, in my mind, as to where we are. It is gratifying to find all our colleges improving in, perhaps, every particular. There are increased enrollments, higher standards, better equipment, and a more adequate realization of what a college ought to be. In some schools the increase of enrollment, which is a great blessing, is also an embarrassment. This means added buildings, faculty, and equipment to care for the students. Before meeting fully the past need, new problems are forced upon the schools. This fact is not to be lamented, but to be accepted and solved. There is no better sign in the church than a healthy growth that taxes us to the limit, to keep up with.

It is becoming increasingly clear to the leaders of the church that there can be no large advancement of the church and her missions, without efficient, trained, consecrated leadership. This leadership must be trained in our own colleges. The needs, at present, are far greater than the colleges can supply. Every college president receives many times as many calls for pastors, teachers and missionaries as he can supply. Why is there such a lack of trained leadership? Largely, because the church began fifty years too late in the business of Christian education. It is the fault of the last generation or more, that did not see the vision, and that, sincerely but mistakenly, opposed the very movement which alone can save us. Without efficient leadership there can be no real progress.

Another inheritance from the past is the wrong philosophy of education. Too many people think only of "making a living" instead of "living a life." They can make a living without going to college. But they need to know that education is for service, for the common good, for the Kingdom of God, for democracy, humanity and the wellbeing of men, women and children.

The old argument, "Go to college so you can draw a bigger salary and make your living more easily," is too selfish. Education is a religious and moral obligation. It is the biggest task of the race. Christian education is the highest duty of man.

The colleges need, just now, a more enlightened and loyal support. The church must quit playing on the job and take seriously this supreme task. Many of

these colleges need, within the next five years, a half million dollars for added endowment and equipment. McPherson College has nearly five hundred and fifty students. To meet the needs of the next five years requires a million dollars.

Our colleges must be standardized. This means:

*First:* A faculty that is standard, each one having at least an M. A. degree from a recognized university. And also a faculty that has the same spirit of loyalty to the cause of Christian education as the missionary who goes to India or China. We have many such now, but not enough. The colleges of the church need, this coming year at least, twenty-five new professors who meet these ideals. They must have the intellectual training to meet standardization. They must be loyal Christians, with a whole-hearted devotion to the cause that makes them willing to sacrifice and cooperate in the building up of our institutions, and they must be able to teach. The time is at hand when our young people must dedicate their talents to teach in our colleges, and make the necessary preparation for it. It is just as necessary to have a loyal Christian teach science as to teach the Bible, and it is just as effective for the cause of the Kingdom. Of course, no one can teach the Bible properly unless he is a reverent Christian, but it is also true that no one but a reverent Christian can teach science to the glory of God. Nearly all the textbooks in biology, psychology, sociology and economics, as well as of physics and chemistry, are written from the mechanistic or materialistic point of view. It requires a teacher of faith and with a Christian character to teach these subjects so as not to break down the faith of the students. It is a holy calling for our brilliant young men and women to prepare themselves to meet these needs. The Educational Board should have all the names and addresses of the members of the church who are now in the universities, preparing themselves to teach. The Board will gladly put our colleges in touch with them.

*Second:* Standardization of our colleges requires a great deal more money than they have, to procure the buildings, equipment and endowment that spell efficiency. The minimum endowment must be \$200,000, paid up; but the efficient college must have twice that amount. Most of our colleges need new dormitories and class-room facilities to care for the increasing enrollments. These increased enrollments are our hope and joy. But it requires more funds to provide for their care. The church should get the vision and determination at once to raise, in the next five years, no less than five million dollars for our colleges alone. This amount is really needed.

*Third:* The efficient college needs college students in sufficient numbers so that the classes are large enough to be interesting. College spirit is a real part of college life, and a healthy college spirit depends upon numbers to a certain extent. But far more than this is the need for more loyalty of our young people, to our own colleges. This depends largely upon the parents and pastors. It is the conviction of the writer that, up to the present, a very small per cent of our pastors and elders are on the job of directing our young people to the Brethren colleges. The field men find very few ministers that have actually preached to, spoken to, or urged our young people to attend the colleges of the church.

*Fourth:* The academies are not diminishing, as was thought they would, with the growing of the high school. The facts seem to be that our academies are serving a very big purpose. It has been noticed in other churches that since they dropped their academies, their ministerial and missionary volunteers have also dropped off. Many of our church workers make the great decision in the academy. If these same students were in the public high school, without a Christian atmosphere, they might not make this decision. The future academies of our institutions should be standardized, and the teachers should be the strongest and most pronounced in Christian leadership. This field is very important and exceedingly fruitful. Many people say, "The high school is just as good." It may be for mathematics and learning, but it is not as good for Christian education. As a matter of fact, some of our academies have a teaching force so far superior to any

high school that they are not in the same class at all. The vital thing is the view of life, the ideals, the personalities which are held up before the pupils. The academies of the church have a vital place and they need to be strengthened and supported.

The present situation of the colleges is altogether hopeful and encouraging. But the opportunity for a great increase of efficiency is upon us, and opportunity spells responsibility. The Kingdom of God needs trained men of God. The colleges can not meet this need unless the Forward Movement in our colleges is taken seriously by the church, and unless the necessary funds, students and teachers are devoted to the cause. There can be no permanent advance in Democracy and the Kingdom of God unless the needs of the colleges are met at once.

McPherson, Kansas.

### Our Father's Best

BY GEORGE W. TUTTLE

WHAT a difference between our best and God's best! Our best seems such a starved, drouth-shrunken stream to turn toward God. But listen to the parable of the brook: "It was only a little brook that leaped down the mountain-side, and bubbled merrily as it ran, and then flowed peacefully through the meadows, but when the river gathered it into its bosom, it became a part of the great river's restless power." It is even so with our little streams that meet the great river of our God.

"His completeness flows around our incompleteness, 'Round our restlessness, his rest."

O the untold riches that flow back to the Christian who gives his best to God—his best of thought, word, time, service! Then it is that life becomes worth while. When God gives his best, efforts cease to be fruitless, or days joyless. We become "workers together with God." Ah, but our little becomes great when God breathes upon it! It becomes luminous when God shines upon it!

And our Father's best is sure to come back to us when we give our best to him. He takes no delight in withholding. Moody once said: "What would you think of a man who had a million dollars in the bank, and yet would draw out only a penny a day?" God's riches are inexhaustible. They only await the service of love and the draft of faith. How it must grieve the great heart of our God when we are willing to live at a poor, dying rate, when we starve our souls where there is no lack of food.

God will not force his best upon us. Only the outstretched hand is filled by him. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

And when the Father fills, when God gives his best, all life is new. There is a new beauty in the morning, a new glory in the evening, and a new sweetness in the melody of a bird song. There are new depths and there is new richness in friendship, and there's appreciation of God, and praise that overflows.

Shall we not clear the channel that our Father's best may come in? Let us clear out the worldly growths, such as indifference, indolence, pride. If we were as anxious to receive as our Father is to give, our lives would be as fountains which overflow.

Pasadena, Calif.

### How Christ Is Formed in Us

BY S. Z. SHARP

WE are so constituted that the Spirit of Christ may shine into us as a sunbeam into a drop of dew, or as the sun shines into the particles of mist or cloud, to be reflected and to form the beautiful rainbow. In like manner Christ, the Sun of righteousness, shines into the souls of the saints, and is reflected by their beautiful lives. It is in view of these facts that Paul wrote in Gal. 4: 19: "My little children, of whom I am again in travail until Christ be formed in you."

How can Christ be formed in any one? Surely not literally. Christ, as well as Paul, sometimes represents himself figuratively, as, for instance, when he says, in John 6: 48: "I am the bread of life." He does not mean bread literally, but implies that his doctrine is



food for the soul, as material bread is food for the body. Again: "I am the resurrection," that is, I cause the resurrection. Also, "I am the way, the truth and the life." This means: I show the way, I tell the truth, and I give the life. Hence we must understand that Christ being formed in us must be taken in a figurative sense. Christ, in the New Testament, is represented by the *Word*, the *Spirit* and the *Life*. Before his incarnation he was called the *Word*. "In the beginning was the Word and the Word was with God and the Word was God." "And the Word became flesh and dwelt among us."

1. *Christ in the Word.* Christ is to dwell in us in the form of the Word. In Col. 3: 16 it is stated: "Let the Word dwell in you richly." That means abundantly. We are to be filled with it—the Gospel of Christ. It is the mission of the Word to convert people to Christianity and to change their character. No one was ever converted to Christianity without the Word. It was the preaching of the Word on the Day of Pentecost that converted the three thousand and later five thousand more. The Word is the power by which the missionaries convert the heathen and civilize the savages. The South Sea Islanders were savage cannibals. Their chief occupation was waging war, and when they captured an enemy they killed and ate him. When the missionaries came among them, and preached the Word to them, their character was changed. They were taught to love their enemies. They became civilized, and now they attend worship on Sundays with great zeal and devotion. The Word is that power which changes our Chinese brethren from a life of doubt and despair to a life of hope and joy. It is wonderful what great changes are wrought in the lives of the outcasts, in the slums of Chicago, when some of the Bethany Bible students bring the Word to bear upon them. In short, it is by the Word that Christ will conquer the world. In Rev. 19: 11-16 he is represented as seated on a white horse, his garments sprinkled with blood and many diadems on his head: "In righteousness does he make war." The armies of heaven follow him on white horses, and are clothed in fine linen, pure and white. Out of his mouth goeth a sharp sword and he is called THE WORD OF GOD.

2. *Christ in the Spirit.* It is Christ in us, in the Spirit, that tells whether we are his disciples or not. In Rom. 8: 9 occurs this terse and decisive statement: "If any man have not the Spirit of Christ, he is none of his." It matters not that he is baptized with water, received into fellowship by the church, practices all the ordinances, such as feet-washing, partakes of the Lord's supper and the communion, observes the holy kiss, is a good moral man, a kind husband and loving father, yet, if he has not the Spirit of Christ, he is none of his, but is one of those described in Matt. 7: 22: "Many will say to me on that day: Lord, Lord, did we not prophesy in thy name and in thy name cast out demons and in thy name do many mighty works? Then will I profess to them: I never knew you, depart from me ye workers of iniquity." This class of Christians, who lack the Spirit of Christ, is very large.

When Paul came to Ephesus, he found certain disciples and he asked them whether they had received the Holy Spirit since they were baptized. They said they did not know there was a Holy Spirit. He then baptized them again and laid his hands upon them and prayed, and they received the Holy Spirit. We can find no difference between the Holy Spirit and the Spirit of Christ. It is the Holy Spirit that Christ promised to send to his disciples when he had gone to his Father.

There is no excuse for any disciple of Christ not possessing the Holy Spirit. He may be had if we ask in faith. "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them who ask him" (Luke 11: 13)?

The work of the Spirit of Christ in us is for sanctification. The Word converts, the Spirit sanctifies. The conversion may be sudden, as in the case of Paul, when he was suddenly changed from a persecutor of the Christians to a preacher of the Gospel. Sanctifica-

tion is a life-long work. It makes men holy and prepares them for the enjoyments of heaven. What sanctification will do is illustrated by the case of the Corinthians. Some of them were fornicators, idolaters and adulterers, but Paul says: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God." With Christ in us, our sins are imputed to Christ, and his righteousness is imputed to us. We become "vessels of honour," sanctified and meet for the Master's use.

3. *Christ—eternal life—in us.* The sixth chapter of John's Gospel is preeminently the chapter of the Bible, describing Christ as *life eternal*. When Christ had fed the five thousand at Bethsaida with five loaves and two fishes, and had returned to Capernaum with his disciples, the multitude followed and were discussing the miraculous feeding. This was an opportune time for Christ to direct the minds of the people to the "Bread of Life," saying, "Work not for the bread that perisheth, but for the food that abideth unto eternal life." Then they said: "Evermore give us this bread." Jesus replied: "I am the bread of life." "He that cometh to me shall not hunger, and he that believeth on me shall never thirst."

Here we notice that the conditions of receiving the Bread of Life are the *coming* and the *believing*. There is something for us to do. We must come to Jesus. The reward for this coming he promises in these words: "Him that cometh unto me I will in no wise cast out." "Every one that believeth on the Son shall have eternal life." Then Jesus states how every one must come: "No man can come to me except the Father who sent me draw him, and I will raise him up at the last day." "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever, yea, and the bread which I shall give is my flesh, which I shall give for the life of the world."

When Jesus spoke these words the time was near at hand when the greatest event since the creation was to take place. The Son of Man was to be sacrificed for the sins of the world, and in this way he was to give his flesh for the life of the world. It was the event which was prefigured by the sacrifice which Abel made, and all the sacrifices for atonement, down the ages, especially under the Mosaic law. It was illustrated by the object lesson Abraham gave when he tried to sacrifice his only begotten Son. It is the true passover, mentioned in 1 Cor. 5: 7, of which the passover in Egypt was only a type. It is the propitiation for the sins of the world, of which the prophets speak and which Isaiah so clearly describes in the fifty-third chapter of his book, saying: "He was wounded for our transgressions and by his stripes we are healed."

Since the condition of our obtaining eternal life is *coming to Jesus, believing on him, eating his flesh and drinking his blood*, how is this to be done? It is generally understood to include partaking of the communion or eucharist. So certain is the Catholic Church of this, that it accepts the words literally. They believe that when the bread and wine are consecrated they become the actual flesh and blood of Christ, in every particular, except in appearance, and call the process *transubstantiation*.

The Lutheran Church believes that when the bread and wine are consecrated, there is a union between them and the person of Christ, and calls the process *consubstantiation*. Other Protestants believe that, when consecrated, the bread represents the crucified body of Christ, and the wine his shed blood, and when we partake of these emblems, we mentally and spiritually partake of the flesh and blood of Christ. They also claim that, according to his command, we celebrate or "show forth his death till he comes again."

When the Word dwells in us richly, and we are drawn by the Father and converted, and have the Spirit of Christ dwelling in us, and we partake of the emblems of Christ's broken body and shed blood, and, at the same time, mentally and spiritually, accept by faith his suffering and death in our behalf, we have the assurance that Christ dwells in us and that "the Spirit that raised up Christ from the dead shall also give life to our mortal bodies by the Spirit that dwelleth in us."

Fruita, Colo.

## "All Things to All Men"

BY OLIVE A. SMITH

A GROUP of college students were discussing the fact that their president, a minister, was making weekly trips into the country to preach to a rural congregation. They expressed surprise that he should find enough "in common" with his audience to make the effort worth while.

This is one more bit of evidence that some institutions of higher learning have not yet fathomed the real purpose of their being. The great basic truths of life—more particularly those truths concerning the spiritual realm—are the same for town and country dwellers alike. To assume that a college president could find no common meeting ground upon which he could speak of these things, is to assume that faulty old doctrine concerning the purpose of higher education—that it is to set men apart from their fellows, to place them on a pedestal from which they can complacently survey their less favored brothers.

That doctrine is wrong and false to the core. If a man's education fulfills any purpose except to make him a better and more humble servant of others, it is unworthy to be classed with that education promulgated by the Great Teacher. If it unfits him to make himself understood by the lowliest or the most materialistic of human beings, it is impractical.

"We are assuming that college people have higher ideals than other people," said a teacher in a professional meeting. "I used to say that very glibly myself. Of late years I have been wondering whether or not it is true."

And we can all answer: "Verily it is not true, if the graduate wonders how his president can find anything 'in common' with people who chance to live in the country."

We are able to recall a certain type of adviser who always urged boys to "get an education" that they might excel their fellows in money-making, or be able to win in the races for political honors. But we are supposed—in this day and age of the world—to comprehend the real purpose of education, which is to fit us for service in that capacity which is most in harmony with our talents and circumstances. Of all people on earth, the college graduate should find things "in common" with all classes, and be able to make himself understood by all men.

Emporia, Kans.

## The Fullness of Christ

BY A. I. MOW

WITH all the painstaking effort of Jesus to make known the identity of Christ, still many people see nothing more than the historical Jesus. That a man should be, and is divinely expected to be, able to attain to a spiritual stature equal to the fullness of that of Christ, is too commonly inconceivable. With a desire to have the Christ nature more clear in the readers' minds I am giving a few of the things he said he is.

Jehovah God said: "I am that I am." Tell them: "I AM hath sent me unto you." That, doubtless, is the most inclusive expression of true Deity. But it is too abstract for common people's understanding. When Jesus said: "He that hath seen me hath seen the Father also," he gave the impression that he and the Father are identical. It is commonly understood that he recognized Jehovah God as his Father. Although there is an appreciable difference between the Jewish conception and the Christian conception of God, Jesus' Father doubtless was the I AM that sent Moses into Egypt to bring Israel out. We think that to be so. When Jesus called him his Father—"Our Father"—he took most of the occult out of his being. And in identifying himself he gave such divine constituency as to make it easy for us to determine him, and to reveal his own fullness. The following is his identification:

1. I am the Alpha—"The Beginning." "Before Abraham was born, I am." "In the beginning was the Word"—the Son. He heads every righteous thought, effort and result. "All things were made through him; and without him was not anything made that hath been made." Jesus the Author and Perfecter of our



faith. "It became him to make the author of their salvation perfect." "And having been made perfect, he became unto all that obey him the author of eternal salvation."

2. "I am the Door." "I am the door of the sheep." There is one access to success—that is divine righteousness. There is one entrance to peace—that is love. There is one opening to joy—that is service. These are the abiding qualities of Christ. Any one essaying to gain these in any other way is a thief and a robber. "By me, if any man shall enter in, he shall be saved."

3. "I am the Shepherd." He is the one that owns us. He is the proprietor and cares. Any loss is his loss; the gain is his gain. Our keep is at his expense. Our well-being is his joy and glory. His labor is for our upkeep and comfort. He faces the worst conditions to succor us. He provides the best conditions to save us. "The Lord is my shepherd."

4. "I am the Vine." He is immediately in the hands of the Father—the husbandman. He has all the power of the divine purpose in him. He bears all the branches. He nourishes them, and supplies life to their every fiber. He makes it possible for them to grow and to produce. In him we live and bear fruit.

5. "I am the Truth." This is the greatest factor in the divine economy. Truth is not alone the correctness of thought, the reliability of speech nor the balance of relations. It is the justice in the deed, the sympathy in suffering, helpfulness in labor, ethics in association, and esthetics in attainment. It is the purpose in the wood, the rock, the metal and the chemical. It is the pattern in the vegetable, the design in the crystal, and the rule of forces. It is that design in everything which preserves its identity, maintains its integrity and declares its virtue.

6. "I am the Bread." Bread is an important sustenance. It is of daily necessity. The yesterday's ration is not supplying our today's want. Our today's feed is relished today as the yesterday's was then. It is needed the same as yesterday's was. It is the simplest and most regular supply of food. "It was not Moses that gave you bread out of heaven. Your fathers ate the manna in the wilderness and they died. I am the living bread which came down out of heaven: if any man shall eat of this bread he shall live forever." "Lord, evermore give us this bread." "Give us this day our daily bread." "May the Christ be our daily bread!"

7. "I am the Light." Light is, after all, a very necessary agency for every pursuit. It enables us to discern our pathway, determine our location and its environments, and to discriminate and enjoy the object of our quest. The light enables us to become acquainted with everything related to our progress. Investigation, illustration, demonstration and identification are light. Light is essential to growth, to color, to understanding and to faith. "I am the light of the world. Ye are the light of the world." "In him was the life; and the life was the light of men." "He that loveth his brother abideth in the light."

8. "I am the Way." The way to think, the way to work, the way to talk, the way to associate, the way to view others, the way to live, the way to give and to receive—all these and more too, is the Christ. The way is narrow, but very safe. Would that all knew the way!

9. "I am the Teacher." "Ye call me teacher and ye say well, for so I am." "The teacher is here, and calleth for you." "We know that thou art a teacher come from God." The teacher is necessary. He is acquainted with facts. He calls our attention to facts. He helps us to approach them; to treasure them. He turns on the light, reveals the truth, points out the way and credits our attainments.

10. "I am the Lord." You call me lord. That is all well enough. You need one with authority over you. I do not assert any arbitrary jurisdiction over you; I only urge your submission to the foregoing. Let all that dominate your lives. That is the lordship of Christ.

11. "I am the Son of Man." "God sent forth his Son, born of a woman, born under the law." The Emmanuel, "born of water and the Spirit." "The

Word was God. And the Word became flesh, and dwelt among us, full of grace and truth." He was, indeed, the Son of man, and was to us everything that man could inherit. In this he did not unavoidably have greatness divinely thrust upon him, but he earned it and was made an heir because of the greatness of his love and service. It means more to us because it means that we, by virtue of the regeneration and the constant effort to have him formed in us, become "like him."

12. "I am the Resurrection." This is an entirely new feature which he impersonated. Yet it was essential to the consummation which he achieved. To be the fullness of every essential thing he must also be the idea of life beyond the grave, the germ in the egg, in the seed, the grain. He must be the power to revive the dormant bud, insect, caterpillar, frog and bear. All attest a resuscitating principle under divine control. All spring forth into new being at the divine volition. Christ is that power, and means to me the ability to make life.

13. "I am the Life." It is very common that people think he lived supernaturally because he was divinely born. Also, that he possessed a divine fiat by which he could bequeath that life unto whom he elected. It seems possible that it could be thought even more. It is known that life is not spontaneous; that vitality must be originated, that it must be sustained and directed. We understand life to mean that potential in some things which gives them vitality, and maintains its kind by reproduction. We also understand life to mean a sort of thinking and acting which becomes the distinguishing attribute by which persons or things are identified. In man it is both his vitality and the possibility in himself by which he attains to immortality. Christ is all that, and able to originate it in what he would.

14. "I am the Omega—the End." We saw him as the beginning. Here we see him at the other extremity—the end. We also have seen him as the personification of every worthy intermediate conception; indeed, everything that we could wish to become. In the sense of completion, he is the end. He is the end of knowledge. He is the end of physical development. He is the end of aboriginal religion, of the Jewish regime, and the Mosaic law. He is the end of the life of sin, and of death.

I am sure you will be pleased with the generous fullness of Christ. I am sure that you will be more pleased that it is not barely a historical matter, but that it is a fact to be realized in your own life. Do not be frightened that it is too good to be believed. For "he gave some prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Weiser, Idaho.

### On Which Side of the Mountain Do You Live?

BY C. S. IKENBERRY

"Tell me on which side of the mountain a man lives and I will tell you his temper."—Geikie.

It goes without saying that if he lives on the sunny side, he is an optimist; or if he lives on the shady side he is a pessimist. That sunshine is conducive to good health, is universally conceded. No disease bacteria can possibly grow in the bright rays of the sunshine. Might it not, then, be possible also that sunshine may affect our psychic being in such a way as to destroy the neural paths of gloom, and bring cheer to the soul? All of us have observed that through some influence we feel more cheerful with the brightly shining sun over our heads than on a dark, cloudy day.

Whether or not we accept the influence of the shining sun or the cloudy day as ominous for cheer or

gloom, we are at least figuratively living either on the sunny side or the shady side of life. To live on the shady side signifies continuous complaint. The world is upset; life is rampant; the good old days are past; there is no use to try to save the world; the saying power of the church is lost. To live on the sunny side is to sing songs of cheer; to smile away our sorrows and cares; to have an exultant faith in the power of the church to save; to move forward with an everlasting hope of conquering the forces of evil. On which side of the mountain do you live?

West Somerville, Mass.

### Honesty

BY WARREN SLABAUGH

THE world has come to realize that, in a general way, it pays to be honest. "Honesty is the best policy," has come to be a maxim. Men know that they can not cheat and retain their standing in business circles. A man's credit at the bank depends on his promptness in paying his notes. He must have a reputation for honesty to obtain goods on credit. The dishonest man soon finds himself without friends in business circles and among his neighbors. The great business houses have made honest dealing the cornerstone of commercial success. The buying public demands that the merchant's goods be what he claims for them. Only the "fly-by-night" dealers can afford to cheat. They know that they can cheat the same man but once, but that is enough. Their game is to move on to new fields. But the man who expects to remain in business in his home town all his life, and wants his sons to continue the business after him, knows that honest dealing is imperative. The growth of the great mail-order houses proves this. It is not, necessarily, that their goods are better, nor their prices lower. Their marvelous growth has come about, in large measure, because the purchasers trust them. They know that their money is safe; that if, for any reason, they are dissatisfied, the firm will make it good.

However, all this honesty is, in most cases, mere policy. It is the reputation they are seeking. The men of the world pay their bills because their future credit depends on it. That this is only policy, in many cases, is shown by the fact that these men will cheat when their reputation is not likely to suffer. These are the men who leave unpaid bills behind when they move, who say nothing when a mistake is made in their favor.

But with the Christian, honesty is more than a policy—it is a principle. The man of the world, who is thinking of reputation only, may become dishonest when opportunity affords. His honesty is a policy, and policy depends on circumstances. Principle does not depend on circumstances—it is unconditioned. He is honest, not because men are watching, but because God sees him. He does not misrepresent his goods; his neighbors trust him; he makes correct tax returns; he keeps his part of contracts. And this, under every circumstance, for his honesty is a principle and a vital part of his religion.

The honesty which the man of the world exercises is a legal honesty. The Christian is morally bound to deal honestly. The man of the world pays his legal obligations, but is not affected by any moral demands.

I heard recently of a case that illustrates my point: A brother had bargained verbally to purchase a farm; but, unfortunately, the family took the smallpox and was quarantined. A neighbor took advantage of the situation to buy the place away from him, and that for speculation. Did he have the right? Certainly, he had the legal right, but he broke the moral law of neighbors.

I know another case: The opportunity came to a man to make a lease which was sure to net him many hundreds of dollars. There was nothing in the way; the opportunity was offered him. But knowing that a neighbor needed the chance more than he did, he stepped aside in favor of the other man.

This country is afflicted, just now, with a curse, known as profiteering. There are men who would corner the necessities of life and sell these to the poor at exorbitant prices. Why do we condemn them? They do not steal the goods. They bought them with their own money, and why do they not have the right



to do with them as they please? Why should they not either sell them at their own price, or let them rot in warehouses, if they choose? Is it not a sign of more exalted conceptions that the Government will not allow such men to stand upon this technical ground of ownership, but, going onward and upward to the moral obligation to one's fellow-men, proposes to punish such manipulations as a crime? When the world becomes Christianized, these things will no longer be possible.

There was a time when the Church of the Brethren held a unique reputation for honesty. Merchants were wont to declare that they had never lost a dollar in their dealing with our members. We have grown richer since then—more polished, more educated—but I am wondering if we still retain that reputation for honesty. In this day of commercialism, the temptation, to get ahead at any cost, is overwhelming some. In too many cases our people need watching, just like other folks. But which is better—to lose a profitable deal or to get ahead at any cost?

We boast about our farms and set the price high to the prospective purchaser. Do we tell the assessor the same story? We are proud of our ability to make money—but how about our income tax returns? Would that we all might have grace to do that which is right, rather than the thing that will pay most! "Provide things honorable in the sight of all men."

Chicago, Ill.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ARIZONA

Glendale church just closed a most interesting revival, conducted by Bro. P. E. Robertson, of Lindsay, Calif. Three were baptized and the membership was much encouraged. Our Sunday-school has increased in numbers and interest since the visit of Bro. Virgil C. Fennell. His work is an inspiration to any school. Two weeks ago Eld. W. E. Trostle, of Pasadena, Calif., gave us a short, helpful talk. Bro. C. W. Ronk and wife were ordained to the eldership and will go to Idaho to take up pastoral work. Since our last report six letters have been granted—Emma T. Whitcher, Glendale, Ariz., Dec. 22.

### ARKANSAS

Austin church met in council Dec. 20, with Eld. H. J. Lilly presiding. Bro. W. L. Week was elected Sunday-school superintendent, and Bro. Lilly was elected elder for five years—W. L. Woodie, Austin, Ark., Dec. 23.

### CALIFORNIA

Butte Valley church met in regular business session Dec. 20, with Eld. F. N. Fine presiding. We are expecting Bro. V. C. Fennell to be with us in January, at which time we will have two all-day meetings, with a basket dinner. The following officers were elected: Elder, W. F. E. Nier; clerk, Ivy Nine; correspondent and "Messenger" agent, the writer; Sunday-school superintendent, Bro. J. I. Huffman—Iva Nine, Macdoel, Calif., Dec. 28.

Chico—We met in council Dec. 20, with Eld. Brubaker, of Live Oak, presiding. Bro. Chas. M. Yearout was chosen elder and pastor for a year; Bro. W. L. Week was elected Sunday-school superintendent; Martha Harlacher, Christian Workers' president; Sister Kern, superintendent of Cradle Roll Department; the writer, "Messenger" agent and correspondent. We enjoyed an all-day meeting and basket dinner at the church on Thanksgiving Day. Dec. 21 Bro. Yearout gave us an interesting sermon on "God's Gifts to Us." One confessed Christ and awaits the rite of baptism—Mrs. Mollie Harlacher, Chico, Calif., Dec. 22.

Fresno—Bro. Virgil C. Fennell was with us in a series of four interesting and instructive lectures, with stereopticon views, Dec. 12-15. We certainly appreciate the effort of the General Sunday School Board, to explain and awaken interest in the "Forward Movement," as well as in the Sunday-school as Christian Workers' Society. Dec. 21 the Sunday-school rendered a very pleasing Christmas program. This year we observed a "White Christmas," and gifts and money were received in behalf of the needy ones in our city. The offering amounted to \$31.27—Mrs. O. N. Whitlow, Fresno, Calif., Dec. 26.

Golden Gate—Dec. 18 we met in council and elected Sunday-school officers for 1920, with Bro. John Reynolds, superintendent. Our Christian Worker officers for the next six months were also chosen, with Bro. Jamie E. Smith as president. Dec. 22 the Sunday-school gave a very interesting Christmas program, which was enjoyed by a household of parents and friends—Ivy Walton, Oakland, Calif., Dec. 27.

Live Oak—Dec. 21 Bro. I. L. Hylton, of Empire, Calif., gave us a good sermon. That evening Bro. Z. Henricks, also of Empire, preached for us. Our Sunday-school rendered a nice program on Christmas Eve, after which each one received a treat. Christmas came to a close with a very interesting service. Bro. Amos Peters, of Los Angeles, gave a sermon to a large crowd. Some new members have moved into our midst, for which we are glad. Jan. 12-15 Bro. Virgil C. Fennell will be here to hold the Sunday-school Institute—Sarah C. Davis, Live Oak, Calif., Dec. 26.

Waterford church met in council Dec. 18. The following church, Sunday-school and Christian Workers' officers were elected: Elder, Bro. Levi Winkler; church clerk, Bro. R. M. Pike; Sunday-school superintendent, Bro. Earl Cupp; Christian Workers' president, Bro. Lester Smith. Bro. Amos Peters, of Wenatchee, Wash., and Bro. E. J. Miller, of Empire, Calif., were present. One was received by baptism Dec. 15 and a letter received by letter. Bro. Elvin Barklow was elected "Messenger" agent; Sister Anna Pike, church correspondent; Sister Ivy Root, Cradle Roll superintendent; Sister Hatfield Dearford, missionary secretary. Dec. 28 a mission band of La Verne College have arranged to render a program at this place in the interest of missions. Jan. 4 Bro. Geo. Bashor, of the Glendora church, is to begin our first series of meetings. Bro. Amos Peters very ably delivered the morning address Dec. 21—Hattie B. Dearford, Waterford, Calif., Dec. 22.

### COLORADO

Bethel—We reorganized our Sunday-school Dec. 28, with Bro. N. A. Switzer, superintendent. We have continued our Sunday-school through the cold weather this winter, and have had good attendance. We had a Christmas program that was enjoyed by all present—Elvora B. Switzer, Arriba, Colo., Dec. 29.

Clay Creek Sunday-school elected officers last Sunday, with Willard Jarboe, superintendent. Our Sunday-school is getting along nicely. We have no preaching now and would be very glad to have some minister move in here. We have a good climate and a good neighborhood—Susan Jarboe, Lamar, Colo., Dec. 29.

Grand Junction—First Church met in council with all of the members present. Eld. J. P. Coffman presided. The church decided to retain Eld. Coffman as our pastor for another year. Other church officers were reelected, with Sister Ella Wier, Sunday-school superintendent. Our school is doing well—D. M. Click, Grand Junction, Colo., Dec. 22.

Rocky Ford church met in council Dec. 26, with Bro. A. G. Crosswhite in charge. Church Sunday-school and Christian Workers' officers were chosen for the year. Christmas gifts were given. The service was given by the Sunday-school. Gifts of self and service were pledged, as well as gifts of substance, amounting to \$305, for various missionary and relief activities. We expect to have Bro. Jacob Puse of Willard with us in the near future, to conduct a series of revival meetings—Blanche Frantz, Rocky Ford, Colo., Dec. 29.

### FLORIDA

Sebring—With the auditorium crowded from wall to wall, and a number unable to secure entrance, an excellent Christmas program was rendered Dec. 25, in the Brethren chapel at this place. The exercises, mainly of a devotional nature, were highly inspiring and very impressive. A service of this sort makes a good impression on a community. Just now Sebring is favored with a number of visitors, some for the winter, while others are preparing to make Florida their home. We have a splendid type of members, and this is having its influence for good—J. H. Moore, Sebring, Fla., Dec. 26.

### ILLINOIS

Franklin Grove—Dec. 13 we met in business session and decided to have a Mission Study Class during the winter months, instead of Christian Workers' Meeting. We are also planning on having midweek prayer meetings at the homes of our members. Bro. O. D. Buck was chosen elder for another year and Bro. I. M. Lahman, Sunday-school superintendent. We decided to hold a series of meetings next June, provided we can secure an evangelist at that time. Dec. 21 the children rendered a Christmas program, which included several essays and special music, which was enjoyed by all—Mrs. Jennie M. Beachley, Franklin Grove, Ill., Dec. 23.

Hickory Grove church met in council Dec. 20, with Eld. M. W. Emmert as moderator. Sunday-school, church and Christian Workers' officers were chosen for their new term, and three letters were granted. Bro. Clarence Doty was chosen deacon, to be installed at a later date. Eld. Emmert preached over the church and gave a sermon to a good-sized audience. A Christmas program was rendered just before the sermon. Our Christian Workers gave ten cents to a number of our Sunday-school scholars last spring, to be invested for missions. The returns amounted to \$14, which was sent to the Hastings Street Mission together with the Christmas gift from two Sunday-school classes of the Intermediate Department. The Young People's Class went to the County Fair, taking with them candy and fruit, to cheer the inmates. They rendered a short, informal program, which was greatly appreciated. Our church has adopted the gospel system of giving—Mrs. G. C. Canfield, Mt. Carroll, Ill., Dec. 22.

West Branch church met in council Dec. 17, with Eld. S. S. Plim presiding. All the officers for the coming year were elected: Bro. Plim is our elder and pastor for another year; Bro. Wm. H. Cordell, Sunday-school superintendent. Dec. 21 a short Christmas program was given to a full house. The church rendered a Christmas program. Andrew Butterbaugh, who goes to the India field Jan. 10, had charge of the preaching hour, giving us their farewell addresses, which were very impressive—Mary Fry, Polo, Ill., Dec. 23.

West Branch—Our Thanksgiving offering of \$61.23 was sent to the Hastings Street Mission, Chicago. We also sent three barrels and two boxes of provisions to the same mission. Dec. 23 an offering of \$106 was taken for Armenian-Syrian Relief. The church about forty took well-filled baskets and spent the day with our pastor, Bro. S. S. Plim—Mary Fry, Polo, Ill., Dec. 31.

### INDIANA

Blissville congregation met in council Dec. 13 at the Blissville house, with Eld. John Markley in charge. Two letters were granted and several were received. Among them were Bro. Eli Roose and family, whom we are very glad to welcome. Officers were elected for the ensuing year, with Bro. Jesse Pippenger, superintendent of the Sunday-school; Bro. Frank Loepp, president of the Christian Workers' Meeting; Sisters Roose, Eisenhour and Markley, Missionary Committee. Brethren Arthur Miller, Jesse Pippenger and Virgil Rensberger were chosen to obtain the property valuation of the members, according to the District Meeting order. Christmas exercises were held Dec. 24, in connection with the Christian Workers' Meeting. They were very good, and well attended. Our Sunday-school is progressing nicely, but we are hoping for still better work to be done in 1920—Stella Ruff, Plymouth, Ind., Dec. 28.

Blue River church met in council Dec. 27, with Eld. Walter Swartz presiding. Eleven letters were granted and officers elected for the year. Bro. Clarence Bowers, of Chicago, was chosen Sunday-school clerk and superintendent of the Sunday-school; Bro. Evert Chapman, president of Christian Workers' Society; the writer, correspondent. Our teacher-training class is progressing nicely, and we are now ready for the first examination—Laura Frick, Chubbuck, Ind., Dec. 29.

Fairview church met in council to close the work of the year and to organize and make the necessary preparations for a greater work for 1920. The reports of both church and Sunday-school treasurers were excellent. More money has been paid in, more has been given to World-wide and Home Missions, Armenian Relief and other funds, with a generous total. Our services will be held on the first and third Sundays: the fifth Sunday of the month being given over to the pastor as a vacation—Mrs. Lydia Waters, Hartford City, Ind., Dec. 30.

Indianapolis—Last Thursday evening, Dec. 18, we were made glad when five were received into the church by confession and baptism. Under the leadership of Bro. Greyer, the church in Indianapolis is being actively organized for better work during the coming year, and the outlook is very encouraging. There are many who are very near, and we have hopes of seeing more brought into the church in the near future. Sunday evening, Dec. 21, the Sunday-school had charge of the program. An offering was taken for Ministerial Relief and Armenian and Syrian Relief. A total of \$27.50 was raised. At the close of the service, one soul came forward. Bro. Greyer is away in a series of meetings at the Buck Creek church, Ind. Under the leadership of the new superintendent, Bro. S. A. Hylton, the Sunday-school is being organized, and the outlook for the coming year indicates a strong and steady growth. We are organizing a teacher-training class, Home Department and Cradle Roll—J. J. Kintner, 59 N. Holmes Avenue, Indianapolis, Ind., Dec. 24.

Kokomo church met in council Dec. 15. Bro. John L. Root opened the meeting and gave a short message. Bro. Werking acted as moderator. One letter was granted and officers for the Sunday-school elected, with S. A. Hylton as superintendent. Bro. Werking was re-elected elder for the coming year. Bro. Boomerstein, of Brookville, Ohio, spoke here two weeks ago—Anna Davis, Kokomo, Ind., Dec. 23.

Landess church met in council Dec. 20, with Bro. Hummer presiding. Bro. Ollie Mathias was elected Sunday-school superintendent;

Bro. D. M. Hummer, elder for one year; Sister Zona Crutsinger, Cradle Roll superintendent. Twenty members were present and the spirit of the meeting was good—Mrs. Marshall Pence, Landess, Ind., Dec. 24.

Lupold—Any one desiring to change location would do well to come here before locating. There are several good farms for sale close to the church. The latter part of the summer Brother and Sister Omer Maphia assisted us in a revival and Bible Institute. We spent the spiritual food and ten accepted Christ—Mrs. Geo. S. Sherck, Shipshewanna, Ind., Dec. 31.

Manchester—Dec. 12 we met in a special service. In addition to the other Sunday-school officers, the following were chosen: Bro. S. S. Gump, superintendent of the Adult Department; Sister V. F. Schwalm, Secondary Department; Sister Otto Winger, Primary Department. The Christian Workers' officers were chosen for the coming six months. After a vote of the church, Brethren D. O. Cottrell, David Priester and Lawrence Schultz were ordained as elders. Brethren C. C. Kindy, T. D. Butterbaugh and I. B. Book officiated in the ordination—Ivay M. Grossnickle, North Manchester, Ind., Dec. 29.

Mexico church met in council Dec. 4, with the elder in charge. One letter was granted and three were received. Bro. Ezra Musselman was elected Sunday-school superintendent. Dec. 21 our series of meetings, conducted by Bro. Ira Long, of Andrews, Ind., closed with nine being added to the church by baptism. Bro. Long preached two very inspiring sermons, which were greatly appreciated—Effie E. Keyes, Mexico, Ind., Dec. 29.

Middletown—Dec. 28 the Sunday-school held an entertainment for the children. The program consisted of recitations and songs. Officers were granted for another year, with Bro. Carpenter, superintendent. Bro. Jos. Spitzer handed in his letter, and will now render his service in the pastoral office. He preached a Christmas sermon on Sunday evening. Bro. Carpenter also has moved to town and will be able to assist in church work. Our elder was with us today, to enjoy the entertainment—Florida J. E. Green, Middletown, Ind., Dec. 28.

Ministerial Meeting—The ministers of Northern Indiana met at City College, Chicago, Dec. 19-20. The good attendance of the ministers of the District was one of the encouraging features. Bro. J. H. H. gave an interesting sermon on "The Overcoming Life" and a very helpful discussion followed. In the afternoon the subject "Principles vs. Methods" was continued, with Bro. David Metzler in charge of the discussion. This being the end of the first year of our association the following officers were elected: Bro. Metzler, president; Bro. David Metzler was chosen chairman, Harry Strook, vice chairman; the writer, secretary. The next meeting will be held in Napanee the third Saturday of March—H. L. Hartsough, Napanee, Ind., Dec. 25.

Oak Grove church met in council Dec. 18, with Eld. M. I. Whitmer presiding. The following officers were elected for the coming year: Bro. M. I. Whitmer, elder; the writer, Sunday-school superintendent and clerk; Bro. Russel Naragon, "Messenger" agent; Missionary Committee, Brother and Sister Larson Foote and Brother and Sister Claude Ulery. Our Thanksgiving offering of \$18.24 was sent to the Bethany Bible School, Chicago. The church rendered a mission points in the city—Harry Miller, North Liberty, Ind., Dec. 29.

Pleasant Valley church met in council Dec. 13, with Eld. J. L. Mishler presiding. Two letters were granted and officers chosen for the coming year: J. L. Mishler, elder; Bro. Will Bowman, "Messenger" agent; Bro. A. C. Kindy, Sunday-school superintendent; Sister Jennie Nibart, superintendent of the Cradle Roll Department; Bro. Forest Bowman, Christian Workers' president. Our young brethren, called to the ministry last spring, are doing splendid work. On account of Bro. Mishler's failing health, Bro. Homer Schroek has had to fill nearly all the appointments this winter, and has done well. Bro. Colton Bowman, who has been away on a home for the holiday vacation and gave us a splendid sermon Dec. 21. Our attendance has been good at all the services the past year. Nineteen have come into the church and the young people are taking on new life in all the services—Mrs. Orpha Mishler, Middlebury, Ind., Dec. 29.

Pleasant Valley—Dec. 24 we held our Christmas exercises. The weather being favorable, a good-sized audience was in attendance. We did not give the children their usual treat of candy, for they decided to give instead to receive. An offering of \$15 was raised for the needy in Chicago—Mrs. Orpha Mishler, Middlebury, Ind., Dec. 29.

Portland church met in council Nov. 27, with Eld. J. G. Stinebaugh presiding. Officers for the following year were elected to Elizabeth Heller, superintendent; Sister Jennie Andrews, "Messenger" agent; Arthur LaFollette, correspondent. Dec. 4 officers were elected for the Christian Workers' Meeting, with Jennie Andrews, president. The members of the young people's class have organized a singing class. Bro. Opal Farrell, of Portland, Ore., was present and preached three very inspiring sermons for us, with which all were very much pleased. He will continue preaching for us the first and third Sundays of each month. Our Sunday-school and Christian Workers' Meeting are progressing and doing good work—Marie Stump, Portland, Ind., Dec. 27.

Spring Creek—A most impressive service was held in our church Dec. 14, when Bro. Floyd Irvin, of Creston, Ohio, and Sister Trude Mishler, of our congregation, were united in marriage. In special council, previous to this service, the church decided to confer upon Sister Mishler the full rights of the ministry. Following the ceremony, Bro. Otto Winger conducted the Christmas service in a very effective manner. Brother and Sister Irvin have planned to devote their lives to the mission cause in Africa. Until the African field is opened, they will give their time to pastoral work. They are now located at Homeworth, Ohio. We, as a church, are eager for the return of our pastor, Sister Irvin. Sister Irvin has spent us on the African field—Moyné Landis, Sidney, Ind., Dec. 27.

### IOWA

Coon River—We met in council Dec. 20, and work was closed for this year, plans laid, committees appointed, and everything made ready to start the work of the new year. Bro. E. D. Fissel was chosen elder for 1920. Dec. 14 Bro. M. W. Emmert, of Mt. Morris, Ill., gave us a splendid sermon—Mrs. Zona B. Ott, Panora, Iowa, Dec. 22.

Des Moines Valley church met in council Dec. 18, with Eld. John F. Burton presiding. All church officers were elected, also various committees. By a unanimous vote we decided to retain Bro. John F. Burton as pastor and elder until Sept. 1, 1921. Thanksgiving Day the church held a special service and the offering taken was divided between the General Mission Board, Armenian Relief and the Hastings Street Mission, Chicago. A Christmas program was rendered Dec. 21 to a large and appreciative audience—Esther Hildreth, Ankeny, Iowa, Dec. 26.

English River—An eight-day Bible Institute, conducted by Eld. J. W. Leach, of Chicago, closed last night. We held no sessions to date, which were very helpful and full of inspiration. Bro. Arthur Moat gave a helpful discourse last night. A short service was held yesterday afternoon at the home of our afflicted Bro. J. W. Brubaker. Two families of our members are moving to Muscatine—J. D. Brower, and correspondents—Mrs. P. H. Enfield, Muscatine, Iowa, Dec. 28.

Indian Creek church met in business session Dec. 20, with Eld. I. W. Brubaker presiding. One letter was received. Bro. Sanford Goodin and wife were installed as deacons. Bro. C. E. Lookingbill will take charge of the work at this place for 1920. All officers were chosen for the year, with the undersigned as "Messenger" agent and correspondent—Mrs. P. H. Enfield, Muscatine, Iowa, Dec. 28.

Kingsley church recently met in regular council and considered methods for the building of a new churchhouse next year. Reports were all favorable and we hope to succeed. The report of the annual visit was given, showing unanimity. Officers for the ensuing year were elected: Bro. H. H. Winger, elder; Roy Van Nordsel, church clerk; Bro. W. L. Wilson, Sunday-school superintendent; Bro. Leach, "Messenger" agent; Edith Lehman, church correspondent. Recently one young lady was received by baptism. We have had the pleasure of having Sister Anna Blough with us in missionary work.

(Continued on Page 28)



## THE ROUND TABLE

### Two Coats

BY JULIA GRAYDON

THE other day our minister met an old man, a member of his church, coming along the street, carrying a coat over his arm. "Where are you going, Sam?" said the minister, and the man replied, "I read in my Bible, this morning, the verse which says: 'Let him that hath two coats impart to him that hath none,' and I am taking one of my coats to the church, to let the ladies send it to the Armenians."

Truly a verse well interpreted! But this is not all of the story. I was anxious to pass it on and spent almost half an hour that evening looking for the verse in my concordance, but could not find it. I mentioned this fruitless search to my sister and then forgot about it.

The next morning she called to me from her room and said: "A wonderful thing has happened. I opened my Bible to read my chapter, and as I glanced on its pages, my eyes fell upon a verse and it was the verse you were looking for last evening: 'Let him that hath two coats impart to him that hath none.'"

Who can doubt the Divine Guidance in the finding of that verse and the truth of the message it gave to the man who read it first?

Harrisburg, Pa.

### Asleep in Gethsemane

BY ELEANOR J. BRUMBAUGH

STUDYING the Sunday-school lesson for Dec. 7 caused me to ask: "Are some professing Christians in this age asleep?" Jesus is depending on us for service. Are we responding? He is coming some day. He said: "If I go away, I will come again." Did that mean those forty days between the resurrection and ascension? No, because the message of the angels at his ascension makes it clear: "In like manner as ye see him go into heaven." This is true, whatever fine theories may teach otherwise. We can rely on a statement that comes as directly from God as that did.

We are living nearer to that event than any people ever did. Are we sleeping? This is an hour when we should watch. Watch with the suffering ones about us. Watch for opportunity to save perishing souls. Watch for the coming of our Lord. A blessing is promised to those who do so. By and by he will say: "Sleep on now, and take your rest. Mine hour is come."

Shall we not awake and put on the armor? The helmet of salvation, the breastplate of righteousness? Shall we not take the Sword of the Spirit, have our feet shod with the preparation of the gospel of peace, and, above all, shall we not take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked? Are we using all of this splendid equipment? How can we be stupid and sleepy in the midst of great opportunities, such as surround us now?

Huntingdon, Pa.

### The Summum Bonum

BY ELIZA POPE VAN DYNE

THERE is one incomparably difficult good thing to do. It comprises the life, the essentially good portion of all attempted helpful actions; it's the force that makes the thought a fact, a success; it's the power that keeps the fine attempt moving toward the goal intended, instead of having at last a checked or side-tracked or half-met end. It is, in short, *all* of it, aside from the mere material manifestation.

This soul of a good deed is the honest, conclusive conviction in our own mind that we gladly want to do it. There is nothing just as good; there is nothing else that doesn't cry aloud the reservation, and tell the whole audience of the incident that the goodly apple is rotten at the core.

Of what use is beautiful fruit impaired throughout by a bad spot? What does it profit a comrade to give him aid—financial, social, moral—and automatically

heap the burden of obligation where the other burden lay?

We lend him twenty dollars, after an ever so slight—and instantly deadly—moment's hesitation (oh, let's not *hesitate*) and every minute, from then on, he is conscious that he owes us twenty dollars.

There we are! A friend "helps" and—not always, of course, but mostly—makes the thing worse—in the mind and the heart of the man. And the mind and the heart constitute the whole of a man. If the trouble is there, the trouble is everywhere, and we had just as well send him to prison as to lend him those twenty dollars.

Above all things, we can not claim that we didn't say anything to make him feel that way! That's like saying we didn't kill the dog, we just spread poison all about him.

There is only one way out. Whatever we do—whether it be very great or very small, we have to *want* to do it, or we had, better far, not try. That's the hard thing about good things—the rest is worthlessly easy. Even to want to and not be able to, is more profitable than the other. Just to want to—just to care! A man can stand anything with another's love to help him. That's what God made love for—to take his place for a while; to be the one power that can support those who haven't him, or haven't him fully.

In constant contact with people, there are numberless and drastically various ways in which to help them; and if you see where you could help, that means that you should help; that means that you *must* help. If men and women come within your radius for good, indisputably they are yours, and yours alone, and you dare not fail them.

Then, again, it is not enough to give; we must give gladly. The Romans mention "the gift that sticks to the fingers." That gift is not good; it is vile!

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great."

Washington, D. C.

### Do You Want Them?

BY DAISY M. MOORE

CLOSED doors, especially when one has the sure knowledge that they are locked, present a grave problem to one who wishes to enter. Approaching—hopeful of entering at will—such sight and knowledge immediately sets up a mental cataclysm. Either one is in some way assured that he may not pass those doors, or he is besieged with speculations as to how he may best overcome the barrier that lies in his way.

In Matt. 16: 19 Jesus himself says: "I will give unto thee the keys of the kingdom of heaven," and that declaration typifies the power he is willing to give to each of his followers. The keys to the Kingdom of Heaven are indiscriminately placed in the hands of all seekers for entrance.

Every one who truly desires to enter will find an open door, for he may bring with him, if he will, the keys which will let him into the riches of Christ's kingdom.

They are not hidden under the mat or behind the door jamb, for the exclusive use of but a few. They are public property—waiting, always ready for some one to claim them.

Every soul may find the doors opening to his seeking fingers.

The Bible holds the keys out to—you.

Fairfield, Pa.

### Heart Religion

BY EZRA FLORY

THE term "heart religion" is common. It is used to express feeling, earnestness, or fervor. The word "heart" is used in the Old Testament more than seven hundred and fifty times, and in the New Testament over one hundred and sixty times. The Hebrew, however, did not use the word as we employ it now. He connected the heart with thought, rather than with feeling. We connect "heart" with feelings, but the Hebrew considered feelings to be located in the viscera. Even Socrates, who lived a few centuries before Christ, thought the brain a large gland, whose function

it was to secrete tears. It is strange that the organ of thought was the last to be discovered, though that organ itself discovered other faculties.

Feelings were considered to be located in the viscera as, for example, "His bowels did yearn upon his brother" (Gen. 43: 30). "Her bowels yearned upon her son" (1 Kings 3: 26). "Ye are straitened in your own bowels" (2 Cor. 6: 12). "I long after you all in the bowels of Jesus" (Philipp. 1: 8). "If any bowels of mercies" (Philipp. 12: 1). "Put on therefore . . . bowels of mercies" (Col. 3: 12). "The bowels of the saints are refreshed by thee" (Phil. 7). "Receive him, that is, mine own bowels" (Phil. 12). "Refresh my bowels in the Lord" (Phil. 20). "Shutteth up his bowels (of compassion) from him, how dwelleth the love of God in him" (1 John 3: 17)?

The fact that we speak of the heart as the seat of the affections has led us ignorantly to assume that the Hebrews used the word in the same way. But a more careful reading will show that the word "heart" is used in the Bible as associated with knowledge, good sense, wisdom, or judgment: "My heart is inditing a good matter" (Psa. 45: 1). "I gave my heart to seek and to search out" (Eccl. 1: 13). "My heart had great experience of wisdom" (Eccl. 1: 16). "None considereth in his heart" (Isa. 44: 19). "I will give them an heart to know me" (Jer. 24: 7). "Daniel purposed in his heart" (Dan. 1: 8). "Since the first day that thou didst set thine heart to know" (Dan. 10: 12). "Consider [it] in thine heart" (Deut. 4: 37). "Commune with thy heart" (Psa. 4: 4). "Blessed are the pure in heart" (Matt. 5: 8). "Reasoning in their heart" (Mark 2: 6). "The thoughts and intents of the heart" (Heb. 4: 12). "Settle [it] therefore in your hearts" (Luke 21: 14). "Why do thoughts arise in your hearts" (Luke 24: 38)? "That with purpose of heart they would cleave unto the Lord" (Acts 11: 23). "Understand with their heart" (Acts 28: 27). "He searcheth the reins [viscera] and hearts" (Rev. 2: 23). "Out of the heart proceedeth . . . thoughts" (Mark 7: 21).

The Christian religion demands the very best intellect, the keenest awakened consciousness, the tenderest sympathies, to which the human soul is capable of attaining. Mere sentimentalism or superstition is insufficient in the worship of our God.

Chicago, Ill.

### Our New Missionaries in China

WE have just completed our first month of language study. So far we have found the study of the Chinese language (ching-kuo-hwa) intensely interesting.

Mr. W. B. Petters is the director of the North China Union Language School. Under him is a faculty of seventy Chinese teachers, who do nine-tenths of the teaching. Twenty senior foreigners, from diplomatic, business and missionary groups, also each give some time.

At present there are more than one hundred and sixty students enrolled. The following will give you some idea as to who they are: American Board, 11; American Legation, 3; British Legation, 4; business firms, 11; China Medical Board, 22; Church of the Brethren, 7; Methodist Episcopal Mission, 8; Presbyterian Mission, 6; Y. M. C. A. workers and wives, 20; Y. W. C. A., 11; Mennonite Mission, 5.

About ninety-eight of these came out this fall and are taking beginning work. One is made to stop and wonder as to what will be the influence of these men and women during the coming years, as they go to various parts of North China.

We are eager for the discoveries of each new day. We all meet together for the first period in the morning and are given the new words and sentences for the day by the head Chinese teacher, Mr. H. W. Chin. After that the periods alternate between small group classes and work with an individual teacher.

The Chinese teachers are not allowed to use one bit of English, but must convey all of their meaning to us in Chinese, using only those words which have already been given by the head-teacher. You would be surprised how much they can convey by means of a few words, signs and illustrations. Besides this, or in connection with it, they are using a Chinese story, giving us a new sentence each day or two, printed on a slip of paper, giving both the Chinese characters and the English.

To speak Chinese correctly, depends very much upon giving each word its correct tone. There are four different tones. The same word may have several different meanings, depending upon the tone in which it is spoken. The very fact that Chinese is so absolutely different from English, in itself lends added interest.

So far our work has been very largely confined to lis-



tening and repeating words and sentences with the teacher, in order that we may learn to hear and give the tones correctly. More and more we are learning to speak in complete sentences, rather than in phrases. We are also beginning to learn to romanize the words.

Today we had our first lesson in the study of the Chinese characters. We are expected to learn four hundred this first year. But as each character may have from two to seven meanings, our speaking vocabulary will be much larger. But, of course, the first year is only a beginning, for, as you know, we give almost all our time, for the first two or three years, and part time for at least five years, to language study. This is particularly essential, for if we would communicate our message to the people, we must master the means of communication. At the same time, we are hearing two or three special lectures each week by eminent men, on some phase of Chinese life. We are also taking courses in Chinese history and geography.

Besides this, we try, each week, to visit some place of historic or present interest. We have already visited the Empress Dowager's summer palace, seven miles from the city, a magnificent work of architecture and landscape gardening, several Buddhist temples and the Great Llama Temple, where hundreds of Mongolian boys are being trained to be Llama priests. Then, too, we saw a place that is much better—the Temple of Confucius. This contains no idols but only tablets in memory of Confucius and his most eminent scholars. The moment you step into this great temple you feel an atmosphere of reverence and uplift—quite a change from the Buddhist and Llama temples, with their often hideous idols.

We also visited the museums in the "Forbidden City." I wish that I could describe to you the beautiful pottery and carving of various kinds, besides metal work, paintings, etc., which we saw there. It is hard for us to comprehend the past of China. It fills us with awe and wonder. And now, when we see her awakened and turned toward the future—again we wonder!

We visited an orphanage for the promotion of which Mr. Burgess has done much, but which is conducted entirely by the Chinese and which is supported by gifts from them. They are caring for about one hundred twenty children, have good schools and also industrial work. The children make beautiful rugs.

Another very interesting place, which we recently visited, is one of the schools for the very poor and orphan boys, conducted by the City Police. The boys go to school one-half of the day, and work—or are taught some trade—the other half. They are helping six hundred boys in this way, and are planning to enlarge their schools. To visit these institutions gives one a hint of what the Chinese themselves can do.

The more we see, hear and learn of these people, the more we rejoice that we were permitted to come as ambassadors of the Lord to them. Will you pray that our party of 1919 may be guided to that end, during these coming years of preparation? Pray for us that we may master the language, and that we may come to know, understand and love these people, thus being enabled to give our lives in larger service to them!

Peking, China, Nov. 3.

Lulu Ullom.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### FAREWELL SERVICE AT BRIDGEWATER COLLEGE

Dr. Fred J. Wampler, one of our missionaries to China, was with us in chapel service recently. It was a rare privilege. He is a graduate of the institution and was at home with us, and we all felt united as a family. We are glad to see Dr. Wampler represent his Alma Mater, his church, his country, and his Lord in China. The publication committee wants you to have a first-hand knowledge of the program.

Mr. E. S. Kiracofe, in behalf of students, said this: "In the name of the students, of the Volunteer Band, and of Bridgewater College, we send greetings to the others in China."

Dr. F. J. Wright, faculty member and classmate of Dr. Wampler, thus expressed himself: "Dr. Wampler knew his business while he was here. He was pursuing a course leading to a degree. But he was not a narrow-minded student. He was not only a scholar. He engaged in literary work, debate, athletics, etc. Socially, he was popular—very much better than some more of us. I can summarize Fred Wampler's college career in two sentences: He was an all-round student. He was conscientious in every duty reposed in him."

Dr. John S. Flory said this in behalf of the faculty: "I am glad Dr. Wampler is before us as a boy. When he was here as a student, he was not any better than the most of you. I should like, in this connection, to mention some classes of people who have gone out from these walls. The number of ministers from this institution is close to 200. Bridgewater men are represented on the General Boards of the church. The editor of the leading periodical of the Church of the Brethren is a graduate of

Bridgewater College. At least two former students from the school have been associated in diplomatic corps. The college has had some hand in definitely preparing educational leaders in our church schools and the general educational work in this country. Last of all, we have the missionaries, and probably there is no more unselfish group than these. Eighteen representatives of Bridgewater College are today on the mission field, or have been there. When the fifteen missionaries at the Wichita Conference sang: "I Surrender All," seven of them were from Bridgewater. I am glad to bear this testimony of appreciation by the faculty, as regards the class of people who have gone out from the college. I believe it is the ambition of the president and officers, still further to advance this type of leadership, and I feel that we need not be ashamed of the contribution that Bridgewater has made. What a wonderful work Dr. Wampler could have done in the homeland! And yet he chose this field of work. We honor him, we honor his group, we honor all of these, and I am sure when he gets back to China, he can carry the greetings of the college to the people there, and they can all know that they have our prayers and benediction."

In response, Dr. Wampler said: "I want to congratulate you people on the opportunity you have, in being in this institution. You will appreciate it very much more in ten or twenty years after you graduate. It was a peculiarly strong group of men who went out in the early days, and we must strive earnestly to keep the pace which they have set. More than once you will think, 'What would my teacher think of me were I to fail?' You will appreciate more and more what your teachers mean and some day you will appreciate them still more. I am glad I decided to be a missionary, a medical missionary. I am glad for the preparation through which I went and I am glad I secured it at Bridgewater. You can get some things at Bridgewater that you do not get at some other schools. I am glad that I chose for my field China, for the Chinese people are wonderful. They are our social equals in every way. For a little while this morning, I want to speak about service in general. I shall give you an illustration of service and one on the lack of service. President Wilson was a spokesman for freedom, and the victory was gained because of the ideal the soldiers had. But America does not hold the place she did after the war or at any time during the war. When the treaty came up for ratification, the Senate was not disposed to act favorably, and so America is losing in her influence today. That sort of spirit has put a black mark upon the name of our country. I am glad for the opportunity I have had, of speaking to you, and I hope that I have helped some of you to urge a vote in favor of the League of Nations."

We regret that Mrs. Wampler could not be with her husband on that occasion, and that we can not let you hear from her in this report. It was only with great inconvenience and a rigorous ride through the cold that Dr. Wampler was able to be with us. We appreciated his presence.

After the quartet of the Volunteer Mission Band had sung: "Speed Away," we said good-bye in sadness, and yet our sadness is "turned into joy." Let us help one another! With Christ as the vine and ourselves as the branches, let us labor unitedly, from one end of the world unto the other.

A. R. Coffman.

### WEISER, IDAHO

Nov. 9 Brother and Sister Steinour, of Murtaugh, Idaho, began a series of meetings, which continued for two weeks.

Nov. 22 our love feast was held—an all-day meeting. In the forenoon Miss Nickols told of her girlhood experiences in the Good Shepherd Home. In the afternoon Bro. Howard Johnson and wife were installed in the office of deacon. Bro. Shamberger, of Fruitland, Idaho, officiated at this service. In the evening sixty-five were present at the communion, with Bro. Steinour officiating.

On Thanksgiving Day a number gathered at the church for services. Brethren Fausnacht and Mow gave interesting talks. A basket dinner was served, and the afternoon was spent in a social time. An offering of \$16 was lifted for the Armenian sufferers.

Dec. 20 the quarterly council was presided over by Eld. M. Alva Long. Three letters were granted. The Sunday-school superintendents were continued for another year: Bro. Harry Beckwith, of the main school; Sister Emma Parriott, Primary Department; Sister Cora Long, Home Department.

Our average in Sunday-school during the last quarter was sixty-six. We have a live school, with five classes taking graded work. Sister Hazel Fausnacht is president of Christian Workers' Meeting. Retta Baker.

### MARKLE, INDIANA

Our church met in council Dec. 20, with Bro. D. B. Garber presiding. Brethren Dan Paul and D. R. Hardman were with us and assisted in the work. Bro. D. B. Garber was again reelected elder for the Markle congregation. Our Ministerial Committee consists of Brethren Dave Brumbaugh, John Crull and M. J. Fields. A home pastor has not yet been chosen to take up the work here. At

present different ministers from the outside preach for us from Sunday to Sunday.

We were made glad to see one of our own young men chosen for the ministry—Bro. Jesse Cook. He is now attending school at North Manchester, fitting himself to be a medical missionary. We also rejoiced to know that we had some faithful workers in the Sunday-school and church, to be installed into the deacon's office: Bro. M. J. Fields and wife, and Bro. Daniel Heaston and wife. Bro. Fields recently moved from North Manchester to this place, and with his wife is now one of our earnest Sunday-school and church workers. Bro. Heaston and wife are both young people and earnest workers.

Our Sunday-school officers were elected, with Bro. Daniel Heaston, superintendent. Church officers were all reelected, with Sister Lina Brownman, church clerk; the writer, "Messenger" correspondent.

(Continued on Page 26)

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Striving for the Mastery

1 Corinthians 9: 24-27

For Week Beginning January 18, 1919

1. **The Conflict Continually Being Waged.**—Were it not for these sin-infected bodies of ours, the soul would be more ready to mount up on wings, as do the eagles. But the body insists on being pampered, its wants to be gratified, its desires to be ministered to, its entertainment to be sought after. For that reason the soul is ever anxiously struggling, to free itself from the things that hinder. It sees visions and it dreams dreams, but it often fails to make any strenuous effort, to cause its beautiful aspirations to materialize. We are too often attempting to run the Christian race with iron balls tied to our feet. Selfish and sordid ambitions have reared a barrier across our path, and these block our onward running, and for us there does not seem to be any prize ahead.

2. **Some Things That May Hinder.**—At times the creature comforts of this world—inordinately cherished—are antagonistic to real soul growth. Having been recipients of the mercy and long-continued goodness of our God, we take them as a matter of course, entirely devoid of thankfulness. Being wholly satisfied with present attainments, we know nothing of a struggle for higher and better things. We know nothing whatever about keeping the body under. Our wants, our desires, our pleasures, know no diminution. Still more, the crowning sorrow of it all is, that many of such individuals are ostensibly Christian people, and are supposed to be in the arena, contending for the prize. They are in the race according to the church roll, but they are not running. They are not "buffeting the body and bringing it into bondage." The body is the last thing to be reduced to servitude. The chains are on the soul, unfortunately, instead of being on the body.

3. **The Urgent Need of Self-Control.**—The principle, more especially emphasized in our citation, is that of self-control. "Every man that striveth in the games exerciseth self-control in all things." In this way the runner is fitted for the athletic contests. If the athlete makes every effort to "obtain a corruptible crown," why should the runner for the "prize of the high calling of God in Christ Jesus" "beat the air" and "run uncertainly"? Is the corruptible crown of more value than the incorruptible one?

4. **The Great Underlying Principle: "My God Shall Supply All Your Wants."**—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Well may we take up the strain of the Psalmist: "I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." The soul should be always on guard, and if so, the call from the ramparts will ever be: "The young lions do lack, and suffer hunger, but they that seek Jehovah shall not want any good thing."

5. **Let the Soul Needs Be of Chief Importance.**—The thought is not that bodily wants should be wholly ignored. Some things are necessary, so far as physical life is concerned. While life lasts, provision must be made for the wants of the body, but there are a thousand and one things that the body can get along comfortably without. The great trouble is that too often we put the body forward, instead of the soul. Do not forget the gracious promise: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

6. **Suggestive References.**—Self must be denied (Matt. 16: 24, 25). We must not "live after the flesh" (Rom. 8: 12, 13, 35, 66). Live to help others (Rom. 15: 1-3). Christ must be obeyed (Gal. 2: 20). "Walk in the Spirit" (Gal. 5: 16, 17, 24). We must "lose" in order to "gain" (Philpp. 3: 7-9). Living soberly, righteously, godly (Titus 2: 12). What our example should be (1 Peter 2: 11, 12). We must have the mind of Christ (1 Peter 4: 1, 2). Watch always (1 Cor. 10: 12).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, JAN. 11

Sunday-school Lesson, Peter and John Heal a Lame Man.—Acts 3.

Christian Workers' Meeting, Equipment of Workers.—Mark 1: 17.

### GAINS FOR THE KINGDOM

One was baptized recently in the Chanute church, Kans.

One was reclaimed recently in the Schuykill church, Pa.

Three were baptized recently in the Rummel church, Pa.

One accepted Christ recently in the Stanley church, Wis.

One was baptized recently in the Miami church, N. Mex.

One was baptized recently in the Waterford church, Calif.

One confessed Christ recently in the Chico church, Calif.

One was baptized recently in the Kingsley church, Iowa.

One accepted Christ recently at Vada, Thana District, India.

Two were baptized recently in the Conway Springs church, Kans.

Two have been added to the Bethel church, Va., since the last report.

One has been baptized in the Osceola church, Mo., since the previous report.

One confessed Christ in the Bluefield church, W. Va., since the last report.

Two have been baptized in the Verdigris church, Kans., since last heard from.

Five were baptized and one confessed Christ in the Indianapolis church, Ind.

One has been baptized in the Kearney church, Nebr., since the previous report.

Eight were baptized in the Harrisonburg church, Va.—Bro. E. S. Coffman, pastor in charge.

Ten accepted Christ in the Lupold church, Ind.—Bro. Omer Maphis, of Chicago, evangelist.

Ten accepted Christ at Freeville, N. Y.—Bro. J. L. Mahon, of Van Buren, Ind., evangelist.

Nine were baptized in the Mexico church, Ind.—Bro. Ira Long, of Andrews, Ind., evangelist.

Ten were baptized in the Forest Chapel, Va.—Bro. C. H. Walter, of Summum, Ill., evangelist.

Fourteen were baptized in the West Charleston church, Ohio.—Bro. J. C. Flora, pastor, in charge.

Five confessed Christ in the Barren Ridge church, Va.—Bro. Geo. A. Early, of Maryland, evangelist.

Three were baptized in the Glendale church, Ariz.—Bro. P. E. Robertson, of Lindsay, Calif., evangelist.

Six were baptized in the Blackwater Chapel, Va.—Bro. N. C. Peters, of Boone Mills, same State, evangelist.

Five were baptized in the Fairview church, Pa.—Bro. J. J. Shaffer, of Hollidaysburg, same State, evangelist.

Six united with the Pleasant Valley church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, same State, evangelist.

Thirteen were added to the New Carlisle church, Ohio.—Bro. J. A. Robinson, of Des Moines, Iowa, evangelist.

Three were baptized in the Farrenburg church, Mo.—Bro. B. E. Kesler, of Poplar Bluff, same State, evangelist.

Three confessed Christ in the Welsh Run church, Pa.—Bro. Samuel Stouffer, of Carlisle, same State, evangelist.

Four stood for Christ in the Maiden Creek church, Pa.—Bro. Wm. Fretz, of South Hatfield, same State, evangelist.

Two confessed Christ at Cocalico, Springville congregation, Pa.—Bro. J. W. G. Hershey, of Lititz, same State, evangelist.

Ten were baptized and one restored in the Bethlehem church, Va.—Bro. C. D. Hylton, of Troutville, same State, evangelist.

One stood for Christ at the Mt. Hope house, Chickies church, Pa.—Bro. H. B. Hollinger, of Lebanon, same State, evangelist.

Four were baptized and one reclaimed in the Portage church, Ohio.—Bro. C. W. Stutzman, of Metamora, same State, evangelist.

Five confessed Christ, three of whom were baptized in the Rodney church, Mich.—Bro. C. H. Deardorff, of Elm-dale, same State, evangelist.

One was baptized recently at the Mission Chapel, Capon Chapel congregation, W. Va.—Bro. John S. Fike, of Eg-lon, same State, evangelist; one was baptized at Milo, a mission point of the same congregation.—Bro. B. W. Smith, of Burlington, W. Va., evangelist.

Eight confessed Christ, seven of whom were baptized and one reclaimed in the Sidney church, Ohio.—Bro. S. Z. Smith, the pastor, in charge.

Three were baptized and two reclaimed in the Cherry Lane house, Snake Spring congregation, Pa.—Bro. Geo. Batzel, of Tatesville, same State, evangelist.

Eleven were baptized and one received on former baptism, in the Martinsburg church, Pa.—Bro. D. T. Det-wiler, of New Enterprise, same State, evangelist.

Seventeen were added to the church by baptism and one reinstated in the East York church, Pa.—Bro. John E. Rowland, of Bunkertown, same State, evangelist.

Four confessed Christ, two of whom were baptized in Brands church, Back Creek congregation, Pa.—Bro. Chas. D. Bonsack, of New Windsor, Md., evangelist.

Thirty-two is the total number of additions to the First Church, South Bend, Ind., since Aug. 1. This number includes the seven that were mentioned in the issue of Dec. 27.

### OUR EVANGELISTS

Bro. D. M. Shorb, of Minot, N. Dak., to begin in June in the Engeland church, same State.

Bro. S. F. Sanger, of Empire, Calif., to begin the last of January in the Ashland church, Oregon.

Bro. B. F. Petry, of Ohio, to begin some time in January at Bareville, Conestoga congregation, Pa.

Bro. C. H. Steerman, of Honey Grove, Pa., to begin Jan. 18 in the Shady Grove church, same State.

Bro. Eshelman, of Rheems, Pa., to begin Jan. 17 in the Mohler house, Springville congregation, same State.

Bro. E. E. Eshelman, of Fostoria, Ohio, to begin about the last of January in the Marion church, same State.

Bro. Geo. Bashor, of Glendora, Calif., is conducting a series of meetings in the Waterford church, same State.

Bro. S. G. Myers, of Jonestown, Pa., to begin Jan. 17 in the Boiling Springs house, Lower Cumberland congregation, Pa.

### PERSONAL MENTION

The District of Michigan is to be represented on the 1920 Standing Committee by Eld. J. Edson Ulery.

Bro. J. F. Britton, formerly of Bristow, Va., now of Nokesville, same State, requests his correspondents to note his change of address, and to enter the needed correction in the 1920 Yearbook.

Bro. H. A. Brubaker has closed his pastoral labors at Akron, Ohio, and has assumed the pastorate in Pasadena, Calif., where he is located at 207 S. Catalina Avenue. His correspondents will please note his change of address.

Not the least joyous of the events which cheer our missionaries are such as occurred Nov. 18 at the home of Brother and Sister J. E. Oberholtzer, of Ping Ting Chou, China, when there came to live with them Catherine Ruth and Emma Marie Oberholtzer.

The committee of five, appointed to take under consideration the matters referred to in query 8 of the last Conference, met at Elgin for several days of last week. Brethren P. S. Miller, D. W. Kurtz, I. W. Taylor, G. A. Shamberger and John Heckman constitute the committee, and all of them were present.

A special farewell meeting was held by the Pomona church, Calif., Dec. 17, in honor of Bro. D. L. Forney and wife, who had served the church in the pastoral relationship during the past year, and are soon to sail for India. Suitable tokens of esteem were presented to Brother and Sister Forney and a blessed season of Christian fellowship was enjoyed.

Bro. F. L. Baker, of Freeville, N. Y., informs us that he can devote two or three weeks of his time in conducting Vocal Music Normals among the churches. These terms consist of from ten to twenty-five lessons, and require for their completion from five to ten days' time. Churches desiring his services should communicate with him at once, for he may be unable to be absent from his other duties after Feb. 10.

The latest word received from the first group of missionaries, sailing for India, was written under date of Nov. 26. They expected to reach Port Said within the next day or two. Progress was slow and the accommodations not at all good, yet they were glad to be on their way, even under difficulties. They had decided to land at Karachi, India, where the boat was to stop four days to unload cargo. In this way they hoped to reach their destination about a week earlier than if they waited for the boat to go on to Bombay.

Bro. Ira H. Fox, who has, for some time, been in pastoral charge of the work at Brooklyn, Iowa, has been obliged, because of failing health, to resign from his duties in that congregation. He is locating temporarily at Centralia, Wash., until he can arrange for a pastorate. After Feb. 1 he will be available for pastoral duties in some church on the Pacific Coast. Until such an arrangement is consummated, however, his services may be secured after Feb. 1, for series of meetings. Any church, desiring his assistance in such an effort, should make immediate application by addressing Bro. Fox at 320 South Tower Avenue, Centralia, Wash.

Bro. Roger D. Winger, of Chicago, Ill., in connection with further research work in the Publishing House library, favored the Elgin congregation with much appreciated sermons, last Sunday morning and evening.

Pres. S. J. Miller, of La Verne College, is spending a few days at Elgin this week, between the Student Volunteer Convention, at Des Moines, and a meeting of educators in Chicago, which he desires to attend before his return to California.

Yes, we are back from the Des Moines Convention, just in time to say this much: It was a great event in the Christian student life of the world, full of significance, we believe, for the future of Christianity. We may have some further observations to make about it in subsequent issues.

### ELSEWHERE IN THIS ISSUE

On page 31 the Business Department makes an unusually favorable offer, whereby any one may renew a "Messenger" subscription and, at the same time, secure four good books at the very low price of \$3.75, all told. If you do not care for all of the four books, you can obtain whatever selection you prefer, at the price stated. Immediate action is needed to obtain these special premiums while the stock lasts. The offer will not be available after the stock of the books on hand is exhausted.

Bro. D. C. Moomaw makes a new offer of prizes, on page 28, that should prove quite attractive to those of literary aspirations. Be sure to turn to his communication and note his conditions. By putting forth your very best effort you may succeed in securing the proffered award. But even if you should not be so fortunate, it will still be time and effort well spent to make the attempt. The experience that is gained by strenuous and faithful application of that sort will eventually bring a fruitage that is really valuable.

### MISCELLANEOUS

The Goshen church, Ohio, desires to secure a pastor, and correspondence to this end is invited. Address J. F. Shriver, South Zanesville, Ohio, for further information.

Boise Valley church, Idaho, is looking for a pastor, and would be pleased to correspond with some one who is available. Further information may be secured by addressing David Betts, Nampa, Idaho.

The Fresno church, Calif., is looking for a pastor—the present incumbent, Bro. J. Harman Stover, having been called to other fields. Any qualified minister, desiring pastoral work on the Coast, will please address O. P. Hylton, 2620 Clay Avenue, Fresno, Calif.

The members of the Shade Creek congregation were unfortunate enough to lose one of their three places of worship—the Ridge house—which Dec. 8 was destroyed by fire. With commendable energy, however, it was decided at a council, some days later, to rebuild as soon as possible, and a committee was authorized to make the necessary plans to that end. A zeal of that sort is truly worth while, for it accomplishes things.

Bro. T. A. Robinson, Peace Valley, Mo., desires to know if February of any previous year had five Sundays, as is the case with February of this year. He suggests that an answer to his inquiry, might be of interest to others also. We herewith give the years, inquired about by our brother: 1824, 1852, 1880. During the present century there are two years, 1948 and 1976—besides the current one—that have a like number of Sundays in February.

Have you renewed your "Messenger" subscription? If not, please attend to it promptly and avoid the necessity of removing and replacing your name, as well as the possibility of missing a few issues. We are addressing those, of course, whose subscriptions expire at this season of the year. However, you can set the date of expiration as far ahead as you like, even if your paper still has some months to run. Anyway, don't let the time run out entirely. And why not make sure of that NOW?

The 1920 Yearbook, to which we referred in an extended write-up two weeks ago, well deserves a place in the home of every member. In fact, we do not see how any one can afford to do without this compact handbook of useful information. It is sold for but ten cents, in connection with a "Messenger" subscription, which is very reasonable indeed, considering that other houses charge from twenty-five to seventy-five cents for like publications. If you want to be sure of getting a copy, send your order TODAY.

The Elizabethtown College Bible Institute announced in our last issue, is to be followed by a two weeks' Training School for Church Leaders, Jan. 16-30. Special features of the instruction are courses for ministers on the preparation and delivery of sermons and an opportunity to complete Book One of "Training the Sunday-School Teacher." Eld. E. B. Hoff, of Bethany Bible School, who is giving instruction in the Bible Institute, will also have a prominent part in these two weeks of special work. Pres. H. K. Ober will conduct a class in Sunday-School Administration. Other important work in teacher-training will be given by Sisters Elsie Shickel and Martha Martin. It is hoped that many may take advantage of these splendid opportunities. Inquiries about board and room and requests for other information should be addressed to the College as early as possible.



## AROUND THE WORLD

### The Reason Why

If any one still wonders whether foreign missions are absolutely imperative, let him ponder these four facts: (1) Because in China there is but one Protestant mission station to every 400,000 of population. One-tenth of one per cent of the population are evangelical Christians. (2) Because in India there is but one Protestant mission station to every 350,000 of population. Only three-fifths of one per cent are enrolled as members of evangelical churches. (3) Because in Japan there is but one Protestant mission station to every 190,000 of population. Evangelical Christians claim one-sixth of one per cent of the population. (4) Because in Africa, on the isles of the sea, and on many another continent, there are countless millions of souls hungering for the Bread of Life.

### Prosperity and Prohibition

A remarkable decrease of charity recipients is reported from New York, as a result of closed saloons and plenty of well-paid work. On Christmas Day the famous Bowery Mission served only 400 persons, whereas in former years at least 1,500 persons had to be provided for. At Hadley's Rescue Hall only a few hundred appeared for dinner, and many other missions omitted the usual Christmas dinner altogether, because of a lack of applicants. At the noted McAuley Mission, on Water Street, no one appeared at noon, so that the substantial repast had to be deferred until the evening hour. Even then there was but a small fraction of the customary 1,500, usually in attendance. While liquor defenders belittle the results of prohibition in every way, the facts alluded to above speak for themselves.

### More "Red" Leaders to Be Deported

Following the announcement that the Department of Justice is rounding up approximately 2,800 more bolsheviks in various parts of the country for deportation to Europe, Attorney-General Palmer, Dec. 29, urged the American people to make a renewed effort "to study, understand, and appreciate the so-called 'Red' movement." The attorney-general urges that the "Red" propaganda can be counteracted effectively by exposing its pernicious purposes through the press, the church, the schools, patriotic organizations and other means, all of which may successfully counteract their insidious attacks. Recent outspoken threats by the "Reds" seem to indicate that their presence in this country constitutes a real danger—one that justifies our Government in taking decidedly energetic action against their further activities.

### Decadence of White Races

In a previous issue we referred to the rise and decline of nations, as revealed in the annals of history. Strong realms have flourished for centuries, and even dominated their weaker neighbors, only to be swept away by sudden disintegration. It is of interest to note, in this connection, the testimony of Dr. C. W. Saleeby, considered to be one of the best eugenicists of Europe. In a recent address at Glasgow he said: "We have a warning in the history of three great nations, once enjoying world supremacy but now only feebly reminding us of their former greatness—the Spanish, the Italian and the Greek. To-day we have three great leading European races—English, Scotch and French—and every one of these is now suffering from racial degeneration. It is but fair to say that alcohol is playing a leading part in this national decay." It would seem that a warning, as given above, deserves to be duly considered.

### The Church Can Rid the World of Leprosy

According to a recent statement of Fleming H. Revell—who is to represent the American Committee of the Mission to Lepers at the "All-India Leper Workers' Conference" at Calcutta, in February—the Christian church can rid the world of leprosy in a few years, if it will set itself to the task. The foreign survey, now being made, will show definitely just where lepers are located. The Mission to Lepers is now allied with twelve American and twenty-one British and Canadian denominational boards in this work. Thus cooperating, humane laws regarding lepers can be framed by the respective Governments, and proper segregation of those suffering from the disease, can be brought about. Mr. Revell says that most of the nations of the East are contributing to the Mission to Lepers, and missionaries everywhere are doing much volunteer work in its behalf. Leprosy, it should be remembered, is by no means confined to the Orient. In the United States there are considerably more than five hundred cases. Besides those afflicted with leprosy, some who have been exposed to it, are coming to America. Leprosy, while not hereditary, is, under certain conditions, highly infectious and there is, therefore, great need for precaution. Segregation for lepers has proved its effectiveness on the Island of Culion, in the Philippines, where the 9,000 leper cases of a few years ago, have been reduced to less than half.

### The Good Work Is Moving On

Possibly Brazil may be the next nation of the Western Hemisphere to line up for prohibition. President Pessoa is convinced of the desirability of such a move, and in his last message to the Congress of that republic urged the elimination of intoxicants with all his characteristic vigor. He is fortunate in one respect, at least, that his crusade is endorsed by practically all the newspapers of the country. It is no surprise to be informed that, in consequence of such a formidable opposition, the liquor interests of Brazil are greatly alarmed, and are resorting to all the favorite expedients of their fellow-craftsmen in the United States, to postpone the dethronement of "King Alcohol." But they might as well resign themselves to their fate. The cause of right is marching on.

### Startling Facts

Dr. Walter S. Athearn, of the Religious Education Division, Interchurch World Movement, has made some astounding discoveries, as the result of recent surveys in a number of typical cities. He tells us that the 1,600,000 Jewish children in the United States receive an average of 250 hours of religious education annually; the 8,000,000 Catholic children receive 200 hours of religious education annually; but the Protestant children receive an average of only twenty-four hours of religious education annually. Think of the further fact that 27,000,000 Protestant boys and girls are not affiliated with any particular Sunday-school, as compared with 16,000,000 who, while enrolled, do not attend regularly. A total of \$13,802,982 was spent for tobacco pipes and the manufacture of cigar boxes in 1918, while only \$589,594 was spent for religious education.

### "Uncle Sam" as the "Good Samaritan"

Four tottering infant republics in the Caucasus have appealed to the all-powerful United States for protection. These nations—Armenians, Georgians, the Tartars of the Republic of Azerbaijan, and the Circassians of the North Caucasus Republic—are composed of peoples as distinct as the Italians and Swedes; and once were under the control of Russia. Varied allied missions which have swarmed to Tiflis, as conditions grew worse, have proved even more callous and indifferent than the priest and Levite of old. They have merely sought to profit by the misfortunes of these helpless nations. No wonder these people look to President Wilson and his noted "fourteen points" as a sort of guarantee that "a square deal" will be given them. The very fact that unstinted relief was administered to the starving Orientals by America, causes them to hope for justice and equity.

### Desolate, Hungry Austria

Austria, at one time the historic symbol of absolutism, is down and out—the most abject symbol of misery, rags and hunger. Whatever its arrogant political ambitions may have been at one time, it no longer hungers for a larger slice of the Balkans. It hungers for just a little slice of bread. Austria may be compared to the shipwrecked sailor who, in an open boat, is exposed to the fury of the elements. At the present time the problem of Austria is no longer political—it calls for a humanitarian solution. The proposition is simply this: "Shall human beings be left to starve? Can we afford to do it? Is it a credit to humanity to watch a nation sink into utter decay, even if her people are, in part, responsible for the sad plight in which they now find themselves?" Herbert Hoover, after close investigation, declares that Austria is draining the bitter dregs in her cup of suffering, and that a helping hand must be extended to her.

### A Perplexing Situation

In casting a retrospective glance at the course of events during the year that has just closed, not even the most optimistic observer can claim that the hopes and expectations of the last weeks of 1918 have been realized. The weeks that followed the signing of the ever memorable armistice, were filled with glowing anticipations. No one dreamed that the year to follow would be one of disillusionment and disappointment. Wholly unlooked for was the period of suspense, uncertainty, perplexity and drifting. As it appears to the unprejudiced onlooker, the world's diplomats and political leaders—experienced as they may be—have not succeeded in wholly restoring the disturbed world situation to a condition of permanence. This, perhaps, would have been more than could be rightfully expected, in view of conflicting claims and preferences. As Clemenceau, the brilliant French premier, so aptly said: "The making of the world peace proved to be more difficult than the making of war." A number of things had to be reckoned with—old forces of aggression, old prejudices and old ambitions—and it was due to these that a real era of world peace, with all implied thereby, failed to materialize. The spirit of self-sacrifice—so nobly exhibited during the years of the struggle—failed to survive the cessation of the contest. The narrow, selfish interests of nation, party, group and individual once more asserted their sway. So far as world affairs were concerned, the highest idealism and the most enlightened statesmanship surrendered to the sinister diplomacy of intrigue, suspicion and wholly selfish manipulations. It

is not strange at all that this situation should also be reflected in civic affairs. As never before, we have been confronted by profiteering, extravagance, self-indulgence, partisan trickery, and personal ambitions. It is evident to all that such conditions can not be allowed to continue. If the world is to escape new and greater disasters, there must be a speedy return to solid achievement, sincere and tolerant cooperation, of constructive work and of progress—material and moral. And that, we are glad to say, is a task that challenges the best and noblest endeavors of the nation as well as of every individual.

### Social Centers for Young People

In recognition of the fact that the Y. M. C. A. and Y. W. C. A. serve a distinct purpose in the social life of the community, and especially among young people, the Methodist Church proposes to embody the desirable features of the two organizations, above named, in an institution of their own. It is proposed to establish Methodist social centers in every city, and even smaller towns will be provided with at least one of these places where young people may gather for effective work and become a real power in the community. It must be conceded that, after all, the church that succeeds in reaching young people is the one that gets down to methods adapted to present-day conditions. As now planned, the Methodist social centers aim at real spiritual betterment—a distinct Christian uplift of the community. It is a work of rare promise.

### English Farmers to Be Land Owners

A peaceful revolution is going on just now in English country districts—in fact it has already been largely accomplished. Most of our readers are familiar with the fact that heretofore practically all the land in English country districts has been held by large estates—the farmers merely leasing the ground they tilled. Now the holders of the large tracts of land are selling out, in conformity with the new public policy of giving the humble tillers of the soil a chance to own the ground they are cultivating. The new departure has been hastened by several legislative measures—chiefly the heavy taxation imposed upon the holders of large estates, some of which contain as many as 40,000 acres. To the farming communities of England the new opportunity is a most momentous one. With the abolition of the old feudal system, land ownership becomes possible to every industrial tiller of the soil.

### Conscientious Objectors in Central Europe

According to recent information it appears that the Mennonites of Germany, at the very start of hostilities, refused all participation in war activities, and suffered greatly in consequence. There were also many others who were conscientiously opposed to war. None were executed, but they would have been, it is thought, had not the more liberal element of the country forced the Government to adopt milder measures. At one time at least 400,000 persons, in all, refused to bear arms. These were severely penalized, but finally released. These facts, however, were kept from the public as much as possible. In Austria and Hungary a group of conscientious objectors, known as "Nazarenes," declared their utter opposition to war. Early in the struggle some of them were shot, but later on noncombatant work was provided for them. Many of these died because of the dangerous duties assigned them—ambulance work and trench digging under fire.

### America's Greatest Gift to the Near East

Mr. Bayard Dodge, son of Mr. Cleveland H. Dodge, the noted New York philanthropist, has made a definite, first-hand study of conditions in the Near East, under the auspices of the American Committee for Armenian and Syrian Relief. According to his observations, financial aid is not all that is needed for these unfortunate people of the Bible Lands. The greatest gift America can give the Near East is not altogether money, food and clothing. All of those things are vital for the moment, but the great gift America can and should provide is that of teaching the people again how to live and love as Jesus lived and loved. That, of course, is no slight task. It means something, to ingrain again into that population—demoralized by years of war and massacre and spoliation—a true consciousness of character and unselfishness. It is to teach men to live for each other, rather than for themselves. It is the great achievement of New England that missionary influences have been started throughout the Near East. Thousands of children are being given a start in life through the mission schools. The Gospel is being preached throughout the length and breadth of the Levant. For the ultimate religious upbuilding of the Bible Lands we must look to the higher educational institutions that have been founded years ago by consecrated Christian men and women of America. These centers of influence must be depended upon for trained leaders in the uplift of the downtrodden and neglected populace. Then, too, we should not forget the praiseworthy endeavors of the American Bible Society in supplying the Word of Life in all needed languages for the people of those regions. How clearly we may thus note the fulfillment of the promise, so confidently expressed by the "Sweet Singer of Israel": "The entrance of thy word giveth light!"



## HOME AND FAMILY

### Life

BY MYRA BROOKS WELCH

In the morning stretched before me  
Plains all rosy, met my sight.  
Distant mountain peaks encircled  
With a misty pearly light.  
In and out down the valley  
Like a shimmering silver thread,  
Wound the blossom-bordered pathway,  
Whence my eager feet must tread.  
But at noon-day, as I traveled,  
Changes wrought were past belief,  
For the gem-encircled mountains  
Showed their rocks in bold relief  
And full many a yawning chasm  
I had bridged since early morn,  
Finding too, the rarest blossom,  
Oft concealed the sharpest thorn.  
But at eventide, at sunset,  
What a joy it was to find  
All the rugged rocks were golden  
As I turned to look behind.  
In the early morning rosy,  
Then at sunset turned to gold,  
So 'twas only while in passing  
Things were barren, rough and old.  
I have told this allegory  
And the meaning of it's plain—  
In the morning life is rosy,  
But the living oft is pain,  
But in retrospect, at evening,  
When the sunset gates unfold,  
We shall find our pain and heartache,  
Like the mountains, turned to gold.  
La Verne, Calif.

### The Unlit Lamp

BY ELIZABETH ROSENBERGER BLOUGH

THE storm clamored in vain for admittance at the windows, heavily coated with frost. The crimson curtains were drawn close, the hyacinths and primroses brought summer into the room where Barbara was reading. She put some wood on the fire, thinking all the while that it was a rare pleasure to read a poem. Usually she was too busy to take time enough for anything excepting the GOSPEL MESSENGER, *Our Young People*, and an occasional new book. Now, this poem, which she had read before, revealed a bit of truth over which she mused and dreamed by the glowing fire:

"Let a man contend to the uttermost  
For his life's set prize, be it what it will! . . .  
And the sin I impute to each frustrate ghost  
Is the unlit lamp and the unguilt loin."

"Did Browning write this when the old year was almost gone?" Barbara questioned. She closed her book. In the yellow flames she saw again scenes and pictures of days just gone. She had carried a lit lamp, but even so she had not seen her duty—she had left undone the thing she should have done. Very sorrowfully she acknowledged that she must have seen the duty of the hour, but she had turned away from it—too selfishly busy with something else, to do the one thing which the Lord asked of her. Yes, she had contended to the uttermost. Perhaps ambition had crowded out love until she failed to see her duty to others.

Dear "Old Year"—the Spirit is bringing all things to our remembrance. So unceasingly did it keep us at our tasks that we murmured often and wished things were otherwise. Now, since the year is ended, lo, we have it back as never before, and it will go with us even unto the end of time.

Our lamp was lit! The year promised much if we would do our part. We worked hard, through weariness and pain often; then we were held back from doing much that we wanted to do. In the early morning we began. Like a weaver at the loom we labored until long after the sun had dropped, like a ball of orange, behind the mountains. The next morning the loom was empty. We had to bring new materials for it. Day after day we brought our plans and hopes, and kept on working. What of it all? Eventually we dreaded to ask.

They say that when the old year goes, she leaves her keys. Her closets are opened, and there we may find the fabric upon which we have been toiling all through these days. Grandmother would sing:

"Our life is a dream, our time as a stream  
Glides swiftly away,  
And the fugitive moment refuses to stay."

Time is serious stuff. Out of it eternity grows. Somewhere in a book is written: "Jane Smith, born—; died—." Your mother may have told you the first date, but it is that second one that makes us pause—it is unknown. This much is sure—you are one year nearer that second date than you were Jan. 1, 1919. You have the chance to make good this one hour. All is in God's hands—the Judge of the quick and the dead. Now, since the old year is gone, we feel a strange yearning towards it. We are acquainted with the old year; we dread meeting the new year—so young, so strong, so ready for any fate.

"Not heaven itself upon the past has power;  
But what has been, has been, and I have had my hour."

We leave it with God. "The tender grace of a day that is dead will never come back to me," but now let us regard the old year hopefully. No matter what our loss or our cross, the old year made us do much good, that we would rather have left undone. We were faithful many times when we felt inclined to leave it all, but we put duty before pleasure; we ranked others first. Jesus with us, and we see clearly that we were happy in the old year. We lived justly and kindly with our fellows. Now, if the sense of things undone has saddened us for the moment, yet we shall see that we were happy. What ripeness is to the orange, what sweet song is to the lark, that is our delight in the days which God gives.

We reach out longingly to a worthier course of life. Humbly we sink on our knees and call upon our Father for the help and the grace we need. Patiently we realize that the old year is not dead. We want to make this year better because of it, knowing that we must ever carry with us the old year. We can make the new year a happy one if we let Jesus carry our cares. Then the sunshine in our heart will warm those about us; we want it to be a year of service—a happy year from first to last.

Johnstown, Pa.

### The "Hurty" Kind

BY OMA KARN

THE opening scene took place in a drafty room in one of the tenements down in the "River District." The district visiting nurse had helped to usher a new little life into the world. A brief, but energetic, search on her part failed to bring to light anything with which to clothe the child. Wrapping the shivering mite of humanity first in a newspaper and then in the only covering available—a filthy remnant of an old cotton blanket—she sallied forth in search of more suitable clothing for the human being, whose advent into the world had been attended by such cruel circumstances. "An emergency case," she explained, as, with quick, dexterous movements, she jumped into the car and took the wheel. "Fortunately, though, I know just where to go to find something already made."

Straight through the slum district, in and out amidst the busy traffic of Main Street, across several residence streets, driven by a firm, capable hand, went the familiar little one-seated sedan. Before a handsome home, on Forest Boulevard, it came to a standstill. With compressed lips and the sparkle of determination in her eye, the nurse alighted. Resolutely walking to the front entrance, she sent a resounding electric bell summons pealing through the roomy dwelling.

The mistress of the mansion, a young matron, calm of demeanor but very sad of countenance, herself answered the imperative demand. There ensued a brief conversation between the two women, and then the district nurse entered the dwelling. When, a short time later, she came forth again, she was carrying a package—a rather large-sized one, apparently hastily put together and as hurriedly wrapped in a newspaper. Composing the bundle were little garments, fine and soft, and warm little flannels and flannelettes—tiny

garments, into which had been stitched the most tender love and expectation—precious garments, whose wearer had worn them such a brief time, until the Good Shepherd had called his tender little lamb up into the safe care of the angel-nursery.

The district nurse unceremoniously tossed the bundle into the car and followed it with herself. She laid hold of the wheel and the car was soon speeding back toward the place whence we had so recently started. The lips of the driver were still compressed and her eyes were still flashing with resolution. But it was noticeable that the flash was tempered and that the eyes were soft and beautiful with tears.

It was some little time before she spoke: "I hated like everything to do that," she said. "Mrs. Miller's baby was buried only three days ago. The mother has not yet recovered from the shock sufficiently to reason things out. It hurt her hard, oh, it was a sore trial for her to give the little clothes she did. Fine and humane as she is, at first I thought she was going to refuse. But I insisted, pleading the necessity of the case, and she gave them—the very warmest and best of them, too. That's the stuff—the real stuff."

Beneath the force of feeling the firm lips compressed all the closer and the little sedan came near breaking the city speed limit. Then she continued: "There's precious little of it going, too. There's giving and giving of all degrees and colors, but there's mighty little of the 'hurty' kind—the kind which costs the giver some deprivation—the kind that gives the donor a pain in the region of the left lung, when he lets go of what he gives. Bah, just to think of some of the donations that we who serve the pauper-public people—poor things—do handle! Cast-off rubbish and clothing is given to get rid of it, because the owner has no farther use for it! Money is given simply for the name of it—reputation socially or politically. Provisions are given because 'they will not keep,' and so along the line of giving. Of course, much that is given with this motive is useful and as such serves a worthy purpose. But what I want to get at is, that there's nothing in it for the giver unless the gift is marked with blood—plain life-blood, let-go heartache—such as the giver of these"—here the speaker touched the bundle with the toe of her nurse's shoe—"cost that mother back yonder, such as it is costing the workers in the field on jobs such as I have on hand this morning. Do not fancy that we choose the service because we like it. No, indeed. Sacrifice in capital letters is written all over the giving of one's self to the doing of it. It costs something, believe me, it does. I—"

But here the swiftly-moving car struck the rough, unpaved surface of River Street again. For several moments the driver had her mind as well as her hands filled with the mastery of the little sedan. "Pardon me," she smiled, as the alarming situation settled down to normal again, "for becoming personal. This public work is apt to harden one—in some ways. We come in contact with so much suffering and so much selfishness, that the finer part of one's being has a hard time of keeping alive. I used to be sentimental but now I see only the practical side of things. But here we are."

The car stopped. The nurse stooped to pick up the bundle at her feet. Her eyes shone with satisfaction. She nodded toward the apology of a dwelling before which we had drawn up. "Say, won't that kiddie-mite in there be glad for these nice warm flannels—while they last? He's a lusty, healthy chap, and well worth saving. Good-bye; I'll see you later." And the unformed figure disappeared from view within the filthy, ill-smelling interior of the old hovel.

Ashland, Ohio.

### MARKLE, INDIANA

(Continued from Page 23)

A special financial meeting will be held Jan. 2, including a prayer meeting.

Since our last report several ministers from other localities have preached for us: Bro. C. A. Wright, of Manchester, gave us some illustrated talks on the tobacco question. His talk on Sunday was interesting even to the boys and girls. Dec. 14 Bro. Thomas, of Manchester, gave some earnest thoughts for the good of the cause. Bro. Priser, of Manchester, preached for us Dec. 21. For the same evening our young people's superintendent, Sis-



ter Lena Heaston, arranged a Christmas program, which was very well given by the little folks of the Sunday-school. Bro. Priester also preached a Christmas sermon. Huntington, Ind. Lillian Earhart.

#### MINISTERIAL MEETING OF TENNESSEE

The Ministerial Meeting of the Tennessee District convened in the Pleasant Valley church Nov. 29. Devotional exercises were conducted by Bro. C. B. Miller. Bro. A. E. Nead was elected Moderator, and Bro. S. W. Beals, Clerk.

Topic 1, "The Object and Aim of Church Discipline," was discussed by Brethren Austin Diehl, J. D. Clark and C. B. Miller; Topic 2, "The Home Mission," by Brethren A. M. Laughrun, J. D. Clark and P. D. Reed; Topic 3, "Present Church Conditions, Their Cause and How to Remedy Them," by Brethren S. J. Bowman and P. D. Reed; Topic 4, "Best Methods of Winning Souls," by Brethren R. B. Pritchett and C. B. Miller; Topic 5, "The Importance of Proper Home Training," by Brethren J. B. Hilbert and S. W. Beals.

The speakers all showed deep spirituality and thorough preparation in the discussion of their topics, and made this one of the best meetings we have ever had.

Our missionary offering amounted to \$40. Nov. 30, Bro. A. M. Laughrun began a series of meetings, which continued until Dec. 14. Six united with the church and every one who attended was spiritually benefited. Jonesboro, Tenn., Dec. 22. Pearl Sellers.

#### FIRESIDE MEDITATIONS

This is written on Christmas night. The writer being nearly seventy-one years of age, she is, like some others, spending a lonely life. I am facing empty chairs and a silent place in the home. There is less to do and more to bear, because dear ones have crossed the silent river.

Of one thing I am glad—that spring will be here again by and by. And what is the message of spring, as we hopefully look forward to it? It is a wonderful revelation, because it is the message of life. Winter is the time of repose, when, by the quiet fireside, we wait for the time of renewed activity.

All the leaves left the trees when winter came, but with the approach of spring, life will come to vegetation now lying dormant beneath the snow. With the balmy days of spring every little sprig will sprout upward to renewed life.

Empty hearts, empty hands, be ye filled! Be ye filled with the sure faith of willingness! The inner message of spring is life, but there is a soul-awakening, as well as an earth-awakening. No winter is ever cold enough to kill out life. It is only the shell, from which life temporarily withdraws, that winter's icy hand can crush. Life escapes the enemy and is renewed again, so let us live with the promise of spring to cheer us! Let us live and work for Christ and be faithful until the end of this life, for spring will come again with its vernal brightness.

Union, Ohio.

Mary Donston.

#### MEADOW BRANCH, MARYLAND

We held our regular quarterly council in the Westminster house Dec. 11, with Eld. Uriah Bixler presiding. Bro. Geo. A. Early's letter was read, and he was received as a member of this congregation, in his office as a minister. Brethren E. M. Bish and D. M. Young, together with our elder, were retained as a committee, to solicit the entire congregation for funds for much needed Westminster church improvements.

Brethren Harry Yingling and Walter Young were re-elected Sunday-school superintendents for our Westminster school, while Brethren Frank Garner and Arthur Nail continue as superintendents for Meadow Branch. The men's organized Bible class at Meadow Branch reorganized Dec. 10, with Bro. Herbert Petry, president, and Brethren J. W. Thomas and Geo. A. Early, teachers. The young women's Bible class, of the same place, reorganized Dec. 13, by electing Sister Maggie Little, president, and Sisters Lavinia C. Roop and Rosa A. Geiman, teachers. The young ladies' Bible class, of the same school, reorganized Dec. 6, with Sister Anna Little, president, and Sisters Eugenia Geiman and Helen E. Roop, teachers. These classes all made splendid reports of work done during the year now closing.

Our spring love feast has been set for May 22, to begin at 2:30 P. M. W. E. Roop.

Westminster, Md.

#### DETROIT, MICHIGAN

Through the able leadership of Bro. H. E. Wagner, the Christian Workers' Society has been one of the best services of the church work throughout the year. A special program was arranged for Oct. 12 and the Victorian, or Young People's Class, had full charge of the meeting. Recitations and special music were given, led by Sister Ruth Hoover. Seventy-six were present. Nov. 9 the Bible Class, taught by Bro. Dietz, our pastor, gave a special program, which was enjoyed by the young people.

Bro. J. E. Ulery was with us recently and preached three excellent evangelistic sermons. Dec. 13 the last quarterly council was held, and the election of officers resulted as follows: Pastor and chairman of the board

meetings, Bro. John F. Dietz; superintendent of the American Sunday-school, Bro. John P. Guthrie; superintendent of the Chinese Sunday-school, the writer; president of the Christian Workers' Meeting, Bro. H. E. Wagner; trustee for a period of three years, Bro. John P. Guthrie; "Messenger" agent, Sister Pifer; correspondent, the writer; church clerk, Bro. H. L. Fahrney; financial secretary, Bro. Ed. Weisenberger.

The Victorian class meeting was held Dec. 12, when Rev. A. Muyskens, pastor of the Knox Presbyterian church, gave an excellent address on "Faith." The organization was effected, with Bro. G. R. Dietz as president. Afterward an interesting program was given. The class grew from eleven to thirty-eight during the year. A large number of the scholars have been teachers of the Chinese and other classes during the year. One united with the church, two have been elected deacons, and one has been chosen to the ministry. The amount of \$64 has been paid into the class treasury and \$280 has been given to the Sunday-school offering so far this year.

A special offering of \$57.80, as a Christmas gift to the church, was taken Dec. 21. A program was given by the Cradle Roll, Primary and Junior Departments on Sunday morning, Dec. 14. A cantata, "The Great Light," was given by the young people, directed by Bro. Chas. Blough. We are, indeed, very fortunate to have Bro. Blough with us. He led the singing one year at Annual Conference.

The new addition to our church will be completed about Jan. 1. We will have five more class-rooms, and more ample seating capacity in the basement, to take care of our people on love feast occasions. We have far more than doubled each year for the past three years, and hope to repeat it this year.

You can help by sending names and addresses of any members you know of; you can also help by giving them the address of the church: 751 Cadillac Avenue.

M. B. Williams.

#### FREEVILLE, NEW YORK

Bro. J. L. Mahon, of Van Buren, Ind., just closed a very successful evangelistic campaign here at Freeville. This was the first meeting of the kind ever held by the Brethren at Freeville.

We dedicated our churchhouse Nov. 16, free of debt. This was the gift of the brethren and sisters of the Eastern District of Pennsylvania at our recent Ministerial Meeting.

Bro. Mahon delivered, in all, thirty-four sermons—the first one being the dedicatory sermon and the last one directed especially to the dear ones who enlisted under the banner of King Emmanuel during the meetings.

Of the ten who accepted the Savior, as a result of these efforts, three are members' children. Six had no knowledge of the Church of the Brethren till we came here in May, 1917. One had only a superficial acquaintance with our people, while residing, for a short time, at Fruita, Colo. One has been a member of the Baptist church for many years—the greater part of that time serving as a minister in that denomination. He severs his relation with that body because he is convinced that he can walk more nearly in the foot-steps of the Master by uniting with us. We trust that God will lengthen his life, so that he may be privileged to bring the Message of Salvation to many souls.

Among those added to the church, there are six homes represented. Three of the number are mothers. A number of others are counting the cost.

We ask an interest in your prayers, and urge that others, who are changing location, come to Freeville and help in the work. The field is ripe for the harvest.

F. L. Baker.

#### RETROSPECTIVE THOUGHTS

A year ago our hearts were overflowing with joy and gladness that the awful war, with all its carnage, cruelty and sorrow had closed, and that our boys were coming home. While it is true that this year has brought to us some bright days and many inspirations and joys, it is also true that, as 1919 closes its volume, it will go down on the pages of history as a record-breaker in the way of riots, strikes, dissatisfactions and loss of confidence in our Government and ourselves. Still the writer believes that the Sun of Righteousness is still shining behind those dark clouds, and that the threatening storms, that have almost prostrated our country, will pass over. Orderly conditions can be restored only by a new government, built upon the great principles taught and lived by Christ Jesus. I believe, therefore, that our restoration lies largely in following the example of the King of Nineveh and his people—there must be an humbling of ourselves.

We should greatly agonize in prayer, supplication and sorrow, till we have the assurance that our prayers have been heard in heaven and that our repentance has come up before the Lord as an evidence of our willingness to recognize God as the One who rules the destiny of man. Then God, in the plenitude of his great power and compassion, will disperse the dark clouds of adversities, and he will calm the storms that seem to be shaking the foundations of our country. Then will the Sun of Righteousness arise with healing in his wings, and shine forth in all his glory and life-giving powers.

While it is true that this year has been a record-breaker in raising money for mission work and other purposes, it is sad to contemplate the deplorable decline in vital piety and Bible faith, as I have seen it manifested in the various congregations of the five States in which I have worked during the year. I am more than ever convinced that we are in the time and age when men "will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away."

As the new year dawns upon us, with all its opportunities, possibilities and responsibilities, "let us lay aside every weight, and the sin which doth so easily beset us." Let us go forward with renewed strength and a greater determination to reach the goal that Paul had in mind when he said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In this great Forward Movement, therefore, there should be a special effort made for a higher plane of spirituality among us. Any movement that does not have as its goal the glory of God, will fail. Paul says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

So we see that our future success in evangelizing the world, lies not only in the amount of money we raise, but largely in a free-will, loving service to the Lord, which will place us on a higher ground of the Christ-life, where superiority and excellence dwell, and spiritual prosperity grows.

Referring briefly to my work in 1919, I will say that my diary records ten series of meetings as having been held, extending over five States; 136 sermons were preached; 426 visits were made. I want to thank the dear brethren, sisters and friends for their kindness to me. I am now ready to consider calls from congregations that would like to secure my services in a series of meetings. As I have moved from Bristow, Va., all letters should be addressed to me at Nokesville. J. F. Britton.

Nokesville, Va.

#### VADA NOTES, INDIA

During the months of June, July, August and September there was abundant rainfall, for which every one was most grateful. It brought forth bountiful crops. In the forepart of October there were a few heavy showers, but after several weeks of clear weather it seemed that the last rains of the season had come. Consequently the opportunity time to begin building work seemed at hand.

It had been decided that the Vada bungalow should be remodeled by "rat-proofing" it, and building an upstairs veranda. To rat-proof the house, necessitated the removing of the whole roof. The attic, or the space between the upstairs ceiling and roof had been quite a rat harbor. Rats being the carriers of plague, it is deemed wise to make the bungalow as rat-proof as possible, by putting the ceiling on top of the rafters, and tile immediately over it.

Oct. 27 this work began. That evening we had a rare experience—one we do not care to have repeated. All the tile from the main part of the bungalow were removed. The roof of the office was left on; also a part of the one-story room, in order to accommodate Sister Powell while the work was in progress. Bro. Garner and I had moved our beds into the tent, and in one room of it we all dined. Most of our furniture and furnishings were packed in two rooms downstairs. So many things had to be seen to at the same time, that things were not arranged as systematically as they should have been. Nevertheless we did not feel especially concerned, as we thought, "We are living in India, where the rains practically all fall during the rainy season, so there will be no rain to spoil anything."

But man's thoughts are not God's thoughts. As the evening shades began to fall, a dark blue bank of clouds arose in the East and some one said: "It is going to rain." The reply was made: "It looks that way." But those clouds may only be wind clouds. We were certainly hoping that it would not rain. However our Loving Father saw best to send rain.

If we had heeded the warning of the dark clouds we would have been greatly profited. When the drops began to fall, we hurriedly started to move things and to protect everything as best we could. Things easily moved we carried into Sister Powell's room and the office, in order to get them under what roof we had. Such heavy furniture as wardrobe, book-cases, bureau and cupboards, which could not be moved, we covered with what oilcloth we had at hand, in order to keep the water from soaking into them. The supply of oilcloth being very limited, an

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# PRIZE CONTESTS

Some time ago I offered a prize of ten dollars for the best essay on "The Incompatibility of War and Christianity," in which I limited the contestants to the presidents of our colleges. For several reasons I am profoundly interested in the solution of this question. We are now mourning the tragic death of a beloved son, who was killed in battle in France during the late war, in a country that has been saturated with the blood of millions of victims of wars for thousands of years, and it is of special interest to know whether the Loving God, the Father of our Lord Jesus Christ, or Satan, the author of all human war since the world began, is the author of war.

I now offer a prize of \$25 each, for an essay on each of the following subjects:

First, "The Incompatibility of War and Christianity." This essay will consist of forty syllogisms, with an introduction and a peroration of 100 words each.

Second, "The Fundamentals of the Religion of the New Testament": (a) Of Conversion; (b) Of Growth from Childhood to Manhood; (c) Of Denominational Organization.

Third, "The Signs of the Times": (a) As seen in the moral and religious trend of the times; (b) As seen in the prophetic forecast of the coming of Christ.

The conditions which will regulate those essays are as follows:

They must be typewritten, and consist of not less than 2,000 words each.

They will be expected by March 1. The essay will be published by April 1; the prize paid May 1, and the winning essay will be submitted for publication in the "Gospel Messenger" and probably in other papers.

I hope the opportunity which these propositions offer will appeal to the readers of the "Messenger," and that we will have hearty and prayerful responses. There is no imposed limit as to the contestants. If the essays do not cover the Scriptural foundations of the subjects, they will be rejected. The award will be made by disinterested members of the Church of the Brethren.

Roanoke, Va.

D. C. Moomaw.

## WINDBER, PENNSYLVANIA

The Bible Institute, held during Thanksgiving week in the Shade Creek church, was a rich feast. The addresses by Brethren Royer and Blough were excellent. On two afternoons the men and women met separately, and while Sister Royer and Sister Blough spoke to the women, Bro. Royer spoke to the men. Much rain and heavy fogs at night hindered the attendance, but quite a few were present at every session.

Dec. 8 the Ridge house, one of our three places of worship, was destroyed by fire. It was a neat, comfortable and substantial building, practically new, having been erected about six years ago. The loss is partly covered by insurance. At our council, Dec. 20, it was decided to rebuild as soon as possible, and a committee was appointed and given authority to go ahead with the work. Over \$1,000 was raised at that time which, with the insurance, gives us funds to begin the work. Through the kindness of our Lutheran friends, temporary quarters were given us, so we missed having Sunday-school one Sunday only. We will have the use of their church until we again have one of our own.

Our Sunday-school officers have been elected for next year, and installation services will be held at each school.

The duplex envelopes will be used the coming year and an every-member canvass will be made in the near future.

Those who received their diplomas for mission study during the summer, are now at work on the Seal Course books.

Dec. 21 a Christmas program was rendered by the pupils of the Berkey Sunday-school. Mrs. J. L. Weaver.

## ROSSVILLE, INDIANA

The Mission Study Class, taught by Sister Blanche Gochenour, finished the course, and seven took the examination. Nov. 9 Bro. C. A. Wright, of North Manchester, gave an address and presented the diplomas to the graduates. Bro. Wright preached an educational sermon that morning.

We have been blessed in having good sermons, talks and addresses by the best of Bible students and we surely appreciate them all. The Sunday following, Bro. Paul Mohler, coming from Chicago, en route from Oroville, Wash., preached for us. Sunday morning, Nov. 23, Bro. Ezra Flory, of Bethany Bible School, began a Bible Institute. The work covered the Books of Galatians, Amos and Revelation, studies of the Holy Spirit in Acts, and Bible markings of Paul's missionary journeys. There were two sessions every afternoon, and one in the evening, followed by a sermon or lecture. The Institute closed Nov. 30, and it was a week of enjoyment.

Dec. 27 we held our last quarterly council for this year, with Bro. W. L. Hatcher presiding. Four letters were read and five were granted, and fellowship was withdrawn from one.

During the year the Missionary Committee has been of so much help in stirring up the church in all lines of missionary work, that we decided we could not do without such a body of workers. A committee was therefore elected—its members to serve one, two and three years, respectively. Those chosen are Sisters Vernie Metzger and Amy Gochenour, and Bro. Simon Frick.

Bro. John Skiles was elected trustee for three years; Bro. Floyd Gochenour for three years on the ministerial committee, and Bro. Roscoe Shedron on the finance committee for the same length of time. Sister Clara Metzger was chosen church correspondent.

A rough estimate of the treasurer's report shows that over \$3,000 has been paid out in home or foreign mission work during the year.

Our Sunday-school and Christian Workers' officers for the year are as follows: C. C. Hylton, superintendent; Home Department, Sister Blanche Gochenour; Cradle Roll, Sister Martha Cripe; Christian Workers' president, Bro. Floyd Wagoner.

Bro. James Haslet will hold an exegetical study of the Book of Genesis for several Sunday evenings, beginning Jan. 4. Bro. Haslet lives in this church and is willing to use his knowledge for our benefit.

Lillian A. Hufford.

## Notes From Our Correspondents

(Continued from Page 21)

and also several meetings by Eld. Frank Sargent. We will have installation services for the Sunday-school officers, and hope to do good work next year.—S. S. Neher, Kingsley, Iowa, Dec. 20.

Prairie City church met in council Dec. 3. Four letters were granted: Brethren Carl Elrod and James Bowie were elected superintendents of the main Sunday-school, and Sister I. W. Brubaker and the writer, superintendents of the Primary Department.—Nellie L. Bowie, Prairie City, Iowa.

## KANSAS

Chapman Creek church met in council Dec. 18, with Bro. E. D. Steward as moderator. Three letters were granted, and church and Sunday-school officers were elected for the coming year: Bro. W. S. Brillhart, elder; Sister Emma Correll, superintendent of Sunday-school; Sister Blanche Brillhart, church correspondent and "Messenger" agent.—Harold Correll, Abilene, Kansas, Dec. 23.

Conway Springs.—We have now located at this place and taken up the pastoral work here, for the time being. The day before Thanksgiving two were baptized. We held a Thanksgiving service and a collection of \$8 was taken for home missions. Dec. 26 we met in council and elected church and Sunday-school officers for the coming year: Elder, the writer; secretary, Birdie Landis; trustee, J. W. Plaugher; church correspondent, the writer; Sunday-school superintendent, Eli Wise. Members looking for a pleasant place for a future home, with convenient church privileges and a nice, clean town, should by all means consider Conway Springs. All inquiries will be cheerfully answered by the writer.—N. F. Brubaker, Conway Springs, Kansas, Dec. 27.

Garden City.—Our church had a very interesting program on the Sunday before Christmas. It was attended by a larger number than any of our former programs. On Christmas night our young folks, assisted by a few others, went to several homes and to the County Jail, to give a Christmas carol. The plan was worked so that no one would know of the coming to the window or the door of the aged ones or the sick, looking for a pleasant place for a future home, with convenient church privileges and a nice, clean town, should by all means consider Conway Springs. All inquiries will be cheerfully answered by the writer.—N. F. Brubaker, Conway Springs, Kansas, Dec. 27.

Hutchinson.—Our church made this a "White Gift Christmas." The program was planned a month in advance. A large white cross had been placed on the platform and above it in large red letters the words, "My Life Is Given for Thee." After singing the song, the classes marched forward, one at a time, and filled a basket that had been decorated and marked by the class name. The baskets were later distributed to the needy homes. We were especially impressed with the scene in one home, where a crowded room served as kitchen, dining-room and bed-room. The father was sick, having lost one limb and one of his eyes the result of an accident. He has a wife and baby eight months old. There was no hope of recovery. Coal and food supplied would last for but a few days. But in that home was the comfort of the blessing of the presence of God. We wish to thank Salem, Monitor and the Rural Larned churches for helping to make this Christmas a blessing to many.—O. H. Feder, Hutchinson, Kansas, Dec. 26.

Mont Ida church met in council Dec. 20, electing new officers for the coming year: Bro. John Sherly, elder; Sister May Vancocoy, correspondent; Sister Nina Sherly, Sunday-school superintendent. We had services on Thanksgiving Day, after which an offering was taken for World-wide Missions.—Estella Watkins, Mont Ida, Kansas, Dec. 27.

Osage church met in council Dec. 13, with Eld. D. P. Neher in charge. One letter was granted. Sunday-school officers were elected, with Bro. Elmer McElwain as superintendent. Officers for Christian Workers' Society were also chosen. The writer was elected "Messenger" agent and correspondent. We are planning to build a church in the near future, and there was considerable discussion concerning it.—May Nicholson, McCune, Kansas, Dec. 23.

Parsons.—At our late council meeting, presided over by Eld. J. S. Clark, officers for the coming year were chosen as follows: Bro. J. A. Campbell, Sunday-school superintendent; Sister Myrtle Aitken, president of the Christian Workers' Society; Sister Nettie Swenson, "Messenger" agent and church correspondent. Owing to weather conditions, the attendance at our love feast was somewhat small, but we had a very spiritual service, with Eld. D. P. Neher officiating, assisted by his son, Bro. Roy Neher. Bro. Neher and wife, of McPherson, are here at present, conducting a class in music.—Julia C. Jones, Parsons, Kansas, Dec. 24.

Verdigris church met in council Dec. 26, with Eld. S. E. Lantz presiding. Bro. Lantz was reelected elder for another year; the writer, Sunday-school superintendent, "Messenger" correspondent and solicitor for Missouri; Sister Beale Elrod, correspondent and solicitor for Madison; Sister Alma Quakenbush, president of the Christian Workers' Band. On the following Sunday, teachers were chosen for the coming year, after which all church, Sunday-school and Christian Workers' officers were duly installed. A very fitting service on "Service for Masters" was given by our elder. Since our last report two have been baptized—Awilda Buck, Madison, Kansas, Dec. 30.

Victor church met in council Dec. 20, with Bro. A. C. Daggett presiding. The following officers were elected: Superintendent of Sunday-school, A. E. Thompson; Primary, Ida Winder; Christian Workers' president, Rufus Daggett; church correspondent, Ceturse Leavelle. The last week in November we enjoyed a series of lectures along social and moral problems by Capt. Wiard.—Mrs. A. E. Thompson, Waldo, Kans., Dec. 28.

## MARYLAND

Union Bridge.—Our singing class, held by W. Z. Fletcher, of Blue Ridge College, has closed. The class was very profitable to those who attended. Thanksgiving Day Eld. J. J. John gave us an interesting sermon, and we lifted an offering for the Old Folks' Home atesting sermon, and we gave them donations of canned and dried fruit and jelly in addition. We reorganized our Sunday-school, with Bro. Frank Shriver, superintendent. We appointed a Missionary Committee, to create a stronger missionary spirit in the school, and also decided to begin a Home Department. Our offering for Armenian-Syrian Relief amounted to \$84. The Christian Workers' Meeting has been reorganized with the writer as president. We appointed a committee of three, known as the Charitable Committee, to look after the practical side of the Christian Workers' Meeting.—Carrie L. Garner, Union Bridge, Md., Dec. 24.

## MICHIGAN

Beaverton.—We enjoyed a "White Gift" Christmas program at our church Dec. 21. The gifts consisted of a comforter, provisions and \$43.19 in money, which went to a family that had recently lost their home by fire. On the following Sunday Bro. Roy Mishler, who is spending the holidays with his parents at this place, gave us a very good missionary sermon. Special music was given.—Martha M. Whitmer, Beaverton, Mich., Dec. 23.

Hart church met in regular council Dec. 20, with Bro. Nevinger presiding. Officers were elected for the coming year and Bro. A. M. Swihart was chosen elder.—Mary Swihart, Hart, Mich., Dec. 27.

New Haven church met in business session Dec. 27, with our pastor, Bro. J. F. Sherrick, presiding. One letter was received and officers elected: "Messenger" agent, Sister Grace Sherrick; finance committee, Bro. Hasonary Plaford; primary superintendent, Bro. D. E. Sowers and Sister Ruby Upham; the writer, Sunday-school superintendent. We had expected Bro. Renben Shroyer to be with us in a series of meetings in January, but the cold weather prevented the finishing of our church, so we have postponed the meetings until later. We are expected to solicit the State District for the coming year, but if any of our sister churches or individuals in the District care to send an offering, it will be gratefully received. All money should be sent to J. F. Sherrick, Secretary-treasurer, R. D. 1, Middleton, Mich. Thanksgiving Day we met in the home of Bro. D. E. Sowers. One was present and one was baptized. A room dining. The afternoon was spent in a praise and thanksgiving service. An offering of \$14.82 was taken for the Aid Society, to be used in furnishing dishes for the new church. We expect to have the church completed early in the spring.—Alla L. Enrick, Middleton, Mich., Dec. 30.

Rodney.—Dec. 7 Bro. C. H. Dearford, of Elmdale, began a series of meetings. Five confessed Christ, three of whom were baptized. Sister Ethel Dintaman led the song service most acceptably. We held our council Dec. 20, with Bro. Samuel Bollinger in charge. Church officers were elected, with Bro. Bollinger as elder for another year; Bro. Charley Tombaugh, trustee for the coming year. A series of meetings in June, if we can secure an evangelist.—W. E. Tombaugh, Rodney, Mich., Dec. 28.

Thornapple.—Dec. 28 was a day long to be remembered by the members of this church. Eld. John M. Smith, of Woodland, gave a very fitting address on "The Part of the Church in Carrying Out the Great Commission," after which Bro. Roy J. McRoberts and wife, of Josiah, Mich., were installed as the new ministry, and Bro. Lawrence Rowland and wife in the deacon's office. These workers had been chosen by the church at a former meeting, but not being present at that time, their installment was deferred. The cheerful, willing acceptance of the call added greatly to the joy of the occasion. At the close of the service, Eld. S. M. Smith, of Woodland, gave a kneeling posture, at the church, in the presence of the entire congregation, Bro. Messner officiating. In this morning meeting both youth and age contributed their offering of consecrated hearts and lives to the service of the Master. The Sunday-school classes convened long enough to reflect their former teachers for the coming six months. The call of these official members in the church, together with our young brother who volunteered for the ministry, and was installed a few weeks earlier, makes the outlook seem very bright and encouraging for the coming year.—Grace E. Messner, Lake Odessa, Mich., Dec. 30.

Zion congregation met in business session Dec. 27, with Eld. Samuel Bowser presiding. Our church and Sunday-school officers are as follows: Bro. Bowser, elder in charge; Bro. D. A. Moats, clerk; Bro. Leighton Moats, "Messenger" agent; Sisters Helen and Vera Moats, Missionary Committee; the writer, correspondent; Bro. L. M. Moats, Sunday-school superintendent; Sister Ada Moats, Primary Department; Sister Anna B. Morrison, Home Department; Sister Etta Horning, Cradle Roll; Bro. John L. Van Meter, president of Christian Workers' Meeting.—Neve R. Martindale, Prescott, Mich., Dec. 30.

## MINNESOTA

Monticello Sunday-school gave a short Thanksgiving program Nov. 23. Nov. 27 we met in council. Four letters were read and accepted. A baptistry has been installed in the church and is now ready to use. The Sunday-school gave a short and interesting program Sunday, Dec. 21. On Christmas Day a number of families met at the church, to enjoy a basket dinner and social time. The afternoon was spent in singing, songs, and stories. The writer, Bro. Nicky being absent Dec. 28, Bro. A. B. Woodard, who now resides with us, gave a very interesting address.—Mrs. W. S. Sink, Monticello, Minn., Dec. 31.

Seavey.—We met in council Dec. 27, with Bro. J. F. Swallow presiding. The following officers were elected: Brethren Hanawalt and Stanbrough, superintendents; Sister Sherland, "Messenger" agent; Sister Rebeca Stanbrough, correspondent. We enjoyed the presence of Bro. Paul Hoover at our council. The Sunday-school rendered a very interesting program Christmas Eve, which was very much enjoyed by all who were present. We are looking forward to the time when we can have a new churchhouse. At the present time we are serving our services in a schoolhouse.—Rebecca Stanbrough, Seavey, Minn., Dec. 31.

## MISSOURI

Broadwater congregation met in council Dec. 20, with Eld. B. E. Kesler presiding. Election of officers was held, resulting in Bro. Price being chosen elder for the coming year; Bro. Sherman Jones, Sunday-school superintendent; Maggie Jones, clerk and "Messenger" correspondent; Martha Swinger, "Messenger" agent. One of the officers and interest in Sunday-school are good.—Elma Swinger, Dexter, Mo., Dec. 20.

Fareburg.—Bro. B. E. Kesler began a series of meetings Nov. 5 and preached during the following week. He gave us a series of talks on "How to Become a Christian" and "How to Live" and his sermons were inspiring. Three young girls were baptized. The meetings closed Dec. 7, with a good attendance. We have postponed the love feast for the time being. One letter has been received recently.—Nora Moss, Matthew, Mo., Dec. 22.

Osceola.—One of our Sunday-school scholars has been baptized since the last report. Jan. 4 we will reorganize our Sunday-school and Christian Workers' Meeting. We are planning to begin the year with a band of willing officers and workers.—Mary K. Simmons, Osceola, Mo., Dec. 29.

Warrensburg church met in business session Dec. 11, with Eld. D. L. Mohler presiding. Church and Sunday-school officers were chosen for the coming year: Bro. D. M. Miller, Sunday-school superintendent; Bro. E. A. Markey, clerk; the writer, "Messenger" agent and correspondent. Two letters were received. Bro. John Hoover, of Lawrence, Kans., preached for us Sunday evening, Dec. 20. His talk was



Newburg church met in council Dec. 27, with Eld. David Glick in charge. Officers for church, Sunday-school and Christian Workers were elected: Elder, Bro. David Glick; clerk, Sister Dunlap; "Messenger" agent and correspondent, Eliza J. Moore; Christian Worker, president, Sister Dunlap. Dec. 21 our Sunday-school gave an interesting Christmas program, after which a treat was given the children.—Eliza J. Moore, Newburg, Oregon, Dec. 27.

**Portland.**—Dec. 18 a large representation of the church membership together with a goodly number of neighbors and friends met at the home of Eld. G. C. Carl in honor of his fifty-second birthday. The



## VADA NOTES

(Continued from Page 27)

opened umbrella was placed over one bookcase. The rain came so heavy that before we could get everything arranged, there were several inches of water on our living-room floor. In spite of the unpleasantness of it all, we were able to see the funny side too, as it appeared to us, when Bro. Garner put on his rubber boots to wade around through the house, and when some of us tried to work and hold an umbrella over ourselves at the same time.

Since then the masons and carpenters have been on the job. The work is moving on slowly and we hope that, in a month or so, we will be in our home again.

On last Sunday the wife of one of our masters was baptized. She was a Christian woman of another mission. Some in our midst are learning the glad news for the first time. Of them we hope to baptize several in the near future. Several girls in the boarding-school, who came to us during the past few months, are asking for baptism.

Twelve girls, five boys, three widows and one man have come to us since the first of the year. A baby boy was brought to us the latter part of last year. He has been getting on nicely. Besides these, two families are now with us who are living on our property and are in our employ. Our aim is not only to give all such the temporal help for which they came, but we want to teach them to know our Lord and to accept him as their Savior. Others have come who, after receiving good food for a few days or weeks, have gone again. Our prayer is that all under our care may become Christians, but our greatest hope for the future workers is in the children of our boarding-schools.

Up to this time there have been only four indigenous Christians at this place, so we feel quite encouraged, because of the goodly number who have come under our teaching during these past months. Because of this there is added responsibility, for which we need your help through prayer. Pray for them and us, that the Lord's will may be worked out in each life!

Kathryn B. Garner.

Vada, Thana District, India, Nov. 8.

## SIDNEY, OHIO

The work here is progressing very nicely. Our Sunday-school record has increased one-third during the last six months, over any time in the history of the church. The last of October and the first week in November, our pastor and wife were engaged in a very fruitful meeting at La Place, Ill. During this time we had Bro. David Dredge, of New Carlisle, Eld. Jacob Coppock, of Tippicanoe City, and Bro. U. R. McCorkle, of the Lorainie church, fill the appointments, and their messages were enjoyed. Since the return of our pastor and wife, they have done special calling in homes of the community.

Nov. 30 our pastor, Bro. S. Z. Smith, began a one week's revival. In this effort the church rallied to the support of the meetings. Special songs were rendered by our people—the Sunday-school children singing special songs two nights. The City Male Quartette favored us with a few very appropriate songs, one evening. The children from the County Children's Home were brought out one night in autos, and they filled the church with music. The pastor also invited the high school scholars and their music instructor, and they rendered several selections. Bro. Smith announced a new line of thought and the subjects, placed in program form and scattered over the city, had a good effect. The church was filled each night during the meetings. The ministers of some of the other churches in our city were here with representatives from their churches. In this one week's series of sermons, eight adults came forward, seven of whom were baptized and one reclaimed.

Dec. 14 we held a home communion, in which all our new converts participated, as did the greater part of the members.

Our pastor preached his Christmas sermon last Sunday morning. At the close of the Sunday-school session the school presented our pastor and wife with \$40, in appreciation of their work. Mrs. Cora A. Z. Smith, with the teachers, arranged a Christmas program, which was rendered on Sunday evening, Dec. 21.

The members of the Sidney church will meet in their annual business session Dec. 30, to elect Sunday-school and church officers for the coming year.

Bessie Schmidt Snyder.

## WHICH IS THE BEST?

In order that anything may be the best, there must be at least three things or more to choose from. "Covet earnestly the best gifts and yet show I unto you a more excellent way" (1 Cor. 12: 31). And then Paul continues, in chapter 13, with that important and beautiful lesson on charity (love), as the best of the divine graces for his people to exercise, and to put in practice.

We often find it hard to decide which is the best, among so much that is good, if we look on the bright side of life. The optimist is always looking for the best of everything, while the pessimist is always discontented, and never sees the best of anything. Which plan is best?

When I was a young man, I tried to find the best church (denomination) in the city of Terre Haute, Ind.,

while attending the Indiana State Normal. I sang in their choirs, taught in their Sunday-schools and attended services in all the different places of worship, trying to find the best.

In conversation with my room-mates, one day, we discussed the subject of church relationship. Our landlady heard me explain the practices of the Brethren and said: "I am past eighty-four years of age, and never heard of such a church. Will you not write an article for our daily paper about it?" I wonder if there are not a number of people, in our large cities, who do not know about us.

At the age of twenty-five I joined a denomination which I thought was the best church, but as I read John 13: 17 I found I was mistaken, for I thought it said: "If ye know these things happy are ye if ye BELIEVE them." And I tried to get away from the Great Teacher when he said: "I have given you an example, that ye should do as I have done to you" (John 13: 14, 15).

In my teaching I always impressed the importance of the DOING of a thing, to get the joy out of it. I began to wonder if I was in the best church. That little word "DO" stared me in the face, so to speak, until I changed my church relationship, in order, as I saw it, to be in the best church. I believe every person ought to seek the best church. If I did not believe I was in the best church, I would change again.

The way to find the best church is to "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39). And again we are told to "search the scriptures daily," whether those things are so (Acts 17: 11). This is the safest and best way.

The subject of this article suggested itself to me while reading the many good articles in the "Messenger." Which one is best? I want to make mention of three, which set me to wondering as to which is the best. I have them all before me and am so well pleased that I hope I may induce others to give them a careful reading, and then a rereading, if necessary, to decide which is the best. All three are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16).

One writer lives in the Far Northwest, another in the Middle Section, and the third in the Eastern Section of the Brotherhood. The subjects I refer to, respectively, are: "The Duty of Churches to Their Pastor" (Dec. 6); "The Moving Pastor" (Dec. 13); and "Application of the Dress Decision" (Dec. 20). Although these writers are miles and miles apart in body, they may be near and dear to each other, in spirit, while they write such inspiring articles for us to read and think over. As these writers emphasize Christian duties by means of our good medium, the "Gospel Messenger," which is the best church paper, they do a great deal of good.

As to which is the best, is a question hard to answer in many respects. We have heard it said that the saddest of all sayings is: "It might have been." All of us can look back and see the many mistakes we have made by not choosing the very best there is in life for us. What a great blessing it is if we can be interested in the best things in the church, as the brethren pointed out to us in the above-named articles!

Nothing but the best should satisfy us. "Set your mark high and try to reach it" is a good motto for the Christian.

We lay-members expect the best from our pastors, elders and all officials, and they have a right to expect the best from us. Are we all doing our best? Our Heavenly Father will be satisfied with only the best.

Only our best efforts will enable us to reach the goal in the Forward Movement. To this end we are praying earnestly, hoping to reach it during the next four years. One year of the five is now in the past and can not be recalled. Have we done our best during the year just past? Are we going to do our best during the new year of 1920? "Examine yourselves, prove your own selves," is the instruction of the Apostle Paul in 2 Cor. 13: 5. May we all be optimistic and hope for a prosperous and Spirit-filled new year!

Flora, Ind.

Joseph Studebaker.

## SISTERS' AID SOCIETIES

**DONNELLS CREEK, OHIO.**—Report of Sisters' Aid Society for 1919: We held 20 all-day meetings, with an average attendance of 8. We quilted 8 quilts, knitted 7 comforters; made 20 dresses and other garments. We sent a box of clothing to East Dayton, Ohio. We received from regular offerings, \$26.15; birthday offerings from the Sunday-school, \$11.36; quilts and comforters sold, and sewing done, \$61.62; sale dinner, \$18.03; total, \$117.13; balance from 1918, \$19.12. We gave to General Mission Board for Armenian sufferers, \$15; Cincinnati Mission, \$5; O. F. Helm, Georgia, \$5; Mina H. B. Miller, District Secretary, \$10; spent for material, \$42.02; total, \$77.02; balance, \$59.23. The Aid Society, with the assistance of others, furnished a mothers' room at the church. The amount donated and spent for this purpose was \$71.95. Officers: Sister Mary Roof, President; Sister Etta Barnhart, Vice-President; the writer, Secretary; Sister Elsie Winger, Treasurer; Sisters Emma Funderburg and Dorothy Drescher, Lookout Committee.—Ruth Dresher, Springfield, Ohio, Dec. 22.

**LUDLOWVILLE, N. Y.**—Lake Ridge Aid Society reorganized March 13, 1919. We held 8 meetings during the year, ending Dec. 11, 1919, with an average attendance of 7. Our work consisted of making 15 prayer-coverings, 18 children's garments; quilting one quilt and trying one comfort. We also did some mending for a sister. Our offer-

ings amounted to \$6.56; realized from the sale of coverings, \$1.65; sewing, \$2.50; receipts, \$10.71. Expenditures: Syrian Relief fund, \$5; for covering material and postage, \$4.02; for painting church sign-board, \$2.50; sewing material, 35 cents; total, \$8.87; balance, \$12.45. Officers: President, Sister Zilpha Campbell; Vice-President, Laura Fisher; Secretary-Treasurer, the writer.—Martha M. Weibly, Ludlowville, N. Y., Dec. 27.

**NORTH MANCHESTER, IND.**—Report of Plunge Creek Aid Society for 1919: We held 14 meetings; total attendance, 173; average, 12; total free-will offerings, \$22.72; received for work done, \$2.15; for sale dinners, \$6.02; total, \$15.43; expenses, \$22.13. We made 107 garments, 3 comforters, 1 quilt, 65 prayer-veils, 1 bonnet. We gave clothing and other articles to the poor at home; sent one box of clothing to the Orphans' Home, Mexico, Ind., valued at \$47.35; one box of clothing to Chicago Mission, \$40; to Bro. Helum in Georgia, \$5; to a transport station, \$10.—Mrs. Leona M. Poland, North Manchester, Ind., Dec. 23.

**SOUTH WHITLEY, IND.**—Report of Aid Society, December, 1918, to December, 1919: Amount in treasury, Jan. 1, 1919, \$33.03; meetings held, 18; offerings for year, \$10.45; birthday offerings, \$1.10; comforters and quilts sold, \$18.50; other articles sold, \$6.71; paid out for goods, \$9.66; paid out for goods, etc., \$14.65; \$5 to District Mission work; \$1 to District Secretary of Aid Societies; total, \$47.65; balance, \$48.41. Officers: President, Sister Mary Barcus; Vice-President, Sister Eva Fisel; Superintendents, Sisters Susie Fisel and Lizzie Bonner; Secretary-Treasurer, the writer; Assistant, Sister Pearl Neal.—Julia Barcus, Yale, Iowa, Dec. 23.

**YALE, IOWA.**—Report of Sisters' Mission Circle, Jan. 10 to Dec. 18, 1919: We held 31 all-day meetings and 2 half-day meetings, with an average attendance of 11; total attendance of members, 320; visitors, 63. We pieced 22 quilt-blocks; joined 8 quilts, quilted 4; made 4 comforters and 23 garments. We sent a box to Bethany Bible School, valued at \$40; bedding to Child Rescue Home at Ankeny, Iowa, \$16; two boxes to Old Folks' Home at Marshalltown, Iowa, \$30; donated one day's sewing to a sister. Total amount of money received, \$96.66; paid out for goods, etc., \$14.65; \$5 to District Mission work; \$1 to District Secretary of Aid Societies; total, \$47.65; balance, \$48.41. Officers: President, Sister Mary Barcus; Vice-President, Sister Eva Fisel; Superintendents, Sisters Susie Fisel and Lizzie Bonner; Secretary-Treasurer, the writer; Assistant, Sister Pearl Neal.—Julia Barcus, Yale, Iowa, Dec. 23.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" for the newlyweds. Request should be made when the notice is sent, and full address given.

**Bailey-Manon.**—By the undersigned, Dec. 24, 1919, at the home of the bride's parents, Brother Clarence Edwin Bailey, of Morrill, Kansas, and Sister Berdie Ruth Manon, of Gypsum, Kans.—Ray R. Cullen, McPherson, Kans.

**Brumbaugh-Kocher.**—By the undersigned, at his residence, Dec. 22, 1919, Brother Elias H. Brumbaugh, of North Industry, Ohio, and Sister Sarah E. Kocher, of Canton, Ohio.—A. H. Miller, Louisville, Ohio.

**Fetterhoff-Hylton.**—By the undersigned, at the home of the bride's parents, Dec. 10, 1919, Bro. Lee E. Fetterhoff, of Delphi, Ind., and Sister Beulah Hylton, of Rossville, Ind.—John W. Root, Rossville, Ind.

**Johnson-Kunkel.**—By the undersigned, Dec. 24, 1919, at the newly-furnished residence of the bride and groom, 721 Grant Street, Johnstown, Pa., Mr. Ralph H. Johnson and Sister Loreta I. Kunkel, both of Johnstown, Pa.—D. P. Hoover, Johnstown, Pa.

**Metzger-Cripe.**—By the undersigned, at his residence, Dec. 24, 1919, Brother Metzger and Sister Cripe, both of Florence Cripe, both of Rossville, Ind.—W. L. Hatcher, Rossville, Ind.

**Priser-Smuts.**—By the undersigned, Dec. 20, 1919, at the home of the bride's parents, near Janesville, Ind., Bro. Carson C. Priser, son of Eld. David Priser, of North Manchester, Ind., and Grace Z. Smuts, daughter of Ira C. and Etta Smuts.—Daniel Funderburg, Roanoke, Ind.

**Rowe-Mortimer.**—At the home of the bride's parents, Mr. and Mrs. L. Mortimer, Dec. 3, 1919, C. Glenn Rowe and Norma Mortimer, both of Dallas Center, Iowa.—C. B. Rowe, Dallas Center, Iowa.

**Royer-Runte.**—At the home of the bride's parents, Brother and Sister Herman Runte, Dec. 10, 1919, Roy Royer and Etta Runte, both of Dallas Center, Iowa.—C. B. Rowe, Dallas Center, Iowa.

**Sternor-Tagler.**—By the undersigned, at his residence, Dec. 24, 1919, Bro. Wm. E. Sternor, of Navarre, Kans., and Miss Clara Tagler, of Enterprise, Kans.—Geo. Manon, Abilene, Kans.

**Tracy-Fegely.**—By the undersigned, Dec. 18, 1919, at their future home, near Franklin Grove, Ill., Mr. Edward L. Tracy and Sister Mary Ella Fegely, both of Franklin Grove, Ill.—O. D. Buck, Franklin Grove, Ill.

**Wilkins-See.**—By the undersigned, at the home of the bride's parents, near Mathias, W. Va., Bro. John W. Wilkins and Sister Hannah M. See, both of Hardy County, W. Va.—S. W. See, Mathias, W. Va.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Boose,** Friend Benjamin, died of a complication of diseases at the General Hospital, Lancaster, Pa., Dec. 13, 1919, aged 48 years, 9 months and 24 days. He had been in the hospital nearly two months and underwent several operations. He desired to be baptized, but did not regain sufficient strength. He leaves his wife, one son, two daughters, three brothers, one sister and an aged father. Services from his son's home and at the Monterey church by Bro. M. Eber-sole and the writer. Interment in adjoining cemetery.—D. S. Meyer, Bareville, Pa.

**Bowers,** Francis W., son of Jasper and Sarah Bowers, born Feb. 12, 1840, in Wayne County, Ind., died Oct. 1, 1919, at his home in the same place. In 1866 he married Lydia Wissler, who survives with an adopted son. In 1895 he united with the Church of the Brethren, and in 1900 the church called him to the office of deacon. Services by Eld. L. W. Tetter. Burial in the Brick cemetery.—Chas. W. Miller, Hagerstown, Ind.

**Click,** Maggie Vint, died Nov. 20, 1919, aged 33 years. Death was caused by acute Bright's disease. She united with the Church of the Brethren early in life and was an active and conscientious worker to the end, especially in the Sunday-school and Aid Society. She married Bro. Chas. A. Click in 1906. In this union four children were born. Surviving are her husband, three small children and one sister. Services from the Sangerville house by Eld. H. G. Miller, assisted by Eld. M. G. Sanger.—Mrs. C. D. Sanger, Spring Creek, Va.

**Copeland,** Samuel, son of John and Rebecca Copeland, born Sept. 26, 1841, in Darke County, Ohio, died near Dublin, Ind., Nov. 25, 1919. In 1862 he married Sarah Bowman. To them were born two sons and three daughters, two of whom preceded him. In 1870 he joined the Church of the Brethren, in which he continued faithful. For a number of years he was afflicted with defective eyes, resulting in total blindness for the last three years. Services at the Brick church by Eld. John A. Miller, assisted by Eld. Clessie Miller. Burial in the cemetery near by.—Chas. W. Miller, Hagerstown, Ind.



Dickinson, Sister Amanda, nee Hoffman, died in the bounds of the Freeburg congregation, Ohio, Dec. 17, 1919, aged 65 years, after an illness of nearly a year. Services in the Freeburg church by the writer, assisted by Eld. D. F. Stuckey.—A. H. Miller, Louisville, Ohio.

Fike, Elton Clair, born at Nesperce, Idaho, July 6, 1915, died Dec. 5, 1919, at the home of his parents, Brother and Sister A. R. Fike, Nesperce, Idaho. Services by Bro. Fred A. Flora, of Moscow. He leaves his father, mother and two brothers.—Mattie E. Thomas, Nesperce, Idaho.

Fisher, John H., born in Wooster, Ohio, Feb. 26, 1846. He married Jerusha A. Workman in 1871. They united with the Church of the Brethren in 1874, serving in the deacon's office for almost thirty years. He died Dec. 21, 1919, aged 73 years, 9 months and 25 days. He leaves his wife, one son, one brother and one sister. Services by Eld. D. R. McFadden. Interment in the Loudonville cemetery.—C. J. Workman, Loudonville, Ohio.

Gourley, John D., born in Morgan County, Ind., died Dec. 20, 1919, aged 65 years, 2 months and 23 days. He came to the "Home" in 1893, entering as a charter member and residing there permanently. He had had several strokes of paralysis, and the immediate cause of his death was due to those attacks and to Bright's disease. Services by the writer. Burial in the Pleasant View cemetery.—O. H. Feiler, Hutchinson, Kans.

Harman, Sister Susanna, daughter of Henry and Barbara Bordner, born in Stark County, Ohio, died at the home of her daughter, Emma Bowen, near Stony Point, Dec. 19, 1919, aged 87 years, 8 months and 27 days. Dec. 25, 1850, she married David Harman. He preceded her fourteen years. To this union eleven children were born. Six of them preceded her; five remain. She also leaves nineteen grandchildren and twenty great-grandchildren. In 1860 she, with her husband, united with the Church of the Brethren in which she lived a devoted life to the end. With her husband she moved to the farm home, where she died, May 10, 1863. Services at Stony Point by the undersigned, assisted by Rev. Hill, of the United Brethren Church, and Eld. John Shively. Interment in the cemetery at Stony Point.—Eld. David Wyzong, Nappanee, Ind.

Hurni, Samuel, born in Switzerland, died at his home near Avilla, Ind., Dec. 16, 1919, aged 71 years, 5 months and 26 days. In 1870 he married Jane Anderson, who died in 1895. To this union were born ten children, seven of whom survive. In 1899 he married Margaret Long, who, with six stepchildren, survives; also two brothers, a sister, a half-brother and two half-sisters. He joined the Church of the Brethren early in life and lived a consistent Christian life. Services by the writer at the Cedar Creek church, assisted by Bro. H. G. Shank and Rev. Brachbill, of the River brethren.—B. D. Kerlin, Garrett, Ind.

King, Elizabeth, born in McVeytown, Mifflin County, Pa., Feb. 25, 1835. In 1866 she married Michael King, who preceded her five years ago. She leaves two sisters and one brother, all of whom are in early womanhood and was a member of the Church of the Brethren, at Sidney, Ohio.—Bessie Snyder, Sidney, Ohio.

Kraft, Bro. Hyman W., born near York, Pa., died near Coleta, Ill., Nov. 30, 1919, aged 84 years, 1 month and 11 days. In 1857 he married Susan Holtzinger. To this union were born four sons and four daughters, who survive with his wife. Services at the Rock Creek church by Eld. P. R. Keltner. Interment in the adjoining cemetery.—Rebecca H. Gerdes, Morrison, Ill.

Looney, Flora Mae, daughter of Robert and Lelia Looney, died Nov. 16, 1919, aged 6 years, 3 months and 26 days. Services in the Olympia church by the writer, assisted by W. C. Lehman.—D. B. Eby, Olympia, Wash.

Mason, Bro. Clement St. Clair, died at his home near Winchester, Va., Dec. 10, 1919, aged 61 years and 25 days. His wife, two daughters and four sons survive. He was a faithful member of the Church of the Brethren for ten years. Services in the Jubilee church by Eld. N. D. Cool, assisted by Eld. L. R. Dettra. Interment in Mt. Hebron cemetery.—Mitylene Dettra, Stephens City, Va.

Monismith, Vina, nee Burger, born near Steel, Mo., died at Breckerton, Wash., Dec. 16, 1919, aged 24 years, 5 months and 13 days. She united with the Church of the Brethren last summer. She leaves her husband and five small children. Services at Wenatchee by the writer, assisted by Eld. J. J. Filbrun.—C. V. Stern, Wenatchee, Wash.

Moore, Sister Mary Leota, nee Ratcliff, born in Macon County, Mo., died in Hastings, Nebr., Dec. 21, 1919, aged 21 years, 4 months and 27 days. In 1914 she married Elbert E. Moore, who survives with one child, her father, mother, one brother and four sisters. She united with the Brethren church in June, 1919. Services by the writer, assisted by Rev. Edson, of the Baptist Church.—Edgar Stauffer, Ayr, Nebr.

Nickey, Samuel H., died Dec. 10, 1919, aged 64 years, 10 months and 25 days. He was a faithful member of the Church of the Brethren for thirty-one years. He leaves his wife and five children. Services at the Meadow Branch church by the undersigned, assisted by Eld. Wm. E. Roop.—Geo. A. Early, Westminster, Md.

Shaw, Bro. Tobias K., died in the hospital in the bounds of the Glade Run congregation, of cancer, aged 62 years, 1 month and 17 days. He was a member of the Brethren church for many years. He leaves three sons, one daughter and one sister. Services at Kittanning. Interment in the Glade Run cemetery.—Laura J. Bowser, Kittanning, Pa.

Skaggs, Rebecca Ann, died at her home near Daniels, W. Va., Dec. 10, 1919, aged 87 years, 7 months and 22 days. She lived a consistent and devoted Christian life. Services at the home of her son by the writer.—M. P. Snuffer, Vircova, W. Va.

Stambaugh, Bro. Sherman L., died at the home of his parents near Big Mount, Pa., Dec. 19, 1919, aged 23 years, 1 month and 20 days. Death was due to pneumonia. He was a member of the Church of the Brethren for about two years, and lived a consistent life. He leaves his father, mother, brother and sister. Services by Brethren W. G. Group and Charles Altland. Interment at the Altland church in the Lower Conewago congregation.—Ruth Group, East Berlin, Pa.

Stauble, Franz J., born at Sultz, Canton of Aargau, Switzerland, died at his home near Eldorado, Okla., Oct. 23, 1919, aged 78 years, 6 months and 23 days. He came to America at the age of seventeen, and located in Cambridge City, Ind. In 1863 he married Nancy Replogle. To this union were born eleven children, of whom two sons and four daughters survive. In 1901 his wife died and three years later he married Mrs. Minna Fischer. To them one child was born. He leaves his wife, seven children, one stepdaughter, three grandchildren and three great-grandchildren. Services by Eld. G. L. Studebaker, assisted by Bro. L. L. Teeter.—Clara Sheets, Mooreland, Ind.

Stone, Sister Tillie, nee Gingery, born in Seneca County, Ohio, died at her home at Crystal, Mich., Nov. 29, 1919, aged 70 years, 3 months and 27 days. When eighteen years old, she married Geo. E. Stone. To this union were born three sons and two daughters. The father and four children survive. The church, of which she was a member for forty-two years, has lost a loyal member and a zealous worker. Services by the writer, assisted by Elders Samuel Bollinger and J. M. Smith at the Crystal church.—David E. Sower, Middleton, Mich.

Walker, Sister Emma, nee Lehman, wife of Elmer M. Walker, died at a private hospital, Somerset, Pa., of a complication of diseases, Nov. 20, 1919, aged 51 years, 3 months and 6 days. She was a member of the Brothers Valley congregation of the Church of the Brethren for about thirty-five years. She leaves her husband, three daughters, one son, one brother and several stepbrothers and sisters. Services at the Pike church by Eld. Coffman, of Meyersdale. Interment in the Pike cemetery.—W. H. Walker, Somerset, Pa.

Zerbe, Sister Catherine, died Dec. 6, 1919, aged 74 years, 9 months and 1 day. She married Wm. Merkey. To this union were born ten children, all of whom, with the husband, preceded her. In early life she united with the Church of the Brethren and remained faithful to the end. She later married Abraham Zerbe, who survives with six grandchildren, five sisters, two brothers, two half-brothers, two half-sisters and eight stepchildren. Services at Harris Creek by Elders D. G. Berkebile, and R. H. Nicodemus. Interment in Harris Creek cemetery.—Anna Conway, Bradford, Ohio.

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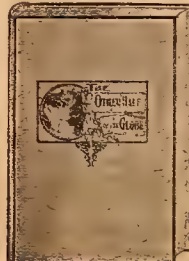
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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 29)

**Workers' hour** was taken up with the illustrated lecture on "Missions in China," by Bro. Hesse. This was followed by the cantata, "Redeemer and King," directed by Raymond Ellis, our chorister. The rendition was good and the attendance was larger than usual. Dec. 23 the Sunday-school held its Christmas exercises, after which Bro. Hesse gave an illustrated lecture, "The Star of the East." A male quartette sang and Bro. Hesse presented with a handsome chair by the school. We did not quite reach our two hundred mark, but are still working at it—J. Howard Ellis, Norristown, Pa., Dec. 26.

**Pittsburgh.**—At our regular December council, on the 10th, all business was completed for 1919. Officers elected for the ensuing year: Bro. C. Horner, who has served as our Sunday-school superintendent virtually every year since the dedication of the Pittsburgh church, was unanimously reelected for 1920. Other appointments were also made. Two letters of membership were read and the meeting adjourned. The Junior Department and Christmas Program Committee were busy all of December, preparing for the entertainment which took place Dec. 23. A special collection was lifted and turned over to the Social Service Secretary. The buying was not so extensive this year, however five baskets were filled with food and clothing and were to be given to families. We do not wish to limit this kind of work to just this season of the year, and a goodly fund on hand will enable us to do a great deal of work among the poor, as needed later on. Dec. 26 a Sunday-school Meeting was called, but was not so well attended as was expected. Officers and teachers for the Sunday-school were elected. Bro. Warster, the pastor's wife, is the Junior superintendent for 1920. The yearly report for the Sunday-school shows that our work is progressing. Attendance and collection have greatly improved over that of last year. Both Sunday-school and church work show a marked improvement. The installation service for the new Sunday-school and church officers is scheduled for the first Sunday of the new year—Nelle Forney, 5878 Burdfield Avenue, Pittsburgh, Pa., Dec. 31.

**Rummel.**—We met in council Dec. 23 and elected church and Sunday-school officers for the coming year. Our pastor, Bro. A. J. Beeghly, presided at the meeting. Bro. Peter Knael has returned to our midst after spending some months in California, and was also present at the meeting. Bro. Beeghly was elected elder for the coming year; Bro. Lewis Penrod, Sunday-school superintendent. Our Christmas program, rendered Dec. 23 to a large audience, was quite a success. The children had a large part in the program. Messages in song were given and a spicy Christmas address by Bro. A. G. Faust, of Juniata College. Three were baptized in the Rummel congregation Dec. 9.—Mrs. J. E. Murphy, Rummel, Pa., Dec. 27.

**Schuykill church** met in council Dec. 20, with Eld. E. M. Wenger presiding. One was reclaimed, and previous to this, one was baptized, making six additions to the church during the past year. The District Meeting will be held here in the Big Dam churchhouse in April. Any one who would like to have information concerning the meeting, will please correspond with Bro. E. M. Wenger, Fredericksburg, Pa. The church is unanimous in desiring to put forth every effort to make it possible for Bro. Wenger to move into the city. The church has made good progress under his leadership.—Cora M. Becker, Pine Grove, Pa., Dec. 26.

**Snake Spring.**—At the Cherry Lane house, Dec. 14, we closed a very spiritual meeting, which began Dec. 4, conducted by Bro. Geo. Batzel, of Batesville, Pa. Three were received by baptism and two were reclaimed. Dec. 12 Eld. J. B. Emmer, missionary on furlough, gave us a very interesting illustrated lecture on the India field, in which he is working.—Emanuel G. Koonen, Clearville, Pa., Dec. 23.

**Springville church** met in council in December, with Eld. Abram Royer presiding. Two letters were granted and Sunday-school officers were elected: For Springville, superintendent, R. M. Hertzog; Denver, Rufus Royer; Coalcoals, Evan M. Dieter; Dec. 9 Eld. J. W. G. Hershey, of Lititz, Pa., opened a series of meetings at Coalcoals. He was assisted by Bro. Harvey Eberly, also of Lititz. The meetings closed Dec. 21. They were fairly well attended and the interest was good. Two confessed Christ. Our next series of meetings will be conducted by Bro. Eshelman, of Rheims, Pa., at Mohler's Jan. 17.—Aaron R. Gibbel, Ephrata, Pa., Dec. 26.

**Spring Grove.**—We met in council Dec. 27, at which Sunday-school officers were elected, with Frank Weitzel, superintendent. Three certificates were granted. Dec. 20 a Christmas offering, amounting to \$9.30, was taken for the benefit of the orphanage at Neffsville.—Florence L. Mohler, New Holland, Pa., Dec. 27.

**Welsh Run.**—The two weeks' revival, conducted by Bro. Samuel Stouffer, closed Dec. 21. Bro. Stouffer preached eighteen sermons and visited in many homes. The attendance was hindered somewhat by the intensely cold weather, but the interest and attention were splendid during the entire meeting. Three confessed Christ. The members have been made to realize more fully their responsibility to work for the saving of souls.—Mrs. N. A. Winger, Mercersburg, Pa., Dec. 22.

**York (Second Church).**—We just closed a most interesting series of meetings at the East York church, with Bro. John E. Rowland, of Bunkertown, in charge. The attendance and interest were good throughout the meetings. Seventeen were added to the church by baptism and one was reinstated.—Alice K. Trimmer, York, Pa., Dec. 30.

## TEXAS

**Pleasant Grove church** met in council Dec. 19, with Bro. J. A. Miller presiding. All officers were retained. We had our regular services also on Saturday night and twice on Sunday. Bro. Miller gave us three interesting sermons which were greatly enjoyed and appreciated.—Jessie Mahaffey, Hufsmith, Texas, Dec. 28.

## VIRGINIA

**Barren Ridge church** met in council on Thanksgiving Day. A committee was appointed to organize our Sunday-school for 1920. Victor Phillips and Walter Crickenberger were elected Sunday-school superintendents. We recently held a two weeks' series of meetings, which resulted in five conversions. Bro. Geo. A. Early, of Maryland, was the evangelist.—J. W. Crickenberger, Waynesboro, Va., Dec. 29.

**Beaver Creek church** met in council Dec. 27, with Eld. N. S. Mannon presiding. Two letters were granted and officers were elected for the coming year: Sister Tallie Simmons, clerk; the writer, correspondent; Temperance Committee, Brethren Enoch and Jesse Reed and Eld. J. F. Mannon. Bro. N. S. Mannon was chosen presiding elder for the coming year.—Bessie Mannon, Sowers, Va., Dec. 29.

**Bethel.**—Sept. 7 Bro. W. E. Cunningham began a series of meetings at a mission point of the Bethel church, at Phoenix Soapstone quarry. The services continued through the week. No interesting result was seen, but a Sunday-school was organized, which now has an enrollment of about ninety. They also have a prayer meeting every Sunday night except the first Sunday, when Bro. Cunningham preaches for them. One great result was the closing of the dance hall, which was converted into a place of worship. In our last report two have been added to the church by baptism. Oct. 4 we held our regular council and love feast. In the absence of our elder, Bro. I. N. H. Beahm, Bro. Cunningham presided at the council and

Bro. Ruff officiated at the love feast, at which about forty members were present.—Mrs. Maggie Cunningham, Shipman, Va., Dec. 20.

**Bethlehem.**—Bro. C. D. Hylton, of Troutville, Va., began a two weeks' series of meetings at this place Dec. 7. Ten were baptized and one was restored. The meetings were well attended, even though the weather conditions were very unfavorable a large part of the time.—G. L. Bowman, Boone Mill, Va., Dec. 24.

**Forest Chapel.**—We have just closed a very interesting series of meetings, conducted by Bro. C. H. Walter, of Summum, Ill. He preached twenty-four sermons and visited in quite a number of homes. Ten were baptized and all were greatly strengthened. The earnest efforts, put forth by Bro. Walter and wife during this meeting, will long be remembered. Our love feast was held Dec. 13, with about fifty communing. Bro. Walter officiated.—J. S. Scroggins, Crimora, Va., Dec. 25.

**Harrisonburg.**—Our pastor, Bro. E. S. Coffman, began a series of meetings Nov. 2 and closed Nov. 16. The meetings were well attended and the membership was greatly benefited. The sermons were inspiring and uplifting. Eight were received by Christian baptism. Dec. 12 the church met in council, with Eld. P. S. Thomas presiding. Inasmuch as there are a number of people of our city that the churches have been unable to reach, there has been a Federation Movement on foot. At this meeting we decided to cooperate with the other churches of the city. Dec. 13 we elected church officers for the coming year: Bro. J. E. Roller, Sunday-school superintendent. Dec. 15 the Sisters' Aid Society served dinner and conducted a white sale, from which was realized \$380.—Mrs. Emanuel Blosser, Harrisonburg, Va., Dec. 24.

**Mt. Vernon church** met in council Dec. 19, with Eld. J. R. Kindig presiding. Eld. C. B. Smith and wife, of Morrill, Kans., were received by letter, having been called here to take up pastoral work. Eld. J. R. Kindig was elected elder for 1920; Brethren Showalter and Chas. Kindig, Sunday-school superintendents. It was decided to have a Sunday-school Board, consisting of Brethren C. B. Smith, Showalter, Chas. Kindig and D. F. Peters. Bro. C. B. Smith was added to our mission as an advisory member. Dec. 28 our Sunday-school was reorganized. Sister Mary Smith has charge of the Home Department, and Sister Mary Stump looks after the Cradle Roll.—Mrs. J. F. Loving, Waynesboro, Va., Dec. 29.

**Peters Creek.**—Our Thanksgiving services were conducted by Eld. J. F. Deaton, of Eaton, Colo. An offering of \$101 was taken for missionary work. Dec. 20 we met in council, with Eld. Levi Garst presiding. We decided to change our plans for raising money to defray church expenses and for 1920 will use the envelope system. One letter of membership was received and officers were reelected for the coming year. We have purchased a churchhouse in Salem, Va. Preaching services will be held the first of the year, and Sunday-school April 1.—Mildred Naff, Roanoke, Va., Dec. 22.

**Trevilian church** met in council Dec. 26, with Eld. I. M. Neff presiding. The following officers were elected for the coming year: Bro. I. M. Neff, elder; Bro. L. A. Shumaker, clerk; Brethren A. G. Snyder and L. A. Shumaker, Sunday-school superintendents; the writer, correspondent. A number of other officers were also chosen to help with the work. It was decided to discontinue the twice-a-month night services, as the attendance is small. Eld. B. F. Glick and Bro. W. E. Bibb, with their families, have recently moved to Richmond, Va.—Eva G. Glick, Louisa, Va., Dec. 30.

## WASHINGTON

**Seattle church** met in council Dec. 16, with Bro. R. F. Hiner presiding. One letter was received and officers elected for the coming year: Elder R. F. Hiner, church clerk, F. F. Dull, correspondent and "Messenger" agent; Cleora Z. Hiner, Sunday-school superintendent; Bro. J. E. Throne; Christian Workers' president, Sister J. E. Throne. We have just completed two new class rooms, the Primary Department having outgrown its quarters. Bro. Alva Long, of Idaho, will begin a series of meetings here Dec. 28.—Cleora Z. Hiner, Seattle, Wash., Dec. 23.

## WEST VIRGINIA

**Bluefield.**—Dec. 12 Sister Elsie Shickel came to our church and gave us three splendid addresses on Sunday-school work. We expect to send three of our workers to Daleville, to attend the Sunday-school Institute Feb. 16 to March 1. Dec. 16 our elder, Bro. C. E. Trout, was with us and preached two good sermons and conducted a council. Church and Sunday-school officers for the coming year were elected. Bro. J. C. Dixon was chosen "Messenger" agent; the writer, church clerk, correspondent and superintendent of Sunday-school. Dec. 21 Bro. E. C. Woodie, of Daleville, Va., gave us two inspiring talks. Bro. Witte will be with us on each Sabbath until June 1, 1920. One has made the good choice since our last report. We are praying that the Lord will send us a permanent worker.—C. E. Boone, 124 Wythe Avenue, Bluefield, W. Va., Dec. 22.

**Capon Chapel.**—Oct. 4 Bro. John S. Fike, of Eggon, W. Va., began a series of meetings at the Mission Chapel, of Eggon, in all seven inspiring sermons. Oct. 10 we held our love feast, which was much enjoyed by the seventy members present, including a number from the different congregations of the First District of West Virginia. The following day we met for District Meeting. The work of the day was very pleasant, under the general management of Bro. G. S. Arnold, moderator. Our meetings closed Oct. 12. One was baptized. The meetings were a great uplift to this congregation. The District Meeting for next year will be held in the Harman congregation. Oct. 22 Bro. B. W. Smith, of Burlington, W. Va., began a series of meetings at Milo, a mission point in this congregation. The church was much strengthened and one was baptized. Nov. 1 Bro. Smith held a series of meetings at Bright's Hollow, a regular preaching point. He delivered in all eleven sermons and a great interest was manifested. We expect to have Bro. Smith with us again at Mission Chapel in September. Nov. 15 Bro. A. J. Whitacre, of Pinto, Md., began a meeting at Embury, and while there were no additions to the church, the members were much benefited.—Delcie L. Shanholtz, Levels, W. Va., Dec. 25.

**Fairview church** met for Thanksgiving services Nov. 27, with Bro. Frank H. Harvey in charge. A missionary offering of \$26.67 was taken. We hope to have an Evergreen Sunday-school through the winter.—Iva E. Harvey, Gormanias, W. Va., Dec. 29.

## WISCONSIN

**Stanley church** met in council Dec. 20, with Bro. W. W. Gibson, our pastor, presiding. Sunday-school officers were elected for a period of six months, with Bro. O. W. Henderson, superintendent. Christian Workers' officers were also elected, with Bro. W. W. Flora, president. Since our last report five letters have been received and quite a few more members have moved in recently. Our membership is increasing very fast. Dec. 21 our pastor preached a very inspiring sermon, after which one accepted Christ. In the evening a very nice Christmas program was rendered to a large audience.—Mrs. Faith Henderson, Stanley, Wis., Dec. 27.

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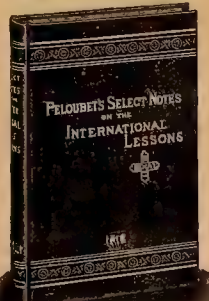
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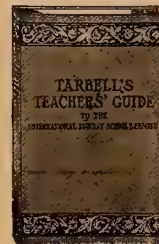
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# THE GOSPEL MESSENGER

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., January 17, 1920

No. 3

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## ... EDITORIAL ...

### Practical Preaching

PREACHING must be practical to be of value, but such preaching is not limited to denunciation of specific sins or exhortation to specific duties. Sometimes it is necessary to speak out and to call things by their proper names. The true preacher will not shrink from doing this, on occasion. But this is a small part, and the least important part, of practical preaching.

That preaching is most practical which comes nearest to the deepest need of the congregation. And usually this is the enrichment of the soul life. I am speaking now of preaching to church members as distinct from the evangelistic appeal. What most Christians need is a broader and deeper grasp of Biblical truth, a keener appetite for spiritual things and greater love for Christ and their fellow-men. This will give them the best possible preparation for the exigencies of daily living. This will best enable them to decide each question of duty as they meet it, and give them the needed strength to put the decision into execution.

There is, indeed, a large amount of preaching that is not very practical—preaching that is mostly theorizing about things which have no relation to Christian life and duty. But that is an extremely narrow notion which thinks preaching is not practical unless it is telling exactly what to do or what not. Preaching which helps to lead the congregation into closer fellowship with Christ, is practical preaching of the highest order.

### Why These Are Glorious Days

It is because of the chance they give to make a brave fight for righteousness. Do you know of anything more glorious than that?

Days of victory and success are glorious, too, in their way, but they are so likely to breed a dangerous feeling of self-satisfaction—the feeling that makes you want to quit and sit down and enjoy yourself. And this tempts you to cheat yourself of the best enjoyment.

The days of opportunity to push the cause forward toward the victory that is still ahead, the days of hard conflict with the giant forces of iniquity, the days that call on every hand for every drop of righteous red blood in you—these are the truly glorious days.

These are the days we are living in right now. Are you not glad that God was so good to you that he permitted you to live your life at such a time as this? But are you in the front line trenches? Have you gone into this thing with your whole soul?

Don't lag! Come on in! The fighting's fine! You can't afford to miss it!

## What the Student Volunteers Intend to Do

You could make a good guess if you had heard the key-note speech of that master of Christian statesmanship, Chairman John R. Mott. It was a vivid and impressive contrast which he pictured between the old world of six years ago, when the Convention met at Kansas City, and the new world which confronted the seven thousand students gathered in the big Coliseum at Des Moines.

He was under no illusions. He realized what had happened in the last six years. He made the listener realize it too. He gave both sides. He showed how the cause had been set back, and he also showed where we could take hold to push it forward. The point of special emphasis was the plastic nature of this new world and the great Christian opportunity to mold it before it hardens.

Then, if you had followed the program through, from Wednesday afternoon to Sunday night, if you had heard the addresses, one after another, products of the ripest thought of many of the most talented Christian leaders of America, Canada, and other nations, if you had heard the testimonies and appeals, fresh from the firing line in every quarter of the globe, if you had studied carefully the exhibits of achievements and plans in the various mission fields, if you had seen the pledging of over \$175,000, not for missions directly, but a contribution toward the running expenses of this organization for the next four years—if you had heard and seen these things and shared in all the other experiences which were a part of this remarkable Convention, then you could not only guess, you would know, what the Student Volunteers intend to do.

The Student Volunteer Movement is a recruiting agency. It does not send out missionaries. It provides the various Mission Boards with the choicest missionary material. It inspires the Christian students of the United States and Canada with an intelligent interest in foreign missions. It helps prospective missionaries to prepare for their life-work. It lays upon the students who are to remain at home, as ministers and lay workers, an equal burden of responsibility in promoting the missionary enterprise by their active advocacy, their gifts and their prayers.

The Des Moines Convention had a cosmopolitan constituency and a cosmopolitan outlook. The bulk of the delegates came from the various States and Provinces of the United States and Canada, but there were representatives from forty different nations. And nobody thought in provincial terms. The delegates seemed to feel that their citizenship was world-wide and so was their program.

You got the impression of comprehensiveness and thorough-going efficiency from the very start, even before the sessions began. The way the credential committee put through those seven thousand—not seven hundred but seven thousand—delegates, receiving and verifying the credentials of each, and giving him in exchange a ticket of admission to the Coliseum, with a card for lodging assignment attached, a map of the city of Des Moines, a hand-book of general information, and a copy of the Convention hymn book, specially prepared for the occasion—well, it was a revelation in scientific management and served to put everybody in excellent spirits and to create a most wholesome general atmosphere. If anybody had a mix-up in his lodging accommodations or other matter of special difficulty, there was the "trouble" committee near at hand to investigate, straighten out the tangle, and send him on his way rejoicing.

And the way the Convention program unfolded, as the sessions succeeded one another—for this was not

published in advance and you never knew just what to expect—was another revelation in far-sighted planning and successful execution. The Geography of the World Field, A Survey of What the Student Volunteer Movement Has Accomplished in the Thirty-three Years of Its Existence, Christianizing Our National and International Life, The Demand of the Churches on the Students of the Colleges and Universities, The Worth and Failure of the Non-Christian Religions, Have We a Gospel Indispensable to the Whole World?—these are some of the themes which engaged the attention of the Convention. The afternoons, except the first and the last, were given to sectional conferences on the different mission fields, the various kinds of missionary effort, such as evangelistic, medical, educational, industrial and agricultural, and the respective denominational activities.

These denominational conferences were held on Saturday afternoon. At this time the Church of the Brethren delegates assembled in the little but neat and substantial brick church in which the members of Des Moines worship, in the eastern part of the city, where a blessed season of fellowship was enjoyed. The conference was in charge of our General Mission Board Secretary, Bro. J. H. B. Williams. The general topic for discussion was "A Practical Interpretation of the Convention." Sister Anna Eby and Brethren J. B. Emmert and J. M. Blough, of India, Sister Anna V. Blough, of China, Bro. Galen B. Royer, of Juniata College, Bro. J. J. Yoder, of the General Mission Board, Bro. A. D. Helser, Traveling Secretary for the Volunteers of our own schools, and other speakers participated in the program. Bro. A. P. Blough, another member of the General Mission Board, was also present. All our schools were represented by student delegates and in most cases by a member of the faculty.

At the close of this unique conference the delegates were invited to the church basement, where the Des Moines members had prepared for them a bounteous supper. We had been feasting on spiritual things and now our physical and social appetites were ministered to with corresponding liberality. The hospitality of the Des Moines church will not soon be forgotten by the ninety convention delegates who so thoroughly enjoyed it. They returned to the big Coliseum in high spirits and more deeply entrenched than ever in the conviction that the Church of the Brethren must bear an honorable part in the great world program which Christ committed to his disciples and upon which the Student Volunteers have set their hearts.

There is something tremendously gripping about that program as, under such influences as these, the very audacity of it breaks in upon you with new force. It's big enough and hard enough to command the best that's in you. And it's good enough and fine enough to make you wish it could be done. And so you just decide that it must be done, and that you are going to help put it over. It is just the thing to appeal to red-blooded young men and women, such as make up the vigorous young life of our colleges.

What do the Student Volunteers intend to do? Why, they intend to evangelize the world. And they intend to do it in this generation.

Smile at that if you want to. Perhaps you recall that this is the motto with which they started out thirty-three years ago. And a generation has passed. And they haven't evangelized the world yet. At least, they are still going to do it.

Well, what of it? Shouldn't they? Do you know when this generation begins and ends? And what it means to evangelize the world? Think it over.



## CONTRIBUTORS' FORUM

### Down in the Valley Some One Needs You

Are you dwelling in the sunlight?  
Is your path with roses strewn?  
Do you walk with buoyant gladness  
In the steps that you have hewn?  
Have you reached the top of Pisgah,  
Climbing always firm and true?  
Don't forget that in the valley  
There is some one needing you.

Is your day one round of pleasure  
From the morn till set of sun?  
Know you nought of pain or sorrow;  
Are your victories all won?  
Reach a hand to help your brother,  
Who is striving hard and true.  
Don't forget that in the valley  
There is some one needing you.

Sweet it is to dwell in sunlight,  
Where the shadows never rise,  
Where the balmy, wafting breezes,  
Kiss the blue, o'erhanging skies.  
But there's always, 'mid the shadows,  
Some poor mortal brave and true.  
Don't forget that in the valley  
There is some one needing you.

—Mary Barrett.

### An Open Field for Sisters

BY J. H. MOORE

WHEN conducting a regular service in our own congregation, we always glance over the audience to see if all the members of the flock are present. On one occasion we missed a sister who was in the habit of attending every service—prayer meetings and all. We wondered what had happened. We reasoned that something unusual had crossed her path.

At the evening meeting for the same day she was in her accustomed place, and took an active part in the services. But another sister, a fine stand-by, was absent. We had not known her to miss a religious gathering in a year. What could this mean?—we asked. When greeting the worshippers at the close of the exercises, a third sister told us that she was going down the street to take care of Mrs. — for the night. Then we learned that Mrs. — was sick and that the two sisters, each of whom had missed a service, were looking after the sick woman. We spoke to some of the deacons, suggesting that they see to it that the sick woman be not neglected, for sick people, though not members of our church, must not be left to suffer in a community of Christian people.

These deacons told us that some of the sisters had taken the case in hand and had planned to take their turns in looking after the sick neighbor. A few days later the matter was brought up in a meeting of the Sisters' Aid Society, and further plans were perfected. And still later, money was being collected to pay for the services of a nurse, who could give the case regular attention. Then it was that we said: "Blessed are the sisters who take care of the sick, even if it does cause them to miss a service." To miss a meeting, for members of this type, is like missing a regular meal. It is a sacrifice and is always sure to draw a blessing.

As we pondered over the incident, we thought of what Paul wrote, the members at Philippi about helping the woman who labored with him in the Gospel. In the time of Paul there were sisters who rendered valuable service for the good of humanity, and the apostle would not have their needs overlooked.

We also read of the women who ministered unto Jesus of their substance. We are not told how many there were of them, nor to what extent they supplied what he needed in the way of food, clothing and lodging. They were interested in the work that Jesus was doing and were willing to give of their time, strength and substance, in order that the good he was doing might be continued. In fact, the Gospels abound in references to the part that devout women played in the spread of the truth and the help rendered to those who were looking after the interest of the kingdom.

This leads up to still broader fields calling for the services of properly-trained women and men. We have all around us opportunities for bettering the con-

dition of others. There are the sick, poverty-stricken and the unsaved. When it comes to looking after the sick, women have proven to be more efficient than men. For the sick and maimed, in times of peace as well as in times of war, we have trained women as nurses. Women have proved their ability to manage works of charity and to provide for the relief of the distressed. One has only to consider the achievements of the Red Cross Society to learn what an organized body of women may accomplish, when trained for the purpose.

But the works of charity require training and organization. It is the trained woman who is the most efficient in the sick-room. This is also true in the works of charity. The woman who would render the best service in the care of, or looking after the needy, finds training a necessity. Organization provides for the power that keeps things moving in the right way.

Our people have a fine reputation for the attention they give the sick and the poor, but they have no special organization for this line of work. In spite of the attention we mean to give the sick they are sometimes neglected, and even the wants of the poor are overlooked, and as a result there is suffering that might otherwise be avoided.

In view of becoming more efficient in good works, why could not the Sisters' Aid Society take upon itself the responsibility of looking after the sick and unfortunate of the church and the community? Let this be a branch of their work. A committee would always be on the lookout for people needing help. Any one getting sick would have the early attention of this committee. Should help be needed, the committee will know how to take care of the case until the situation can be brought to the attention of the society.

People of means can employ and pay for such help as may be required, but there are poor people who can not afford assistance of this sort. In such cases the Aid Society might render valuable service. They can raise at least a part of the money needed for a nurse, or other help, and in this way give the sick among the poor, as well as among the well-to-do, a chance to recover.

It occurred to us that the sisters might, among themselves, set in motion a movement that would in time take care of all of our works of charity. In their meetings they can discuss the question, study the work and even plan for the care of the sick and poor in their own respective congregations. For two centuries we have been making the deacons largely responsible for the care of the sick and poor. But deacons, like most other men, are busy persons. Their whole attention is taken up in making a living and sometimes in making more money than they need. True, they can give the poor and the sick attention, but they can not get into the very soul of the unfortunate like the women can. Furthermore, the men can give dollars easier than they can give time and thought to such matters. Besides, sisters, as a rule, can excel the brethren gathering money and rendering the more efficient service to the needy.

We have been doing a good deal of preaching and writing against secret societies, and while setting forth our claims of looking after the poor, we have never, in our practice, fully measured up to what we have been preaching. We need something to take the place of the helping hand, made so prominent by some of the societies that we have been opposing. Here is a work that the sisters can quite naturally take up and carry to a most commendable stage. If the sisters in one congregation can, through their organization, and by consulting with the elders, look after the sick and the poor, why may not the same plan be effectively carried out in many other churches? It seems to us that in this communication we have merely touched on a subject that is too extensive to be fully treated in one short article. It opens up a field of marvelous possibilities for the Sisters' Aid Societies. It means not only provision for the sick but for the poor, the maimed, the unfortunate, as well as other lines of charity.

Sebring, Fla.

If we are always ready to do God's errands, he will keep us busy, and guide us.

### Drawing On the Reserve Force

BY OMA KARN

AT sight of the long hill ahead of us our man at the wheel shifted the gears into second. Half-way up the steep incline we struck a stretch of fine sand. The wheels of our good Saxon revolved a few times and then stood still. Our man at the wheel promptly shifted into low. The engine puffed as with remonstrance, emitted a fierce chug, chug, and lo, we were again moving steadily forward.

The secret of this moving forward was because of the putting on of more power. Held in reserve was a supply of dynamic force which, when applied, afforded the impetus necessary for movement. The Heavenly Father deals with his children in much the same manner we deal with a stalled motor-car. Some apparently insurmountable obstacle looms ahead of us. We rush before the Lord with a frantic appeal to be spared the experience—in our disturbance of mind forgetting the "nevertheless," and the "Thy will," of the prayer in the Garden. Consequently we become stranded, helplessly detained for awhile—possibly obliged to drop what we are doing and give it into the care of more efficient hands.

It is a distressing experience, and one to be avoided, if possible, and it is possible, for the fault lies within ourselves to correct. Much wiser, and far more to the Lord's purpose, is the prayer which humbly asks for strength with which to meet the ordeal. Let an appeal of this class ascend to the Throne, and the entire dynamic force of heaven is at the command of the one asking. There is no such thing as failing to get through when drawing on this power-house of the skies for supply. The moving force of God, in the difficulties which attend us through life, is very great. It is free in price but at our disposal only through asking. "Ye shall receive power after the Holy Ghost is come upon you." The power here promised came after a prayer meeting which was in session ten days. The wonderful Day of Pentecost followed. "Ask, and ye shall receive." The secrets of the prayer-life shall make it impossible that you shall be a stranger to the secrets of power for service. Try it, and see!

Ashland, Ohio.

### Baptism

BY D. W. KURTZ

THE discussions on baptism have often generated more heat than light. In these modern days, when the acid test of values is put to all things, it is up to the church to show the value—in spiritual and moral terms—of her symbols, dogmas and practices. It is not enough to say: "It is commanded, therefore obey." That is legalism—to obey God either because he is stronger than we are, or because we are selfishly seeking a reward. We ask men to obey God, not because of his power, but because of his goodness, his holiness, his perfect righteousness and love. We obey him because he is right.

Baptism is to be performed because of its spiritual and ethical value to the individual, and therefore to the church. The Jews practiced baptism upon the Gentile proselytes. Before a proselyte could become a member of the Jewish church, he had to be circumcised, to sacrifice and to be baptized. The Jewish mode of baptism was a complete immersion in water. The applicant, devoid of his clothing, stood in the water up to his neck, then, at the command of the rabbi, who stood upon the bank of the river or pool, the applicant had to submerge under the water, so that the water completely covered him. To the Jews the symbol was simple and clear. The Gentile must be cleansed, purified. Water is the symbol of cleansing—and the immersion symbolizes the complete, perfect cleansing of the new convert.

John the Baptist had this same idea in his preaching: "Repent, for the Kingdom of heaven is at hand." John baptized Jews as well as others—perhaps mostly Jews. To John, baptism was essential for entrance into the Kingdom. Why? Were not the Jews the chosen people? Are not the seed of Abraham *ex-officio* members of the Kingdom? "We are Abraham's seed," they say to John. John gives them to un-



derstand that there is no virtue in that, for God could easily had made sons of Abraham out of the stones that lay around. What God wants is purity, righteousness, justice, mercy, and love. No one can get into God's Kingdom unless he is clean. Therefore, repent and be cleansed, baptized.

But the Jews are puzzled. They knew that a Gentile had to clean up, but they believed in a "Kultur," that virtue lay in race, in blood, in natural inheritance—in being sons of Abraham. How John the Baptist, and Jesus and Paul smashed that Jewish fancy!

No, the Kingdom of God is only for the "pure in heart," the "merciful," "the poor in spirit," the people of faith, love, justice and mercy. There is no guarantee of salvation to those who are born of "blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13). John insisted that all must clean up—the wrongdoer must quit his wrongdoing; the selfish man must become unselfish; the soldier must cease to be inhuman; the thief must quit stealing. John completely immersed men in the cleansing waters of regeneration and demanded an inner, moral, spiritual transformation in character. Baptism is the symbol of this change of heart and life.

Baptism is a new birth. No, it is the symbol of the new birth. The new creature is the inner life, the new mind and heart. The new love is the basis of a new life which makes a new creature. A new birth can only be symbolized by a complete immersion—the covering, hiding, of the individual, and the appearance into the light of a new day; the life of God in the heart of man—a transformed life.

Paul speaks of baptism as a burial and a resurrection. What has already been expressed makes this clear. The old man of sin is to die, and to be buried. What is dead should be buried. Paul emphasizes that the law of sin is death. We are dead through trespasses and sins. But the faith in Christ, which makes his grace dynamic in our lives, creates a new life, a new creature. The great moral and spiritual fact is symbolized by baptism. How can a burial and resurrection be pictured or symbolized? The way it was done by the apostles was by a complete immersion, which showed the burial of the old man of sin and the resurrection of the new man in Christ. If this spiritual fact is to be pictured at all, the symbol must be adequate and appropriate. Nothing has yet been suggested that is better than the apostolic symbol—immersion. Baptism is not the source of salvation, but the symbol, the pedagogic help, the divine means of grace, that helps the individual to be transformed by the grace of God into a new creature. The result is divine sonship. The symbol represents the burial of the dead and the resurrection of the eternal. The essence of the new life is the goal to be attained.

Again, to be a Christian, one must enter into life—into the living God, the living Christ and the eternal Spirit. We are baptized into the name—the character, life, personality—of Father, Son and Holy Spirit. There is no life in us, unless we abide in the vine—in the living Christ. Water is not only the symbol of cleansing, it is also the symbol of life. There is no life on earth without moisture. Water is referred to many times as the life-giving, life-preserving element. The rains, the springs, rivers and fountains make life possible.

The soul must abide in the living God. Hence conversion is the act of entering into the living fellowship and living relation with God—Father, Son and Holy Spirit. Here baptism, again, is the symbol of entering into the fulness of life. Not a partial, a compromising, but a complete, whole-hearted surrender, a perfect oneness of body, soul and spirit, with the will and purpose of God.

This entering into complete oneness with the triune God—into the abundant life—is symbolized by being baptized into the name of the Father, and of the Son, and of the Holy Spirit, "where there is much water"—the symbol of God's bountiful life. This is the way the apostles did it. Can we improve upon it? I think not.

What is essential, is, that the spiritual purpose—the clean life, the new creature, the abundant life, are kept clearly as the goal, and the symbol should be ap-

propriate and effective, in reaching this goal. The goal will not be reached by the form alone. Else we could, by force, baptize people and make saints out of them. The transforming power is the grace of God through faith.

Baptism—trine immersion—is the symbol for the complete cleansing, the burial of the old sinner and the resurrection of the new; the new birth; and entering into the abundant, eternal life of Father, Son and Holy Spirit. We must not lose sight of the spiritual meaning of the symbol, for the form has no value apart from the end that it is to serve. But the form itself becomes more beautiful when we see its direct relation to the inner nature of the Christian life. The world needs a genuine religion. No church has a bigger opportunity than the Church of the Brethren, to bring to the whole world, the whole Bible and the fullness of the Christian religion.

McPherson, Kansas.

## Forgiving Others

BY WARREN SLABAUGH

OF all our petitions, the one most important is that for forgiveness of sins. We need temporal blessings, but they are only secondary. We need spiritual gifts, but they must all wait upon this—the sin which keeps us from God must be cleansed. And, strangely, of all the petitions of the Lord's Prayer, the petition for forgiveness is the only one that is conditioned. "Forgive us our debts, as we forgive our debtors." What does it mean? We are limiting the answer of God. Only as we are willing to forgive others, can we expect pardon for ourselves. And, farther, this conditioning is not optional on our part. In the following verses, Jesus emphasizes the necessity of forgiveness on our part: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." We must forgive men, if we want forgiveness ourselves. The Father is extending pardon to his children, but he has seen fit to restrict his favor to those who, like him, can forgive.

But it is not easy to forgive. We are so proud that we resent any infringement upon our rights. Every adverse word or act stirs up within us the spirit of retaliation. If any one speaks harshly to us, we want to meet it with a harsher word. We clench our fists to meet the coming blow. Our anger flares hot at any slight or affront.

But the Master said: "Whosoever smiteth thee on the right cheek, turn to him the other also. Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father who is in heaven." Hear Paul: "Being reviled, we bless; being persecuted; we endure; being defamed, we entreat." The spirit of the world says: "Strike back! The man is a coward that does not take his part." Peter thought that he had reached perfection when he forgave seven times. Jesus said: "Not until seven, but until seventy times seven." Do not blame Peter. How many of us find it easy to forgive even once or twice?

It is not human to forgive. Our selfishness is against it. Our carnal natures counsel holding a grudge, nursing anger in our hearts. Forgiveness is divine, and it is only as God pours out his grace into our hearts, that we shall be able to forgive. We stand amazed at the mercy of God. We can never fathom its depths. For years he suffered us to live in open rebellion against him, and all the while his love did not fail. He is not like we are. When we spake against him, he was not stirred to anger. With all our rebellion, he was not moved to strike back. Our God is not a man, nor a superman, with weakness like ours. Our sinning moves him to pity—we are so small and unworthy that he can find no place for resentment. That is why he can forgive.

We shall never forgive easily until we catch the Divine Spirit. When we get a vision of the true situation, forgiving will not be so difficult. From a human viewpoint, I am the injured party when my brother sins against me, but, in reality, unless, by his action, I am moved to sin myself, I am not injured by his act. But he has sinned; he has placed his soul in danger. How I should pity him! And how easy it ought to be for me to forget my personal grievance

in my concern for his soul! "If thy brother sin against thee, go, show him his fault, between thee and him alone. If he hear thee, thou hast gained thy brother." I must not try to get even, nor to compel him to satisfy my wounded pride. I go, forgiving, in order to save him.

Our lack of charity becomes the hindrance to our prayer. And how small these injuries against us are, compared to our sins against God! Do you remember the parable of Matt. 18? A man owed his Lord ten thousand talents, but the master, when he saw the terrible despair of the unfortunate man, wiped out the whole debt and the offender went out a free man. But that forgiven debtor refused to show mercy to a fellow-servant who owed him one hundred shillings. And the story goes on to tell that the lord, in his anger at such heartlessness, rolled back the old debt upon the man.

How the heart of the Father must burn when we act so meanly! He has forgiven us the unpayable debt. We were under the curse, and could do nothing of ourselves to purchase the favor of God. But he so loved us that he provided a gracious way of salvation, whereby we came out of slavery into sonship. To think that we will allow anything that man can do, to stir us to resentful anger! Especially when we remember that nothing that man can do, can affect our safety with God. "For I am persuaded that neither death nor life . . . can separate me from the love of God in Christ Jesus." Can we not forgive little wrongs, when God has forgiven so much? "So shall also my heavenly Father do unto you, if ye forgive not every man his brother from the heart."

Our Father, gives us grace to forgive! Be merciful when we, in our blindness, esteem our own pride above thy salvation! May thy love be shed abroad in our hearts that we may catch the divine spirit of forgiveness.

Chicago, Ill.

## Jesus the Trouble Maker

BY PAUL MOHLER

ONE of the easiest scriptures to stumble over is Matt. 10: 34, "Think not that I came to send peace on the earth: I came not to send peace, but a sword." To that add the fact that one of the first acts of Christ, in his public ministry, was to interfere with business in the temple. He drove out the sheep and the oxen, and overturned the tables of the money-changers, etc. Then, closing your eyes to the rest of his record, let your imagination run loose, and you can make out a strong case against Jesus as a Trouble-maker. But if you do this, you will be as far from the truth as is the man that ignores these texts and preaches Jesus as an Idealist, whose eyes were blinded by infinite love, whose temper was without edge, and whose only attitude toward sin was tender grief. The fact is, that, with all his love and tenderness, Jesus did make a lot of trouble for some people. That is the reason why they killed him and tried so hard to keep him in the tomb.

I once heard an anti-Christian make an attack on the Bible. One of the points of his attack was based on the declaration that Jesus was the cause of war, and favored it with all its evils, quoting the text above given. I resented his statements very much, but the only essential difference between his statements and those of many clergymen, is, that he condemned war, and Jesus for inciting it, while the clergymen glorify it and cite Jesus as their Authority.

The fact is that Jesus was both a Maker of trouble and also a Preventer of it. To illustrate: I know a man whose business it is to keep a fleet of auto-trucks in order. His employer wants those trucks kept in perfect order, so that they are ready for their work every day and all the day. He wants every single piece in every truck to be just exactly in its place, doing its own work, and not interfering with any other part. It is the mechanic's business to keep it so. If there is any one thing that he is not allowed to do, it is to set one part to interfering with another, thus spoiling the harmony. He is expected to promote the harmony of those machines. He does it too; but I remember something of his work when first he worked



**Fruits** church met in council Jan. 2. In the absence of our elder, Bro. J. R. Frantz, our newly-elected pastor, Bro. Salem Beery, acted as moderator. All church, Sunday-school and Christian Workers' officers were elected: Bro. J. R. Frantz, elder; Sister Effie Gnagay, Christian Workers' president; Sister Davis Stouder, Sunday-school superintendent; the writer, correspondent. We also elected Brethren S. Z. Sharp and Beery as a committee to secure an evangelist, to conduct a revival for us as soon as convenient. Please address all letters to either of these brethren. This church enjoyed a very



pleasant visit, recently, from Bro. W. O. Becker, of McPherson, Kansas; also Bro. Bowman, of California. A number of us went to the church for the first time, for many of us, to watch the old year out. The time was spent in prayer and song, and all felt it to be a profitable service.—J. A. Austin, Fruita, Colo., Jan. 5.

## FLORIDA

**Bethel church** met in council Nov. 28, with Eld. A. D. Crist presiding. All church officers for the coming year were elected. Dec. 3 the members met in a special prayer meeting, preparatory to our series of meetings which began on Sunday, Dec. 6, with a love feast. Dec. 20, Bro. R. F. McCune and wife, of Ottawa, Kansas, were with us, and Bro. McCune very ably addressed us each evening. The members were strengthened and we feel that much good has been done.—Corda E. Crist, Middleburg, Fla., Jan. 2.

**Miami**—Two meetings were held here by tourist members of the Bethlehem church from various States, convening in Miami. The pastors leading the meetings were, Bro. Oberholzer, of Myerstown, Pa., and Bro. Edwin A. Snader, of Westminster, Md. There were about twenty-six in attendance. The States represented were Pennsylvania, Maryland and Missouri. The spirit was splendid and there was a desire among those present to hold meetings every week here, eventually, there might be a Brethren church established in this city.—Nellie M. Bails, Miami, Fla., Jan. 2.

**Sebring**—On New Year's evening we held our members' meeting for the purpose of reorganizing our work. There was a good attendance and a splendid interest. The congregation remains in charge of the two elders jointly, Bro. A. L. Boyd and Bro. J. H. Layman. The secretary and elected Sunday-school superintendent. Nine deacons and two elders hold their membership here. Among the tourists there are six other ministers and several deacons. The total number of members is about 95, with indications that there will be fully 100 before this gets into print. In our enrollment our Sunday-school exceeds the membership, and the classes are in charge of five efficient teachers. We are looking forward with much interest to our Bible Institute, beginning Jan. 10. Our feast is likely to occur at the close of the Institute work.—J. H. Moore, Sebring, Fla., Jan. 5.

## IDAHO

**Bowmont church** met in council Dec. 26, with Eld. A. L. Boyd as moderator. Twelve letters were granted and church officers elected for one year: Bro. A. L. Boyd, elder; Bro. A. J. Fiedelberger, superintendent of the Sunday-school; Harel Harrison, president of the Christian Workers' Society. Bro. J. L. Thomas was appointed to secure an evangelist to hold a series of meetings sometime in 1920.—Nora E. Zimmerman, Bowmont, Idaho, Jan. 5.

**Clearwater church** met in council Dec. 27, with Eld. Andrew Detrick presiding. Bro. A. L. Boyd, elder; Bro. J. H. Layman, superintendent of the Sunday-school; Harel Harrison, president of the Christian Workers' Meeting. Other officers were also elected for church, Sunday-school and Christian Workers' Meeting.—Bertha Garrison, Lenore, Idaho, Dec. 30.

## ILLINOIS

**Allison Prairie church** met Jan. 3, with Eld. N. H. Miller presiding. We elected our church officers: Bro. N. H. Miller, elder; Bro. T. B. Gearhart, clerk; Sister Dollie M. Elder, church correspondent; Bro. N. H. Miller, superintendent of the Sunday-school; Bro. T. B. Gearhart, Sunday-school superintendent; Sister Maude Smith, president of Christian Workers' Society.—Dollie M. Elder, Vincennes, Ind., Jan. 5.

**Liberty church** met in council Dec. 27, with Eld. I. D. Heckman presiding. Church and Sunday-school officers were elected for the coming year: Bro. J. H. Harshbarger, trustee; Sister Anna Campbell, church correspondent; Bro. J. H. Harshbarger, superintendent of the Sunday-school. We were glad to have Bro. J. H. Harshbarger and wife with us for a short time before they sailed for India. Dec. 27 Sister Hollenberg gave an interesting talk on home and foreign mission work to a large and attentive audience. We will soon be without a pastor, but are earnestly hoping that we may be secured in time to take up the work at this place.—Lillian Harshbarger, Liberty, Ill., Jan. 5.

## INDIANA

**Auburn church** met for its regular business meeting Dec. 20. Brethren R. D. Yoder and Frank W. Kreider, members of the Mission Board of Northern Indiana, met with us, Bro. Kreider presiding. The regular election of officers resulted in the choosing of Bro. F. W. Kreider as elder; Bro. M. A. Hansen, church clerk; Bro. Wm. Witt, Sunday-school superintendent; Sister Myrtle Witt, Christian Workers' president. Three were received by letters. On the following evening one of our little Sunday-school girls, Esther Kennedy, was baptized. In the evening we considered a Christmas program, with which was well attended and greatly enjoyed by all. Increased attendance has made it necessary to reorganize the Sunday-school and arrange for more classes. We are glad to welcome new families moving into our midst, and the steady growth in the work is encouraging.—Clara A. Shroyer, North Elkhart, Ind., Jan. 1.

**Cedar Creek**—Our series of meetings, conducted by Bro. H. G. Shank, closed on Christmas Day with an all-day meeting, and a love feast in the evening. The meetings were well attended, although the weather was very inclement at times. We had five accessions by baptism which, with the eleven previously baptized, gives us sixteen since the coming of Bro. B. D. Kerlin, May 9. The church feels very much built up and encouraged. The inspiring sermons of Bro. Shank were of much benefit to our church.—Mrs. J. Esther Stonestreet, Garrett, Ind., Jan. 1.

**Elkhart Valley church** met in council Dec. 27. Bro. Frank Kreider was chosen elder for 1920; Bro. Ben Yoder, "Messenger" agent; the writer, correspondent. We just closed a series of meetings, with Bro. Reuben Shroyer in charge. There have been added to the church—Madge Love, Goshen, Ind., Jan. 1.

**Ft. Wayne church** convened in council Dec. 27, with a good representation of members present and the writer in charge. The different treasurers of church work reported a neat sum on hand after all expenses had been paid. We reorganized our Sunday-school, with Bro. Barrett and Sister Anna as superintendents. Two letters were granted. We expect to make further needed improvements on the church property, beginning in the early spring. Our Sunday-school gave a Christmas program, consisting of songs and recitations. At the close a treat of oranges and candy was given to every one in the house, and all enjoyed the occasion very much.—J. Ahner, Ft. Wayne, Ind., Dec. 30.

**Four Mile**—Our three weeks' series of meetings, conducted by our pastor, Eld. A. P. Musselman, closed Oct. 26. The attendance and interest were very good throughout the meetings. Two united with the church and three others on confession. Our love feast was held Oct. 26, with Eld. A. P. Musselman, Bro. B. D. Kerlin, May 9, preparatory to our communion, Oct. 25. The visiting brethren gave a good report. We presented Sister Musselman a purse for her services rendered during our meetings. Thanksgiving evening Bro. Musselman delivered a splendid sermon. The offering of \$55.86 was sent to the Hastings Street Mission, Mt. Vernon, Mo. Bro. Musselman talked "Preparing the World for Christ." Dec. 21 he gave the Christmas sermon, and on the following Sunday his subject was "New Year's Resolutions." Dec. 19 Prof. Jones, of Earlham College, Richmond, Va., lectured on "Castles and Cathedrals of England." We are expecting Bro. Otto Wagner, of the Hastings Street Mission, to be our second lecturer Jan. 21. Dec. 21 our Sunday-school gave a Christmas program to a crowded house. All our meetings are well attended and we closed the year with ninety-nine in Sunday-school.—Edna Brower, Kitchel, Ind., Jan. 1.

**Logansport church** met in council Dec. 26, with Eld. Chas. R. Oberlin in charge. Officers were elected for the new year: Clerk, S. Bessie Ryan; Sunday-school superintendent, Bro. H. C. Murphy; president of Christian Workers' Society, Sister Kathryn Hirt; "Messenger" agent, Sister Hazel Murphy; correspondent, Sister Josephine Hantz. We moved into our new church Nov. 9. Since then the attendance and interest of all ages has been increasing. The church has increased. Seven letters have been received recently, eleven have been baptized and one reclaimed. During the year eleven letters are received and eight granted; fourteen were received by baptism. We are in need of a pastor. The pulpit is now being filled by our

elder, Bro. Chas. R. Oberlin, and other ministers secured by the Mission Board.—Dora Hirt, Logansport, Ind., Jan. 6.

**Middleburg**—Bro. Spitzer is now in our midst and preached for us yesterday morning and evening. We have organized a social and prayer meeting for Wednesday evenings and a Bible Study for Sunday afternoons. Our Sunday-school is doing nicely. We trust now to see good results. Bro. Spitzer is a great help to us and we think that by continuing his visit we will see some good will result.—Florida J. E. Green, Middleburg, Ind., Jan. 6.

**Missalinewave**—A few Sundays ago Bro. Samuel Young and family, and Bro. Carl Crues and family came from their homes at North Manchester, a distance of sixty miles, arriving in time for Sunday-school. We were glad to have the former to preach for us and the latter to lead us in singing. They are both very good men and we greatly enjoyed having them with us. Bro. Ralph Rarick was with us recently, on Sunday, and preached for us again. Bro. R. H. Nicodemus conducted a Bible Institute for one week, beginning Dec. 20. The interest was good, although the attendance was not as large as it should have been. There is a great need of a revival here, and our Bible Institute and hope to have Bro. Nicodemus to help with another one next winter. Our Sunday-school was reorganized last Sunday, with Brethren V. B. Browning and Ira Shoemaker as superintendents. Our attendance at services is increasing. We had 119 at Sunday-school Dec. 28. Bro. Wm. Tinkle, of Bethany Bible School, who was home over Christmas, preached for us last Sunday.—Alice E. Miller, Gaston, Ind., Dec. 31.

**New Paris church** met in council Dec. 26, with Eld. Chas. Arnold presiding. Five letters were granted and one was received. Officers of Christian Workers' Meeting were elected, with Sister Martha Harshman as president. Dec. 27, Bro. Arnold delivered a missionary sermon to an appreciative audience.—Clara Harshman, New Paris, Ind., Jan. 5.

**Notice to the Aid Societies and Sunday-schools of Northern Indiana**—A number of the Aid Societies and Sunday-schools of Northern Indiana are contributing towards a large box of articles, to be sent to our India missionaries for use in their work. Such articles as the following are asked for: Toys, lead-pencils, wash cloths, bath-towels, games, pictures, four-inch square quilt blocks, children's one-piece slips or kimonos, handkerchiefs, dolls, etc. Does your Aid or Sunday-school wish to help in this good work? If so, please send all packages to my address no later than Feb. 28, so I can send them all together March 1. Get the children interested and let us see what we can do for the India workers and the Master's cause.—Mrs. Maude C. Jones, Syracuse, Ind., Jan. 5.

**Pleasant Dale church** met in council Dec. 13, with Eld. Frank Fisher presiding. Church and Sunday-school officers were elected, with Bro. O. V. Dilling, superintendent of the Sunday-school. Bro. Fisher, "Messenger" agent and correspondent; Bro. Fisher, elder for one year, with Eld. J. L. Kline, foremost. Two letters were granted to Brother and Sister Hoover. We very much regret having them leave, as they have been active workers in our church. We appointed a committee to secure a minister who will give a part of his time to the preaching service. Bro. Chas. A. Wright, of North Manchester, was with us in a Bible Institute, beginning on Christmas Day and continuing until Jan. 1. We had two sessions in the forenoon and two each evening, except the last day when we had four. We took our dinner along and spent the New Year in Bible Study. Bro. Wright is an able teacher and makes his message so plain that a little child can understand. The remodeling of our church is progressing nicely, but it will not be ready for dedication until some time in the spring. —Emma Miller, Maple, Ind., Jan. 5.

**Rossville**—The White Gift service was given Dec. 24 and many homes were made glad by the liberal gifts from the twelve classes of the Sunday-school. This is a most impressive service and those who give receive a great blessing.—Lillian A. Hufford, Rossville, Ind., Jan. 3.

**Turkey Creek church** enjoyed an impressive service Jan. 4. The occasion was the installation of Bro. David Metzler, after having preached a very impressive sermon on the subject of "Christian Leadership," conducted the installation service.—Mrs. H. L. Hartshough, Nappanee, Ind., Jan. 7.

**Union church** met in council Dec. 13, with Eld. S. F. Henricks presiding. Several letters were granted and Sunday-school officers were elected, with Bro. S. H. Beiler as superintendent. Bro. John Coulter is president of our Christian Workers' Society. At the September council Eld. S. F. Henricks presented his resignation, asking to be relieved of all active ministerial work, on account of failing health. In the evening his meeting was held for one year, and Bro. Elmer Rose was chosen elder. Dec. 2 we had a very interesting Christmas program. Dora A. Henricks, Plymouth, Ind., Jan. 2.

**Union City (First Church)**—Since our last report we have elected Sunday-school officers, with Bro. Arthur Dodge, superintendent. Six members have been received into the church by letter. Prayer meetings are being held each Thursday night. The church is doing well. Christian Workers' Meetings are growing in interest and attendance. Jan. 4 Bro. W. C. Detrick, of Bryan, Ohio, delivered three of his earnest and powerful sermons. An effort was made to obtain enough money to fill the church debt, and the amount raised was over \$1200. The Ladies' Aid Society during the past year, raised over \$645, and the Busy Bee Class about \$14, which was paid on the new church. The people here are awakening to new opportunities and are earnestly pushing the "Forward Movement."—Mrs. W. P. Noffsinger, Union City, Ind., Jan. 5.

**Upper Fall Creek church** met in council Dec. 28. We appointed the time for our love feast: Spring May 29; Fall, Oct. 9. Officers were elected as follows: Sister Lizzie Dellinger, clerk; Bro. John Swain, church trustee; the writer, "Messenger" agent and correspondent; Sunday-school superintendent, Bro. D. F. Miller. Bro. J. Edson Ulery, of Michigan, will give a series of lectures beginning Jan. 11.—Rachel F. Dellinger, Middletown, Ind., Jan. 5.

**Wawaka church** met in council Dec. 27, with Eld. Hess presiding. Two letters were received and two were granted. Officers were elected for the church and Sunday-school for the coming year: Bro. Milo Geyer, elder; Bro. Harry Prick, Sunday-school superintendent; Sister Rita Elson, "Messenger" agent; the writer, correspondent.—Mrs. Hallie E. Miller, Wawaka, Ind., Jan. 2.

**West El River**—Jan. 4 ended a very interesting three weeks' revival, conducted by Bro. J. H. Norris, of North Manchester. Bro. Wm. Heisey led the song service. A great interest was manifested by all, and though only one was baptized, we feel assured that all were strengthened.—Ruth Metzger, Appleton, Ind., Jan. 6.

**West Manchester church** met in council Dec. 6, with Eld. J. C. Geyer presiding. Three letters were granted and three read. Church and Sunday-school officers were elected for the ensuing year: Bro. S. L. Cover, elder; S. L. Young, clerk; H. E. Weller, "Messenger" agent; Sister Edith Miller, Sunday-school superintendent. Dec. 21 the Christian Workers' Society was reorganized, with Bro. Austen Elmer as superintendent. The program was rendered Dec. 24, after which an offering of \$25 was taken for Relief Work in the Far East.—Ralph L. Boyer, North Manchester, Ind., Dec. 31.

## IOWA

**Beaver church** met in council Dec. 13, with Eld. Chas. Rowe as moderator. Bro. Oscar Diehl will be our pastor for the coming year. The church is doing well. Bro. Austen Elmer, of North Manchester, is our superintendent; S. A. Powers, president of Christian Workers' Meeting. We are looking forward to a lecture course, to begin about the middle of January. The fall love feast was well attended by our own, as well as a number of visiting members. Bro. Morris Eisenberg, of Chicago, gave a series of lectures on the subject of "The Christian's Mission." Bro. Ernest Grove and wife expect to attend the Institute at Mt. Morris.—Belle Ruth, Grand Junction, Iowa, Dec. 29.

**Coon River congregation** has just enjoyed a two weeks' course of music with Sister Sadie Mangas as instructor, at the Yale house. Jan. 3 a special program was given at the Panora house by the children during the Christian Workers' hour, with a large crowd in attendance.—Faye Fiesel, Yale, Iowa, Jan. 6.

**Dry Creek**—Nov. 23 our Christian Workers gave a short Thanksgiving program. The offering of \$9 was sent to Douglas Park Mission, Chicago, to help furnish a Thanksgiving dinner for the poor. Nov. 30 we held our business meeting, after which the following officers were elected: Bro. B. Miller, clerk; Sister Lizzie Leiding, "Messenger" agent and church correspondent; Sister Nanny Baer; superintendents, Bro. H. N. Martin, main school; Sister Mary Martin, of the graded work; Bro. Chas. Martin, of the graded work; Sister Anna Miller, of the graded work. Christian Workers, Sister Anna Miller, of the graded work. For Home and Cradle Roll Departments were also elected. Our Sunday-school and Christian Workers held a joint Christmas program Dec. 21. The Christmas offering of \$17.79 is to be given to Child Welfare work in Middle Iowa; the evening offering of \$19.93 to Armenian Reconstruction work.—Mrs. Jennie B. Miller, Robins, Iowa, Jan. 5.

**Franklin County church** met in council Jan. 1, with Eld. W. I. Buckingham presiding. A full corps of officers was elected for the year, with W. I. Buckingham, elder in charge; Arthur Scarow, church clerk; Bro. W. I. Buckingham, superintendent. The church is doing well. We decided to adopt the plan of the General Sunday School Board in selecting our teachers. Sister Marie Olsen, of Chicago, will conduct a singing class for us during the summer vacation. An effort is being made to reorganize our teacher-training class.—Harvey W. Allen, Dumont, Iowa, Jan. 6.

**Garrison church** met in council Dec. 19. Bro. H. A. Gandy was again chosen elder in charge for two years. Bro. Bruce Forher was chosen Sunday-school superintendent. On Christmas Day we met at the church for worship at eleven o'clock, and had a basket dinner, which was enjoyed by all. In the afternoon the Sunday-school gave a Christmas program. We had a "Giving of Christmas," and a result \$151.17 was raised for mission work, and several baskets sent to the poor.—Minnie Gandy, Dysart, Iowa, Jan. 5.

**Greene**—Dec. 23 the Sunday-school rendered a very good Christmas program, using the White Gift service—\$205 being presented in provisions, clothing and money. The clothing and provisions were sent to the Douglas and Hastings Street Missions, Chicago, and the money was sent to feed and clothe the poor of that city. The pastor had pledge cards handed out to the members of the congregation, which resulted in eleven reconsecrations. Jan. 4 Promotion Day exercises were held by the primary Department, after which Bro. Buntain gave a congratulatory message to the officers and teachers.—Elsie A. Pyle, Greene, Iowa, Jan. 5.

**Grundy County church** enjoyed the joint Young People's Conference Nov. 1 and 2. Members from Franklin, Greene, Waterloo and South Waterloo were represented. The speakers were Bro. I. D. Leatherman and Bro. N. H. Miller. The first evening they were followed by Bro. Randolph, of Mt. Morris, and Sister Anna Miller, of Waterloo. Their addresses were strong appeals to the young people, whom they encouraged to become missionaries. A number volunteered to prepare for that work. Several weeks later our District representative visited Sister Anna Blough, of Waterloo. Her talks were much appreciated. Our Sisters' Aid Society has been much interested in calls to help the poor in Chicago. Sister Ethel Wolfe and Bro. Lynn Sheller were chosen representatives to the Mt. Morris Bible Term. Dec. 28 we held our business meeting. Six letters were granted and church officers were chosen. We are planning to have a Christmas concert a singing class soon. In February Bro. Slabaugh, of Bethany, will assist in a Bible Institute. On Christmas night our young people gave a fine program and the next Sunday the children gave one. New Year's Eve an address was delivered by Rev. James. Then we had a social hour, followed by another program by the club and young people.—Hannah C. Messer, Grundy Center, Iowa, Jan. 1.

**North English church** met in council Dec. 6. Officers for 1920 were elected: Bro. W. H. Long, elder; Bro. S. A. Miller, clerk; Bro. J. S. Miller, "Messenger" agent; Sister Alice Miller, correspondent. The Sunday-school officers were also chosen, with J. S. Miller, superintendent. The church is doing well. Bro. W. H. Long, of Waterloo, was with us for a short time before they sailed for India. Jan. 2, we had a very interesting Christmas program. Dora A. Henricks, Plymouth, Ind., Jan. 2.

**Panther Creek**—Dec. 28 fourteen were baptized. We were disappointed in not having with us the Mt. Morris Quartette, the first number of our lecture course, to be held in our church. We are expecting Capt. Ward Jan. 28. In our last report we failed to say that on Thanksgiving evening Bro. Wm. Heisey, of North Manchester, preached a sermon for us.—Mrs. L. B. Replogle, Adel, Iowa, Jan. 5.

## KANSAS

**Burr Oak church** met in council Dec. 27, with Eld. Jacob Sloniker presiding. Church and Sunday-school officers were elected: Bro. Chas. Sloniker, clerk; the writer, "Messenger" agent and correspondent; Bro. Bert Burkholder, Sunday-school superintendent. The church being without a pastor, the pulpit was filled the following Sunday morning by Bro. Jacob Sloniker, of Lovell, Kans., and in the evening by W. B. D. Foster, of Quinter, Kans. Bro. Wm. B. W. Burger, of Denver, Colo., who has since been secured as pastor, arrived Jan. 2, and gave us two good sermons the following Sunday. He will take up the work at once.—Irah E. Garber, Burr Oak, Kans., Jan. 6.

**East Wichita church** met in council Jan. 2, with Eld. M. J. Mishler presiding. We elected officers for the coming year: Bro. A. C. Groves, superintendent of Sunday-school; Sister Grace Schulz, superintendent of Primary Department; Sister Ida Johnson, president of Christian Workers' Band; Sister U. G. Reed, "Messenger" agent.—Clara Neher Vaniman, Wichita, Kans., Jan. 5.

**Fredonia church** was made happy Dec. 21 because of having three ministers. Bro. Walter Neher, of Waterloo, Ia., preached both morning and evening. Bro. D. P. Neher, of McCune, Kans., led the song services, and Benny Waas, home on vacation from McPherson College, conducted the devotionals. Dec. 23 we had election of Sunday-school officers, choosing W. H. Sell, superintendent. Bro. Neher, of McCune, was with us for a short time before they sailed for India. Dec. 27, Bro. Neher, of McCune, preached for us in the evening. We are expecting our elder, Bro. Reed, of Galesburg, Kans., to be with us in two weeks. We are very hopeful of having a resident minister soon.—Mrs. W. H. Sell, Fredonia, Kans., Jan. 2.

**Independence**—During the past year thirty-three have been added to our number by baptism; six have been restored and one received by letter. Five were dismissed by letter, and three were claimed by death. At this writing we have a membership of 113, and two await baptism. We again have prayer meetings at the church each Thursday evening, and a cottage prayer meeting each Tuesday evening. The Good Team held a meeting on the 21st, and the church organized an Aid Society. There is also a Junior Christian Workers' Meeting each Sunday afternoon. We met in council Jan. 4, with Eld. W. H. Miller presiding. Bro. Miller was reelected elder in charge for the coming year; Bro. S. H. Hallow, trustee; the writer, clerk and "Messenger" correspondent. Bro. Chas. Neher, of Newton, Kansas, preached for us in the evening. We are expecting our elder, Bro. Reed, of Galesburg, Kans., to be with us in two weeks. We are very hopeful of having a resident minister soon.—Mrs. W. H. Sell, Fredonia, Kans., Jan. 2.

**Kansas City (Armourdale Mission)**—On Christmas Eve our school rendered a good program. Several numbers were especially well received. The house was filled to capacity. A small gift was presented to each pupil at the conclusion of the exercises. A number of thoughtful classes and individuals made possible a happy Christmas for the poor people of the city. The children of the poor, the mother of children whose father or mother are dead. It is refreshing to see the gratitude, shown by some of these little motherless ones for the gifts of love from those who were kind enough to remember them. One juvenile Sunday-school class sent us funds to provide Christmas gifts for the poor. The church is doing well. The number of supply ten needy families with a good dinner on Christmas Day. Our school continues to grow in activities and interest. We have set apart two Sundays of each month as missionary days for our work. On a recent Sunday the regular class offering was \$11. While all of our people are very appreciative of the work of giving. Today our attendance was 92; the offering, \$64.2. Deeper interest in general church work is shown by a number of new subscriptions for the "Gospel Messenger." Our church council was held Dec. 31, at which time Bro. Chas. Neher, of Newton, Kansas, school officers were elected for the year. We have decided to install a convenient baptistry in the church in the near future. It is much needed. If any desire to remember the needy in this city with

(Continued on Page 44)



## THE ROUND TABLE

### Beautiful Thoughts

BY JULIA GRAYDON

I ONCE heard a young girl say of a friend of mine, "She has such beautiful thoughts."

We do not hear much about thoughts nowadays. Somehow we are too busy, some of us, even to think, we sometimes say.

But we *must* think, and we *do* think, so, of course, we have thoughts of some kind, but they are not always beautiful when we *do* express them.

When do we think most? At our work or at our play? Does not each task we have to do bring with it a thought?

I saw some lines the other day which will help us to watch for our thoughts, and then to cherish only the best ones.

"But God has hidden in each man's task

Some bright and noble thought,

They are thoughts of love and joy and hope

Which never can be bought.

"Then look today for the beautiful thoughts

Hidden in your work away—

They will cheer your heart and change your work

From hard tasks into play."

Harrisburg, Pa.

### Safety

BY NOAH LONGANECKER

PROVERBS 11: 14 says: "Where no counsel is, the people fall; but in the multitude of counsellors there is safety." If I love the Brotherhood, I will never set my counsel above the counsel of Annual Conference. Such would not be safe, neither for me, as an individual, nor for the church, as a body. Hence our District Conferences are a safeguard to local churches, and the Annual Conferences are a safeguard to the Brotherhood at large. Our committee on "Credentials of Delegates" is a safeguard to the Brotherhood, for they decide in harmony with the advice of Annual Conference. We quote the following editorial from a former issue of the GOSPEL MESSENGER:

#### The Councils of God's People

In a personal letter to this office a correspondent makes use of this sensible remark: "If we can not trust the councils of God's people, by no means can we trust the counsel of an individual." We have those, all over the country, who think and say that it is not safe to trust man, and, at the same time, they want us to trust them, just as though they considered themselves better than common mortals. Every now and then a writer undertakes to prove that it is not safe to trust the councils of God's people, for the reason that these councils are made up of human beings, and to err is human. We all know, of course, that our councils, whether large or small, are made up of human beings, prone to err, but the strange part of it is, that the men who do such writing, can not understand that they, too, are human, and might also sometimes be mistaken.

But how true the expression, "If we can not trust the councils of God's people, by no means can we trust the councils of an individual." Solomon says that in the "multitude of counsel there is safety." Properly applied this is correct. And while councils, made up of godly men and women, may, sometimes, do the wrong thing, still it is much safer to trust such councils than to trust the individual. Occasionally the individual may be right, in case of a disagreement, and the council wrong, but such occurrences are rare. Besides, the man who is wise enough to know more than a multitude of counselors is too discreet to boast of his superior knowledge. Though others may be against him, he is willing to adjust himself to their ideas until they become better enlightened. This kind of a man does not go around over the country, advertising the weakness of the church of which he is a member. He may have his views, and he has a right to them, but he knows that in the councils of the church, when the subject is up for consideration, is the proper time for him to urge his views.

We have too many people who try to make it appear that they are wiser than the church, and this, too, in the very face of the fact that they do not have influence enough to win confidence. When reminded of this fact, they refer us to Galileo, Copernicus, Luther and others, who defied councils and proved to the world that the councils were wrong, while they themselves were right. The comparison is never a fair one, for the reason that the conditions are not at all similar. Furthermore, in

these days, when there is no danger of persecution, any man, who has the ability to make a Luther or a Galileo of himself will find just about enough opposition to make it interesting, but not enough to give occasion for complaint.

If the above editorial was necessary years ago, is it not safe to have it reprinted now? At least the writer thinks so. "Safety" is the motto of the civil government, why should it not be the motto of the Church of the Brethren? Individualism will breed congregationalism, and congregationalism will breed danger. We admire the advice of Annual Conference, for it means "safety" to the Church of the Brethren.

Hartville, Ohio.

### The Man in a Hurry

BY OLIVE A. SMITH

SOME one has likened our strike-mad workmen to the man who is in a hurry. The American way of settling all differences is to arbitrate, to lay the subject open for discussion and to strive to meet the other party's point of view. People can never come to an understanding until they gain an unprejudiced view of others' difficulties and make an honest, unselfish effort to meet those difficulties. The man in a hurry is a menace to society, because he would use force instead of reason. He would set his personal grievances, and the grievances of his class, against the inconvenience and the suffering of great masses of people.

On the other hand, it is possible that we need something to jar us into a realization of the debt we owe to those who do the essential things of life. So long have we been accustomed to "pushing the button," that we give never a thought to the men and women whose labor makes it possible for us to enjoy the light which floods our comfortable rooms. Luxuries have so far become necessities that we are stunned and baffled when we find it impossible to give our orders and have them filled. We need a new feeling of appreciation for those who do the real work of the world, and, perhaps, when we gain this feeling, one great cause of the existence of the spirit of anarchy will be removed.

Our intense individualism has set men apart from common aims. In this country we have dwelt too much upon the subject of rights and privileges, and too little upon our duties and responsibilities. The strike is un-American. It is entirely out of harmony with American ideals and the principle of representative government. Therefore it can not endure. The man in a hurry is not a true American citizen and he must, sooner or later, come to a realization of the fact.

Emporia, Kans.

### Which?

BY W. G. NYCE

ONE of the strangest questions that any man ever asked of God is recorded in the nineteenth chapter of Matthew. The effrontery displayed is almost unbelievable, and yet, in the great generosity of his heart, the Master passed that over, and proceeded to answer the question in his own wise way.

The questioner was a self-satisfied, yet dissatisfied, young man of the ruling class, with a nature not wholly spoiled by wealth and luxury, and possessed of such qualities that the Master loved him at sight. But all his wealth and power and influence left a discontent in his heart, because none of those things could procure for him an assurance of eternal life. He felt pretty well satisfied with himself, but hungry for something which was beyond himself. And so he addressed this new and popular Rabbi with the question: "Good Master, what good thing shall I do, that I may have eternal life?"

Unconsciously he was admitting one of his troubles in his very question. He was, though he knew it not, the bond servant of sin, and the service was barren and hard. He wanted a *good* Master.

"Jesus answered him: If thou wilt enter into life, keep the commandments."

"He saith unto him, Which?"

How modern and down-to-date that answer was! How similar was his attitude to that of many in the

world today! And yet how strange that we can possibly think that the great, wise, eternal Father would give commandments with the design that we should choose which to obey and which to reject!

All the commandments of God are for the glory of God.

All are for man's eternal welfare.

All are designed to purify his character, and give him strength and make him a helper of others.

Every commandment of God is a blessing.

God's blessings are not to be picked over, like garments on the sale counter at a department store.

There is no "which" to God's Word. His word is WHATSOEVER.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things WHATSOEVER I have commanded you."

What an unspeakable, immeasurable, everlasting blessing the young ruler would have won for himself if he had accepted all the commandments, even the one which Jesus gave him at last, as suited to his own special need!

What a bestowal of all the rich bounty of heaven, in Divine blessing, both material and spiritual, and best of all, eternal life, shall be yours, if, when God speaks, through his Son or his inspired servants, your answer is not "which?" but "whatsoever!"

Pottstown, Pa.

### Rightly Dividing the Word of Truth

BY NANCY D. UNDERHILL

DEAR old Paul—our Lord's chosen ambassador to the Gentiles—knew that his time and opportunity for service were almost gone. He says: "I am now ready to be offered, and the time of my departure is at hand." He also knew that the work which the Lord had entrusted to him, was far from being done. He did not cease to care, but, faithful to the very last, he ordained another—Timothy—a godly man, to be his successor in the work, knowing that after his departure, many false teachers, doctrines and theories would trouble the church (Acts 20: 29; 2 Tim. 4: 3-4) and being deeply concerned for her welfare, he warns and instructs his successor to study the situation, being careful as to the kind of men he should ordain to have the care of the various churches, and to preach the Gospel to the unsaved (2 Tim. 2: 2), and not to be in haste to ordain any man (1 Tim. 5: 22); but, he says; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. 2: 15).

Although very important, we think he does not here refer to the study of the Scriptures (which he had known from childhood), but rather that he should study conditions, and the character of his coworkers, so as to be able wisely to direct the work of the ministry, dividing or distributing the workers in such manner as to accomplish the most good.

The greater part of the world is in darkness. It must be enlightened. Little flocks have been gathered into the fold. They must be fed. The churches must be provided with elders, deacons, overseers. Jesus commanded his ministers to "go into all the world, and preach the gospel to every creature." In order to do this, it is necessary to distribute the preached Word wisely. We are his stewards. To us he has entrusted this all-important business. If we are careless or selfish, keeping most of our best preachers at home among the saved, to entertain ourselves and our children, while millions of souls are perishing in heathen darkness, should we not be ashamed to meet our Lord when he comes to reckon with his stewards? Should we monopolize all the light, allowing others, for whom Christ died, to perish without the Gospel? Should we give a dollar each week to support our home church, and only ten cents to carry the good news of salvation to the heathen world? Is that *rightly* dividing the Word?

Pardon me for using an illustration. Suppose we are parents of a family of six children. Being suddenly called away from home, we leave a pan of twelve biscuits for the children's breakfast, instructing the two older ones to see that the little ones are fed. What



would we think if the two older ones would each consume five and a half biscuits, leaving only one to be divided among the four little helpless brothers and sisters? Would we call that a right kind of division? If we serve ourselves in that manner, will our Lord call it right?

Dividing the Word of Truth does not necessarily mean separating the Written Word into chapters, nor does it imply so arranging it as to make it substantiate men's theories concerning its teaching. The Written Word, as we now have it, including the New Testament, was not compiled when Paul wrote his instruction to Timothy. *Christ is the Word of Truth.* It is necessary that all partake of this Word—the Bread of Life, in order to be saved (John 6: 50-54). Wherefore, when he gave the cup, representing his blood, he said: "Take this and divide it among yourselves" (Luke 22: 17). Was it very important as to how the wine be divided? No, the one important thing was that all should partake. Hence he says: "Drink ye all, of it," or, "Let every one partake of it." It is not so important to divide and subdivide the Written Word, but it is very important that every soul have an opportunity to partake of the *Living Word*—the Bread of Life, which can be done only by rightly distributing unto them the means of salvation—the knowledge of the truth—through the preached Word. The message comes down to us, who also are his stewards.

Are we *rightly*, honestly distributing the message of salvation to a world of perishing souls? Are we sharing honestly, equally the heavenly riches with God's other dear ones, for whom also Christ died? Can we be so selfish as to enjoy salvation and not wish to impart the same to others, who are equally dear to our Savior? Do we have a receptacle at the door of our churchhouse for free-will offerings (as every church ought to have) with two compartments, one marked "Home" the other "Foreign"? And do we drop a quarter into the place for foreign missions every time we drop a quarter into the home side? Would not that be an honest division? Or if we use the duplex envelopes, do we place an equal amount in each side? Do we pay a pastor a thousand dollars per year or more, to instruct and entertain a hundred Christians at home, and send \$25 to our Mission Board for poor heathen China or India? Oh, selfish Christians! Can we look our Savior in the face when he comes?

"Not everyone that saith unto me, Lord, Lord" (Matt. 7: 21).

Pomona, Calif.

### The Christian's Legitimate Recreations

BY IDA M. HELM

We read in the Scriptures that as Jesus stood by the tomb of Lazarus, he wept. He was "a man of sorrow and acquainted with grief." We also read of him mingling with the people on joyous occasions. He attended a wedding feast at Cana and made glad the heart of the bridegroom by furnishing wine when the supply on hand ran out. He was the Guest of honor at a feast given by Matthew, a converted publican. His participation in festive occasions of his day was quite frequent, and his standing invitation to the world today is that every one come and partake of the Gospel feast.

Jesus was truly a social Being and he always threw his influence on the side of right. He seized every opportunity to teach the people around him great fundamental truths that are necessary to right living. He never hesitated to sound a note of warning against wrong and sin. He left his footsteps imprinted on the way of life, so they are as fresh today as they were almost two thousand years ago.

Christians should strive, in choosing their recreations, not to bring reproach on the precious name they bear. They should never step aside into strange footprints. Our social pleasures should be such as will make us stronger morally and spiritually. Our amusements should be such as will make us stronger physically and mentally. The Christian's choice is not between recreation or no recreation, but between that which is good and that which is bad. Any form of

recreation or pleasure, that tends to weaken any of our God-given powers—physical, intellectual, moral or spiritual—is wrong and should be conscientiously avoided.

The Christian, in his choice of recreations, should have regard for others, for all have an influence which will work for either good or evil to our neighbors. Some forms of pleasure and amusement may appear innocent, if properly indulged in. However, for certain persons who may be looking to us for examples of right, our indulgence in innocent (?) pleasures and amusement may entice these people to unwise and excessive indulgence, and accomplish their moral undoing. People who are blessed with strong wills and right training should not forget that many things, that may perhaps do them no harm, are fascinating and morally dangerous for those with weaker wills and less moral stamina.

"Am I my brother's keeper?" questioned the murderer, Cain. "Thy brother's blood crieth unto me from the ground," was God's answer.

We today are our brother's keeper. Paul says: "If meat make my brother to offend, I will eat no flesh as long as the world standeth, lest I make my brother to offend." Some things are plainly right, some are plainly wrong, some are questionable. The right thing for the Christian to do is to abstain from all forms of questionable pleasures and amusements, and thus "avoid the very appearance of evil." Thus we can witness clearly for Christ and strengthen our brother.

Ashland, Ohio.

### His Beautiful Hands

BY LEANDER SMITH

"Behold my hands" (Luke 24: 39)

WHAT are these hands? What do they signify? Behold his hands, for they are *hands of love*. When Jesus came into Peter's house, Peter's wife's mother lay sick with a fever. And what did he do? He put out his hand and touched her, and she arose and ministered to them all. In this case, and in a hundred others, what men recognized in his touch was love. And always, where the Gospel is at work, love is manifested in the same way.

Again, behold his hands, for they are the *hands of power*. When Jesus went back the second time to Nazareth, do you remember what the villagers said about him? They exclaimed: "What wisdom is this that is given him that even such mighty works are wrought by his hands." Then turn to the Gospel of John, chapter 10, where our Savior himself is speaking of his sheep: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands." There never were such hands on earth like those of Jesus, so mighty in action and in guardianship.

Behold his hands, for they are *hands of tenderness*. Can you tell me why the Gospel is so precious when the chair is empty and the grave is full? It is not only because the hand of Jesus is powerful to comfort; it is because, when every other touch would pain, the touch of Jesus is exquisitely tender. Why are Christian homes so full of love, so different from the unchristian homes? There is only one answer: It is because of his hands. It is the touch of Christ which has achieved it.

Behold his hands, for they were *hands once disfigured*. The hands that were pierced have been the mightiest power in human history. Not the hands laid upon the blind man's eyes, nor the hands laid upon the children's head, have been so mighty in the world's redemption as the hands that were marred and wounded upon the cross.

Lastly, behold his hands, for they are the *hands of reassurance*. When we are tempted to doubt whether he lives and reigns within us, let us, like Thomas, behold his hands. In a thousand deeds and in a thousand lives there is the unmistakable touch of the Redeemer. Does not that reassure us and kindle our faith again? It is the risen Savior saying: "Behold my hands." They were pure hands. Jesus was absolutely sinless. Of all the accusations brought against him, not one impeached the spotless purity of his character and life. And all his claim was strange-

ly conceded. In Christ alone the claim and testimony are united.

Minot, N. Dak.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Lessons from a Selfish Life

Luke 12: 16-21

For Week Beginning January 25, 1920

1. **A Plentiful Portion.**—The ground of this rich farmer brought forth plentifully (verse 16). Unprecedented success is his. Sun and shower have favored him. The horn of plenty has been poured into his lap. With this copious harvest comes also a wonderful opportunity of doing good, by making the hearts of the poor sing for joy. So God, in the gift of his own dear Son, has given us, as his children, A VERY PLENTIFUL PORTION. They are infinitely rich who possess him. And great, also, is their responsibility.

2. **A Perplexing Thought.**—"What shall I do" (verse 17)? Give thanks unto the Giver of every good gift, of course. But no, not a word about God. It is MY fruit, MY goods." How the abundance of the things of this life increases the perplexity of the possessor! More grain, more care! The more money, the less joy, IF GOD IS FORGOTTEN. The young ruler went away sorrowfully, for he was very rich. How different with spiritual blessings! "The blessing of the Lord maketh rich and addeth no sorrow" (Prov. 10: 22). Here are RICHES THAT SATISFY, and cure all perplexity. Here are riches that endure—treasures laid up in heaven. God's gifts to us are worthy of a new and bigger heart.

3. **A Wrong Conclusion.**—"I will pull down my barns and build greater." Right there the avaricious nature of the man becomes clearly apparent. His old barns would have sufficed, had he made distribution of his surplus to God's poor. His motive, however, was WHOLLY FOR SELF.

4. **His Selfish Determination.**—"I will say to my soul, Take thine ease, eat, drink and be merry" (verse 19). God gives bountifully, but how are his blessings to be used? This rich farmer concludes that all is for ease and gratification of self: "My soul, eat, drink," etc. SELF only is in his reckoning, and here is his folly. Surely, it is decidedly foolish to be selfish, and to seek abiding happiness where it can never be found—in material things. While souls are perishing, the child of God can not afford to be at ease.

5. **A Solemn Message.**—"This night thy soul shall be required of thee" (verse 20). This is AN AWAKENING WORD to those who are seeking their happiness in such things only as do not satisfy. Death to the rich worldling means bitter disappointment, because he has no treasures in heaven. In all his plans there is no "if the Lord will."

6. **A Remorseful Question.**—"Then whose shall those things be" (verse 20)? Here is a keen thrust at the heart, by the Sword of the Spirit. The rich farmer's expectation of "many years" is suddenly cut off, and the foolishness of his conduct is clearly seen. If only men were TRULY WISE—especially those whom God has richly blessed—to consider their responsibility and also to keep in mind their latter end. But there is still another thought here for the selfish Christian: "Whose shall these privileges be?" Each blessing is a privilege, and also a responsibility. We must be faithful stewards of God's bounty.

7. **A Pointed Application.**—"So is he that layeth up treasures for HIMSELF and is not rich toward GOD." Self-centered—whether a worldling or a Christian—any one acts the fool, if he lays up for himself instead of for God. Men lay up for themselves by GATHERING, and for God by GIVING. Self cries: "Grasp, grasp," like the greedy sea. Grace says: "Give, give," like the generous sun. The world can not see the true Christian's riches—they are in God's bank—but rest assured, your heart is just where your treasure is.

8. **Suggestive References.**—"Am I my brother's keeper" (Gen. 4: 9)? A promise to the generous giver (Prov. 28: 27). How to have treasure in heaven (Matt. 19: 21, 22). Please others rather than self (Rom. 15: 1-3). Prefer others to yourself (Rom. 12: 10). Seek another's good (1 Cor. 10: 24). "Bear ye one another's burdens" (Gal. 6: 2). Get rid of selfishness (Philp. 2: 4). Our duty to the destitute (James 2: 15, 16). Our needy brother (1 John 3: 17).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, JAN. 18

Sunday-school Lesson, The Boldness of Peter and John.—Acts 4: 1-31.  
Christian Workers' Meeting, The Power to Move Forward.—Acts 1: 8.

### GAINS FOR THE KINGDOM

One confessed Christ in the Glendora church, Calif.  
One was restored to fellowship in the Reading church, Pa.  
Two were baptized recently in the Plum Creek church, Pa.  
One was baptized recently in the Santa Ana church, Calif.  
Fourteen were baptized in the Panther Creek church, Iowa.  
One was baptized recently in the Strait Creek church, Ohio.  
One was baptized recently in the Reading church, Ohio.  
One was baptized recently in the Bethany church, Philadelphia, Pa.  
Four were baptized at the regular services in the Hutchinson church, Kans.  
Eleven have been baptized and one reclaimed since Nov. 9 in the Logansport church, Ind.  
Two were baptized in the Berrien church, Mich.—Bro. Price Umphlet, pastor in charge.  
Five were baptized in the Cedar Creek church, Ind.—Bro. H. G. Shank, of Chicago, evangelist.  
Four were baptized in the Eversole church, Ohio.—Bro. J. O. Garst, of Dayton, same State, evangelist.  
Seven were baptized and one reclaimed in the Guthrie church, Okla.—Bro. Ray Wagoner, pastor, in charge.  
One was baptized in the West Eel River church, Ind.—Bro. J. H. Norris, of North Manchester, same State, evangelist.  
Three were baptized in the Elkhardt Valley church, Ind.—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist.  
Two united with the church and three others on confession in the Four Mile church, Ind.—Bro. A. P. Musselman, pastor, in charge.  
Two applied for baptism in the Marshcreek house, Marshcreek congregation, Pa.—Bro. H. H. Nye, of Elizabethtown College, evangelist.  
One was baptized in the Irricana church, Alta., Can.—Bro. David Hollinger, of Red Cliff, Alta., evangelist; two have been baptized since the meetings.  
Eight confessed Christ, five of whom were baptized in the Midway house, Midway congregation, Pa.—Bro. R. W. Schlosser, of Elizabethtown, same State, evangelist.

### OUR EVANGELISTS

Bro. E. O. Norris, of Ingalls, Ind., to begin Jan. 17 in the Yellow River church, same State.  
Bro. Rufus P. Bucher, of Quarryville, Pa., to begin Jan. 25 in the Reading church, same State.  
Bro. S. P. Early, of Windber, Pa., is holding a revival in the Morrellville church, same State.  
Bro. N. E. Baker, of Des Moines, Iowa, is in the midst of inspiring meetings at Hermosa, Calif.  
Bro. R. H. Nicodemus, of Chicago, is engaged in a series of meetings in the Nappanee church, Ind.  
Bro. J. Edson Ulery, of Onekama, Mich., is holding meetings in the Upper Fall Creek church, Ind.  
Bro. Ralph G. Rarick and wife, of Covington, Ohio, are in a revival effort in the Fruitdale church, Ala.

### PERSONAL MENTION

Southeastern Kansas is to be represented on the 1920 Standing Committee by Eld. J. A. Campbell.  
Bro. R. A. Montz changes his address from Fredericksburg to Brooklyn, Iowa, having taken pastoral charge of the Brooklyn church.  
Bro. J. Howard Eidemiller, of New Carlisle, Ohio, who has been attending the Bethany Bible Institute, made his first visit to the Publishing House last week. He also utilized the opportunity to add a number of the Gish Fund books to his collection.  
Bro. D. A. Norcross, of La Verne, Calif., who recently passed his seventy-seventh milestone, and has been subjected to infirmities such as are incident to years so advanced, wrote for the local paper a letter of appreciation. Among the things in which he was rejoicing was the comforting service rendered him by two groups of little girls who visited him, sang sacred songs, read the thirteenth chapter of First Corinthians and closed the visit with a shower of birthday cards. He also referred to the similar weekly service rendered by the College Mission Band.

There are many ways of bringing cheer into human hearts, open to seeing eyes and loving hands.

Bro. J. O. Barnhart and wife, of Oakley, Ill., have decided to devote their entire time to the work of the Lord, and congregations in need of either pastoral or evangelistic service are invited to communicate with Bro. Barnhart at the above address as soon as possible.

Bro. Levi Minnich and wife, of Greenville, Ohio, are spending several days at Elgin this week. Bro. Minnich is the father of H. Spenser Minnich, assistant to the Secretary of the General Mission Board. It will also be remembered that he served for a number of years on our General Sunday School Board.

## Forward Movement Prayer

### A Prayer for Vision

**O** LORD, who art of infinite purposes and far-seeing plans, enable us, we pray thee, to open our eyes to the greatness of our responsibilities and of the needs of thy cause. We have heard, but have not understood. We have seen, but have failed to perceive.

Grant, therefore, that the eyes of our souls may so be opened that our understandings may be enlightened. May we perceive, not the dust of this material existence, nor the deceptions of this wicked world; but may we, with prophet's vision, behold thee on thy throne, high and lifted up, a God of purity, majesty and glory.

Grant us a vision of the far-reaching scope of thy redemptive scheme, and of the place thou hast elected us to fill in its unfolding. We pray that living coals from off thine altar may be pressed to our lips, that they may be purified for the preaching of thy Word. And so, our vision having been directed upward and onward, give us grace gladly to follow thee whithersoever thou leadest us in Christian service, to thine own great glory and the joy of thine only Son, our Lord and Master, Christ. Amen.—The World's Crisis.

Following the World Survey Conference at Atlantic City, Bro. J. H. B. Williams is assisting in the Bridge-water Bible Institute this week. Bro. M. R. Zigler, our Home Mission Secretary, who also attended the above-named Conference, expected to take in the Home Missions Council in New York City, before returning to Elgin.

Bro. A. P. Blough, of Waterloo, Iowa, member of the General Mission Board, having occasion to visit Elgin last week in connection with the business interests of the Board, favored the "Messenger" rooms with a brief call. Bro. Blough came over from Mount Morris, where he had given lectures in the Bible Institute on "The Problems of the Country Church."

Bro. D. L. Miller has found it necessary to cancel most of his preaching engagements in California this winter on account of the illness of both himself and his wife. Sister Miller was confined to her bed for about four weeks, but was able to be up a part of the time at last reports. Bro. Miller himself was obliged to keep his bed for some ten days. Though feeling much better recently, he is still in need of rest and recuperation. He writes that this has been an unusual experience for them in California, but thanks the Lord that they are as well as they are. "Messenger" readers will unite in the fervent wish that they may both soon recover their usual health, and that they may thus be able to enjoy the latter part of their winter's sojourn better than the first.

### ELSEWHERE IN THIS ISSUE

The Bible Institute of McPherson College, Kansas, is announced for Jan. 26 to Feb. 1. See program on page 44.  
Ministers and churches of Canada will please note Bro. E. C. Cawley's announcement on page 44. It is wholly proper to comply with all reasonable requests of the Government.

Blue Ridge College is to hold its Bible, Sunday-school and Missionary Institute Feb. 1 to 8. On page 44 will be found a very complete announcement, together with other information.

Aid Societies and Sunday-schools of Northern Indiana will please note the announcement of Mrs. Maude C. Jones, of Syracuse, Ind., among the Notes, concerning contributions for a large box of articles being sent to India.

### MISCELLANEOUS

Bro. John A. Miller, Glendora, Calif., desires to state that inadvertently a slight error was made in the obituary notice of his sister, Susan Silvase. The date of her birth should be 1841, instead of 1830, as the correspondent gave it.

There will still be plenty of long winter evenings when an abundance of good books will prove of the greatest benefit to all the family. Send at once for our latest Book Catalogue, if you do not already have it, and make your selections. It will be money well spent.

An exceptionally large influx of Notes in the present issue crowds out several of the more lengthy reports from the churches, but all these will appear in our next issue.

The members of the Rio Linda church, Calif., have purchased a building which they propose to remodel as a house of worship. The first meeting in the newly-acquired house was held Dec. 28.

The Bear Creek church, Md., desires to get in touch with an elder—one that will move there, give his time to the ministry, and help along with the good work. Prospective applicants will please communicate with Miss Bertha E. Spoerlin, Accident, Md.

Some weeks ago we referred to the reasons why the price of the "Messenger" is placed at the present rate. In this connection it will be of interest to read the comment of one of our esteemed readers—a brother who writes with a full knowledge of the facts in the case: "I see by the 'Messenger' that one of our members is not satisfied with the present price of the paper, and urges that it be reduced to \$1.50 per year. Well, I have worked in the newspaper business long enough to wonder how you can even make out to furnish the paper at \$2 per year. I presume, however, that our good brother does not have full knowledge of the newspaper business, so he is to be excused."

An interesting fact, with reference to the church affiliations of the tenant population of rural communities, has been disclosed by the Interchurch Movement surveys. In a certain farming region it was discovered that over seventy-five per cent of the families visited were church members, but that only five per cent had transferred their membership to a church in the community. Many of the tenants were of the one-year variety, who thought it not worth while to affiliate with a church for such a brief stay. It is easy to see the bearing of this on the religious life of the families concerned, as well as on the strength of the church influence in the community. Farm tenantry is closely related to the problem of the country church. Here is some "food for thought."

Our Business Department has just received a report, concerning the work of one of our agents in Indiana, informing us that he has been successful in getting the "Gospel Messenger" into every home in his congregation. This group of members is not satisfied with even such a record, but feels that it could do some missionary work by sending the "Messenger" into the homes of those who are not members. In accordance with this plan these members have requested us to send a special proposition. We certainly want to encourage such efforts, and we make this special proposition to congregations that desire to get the "Messenger" into homes of non-members, in order to do missionary work. The "Gospel Messenger" has proved itself to be one of the best missionaries we have. We would be glad to have a report from other agents, elders, or pastors, concerning the success they are having. If you are interested in placing the "Messenger" into a number of non-Christian homes in your community, write us for our special proposition. Address the "Gospel Messenger" Business Department.

### CONFIDENTIAL SHOP TALKS

#### No. 1.—How to Address the Envelope

Suppose you have an important announcement you want published in the "Messenger." You want it published right away, of course. Let us point out one simple little thing which often contributes to delay. You address the envelope to the Brethren Publishing House instead of the Editorial Department of the "Gospel Messenger."

You don't see why that should matter? It doesn't, if there is plenty of time. But if there isn't, it may cause a few hours' delay, so that your announcement does not reach the editorial desk until after the issue, in which you wanted it to appear, has gone to press.

Letters addressed simply to the Publishing House are opened in the business office. If it turns out to be something for publication in the "Messenger," it will get to our desk by and by. But if it happens to be the last one of a pile of five hundred letters, it will take it much longer to reach the "Messenger" rooms than if it had been addressed to the "Messenger" directly.

But note carefully: For prompt service it is equally important that business communications should not be addressed to the editorial department of the "Messenger." Such letters are best directed simply to the Brethren Publishing House. If it is something to print in the "Messenger," address it to the "Gospel Messenger," Editorial Department, and it will reach its destination by the shortest route.

If you have matter for publication and business matter to send at the same time, you can save postage by enclosing both in one envelope, being careful, please, to use separate sheets for the two kinds of matter. But if you are in a hurry, better use separate envelopes, each addressed to its proper destination.

Another point: Do not address publication matter to individuals. The "Messenger" is always at home. Sometimes individuals are not.

Just remember this: If it's for publication in the "Messenger," but only then, address it to the "Gospel Messenger," Editorial Department.



## AROUND THE WORLD

### Why Forbid the Best of Books?

In advocating that the Bible should be restored to its time-honored place, as an instructor in morals, Rev. Robert Russell, of the Moody Bible Institute, Chicago, suggests that a united effort by Protestant, Catholic and Jewish religionists be put forth, to prepare a book of selections from the Bible for public school use. This, he thinks, should be comprehensive enough to give our young people its great historic trend, its ethical principles, and its beauty of language. Such a plan, if wisely carried out, might be practical and vastly superior to the present plan of wholly ignoring the Sacred Volume. Why, indeed, should we exclude the world's Greatest Book from the schools of a nation whose character and ideals were nurtured thereby?

### The Need of Awakening

During a recent survey of religious conditions in the cities and towns of Ohio, it was found that in an otherwise flourishing town of that commonwealth, only six of the 105 high school pupils were in Sunday-school. We are not told just what efforts had been made by the four churches of the town to interest these young people in religious matters. That there was an evident failure somewhere, is apparent, but that is true also of a number of other cities and towns. We are told that in the town referred to there were two pool-rooms, a moving picture show and a public dancing pavilion—all liberally patronized, seemingly attesting to the fact that "the children of this world" are fully awake to their opportunity of ensnaring the unwary.

### More Workers Needed

Herbert Hoover, who has proved his efficiency as food administrator, comes forward with the prediction that prosperity will doubtless be the favored lot of America, but qualifies his forecast by several "ifs." One is that every one must work. We must get away from the idea of "less work and more pay." If the world is to be kept from starving, and supplied in other respects, there must be no decrease in American production by business or farming. Europe's harvests were only eighty per cent normal last year, and will not recover for some time to come. While the workers in shops, mines, factories and railways of this country have slackened enormously, the American farmer has fortunately kept hard at work, with the result that he is making the largest effort.

### Dates for Missionary Education Conferences

Dr. Miles B. Fisher, Director of the Missionary Education Department of the Interchurch World Movement, announces the dates of the annual Missionary Education Conferences as follows: "Blue Ridge, N. C., July 25 to Aug. 7; Silver Bay, N. Y., July 9 to Aug. 19; Estes Park, Colo., July 9 to Aug. 19; Asilomar, Calif., July 13 to Aug. 23; Ocean Park, Me., July 20 to Aug. 30; Lake Geneva, Wis., July 23 to Aug. 2; Seaback, Wash., July 28 to Aug. 7." In announcing this schedule, Dr. Fisher specially mentions that emphasis is to be placed on the devotional life, Bible teaching on stewardship, and life service for Christ, but the atmosphere of the Conferences will be supremely missionary. We should judge that broader vision might be gained by attending these Conferences.

### Dwindling Churches

Contrary to the predictions of some, that renewed impetus would be given to the churches of our land by reason of new visions through the experiences of the last few years, late statistics show that some of the churches, at least, are losing ground. Fifty-eight Conferences of the Methodist Church report 12,000 fewer baptisms than last year, and 60,000 fewer additions to their church. Their Sunday-schools have decreased one-sixth. Church leaders stand appalled, wondering what these figures mean to them. One of their editors suggests a remedy in the following—an advice that might well be applied more generally: "Go back to the old doctrines that made Christianity the success that it was in ancient days. Begin again to preach the neglected doctrine of repentance. Who dares to say it is generally preached today?"

### The Folly of Parental Neglect

According to carefully compiled reports of the Travelers' Aid Society, about 1,500 girls disappeared from through trains between New York and Chicago in one year. That, however, is but one way by which girls disappear, never to be heard of again. In practically every large city there are daily disappearances of girls who had been in attendance at school, but suddenly were never heard of again. As to what becomes of some of these girls; may be learned by the tragic disclosures in the daily press. Every now and then we are told that a gay deceiver dashes up to the sidewalk in a fine motor car, and invites some unsuspecting girl to go for a joy ride. In many cases that is the last ever seen or heard of her. A Chicago judge, in a recent address, strongly arraigned the parents for their evident failure in the proper in-

struction of their daughters. He asserted that practically all cases of youthful delinquency might be avoided by parental care and watchfulness. Such an effort—like all else worth having—requires thoughtful study and unrelenting persistence, but in no other way can this most important and vital task be adequately attended to.

### What a United Effort Will Do

While none of our people agree with the Seventh Day Adventists on the Sabbath question, and while we may not approve of all their methods otherwise, we must admit that they show a zeal that might well be imitated by others. Adventist churches now number 4,181, with a membership of 162,667. Their missionaries labor in seventy-four non-Christian countries, and preach their tenets in 125 languages. Most remarkable, however, is the result attained by their united effort in tithing—last year's aggregate amounting to \$3,841,317.96. Besides that amount, there were foreign missionary offerings of \$2,072,917.21. The figures above cited might suggest some profitable thoughts, concerning greater activity in our own ranks.

### What Civilization Is Doing to Hawaiians

Once rugged and virile, the dwellers on the Sandwich Islands are rapidly passing. In 1778 there were about 300,000 natives, peacefully living on the "loveliest fleet of islands that lie anchored in any ocean." Then the white man discovered them. In 1823—50 years later—there were only 142,000 Hawaiians. Ten years later the native population dropped to 130,000. The census of 1910 placed their number at 30,000. The first two gifts of the white man—to their shame, be it said—were alcohol and venereal disease, and these have well nigh demoralized the islanders. Later on, contagious bacterial diseases were brought to the islands—plague, measles, leprosy, tuberculosis, pneumonia, etc. These and other conditions have contributed to wipe out a human type that had many physical, mental and spiritual attributes of superior quality.

### The Proposed Debauchery of Cuba

If the liquor men and professional gamblers are allowed to carry out their plans according to their own sweet will, Cuba, and particularly Havana, will be made the "Monte Carlo of the Western World," to which vast throngs of those, who are dissatisfied with a country where liquor and gambling have been ruled out, will go every winter. To the credit of the better element of the "Pearl of the Antilles" be it said, however, that they fully recognize the impending danger, and are already taking steps to counteract it in every way possible. The English-speaking residents have already raised a fund of \$100,000 to ward off the proposed invasion. Endeavors are also being made by Dr. S. Guy Inman, Secretary of the Committee on Cooperation in Latin America, to establish a strong evangelical center in Havana, to combat the evils that American exploiters propose to inflict upon Cuba.

### Mexico's Destructive Earthquakes

Seven towns, near Teorelo, south of Jalapa, Mexico, were recently overwhelmed by disastrous earth disturbances, and a great lake is covering their former sites, according to reports forwarded Jan. 9, and confirmed later on. Excitement and panic reign among the inhabitants of the cities of Cordoba and Orizaba, in the western part of the State of Vera Cruz, because of the opening of a new crater of the volcano of Orizaba, fifteen miles north. Experts believe that the reported opening of a small and supposedly extinct volcano at San Miguel, and the breaking out of the new crater on Mount Orizaba provide an explanation of the earthquakes which so recently centered, with terrific effect, along the line between the States of Vera Cruz and Puebla. If, as reported, twenty villages, in the aggregate, were completely destroyed, the estimated loss of two thousand lives seems wholly within range of probability.

### Varying National Ideals

A series of maps, recently published, presents a graphic picture of the mighty changes that have been wrought. They show what the victors got out of the war, in ample confirmation of the old adage: "To the victors belong the spoils." One outstanding feature is truly remarkable, however—no new map of the United States is needed. America went into the war, asking absolutely nothing, and nothing has been awarded to her. No new maps are needed to indicate newly-acquired American territory. Not a single American soldier stands on one foot of soil, newly added to the American domain. Some of our troops are guarding the possessions held for other nations, but none are standing on territory held for the United States. And who is there, of America's citizens, that is not glad that our country kept its hands clean? When the United States entered the great conflict, it was for the preservation of great principles. We asserted again and again that the fight was for the cause of democracy at its best—American democracy. The new maps show France's gains, Italy's gains, Japan's gains and Great Britain's gains. The British, however, made the most sweeping gains. They opened their highway through Africa, from Cairo to the Cape. Reaching out from India, they took

the rich lands of the Euphrates. They won Mesopotamia and Syria. Persia was made theirs by a shrewd stroke of diplomacy. The east coast of the Red Sea was acquired with ease. Britain's grasp on Egypt, as well as India, was immensely strengthened. The "eastern supremacy" dream of the Germans was made a British reality. On two continents the British flag is firmly fixed—the empire's authority is unquestioned. Africa is now a British domain. Asia is practically controlled by the British and the Japanese. Whatever renown there may be in disinterested service, the United States is surely entitled to full recognition along that line. We sacrificed much, but made no territorial gains. Every other large nation among the victors is walking off with the spoils.

### Some Men Can Not Be Bought

When the liquor men began casting about for a man to contest Constitutional Prohibition in the courts, whenever a loophole might be discovered, they decided to look for some one of social prominence. Deeming that a large sum of money would prove to be an irresistible attraction, they presented a check for \$150,000 to Charles Evans Hughes. The great jurist promptly replied: "I would not champion this cause before the courts for any sum of money you could name." Applying next to William Howard Taft, they placed before him a signed check, telling him to fill in any amount he wanted. His reply is remarkable: "Gentlemen, you could not pile gold enough on this continent to induce me to take your case before the courts and before the public, for I will have you know my conscience is not for sale."

### Bringing Back the Nation's Dead

American soldiers buried in France, except those interred in the war zone, will be returned to America beginning in March, according to Col. H. F. Rethers, chief of the graves' registration service. Bodies of the men killed by accidents, or those that died of disease, will be collected by motor transports. At the disembarkation ports and hospital bases these total 20,000. About 50,000 are buried in the war zone cemeteries. These can not be disinterred until the railway department of the French Government permits. About 2,500 men are buried in England, including a number of aviators killed in training. These are collected at Southampton, and will be forwarded in February. About 200 experts, including embalmers, were brought to Europe to see to needed preparations. Only bodies requested by relatives will be sent.

### Peace Treaty with Germany Signed at Paris

On the afternoon of Jan. 10 the great world war formally ended, when representatives of all the powers which had approved the Versailles treaty, deposited their certificates of ratification, and signed the documents which put the treaty into effect. The United States took no part in the proceedings, and technically remains in a state of war with Germany, though, in reality, both countries are as much at peace as those who actively participated in the momentous proceedings. The final specifications, as signed by the German representatives, bind that nation to carry out all unfulfilled terms of the armistice. Some of these are conceded to be the heaviest, exacted by any nation in modern times. Whether the present administration of German affairs will be able to suppress uprisings of discontent and despair, is the question now worrying all parties concerned in the signing.

### Is China to Become Militaristic?

For ages China has been known as the most anti-militaristic nation in the world. While there were some soldiers in that vast realm, they were never conspicuous because of their large number. In fact, the profession of the soldier was considered the lowest and least desirable of occupations, and, as a result, the more intelligent and capable men did not seem to be attracted by it. It has been a favorite argument of most advocates of ultra-militarism, to attribute China's lack of progress to the fact that it has, for many years, been a pacifist nation. Closer investigation by any unprejudiced student of history will reveal the fact that its lack of development and progress is due to entirely different causes. For centuries the people have been afflicted with an utterly corrupt, grafting Government. Lucrative offices were parceled out to court favorites, who paid huge sums for the privilege of exploiting the people placed under their official jurisdiction and power. Alarmed by the persistent aggressions of the Japanese—winked at by the great powers of Europe—the new republic is, according to latest reports, preparing to abandon its age-old policy, with the full intent of adopting universal military training. What this astounding change of policy in China may mean to the world at large, can be readily imagined, when we are told that a trained Chinese army of no less than ten million men can be raised without the least difficulty. Then, too, the Chinese, as fatalists, become the most desperate fighters, when adequately trained. They have little fear of death, as has been shown by criminals, who stoically submitted to the severest tortures. Close students of the situation assert that China, when fully aroused to a sense of its inherent power, might readily become what has so frequently been predicted—"a yellow peril" to the western nations.



## HOME AND FAMILY

## A Poem of Poems

Selected by C. J. Harris

Why all this toil for triumphs of an hour?—Young.  
Life's a short summer, man a flower.—Dr. Johnson.  
By turns we catch the vital breath, and die.—Pope.  
The cradle and the tomb, alas! so nigh.—Prior.  
To be is better, far, than not to be.—Sewell.  
Though all man's life may seem a tragedy.—Spencer.  
But light cares speak when mighty cares are dumb.—Daniel.

The bottom is but shallow whence they come.—Raleigh.  
Your fate is but the common fate of all.—Longfellow.  
Ungilded joys here to no man befall.—Southwell.  
Nature to each allots his proper sphere.—Congreve.  
Fortune makes folly her peculiar care.—Churchill.  
Custom does often reason overrule.—Rochester.  
And throw a cruel sunshine on a fool.—Armstrong.  
Live well, how long or short, permit to heaven.—Milton.  
They who forgive most shall be most forgiven.—Baily.  
Sin may be clasped so close we can not see its face.—Trench.

Vile intercourse where virtue has not place.—Somerville.  
Then keep each passion down, however dear.—Thomson.  
Thou pendulum betwixt a smile and tear.—Byron.  
Her sensual snares let faithless pleasures lay.—Smollet.  
With craft and skill to ruin and betray.—Crabbe.  
Soar not too high to fall, but stoop to rise.—Massinger.  
We masters grow of all that we despise.—Crowley.  
O, then renounce that impious self-esteem.—Beattie.  
Riches have wings, and grandeur is a dream.—Cowper.  
Think not ambition wise because 'tis brave.—Sir Davenant.

The paths of glory lead but to the grave.—Gray.  
What is ambition? 'Tis a glorious cheat.—Willis.  
Only destructive to the brave and great.—Addison.  
What's all the gaudy glitter of a crown?—Dryden.  
The way to bliss lies not on beds of down.—Francis Quarles.

How long we live, not years, but actions tell.—Watkins.  
That man lives twice who lives the first life well.—Herick.

Make, then, while yet we may, your God your friend.—Mason.

Whom Christians worship, yet not comprehend.—Hill.  
The trust that's given guard, and to yourself be just.—Dana.

For live we how we can, die we must.—Shakespeare.  
Greenville, N. C.

## Loved Into Being Nice

BY IDA M. HELM

THERE came a soft "tap, tap" on the living-room door. Aunt Margaret opened it and there stood her niece, Betty Lewis.

"Whatever can be the matter, child?" exclaimed Aunt Margaret, when she saw the disconsolate look on Betty's face. Betty heaved a sigh so deep that the roses in her belt quivered.

"Where did you get those lovely roses?" Aunt Margaret questioned, as she took Betty by the hand and drew her gently into the room. "They are as fresh and delicate as your own pink cheeks."

"Brother George gave them to me. They are hot-house flowers," replied Betty.

"They are lovely and would set off your pretty face nicely if it wore its usual pleasant smile."

"I would be as happy and glad as your canary this morning, if it wasn't for thoughts of Aunt Nancy," said Betty, with something very near like a sob.

"But who is Aunt Nancy? I have never heard of her."

"She's mother's aunt—the oldest of a family of four children. Her parents died when she was a young woman and left the younger children in her care. She was true to her charges and cared well for them. Mother says she denied herself many things she would have liked, that she might give each one of them an education. But it seems that as she grew older she became cranky and cross. She's seventy-seven years old. None of her folks want her to live with them."

"Well, well," said Aunt Margaret hopefully, "couldn't she get some one to live with her?"

"Aunt, she can't because she's very poor, and mother says she's done a lot of good in the world, and now she's going to do everything she can to make her comfortable and happy as long as she lives. Aunt Nancy's coming to live with us. But, oh, dear! How

can we make her happy when she's unappreciative and crabbed and fault-finding and only eats certain things? I am trying to be good, but how can I, with such a cross old woman around?"

Here Betty burst into tears and laid her head in Aunt Margaret's lap. Aunt Margaret gently stroked her pretty niece's chestnut hair, while that little woman had a good cry. Aunt was very sorry, for this was a real trouble. Storms pass and the sun shines brightly again. Betty looked up through her tears. She felt better; the cry had relieved the pressure on her nerves.

"We have fixed the front room with the yellow paper and ecru curtains for her, and placed a couch near the register where she can lie and rest if she wishes to, and we placed an easy chair by the window, where she can sit and read, and look out at the snow-flakes flying, and where she can see the snow-birds hopping about. Mother put some potted plants in the window and she says I may tend them. I love to care for flowers, and, oh, how I do hope she'll be a little thankful for what we do for her."

"Come and see the lovely flowers on this cacti," said Aunt Margaret, and she stepped to the window and tenderly touched the rich yellow, fragrant blossoms.

"Where did you get it, Aunt?" exclaimed Betty. "It's lovely."

"It's that scraggly, unpromising plant that stood on the front porch last summer. By kindness and tender care I coaxed it into yielding these lovely flowers," replied Aunt Margaret. "And, Betty, you have always been a pleasant, loving girl—always looking on the bright side before this."

Betty looked at her aunt with a serious expression on her face. "I believe that's the secret you use, just loving and coaxing everything and everybody about you to be nice and kind and sweet. I believe I'll try your secret on Aunt Nancy. Maybe she'll be a kind, friendly old woman, nice to have around. Really, I'm ashamed, Aunt, that I felt so hateful and made such a fuss. But I must run home now and help mother with the work. Aunt Nancy comes tomorrow morning."

Aunt Margaret watched Betty run down the road and she thought: "I'm afraid Aunt Nancy will be hard to love into being nice and agreeable. But she must have fine qualities of character, or she would not have been so willing to make so many self-denials for the sake of her younger brothers and sister."

A month passed and Aunt Margaret saw nothing of Betty till one day in January she came in, bringing a gust of wind with her.

"You look sweet and fresh as a rose, dear," said Aunt Margaret.

"Everything is so lovely at our house and I came over to tell you about Aunt Nancy. I made a dreadful mistake when I told you she was a cranky, cross old woman," said Betty.

"Has she proved to be nicer than you thought she would? I've wondered about it so often. One doesn't always have to share their best with other people—"

But her words were cut off by her niece. "Now look here, dear aunt, you know you have always shared your very best with other people. Why, you took in three orphans and raised them, and loved them and educated them all."

Aunt Margaret held up both her hands in remonstrance. "Tell me about Aunt Nancy," she said.

"Aunt Nancy is a nice, dear, sour, old woman, a regular make-believe," gushed Betty.

"What a combination—'nice, dear and sour.' What do you mean?"

Betty's laugh was good to hear. "She's only sour and cranky in appearance. At heart she's a true, sweet woman. With all the cares and worry she's had in life, it isn't any wonder she's not always smiling. I think her folks do wrong by not giving her a home. Just come over and see for yourself, Aunt."

Aunt Margaret did go and she went into the room with the yellow paper and ecru curtains and saw a nice, wrinkled old lady with kindly, black eyes. Wearing a white cap on her snowy hair, she was comfortably reading her Bible. Later Aunt Margaret heard her whine: "It's too warm in this room."

"The thermometer's at 72 and that's exactly like

you told me you want it," said Betty in a pleasant voice.

"Sure it is, and my rheumatism doesn't bother me since I live with you," said Aunt Nancy.

At dinner the old lady drew down the corners of her mouth and said: "This chicken's too salty; I can't eat it."

"But you told mother she salted things just as you like them," replied Betty, and she lovingly patted the old lady on one cheek.

"It is good. I like it," smiled Aunt Nancy, and she ate with a relish and soon handed her plate for a second helping.

Betty's mother whispered to Aunt Margaret: "Betty loves and understands Aunt Nancy."

Aunt Margaret's eyes glowed softly and lovingly, and she thought: "It's the love and good will in Betty that is drawing out the good qualities in the dear old soul that the world has dealt too harshly with. 'I was a stranger and ye took me in,' says Jesus. I believe when the poor, friendless, sour old woman came into this home, the Lord Jesus came too. Betty said she was trying to be good, and she is good, and Aunt Nancy's nice. It's the power of the Lord Christ."

Ashland, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

## OUR COLONIZATION COMMITTEE—ITS PURPOSE AND AIMS

The Nemadji church, formerly the Deer Park church, has selected a committee of two brethren—with the church correspondent acting as an ex-officio member—to act as a colonization committee for this church.

Such a committee is needed to protect prospective home-seekers, who may be looking for cheap homes, against overly ambitious real estate agents. In the past, our members have been induced to purchase land in this community, as in many other communities, having the bright side only shown to them. They were induced to buy heavily, and incurred debts on their land, to such proportions that they were not able to finance the clearing and improving of their holdings, and provide a living for their families until they got their land into condition of productivity to pay tanning expenses.

The church realizes that there are three ways of building up the congregation, viz.: By colonization, evangelization and personal work. They took the step herein mentioned in order to look after the colonization phase of their work.

Anyone interested should confer with the writer, Joel A. Vancil, Nemadji, Minn., or J. H. Harper, of Barabum, Minn. Persons coming to look us up will find us easiest by coming over the Soo Line from Duluth or Superior to Nemadji and coming to the parsonage. Correspondence is solicited from those looking for a good home and good church privileges.

We have a membership of about forty. We have preaching every Sunday, an evergreen Sunday-school, and a teacher-training class. Senior and Junior Missionary Reading Circles are to be organized in the near future. We have an active Aid Society. Workers are needed to make the present efforts more successful. We have a resident pastor, who gives most of his time to the work of the church.

This committee works without compensation, having as its primary motive the uplift of the Lord's work by permanent colonization.

Joel A. Vancil, Nemadji, Minn.

## RAISIN, CALIFORNIA

Our District Sunday-school superintendent, Irene Fike, held a three-day Institute at our church. She was assisted by the State Secretary of our International work, C. W. Fisher, of San Jose; Bro. Virgil C. Fennell, of Elgin, Ill., and Sister Swadley, of Empire.

A splendid program was given each day. Bro. Fennell gave his talks, assisted by stereopticon views each evening. We feel that we were spiritually uplifted, and that many inspiring things were brought to us, to put in practice in the Sunday-school work.

The Institute was followed by our revival meetings, conducted by Bro. Jarboe. There was a splendid interest and attendance throughout the meetings, notwithstanding the inclement weather. Thirty-eight confessed Christ, thirty-two of whom received baptism. Most of these were heads of families. We feel that we have been greatly blessed. These meetings closed with a love feast, which the new converts enjoyed with us.

Monday evening we held our regular quarterly conference, with Eld. Brubaker as moderator. We elected an Educational Board of five, to care for the problems of the church and Sunday-school, and to appoint the teachers



of all departments and most of the officers of church and Sunday-school. Bro. Sheller was elected superintendent of the main school; Bro. H. E. Fike, trustee; Brethren Fike, Lehmer and Moore, financial committee. A committee was appointed to solicit the membership for the purchase of a parsonage. The members decided to raise a budget of \$3,000 for the expenses of the church the ensuing year.

Bro. Andrew Blickenstaff and wife visited our meetings one evening and solicited the congregation for the new church building, to be erected at the Oakland Mission.

The Mission Band from La Verne College gave a splendid and uplifting program on the following Tuesday evening. We were greatly impressed with the music and the excellent talks these young people brought to us.

Wednesday evening the Primary Department gave a White Gift program. Many donations in provisions, and over \$32 in cash were brought by the Sunday-school classes. The provisions were sent to Fresno and the money was used for missionary work.

This closes one of the most successful years in the history of the Raisin church. We have purchased two adjoining lots to enlarge our grounds, and we hope to see many more improvements in our church during the coming year.

Nelle E. Flickinger.

#### IRRICANA, ALBERTA, CANADA

Sunday, Oct. 19, 1919, marked the culmination of a little over nine years' work in the Irricana congregation. That day we dedicated our commodious house of worship. For a little over a year the committee has diligently planned and labored that this community might have a modern house in every respect. It was a pleasure to announce, on the day of dedication, that the largest part of the indebtedness had been met. The offering that day amounted to nearly \$500.

June 25, 1910, a small band of members met in a little churchhouse they had built. Five acres of land was given for that purpose by Bro. J. T. Miller, now deceased. Bro. Luther Shatto, then of Nanton, Alta., assisted in organizing the congregation. Five of the original fifteen members still reside here and helped to dedicate the new house. The location of the house is ideal, being on a ridge, commanding the surrounding country for miles. It is seven miles west from Irricana and two miles south.

Previous to the building of the old churchhouse, the members met in the houses, and after a location for a church building was decided upon, they met in a tent on the premises. Until this fall, our love feasts have been held mostly in tents. The first communion was held in November, 1910.

At present our membership numbers 110, but is largely scattered. The Sunday-school is evergreen and is well attended. Although we have done some things in the past, we are planning to do greater things in the future. We feel that this is a worthy and excellent field for Christian work.

Bro. David Hollinger, of Red Cliff, Alta., who preached the dedicatory sermon, remained with us for two weeks in a series of meetings. One was baptized at the time, and two more have been baptized since. The second Sunday Bro. Hollinger was with us, we had an all-day Harvest Meeting, and the next Sunday, Nov. 2, we held our communion. Although the weather was around zero and below, the attendance was excellent, nearly sixty communing.

We feel that in a way our work here is largely missionary. We were much encouraged to have Bro. Emmert Stover and his sister, Miriam, with us one day last summer. Such visits are much appreciated, for we are out of the usual route of travel and find it convenient to visit us. On Christmas Day we had a program in the forenoon, followed by a dinner at the church.

Dec. 26.

Pearl Cawley.

#### A 1920 VISION

Most people have two physical eyes, but if this is all the vision that one has, he lives in a very small world indeed! God has blessed us with intellectual eyes and in proportion as these eyes open, in that proportion the real worth of this world becomes known to us. But no one enters upon the "more abundant life" until the eyes of the soul have spiritual vision from above.

They who enjoy this threefold vision of physical, intellectual and spiritual eyes, are standing in a normal relationship to life and all of life's possibilities. This is a thrice blessed state! It is the standing of a redeemed soul, as far as the saving grace of God can reclaim a sinner from his former abnormal state. They who see only with physical and intellectual eyes have a hazy view of life, and we are not surprised to hear such speak of human life as "the riddle of the universe."

Only a redeemed soul can see the great headlands and brilliant shore lights of the real world in its making—the real soul in its development—the real fellowship of proper relationships! It is hard to understand why any one should wreck his soul's happiness by being intolerant and selfish. Hugging old grudges and being hateful, they smother their soul in an atmosphere where no spiritual life can grow at all.

Only an unregenerated heart will carry a grudge into the new year and hug this poor "asset" which yields only dividends of "weariness of mind" and "barrenness of soul." We should never form an opinion, or even an estimate, of anything that we have a dislike for, because we are sure to underrate its true value. Hence, as we enter upon this new year of 1920, we should "keep ourselves in the love of God," cultivating the "charity that thinketh no evil." We are sure to see, at a marked disadvantage, those people for whom we have little respect. Only as we see our fellow-man in the light of the cross, do we catch the vision of 1920 as our Lord would have us see it!

Frederick, Md., Jan. 1.

J. Kurtz Miller.

#### CHINA NOTES FOR NOVEMBER

Mrs. Chang, one of the native Christian women from Ping Ting, is spending the winter months at Showyang, where she will assist Sister Schaeffer in the evangelistic work among the women. She loves her home and left it rather reluctantly to take up the work at Showyang. Arriving at her new field of labor, she mentioned the fact that it was hard for her to leave her home, but that the Master's words: "I am with you always," gave her much comfort and encouragement in taking up her new work.

These native Christians have their weaknesses, like those of us who are not native here. They seem to learn so slowly, and it is so hard for them to break off their old habits—such as gambling, smoking, and cursing, which things the majority of them have practiced all their lives. And yet, somehow the Spirit has gotten into their lives and left its impress there, so that, with all their faults, their apparent spirituality and their child-like faith in God, many times puts to shame some of us who have been reared in Christian homes, and surrounded by Christian influences from earliest childhood.

When Sister Chang's first meal was brought to her, as she sat on the K'ang, with a number standing by in the room, both Christians and non-Christians, she bowed her head reverently, and audibly expressed her thanks to the Father for bringing her safely to her destination, and for the food placed before her. Sometimes we, who have had more opportunities for Christian development, have to muster up all the courage we have, to breathe a silent blessing in the presence of non-Christian people. Pray for Sister Chang, as she works among the women, that her life may be a shining light to brighten some of the dark homes of Showyang.

We are glad to report that Sister Nettie Senger is much improved in health. We are hoping and praying that her recovery may soon be complete, and that she may be able to take up her work again in the near future. She is at present resting and rejoicing in the home of Brother and Sister Crumppacker at Ping Ting.

On Tuesday, Nov. 18, the home of Brother and Sister I. E. Oberholzer, at Ping Ting, was brightened by the arrival of Kathryn Ruth and Emma Marie. May these little lives grow up to brighten other homes in China as well as their own!

Dr. Brubaker spent a few days at Showyang, during the first part of the month, looking after the sick. As soon as it is "noised abroad" that there is a doctor in the Mission Compound, the people come in great numbers. Would that these people were as eager to have the soul's diseases treated as they are to have the diseases of the body attended to, but it was even so when the Master lived and walked among men. With the approach of cold weather the attendance at our Sunday services decreases somewhat. While the weather continued warm, the door and windows of the chapel were usually crowded with eager listeners, but now only those who are interested most, come for the service, and, instead of standing outside, they come in where they can sit comfortably while the Word is being spoken. Among those who attend regularly are a carpenter and his helpers, who probably are seeking our patronage and probably not, but whatever the attraction may be, we are praying that the seed which is being sown may mean salvation to him and his household. Up to this time three evening services have been held each week in the street chapel, which consisted of preaching, singing and prayer, but during the winter months a regular Bible lesson will be taught instead.

Mr. Pai, our native evangelist at Ching Chuan (an outstation of Showyang), spent a little more than a week at his home near Ping Ting, on account of illness, but after a few treatments in the hospital he rapidly regained his strength and is now back at his post again. During his absence from Ching Chuan, Bro. Heisey and Bro. Jung helped to conduct the services at that place.

About two weeks ago Mr. Jung, our native evangelist at Showyang, united in marriage a man of thirty and a girl under sixteen. While this man is not a Christian, his life and conduct indicate that he has already had some change of heart. He has been influential in having all the idols removed from his home. When his wedding day came around, he would have none of the idolatrous practices, so common at Chinese weddings. Instead of these he asked for a service suitable for a Christian. Can you imagine what it must mean to a young couple to break away from heathen customs—especially such cus-

toms as are common among Chinese at wedding festivals? Who knows what the influence of that public Christian wedding may mean to the future church of Christ in that little village?

Showyanghsien, Shansi, China.

V. Grace Clapper.

#### A SCENE OUTSIDE OF THE LIAO CHOU WALL, CHINA

Near by, on all sides, are mountains, which, like most of the mountains of China, are cultivated. The sturdy natives, by terracing them, have made almost every imaginable shape and size of level, or slightly-rolling plots of cultivatable land. On these unique farms the owners are busily engaged in reaping their crops with a six-inch sickle, or are almost burying their donkeys in that which is ready to be transferred to the threshing-floor, inside the wall. At the sharp command of their master the heavily-laden, dwarf-like beasts of burden follow the exceedingly narrow paths, most of which are near deep ravines or precipices.

On one of the highest peaks there is a structure which resembles a tower without doors or windows. It is one of China's many pagodas which were erected for the purpose of bringing good luck to the inhabitants of the city.

On the elevated fields of waving millet, and on the blossoming fields of buckwheat, a woman is winding her way to one of the seven temples in view. Unappreciative of the beautiful scenery and the perfume of the flowering buckwheat, and unconscious of the torture that each step ordinarily brings as a result of her once-bound feet, she passes by one of the dwelling-places of the gods, to a more distant one, because in that temple the god is supposed to dwell that would grant the special thing which is burdening her soul.

In a narrow valley between the mountains and the wall is a river from which the water supply of the city comes. Owing to the frequent passing of the farmers, travelers, herds of cattle, and flocks of sheep and goats, the carriers have dug shallow wells near the running stream. From one of these pits in the sand a man is filling his square tin pails which are suspended from the ends of a long pole which he carries over his shoulder. At the water's edge women are doing the family washing, which consists of a few blue garments.

From the distance a mournful sound is heard. It is the voice of a woman who is not dressed in her usual blue garment but, instead, is robed in white. At her side is a freshly-made grave. The powerless gods, in whom she trusts, can not give her comfort. It has been proved by the moon, in relation to the date of the death, that she has caused the departure of her loved one.

Beyond this picture, darkened by superstition, sorrow and untold suffering, the clouds scatter. A few rays of sunshine appear in the form of three happy-faced little girls who are slowly nearing the city. On their arrival they will enroll in our mission-school, where they will learn about the Living God who, having made the lovely world, "has made nothing on earth half so holy as the innocent heart of a child."

Liao Chou, China.

Valley V. Miller.

#### THE MEETINGS AT FREEVILLE, NEW YORK

About two years ago, while in a series of meetings at the North Star church, Ohio, Bro. Jesse Baker, the pastor, told me of his brother, F. L. Baker, located at Freeville, N. Y. Though isolated, he was then patiently awaiting the time when a glorious outpouring of the Holy Spirit might bless that part of God's heritage.

At about the same time I became greatly impressed with the possibilities of our church becoming known to the people of the Empire State, little thinking that in less than two years Bro. Baker and I would be arranging a series of meetings in the State where so little is as yet known about our people.

Nov. 16 I arrived at Freeville, and was greatly cheered to learn of the glorious workings of the Holy Spirit, whereby, just a few days before, the whole District of Eastern Pennsylvania, in less than a half hour, raised three thousand dollars, to purchase a most commodious house of worship at Freeville. In this it was hoped to hold the contemplated meetings in this new field. This vast unoccupied territory is a part of the District of Eastern Pennsylvania. How many such sections like this do we have? Who knows?

Surely, the members of Eastern Pennsylvania have caught the spirit of the Forward Movement! May the whole Brotherhood be enkindled by the same spirit, to enter upon other unoccupied territory, that many may be added unto the Kingdom! The purchase brought to the Brotherhood another modernly-equipped house of worship.

In the morning of the appointed day we held the dedicatory service, and in the evening the revival opened in full swing, to continue for an indefinite time. The Lord wonderfully blessed our labors by the outpouring of the Holy Spirit. As an immediate result nine were added by Christian baptism.

After five weeks of the grandest and most glorious  
(Continued on Page 46)



## BIBLE INSTITUTE

Program for Bible Institute, to be held at McPherson College, McPherson, Kans., Jan. 25-Feb. 1.

9:10 A. M., Monday to Saturday, Bible, by Dr. Kurtz.  
10:30-11:30, Monday to Saturday, Bible, by Dr. Culler.  
11:30-12:30, Monday and Tuesday, Missions, by Miss Anna Blough; Wednesday to Friday, Lecture, Rural Problems, by Prof. Yoder; Saturday, McPherson College Gospel Team.

1:30-2:30, Monday to Saturday, Pastoral Problems; Home Economics, by Miss Walters; Agriculture, by Prof. Mohler.

2:30-3:30, Monday to Saturday, Dr. Harnly.  
3:30-4:30, Monday to Wednesday, Bible Reading, by Miss Frantz; Thursday and Friday, Church Music, by Prof. Rowland; Saturday, McPherson College Mission Band.

4:30-5:30, Monday to Saturday, Sunday-school Problems, by Prof. Deeter.

7:30-8:30, Monday and Thursday, Lecture, by Dr. Culler; Tuesday, Musical; Wednesday, Lantern Lecture, by Miss Anna Blough; Friday, Educational Meeting, in charge of Dr. Kurtz; Saturday, Home Missions, Prof. Yoder.

## NOTICE TO THE MINISTERS AND CHURCHES OF THE PROVINCE OF ALBERTA

The Vital Statistics Act of the Province of Alberta provides that the ministers of any denomination be properly registered with the Registrar of Vital Statistics before they may legally perform marriage ceremonies. They should also be registered before they baptize or conduct funeral services.

This may be done either collectively, by the executive head of the church in the Province, or individually, by any minister sending in a certificate of his ordination or authority, and receiving an individual permit. Having received a notice from the Registrar to the effect that we, as a church, were negligent in that respect, I have consulted with the Moderator of our last District Conference, Eld. David Hollinger, and together we have compiled and forwarded to the Department a list of all the ministers and elders residing in the Province.

Each minister will receive supplies and instructions from the Department, and each congregation will receive a Record book, for the recording of births, deaths, baptisms and marriages. This book is the property of the Government and may be called for at any time. Copies of the Vital Statistics Act may be obtained from the King's Printer at Edmonton, at a nominal charge.

Any minister failing to receive the proper supplies and instructions, will please notify the undersigned. Notice should also be sent of any new ministers installed or moving into the Province. All are requested to do their utmost that this very reasonable enactment of our Government is complied with.

The matter will likely be further considered at our next District Conference and some one appointed to attend to the matter. Until that time I will keep in touch with the Department and inform the ministers of any developments that may arise. E. C. Cawley, District Clerk. Irricana, Alta., Can.

## BIBLE, SUNDAY-SCHOOL AND MISSIONARY INSTITUTE OF BLUE RIDGE COLLEGE

This year the annual Bible Institute of Blue Ridge College will be held Feb. 1 to 8 inclusive. Those who will take part in the rendition of the week's program are the following:

Eld. Ezra Flory, a member of the faculty of Bethany Bible School, who will be with us throughout the week.

Eld. H. B. Heisey, a graduate of Juniata Bible School, having been to India as a missionary, at present a successful pastor and evangelist, will conduct the evening evangelistic meetings.

Eld. J. M. Blough, one of the pioneer missionaries to the India field, now home on his second furlough, will be with us for a few days at the beginning of the Institute. Because of his ability and wide experience, Bro. Blough will have good things for us.

Dr. F. F. Holsoppe, now pastor of the Hagerstown, Md., church, will deliver several addresses. Having been formerly associated with the school and the District, Dr. Holsoppe needs no further introduction.

Eld. J. Kurtz Miller, of the Frederick church, a live and energetic pastor, will deliver one address.

Prof. William Kinsey, Dean of the Bible Department, will conduct several sessions.

Prof. Murphy, now acting president of the College, will conduct the Sunday-school Conference and deliver some addresses.

Others who will take part in the Institute are Professors J. J. John, E. C. Bixler, F. E. Mallot, and Eld. C. D. Bonsack, all associated with the college.

In addition to the personnel of the program outlined above, two organizations of the College—the Volunteer Band and the Ministerium—will occupy one period each.

A new feature of the Bible Term will be that of special days. The first of these is Missionary Day, Feb. 1. Eld. J. M. Blough will discuss missionary themes, both morning and evening. At both of these services offerings

for missions will be lifted. In the evening, at seven o'clock, the Volunteer Band will render their special program. Second, Ministers' Day, Feb. 3. The special feature of this day will be a Conference for elders, pastors and ministers. A leaflet of suggestive questions will be prepared for brief discussions. There will also be a Sunday-school Conference, and such practical subjects as Religious Education, Evangelism, the Forward Movement, and others, will be discussed.

The churches and Sunday-schools would render an effective service to their ministers and superintendents by sending them to the Institute and paying their expenses when necessary.

All delegates and attendants at the Bible Term will be given lodging and tuition free. Meals, twenty-five cents. If possible, give information of your coming. If you can not be with us for the entire Institute, you are welcome at any time. And now a word concerning the religious activities of the College:

The Ministerial Association is one of the most helpful activities of the College. It is composed of those students who are ordained ministers, and those who have not yet been ordained, but who are preparing for the ministry. The Association is organized, and regular meetings are held every two weeks. Various persons of experience in the ministry, both as overseers of churches and as pastors, have been called upon to conduct these meetings, discussing such problems as are vital in the development of the student ministry, in relation to its future service in the church. For these discussions, any one who may be interested, regardless of membership in the Association, is invited. As a result, others are becoming actively interested in the ministry and its problems. This Association aims to hold a number of short-session, or week-end Bible Institutes in various outlying congregations. One has already been held in West Virginia. One of the student ministers, with the assistance of several others under the direction of the State District Mission Board, has charge of two mission points in West Virginia. This work is not only helpful to the community wherein the labor is directed, but the experience is invaluable to the student ministers engaged therein. All of the ministers are busily engaged in answering calls to fill preaching appointments.

The Student Volunteer Band has been most active—programs being rendered at various places almost weekly. Much deputation work is also being done in the way of administering to the sick and shut-ins and through other channels of home missionary activities. Mission study classes have been organized, including the entire registration of the school. Under the supervision of various members of the Faculty, these classes meet for study each week, on Wednesday morning, during the hour for the regular chapel service. The regular devotional meetings of the Band are held in the College Chapel, each Sunday morning at 8:45. One new Sabbath-school has recently been organized by the Band, and the Colored Sabbath-school work is moving along very nicely under its direction.

The Christian Associations are alive, and meeting a real need in College life, as well as preparing students for a bigger and broader service. Devotional meetings are held each Saturday evening in the respective Association rooms, while a public program is frequently rendered in the Chapel on Sabbath evening. Each Association sent a representative student to the International Student Volunteer Convention, held in Des Moines, Iowa. Prof. John represented the school as a member of the Faculty.

All of these religious activities work together toward the realization of a higher standard of spirituality for each student, as well as for the school at large. The midweek prayer services, conducted by Bro. Kinsey, Dean of the Department of Sacred Literature, are well attended and very interesting. The Christian Workers' Society has rendered very helpful and inspiring programs, which are followed by a short season of song service, conducted by the Music Department. The Nativity of Christ, as presented by the Christian Associations on the Sunday evening before the Christmas vacation, made an effective impression on the audience, and was enjoyed by all. The Christmas Cantata, rendered in the Auditorium, was highly appreciated by a large audience.

Watch the Sunday-school offering increase! The average now is about ten cents per member. Recently an offering was lifted in the College Chapel for Armenian Relief, amounting to \$104. The college membership has been organized for the purpose of realizing greater efficiency in its church activities; a pastor being selected to have general charge of pastoral work and church activities, under the supervision of the elder.

As we close our accounts with the old year and look into the face of 1920, we see a prospect bright with opportunities for a greater future than anything the past of Blue Ridge has experienced.

While the leaders of the church in the past were not college-trained men and women, those of the future will be—in fact must be—if the young people, who are taking advantage of the many educational opportunities, are to be led. The demand for pastors, even now, far exceeds the supply. Men and women who know the Bible and

the best methods for presenting it, whether by teaching or preaching, are, and always will be, in demand. The supreme aim of every Christian College is to serve the church. Florence Murphy.

New Windsor, Md.

## CHANUTE, KANSAS

We met in quarterly council Dec. 21, with Eld. E. M. Reed presiding. Bro. Reed was reelected as elder in charge for one year; Bro. Edwards, trustee; Sister Della M. Edwards, church clerk and "Messenger" agent; Sisters Della Miller, Mayne Britton and Madine Britton, Missionary Committee; the undersigned, church correspondent. Sunday-school officers were also elected for one year. The sisters recently organized an Aid Society, with Sister Della Edwards, President. We also decided to organize a Christian Workers' Society in the near future.

Since our last report one has been baptized, and one reconsecrated her life to Christ and the church for more faithful service.

Dec. 14 the District Mission Board met at Chanute in their work, giving us assistance and encouragement. They decided to give us a missionary worker to help Bro. Edwards in the pastoral work of the church.

A splendid program was rendered by the Sunday-school on Christmas evening, to a crowded house. A treat was given to the children. Dec. 28, Eld. W. H. Miller and Bro. J. B. Denney, both of Independence, were with us at the morning services. Bro. Denney also preached for us in the evening. Bro. Brown, who last Monday evening received a stroke of paralysis, was anointed yesterday morning. Afterwards, with his faithful wife, he attended both morning and evening services with but very little assistance. Mrs. C. A. Peterson.  
1530 South Santa Fe Street, Dec. 29.

## A HAPPY CHRISTMAS AT THE BRETHERN HOME

We take this opportunity of thanking New Carlisle, Trotwood, Salem, West Milton and Bear Creek Sunday-schools for the happiness they brought into the lives of the men, women and children of the Brethren's Home at Greenville.

If those, who so freely gave, could have heard the many expressions of gratitude, and could have seen the joy beaming in their faces, that alone would have repaid them over and over. But God loves a cheerful giver and we know he will reward all for brightening the lives of these thirty-one aged people and seven children. May the Father richly bless you, is our prayer!

Greenville, Ohio.

E. S. Petry and Wife.

## Notes From Our Correspondents

(Continued from Page 37)

good, warm clothing, especially children's clothing, underwear, and boys' waists, it will be gladly received and acknowledged, if sent to Chas. A. Miller, 724 Pyle Street, Kansas City, Kans.—Anna Miller, Kansas City, Kans., Jan. 4.

Morrill.—We gave our Christmas program Dec. 21, using the White Gift service. It raised \$375 for Armenian Relief, General Mission Board, and for distribution at home. This year the Primary Department is going to support a little girl in school in India. We have organized a Sunday-school Workers' Council.—Mrs. H. E. Bowers, Morrill, Kans., Jan. 8.

Ottawa.—Dec. 21 Prof. E. M. Studebaker, of McPherson, began a Bible Normal, which lasted one week. Afternoon and evening sessions were held each day. The life of Paul, as given in Acts, and the Book of Romans, were studied. The teacher-training class was of special interest to the young people. Prof. Studebaker's lectures on "Life As We Find It" were intensely interesting to all, and of vital importance to parents and teachers. His sermons on Sunday morning and lecture on Sunday afternoon were masterful and a fitting climax for the closing of a week spent in study and instruction along Bible lines.—Olive M. Wheeler, Ottawa, Kans., Jan. 1.

Paint Creek church met in council Dec. 27. Officers for another year were chosen as follows: J. A. Strohm, elder; Minerva Strohm, "Messenger" agent; A. C. Buck, superintendent of Sunday-school; Curtis Rathbun, Christian Workers' president. The work at this place is progressing. Some of the members expressed themselves as thinking the outlook was the most encouraging it had ever been.—Mrs. J. A. Strohm, Paint Creek, Kans., Jan. 5.

Ramona church met in council Dec. 31, with Eld. E. F. Sherry presiding. Officers for the coming year were elected: Bro. D. H. Heckman, elder; J. H. Saylor, clerk; Howard Button, Sunday-school superintendent; Sister Saylor, missionary superintendent; Blanche Button, primary superintendent. A Sunday-school Board was chosen, consisting of the pastor, superintendent, assistant superintendent, primary superintendent, secretary and treasurer. A program, given by the Sunday-school on Christmas morning, was enjoyed by all.—Welcome Sondergard, Ramona, Kans., Jan. 3.

Sabetha Sunday-school began the new year with a good attendance, with Bro. M. C. Kreitzer, superintendent. Sunday evening the Junior Christian Workers' Society gave an interesting program, some of the Juniors being promoted to the Senior Department. Dec. 21, Sunday-school gave an interesting Christmas program. Jan. 4, Bro. Roy Kistner delivered an interesting sermon on "The Open Door." The various churches of our town are holding a week of union prayer services and much interest is being manifested.—Mrs. John Helles, Sabetha, Kans., Jan. 6.

Topoka church met in council Dec. 27, with Eld. C. J. Hooper presiding. He was unanimously chosen to have the oversight of the church at this place. Bro. Arthur Stuart was chosen Sunday-school superintendent for the coming year.—Eva Symmes, Oakland, Kans., Jan. 4.

West Wichita.—Our regular council was held Dec. 5, when the following officers were elected: Elder, Bro. M. J. Mishler; Sunday-school superintendent, Bro. E. E. Wade. We decided to spend \$500 on improvements on our church building, the work to begin at once. Our Sunday-school has grown so much during the past few months that we are compelled to provide more room. Our average attendance for September was 65; December, 105. Out of a membership of 70 we have from 40 to 55 at our midweek prayer service. We are still without a permanent pastor. Bro. J. R. Wine is worthily filling the vacancy. Our Thanksgiving service was well attended and enjoyed by all. There was an all-day meeting, with dinner served in the church. An offering of \$28.50 was lifted. We have raised our first quarter's quota for the District Mission Board. Our church was never in a better working condition.—R. E. Egge, Wichita, Kans., Jan. 4.



**White Rock church** met in council Dec. 27, with Eld. S. L. Myers presiding. Officers for the year were elected: Bro. Jacob Sloniker, elder; Sister Irene Shuler, clerk, "Messenger" agent and correspondent. Two letters were received—Irene Shuler, Lowellville, Kansas, Jan. 2.

### LOUISIANA

**Rosano church** met in council Jan. 3, with Bro. J. A. Miller presiding. Our election of officers resulted as follows: Bro. Miller, elder; Bro. R. M. Harris, superintendent; Bro. W. L. Bowers, Christian Workers' president; Sister Longenecker, clerk; Bro. G. H. Bowers, "Messenger" agent. Since our last writing, Bro. J. F. Hole has moved from our midst to Union Bridge, Md., and Bro. E. F. Henning and family are moving to Springdale, Ark. Bro. E. E. Butson, who was elected to the deacon's office, some time ago, was installed at this time. A committee was appointed to see if a pastor could be secured for the coming year. Bro. Miller will preach for each night during this week, closing with a love feast on Saturday night—Sue Bowers, Rosano, La., Jan. 5.

### MARYLAND

**Pleasant View.**—We held our yearly business meeting Jan. 5 and elected church officers for the year. Brethren Maurice Slifer and Wm. B. Guyton will be our representatives at the coming District Meeting. Our love feast will be held May 13, at 2 P. M. Our next series of meetings will begin August 1, conducted by Bro. Fred D. Anthony, of Baltimore, Md.—Mrs. J. S. Bowditch, Burkittsville, Md., Jan. 6.

**Westminster.**—The Junior Christian Workers rendered a good program Dec. 28. The singing was especially good and a great credit to all participating. Afterward Eld. Dierdorff, of North Dakota, preached a very acceptable sermon to a large audience. Bro. Dierdorff also preached at the same place on the following Sunday of the same day. Arrangements have been made for the Volunteer Mission Band of Blue Ridge College to render a missionary program in both country and town churches Jan. 11—W. E. Roop, Westminster, Md., Jan. 2.

### MICHIGAN

**Burien church** held a series of meetings at the Larger Hope church, Buchanan, Mich., which was closed indefinitely. Two were baptized. The meetings were conducted by the pastor, Bro. Price Unphlet, and the song services by Sister Naomi Shwartz, of Bethany Bible School. We also enjoyed a very nice Christmas entertainment—Julius C. Butler, Buchanan, Mich., Jan. 4.

**Homestead congregation** met in council, with Eld. Roy Miller presiding. We elected Bro. J. H. Miller, of North Dakota, superintendent; the writer, "Messenger" correspondent and solicitor. We also elected other church and Sunday-school officers for the coming year. We should like to hear from any minister who would be interested in this place.—Ray Sells, Benzonia, Mich., Jan. 1.

### MISSOURI

**Happy Hill church** met in council Dec. 16, with Eld. G. S. Lentz presiding. Our Sunday-school was reorganized, with Bro. J. S. Murky, superintendent. Church officers were also elected: Trustees, Brethren J. S. Murky, Calvin Bashore and J. W. Bridgman; Bro. J. S. Murky, clerk; the writer, correspondent—Ola Jenkins, Rich Hill, Mo., Dec. 31.

**Peace Valley church** met in council Jan. 3, with Eld. T. A. Robinson presiding. One letter was received, three were granted, and two have been received since the last report. All church, Sunday-school and Christian Workers' officers were elected for the ensuing year: Bro. H. J. Masters, Sunday-school superintendent; the writer, president of Christian Workers' Meeting—Tillie Deidrick, Peace Valley, Mo., Jan. 5.

**Shoal Creek.**—Bro. A. W. Adkins, District Sunday-school Secretary, preached for us Jan. 3. On Sunday morning we met for Sunday-school, after which we held a District Sunday-school Convention, in charge of Bro. Adkins. We had lunch at noon and then went on with the work. The topics were all ably discussed. We had a special missionary program on Sunday evening. An offering of \$6.25 was taken for the District Sunday-school work. The missionary program was in charge of the home missionary committee—Virgie Agabright, Fairview, Mo., Jan. 5.

**Wakenda.**—We had the great pleasure of having with us one of the Gospel Teams from McPherson during the Christmas vacation. The team consisted of Mr. and Mrs. Edw. Van Pelt, Gladys Edwards, Howard Engle, J. P. Prather and Henry Stolt. They rendered several very interesting programs, consisting of songs, readings and short addresses on the general theme of Christian Education and Missions—Mary Bowman, Hardin, Mo., Jan. 2.

### NEBRASKA

**Beatrice church** met in council Jan. 1. Officers were elected, with Bro. Edgar Rothrock, elder, as Christmas program was rendered by the children of the Sunday-school, with a few of the older ones assisting. The work of the "Forward Movement" is being pushed in a very encouraging way. Renewed interest is shown through the special study on the subject at our Christian Workers' Meetings—Pearl Reiff, Beatrice, Neb., Jan. 5.

**Omaha.**—The First Church of the Brethren met in annual business council Dec. 31, and elected officers for the ensuing year. In the absence of our elder, Bro. L. L. Meck, of Octavia, Neb., the writer presided over the meeting. Bro. L. L. Meck was reelected; Eld. J. R. Rasp, Sunday-school superintendent; Bro. Earnie Brown, Christian Workers' president; the writer, "Messenger" agent and correspondent. The finances of the church and Sunday-school show a healthy condition, each having a neat balance on hand. This is a strenuous time for the Omaha church, as she is passing from a mission point into an organized church, yet we feel very much encouraged with present conditions. The church is planning to have Christian Workers' Society has taken on new life and is planning great things for the future. After the close of the business meeting, refreshments were served in the basement of the church, and a number of the young people remained to witness the passing of the old year and the advent of the new year. All went home, feeling good over the year's work and the outlook for the new year—W. W. Blough, Omaha, Neb., Jan. 5.

**South Beatrice.**—At our members' meeting, Dec. 20, Bro. J. W. Gish was reelected elder; Bro. Arthur Miller, Sunday-school superintendent; Sister Mary Henry, primary superintendent. A very appropriate Christmas program was given by the Sunday-school, Dec. 21. The White Gift service was used, and an offering of \$41.65 was lifted to help erect a school building in India. We started the new year by having 94 present at Sunday-school Jan. 4. A most helpful and impressive illustration service for the officers and teachers was conducted by Bro. Ira Feints, of Beatrice, Kans.—Laura Wrightman, Holmeville, Neb., Jan. 5.

### NORTH DAKOTA

**Berthold church** met in council Dec. 27, with our pastor, Joseph D. Reish, presiding. Officers were elected: Bro. D. W. Reish, elder; Bro. D. M. Shorb should be our elder for another year. All the church officers were elected for another year and the Sunday-school officers for the coming six months, with Sister Altha Mahugh, superintendent. The Sunday-school rendered a Christmas program Dec. 21, which was enjoyed by all. One of the most enjoyable phases of the church work is the weekly prayer meeting, which is held in the homes, thereby taking the meeting to a number who can not get out to our regular Sunday services—Margaret M. Reish, Berthold, N. D., Jan. 5.

**Memphis church** met in council Dec. 28, with Eld. Michael in charge. Two letters of membership were granted. A missionary committee was elected, whose duty it is to keep the church posted on missionary activities and also to arrange programs. Another committee was elected to secure a minister to hold a series of meetings some time in June. It was our turn for the joint Sunday-school Convention, we hope to hold and our love feast at the close of the meetings. Officers were elected for the coming year, with Bro. Ira Michael, elder. The different treasurers made good reports and we feel somewhat encouraged for the coming year—Elsie Larsen, Bowbells, N. Dak., Dec. 31.

### OHIO

**East Dayton.**—In our last report we stated that we would have our series of meetings in January. The time has been changed to the first Sunday in May—Dacie Baldwin, Dayton, Ohio, Dec. 31.

**Evansville church** met in council Dec. 4, with Eld. John Root in charge. Elders Henry Eby and J. O. Garst were also present. The latter is holding a series of revival meetings at this place. Four have thus far been baptized. Five letters were granted and two received. Sunday-school officers were elected for the following year, with Harvey Landis, superintendent—Mrs. Hattie Priser, New Lebanon, Ohio, Dec. 25.

**Loraine.**—Eld. Chas. L. Flory, who has been acting as our pastor for the last eight months, closed his labors with us Dec. 28, to take up work elsewhere. Our ministerial committee, of which Bro. U. R. McCorkle, Sidney, Ohio, is chairman, is endeavoring to get in touch with some brother who will act as pastor, either on partial support or to come and preach for us two Sundays in each month. Our regular members' meeting was held Dec. 13, and officers for the coming year were elected: Paul McCorkle and "Messenger" agent; the writer, church clerk and correspondent. The auditing, financial and ministerial committees were retained for another year. An offering of \$15 was sent to Chicago as a Thanksgiving offering—Earl F. Helman, Sidney, Ohio, Jan. 5.

**Maple Grove.**—Nov. 30 we met in a Thanksgiving service, when Bro. H. H. Helman preached for us. At the close an offering of \$56.15 was taken for home missions. Christmas Day the children gave a very interesting program, after which each child was treated to candy. We also sent a box to the Chicago missions. Our average attendance for 1919 was 193 with an average collection, \$318.—Mrs. C. L. Bowerize, Ashland, Ohio, Jan. 5.

**Marble Furnace.**—We reorganized our Sunday-school Dec. 28. Bro. Van B. Wright conducted the organization and installation services. Bro. Homer C. Haynes was chosen superintendent. A committee was appointed to confer with classes in reference to teachers, which was also done at this time. We are looking forward to a meeting in May, by Bro. R. N. Leatherman, of Cincinnati. We are encouraged by the upward look of the church here. We have preaching services on the second and fourth Sundays of each month—L. C. Ramsey, Peebles, Ohio, Jan. 2.

**Notice to the Churches of Northwestern Ohio.**—Those who have not sent the quota for the coming year, please send it to the writer—J. M. Miller, Treasurer, Lima, Ohio, Jan. 5.

**Painter Creek.**—Dec. 26 Bro. E. J. Miller, our Sunday School Editor, gave us an illustrated lecture on relief work in the Near East. Dec. 27 Bro. Claybaugh and some of the Volunteer Mission Band were at the Red River house and gave an illustrated lecture on conditions in the Orient. On the 28th and 29th a lecture at the Painter Creek house. The Mission Band also gave a program. Jan. 4 we reorganized our Sunday-school at Painter Creek. We had promotion exercises, also installation services for the teachers and officers, conducted by Bro. Lawrence Kreider—Martha Minnich, Greenville, Ohio, Jan. 5.

**Pleasant Hill church** met in special members' meeting Dec. 26. In harmony with the "Five-Year Forward Movement," a standard or goal was adopted for our congregation for 1920. A unanimous call was given to our pastor to remain for another year and he accepted. Two were restored to membership. A Christmas program was given by pupils of our Sunday-school. Several students and talks on missions, which were instructive and appreciated. Jan. 4 installation services for all Sunday-school teachers and officers were held. We are having a prayer meeting each Thursday, in connection with the teachers' meeting. The work of Prayer, Jan. 4, was observed in homes of shut-ins. We are receiving a series of sermons on the "Awakened Church" by our pastor—Mary West, Pleasant Hill, Ohio, Jan. 6.

**Reading.**—Since our last report Bro. Irvin and wife have located in one month and efforts are being made to bring the New Year toward the goal of the "Five-Year Forward Movement." Each Sunday, after the lesson period, a story is given by some one to the children, which is enjoyed by all. Dec. 21 Dr. Camden Coburn talked on "The Good Samaritan." He gave seven lectures during the year in neighboring churches. Bro. Irvin is giving his appreciation to Dr. Coburn for giving his time in our rural community. Officers for the coming year have been elected: Sunday-school superintendent, Bro. Brinton Stoll; president of Christian Workers, Bro. Earl Reese. Report of scholars in attendance during the year: Two received diplomas; the remainder received the fifty year seals; forty-one were present forty-eight Sundays. One has been received by baptism since the last report—Rena Heestand, Moultrie, Ohio, Jan. 1.

**Rush Creek church** enjoyed a pleasant council Dec. 27. We elected church and Sunday-school officers for the ensuing year. We will meet Jan. 6 to decide on a pastor for another year. Mrs. Levi Stoner received diplomas for her children for the coming year—Mrs. E. B. Bagwell, Bremen, Ohio, Dec. 31.

**Strait Creek congregation** held a love feast Jan. 1, with Bro. R. N. Leatherman, of Cincinnati, Ohio, officiating. Services were also held in the forenoon. One was baptized Jan. 2. We are glad for the help our neighboring brethren and sisters can bring to us. About twenty-five were present, and considering the inclement weather, they had a very good representation—S. R. Setty, Sinking Spring, Ohio, Jan. 2.

**Trotwood church** met in council Dec. 31, with Eld. D. M. Garver presiding. Visiting brethren present were Henry Eby and Parker Filburn. Two letters were received and two were granted. Bro. T. H. Karmel, of Kansas, was our guest speaker. Bro. Garver, church correspondent; Bro. Clifford Weeks, "Messenger" agent; Eld. D. M. Garver, pastor—Martha A. Coffman, Trotwood, Ohio, Jan. 2.

**West Milton.**—Jan. 1 our church met in council, with Bro. Blessing presiding. A number of the minor officers of the church were duly elected for the year. Jan. 4 special consecration services were held on behalf of the officers and teachers of the Sunday-school. Bro. J. Rogers, of Laura, Ohio, delivered a very appropriate sermon and the exercises were concluded by Bro. S. A. Blessing—J. Henry Shwalter, West Milton, Ohio, Jan. 5.

### OKLAHOMA

**Guthrie.**—Jan. 4, through the earnest efforts of Bro. Ray Wagoner, seven united with the church by baptism and one was reclaimed. The Guthrie church has been very fortunate in securing Bro. Wagoner as their pastor, and his efforts in this revival have been a success. We have not received a letter since our last report—M. A. Ninger, Guthrie, Okla., Jan. 6.

### OREGON

**Mabel congregation** met in council Dec. 27, to elect officers for the coming year. The following were elected: Bro. J. H. H. Ritter, church clerk; Clerk, Mrs. H. H. Ritter; temperance, Laura Adams; "Messenger" agent and correspondent, the writer; Sunday-school superintendent, Laura Adams; Sisters' Aid President, Mary E. Ritter. The Sunday-school gave \$40 for Armenian Relief Nov. 30, and the church gave \$10 Dec. 20 for the General Mission work. We are only a small band of fifteen members, scattered in location. Some are thirty miles from the place of services, yet we try to do what we can—H. H. Ritter, Mabel, Oregon, Dec. 31.

**Portland.**—Dec. 24 the Sunday-school pupils rendered a most excellent Christmas program. The service consisted of special songs, recitations, class exercises, congregational singing. Sister Ruth Pratt gave a beautiful and fitting address of welcome. Each year we present a treat from the Sunday-school. The Young People's Class decorated the room for the occasion, and much credit is due them. The beautiful tree, which so forcibly taught the lessons of Christmas, was grown in our Sunday-school. It was used as the thought of the tree for his sermon the following Sunday, and the application was indeed fitting—Grace W. Hewitt, Portland, Oregon, Dec. 28.

**Williams church** met in council Dec. 27, with Eld. M. C. Lininger, of Ashland, presiding. Officers for 1920 are: Bro. Lininger, elder; Sister Alice S. Christlieb, church correspondent and "Messenger"

agent; Bro. Wm. Carl, Sunday-school superintendent. We are hoping to organize a church in Grants Pass in 1920, at a place desiring to change location, for a milder climate, and wishing information concerning this country, may correspond with the writer—Alice S. Christlieb, Grants Pass, Oregon, Jan. 1.

### PENNSYLVANIA

**Albright church** met in council Dec. 21, with Bro. Chas. Garver presiding. The following officers were elected for the coming year: Bro. M. R. Brumbaugh, elder; Bro. Chas. L. Feather, secretary, Jan. 3. Bro. Samuel Kagarie, of Maria, delivered three very interesting sermons in "The Fulfillment of Prophecy." Our Sunday-school officers were elected Dec. 21, with Bro. Chas. Feather, superintendent. All teachers and other officers have been elected and the work is progressing with prospects of a very prosperous year—Scott Johnson, Roaring Spring, Pa., Jan. 5.

**Beachdale church** met in council Dec. 28, electing the following officers for the coming year: Clerk, Bro. H. H. Hentz, the writer, and responding secretary. The committee appointed to secure a pastor, to succeed Bro. Waltz, has not been able to find one. Brother and Sister Waltz consented to stay with us a few months longer until their place can be filled. Bro. Waltz's service, rendered so faithfully to the church, was very much appreciated and we regret to have them leave us. Dec. 21 the Sunday-school rendered a Christmas program, which was largely attended. The secondary division class and organized class No. 2 presented Bro. Waltz with \$19.—Mrs. Fred Bran, Garrett, Pa., Jan. 5.

**Bethany.**—Nov. 23 Bro. John P. Harris, of the Saxton church, Bedford Co., gave us a very good message both morning and evening. Nov. 30 Bro. Slaughter, a member of the Germantown church, preached for us, and one came forward at the invitation. We held our Christmas Eve service on Nov. 27, with a large number of communicants present. Brethren Slaughter, Koon and Hentz were our guests. The spirit of the meeting was very good. The wide field for service at Bethany is at present without a regular pastor. Our future is bright, but we need a leader with a personal touch and a deep interest in this field—W. Kirkman, Philadelphia, Pa., Jan. 5.

**Brotherly love congregation** met in council at the Pike house Jan. 1, with Eld. D. K. Clapper presiding. The year has been very encouraging reports from our Sunday-schools, Aid Society, etc. The election of officers for 1920 resulted as follows: Elder in charge, Bro. D. K. Clapper; pastor, Bro. L. S. Knepper; superintendents for the Pike Sunday-school, Bro. B. D. Dickey, and Bro. E. S. Schrock. We have decided to have a scholarship fund in our church schools to worthy young members preparing for missionary work. One scholarship has been accepted by Bro. Geo. Griffith, of Meyersdale. We have decided to use the Sower envelope system for 1920. Our first love feast will be held at the Pike house May 30, with one week's meetings before. Jan. 4 we have had a pastor and we are looking forward with much encouragement. Bro. Clapper preached four inspiring sermons at our different houses—J. C. Reiman, Berlin, Pa., Jan. 3.

**Fredericksburg church** met in council Dec. 17 at the Salunga house, with Eld. A. S. Kutenstein in charge. He was reelected elder for another year. Eld. Nathan Fahnestock, of Manheim, and H. C. Yoder, of Lancaster, were also present. A building committee was appointed to form plans for the remodeling of the Salunga house, and Bro. Harry Graybill was chosen as a member on the Missionary Committee—Phares J. Forney, East Petersburg, Pa., Jan. 5.

**Elk Lick Sunday-school** gave a Christmas program Dec. 21—the White Gift service. The program was interspersed with an anthem, several octettes and additional music by the chorus. The gifts presented by the different classes, totaling \$57.70, were distributed to the Orphan Fund and the home good will fund. The Sunday-school decided to give a \$30 scholarship to Juniata College. The following Sunday-school officers and teachers have been elected for the new year, with Bro. Lloyd Vought, superintendent. Two received teacher-training diplomas—Myra Walton, Elk Lick, Pa., Jan. 1.

**Fredericksburg church** met in council at the Union house Dec. 11, with Eld. E. S. Wenger presiding. The year has been much appreciated. Dec. 7 a series of meetings was begun at the Meyer house, with Eld. Jacob Longenecker, of Palmyra, evangelist. He preached four very strong and uplifting sermons. On account of the severe cold weather and the condition of the roads, the meetings were discontinued. We expect to hold a series of meetings at the Meyer house some time during the winter—Annis B. Wenger, Fredericksburg, Pa., Jan. 2.

**Hatfield congregation** met in council Dec. 27, with Eld. Wm. B. Fry presiding. Four letters were received. A special offering was lifted in behalf of an aged sister, and a special offering in the near future for the sufferers in the war-stricken countries. The treasurers of our two Sunday-schools gave favorable reports. Sunday-school officers were elected as follows: For Hatfield, superintendent, the writer; for Lansdale, superintendent, Wm. G. Nice—J. Herman Rosenberger, Sellersburg, Pa., Jan. 5.

**Johnstown (Walnut Grove).**—The Christmas exercises were held Dec. 21 and the children of the different departments rendered a very interesting program. We had our installation service Dec. 28. Bro. J. H. Cassidy, of Huntingdon, Pa., gave an excellent address to the Sunday-school church officers. In the evening our pastor gave us an illustrated missionary service, which was much appreciated. Our China missionary, Bro. Samuel Bowman, keeps in touch with us by letter and with interesting curiosity. Recently we received a beautiful Chinese wall motto. A number of the Mission Study Class has just received diplomas. A teacher-training class course class in history has just completed its course. The church history has just completed its course. Bro. Horst, our pastor, was elected presiding elder for the coming year. Sister Horst was chosen "Messenger" correspondent—Elizabeth W. Howe, Johnstown, Pa., Dec. 31.

**Lewistown congregation** met in council Nov. 20, with Eld. S. J. Swigart presiding. Officers were elected for the year, with Bro. S. J. Swigart, elder; Bro. Banks Boist, superintendent of Sunday-school; Sister Blanch Wordling, president of Christian Workers' Meeting. Our pastor, Bro. H. B. Heisey, is doing splendid work here and his labors are much appreciated—Mrs. H. A. Spanogle, Lewistown, Pa., Jan. 5.

**Ligonier.**—Dec. 25 we enjoyed one of the best Christmas programs ever given here. There were solos, duets, quartettes and recitations. Bro. M. J. Brougher gave the closing address. The offering amounted to \$19, and the Sunday-school gave \$6, making our Christmas offering for India \$25. Dec. 28 we had special song service, which was very interesting. Sister Anna Miller, of the Sunday-school superintendent for this year, and Miriam Wolford, Christian Workers' president, Jan. 4. Bro. Wm. Wolford talked on the "Forward Movement." That same evening the church was discovered to be on fire, but by prompt action the blaze was soon extinguished. The damage was not serious. We are very thankful that we have our churchhouse—Opal Wolford Leonard, Ligonier, Pa., Jan. 5.

**Lost Creek.**—Jan. 1 we met in council at the Good Will house. Bro. Samuel Burns was elected Sunday-school superintendent. Our elder, Bro. Geo. Strawser, was reelected for another year. Bro. John E. Rowland was elected delegate to Annual Conference. He was also reelected as pastor for another year. Bro. Rowland closed a very busy year. Aside from regular church duties he held four series of meetings in our congregation. During the past year twenty-seven were added to the church by baptism, and a number by letter. Two of our Sunday-school classes are continuing during the winter, with good interest and attendance. The Ladies' Aid Society of the Good Will house is increasing in interest and membership, with Sister Rowland, President. The members of the Free Spring house organized a Christian Workers' Meeting for the special benefit of the young members of the church—Bashore, McAllister, Jan. 5.

**Maple Spring.**—We organized our Sunday-school with Brethren Galen Blough and H. A. Rummell, superintendents. Two of our organized classes have taken a fifty dollar share in the Indiana states. Dec. 21 Brother and Sister H. S. Randolph, of Mt. Morris, Ill., came to hold a Bible Institute. We had three sessions each day. Sister Randolph gave one period each day on the special teachings of Jesus,

(Continued on Page 48)







in the home church by Elders P. S. Miller, Christian Naff and John Wickham. Burial in the Christiansburg cemetery.—Mrs. W. F. Keith, Christiansburg, Va.

Kincade, Wm. Harvey, born in Ohio, died near North Webster, Ind., within the bounds of the Tippecanoe church, Dec. 28, 1919, aged 80 years, 6 months and 25 days. He married Margaret McClintic in 1860. To this union nine children were born, of whom seven survive with the mother. Both were members of the Brethren church. Services by the writer in the Tippecanoe church. Interment in the McClintic cemetery.—M. H. Geyer, Milford, Ind.

Legg, George Taylor, died at his home in Garden City, Kans., Dec. 22, 1919, at the age of 65 years, 7 months and 25 days. He was born in Nicholas County, W. Va. He was left without a mother's care at the age of seven years; then without a father at the age of fourteen years. In 1879 he was united in marriage to Miss Malissa Corns. To this union were born four sons and one daughter. Two of the sons have passed on before. Beside their own children, they have taken into their home and reared four others, and have now two grandchildren to keep. He had recently moved to this city from Illinois. He was attacked by pneumonia that in one week proved fatal. He had united with the Church of the Brethren thirty-two years ago, and was a faithful member to his death. Services at the Church of the Brethren by the writer, assisted by Bro. S. E. Weaver. Burial in the Valley View cemetery of this place.—H. D. Michael, Garden City, Kans.

McDonald, Manuel, died at a hospital in New York City, Nov. 17, 1919, of tuberculosis, aged about 70 years. He was a sailor and was on the open seas for many years. The body was brought by his son-in-law, Mr. Paul Altkind, to the Muncie cemetery for burial. Services by Eld. C. L. Baker.—Fannie I. Kreider, East Berlin, Pa.

Oakman, Sister Elizabeth Burgard, born near Astoria, Ill., died at her home near Colchester, Ill., Dec. 20, 1919, aged 55 years, 3 months and 17 days. She married Henry Oakman in 1885. To them were born two sons and one daughter. Sister Oakman was a member of the Church of the Brethren. Services at the Camp Creek church by Bro. S. S. Blough. Interment at Mt. Auburn cemetery at Colchester. The husband and children survive; also one grandson and five brothers.—Carrie Hummer, Colchester, Ill.

Olinger, Sister Susan, nee Neff, wife of Bro. Geo. Olinger, died at their home near Shanesville, Ohio, Nov. 15, 1919, aged 87 years. She united with the Church of the Brethren at the age of nineteen and lived a faithful life. She is survived by her husband, one son, a foster-daughter and one sister. Services at the union church, in Sugar Creek, by Bro. Edw. Shepherd, assisted by Bro. S. M. Miller, of the Mennonite faith. Interment in the Shanesville cemetery.—Mrs. Nettie Fair, Baltic, Ohio.

Price, Sister Lydia, nee Boos, wife of Warren H. Price, of Souderston, Pa., died of tuberculosis, Oct. 22, 1919, aged 43 years. The husband, four sons and four daughters survive. One son and one daughter preceded her. Services at the Indian Creek church by Brethren Wm. B. Fretz, David N. Cassel and Wm. M. Delp. Interment in the adjoining cemetery.—J. Herman Rosenberger, Souderston, Pa.

Riggle, Catherine, was born in Jackson Township, Elkhart County, Oct. 20, 1838. She was the daughter of Adam and Susan Whitehead. She was united in marriage with John L. Riggle, Sept. 8, 1855. She died Nov. 30, 1919. Mrs. Riggle had six sisters and two brothers, all of whom preceded her in death. After the marriage of Mr. and Mrs. Riggle, they moved to a cabin on their farm in Jefferson Township, where they lived as the pioneers of their time. Their forest home subsequently became one of the most valuable farms in the county. Four daughters and one son were born to them. One daughter died in infancy. Mrs. Riggle had five grandchildren and four great-grandchildren. Mrs. Riggle was a life-long member of the Church of the Brethren, and when her health permitted was regular in church attendance. She was a kind and helpful neighbor and was known throughout the neighborhood for her kindness and charity. Interment in the Oak Ridge cemetery, Goshen, Ind. Services conducted by the writer.—Hiram Worny, Goshen, Ind.

Seachman, Sister Mabel B., nee Wolover, wife of Chas. A. Seachman, died at her home in North York, Dec. 4, 1919, aged 33 years, 7 months and 15 days. Death was due to typhoid fever. She is survived by her husband and one son. She was a very faithful member of the church for about twelve years. Services at her home by Eld. J. A. Long, assisted by Bro. L. Elmer Less. Interment in Windsor union cemetery.—Alice K. Trimmer, York, Pa.

Sheets, Sister Susan Elizabeth, nee Bridges, died of heart failure, Dec. 24, 1919, aged 76 years, 10 months and 1 day. She was the wife of Bro. Leander Sheets. She united with the Church of the Brethren many years ago and lived true to the church of her choice. An adopted son preceded her. She leaves her husband and a daughter-in-law. Services at Lebanon by Bro. P. F. Cline, assisted by Bro. Paul Bowman.—Lila B. Wine, Mt. Sidney, Va.

Simon, Earl B., son of Mr. and Mrs. John T. Simon, died Dec. 2, 1919, aged 18 years, 1 month and 14 days. Death was due to acute indigestion and heart trouble. He is survived by his parents and two brothers. He had attended the Brethren Sunday-school for a number of years. Services at the home by Eld. Daniel Bower, assisted by Bro. John E. Rowland. Interment in the Glen Rock cemetery.—Alice K. Trimmer, York, Pa.

Snider, Rachel Delilah, daughter of John and Catharine Roberts, born in Muskingum County, Ohio, died Dec. 23, 1919, aged 80 years, 8 months and 18 days. She married Geo. S. Snider in 1862. To this union were born three children, three of whom preceded her. The father, seven children, thirty-four grandchildren and sixteen great-grandchildren survive. She united with the church more than fifty years ago and has ever since been a faithful member.—Minnie M. Snider, Lima, Ohio.

Spitzer, Sister Mary Ellen, died at the home of her daughter, Dec. 17, 1919, aged 71 years, 6 months and 14 days. Death was due to a complication of diseases. In youth she united with the Church of the Brethren and lived faithful until death. She leaves her husband, five sons, three daughters, one brother and one sister. Services at the Greenmount church by Bro. P. I. Garber, assisted by Bro. I. W. Miller. Interment in the Greenmount cemetery.—Annie Miller, Harrisonburg, Va.

Sprecher, Alydia Ann, born in Washington County, Md., died at her home, Mt. Morris, Ill., Dec. 20, 1919, aged 80 years, 11 months and 28 days. She married John Sprecher in 1857. Ten children were born to them, nine of whom are living. Her husband died a number of years ago. Sister Sprecher has been a devout Christian—a member of the Christian church until three years ago, when she united with the Church of the Brethren. Services by Eld. M. M. Sherrick.—Nelson E. Shirk, Mt. Morris, Ill.

Weaver, Sister Lydia, died at the home of her son, near Paradise, Pa., Oct. 8, 1919, aged 76 years, 10 months and 5 days. She was a member of the Church of the Brethren for many years. Her husband, David Weaver, died a few years ago. She leaves two daughters and one son. Burial at the Hampton meetinghouse, near Hampton, Pa. Services by Eld. C. L. Baker and Bro. Michael Markey.—Nellie I. Kreider, East Berlin, Pa.

Wheelbarger, Sister Martha Susan, nee Minnich, wife of Bro. Chas. Wheelbarger, died in the bounds of the Sangerville congregation, of a complication of diseases, Dec. 7, 1919, aged 33 years, 10 months and 1 day. She united with the church early in life and during her illness called for the anointing service. Besides her husband and small daughter, she leaves a father and four sisters. Services at the Branch church by A. L. Miller. Interment in the cemetery near by.—Medita G. Argenbright, Bridgewater, Va.

Wright, Sister Orpha Ellen, nee Maysilles, born in Washington County, Md., died at the home of her son, near Morrow, Ohio, of double pneumonia, Dec. 24, 1919, aged 74 years, 7 months and 6 days. She married Chas. Wright in 1861. To this union were born five children, three of whom, with her husband, preceded her. She leaves two sons, twelve grandchildren and six great-grandchildren. She united with the Church of the Brethren at San Mar, Md., in 1871, and has been a consistent member ever since. Services at Brookville by Eld. J. W. Fidler. Interment in the Twin Valley cemetery.—Cary Diehl, Brookville, Ohio.

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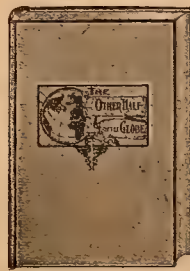
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### Notes From Our Correspondents

(Continued from Page 45)

and two on New Testament studies on prayer. Bro. Randolph gave one period each day on Sunday-school problems, one on study in the Galatians and one on organization of the church. This was the last whole week of Bible study in the history of the Maple Spring church and was a great opportunity to study the different phases of church work. The meetings were fairly well attended and we enjoyed the help which Brother and Sister Randolph gave us.—Anna Rummel Kaufman, Hays, Kan., Jan. 6.

**Marsh Creek.**—We just closed a series of meetings, held at the Marsh Creek house, with Bro. H. H. Nye, of Elizabethtown College, in charge. The members were strengthened and built up and there were two applicants for baptism. We held our council in the Gettysburg house on New Year's evening. We decided to hold two series of meetings during the summer, one at Mummaburg the fore part of August, the other at the Friends Grove house. Our love feast at Marsh Creek will be June 5 and 6, beginning at 2 P. M.—Ida M. Lightner, Gettysburg, Pa., Jan. 2.

**Morrellville.**—Midwinter finds our work moving steadily onward. Our Christmas program, rendered Dec. 21, gave prominence to the real significance of Christmas and was much enjoyed. Dec. 28 Sunday-school and church officers for the following year were especially remembered in a consecration service. "Vision" and "voluntary service" were the key-words of the message. Our council, on the evening of New Year's Day, considered some plans for better things this year. Jan. 11 Bro. C. Early, of Windber, Pa., will begin a revival in our church.—Mrs. C. C. Sollenberger, Johnstown, Pa., Jan. 2.

**Mosham.**—We held our quarterly business meeting Dec. 31, with Bro. D. F. Hoover presiding. The church decided to secure some one to give a series of lectures on the subject, "Our Christmas service was held Dec. 21. We had a White Gift program, which was very good. All the gifts will go to the Christian Home here in the city.—Mrs. M. S. Reiman, Johnstown, Pa., Jan. 3.

**New Enterprise.**—We met in council Jan. 3. Bro. Yoder, our pastor, led the devotions. After some matters, pertaining to the welfare of the church, he then discussed the record of the year. The systematic record of the membership, in order to keep more fully in touch with each individual. Sunday-school officers were elected, with Bro. A. B. Replogle, superintendent; Home Department, Sister Yoder; Cradle Roll, Sister Edna Snyder. Bro. Yoder, his Sunday evening discourses, has begun a series from the Book of Daniel, thirteen in number, after which he takes up the study of parables. The attendance at midweek prayer meeting is increasing.—Margaret Replogle, New Enterprise, Pa., Jan. 5.

**Norristown.**—The Men's Bible Class, having been given the privilege of holding a night school, a mission pledge of good number of members and friends of the Sunday-school in their class room in the basement of the church. A pleasant social period was spent, and refreshments were served. Afterward all assembled in the audience room and an hour was spent in singing and prayer. Short addresses were given and special music rendered. Jan. 4 Bro. Hesse being absent, Bro. O. H. Yreman, who is soon to sail for India, delivered a beautiful sermon. In the evening he addressed the Christian Workers' Meeting and preached for us again.—J. Howard Ellis, Norristown, Pa., Jan. 5.

**Plum Creek.**—We were very fortunate in having Bro. J. M. Blough with us for our love feast, at which time one of our Sunday-school boys were baptized. The Juniata College Volunteer Band was with us recently and gave us a very interesting program. Dec. 13 the church met to elect officers for the coming year. Many of the old officers were reelected. Bro. Edgar Kimmel was reelected Sunday-school superintendent. The church, on Dec. 23, the Sunday-school gave a well-prepared Christmas program. We are planning for our Bible Institute here, the first part of February.—Mrs. A. B. Replogle, Shelocta, Pa., Dec. 30.

**Viewmont.**—Our Christian Workers have been reorganized, with Sister Ruth Stutzman, president. Bro. Galen B. Royer, of Huntingdon, was with us Dec. 21 to conduct a mission pledge of \$100 that our delegate made at the Annual Conference. We went over the top with an offering of \$143.25. Dec. 17 we had our council meeting to reorganize the work. Bro. M. C. Horst was elected elder for another year, and Bro. L. B. Harnish was pastor. The work of the year was "Messenger" agent. Dec. 23 we rendered our Christmas program, which was much enjoyed by all, especially the children. We had with us Brother and Sister P. J. Blough. The latter told a Christmas story to the children, which was listened to with eagerness. Dec. 28 we reorganized our Sunday-school, with Bro. A. L. Rummel, superintendent. The same evening Bro. J. H. Cassidy, of Huntingdon, conducted the installation services, which were very impressive. The outlook is encouraging and we anticipate great things for this church with our new organization.—Wm. H. Rummel, Johnstown, Pa., Jan. 7.

**West Johnstown.**—Our Christmas program, rendered on Sunday evening, Dec. 21, principally by the children, reflected credit upon the program committee, Sisters Edith Livingston, Isabelle Lambert and Fay Hochstein. The children were treated to candy and the adults received a nice Scripture table bookmark. Our "White Gift to the King" amounted to over \$42 in money, besides donations of groceries and clothing, and was given to the Salvation Army and the Christian Home of our city. We met in council on New Year's evening to hear reports and reorganize for the year. All our treasurers showed substantial balances. This enabled us to pay \$300 on our parsonage. The Sisters' Aid Society also had a good year, and contributed liberally to the various causes of our church work. Bro. William Gilbert having resigned as trustee, Bro. H. E. Stetler was elected in his place, and Bro. Allen Mishler was elected for five years secretary, J. P. Coleman; financial secretary, J. J. Mishler; correspondent, J. E. Blough; member on Financial Committee, R. N. Haynes; on Missionary Committee, Edith Livingston; on Temperance Committee, J. E. Blough; and on the Board of Christian Education, Mosholder were elected a Child Rescue Committee. The Lookout and Evangelistic Committees will be appointed. We enter upon the New Year fully organized for effective work, and hope and pray for a great year for the Master.—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa., Jan. 2.

### SOUTH DAKOTA

Willow Creek church enjoyed a series of good lectures last fall by Capt. Ward. We have planned to have another lecturer this coming year. Ed. L. H. Root and family, formerly of Mt. Morris, Ill., are here with us now, and we appreciate their help in the work. Our church council was held in December and the year's work planned. We also reorganized the Sunday-school, with Bro. Jas. Miller, superintendent. Sister Eliza Harlow was reelected president of our Aid Society. Christmas Eve we enjoyed a splendid program at the church.—Lizette Tooker, Wetonka, S. Dak., Jan. 5.

### TENNESSEE

Beaver Creek church met in council Jan. 3, with Bro. J. Henry Peterson, moderator. We decided to hold a revival some time in the near future and hope to secure Bro. A. M. Laughman as evangelist. Jan. 4 we elected Sunday-school officers, with Bro. J. Vernon Spangler, superintendent.—Mrs. J. Vernon Spangler, Fountain City, Tenn., Jan. 5.

### VIRGINIA

Basic Mission met in council Dec. 27, with Eld. N. W. Coffman presiding. Elders R. Kindig and J. W. Wright were also with us. Officers were elected for one year as follows: Bro. G. H. Craig, church clerk; J. A. Sampson, Sunday-school superintendent; J. W. Andes, president of Christian Workers' Meeting. We also elected three deacons: Brethren Henry Hildebrand, J. A. Sampson and J. W. Andes. They were all installed, except Sister Hildebrand, who was not present. Bro. R. Kindig preached a very interesting and instructive sermon for us on Sunday.—Mrs. G. H. Craig, Waynesboro, Va., Jan. 5.

Greenmount church met in council Dec. 27, to plan the work for the coming year. Eld. B. B. Miller presided. Three letters were received. We decided to remodel our churchhouse, more fully to meet the needs of the Sunday-school. Bro. D. C. Myers was elected president of the Christian Workers' Meeting. At a former meeting, Bro. J. W. Myers was chosen superintendent of the Sunday-school. Dec. 28 Dr. Paul Bowman, of Bridgewater College, preached an able sermon on the "Forward Movement," as it relates to education.—Ann Miller, Harrisonburg, Va., Dec. 31.

Lebanon.—Christmas Day we enjoyed having Bro. Willard, of Bridgewater College, preach a special sermon on "Christmas Opportunity." On the following day, Dr. Paul Bowman began our Bible Institute. Dr. J. S. Flory was with us on Sunday. We were glad to have these brethren come with their uplifting messages. We met in council Dec. 30. Elders S. D. Miller and P. J. Wenger were present and the four presided. Bro. J. L. Hulver was elected Sunday-school superintendent. A committee was appointed to secure a minister to conduct a series of meetings next August. Two letters were received and two were given.—Lila B. Wine, Mt. Sidney, Va., Dec. 31.

Pleasant Valley (Second District).—Our church met in council Dec. 31, with Eld. S. D. Miller presiding. One letter was received and two were granted. Our Sunday-school superintendent for the year is Bro. B. F. Miller. Brethren H. G. Miller, Abram Thomas, M. A. Good and M. C. Miller, members of the Sunday-School Educational Board, were present and gave several good talks.—Ruth E. Williams, Mt. Sidney, Va., Jan. 2.

Pleasant View.—Our Sunday-school held a Christmas service Dec. 26, which was well attended. Dec. 28 we decided to continue our Sunday-school during the whole year. On the same Sunday we took an offering for the Armenians, which amounted to \$80.—Mrs. J. Wm. Harpette, Mt. Jackson, Va., Dec. 31.

Roanoke.—Dec. 21 Bro. Chas. Walton, of Illinois, preached for us on "The New Birth." In the evening a White Gift service was conducted by the Sunday-school. It was beautiful and impressive, and the whole school had a part in it. Twenty-five large baskets of food were collected, to be distributed among the poor, and nearly \$100 in cash was given to try for food and fuel. On Christmas Day we had our regular morning service, with the pastor in charge. In the evening the Primary and Junior Departments rendered the Christmas program. On the following evening the Southeast Mission Sunday-school gave a splendid program. The songs by the children were particularly good. Bro. J. A. Hoover spent no little time in training them. Dec. 28 Bro. J. Allen Flora preached for us in the morning, and Bro. D. P. Hyton in the evening.—Mrs. John H. Shuckel, Roanoke, Va., Dec. 31.

Sangerville church met in council Dec. 23, with our junior elder, Bro. M. G. Sanger, presiding. The meeting was called to consider the application of a Sunday-school Educational Board, as suggested by the District Board. The board includes an elder and the superintendents of the three schools in the congregation: M. G. Sanger, S. L. Wine, A. G. Anderson, Oma Cupp, Stella Wine, J. W. Michael, J. S. Kirschoff, B. A. Zimmerman, Lala Zimmerman, C. A. C. Jones, S. Wine, C. D. Sanger and A. J. Miller.—Meds G. Argenbright, Bridgewater, Va., Jan. 1.

Troutville.—Dec. 25 an interesting Christmas program, consisting of recitations and special music, was rendered in the Troutville house to a large audience. Bro. W. M. Kahle, our pastor, gave a social at his residence to the older set of the young folks on the evening of Dec. 26. There were forty-nine present. Jan. 1 a committee met at the Trinity house to make an estimate of funds and materials for building more Sunday-school houses. Troutville Sunday-school reorganized Jan. 4, with Bro. Arleigh Brilhart, superintendent.—Rachel Reop Layman, Troutville, Va., Jan. 5.

Valley Bethel.—We met in council Dec. 20, with Eld. C. B. Gibbs presiding. Bro. N. W. Bussard was elected superintendent of the Sunday-school for 1920. Eld. C. B. Gibbs preached for us Christmas Day.—Raymond E. Bussard, Bolivar, Va., Dec. 29.

### WASHINGTON

Forest Center church met in council Dec. 27, with Eld. W. H. Tigner presiding. Two letters were granted. The following officers were elected for one year: Bro. Tigner, elder; Bro. J. O. Snider, clerk; Bro. J. S. Vian, trustee; the writer, "Messenger" agent and correspondent. The teacher-training class has taken up its work and the church is helping the class to get a library of good books. The work here is prospering through the untiring and earnest work of Bro. Tigner and wife. He has been preaching both morning and evening each Sunday for us this winter. The Sunday-school elected officers for the coming months, with Bro. T. E. Willey, superintendent. The school pledged itself to care for an Armenian orphan for one year, which requires \$15 per month. The school gave \$210 for Armenian Relief Work in the past year, which is from an average enrollment of about 40.—Nora A. Willey, Valley, Wash., Jan. 1.

Tacoma.—At our council, Dec. 28, the following officers were elected: Bro. E. Stanley Gregory, elder; Sister Jennie Garman, clerk; Sister Nora Musser, "Messenger" agent and Sunday-school superintendent.—Jennie Garman, Tacoma, Wash., Jan. 5.

### WEST VIRGINIA

Eglen congregation met for the thirteenth annual Bible Institute Dec. 25 to Jan. 1, with Eld. Ralph W. Schlosser, of Elizabethtown, Pa., instructor and teacher. He had a period of thirty-five minutes, each forenoon, on the Book of First John, and another in the afternoon with a subject of his own selection. There were eleven students from Blue Ridge College here, who took an active part in the program. Other talks were given by members of this congregation. The children's part, consisting of recitations and exercises, came in the forenoon of each day, and the young people's in the afternoon. Jan. 1 was a special prayer and missionary day for the Forward Movement in the home congregation. District and General Brotherhood, with a missionary sermon by Bro. Schlosser, who preached each evening. Everybody became very much interested and therefore attended regularly.—Goldie Judy, Eglen, W. Va., Jan. 2.

Harman.—Some time ago our congregation enjoyed an interesting Rally Day program, delivered by the Sunday-school. Thanksgiving Day we met for services. Although we had no sermon, we enjoyed song, prayer and interesting talks. A thank-offering of \$100.35 was taken and sent to the missionary board. Dec. 13 the congregation met in council, with Eld. Jonas Fike presiding. The Sunday-school was reorganized. Bro. Fike preached two very interesting sermons while in our midst.—Nettie Harman, Harman, W. Va., Jan. 2.

The second semester of Bridgewater College will open on Monday, February 2. Courses will start in nearly all departments of the College and Academy. Young people who could not enter school last September will find this an opportune time. Catalog upon request.

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# THE GOSPEL MESSENGER

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., January 24, 1920

No. 4

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## ...EDITORIAL...

### A Parenthesis on Soul Saving

PERHAPS you had noticed that the great faith-chapter, like the great love-chapter, is a kind of extended parenthesis, illustrating and reinforcing the argument in the midst of which it is set. But had you considered carefully what the argument is? Or has your interest been completely absorbed in the wonderful parenthesis itself?

The proposition is that "we are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul." We stick. We hold on. Our faith persists until our salvation is perfected.

It is an urgent plea for steadfast endurance in spite of the severest trials. But this is not a mere passive standing-still endurance. Follow up that "therefore" with which the argument is resumed. It is a race-running endurance. And it resists even unto blood.

But keep your eyes on the main contention. We must not "shrink back." We must "have faith unto the saving of the soul."

What sort of faith is this? And what sort of salvation? Can't you feel your thought of these fundamental concepts expand as you study that huge pile of illustrations whose accumulated bulk is hurled at the succeeding "therefore"?

The faith which is here commended is the liveliest thing in all the world. In its calm confidence it is like a quiet lake, but in its restless energy it is like a mountain torrent. It presses steadily on. Nothing can withstand its impact.

And the salvation which is the end of such a faith is the biggest thing in all the world. The highest goodness, the sweetest fellowship, the top-notch of spiritual attainment is compassed in it.

Oh that we knew what faith is! That we might learn thereby the meaning of salvation!

### Is It a New Thing?

THE FORWARD MOVEMENT isn't something new and different. It isn't a special money-raising campaign. It isn't something extra, something added to the normal activities of the church. It is a movement to practice some of the things we have been professing. It is simply the church making good. In one respect it is new. It calls for a new measure of interest, of consecration, of love. If that goes too hard with us, we may have to admit it is a new thing after all.

## The Holy Land and the Holy City

UNDER the care of Divine Providence, the writer enjoyed the privilege of visiting Palestine six different times and on each visit some time was spent in the Holy City. Our first visit was made in 1884. It took in nearly a month's horseback riding and tenting in the Holy Land, in a careful study of the Land of the Book. The last visit was made in 1904. In the twenty years between the two dates, great changes had taken place. Railroads had been built and were in operation. Hotels were provided at Jericho, in the valley of the Jordan, and at other prominent places in the land. Then the estimated population of the Holy City was 20,000. One-half were said to be Jews. In 1904 the estimated population of Jerusalem was 100,000, one-half of whom were said to be Jews. This estimate may have been too high. The Turks do not have a reliable plan for taking a census. In 1884 there were but few houses outside the walls, but on our last visit we found a new city built on the north, adjoining the walls of the old city. The new city is not walled. The changes are marvelous.

Palestine, with Jerusalem as its capital, is the wonderland of the world. The prophets of old foretold many things about the land and the city. Hundreds of these prophecies have been fulfilled, and others are yet to be fulfilled. The study of these prophecies is simply a history of the land. Some of these prophecies are in the course of fulfillment now.

One among the most remarkable prophecies, touching Jerusalem, was the one made by Jesus when he foretold the destruction of the city. He approached the city from the Mount Olivet side, and when he reached a point where he could look over the entire city, he wept and said: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19: 42-44).

The fulfillment of this remarkable prophecy is simply a matter of history. In A. D. 70, some forty years after the utterance of the prophecy, Titus, the great Roman general, afterward the Emperor of Rome, invaded Palestine, besieged Jerusalem, cast a trench about her, compassed her round on every side, took the city, laid her even with the ground, and left not one stone on another that was not thrown down. So literally was this prophecy fulfilled that the very foundation stones of Solomon's great Temple were overturned. And while the place where the Temple stood is well known, yet it has been impossible to locate the exact foundation of the Temple, because the Romans left not one stone on another.

The prophet Jeremiah said: "Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest" (Jer. 26: 18). When these words were spoken, six hundred years before Christ, Mount Zion was covered with buildings, and yet it was the writer's privilege to see the Arab plowing Zion as a field, and barley could be seen growing on the slopes of the hill-side. And when the Temple stood on Mt. Moriah, the place became, when the Romans destroyed the city, as a high place in a forest.

Another present fulfillment of a prophecy is seen in the following: "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower

of Hananeel unto the gate of the corner. . . . It shall not be plucked up, nor thrown down any more forever. I will bring them again to this land: and I will build them, and not pull them down; and I will plant them and not pluck them up" (Jer. 24: 6; 31: 38-40). A number of prophecies might be given, but these are forcible and clear. They are now in the course of fulfillment.

The real fulfillment of these prophecies began literally on Dec. 11, 1917, when the British general, E. H. Allenby, at the head of the British troops, marched into the city of Jerusalem, accomplishing the liberation of Palestine from Turkish dominion forever. The British Secretary of State addressed a note to Lord Rothschild, the leading Jew of Europe, saying officially that—"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights and political status enjoyed by Jews in other countries."

This note is a clear indication of the establishment of a Jewish Republic in Jerusalem, and already the leading Zionists are moving in this direction. The Israelites will be planted in Palestine and never again be rooted up.

The *New York World* has this to say about the Palestine of to day: "Palestine is a land where living is cheap, help abundant and intelligent, and where nobody worries about coal. You can rent a first-class stone house for a few hundred dollars a year, and have efficient household help for ten dollars a month. The land is under British rule and will likely remain so, and it is thus assured of law, order and progress. The Turk is gone forever. Under British rule there are no race riots, no crime waves, no political corruption or grafting. There are no vested interests and little likelihood that there ever will be any. It is a land undeveloped, with a great future, in the sense of opportunities for all. There are no latest fashions in Palestine; some of the styles now worn, were worn five thousand years ago."

Lord Cromer, the great English statesman, who ruled for many years in Egypt, asks: "What shall we do with Palestine, this country liberated from the century-old Turkish grip? There can be but little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of a Zion in their homeland. All the Jews will not return to Palestine, but many will. The Jews would at least have a homeland and a nationality of their own. The national dream that has sustained them for a score of centuries will have been fulfilled." And the prophecies given by their prophets, six centuries and more before Christ, will have been literally fulfilled.

(Continued on Page 53)

### Sherwood Eddy's Touchstones

ARE you clean? Are you honest? Are you unselfish? Sherwood Eddy says these three questions are touchstones for testing your capacity for usefulness in contributing to either the international or social or spiritual salvation of the world.

He means that unless you can say yes to these questions, you are not of much account anywhere.

Right enough, isn't he? But why should such questions be thrust into the face of Christians? Possibly you know of somebody who does need them. But beware of giving him a chance to hand any of them back to you.



## CONTRIBUTORS' FORUM

### "He Giveth His Beloved Sleep."— Psa. 127: 2

BY IDA KINTNER

"He giveth his beloved sleep,"

A calm and dreamless rest,  
A rest unbroken, solemn, deep,  
Where foes can ne'er molest.

Life's trials o'er, no more shall come  
The darkness of its fears,  
A glorious rest, an entrance home  
Where there are no more tears.

All praise to him who knoweth best,  
Who doeth all things well,  
Who loveth all, who giveth rest,  
Whose praise all tongues shall tell.

### Foolish Dressing—The Remedy

BY H. C. EARLY

THAT there is foolishness in dress, even very great foolishness, no sane person will deny. Not only in "society," but in religious circles and the church as well it has grown into demoralizing proportions. The hour is here to signal the danger and to seek for relief.

Modern dress has grown into a craze against reason, against good taste. It has become an enormous sin—sin against the individual, against society, against the nation, against the church, against God. Economy is lost sight of, and money is wasted—worse than wasted—and the wildest extravagance is practiced. Health is sacrificed, the hospitals are filled with sickly women, and the world with children ill-born. Decency is outraged, modesty is spurned, all traces of simplicity are lost.

On the other hand, pride is fostered, vanity is pampered, the lower instincts are called into play, lust and passion are unbridled. The low-necked dress, with its undue exposure, sleeveless, with bared arms outstanding, the narrow skirt, scarcely allowing the natural step, and the short skirt, exposing the limbs half way to the knee, is a shock to modesty and common decency. It has been the beginning of the downward way for many a girl. A woman half covered, and form distinctly outlined, is an invitation to lust to the man of passion. If a woman would be virtuous and stand for the honor of purity in the life of the race, let her heed the behests of virtue in dress. Give modesty its place, and let the shame of nakedness be covered. Moral and social reforms have their beginnings in the covering of the body according to the law of decency and propriety. And, certainly, the Christian church must lead in setting forth and maintaining such standards.

Let us seek the remedy. What is it? Is there one? It is easy to see wrongs, as a rule, but difficult to find the way of their correction. And yet every wrong condition is an appeal to seek its remedy. And there is a remedy for every evil, if applied. Jesus gave it. It is of universal application, equal to the needs of every soul, no matter how greatly steeped in sin. It applies with equal effect to the dress situation. It lies in two things: First, life made alive to God and consecrated to him; and, second, suitable activities for the development of the consecrated life. These two things.

*First, the life.* By nature we are dead to the spiritual life. The life of God must be born in the soul, by which it is renewed and transformed into the image of him who created it. We must be regenerated and born of God, for without regeneration we can neither see nor enter into the Kingdom of heaven. In the processes of regeneration the life of God is born in the soul, and we become his children and heirs of the NEW LIFE. In this, fundamentally speaking, lies the remedy for all moral and spiritual disorders.

Whatever else may be said of life, all agree that it is an active principle. It asserts itself. It can not be suppressed. The conduct of a person is the outward expression of the life within. The inner determines and controls the outer. Conduct can not be controlled from without. The emphasis, therefore, must be laid upon the state of the heart. The heart must be born

of God and made alive to the things of the Spirit. Regeneration can not be overemphasized. Many, it is to be feared, have been baptized without having undergone regeneration. This explains the life of vanity and folly. We act in the things to which we are alive—not the things to which we are dead. If we would bear the fruits of the Spirit, we must be made alive to the things of the Spirit.

*Second, suitable activities for development.* In the natural life we readily grasp the need of activity as a means of growth and development. The natural and spiritual hold many points in likeness. Both embrace two distinct stages: the birth and growth stages. In both, growth is involuntary, but it depends upon conditions subject to the will. Without suitable food and activities the natural life dies; without suitable food and activities the spiritual life dies, and in its death it becomes alive to sin again. Birth, in both cases, may be normal, but for lack of suitable conditions to follow, as a means of growth and development, both die.

The Commission, covering both stages of life, provides that the people first be disciplined, which means their birth into the Kingdom, and then that they be taught to observe all things commanded, which means the providing of conditions essential to growth. Here is the solution, and the only solution in the world. It has no substitute.

Many young people become members of the church, and it is to be believed that they are born of God, but they are not provided with the conditions essential to growth. They receive next to no teaching in the home. They are not even taught to read and study the Bible, they are not in the Sunday-school, they are without pastoral care, they are charged with no active service, and is it any wonder that they pine away and die? Do you expect them to suppress the vigor of young life, and merely be good—passively good, as if they are without life? Well, that's not the way it is done. They must grow into spirituality or they grow into worldliness. That's certain.

So, the remedy for worldliness, including vanity in dress, and every other form of worldliness, lies in the consecration of life and its development in things spiritual. It's God's way. It's the only way. It is the only hope for simplicity and modesty. First, regeneration of life, and then the new life made busy in its own development in service in the Kingdom of God. Here the emphasis must be placed.

Conference decisions are powerless. You can not legislate people into goodness. The civil law, with fearful penalties attached, shows what may be expected of law, when its subjects are not alive to the principles for which the law stands; and those alive to its principles need no law. Our experience in the past, while one decision after another was passed against vanity and immodesty, if it teaches anything at all, must show the fruitlessness of law. Only grace can reach the heart. The appeal must be based on conditions within.

The mere agitation of the question is also fruitless of good results. In the work of dress reform boards and clubs there is sometimes much that is no more than agitation, much, also, in the nature of burlesque and ridicule, some in the nature of a challenge, and much of the teaching—if teaching it may be called—that places the subject out of place in the scale of relative values, all of which contributes to the defeat of what it is supposed to help.

Penn Laird, Va.

### Some Problems

BY J. H. MOORE

AN intelligent and a very devout elder and evangelist, a member of a District Mission Board, writes us, saying, that there are at least three problems that must command special attention in his District, to say nothing of the problems in other parts of the Brotherhood. He says that the churches in the State where he has been working for some weeks, are well united—stand firm for the principles of the Brotherhood—but they, too, are up against these problems. We name the problems in the order given.

*First.* The frequent changes made in the elders selected to preside over the congregations, some of

them holding an election each year. Often an elder is chosen for one year, and the next year the flock is turned over to another shepherd. He says that his experience, as well as his observation, leads him to say that it takes fully six months for a newly-chosen elder to get thoroughly into the work, and the other six months are spent in planning to get out, or in preparing to turn his flock over to another. In this he comes wonderfully near expressing the views of all elders of experience. In changing from the life tenure to the one-year charge, we have simply gone from one extreme to another, and that, too, very often, to the detriment of the flock. As a rule, both are objectionable. Churches have often been ruined by the elder in charge hanging on too long. Then, on the other hand, churches are constantly kept unsettled because of too many elders following each other in rapid succession. We should in some way reach the happy medium.

*Second.* The same is true, in a large measure, in the pastorate question. A too frequent change of shepherds for the natural flock means a failure in the end. In a sense, this may be true of the spiritual household. A strong church may stand the annual change of pastors, but weak congregations can not be expected to put on much growth with too many leaders coming and going. It takes several months for the preacher to get the run of the work in a new field, and a little later on a few months are required to find another field, and to prepare to move. The waste of energy is enormous in the aggregate. Just how to conserve time, strength and energy, is a problem of itself.

*Third.* Still another problem is what to do with the surplus, or unutilized ministers in a congregation, when a pastor is placed in charge, and is expected to do practically all the preaching. In many congregations this is a big problem. It is sometimes put in this form: Several earnest ministers work hard, and make many sacrifices to build up a strong congregation. Finally the congregation grows strong enough to support a pastor, and one is installed. Now, what must be done with the earnest men who spent their time and money to build up the church? Must they be laid on the shelf? Or is there not some way of rendering honor to whom honor is due? Is there any way of giving them work? They might move into other new fields, and build up other churches, only to see them call and support pastors a little later on. But is this giving them a square deal? Men who can build up churches might, with the right sort of training, be able to care for them. This is the way we look at secular matters, but, somehow, and for some reason, we view spiritual things from a different angle.

But we are told that the most of our young people have enjoyed college training, and for that reason we must have more college men to fill our pulpits. These young people think—reason out things for themselves—and they should have pastors able to help in directing their thinking. All of this is true, and yet, while making much of the college preacher, we may not be making enough of the preacher who has secured his training outside of schools. To illustrate: One time Joseph Cook, the most noted scientific lecturer of his day, sat on the platform from which he was to speak. Hundreds filled the seats before him. By his side sat the president of a college. Mr. Cook was reading his audience, then, turning to the college president, he said: "Who is that man on the fourth seat back, and next to the aisle, on the right side?" He was told. Then came the next question: "In what school was he educated?" "He," said the president, "was educated out of school." To this answer Mr. Cook gave a gentle nod, and took another good look at the man in the fourth seat. The gifted lecturer was interested in the man who became a leader by leading.

Might we not solve at least a part of this problem by giving more consideration to some of the men who, in spite of their scant schooling, have made themselves felt? There are hundreds of them, and if given half a chance they might measure up quite well with not a few of those whose college training has not been neglected. Then, if given a chance, these preachers might be induced to study the harder, to adopt better methods, and in this way made capable for efficient work in most communities. The mere fact that a man



is fifty years old, or even older, is no reason why he can not be trained for efficiency. The tendency is to discourage men of this type, and that may be one reason for so many vacant pulpits and an equal number of idle preachers. The scribe who can tell how further to train these preachers and how to get them into the vacant pulpits, should be classed with the men who have taught the farmer how to raise one hundred bushels of corn on the acre that formerly produced but sixty. On our desk is another letter, written by an up-to-date pastor of a college congregation to an old-time preacher, who now and then butchers the Queen's English in the pulpit, but never butchers the Gospel. Our up-to-date pastor urges the old-time minister to come to his congregation and give his people some meetings, and then he adds: "They need just what you can give them. They get plenty of the polished sermons from others. They need the plain old story told with power."

Possibly this pastor is getting at the right thing. He is like the young man who, after spending years eating at fashionable hotels and eating-rooms, still longs for the old-time cooking like his mother used to do. Maybe we need more of these old, plain Gospel stories, told with conviction and power. This we are saying with a view of paving the way for a greater use of the idle preacher, who is idle not because he was not called of God, not because he can not do a good work, but because some of those who have the directing of affairs are not taking sufficient interest in that class of the Lord's workmen. Shall we set these earnest preachers aside? Or shall we find a place in the Master's vineyard for them? What say ye?

Sebring, Fla.

### Theirs Is the Kingdom

BY PAUL MOHLER

WITHOUT question, the greatest blessing in the world is citizenship in the Kingdom of heaven. To have Jesus as King, means to be absolutely sure of victory in every conflict, and protection against every enemy. To have his will as the law of one's life, means to be sure of the safety of every step, and an eternal reward for one's service. To be in the Kingdom is to have access to every blessing that the mind can conceive and that God can give. It is the open door to every privilege and every opportunity in righteousness. It is the assurance of the highest and purest love of which the human heart is capable.

To be in the church and not in the Kingdom is to be a fish out of water, an alien in a foreign land, a guest without a wedding garment. It is such that make all the trouble and have most of the trouble in the church. These are the ones that lower both the spiritual and the moral tone of the church until men wonder if there is, indeed, a Kingdom of heaven on earth.

Are we in the Kingdom? How can we tell? What is the test? Can we afford to be careless here? I am sure we can not. Jesus gives several tests. He says: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5: 3), and he repeats the idea in Matt. 18: 1-4.

This is startlingly significant when we think of what it means. If it means anything, it means that our being in the Kingdom is dependent on our humility. It means that the man that thinks well of himself is not in the Kingdom; the one that has more respect for his own ideas than for those of Christ or the church, is not in the Kingdom. The one that is determined to have his own way, without regard to those that have the rule over him in the church, is not in the Kingdom. The one that looks with contempt on those that have less education or intelligence than himself, is not in the Kingdom. The one that is at all proud of his wealth, culture, ability, achievements, personal power and influence, family connections, or any real or fancied excellency, is not in the Kingdom.

How shall we become poor in spirit? Isaiah became so when he saw the Lord in his vision. Peter became so when he saw the miraculous draught of fishes. The Queen of Sheba became so when she saw the wealth and wisdom of Solomon. We shall become so when we really see the righteousness of Christ

and our own vileness in comparison. God help us to see his righteousness, to realize his power and wisdom, and to imitate the humility of Christ.

When we shall have become poor in spirit, we shall be just as distrustful of our own will and way as was Jesus. Remember that he said: "I came not to do mine own will, but the will of him that sent me." "Not my will, but thine be done." He spent hours on the mountain or in the desert, praying to God to know his will and to receive his power. When I see a man that thinks he never needs to pray for wisdom, I know that he is not poor in spirit. All humble men pray, and the more humble they are, the more they pray. The humble man has no confidence in himself, but has all confidence in God.

Why do so many good people go wrong? Because they do not remain humble. Success spoils them. A certain teacher entered politics. He became a leading State official. On one occasion he visited his *alma mater* in company with other State officers. After dinner he passed around the cigars. A former pupil reminded him of his old-time antagonism to tobacco. He replied: "When you become a State official you can smoke too." Evidently he thought that his exalted rank gave him exalted privileges. He was no longer, if ever, poor in spirit. God keep us humble—poor in spirit!

Oroville, Wash.

### A Movement of Great Significance

BY J. H. B. WILLIAMS

DOUBTLESS one of the greatest Conferences, if not the greatest in the history of Protestantism, is that which has just been held (Jan. 7-10, 1920) at Atlantic City, N. J., under the auspices of the Interchurch World Movement. Nearly 1,700 delegates were present, from more than forty denominations of the United States, including some of the best known ministers, educators and laymen of our country.

The purpose of this great gathering, called by the General Committee of the Movement, while purely advisory, was to consider, and, if possible, agree upon, some great interdenominational program, extending over the period from Jan. 1, 1920, to Dec. 31, 1924, along lines which have been suggested to this Committee during the year 1919, after careful study, much prayer and the knowledge gained through a great and partially-completed survey of the United States and the non-Christian world.

The meeting began on Wednesday afternoon, although various smaller groups had been in session during the earlier part of the week. While it was, of course, inspirational, the Conference was concentrated throughout on the business before it, which had been carefully prepared by large, representative committees. Some great addresses were given by such men as Dr. John R. Mott, who presided, Dr. Robert E. Speer, Dr. S. Earl Taylor, Mr. John D. Rockefeller, Jr., and others—their single purpose being to direct the great gathering toward the work before it.

It might be well here to pause for a moment, and to explain what the real purpose of the Interchurch World Movement really is. It is the result of a missionary vision, translated into words and imparted to some of the great Christian leaders of America. These leaders, having learned great lessons in cooperation through war-time activities, quickly grasped the idea of what might be accomplished through denominational cooperation. Conferences were held. Suspicion and doubt gave way to understanding, enthusiasm and faith—and the present movement is the result.

Its threefold purpose, as defined by the Cleveland, Ohio, Conference of 1919, is as follows:

1. To undertake a scientific survey of the world's needs from the standpoint of the responsibility of evangelical Christianity.
2. To project a cooperative community and world program to meet the needs arising from the survey.
3. To discover and develop the resources of life, money and prayer required by the program fixed.

Its strictly cooperative character was likewise defined at the Cleveland Conference in the following terms, which would seem to vouchsafe the interests and safeguard the boundary lines of the most con-

scientious sectarian: "We confirm our definite understanding that this is not an ecclesiastical movement nor an effort at church union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict with other denominational agencies. It does not assume responsibility or authority on questions of church or missionary policy, recognizing that these belong to the coordinating agencies and organizations."

The next logical question would be: "Through what machinery will such a movement function?" A great Interchurch Movement headquarters has been established in New York City. The Movement now operates through twenty-three departments, each with its own executive. Other departments will be added if needs arise. The staff of the Movement, at this time, totals 1,427 persons. The following are some of the departments: Survey, Spiritual Resources, Stewardship, Life Work, Missionary Education, Publicity, etc. No organization like it has ever been brought into being upon such a gigantic scale, for such a concerted Christian purpose. It is organizing to accomplish a great task.

Included on this staff are some of the most successful business and professional men of the country. Its General Committee includes some of the country's great Christian business men. However, the success of the Movement, oftentimes expressed during the Conference, lies clearly with the various cooperating denominations.

Great care had been exercised in gathering the sentiment of Christian churches concerning the Movement. The very exhaustive and careful surveys, being conducted, will prove sources of great information for the churches, and they also laid the foundation for the actions taken in this meeting.

What progress and results have come from this Conference? Great progress was made in harmonizing the various goals of the twenty-four Forward Movements, now being operated by as many denominations. The concerted program which was built, was adopted, excepting in a few points, by unanimous decision of the meeting.

As for results, the future alone can tell. However, the program, formulated for the immediate future, is as follows: January, Spiritual Resources; February, Stewardship; March, Life Service, while Evangelism will run as a great current through all of these months, culminating in a great ingathering of souls on Easter Sunday. A great united, simultaneous financial campaign, covering the Protestant forces of the nation, in so far as they will participate, will be conducted during the period from Wednesday, April 21, to Sunday, May 2.

As we sat through these sessions, the thought uppermost in mind, of course, was the question, What is the relation which the Church of the Brethren should bear to the Movement? We trust, therefore, that our conclusions will be considered in the constructive spirit in which they are intended:

Three alternatives are before us. First, hold completely aloof; second, cooperate partially, giving the Movement passive support; third, actively enroll ourselves in the Movement, adjust our Forward Movement program to fit that of this great enterprise, and receive our full share of the benefits accruing from the cooperative effort.

The first alternative—holding aloof—would doubtlessly give us the least physical exertion. But morally, spiritually, altruistically, it would doubtless be the most expensive stand we could take.

The second alternative sounds better, for we shall almost be compelled to assist in some phases of the program. Be as indifferent as we might, we shall be asked to contribute financially and likewise to assist in conventions, surveys, educational propaganda and the like.

The third—that of active participation—seems the most reasonable and wise. Our Forward Movement program can be adjusted to the Interchurch World program without violence and with much profit. We



could enlarge our goals, where necessary, adopt a few new ones, extend the period of our Movement to December 31, 1924, and perfect an organization that, in its efforts, would collaborate with the Interchurch World Movement and prepare itself for the greatest activities along lines of evangelism, stewardship and consecration of life and property that the church has ever known. The stimulus which would come from actively engaging in this Movement, which does no violence either to our methods or principles, and in which large numbers of our brethren will cooperate at any rate, would be of incalculable value to us. This Movement is an epochal effort in the history of Protestantism.

We have prepared ourselves and laid the groundwork for such a task as this, on our part, through enlarging our horizon in our gifts to war-time Christian activities, reconstruction, and through this initial year of our Forward Movement. We have gotten a vision of big things and we can do them. We have the ability, resources and opportunity for a great work. We are face to face with a chance to cooperate in a great national effort, which is designed to occupy unoccupied fields for Jesus Christ, and to "lengthen the cords and strengthen the stakes" of Zion on earth. "If we are in the light, as he is in the light, we have fellowship one with another."

The Conference adjourned on Friday evening, Jan. 9, in full consciousness of the magnitude and responsibility of the undertaking, but with resolute spirit and trust in God.

The execution of the program is in the hands of the General Committee, which is the legislative body of the Movement, and made up of members from the various participating bodies. This Committee met on Saturday to put into action the tasks assigned to it. Truly this was a historic milestone for the Christian forces of America.

Elgin, Ill.

## The World's Hope

BY IDA M. HELM

MAN is a spiritual as well as a physical organism. Whether he be the humblest day laborer or the most gifted statesman, man needs both physical and spiritual food. He insists on three meals a day to nourish his physical body. But how many provide equally well for their soul requirements? To a discerning mind an impoverished soul is a more pathetic sight than a starved body. Jesus said: "The life is more than meat, and the body is more than raiment" (Luke 12: 23). He meant that man is more than a mere animal—he has a soul that can not be nourished with physical food; it requires spiritual nourishment. The earthly part is content when the physical body—the outer man—is healthy, well fed and agreeably clothed. But as a spiritual being he is not satisfied unless the soul, the inner man, is rightly nourished and clothed. The Psalmist says: "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42: 1).

When the soul of man is diseased, or when it is not properly nourished, man is restless. His peace of mind is destroyed and the peace of those about him becomes disturbed. It is said that "the present confusion and chaos of the world is due to an extreme form of soul-impoverishment. The nations have become spiritually bankrupt . . . and that which makes the situation so hopeless, from the human point of view, is the impossibility of common humanity to diagnose its own need."

The world is sick, diseased. There is no hope for a sick man unless he find his need and use the right remedy. So it is with the world. It must find its need and use the right remedy to effect a cure. Mankind today can no more satisfy his immortal needs than could the rich man who, two thousand years ago, said: "Soul . . . take thine ease, eat, drink and be merry" (Luke 12: 19). But alas! Listen. God said: "Thou fool, this night thy soul shall be required of thee." The soul of the world is at stake today. Man has tried to find the trouble and to effect a cure, but he has failed miserably. The best it has been able to produce is the "superman," and that supposedly su-

perior being has been weighed in the balances of eternal justice and found wanting. The soul impoverishment of the multitudes today makes one feel doubtful about the future. The masses of professed Christians toil strenuously six days in the week, and in some cases seven, that they may provide for the perishing body, but no corresponding care is bestowed upon the needs of the never-dying soul. The all-important needs of the inner life are shamefully neglected.

Jesus made daily and ceaseless prayer a means of nourishing and strengthening his inner life. His mind was completely saturated with the Holy Scriptures. He lived in close and living fellowship with God and he was strong to lift other men and women to God. We must not forget that Jesus was a man, and he "was in all points tempted like as we are, yet without sin" (Heb. 4: 15).

The only hope for the world is the pure and undefiled religion of Jesus Christ. In Christ, the Christian is perfected. In Christ, the Christian is strong to lift others to Christ. Man can be good, normal and happy only in living fellowship with God. Jesus is the Bread of Life. The world must come back to God if it would be saved. In Christ there is righteousness, peace, prosperity and happiness. A world without God is a world of strife, anarchy, bloodshed and horrors. It is a world without hope. Let us study the Scriptures more, let us pray more, let us live closer to God.

Ashland, Ohio.

## "The Hills"

BY J. HARMAN STOVER

WHAT rapture must have been experienced as the Psalmist gave utterance to the first verse of Psalm 121! The writer can conceive of no other attitude of mind than that of an ecstatic mood. It took the reflections of a deep meditation to say: "I will lift up mine eyes unto the hills, from whence cometh my help."

The "hill" (mountain), in the Scriptures, always seems to have been held sacred and it is always rich in symbol. It always stands in poetic contrast, in landscape vision, to the more prosaic plain, or to the wearisome desert.

The Great Book is replete in hallowed expressions of lofty trend, symbolizing the most sacred places, the sweet and precious relations of holy aspiration, and of attainments "reached and kept"—all finding their "Ebenezer" in the symbol of "the hills" of the Sacred Writings.

It would take a long article to comment upon the many scriptures where the hill is used as a means of directing the mind to lofty conceptions, such as are found in Psa. 2: 6, where God sets his king "upon my holy hill Zion"; or in Psa. 15: 1, where he asks the question: "Who shall dwell in thy holy hill?" Psa. 24: 3 asks: "Who shall ascend into the hill of the Lord?" In Psa. 43: 3, David prays to be brought into "thy holy hill." These, and many more, reach their climax in the Master's teaching upon Christian character: "A city set on a hill can not be hid."

To note the record of incidents, happening upon one of the mountains, adumbrating, symbolizing or illustrating purposeful life-principles, looking to man's recreation and bringing him into harmony with his Creator, is an experience most wonderful to contemplate. In all these inspirational occurrences—almost without exception upon the heights—purpose and design, emanating from Deity for some grand consummation fix themselves in the mind and heart of the student.

Think of the call of Abraham from the plains of Mamre to the hills of Judea! Think of his offering Isaac upon "one of the mountains which I will tell thee of." Think of that mountain's history subsequent to this: David's dynasty of royalty began there; Solomon built the temple there; the captive remnant returned and rebuilt there; it was the pivotal center of all prophecy. There Christ was rejected, crucified and resurrected. From there he ascended. There the Holy Spirit sent out the messengers of glad tidings to the "utmost parts of the world." Of course, every phase of this developing plan did not occur on top of the same hill where Isaac was offered, and yet all happened on the same highland.

Think of a nation of slaves, brought up out of the Nile Valley to make their future home upon the undulating country of Palestine! Think of Moses fleeing to Mount Horeb! Think of the time when he led the Hebrews to receive the Law and to behold God's great power demonstrated from Sinai! Think of the time when Moses climbed Mount Nebo to the top of Pisgah, to get a glimpse of Israel's future temporal inheritance! Think of the time when Joshua rehearsed the law upon the two mountains—Gerizim and Ebal! Think of Isaiah's achievement upon Mt. Carmel! Many other historic events have happened upon the highlands of earth—the ethical perspective of which typifies the sacred relations by which man is influenced to aspire to higher things in his pilgrimage in the flesh.

But the Old Testament history is surpassed in the New Testament films, that are thrown upon the screen of human vision, in hill-top experiences not clouded in symbol, but those that stand out in the most vivid reality.

It may not be of significance to every student of the Bible that so many of the uplifting principles of righteousness appeal to the understanding through the familiar and lofty attractiveness of the hills, but to a lover of the mountains, who finds the nearest approximate approach to Paradise in the delectable hills, there is an unexplainable inflow of Spirit-instruction, grasped and understood by the longing spirit. This enables the inner consciousness to see that the "hills," as a symbol of ideality, are emblems divinely chosen. They are looked upon as sacred places, and as being especially suitable for the transpiring of sacred enactments, rather than the merely incidental or coincidental happenings.

An appreciation of the loftiness, the grandeur, the sublime solitude, of the mountains and hills, is necessary properly to understand the meaning of the Psalmist's figure, as he sees it in the hills. To reach this conception, let any one escape to higher realms from the hot valleys of industry and commercial life, where there is constant push and hurry, in the race for supremacy by means of the "almighty dollar," where he sees extravagance on every hand; and where he is up against every freak and fancy of the flippant, silly and thoughtless. Let him ascend into the hills where the ruthless hand of man has not been seen nor felt. Here the primeval forest speaks only of God. Here the herb under your feet—the bud, leaf, blossom, undergrowth of bush, and towering fir and pine around you, and towering over you, burst out in a united song of praise to their Creator. Here the inanimate rocky cliff, once torn by some great power of Deity, tells its eloquent story of him as being stronger than the hills. Here the stream, whose fountain-head is farther up, comes splashing and plunging, in one continuous cataract. Gurgling and murmuring, onward it goes, obeying the law of its God. The descent of the waters man calls "gravity," but each murmur is a seeming protest against its final destiny of oblivion in some murky, sluggish river at the foot of the mountain. Here, too, is the winged songsters' paradise. This is one family of creatures—whether affected by the fall of man or not—that sends up its united and harmonious praise to the Giver of all good. Yea, every softening breeze that comes cooling through the trees, and every zephyr that lifts a leaf, whispers to the appreciative soul that he is on holy ground. In the proper meditative mood, face to face with God in this environment, one can say, ever afterwards: "I will lift up mine eyes to the hills, whence cometh my strength."

The hill, as a symbol in the Old Testament, becomes in the New Testament a real place for the passing of enactments. Just sit down and make a list of the real life-giving revelations, coming to man from the hills and mountains: John the Baptist was born and reared in the "hill country of Judea." "The mother of my Lord" visited him there. And this "mother" gave birth to the "Holy One" at Bethlehem, near the sacred hill where his type, ages before, lay upon the altar. Think of him—the Son of Man—as he called himself, how many great things he transacted "on the mountain": "The Sermon on the Mount," as



familiarly known; on the mountain he chose the twelve; "in the mountain" he was all night in prayer; he was "transfigured on the mountain"; he appeared to the disciples in Galilee, after the resurrection, on a mountain; he ascended from Mt. Olivet. Above all things we must remember the Mount of Calvary. Here centers the all and in all—death for our sins and resurrection for our justification. Here, in the cross of Christ and his resurrection is the center of every hope, the foundation of every joy, the strength of all faith, the record of our inheritance, the assurance of eternal life.

After all, may it not be that the golden cord in the Psalmist's thought reaches even to Calvary? May it not be that the Psalmist, looking forward, says: "I will lift up mine eyes to the hills, from whence cometh my strength"? Did he not, perhaps, in an ecstatic vision, glory in the cross of Christ? And perhaps we simply use a modern paraphrase of Ps. 121: 1, when we use the sweet old hymn:

"In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story,  
Clusters round its head sublime."

"O the depth of the riches, both of the wisdom and knowledge of God."

Fresno, Calif.

## The Holy Land and the Holy City

(Continued from First Page)

Palestine is 150 miles long, 35 to 150 miles wide, and east of the Jordan has an area of 6,000 square miles. It can sustain a population of four million. If you were to divide Pennsylvania into countries the size of Palestine, you would have six and a half countries, while Illinois would make nine and a half and California no less than twenty-five.

For years the Jews have been settling in Palestine. When the world war began, it was estimated that 100,000 were located in that country. At Joppa, in the Valley of the Jordan, at the waters of Merom, and on the plain of Esdraelon, are large colonies of the Jews. When at Jericho, in 1904, there was a large reservoir at that point, the water being used for irrigation. There is an overabundance of water in the Jordan entirely and abundantly to irrigate the narrow valley. The water from the Sea of Galilee can easily and cheaply be carried to the Esdraelon Valley for irrigation.

There has been a plan proposed of flooding the Jordan Valley with the waters of the Mediterranean by a canal. If this were done, the Sea of Galilee would be six hundred feet below the level of the water, and the great farming plain of Esdraelon would be the same depth under water, thus destroying the largest and most fertile valley in Palestine. This will never be done, for the prophecies of the Bible are all against it. The land will be fully occupied by the chosen people of God. Paul says in Rom. 11: 25-27 that all Israel shall be saved. They are to dwell in the land of their fathers. They will be planted and not rooted out, built up and never torn down. Under the Providence of God these remarkable prophecies are being fulfilled, and these point to the coming of the Master. When the fig tree putteth forth her buds, know that summer is nigh.

D. L. M.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ALABAMA

Fruitdale church met in council Jan. 3. Bro. Ralph Rarick preached for us Jan. 11 and will continue each night for three weeks. We elected officers for our Sunday-school, and the writer was chosen superintendent. Sister Rarick also is with us, singing, and has given us some instruction in music. Brother and Sister Rarick will remain in the South until May, visiting the spiritual children of Christ in Alabama and Mississippi.—J. Z. Jordan, Fruitdale, Ala., Jan. 11.

### ARIZONA

Glendale church met in council Jan. 2 and church officers were elected: C. E. Gillett, elders; Sister Emma Platt, "Messenger" agent and correspondent. A new Missionary Committee was appointed. Letters were granted to Brother and Sister Chas. Ronk, who have labored faithfully at this place during the past four years, but are now leaving to take up the pastorate at Twin Falls, Idaho. On account of a large volume of business coming before the meeting, it was necessary to have an extra session Jan. 7, with Eld. Gillett in charge. Bro. O. E. Gillett was re-elected Sunday-school superintendent. Bro. H. Sine, and the superintendent and pastor, constitute our Sunday-school Board. We have adopted the Sower Duplex Envelope System for raising church expenses.—Emma E. Platt, Glendale, Ariz., Jan. 8.

### ARKANSAS

Springdale.—Bro. A. W. Adkins, of Osceola, Mo., our District Sunday-school Secretary, and Eld. J. H. "Argabright, of Fairview, Mo., recently held a local Sunday-school Convention for us, in which many topics and needs of our Sunday-school were ably discussed. The meeting proved to be edifying and a large degree of devotion was received. At the close of our regular Sunday-school session, a splendid lunch was served in the church, after which the children rendered a program.—L. W. Stong, Springdale, Ark., Jan. 14.

### CALIFORNIA

Covina church met in council Jan. 2. Bro. G. F. Chamberlen was re-elected elder; Bro. E. E. Shaver, church clerk; Sister Eulalia Overholter, "Messenger" agent; the undersigned, church correspondent. Jan. 4, Chamberlen gave an appropriate address to the Sunday-school officers and teachers. In the afternoon, Homecoming Day program was given as an inspiration to the workers and pupils of the school: The superintendents of the different departments and the offering classes gave reports of the work they are doing. An inspiring song service took up part of the evening. At the Christian Workers' hour Bro. W. E. Trostle gave a Bible lesson on the Jewish people. Bro. Chamberlen preached in the evening.—Mrs. Temple S. Funk, Charter Oak, Calif., Jan. 6.

Fresno.—The first Sunday of the New Year the Sunday-school made an auspicious beginning under the direction of its officers and teachers. The average attendance during the past year was 100; money collected, \$300. Bro. Stover preached a splendid sermon. He and his wife were presented a money donation, as a New Year's gift. In the evening four members of the La Verne College Mission Band rendered an excellent program. The general theme was "The Challenge." Bro. David Bomberger discussed "The Need" in a masterly way. Bro. Ernest Root, in his splendid talk, told us how to "Meet the Challenge." Sister Naomi Harshberger vividly told us of the "Individual's" Responsibility, and Sister Nall rendered a wonderful reading about the Master's way of fitting us for his service. The talks were interspersed with excellent quartets. An offering of \$27.02 was lifted for mission work.—Mrs. O. N. Whitlow, Fresno, Calif., Jan. 6.

Long Beach.—Our quarterly business meeting was held Dec. 19. Bro. E. K. Beckley was re-elected Sunday-school superintendent; Sister Cecelia Shaffer, president of Christian Workers; Sister Lizzie Hoover, president of Missionary Society; Sister Lizzie Hoover, church correspondent. The Saturday afternoon before Christmas the Primary Department had their program. Sunday morning the main school brought gifts of food and clothing which were later turned over to the Salvation Army, to distribute among the poor of our city. In the evening the cantata, "A Night in the Orient," was given, and beautifully colored slides were shown. Dec. 29 our District Sunday-school Secretary, Bro. J. W. Cline, gave an inspiring talk to the officers and teachers of our school.—Blanche L. Frantz, Long Beach, Calif., Jan. 7.

Pasadena.—Our Christmas program was given on Sunday morning, Dec. 21. The children did their parts well, under splendid leadership. The Christian Workers gave their program on Sunday evening. A splendid Christmas story was read by Sister Gladys Muir, and afterwards by chorists singing. "The Christmas Story" was read by the children. The children's last report three more members have been added to the Pasadena congregation—one by baptism and two by letter. Christian Workers' officers have recently been elected, with Sister Effie Schroek, president; Sister Asa Trostle, superintendent of Juniors. Our new pastor, Bro. H. A. Brubaker, delivered his first sermon on Sunday morning, Jan. 4. His theme was, "Workers Together with God." His evening subject was "Pressing Forward." Installation services were held the same day for Sunday-school and Christian Workers' officers.—Jida B. Gibbel, Pasadena, Calif., Jan. 8.

South Los Angeles.—Our regular business meeting was held on the evening of Dec. 10. Church officers for 1920 were elected as follows: Elder, Bro. J. W. Cline; clerk, Bro. A. B. Crist; Christian Workers' president, Bro. Milton J. Brock. Temperance and Missionary Committees were also elected. The first of the year we organized a teacher-training class, to meet every Wednesday evening, with Bro. N. J. Brubaker as teacher. Nov. 30, 1919, our district was received by baptism. On the evening of Dec. 21 we gave our Christmas program to a full house. In addition to a large donation of food and clothing, brought by the children, an offering of \$55.44 was given to bring Christmas cheer to others. We are pleased to have with us Bro. Isaac H. Cline and his wife, who are working at the home of their son, Bro. A. B. Crist, our Sunday-school superintendent. Bro. Crist occupied our pulpit Dec. 28 and Jan. 4. We regret to state that Bro. Berry's health has not improved sufficiently to continue his pastoral work with us, and he has tendered his resignation. For the present we have secured the services of Bro. C. Ernest Davis, of La Verne College, who is an earnest young speaker. He has been giving us some very able discourses. Bro. Davis was sent as a representative of La Verne College to the International Student Volunteer Convention which was held in Des Moines, Iowa, Jan. 11. He brought with us two splendid young men, who are going to the great convention, which we enjoyed very much.—Lena Irene Swank, 1156 E. Forty-fifth Street, Los Angeles, Calif., Jan. 12.

### COLORADO

Haxton church enjoyed the "White Gift Service." Dec. 29. Five decided to give themselves to Christ. At this meeting an offering of over \$44 was received. Jan. 10 we met in a special council. Eight letters were received and six were granted. After the council two were baptized. Bro. J. H. Kinzie was elected "Messenger" agent; the writer, correspondent.—E. L. Lopp, Haxton, Colo., Jan. 12.

### FLORIDA

Zion church met in council Jan. 3, with Eld. J. V. Felthouse presiding. Communion services will be held March 6.—Bro. Felt-house, church clerk. The first year of the year, the church will have Sunday-school at 10 o'clock and preaching immediately after, at the home of Bro. A. O. Hancy, Tampa, Fla., the second Sunday of every other month, beginning with Feb. 8. The same services will be held at Herndon on each alternate month. Bro. Felthouse was appointed elder; the writer, correspondent.—Mrs. A. O. Hancy, Tampa, Fla., Jan. 12.

### IDAHO

Nespeper church met in council Jan. 1, with Bro. J. F. Fike presiding. Officers were elected for the coming year: Elders, Bro. J. F. Fike; Sunday-school superintendent, Bro. C. F. Thomas; Christian Workers' president, Bro. Frank Fike; Intermediate superintendent, Sister Cynthia Thomas; Primary superintendent, Sister Sadie Johnson. We were privileged to have Sister Sadie Miller with us over Christmas. She gave the children an excellent lesson on the story of Eve and also gave five lectures while here—two of them illustrated with pictures of life in India. Her work was much appreciated. The Sunday-school gave a Christmas program.—Mattie E. Thomas, Nespeper, Idaho, Jan. 5.

Payette Valley.—The officers of the various departments of the church having been elected in November, were installed on the first Sunday in the New Year. The Forward Movement is being emphasized in every phase of church activity and the year promises to be one of increased consecration and earnestness. Two of the Sunday-school classes and our Christian Workers' Society manifested the spirit of Christmas in the first year by contributing both time and money to cheer the home of an unfortunate family in our midst. Since our last report one young man has been baptized. Officers for the year are as follows: Elders, J. E. Shambarger; clerk, S. J. Kenepf; Christian Workers' president, Reina Tenks; Sunday-school superintendent, church correspondent and "Messenger" agent, the writer.—Emma Kesler, Fruitland, Idaho, Jan. 12.

### ILLINOIS

Decatur.—At our recent council our pastor, Eld. W. W. Grater, was elected as our elder in charge for one year. More workers plans and suggestions were made for the coming year than ever before, in keeping with the great Forward Movement idea. To this end various committees were chosen, and we were glad to put to work our brethren and sisters who recently moved here. It is our aim to make Decatur the logical residential center for those in our Dis-

trict who wish to retire from the farm, or others, desirous of enlarging their opportunity for active missionary work. Come over and help us!—O. G. Davis, 251 E. Olive Street, Decatur, Ill., Jan. 10.

### INDIANA

Andrews church met in council in December, with Eld. Chas. Oberlin presiding. Officers for the following year were elected: Bro. Wilbur Quinn, superintendent. Jan. 4 Bro. Reber, of Manchester College, filled the appointments both morning and evening. The attendance was very encouraging, and we are looking forward to a year of growth and development.—Bro. Long, Andrews, Ind., Jan. 10.

Arcadia church met in council Jan. 3, with officers elected for the year. Our Missionary Committee reports that \$22.01 has been sent to the Middletown Home and \$197.74 to other missions. We have also supported an orphan boy in India this last year. The committee was retained for the coming year. Eld. G. F. Wagoner was also re-elected for the coming year. Our new year, 1920, is now finished but we are waiting for the furnace to be installed.—Katie Smeltzer, Arcadia, Ind., Jan. 10.

Bethany.—Thanksgiving evening our young people gave a program. Nov. 29 we met in council, with Bro. A. E. Clem presiding. Because of bad rain, we adjourned till Dec. 13, when Brethren L. Kurtz and I. L. Berkeley were present. Brethren Milo H. Gorer and Raleigh Neff were advanced to the full ministry. Our Sunday-school superintendent for the next six months is Bro. Albert Warstler. Dec. 28 the Sunday-school officers were installed and in the evening Sister I. L. Richards gave us a program. Bro. Lloyd Neff is president of Christian Workers.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 10.

Buck Creek church has enjoyed a two weeks' series of meetings, conducted by Bro. Saylor Greyer, of Indianapolis, from Dec. 22 to Jan. 4. Christmas night we gave a cantata, entitled, "The Story of the Star." This was followed by a talk by Bro. Greyer. The interest and attendance were good, considering the weather. Bro. Greyer gave us some powerful sermons. Twelve confessed Christ and seven were baptized. Sister Nettie Brown led our song service. She left Jan. 2 to sail for India, where we are glad to support her.—Vinnie Bowman, Mooreland, Ind., Jan. 9.

Goshen City.—Dec. 21 the Sunday-school gave a fine Christmas program of recitations, dialogues and songs. The Harmony Missionary Society sang two selections. An offering of \$25.02 was taken for charity. Dec. 28 Eld. David Metzler conducted an installation service for the new officers and teachers. In the evening Bro. Forrest Nickeler, of Milford, Ind., preached an excellent sermon. Our regular quarterly council was held Jan. 8. Twelve letters were read and two were granted. The report of the treasurer showed a substantial balance on hand. Our pastor gave his annual report and presented the Forward Movement program for 1920, which was adopted by the church. Our revivals began Sunday, and the interest is encouraging. Bro. Wm. Campbell is our evangelist and Brother Yoder of Pennsylvania, our song leader.—Eulalia Mahanah, Goshen, Ind., Jan. 14.

Middlebury.—We held our Christmas program Dec. 28. An offering was taken from each class, which amounted to \$55 for mission work. Our eight-day Bible Institute, conducted by Bro. Warren Mahabugh, was very helpful and inspiring. We decided to observe the first Sunday of each month as a special missionary collection day. Fike preached Jan. 4 and an offering of \$9 was taken. Feb. 1 Bro. Frank Kreider will be with us in a series of meetings.—Emma Scherck, Middlebury, Ind., Jan. 11.

Nettle Creek.—We just closed a very spiritual series of meetings at Nettle Creek house, conducted by Bro. Noah M. Shideler, of Seymour, Ind. His sermons were strong and delivered in a forceful way. Bro. Shideler preached twenty-eight sermons and paid thirty-eight visits. Five Sunday-school scholars united with the church. During the year we received ten by baptism and reclaimed two. We had five new Sunday-schools and three Aid Societies.—Charles W. Miller, Hagerstown, Ind., Jan. 6.

North Winona Lake church met in council Dec. 27 and elected officers for the year: Bro. Argus Whitehead, Sunday-school superintendent; Bro. E. M. Butterbaugh, church correspondent; Sister Daphne Stephens, church clerk. Two brethren, E. M. Butterbaugh and W. S. Bryant, were called to the season's office with their wives. Bro. Butterbaugh, church clerk, was elected. Bro. Wm. H. H. Committee, each member of which is to remain in office three years. Brethren E. M. Butterbaugh, W. S. Bryant and Ed Piper were appointed by Eld. W. E. Overholser on this committee. The church is planning to donate \$100 to the Western College, and \$100 toward the building of a new auditorium at Winona Lake. Bro. North Manchester, is to be with us in a revival meeting soon. Our church and Sunday-school are in good working condition. The average attendance at Sunday-school for the past year was 97. We had five classes that take up special missionary collections every Sunday. A number of our young people are attending Manchester College, and our outlook for the future is good.—Bertha M. Neher, Warsaw, Ind., Jan. 15.

Plymouth church ended the year's work with a very good report. Being without a permanent pastor, since Eld. E. L. Heestand left us March 1, there were many discouraging things to contend with, but Bro. F. W. Weaver, our Sunday-school superintendent, stepped forward and came out successfully. At one time the Sunday-school was in debt, but after paying \$70 on the church property and for supplies, there was a surplus of \$51. At a recent council, with Eld. David Metzler, of Nappanee, in charge, officers were elected: Bro. S. E. Ruff, superintendent. On account of crowded conditions it was necessary to organize two new classes, one for the younger married people, and one for the older men. Eld. J. F. Appleman and wife, who have had charge of the work at Nappanee for more than three years, have been secured by Bro. Weaver to take charge after the work here, and with their help we feel that the work will move along nicely. Bro. Appleman delivered his first sermon Jan. 4 on the subject "Go Forward." In the evening he talked on "Self, Service and Substance." Jan. 11 our evangelistic services will begin, with Eld. J. B. Weaver in charge. We are also looking forward towards the building of the new church during this year.—Mary Baker Snider, Plymouth, Ind., Jan. 10.

Rock Run.—Dec. 29 was Missionary Day and we had a program, the theme of which was "More and Better Work at Rock Run in 1920." The subjects, "How We May Have a Better Sunday-school, Christian Workers' Society and Aid Society," were discussed by the superintendent and president of each department. Talks were also given by the president of the Missionary and Temperance Committees. Our elder closed with a very impressive talk to the new officers of the church and conducted the installation services. Our mission offering amounted to \$90.32 and was sent to Bro. H. H. Sister Geo. Phillips who are attending Bethany Bible School. Dec. 29 we had a splendid Christmas program. Jan. 4 final reports were given: Sunday-school offerings, \$322.20; Lafayette Steele Memorial Fund, \$142.66; Christian Workers' Society, \$35.56; church treasury, \$145.31; monthly missionary offering, \$233.47; total, \$2,341.20.—Mrs. Clarence R. Cripe, Goshen, Ind., Jan. 12.

Salamonie church met in council in December. Church and Sunday-school officers were elected. Dec. 21 the Sunday-school gave a White Gift program—the first of this kind—and the school greatly enjoyed the giving. Dec. 28 we had graduating exercises for a class of girls who had completed the work in the Bible Institute. Brethren E. L. Heestand's Sunday-school class, with their families, met at his home, as a surprise to the family, on the evening of Jan. 1. Jan. 11 Bro. D. M. Brubaker, of Weathersville, Ohio, preached a splendid sermon touching on the "Five-year Forward Movement."—Hampton Zoek, Huntington, Ind., Jan. 5.

Shipshewanna church held an installation service Jan. 11, conducted by Eld. Manly Dexter, a member of the Ministerial Board, John Weaver, Bro. Carl Yoder and the writer. After the proper instructions were given and the unanimous consent of the church secured, Bro. Geo. Shirk, who had volunteered his service for the Master, together with his wife, was duly installed.—L. S. Burns, Topeka, Ind., Jan. 11.

Wabash Mission met for Sunday-school Jan. 4, with an attendance of forty-three. A collection of \$23.50 was lifted by the classes. We can now start the new year free of debt, which is a great encouragement to us.—Glenn C. Weimer, Wabash, Ind., Jan. 4.

(Continued on Page 60)



## THE ROUND TABLE

### A Plea for Puritanism

BY OLIVE A. SMITH

OUR Puritan grandparents taught that if we succeed, it is because of the practice of certain virtues. If we fail, it is because of some fault in our character and actions. Now, it has become habitual to view success and failure in a different light. If we succeed, we take to ourselves the personal credit, just as they did. If we fail, we say that our failure is the result of some other person's action. Some one else is to blame.

Oh, for a return to the good old Puritan doctrine of personal accountability!

Emporia, Kans.

### The Prayer of Faith

BY JULIA GRAYDON

ALFRED T. SCHOFIELD, author of a book called "Where He Dwelt," refers to an incident in his life which shows the power of prayer.

He and a party of friends were yachting on the Zuyder Zee when a storm arose and the sea became very rough.

Mr. Schofield was to catch the train for London at a certain hour, but the captain said: "You can not possibly catch it now."

In despair he thought of how Christ had stilled the waves on Galilee, and so he offered up a silent prayer that if it were God's will he might catch his train.

He had hardly ended when his nephew, from the deck, shouted out: "The captain says we shall be in Enkhuizen in half an hour."

Mr. Schofield replied: "Impossible. He told me it would take two hours."

"The wind has veered," said his nephew, "and is blowing fair for the harbor."

And Schofield adds: "The wind obeyed his will and we were brought to our desired haven."

Harrisburg, Pa.

### Our Good Old World

BY ELIZA POPE VAN DYNE

If there is anywhere in the world a nation, a class, a group, a man that is at rest and satisfied, I wonder what they think of us. Perhaps they are so blissfully stationed that they need not even think about it, and certainly not solve it, or attempt to solve it, or say they have solved it—and then have some differing body spoil it all by doubting it and asking evidence.

But somewhere there must be, through necessity, the supremely and continuously sane man or men to lead us out of all this; somewhere there is the human instrument through which Divinity will work out the inexplicable puzzle—the colossal, unutterably muddled-up puzzle that is driving both continents mad.

It is exactly as though a condemned man, desperately anxious to live, were given the one chance of deliverance—if only he can figure out the combination of his lock before it is too late.

There it is, in perfect working order, his nervous, awkward hands upon it, turning it, forcing it, praying to it; ever and incessantly doing the same thing, the wrong thing, the pathetically useless thing!

Yet who can condemn the panic he was in? Who can say "I would have remained calm"? Who is calm? Who is picking, with exquisite patience and cunning, at the future's locked door—the locked doors—while the insoluble troubles shriek their menace at him; the thousands of opposing forces tear his grip away; and ever and always, from beyond that wall, the dear, honest people of the earth cry out for him to hurry?

We can not see *who*, just now, but he exists, or they exist, just as surely as the evil and the wild confusion. All the terrible time that chaos is tearing the world to pieces, an antithesis, subtle and infallible, is selecting the good from the bad and forming a beautiful pattern again.

It will be new, necessarily, and different, but the people for whom it was created will know that it is good and strong and lasting, and will fold themselves up in it with the good old peace of yore.

It is madness to say that it will never be pleasant and peaceful again! In the Arctic regions they do not say it will never be light again; they know, because of an invariable arrangement, that it must be light again. We do not say noxious green fruit can't possibly be any better, for we know that it will be better—and better and better, until we love every taste of it.

Then, why not know, just as positively, that this other law is at work, as surely and as inevitably, and that it will bring forth the good in the end?

Washington, D. C.

### Values

BY DAISY M. MOORE

THESE are the days of exorbitant prices. This does not apply solely to luxuries, but to every commodity. In fact, many of the things which were formerly regarded as commodities are now luxuries to great numbers of us.

Even in the days gone by, which now seem so much to be desired, nothing worth while seemed to be attainable except through, or by, effort or cost of some kind—nothing save ONE THING, and that one the most important thing in the life of man, woman or child.

In order to communicate with our friends, we must call on them. Of course the telephones are much in use now for friendly intercourse, but even those require a cessation of duties and many times a considerable outlay of time, when "the line is busy," and, to say the least, the cost of a telephone is quite an item for the year.

There is One with whom we may have intercourse any minute and any day, "without money and without price," without any effort whatever.

The Lord is by your side, whether you are plowing, clerking, washing dishes, attending the sick or running an engine.

He's there, ready for your spoken or whispered word, and ready with his reply.

Think what a privilege is ours in this fellowship, this easy, blessed, free communion!

All you need to do is to speak to him—to touch him—in order to feel him.

He is a Friend to whom we may speak every day without recourse to the Written Word, telegraphy or the telephone—a constant, unobtrusive, helpful Spirit, at hand ALWAYS, and the Only One whom one can not afford to be without. One dare not ignore nor neglect such an One.

Something for nothing, and such an Infinite Value! Reverently, but in secular terms, does earth hold another such a Bargain?

Fairfield, Pa.

### The Judgment

BY B. J. BASHOR

THE Word of God teaches us plainly that there is a future. If it does not teach that, it does not teach anything. It tells us about the glory of heaven and the mansions that Christ has gone to prepare for those that obey the Gospel. It tells us also about the torments of hell. It tells us about the rich man lifting up his eyes in torment and crying for water. How shall we escape the damnation of hell?

No one speaks of the judgment as Christ did. There never was a time when the Gospel of Christ needed to be preached more generally than now. Too many are preaching to please the people. Moses preached to Pharaoh. In testimony of his authority he turned water to blood. When Christ preached on earth, he turned water to wine. Under the law there was a judgment. As it was in the days of Noah, so it will be when the Savior comes. There was a judgment in the days of Noah. Those who lived under the law, will be judged by the law. We must all stand before the judgment seat of Christ. Paul said that the time would come when men would not endure sound doctrine. Has not that time come?

Thayer, Iowa.

### The Bible Illustrated in Chinese Life

BY SAMUEL BOWMAN

The Bible is an Oriental Book. Its illustrations were drawn from the life of the people in the time and place in which it was written. For us Westerners to understand all its illustrations we must, at least, learn something of the life and other conditions of the people of that time and place. In many cases the Chinese find a habit or custom of their own, that seems to fit in the illustration almost as exactly as if the book were written only recently in their own land. Of course, China is a very large country and not all customs are universal. I am writing only of customs as we see them in this part of Shansi.

Many of Jesus' illustrations were taken from farm life. He tells of the farmer going out to sow the seed, and the results of his efforts. The fields here are usually small and are often bounded or crossed by narrow roads or paths. The farmer knows well enough how some of the seed may fall on the wayside and be eaten by the birds, or among the rocks or thorns, unless carefully handled, as he is sowing his fields. The Chinese, however, do keep the thorns out of the fields quite well and also gather out the stones, so that there may be enough depth of earth. In Mark 2: 23, 24 we read: "And it came to pass, that he was going on the sabbath day through the grain fields; and his disciples began, as they went, to pluck the ears. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?" Much of the travel here is on foot and it is a perfectly natural thing for one to pick off some heads of wheat and shell and eat the grains as one passes along. After the harvest season, when the grain has been gathered in the true Oriental fashion, it is carried or hauled to the threshing floor. There it is shelled out by the tramping of the oxen and donkeys, and by being pressed beneath a stone roller which they draw. After the grain is trampled and rolled sufficiently, it is winnowed by casting it into the air, that the wind may drive off the chaff. In some places, however, it is put through a fanning mill, somewhat modern in type. Perhaps most Americans have not seen a threshing floor. The Chinese see them everywhere.

"Two women shall be grinding at the mill and one is taken and one is left" (Matt. 24: 11). One does not have to be here very long to see the stone mills doing the grinding for the people. Interesting, too, is the fact that most of those, whom you see operating, the household mills, are women. Sometimes we see one woman turning the larger type of mill by walking around it and pulling on the sweep. In operating some of the smaller ones, however, the women sit down beside them, one on either side, and the two take hold of the handles and turn together. In a land where millstones are so plentiful the child will understand the sentence that reads: "It would be better for that man that a great millstone should be hanged about his neck and that he be cast in the midst of the sea." At least he will know what would happen to the man. The large millstones used here would surely sink one to the bottom.

During my earlier life I could not quite understand why Jacob should use a stone for a pillow when he stopped for the night. Here it is such a common sight that it seems perfectly natural. Very often we see laborers or others at rest along the street in this fashion. Even the method of travel does not seem to differ greatly from the method in Palestine during the Bible times. Ox and mule carts are very much used in some places. Here, at Ping Ting, the roads are not even good enough for that; so almost everything is carried by donkey and mule or by man himself. Speaking of distances in terms of a day's journey, or several days' journey, is common. The distance in miles is usually a mere estimate.

The walled cities, so often mentioned in the Bible, are seen everywhere. All the cities, that have been of any consequence in the past, have their walls. Burned brick is sometimes used, but often there is nothing but the sun-dried brick or earth. Of course, the logical place to see every one that comes to the city from the outside, is at the city gate. There is no other way for them to get in. (Except where the walls have fallen down.) Absalom sat at the gate of the city when he wished to win the hearts of the people. There is usually more than one gate; so that for such a venture one would need to choose the one that is most used. Nor are the people satisfied with a walled city, but each court must also have its wall and be properly guarded with doors or gates. This almost necessitates having a doorkeeper or, as we say here, a gate-keeper. All buildings are arranged around a court, whether official or private. We read in John that during the trial of Jesus, John "entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple [John], who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter." That would certainly be a very natural happening here, except that the doorkeeper would be a man.

The custom of seating persons at a feast in accordance with their standing or class rank, has not disappeared in China. There are certain rules determining the place of honor and the proper behavior at a feast. Gen. 43: 33 is interesting in this connection: "And they sat before



Joseph the first born according to his birthright and the youngest according to his youth." Jesus, referring to the same custom, says: "When you are bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and thou shalt come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place." This statement sounds as if it might have grown immediately out of a Chinese custom.

Perhaps a custom that rubs most Americans is one that requires us to speak of the other fellow and his belongings as "honorable" and our own as humble and mean. If we meet a man we may say: "What is your honorable name?" He replies: "My humble name is Lee." Then we will, perhaps, ask: "Where is your honorable palace?" and he will answer: "My mean dwelling place is in the North City." Note the following passages and see if they do not savor somewhat of the same custom: In Gen. 43: 27, 28 Joseph asks: "Is your father well, the old man of whom ye spoke? Is he yet alive?" [One is honored here by being called old.] And they said, "Thy servant our father is well, he is yet alive." In Gen. 47: 8, 9 we read: "And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

It is not to be supposed that the few illustrations here mentioned are all. On the other hand, there are many things that, because of traditions and customs, are also hard for the Chinese to understand. On the whole, however, the Bible is a Book, so close to life itself, that all nations may understand its meaning.

Ping Ting Hsien, Shansi, China.

## CORRESPONDENCE

"Write what thou seest, and send it unto the church."

### NAPPANEE, INDIANA

We met in council Dec. 9, with Eld. J. F. Appleman presiding. Since our elder and pastor, Bro. J. T. Appleman, is leaving us, Eld. David Metzler was elected to fill the vacancy. Bro. Ralph Miller was reelected Sunday-school superintendent; Bro. Clayton Stahly, president of Christian Workers' Meeting. During the month six letters were received and three granted.

Dec. 14 the Intermediate Sunday-school class, assisted by their teacher, Sister Appleman, demonstrated the construction of the Jewish tabernacle. Each part was properly put in place and explained by the members of the class who made it.

Our Christmas program was given Dec. 21. We observed the White Gift service, all work centering around the three words, "self, service and substance." As a result three decided to consecrate themselves to Christ. The various departments of the school gave \$125, also baskets of provisions and toys, which were distributed among the needy on Christmas morning.

During the week two farewell receptions were given Brother and Sister Appleman, to show our appreciation of their work during the past three years.

Dec. 28 Bro. W. R. Miller, of Onekama, Mich., addressed the Mission Study Class of sixteen members, who were issued their diplomas for the completion of the study of one book. In the evening Brother and Sister Appleman gave their closing remarks. We expect Bro. Nicodemus, of Bethany Bible School, to begin our series of meetings Jan. 11. Ada Strauss.

### OUR TRIP TO VIRGINIA

Oct. 29 wife and I left our home at Sumnum, Ill., for Basic City, Va., to help in a series of meetings. We arrived there on Saturday morning and began the meetings on Sunday, Nov. 2, continuing for three weeks, with a large audience each evening and the best of interest. Twenty-three stood for Christ, eleven of whom have been received. The meetings closed with a communion service, which was well attended and enjoyed by all. This was the first service of the kind at this place.

The work was started five years ago by organizing a Sunday-school, which continued to grow. Then preaching services were held in different places in the city, until about two years ago, when efforts were put forth to build a church, with the result that they now have a commodious house of worship. They have some earnest workers in Sunday-school and Christian Workers' Meeting. This church is in the bounds of the Barren Ridge congregation, and the preaching appointment is being supplied by them and adjoining congregations. But they are much in need of a minister who could devote all his time to the work there.

The people of Basic City are mostly an industrious class who work in the large factories. They have big hearts and know how to share their hospitality with those who come inside of their gates.

From here we went to Forest Chapel and began a meeting Nov. 26, continuing until Dec. 13. At this place ten

were received into the church by baptism. This meeting closed also with a communion service, which was enjoyed by all, especially by the new converts. Forest Chapel is our old home church and this was the fifth meeting we have held for them. We left here Dec. 17 for Basic City, where we delivered a farewell message to the members. Afterward we boarded the train, our journey taking us through the beautiful Blue Ridge mountains, with their snow-covered peaks, with cliffs of rocks and green trees, until we reached Roanoke City, Va., which is surrounded by mountains and beautiful scenery. Here we visited a brother, and had the pleasure of meeting with the members of the Roanoke church and delivering a message to them on Sunday morning, Dec. 21. In the evening we enjoyed their splendid program—the White Gift service. The many gifts that were brought, and the way the program was rendered, show that they have a live-wire Sunday-school. This church has some six or seven hundred members. The Sunday-school enrollment is over five hundred.

From here we turned our faces homeward, through mountains, tunnels, along rivers and cliffs, reaching our home Dec. 25. We have been out in the field since Sept. 1, and this ends our evangelistic work for 1919.

Sumnum, Ill.

Charles Walter.

### SUNDAY-SCHOOL INSTITUTE OF SOUTHERN OHIO

The seventeenth annual Sunday-school Institute of Southern Ohio was held in the West Dayton church, Dayton, Ohio, Dec. 22 to 26. The weather was pleasant, which made the Institute the more enjoyable. The commodious church in which the Institute was held was well adapted for this work. The West Dayton people gave us a hearty welcome, and all seemed to enjoy the way they cared for us.

The first day or two the attendance could have been better, but it was not long until the people came and remained throughout the entire Institute. The enrollment on the register gave our attendance as 360. There were 24 superintendents and 91 teachers present, besides a good representation of ministers.

The Institute was conducted by Bro. A. C. Wicand, of Bethany Bible School, Bro. J. E. Miller, of Elgin, Ill., and Sister Cora Stahly, of the Music Department of Manchester College.

Bro. Wicand gave very helpful instruction and explanations on the Sunday-school Lessons for 1920. He has been a number of times in Southern Ohio in Institute work and our people always appreciate his instruction. Our superintendents, teachers, and all who were there in attendance, went home with a desire to do more efficient Bible study. They have realized how beautiful our lessons are for the next year.

Bro. Miller's work consisted in Sunday-school Pedagogy. His instruction was appreciated. It was very interesting. Among other things he taught the teachers how to interest the boys and girls with a wisely-chosen story at the right time and place, which he vividly exemplified during his work. He emphasized that teachers should be interested in the things in which young people are interested. On Tuesday and Thursday evenings he gave Illustrated Lectures, one on the work of relief in the Near East, and one on "The Forward Movement."

This work was a new feature of our work for this year and our people realized the power of the lantern, if rightly used. This is the first time Bro. Miller has been with us in Sunday-school work in Southern Ohio, and we are sure that our friendship will not soon be forgotten.

Sister Stahly, as usual, was much interested in her work and she gave our people valuable instruction in music. Our choristers were well represented and they returned to their schools with a keen desire to put into practice the things which they were taught.

It was the desire of the committee to make this Institute one of the best we have ever held and we think that all who were there realized this. On Christmas evening, in addition to the other work, the young people of the West Dayton church rendered a cantata. The evident talent of these young people taught our people the value of the opportunity open to all our schools, to develop the singing ability along this line of work.

Certainly our Heavenly Father has given us a blessing, and with this blessing comes the opportunity of service, and the thought of service gives us an inspiration to carry out the instructions and ideas which were given during the Institute. And may all be done for him who loves us and gave himself for us.

Yes, the seventeenth Sunday-school Institute of Southern Ohio was a success. A. H. Weimer. Greenville, Ohio.

### SOUTHERN ILLINOIS

The Sunday-school and Bible Institute of Southern Illinois was held at Astoria, Dec. 28-31. We were favored by a week of beautiful winter weather, for which we were very thankful. The attendance, though not as large the first day as we had hoped, continued to increase as the meeting progressed.

We were certainly very glad for the presence of Eld.

J. M. Blough, home on furlough from India, and for the strong and inspiring messages which he gave us.

Bro. R. H. Nicodemus, of Bethany Bible School, in his very forceful manner, gave us some very strong teaching on "The Great Commission," "The Rural Community," "The Rural Church," "The Rural Home" and "Spiritual Leadership."

Bro. S. S. Blough gave some very helpful talks on "The Forward Movement" and different lines of Sunday-school work.

Bro. I. D. Heckman gave some very interesting teaching on "The Parables," using the thirteenth and eighteenth chapters of Matthew.

A number of other speakers very ably discussed some of the important subjects of Sunday-school work. The young people gave us some special music at every session of the meeting.

We know that much good seed has been sown and hope  
(Continued on Page 58)

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Sword of the Spirit—Its Power for Me

Ephesians 6: 17

For Week Beginning February 1, 1920

1. **The Christian Should Be Well Equipped.**—Our text is taken from Paul's description of the Christian's armor, and sets forth part of that wonderful panoply with which the true warrior of Jesus Christ is equipped: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." It is a splendid coincidence, that, in conformity with Paul's direction, the brain and hand should work in fullest harmony—first the "helmet" and then the "sword." It is more necessary that the brain should be right than that the hand should be right, for if the hand be ever so willing to do what is right—even while the brain is wrong—the hand will be compelled to follow the direction of the brain. It is the controller. It manipulates the hand to suit its pleasure. Paul, therefore, calls for a consecrated mind. He calls for a saved head—eyes that look for Jesus, ears that hear for Jesus, a tongue to speak for Jesus, a mind to think for Jesus. Given the helmet of salvation, then almost any good may be accomplished by the hand. The purposes of the mind are put into execution by the hand, and so, when the mind is a saved mind, the hand becomes the wielder of the purposes of a consecrated intellect.

2. **The Bible as the Christian's Weapon.**—No missionary goes to his field of labor without the Bible. No minister undertakes the work of the ministry without his Bible. You can not set up the family altar or instruct the children in the home without the Bible. Just as the general does not go into battle without his sword, so it would be unwise for any one to attempt the work of the Kingdom of Jesus Christ without a knowledge of the Bible. It would be like going into battle without arms.

3. **Knowledge and Skill Are Essential.**—The success of any individual in the Christian life depends largely upon his knowledge of the Bible and his ability to use it for the good of his spiritual life and that of others. No man can fight without his sword, and no man can do the work of the Spirit of God efficiently without at least a fair knowledge of God's Word. Nor can he ward off the enemies that press for the conquest of his own soul without it.

4. **Familiarity with the Bible Strengthens the Entire Christian Life.**—Faith is strengthened by Scripture knowledge most marvelously. How often, indeed, how very often, our faith has seemed to waver, until suddenly it was steadied by some precious passage in God's Word—a superb gem that shone as a constant star in the night of our uncertainty, enabling our tottering faith to resume its wonted poise. Perhaps we have been called upon to defend our position, as servants of God, when we did not have our Bibles with us—on the street, on the train, in the shop, or elsewhere, and we have saved the day by our knowledge of the Word, when some text, memorized long ago, has come to our relief, and turned the force of the disputant's argument. Unexpectedly, perhaps, we are asked to give a talk at prayer meeting, without an opportunity for previous investigation of the topic. But in the armory—the brain—there is stored away many a keen shaft of truth, which can be depended upon. We may be called to a sick-bed, when the sufferer desires the comfort that never fails. Then familiarity with the Bible will enable us to bring a message of hope that endures.

5. **Suggestive References.**—God's Word, if believed, insures eternal life (John 5: 24, 39). Believing we shall have life through Christ (John 20: 31). God's Word builds up (Acts 20: 32). "Let the word of Christ dwell in you richly" (Col. 3: 16). "A workman . . . rightly dividing the word of truth" (2 Tim. 2: 15). Becoming "wise unto salvation" (2 Tim. 3: 15-17). "Doers of the word—not hearers only" (James 1: 22). "The word of the Lord endureth forever" (1 Peter 1: 25).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, JAN. 25

Sunday-school Lesson, Peter Stands Up for Truth and Honesty.—Acts 5: 1-11.

Christian Workers' Meeting, Assured Blessings in Moving Forward.

### GAINS FOR THE KINGDOM

Three were baptized recently at Figarden, Calif.

One was baptized recently in the Auburn church, Ind.

Five were baptized in the Annville church, Pa., Jan. 11.

Eleven were baptized recently in the Worden church, Wis.

One was baptized recently in the Pasadena church, Calif.

One was baptized recently in the Pleasant View church, Kans.

Three were baptized recently in the Osceola church, Iowa.

One was baptized recently in the Payette Valley church, Idaho.

Two were baptized recently in the South Los Angeles church, Calif.

One has been baptized in the Lititz church, Pa., since last heard from.

Two have been added to the Maiden Creek church, Pa., since the last report.

Four have been baptized in the Hutchinson church, Kans., since the previous report.

Three applied for baptism at Piedmont, Va.—Bro. J. A. Naff, of Boone Mill, same State, evangelist.

Three confessed Christ in the Oklahoma City church, Okla.—Bro. W. Earl Breon, pastor, in charge.

Five were baptized in the Denton church, Md.—Bro. Rufus P. Bucher, of Quarryville, Pa., evangelist.

Two came forward in the Bethel church, Va.—Bro. J. F. Britton, of Nokesville, same State, evangelist.

One accepted Christ in the Harris Creek church, Ohio.—Bro. R. H. Nicodemus, of Chicago, evangelist.

One was baptized in the Sand Ridge church, Ohio.—Bro. C. A. Wright, of North Manchester, Ind., evangelist.

Two were baptized at Stonetown, Oley Mission congregation, Pa.—Bro. Ira Gible, of Meyerstown, same State, evangelist.

Twelve confessed Christ, seven of whom were baptized in the Buck Creek church, Ind.—Bro. Saylor Greyer, of Indianapolis, evangelist.

Eleven were baptized at Forest Chapel, in the Cloverdale congregation, Va.—Bro. Luther Coffman, of Daleville, same State, evangelist.

Two confessed Christ and one was reclaimed in the First Church, Springfield, Ohio.—Bro. Van B. Wright, of Peebles, same State, evangelist.

Five were baptized in the White Branch house, Nettle Creek congregation, Ind.—Bro. Noah M. Shideler, of Seymour, same State, evangelist.

Eleven accepted Christ, eight of whom were baptized, at the Nineveh mission, Brick congregation, Va.—Bro. J. B. Peters, home minister, in charge.

### OUR EVANGELISTS

Bro. Frank Kreider, of Goshen, Ind., to begin Feb. 1 in the Middlebury church, same State.

Bro. H. S. Replogle, of Windber, Pa., to begin Jan. 19 in the Roaring Spring church, same State.

Bro. J. Edson Ulery, of Onokama, Mich., to begin sometime in February in the Crystal church, same State.

Bro. John W. Root and wife, of Lafayette, Ind., are engaged in a series of meetings in the Windfall congregation, same State.

### PERSONAL MENTION

Bro. A. C. Auvil announces the change of his address from R. D. 2, Swanton, Md., to Thornton, W. Va.

Bro. S. W. Garber, of Decatur, Ill., took charge of the pastorate at Cedar Rapids, Iowa, Nov. 10. His correspondents will please note his change of address.

Bro. J. F. Appleman and wife, who have had charge of the work at Nappanee, Ind., for more than three years, have, by the Mission Board of Northern Indiana, been assigned to the pastorate of the Plymouth church, same State.

Dr. Fred J. Wampler writes from on board the S. S. "China," Dec. 30: "We are now just about half way to Honolulu. We wish we were half way between Honolulu and Yokohama, or, still better, half way between Yokohama and Shanghai." He also refers in his letter to the recent shipping of a cream separator, valued at \$80, the gift of the Sharples Cream Separator Co., of Westchester, Pa., to the China Mission. The thanks of the Mission and of the whole church as well, are due to Bro. C. D. Hyton, of Troutville, Va., who was instrumental in securing

the donation, and especially to the Sharples people for their valuable gift.

Bro. J. F. Valentine, of Belington, W. Va., still has some dates open for evangelistic work, if those churches, who may desire his services, will communicate with him promptly.

Bro. G. K. Walker, of Pottstown, Pa., who has resigned the pastorate of the Pottstown church, to take effect April 1, 1920, will be glad to confer with pastors who would consider a location in that part of the Brotherhood. A married man of some experience in church work is preferred.

We are glad to learn from Bro. D. L. Miller's latest communication that Sister Miller continues to improve in health. It was expected that she would soon be able to go out of doors. Bro. Miller is also much better, some tangible evidence of which our readers will be pleased to find in the Editorial Department of this issue.

Bro. W. J. Swigart, Chairman of the Central Service Committee, will have something to say in our next issue concerning pending bills for enforced military training, and one for the promotion of physical education, which will be of special interest, and should have the most careful attention of every reader of the "Messenger."

Bro. E. F. Caslow and wife, of Grand Rapids, Mich., are now ready to give their time to evangelistic work, having returned from Panora, Iowa, whither they had gone to lay in their last resting place the mortal remains of their beloved son, whose illness had occupied their attention and care for the last eighteen months. Address them at 107 Quigley Boulevard, Grand Rapids, Mich.

Bro. D. L. Forney and wife and daughter spent a few hours in Elgin last Saturday, making a short "good-bye" visit to friends here. They planned to leave Chicago for Seattle on Monday of this week—the first step in their long journey to India. As we thought of how their family is to be divided, we wished that the whole church might be permeated by a corresponding spirit of self-sacrificing service.

Under date of Dec. 10, Bro. Q. A. Holsopple, of the missionary party sailing for India, writes that they had just landed at Karachi, India, and expected to leave there soon for Bombay, by the "City of Poona." This would indicate a change from their earlier plan of completing the journey by rail from the above-named point—due, no doubt, to more favorable steamer connections than had been expected. The latter part of the voyage had proved more pleasant than the first.

### ELSEWHERE IN THIS ISSUE

On page 59 we publish an interesting communication from Fairchance, Pa. One part refers to the practical working out of the Forward Movement, so far as church erection is concerned. When it became apparent that a house of worship was needed at Fairchance, the structure was erected at a cost of approximately \$5,500, which amount, with the exception of a few hundred dollars, has been assumed by the Unjontown church, as her contribution to the Forward Movement. This church has also obligated herself to maintain the work—supplying the pulpit regularly at that point until the work becomes self-supporting. Such a practical interpretation of the "Forward Movement" is truly worth while and is respectfully referred to the prayerful consideration of other congregations.

### MISCELLANEOUS

The District Conference of Western Colorado and Utah is to convene in the Fruita church, Fruita, Colo., Jan. 24 and 25—the first Conference of the present year.

Since the Senior Editor came to our relief this week, you may have another week to think over "What It Means to Evangelize the World." In fact, it may be a good many weeks before any of us comprehends it fully.

A new house of worship is being erected by the Clovis church, N. Mex., all the indebtedness on which has already been paid. The dedication of the house is to take place in March, at which time Bro. D. L. Miller is to deliver the address for the occasion.

The local "Church Bulletin" of one of our live eastern congregations calls attention to the fact that "this is a good time to renew or begin your subscription to this weekly paper of our own church." The reference is to the "Gospel Messenger." We heartily agree. We think it is a splendid time for just that sort of thing.

La Verne College will hold its Annual Bible Institute for this year Feb. 1 to 8. Notice reached us too late for insertion of the complete program, but some of its leading features are: Studies in Hebrews by W. E. Trostle, Studies in the Book of Acts by J. P. Dickey, Studies in First John by R. H. Miller, and Interpretation of Sacred Literature and Music by B. S. Haugh and Mrs. Haugh. Additional lectures and addresses are to be given by W. I. T. Hoover, J. Harman Stover, J. M. Boaz, I. V. Funderburgh, J. W. Cline, H. A. Brandt, D. L. Miller, J. Z. Gilbert, J. I. Kaylor and others. There is no charge for tuition or room. Meals will be served at 35 cents. Application for lodging should be made to A. J. Beckner, La Verne, Calif.

**Special Joint Board Meeting.**—Just in time for insertion in this issue we received from the Secretary of the General Mission Board, on his way home from the Bridge-water Bible Institute, the following telegram: "Joint Board Meeting, to consider Interchurch Movement, called January twenty-eight." The decision to call a special meeting of the Church Boards is no doubt the outgrowth of the recent World Survey Conference at Atlantic City, which Bro. Williams describes elsewhere in this number. We shall all await with much interest such recommendations as the Boards may have to make with reference to our part in this great movement.

### A BYSTANDER'S NOTES

**When a Choice Must Be Made.**—Robert E. Speer truthfully said: "We must choose between the evil love of the world and the overflowing love of God." Moses made the choice when he "refused to be called the son of Pharaoh's daughter." It was the choice of the desert, but it made him one of the greatest men of all history. Christians of today are called upon to make a like decisive choice—the things of this life or the advancement of the Kingdom. The issue is clear cut, and the decision is wholly our own.

**The Forward Movement a Vital Factor.**—It has been suggested that the Forward Movement may be a tremendous revival if rightly entered upon—it MUST BE, or it will be a dismal and expensive failure. How will it be a revival? Within itself it must be Spirit-filled and Spirit-directed. The Spirit of Jesus must vitalize the whole activity. Every Christian must be challenged by the solemn summons to intercession, and must lay hold on the unfailing divine resources. As Spirit-directed men and women present the great issues of the Forward Movement, they will become evangelists of the glad tidings of new responsibilities and new opportunities, for the church and for every member. Responding to new visions of possible Christian conquest, the entire church must be revived.

**Discipleship Means Activity.**—The Bystander was greatly impressed, the other day, to note the effective plea of a vigorous writer, in behalf of greater energy for the Lord's work. He started out by saying: "The first two letters of 'Gospel' spell 'Go.' Proceeding with his subject he said that Christianity is the only possession that fills men with a passion for sharing it. His point is well taken. The scientist does not, of necessity, become a teacher, nor the millionaire a philanthropist, nor the Samson a bearer of burdens, but the Christian does, of necessity, become a missionary. He is of the Light, which can not help radiating forth. The great present need of the Christian church is to rise to Christ's thought of the Kingdom of heaven. Are we willing to say: "Lord, here are my abilities, my time, my money, my real self?"

### CONFIDENTIAL SHOP TALKS

#### No. 2.—Districts With Too Much Money

Occasionally we learn of a District that seems to have so much money that it hardly knows what to do with all of it. So it spends the surplus in buying the time of proof-readers at the Brethren Publishing House to write Minutes of its District gatherings. As a basis to work on, it sends the House some sheets of paper, written over with words, names, figures and marks of various kinds, some of which can be deciphered and some of which can not. The sender also very kindly gives some instructions, such as: "Pick out the best. Do the best you can with it."

Well, the House does. It turns the jumble over to the head proof-reader who takes a half day or so to prepare a document that looks somewhat like Minutes of a Ministerial, Sunday-school, or Business Conference, as the case may be. He takes such names as he can make out and, by the aid of catchwords and phrases, here and there, puts into the mouths of certain speakers what he judges would have been suitable for them to say. How nearly the result represents what was actually said or done, he can only guess.

Why doesn't the House simply return this sort of manuscript for rewriting? There are several reasons: It would involve much delay. There is no assurance that the sender could interpret his memoranda any better than he has already done. Circumstantial evidence is against the supposition. What the District wants is printed Minutes, as soon as possible. It does not seem to care what they are. Besides this, the extra time it takes the House, to fix the matter up for printing, helps to make the bill larger, and the House likes to earn all the money it can for the General Mission Board.

We speak of this matter here because we happen to know that many Districts prefer to get their printing done as cheaply as possible and make their contributions to missions direct, and thus get the proper credit. We have also learned that most Districts desire that Minutes of their meetings should correspond, as closely as practicable, with what actually occurred.

All such Districts are invited to take the necessary steps to secure such a record of proceedings as they wish the Minutes to contain, and to send the House just what they want printed—no more, no less. If it can be read, this will be an additional advantage.



## AROUND THE WORLD

### Churches That Are Closed on Sunday

Ordinarily we think of the church as a place where the usual religious services are held at least on Sunday, saying nothing about the week-day gatherings. And yet investigators have found that in one denomination alone, two-thirds of its country churches are without preaching each Sunday. The scarcity of church leaders is so great that trained pastors sometimes have to serve as many as ten rural churches. Another denomination shows nine-tenths of its country churches dependent on "part-time" ministers for Sunday preaching services. Three-fourths of its country churches have only one service a month. One-fourth have not even a Sunday-school. Only thirteen per cent of country ministers are residents of their rural charges—most of them living in the towns. Thus one minister may have to cover a circle with a diameter of ten to fifteen miles.

### By-Products of the Gospel

So far beyond the price of rubies and the finest of gold, is the inherent value of the Gospel, that we often lose sight of the by-products thereof—the material things that humanity would never have enjoyed, had there been no favoring conditions, made possible by Christianity. If you want to get a complete view of all these, just sit down with pencil and paper and a map of the world. Put down the manifold and untold temporal blessings that are yours because you live in a land of Gospel privileges, and then contrast your favored condition with the barren, cheerless existence of the millions in heathen lands, as shown on the map. Before you have proceeded very far in your analysis of the subject, you will be fully convinced that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Have you found it so?

### Ancient Structures That Are Unexcelled

Most of us, in close touch with modern achievements, are prone to look upon ancient industrial achievements as rather crude and imperfect. Possibly we may have to revise our conceptions just a little, after reading what a noted American archaeologist discovered after recent, exhaustive researches. He says that 2,300,000 huge blocks were required in the building of the Great Pyramid in Egypt, that dates back to a period 5,000 years ago. Each of those blocks, weighing from 2½ to 50 tons, was squared, fitted, leveled, and put in position with an accuracy that puts to shame our very best modern work. He found scores of buildings that, in defiance of the wear and tear of the fiercest storms for centuries, are as solid as ever. They were put together with an accuracy of measurement, favorably comparing with the skill of an expert artisan of today, and arousing our profound admiration.

### An Admitted Failure

Advocates of military intervention in Mexican affairs may profitably look at America's experience along that line in Siberia. Our efforts in that frigid clime have been futile and costly. The only effect of sixteen months of military intervention has been to bolster up an unpopular military government by keeping open a purely military railroad. Incidentally America has incurred the distrust and resentment of all classes, and in no way whatever has the final settlement of pending difficulties, by the Russian people themselves, been hastened. Recent reports indicate that American troops have outlived their usefulness in Siberia—if there was ever any possibility along that line. There being nothing whatever for them to do, at the present time, their withdrawal at the earliest possible moment is highly advisable. If we may believe the latest cable messages, there is grave danger of American troops clashing with Siberians on the one hand, and with Japanese on the other hand.

### Revolutionary Tendencies in Germany

Prompt and energetic action, on the part of the authorities, recently stopped a violent demonstration at Berlin, which might have readily spread to the legislative chambers and elsewhere. The disorderly element is of the same stripe as the "Reds" to whom "Uncle Sam" so recently gave a free passage to Russia. Dissatisfied with the progress Germany has made, in representative government, these revolutionists want progress after the bolshevistic pattern. Should constitutional authority in Germany now be overthrown, chaotic conditions would sweep westward to the borders of France and Belgium, and beyond. In fact, all of Europe would be fighting for its life. Competent judges of the European situation declare that France and Great Britain have, unfortunately, imposed peace conditions upon Germany and Austria which, by their rigor, are not conducive to the future stability of democratic government, the world over. Should the disorders in Germany ever get beyond control of the people who are trying their best to maintain order in a country more disrupted by peace than by war, all the dangers which now threaten the conquerors of Germany, will be realities.

### A Propaganda for Peace

A press dispatch from Vienna, Austria, reports that a "Society for the Promotion of Peace" has been established in that city, with the avowed purpose of infusing sentiment along that line in schools, homes, and among the people in general. It is hoped to give international scope to the new venture. Planning to bring about a desire for peaceful relations between men and nations, the promoters of the new movement will endeavor to mould public sentiment against war and violence. Textbooks and other educational literature are to further the propaganda for peace, and lectures, conferences and study courses are to diffuse peace sentiment everywhere. A movement as above described is undoubtedly praise-worthy. "Follow peace with all men, and holiness, without which no man shall see the Lord."

### A Real Asset to Civilization

Dr. Hyde, a New York physician, who has rendered valuable service in Western Asia during recent months, under the auspices of the American Committee for Relief in the Near East, has this to say about the Armenians: "Here and now I want to bear witness to the high moral virtue of the Armenian people. It is unsurpassed. Where, in my extensive travels, have I found women who have suffered such degradation and come through it with their force of character unharmed and their ideals untouched. The vast majority of Armenian women have left their Turkish masters with the same spirit of integrity which they had when they were dragged from their homes—some three or four years before. Such a Christian womanhood is too great an asset to civilization, to be allowed to disappear or remain longer in bonds to Islam."

### America's Moral Mandate in Near East

"Politics or no politics, America has a moral mandate in the Near East that is inescapable," was the fervent declaration of Dr. Howard S. Bliss, president of the Syrian Protestant College, Beirut, Syria, as given during a recent address in Chicago. "God has laid a moral mandate on the American people that they are in duty bound to fulfill. This mandate is not dependent upon the action of the United States Senate or Congress, but is something which may not be ignored as long as America bears the name of a Christian nation." These words of Dr. Bliss, himself a native of Syria, but whose parents were Americans, should come with conviction to all who profess to be "workers together with God." Quibbling about technicalities will not afford needed assistance to the stricken people of the Near East. We must give tangible evidence of our concern for them.

### Dr. G. Campbell Morgan's View of Prohibition

"Revolution is likely to follow in the wake of prohibition," is the opinion of the Rev. Dr. G. Campbell Morgan, pastor of Westminster Chapel, London, now visiting in Syracuse, N. Y. During the delivery of a discourse he frankly expressed his view of liquor elimination, with special reference, we presume, to his native land, Great Britain: "Whenever a great country banishes strong drink it must prepare for a revolution. When a man stops drinking, he begins to think. All that happened in Russia, in the revolutionary line, has occurred since vodka was abolished. Whenever London goes dry, her East End will arise, and there will be trouble in plenty." The surprising utterance of the noted minister reminds us of Job's pertinent words: "Great men are not always wise," for had Dr. Morgan been a close student of prohibition and its results, as demonstrated by Kansas and other States, he would have known facts that speak for themselves. If—as he says—abstinence from intoxicants causes a man to think, it is truly worth while, for a thinking man is in a fair way to become a good citizen.

### The Golden Rule Proved Its Worth

Just now, while constantly reiterated maledictions against Mexicans in general, would lead any one to suppose that the inhabitants of that land are "sinners above all other men," it is decidedly illuminating to read the testimony of Mr. Benjamin P. Clark, vice-president of the Plymouth Cordage Company. Citing his experience of ten years with a mining company in Mexico, he gives undoubted testimony to the loyalty and reliability of the Mexicans, with whom he came in touch. His declaration is all the more valuable since unscrupulous politicians and alarmists have freely asserted that all Mexicans are brutal and treacherous, and that it is useless to expect fair dealings at their hands. Mr. Clark says: "We have tried to treat the Mexicans as human beings. We told them that in all ways we should respect them and their wives and families as we would our own. We went at it as a fair and square proposition. The effect was prodigious. This attitude brought out the best there was in those people, just as it did in ourselves. During nearly nine years of revolution our mills never stopped. Today, 7,000 men operate them—only 57 of them Americans. We have fed them, fought typhus and influenza with them, and they have done their part like men. Two things I must say: After the Vera Cruz incident, we insisted that all Americans leave Mexico. Thereupon the properties were left in absolute charge of Mexicans for eight months.

They stole nothing; they allowed no one else to steal anything; they operated the plants successfully, and returned them to us in as good condition as when our Americans left." What a lesson in the above, as to the potent influence of Golden Rule principles! Would not the present labor unrest in the United States be speedily disposed of, if employer and employee were willing to adjust all differences by Christ's equitable rule of action?

### The Great Sunday-School Convention at Tokyo, Japan

As previously announced in these columns, the World's Sunday-School Convention in Japan will convene in August. So great, however, is the interest taken in that most momentous gathering, that nearly 300 have already applied for credentials as delegates. Since only about 1,000 reservations can be obtained on the Pacific Ocean steamers for the delegates, it is important that all who wish to attend this unique Convention of Sunday-school workers, should communicate at once with the World's Sunday-School Association, 216 Metropolitan Tower, New York City. It is needless to emphasize the importance of the gathering, at this most significant period in the world's history, and at a place where, properly managed, it may mean the dawn of a new era for the Orient.

### A Statesman Speaks for Christ

Just before Christmas, Secretary Lansing, of the Department of State at Washington, sent out to the American diplomatic corps throughout the world an official message, declaring it an American principle that the relations of individuals must be governed by the principles of Jesus of Nazareth. Well might the "Daily News," of London, England, declare that the dissemination of such a document by a statesman, responsible for the conduct of foreign affairs on behalf of a great power, "is an event of few parallels in history"! Undoubtedly it is rather new even in American politics. Not so long ago even the most devout of Christians in public life was somewhat timid about the public avowal of religious convictions. Secretary Lansing's clear-cut statement is indicative of heartfelt conviction.

### India's Moslems Oppose Turkey's Division

Uncalled-for delay in settling the Turkish question has nowhere been attended by more unfortunate consequences than in India. The Moslems of that country regard the proposed partition of Turkey as an attack on their religion, and refuse to recognize the recently empowered King of Hedjaz—highly endorsed by the allied powers—as the legitimate protector of the holy places. They demand the restoration of Turkey on a pre-war basis, maintaining that it is essential for the protection of Islam. Powerful as the Moslems are—both in influence and well-organized opposition to British supremacy in India—the adherents of Islam are a factor that can not well be ignored. Already a boycott of British goods is threatened, which, with a refusal to cooperate with the authorities of the land, would probably result in a most perplexing state of affairs. Great Britain, surely, has her full share of puzzling problems.

### The Open Door for Christianity in Siam

Siam, the little Kingdom in the southeastern portion of Asia, has long been regarded as the strategic center for missionary influences in that part of the Orient. With Siam as a base, other countries near by, though not fully accessible, will eventually be reached. A recent survey by Dr. H. S. Vincent, under the auspices of the Inter-church World Movement, reveals some interesting things about the people of Siam, strongly suggestive of the fact that immediate and sympathetic consideration should be given, by the Christian forces, to the auspicious possibilities in Siam. Dr. Vincent is quite confident that the time for extended missionary activities in that land is fully ripe, and that there should be no delay in seizing the opportunities that lie open there, particularly because of the sympathetic attitude of the King of Siam. This enlightened ruler is especially favorable to mission workers from the United States, whom he regards as being exceptionally helpful to the people of his country. It may not be generally known that Siam's monarch is a graduate of Oxford University, England. Although nominally "head of the Buddhist Church," he has made the Christian Sunday the national Buddhist holy day. In his program of civic betterment he has decreed the abolition of gambling, and insists upon the rigid enforcement of that ruling. Hard as it was to bring about, polygamy has been prohibited—the ruler himself abandoning the practice, thus setting a good example to his people. Not only does the sympathetic attitude of the King toward America make the present time for Christian work in Siam particularly promising, but the Siamese themselves—according to Dr. Vincent's opinion—are in a most perceptive mood, just now, to be taught Christian principles. In the matter of marriages, and customs incident thereto, the Siamese are much farther advanced than most other Oriental countries. The wife occupies a position of no slight magnitude, being the economic as well as the financial head of the household. Then, too, the children are allowed to make their own choice of a life partner, instead of tamely submitting to the dictum of the parents, as is rubable in most Oriental lands.



## HOME AND FAMILY

### To the Rescue!

BY B. F. M. SOURS

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Jesus.

A little child holds out its pleading hands;

A feeble voice is asking you for bread;

And little children lie in death around

While these unhappy call, more than half dead.

The sturdy boy is hunting for wild game

That long has vanished to the hungry horde;

The mother weeps in frenzy, while her babe,

Starved, yields its spotless spirit to its Lord.

The maiden fair—ten thousand maidens fair!—

Who will not, for sweet life, deny their Christ—

Fair spirits, and their noble lovers there,

To Moslem sword and stain are sacrificed.

And where is father? Armies of the brave,

Where is the sworded hand that should defend?

Smitten and dead! Widows and babies cry,

Orphans have none on whom they may depend.

And Morgenthau, that noble Jew, has wrought

To save from massacre these Christian lives;

Now to their own faith cries he in dismay,

Feed! feed! they starve! Their children and their wives!

He—Jew—has saved vast myriad hosts from doom,

From fearful slaughter by the Moslem bands;

He can not feed them—his own people starve—

He asks these succor them from Christian hands.

O Christian, for the fame of Christ, your Lord,

Shame not a Jew's faith in your sacrifice!

HE saved your kin; will YOU now let them starve?

Dishonor Christ?—the Jew still pleading cries!

The bright-eyed babies are not bright-eyed now;

Graves are dug open that the new-laid flesh

May feed the starving who had sought in vain

By grass and weeds their bodies to refresh.

And you? Full-fed, and full supplied with all,

You are the steward—God pours into your hands

The ample measure for yourself and them,

The food for home, and for the hungry lands.

Mechanicsburg, Pa.

### The Snarling Black Dog

BY ELIZABETH ROSENBERGER BLOUGH

"THERE goes that shoestring! It always breaks when I have no time to put in a new one, but this time I have one on hand right here in my drawer. I remember just where it is. Why, I thought it was in this corner. Oh, where can it have slipped? I must have it right away! O-oh, sa-a-ay, it's not here!"

With that Mabel turned around: "Janey, it was you that used that shoestring. I know that I had one. Now it's gone, and I'll be late at school."

"I didn't either. Never saw your old shoestring. You lose things and then blame 'em on me."

"Well, somebody takes 'em every time; it makes me so mad!"

"No use for you to say that. We can all see and hear. We know you're mad." This from Arthur, who was passing through the hall and overheard the girls.

When Arthur came to the breakfast table, the twins were begging for more coffee after Ruth had drained the coffee-pot as dry as a summer creek. "Why don't you make more coffee to start with?" asked one. "You're always forgetting us. If father permits us to drink coffee, you needn't let the pot get so dry that a tin kitchen shower would taste refreshing!"

"You think that's smart by the way you say it. 'You hand over that red tie of mine; I've got to have it for school.' Andrew stood before the twins, threatening them. 'I'll take whatever I can lay my hands on, if you don't hand back the tie quick.' His loud tones attracted his mother's attention as she came into the dining-room.

"Children, I don't know what to do if you keep up this quarreling and scolding." Her voice trailed off helplessly. They were all shouting explanations and recriminations at each other.

Six healthy boys and girls! By all the laws of propriety they had a perfect right to create an atmosphere full of overflowing with stir and life. It was not so apparent, however, that there was any excuse for constant bickering, quarreling and faultfinding. Queerly

enough, it was Arthur, home from school for a short vacation, who became so discontented with the home atmosphere that he determined to do all that one young boy could do for his brothers and sisters.

He was sitting in the living-room. "Mother keeps the rooms nice. There are flowers and curtains and books, and music—all the things they say we should have—but if the Queen of Sheba should add some of her magnificent gifts, it would do no good with all this scolding around here," he said to himself.

That evening Arthur asked the twins to be sure to get up in time for breakfast. "Let us all eat breakfast together, while I am here," he suggested. After a bit of coaxing, Andrew promised to get up in time. Mabel and Janey usually were down early enough. So, when father sat down to eat breakfast, next morning, there were the six ready to sit down with him. There was a general laugh about getting up so early. The twins talked of getting ready for some examination, coming in a few days. Andrew had on his red tie and no shoestrings were broken. By the time breakfast was over, all were laughing and in a good humor.

"Why, mother, it's been like a company breakfast," said father, before he left the house.

Then Arthur and his mother talked of the disorder—the hard work she must do every day because the twins failed to do their part at keeping things in their places. They talked of Mabel's temper and her way of making Janey as cross as herself. Then, too, they deplored Andrew's tendency to spend all his evenings away from home. Mother was not well. "Things have just gone beyond me," she said.

"Mother, you remember that when I was a little fellow we had a dog—Max we called him—a little black dog that snarled at everybody. He was so disagreeable that you wouldn't have him. Since I came back, I keep thinking of that black, snarling dog whenever the children are together. The minute something goes wrong, they get cross and scold. Why can't we all be of one accord, of one mind? Supposing mittens are lost and the lace is torn? Those things happen in every home. Let's be pleasant, anyhow."

"Oh, if we only could," was mother's fervent, emphatic and hopeful response.

That it was no easy task to break a bad habit, is understood. But Arthur was really in earnest. He was a humble Christian, who wanted to see his brothers and sisters grow up into Christian workers. He wanted to make things easier for his parents. For the next few days he had all he could do. One and another he took them alone and talked it through. Andrew frankly admitted that he got tired of being "jawed" at in the evenings, as had been the case. For that reason he would rather go where "a fellow could have some peace." The twins were the youngest—the easiest to manage. Mabel was nearly sixteen. Arthur hoped for her assistance. When she once saw the ugliness of a scolding, frowning eldest sister, as Arthur pictured her, she was eager to improve.

No, it was not done in a day, but there was a marked change for the better before Arthur went back to school. And the heaven kept on leavening the whole crowd until today their home atmosphere is delightful.

At the beginning of another year, is there anything more essential than that we subdue the tendency to anger and injustice, and repress the tendency to quarrel and get cross? We have read that it is much more important to do right than not to do wrong. And it is. If we merely try not to get cross, that is cheerless work, but if we make up our minds to say kind things, and do all we know to make the discouraged look up and take heart, we can go about it buoyantly, with enthusiasm.

It is friction, not motion, that wears out machinery. To avoid or diminish friction, is to increase the efficiency of the machine. Why should there be too much friction? Why not cherish thoughts of peace and kindness? Then the warmth of the heart warms the atmosphere, and makes it easy to make the crooked paths straight and the rough places smooth. If you dwell only on the provocations, the annoyances, it will be easy to give way to ill temper. Quarrels are rooted more deeply than in circumstances. They go down to habits of mind and character. Beauty of character is learned

in the home—especially that love which is to abide when tongues have ceased and knowledge fails. Tenderness, humbleness, courtesy and sympathy are all learned at the fireside in commonplace houses, in village streets.

Johnstown, Pa.

### SOUTHERN ILLINOIS

(Continued from Page 55)

and pray that many good results may be reaped in the years to come. Quite a number stood at the consecration meeting.

Because of the death of her mother, Sister Anna Miller could not be present, for which we were very sorry, as many of the primary workers were anxious to hear the subjects discussed which had been assigned to her.

The Sunday-school exhibit was a new feature of our Institute. There was a helpful display of maps, pictures, clippings, etc., furnished by the different Sunday-schools.

The Institute committee is ready for calls for the 1920 Institute. Will you not work and pray that the work of the District may move forward and accomplish great things for the Lord? Edith Bubb, Secretary.

Astoria, Ill.

### TIMBERVILLE, VIRGINIA

Some time ago information was asked for, through the "Messenger," from the various churches, as to what they were doing, in order to reach the goal given in the Forward Movement. Following are the data for the year 1919 of the Timberville congregation:

We raised in the Bridgewater College Endowment campaign \$25,000; about \$3,000 was raised two years ago.

After Dr. F. J. Wampler delivered an illustrated lecture on the bubonic plague in China, the congregation raised \$45 with which the doctor paid for the machine that he was using. Dr. Wampler is taking this machine with him to China.

Our Annual Meeting offering amounted to \$589.50.

After an address by a representative of the International Anti-Saloon League, pledges were received, amounting to \$880, for the support of the work.

When the congregation had learned of the illness of Sister E. M. Wampler, of China, we decided to make her a present of \$50.

During the series of evangelistic sermons, conducted by Bro. A. B. Miller, forty-two united with the church.

The Sunday-school contributed \$20 to special Sunday-school work. The Christian Workers' Society has planned to support a native helper for Dr. F. J. Wampler. The Sisters' Aid Society has contributed \$40 to the Forward Movement. The congregation is supporting Bro. E. M. Wampler, a missionary of China. This amounts to \$350. Bro. O. S. Miller did pastoral work for us during the summer. The Sunday-school has made an increase of 26 per cent in attendance this year over last year.

Fern Hoover.

### UNIONTOWN, PENNSYLVANIA

The church here is moving quietly along and is making progress in all the services. We have Sunday-school every Sunday, here in Uniontown, at 10 A. M., and at Fairchance, about six miles distant. Eight years ago, when the brethren opened a mission at that place, having no church there we held our Sunday-school in a private house. The first Sunday eleven scholars were present. The second Sunday there were sixteen new ones. The people became interested and wanted preaching services. We got the consent of the school board to hold our services in the schoolhouse, and then Bro. Jasper Barnhouse preached the first Sunday of each month. The interest kept increasing and brethren of the Georges Creek congregation, Fairview and Uniontown decided to build a church. A very nice, convenient house of worship was erected and dedicated on the first Sunday of this year. Brethren C. M. Driver and Jasper Barnhouse conducted the services. During these years seven were baptized and became members of the church. They have chosen John A. Buffenmyer, of Elizabethtown, Pa., pastor for the present year. Orpha Collier.

### PINE CREEK CHURCH, INDIANA

We met in council Dec. 27, at the East house, with Eld. J. F. Appleman in charge. Eld. J. Hugh Heckman was also with us. Ten letters were received and four were granted. Church and Sunday-school officers were elected for the coming year: Bro. J. F. Appleman, elder; Bro. Orville Morris, clerk; the writer, "Messenger" agent and correspondent; Bro. Frank Keiser, Sunday-school superintendent; Sister Ella Mangus, superintendent of the Home Department; Bro. Ivan Hartsough, president of the Christian Workers' Society; Bro. Wm. Summers, foreman of the Official Board.

The children and young people of the Sunday-school rendered a splendid Christmas program Dec. 21, under the supervision of Sister Anna Steele.

Eld. J. Hugh Heckman, of Oak Park, Ill., preached for us Dec. 20 and also twice on Sunday. Monday morning our Bible Institute began, continuing during the week un-



til Saturday, when our council was held. Bro. Heckman, as instructor, gave us three periods of forty-five minutes each in the forenoon, and two in the evening. We studied the Book of Acts and Luke one period each day, and also the prophecies. The general average of attendance during the Institute was forty-seven. On Sunday morning and evening Bro. Heckman favored us with two splendid sermons.

On Monday morning Bro. Heckman returned to his home, in company with some of our brethren who expect to attend Bethany Bible School. M. S. Morris.  
North Liberty, Ind.

### READING, PENNSYLVANIA

We met in council Dec. 27, with Eld. John C. Zug in charge. Bro. H. H. Moyer and the writer were reelected Sunday-school superintendents for the year. Christian Workers' officers were chosen for three months, with Ben Hildebrand, president. A missionary committee was elected: Sister Amanda Hildebrand, three years, Sister Mary Spitzer, two years, and Sister Alice Moyer, one year. One was restored to fellowship.

At our teachers' meeting, which is held at the homes each week, the following were elected to aid the superintendents in doing the work: Sisters Lizzie M. Nies, Mary Spitzer and Alice Moyer.

We expect to open a series of meetings Jan. 25, with Bro. Rufus P. Bucher, of Quarryville, in charge. We intend to hold cottage prayer meetings every evening during the week preceding. The church seems to have taken on new life, as these members, who have been elected to the different offices, as well as the Sunday-school teachers, are taking hold of the work with commendable zeal.

Our Christmas exercises were held Dec. 28. Recitations, select readings and special music were all well rendered. Bro. J. A. Buffenmyer, of Elizabethtown, gave a splendid address on the significance of Christmas Day. Linn H. Nies.

### UPON THE THRESHOLD OF SERVICE IN THE SOUTHLAND

From Girard, Ill., wife and I and our little girl began our journey early in the morning of New Year's Day. The next morning, at daybreak, we were here, where our headquarters will be for the four months, and where our correspondents may address us—at Fruitdale, Ala.

Upon arrival, we were met by Bro. Samuel E. Miller, who conducted us forthwith to his home, and so put us in position to get a real sample of the hardly-to-be-excelled hospitality which every newcomer finds in this part of "Dixie." Bro. Miller is a schoolmaster here and contemplates going this summer to Bethany Bible School.

Under the same roof with Bro. Miller we have our rooms for light housekeeping. We have enough furnishings now to get along nicely, and the Fruitdale members have been generous in providing the eatables for our table. We eat with a relish their genuine cane molasses and extra good sweet potatoes.

Wood in the rough was hauled into our back yard the other day, and the undersigned has taken some of his physical exercise, preparing same for the burning. Not only for cooking do we need fire, but also for heating our rooms, since the weather here is inclined to be a bit damp and chilly at this season. Yet, when the sun is out, one can be outdoors and comfortable without a coat, and the house doors can be opened wide, as ours is today, for the incoming of the balmy breeze.

The feeling that we are in the springtime of the North, is augmented by the singing of "our feathered friends—the birds." Sundry bushes, plus magnolia and holly trees, give us an abundance of green foliage, while all about us tower the long-leaf yellow pines. It is a country truly worthy to be called scenic.

Yet, with all this, there is much less life here in Fruitdale than in former days, and there is but a scant population out in the wooded country. Unlike so many places where land is being bought and sold on every hand, and the prices of the same are soaring high, there is no land boom on here now. Land can be bought cheap, and yet—rarely hears of a transfer. Why the country here is not as much in demand as at some other places, may readily be understood. But why there is not more development seems strange.

The soil is of a sandy nature and needs to be fertilized to produce satisfactorily. But it responds well when fertilized. Since the summer season is long, the ground will sometimes produce three different crops the same year. It is more fully adapted to intensive than to extensive farming. The rainfall is abundant.

The town here got its name years ago, when fruit growing was the chief industry. The main fruit was peaches. But disease killed off the groves, and now that industry has been superseded by vegetable raising. This pays well, and what the people raise has a ready market in Mobile and St. Louis.

There are three predominating profits from the pines. When tapped, they supply the crude material for turpentine. Trees of sufficient size contribute to the stock of much-used lumber, and material for fuel is gathered of what wood lies dead on the ground. Forest fires leave in their wake quite a bit of this latter, and it is an understanding among the people that any one can gather this

fuel stuff, wherever he can find it, "without being hindered, molested or made afraid."

So much for the physical situation here. I will endeavor to touch upon the other things you may wish to know when my next correspondence is penned for the "Messenger."

Ralph G. Rarick.  
Fruitdale, Ala., Jan. 7.

### FAIRCHANCE, PENNSYLVANIA

A little over eight years ago, the Uniontown church of the George's Creek congregation organized a Brethren Mission Sunday-school at the foot of Chestnut Ridge to the east of Fairchance, Pa., where some fifty or more families and several hundred children were found that had neither church nor Sunday-school privileges.

By the grace of the school directors of that District, we enjoyed the use of a fairly-commodious and comfortable country schoolhouse, where, during these years, the school has grown into an enrollment of about 150 members, with a large average attendance.

During this entire period we lost but about six sessions and this on account of various epidemics during the past few years.

Eight persons were admitted into church fellowship during this time by confession and baptism, and twelve or fourteen young people joined other denominations in and about Fairchance, because we had no church home there.

About a year ago the Forward Movement seemed to strike both our mission point and our local church. To satisfy this pressure, or demand, from all sources, for a little country church, we built a convenient and comfortable frame house of worship about a quarter mile north of the schoolhouse on a beautiful and most suitable site, donated to the church for this purpose.

This house is thirty by forty feet, outside dimensions. It has a good, finished basement, containing heater, baptistry, running water and all the necessary requirements for conducting our love feast, besides two nicely-finished Sunday-school rooms.

The auditorium, which is arranged with four Sunday-school class-rooms that open to the main audience room during general service, but which are closed during times of recitation, has a total seating capacity for about 250 persons.

This house was dedicated to the worship of God at 2 P. M., Jan. 4, 1920, by Elders C. M. Driver, of Fairview, Pa., and Jasper Barnhouse, of Uniontown, Pa., officiating, while the house was filled to its capacity by a most interested and appreciative audience.

The total cost of this house will approximate \$5,500, which cost, with the exception of a few hundred dollars, has been assumed by the Uniontown church as her contribution to the Forward Movement.

She has also obligated herself to maintain the work and to supply the pulpit regularly at that point until it becomes self-supporting, inspired by the vision of upwards of four hundred fathers, mothers and young people, who have never confessed Christ and need a Savior.

We pray that the Lord may provide consecrated workers in this field, already ripening for the harvest.

D. F. Lepley.

### LA VERNE, CALIFORNIA

We met in quarterly council Jan. 5, with Eld. J. P. Dickey presiding. The report of our church treasurer showed that \$11,983.00 had passed through his hands during the past year. Another important item of business was the annual report of our pastor, Eld. R. H. Miller. He made 1,118 calls, held 208 conferences and attended 78 committee meetings. His goals for 1920 are as follows:

Sunday-school: (1) A prayerful effort on the part of the teachers to enthrone Christ in the lives of the members of the Sunday-school. (2) All members and all children of members in Sunday-school.

Christian Workers: Every Christian Worker at work in that form of service which employs head, foot and heart in the setting up of an efficient local field machine.

Prayer Meeting: Let it be a council of prayer to which our problems and difficulties and reports of our activities be brought. (At the first meeting of 1920 the "Family Altar" was discussed.)

Ladies' Aid: A larger per cent of the sisters enlisted in the Aid.

Missions: (1) Mission Study, especially among the adults. (Many of our young people are enrolled in the College Mission Study Classes.) (2) The closest cooperation with, and support of, the La Verne College Mission Band.

Evangelistic: (1) Eighty-seven souls saved. (We are delinquent twenty-seven in our 1919 Forward Movement program.) (2) Prayerful attention given to the calling of young men to the ministry. (3) A family altar in every home.

Our elder explained that Brother and Sister Lynn A. Blickenstaff had decided to accept the call of the General Mission Board to go to India next fall. Bro. Blickenstaff is to hold the position of "missionary accountant." The church unanimously decided to approve of this call and its acceptance, and to support Brother and Sister Blickenstaff with our prayers and pocketbooks.

Christmas was appropriately celebrated. The Cradle Roll, Beginners' and Primary Departments held their exercises at the home of the Beginners' superintendent, Mrs. L. A. Blickenstaff, on Saturday before Christmas. One prominent feature of this program was the filling of the "manger" with gifts for the Mexican children's Christmas. The exercises proper were held at the church on Tuesday evening before Christmas. As has been our custom for a number of years, we had a "giving" Christmas. The Beginners', Primary and a number of other classes gave to the Mexican children's Christmas fund. The "Live Wires" gave toward the new church fund. On the evening of the program an offering of \$110.67 was lifted for India Missions.

On Christmas morning nine auto loads of children and young people (Intermediate Christian Workers), our Sunday-school superintendent and pastor, and a few other adults, went down to the Protestant Mexican Mission, where they rendered a short program, after which the Mexican children were given a treat by our children. Then we went to another part of the Mexican quarters of our city and did likewise. The young people went to still another section and sang (in Spanish). We had prepared a gift (a stocking of cookies, nuts and candies, an apple and a card) for each child, and an apple and card for each adult Mexican in our city. So far as we know, no one was missed entirely.

The following are some of the echoes of this work: "The fact that a pastor from up-town and nine auto loads of his people would come down here and spend Christmas morning as your pastor and his people did, is the greatest blow Catholicism ever received in this town." (Testimony of a Spanish Christian girl.) "How well those young people sang Spanish! They must have practiced a long time. How we did enjoy their singing." (Testimony of a Catholic young man who is becoming interested in Christianity.) "The Christmas you gave my baby was all he had, for I had no money to buy him anything, and there are many, many of my neighbors much poorer than I am." (Testimony of a young Catholic mother.) "Thank you, God bless you all." (Testimony of a sainted Spanish grandmother, a worthy widow, who was remembered with groceries and became interested in the Christian religion, etc.) Surely, Eld. R. H. Miller and all others realized the blessings promised to the cheerful giver.

Jan. 4 our District Sunday-school Secretary was with us. He visited our school at work, delivered a timely address on more efficient Sunday-school work, and conducted a consecration and installation service at the close.

Eld. D. L. Forney occupied our pulpit at the morning hour, on the Sunday before Christmas, and preached an earnest missionary sermon. Bro. H. H. Brubaker, recently from Akron, Ohio, now pastor of the Pasadena, Calif., church, preached for us on the last Sunday of 1919. Grace Hileman Miller.

### STUDENT VOLUNTEER CONFERENCE

For days, and even weeks, we heard people in Des Moines talking about the Student Volunteer Convention, which was to be held here during the first days of the year. It was hard to understand or to realize what it all meant. Many of us had heard very little about the movement, and when we heard it was coming right to our city, we wondered more than ever about it. We were told that there were to be between 7,000 and 8,000 delegates. That would naturally increase the population of our city to some extent, especially when we realized that they would have to be housed and taken care of just at a time when the coal famine had, in reality, been hardly overcome.

Dec. 30 and 31 the people began to arrive in Des Moines—not by carloads but by trainloads. Practically every road, leading into the city, had to put on special coaches, and increase most of its trains by adding two and three sections to each.

There is just one thing about this Conference that will remain a little bit longer, in a few of our memories, than anything else. We were told, a few days ahead of time, that on Saturday afternoon the Student Volunteers, who are members of the Church of the Brethren, were to be our guests at the little church at East Sixteenth and Des Moines Streets. We considered this quite a privilege and at once set about making arrangements to have everything as comfortable for them as we could. Beginning at 2:30 in the afternoon, the group assembled—about ninety in number—and the meeting was called to order by Bro. J. H. B. Williams, Secretary of the General Mission Board, who also was chosen as moderator.

Some of the returned missionaries were present and told us of their wonderful experiences in foreign mission fields. Bro. Emmert gave a talk on a theme which sounded rather odd, indeed, as he announced it. It proved all right, however, when he finished. He said: "India doesn't need me, neither does she need you; she needs Christ." Sister Anna Blough, returned missionary from China, talked on how there had been two crucial times in the history of China. She said: "Hundreds of years ago, China called upon the Church of Rome to send missionaries. That church failed to do so. China is calling again now. Will the forces of Christianity fail at this time?"

Bro. Galen B. Royer talked on "How Shall We Re-



late the Spirit of this Conference to Our Church Activities?" Bro. J. J. Yoder, of the General Mission Board, showed us the great need of helpers in Africa. He spoke of the vast areas in Africa—as large as a hundred miles wide and two hundred miles long—without a single missionary. Bro. A. D. Helser, Traveling Secretary of the Student Volunteer Band, impressed upon us the need of the power of God in our own lives. Bro. J. M. Blough, of India, told us about "Self-Surrender." He said: "It is only the surrendered life that can reveal Christ."

After all these good addresses, Bro. Williams, realizing that the time was ripe for an experience meeting, gave an opportunity for the Holy Spirit to speak. The privilege of being present at that meeting was great. The way the Spirit revealed himself by the things that were said, was surely well worthy of being mentioned.

Bro. Arthur Mote expressed his joy at being permitted to come where the chosen "three" as it were, and the remaining nine, were waiting at home for the message to be broken to them. We can not help but know that those who attended the gathering considered it a great privilege. But those who were so unfortunate as not to be here, would certainly consider it a privilege to be favored with such a full and thrilling report of the meeting as we know these students will take home with them to their respective schools.

The meeting was adjourned at 5:45, when the delegates were shown to the basement, where refreshments were served. Arrangements had been made to seat each delegation in a group, representative of the school these students had come from. As they were about through partaking of the refreshments, Bro. Foster Statler, president of the Student Volunteer Movement for our church, arose to act as toastmaster. Each school was called upon for a speech or a story. These were not merely witcisms, however, because, intermingled with the joy of association together, there was that undercurrent of the Holy Spirit which could not be kept down, and in many instances it came out so forcibly that we were set to real serious thinking.

After having been together for the afternoon and part of the evening, also having met and associated with some of these members for several days, the time came when we must part. It is needless to say that we had already learned to love our visitors for what they are, as well as for the forward step they had taken. Just as they left the tables, they waved their hands and handkerchiefs in appreciation of our hospitality. We were glad for their appreciation, but really it was a privilege to entertain them, and we had the satisfaction of feeling that the pleasure was all ours.

As they wended their way up the stairs, and then out into the darkness, there seemed to come over us that serious feeling which so often lingers when we say "Good-bye." The experience we had had was unique. Those whom we had welcomed were leaving—some to the other side of the globe; others planning to follow, while a part of them will remain at home to keep the lights burning brightly, we hope. Some of us wished we were going with them, but we can back them up by our money and by our prayers.

Eva, Lena Smith.  
Des Moines, Iowa.

## OUR APPEAL TO THE AID SOCIETIES FOR 1920

The year 1920 is here with open doors for new activities. The Prince of Peace has taught us through his conditions, that in order to enter these open doors and accomplish great things for him, we must be a united band. Nearly all departments of church activity have organized themselves into a great Forward Movement, in order that the coming of the Kingdom might be hastened. The sisters of our Aid Societies in this Movement, realize that we, too, may help hasten his Kingdom by the work of our hands.

The Forward Movement of our Sisters' Aid has set as its goal for the next five years the following points:

1. An Aid Society of every congregation in the Brotherhood.
2. The average attendance of every society to be twenty per cent of the membership of the women of the congregation.
3. The sum of \$20,000, annually, to be given for home and foreign work.

That this goal may be reached, every society must not only do its bit, but do it best. The very wording "Forward Movement" means that we are not satisfied, that we believe that God can accomplish much greater things through our united effort. We are pleased with past accomplishments, but not yet satisfied. If we were, there would be nothing more for us to do. We want to lift our eyes and catch the larger vision of service.

Our faithful District Secretaries have been doing their best to carry out point one of our goal. Thus far only 323 societies have reported as being organized, whereas there should be at least 1,000. The secretaries need the help of the local Aid. Suppose you write to some sister in a church that has no Aid. Tell her the joy you are receiving through service. Urge her to organize the women into a band of workers for him. Though their numbers may be few, God will be there and bless their efforts and cause them to grow.

The second point of our goal needs our help. The enrollment is excellent, but the average attendance should be increased. The 1918 report showed 61,072 members of the Aid, with an average attendance of only 879. If 20 per cent of the membership of the Aid, we would have the number of women in your church, and see if twenty per cent of that number are attending the Aid. If not, do some personal work to reach the goal. They need to be meeting with you that they may catch the inspiration received in the devotional moments as the sisters pray for this great work.

Our third point seems to be the easiest to reach—we are more willing to give the Master our means, than our time. In the year 1918, our societies raised over \$18,000 for home and foreign work. We have made possible the Quinter Memorial Hospital in India, where many sufferers receive daily physical and spiritual help. The Master has laid it upon our hearts to undertake even a larger task. We want to build for him, within the next three years, a hospital in Ping Ting, China, and a Girls' Boarding School at Ankleswar, India. Each will cost \$20,000, or a total of \$40,000. This means that our Aid Societies must raise \$8,000 a year in order to accomplish this work. Dr. Wampler, of China, writes that the land has already been bought for the new hospital, and that it is likely to be named "The Hospital of Brotherly Love." Bro. J. M. Blough, of India, says that the Girls'

Boarding School is to cover from the lowest to the highest grades, even preparing girls to become teachers. They will be able to have at least 250 girls in training all the time. We feel certain that not one single society will turn aside from meeting its apportionment any year, which will make possible these two great monuments to the Master's cause.

To the District Secretaries we would say: Arrange with your local societies to send their apportionments directly to you. Then you send it to the General Mission Board; also, when you receive these letters and report blanks, mail them at once to the local societies of your District.

To the secretaries of the local societies we wish to say: Please see that this appeal be read at your Aid Society meeting. Also fill out these blank reports at once and return to your District Secretary with the 25c fee for stationery and postage. Last year many of our societies responded by sending \$100 for the expense fund. This was appreciated. Whatever surplus is left, after expenses are covered, will be used for some benevolent work. We are counting on you to help make it possible for us to report the work of every Aid Society in the Brotherhood. We do not want any society missing.

Let us adopt the "Forward Movement," then lift our eyes and see the larger vision of service that calls us to a united effort.

Mrs. M. C. Swigart, President,  
Mrs. O. L. Shaw, Vice-President,  
Mrs. S. L. Whisler, Secretary-Treasurer.

## Special Notice to the District and Local Secretaries of Our Aid Societies

The above appeal and a blank report has been sent to our District Secretaries for distribution among the local societies. If any society has failed to receive one, write to your District Secretary at once. If you do not know her address, or fail to hear when you write, then write to your General Secretary. Some of our societies are growing eager to know what their apportionment is for. It is for the Hospital in Ping Ting, China, and the Girls' Boarding School in Ankleswar, India. If any of our District Secretaries have failed to send out the apportionment to their churches, would you please send it at once, that the work be not hindered? If conditions are such that it is impossible for you to do this work, will you please inform us, so that other arrangements can be made? If any District has failed to elect its Secretary, will the local Aids of that District please write to their General Secretary, so that temporary plans may be made by which you, too, may do your part? We are receiving very encouraging reports from many of our District Secretaries, in their efforts to raise the apportionment and also organize new societies. May they receive a divine blessing for their efforts!

Your General Secretary,

Milledgeville, Ill.

Mrs. S. L. Whisler.

## ELDER AMMON H. BRUBACHER

Bro. Ammon H. Brubacher, a son of Aaron and Maria Hoke Brubacher, was born Nov. 16, 1871. He married Katie Kilian in 1897 and united with the Church of the Brethren in 1898.

He was elected to the ministry March 28, 1904, and ordained to the eldership August 25, 1913.

He died Dec. 17, 1919, aged 48 years, 9 months and 1 day. Services were held in the Midway church, and burial was made in the adjoining cemetery. About forty ministers were present from various parts of the District. The services were conducted by the writer, assisted by ministers of the Midway church.

The Midway church and Sunday-school passed the following "Resolutions of Sympathy":

Whereas, It has pleased our Heavenly Father, in his infinite wisdom, to remove from our midst our beloved brother and elder, A. H. Brubacher; therefore, be it resolved:

1. That we, as the Midway church and her Sunday-schools, express our loss of a true and exemplary Christian and shepherd, but rejoice in the fact that, while sojourning here, he has ever been preparing material for his mansion over there;

2. That we, the church, in memory of his generous devotion to all worthy causes and the inspiration that his life, words and sacrifices gave to us;

3. That we extend our heartfelt sympathies to the sorrowing widow, mother and sister, and commend them to our Heavenly Father;

4. That copies of these resolutions be read to the widow, mother and sister of the deceased; that these resolutions be read to the three Sunday-schools of the congregation, spread on the church minutes, and printed in the "Gospel Messenger";

Committee: Nathan Martin, W. A. Forry, Aaron S. Heisey, Jesse Dotterer, Katie M. Wenger, Joseph Kettering.

By vocation Bro. Brubacher was a school-teacher. He was also a singer, and was quite frequently called upon to hold singing-schools. He was of more than ordinary talent. Even in the District he held responsible offices. At the time of his death he was a member and secretary of the Home Mission Board of the Eastern District of Pennsylvania. The present activities of the Midway church, of which the city of Lebanon is a part, are largely due to the efforts of Bro. Brubacher. Christian Workers' Meetings, Teacher-Training Classes, Mission Study Classes, etc., were strongly encouraged by him. He was a leader—an organizer.

There survive his wife, mother and one sister.

Myerstown, Pa.

John Herr.

## MIDWAY, PENNSYLVANIA

Bro. R. W. Schlosser, of Elizabethtown, began a series of meetings at the Midway house Nov. 30 and continued till Dec. 17. The weather, for the most part, was fine, so the attendance and interest from the beginning were good. Bro. Schlosser is a very able speaker and his sermons were very much appreciated. We believe the members were spiritually enriched. Eight confessed Christ.

Dec. 26 we met in council. Brethren John Herr, E. M. Wenger and A. B. Gingrich were present. As our beloved elder, A. H. Brubacher, was called away by death,

Bro. John Herr was chosen in his place, with Bro. Nathan Martin as assistant.

Jan. 4 Bro. R. W. Schlosser again preached for us. In the afternoon he baptized five of the applicants referred to above.

Lizzie B. Noll.

Lebanon, Pa.

## Notes From Our Correspondents

(Continued from Page 53)

### IOWA

Cedar Rapids church has suffered for years because of lack of pastoral work. Bro. S. W. Garber, of Decatur, Ill., took charge here Nov. 10 and already the results are showing in the activities and attendance at the services. We look forward with renewed hope and zeal for a successful year's work.—S. B. Miller, Cedar Rapids, Iowa, Jan. 10.

Curlew church met in council Jan. 6, with Eld. Eddy presiding. We decided to place the matter of planting trees on our church grounds under the supervision of the church trustees. The regular church officers were elected, with Bro. Eddy as clerk for another year. At the request of the church, our elder appointed a missionary committee. Curlew church recently organized her first Aid Society and the work seems to be regarded favorably by all.—Mrs. Eva M. Braggier, Curlew, Iowa, Jan. 7.

Des Moines City church met in business session Dec. 14. Two letters were granted and two were received. The church unanimously chose Bro. Perry Brunk as elder for the year. All other church officers were elected, also various committees. A motion was made and properly supported, that we reflect the present organization in the Sunday-school for the year—Bro. Frank B. Shaw being the superintendent.—Mrs. Eva Lena Smith, Des Moines, Iowa, Jan. 14.

Fernald congregation enjoyed the interesting talks and singing, which the four young people of Bethany Bible School gave Jan. 6. Jan. 11 we had promotion of Sunday-school classes. During the preaching hour Eld. D. W. Wise gave us a very interesting sermon on the "Prayer Covering."—Iva M. Spling, Fernald, Iowa, Jan. 14.

Monroe County church met in council Dec. 13 and elected church, Sunday-school and Christian Workers' officers. Sister Mary Hoot, was with us from Dec. 22 to Jan. 1, and conducted a singing class, which has helped a great deal in our church music. We expect to have Capt. Owen O. Wiard with us before long.—Mrs. F. V. Cook, Fredric, Iowa, Jan. 12.

Mt. Etna church met in council Dec. 27, with Bro. L. A. Walker as moderator. Officers were elected for the coming year. The Sunday-school superintendent, Sister Vinnie Johnston; president of Christian Workers' Society, Minnie Walker. Church officers elected for the coming year: Wm. Hickox, church clerk; the writer, church correspondent. Bro. Wm. Wagoner was chosen as elder. The work at this place seems to be progressing nicely and are much encouraged.—Mrs. L. A. Walker, Mt. Etna, Iowa, Jan. 8.

Muscatine.—Dec. 7 Bro. H. C. N. Coffman, of South English, preached for us. Dec. 20 Bro. Morris Ikenberry assisted in our Christmas program, which we held that evening. Dec. 31 Bro. David Brower, of Mt. Morris, was with us, and Jan. 10 Bro. L. W. Brubaker, our elder for 1920, came to hold our regular council. Officers elected are: Sister Mary Paely, clerk; Sister Emily Wies, "Messenger" agent and correspondent; Bro. A. M. Stutsman, Sunday-school superintendent; Sister Ida Wren, Christian Workers' president. Our Mission Board will send some to us each Sunday, to stay on the work until a minister is secured.—Emily Wies, Muscatine, Iowa, Jan. 12.

Oscola church met in council Dec. 27, with Bro. Chas. Colyn presiding. We elected Sunday-school officers, with Sister Nora Colyn and Bro. John Alexander, superintendents. Our series of meetings, beginning Nov. 16, conducted by Bro. J. F. Swallow, of Seavey, Minn., and Bro. Paul Hoover, was a great feast. We had a sermon Thanksgiving Day on the subject of the "Holy Spirit." After a social dinner at the church, three were baptized. In the evening our love feast was held, with Bro. Swallow officiating. We were glad to have Bro. Horner and Sister Mettie with us, and also Bro. Walters. These brethren both at the good tables at the last report, have been baptized. We have at present two teacher-training classes and two classes in the study of Doctrine and Devotion. Much interest is taken in all these classes.—Allice Kint, Hutchinson, Kans., Jan. 12.

### KANSAS

Abilene congregation met in council at the Navarre churchhouse Dec. 17, with Bro. Shank in charge. Officers were elected, with Bro. Shank, elder; Bro. Manon, assistant; Bro. Roy Rock, superintendent of Sunday-school; Carl Silvius, president of Christian Workers.—Mrs. Leonard Rock, Navarre, Kans., Jan. 8.

Hutchinson.—Dec. 7 we had the last number of our lecture course. A splendid address was given by the Music and Expression Department of McPherson College. At a later date a Gospel Team from McPherson gave a very inspiring program. Dec. 28 we had a special service for the installing of our officers. Bro. O. H. Feiler preached a very appropriate and inspiring sermon, followed by the installation of our officers. In our clerk, the writer, corresponding secretary, clerk; solicitor, Edith Kent; Sunday-school superintendent, Darrell Flora; primary superintendent, Fannie Ferrell; Christian Workers' president, Thos. Templeton. At noon, a dinner was served in the church basement by the Sisters' Aid Society. The social hour was enjoyed much by all. Since our last report, four have been baptized. We have at present two teacher-training classes and two classes in the study of Doctrine and Devotion. Much interest is taken in all these classes.—Allice Kint, Hutchinson, Kans., Jan. 12.

Lawrence church met in council Dec. 19, with Bro. W. L. Eikenberry presiding. Five letters were accepted and church, Sunday-school and Christian Workers' officers were elected. Our new pastor and his wife, Brother and Sister Earl Bowman, came to us in November and at this meeting Bro. Bowman presented suggestions for the work of the coming year, to which the church pledged its support. As a result we begin the New Year with an excellent working organization of officers and committees, covering all the important activities of the church. We are looking forward to a successful year and to the development of a greater service of the church to this community.—Florence Eikenberry, Lawrence, Kans., Jan. 13.

Newton City church met in council Dec. 28, with Bro. M. J. Mishler presiding. Officers chosen for 1920 are: Bro. M. J. Mishler, elder; Bro. John Dute, clerk; the writer, correspondent; Bro. M. J. Mishler, assistant; Sister Lena Romine, Sunday-school superintendent; Sister Naomi Hupp, Home Department; Cradle Roll, the writer; Sister Mary Mishler, Christian Workers' president. All necessary officers for these departments were chosen, and the church was organized, including church trustees, who succeeded himself. The reports from the various districts, including the Sisters' Aid Society, were very encouraging. Prof. J. E. Hartzler, of Bethel College, this city, is to give us a series of ten lectures in the near future. The church selected the series on "Religious Education." Dec. 21 Bro. D. W. Kurtz gave his lecture on "Meaning of Culture," which was greatly appreciated by well-filled house of attentive people.—Mrs. Lizzie A. Lehman, Newton, Kans., Dec. 30.

Ozark church met in council Dec. 13, with Bro. H. L. Brannell presiding. New officers for the church, Sunday-school and Christian Workers were elected: Bro. Guy Brannell, church clerk; Bro. H. L. Brannell, missionary treasurer; Bro. S. A. Rawser, "Messenger" agent; Bro. Allen Paderbaugh, Sunday-school superintendent; the writer, Christian Workers' president. Bro. H. L. Brannell, who has so faithfully served as our elder for the past two years, was re-elected. Since our last report a number have been granted letters. Bro. Clyde Forney has been with us and given some splendid sermons and points on Sunday-school work. Thanksgiving Day we had a special service, the pastor, Bro. D. W. Kurtz, gave a sermon, he had to be thankful for. An offering of \$19.10 was taken. The churches of our little town had a County Sunday-school Convention, and many good thoughts were presented. Quite recently Bro. Walter Branton and wife, of Wenatchee, Wash., visited here and gave us several good sermons. Bro. Everett Brannell and Allen Paderbaugh were elected deacons, and the following evening—











vens, Nov. 17, 1919, aged 55 years, 11 months and 16 days. Services at the Methodist church, of which he was a member. Interment in the cemetery near by.—G. M. Clapper, Sykeston, N. Dak.

Klotz, Mabel Arvilla, daughter of Jacob and Etta Klotz, died near Nappanee, Dec. 11, 1919, aged 10 years, 3 months and 10 days. She is survived by her parents, two brothers and two sisters. She was a member of the church for nearly a year and was always faithful. Services by the home ministers.—David Metzler, Nappanee, Ind.

Kuhn, Susan A., daughter of Samuel and Martin Glick, born in Holt County, Mo., died at her home near Forest City, Mo., Dec. 20, 1919, aged 57 years, 2 months and 16 days. She married J. W. Kuhn in 1879. To this union were born eight children, seven of whom survive with her husband, sixteen grandchildren, one brother and two sisters. She and her husband united with the Church of the Brethren in 1880. Services by the writer. Interment at North Bethel, near Mound City.—G. W. Ellenberger, Mound City, Mo.

Livezey, Sister Eliza C., daughter of John and Susan Williams, born in Newcastle, Ind., died, after an illness of several months, at her home in Mt. Summit, Ind., Jan. 6, 1920, aged 79 years, 8 months and 28 days. In 1857 she married Thos. Livezey, who preceded her in 1895. She united with the Church of the Brethren in early life and was ever faithful. She leaves four daughters, two sons, thirty-one grandchildren, twelve great-grandchildren, two sisters and four brothers. Services in the Christian (Disciple) church in Mt. Summit, Ind., by the writer, assisted by Eld. L. L. Teeter and the Rev. Wyatt of the Christian church. Interment in the Livezey home cemetery, near Mt. Summit.—Geo. L. Studebaker, Muncie, Ind.

Lutz, Mrs. Hetty Wilson, born near Mogadore, Ohio, died at the home of her daughter, Mansfield, Ohio, Dec. 31, 1919, aged 78 years, 4 months and 22 days. Her husband and one son preceded her. Two sons and two daughters survive. Services and burial at the Springfield church by Bro. M. S. Young.—Alice C. Mumaw, Mogadore, Ohio.

Miller, Mary, daughter of Eld. Jacob B. Miller, born in Rockingham County, Va., Feb. 12, 1814, died Dec. 24, 1919, in the bounds of the Okaw church, Ill. In 1867 she married Eld. S. S. Miller. She united with the Church of the Brethren early in life and has been a Christian for more than fifty-five years. She was deeply concerned about spiritual things and made the work of the Lord first in all that she did. The husband, three sons and two daughters survive. Two of the sons are elders in the church. Services in the La Place church by Eld. S. W. Garber. Burial in the cemetery near by.—N. H. Miller, La Place, Ill.

Mohler, Irvin Keller and Earl Franklin, children of Harry K. and Anna M. Mohler, died at their parents' home, near New Holland. The former died of a complication of diseases Jan. 1, 1920, aged 1 year, 10 months and 9 days. The latter died Jan. 2, 1920, aged 6 months and 14 days. Services from the home of the parents by the writer. Interment in the cemetery adjoining Mohler's church, near Ephrata.—D. S. Meyer, Bareville, Pa.

Moyer, Sister Olive De Etta, nee Shanour, born near Wawaka, Ind., died at the Goshen Hospital, Jan. 2, 1919, aged 45 years and 20 days. She united with the Church of the Brethren Dec. 26, 1919. She is survived by her husband and four children. Services by the home ministers.—Elders Calvin Hulbert and Clarence Swihart. Interment in Oak Ridge cemetery.—Anna Warstler, Goshen, Ind.

Noll, Bro. Ernest, died at the Brethren Home at Neffville, Pa., aged 73 years. Death was due to the infirmities incident to old age. Bro. Noll was a devoted member of the Conestoga congregation for many years. Services by the home ministers from the home of Martin Nonenmacher, at Elkhart, and at the Elby church. Interment in adjoining cemetery.—D. S. Meyer, Bareville, Pa.

Racer, Gillie Melville, died at her home, near Mt. Olivet church, of which she was a consistent member for thirty-five years, aged 76 years, 11 months and 20 days. Services by Eld. J. A. Racer at her home in Rappahannock County, Va. Interment near by.—W. C. Comer, Luray, Va.

Reed, Jane, wife of Charles Reed, born April 15, 1836, died near Centerville, Mich., Jan. 1, 1920, aged 83 years, 8 months and 16 days. She married Chas. Reed in 1861. To them were born three sons and two daughters who survive with twenty-one grandchildren and twenty-five great-grandchildren. She united with the Church of the Brethren forty years ago and lived a faithful and content Christian life. Interment in the Union Center cemetery near Nappanee. Services by the home ministers.—David Metzler, Nappanee, Ind.

Royer, Cora, died Nov. 24, 1919, shortly after an operation at the Aultman Hospital, aged 61 years, 9 months and 13 days. She was the eighth child of John and Elizabeth Clapper's family of ten children, and was born near Robertsburg, Stark County, Ohio, Feb. 11, 1858. On Thanksgiving Day of 1882 she married Henry Royer, of Louisville, Ohio. To this union were born six sons and one daughter. Two sons died in childhood. She became a member of the Church of the Brethren in 1897 and remained faithful. She is survived by her husband, five children, four grandchildren and three brothers and one sister. Services on Thanksgiving Day at the Canton Center church by Brethren A. H. Miller and M. M. Taylor. Interment in the church cemetery.—Rachel A. Mohr, Louisville, Ohio.

Shock, Mary, daughter of Benj. and Christina Moore, born near Hagerstown, Ind., Oct. 8, 1872, died near the place of her birth, Dec. 5, 1919. She united with the Church of the Brethren and was a consistent member. In 1891 she married Samuel Shock. To this union were born two sons and two daughters, one of whom preceded her. In 1905 her husband was elected to the office of deacon, in which office she proved to be a great help to him. Services by Elders E. O. Norris and P. E. Hay at Mt. Brick church. Burial in the adjoining cemetery.—Chas. W. Miller, Hagerstown, Ind.

Snyder, Henry A., died of cancer, Dec. 8, 1919, aged 64 years, 10 months and 29 days. He leaves his wife and five sons. An only daughter preceded him about one year ago. Services by Brethren D. T. Detwiler and G. E. Yoder in the home church. Interment in the cemetery near by.—Margaret Reagle, New Enterprise, Pa.

Spidel, Bro. Wm. Franklin, born in Woodbury, Pa., died near Akron, Ohio, Dec. 19, 1919, aged 63 years, 8 months and 17 days. He was superintendent of Sunday-school and Bible classes, was elected to the deacon's office and later to the ministry, in which office he served for over twenty years. He leaves his wife, ten children, sixteen grandchildren, ten sisters and four brothers. Services at the Springfield church by Bro. M. S. Young. Burial in the cemetery near by.—Alice C. Mumaw, Mogadore, Ohio.

Stong, Sister Mary, died at the home of her daughter, Sophia Deal, Starkweather, N. Dak., June 10, 1919, aged 82 years, 5 months and 10 days. She married John Stong in 1853. To this union were born eight sons and four daughters. She united with the Church of the Brethren in 1853. She is survived by her father, one sister, his wife and eight children. Services at the East Nimishillen church by Bro. S. J. Hioll. Burial in the East Nimishillen cemetery.—A. J. Carper, Middlebranch, Ohio.

Sult, Bro. Samuel, son of Mr. and Mrs. Henry Sult, born in Grovertown, Ind., March 13, 1856, died of cancer, at his home, Colorado Springs, Colo., Dec. 27, 1919. He married Catharine Umbaugh in 1882. Bro. Sult united with the Church of the Brethren thirty-nine years ago and lived a consistent Christian life. He leaves his wife, one daughter, one sister and four brothers. Services at the church by the writer. Interment in the Fairview cemetery.—H. F. Crist, Colorado Springs, Colo.

Traft, Sister Catharine, died in the bounds of the Jacobs Creek congregation, Westmoreland County, Pa., Dec. 21, 1919, aged 79 years. She was a faithful member of the Church of the Brethren. Services at the Mt. Joy church by the writer.—Robert T. Hull, Mt. Pleasant, Pa.

Young, Bro. Henry D., son of David and Catherine Young, died Jan. 5, 1920, aged 58 years, 9 months and 24 days. He married Emma Schantz in 1881. To this union were born four sons and four daughters, all living. His wife preceded him in 1913 and four years later he married Alma A. Hill Merritt. He united with the Church of the Brethren in 1883. He is survived by his father, one sister, his wife and eight children. Services at the East Nimishillen church by Bro. S. J. Hioll. Burial in the East Nimishillen cemetery.—A. J. Carper, Middlebranch, Ohio.

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### Notes From Our Correspondents

(Continued from Page 61)

caroling throughout the village. For the first time, we suppose, in the history of our church a six o'clock service was held. Different people brought fruit, and six baskets were filled for the sick and poor. The last night of the old year proved to be a very full one. We elected our Sunday-school and Christian Workers' officers. It was also the fourth anniversary of the pastorate of Brother and Sister Dixon, and a reception was given them. Last year rainy-day bags were given out, when \$22 was realized.—Edith Pennypacker, Parker Ford, Pa., Jan. 9.

Philadelphia (First Church).—Our "White Gift Service," Dec. 21, was very impressive. At the close of an appropriate program, the Sunday-school roll was called, and a department, with its various classes, from the Cradle Roll to the Adult, responded by bringing their gifts. Besides toys and groceries for the hospitals, the offering in money amounted to \$134.19, distributed as follows: Armenian Relief, \$134.19; Nashville Orphanage, \$83.05; Preston Retreat, \$15; Sunshine Day Nursery, \$10; general church expenses, \$10; Big Brothers' Association of Philadelphia, \$50; Shut-in, \$2; the needy, \$10. The general offering was \$44. The Sunday-school Board gave a White Gift offering of \$30 to the Nashville Orphanage, thus making a total of \$78.19.—Mrs. Wm. H. B. Schmitt, Philadelphia, Pa., Jan. 9.

Ridgely church assembled in council Jan. 4, to balance accounts for the year and elect new officers. Total collections by the church, \$340.67; paid for improvements to church lot, \$269.61; support of ministers, \$168; other expenses, \$79.35; contributed to Home Missions, \$22; Foreign Missions, \$10; Junior Mission Band, \$15; number baptized, 2; received by church, 2; church members, 1; deaths, 1; clerk, Shannon Wyatt; corresponding secretary, J. N. Cogan. Contributions for the Sunday-school aggregate \$168.21. We paid for the support of Bro. J. B. Emmert, laud, \$28.84. Sunday-school officers were elected, with H. H. Brumbaugh, superintendent.—J. N. Cogan, Ridgely, Pa., Jan. 11.

Roaring Spring church met in council Dec. 19, with Eld. M. J. Weaver presiding. Bro. D. G. Replogle was reelected superintendent of Sunday-school; Sister Maggie Umber, superintendent of the Primary Department; Sister Elva McInally, superintendent of the Cradle Roll; Bro. Jason Brumbaugh, president of Christian Workers. Our Sunday-school rendered a very appropriate Christmas program Dec. 21. An offering of \$225 was lifted for our home church work. Beginning Jan. 4 the six churches of our town united in a week of prayer services. The first night the pastors exchanged gifts and every night for the week there was a service in one of the six churches. These meetings were well attended and very inspiring. Eld. H. S. Replogle, of Windber, Pa., will begin a series of evangelistic services in our church Jan. 19.—Lena M. Hoover, Roaring Spring, Pa., Jan. 10.

Robinson church met in members' meeting Jan. 6, with Eld. M. J. Brougher, of Greenburg, presiding. We elected our church and Sunday-school officers for the year: Sister Carrie Bowser and Bro. J. C. Montgomery, Sunday-school superintendents; Bro. J. N. Betts, trustee; the writer, church clerk, corresponding secretary and "Messenger" agent; Sister Rebecca Brougher, president of Christian Workers' Meeting. Our pastoral committee is authorized to secure an evangelist to hold a series of meetings some time during the year. Our elder will preach for us as often as his time will permit, until we can locate a pastor who will work for part support. The outlook at this place is hopeful and we anticipate a very successful and aggressive church work. Bro. J. C. Montgomery has been elected on the Missionary Committee.—Mrs. Carrie Bowser, Robinson, Pa., Jan. 10.

Spring Creek congregation enjoyed a pleasing Christmas program Dec. 21. The children did their part well before a large audience. The program was in charge of Sister Anna Gruber, superintendent of the Primary Department. The singing was in charge of Irwin G. Longenecker. Following that, Bro. H. B. Yoder, of Lancaster, gave an interesting talk on the child Jesus. Dec. 28 we had Rally Day at the Palmyra house. The Sunday-school was well attended. Following that, Bro. H. K. Ober, of Elizabethtown, preached a sermon, well adapted to young and old, his subject being "The Ten Virgins." Monday evening, Dec. 29, we enjoyed a splendid Sunday-school Meeting in charge of Sister Elsie Buckle, Roanoke, Va. A series of meetings will open Jan. 17 at the Spring Creek house, in charge of Bro. E. W. Wenger. We also have the promise of Bro. J. W. Myer, of Lancaster, to hold a series of meetings in the near future at the Palmyra house.—Elizabeth A. Blauch, Palmyra, Pa., Jan. 13.

Stonerstown.—Our regular business council met Jan. 3, to hear the auditor's report. Our church and school officers were elected. Bro. E. D. 20. During 1919 we reduced our church debt from \$4000 to \$2500. We are aiming to do as much in 1920. The teacher-training class has pledged to furnish a \$35 scholarship to the India mission. The Sunday-school has also pledged a \$15 scholarship. An advanced "Teachers' Seal Class" is being organized, and the members are their seals. A new class is taking up the "Seven Laws of Teaching."—Roy W. Wilson, Saxton, Pa., Jan. 12.

### TEXAS

Ft. Worth.—We just closed another year's work for our Sunday-school. The average attendance during the year was twenty-five and we start the New Year with bright prospects. The writer was retained as superintendent. Dec. 21 we had a very nice Christmas program. We now have gas for heating purposes and hope soon to have electric lights and other much-needed improvements. A brother from the North, realizing the need of our southern field, decided to locate here and to work with us.—Mrs. Cora Leicht, Ft. Worth, Texas, Jan. 6.

Manvel church met in council Dec. 26 and elected officers for the coming year, with M. H. Peters, elder. We reorganized our Sunday-school, with Bro. J. C. Raigh, superintendent. Sister Jane Badger was chosen president of the Christian Workers' Society.—Ethel O. Peters, Manvel, Texas, Jan. 2.

### VIRGINIA

Bethel.—Nov. 22 Bro. J. F. Britton began a series of meetings, which lasted till Dec. 19. The attendance and interest were fine. Two came forward. Bro. Britton gave us a helpful and inspiring address and also preached our Thanksgiving sermon. He visited nearly every home in the community.—Cora Byer, Saltwater Cave, Va., Jan. 9.

Brick.—Nov. 30 Bro. J. A. Naff, of Boone Mill, Va., was with the members at Piedmont for a revival service. He gave them nine helpful sermons. The meetings were held with much interest and three applicants for baptism. On the above mentioned evening, J. of the members, one of our home ministers, was holding services at Ninety, a mission point of our congregation. By his earnest efforts eleven accepted Christ, eight of whom were baptized. We met in regular service Dec. 14. An offering of \$10.00 was taken, making in all \$900, including the offering taken on Thanksgiving Day.—Edna M. Barnhart, Wirtz, Va., Dec. 16.

Cloverdale congregation met in council Dec. 13, with Eld. J. A. Dove presiding. Officers for the coming year were elected. We decided to give our Thanksgiving and special Christmas offering for Armenian Relief. After the offering was taken, the members were baptized, as the result of a series of meetings held by Elder C. Hoffman at Forest Chapel.—Mrs. E. L. Shwalter, Roanoke, Va., Jan. 1.

McCray Chapel.—Early in September, 1919, we had a two weeks' series of meetings, with Bro. L. J. Garber, of Greenmont, in charge. While there were no new converts, one was restored and the services were very inspiring and helpful. Sept. 18 a very interesting council meeting was held, with Eld. J. W. Wine presiding. Two deacons were chosen and installed. Our church made a good report for 1919, having attained eight points, as required in the Sunday-school standard. We did not have a Christmas program, but a very inspiring sermon was delivered by Eld. D. B. Garber, Jan. 4. Our Sunday-school was reorganized, with Eli Hodge, superintendent.—O. D. Simmons, Hedgesville, Va., Jan. 12.

Mountain Grove church met in council Dec. 27, with Eld. Geo. H. Fulk as moderator. One was received by letter. An offering of \$28 was received for mission work in India. We have purchased a schoolhouse and lot which joined our church ground.—P. H. Turner, Genoa, Va., Dec. 31.

Pleasant Hill church met in council Jan. 10, with Eld. A. N. Hynton presiding. Eld. Hynton and J. B. Sowers were appointed as a correspondence committee to secure an evangelist to work for us some time in the near future. Services the following day were held by Elders S. E. and A. N. Hynton.—Pernie Dickerson, Willis, Va., Jan. 12.

Red Oak Grove church met in council Jan. 10, with Bro. A. S. Bowman presiding. We elected our church officers, with Sister A. S. Bowman, "Messenger" agent; Ella Vest and the writer, correspondents; Sister Ella Bowman, clerk; Bro. W. M. Yearout, Sunday-school superintendent. One church letter was granted. Four have been added to the church during the past year. Jan. 11 we met for Sunday-school with a good attendance. Bro. A. S. Bowman preached for us on "Watchfulness."—Sarah Ella Bowman, Floyd, Va., Jan. 13.

Road River.—We met in council Dec. 26, with Eld. M. G. Early presiding. Eld. D. M. Glick was also present. Brethren G. L. Seal and B. B. Smith were elected deacons and duly installed. Sunday-school officers were elected for 1920, and the writer was chosen "Messenger" agent and corresponding secretary.—E. Hanks, Syria, Va., Jan. 10.

Summit church met in council Dec. 27, with Eld. J. T. Glick presiding. Elders J. G. Miller and Peter Garber were also with us. The treasurer's report showed a small deficit. This necessitated an increase of church taxes for the coming year. We had a Thanksgiving collection of \$10. This was given toward the completion of a scholarship for one of our young students in college. Our Sunday-school and church report was very gratifying for the past year, but in order to have larger and better results for the coming year, we have launched a Forward Movement program. The elder in charge is to devote at least three months during the year to evangelizing. Pastoral work. Bro. D. L. Evers was elected superintendent of Sunday-school at Summit, and Bro. Frank Craun at Glade. The church elected a Board of Religious Education for the purpose of encouraging religious training along every line of work. An election for deacons was held, which resulted in the following being chosen: Stephen Wise, Kenny Sheets and S. I. Cline. The latter and wife were installed. A room for the Aid Society and Mothers' Meetings is nearing completion, for which the sisters are very grateful.—Mattie F. Wise, Bridgewater, Va., Jan. 5.

Topeka church met in council Jan. 3, with W. L. Jennings and A. N. Elyton present—the latter presiding. Officers were reelected for this year. Sister Ina Sutphin is our newly-chosen "Messenger" agent. Bro. A. T. Harman was appointed to correspond with some minister to hold a series of meetings some time this year. We also reorganized our Sunday-school. On the Sunday following Bro. W. L. Jennings preached an excellent sermon on "Repentance." We decided to have a normal vocal school some time this summer.—Almeda Alderman, Floyd, Va., Jan. 7.

Unity congregation met in council at Bethel Jan. 10, with Bro. J. S. Roller presiding. Three letters were granted. The delegates to Annual Meeting are Brethren J. D. Huffman and J. S. Roller; to District Meeting, Brethren Frank Roller, J. J. Masson and Luther Wampler. The various committee reports were encouraging and we were urged to make a greater effort during the year 1920. During the past year seventeen were added to the church by baptism, three by letter and one was restored. Two were removed by death. At this time we have 251 members. Feeling the need of more interesting and helpful church work, our minister will give a series of talks on that subject at Bethel, beginning Feb. 28 and continuing for one week if the weather permits. We have started a Mission Study Class at Fairview, which will take the place of the Christian Workers' Society. Bro. E. N. Huffman, of St. Joseph, Mo., gave us an interesting and helpful sermon at Fairview, Dec. 28, and also at Newdale that night.—Anna R. Roller, Fairview, Va., Jan. 13.

### WASHINGTON

Olympia church convened in council Dec. 31. Bro. E. L. Whisler was elected elder, with Bro. W. C. Lehman, assistant; Bro. Orrin Gregory, clerk; Bro. Reber, "Messenger" agent; the writer, correspondent; Sunday-school superintendents, Bro. Orrin Gregory; Christian Worker president, Sister Lovella Shumate. We had a splendid Christmas program and at the close an offering was taken for Armenian orphans. We expect Bro. Paul Mohler to be with us Jan. 11 to hold a Bible Institute. Six have been added to the church by letter since the last report.—Ida McNamee, Olympia, Wash., Jan. 1.

Outlook church convened in council Jan. 2, with Bro. Wagner presiding. Three letters were received, and officers were elected for the coming year: Bro. Wagner, elder; Bro. Arthur Wagner, clerk; Bro. D. B. Steele, Sunday-school superintendent; Bro. Vera Steele, Christian Workers' president; Bro. Paul Mohler gave us a two weeks' Bible Institute beginning Nov. 30. The attendance and interest were good. Christmas Day Bro. Fred Bastin was called to serve in the ministry, and Bro. Harve Law and wife in the office of deacons. The installation service was a very impressive one, presided by Bro. M. F. Woods, of Loomis, Wash. Jan. 4 the Sunday-school took an offering of \$155, to be sent to the Armenian sufferers.—Galen W. Leavell, Wenatchee, Wash., Jan. 6.

### WEST VIRGINIA

Salem church met in council Jan. 3, with Eld. Jeremiah Thomas presiding. The following officers were elected: J. M. Thomas, clerk; Jeremiah Thomas, "Messenger" agent; the writer, church correspondent; Geo. Steele, Sunday-school superintendent; missionary solicitors, Elders J. M. Thomas and J. B. Wright; Bro. Paul Mohler, of Mountain Grove, Ruth Kelley; Canaan, Agnes Maust; Clifton, Emma Ridenour. The following committees were appointed: temperance, missionary, Child Rescue, educational, ministerial, vocal music, Sunday-school and devotional. We decided to begin our series of meetings August 14, the last at least to be held August 28. Other meetings are to be held at Clifton and Shady Grove.—Ida D. Wilson, Brandonville, W. Va., Jan. 5.

### WISCONSIN

Worden church held a council Jan. 20, with a good attendance. Bro. J. M. Myers presided. Ten were received by letter and eleven have recently been restored. We elected Sunday-school officers and Christian Workers' officers, with Sister M. Myers, corresponding secretary, and Sister Lizzie Schriver, president of Christian Workers. As superintendent of Cradle Roll, we chose Sister Laura Miller; the writer, "Messenger" agent and correspondent. On Christmas Eve the young people had a program, which was well attended.—Mollie Turner, Stanley, Wis., Jan. 6.

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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No. 5

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## ...EDITORIAL...

### Do Something Greater Now

WHEN Bishop Endicott, of Toronto, was telling at the Des Moines Convention what Canada intended to do about the heavy demands the new world program was making on her churches, he said something that struck me as particularly fine. He first referred very modestly but very touchingly to Canada's great sacrifices in the war. Then he said Canada did not ask for any leniency or lightening of the burden on that account. She was not going to make any excuses. She was not going to bank on any heroic deeds of the past. She intended rather to use them as a basis for new calculations. They give us an idea of what Canada can do. Judge from them, he said, what you may expect of her in the coming campaign.

Wasn't that fine? Isn't that the spirit for you? Such things give us heart.

And that's the way you feel about it, isn't it? Whatever you did or gave or endured, you are not going to talk about that. You are not going to put in a claim for exemption, because of that. Rather you are going to make it the ground of courage for a new attack in greater force than ever.

When you did it you thought that would be enough for you. But you do not feel that way now. And that is the splendid thing about it. You thought it was a special sacrifice—something to be borne with resignation because of the great emergency. But now you see it only taught you what real living is. And you want not less of that but more.

Well, the way is open.

### The Life of Victory

ONE of the six negations characteristic of Hinduism, as Dr. Janvier pointed them out at the Des Moines Convention, is "no victorious life." Its dominant note is one of hopelessness. There is nothing but struggle, with no relief in sight, nothing to look forward to in this world or the world to come.

I thought, how terrible that is, how sadly different from the life of constant victory in Christ which is the Christian's happy lot. And then I thought of the comparatively joyless lives of so many Christians, and I wondered what the trouble is. Though Christians in theory, had they in practice adopted the philosophy of Hinduism?

Can't you help show them the better way—the way of perfect trust in the love of God revealed in Christ—the way of victory over sin and care?

## The Enlarging Content of a Great Ideal

THE watchword of the Student Volunteer Movement is "The Evangelization of the World in This Generation."

"This generation" is the one you and I are living in. If you try to fix its exact boundaries, its beginning and its end, you will get into all sorts of trouble. Never mind about that. Let it begin and end as often as need be. It is the one on hand now and the only one we have to reckon with. Don't blame the Student Volunteers for being so eager to evangelize the world in this generation. It is the only chance they have.

But what does world evangelization mean? How can you tell when that has been accomplished?

Recall with me that early day in Jesus' ministry when Andrew hunted up his brother and said to him: "We have found the Messiah." On that day Peter began to believe that Jesus was the Messiah, the Christ. But what did "Messiah" mean to him? The commonly-expected Deliverer of the Jewish people, the triumphant rebuilder of the Davidic Kingdom.

Recall how Jesus at Caesarea Philippi tested the persistence of Peter's faith when the expected Kingdom was so slow in coming. Yes, Peter still believed that Jesus was the Messiah, but he was not yet ready to accept the doctrine of a rejected, crucified, and resurrected Messiah. But in the light of developments he did accept that doctrine a little later. His conception of Messiahship was growing.

Recall another expansion of the term in Peter's mind. He once had some dealings with a man named Cornelius. And the interview had important results for both men. The Messiah of Peter's thought became a Messiah for Gentiles also. Imagine such a thing at that first meeting with Jesus in Judea!

Recall still another leap in Peter's faith in his Messiah. When Paul and Barnabas came to the Jerusalem conference with the wonderful story of their experience, it was comparatively easy for Peter to agree, not only that Gentiles could be saved if they would accept Jewish rites, but that they should be welcomed into fellowship without becoming Jews.

Peter always kept on believing that Jesus was the Messiah. But this was a growing concept. The Messiah of his ripest Christian experience was very different from the Messiah of the original Simon who avowed his faith in Jesus.

Any live Christian of some years' experience will be able to understand what happened to Peter. If something akin to it hasn't happened to you, it is a sign that you are spiritually dead. Living things grow. And Christian ideals are living things.

The evangelization of the world is a Christian ideal. What does it mean to you? What is evangelism? What is it to evangelize an individual?

It is to preach the Gospel to him. But is that nothing more than making a noise? Or does it imply preaching it in such a way that he can understand it? If you were to preach in English to a man who knows only French you would not call that evangelizing him, would you? Of course not. You haven't evangelized him until he has caught the meaning of your message. And do you not know that differences in language are only one of the many barriers to such an understanding? And that all these barriers must be broken down before you have completed the process of evangelizing him? Habits of life and thought of many kinds may hinder his appreciation of your message. You can not override his will. He must choose. But you must give him an intelligent basis for choosing.

It would be easy to get a "no" out of him. That can be done in short order. And some folks would

call that evangelization. They think they have given him a chance. They have something to witness against him at the last day. But they haven't. They haven't given him any real chance at all. He didn't understand. Not until you have done everything possible to get him to see the beauty and power of the Gospel, have you evangelized him. That is, you have not finished the job until then. And "everything possible" may mean a good deal. And it may take a good while.

What is it to evangelize a nation? To preach the Gospel to it. But a nation is not a single entity, with one corporate soul. It is made up of individuals, and the only way to get the Gospel into it at all, is to get it into the hearts of the individuals that compose it.

We must recognize the common and legitimate use of the term *evangelization* in a relative sense. Paul said once, speaking of his work in Macedonia and Achaia, that he had no more any place in those regions (Rom. 15: 23). He did not mean there was no more work to be done there or that no ambassador of Christ could ever after that find a place in that territory. But he had planted the Gospel in the great centers of those provinces, in accordance with his plan of working, and was looking toward a new field. So he now felt free to make the Romans that long-desired visit, since he could do so, as he then hoped, on his way to Spain. In similar vein he told the Ephesian elders that he was pure from the blood of all men. But not that everybody else was free from such responsibility. He had done his part. He had made the utmost use of his opportunities.

In a relative sense, a very limited sense, Paul had evangelized Achaia, Macedonia, and Asia. He had succeeded in planting the Gospel seed there. And he had used up his own energies completely. There was no more for him to do. But he had not finished the work of evangelizing those countries for all time. He had only begun it.

What is it to evangelize the world? To plant the Gospel in strategic centers everywhere? Yes, to begin with. In a limited sense, that is world evangelization.

But what is it to evangelize the world? To see that every individual in it has a chance to accept the Gospel? Yes. But what kind of a chance? A half chance or a whole one? A poor chance or a good one? A sham chance or a real one?

What is it to evangelize the world? How much does it involve? When will the work be finished? Nothing at the Des Moines Convention was more interesting than to see how the content of the Volunteer Movement's watchword had been growing in the minds of its leaders since the Movement began thirty-three years ago. Living things grow. The watchword of the S. V. M. is a living thing.

But what is it to evangelize the world? What does it mean? Suppose we think it over.

### History and Doctrines of the Church of the Brethren

"Of making many books there is no end; and much study is a weariness of the flesh," so declared the wisest man in the world some three thousand years ago. The art of printing had not then been discovered, and books were made by handwriting on parchment, and paper made of the papyrus reed of Egypt. It was slow work, but slow as it was, many books were made.

If the wise man had lived and written today, what would he say? In his time books were most laboriously made, and to produce a single copy in a year or two,

(Continued on Page 69)



## CONTRIBUTORS' FORUM

## Behind the Plan

I reckon when the world we leave  
And cease to smile and cease to grieve,  
When each of us shall quit the strife  
And drop the working tools of life,  
Somewhere, somehow, we'll come to find  
Just what our Maker had in mind.  
Perhaps through clearer eyes than these  
We'll read life's hidden mysteries  
And learn the reason for our tears—  
Why sometimes came unhappy years,  
And why our dearest joys were brief  
And bound so closely unto grief.  
There is so much beyond our scope,  
As blindly on through life we grope,  
So much we cannot understand,  
However wisely we have planned,  
That all who walk this earth about  
Are constantly beset by doubt.

No one of us can truly say  
Why loved ones must be called away,  
Why hearts are hurt, or e'en explain  
Why some must suffer years of pain;  
Yet some day all of us shall know  
The reason why these things are so.

I reckon in the years to come,  
When these poor lips of clay are dumb,  
And these poor hands have ceased to toil,  
Somewhere upon a fairer soil  
God shall to all of us make clear  
The purpose of our trials here.

—Edgar A. Guest.

## Decisions of Annual Conference

BY H. C. EARLY

OUR historians state that the Annual Conference had its origin in 1741, but the earliest record at hand, of the actions of Conference, is 1778. The first thirty-seven years of its history are unwritten, and after 1778 there are many years of which no record has been found. The complete record dates from 1830. In those early days complete records were not valued as they are now. It is a great misfortune that so much of the early history of the Brethren is unwritten and unavailable.

The work of Conference, apart from its convention days, lies in three fields: The interpretation of doctrine, the adjustment of difficulties, and the working out of plans of work, including the sending out of missionaries. The first great Christian conference dealt with doctrine. Read Acts 15. It was the question as to whether Christians should keep the law of circumcision. Jesus made it the duty to hear difficulties, and then to pass judgment. See Matt. 18: 15-18. This is done in councils of every grade. The Annual Council meets this duty through committees, but it is in the last-named field that the chief work of the Conference lies. It grows out of the fact that the New Testament is a code of great principles, to be taught and worked out in life. Some of these principles are to be worked out by the church body, and the method of doing it is left to the church, largely. Such methods may change from time to time, to meet the conditions and needs of the age, but the principle never changes. The actions of Conference are intended to unify and bind together the church, and multiply its power.

The decisions of Conference must not be regarded as a creed—the creed of the Church of the Brethren. They are not. They were never so intended. A creed is a formal statement of faith and a summary of doctrine. The decisions of Conference are not such; far from it. Though the Brethren have been urged repeatedly to write a creed, they never attempted it, saying: "The New Testament is our creed—our only creed." Those who have written creeds have had much trouble with them, for all bodies outgrow their written creeds; and then the creeds must be changed or removed, to provide for growth. Generally the hottest discussion follows, because many hold the creeds as being of equal authority and value as the Bible.

The Brethren, in all periods of their history, desiring to hold themselves open to new light, as it may be revealed in the Word of God, and to avoid all hin-

drances to growth in grace and the knowledge of the truth, have uniformly declined all invitations to write creeds. The Bible is held as sufficient in itself, in all matters of salvation. It is believed as God's "Perfect Law of Liberty," and as the only Word of Authority in matters of spirit in the world.

Then, what are the decisions of Conference? Well, they are not a creed, with the supposed authority of a creed. That must be clear. They are answers to questions raised by local churches here and there, without any thought of a systematic statement of faith. They are an expression of judgment by the ripest wisdom and experience in the highest council of the church. And they are intended, as I stated, to unify and bind together the church, and to multiply its power. The Conference, therefore, should always consider questions in the fear of God, with the weight of souls upon its heart. And every member of the church, therefore, should seriously consider and take into account the recommendations of Conference.

The temper of the Conference decisions changed much in the different stages of the church's growth. It is one of the interesting things in the study of the Conference. The temper of the decisions must be taken as an expression of the inner life of the church, and the change in the temper of action shows the inner trend of the church life. It was here that the leaders and dominant spirits spoke, and they are those who determined the standards. A body never rises above the level of its leaders—seldom to their level.

In the beginning the decisions were of the most lovely spirit and temper. The first one upon record is introduced this way: "After much reflection, in the fear of the Lord, it has been concluded in union." The subject in question was the attest. The next year it was considered again, and it was decided, "And it seems to us that those who have done so have committed a fault, on account of which fault we could not break bread with them, but bear with them in love."

In meeting the issues in the turbulent days of the Revolutionary War, the same fine spirit is shown. Even in dealing with questions of doctrine, which seem clearly settled by the Word, the same spirit of love and forbearance is exercised. It is the spirit of the Jerusalem Conference, when it was said: "It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." It is no wonder that the church in trouble, when it had the decision of the conference, "rejoiced for the consolation." Words of grace and love win the heart.

But later the Conference took a legalistic turn. It came through a series of years. In 1882 the mandatory act was passed, clothing the decisions with the authority of law. The next year nine Districts petitioned Conference for the modification of the act or its repeal. But Conference was not favorable to the petitions, and the act was substantially reaffirmed. It was thought that the membership could be controlled by law and authority. But it is not done that way. That life is controlled from within by a sense of grace and love, not by authority from without, seems to have been overlooked for the time. Law and authority were given the place of grace and love, in large measure, and the results are a matter of history. Conditions grew worse and worse, not better.

The extreme measure of the mandatory act created reaction at once, as the petitions of the nine Districts the next year show. It was the point of turning. The limit was reached. Since those days of law, and authority, and division, the spirit of forbearance among those who differ in judgment—the spirit of tolerance—has been growing. It is coming back to the spirit of our church fathers. It is the swing of the pendulum in the other direction. Law and authority came by Moses, and they were tried out for centuries, with but little success; grace and truth came by Jesus, and it must be known that these are the only hope of the world. True government is based on winning the heart, with the consent of the governed, and only truth and grace are equal to this end.

Penn Laird, Va.

THE great lever by which to raise and save the world, is the unbounded love of God.

## Why We Fail

BY ZACK NEHER.

THE first failure was in the Garden of Eden. Eve reasoned that the fruit was good for food and pleasant to the eye, and would make one wise. She took of the fruit, and fell by her own reasoning. Then her eyes were opened.

This is the type of lust in which all nations in all ages have fallen. But if we didn't fail, vanity would prevail. This places us in a very humiliating attitude toward service. Without God all is vain. Some say: "We think wrong." Another, "We do wrong." And God says that it is all vanity. It seems more sensible that the thought attitude is the real base. "As a man thinketh in his heart, so is he." If we dwell, in thought, very much upon ourselves and our personal attainments, our mental attitude is wrong.

Some say that Christianity is a failure. It is true that our thoughts are faking form in our neighbors. If we think Christianity is a failure, they will know it is a failure by what they see every day in us. And that becomes a part of them—just as, what we think, becomes a part of ourselves.

Perhaps we do not appreciate fully the changes incident to the great Forward Movement, and the development and growth in Christianity. We are not in sympathy with these changes which are real-evidences of life. Shall I say new life?

The great war struggle that is just past—we do not know fully what it means to us, and what it may yet bring forth. A new birth will come, following the struggle. And the character of the newborn will be the same as our thoughts and attitude to God before the struggle. This period is most vital when God's Spirit is transmitted and our thoughts are taking form. This is equally true in the family, church and nation.

Reeds, Mo.

## World Evangelism: the Problem

BY ROGER D. WINGER

LET the world be conceived to be the social aggregate of individuals; the Kingdom (or Democracy) of God to be the world society, idealized according to the highest ethical standards; and the church, as the "called out," to be the human instrument through which this status of world society must be attained.

Let the world be seen to be imminently in the spiritual need of a thorough, social regeneration, desperately seeking an ideal that will more satisfactorily answer to the deeper longings of its soul; the message of the Incarnate Son of God just come from the throne of God as a Witness to the absolute righteousness of heaven, to the only ideal which has the power to meet the spiritual need of the world in that social regeneration; and human instrumentality, in the divine order of Grace, to be essentially the means by which this heavenly ideal may have its application in administering this "saving power" to society.

Let the church of the twentieth century catch the full import of the "world" in its universal comprehension as the field and object of its endeavor—"into all the world," "make disciples of all the nations," "to the whole creation," "unto the uttermost parts of the earth," of the primary function of its existence in the perfecting of the universal Kingdom of God with its reign of righteousness, having the "go ye" principle as the core principle of its message; and of the special responsibility that rests upon it because of the confidence placed in it by the Divine economy for the consummation of this "millennial hope."

Let the Church of the Brethren understand that if her claim to a more implicit obedience to the Word and a fuller acceptance of the Divine Ideal in her tenets of faith be established—then to her is the greater challenge in this day of Forward Movement progress in Christendom, to pay the price of leadership and lead in the giving of this ideal to the world. Hers is a world task of world evangelization. To be indisposed while others get the vision and save a world, would show, either a spirit of selfishness or a lack of confidence in her mission—a betrayal of trust which would merit an apology for her existence as a sect.

Let the record of the past and the unfinished task present the challenge. True, the Church of the Breth-



ren has a unique record in the profession of ideals that has been upheld and maintained. True, the renaissance of the Church of the Brethren, accompanied by a phenomenal rate of development in all phases of aggressive church activity, is giving her a new place in the Christian world; but the challenge lies in this: that what has been done in the past is but indicative of the untold possibilities of the future, and that a contemplation of the Absolute Ideal and a vision of the magnitude of the task untouched, has no solace for the spirit of self-satisfaction that would rest at ease in the "Nirvana" of the glory of past endeavor.

Does the Christian church ask: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—then let her ponder well the answer: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." It's not for the church to spend her vital powers in childish and fanciful elucidations of the "eschatological mysteries," incident to an anticipated "second coming," while a benighted world, in the death grapple with sin, piteously pleads for the saving enlightenment of the "first coming," of a Message-bearer from heaven.

Do you remember the ridicule that was heaped upon the Student Volunteer Movement by many supposedly "well-thinking" church leaders when that organization adopted as its motto, "The evangelization of the world in this generation"? It was so much as to say: "You crazy visionaries, do you actually dream of evangelizing this world in a single generation of thirty-three years?" They thought it couldn't be done in so short a while. Of course, it couldn't be done while the church was asleep and didn't have the faith to arouse itself for such a gigantic task, but it required a visionary, nevertheless, to prove by mathematical calculation that when once the church is aroused from its slumber it could be done.

Let these figures tell their own story: There are approximately 1,640,000,000 people in the world. Of these 190,000,000 are professing Protestant Christians. This leaves 1,450,000,000 non-Christians and Catholics. Then this problem remains: "How long would it take to evangelize those 1,450,000,000 people, were each professing Protestant Christian interested and devoted enough to the propagation of truth to win at least one soul each year?" It is just a simple problem of addition which any child can solve on paper, but which a whole Christian world in 2,000 years has failed to solve in practice. But to comment upon the answer to that problem, are you surprised to find that it actually can be done in about three and one-half years?

And what is illustrated by these figures if we should have "given" a certain intensity of zeal in personal evangelism, may be equally true as applied to the principle of social evangelism. It is true that great social transformations are not wrought in the moment, but the great trouble has been that we have done our thinking in terms altogether too small. We have been too elementary in our thinking. "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection" (marginal reading, "full growth") "not laying again a foundation of repentance from dead works, and of faith toward God" (Heb. 6: 1).

Does the Church of the Brethren ask: "When shall be the fullness of the Kingdom of God, or when shall the millennial hope of an ideal society become a reality, so that 'the knowledge of Jehovah will cover the earth as the waters cover the sea'?" What shall we answer? Eld. James Quinter, of sacred memory, as early as 1866 conservatively estimated the numerical strength of the church at 100,000. We realize the unreliability of mere estimates, and yet if this, in any measure, is true, it means that for over fifty years the Church of the Brethren has just a little better than held its own. Of course if we think in relative terms, we may find solace in the fact that the Methodists, too, are just holding their own, and that the Presbyterians are actually on the decrease, but we dare not think in relative terms. This solace we must not seek. The spiritually hungry world is pleading that we shall not

be satisfied with holding our own. The "Good News" is too precious for that.

The Forward Movement goal in evangelism calls for 15,000 souls added to the church each year during the Forward Movement Campaign. Heretofore it has been roughly estimated that we have had about 8,000 additions per year, therefore some say that our goal is too high. Well, let us see. Supposing every member of the Church of the Brethren were so devoted to the Christian ideal that each one would win at least one soul each year. Then, instead of 15,000 as our dream, there would be 100,000 as our reality the first year of the Forward Movement, and by the end of the Five-Year Campaign, instead of the old-time 100,000, the Church of the Brethren would number 3,200,000 souls, and in less than FOURTEEN YEARS, working alone among the other denominations, for the cause of truth, would have evangelized the unevangelized 1,450,000,000. What a staggering thought!

The Church of the Brethren—originated as a church of protest of Protestantism for the ideals of primitive Christianity—"set for the defense of the Gospel"; prospered in a great renaissance movement "stretching forward" in Pentecostal zeal for the dissemination of Divine Truth; leading as a missionary organization under the banner, "Thy Kingdom Come," in the triumphant entry of the Gospel Message of peace. This is the glory we pray "for a Greater Church of the Brethren for the World."

Chicago, Ill.

### Enforced Military Training

BY W. J. SWIGART  
Chairman of Central Service Committee

SEVERAL bills, providing for enforced military training, are now in the hands of the military committees both of the Senate and of the House. A hearing on the subject was arranged for by the House Committee for Jan. 13. Bro. Henry, the secretary of our committee, had been called from the city, and could not be present. Bro. Taylor and Bro. Lyon, of the Washington Progressive Church, together with representatives of the Friends and the Christadelphians, met in the committee room at ten thirty on Tuesday morning. Some other matters occupied the attention of the committee until twelve o'clock, and an appointment for us was made for the afternoon, when a full and exhaustive hearing was accorded us, continuing from three o'clock until six.

The "hearing" took unexpected turns, at times, verging toward theological and doctrinal controversy occasionally. Scriptural basis and reasons for our tenets and contentions were asked for—and most willingly and freely given. Harmonizing of Old and New Testament teachings; explanations of the war record of David and Joshua; the action of Jesus in the temple—"when," as one Congressman put it, "twisting up a sharp whip, Christ laid it on the bare legs of the profiteers in the temple," etc.—came in for attention. Many inquiries and interruptions came in incidentally. At times it took on the nature of an examination of both the witness and of his faith. While occasional expressions of disagreement and disapproval were made, the most uniform courtesy was manifest throughout the interview, and the Committee heard some things that will not hurt Congressmen to ponder over. Some of them freely quote Scripture—probably with variations and "marginal renderings."

When I mentioned the church which I represent, one member of the Committee spoke out, saying: "I have very great respect for your denomination and people," and with some show of emotion added: "All my ancestry, were members in Northern Indiana."

It was a matter of regret to us that a number of the Committee were absent on account of a spirited, and a rather acrimonious debate, concerning the services of some officers during the war, and other matters, relating to the work of the military committee, were taking place at that particular time on the floor of the House. Just what impression was made on the Committee can not be determined. The spirit manifested by the representatives of the various churches, the strength and force of their presentation of their cause will not be wholly lost, I am quite sure.

The fact that the late war was a direct product of

the spirit of militarism, fostered and enforced on children and adults alike in Prussia; the effect enforced military training will have in this country on education and the industries; the ideals it will uphold, replacing the sentiments and traditions and standards of peace that have hitherto prevailed in our country; the fact that such a law has never obtained, or probably been proposed, in the United States, and now prevails in so few nations of the earth; the fact that the United States of America is looked to and regarded by the nations as advanced in Christian civilization and moral standards—now alone and aloof respecting the Treaty and the League—and now proposing a law requiring universal, enforced military training, must, in the inner consciousness of the human mind in general, appear, and *really be*, a step backward of several centuries toward medieval standards; the fact that youths of the age contemplated in the bills, subjected to military rule and authority, will yield rapidly to the dominance of military spirit and thought which will lead them to discount other law and to disregard or minimize parental and civil authority and religious claims; the fact that it puts war, and preparation for war, and vindictive and military sentiment into the minds of the youth and of the people generally, all tending to the perpetuation and exploitation of these sentiments and tending to make a military nation of us—*these*, with many other points, together with the plea for the rights and freedom of the religious conscience, were patiently and respectfully heard by the Committee.

The Committee, including Chairman Kahn (who is himself a model of patience and courtesy) seemed favorable to some form of military training. I was told, however, the Committee is somewhat divided as to what shall be finally reported out. If the bill in its present form is reported favorably, there should be immediate and diligent work done with the members of the House and Senate. All should be alert and do their share in protest or petition to the lawmakers. Your committee will give information as we may be able to obtain it.

### A Bill for the Promotion of Physical Education

This is the caption of a bill, in preparation now by the National Physical Education Service of the United States, providing for the giving of physical care and athletic training in the schools, which, it is hoped, will soon be introduced in Congress. This bill will provide for hygienic care and proper training for all children and youths—for girls as well as for boys. This care and training will begin early and will serve not only to correct injurious habits and evil conditions but to prevent them. It will provide infinitely more and better training than can the proposed enforced military training law. It will better fit the coming generations for efficient service and usefulness in all realms of life, and will furnish means for preventing evils and promoting efficiency. If this bill is brought before Congress, it is believed it will attract the attention of the lawmakers and, if properly supported and insisted upon by the public, the hope is that it may take the place of the enforced military bills and become the law of the country.

Bro. M. G. Brumbaugh is giving constant and earnest support to this measure. He believes in it absolutely, on educational grounds, and believes that if it can be made a law, it will satisfy the conditions of the country and at the same time spare us from the undesirable condition that enforced military training would bring. He is profoundly interested in it, as a proper Christian provision at this time. Bro. Brumbaugh loves the church and the basic standards of doctrines that have so long characterized us as a church. He stands ready to render service to the church and to the higher and better interests of the country as well. He is in position to get next to some things and to some persons in a measure that is not possessed by the rest of us. We, of the Central Service Committee, have sanguine hopes of this physical training measure and wish very much that it might take the place of the others. If the bill gets into Committee, or comes before Congress, we should all make earnest plea for its passage.

Huntingdon, Pa.



## The New and Living Way

BY A. I. MOW

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; . . . let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience; and having our bodies washed with pure water, let us hold fast the confession of our hope that it waver not; . . . and let us consider one another to provoke unto love and good works."

THAT is what I very much desire to encourage. I desire to feel the same optimism and hope as did the author of the foregoing lines. There is, just now, a steady Forward Movement in the ranks of the Brethren church, and all know quite well that in all denominations the tendency is toward more generous freedom. As far as I know, all are aiming for the same goal. When Elders S. Z. Sharp and L. W. Teeter were called to the ministry, the Brethren generally would have stood aghast at the idea of a salaried ministry—considering it a popular innovation, indefensible and boding heresy and trouble. Today we have fallen in line and can clearly see that it is the more judicious and economic way.

The writer has been a breaking-plow. None is more glad than he to see new ground prepared for tenure and tillage. The fast twenty years of the Brethren history will attest that we have broader horizons, newer visions, clearer perceptions of the specific teachings of Jesus Christ. I feel that we have a right to call it progress. The great virtue of the teachings of Jesus is seen in the fact that they are so compendious and profound as not to be exhausted at the first view. So "new occasions teach new duties." If Bro. Miller sees that we, as a people, are inclining towards the popular trend, rather than to the vital and potent doctrines of Jesus Christ, it is his duty to point out the new and living way. That all the various cults readily drop into line, does not, of course, necessarily mean that such is the true line and the way to eternal life.

That the divine life is not sufficiently appreciated and studied, is evident from the fact that so very little is said of it, while all our devotions are spoken of as religion. Most of them probably are. But the word "religion" is of such broad application that we can well afford to call that better thing, which we find in Jesus Christ, by a new and better name—the name which he himself gave it—LIFE.

That people should call their religion Christianity, does not necessarily make it so. It is not strange, either, that people's ideas should drift back to aboriginal notions. It always was so, as far back as I can trace humanity's religious expressions.

Adam seemed to have a fair sort of religion, which later on turned so completely to paganism that God could not tolerate it, so he started Noah with something better, but it, too, was soon swallowed up in aboriginal religion, so that God started out Abram with something far superior. This worked out well for a long time, but eventually it, too, drifted more and more into paganism, until it was found to be entirely inadequate. Paul, in discussing the relative values of Christianity and the Hebrew religion, said: "Be it known unto you therefore, brethren, that through this man [Jesus] is proclaimed unto you remission of sins: and by him everyone that believeth is justified from all things, from which ye could not be justified by the law of Moses."

To the Romans he wrote: "By the works of the law shall no flesh be justified in his sight." To the Hebrews he said: "The law made nothing perfect." Jesus said: "The law and the prophets were until John; since then the kingdom of heaven is preached." Neither the Hebrew religion, nor any other I know of, offered to its adherents the remission of their sins. The Hebrew religion placed encouraging stress on the virtue of a righteous life, but overlooked remission of sins. That was a primary and salient feature of the doctrine of Jesus Christ. Since Holy Writ says: "The soul that sinneth shall die," remission is necessary if one would attain to life.

Jesus said: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on

him should not perish, but have eternal life." It seems to me that we should place emphasis on what Jesus said, as to the divine purpose, and his mission. Notice: "I came that they may have life, and may have it abundantly." He did not say: "I came to bring you a new and most excellent religion," but, "I came that they may have life and have it abundantly." It was not said of Peter, James and John: "They got religion." When Paul saw the light, he renounced the religion to which he had adhered up to that time. He counted it all refuse that he might gain Christ. Christ was the life. To gain Christ was to gain life. Nothing less than life in Jesus Christ can avail.

In the account of Paul's preaching at Athens, two renderings are given. One is, "Ye are too superstitious." The other is, "Ye are very religious." But the Greek word is literally rendered, "Very reverent to demons." Whatever ambiguity may attach to the word, one thing is very certain—that religion, superstition and the worship of idols were so much alike to those people that the one word was equally expressive of any of them.

In the article, "Religion a Universal Instinct, in Man" (Sept. 20 issue of MESSENGER) that fact was logically and ably set forth, and should be read again and again until it takes fast hold on the understanding. You will note that it matters not how paganistic, infidelistic, legalistic or agnostical a man is, he still has his religion. Tom Paine's doctrine was his religion, just as Joe Smith's was his.

Religion is a thread, divinely woven into man's fabric (the same as his heart or his stomach), around which crystallize the ethics of his environment. It is something like the clothes-line in a woman's house-keeping outfit. It is indifferent as to what is hung on it—whether clothes or something else; whether they be new or ragged, clean or soiled. It can be readily seen that all men alike are constituted to feel reverence for, and do homage to, something supernatural. The provision of the religious fiber is good, for it is the effectual avenue through which man's better nature can be developed. But as it is receptive of anything, it leaves man susceptible to any superstition and even demon worship. All are called religion. Thus we have Confucianism, Hindooism, Brahminism, Islamism, Mormonism, Spiritualism, Unitarianism and, what people call, Christianity, in which we have Catholicism, Lutheranism, Calvinism, Methodism and many others.

The cannibals ate Christian missionaries at their religious feasts. The Jews crucified Christ as an act of extreme devotion to their religious fanaticism. The Mohammedans have slaughtered thousands in religious ardor for their cult. The Roman Catholics murdered untold numbers of so-called heretics to maintain reverence for their religion. The New England Puritans persecuted the Quakers, to maintain their own religious supremacy. What has religion not done, at times, to maintain its supposed authority?

The Christ-doctrine is love, living sacrifice, labor, service, teaching, surrender, pardon and atonement. When you are vitalized by the teaching of Jesus, you certainly have the best there is in religion; there is nothing to equal it, so far as other cults and religions are concerned. When Jesus said: "I am the way, the truth and the life," he was holding himself far aloof from every other religious activity. He declared himself as the doctrine of true living.

When Christ said: "I am come that they might have life, and that they might have it more abundantly," he meant that his mission was to teach people how to use all the provisions, divinely made for humanity's comfort, joy and peace; how to associate in order that their companionship and intercourse would prove of the highest esthetic value; how to live that their living might be a joy to themselves and to all in their environment, and how to make that life continuous.

I think that the word *life* should be set out in big characters, thus—LIFE. "He that heareth my word, and believeth on him that sent me, hath eternal LIFE." The church people have mostly read this with the meaning, *have religion*, so that, after their departure from this world, they might go to heaven. But Jesus said, *hath life*. Let us make it emphatic: "Hath

passed out of death into LIFE" (John 5: 24). "We know that we have passed out of death into life, because we love the brethren" (1 John 3: 14).

The go-to-heaven notion is the commonest fad of the most primitive races, as well as of the more-developed religions. Few of them say anything about LIFE. Jesus said very little about going to heaven, but much about life. The Christian will readily see how easy it is for one that has life to go to heaven. (Luke 24: 51). But it is not so easy for the one with only religion (Acts 17: 22).

We, who were baptized into Christ Jesus, were baptized into his death. If we died with Christ, we believe that we shall also live with him. "So reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." "I through the law died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God." Paul looked upon what he learned and received of Jesus Christ as *life*. He had faith in the LIFE, and he lived by that faith. John said: "He that hath the Son hath the LIFE; he that hath not the Son of God hath not the life." The reader will no doubt ask himself why both these great men did not say religion instead of life. They knew that religion could be corrupted with almost any sort of human speculation, but that life is incorruptible.

One thing is sure—religion can be made vital and potent. We must, however, allow ourselves to think and talk and live in terms of *life*, as Jesus and John and Paul thought, and talked, and lived. We would then make rapid advancement toward Christian efficiency. Is there any good reason why we should not? I would rather have the Brethren do that now, than to have them wait until some other denomination leads the way.

Weiser, Idaho.

## The Narrow Door

BY C. S. IKENBERRY.

JESUS represented himself to us as the "door." "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John 10: 9). Again he said: "Strive to enter in by the narrow door, for many, I say unto you, shall seek to enter but shall not be able."

Jesus, in these passages, makes it very definite and clear, that to enter heaven we must enter not only through him, as the door, but also that this door is narrow, and hence will not admit of our unnecessary impediments. It must be remembered, too, that the worldly burdens we try to carry with us through life, are the ones with which we will try to enter heaven through the narrow door, but will not be able to enter. To the rich it may be the burden of wealth. To the heedless youth it may be pride or the frivolities of life. To the covetous it may be wrongly-gained farms and bank stock. To the ignorant it may be his superstition. To the self-righteous it may be his pharisaical hypocrisy. To the self-satisfied it may be his religious indifference. In fact, whatever separates us from a close fellowship with Christ, is the special thing we must lay at his feet and walk in newness of life.

The fact that the door is narrow, does in no way imply that the Christian life is a narrow life. On this point some of our well-meaning Christians have misinterpreted the text, and, instead of moving out on a broad platform of Christian service, have been satisfied with narrow policies, and a program of preservation of the traditions. On the other hand, the Christian life is a broad life, having a substantial basis, built on the foundation laid by Jesus Christ. The worldly man, with evil intent, may call us narrow, especially when we antagonize his interests, but when the virtues of Christ hidden within us are placed in the limelight, they will stand as firm as the rock on which they are built, while the evil devices and wicked policies of the worldly critic will fade away into nothingness.

This narrow door and straight way are not only a figure of conditions of our entering heaven, but constitute the law of achievement. To hear the beauti-



ful strains of a well-trained voice is most pleasing to our ears, and to the hearer it appears to be done with so much ease that we scarcely think about the hours, days and months of incessant toil and consecrated practice, that enabled the singer to reach this ease and perfection. Our high school courses could be laid out so as not to require our boys and girls to spend hours of hard study, but it would not lead to achievement. Our college faculties might outline courses, well suited to the indifferent and uninterested student, but that would not be a worth-while goal. Every position of trust and honor has been obtained only through discipline and toil. We can truthfully say, then, that the law of discipline is the road to achievement.

Toga, the Japanese captain of a war-ship, gained a brilliant victory with his seamen by saying: "Men, the destiny of our Empire is in your hands." This same call to our task can be made to every Christian by our Captain, saying: "The destiny of the world is in your hands." The only way this great seething world can be brought to Jesus Christ is by all Christian men and women unloading their worldly burdens at the foot of the cross and consecrating themselves to the task of reconstructing the world for the Kingdom of Christ. We must truthfully sing: "Am I a soldier of the cross?" We must not seek the easy path. If Jesus was willing to receive the reproaches of his accusers; if he allowed the crown of thorns to be pressed down on a blood-trickling brow; if he was willing to walk up the steep of Calvary, bearing the burdens of the cross, if he chose the nails in his hands and his feet, why should I want a path of roses or a downy bed on which to serve my Master? If it means the sacrifice of my coveted pleasures, may I have the courage to say: "Give me the victory of self-consecration!"

West Somerville, Mass.

## A Christmas Reverie

BY A. V. SAGER

As I sit and ponder over the great events of history, this Christmas Eve, in fancy my mind reverts to a period nearly a score of centuries ago, when, because of the decree of Augustus every person had to be enumerated. An image comes before me of Jerusalem with its streets crowded with a conglomerate multitude of people. There are people of many races—Greeks, Jews, Romans, and others—because Jerusalem was a cosmopolitan city then, as it is today. There were the stately Roman officials—exclusive, haughty, arrogant, but hated by the people whom they held under submission. Then there were the intolerant priests—not less haughty and proud—a regular hierarchy of ecclesiastic tyranny. Dressed in their costly robes, they were the very apotheosis of religious authority. Then there were the common people—a host of them—some, no doubt, very poor. Lodging with so many people—a place to rest and sleep—is always, a serious factor. And this, the narrator in this case intimates, was no exception to the general rule. Every available place seemed to be occupied. The hotels were full. But hotels do not welcome people unless they have money, which accounts for the fact that many of these poor people had to look elsewhere.

Among the travelers passing through Jerusalem there were a man and his wife, and perhaps a few intimate friends, who were endeavoring to make their way to Bethlehem, to be enumerated there. The village was full and overflowing, however, so that some had to find shelter in the stables among the stock.

During the night occurred an event that was destined to revolutionize the world. Tradition may not be very accurate, as to the day and the year in which this wonderful incident occurred, but the narrative, in its beautiful poetic and oriental expression, is most illuminating and inspiring.

A King was born amid lowly environments, wrapped in swaddling clothes and laid in a manger. This fact should make us sit up and think. Was it a mere coincidence that Christ should be born in a place so very humble? Was it an accident that Abraham Lincoln was born in a log cabin? Was it simply luck that made

David, a shepherd boy, ruler over Israel? Or is it the plan and dispensation of an All-wise Providence that raises men up from lowly places to be rulers of men? Take the babe that is born amid the most luxurious surroundings. He may be clothed in the finest embroidered material, he may grow up from infancy to boyhood, from boyhood to manhood, and his every want may be anticipated. He may give to the poor without stint, but he will be handicapped from birth, because of his lack of knowledge of the real needs of humanity.

Behold the Christ Child cradled in a manger, wrapped in swaddling clothes—the very symbol of humility! What is humility? Can you put it on and take it off like you do your clothes? We have seen some very plainly-dressed people, and yet they had the reputation of being the most stubborn and self-willed people in the neighborhood. Paul classes charity as the most important virtue, but charity without humility is a misnomer. In other words, they must be reciprocal—one dependent on the other. Humility is the living evidence in the heart of every Christian, of which the Babe in the manger at Bethlehem is a symbol.

Later on, the young carpenter at Nazareth exemplified his humility by his devotion to his parents, and his application to his calling, though but a laborer. Still later on, in his travels up and down through Palestine, he was thoroughly in touch with the common people, whom he loved, and they, in turn, worshiped and adored him. He hated cant and hypocrisy, as represented in the lives of the scribes and Pharisees, and took every opportunity to rebuke them in strong and vigorous terms.

There is a seeming incongruity when we contrast the lowly birth of the Savior and his simple, unassuming life and our present-day customs in memory of his birth. Is it a sort of heathen practice that has been handed down the centuries—this gluttonous feasting, this display and buying of expensive gifts, this all-around extravagance? Had we not better distribute our gifts and our greetings from day to day? Had we not better let the light of Christmas shine in our hearts every day? Should we not carry the spirit of Christmas in our daily association with our fellow-men? Do we think that Christ would approve of all the foolishness, so often seen?

*"But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they can not recompense thee, for thou shalt be recompensed at the resurrection of the just" (Luke 14: 13-14).*

Fairfax, Va.

## "God's Love"

BY CLEMM A. L. PEERLER

God is love. All love is of God, but sometimes we get it so mixed up with other things that it is almost impossible to recognize the real source, just like the stream which starts out pure and beautiful, but sometimes hogs or cattle get in, and so stir up the mud from the bottom, that we would hardly think of associating it with the former crystal waters which flowed between the mossy, fern-lined banks. So with love. It starts out from the Source, which is God, but by the time it flows through some of our hearts, it becomes so contaminated with passion, selfishness and idolatry, that its first pure state is unrecognizable.

Some people say: "God no longer loves me, or he wouldn't send such trials." But we should not look at the matter in that way. When we give our souls into God's keeping, and say that we are depending on him to save us, he no longer considers us as being in a fleshly way but a spiritual, and immediately begins a tabernacle not "made with hands" and which "fadeth not away." If this earthly tabernacle of flesh interferes with his building plans, he permits it to be torn down or remodeled, to meet the design of the building he has in view.

Sometimes our hearts are so set on the things of earth that it is almost impossible for the Father to bring the soul up to the standard of perfection and beauty he wishes to. Sometimes there is a cancerous growth in the form of a concealed hatred or secret sin.

Then it is that we may have to bow in torture and supplicate for mercy. Yet, as a true father, seeking to bring perfection and holiness to his people, he must allow the knife to cut sharp and deep, in order that all that is impure may be taken away.

Suppose the vine should complain and say: "Don't cut away all those beautiful, leaf-covered branches. They are so pretty." Do you suppose the gardener would pay any attention to the plaint? Most assuredly he would not. He knows very well that if he does not cut it all off, back to the main vine, that his muscats and Tokays will have no salable fruit the coming season. So, with a seemingly ruthless hand, he takes all superfluous wood away, so there will be more fruit.

If we could only see the "why" of these things, it might not be so bad. But we can rest assured that if we submit to his will, some day we shall know and understand, for now we only "see in part, but then we shall see him face to face."

McPherson, Kans.

## History and Doctrines of the Church of the Brethren

(Continued from First Page)

was considered good progress. Now the copies, printed annually, are counted by the million. Surely, there is now no end to the making of many books.

It may be said that it would be better if many of those that are made were never printed at all. But we do rejoice that among the books, produced in this book age, there are many that are good, useful and helpful. Among the first in this class is found the "History and Doctrines of the Church of the Brethren," by Dr. Otho Winger, President of North Manchester College, Ind. It easily finds its place among the very best books in the literary productions of our people. For years the "Doctrine of the Brethren Defended," by our departed Bishop R. H. Miller, was the standard authority and leading book on the subjects considered vital in our church. This new book easily takes the place of the old one, and higher praise can not be given it than this. It is to be one of the classics in our literature and will be authority on the subjects treated for years to come.

It is especially well written, treats every subject touched, concisely and plainly, and appeals to all classes of readers. Are you interested in the history of your church? If so, you will find it ably and fully set forth in this interesting volume. Do you have a desire to know all about the doctrines of the Church of the Brethren? In this book you will find them clearly and distinctly set forth, easy to read and to understand. Reading and studying, you will come to know fully how and why the Church of the Brethren holds fast to the doctrines of the Gospel of Jesus Christ to which it has been delivered. Here, in the best way possible, are given the plain facts of the start of the church in Germany and in America, and the growth and development of the colonial church. The sad division in the church is given its proper attention, for the history would not be complete without such reference. Then we have the growth of missions, Sunday-schools, educational institutions and a series of interesting biographical sketches—some twenty-five in number—of some of the servants of the church.

The book is just out and should at once find a place in every home in our Brotherhood. You can not do better than to place it where it can be read and studied in your home, by yourself, your children and those who dwell with you. You can secure a copy by addressing the author, Bishop Otho Winger, North Manchester, Ind. The price is two dollars, and this is cheap, when the prevailing high prices are considered.

D. L. M.

When a pump is frequently used, the water pours out at the first stroke, because it is high; but, if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while; and the water comes only after great efforts. It is so with prayer. If we are instant in prayer, every circumstance awakens the disposition to pray, and words are always ready; but, if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.



## THE ROUND TABLE

### The Star and the Street Lamp

BY DAISY M. MOORE

So many of us are anxious or ambitious to be stars when it seems as if the Lord intended us to be only street-lamps.

Stars are beautiful, bright, shining things—a delight to the eye—but they are so far, far away, and so cold and unfeeling.

It is not so with the wayside lamp, shedding its warm light ungrudgingly on all who pass that way, winking a cheerful eye at tired wayfarers, and guiding hesitating footsteps into safe places.

Can there be any comparison between the two?

Let this thought encourage and inspirit us when we find ourselves in a position not to our liking, but where we know we are needed to aid others.

We may later have opportunity to become the star we long to be—but ever bear in mind that there must be coal-oil lamps, too.

Fairfield, Pa.

### Have You a Share in This?

BY REBECCA C. FOUTZ

THE following extract from an article, dealing with the present financial condition of the world, speaks for itself:

"For the first time in the seventy years since California's mines put the United States on the 'gold coast' of the world, all the gold mined in the United States will this year go into jewelry.

"Not a dollar of the \$60,000,000, which American mines yielded in 1919, will be coined into money.

"If people in other lands are spending cash for golden ornaments on the same relative scale that we are, you have a reason for the failure of bank reserves to expand more rapidly. A beautiful example of burning a candle at both ends.

"Gold is so scarce, compared with the prodigious amount of national debts, created by the war, and it is so badly needed to steady trade between nations, that it now sells, at the mouth of South African mines, for a bonus of 20 per cent."

Now gold has its rightful use, the same as other things that God has put into the earth for the service and benefit of man, but it is this flagrant misuse of it that calls for severe condemnation.

And the worst of it is that professing Christians have a large share in those sixty millions, spent solely for purposes of bodily ornamentation and display and this, too, in defiant disregard of a plain command forbidding the same.

In view of present world needs, of the starving, both physically and spiritually that could be reached and saved with those wasted millions, one truly wonders how they will account to the Lord for such use of his bounty.

And sad to say, members of the Church of the Brethren have a share in these misspent millions. May God's Spirit convict, until all funds so used go into his treasury!

Waynesboro, Pa.

### The Sphere in Which There Is Soul Growth

BY EZRA FLORY

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the working of ministering, unto the building up of the body of Christ" (Eph. 4: 11, 12).

THE above quotation lies in that part of Ephesians which is sometimes called the practical part of the epistle. The Bible brings the most exalted teaching, concerning our standing, down into everyday life, and sends it out through the ordinary round. The appeal of the three concluding chapters of this epistle is in the first verse of the fourth chapter. Paul has been painting the glories of the saints' position. They are members of his body, they have been raised up with him and are seated in the "heavenlies" in him. Now he asks them to live a life that will become such a calling as this. The first exhortation that he makes

is for love. They are to forbear with one another, to be willing to take the lowly place. The next is unity. There is to be no conflict between the members—all are to work together in perfect harmony. The next is growth. All the offices of the church have been given for this purpose, that the body may be built up and may come at last to the "measure of the stature of the fullness of Christ."

I have said: "I think I could write a book from the expressions I have heard from people about children, while traveling during the last five months." I think, too, that I have heard enough, concerning the attitude toward members in the church, to set one to thinking, at least. Some pray earnestly and are burdened for souls and their development. Some seem to have but one concern—that of "keeping the church pure." Some would patiently nurture the erring, digging about them and fertilizing, in the hope that they might yet see good results. Others are drastic and, with their ultimatum of "cut them off," seem to pride themselves in their ability to accomplish what they think ought to be done in every congregation. Some seem to be concerned with the filling of appointments. Others are ever endeavoring to make their program of religious education fuller and better. One deplored the drift of the church, but saw no incongruity in being possessed of the latest automobile and the most modern house. Upon his walls hang large French mirrors and beautiful pictures. An expensive piano is his, and near by stands a costly phonograph. The table is laden with more food than is tasted. Well might the prophet say: "My people are not grieved for the affliction of souls."

Shall we nurture souls and follow the simple life of the Lord in this environment? His is a complete, consistent, all-around life. Have we learned from him and have we caught the vision he tries to bring? Souls do grow in his presence. May we be channels for his presence!

Chicago, Ill.

### Preach the Word.

BY LEANDER SMITH

THE year that has just closed, completed the greatest financial campaign in all the history of our church. Our people have given of their means in a way that commands the admiration of the Christian world. This interest naturally will excite the desire to know more of the doctrines of a people who have made such sacrifice. Beyond all doubt, our people have received more desirable publicity during the year just closed than ever before.

Now that the people generally are greatly concerned about our deeds, let us acquaint them with the doctrines that produced those deeds. As never before, the people are anxious to know more about our faith and practice. It is, therefore, the time of all times to preach the whole Gospel to the whole world. By all means, let the coming year be of a distinctly doctrinal nature. The people are ready and anxious to hear our doctrines preached, and we shall be traitors to the truth if, for fear or favor, we withhold it.

The time is at hand when neither for fear or favor must we fail to declare the whole counsel of God. If the sum of money raised by our Brotherhood should result in the diminishing of the doctrinal feature, better a thousand times we had never given a dollar. The nations of the world are looking for a Gospel that will save and keep the individual and the nations. A form of government without the Gospel may prove a curse rather than a blessing. This year will prove to be a year of defeat unless we use it to propagate the saving truths that have been committed to our keeping.

The apostle Paul exhorts us to "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." These are words that you might write anywhere—on the bishop's palace, on the magistrate's bench, on the king's throne, on the editor's office, on the factory door, on the gardener's spade, on the maid-servant's broom, on the schoolboy's satchel. Our Lord Jesus has told us that God himself has never ceased to work from the beginning, and his will is that we

should all be coworkers with him. Let us further emphasize our love for a God-given faith by preaching the truth as it is in Christ Jesus. The opportunity of the age is ours. Shall we take it?

Minot, N. Dak.

### The Breath of Change in Shansi

BY LAURA J. SHOCK

Today the world is looking to China as a country that is making rapid changes. She is the "sleeping giant" who has been aroused from her sleep, and is now coming to a realization that, like Rip Van Winkle of old, she has been asleep so long that the world has traveled on, leaving her behind with her traditions and her own slower-moving civilization. Now, since she is being aroused, she is traveling at quite a rapid rate, in her endeavor to catch up to the rest of the world in its material development.

The province of Shansi, although a mountainous province of the interior, is not to be left behind, as the wheels of progress move onward, but is making such rapid strides that the eyes of all China are turned toward her in amazement.

A few years ago the occidental traveler in China was much amused by the everywhere present queue, but as soon as the Manchus were dethroned and the republic established, the Chinese and his queue began to part company. If any man was loath to give up his long-cherished badge of servitude, it was speedily separated from him without his consent. Now it may well be said of the whole province of Shansi, what one writer says of Canton: "A few queues are still seen in China, but there is not one in Canton."

Although the masses of Shansi are hardly aware of the fact, ignorance is being severely dealt with by the energetic governor who has established public schools in every village and town, and is endeavoring to compel all children of school-age to attend. Many temples which have, for ages, stood as memorials to Confucius, Buddha, or Lao Tze, are now doing service as schoolhouses. As one passes by he can hear the busy hum of the boys or girls, as they study their lessons aloud and in unison. Since so many of the people of Shansi, as well as the rest of China, are extremely poor, they could not afford to educate their children if it cost them any money, so, in order that these children are not neglected, schools are being built especially for their benefit where they can taste of the fruit of knowledge free of charge.

Not satisfied with a system of education for the children, a system of reading has been devised, by which it is made possible for the older illiterate members of the home to acquire a knowledge of reading and writing. This system was devised eight or ten years ago, but has come into prominence only within the last two years. It is called "phonetic script writing." This system is composed of an alphabet of thirty-nine characters, somewhat similar to the old Sanscrit alphabet. Any one who can learn these letters and the system of combining sounds phonetically, can learn to read and write Chinese by means of this system. Much literature is being printed in this script, but all too slowly to supply the demand. A decree has gone out from the Governor, that one member of every home must learn this system, and that, in turn, he must teach the others.

In this time of change, the women are not forgotten. The lot of women in China, though sad, has never been so pitiable as that of women of other heathen lands. Now many wide-awake Chinese leaders are beginning to realize that "no nation can rise above her women," and Governor Yen, of Shansi, is making an endeavor to help the women to rise. Their poor, little crippled feet, of which, in their former ignorance, they were so proud, have been unbound and are allowed to spread out in a more natural way. The children's feet are allowed to grow as naturally as the rest of the body, for no woman is now allowed to bind her daughter's feet. Neither is their education neglected, and many, many are the girls' schools which have been established under the auspices of the Government for the uplift of the girls.

In Tai Yuan Fu, the provincial capital, all women are required to spend from three to six months in learning to read, and women's schools are being established throughout the province.

The man at the head of this reform movement in Shansi is the governor of the province, Yen Hsi San. He was born in a village among the mountains of Northeastern Shansi. It was there he spent his early years and received the rudiments of his education. Being of a well-to-do family and not lacking for funds, he later went to Japan to study, where he seems to have imbibed the militaristic spirit of that island empire. Upon his return to his native land he gathered to himself a regiment of soldiers and when the revolution of 1911 broke out, he, with his troops, assisted in the overthrow of the reigning dynasty. When hostilities ceased, he placed himself upon the Governor's chair of his native province, where he has since remained.

He was not long in showing his progressive tendencies and it has been due to his untiring vigilance that the reforms spoken of have been accomplished. Besides



those already mentioned, standard weights and measures have been fixed, the opium traffic has been severely dealt with, and at least one man from every county in the province is in preparation for further study in Japan.

Another change is also taking place in the religious life of the province. Four different missionary societies are at work in their various stations and the hearts of men and women are undergoing a transformation, with the toleration and even approval of the Governor. In fact, during the revolution he became interested in Christianity in this way: He noticed the faithfulness of some of his soldiers who were always at their post of duty, or, if a retreat was necessary, they were among the last to enter the retreat. He made inquiry concerning them and discovered that they were Christians. He decided that any religion which could do so much for his soldiers was worthy of encouragement, and willingly gave a stipulated monthly sum toward the support of the "Independent Chinese Church" of his capital city. His own sister is now a Christian, and although he himself has not yet become a believer in the religion of Christ, as being the only true religion, may we not pray, dear fellow-workers, that not only Governor Yen, but all the leaders of China, may be imbued with the spirit of the Living God, and so make their country's change complete as they lead their countrymen in the ways of righteousness. Thus can the "awakening giant" become a blessing to the earth.

Ping Ting Hsien, Shansi, China, Dec. 16.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### DEATH OF ELDER SILAS C. THOMPSON

Elder Silas Claben Thompson, son of Larken and Hannah Thompson, died in the bounds of the Bethel congregation, near Saltpetre Cave, Va., Dec. 27, 1919, of tuberculosis. He was a sufferer for about three years, but was always cheerful.

He was born April 4, 1873, in Floyd County, Va. He joined the Church of the Brethren in his twentieth year and lived a devoted Christian life. He married Lilly M. Ally in 1895. They had no children of their own, but took several orphans into their home.

Bro. Thompson was elected to the ministry in August, 1905, and was ordained to the full ministry in September, 1912. He moved into this congregation when it had no resident minister, and helped to build up the work here. His departure leaves the congregation with only one minister and he will be missed by the church.

He leaves his mother, wife, and adopted son and two brothers. Burial in the Bethel cemetery: Services by the writer. W. H. Byer.

Saltpetre Cave, Va.

### THE MINISTERIAL LIST FOR 1920

The Ministerial List in the 1920 Yearbook contains 3,327 names. We have 75 ministers in foreign countries. East of the Mississippi River we have 2,281 ministers, and 971 ministers west of it. East of the Ohio River we have 1,296 ministers; between the Ohio and Mississippi, 985; between the Mississippi and the Rocky Mountains, 699 ministers; west of the Rocky Mountains, 272 ministers.

Pennsylvania has 526 preachers; Maryland, 129; Virginia, 356; West Virginia, 139; Tennessee, 46; North Carolina, 41; Maine, 1; South Carolina, 5; Florida, 16; Alabama, 5; Mississippi, 2; Kentucky, 7; New Jersey, 2; New York, 12; District of Columbia, 5; Delaware, 4; Ohio, 284; Indiana, 366; Illinois, 251; Michigan, 74; Wisconsin, 10; North Dakota, 45; Montana, 12; Iowa, 116; Nebraska, 42; Kansas, 214; Missouri, 94; Oklahoma, 61; Texas, 18; New Mexico, 10; Arkansas, 4; Louisiana, 4; Minnesota, 28; Colorado, 42; South Dakota, 3; Wyoming, 1; California, 151; Arizona, 7; Oregon, 23; Idaho, 39; Washington, 52; Elizabethtown, Pa. Edgar M. Hoffer.

### FRESNO, CALIFORNIA

Having come to this part of California a few years ago, and having found very favorable conditions for those desiring to build up homes, we take pleasure in telling our friends and any others, looking for a change of location, of the pleasant surroundings and large possibilities we have found here.

We are in the heart of a very prosperous and beautiful valley, devoted to the raising of fruits of all kinds. When we came here, two years ago, there were none of our people here. We are located about seven miles from the city of Fresno, a town of about 50,000 people and a packing-house center. However, our special center is in and around Figarden, a point about eleven miles out from Fresno, on the main line of the Santa Fe, where we are now putting up a ten thousand dollar church building.

Recently we have secured the permission of the company to do what we can to get our people to locate here. We are erecting a church that will accommodate at least 250 people. We are especially desirous that others of our people may help us in taking this part of the valley for Christ. The building we are erecting is a

modern one, with a goodly number of Sunday-school rooms and other equipment for the work.

At the present time we number about twenty-three members, with the assurance of about that many more as soon as we have the church completed. In fact, these prospective members are taking a very prominent part in the work of building, making a total of something like fifty or fifty-three members, all told.

We will gladly answer any inquiries for information from interested parties. We have baptized three since coming here. We expect to hold a series of meetings as soon as the building is completed. J. C. Groff.

Route A, Box 284.

### CONFERENCE SUNDAY-SCHOOL EXHIBIT

The Sunday-school Exhibit at Conference has become one of the interesting and educational factors of the occasion. It is the desire of the General Sunday School Board to manage it in the most helpful way. As an experiment, last year, materials were classified. Materials for the Primary Grades were grouped, as well as those from the Junior Department, etc. Departmental superintendents arranged the material and explained the use of each in the Sunday-school. The plan worked so well that the Board decided to repeat the plan this year.

An appeal is herewith made to all Sunday-schools to send in any and all material you found helpful in your school. That which may seem unimportant to you, may be the suggestion of the very thing that some one else is needing. Your assistance will be appreciated. Should there be no one coming from your Sunday-school, who can bring the material, pack it up and address to James M. Mohler, Conference Grounds, Sedalia, Mo.

Sister W. O. Beckner, superintendent of the Primary Department of the McPherson Sunday-school, will have charge of the Primary Exhibit. Superintendents of other departments have not yet been arranged for. It will be a favor, should superintendents of other departments, in attendance at the Conference, volunteer to take charge of one of the departments. Indicate your willingness to either Joseph W. Cline, South Bronson Avenue, Los Angeles, Calif., or to the undersigned.

Any information wanted, in reference to the Exhibit, will be gladly given on request. Leeton, Mo.

James M. Mohler.

### MEETINGS AT BULSAR

Meetings for deepening the spiritual life; meetings in which the Word of God was spoken with power; meetings in which the sins of the people were uncovered and laid bare; meetings in which the truth was spoken fearlessly, and hundreds were convicted, confessing their sins; meetings in which missionaries, teachers, workers, preachers, boys and girls of the boarding-schools, and many others, received great blessings from God, because he heard their prayers and blessed the earnest efforts of his servant, Tamil David, in their midst!

Tamil David comes from Bangalore, in South India. He is a man of sixty-seven years, a man of vision and valor, a mighty man of God, who for many years has been, and is still, being used largely in the Lord's service! It was planned to have him come in November of 1918, but owing to the influenza epidemic it was necessary to postpone the meetings. After four days with our Marathi workers, at Dahanu, he came here and for six days, Nov. 22 to 27, spoke to our Gujarati people with great earnestness. Over three hundred were gathered here from the other mission stations of Gujarat, which included the older boys and girls of our boarding-schools. With the Bulsar Christian community of three hundred it gave the speaker an audience of over 500 daily. We were pleased to have with us, for the first day or two, Mr. Bose, headmaster of the Surat mission high school, and four other young men from the same place—three of whom are teachers under Mr. Bose. A special car was reserved to accommodate those coming from Anklesvar and Vali, but the number who came more than filled it. Seeing the large number coming, people at the Bulsar station naturally asked what was going on. It was the first meeting of the kind in the mission, and it was good to see the earnest praying for the success of the meetings and the interest that continued up to the last service. All the missionaries were present for at least a part of the time.

The services lasted from two to three hours, both forenoon and afternoon. Mr. David speaks through an interpreter, as his native tongue is Tamil. We were fortunate in securing a young man of the Missionary Alliance who had interpreted for Tamil David in March, at a similar meeting in their mission. He interprets with very much the same zeal that the speaker uses in giving out the message—even his gestures and the tone of voice blended beautifully with that of Mr. David. Hence the message was given out in Gujarati with much the same fire as it was originally given. There were meetings for the boarding-school boys alone, for the girls alone, the women alone, the workers alone, one meeting for the Indian people, and on the evening of Nov. 27 there was a service especially for missionaries. A temperance program was given to a full house on the evening of the first day, in which the Bulsar boarding-school boys drama-

tized the first chapter of Daniel. The boys performed their parts well and impressions were made that will not soon be forgotten. On other evenings there were prayer meetings or talks for special groups.

As a speaker in India, Mr. David is known widely in Christian circles. The fearless way in which he denounced sins of all forms, showed how intimately he understands Indian character. He told of his own life as a mission worker, before he was truly converted, how he was among the worst of sinners. He told how he was

(Continued on Page 74)

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Abounding Riches of God's Grace

Ephesians 2: 4-10

For Week Beginning February 8, 1920

1. The Character of God's Grace.—"The EXCEEDING RICHES of his grace." Our Loving Father is exceedingly gracious, and how blessed is the thought that his grace to us means abounding riches! As the Creator of all things he is rich in power and in wisdom, but he is EXCEEDINGLY RICH in grace, so that he can ABUNDANTLY pardon. All the needs of this great, perishing world can not possibly exhaust the riches of his grace. Where sin abounded, grace did MUCH MORE abound.

2. The Merciful Purpose of God.—"That he MIGHT SHOW," etc. So exceedingly rich was this grace that filled the infinitely merciful heart of God, that it could not remain unseen or unfelt, but had to burst forth in overflowing floods of blessing. The exceeding riches of God's grace are shown, first of all, in the wonderful works of creation, and later on in the making of man in God's own image. A further evidence is seen in the salvation of Noah, in the call of Abraham, of Moses, and of the holy prophets. Most of all, however, is it seen in the gift of his Son.

3. The Special Manner in Which This Grace Was Shown.—"That he might show the exceeding riches of his grace IN HIS KINDNESS TOWARD US." Well may we bless his name that he should be pleased to make an exhibition of his grace, in showing kindness to us who "were by nature the children of wrath" (verse 3). He has not shown equal favor to the angels "who kept not their first estate." God's abounding and exceptional kindness toward us is seen in the laying of our sins on his own Son, in the forgiving of all who believe, in making us sons and daughters; in giving us the Holy Spirit, that we may the more perfectly serve him now; and in preparing a place for us in the Father's "many mansions."

4. The Channel Through Which This Kindness Flows.—"THROUGH JESUS CHRIST." Humanity may well rejoice that now "the kindness and love of God our Savior towards man hath appeared." There is but one Mediator between God and man—the Man Christ Jesus. He is the gracious Redeemer of man, whom God has filled with all his own fullness (his unsearchable riches) that through him the Father's kindness might be shown to needy, sin-stricken man.

5. The Time and Duration of This Kindness.—"IN THE AGES TO COME." These ages or dispensations embrace the present, and stretch on through the countless epochs that are yet to follow. The exceeding riches of God's never-to-be-forgotten grace that has come to us in his kindness through Jesus Christ, will be continued to us, as an ever-abiding revelation of abounding favor, through all eternity.

6. God's Grace an Absolute Gift.—Grace does not stand upon a distant mountain-top and call on the sinner to climb up the steep heights, that he may obtain its treasures. It comes down into the valley in quest of him—*namely*, it stretches down its hand into the very lowest depths of the horrible pit, to pluck him thence out of the miry clay. It does not offer to pay the ninety and nine talents, if he will pay the remaining one. It provides PAYMENT FOR THE WHOLE, whatever the sum may be. It does not bargain with the sinner, that if he will make amends in part, it will step in and relieve him of the rest by forgiving and cleansing him. It comes up to him AT ONCE, with nothing short of COMPLETE FORGIVENESS.

7. Suggestive References.—Not according to our works, but according to God's grace (2 Tim. 1: 9). Reconciliation through Christ (Acts 13: 38, 39). God's mercy to us (Titus 3: 3-6). "The gift by grace" (Rom. 5: 15). Paul's determination (Acts 20: 24). "Justified freely by his grace" (Rom. 3: 24). Not under the law but under grace (Rom. 6: 14-16). We are made rich through Christ's poverty (2 Cor. 8: 9). God's grace is sufficient for all (2 Cor. 12: 9). Forgiveness of sins (Eph. 1: 6, 7). All may share God's grace (Titus 2: 11). Grace in time of need (Heb. 4: 16). The Great Mediator (Heb. 12: 15-28).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, FEB. 1

Sunday-school Lesson, Peter and John in Samaria.—Acts 8: 4-39.

Christian Workers' Meeting, Theme for February.—My Savior and King—Seeing the World Through Mission Study.

### GAINS FOR THE KINGDOM

Two were baptized recently in the Haxton church, Colo.

One was baptized recently in the Champaign church, Ill.

Two recently applied for baptism in the Antioch church, Colo.

Thirteen were baptized recently at the Dahanu Station, India.

One was reclaimed recently in the Berrien congregation, Mich.

One recently applied for baptism in the Norristown church, Pa.

Four have been baptized in the Claar congregation, Pa., since the last report.

Two have been received by baptism at Quinter, Kans., since last heard from.

Three were baptized and one reclaimed in the First church, Ottumwa, Iowa.

Three were baptized recently and one awaits the rite in the Stanley church, Wis.

One has been received into the Shamokin church, Pa., since the previous report.

Twenty-six were baptized in the Eagle Creek church, Ohio.—Bro. J. J. Anglemeyer, pastor, in charge.

Two were baptized in the Huntingdon church, Pa.—Bro. A. B. Miller, of Bridgewater, Va., in charge.

Seven were baptized in the Prairie View church, Kans.—Bro. Edw. D. Steward, of Abilene, same State, evangelist.

Five confessed Christ, four of whom were baptized, in the McFarland church, Calif.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

One was reclaimed and eight await baptism in the Goshen Chapel, W. Va.—Bro. H. F. Valentine, of Belington, same State, evangelist.

Four were received into the New Philadelphia church, Ohio.—Bro. A. H. Miller, of Louisville, Ohio, evangelist; two were received previous to the meetings.

Three applied for baptism in the Pleasant Ridge church, Pa.—Bro. S. D. Hartranft, of Maugansville, Md., evangelist; two have been baptized since the meetings.

Twenty-three confessed Christ, twelve of whom were baptized, in the Bow Valley church, Gleichen, Alta., Can., during a series of Bible lessons by Prof. Wm. Aberhart, of Calgary.

### OUR EVANGELISTS

Bro. Adam M. Hollinger, of Shamokin, Pa., to begin Feb. 9 in his home church.

Bro. F. D. Anthony, of Baltimore, to begin August 1 in the Pleasant View church, Md.

Bro. J. W. Norris, of Huntington, Ind., to begin April 4 in the Detroit church, Mich.

Bro. Rufus P. Bucher, of Quarryville, Pa., to begin Feb. 15 in the Ephrata church, same State.

Bro. M. J. Brougher, of Greensburg, Pa., to begin March 9 in the Germantown church, same State.

Bro. M. W. Emmert, of Mt. Morris, Ill., began a Bible Institute in the Libertyville church, Iowa, Jan. 25, which is to continue over two Sundays.

### PERSONAL MENTION

The First District of Virginia has selected Eld. J. A. Dove as its Standing Committee delegate for the Sedalia Conference.

Bro. O. F. Helm, whose address in the 1920 Yearbook is given as Daytona, Fla., is now located at Valdosta, Ga., where he should be addressed hereafter.

Bro. A. L. Sellers, formerly of Bryan, Ohio, has located at Arcadia, Fla., and taken charge of the work at that point. His friends will kindly note his change of address.

Churches who may wish to secure the services of Bro. Reuben Shroyer, North Canton, Ohio, for the coming fall and winter, will please make application at their earliest convenience.

Bro. J. Lloyd Nedrow, of Champion, Pa., informs us that he can arrange to devote the month from May 15 to June 15 to evangelistic work, if those interested will confer with him as early as practicable.

The tentative program of the Joint Board Meeting to be held this week, insures an interesting discussion and important results. This program, in a word, is the consideration of the purpose, plans and present status of the

Interchurch World Movement and of the privileges and duties of our own Boards with reference to it. We hope to be able to give some account of the meeting in our next issue.

To the announcement which appeared recently, concerning the availability of Bro. J. O. Barnhart, of Oakley, Ill., for pastoral or evangelistic work, it should be added that while Bro. Barnhart is ready to answer calls for evangelistic service in any field, he is open to a pastoral engagement only within the State of Illinois.

The third and final group of the India missionary party will be out on the broad Pacific by the time this issue reaches our readers, if plans have not miscarried, being scheduled to sail from Seattle Jan. 27. The second group sailed from the same port Jan. 10. The first group which left New York Nov. 8, arrived at Bombay Dec. 13, according to recent advices from our India correspondents.

### ELSEWHERE IN THIS ISSUE

Churches of Southern Indiana will please remember the needs of the Aged Persons' Home of that District, so urgently referred to by Bro. J. W. Rarick among the Notes.

Churches of the District of North Dakota, Eastern Montana and Western Canada will please note the special announcement of Bro. J. C. Forney, District Treasurer, as given among the Notes.

Sisters' Aid Societies of Pennsylvania, Maryland, Virginia, New Jersey and New York can do much to relieve suffering among the worthy poor, in that section of Brooklyn, N. Y., which is the field of the First Church of the Brethren. Read Bro. J. S. Noffsinger's appeal among the Notes, and respond to it as promptly and liberally as possible.

### MISCELLANEOUS

The Denver church, Colo., is in need of a pastor, and invites correspondence with any one who is qualified for the work. Address Bro. W. R. Cline, 1070 Gas and Electric Building, Denver, Colo.

Committee Notice.—Will those persons who have received blanks from the Committee for Saving Our Children to the Church, and have not yet responded, please send them in at the earliest opportunity? Many have come in quite promptly. Will you not help us to tabulate the results at once? The Committee can not make a correct report unless we have your answer.—The Committee, per S. S. Blough.

Notice.—The Maple Grove church, of South Central Indiana, is seeking a pastor. The congregation is small, but located in a good community and in a good agricultural district. Ministers who are qualified to teach in either the graded or high schools, could be used. School systems are good. Any minister, looking for a pastorate with partial support, will do well to communicate with L. Hazel Mitchell, 1110 Home Avenue, North Manchester, Ind.

The Pleasant Hill church, Ohio, under the pastoral guidance of Bro. John A. Robinson, conducts a monthly department in the town paper, the "Pleasant Hill News." A recent issue shows the church page well filled with news and other live matter, pertaining to the activities of the church. Most newspapers are more ready to publish religious news than they are given credit for. The main reason that so little prominence is given to this class of matter is, that no systematic effort is made to supply the papers with it. Certainly it pays to advertise, especially when it costs nothing but a little effort.

About six years ago a woman who did not give her name, advertised in the Rockford (Ill.) "Star" for suggestions on leaving fifty thousand dollars in a way that would do the most good after she was gone. One reader of the advertisement, especially interested in child welfare work, answered it by sending to the "Star" office a copy of the book, "The Defenseless Child," scarcely daring to hope that anything would come of it. Last Thanksgiving, when that reader was visiting relatives in a certain town, she was delighted to learn that the woman of the "Star" advertisement had left a fifty thousand dollar property in that town for the benefit of needy boys. The incident, which has just come to our notice, excited our special interest because the book referred to was printed for the author, Mrs. Josie D. Curtis, by the Brethren Publishing House. "Cast thy bread upon the waters, for thou shalt find it after many days."

### A BYSTANDER'S NOTES

What Is Your Church Doing for the Community?—A pastor in the Far West, whose congregation is in need of a new building, has some original ideas. He wants to find out first what the church can do to serve the community, and then he proposes to plan a house to meet the needs. So he is calling in, on successive Sunday evenings, speakers from various walks of life, to tell the church how it can best serve. In that way various phases of community needs have been brought out, and still others will yet be touched upon. To both pastor and

congregation these "lay-sermons" are a revelation—a vision of undreamed-of possibilities. That congregation will become an important factor of the community because it has made an effort to learn how it may be of the greatest service.

"Deal Justly."—The really honest man is not limited by provisions of the actual letter of the law, when it comes to a settlement of his obligations. The death of a noted financier of the western metropolis recalls the fact that, during the panic of 1893, he found himself unable to meet his overwhelming liabilities, which aggregated more than \$175,000. Some fifteen years later he had succeeded in regaining his financial standing and proceeded at once with the liquidation of his old-time obligations, though in no wise required to do so, so far as legal stipulations were concerned. When asked by his friends why he did it, he replied: "I am making settlement because—as I conceive it—it is the only fair and honorable thing to do."

Attaining to Greater Things.—Have you ever noticed that the path of obedience is always the path of progress? Do what your conscience tells you, is God's plan for your life—as revealed in his Blessed Word—and little duties will open out surprisingly into glorious privileges. Moody—without knowing it at the time—was in training to succeed Finney and the other great evangelists of the past. His biographer says: "As a boy, Moody went to church every Sunday because he had promised to go." That led him to Sunday-school. Then he saw that he should unite with the church, and he did. Then he began to speak in the prayer-meeting—not a bit abashed because his utterances were given much more zealously than grammatically. And so he went on, taking little steps along the pathway of obedience, until he became a man who moved thousands by his poignant delivery of the Great Message.

### CONFIDENTIAL SHOP TALKS

#### No. 3.—To Pastors and Elders Only

No church paper that we know of has a larger circulation in proportion to its church constituency, than the "Messenger." We are glad for this, but it does not satisfy us. We want the "Messenger" in every home in every congregation. We mean every home where we have members. Of course we want it in as many homes as possible, outside of our own membership. But our first concern is about the homes of our own people.

We appeal to our pastors and elders. We solicit your cooperation. We feel we have a right to do this, because the "Messenger" is not published for private gain, but is the official organ of the church, and any profit, above the cost of publication, goes to the cause of missions.

In view of this, may we not, with perfect propriety, regard the placing of the "Messenger" in every home in your congregation as a legitimate object of your interest? Wouldn't you like to have it in your home? Wouldn't it help you in your work?

Permit us to make this suggestion: Please confer with the "Messenger" agent of your church and offer your services in helping to get the "Messenger" into every home. Find out from him what families, if any, do not take it and why. The reason will be either that they do not want it or that they are not able to pay for it.

If it is the former, perhaps you can help them to want it, either by suggestions to the agent or by a personal interview with them yourself. If it is the latter, perhaps your congregation can do something in the case, either directly, or by contributing to the "Messenger" Poor Fund, so that we can send them the paper. In any case we want to know about them. With your sympathetic interest we believe we can make it possible for every one who really wants the "Messenger" to have it. As for the rest, we kindly ask you to help us make them want it.

Do you get our idea? We want to place the "Messenger" in every home. There are some difficulties in the way, but difficulties are made to be overcome. We are counting on your cooperation. Tell your congregation about it, and ask everybody to help. Let us know how things are coming.

We want the "Messenger" in every home.

### CHURCH ACCESSIONS FOR 1919

Bro. Jacob B. Missimer, of Lancaster, Pa., sends us the following report on the number added to the church during the year 1919, as reported from week to week in the "Messenger":

New Converts Reclaimed		New Converts Reclaimed	
January, .....	295	September, .....	716
February, .....	527	October, .....	704
March, .....	672	November, .....	907
April, .....	504	December, .....	1,558
May, .....	738	Total, .....	8,592
June, .....	935	1918, .....	5,993
July, .....	471	Gain, .....	2,599
August, .....	545		

The increase over last year is very gratifying but we must not forget that the church activities during 1918 were hindered to an unusual degree. The figures for 1919 are just about the same as for 1917. We have not struck the Forward Movement pace yet in our homeland evangelism.



## AROUND THE WORLD

### Caring for the Needy Ones of the Near East

At Diarbekir an industrial home has been established by the American Committee for Relief in the Near East, by means of which work is provided for 300 women, but there are not as yet sufficient funds available to care for the many others who are suffering for the merest necessities of life. Many of the women have been compelled to undertake tasks far beyond their strength—such as street-cleaning, carrying mortar and brick for builders, and similar occupations, involving arduous toil. Realizing that these women are physically unfitted for strenuous manual labor, by reason of insufficient food for months, the relief workers are making strong efforts to provide employment for which these unfortunate ones are fitted, and by means of which ample sustenance may be afforded them.

### A New Departure in Evangelism

Investigators for the Interchurch Survey have found a decidedly new type of evangelist, in several of the rural districts of America, and there is every indication that their number will materially increase ere long. The "new evangelist" does not hold protracted meetings. He depends wholly upon the man-to-man method. His activities are not confined to the eight-hour day of the labor unions. As a matter of fact, his "day" may comprise as many of the twenty-four hours as are needed, and his week demands every one of the seven days. It should be remembered, too, that this sort of evangelism, while decidedly apostolic, is wholly adaptable to latter-day environments. It emphasizes that religion is something eminently suited to everyday activities, instead of being a Sunday specialty only.

### Who Is at Fault?

In glancing over the daily paper one is fairly astounded at the ever-reiterated recital of crime of every hue. While we are thankful for all the good there is, in this old world of ours, no doubt most of us feel greatly humiliated as we read of the robberies, burglaries, sensual indulgences, divorces, murders, etc. One is really made to wonder how much influence the church has actually exercised in past centuries. Had God's children really been as "lights of the world" and "salt of the earth," would there be as many cases of moral degradation and downright wickedness? Do you ask: "What are some of the contributing causes of present-day conditions?" Here are just a few: (1) Lack of early training. (2) Lack of care in the cultivation of the home field. (3) Lack of unanimity in the church. (4) Lack of thoroughly-trained and consecrated workers. (5) Lack of implicit trust in Christ, despite the fact that he promises us abundant power to overcome the world."

### A Conference for Better World Conditions

Diplomats and leading statesmen having seemingly failed in restoring satisfactory world conditions, it has been thought highly desirable that their attempt should be followed by another—more practical and less formal. Thoroughly commendable is the idea of calling "an educational, industrial and financial conference" of representatives of the allied and neutral powers, as well as of the former enemy nations, to help in restoring normal conditions. The call for such a conference has already been issued. It is signed by names that inspire respect and confidence. Noted financiers, eminent educators, wide-awake business men and energetic railroad executives are among the signers. The conference is to study the world situation without passion or prejudice, and it will seek to see that situation steadily, and as it really exists. Wise moderation will be urged on the commissions that are to enforce the repressive clauses of the peace treaty with Germany, and also those imposed upon starving Austria.

### French Crusade Against Indecencies in Dress

Strange as it may seem, an energetic crusade against the extravagant indecencies of French fashions has been taken up by more than two score influential religious and social organizations of Paris, comprising more than 100,000 members. Signed by multiplied thousands of leading French women, the following petition has been sent to dressmakers and department stores throughout France: "You are requested, in the interest of international honor and decency, not to sell any garments calculated to infringe upon the laws of morality, to suppress all vulgar styles of negligee gowns and to replace indecent showiness by simplicity and grace—the only true elements of real elegance. Further, you are requested to abolish the use of the outrageous décollete gowns, to abandon the shortness and narrowness of the skirts and the indecent transparency of materials." As might be expected, some of the leaders of the ultra-fashionable society world of Paris attach little value to the petition, though admitting its propriety and the need of restrictive measures to curb the present indecencies in dress. The movement, however, is especially encouraging because of the fact that an insistence for greater modesty is gaining ground.

### Universal Military Training

Under date of Jan. 21, a report emanates from Washington, indicative of the fact that the advocates of universal military training do not make headway quite as rapidly as expected. At present, the members of the committee are evenly divided on the question, with the prospect that a pending vacancy will be filled by a new man, who is decidedly opposed to military training. Representative Mondell, of Wyoming, thus expresses his opposition to any plan for military training at this time: "With a deficit of \$3,000,000,000, I think it would be absolutely silly to think of appropriating \$500,000,000 a year for universal military training." Representative Harrell says: "I oppose compulsory military training regardless of cost."

### New Leaders for France

Strange and significant as the political developments in France have been, during the last few weeks, the net results are most gratifying. Competent judges of the situation welcome the election of President Deschanel and Premier Millerand as a most salutary change, so far as the best interests of France and also the general stability and welfare of Europe are concerned. Well might it be said by those specially interested: "There's a divinity that shapes our ends, rough-hew them how we will." Both of the newly-chosen men are more liberal on the after-war issues than the old regime. While there is force enough, about their make-up, to take energetic action, there is also the requisite discretion to avoid unpleasant situations. The new leadership of France is certainly promising.

### Italy Cares for Children of Former Foe

Recent newspaper headlines read: "Italy Takes Children of Austria to Its Heart." Such a statement, well authenticated as it is, seems truly remarkable. Austria was Italy's tyrant for centuries, from which she finally wrested her independence. Despite all that, however, sympathy for the sufferings of a fallen foe triumphed most gloriously over any resentment that may have lingered, for twenty thousand Austrian children are to be sheltered in Italy, and to be cared for until food conditions change in Vienna and other Austrian cities. The president of the Austrian Red Cross reports that more applications have been received from villagers everywhere than can be supplied. The people throughout Italy are seemingly making most extensive endeavors to aid the Austrian children.

### The Horrors of Darkest Russia

Dr. Abraham Coralnik, who has just returned from Kiev, Russia, where he has been since October, 1918, reports conditions that appall even the most indifferent. Forty thousand Jews were killed in the uprising in Ukraine, and 200,000 were wounded. "People in America can not imagine the suffering in Southern Russia," he says. "There is no food, no heat, no clothing except sacks tied around gaunt forms with a cord. Such shoes as may still be had, cost 800 rubles, or from \$40 to \$50 a pair. The houses are heatless, and rooms are poorly lighted with a few small tallow candles. Neither oil nor coal may be had. Much of the food shortage is due to the lack of transportation facilities. The railways are virtually out of commission." He also says that the streets of Petrograd are trod by "thin, ghostly-looking men and women." Such a glimpse of the misery wrought by the notorious Soviet Government, reveals the real status of Bolshevism. Well may it arouse, in the heart of every American, more enthusiastic devotion to our own land—the land of exalted privileges.

### The Need of Consecrated Leaders

Upon his return from a recent tour of the world, Dr. Sherwood Eddy summed up the impressions, thus gained, in this brief statement: "The present world situation is a moral challenge to America." In order to grasp the full significance of the task, thus allotted to the Christian forces of the United States, it might be well to take a survey of the great world field. Beginning with Japan, we find her at the parting of the ways, confronted by the second great crisis of her national history. All the world is watching while she makes a decision as to Korea and Shantung. Will she choose autocracy or democracy, militarism or freedom? One thing is sure—the Japanese must be ranked as one of the expanding and dominant races. China—the giant just awakening to a realization of his strength—is facing grave political perplexities, but her brightest day, religiously speaking, is just dawning. One of four things will happen to China: "(1) Deliverance may come from within. (2) The present Government may fall. (3) Japan and other nations may gain a stranglehold of China. (4) The country may temporarily pass under control of a protectorate of the powers." Christian leadership is, admittedly, and in the final analysis, the only factor that can save the nation and give it the essentials for personal and national life. India, with its eight great religions, 147 different languages, and 2,000 different castes, is being aroused to a new national consciousness. Entering upon a new era of responsible government, it is found that Hinduism and other Oriental cults can not furnish a lasting foundation for national permanency.

Christian leadership alone can solve India's problems. The "Near East" is still the world's danger zone. Conflicting interests of the leading nations prevent a speedy adjustment of the various territorial claims. Unless a settlement is made according to the great principles of justice and righteousness, imposed by Holy Writ, no lasting peace and harmony can be expected. But to achieve that happy end, Christian leadership is urgently needed. Are we equal to the momentous task?

### Massachusetts Jails Nearly Empty

So rapidly has the jail population of Massachusetts diminished, during the last four months, that the county jails of Lowell, Taunton, Newburyport, and Fitchburg have been ordered closed. Twenty-five county institutions, whose accommodations—for a maximum of 6,400 prisoners—were often overcrowded in former years, housed a daily average of only 2,500 during the last month. Prohibition is surely working some significant changes for the better. As we look at the many striking evidences of human uplift, by reason of nation-wide prohibition in the short period that has elapsed since its adoption, we are made to wonder what the showing will be when, year after year, the cumulative results of sobriety become the more apparent.

### Another Bible Translation

Rev. L. O. Fossum is the American missionary who ventured into the country of the war-like Kurdish chieftains in Asia, and translated the Scriptures into their extremely difficult language. According to statistics, the Kurds are a people numbering, perhaps, as many as five millions. They are barbarous, but, like all other races, readily susceptible to good influences. It was this redeeming trait that led Mr. Fossum to give many years of his life to their betterment, and to bestow upon them the greatest of all treasures—the Holy Bible in their own tongue. As to the prospects of eventually winning the Kurds for Christ, Mr. Fossum is very hopeful. Though they are, indeed, ignorant, superstitious and wild, the Gospel of Christ can enlighten and win them, if they are approached in the spirit of the Blessed Master.

### Corruption of the Modern Stage

If we may believe the recent reports of investigations by the Illinois Vice Commission, many of the theaters in Chicago are veritable schools of degeneracy. In view of the fact that some of the churches have been inclined, of late, to favor greater leniency—so far as attendance at theaters by church members is concerned—the findings of the Commission are worthy of serious study. Mr. William Burges, director of the Illinois Vigilance Association, has this to say: "With a very few exceptions, the stage now reeks with moral filth and sensual exhibits. Their performances, dances, songs, and dialogues are usually attended with vulgar suggestions. Drunkenness, gambling, and the exhibition of tricks of robbery, are paraded as being 'cute' and commendable. Cheating at cards is lauded as a worthy accomplishment. Plunder and robbery are magnified as bravery. The heroes of the average stage production are highwaymen or bank-robbers, and the man not expert with the gun is acclaimed a coward." Such appalling statements should come as a warning of no uncertain sound to every religious professor.

### Needy Fields in the Homeland

Through the instrumentality of the various surveys, carried on by the Interchurch World Movement, some really surprising discoveries are made. Untilled fields have been found, here and there, all over the United States, of which the churches knew little or nothing at all. Mr. G. E. E. Lindquist, who for more than ten years has lived among the Indians of the West, was entrusted with the task of looking into conditions and environments under which the "first inhabitants" of our continent are living. One of his most astounding discoveries is the well-attested fact that 46,000 Indians in the United States are wholly devoid of Christian principles—they are simply pagans in a land supposed to be blessed with the best of religious privileges. Educational advantages, too, are not available to a large part of the Indians, for Mr. Lindquist assures us that 7,000 children of the Navajo tribe alone, are seriously neglected along that line. Dr. Burleson says of the Indian: "He has a sense of the Divine Presence—crude as it may be—but he has a craving for guidance to better things. He is not stolid; he only wants you to show that you care. The Indian problem is really the more perplexing one of arousing the white man to a sense of his responsibility for the Indian—a due regard for the soul and personality of the Red Man." The angle of approach to Indian life, and the most feasible methods by which his salvation is to be wrought, is summarized by Mr. Lindquist in the following: "We must remember, first of all, that the Indians are a primitive people, with little conception of organized life other than their tribal ways of doing things; that the work among them must be primarily personal; that the only hope of the coming generations lies in a native leadership; that the material for the religious instruction of a primitive people must be of a sort to meet their needs most adequately."



## HOME AND FAMILY

### Strength As My Need

BY FAY ALDENE GRAY

O Father, dear, give strength to me!  
I can not meet thy full demand;  
I walk alone the way with thee;  
Oh, reach to me thy strong right hand.

I can not falter, can not fall  
With my weak hand clasped close in thine;  
To thee I look in faith for all  
And lean upon thy Power Divine.

The morning breaks upon the hills  
With blessings flowing from thy throne;  
As sunlight glinting on the rills  
Thy love adorns my way of stone.

Beyond are stretches, smooth and green,  
All radiant with thy holy light:  
What if the end is still unseen—  
The eternal city is in sight.

Harrisburg, Pa.

### By Their Fruits

BY BESS RATES

UNCLE JIM and Aunt Nancy Lovelock were sitting on their front porch, resting after a day of hard work. They were enjoying sort of a silent companionship, for they were both tired. Presently a neighbor drove by and Aunt Nancy said: "Mrs. Maynard is a different woman since she took up with that new religion. She seems so happy."

"So she is," agreed Uncle Jim.

"But that isn't really a Christian religion, is it?"

"I don't know much about it," acknowledged Uncle Jim. "They must have some truth, for their converts are really changed people. By their fruits; you know."

"Yes," nodded Aunt Nancy, and then they both were silent for a time.

Presently Uncle Jim began reflectively: "That test, 'By their fruits, ye shall know them,' is pretty stiff for the church today. Add to that the scripture: 'The fruits of the Spirit are love, joy, peace,' etc., love coming first, and there we have a very definite standard of what a Christian is supposed to be. And we come pretty far short, pretty far short."

"We do."

"I often wonder what outsiders think of us—trying to get at their viewpoint. We know our strength and weaknesses. We know them so well that we take them for granted. Sometimes, I fear, our lights grow so dim that the world can hardly see them and therefore we can not attract them. Every one in this neighborhood has noticed how changed Mrs. Maynard is and that, naturally, has created an interest in her religion among a lot of people. This Komo congregation needs to cultivate the fruits of the Spirit, individually and collectively, before we will ever have a good revival."

"I have learned a lot of things from that Sunday-school class I have been teaching this summer. Boys and girls around fourteen think very directly, when they think, and they are quite sure to reflect the actions—actions, notice—of their parents. There aren't very many of them in the church, so I have been trying to prepare them for our revival this next fall."

"We were discussing what it meant to be a Christian last Sunday. One said: 'You have to go to church every Sunday.' Another said: 'You should do church work.' When asked what church work meant, they said it was teaching a Sunday-school class, leading prayer meeting and 'things like that.' But, I said, outsiders may do all of those things and still not be Christians. What is the real difference?"

"Florence Reed said finally: 'Why, you are saved and you love people.'"

"Love," said I, "is one of the main things—the main thing—you might say." Then I went on to explain something as to how the love of God and people could change a man and save him. I went on and told how love is not merely the formal saying that one loves others, but a real, living thing. They listened, too. When I had gotten through, Allen Brown said

with emphasis: 'Well if that is what love is, I know lots of Christians that aren't Christians.'

"Well, I guess he does," declared Aunt Nancy emphatically. "He has only to look at home to see lots of that."

"Tut, tut," chided Uncle Jim. "Your love for Deacon Brown gets very threadbare at times, Nancy."

"My love is all right," insisted Aunt Nancy stoutly. "It's just plain common sense to see that Deacon Brown can't live a selfish, money-getting life and expect his children to understand love. It can't be done. I say, As long as men like Deacon Brown can live selfish, covetous lives, and still be pillars in the church, outsiders are going to keep right on saying: 'I'm as good as they are,' and our children are going to wonder what it means to be a Christian. The church needs to clean house, set new standards, or rather go back to the old, true standards and judge men 'by their fruits' and not by their pocketbooks, or influence, or a place they have gotten in the community by greed and gain. When we can do that, our lights will shine and we will 'draw all men unto us.'"

"You're right, Nancy."

"We have so gotten the habit of thinking we are right, because we have always been told that we are right, that we forget to look about a little, to see if we really are as near right as we think we are. We have always been so proud of the fact that Komo has held up in numbers—'held her own'—we say, when other congregations have been dying out. It isn't anything to be proud of. We ought to gain every year. We see these new-fangled religions taking people that have lived right in our neighborhood for years, and have never been drawn to us. We need a revival right in the church."

"I agree, I agree," declared Uncle Jim, "and I believe Brother Reed is the man to help us awaken."

Prophetstown, Ill.

### MEETINGS AT BULSAR

(Continued from Page 71)

convicted of his sins, confessed and forsook his evil ways and, in so far as was possible, restored and made right the evil deeds he had done. There was very little of the humorous in his addresses—no effort to win the applause of the men—but the simple, straightforward telling of the Gospel Message which held the attention of his hearers for two or three hours at a time. His messages ring true to the Bible and it is only through the Sword of the Spirit that he is able to pierce the hearts of those that are hardened in sin and to cause them to cry out for mercy, confessing sins—in some cases of a very serious nature—that were committed years ago. His last message to the Indian congregation alone went home with such force that over two hundred confessions were made, and great blessings were received from God! Pray that our Indian church and all workers may be true to the heavenly vision, and, in their daily life and walk with the people, they may bear eloquent testimony to the consciousness of the indwelling Christ! Only to the extent that their lives and words bear testimony that they are living true to Christ—to that extent these meetings will have been a success.

Tamil David also has a real message for the missionaries. His talk was simple, unpretentious, but of vital importance. He said many missionaries become so occupied with money matters, accounts, etc., that they lose the spiritual fullness and the earnestness with which they were imbued when first coming to the field. They are not ready, at all times, to give the life-giving message to perishing souls, whenever opportunity presents itself. Before they can speak, they must have time to prepare and even then their message lacks that earnestness which holds the attention of the hearers. This is due to a failure in giving matters of first importance the first place. If the missionary would have a message daily, he must spend much time alone with the Father and his Word. Missionaries, like every one else, can not have great power for God without spending much time with him.

### The Meeting of the Field Committee

Friday, Nov. 28, the Field Committee met, completing its work by the evening of the second day. Thursday afternoon the sub-committees met, to get their work in shape for presentation to the general committee. All were pleased to hear by cable that five of the outgoing missionaries are expected to reach India by the middle of December. Bro. Lichty was located at Anklesvar and will have charge of the evangelistic work in both the Anklesvar and Raj Pipla fields. Brother and Sister Holsopple are to go to Vali. He will be the mission bookkeeper and will have charge of the Boys' Boarding-school and other station work at Vali. Brother and Sister Arnold are to

go to Anklesvar, to take up the work that will have to be cared for when the Stover family leave on furlough. Bro. Hoffert was transferred to Bulsar, to assist in the work there. Sister Anetta Mow was transferred from Bulsar to Vyara, where she will be able to give valuable assistance to the work, as she continues her language study. She was appointed correspondent for the "Missionary Visitor," while the writer was continued in that capacity for the "Gospel Messenger." Sister Lillian Grisso will go to Anklesvar when Brother and Sister Forney come to Jalalpur. Sisters Kintner and Replogle will be at Bulsar for their first year of language study. Of the new party, expected in the spring, Brother and Sister Shull, Brother and Sister Hollenberg, Brother and Sister Butterbaugh, and Sisters Blickenstaff and Brown will go to Poona for the study of Marathi, and Brother and Sister Wagoner, Brother and Sister Miller, Brother and Sister Blickenstaff, Brother Summer and Sister Brumbaugh will come to Bulsar for the study of Gujarati.

The organization of the Field Committee remained the same. Bro. Long was reelected as a member of the Committee; Bro. Stover, Chairman; Sister Miller, Secretary; Bro. Garner, Treasurer. Owing to constant changes in the exchange, it is advisable that the treasurer be located near the railroad. It was decided that Brother and Sister Garner should be located at Palgar, as soon as conditions will admit.

For various reasons it seems advisable that there should be a separate home at the Hills for the girls of our missionaries. Sister Sadie Miller was appointed as matron of the "Home for Girls" at Landour. At Naini Tal, the "Home for Boys" will be in Sister Emma Eby's hands, who will also receive into the Home a few boys of the Mennonite Mission. There has been considerable sickness in the Home, which has made the work for Sister Eby very heavy. Her youngest son, Herbert, has been confined to his bed most of the time, for the past month, due to a skinned knee that resulted from a fall. Complications set in that nearly cost him his leg, if not his life. Last week Bro. Eby received word that he should come, as Herbert was worse. Late reports state that he has improved in health. By the tenth of this month all will be free to return to their homes, as there will be vacation for the next two and a half months.

The evangelistic season is at hand. The efforts of our evangelistic missionaries, their workers, and the village teachers during these months—and especially the special evangelistic season in February—may be most fruitful, we ask the prayers of all the "Messenger" readers.

A. T. Hoffert.

Bulsar, India, Dec. 5.

### CEDAR RAPIDS CHURCH, IOWA

Eld. James M. Moore, of Lanark, Ill., gave us a two weeks' series of meetings during the month of October. His labors among us were very helpful and inspiring. At the close of the meetings forty surrounded the Lord's table. Bro. Moore officiated. At these meetings three were received by baptism. Since then three have been received by letter.

The Sunday-school gave a very appropriate exercise on Sunday preceding Christmas. In our reorganization for the present year, Bro. Charles Myers was chosen superintendent for the Sunday-school. Sister S. B. Miller is the superintendent of the Graded Department.

On the evening of Dec. 31 a reception was tendered Eld. S. W. Garber, of Decatur, Ill., who has taken up pastoral work with us. Further particulars of this event will be given in another item by Eld. S. B. Miller, in whose home this reception was held.

On the evening of Jan. 6, a Deputation Team, consisting of J. H. Blough, Perry Rohrer, Lavinia Ropop and Ruth Blocher, of Bethany, Chicago, gave an excellent report of the International Students' Volunteer Convention at Des Moines, Iowa, from which they were just returning.

1008 First Avenue East, Jan. 13.

Mrs. O. B. Zuck.

### NOTES FROM THE FIELD

By the earnest solicitations of the members of the Camp Creek church, Ind., I began a series of meetings there Nov. 16. The services were fairly well attended, all things considered. Another series of meetings was in progress at the same time, just a little over one mile from the Brethren church. The meetings continued for three weeks and closed with growing interest and a commendable spirit.

I next began meetings in what is known as the Elkhart Valley church, three miles southeast of Elkhart City. Here I found an earnest body of workers, presided over by Eld. Frank Kreider. These meetings were well attended and the spiritual atmosphere very good. One was baptized and two reclaimed.

From here I journeyed on to White County, Ind., and began meetings in what is known as the west end of the Monticello church. The church here is numerically weak and greatly needs help in the ministry. All considered, the meetings met with good success, considering weather conditions. Here, as well as everywhere, I saw the need of sound, doctrinal sermons, and I am convinced that



such is the need everywhere. I am sure many members of the church need to be indoctrinated more fully. Here I was obliged to close after two weeks of meetings. Two accepted Christ and the meetings closed with good interest.

More and more am I convinced that the need of the day is Bible doctrine. The good old way is still true. The glorious Gospel—old and yet ever new—is as able to interest, convert and save the sinners of our day, as it was in days gone by. We should preach it plainly, fervently, with love and prayer. Then we will win souls to Jesus Christ. The spirit of the age is often adverse to simplicity of faith. The plain, simple faith and the way of the old Gospel is, to a large extent, ignored, and men and women go sweeping on down the mighty current to destruction. I want to sound a note of warning. We must once again return to the good old ways of Bible doctrine. We must not allow the new to displace the old. The fundamental, underlying principle, on which the religion of Jesus Christ is based, is not science and philosophy, but Jesus Christ and him crucified.

I am now at home, taking a much needed rest after an absence of eight weeks. My next meeting will be with the brethren of the Silver Creek church, Ohio, in February. Churches, wishing my services for the coming fall and winter, should write early. Reuben Shroyer, North Canton, Ohio.

#### OLEY MISSION, PENNSYLVANIA

We have closed another year of work, during which time two series of meetings have been held, one at the Baumstown house in charge of the pastor, and one at Stonetown, in charge of Bro. Ira Gible. He preached ten inspiring sermons, full of sound doctrine. Two were baptized, making six additions during the year, and bringing our membership up to seventeen. Most of them are young people. The work at Stonetown is encouraging, but at Baumstown there is more opposition, and things move along slowly. We have Sunday-school at both places, with an average attendance of twenty-seven. Although the schools are small, they have given \$93 to missions and charity, and \$36 to the Anti-Saloon League. "This is due to the fact that the offering at Community Day service was over \$660. This was the greatest meeting of the kind ever held in this section. There were about 1,000 people present, many of them from the surrounding congregations.

We have a weekly prayer meeting at both places, with an average attendance of fifteen. The one thing we need, above all others, is workers to help train our young members.

This is a good place for the skilled mechanic as well as for the unskilled. There is plenty of work and good wages in this section. Agricultural opportunities are good. About three or four miles northeast of our place of worship, in the Oley Valley proper, is a valley of good limestone soil of the very best quality. Brethren who desire to change location and to be of some use to the Lord, can find a field of service here. All inquiries should be addressed to Eld. D. W. Weaver.

Oley, Pa. Ruth Weaver.

#### DOUGLAS PARK MISSION, CHICAGO

With the assistance of a strong force of earnest students of Bethany, we are pressing forward, though often against great odds. The field and opportunity here are almost unlimited, yet, because of opposition by the forces and powers of evil, in every known form, we have grave problems to meet. The low standard of home-life and general morals, the poolroom with its debasing influence, the cigarette and tobacco evil, the "movies" and the dance-hall, the continual struggle, on the part of many, for a livelihood, and the resultant indifference to things spiritual, are some of the unfavorable conditions we have to labor against.

We are rejoicing, however, in the fact that although some have failed in the attempt, and some have been swept back into the maelstrom of sin, there are those who are growing in spirituality in a way that challenges many of us who have had many advantages over them. Every week, almost every day, there is a new verification of the promise: "My word shall not return unto me void."

During the present school-year we have been able to carry out a program of regular work all day Sunday and also on Monday, Wednesday and Thursday evenings—not as we desire, but with at least partial success. Our Sunday-school has taken on new life and interest, with a marked increase in attendance and offering. The adult Bible Class, which meets an hour before the regular preaching hour on Sunday evening, is an encouraging feature. Home Bible classes and "Gospel Teams," as well as personal calls, are reaching a number of homes. Individuals are responding in a most encouraging way to the earnest efforts.

The relief work of Thanksgiving and Christmas, as well as on Thursday of each week, at the mission, is a powerful factor in opening doors for the administration of more lasting benefits. For this we are mainly dependent upon the churches, Aid Societies, Sunday-schools and individ-

uals from outside of the city, who have contributed so generously to this phase of the work. We appreciate their help in this.

Since our last report three have been received by baptism and are enjoying Christian fellowship with us. One mother, whose daughter recently became a Christian, said that life had new purpose and meaning for her; she saw something to live for. Others desire to unite with the people of God, but are hindered.

Dear reader, will you pray for those who have stood the test, for those who have great and real hindrances in their way, for those who desire to be faithful but sometimes fail, for those who are being influenced for righteousness, that they may be won. Then, too, do not forget to pray for those who are as "ambassadors on behalf of Christ" to this community. O. E. Messamer.

Chicago, Ill.

#### WAYSIDE GLEANINGS

The "Gospel Messenger" is a very welcome visitor in our home these wintry days. What a growth there has been in the Brethren's literature during the last forty years! And yet the old "Brethren at Work" answered its purpose, in the days of old, as well as the "Gospel Messenger" does now. The fields of labor are greater now—hence the gleanings from the fields have increased accordingly. We enjoy reading the reports of our faithful missionaries in the foreign fields, as well as the reports of churches in the homeland.

In reporting revival meetings, I think that the correspondent sometimes fails to give honor to whom honor is due, at least in part. I refer to the work of the song leader. Our series of meetings, held by Eld. C. L. Wilkins, was a splendid effort on his part, but Sister Alma Wise, of Onkama, Mich., also did a noble work for the Master by her untiring efforts in the song service. Eld. Wilkins and Sister Wise made many friends while among us.

During the protracted meeting in the Lake View church, the latter part of November and the first part of December, Sister Velda Johnson very faithfully led the song service. Such capable leadership in song is always an inspiration to the speaker, as well as to the audience.

The Union Sunday-school, at the Cedar house of the Hart church, was reorganized the first of the year by re-electing Bro. Dudley Firestone, superintendent. The small band of members at the Cedar house have been very faithful in the service of the Master and wield a good influence for the Church of the Brethren.

As Eld. A. M. Swihart has located in Hart and will assist in the work here in town, wife and I will assist the Sunday-school at Cedar, followed by preaching every Sunday on which it is possible for us to get there.

Hart, Mich. G. Neyinger.

#### MOUNT MORRIS BIBLE INSTITUTE

Bible Institute Week, the first week in January, was a week long to be remembered by more than sixty persons, young and old, who came from far and near to hear the lectures and to catch the inspiration of the Institute instructors. The average attendance, at all the sessions, was between ninety and one hundred. Every one seemed to be highly pleased with the instruction received and with the general spirit of the Institute and of the college in general.

Eld. J. E. Miller, former president of the college and now editor of the Sunday-school literature of our church, gave thirteen lectures, most of which were on some phase of Sunday-school work. He gave one illustrated lecture on "Relief Work in the Near East." Bro. Miller made his addresses sparkle with stories that drove the points he wished to make, home to stay.

Prof. J. Hugh Heckman, of Bethany Bible School, gave us profound discussions on the Life of Paul and a brief exposition of the First Epistle to the Thessalonians and the Second Epistle to Timothy. His lectures on the "Christian Conscience," "The Christian and His God," "The Christian and His Neighbor," "The Church and Social Reform" and "Faith in the Future" were intensely interesting and inspiring. Among the many good things said by him, this one is worthy of special mention: "In proportion as one realizes the reality of God, his religious life will expand."

Bro. G. L. Wine, pastor of the Polo church, gave three lectures on "Colossians." His exposition of that most wonderful letter was well received, and was a credit to the Institute and to Bro. Wine. He took us through the book rapidly, only touching the high places. Three lessons were not enough to cover the letter in detail, but he led us clearly into the purpose of Paul in writing, showing the rise of false philosophy in Paul's day and the concern it gave to Paul when it began to make inroads into Christianity. One of his great truths was: "God is an eminent God, vitally connected with every detail of life, hence we can trust him with details."

Prof. H. S. Randolph, our Bible instructor in the Seminary, gave a series of lectures on "Church Organization." Prof. Randolph has not only made a special study of this subject, but he has had considerable experience in

practical church work where he has had an opportunity to try out some of the things he advocated. If our church work were done in as systematic and business-like way as our secular work, the church would realize larger results.

Bro. A. P. Blough, pastor of the Waterloo church, gave us two highly-appreciated addresses, one on "The Problems of the Rural Church," and the other on "The Relations of the Rural Church to the Community." Bro. Blough was able to speak from successful experience in country work. As a result of this, his messages were forceful and convincing. Every one was persuaded that the Church of the Brethren had a unique place to fill in the religious life of the people of the United States. Will we rise up and take our place as leaders in the solution of the rural problems of our country?

Professors Clark, Brumbaugh, Sherrick, and Wampler gave work that deserves more than passing mention. But space will not permit me to enlarge upon their splendid work. Sister Anna Blough brought living messages, fresh from the China field. Bro. S. S. Blough was wide-awake on the subject of "The Village Pastor," and Bro. F. E. McCune's three addresses on "The Character of Christ" were burning messages, pointing us to a more vital relationship with our Lord and Master. Last, but not least, Bro. James M. Moore reached a climax on Pastor's Day in his address on "Seven Things a Pastor Should Know." His most impressive point was on "The Folly of Taking Sides."

One of the interesting points of the Institute was reached when sixteen of the trustees of the College were present to attend a number of the sessions. Interest in the work of the college ran high when the trustees and all those in attendance at the Institute, went in autos to the College farm, about one-half mile north of the College campus, to look at the farm and to have their pictures taken in front of the big barn.

The Lord richly blessed us and we are already planning for another Institute blessing next year.

Mt. Morris, Ill.

M. W. Emmert.

#### THE BIBLE INSTITUTE AT DALEVILLE COLLEGE, VIRGINIA

The Bible Institute, Jan. 4-9, at Daleville College, was well attended by the patrons of the school, as well as the student body. An unusual interest was manifested in the messages that the various speakers brought to us. The Institute was considered the best ever conducted at Daleville College.

The instructors came to us with messages of vital interest to all, and with a variety of subjects that made the work very helpful. The lectures were deeply spiritual; and all rang true to the Forward Movement idea of the church.

Rev. J. H. Cassady, among other good things, gave us a series of lectures on "Prayer." These lectures served as a foundation for all the work during the week. He gave us some vital things.

Rev. Walter Kahle, pastor of the Troutville congregation of this State, gave a series of very helpful lectures on practical church work.

Pres. Paul Bowman, of Bridgewater College, stirred the audience with his two lectures on Tuesday with impassioned appeals for a "Forward Movement in Education" in our church.

Pres. Byers, of Hebron Seminary, gave us two helpful lectures. A great deal of interest was elicited, especially by his lecture on Pulpit Reading.

Prof. Spehr, of the College Faculty, gave two interesting lectures on Sunday-school teaching.

Rev. Jesse Emmert, returned missionary from India, gave a series of lectures on the work in India. His messages were timely and full of fervor for more men and money. He gave us a broader vision of mission work.

We were very fortunate in securing Capt. Ward for two evening lectures. He gave us a few periods during the day also. His illustrated lectures on civic righteousness were heartily received. The college will not soon forget those appeals for civic and personal righteousness.

At the present time we are having a real revival. Bro. J. H. Cassady, of Huntington, Pa., has charge of the evangelistic services. The meetings have been in progress eight days. Fourteen confessions have been made thus far. It is a great spiritual uplift. We rejoice in the marked interest that the student body has manifested in the spiritual life of the school. Bro. Cassady has been making powerful appeals. E. E. Speicher.

#### DAHANU NOTES

Dahanu station has just had a season of refreshing and we trust that much good will follow. During the last half of October comes the great Hindoo holiday "Devaki." All schools are closed and naturally our Christian teachers also expect a holiday. So this time Bro. Pittenger called all our teachers in from their villages and conducted a series of Bible lessons. Sister Royer taught the women at the same time. We feel that all were strengthened, for surely the Word of God is our strength.

At the close of these meetings nine were baptized. Four are from among our boarding-school girls and five



are poor people from this District. They have come from the densest ignorance and need your prayers.

Nov. 17 Tamil David, a native evangelist of great reputation and power, came among us. He conducted three meetings daily for four days. He preaches the whole Gospel. No one can attend his meetings without being convinced of the awfulness of sin, and the great truth that light and darkness can not abide in the heart of any one at the same time. These meetings were especially for our native coworkers. We had with us workers from our other two stations—Ahwa and Vada.

The preacher made it clear that the Lord can use only CLEAN men and women. One of his most repeated expressions was: "Confess your sins and forsake them." On the other hand he showed what wondrous joy and peace come to the soul, fully surrendered to God's will and leading.

We are expecting more and better work from our village teachers and preachers because of this mountain-top experience.

Nov. 23 four more persons were baptized—three boarding-school girls and an aged mother, whose children have been Christians for three years.

We have great cause for thanksgiving because the health among our workers has been good this year, and the work has not been hindered by sickness, as it was last year. Our Boys' Boarding-school, at that time, was almost broken up, because of cholera and other sickness, but now the number is as great as it was before. However, most of the boys are small, but this gives all the more opportunity to bring them up in the true way. The Girls' Boarding-school is encouraging, and we have great hopes for the future of this institution.

Dr. Nickey had been away from the Station for two months for a much needed rest. All were very glad for her return at the beginning of the month. We are showing our appreciation by keeping her busy. Remember the work at Dahanu in your prayers.

Nov. 25. Florence B. Pittenger.

#### MANCHESTER COLLEGE SPECIAL BIBLE TERM

Another Special Bible Term at Manchester is a matter of history. And yet it is more than that, for its influence is abiding. The Institute was well attended, especially so in view of the institutes just held in three of our State Districts and in a number of our local churches.

Eld. W. S. Long, of Altoona, Pa., preached two sermons daily. On account of our large student body, the evening services were held at the Church of the Brethren in town. Each morning Bro. Long preached to the student body in chapel. His messages were very helpful and inspiring. The fundamental principles of the Christian faith and conduct were taught in a manner that appealed to and moved the hearers. These morning sermons, to the student body alone, proved to be a most helpful arrangement. The entire student body was reached and benefited.

Prof. R. C. Wenger began his work as a regular teacher in the Bible Department with the work of this Institute. He proved an able instructor. His lessons on the parables and the Sermon on the Mount were highly praised by those who heard him.

Other helpers on the program were Prof. C. A. Wright, Prof. L. W. Shultz, Elders T. E. George, C. C. Kindy, Moyné Landis, and Sisters Cora Stahly and Katie Crawford.

During the Special Bible Term the college trustees spent two days in session. The new trustee from Michigan, Eld. J. Edson Ulery, was present. He was formerly a trustee, being off the board just twenty years.

North Manchester, Ind. Ottilo Winger.

#### DEATH OF GRANDMOTHER CLINE

Lydia V. Cline, daughter of John and Susannah Neff, and wife of the late Eld. J. M. Cline, was born in Shenandoah County, Va., Jan. 21, 1839, and died near Ft. Defiance, Augusta County, Va., Dec. 14, 1919, aged eighty years, ten months, and twenty-three days. She had been in failing health for several years, but it was only a few days before she died that she was confined to her room. Just three weeks before her death she went to visit her only sister and other relatives, a distance of twenty-five miles. She seemed unusually well on this trip, and seemed to enjoy the visit very much.

Grandmother Cline was the mother of nine children, five of whom are still living. All live within a few miles of the old home. One daughter, Annie, lived at home with her mother, and cared for her devotedly until the time of her death.

The funeral was conducted at the Middle River church by Eld. George A. Phillips, a life-time friend of the family—he being assisted by Bro. John W. Wright. The speaker paid a beautiful tribute to the life of both Brother and Sister Cline. Years ago Bro. Phillips had taught public school at the "Old Brick Church," and as the teacher of the children he was a frequent visitor in the home. He referred to the fine spirit of hospitality and brotherliness that always existed in this home.

Sister Cline united with the church at an early age and

throughout all her long life she was a faithful worker in the church. She lived at a time when it was necessary to make many real sacrifices for the church. Her husband, who preceded her to the grave nearly eleven years ago, was one of the foremost men of his day, both in the church and in the community. Often he was away from home for weeks at a time. This meant, of course, to leave the care of the home and the management of the business to the wife and mother. In this she never shirked, but was always anxious to assist in every way she could.

Sometimes, when conditions were more favorable, Sister Cline would accompany her husband on his visits among the churches. Collaborers in the ministry with Bro. Cline were Elders Daniel Yount, E. L. Brower, and others. Sometimes two of these brethren would go for a visit to the mission territory and take their wives with them. In Sister Cline's last days, this part of her life work, whether in company with her husband, or whether attending to the duties of the home, afforded her the most pleasant memories.

Grandmother Cline has gone, but her work still lives. Her fine Christian character will continue to influence the lives of those who knew her. What a heritage we have in such a mother, and what an inspiration to nobler living! Bridgewater, Va. Minor C. Miller.

#### DEATH OF SISTER GRAYBILL

Eliza Ann, wife of the late Eld. Geo. H. Graybill, of the Troutville church, Va., was born near Daleville, Va., and died Dec. 29, 1919, aged eighty-one years, five months and two days. She was a daughter of Samuel Moomaw. She is survived by one son, Bro. J. D. Graybill, five grandchildren, two sisters and one brother. Sister Graybill made her home with her son after the death of her husband about four years ago.



Eliza Ann Graybill

She was a consistent member of the church from childhood, and went with her husband to his appointments and encouraged him in his ministerial work. She advocated and lived the simple life. She was twice anointed during her last years of affliction.

Services in the Troutville church by Elders C. D. Hylton and J. A. Dove. Burial in the Troutville cemetery. Troutville, Va. C. D. Hylton.

#### MINNEAPOLIS, MINNESOTA

During holiday week our little mission enjoyed a Young People's Life Work Conference. This Conference is the third which has been held by the churches of this District since the District Meeting in October last, at which time it was decided that something was needed to awaken a keener interest among the young people concerning the needs of the world.

Our elder, Bro. Landis, from Lewiston, Minn., was with us; also Bro. W. H. Lichty, of Waterloo, Iowa. Bro. A. J. Nickey and others from Monticello, Minn. These gave us, at various times during the program, very interesting and spiritually uplifting talks.

Bethany Bible School quartette was also with us and their talks, discussions and songs comprised the main part of the meeting. Bro. Omar B. Maphis, a member of the quartette, gave us a very instructive and enlightening talk Dec. 27 on "Christ's Remedy for a Restless World." Bro. Lewis Hyde also instructed us very ably. Bro. Roy Dilling favored us with some fine music.

Sunday morning Brethren Lichty, Nickey and Landis occupied the Sunday-school hour with interesting talks to the children and young people. Following this Bro. Maphis gave us another message on the subject, "In the Wilderness." The quartette rendered musical numbers and Bro. Dilling sang several solos. Bro. J. Gingrich also gave a number of helpful readings. The meeting adjourned at noon, and dinner was served at the church.

At 2:30 the meeting again opened. A number of questions that confront the young had previously been handled in. These were given to different ones to answer and discuss. The discussions were intensely interesting and instructive.

Bro. Dilling gave the message of the evening. His topic, "Workers Together With God," was an appeal as well as a challenge to all Christians. The quartette sang for us again, also Bro. Dilling. This ended a rich spiritual feast for the Minneapolis church and representatives of other churches of this part of the District.

The following evening we held our love feast. Some of the visiting brethren remained and also a number from the Monticello congregation were with us. At the close of the communion service Brethren Lichty and Nickey, and a committee of elders from the District, ordained our pastor, Bro. I. D. Leatherman, and wife, to the eldership.

Dec. 21 the Sunday-school had its usual Christmas program. The songs and recitations were greatly enjoyed

by parents and friends, who filled our little churchhouse. Each pupil brought a "White Gift for the King" in the form of provisions, which were afterward given to a poor family. An offering was also lifted, which will be used for mission work. The children were also given a treat.

The Sunday-school work is quite encouraging. Each one seems willing to do his part. The Primary Department has its own opening exercises now. Sister Leatherman was chosen superintendent, and the writer, assistant. The Junior Christian Workers are doing very good work, with Sister Grace Dull as superintendent. The Young People's Excelsior Society is also going along very nicely. Bro. Leatherman is superintendent.

Our needs are many and varied. We greatly need more workers and faithful, consistent members to come and live in this city and help along in the work. We are also needing very much a better and more commodious house of worship. Mrs. B. A. Wolfe.

#### MARTIN C. FLOHR

Bro. Martin C. Flohr, son of Eld. John R. and Sister Mary Amelia Flohr, was born near Fairfield, Adams County, Pa., July 28, 1867. He united with the Church of the Brethren, April 27, 1883, being baptized by Eld. George A. Hoover, in the Monocacy River, Md., within the Monocacy congregation. Bro. Flohr moved to Washington, D. C., Sept. 14, 1893, to fill a position in the Federal Government, and has served continuously in various capacities, in the Federal service, from that time until his death. He was married to Sadie A. Kolb, daughter of the late Eld. Thomas J. Kolb, Dec. 27, 1893. Their union was blessed with two children, both of whom are living.

Bro. Flohr was present when the Washington City church was organized, Aug. 5, 1894, and has lived within a few squares of the church ever since. He was elected to the office of deacon, Oct. 4, 1894, being a charter member of the congregation, and an elder of the church lay very close to his heart, and he was faithful and active in his service until failing health forced him to delegate much of his loved work to others. He was Sunday-school superintendent for a number of years during the early history of the congregation, and has served many years as a faithful, accurate, and capable church clerk. In fact, he has served one or more terms in practically every office of the local church. He knew the history of the congregation and the decisions of her councils by memory. He was a traveling record book. He had a capacity for minor details that few men possess, and through his detail and his conscientious information and history are irretrievably lost to the church. He was a faithful, hard-working deacon, untrusting in his efforts to give the church his best service, regardless of his health or personal convenience. Peculiar local conditions have required that most of the church visiting be done in the evening, so, after working all day at the office, there were weeks and weeks that our brother did not spend an evening with his family, but visited and looked after the needs of others. He will be missed in the home, in the home church, and in the District in which he lived.

Bro. Flohr has been Writing Clerk of the District Meeting a number of times, and he and his capable services are well known throughout the Eastern District of Maryland. He rarely missed a District Meeting, and took a keen delight in posting himself on the actions of the District and Annual Meetings. He had a good knowledge of the minutes of Annual Meetings, and the minutes of precedent in business meetings, that many officials of higher standing might well envy.

He was a true-hearted, kind, loving husband and father, and he and his bereaved family enjoyed a model, happy Christian home. He had an abiding faith in God and his love, and was his faithful follower until the end. He was strong in the Lord, and in the power of his might. Well might he say: "I have fought a good fight, I have finished my course, I have kept the faith." Few men have such a trust in God and such a faith in their church and her doctrine, as our deceased brother had.

Bro. Flohr suffered for more than twenty years from a mastoiditis, which extended from the side of the neck into the chest, so that the heart was pressed down to the fifth rib. Dec. 29, 1919, he passed away at the Emergency Hospital, Washington, D. C., as a result of a shock, immediately following an operation to remove the goiter. His aged was fifty-two years, five months and one day. On New Year's Day, relatives and friends, with sorrowing hearts and loving hands, laid him peacefully to rest in the old home congregation (Monocacy), at Rocky Ridge, Md. Services were conducted by his pastor, Bro. J. M. Henry, of Washington, D. C., assisted by Elders A. P. Snader and Chas. D. Bousack, of New Windsor, Md. Text: "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18).

He leaves behind him a son, M. Carroll, and a daughter, Mrs. Mary K. Nay, all of Washington, D. C. 817 C Street, S. E., Washington, D. C., Jan. 12.

#### IN MEMORIAM

Catharine Baker Cook, daughter of Michael and Eva (Keller) Baker, was born in Tuscarawas County, Ohio, July 2, 1844, and died Dec. 6, 1919, aged seventy-five years, five months and four days.

Michael Baker was a native of Germany and came to this country coming to America, a member of the German Lutheran Church. Eva Baker was raised in a strict Moravian home, and of a very pious nature. In 1847 the parents migrated to Eden Township, Wyandot County, Ohio, settling in the forests, where the family endured the rigors of pioneer life.

At this time there was no organized Church of the Brethren in this county, but Eld. Samuel Murray and Eld. Jos. Kauffman were doing some efficient service as they visited the section, and soon a church was organized, of which the Baker family were early members. Sister Catharine was baptized Oct. 15, 1862, by Eld. Samuel Shatts. For over fifty-seven years she proved a faithful, consistent member of the Church of the Brethren. Never once faltering in her devotion to her Master, she was interested in every department of the work. Sister Catharine was very active in the work of the Aid Society. Her sympathetic nature was drawn out toward suffering everywhere. When a Mission Study Class was organized, last fall, she enrolled as one of the members and enjoyed the work as much as those younger in years. She took an active part in the prayer meetings. She enjoyed this service on Thanksgiving night in her own home, but took a severe chill at the close of the service and was assisted to her bed. She became critically ill with pleurisy which, a few days later, developed into pneumonia. While everything possible was done to check the disease, her prolonged life, her trail of tears, could not resist, and death released her from further intense suffering.

Our pastor, Bro. Guthrie, was in Tennessee, in evangelistic services, at the time of her illness, hence, on Thursday morning, Dec. 4, Bro. E. Eshelman, of Postoria, was summoned for the announcing service, being assisted by Bro. J. S. DeJean. After that administration she was ready to go.

In 1878 Catharine Baker married John W. Cook, who died April 12, 1913. This union was blessed with three children—two daughters and one son. The son, J. Howard Cook, died August 2, 1913, at his home in Larned, Kans., being an active deacon in the church at that place. The two daughters are left, with one grandson, three sisters and four brothers. One sister and one brother preceded her.

Mother was not interested in worldly affairs, but devoted to her church, her home, her neighbors and her friends. She was quiet, nature and a woman of great faith. Her sterling qualities were recognized by those about her. A business man, who had known her all his life, remarked: "I always thought Mrs. Cook was the best woman I ever knew."



May the consecrated life of this dear one be the means of helping others to live nearer to the Master!

Mary L. Cook.  
Nevada, Ohio.

**EDGEWOOD, MD.**—Report of Aid Society for 1919: We held 11 all-day meetings, with an average attendance of 21; collections, \$46.23; expenses for goods, \$30.51; sold 31 articles (quilt, bonnets, dresses, etc.), amounting to \$22.68; gave \$5 to the India Famine Fund; \$5 to



Gigax, Sister Mary Anna, daughter of Brother Gottfried and Cath-  
arine Gigax (deceased), died of heart failure Jan. 12, 1920, and



years, 1 month and 22 days. Services in Grand Junction by the writer. Burial in Grand Mesa cemetery, near Grand Junction—Salem Berry, Fruita, Colo.

**Good,** Mary Virginia, died at McGeheysville, Va., Dec. 28, 1919, aged 32 years, 1 month and 14 days. In 1913 she married Bro. Wm. A. Good. She was a member of the United Brethren Church though, together with her husband, she was closely identified with the earlier work of the Church in Oklahoma City, Okla. Her husband, son and an infant daughter survive. Services from the Methodist church by Rev. McNeil, of the U. B. church, and Bro. B. S. Landes, of the Church of the Brethren. Interment in McGeheysville cemetery.—S. I. Bowman, Harrisonburg, Va.

**Heckman,** Bro. James A., died August 9, 1919, in the bounds of the Bethlehem congregation, at his home, near Naffs, Franklin Co., Va. His first wife was Mary Ann McGuire. To this union were born five children. His second wife was Louise Flora. To this union was born one daughter. Bro. Heckman was a member of the Church of the Brethren for a number of years, during which time he was a consistent member. He was about 84 years old. Two sons and three daughters survive. Services at his home by Eld. D. A. Naff, assisted by the writer.—E. E. Bowman, Naffs, Va.

**Hix,** Bro. Charles, son of Bro. Joseph Hix, died Nov. 28, 1919, at about 20 years of age. He was sick only a few days of pneumonia. He entered the service of the Master early in life. He was a member of the Church of the Brethren, and resided within the bounds of the Bethlehem congregation, near Naffs, Va. Interment in the family burying grounds.—E. E. Bowman, Naffs, Va.

**Hochstetler,** Jacob S., born in Somerset County, Pa., died of paralysis, Dec. 12, 1919, aged 65 years and 23 days. He married Sarah Geiger in 1874. To this union were born seven children, six of whom survive, with fifteen grandchildren. He became a member of the Church of the Brethren forty-two years ago and served in the capacity of deacon thirty-nine years. He was an active, energetic, interested Christian. Services from the Church of the Brethren by the writer. Interment in the church cemetery.—M. B. Horner, Meyersdale, Pa.

**Hodge,** Martha Jane, wife of George Hodge, died Dec. 29, 1919, of cancer. She united with the Church of the Brethren in 1914 and since that has lived a consistent life. She was an invalid for about a year, and most of this time was confined to her bed. Services by Eld. D. B. Garber, at McCray Chapel, Burial in the Head Waters cemetery.—O. D. Simmons, Head Waters, Va.

**King,** Wm. L., son of Geo. and Mary King, born in Huntington County, Ind., died near North Manchester, Ind., Jan. 16, 1920, aged 52 years, 1 month and 12 days. In 1897 he married Julia Turney, who survives with two sons, two daughters, an aged mother, four brothers and four sisters. He became a Christian in 1914, and held his membership in the Church of the Brethren. Services by the writer at the Fairview church. Burial in the cemetery near by.—Moyne Landis, Sidney, Ind.

**Lorah,** Sister Mary, nee Eschleman, wife of Bro. Isaac Lorah, died at her home at Penryn in the White Oak congregation, Lancaster County, Pa., Jan. 10, 1920, after a long illness, of cancer, trouble and pneumonia, aged 52 years, 11 months and 9 days. She is survived by her husband and three brothers. Services at Graybill church by Elders Hiram Gible, Nathan Falenstock and Linn Longenecker. Interment in adjoining cemetery.—Susan Gible, Manheim, Pa.

**Miller,** Tevilla Rittenhouse, born in Skippack Township, Montgomery County, Pennsylvania, Sept. 29, 1858, died Jan. 18, 1920, at Mount Morris, Illinois, aged 61 years, 3 months and 19 days. She was the eldest child of Joseph M. and Ann Haldeman Rittenhouse. She joined the Church of the Brethren in 1881 and remained a faithful member until death. She married Joseph Miller June 17, 1895, and lived for a number of years in Chicago, Ill., where two children were born, a daughter who died in infancy and a son, Nelson, who, with one sister and six brothers, survives her—her husband departed this life January 26, 1903. For the past fifteen years she resided at Hancock, Minn. Funeral services were conducted by Bro. W. E. West and interment was made in Oakwood cemetery in Mount Morris.—A. H. Rittenhouse, Mount Morris, Ill.

**Mills,** Sister Gible Ann, died at her home near Naffs, Va., Oct. 10, 1919, at the age of 72 years. She suffered a great deal for several weeks previous to her death. She is survived by two brothers and one sister. Services at Cedar Bluff church by Eld. D. A. Naff, assisted by Eld. J. T. Cummings. Interment in the family burying grounds near her home.—E. E. Bowman, Naffs, Va.

**Pittman,** Henry E., died Dec. 25, 1919, at his home near Loraine, Ill. Death was the result of taking strychnine, mistaking it for quinine. He is survived by his wife and three children, an aged father and mother, three sisters and one brother. Bro. Pittman served in the ministry since 1892. While not widely known over the Brotherhood, he was faithful in his labors for the church, doing about all his preaching in his home congregation. Services in the home by the writer.—J. H. Heckman, Cerro Gordo, Ill.

**Plummer,** Jos. W., son of Peter P. and Amanda Deer Plummer, born in Clark County, Ohio, died Jan. 5, 1920, aged 71 years, 11 months and 23 days. He married Elizabeth Weaver in 1865, who died in 1914. Six children were born to this union. He leaves, besides them, fifteen grandchildren, eleven great-grandchildren and two brothers. Services by Eld. D. S. Dredge.—Ruth B. Shroyer, New Carlisle, Ohio.

**Replage,** John H., son of Samuel and Elizabeth Replage, born near Hagerstown, Ind., died at the home of his son, at the same place, Jan. 9, 1920, aged 89 years, 1 month and 26 days. In 1849 he married Elizabeth Crull, who preceded him a year ago. One son and a daughter were born to them, who, with five grandchildren and eight great-grandchildren, survive. Bro. Replage served in the Church of the Brethren for more than sixty-five years. For more than five years prior to his death he was totally blind. Services at the Brick church by the writer, assisted by Eld. L. W. Teeter.—D. E. Bowman, Hagerstown, Ind.

**Slusher,** Mary L., born in Virginia, died at the hospital, Jan. 7, 1920, aged 41 years, 2 months and 27 days. She suffered much for two years, but bore it all patiently. She united with the Church of the Brethren when about twelve years old. She leaves her husband, F. B. Slusher, eight children, two sisters, two brothers and her mother. Services by the writer at the home and also at Bowden Valley church. Interment in the Brethren cemetery near the church.—W. J. McCann, Sykeston, N. Dak.

**Snider,** Malinda, born in Maryland, died in the bounds of the Danville church, Knox County, Ohio, Jan. 6, 1920, aged 86 years, 1 month and 25 days. She was the daughter of Mr. and Mrs. William Kissick. She married Elijah Snider in 1852, who died in 1911. To this union were born seven children, two of whom died in infancy. Sister Snider was a member of the Church of the Brethren for over fifty years. Since the death of her husband she lived with her daughter, Mrs. Noah Swinehart, nearly all of which time she was an invalid, but she was patient and uncomplaining. Services by the writer in the Methodist church in Gratiot. Burial in the cemetery near by.—Edward Shepherd, Sugar Creek, Ohio.

**Tammel,** Dwight, infant son of Brother and Sister J. C. Tammel, born Dec. 29, 1919, died Jan. 1, 1920. Services by Bro. J. E. Burkholder at the home.—Mrs. Harry E. Mouw, Preston, Minn.

**Toney,** Mary Moss, daughter of Edmund and Susannah Moss, born Oct. 6, 1842, near Burlington, Ind. In 1871 she married Wm. Smith Toney. They were blessed with six children. One daughter, two sons and the father preceded her. In 1916 she had the misfortune to fall and break her hip. Since then she has used crutches, but through all these trials she was patient and cheerful. In 1874 she and her husband united with the Church of the Brethren in the Upper Deer Creek congregation where they both were active until the end.—J. H. Mummert, Walton, Ind.

**Winter,** Sister Rebecca, died at her home in Sunnyside, Pa., of cancer, Dec. 30, 1919, aged 67 years, 11 months and 15 days. She united with the church forty-four years ago. Her husband preceded her two years ago. She is survived by a daughter, three grandchildren and two great-grandchildren. Services at Anville by Elders A. B. Gingrich and H. B. Hollinger. Interment in the St. Anville cemetery.—Fannie Kreider, Lebanon, Pa.

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No. 291



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### Notes From Our Correspondents

(Continued from Page 77)

**Prof. D. W. Boyer** and wife, of North Manchester. Bro. Boyer is master of his profession, and aside from help gained in singing their stay among us has been the means of creating a more personal interest in North Manchester College and its work. Already several of our young people are contemplating entering there next fall.

**Mrs. Lucy E. Kirschoff**, Camden, Ohio, Jan. 17.  
**Greenwood church** met in council Jan. 17, with Eld. G. S. Strausbaugh in charge. We have decided to secure Bro. Shoemaker, if possible, to hold a series of meetings for us, beginning about June 20. At that time we also plan to celebrate the forty-second anniversary of the building of our church. Officers were elected for the coming year, and the writer was chosen correspondent.—Bessie Cooperider, Thornville, Ohio, Jan. 20.

**New Philadelphia.**—We held our council meeting Jan. 9, with Bro. A. F. Shriver as moderator. Bro. Wm. Border was re-elected Sunday-school superintendent. Bro. A. H. Miller was elected to the church here in December. Four were received into the church then and two previous to the meetings. A good Christmas program was rendered to a large audience. Our new building is now enclosed and the interior work will soon be started. One of our Sunday-school scholars donated \$500 toward the new building. We are set \$500 on our goal on race track, but it will be reached by August 1.—Clark Springer, New Philadelphia, Ohio, Jan. 16.

**Upper Twin.**—Jan. 15 the Willing workers met at Bro. Franklin Shewalter's and rendered a short program of songs, recitations and readings. Twenty of the class were present. They decided to take a share in the Winona Assembly held. After the program, refreshments were served. The next meeting Feb. 12, the place to be decided later.—A. M. Reinhart, Eaton, Ohio, Jan. 18.

### OKLAHOMA

**Red River church** met in council Jan. 1, with Eld. Joseph Nil presiding. Officers were elected for the year. Bro. C. Nil, elder; Sister Lizzie Hart, clerk; J. C. writer, church correspondent and "Messenger" agent.—Pearl Whitlock, Loveland, Okla., Jan. 17.

### PENNSYLVANIA

**Clear.**—Since the last report four were received into the church by baptism, and we lost one by death. The year was a prosperous one for the Clear congregation—church, Sunday-school and all activities doing fine. Our Sunday-school is doing exceptionally well, and was highly commended by the Secretary of the Blair County Sunday-school Association. Our total Sunday-school collection for 1919 was \$421.00; our general church collection, \$540. Our collection for repair work this last year was \$250, which will be used in painting and papering the church and providing rubber matting for the aisles. The outlook is good but we think that our best and most prosperous time is still in the future. Our officers for 1920 are: Elder, F. C. Seely; auditors, Samuel Clear, Samuel Wygant and Taylor Dively; Missionary Committee, W. J. B. Clear, Moses Clear and Stella Clear; Sunday-school superintendent, Taylor Dively; Christian Workers' president, W. J. B. Clear.—E. F. Clear, Kishar, Pa., Jan. 14.

**Germanstown.**—Our Christmas exercises were held by the Sunday-school on Friday evening, Dec. 26. An offering of \$28 was given to the Nefvissie Orphanage. New Year's Day the Sisters' Aid Society gave a donation of eatables to the eighty inmates of the Germanstown Poor-house. The Junior Endeavors gave a donation and also a program to the old folks of the Nazarene Home of Philadelphia. Our church was held on Monday evening, Jan. 5. All officers of the church and Sunday-school were elected. On Sunday evening, Jan. 11, an installation service was held for the Sunday-school teachers and officers. Samuel B. Fares, of the Philadelphia Sunday School Association, had charge of the service. On Sunday morning, Jan. 25, Pastor Fetter, of the Russian Bible School of Philadelphia, will have charge of the services. He will have with him about thirty of his Russian men who are singers, and who are in training, to go back to Russia with the Story of the Gospel. The Germanstown church is looking forward to a revival, beginning March 9, with Bro. M. J. Brougler, of Greensburg, Pa., as evangelist. Mrs. M. C. Swigart, 601 Germanstown Avenue, Philadelphia, Pa., Jan. 16.

**Huntingdon.**—Our evangelistic services are well attended. Bro. Arthur B. Miller is giving excellent sermons, and the members are doing personal work and visiting homes. Those who can not get out are helping with prayer. Several of our Sunday-school classes are doing good work. The King's Daughters' Class is planning to do more mission work. Bro. P. B. Fitzwater was with us Jan. 18. Two were baptized today and others are ready to come. The students of the school are assisting with the music, and the Y. W. C. A. and Y. M. C. A. have been conducting religious exercises several times.—Eleanor J. Brumbaugh, Huntingdon, Pa., Jan. 19.

**Junata Park.**—At the January business meeting Martin S. Henry was elected and installed in the ministry to aid in the work at Riggles Gap, a mission point under this congregation. A revival is being planned to commence at Riggles Gap in the near future. The Sunday-school has resumed, with John D. Brumbaugh as superintendent.—Althea Beyer, Junata, Pa., Jan. 17.

**Mt. Olivet Sunday-school** met in session Jan. 4, to reorganize for the coming year. Brethren M. S. Kepp and Walter Brandt were elected superintendents; Sister Sara McNaughton, Cradle Roll superintendent. Bro. Wm. Kapp preached for us one Sunday recently. We had a week's meeting over the college season, conducted by our pastor, Bro. W. H. Miller. The weather was not very favorable, so the attendance was not so good, but we believe good impressions were made. We expect to lose two of our members in the spring, for which we are very sorry. We hope others will come and fill up the ranks.—Ada Miller Brandt, Millertown, Pa., Jan. 17.

**Philadelphia (First Church).**—New Year's evening coming on the night of our regular prayer meeting service, the time was changed from eight to ten o'clock, when it was increased to New Year services. Our motto for the coming year is, "Not I, But Christ." Our pastor, Bro. C. C. Ellis, is giving us a series of sermons on the second coming of Christ, beginning with "What Time Is It on the Clock of the Ages?" Jan. 11, "Is the World Growing Better?" Jan. 18, "Will Jesus Come Again?" Jan. 25, "What Is the Millennium?" Feb. 1, "Why I Preach the Second Coming." Feb. 8, "Why Christians Should Love His Appearing." These sermons are creating great interest.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 15.

**Scalp Level.**—We held our business meeting Jan. 1, with Eld. H. S. Replogle presiding. Church officers for the coming year were elected, with H. S. Replogle, elder and pastor. We expect to hold a local Bible Institute in the Windsor church sometime during the winter months. During the past year the members of the Windsor and Scalp Level churches united in services. The theme for the meeting was: "The Awakened Church."—Amy Manges, Scalp Level, Pa., Jan. 14.

**Shamokin.**—Two have been added to our number since our last report—one by letter, one by the right hand of fellowship. We have thirty-six members. The work is moving along nicely. The attendance is good. Feb. 6 we expect Eld. H. E. Ober, president of Elizabethtown College, to be with us for several days in a Bible Conference. We anticipate good meetings. Feb. 9 we expect to begin

a revival, to continue for several weeks, conducted by our pastor, Adam M. Mollinger. We are holding cottage prayer meetings in the homes of those who desire to have them. We are having two meetings a week until our revival begins.—Mrs. Clara Mollinger, 149 S. Third Street, Shamokin, Pa., Jan.

**Springfield church** met in council Jan. 3 at the Quakertown house, with Eld. Jacob Longenecker in charge. The advisability of supporting a pastor was taken up, and after some discussion it was thought best to defer the matter until the next council. Officers for the Quakertown Sunday-school were elected, with Brethren Alfred George and F. B. Seese, superintendents. Christian Workers' officers were also chosen, with Bro. F. B. Seese, president. Jan. 4 Bro. Longenecker filled the pulpit and was listened to with much interest. The following Sunday our home minister, Bro. Kilhefner, gave us an inspiring sermon. His text was, "The Drive Is On." The Berean Bible Class reorganized Dec. 9 by electing Bro. Morton Holsinger, president. Our Christmas program was well rendered Dec. 28. We now have a banner Sunday-school. This year we will strive for a Front Line School. Thirteen of our pupils have perfect attendance and will receive a reward of merit.—Lucina Herschberger, Quakertown, Pa., Jan. 14.

**Williamsburg church** began the new year with a council on the evening of Jan. 1, at which time all reports for the past year were read and approved. All departments showed a prosperous condition, and since our pastor can now devote his entire time to this one congregation, we are expecting more activity. On the evening of Jan. 3 the men's organized Bible class held a "Father and Son Social," at which there were about sixty present. While at the table, many excellent addresses were given by the young men, pledging their loyalty to the church. The next evening our pastor delivered a sermon appropriate for a "Father and Son Program." A Junior and Adult Mission Study Class have been organized.—Mrs. W. H. Holsinger, Williamsburg, Pa., Jan. 14.

### VIRGINIA

**Buena Vista church** met in council Nov. 29, with Eld. A. S. Thomas presiding. Officers were elected for 1920: Church clerk, Bro. Gernie Chittum; church correspondent, Thelma Humphrey; Sunday-school superintendent, Bro. C. E. Henson. Our Christmas program was successfully rendered Dec. 24 to a large audience. The children had a large part in the program, and several good recitations were given by the larger boys and girls. Our Christian Workers' Society was reorganized Dec. 28 for three months, with Bro. Homer Humphreys, president.—M. Thelma Humphreys, Buena Vista, Va., Jan. 17.

**Burke Fork.**—We met in council Jan. 17, with Eld. A. J. Weddle presiding. Bro. T. T. Weddle was elected Sunday-school superintendent for 1920. We decided to use the Thanksgiving offering in the home church. On the Sunday following services were conducted by Brethren S. E. Hylton and A. J. Weddle.—Hattie E. Hylton, Floyd, Va., Jan. 19.

**Nokesville.**—Recently Capt. Ward gave us several of his instructive lectures. On the 28th the Christian Workers' Society of the Canaan Branch, Valley View and Nokesville congregations held an all-day joint meeting in the Seminary Chapel, this being the place of meeting for the Nokesville congregation. Hebron Seminary was represented at the big missionary convention at Des Moines, Iowa, by Sister Denise Hollinger, of the faculty, and Sister Mabel Harney and Bro. Chesleigh Hinegardner, of the student body.—Mrs. Mary Brahm, Nokesville, Va., Jan. 19.

### WEST VIRGINIA

**Crab Orchard.**—Bro. J. M. Crouse came to this place Jan. 10 and preached that evening and twice on Sunday to large, attentive crowds. We were very glad to have him with us as we only have services once a month. We decided to organize our Sunday-school March 14 and will have Sister Anna Sanger, from Pleasant View, to assist us in the work.—Josie Snuffer Montgomery, Crab Orchard, W. Va., Jan. 12.

**Old Furnace congregation** met in council Jan. 10, with Eld. B. W. Smith presiding. Sunday-school was reorganized, with Bro. Daniel Whitacre, superintendent. We held our first Bible Institute on Jan. 30 to Dec. 7. Eld. Obadiah Hamstead, of Oakland, Md., was the instructor, using First John and the Parables. Our home minister taught the Book of James, and other talks were given by visitors and members in this congregation. The young people's part consisted of recitations and essays. Bro. 28, eight of the students of Blue Ridge College gave a short Bible Institute, consisting of six sessions, which were greatly enjoyed by all. Dec. 30 Bro. Mallott, of Blue Ridge College, came to us and preached each night until Jan. 3. Words can not express our appreciation to these brethren for giving their time to our community. Our Thanksgiving offering was \$10 for Home Missions, and our Christmas offering was \$25 for World-wide Missions.—Mrs. Effie Abe, Old Furnace, W. Va., Jan. 16.

**Spruce Run church** met in council Jan. 10, with Bro. J. S. Shewalter presiding. Church and Sunday-school officers were elected for the coming year. Bro. Ernest Flesham, superintendent; Sister Mary R. Bradley, clerk; the writer, church correspondent. Bro. Shewalter, elder for another year. We are having an evergreen Sunday-school.—Roxie Reed, Lindsade, W. Va., Jan. 19.

### WISCONSIN

**Stanley.**—Jan. 4, through the earnest efforts of our pastor, Bro. W. W. Gibson, three more were received into the church by baptism, and one awaits the rite. Nine letters have been received since our last report and our membership is very rapidly increasing. We have received quite a few inquiries concerning the Stanley church and are glad to hear of the interest of those who are interested in Stanley country, and for the benefit of those who are interested will say that we have a very nice church building here in Stanley. The building was purchased last March and is free of all incumbrances. We have a membership of between eighty and ninety.—Mrs. Faith Henderson, Stanley, Wis., Jan. 18.

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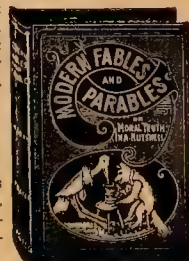
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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., February 7, 1920

No. 6

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## ...EDITORIAL...

### Work Both Halves of the Field

JUST now Christian thought is everywhere stressing strongly, none too strongly, the evangelistic note. But we must not forget that acceptance of the salvation which God so freely offers in Christ Jesus is but the beginning of Christian opportunity. And that this act of acceptance and the consequent forgiveness and justification of the sinner, is but the beginning of salvation.

The next thing is to perfect it, to bring it to completion. The tender plant must be tended carefully, lest it wither and die. The new life must be well-nourished, that it may grow vigorous and strong.

Is there danger that this big half of the church's work should slip into the background of the church consciousness? We must not let it. Evangelization and soul-culture—what a field they make! And it never looked so large as now. And whichever half you look at seems the larger.

Soul-culture is a slower process than soul-winning. Results are less conspicuous. They are not so easily counted. But we must not, *must not*, lose sight of the absolutely indispensable function of this work of spiritual education.

Oh, what a chance these days to work for God!

### How Love Is Nourished

MANY Christians are suffering from spiritual congestion. Their systems are all choked up with goodness. They are feasting all the time upon the love of God and are never giving any out. Result: They are growing fast in bulk, but not in strength. There is no bone and sinew, no toughening muscle, only a big mass of soft and mushy fat.

Love must express itself to thrive. It must do this to live. It can not always be taking in. It would soon choke to death. It lives by what it gives.

Why does the mother plant another kiss upon the cheek of her sleeping babe? For the child's sake? The baby does not know it. No, for her own sake. For the relief of her own spirit. The fountains of her love are too full.

Would you have the love of God grow strong within you? Then give it a chance. Give it expression. Practice it on folks that need it. Enlist in a cause which requires unlimited quantities of love. And learn thus the meaning of God's love to you.

Can't find such a cause? The Lord pity you and help you!

## The Joint Board Meeting and Our Forward Movement Program

As announced in the MESSENGER of last week, the various Boards of the Church met in joint session in Elgin on Wednesday and Thursday, Jan. 28 and 29, for the purpose of discussing our Forward Movement Program, the relation which this Program might successfully bear to the program of the Interchurch World Movement, and to determine clearly our line of action for the future promotion of our great work, in the light of what has been accomplished within the first year of our Movement.

The forenoon of Wednesday was consumed in hearing reports of various Interdenominational Conventions which have been held recently, and at which the Boards were represented by delegates. Reports were made on the following conventions: Student Volunteer Convention, Des Moines, Iowa; Survey Conference of the Interchurch World Movement, Atlantic City, N. J.; Home Missions Council, New York City; Foreign Missions Conference, New Haven, Conn.

These reports, considered together, revealed very clearly the purpose and plans of the Interchurch World Movement, as well as its nonecclesiastical character. The Movement was then subjected to a most careful and painstaking examination from every angle, chief among these being, its purpose, its organization, its possible value to us, how our Forward Movement could be related to the larger Movement and whether there would be any outstanding advantages to our church in so doing, what possible dangers there might be to our church and her principles, in case the program of our Movement were coordinated with that of the Interchurch World Movement.

Before proceeding further we wish to assure our readers that the primary object, kept in view throughout the entire gathering, and from which not a divergent thought was presented, was the interest of the Church of the Brethren. This is the only church that our Boards have in mind, and its prosperity is the only responsibility which, they feel, has been entrusted to them. Each individual Board member present apparently felt that his responsibility toward the Forward Movement Program of our church was only discharged after he had carefully considered every possible cause that would contribute towards its success. To this end the most careful scrutiny was exercised in all considerations of the Interchurch World Movement. In seeking to arrive at a conclusion, the Board kept in mind the declaration of the Cleveland Interchurch Conference of 1919, which reads as follows:

"We confirm our definite understanding that this is not an ecclesiastical movement, nor an effort at organic church union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict with other denominational agencies. It does not assume responsibility or authority on questions of church or missionary policy, recognizing that these belong to the coordinating agencies and organizations."

In the light of these very clear declarations, which safeguard the continued work of the various denominations, and which vouchsafe to us absolutely no interference of any kind by anyone, the following resolution was unanimously passed:

"After careful consideration of the Interchurch World Movement, its aims, purposes and program, and in view of the declaration made by the Cleveland Interchurch Conference, setting forth the status of the Movement; and because of the necessity for immediate action, the General Boards of the Church of the Brethren decide to relate our Forward Movement Program, in so far as it is

consistent with our principles, to the Spring Campaign of the Interchurch World Movement—the whole program for the future relation of our Forward Movement to the Interchurch World Movement to be subject to the decision of the 1920 Annual Conference."

The Boards are very anxious that the foregoing statement of the Cleveland Interchurch Conference and their own consequent action shall be fully understood by our Brotherhood. Analyzing the unanimous decision of the Joint Conference, as above given, we note that they have interpreted the 1919 Annual Conference endorsement of the Forward Movement as placing upon them the responsibility for fostering the Movement in the way that their best judgment may dictate. And, further, the relating and adjusting of our Forward Movement to the Spring Program of the Interchurch World Movement is not intended to merge our Movement into that of the other, but it is simply to be harmonized, in goals to be reached, in order that our church may profit by the tremendous influence and moral power of the Interchurch World Movement. As this article previously mentions, and as the organization being built up and described later, shows, the working out of our own program is wholly within our own hands; we assume none of the responsibility of the Interchurch World Movement and it assumes none of ours; and, further, our Boards have made their plans and their decision to continue only until the Annual Conference. Our whole future course will be shaped by the action of the Sedalia Conference, for which presentation of the subject, the joint Boards made adequate provision.

We should pause here, just for a moment, to say that the wonderful response of the church, during the past year, to the claims of the Forward Movement, has made imperative a revision of our goals. Some of the goals, set as the average for a five-year period, have been passed in the first year of the Movement. It is imperative that a restatement of some of the others, in the light of post-war conditions, should be made. The church, by her splendid outburst of cooperation, reveals, to any student of her affairs, that she is capable, eager and anxious to try her strength for greater victories for God. The Boards could do naught else in the discharge of their responsibilities than to readjust their program to meet the tremendous impact of the Power of the Spirit, which is asserting itself within our own body. Therefore any action which was taken with the success of the Forward Movement of the Church of the Brethren as its sole objective.

The immediate question which confronted the Boards, after deciding to enlarge the scope of the Forward Movement, was to set up the organization that would make such a program effective. A prolonged season of prayer was engaged in before this most important task was undertaken. A sub-committee was appointed, to report at a later stage of the meeting, on organization. The Boards then adjourned to meet separately, to wrestle with the question of the budget from their own Board. As a result of these sectional Conferences the Boards, when again convened, adopted the following, which we quote in full as the basis of organization of the Forward Movement for the next Five Years in the Church of the Brethren:

1. General Committee, consisting of the members of the Joint Board organization.

2. Executive Committee, consisting of the General Director and the secretaries of the various participating Boards, or such member from each Board as it may designate.

(Continued on Page 84)



## CONTRIBUTORS' FORUM

### Common Things

BY O. C. WOODS

You called it common, thought 'twas small,  
A look, a passing glance was all  
You thought it worth—or what is worse—  
You scorned it, kicked it, flung a curse  
At it, and passed along your path,  
Content that you had turned your wrath  
On "common things."

Your star was bright, your vision high,  
You had no time to stop and dry  
The eyes of grief. Let others pause!  
Life is too brief, you did not cause  
This grief. Ahead are bigger tasks.  
You pass—ignore the hand that asks  
For "common things."

A grain of sand, a rock or tree,  
A drop, or plant, a bird, or bee,  
Are common, but the world contains  
But little else. The winds, the rains  
That change the destinies of man  
And wreck his fortunes, if they can,  
Are "common things."

Aye, praise such things and cease to rant,  
Although they're insignificant,  
They make the world just what it is,  
For, let when thoughts like these are his,  
Man learns to feel, to love, to live,  
And, like the Christ, his life e'en give  
For "common things."

Wenatchee, Wash.

### Where Are We?

BY J. G. STINEBAUGH

WITH the first year of the Five-Year Forward Movement now in the past, let us pause to note our progress and strength. How far have we stretched forward (Philpp. 3: 13)? How much are we fatigued?

These questions are subject to various answers and applications—Brotherhood, District, congregation or individual. I think in every part there has been such rustling of movements that not only the church but the world about it has felt the effect.

In this effort, as in any other, there are three distinct points to take note of: The object or goal, the effort or method, and the results. This being a religious movement, and religion embracing both spiritual and moral actions it would embody those efforts which tend to the saving of souls or the betterment of social life.

Of course, the first of these is the primary and the latter the secondary object, but the secondary furnishes the steps by which we reach the primary. Hence we need a large perspective or view of conditions and opportunities. Then, with our eye single to the goal, we must arrange and adapt methods of procedure.

Possibly this will involve the forgetting of some methods and customs of the past and the adoption and recognition of new ones, but never the forgetting of the end sought.

The Church of the Brethren occupies a unique position in the world field, and her opportunity of success is especially encouraging. But we should beware, lest we forget and allow our former good to be evil spoken of!

The business of the church is to counteract and destroy sin, and to establish righteousness in the world. Sin assumes varied forms in times and places, hence the church, likewise, should vary her methods of operation for effectual work, but not forget the end sought—the salvation of souls and the betterment of social life.

The early churches were established in the towns and cities—centers of trade and population. Likewise the first churches of the Brethren in America were founded in cities. Then came changed conditions, which caused the leaders to spend their efforts in the rural districts, even to the avoidance of the cities. Meanwhile sin reigned there. In comparatively recent years we got a new vision and decided to attack these strongholds of sin, and we did, but found ourselves insufficiently equipped and the progress has been slow,

but we are glad to say that we are now stretching forward.

Are we fatigued with past effort? I dare say rather strengthened and more ready to pursue our onward course.

In Adam's day the question came to him: "Where art thou?" To each one of us it has come likewise. Is our answer more excusable than his? Surely, God will not hold us guiltless. And having now seen our present position and our goal, and started on our course, let us go on unto perfection, pressing forward unto the end—the salvation of our souls!

Camden, Ind.

### The Mystery of Feet-Washing

BY W. G. NYCE

PAUL says in the sixteenth chapter of Romans that the church is a mystery, revealed through Jesus Christ and the Spirit to those who BELIEVE, but nevertheless a genuine mystery. The ordinance of feet-washing is not more difficult to understand than the ordinance of baptism—but equally as hard. It can not be waved aside as easily comprehensible by the natural mind, and from some natural standpoint, any more than the communion itself, which, together with the Lord's supper, was instituted at the same time and place, by the same Master; and for the same people, and is grouped in the same set of instructions in the same chapter of the Bible. All of these three ordinances are alike entitled to acceptance, if one of them is, and all alike are mystic, and to each the Master himself attached mysterious and far-reaching power.

With his own divine grace, he has revealed to us the meaning of these ordinances, together with many other things which Paul says the seers and prophets and teachers of old sought in vain to understand. When feet-washing was first performed, as a symbol, Jesus said to Peter: "What I do thou knowest not now, but thou shalt know hereafter." If it had been a simple household courtesy, or the performance of a familiar custom, his disciples would all have known. But it is the promise that we shall know, to which attention is called. We do know. He has revealed. "I have called you friends, for all things that I have heard of my Father, I have made known unto you."

The revelation of the Spirit, as stated above, is only to those who believe. And when a person reads the plain teaching of John 13 and says: "Yes, but I don't believe," the whole thing is spoiled right there, and the Spirit is frustrated.

Paul also says, in 1 Cor. 10: 11, speaking of the church in the wilderness, that "all these things happened unto them for ensamples," and the writer to the Hebrews (9: 23) adds: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." And Heb. 10: 1, "For the law having a shadow of good things to come." The marginal note at 1 Cor. 10: 11 says that "ensamples" means "types."

The events which transpired in the Jewish tabernacle times, therefore, are typical, and all have their antitypes in the church of Christ. Dr. Scofield makes this very plain in certain notes in the Scofield Bible, which refer to this very ordinance of feet-washing. In Ex. 29 and 30 the rites pertaining to the establishment of the priesthood and conduct of that office are described. It is there stated that Aaron and his sons were consecrated by a procedure carefully outlined by God himself. Ex. 29: 4 says: "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." In a marginal note at this place, Dr. Scofield says: "Distinguish the washing from the use of the laver. This washing typifies regeneration (Titus 3: 5); the laver, daily cleansing—see John 13: 10."

He thus connects the laver with the feet-washing described in John 13, and says that the first washing is typical of baptism, as described by Paul to Titus.

In Ex. 30: 18-21, where the use of the laver is commanded, Dr. Scofield has a foot-note which says: "Laver, type of Christ cleansing us from defilement (John 13: 2-10). It is significant that the priests could not enter the holy place after serving at the

brazen altar until hands and feet were cleansed."

Turning to John 13: 10, here Jesus says: "He that is washed needeth not save to wash his feet." In the margin at that place Dr. Scofield says: "The word 'washed' is in the literal Greek 'bathed,' signifying a complete ablution. 'Wash' is another word." In a foot-note at this scripture he further explains: "So the believer is cleansed as before the law once for all from all sin . . . but he needs constant cleansing from the DEFILEMENT of sin. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing (Ex. 40: 6, 7). Christ CANNOT have communion with a defiled saint, but he can and will cleanse him."

All the foregoing explanation about cleansing is found in connection with John's story of the feet-washing in Dr. Scofield's Bible.

He refers also, in this connection, to Ex. 40: 6, 7, where instruction was given for the setting about of the various furniture of the "first" or typical tabernacle, all of which must be looked for in the "greater and more perfect tabernacle" (Heb. 9). We have the altar of incense, which is prayer, the table of shewbread, upon which the symbolical bread of heaven is placed; the bread of communion, the golden candlestick, which is the Holy Spirit. But where is the laver—in churches where feet-washing is disregarded?

Both Paul and Peter say we are a holy priesthood, a royal priesthood, with the privilege of entering with boldness into the holiest (Heb. 10) under the high-priesthood of Jesus, and to "draw near with a true heart in full assurance of faith." The typical priests in Exodus were warned not to come near the holy place without resorting to the laver—"lest ye die." If Christ can not have communion with a defiled saint, and God was so exacting in the worship of the first tabernacle, how dare we approach the table of communion without the purification which he has himself ordained for us? The symbolical character of the cleansing which took place when Jesus washed his disciples' feet, he taught plainly enough, for after all had their feet washed, he said: "Ye are not all clean," because Judas' heart was still vile. The cleansing is of our hearts, through the symbol of our feet, to prepare us for entrance into God's holy place of communion.

Dr. Scofield and others who, like him, feel it necessary to explain away the literal performance of this command of Jesus, while fully proving, as here, that the command had a far deeper significance than merely to "teach humility," evidently believe that the cleansing, being spiritual, needs no action on the part of the defiled—though it was so urgently required in the type. According to their interpretation, if ye know and believe these things, ye shall be cleansed. According to the Master, "If ye know these things, happy are ye if ye do them."

Pottstown, Pa.

### Interdenominational Activities

BY J. H. MOORE

#### Number I

CONCERNING matters, relating to church government, church polity, doctrine as understood by the Brethren, and the course most advisable, when mingling with those of other persuasions, I receive letters enough to occupy fully half of my time, should I feel disposed to tackle all the problems presented. Some of them, so far as time will permit, are answered, while others are not. Not a few of them form the basis for the articles we prepare for the MESSENGER.

Just now we are in receipt of a long letter from a minister of broad information, and much experience in interdenominational gatherings and activities. He has been preaching for twenty years, lives in a part of the Brotherhood where interdenominational mingling has not been looked upon with disfavor, and in the Sunday-school ranks holds a position that brings him into direct touch with the most up-to-date workers of the leading denominations. His training and manner of life, while mingling and affiliating with these workers, have been such as to give no occasion whatever for accusing him of being narrow-minded. In the



more popular sense, he has impressed the public as being a broad-minded preacher of more than ordinary charity for those who differ from him in doctrine and church relationship.

Now, after years of experience, and after being practically through all there is, in interdenominational affiliation in work, he comes to us with some of his perplexities. It is a pleasure to deal with the findings of such a man, in treating the subject under advisement, for we are made to feel that we are not dealing with a preacher who sees things from the outside only, and may possibly possess very contracted views. In order to get the subject more fully before us we give an extract from his letter that will not likely be misunderstood:

"I have always mingled and cooperated with workers of other denominations, in International Sunday-school and other such connections, but of late years have been closing up closer and closer, until I fear I am in danger of the rebuke for narrowness given to John in our Sunday-school lesson a short time ago. The reason for my present attitude is the conviction that such affiliation gradually, but very surely, creates sanction for all the beliefs and unbeliefs one encounters in these interdenominational activities, and tacitly, if not expressly, there is general acceptance of all shades of belief at par. It is the only way possible for cooperation of effort, and consciously or unconsciously the way is being prepared for denominational unity, which I can not at present endorse.

"Two of the principal elements of the Christian faith are variously regarded, and the differences of opinion between those outside of our church—and nowadays between many in the church—and those who stand by the teachings of the New Testament, as the Brethren have accepted them, are so radical, that they hinder any such thing as an unquestioned mutual fellowship. As for me, my purpose is to devote my time and effort to work within or through the medium of our own church." (The two points referred to are the process of regeneration and the special commands enjoined in the New Testament. These may be treated separately.)

In the denominational circles our brother is not alone in giving expression to doubts regarding the advisability of close affiliation in work, between the workers of denominations that are so widely separated in their teaching and practices. In Southern papers we notice not a few protests against the type of affiliation that tends to relegate doctrinal tenets to the background. Especially is this true of Baptist writers. The more they affiliate, and cooperate with the pedobaptist churches, the less emphasis are they inclined to place on immersion as the original mode of baptism, and the more respect are they expected to manifest for sprinkling and pouring as suitable forms of baptism. Our brother expresses the thought exactly when he notes the tendency, following such cooperation, to accept all shades of belief at par. And a continuation of this affiliation gradually but very surely creates sanction for all the beliefs, and even the unbeliefs, encountered in these interdenominational activities. Say what we may about charity for other persuasions, the constant mingling in worship and work creates this very condition in the minds of ninety per cent of those who enter fully into these activities. While a few may resist the influence, as thus brought to bear on them, the larger per cent feel the growing tendency to sanction the errors, held by others, and to hold in check the clearly-defined principles for which their church stands.

Furthermore, the inevitable tendency of this unrestricted cooperation is to lower the doctrinal standards of the more advanced denominations in obedience—just the reverse of what it should be. This policy is the opposite of the policy, recognized in every known industry, enterprise and institution where efficiency is demanded. In educational institutions, the higher the attainments, the more pronounced are the rewards and endorsements. Schools are not asked to lower their standards in scholarship, in order to accommodate themselves to the attainments of the lower grades. And yet this is the very thing that we are asked to do in every interdenominational affiliation and cooperative

movement that has denominational unity in view. The churches that line up the most fully with the teaching of the New Testament, are asked to lower their standards in obedience sufficiently to make affiliation possible with the denominations that put into practice the least number of the Gospel requirements.

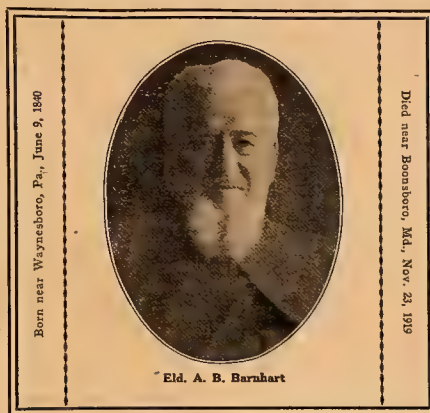
There is no such a thing as searching the Scriptures for the highest possible standard of obedience, and then encouraging the denominations to work up to this standard. Instead of that, the standard requiring the least number of points in obedience, and having the least resistance to meet is set up for the standard. Such a policy as this, for schools, industries and enterprises in general, would reverse the wheels of efficiency along every line and turn the forces in the direction of uncivilization. And the same policy, pursued with the churches, will ultimately divest them of all the essential elements of genuine Christianity. We notice that there is too much in this subject for one article, and so we will conclude these observations next week.

Sebring, Ida.

### Elder A. B. Barnhart

BY CHAS. D. BONSACK

ELDER ABRAM BAKER BARNHART was born near Waynesboro, Pa., June 9, 1840. He attended school irregularly until twelve years of age, when he entered a country store at State Line, Pa. For ten years he



was trained in mercantile life, as clerk, under two successful merchants, which led him to choose the mercantile life as his vocation. Starting in business for himself, with a partner, at twenty-two, he continued in operating business, under different firm names, for sixteen years and at four different locations: Chewsville, Md., Mason and Dixon, Pa., State Line, Pa., and Cearfoss, Md.

After these twenty-six years of business experience, he bought a farm near by and remained on the farm for ten years. Then the lure of public business called him again—this time to Hagerstown, Md., where he associated with him his son, under the firm name of A. B. Barnhart & Son. Here he spent seven years, until he was called to the cashiership of a new National Bank, then organizing, in which he remained five years. After a few years of retirement he was elected secretary and treasurer of the Brethren's Mutual Fire Insurance Company, which position he held for twelve years.

While Bro. Barnhart spent these long, active years in business, he was also active in the affairs of the church and community, in which he was always much interested. Born of religious parents—Henry and Elizabeth Baker Barnhart—who were staunch members of the Reformed Church, he inherited their loyalty and fixedness of conviction to what he believed to be right.

Oct. 6, 1861, he married Hannah Mary Kuhnes, whose fifty-seven years of constant devotion and fellowship contributed much to the religious life of his home, and who only preceded him about a year to the life beyond.

To them were born ten children, six of whom died in childhood, and three survive him—Abner W., in Hagerstown, A. Kieffer, of New York City, and Sudie

at home. These three are members of the Church of the Brethren, and the sons have naturally inherited the inclination to business, in which they are successful. His daughter has been the constant companion of the parents in home and travel during the last few years, and has been the consolation to her father since the death of the mother.

It was in the summer of 1873 that he and his wife were baptized—so his records say. Immediately he became interested in the work of the church and was elected to the office of deacon early in 1876. In 1886 he was elected to the ministry and ordained to the eldership in 1891. For fourteen years he was associated as assistant elder with Bro. W. S. Reichard, who was elder in charge of the Hagerstown congregation, where he lived. He was also elder in charge of the Brownsville congregation, and perhaps others, during the later years of his life. He was a man scarcely content without doing some active work for the church, and carrying some responsibility to further the interests of the cause to which he was devotedly loyal.

He was a member of the General Mission Board from 1892 until 1900. During these eight years he never missed a meeting, and was always interested in, and defended strongly, every good work and doctrine in the furtherance of the church to the ends of the earth. This interest was shown in his visit to the Bible Lands and some of the mission fields of Europe, in 1911, with a company under the leadership of Bro. W. R. Miller. He being seventy-one years old, when he made this trip, testifies to his physical vigor and zeal, to acquaint himself with the scenes of his Master's early life and the Book which he tried to expound in fidelity. He did not miss an Annual Conference during the last twenty years of his life—so his record says—so interested was he in all of the decisions and activities of the church. Four times he was sent from his District as a member of the Standing Committee.

Bro. Barnhart was a man who had been given an attractive personality—fatherly and patriarchal in appearance. His business training made him careful in method and detail, which always showed itself in his clothing, manner and action. His appearance commanded respect and consideration. This, with his long life in public business gave him a large acquaintance in the Middle District of Maryland, where he always lived and where he was associated with every good work of the church and many things in the community. His records say that he performed 385 marriage ceremonies during the thirty-four years of his ministry. While he always lived in the Middle District of Maryland—never more than ten miles from Hagerstown—yet he traveled much, having visited forty States in the United States and spent a winter in Cuba, besides the tour in Bible Lands above referred to.

His long relation to business affairs made him a man that naturally was interested in this phase of church activities. Having been called to the ministry late in life, his power in that office was of the practical, planning kind, rather than interpretation or pulpit oratory. Practical in all his thinking, he was no visionary idealist. To him method loomed up before motive, and principle was always interpreted by the manner of its expression. With his strong convictions and this temperament, he sometimes found himself differing with some of his brethren, but his fatherly bearing and his fidelity to what he believed to be right, always commanded appreciation by those who differed.

The last few years of his life were given devotedly to the establishment of a "Home" for the aged of the church. Through his interest and labor, the old home of the late Dr. Peter Fahrney, of Chicago, was secured by gift, and has become the nucleus of the very splendid Fahrney Memorial Home for the Aged, near Boonsboro, Md. The Districts of Maryland have added, to this first home, buildings that now care for the aged of the church and such others as can be provided for. In all this Bro. Barnhart was active in giving his time and means. Here he maintained his home during the last year of his life, and here he died Nov. 23, 1919, aged, seventy-nine years, five months and fourteen days.

Funeral services were held at the chapel of the Home by Brethren T. S. Fike and D. Victor Long, and at



the church in Hagerstown by Brethren Holsopple, Bonsack and Caleb Long. Many who had been his collaborators for many years, were present. With them he had discussed the interests of the church many times, and they well remember his patriarchal person and home. Great encouragement was given to many of the brethren who were privileged by being in his presence and with those of his house. His remains were laid away in the old but beautiful Broadfording cemetery, in the vicinity of which he spent the first fifty years of his life.

New Windsor, Md.

## The Joint Board Meeting and Our Forward Movement Program

(Continued from First Page)

3. General Director, appointed by the General Committee.

4. Regional Directors, as may be required, nominated by the General Director and approved by the Executive Committee.

5. District Directors, as may be required, selected by the Regional and General Directors.

6. Local Directors, as may be required, selected by District and Regional Directors, in consultation with proper local officials.

7. Associate Directors, to serve under any Directors—General, Regional, District or Local, as judgment may deem necessary.

8. In choosing Directors for this work, due regard shall be given for the organizations now working in the various territories.

9. The Executive Committee is empowered to act on all questions not covered by this organization, that may arise between Board meetings.

It was realized, throughout the session, that the success of the Movement and of any organization that might be built up to carry it through, would depend very largely upon the man who was selected to head the Movement, and this question immediately confronted the meeting, upon the adoption of the proposed plan of organization.

It was recognized by all that this man must have unusual qualities of leadership—one possessed with a keen love for the church and all that she holds dear, and one held in the highest esteem by the church, and in whom all could have implicit confidence. It was also recognized that such a man must be found among those who were very busy, and who could accept the task only through great personal sacrifice, not only of himself and his family, but also of whatever organization with which he might be affiliated. Who the proper one might be, the Spirit only knew. After much search and discussion, Bro. Charles D. Bonsack, New Windsor, Maryland, a member of the General Mission Board, and at present the Field Man for Blue Ridge College, was appointed to the position of General Director. His acceptance of such a task was most reluctant, but after tremendous pressure and through his love for the cause, he accepted the position.

The program for the Spring Campaign will be something after the following manner: Life Service for February, Stewardship for March, and Evangelism covering the entire period; and finally a financial campaign in the Brotherhood April 21 to May 2, simultaneous with the great Interchurch World Movement Financial Gathering. The budgets to be proposed to the Brotherhood, to be raised at that time, and which shall constitute a great Conference offering, are not complete as yet, but will be announced at an early date.

Now the period of organization is upon us and we hope for the greatest degree of cooperation on the part of every member of the church. This is to be a supreme effort on the part of the church to accomplish great things for God. Every effort will be made to adjust our Program to the needs of the church and to safeguard her principles and assure her prosperity. The most earnest and prayerful cooperation, to accomplish this lofty purpose, is coveted on the part of the Boards, who rest their all in the hands of a sympathetic Brotherhood.

By order of the Joint Board Meeting,

H. K. OBER, Chairman.

J. H. B. WILLIAMS, Secretary.

## Covetousness

BY WARREN SLABAUGH

It may be difficult to understand why the Book condemns this sin so severely, therefore I am tempted to inquire into its character and find the reason for the Biblical viewpoint. It found a place in the Decalogue and it is significant that of all the sins which relate to one's fellow-men, this is not the overt act but rather an outgrowth of the motives and desires of the heart. Then, too, note the New Testament: To the man who asked Christ to judge his brother, Jesus replies: "Take heed and beware of covetousness." When Paul condemned the Corinthian church for going to law with each other before heathen judges, he strikes at the greed underneath their quarrels, saying: "Nay, it is altogether a defect in you that ye have lawsuits, one with another. Why not rather take wrong? Why not rather be defrauded?" And then he brings to bear that fearful catalogue of sins which shut the door of the Kingdom of God: "Neither fornicators, nor idolaters nor covetous nor drunkards." Into what terrible company does he put the covetous man! In the world to come, to be thrust out with whoremongers and drunkards! But in our age, we are not inclined to scrutinize so closely. No longer does the covetous man find himself herded with that disreputable crowd.

But let us look and see what covetousness is. The decalogue forbids desiring that which belongs to another and which can not become ours lawfully. Thus Ahab was sinning when he desired the vineyard of Naboth, who felt no inclination to sell, because he was bound by Hebrew custom and law to preserve his patrimony. How easily men, in their desire for more, employ dishonest means to secure their ends! For it is the desire for more that leads men into dishonesty. The word in the Greek is a compound—*pleon*, more, and *eko*, to have. We may not know just how far this desire must run, before it becomes a sin, but we are all aware of the evil consequences that spring from the desire for more. This desire is often stronger than the sense of justice. Some of the most terrible denunciations of the prophets are against the avarice of their people. The greed for wealth, power and luxury so dominated the nobles that they went to any length to secure their ends. Read what Amos has to say against those who buy the poor for silver, and the needy for a pair of shoes. Listen to another peasant preacher, Micah, as he pours out the wrath of God, white-hot, against the heartless rich. The poor heathen cannibal who eats the flesh of his fallen foe, is not so bad, in the sight of God, as the Jew, who, for the sake of more, despoils his fellow-man. "Who eat the flesh of my people and flay their skin from off them, and break their bones and chop them in pieces as for the pot, and as flesh within the caldron." How would some of our smug grafters feel when confronted by the wrath of God because of their inhuman traffic?

The apostle says: "The love of money is the root of all kinds of evil." Men sell their souls in order to get more. To them, any way to secure gain, is acceptable. They become utterly selfish. Men deliberately plunge into situations in which they find it impossible to remain honest. They can not meet their obligations; they disappoint their creditors; other men suffer through their fault. Farther, under the stress of circumstances, they find themselves becoming untruthful, using unworthy means to accomplish their ends, and many do not scruple to become wilfully dishonest—all because the demon of covetousness has them in its grasp. Such men will justify cheating on the ground that the other fellow ought to know enough to look out for himself.

And yet, they did not intend to sin when they started out. "I only want ten thousand dollars and I will be satisfied," is a common plea. But when that is secured, it is *more* and *more*. Do you know why the members of our Fraternity were known far and wide for their honesty? Of course honesty was a principle with them, rather than a policy, but the keeping of the principle was made easy for them, from the fact that they were people of simple tastes. They had learned that having food and raiment, therewith to be content. But we have progressed since those days and one qual-

ity that we have acquired, in large measure, is business sagacity. No business enterprise is too large to stagger us, and sometimes we can not get out with good reputations. We want to double our money in short order and sometimes we wonder why the Lord does not prosper our undertaking.

And when we prosper—and I am not willing to believe that the Lord is partner in all our deals—while we may have been strictly honest and not injured another in any way, yet we may not be entirely clear of the sin of covetousness. How significant is the Greek word! The emphasis is on the *more*. It stands at the beginning of the word. Do not many men make *more* the motto of their lives? For more wealth, they sacrifice the finer side of their natures. Everything must turn to gold.

We remember the story of the king who desired that everything turn to gold which he touched, and how amusing his predicament when his wish was granted! Yet many would have the same power in a modified way. When the desire for *more* crowds out the desire for spiritual things, then that desire is a curse and a sin. Then there is no time for family prayers in threshing time, no time to go to prayer meeting when the harvest is on. We are too tired for services on Sunday, or if we *do* go, we fill the sacred day of rest with plans for the morrow! Modern Jews, there are, who chafe at the slowly-moving clock: "When will the new moon be gone that we may sell grain? and the Sabbath, that we may set forth wheat?"

Is it wrong to be rich? The Bible does not say so. But Jesus said that it was very, very difficult for a rich man to enter into the Kingdom. We can not serve God and Mammon. "Make Mammon serve you" is the application of the parable of Luke 16. But covetousness is a sin—an insidious foe that will steal a man's heart and make him a spiritual bankrupt. "Seek ye first his kingdom" was spoken for us, and how we need to heed!

Paul put the covetous man with a bad bunch—drunkards, fornicators, covetous. Today we still keep the first two apart, but the third has regained his place in good society. We almost wonder if the apostle meant what he was saying. If the harlot must be branded with a scarlet letter—and the pity of it is that she may not be the one who is most blameworthy—why not brand the covetous man with a scarlet M? "More" is his cry. "There are three things that are never satisfied. Yea, four that say not, Enough" (Prov. 30: 15). Why not add the covetous man to the list? How contrary to the true spirit of Christianity! When Gen. Booth desired to send, to all his great army, a message that would inspire them to larger service, he summed it up in one word, "Others."

We are going to live, in this world, only a few years and then pass over into eternity. It is sure that we can not take our wealth with us. Let us seek first God's Kingdom and let him give us the things that we need. And if he chooses to entrust us with some of the wealth of this world, say we have grace to exchange it for heavenly securities! "Make for yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they shall receive you into the eternal tabernacles."

Chicago, Ill.

## What the Cross of Christ Represents

BY S. Z. SHARP

Few people realize that the cross of Christ represents the greatest event that occurred since the creation of the world. The word "cross," in the New Testament, is used both in a literal and in a figurative sense as follows: (1) The object on which Christ died (Matt. 27: 33-50). (2) The entire scheme or plan of human redemption from the foundation of the world until the day of judgment (1 Cor. 24: Rev. 13: 8). (3) The enormous sin of man (Rom. 5: 20). (4) The ills that fall upon the followers of Christ (Luke 9: 23; 1 Peter 4: 12). (5) The subduing of our evil nature (Gal. 5: 24). (6) The sign of God's justice (John 11: 50; 18: 14). (7) The emblem of the Christian religion.

1. *The material cross.* The cross upon which Christ was executed was the kind used by the Romans to



execute the lowest slaves and the worst criminals, but never a Roman. It was considered the most ignominious as well as the most painful death that could be inflicted. Christ-being crucified between two criminals, "he was numbered with the transgressors" (Isa. 53: 12), hence this prophecy was fulfilled. Those who were crucified were considered accursed, as it is written: "Cursed is he that hangeth on a tree" (Gal. 3: 13). "By means of the cross, Christ redeemed us from the curse of the law, having become a curse for us."

2. *The cross represents the plan of human redemption.* The question is sometimes asked: "Since God knows everything before it happens, and since he knew that man would sin and fall, why did he not create him so that he could not fall?" God certainly could have created man that he could not fall, but then he would have belonged to a lower order of beings, hemmed in on all sides, and would have had to act more like a machine, under some restraining power, instead of being a free agent, acting by his own will-power. Instead, God made man a free agent, "a little lower than the angels"—the crowning object of creation—and gave him "dominion over the fish of the sea, the birds of the heaven, and over the cattle and over all the earth" (Gen. 1: 26). To make man such an exalted being, a fit companion for his Creator and the angels (Psa. 8: 4-5), he had to make him a free agent, who could choose and act for himself, unrestrained and with power to sin or not to sin, as he chose. Proper instructions having been given him how to behave, he was placed in the Garden of Eden, to act as he chose. By his own free will he decided to disobey his Creator and to take the consequences. He fell. God knew beforehand what man would do, but so great was his concern for fallen man that he provided beforehand a way for man to rise again, provided man would comply with the conditions. This provision, however, for man's redemption after his fall, at the same time satisfying justice, required the Greatest Gift that heaven could bestow, namely, the sacrifice of the Son of God upon the cross. The Son was willing to assume the guilt of the whole human race, rescue man from eternal death, even if he had to die the ignominious death upon the cross, rise again from the dead and make a way for man's restoration to life. "As in Adam all die, so in Christ shall all be made alive" (1 Cor. 15: 25). This arrangement was made before the creation of the world, hence it is said in 1 Cor. 1: 24 and Rev. 13: 8, that Christ was "crucified from the foundation of the world" and in Acts 4: 12: "There is salvation in no other." The cross, therefore, represents the plan of man's redemption from his fall.

3. *The cross represents the enormity of man's sin.* Punishment is usually inflicted in proportion to the crime. "The Lord laid on him the iniquity of us all" (Isa. 53: 6). The punishment inflicted on Christ was the greatest that could be imposed. Death on the cross was the most painful. This, however, was not all that the suffering Christ endured. It was in the Garden of Gethsemane, where, perhaps, the greatest suffering fell upon him. It was here that the Savior prayed that if it were possible the cup might pass without his drinking it. This was not possible, if justice was to be satisfied, hence, in view of the fact that he must pay the penalty of every sin committed, from the disobedience of our first parents, to the last sin before the day of judgment—all these being laid upon him—his agony was so great that the perspiration stood upon his brow like drops of blood. Then an angel came to strengthen him and to enable him to endure this great ordeal. This suffering embraced every form of sin mentioned in Gal. 5: 22, hence the cross represents every form of sin mentioned for which atonement was made through the cross.

4. *The cross represents the ills that fall to the lot of the saints.* "If any man would come after me, let him deny himself, take up his cross daily and follow me" (Luke 9: 23). This is the stern condition that Christ lays down for those who would follow him into the Kingdom. As soon as any one accepts Christ, there is at once a conflict within him—a crucifying of his car-

nal nature, his evil desires and his evil habits. This conflict is called "taking up his cross." "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5: 24). They are now governed by the Spirit instead of the flesh. "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8: 9).

In 1 Peter 4: 12, we read: "Think it not strange concerning the fiery trials that shall try you." The principles which govern the Christian will often bring him into conflict with the customs and requirements of the worldly people. Many have suffered as "conscientious objectors" during the late war. Hatred and discrimination against the followers of Christ must be expected. These trials Christ calls a cross.

5. *The cross a sign of God's justice.* It has been asked: "Since God was so anxious that man should rise again from his fall, why did he not simply forgive him his sinfulness, and not subject his Son to the dreadful ordeal of suffering upon the cross?" The answer is this: There are certain qualities or attributes in the constitution or character of God, according to which he must act. Among these are justice, equity, right, truth, mercy, longsuffering and love. According to his nature, God must regard these qualities or else he would not be God. For example, he could not tell a lie and be the God he is, neither could he disregard justice. "Every sin and transgression must receive a just recompense of reward" (Heb. 2: 2). "Righteousness and justice are the foundation of his throne" (Psa. 89: 14). Justice is often represented by a woman, blindfolded and having a pair of scales in her hand, equally balanced. God could not redeem man without paying for it an amount equal to the transgression, balance it equally and satisfy justice. "Without the shedding of blood there is no remission of sins" (Heb. 9: 22). All the shedding of blood during the patriarchal and Mosaic ages, from the sacrifice of Abel on, were but types of the great sacrifice made by the Son of God. They stayed the hand of justice, but did not satisfy it, until Christ came and paid it all on the cross, and so the cross became an emblem of God's justice.

6. *The cross the sign of God's love.* "Herein is love, not that we loved God, but that he loved us and gave his Son to be the propitiation for our sins" (1 John 4: 10). "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16). This boundless, unfathomable love of God is indicated by his giving the Greatest and Best Gift there was in heaven to give, that man might be saved. Not only is this love manifested by the Father, but by the Son as well. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 10). Christ did more than this. He included his enemies. "For while we were yet without strength, Christ died for the ungodly" (Rom. 5: 6). Even while on the cross he prayed for his enemies, saying: "Father, forgive them, for they know not what they do." Through the cross the love of God was manifested, hence the cross became the emblem of God's love.

7. *The cross the sign of the Christian religion.* So prominently is the cross interwoven in the religion of Christ that Paul wrote in 1 Cor. 1: 18, "The preaching of the cross is to them that perish, foolishness, but unto us that are saved, it is the power of God." Later he wrote, in 1 Cor. 2: 2: "I determined to know nothing among you save Christ and him crucified."

After the apostolic century, the cross came to be still more prominent in the domestic life of the Christians. Tertullian, who lived A. D. 155 to 222, wrote of the use of the sign of the cross: "At meal-time, at the kindling of light, at bed-time, whatsoever occupation engages us, we mark the brow with the cross." From the day the Emperor Constantine embraced Christianity, 313 and onward, the cross has been the public emblem of the Christian religion and from that date to the present it has been in constant use by the Roman Catholic, the Greek Church, the Anglican Church and in a measure by the Lutheran Church, as the emblem of Christianity and has been treated with

respect by all the Protestant churches as the emblem of Christianity.

Fruita, Colo.

## The Wherefore

BY OMA KARN

PERFECT physical health has not conspicuously characterized God's choicest workers. Some of them have had, and *do have*, such health, and rejoice in it, as they should. A greater proportion suffer from physical weaknesses and physical defects—and rejoice in their infirmity, as they should. For both the strong and the weak, the sick and the well, know that the bodily condition is not the chief factor in their relation to God, and the service he would have them perform for him.

The health of the spiritual life need never be impaired, and often is strengthened, by physical infirmity. The Apostle Paul prayed that the thorn in his flesh might be removed. "Concerning this thing I besought the Lord thrice, that it might depart from me." His request was not granted. Obviously the thorn remained. Later we hear the one who had asked for its removal, praising God that it was still there. "Most gladly therefore will I glory in my weaknesses, that the power of Christ may rest upon me." God's health for us, his will working out in our lives, is infinitely better than anything of our own choosing could possibly be. The gifted Frances Ridley Havergal, herself under the hand of heavy physical affliction, eloquently bore witness to this truth in the following beautiful expression of submission:

"Let him write what he will upon our hearts  
With his unerring pen. We are his own  
Hewn from the rock by his selecting grace  
Prepared for his own glory."

Dr. Jowett, a writer of the present time, finely expresses this same sentiment in what he terms "The keeping grace of God." "My grace is sufficient for thee." No matter how seriously afflicted the human part of us may be, our efficiency is not impaired if we are kept by this grace. Perhaps it is his will that we serve in some way, in some place, that the strong and the healthy can not, or will not fill.

"This sickness is not unto death, but for the glory of God, that the Son of man may be glorified." The thorn remains that we may better unveil the Lord to the eyes of others. Inspiring thought! Afflicted, shut-in and shut-out—handicapped we call it—yet witnessing mightily for Christ!

The most perfect example of faith and trust, with which the writer of this article ever met, was that of a woman, a helpless paralytic, bedfast for twelve years before release from the earthly tenement came. An avowed skeptic moved into the neighborhood. He became a frequent visitor in the room of the invalid. After some time he was heard to remark that he had never known what the Lord was like until he made the acquaintance of "Aunt Ellen." Some years later he became a Christian. One is made to wonder if Aunt Ellen could have worked the marvel that her simple, steadfast faith effected, had she not been placed beneath the hand of affliction, had she not first become submissive to the Divine will through suffering.

"The tearful eye at first may read the line  
'Bondage to suffering.' But he shall wipe away  
The tears, and clear the vision, till it reads  
In ever-brightening letters: 'Free to serve.'"

"Give her *thy health*, which is better than bodily health, if it is not best that she should have both," prayed one for a friend stricken with a painful disease. For such health we may always thank God with joy in our hearts.

"So now I pray thee, keep my hand in thine;  
And guide it as thou wilt. I do not ask  
To understand the 'wherefore' of each line;  
Mine is the sweeter, easier, happier task  
Just to look up to thee for every word,  
Rest in thy love, and trust and know  
That I am heard."

Ashland, Ohio.

LIFE, whether in this world or any other, is the sum total of our attainment, our experience, our character. The conditions are secondary. In what other world shall we be more surely than we are here?—*Chapin.*



## THE ROUND TABLE

### Your Cause vs. Yourself

BY WM. J. TINKLE

MOSES was brought face to face with the question, "Which shall it be?" While he was on the mountain with God, the people were in the valley with their golden calf. God suggests that Moses might as well give up, trying to reform and develop this horde; that they be destroyed and a new start be made with Moses and his sons. This would have meant to Moses relief from all his heavy cares and responsibilities and a return to private life. But it would have meant also a giving up of the cause which God had given him and to which Moses had dedicated his whole being; viz., the leading of the Israelites to the Promised Land.

God did not wish Moses to give up. He only suggested the question which is bound to arise: "Shall I pay the price or shall I quit?" God never forces a man to keep on at his job; it always is a question of relative values. Moses considered any price worth while if it enabled him to accomplish his work. So he pleads that God pardon the people and go with them, knowing that they can not be successful without his presence.

For each one of us God has a work which he wishes us to espouse as our very own. He selects our task for us according to our ability. No one can say that it makes no difference whether or not his work be done. If we fail, God's plan is delayed and we miss the blessing. God's plan would have been carried out if Moses had given up and if he had suffered the people to be destroyed. His descendants would have become the people of God; but the Divine Plan would have been delayed that much. So it would be if you or I should fail him. But if we determine to set self aside and pay any price, our cause can never fail.

Chicago, Ill.

### Criminal Callousness

BY ELIZA POPE VAN DYNE

INCESSANTLY there is the cry for education, specialization, determination. When a man has one of those attributes, the world admires him; when he has two, it follows him; when he has three, it places him in some form of supreme power—and then criticises him.

People seemingly can't help it. They have some reason, or some feeling, that prompts them to it, wisely or unwisely, justly or unjustly, maliciously or just sociably. But the man hears and sees and knows, and it changes him; like the slow assimilation of poison in the blood, he weakens under it.

We clamor for a superior man and (perhaps because he is superior) clamor more violently against him if we ever find him. There, apparently, is nothing for it. If you are beneath them, they despise you; if equally balanced with them, they analyze you—ah, me, how they analyze you!—and only and ever if you are dead do they eulogize you.

It's not fair! It's ignoble and ruinous and petty beyond compare. It's the eternal; unpardonable dead-weight that holds the human being back, that checks the latent greatness in all our very greatest; that prevents the creation, and so the utilization, of a thousand times more power than the world has seen as yet.

Would that some super-scientist could estimate the loss of force in trying *not* to care, the damage done to energy when the spirit is hurt. Surely, a very great part of a man's strength must go out in fighting personal feelings—anger, rebellion, conviction that the cause is hopeless, since those whom he is aiding will not help at all.

A powerful, good man shouldn't have his abilities tapped from several points at once like that, if not from consideration, then from a selfish motive—to secure the best from him. A professor, a teacher, is indisputably handicapped by the clever, thoughtless ridicule that habitually surrounds that office. If he is austere, he is mimicked when his back is turned; if he is enthusiastic, he is mimicked likewise. And it all reaches him, affects him, and slightly or very gravely

disqualifies him—incongruously through those who have come from far and near and paid to learn from him. They are cheating themselves; the laugh is on them.

The member of our family, brilliant outside and peculiarly stupid at home, is made that way because we don't believe it. Very ignorantly, very humbly, if you will, we feel that he couldn't be very clever and be a member of our family. Genius burns in spite of families.

Every great man, hailed by the world at last (or perhaps not yet) has spent his long, long years alone, in mental isolation, with the model in his heart of the work God gave to him.

If only something, some purifier, would touch us and cleanse us and permit us to help one another, to value more highly and to use the different gifts of one another. There is no stopping a man when another has faith in him. It seems almost at times that heaven made the power to do, and the recognition by another human being that you can do, indispensable. If that should be so, what spiritual law might we not be defying when we withhold that which is due? What might we not be doing?

Washington, D. C.

### True Beauty

BY EDITH E. PETERS

"SHE has such a beautiful face," said Grace, speaking of a friend. "Yes," answered Lois, "she is really beautiful, but to me it isn't because her features are so perfect, it's the soul back of her that makes the true beauty. It's that sweet spirit that characterized our Savior and made those even, who refused to love him, admit that he was unlike other men. It's really people's lives—the true love shining through the windows of the soul—that makes us admire and want to be like them. Such beauty has a drawing influence we can't explain. I believe it's like the beauty that every child sees in the face of his mother. However homely the mother may seem to others, to the child hers is the most beautiful face in the world. The features are forgotten, but the kind deeds and radiance of true love shine with almost heavenly beauty."

"Yes," replied Grace, "you are right, and this reminds me how I have seen men who had seemingly forgotten their respect and politeness to others, stand with head uncovered in the presence of women of real Christian character. Something made an impression and I know it was soul beauty, true beauty—the kind that lasts on the street and in the home. Isn't God good to us that we can all be really beautiful?"

Lois' eyes were misty, and then as she spoke it seemed rather like a prayer. "Oh, that everybody, this wide world over, would really try to be beautiful! If we could only fill our lives with deeds of kindness every day; live so close to the Master that others would know we had been with him, there would be a radiance on the faces of men and women and joy and beauty such as Christ alone can give."

Wirtz, Va.

### Be Sure Your Sins Will Find You Out

BY CEPHAS FAHNESTOCK

WE may be able to hide our sins from our fellow-man, but we can not hide them from God. He knows our very thought. They are as plain to him as the noonday sun is to us. If we desire to reach that heavenly home, we must send our sins to judgment beforehand. Yes, we must send them in time, while there is an opportunity and we must not procrastinate. "Procrastination is the thief of time."

The time may come, if we keep on putting it off, when we can not repent. Once there was a young lady who had opportunity after opportunity to repent and serve the lowly Savior, but fashion and worldly pleasure kept her away from giving her heart to Jesus. The minister talked to her at different times, and for some time she seemed to be interested. Then, in a short time, she became cold, indifferent and seemingly unconcerned. A little while later she was taken sick and the minister went to see her at different times, and spoke to her about her soul's salvation, but she said it

was too late—that she spent her time, while she was well, in serving the devil, and that she could not now turn to Jesus for mercy in her dying hours.

Oh, the vision of despair that was seen in her conscience when she was nearing the end of time, and still unsaved. It is hard to look on a dying person and think he is lost. It would be better for such a person never to have been born than to lose his soul—the greatest possession he has.

The sins of Korah and his friends found them out in a way that was never known before. It was a precedent. The earth opened her mouth and swallowed them up. Sometime, when we least expect, God may require our lives. Are we ready and prepared?

Winchester, Va.

### The Yearbook for 1920 and Ministerial Education

BY AMOS H. HAINES

I HAVE just received the Yearbook of the Church of the Brethren for 1920 and have been much interested in looking over its contents and subject matter. In my judgment a copy of this book should be in every family of the Brotherhood, especially in every minister's family.

The Home and Foreign Missions, the Forward Movement of the Church, the Sunday-school Work, the Progress of Education, the Christian Workers' Society, Temperance and Purity, Relief and Reconstruction Work are very clearly outlined. The appeal of these departments of Christian activity should impress every thinking mind.

The Progress of Education (discussed on pages 20-24) is of especial interest to those interested in our educational work. As the schools are now, nearly all of them, under District control and management, there is something definite toward which to work.

The "Two Years' Course of Study" for ministers, as outlined by the Educational Board, is worthy of more than passing notice. Such authors as Robertson on "Biblical Introduction," Burton on "The New Testament and the Apostolic Age," Kurtz on "Nineteen Centuries of the Christian Church," Pattison on "The Making of a Sermon," "Messages of the Prophets of Israel to the Twentieth Century," by Willett, "The Reformation," by Walker, "Character of Jesus," by Jefferson—these books and authors must attract the attention of the Bible student.

In the GOSPEL MESSENGER, August 6, 1910, is an article under the heading: "An Educated Ministry." There is also an editorial in the same number by Eld. J. H. Moore, then Office Editor of the MESSENGER, on "Ministerial Examinations." Bro. Moore's last sentence is: "But read what Bro. ——— has to say; then do some thinking." We quote a paragraph of the article under "Subjects for Examination":

"1. The English Language. In those communities where the preaching and worship are conducted in English, the candidate must be able both to speak and to write the English language correctly. At the time of examination he shall be required to write a short production on some reasonably familiar Biblical or religious subject, to be announced at the time of examination, of not less than five hundred words nor more than eight hundred.

"2. Brief Analysis of the Contents of the Books of the Bible.—This is considered very important. The number of books is to be determined by the examining committee. Prepare by a study of 'Biblical Introduction.'

"3. Principal Facts and Epochs in the History of the Christian Church.—Schaff, Volumes 1 and 4, furnished by the Gish Fund; also 'Moncrieff's Outlines.'

"4. Biblical History and Literature, Bible Lands and Customs, Bible Geography.—The Historical Series for Bible Students, published by Scribners.

"5. Some Preliminary Knowledge of the Canon of Scripture, New Testament Manuscripts and English Versions of the Bible.—The Bible: Its Origin and Nature, by Marcus Dods.

"6. The Careful Reading and Study of Some Standard General History.—Meyer or Fisher.

"As a matter of advice, it is recommended:

"1. That as many Brethren in the ministry as can find it possible to do so, make a study of the Hebrew and Greek languages, especially the New Testament Greek, in order to be able to interpret and to expound the Scriptures from the original text. We believe that by being able to do this, many errors and mistakes, into which



many Bible teachers and commentators have fallen, will be avoided.

## "2. Some Knowledge of Apocryphal Literature."

Please note the similarity of these studies in content and subject matter to those suggested by the Educational Board. We are glad the Board has so simplified the Home Study Course for ministers, that no one can offer an excuse for not taking it.

I speak of these matters because it is no small satisfaction to the person who has spent his life for the attainment of an educational and religious ideal, to find that ten and twenty and more years later, these same ideals are presented and encouraged by the thinking and intelligent body of the church.

We believe the problem of the empty pew, as well as the lack of attention to what is being said, will be solved when the speaker has a message worth while to instruct and hold the attention of the hearer.

Huntingdon, Pa.

## Beams

BY VIOLA PRISER

BEAMS are very useful in this world, at least carpenters have good reasons for thinking so, for they make use of them in every structure they erect. But Jesus told about a beam that is not useful, but, instead, is a real hindrance to its possessor—the kind we sometimes carry about with us, unconsciously, in the eye, and which cause us to be very keen about things beyond ourselves, or, at least, we seemingly get that impression.

But the fact is, that such a beam really impairs our vision and when allowed to remain long, causes blindness, especially to our own faults. Then we grope about in the darkness until we finally stumble. Piteous, indeed, is our condition then, for in a prostrate position we must remain until God hears and rescues us.

"The greatest love God has for all;

He even loves us though we fail;

The sparrows he doth even see,

Yet careth more for you and me."

Yes, God rescues us when our call to him is prompted by sincere repentance, removes the beam and restores our sight. Oh, how beautiful everything appears to us then! The sunshine of God's love and protecting care, restored friends whom we have now learned to appreciate so much—everything, yes, everything—seems so beautiful. Then, realizing our great indebtedness to God for his delivering, cleansing and restoring power, we determine, henceforth, to keep close by his side, and abide in the Vine, Christ Jesus, who is now so precious to us.

"So precious is Jesus, my Savior, my King,  
His praise all the day long with rapture I sing;  
To him in my weakness for strength I can cling,  
For he is so precious to me.

"He stood at my heart's door 'mid sunshine and rain,  
And patiently waited an entrance to gain;  
What shame that so long he entreated in vain,  
For he is so precious to me.

"I stand on the mountain of blessing at last,  
No cloud in the heavens a shadow to cast;  
His smile is upon me, the valley is past,  
For he is so precious to me.

"I praise him because he appointed a place,  
Where some day through faith in his wonderful grace,  
I know I shall see him, shall look on his face,  
For he is so precious to me."

Sidney, Ind.

## The Missionary Mother's "First Things"

BY MRS. R. C. FLODY

Well do I remember a heart-to-heart talk Mrs. Fahnestock, our beloved Y. W. C. A. president, gave the girls in our college, one Sunday afternoon, along the line of "Doing First Things First." She remarked that oftentimes in life we may have so many things crowd in upon us, to be done, that we scarcely know which is the one thing most important to do at that one particular time. It seems to be a problem among missionary mothers to know just what things to do first.

Wherever one is stationed in life, one may always find plenty to do. At least I have found it so, even out here in China, where the pace of living is not so rapid as it is in our own home country. As mother in the home, I have been well occupied—whether I have always succeeded in putting first things first, or not.

One of the greatest problems that have confronted me since being on the mission field is to determine how much energy and time we, as mothers, can devote to the language and to the Chinese, when our home duties insistently press upon us. We are expected to get the language—and who of us mothers does not desire to get it? All of us are putting forth our best efforts to make progress in this, although we do not get it as rapidly as we think we ought.

When we first came to China, five years ago, I began on the language and have been at it, more or less, ever since. Studying during the day, many times crowded my sewing, to be done for the family, into the evenings—to an hour when I should have been in dreamland. Having two little boys when we came, interruptions have occurred at all hours of the day—any time, whenever they happened to want something. When these little inquisitive minds wanted to know something, mother was sought, and it is right they should come to her. I hope I may always keep the confidence of our children, that they may be free to bring any problems of theirs, however small or large, to mother. I only speak of this because we mothers do have a duty to perform towards our offspring. We can not have a certain time set apart for this, and say: "We will study at that time and not allow a child to make its request known to us." Should we do so, to whom would they go?

We know that in bringing our children to the foreign field, we deprived them of some of the advantages they would have had in the homeland. We have felt very keenly that we need to put forth a special effort to be companionable to our children. All this takes a mother's time, strength and energy, which are limited. Is it any wonder we do not make rapid strides at the language study? Being in the home, as we are, and mingling less with the people than others of our fellow-workers, we are deprived of the advantage of getting the spoken language through the ear, which is one of the greatest helps in acquiring any language. Of late, I have been compelled to let up a bit. I have about come to the conclusion that it is my duty to take life more easy—that I must not live too strenuously.

There are so many things we must do to help these needy people. Sometimes I really get discouraged because I am not helping them more than I am. Then, again, I feel that God has a special mission for me in the home, else he would not have permitted me to become a mother and have these little lives to bless our home. I have heard this remark: "Missionaries should not have children." Were missionaries to hold to that policy, how could their home life be an ideal for the people with whom they work? Especially is this true among the Chinese, who are so eager for children. When a mother bears a child, she is raised in their estimation. It is considered a great honor here to be a mother. It is regarded as such a real calamity in China, if a home is without children, that the wife who fails in that respect, often has to submit to the great wrong of her husband taking a concubine, in order that his family may be perpetuated.

The advice of one missionary mother who has been in China fifty years is this: "Your first duty, as a missionary mother, is to your husband and to your children. Make home pleasant, happy and attractive for them. The Chinese expect you to become a mother and you'll have a greater influence with them because you are one."

We look at it in this way: Our home would certainly not be what it is were the children's voices to be silent in it. As it is, they keep the missionaries' lives from growing monotonous, especially when they are old enough to read and to tell stories, and to be companionable. When my husband is away from home, as he is, days at a time—often weeks in a stretch—they certainly are a great deal of company to me.

It is true that we mothers do not have the time to get out into the homes as we could, were it not for our home duties—the caring for the little ones. On the other hand, we could not give the Chinese people the home example, which they so much need, if ours were a childless home. If we teach our children to be honest, clean morally, and they form habits of helpfulness and usefulness, and then go out and mingle with the Chinese people, will not our home-life and the training we have given them speak for itself? If they treat the Chinese children with respect and love, can they not show forth the spirit of love, taught by the Master, even more fully than their mother alone could?

Some of the most successful missionaries in China are men and women who have been born in China, who grew up in missionary homes, being in direct contact with these people when their minds were plastic. They were thus better able to understand them and their peculiar customs. What could a missionary mother contribute to the missionary forces in China, that would advance the cause more? Such a mother would surely not need to feel that her time, given to the home circle, had been spent in vain.

I feel that, while my little ones need me, I can get instruction from the Chinese teacher in the home, thus getting the language gradually as I go along. My hope is that after a while, when the children do not need my

time so much, I may be able to devote more time to the Chinese and not feel as if I were, by so doing, neglecting our precious darlings. Then, when my time comes to be sent out among the Chinese mothers, my life will count more to them because of my having been a mother, and having passed through some of the experiences through which they need to pass, as mothers.

May our Heavenly Father give us wisdom to know which, of the important things, must be done first. "We must be willing to respond to the stirring bugle call to action, but we must also have our waiting times, when the soul is waiting to possess itself in patience."

Liao Chou, Shansi, China.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Christian Life a Constant Effort

Hebrews 12: 1-2

For Week Beginning February 15, 1920

1. **Introductory.**—The great outstanding characteristic of the Christian is the most important one that he has life—not the common, natural life of the flesh, but the new, Spirit-begotten life of God, which makes him a new creation. Notice its various phases.

2. **It is an Energetic Life.**—"Let us RUN THE RACE." A man engaged in a race is necessarily wide-awake. "This one thing I do," seems written on his countenance. This determination is much after the fashion of Christ, who "set his face like a flint."

3. **It is a Well-Defined Life.**—"The race SET BEFORE US." It is not a rush at random. The COURSE of the Christian is well defined. The Word of God and the example of Christ make his way plain. This is the way; run ye in it. "Not my will but thine be done" (Luke 22: 42).

4. **It is a Persevering Life.**—"Run with PATIENCE." There must be "patient continuance in well-doing" in those who "seek for glory and honor" (Rom. 2: 7). There must be patient endurance of FAITH, as is so forcibly demonstrated in that glorious eleventh chapter of Hebrews.

5. **It is an Upward-Looking Life.**—Looking unto JESUS. We look unto him, because we press diligently onward and upward for the prize of his eternal glory and reward. In steadily beholding him, we are lifted far beyond the things of earth and sense, and conformed unto his likeness (Philipp. 3: 13, 14). Well might Paul exclaim in abounding fervency of spirit: "I press on."

6. **It is a Self-Denying Life.**—"Lay aside EVERY WEIGHT." Paul recognized the important fact of fitness in saying: "I keep my body under, lest I myself should be a castaway"—a disqualified runner. When a man is going to run a race, he cares little for the trivial affairs of life. Christ pointedly says: "If any man will come after me, let him deny himself." Our own will and thoughts are but weights, to be laid aside, so far as they interfere with our highest interests.

7. **It is a Believing Life.**—"Looking unto the AUTHOR and FINISHER OF OUR FAITH." To meet the divine requirements, our life must be simply one of faith on the Son of God—faith that he who has begun the good work of faith in our hearts will finish it (2 Tim. 4: 7, 8). Ours must be a FINISHED FAITH. What is implied thereby? It means that our spiritual life will be simply according to our faith. Faith, when it is finished, brings forth abundant satisfaction. Great faith simply means great capacity.

8. **It is a Hopeful Life.**—"Who for the JOY THAT WAS SET BEFORE HIM." Christ lived and suffered and died in the hope of seeing the glorious work of his atonement amply justified. The faithful servant will be rewarded. "Enter thou into the joy of thy Lord." Salvation is wholly a matter of grace, but the works of the saved will all be rewarded.

9. **It is a Life That Is Observed by Others.**—"We also are compassed about with so great a cloud of WITNESSES." Like those heroes of faith, mentioned in the eleventh chapter of Hebrews, WE ALSO are surrounded with a "cloud of witnesses." Every Christian is daily scrutinized by those with whom he comes in touch. How important that he SO run his heavenward course, that those who see his sincerity and devotion, may be led to glorify the Father, and seek adoption into the divine family.

10. **Suggestive References.** The life worth while (Matt. 10: 39). The fruit-bearing life (Luke 8: 14). We must "take heed" unto ourselves (Luke 21: 34). Paul's earnestness and activity (Acts 20: 24). We must "live unto the Lord" (Rom. 14: 7-9). Real life means a Christed life (Philipp. 1: 21). "Godliness is profitable in all things" (1 Tim. 4: 8). The consecrated life (1 Tim. 6: 11). Peter's commendable advice (1 Peter 1: 17-19).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, FEB. 8

Sunday-school Lesson, Peter at Lydda and Joppa—Acts 9:32-43.

Christian Workers' Meeting, What He Has Done for Me.—Mark 5:19.

### GAINS FOR THE KINGDOM

Four were baptized recently in the Larned City church, Kans.

One was reclaimed recently in the West Wichita church, Kans.

Two were baptized recently in the Fulton Avenue church, Baltimore.

One has been baptized in the Cerro Gordo church, Ill., since last heard from.

One has been reclaimed in the Bear Creek church, Ohio, since the previous report.

One has been reclaimed in the Mt. Union church, W. Va., since the last report.

Two were baptized in the Plymouth church, Ind.—Bro. S. J. Burger, of Howe, same State, evangelist.

Four were baptized in the Trout Run church, Pa.—Bro. A. J. Beeghley, Windber, same State, evangelist.

Eleven were baptized in the Seattle church, Wash.—Bro. M. Alva Long, of Weiser, Idaho, evangelist.

Seven accepted Christ in the Hermosa church, Calif.—Bro. N. E. Baker, of Des Moines, Iowa, evangelist.

One was baptized in the Batavia church, Ill.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Sixteen were baptized in the Council Bluffs church, Iowa.—Bro. C. C. Kindy, of Huntington, Ind., evangelist.

Three were baptized and two reclaimed in the Beech Grove church, Ind.—Bro. Arthur Hoppis, of Anderson, same State, evangelist.

Two were baptized in the Millbach house, Richmond congregation, Pa.—Bro. Hiram Eshelman, of Mt. Joy, same State, evangelist.

Three united with the church and one was reclaimed in the Fostoria church, Ohio.—Bro. Geo. E. Swihart, of Roann, Ind., evangelist.

Two confessed Christ in the Guernsey church, Ind.—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist; one accepted Christ after the meetings.

Thirty-five confessed Christ, twenty-seven of whom were baptized and three reclaimed in the Girard church, Ill.—Bro. D. W. Shock, pastor, in charge.

### OUR EVANGELISTS

Bro. Geo. W. Flory, of Covington, Ohio, to begin some time in February in the Muncie church, Ind.

Bro. Jacob Funk, of Wiley, Colo., to begin some time in February in the West Wichita church, Kans.

Bro. O. H. Feiler, of Hutchinson, Kans., to begin the latter part of May in the Ottumwa church, Iowa.

Bro. Chas. C. Cripe, of Bremen, Ind., to begin in the near future in the Arlington congregation, Ohio.

### PERSONAL MENTION

Bro. J. A. Buffenmyer, of Elizabethtown, Pa., has been chosen as pastor of the Uniontown church, same State, and is to enter upon his work April 1.

Bro. Chas. W. Ronk, formerly of Glendale, Arizona, announces the change of his address to Twin Falls, Idaho, where he has assumed pastoral charge of the congregation.

A cablegram, received from the Steamship Company, states that our missionary party which sailed from Seattle, Wash., Jan. 10, arrived at Yokohama, Japan, one day ahead of time.

A meeting of the Regional Directors of the Forward Movement Campaign and the Executive Committee is scheduled for Thursday of this week. We hope to be able to give the complete list of these Directors by next week.

The Sunday School Council of Evangelical Denominations held its annual meeting at St. Louis last week. Our Sunday School Editor is a member of this council, but was prevented from attending this time by the Joint Board Meeting.

Sister Emma Shuck, our efficient correspondent at Middlebury, Ind., desires to correct a statement, made in these columns recently. Bro. Frank Kreider is to be with the Middlebury church Feb. 1 for a missionary sermon—not a series of meetings, as was inadvertently stated.

As the forms of this issue are about ready to close (Monday afternoon) the Evangelistic Committee of the Forward Movement, as provided for by the Church Boards last September, is in session at the Publishing House. The committee consists of J. H. Cassidy, J. W. Lear and J. H. B. Williams.

Bro. D. K. Clapper, of Meyersdale, Pa., was reelected as elder and pastor of the Markleysburg church, same State, at a recent council of that congregation. He is to locate at that point, and give his entire time to the activities of that congregation, if he can arrange to that effect.

The General Educational Board has called a special meeting for Wednesday of this week, at which representatives of all our schools are expected to be present. The purpose of the meeting is to consider certain aspects of the educational part of the Forward Movement program, which could not be finally disposed of at the joint meeting last week.

## Special Notice to Pastors and Elders

Within the next several weeks there is to be held in every State, under the auspices of the Interchurch World Movement, a Pastors' Conference. A few of these have already been held. Many of our ministers will receive, if they have not already received, invitations to attend these Conferences. The management of the Conferences is making an effort to extend such an invitation to the pastor or leader, whoever he may be, of every local church.

The late Joint Meeting of Church Boards requested the "Gospel Messenger" to urge upon our pastors and elders everywhere the importance of accepting these invitations and attending the Conferences. It is your opportunity to get first-hand impressions of the nature, purpose, and methods of this Movement. There you can have your questions answered. There you can secure the data which will enable you to decide intelligently what your own attitude should be. The terms of the invitation, in respect to the matter of expense, make it easy to accept.

The activities of the Interchurch Movement are already manifest among us. Within a few months the impact of it will be felt by every member of the church. As the leader of your congregation, responsible for advising and directing your people wisely, you must surely desire to know all you can about this great and most significant Christian undertaking. Here is your opportunity. Do not fail to use it. Attend the Pastors' Conference in your State.

Under date of Jan. 26, Bro. J. Edwin Jarboe writes us that he was then on his way to Quinter, Kans., called there by the sad news of the death of his brother, Chas. L., killed in a runaway accident. He expected to return at once to the Laton church, Calif., to continue the interrupted meetings. His other scheduled meetings in the California churches will necessarily be a little later than had been announced.

### ELSEWHERE IN THIS ISSUE

The District Meeting of Western Pennsylvania is to be held at the Court-House, Somerset, Pa., April 7. All churches, officials, boards and committees that have business to present, or any other material for the "Program of Business," will please note Bro. H. S. Replogle's announcement among the Notes.

On page 92 we publish the program of the special Sunday-school Teacher Training Courses, to be given at Daleville College, Va., Feb. 16 to March 1. Those within easy reach of that place should certainly make use of the fine opportunity for mental improvement, presented by the excellent courses announced.

### MISCELLANEOUS

"China—A Challenge to the Church," is the title of the new book, written by our missionaries in China. This is a splendid presentation of the various departments of our China mission work. Our ministers and promoters of missionary thought will find it of great value. The pre-paid price is 50 cents. Copies can be secured by writing to General Mission Board.

Notice to Tithers.—Two good sisters in Pennsylvania report that they are greatly blessed by tithing and suggest that the experiences of tithers be assembled and made available in leaflet form. The General Mission Board invites contributors for this pamphlet. Please write out your message in the form you wish it to appear, limiting it to not more than one hundred words. These should be sent to General Mission Board, Elgin, Ill., not later than March first.

Corrections.—We are requested by the writers to call attention to the following misstatements, inadvertently made in recent communications: (1) In the report of the Osceola church, Iowa, "Messenger" of Jan. 24, Sister Jennie Alexander speaks of "Bro. Homer and Sister Mettie." She meant to say: "Bro. Homer Caskey and Sister Mettie, his wife." (2) In the report of the Bethel church, Neb., as given by Sister Ella S. Saylor, in "Messenger" of Jan. 10, she stated that the "White Gift" offering of \$94.72 had been given to the Omaha mission. She should have said: "\$60 for Armenian Relief; balance

for Omaha mission." (3) In the report of the Sisters' Aid Society, Cromwell, Ind., "Messenger" of Jan. 17, sent by Sister Eva Hamman, the donation of "\$20 to a mute child" should read \$2.

The 1920 Yearbook is giving such general satisfaction that it should certainly be found in the home of every member. From the supply still on hand, a number more can be sent out, provided early application is made. Please remember that the price is only ten cents, in connection with a "Messenger" subscription.

Notice.—Any one who has copies of "The Bible Student," published in the early years of Manchester College, or of "The College Standard," published a little later, will confer a favor on the school by notifying the undersigned at once. Pictures or personal reminiscences of peculiar interest will also be welcomed. These are needed in preparing a short history of the college for the Quarter Centenary Anniversary, in the spring of 1920.—V. F. Schwalm, North Manchester, Ind.

Squandering One's Ability.—Have you ever seen a greater tragedy in life than that in which a man persistently does the trivial and inconsequential, without being in the least dissatisfied therewith? To squander money seems to be a wicked thing, when we think of the good that might be done with it, but what about the reckless waste of ability—the deliberate throwing away of fifty, seventy-five, perhaps ninety per cent of one's possibility for a successful Christian life, rich in influence upon others—simply because he never trained himself to use it, to grasp it with such vigor and power as to fling his energy into life's activities with its maximum effectiveness? Most people, unfortunately, take hold of life with the tips of their fingers. They never get hold of the life proposition with that grip and tenacity of purpose and vigor of determination which does things worth while. They just hang on the outskirts of things, playing upon the surface of their possibilities, without getting down into the marrow of their being, where efficiency and power dwell.

### JOINT BOARD MEETING ITEMS

The meeting began at eight o'clock on Wednesday morning and closed at twenty minutes to four, Thursday afternoon. And the intermissions for sleep and something to eat were none too long. The Wednesday night session lasted till ten thirty.

The Chairman of the General Sunday School Board, H. K. Ober, was made Chairman of the meeting, and the Secretary of the General Mission Board, J. H. B. Williams, served as secretary. It was the same organization as had guided the deliberations of the joint meeting last September.

The various Boards were represented as follows: Mission Board: H. C. Early, Otho Winger, J. J. Yoder, A. P. Blough, Chas. D. Bonsack—the foregoing being the full regular membership—and the Secretary, J. H. B. Williams. The Life Advisory Member, D. L. Miller, who is spending the winter in California, was absent. Sunday School Board: H. K. Ober, C. S. Ikenberry, Jas. M. Mohler, Ezra Flory, and the Secretary, J. E. Miller. J. W. Cline, of Los Angeles, Calif., was absent. Educational Board: D. M. Garver, D. C. Reber and J. W. Lear; absent, D. W. Kurtz and J. S. Flory. Christian Workers' Board: I. V. Funderburgh and A. B. Miller; absent, Eva Lichty Whisler.

Bro. J. Walter Englar, of New Windsor, Md., made his first visit to the Publishing House at the time of the meeting and attended its sessions. Other members of the office and editorial force of the House, who were present, brought the total attendance to twenty-four.

Four of the brethren, A. B. Miller, C. D. Bonsack, H. K. Ober, and I. V. Funderburgh, reached Elgin the day before the meeting, in time to favor the "Messenger" rooms with appreciated interviews.

It may be that, before we get through with our Five-Year Program, it will be as hard to determine its exact time limits as it is for the Student Volunteers to tell just when "this generation" begins and ends. But that would not be a very great calamity.

Bro. Chas. D. Bonsack remained at Elgin until Friday evening, in consultation with the Forward Movement Executive Committee, and taking the initial steps in the discharge of the new responsibilities which were entrusted to him by the meeting.

The sense of responsibility was heavy upon the meeting from beginning to end. But there were two supreme moments. One was when the resolution, voicing the decision of the meeting upon the main question under consideration, was unanimously adopted. The other was when a General Director of the campaign for carrying out the measures agreed upon was likewise unanimously elected. In both instances the sense of relief and satisfaction seemed as great as the sense of responsibility. The conviction was irresistible that the Spirit of God was having his way.

An official report of the meeting, describing its deliberations quite fully and setting forth in detail the conclusions reached, is given on the first page. It is commended to the careful attention of every reader.



## AROUND THE WORLD

### The Drink Situation in Russia

Prohibition of alcoholic drink in the United States is not without decidedly salutary effects in Europe. General Denikin, Provisional Governor of South Russia, has forbidden the sale of intoxicants in the territory under his control and has decreed that any officer discovered in a state of intoxication shall be reduced summarily to the rank of a private soldier. The measure is intended to revive the Prohibition Edict issued by the Czar in 1914, which fell into general disregard after the revolution. It is the special aim of the decree to remove the chief vice of southern Russians, and to strengthen the people in the fight against bolshevism. A number of saloons have already been closed.

### The Wonders of the Heavens

With the aid of the world's largest telescope, recently installed at the Mount Wilson Observatory, the moon has been brought nearer the earth than ever before in history. The reflector of the great telescope measures one hundred inches in diameter, or more than eight feet. Naturally, some interesting discoveries are being made by an instrument of such great power. The photograph of the moon, just taken, measures four feet in diameter, and reveals details of the moon's surface, never before seen by the human eye. With the aid of this great telescope, 300 million stars are brought within the range of vision. "The heavens declare the glory of God; and the firmament sheweth his handywork."

### The Task of Reconstruction

While a large part of reconstruction work, in the devastated area of France, is being looked after by the Friends, vastly more still remains to be done. According to the French officials, in charge of the Technical Service, the rebuilding of the demolished towns in France will require 22,000,000 tons of material and the work of 700,000 men for one year. Work on the highways and railways will require 3,000,000 tons of material and the labor of 15,000 men for a year. There is a lesson of rare significance in the statement above given, as it portrays to us anew the appalling destructiveness of war. A comparatively brief period of heavy firing may do an immense amount of damage, but the reconstruction work, as above outlined, is a task of long and weary years.

### India's Poverty

Sumitranav Ramakrishna Modak, of Bombay, India, during a recent interview remarked that the high price of marriage ceremonies is one of the great contributing factors to the poverty of India. The poor laborers, when ready for marriage, generally lack funds to celebrate that occasion in the way they deem appropriate. They borrow money, therefore, mortgaging their properties in security therefor. This naturally causes a burden of debt from which they can not readily find relief. And so it often happens that a family is doomed to perpetual poverty, simply because elaborate and expensive marriage ceremonies were insisted upon. Mr. Modak says that eighty per cent of India's people are agriculturists, but that only two per cent of them are free from debt.

### When Churches Serve as Refuges

Christian churches in Manchuria are being used to house Korean immigrants to the "new land"—as the pilgrims call Manchuria. The churches are stored with food, collected at harvest time by resident Christians for the benefit of the travelers. Since most of the immigration takes place in cold weather, and hotels are few, great suffering would ensue, were it not for the altruistic hospitality offered by the churches. Quite often as many as one hundred persons are sheltered in one of these churches over night. The generous hospitality, thus extended by the native Christians of Manchuria, has had a marked effect upon the non-Christians. Without special, distinctively religious efforts, many of the natives have been deeply impressed by the practical exemplification of hospitality, as exercised by these humble Christians. "Be not forgetful to entertain strangers."

### And Still the Battle Is On

Although it is the popular impression that the prohibition fight in the United States is over, the Anti-Saloon League insists that it has just begun. This is made clear in a declaration of Jan. 25, emphasizing its appeal for \$25,000,000 to keep up a vigilant warfare against King Alcohol, notwithstanding its shackled condition. Wayne B. Wheeler, general counsel for the League, asserts that to decrease activity now would be like refusing to harvest a crop after it had been raised. "Our opponents," he says, "would not let us quit, even if we desired to do so. The liquor interests seem disposed to spend their last dollar to defend their outlawed traffic. In addition to all old liquor organizations, two new ones have been formed—'The Association Opposed to National Prohibition,' and 'The Association Opposed to the Eighteenth Amendment.' The court attacks on national prohibition, the

threat of the liquor organizations to elect a wet Congress and resubmit the Eighteenth Amendment, and to elect wet Legislators to carry out their program, is a sufficient challenge to the friends of prohibition, to get busy rather than quit."

### Past Civilization in Arizona

In locating sites for cities, the ancients must have been guided by much the same geographical reasons, as influence humanity today. Many modern towns and cities occupy the sites of ancient cities—some of them so old that no records remain. Phoenix, Ariz., is on the site of an ancient Aztec city, and relics of its old-time civilization are frequently exhumed. These lost people of Arizona had the State well under irrigation with a network of canals. The largest and the longest, tapping the Gila River, supplied the ancient city with water, and irrigated millions of acres. The engineers who built the present Maricopa canal, made use of part of this old ditch, and water is running through it today, just as it did 3,000 years ago. Without the aid of steam, electricity or iron, those ancients surely did wonders.

### China's Greatest Need

While conversing with a leading Chinese statesman, recently, a distinguished American traveler took occasion to ask: "What is the principal need of China today?" Instantly came the frank and simple answer: "Christianity, of course." "You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education and other like things. May I ask why you say: 'Christianity, of course?'" Unhesitatingly came the reply: "Because it is the only thing that goes deep enough." Beyond all question China needs the grand and glorious message of the Gospel of Jesus Christ, the message of his death and resurrection for the salvation of sinful human souls, the message of soul-preparation for Christ's early return, to receive his own "without sin unto salvation."

### Difficulty of Judging Russian Conditions

Much is said, nowadays, about the distressing conditions in Russia, but in all fairness we can not obtain a clear view of the situation of things in that land, while attempting to judge those unfortunate people by our own standards. Behind the inhabitants of our own favored land are centuries of popular government and freedom. It would be strange indeed if our people were not far in advance of the ignorant peasantry of Russia. It is probably true that the Russians are hardly fitted, as yet, to govern themselves. It is that very unfortunate condition, that has so readily opened the way for the autocracy of Lenin—a man who openly declares that "the mass of Russians are stupid and unfitted for self-government." Acting upon that assumption, he and his chosen followers—"fellows of the baser sort"—rule the people with a rod of iron, just as detestable as that of the tyrannical Czar.

### Mexicans Suffer More Than Foreigners

In these days of perplexity over relations between Mexico and the United States, it may be well for Americans to ponder the fact that the Mexicans themselves are suffering much more than foreigners, from attacks of bandits. A Mexican miner, an earnest supporter of the Presbyterian mission interests at Vera Cruz, was recently robbed and killed by bandits while on his way to a near by town. Another of the wealthiest supporters of the same mission lost all his cattle recently, and finally a band came to his store in town, robbed him of all his goods, and insistently demanded \$8,000 in cash. Mexico certainly needs a helping hand, rather than armed intervention by the United States. Had the churches of the United States, during the past few years, taken the Gospel Message to the people of Mexico by precept and example, doubtless a different state of affairs would prevail there today. We have not done our duty.

### A Survey of World Conditions

Taking a comprehensive view of the happenings and conditions in general, the world over—as reported in the daily press—the observer is greatly puzzled as to the final outcome. The treaty of Versailles was to usher in—it was hoped—an era of peace, doubly welcome after the protracted years of war. If we may depend upon the consensus of opinion, thus far given by competent students of the situation, the terms of the peace pact have, unfortunately, largely undermined what remains of the structure of European civilization. Its rigid stipulations are apparently arousing opposition and revolt. At a time when the voice of moderation is urgently needed, iron-clad rulings are insisted upon. Despair is bred where hope should be all-essential. Servitude looms threateningly where freedom should have replaced ruthless autocracy. We need but glance at Eastern and Central Europe, to be convinced that petty wars, starvation, and paralysis of the functions of organized society, are all too clearly in evidence. Hundreds of thousands of the people in Christian lands are dying—not merely the old and feeble, but childhood and youth, upon whose health of mind and body the future permanency of those countries depends. How deplorable that the world's most disastrous war has been followed by a peace which measurably renews the evils that brought about the great disaster—

a peace that leads to war itself, in other forms! Quite generally the United States is looked upon as a leading factor in stabilizing the chaotic conditions in Europe and, judging by her record in the past, that expectation is well justified. Our country has given her millions for Europe's starving people, and will not fail in the task of alleviating distress and suffering as long as these exist. While other nations have made immense territorial gains through the war, our land has not claimed a single foot. Only one thing our leaders of affairs insist upon: Conditions in Europe must be made so just and equitable, to even the smallest nation, that the future permanency of all is amply guaranteed.

### Church Gains in America

Churches in the United States have gained nearly 3,000,000 members since the last church census was taken in 1916, but there has been a marked decrease in the number of Sunday-schools and Sunday-school pupils. These facts are shown in "The Year Book of the Churches," to be issued at an early date by the Federal Council of Churches in Christ in America. The total church membership has increased 2,779,667, with an addition of 3,519 ministers and 5,350 church organizations. The total number of individual congregations is now 233,834. There are 195,513 ministers, priests and rabbis, and 44,709,521 church members, all told. Greatly to be deplored is the falling off of Sunday-school pupils, estimated at more than 3,500,000.

### Restrictions on Missions Among Jews in Palestine

According to latest decisions of the authorities, now in charge of affairs in Palestine, no new mission efforts among Jews in that land may be opened by societies not previously at work there. This ruling is to hold good until the country has been handed over to the permanent mandatory power—according to the direction of the Peace Conference. Several leading churches had contemplated active work in Palestine, and naturally expected to include the Jews in their campaign of evangelism. When permission was sought from the authorities, the decision was handed down as outlined above. No special explanation was offered for the rather surprising refusal, but the impression was left that the provisional administration did not desire to encourage any special religious propaganda at this time, fearing that religious differences, if accentuated, might lead to disturbances, not desirable at this critical time.

### His Source of Strength

A Philadelphia business man of wide renown has especially endeavored himself to his more intimate friends by his close adherence to principles of right and by his never-lagging zeal in the work of the Kingdom. When, on a recent occasion, a wealthy manufacturer from a western city called upon him at his well-appointed office, he noted, to his surprise, that on a little shelf near the desk of the business man, there reposed a Bible and several religious works—all showing signs of frequent handling. "Do you actually read those books?" asked the caller, in wonderment. "Yes," was the frank and unhesitating reply of the business man, "I always try to snatch a few minutes, now and then, to refresh myself with a thought that takes me from the sordid things of life to the eternal realities. It's my only source of strength." That busy merchant had learned the secret of abiding vitality—constant recourse to the "Fountain of Living Waters."

### A Tragedy Without Parallel

An eye-witness of the heart-touching scenes at Vienna, Austria, recently, describes the wholesale deportation of the children whom the mothers—much as they love them—can no longer nourish. "There were unparalleled scenes of anguish and misery at the various stations," we are told, "where Vice-Burgomaster Winter and Mrs. Winter went, on the evening of Jan. 25, to bid official farewell to the city's loved, but unfed, children. With that evening's exodus, Vienna has parted with 28,000 children. Before spring comes, it will have sent 32,000 more children to foreign homes." This is but a bare glimpse of the Austrian tragedy—a drama of the most intense human suffering, of which particular phase the history of civilization has no instance of equal magnitude. We are assured by those in close touch with the situation, that the full truth of the fate of this once smiling land can not be realized by any one living at a distance. Despite the stupidities and evil dogmas of its long-established dynasty, Austria was for centuries one of the world's centers of culture and progress. Now, humbled to the dust and in deep distress, her sorry plight is heart-rending enough to shock the conscience and deeply stir the humane impulses of the world. Temporary relief is being hurried to the scene, but it can not hide the wrong done—the cruelty and blind vengeance, which have wrought so much ruin. As a ghastly irony, the Austrian tragedy points accusingly to Christendom, insisting that the lofty ideals, so loudly heralded not long ago, be redeemed at face value. As these children, in the care of a corps of Dutch nurses, boarded the trains, it could readily be seen that they were weak, anemic, thin and pale. Outside the railing, at the station, there were the thousands of mothers, tear-stained and sorrow-stricken. Faced by starvation, they were compelled to confide their children to the care of the charitably-disposed in the far-off homes of Italy.



## HOME AND FAMILY

### My King

BY B. F. M. SOURS

I know not the way that he leadeth me,  
But I follow my Heavenly Guide,  
And the angels sing all around my King,  
And I list to them, close to his side;  
And the way seems long, but his arms are strong,  
And his palace is far above,  
And if billows dash o'er our craft awash,  
He shelters me in his love.

For the heart of Christ is a tender heart  
That has trodden our path below;  
And his love, it is greater than any that fails  
'Neath the roughest of winds that blow;  
And he rules the gales, and the wild sea-surge  
His whisper is quick to obey,  
And the terrors that creep where the weary ones weep,  
Are as subject to him as they.

All the ethers and stars of the vast afar  
As they tremble, in measureless skies,  
As paths where his messengers plume their wings  
For new fields of created surprise;  
The blue violets, nodding in April's wind,  
And the sweet little bird awing,  
These all are fashioned by him I love,  
And I worship him as my King.

O Jesus! Thou Christ of the pierced hands,  
Crowned, crowned with a crown of thorns!  
With hearts full of love we would fall at thy feet,  
Where the heavenly glory adorns  
Those feet that were weary on far Galilee,  
And thine eyes that at Bethany wept,  
And the heart that in love, far from heaven above,  
In thy sorrow the Passover kept.

We worship, O King! 'Neath the angels that sing  
Do we bow at the foot of thy Cross.  
For the glory of homage to thee, only thee,  
We would count the whole earth-life as loss.  
O throned in thy power in the life that has won,  
That has wrung immortality, save  
My poor heart, O my King, with the ransomed that sing,  
Thou art Sovereign of death and the grave.

I know not the way that he leadeth me now,  
But I love him—my Lord crucified.  
In yon heaven they sing and worship my King,  
And in joy do the ransomed abide  
By the River of Life in that far-away land  
O that land that is wondrous fair!  
And the life that they live is the happiest life,  
And his love the illuminant there.  
Mechanicsburg, Pa.

### The Plains of Middle Age

BY ELIZABETH ROSENBERGER BLOUGH

LOYD PORTER was sitting by his desk. He was forty-eight years old. His dark hair, keen black eyes and broad shoulders marked him as being, perhaps, ten years younger. But he himself was conscious of the years that had come and gone. "I am getting to be hopelessly middle-aged—a man has to fight his hardest when he comes to middle age. I've always thought that. Now, since I am here, I've got to face it."

How often we have read the description of the Garden of Eden. The beauty of it—the ease and happiness which Adam and Eve enjoyed there. They might eat of all the fruits in the garden—no, not quite all—only one was forbidden—only one tree. "Ye shall not eat thereof," and straightway hearts grew wishful, and Eve murmured: "Why not?" The sons of Eve also find that the blessing denied becomes intensely desirable.

From twenty to twenty-five Lloyd had worked hard. He had found himself by the time he was twenty-eight. The factory which he superintended was prospering as never before. Other men said that Lloyd would own the business before he was fifty, and their prophecy was fulfilled. He owned it when he was forty. He was rich at forty-eight. Yet he dreaded middle age. He feared the coming years. He thought that work would tide him ever—would keep him so busy that he would forget to wonder what's at the end of the road and why he was traveling it anyway. In a small book he had read these verses which made him restless and unsettled: "For I am a stranger

with thee and a sojourner, as were my fathers: our days on earth are as a shadow, and there is none abiding. All flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the Lord endureth forever."

That the glory of man is as the flower of the grass was a hard saying for Lloyd to accept. He wanted to feel that he had achieved something that would abide for awhile at least. But with middle age came the realization that some things would fade in the passing, others were not worth as much as he had thought. How much was left? What should he do with his remaining years?

Do you remember how Shammah, an Israelite, had a garden? The Philistines were attacking Israel and stealing their crops. Israel fled and permitted the Philistines to take their harvest. But not so Shammah. He had a garden planted with lentils—it was full of lentils. Shammah stood in the midst of his garden and defended it against the Philistines. They should not have it. He realized that his lentils were worth fighting for, so he slew the Philistines and the Lord wrought a great victory. So, as we come to middle age, we think of the years of disaster and defeat, of failure. Then we take our stand like Shammah, and we say: "The barren years shall not consume the coming years still left us." Somehow what is left must be made productive. We want to hold it as Shammah held his lentils.

Ours is a world in which life's most perfect gifts and sweetest blessings are little things. Lloyd realized this with a shock, as he thought of his son, his only child, whom he had not seen for two years. "I wish he would come home; we should be together more," he said to himself. He thought of the years when he had given his mind only to his business. Now he wanted something more. He had time now for pleasure, for doing something away from his office routine. What he really wanted was to hear the still small voice—the message of God.

During middle age we stoop under our burdens; we are overtaxed. We lack the enthusiasm of youth. If, at this stage, we can remember to do some of the things we left undone in the days of our youth, it is one way of redeeming the time. Lloyd's thoughts kept turning towards his boy. He had not been as patient with him as he might have been. His harsh criticisms had almost broken the boy's spirit at one time. Right now he would begin to make all the amends he could for the past. He would rid himself of that disposition to harshness which cuts at the very root of character. There is nothing that blights the happiness of middle age and breeds discord like lovelessness, and suspicion which leads to severity of judgment. It is the chief privilege of middle age to bring happiness to others. There is a leisure to think of others, to perform the gentleness that the young are too much engrossed to see. Not even war brings as much misery and unhappiness as is wrought through the accumulated harshness of a generation given to hard dealings. In middle age we should give always the soft answer—always loving patience should shield those we love.

When a man is midway between the cradle and the grave, he begins to wonder why he let his youth go by without doing more, and without more enjoyment. It is the pensive autumn feeling—a sensation of half sadness over opportunities gone by. His feet are hastening toward the setting sun. What he has for his own, is the living present.

"As we watch from the western windows,  
Reviewing our happy youth,  
We mourn for its vanished promise  
Of honor, ambition and truth.  
But hopes will fail, and pride decay,  
When we think how soon we must pass away."

So, if you find yourself on the plains of middle age, look about you and give hope and good cheer to those who are struggling. Give the cup of tenderness to the one who is tempted and tried. Then you will never sit down amid the ruins of life and think that all is lost for which you labored. If you love and serve, your dreams shall be fulfilled. A rich harvest

awaits you, who have climbed the summit of life's forenoon. If you have learned to give of whatsoever you have, to those who have not, you find that this is gain.

"And so I take my way  
Down hill, across a fair and peaceful land,  
Lapt in the golden calm of dying day,  
Glad that the night is near, and glad to know  
That, rough or smooth the way, I have not far to go."

Johnstown, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### MINISTERS ORDAINED IN 1919

This is a list of our ministers that were ordained to the eldership during 1919, as reported by the "Messenger" from week to week:

B. D. Hirt, Huntington, Ind.; S. B. Myers, Dallastown, Pa.; Sherman Kendall, Bennetts Switch, Ind.; J. H. Bowman, Harrisonburg, Va.; Ralph W. Schlosser, Elizabethtown, Pa.; Jacob G. Meyer, Elizabethtown, Pa.; D. S. Myer, Bareville, Pa.; A. H. Royer, Stevens, Pa.; Elmer Moyer, Telford, Pa.; Amos M. Martin, New Holland, Pa.; Allen B. Ruhl, Manheim, Pa.; David K. Etter, Union Deposit, Pa.; Thomas Patrick, Penbrook, Pa.; Van B. Wright, Peables, Ohio; John H. Smith, Mauretown, Va.; G. G. Canfield, Mt. Carroll, Ill.; A. J. Whitacre, Pato, Md.; Chas. Reynolds, Pandora, Iowa; A. K. Graybill, Nokesville, Va.; B. F. Sumner, Nokesville, Va.; C. C. Cripe, Auburn, Ind.; A. M. Peterson, Mountain Grove, Mo.; E. J. Egan, Greencastle, Pa.; John S. Wallech, Greencastle, Pa.; Moyné Landis, North Manchester, Ind.; Clarence Bower, Albion, Ind.; Roy Kistner, Sabetha, Kans.; Abram Miller, Claypool, Ind.; Geo. Deaton, Claypool, Ind.; John A. Campbell, Parsons, Kans.; D. H. Heckman, Madison, Kans.; Woodford Peters, Tippecanoe City, Ohio; Perry Coblentz, North Manchester, Ind.; Ira J. Lapp, Miami, N. Mex.; A. T. Prather, Schoolfield, Va.; W. I. T. Hoover, La Verne, Calif.; B. S. Landes, Harrisonburg, Va.; L. S. Miller, Harrisonburg, Va.; R. M. Fingers, Buena Vista, Pa.; R. E. Kenberry, Wenatchee, Wash.; Solomon Bolinger, New Madison, Ohio; D. P. Schechter, Battle Creek, Mich.; John L. Kline, Decatur, Ind.; Jacob Hoover, Beaverton, Mich.; W. A. Dove, Criders, Va.; L. G. Templeton, Big Cabin, Okla.; Levi K. Ziegler, Denton, Md.; Floyd Bollinger, Carson City, Mich.; Oscar Wagner, Adrian, Mich.; Fort H. Hosteler, Greentown, Ind.; W. E. Wofford, Lioniger, Pa.; Jacob Sanner, Caselman, Pa.; H. H. Kimmel, Somerset, Pa.; J. R. Leatherman, Vienna, Va.; L. B. Flohr, Vienna, Va.; W. H. Sanger, Oakton, Va.; J. S. Carney, Pomona, Kans.; W. B. Devillish, Ottawa, Kans.; S. Kreiner, Mogadore, Ohio; Chas. Kurtz, East Akron, Ohio; Bruce Miller, Scottville, Mich.; J. S. Crumacker, Ronoke, Va.; Martin Hoover, Gaston, Ind.; Perry Hoover, Hagerstown, Ind.; Cessie Miller, New Lisbon, Ind.; O. E. Messamer, Chicago, Ill.; H. A. Claybaugh, Chicago, Ill.; Roy Dilling, Oak Park, Ill.; J. Edwin Keller, Chicago, Ill.; Elgin S. Moyer, Chicago, Ill.; G. Shull, Chicago, Ill.; J. E. Wagoner, Chicago, Ill.; S. L. Young, North Manchester, Ind.; Ervin Weaver, Chicago, Ill.; Roy S. Mishler, Kewanee, Ind.; E. A. Lambert, Circleville, W. Va.; S. I. Driver, Lima, Ohio; D. P. Klepinger, Peru, Ind.

Elizabethtown, Pa.

Edgar M. Doffer.

### PLYMOUTH, INDIANA

Plymouth is the county seat of Marshall County, located in a fertile country and is a thriving town of 5,000 or more. Here we have a membership of about 90. Their great need, just now, is a more comfortable place of worship. At present services are held in a private dwelling.

The membership is composed of some who have means; others, not so much. But a more anxious, loyal people we do not often meet. During the summer they expect to build, and you may rest assured that your help will not be misplaced by aiding them.

Bro. J. F. Appleman and wife, with Bro. W. D. Hostetter and family, are laboring here in the interest of God's cause. May the members of Northern Indiana respond with prayer and purse, to help on in the good work! Others, who have friends or children here, will doubtless be interested also.

Samuel J. Burger.

Howe, Ind.

### SUNDAY-SCHOOL INSTITUTE OF NORTH-WESTERN OHIO

The Sunday-school Institute of Northwestern Ohio was held in the Silver Creek church, near Pioneer, Dec. 19-22, with Professors E. B. Hoff and Ezra Flory as instructors.

The weather had turned very cold, hence the attendance from over the District was not as good as usual. However, the splendid attendance of the local church—one of the largest in the District—and the good interest shown by all, was an inspiration, and the most excellent work of the instructors will prove of lasting benefit to all who were permitted to be present, as well as to all schools represented, if the messages are delivered in the home churches by the delegates.

Bro. Flory's work was largely along the line of "Child Training," though special attention was given to Sunday-school teaching, as set forth by the Master Teacher. Bro. Flory would emphasize "The Call of the Teacher," feeling that a great responsibility rests upon the teacher, and that the need of teaching is as great as the work of the minister. Bro. Flory's work grew in interest until the very last address, "Jesus as a Teacher," which proved the climax of his line of thought.

Bro. Hoff's line of work was mostly along Bible Study, which very nicely complemented Bro. Flory's efforts. The instructors at no time overlapped in presentation, and the efforts of both were appreciated.

As a special service, on Sunday morning, Bro. Flory



addressed the Primary and Junior Departments. At the same hour, Bro. Hoff gave a masterpiece in the main auditorium on "Christian Stewardship." This was one of the best missionary addresses ever delivered in Northwestern Ohio. We were made to realize, as never before, how everything belongs to God. If this thought once grips the hearts and lives of men and women everywhere, what might be accomplished!

Bro. Hoff's last address, by request, was: "The Second Coming of Christ." This was considered very opportune at a time when such great unrest is felt in the world.

A few gem thoughts of the meeting may be helpful: "Teaching ability decreases inversely with the size of the class." "Jesus' goodness lay not in negative but in positive work for the salvation of the world." "What we need today is Spirit-filled men, willing to be freely used." "The Bible adapts its teaching to the people addressed—never violates the law of apperception." "If we would practice more fully the religious life, we would have a richer experience." "If the high pressure of heaven is upon us, it will be easy to talk to others of heaven." "The Christian's first and sole duty is to build up the Kingdom of God—no difference what our occupation may be. Our vocation is Christian service." "God owns all—we are his stewards—what rent are we willing to pay?" "Give the Lord a chance to flood our souls with joy." "The hope of America is in the purifying safeguards of our homes." "The Holy Spirit does the best he can with the stuff he has." "Some think they have education and do not need the Holy Spirit; others say they have the Holy Spirit and do not need education. Both are mistaken—the two together are the greatest powers." "A home without Christ is a failure." "The measure of our Christianity is the measure of our concern for the salvation of the world." "One mission station is worth more than a fleet of battle-ships in maintaining peace." "The Bible says the last word on the salvation of the soul." "Read the Bible with the view of living its truths and getting others to live it." "Be a specialist along the line in which you wish to work in the Sunday-school."

The Silver Creek church is to be commended upon the way in which they so nobly cared for all in attendance. The instructors deserve special mention as men of God, "rightly dividing the Word of truth."

Nevada, Ohio. Mary L. Cook, Secretary.

## MISSIONS IN INDIA

**Meeting of the National Council of Missions.**—This Council, consisting of from forty to fifty delegates, who were elected by provincial bodies of India and Burma—such as the Bombay Representative Council of Missions—held its fifth annual meeting at Lahore last month. Some mention of the action of the Council, as reported in the "Times of India," will be of interest to our friends of missions in America. The Village School Commission, sent from America to study village and industrial education in Japan, the Philippine Islands and India, was present at the meeting of the Council. One section of this Commission is to visit Gujarat in January. Bro. Long and Sister Miller were appointed to represent our mission on the day when this Commission will have a conference with the missionaries of Gujarat, on village and vocational education. It is thought that the Commission will, in this way, give much help to the solution of educational problems among the masses of this country.

Other resolutions in favor of reforms and advances in education were also passed. In memorializing Government, mention was made of the fact that the Council represented practically the whole of the Protestant Missionary Societies at work in India; "they express the views of a body of men and women who are in intimate contact with education, being the administrators of, or teachers in, more than 30 colleges, 600 secondary schools, and 6,000 elementary schools." Mention was made of the Council's approval of a gradual change in the control of education. For the present a Minister of Education is to take over the control of education for boys and higher education. That for women and girls should be continued under the present management. The Council also approved of the proposal to establish intermediate schools, where vocational studies would be taught, of university hostels, and of compulsory primary education where conditions, as regards buildings and teachers, warrant such a step.

**Prohibition.**—Mention was made of the resolutions that were passed by five of the Provincial Representative Councils of Missions, urging increased restrictions in the sale of intoxicating liquors, eventually leading to total prohibition. Attention was called to the fact "that a large and increasing number of leading Hindus, Mohammedans and Indian Christians condemn the use of alcohol as a beverage, and regard its widespread abuse as one of the principal hindrances to the religious, social and moral welfare of the people." The avowed policy of the Government, for some years past, has been publicly declared to be 'the maximum revenue and minimum consumption' and it is the practical failure of this policy to check the steady increase of the consumption that now affords one strong reason for urging upon the

Government the need of further measures of restriction. The following resolutions were passed:

"1. That the National Missionary Council urge upon the attention of the Government of India the following facts, with regard to the manufacturing and sale of alcoholic liquors:

"(1) That the avowed policy of the Government, namely a maximum revenue and minimum consumption, has totally failed to effect the desired object, and has resulted in a steady increase of consumption.

"(2) That a very large and increasing body on Indian opinion has recently declared itself as being strongly in favor of total prohibition.

"(3) That the abuse of alcohol in India is responsible for widespread evils—social, economic and moral—and in view of these facts the Council respectfully requests the Government of India to reconsider its present policy in favor of total prohibition, and at the same time to take steps to restrict the manufacture and sale of narcotics for other than medical purposes.

"2. That the Council approve the suggestion that some person should be appointed to gather and lay before the public further facts with regard to the evils resulting from the abuse of alcohol in India, and empower the convenor of the committee on temperance, on its behalf, to endeavor to obtain, either from India or from Great Britain and America, a guarantee for the provision of the necessary funds for carrying out this purpose.

"3. That in place of the existing special Committee on Temperance a Standing Committee on Temperance be appointed."

**The Mission Praised.**—The Young Men's Union, an organization of students and English-speaking friends of the Bulsar Bai Awa Bai high school, has recently been organized, with Bro. E. H. Eby as president. One feature of the organization is to provide a lecture course in English. The first lecture was given Dec. 2 by Bro. A. W. Ross to an audience of about 300, on the subject of Industrial Education. He emphasized that, in order to uplift the masses of India, the training for the most of them must be of an educational and industrial character, along with whatever literary training they may need. The present educational system gives largest emphasis to the literary attainments and does not help the boy, who will never make a teacher or clerk, to fit into the industrial life of the country.

The address was listened to with interest. A motion was proposed, thanking the speaker for the address when, upon seconding the motion, the assistant principal of the high school—a Parsee—not only expressed his appreciation of the speaker, but of the work of the mission in reaching the depressed classes of this country. He spoke of the excellent work that, as a teacher, the Christian young man has been doing during the past year. He, at one time, was one of the so-called "untouchables," but by the help of the mission he has become equal to those of the higher classes. Without the help of the mission he would still be where he was. What the mission is doing to reach the backward classes, is essential before India is ready for Home Rule. Those who wish Home Rule should study and emulate what the missionaries are doing for the despised classes of India.

The statement in recent notes, concerning the proposed Home for Girls at Landour, is a recommendation rather than a decision of the Field Committee. If this recommendation meets the approval of all concerned a separate home for girls is expected to be established at Landour; otherwise there will hardly be a change from the plan of the past year.

A. T. Hoffert.

Bulsar, India, Dec. 13.

## WHO MADE THE GREATEST MISTAKE?

In about the year 1852 the following incident occurred in one of the Virginia (now West Virginia) churches:

Two brethren were prominent members of this congregation, whom we will name A and B. Bro. A farmed a field of corn on the farm belonging to Bro. B. When the corn grew to the height of three or four inches, Bro. B's geese crept through the rail fence and nipped off the corn. Bro. A drove them out and securely closed the larger openings in the fence, yet the geese still found places where they could get into the corn field. Then Bro. A told Bro. B to pen up the geese a while. Bro. B neglected to do so. Bro. A then told Bro. B he must keep out the geese or he would kill them.

A constable, hearing of the difficulty between Brethren A and B, got busy one night to catch the geese. He cut their throats and stuck their necks through the fence. Bro. A was summoned before the council for killing Bro. B's geese. Bro. A acknowledged that he had threatened to kill the geese, but he denied having put his threat into effect. He was, despite his attestation of innocence, expelled from the church.

A year or two later the constable confessed to the killing of the geese. Today these parties have all gone to their long home, yet the incident is occasionally mentioned.

The humble homes of these two brethren, A and B, often sheltered Elders John Kline, Jacob Wine, Jacob Pope and others.

R. Baker.

Gorman, W. Va., Jan. 24.

## OUR TRIP TO INDIA

After more than a year of waiting, the time finally came when we could be on our way to the field to which the Lord had called us for service. We could not, as do most of the workers who go out, look forward for weeks, or even months, to the exact time when we would set sail, for this was not known until only a few days before the boat left the harbor. We were informed, however, that we were to sail on the Steamship "City of Lahore," leav-

ing New York about the beginning of November, and were to be ready to start on short notice. About two hours after the final word came, I was on my way to New York.

The party arrived in New York at different times. As we arrived, we got busy at once, in going through the necessary "red tape," that is required when one wishes to leave for a foreign country. Soon after arriving we learned that the boat would not sail until Saturday, instead of Thursday, as we were first informed. This disappointment, however, seemed to be God's appointment, for had the boat sailed on Thursday, Sister Kintner could not have accompanied us, owing to the fact that she had some difficulty in getting her passport visé because of neglect, on the part of the State Department, to return her permit, which had been sent in with the application for a passport. We had reason, however, to praise the Father that in due time all business was transacted, and we were ready to board the boat when the time arrived.

During our stay in New York we were pleasantly entertained at the Brooklyn mission, with Brother and Sister J. S. Noffsinger, who have charge of the work there at present. The Holsoppes, however, did not stop there, as they were visiting Sister Holsoppé's brother, in New Jersey. We were glad for the opportunity of meeting with the members of the mission in their midweek prayer meeting.

Saturday was a pleasant day and in due time we were at the pier, where we awaited our turn in ascending the gang plank. We were eager to see the place which was to be our home for the next month or more. After bidding the friends, who had accompanied us, farewell, we boarded the boat, and about 2 P. M. it began moving. Then we realized that we were really on the Atlantic, on our way to India.

The voyage, on the whole, was a very pleasant one. We did not have any storm, but at times the sea was rather rough. Most of our party experienced some seasickness the first few days.

There were one hundred and twenty-five passengers on the boat and of this number fifty were missionaries. We were glad for the privilege of mingling with so many of God's children on our sea voyage. We enjoyed many seasons of fellowship together.

After leaving New York, our first stop was Port Said. Here we spent the greater part of one day and got our first glimpse of an Oriental city. Many interesting things attracted our attention. We missed the noise of so many street-cars but were glad to see a Ford spinning along the road. A short stop was made at Suez and we were soon on our way through the Red Sea. What is supposed to be Mt. Sinai, was pointed out to us, but as it was growing dark, we did not have a good view of it. Perim, near Aden, was our next stop. Less than a day was spent at this place. There was not much to see, so very few of the passengers went ashore. From here we went direct to Karachi, India. We had been informed that the boat would be in harbor for several days, so plans were made to go by rail from here, but upon arriving we learned that a boat was waiting to take all the Bombay passengers direct to that place. For these plans we were very grateful.

We arrived at Bombay about 7 P. M., Dec. 12, and were informed that we could not go ashore until the next morning. We knew some of our friends would be disappointed as we had wired to them from Karachi that the boat would arrive in Bombay on Friday evening. About 10:30, on Saturday morning, we got to shore and were more than pleased to see those who had come to bid us welcome to the shores of India—Brethren Pittenger, Cottrell and Sisters Mow, Grisso, Miller, Swartz and Stover.

We were sorry that Frances Holsoppé was stricken with sickness during the last week of our voyage. At present she, with her parents, is at Dahanu, under the care of Dr. Nickey and nurse, Sister Mohler. We hope for her speedy recovery.

At present Sister Kintner and I are located at Bulsar for language study. We are very grateful to our Heavenly Father that he has brought us safely to this needy field, and our prayer is that we may soon acquire the language, so that we may lend a helping hand to the winning of souls for the Kingdom.

Sara G. Replogle.

Bulsar, Surat District, India, Dec. 17.

## FACTS ABOUT 1919

In the following list of State Districts, the number of ministers elected, and the number of elders ordained, during 1919, are specified in connection with each name—"M" indicating the number of ministers, and "E" the number of elders.

Eastern Pennsylvania, M. 11; E. 9; Southeastern Pennsylvania, New Jersey and Eastern New York, M. 1; Southern Pennsylvania, M. 1; E. 3; Middle Pennsylvania, M. 2; Western Pennsylvania, M. 3; E. 5; Eastern Maryland, M. 4; E. 1; Middle Maryland, M. 2; Western Maryland, none; West Virginia, First District, M. 4; E. 1; West Virginia, Second District, M. 5; Eastern Virginia, M. 6; E. 6; Northern Virginia, M. 4; E. 8; Second Virginia, M. 6; E. 1; First Virginia, M. 5; E. 1; Southern Virginia, M. 12; E. 1; Tennessee, M. 2; North Carolina, South Carolina, Georgia and Florida, M. 2; Northeastern Ohio, M. 5; E. 2; Northwestern Ohio, M. 1; E. 1; Southern Ohio, M. 12; E. 3; Michigan, M. 6; E. 5; Northern Indiana, M. 5; E. 2; Middle Indiana, M. 8; E. 10; Southern Indiana, M. 3; E. 4; Northern Illinois and Wisconsin, M. 10; E. 8; Southern Illinois, M. 2; E. 1; North Dakota, Eastern Montana and Western Canada, M. 4; Northern Iowa, Minnesota and South Dakota, M. 2; Middle Iowa, M. 1; E. 1; Southern Iowa,



none; Nebraska and Northeast Colorado, none; Northern Missouri, none; Middle Missouri, E. 1; Southwestern Missouri and Northwestern Arkansas, E. 1; Northeast Kansas, E. 5; Southeast Kansas, M. 4, E. 3; Northwest Kansas and Northeast Colorado, M. 3; Southwestern Kansas and Southeast Colorado, M. 3; E. 1; Western Colorado and Utah, none; Oklahoma and New Mexico, none; First District of Arkansas and Southeastern Missouri, none; Texas and Louisiana, M. 2; Northern California, M. 1; Southern California and Arizona, E. 1; Idaho and Western Montana, M. 2; Oregon, none; Washington, E. 1.

Total, ministers, 144; elders, 81.

Edgar M. Hoffer.

Elizabethtown, Pa.

### DALEVILLE COLLEGE

Sunday-School Teacher Training, Two Weeks, February 16 to March 1

Open to All Who Want to Be More Efficient in the Master's Work

The full first and second courses will be offered. By consecrated effort, either of these courses may be completed within the two weeks. A Church of the Brethren diploma will be awarded upon the completion of either course.

The class work will be supplemented by a full course of lectures, covering every phase of Sunday-school work in which teachers should be trained.

The instructors will be Bro. Walter M. Kahle and Sister Elsie N. Shickel. Both are specialists in this field. They will be supplemented by members of the College Faculty. Note the following program of work:

#### Course One

Old Testament.—By Walter M. Kahle: Patriarchal Period—From Egypt to Canaan—The Conquest—The Kingdom Glorious—The Shadow Kingdom—Period of Captivity—Studies in the Psalms—Wisdom Literature—Among the Prophets—Religion of the Old Testament—Review of Entire Course.

New Testament.—By Elsie Shickel: Life and Ministry of Jesus—First Three Gospels—The Gospel of John—The Epistles—Hebrews and General Epistles—Revelation—Prayer in Christian Life—Holy Spirit in Christian Life—Review of New Testament Lessons.

The Teacher.—By Walter M. Kahle: The Teacher's Teacher—The Teacher's Preparation—Teacher and Pupil—Teacher and Method—The Text Book—Personality—Goal—His Questions—His Views—His Psychology.

The Pupil.—By Elsie Shickel: Beginners—Primaries—Juniors—Intermediates—Seniors—Adults. (Two lessons in each.)

#### Course Two

Old Testament.—By Walter M. Kahle: Methods of Bible Study—The Patriarchs and the Promise—The Emancipation—The Law—Image Worship—The Sabbath—The Child and Parent—Human Life and Personal Purity—Sanctity of Property and Testimony—Covenant—The Ritual Law—The Two Covenants—Angels, Visions and Dreams—God's Spirit in Israel—The Prophets and Their Mission.

New Testament.—By Elsie Shickel: Messianic Prophecies—Prophetic Hope—The Saving Gospel—The Reconciliation Between God and Man—Saving Faith—Repentance—Christian Baptism—Holy Spirit Baptism—The Christ Standard—Living—Power of Worship—Devotion to God's Word—Christian Service.

New Testament Doctrines.—By Walter M. Kahle: Our Guide Book—Baptism—The Laying on of Hands—Feet-Washing—The Lord's Supper—The Communion—The Simple Life—The New Life—Prayer—Christian Service—The Christian's Life.

Maps and Other Helps.—By Elsie Shickel: How to Use Lesson Helps—Geography Teaching—Free-hand Map Drawing—Use of Blackboards—Sand Table and Map Modeling.

#### Sunday-School Administration Specials

1. Grading of the Sunday-School, Elsie Shickel
2. The Graded Lessons, E. E. Speicher
3. Class Organization, Elsie Shickel
4. The Missionary Committee, Walter Kahle
5. Model Opening Exercises, Walter Kahle
6. The Sunday-School's Financial Program, Walter Kahle
7. Workers' Conference, Walter Kahle
8. Special Days, Elsie Shickel
9. Standards of Efficiency, Walter Kahle
10. Records and Reports, Elsie Shickel
11. Demonstration in Sunday-School Methods, Elsie Shickel
12. Vacation Bible School, E. E. Speicher

#### Live Wire Specials, 10 Minutes Each

1. The Sunday-School Survey, Elsie Shickel
2. Sunday-School Estimates, W. E. Speicher
3. Sunday-School and Community Service, F. D. Day
4. Story Telling, Elsie Shickel
5. Demonstration in Sunday-School Music, E. D. Naff
6. The Sunday-School Loser, W. K. Humbert
7. Creating a Sunday-School Atmosphere, T. S. Mohrman
8. Sunday-School Factions and Follies, L. C. Coffman
9. Songs and Prayers for Little Folks, Elsie Shickel
10. Songs and Prayers for Little Folks, Elsie Shickel
11. Boosters and Boosting, Walter Kahle
12. Odds and Ends, Elsie Shickel

#### Closing Exercises

District Sunday-School Institute, First District of Virginia, Feb. 27, 8 P. M., 11 A. M., forenoon, afternoon, and night. Sunday, Feb. 29, 11 A. M., Graduation Exercises in College Chapel.

District superintendents and State speakers will have principal charge of these two days. There will be a Sunday-school and Vacation Bible School Exhibit.

Daleville, Va.

Daleville College.

### BLUE RIDGE COLLEGE MINISTRIAL ASSOCIATION

Since the last report our association has had four meetings, two of which were held before Christmas, with Eld. J. J. John and Prof. Wm. Kinsey in charge. The former gave us a talk on "The Great Commission," laying special emphasis upon the teaching after evangelism. Just before Christmas, Prof. Kinsey met with us, and we outlined a Christmas sermon. He gave us the benefit, as much as possible, of his experience in sermonizing.

Since Christmas we have had two meetings. At the first one Pres. Murphy gave us a lecture on "A Minister's Library," and at the same time showed us how he has practiced successfully his method of "buying men's thoughts rather than titles." The last and perhaps the most eventful meeting was held in the College Chapel,

This was a joint meeting of the ministers of the college, the Pipe Creek and Sams Creek churches. The session was so profitable that it has been decided to hold a similar meeting monthly.

Such questions as the following were discussed: "Are Ministers Born Or Made?" "What Can a Minister's Wife Do?" "Should a Minister Be Interested in Making Money?" "What Are the Primary Qualities of a Minister, Which Count for Success?" These were all discussed from the light of the Scriptures and by the aid of helpful thoughts, suggested by the experiences of such ministers as Eld. C. D. Bonsack, E. C. Bixler and A. P. Snader. We decided to meet Feb. 17 for further discussion.

Jan. 18 Bro. Slifer was called to fill the pulpit at the Rocky Ridge church. Jan. 11 Bro. Mallot preached in Westminster in the morning and Bro. Garner preached in Frizzelburg in the evening. The latter preached in Union Bridge Jan. 25. Several of our ministers conducted a Bible Term at Old Furnace, W. Va., and also assisted Bro. Schlosser in a Bible Institute at Maple Spring, Pa. Professors Murphy and Kinsey held a Bible Institute at San Mar, Md., Jan. 24. Our ministers have promised to hold other Bible Institutes. Our Bible Term begins Feb. 1.

Chas. O. Garner.

New Windsor, Md.

### THE ROLL CALL OF 1919

Following is a list of our ministers that were called to their reward during 1919. Those who served on Standing Committee, have the number of times they served indicated in last column. The age of each minister and number of years spent in the ministry, are mentioned in the respective columns.

Name and Address of Minister	Age of Minister	Years in the Ministry	Times Served
Andrew Spanogle, Lewistown, Pa.,	86	49	.....
John Sadler, McIntire, Iowa,	80	48	.....
David Baker, Carson City, Mich.,	87	40	.....
C. L. Ploutz, Gettysburg, Pa.,	86	47	2
Daniel Holder, Batavia, Iowa,	85	41	.....
Levi Shaffer, Hudson, Iowa,	85	45	.....
Henry Flory, Defiance, Ohio,	84	59	.....
John Green, Green, Ohio,	84	41	.....
H. B. Brumbaugh, Huntingdon, Pa.,	83	55	6
Javan Gibson, Virden, Ill.,	83	43	.....
John M. Mohler, Leeton, Mo.,	83	45	.....
John M. Mohler, Mechanicsburg, Pa.,	81	45	.....
John H. Utz, Taneytown, Md.,	80	37	1
John J. Bannan, Dayton, Ohio,	80	44	.....
Edward Loomis, New Philadelphia, Ohio,	80	45	.....
A. B. Barnhart, Hagerstown, Md.,	79	33	5
Peter Arnold, Burlington, W. Va.,	78	46	.....
F. H. Diehl, Jonesboro, Tenn.,	78	54	.....
E. M. Rittenhouse, Alvordton, Ohio,	78	37	.....
Geo. S. Myers, Curryville, Pa.,	77	50	.....
John H. Grider, Leeton, Mo.,	77	54	.....
John H. Grider, Leeton, Mo.,	77	54	.....
Abram Fyock, Alum Bank, Pa.,	74	32	.....
John H. Grider, Leeton, Mo.,	73	26	.....
S. Heitz, Cerro Gordo, Ill.,	73	26	.....
David F. Hoover, Middletown, Ind.,	72	42	.....
John H. Grider, Leeton, Mo.,	72	47	.....
Noah B. Sherry, Blountville, Tenn.,	72	47	.....
Chas. E. Ninninger, Santa Ana, Calif.,	71	36	.....
Geo. Bowman, Callaway, Va.,	71	30	.....
Samuel P. Maus, Meyersdale, Pa.,	69	45	.....
John H. Christian, Gettysburg, Ohio,	69	35	.....
A. B. Brubaker, Litzitz, Pa.,	69	19	.....
John Calvin Bright, Laura, Ohio,	67	38	.....
Daniel Ulery, Sheller, Ill.,	66	37	.....
Samuel U. Shober, Somerset, Pa.,	65	22	.....
John H. Grider, Leeton, Mo.,	65	22	.....
C. W. Harshberger, Johnstown, Pa.,	59	19	.....
Albert U. Berkley, Johnstown, Pa.,	57	25	.....
A. A. Riner, Hill, W. Va.,	54	25	.....
J. Forest Ulery, Nappsville, Mo.,	49	18	.....
A. H. Brubacher, Lebanon, Pa.,	48	15	.....
Elmer E. Dailey, Frey, Ind.,	48	11	.....
Geo. E. Dardorff, Milledale, Mo.,	47	38	.....
S. P. Berkebile, Bellefontaine, Ohio,	42	22	.....
Reuben O. Rouse, Naperville, Ill.,	33	7	.....
Elmer G. Minnich, Lebanon, Pa.,	29	4	.....

Elizabethtown, Pa.

Edgar M. Hoffer.

### A VERY SAD PICTURE

This sad picture is concerning two adjoining congregations of the Church of the Brethren. The one has a membership of forty members. The other has but twenty. Not so many years ago both of these churches were live, flourishing congregations. I know whereof I speak, because I am familiar with both of them.

Well, what about the sad picture? It is simply this: The church with forty members has closed its doors for the winter because of a lack of funds—so they say—to finance the church. The actual facts in the case are that there is enough wealth in this congregation to finance a half dozen churches. Then, too, this same church has two ministers and several deacons. The churchhouse is located in a small town of, possibly, four or five hundred souls. Around it is a good country territory.

Oh, how the angels must have wept over this sad picture! Then, too, how that great loving heart of God must have been pained to see that this same church, for whom Jesus, God's own beloved Son, bled and died, has now closed its doors for the winter. The church is closed against the sinner, against the welfare and protection of its members. They have simply been turned out into a cold, heartless world, without a churchhouse in which to worship, unless they seek some place else.

But this is not all of this sad picture. The adjoining congregation is left with twenty members, with no resident minister, and with the last deacon it had moving away to another congregation. These members are so Spirit-filled and so sacredly devoted to the cause which they so dearly love that they drove fifteen or eighteen

miles, one dark, chilly night, to see a minister whom they thought they might be able to persuade to move into their midst, and serve them.

Now here are two congregations that, we think, need help. The adjoining elders or some other committee, should arrange, in some way, to open the doors of the closed church. Perhaps the Mission Board could render some assistance to this earnest, devoted little body of members, and put them on their feet again. Perhaps both churches can be kept from a spiritual death.

New Paris, Ind.

Calvin Cripe.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### ALABAMA

Ononta.—Our Sunday-school has again been organized for another year's work. We have begun the preparation for an Easter service. The attendance last Sunday was eight-four. The preaching services are continued at two places—at the new church on the first Sunday evening and the third Sunday morning of each month; at Royal, near Bro. Pettie's home, on the first Saturday evening and the Sunday morning following. At the latter place the interest is growing. We would very much appreciate to have some brethren come to us when coming South. Our railway station is Ononta, thirty miles from either Attala or Birmingham. The church building is five miles from Ononta, and Royal is twelve miles.—Mrs. Bertha A. Culler, Cleveland, Ala., Jan. 20.

#### CALIFORNIA

Chico.—Jan. 16-18 Bro. V. C. Finnell was with us in behalf of the "Forward Movement." He gave us much information and encouragement to press forward in this great cause. We had a program and treats for the children on Christmas Eve. At our last council meeting two were received by letter.—Mrs. Mollie Harlacher, Chico, Calif., Jan. 19.

Empire church met in council Dec. 13, with Eld. A. M. White presiding. Ten letters were received and five granted. Church and Sunday-school officers were elected for the coming year. We have Primary and Junior Departments in our Sunday-school, and think them a great help. Dec. 22 Bro. Chas. Yearout, of Chico, Calif., began a ten-day Bible Institute, which was very instructive and helpful to all who attended. Jan. 10, Bro. Virgil C. Finnell, of Elgin, gave several lectures, and two scripture talks on the "Forward Movement" and "Child Training."—Myrtle Holsinger Julius, Modesto, Calif., Jan. 19.

Hermosa.—Last night closed a splendid series of meetings in this congregation, with Bro. N. E. Baker in charge. Seven accepted Christ, making nine who have been baptized since Dec. 1. We have a very interesting Sunday-school; also a Bible Class each Wednesday evening.—Mrs. J. Z. Gilbert, Los Angeles, Calif., Jan. 19.

Live Oak.—Jan. 12-15 Bro. Virgil C. Finnell was with us. Monday night he gave a fine lecture on "The Biggest and Best Paying Business in the World," which is the Sunday-school. The three remaining nights he gave stereoscopic lectures. About 130 was the average attendance at these meetings. The committee for securing funds for the support of a pastor was continued. The treasurer was instructed to pay the District Mission Board our portion up to date. Geo. Mishler, of Indiana, began a series of meetings, which continued for two weeks. The church was built up and an enlargement of service. Jan. 25 Eld. N. E. Baker, of Des Moines, Iowa, is to begin a series of meetings at Boyle Heights Mission.—Mrs. Della Lehmer, Los Angeles, Calif., Jan. 23.

Los Angeles church met in council Dec. 19, with Eld. D. W. Crist presiding. The election of officers for the church and Sunday-school for a year resulted as follows: Bro. S. G. Lehmer, elder; Bro. Levi Hostfield, clerk; the writer, corresponding secretary. His meetings as superintendent of Sunday-school, and the committee for securing funds for the support of a pastor was continued. The treasurer was instructed to pay the District Mission Board our portion up to date. Geo. Mishler, of Indiana, began a series of meetings, which continued for two weeks. The church was built up and an enlargement of service. Jan. 25 Eld. N. E. Baker, of Des Moines, Iowa, is to begin a series of meetings at Boyle Heights Mission.—Mrs. Della Lehmer, Los Angeles, Calif., Jan. 23.

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#### ILLINOIS

Batavia church met in council Jan. 5, with Eld. G. A. Heagley presiding. At the close of the session our pastor urged each member to be more diligent in carrying out the tenets of the "Forward Movement." His request was met by a unanimous rising vote of assent, each member pledging to do his utmost in this respect. A month time ago we closed a very interesting series of meetings, conducted by Bro. J. R. Snyder. One of the speakers was Bro. E. A. Netter, who was also a rare treat for Bro. Ezra Flory, of Chicago, who talked on the subject of the child and child-training.—Nellie K. Netter, Batavia, Ill., Jan. 19.

Bethany.—During the year 1919 the students of Bethany Bible School, in their Mission work in Hospitals and Police Stations, distributed about 600 Bibles, Testaments, and Gospels in various languages; 1,000 religious tracts and 10,000 copies of "Messengers," "Missionary Visitors," and Sunday-school papers. The people stand in the wards of the Hospitals, eagerly reaching for "Messengers" and Sunday-school papers, as our workers pass by. Those on beds of affliction, who are able to read, anxiously await each new copy of the church papers.—H. A. Claybaugh, 3435 Van Buren Street, Chicago, Ill., Jan. 24.

Cerro Gordo.—The mothers and daughters rendered a splendid Christmas program Dec. 20, and the Sunday-school gave one Dec. 24, using the White Gift service. Our revival council was held Jan. 3, with Eld. W. T. Heckman presiding. Jan. 18 an election was held for a minister. Bro. Galen Wallick was chosen and duly installed, with Eld. Michael Flory, a member of the Ministerial Board, conducting the service. A number of brethren from adjoining congregations were present and assisted. On the following evening Bro. Flory delivered a very interesting sermon. One has been baptized since our last report.—Nettie Leedy, Cerro Gordo, Ill., Jan. 24.

Chicago (Bethany).—Nov. 23 an impressive ordination service was held by Brethren J. R. B. Williams and J. E. Miller, when the following brethren, with their wives, were duly inducted into the office of elder: H. A. Claybaugh, O. E. Messamer, Roy Dilling, Elgin S. Wagner, Chalmers G. Shull and J. E. Wagner. Jan. 14 we met in council, and the following officers were elected: Pastor, Bro. H. F. Richards, for two years; clerk, Bro. 20, and the Sunday-school gave one Dec. 24, using the White Gift service. Our revival council was held Jan. 3, with Eld. W. T. Heckman presiding. Jan. 18 an election was held for a minister. Bro. Galen Wallick was chosen and duly installed, with Eld. Michael Flory, a member of the Ministerial Board, conducting the service. A number of brethren from adjoining congregations were present and assisted. On the following evening Bro. Flory delivered a very interesting sermon. One has been baptized since our last report.—Nettie Leedy, Cerro Gordo, Ill., Jan. 24.

Dixon church met in regular quarterly business meeting on Friday evening, Jan. 2. Eld. John Heckman presided. Bro. Heckman was chosen as elder for another year; Bro. Thos. McWetby, Sunday-school superintendent. The Ministerial Committee is to secure an evangelist for a meeting sometime during this fall. Nov. 23 a deputation from the Bethany Volunteer Band gave a splendid program, two of the number being Brother and Sister Butterbaugh, who are now en route to India. On Sunday, Jan. 11, a representative of the Anti-Saloon League gave us an interesting address. The church has adopted the Forward Movement Program, and all members look favorable for a successful year.—Mrs. J. J. Johnson, 215 Madison Avenue, Dixon, Ill., Jan. 15.



**JOHNSTOWN, PA.**—Report of Aid Society of the Moxham church for 1919: We met Thursday of each week, with an average attendance of ten. We made 130 aprons, 29 quilts, 4 comforts, 39 bonnets, 54 hat-caps and other garments; sold 250 calendars and 12 dozen packages of furniture polish and stain remover; we donated one quilt to the Christian Home and paid \$125 on the church debt; total received







the Church of the Brethren in 1847 and later identified herself with the Old Order Brethren. In 1848 she married John G. Miller, who died in 1880. To this union were born five children, three of whom died in infancy and one after growing to manhood. Services at Ash Grove church by Paul Custer. Interment in Sugar Creek cemetery.—C. D. Miller, Greenville, Ohio.

**Mishler**, Mervin, born near Gravelton, Ind., died at Washington Park Hospital, Chicago, Jan. 14, 1920, aged 34 years, 3 months and 14 days. Dec. 3, 1905, he married Anna M. Tarman at New Paris, Ind. For seven years they remained on the farm west of New Paris. July 5, 1913, they moved to this place, where he remained in business up to the time of his death. Dec. 3, 1910, Mr. and Mrs. Mishler united with the Church of the Brethren, of which he remained a faithful member. He filled a number of responsible positions in the church and served as Sunday-school superintendent for a number of years. He leaves his wife, four children, father, mother, one brother and one sister.—Clara Harshman, New Paris, Ind.

**Nichols**, Sister Sarah Ellen, nee Steffa, died at her home, near Mt. Morris, Ill., Jan. 18, 1920, aged 53 years, 6 months and 29 days. She was born in Ogle County, Ill. In 1899 she married David Nichols, who, with five children, survives. She was a member of the Church of the Brethren.—Nelson E. Shirk, Mt. Morris, Ill.

**Ransbottom**, Hannah, died Jan. 3, 1920, aged 89 years. She was for many years a member of the Church of the Brethren. In 1846 she married Cornelius Ransbottom. To this union were born twelve children, five of whom survive. Services at the Lancaster church by the writer, assisted by Samuel Driver.—C. S. Lehman, Lima, Ohio.

**Sampson**, Frank L., born in Ottawa, Kans., Dec. 3, 1879, died Jan. 11, 1920, following an operation. He married Rosa Pearl Dennis in 1902. He was baptized and became a member of the Church of the Brethren April 22, 1917, and lived a consistent Christian life, always willing to do his full share of church work. He leaves his wife, three daughters and one son. Services at the church by the writer. Interment in the East Side cemetery.—O. H. Feller, Hutchinson, Kans.

**Shively**, Isaac, died at his home in La Place, Ill., Dec. 17, 1919, aged 82 years, 10 months and 9 days. He leaves his wife, eight children, thirty-five grandchildren and seven great-grandchildren. He married Margaret Bicklenstaff in 1862. He became a member of the Church of the Brethren when a young man, and lived a consistent life until death. He served in various offices in the church, being a deacon for forty years. He began failing in health several years ago and was anointed last spring. His final illness was pneumonia. Services in La Place by the writer, assisted by Eld. John Arnold. Burial in La Place cemetery.—Geo. W. Miller, La Place, Ill.

**Stauffer**, Katherine, daughter of Isaac and Frances Bressler, born in Lancaster County, Pa., died at her home near Roseland, Neb., Sept. 28, 1919, aged 92 years, 3 months and 25 days. She was married to John Stauffer at the age of twenty-three years. Mr. Stauffer died fourteen years ago. Mrs. Stauffer was a Christian for many years. Two sons are living. Two daughters preceded their mother. Services from the Brethren church, near Roseland, by B. W. Wagoner, of Red Cloud, assisted by Bro. D. G. Lapp, of the Mennonite church. Burial in the Lancaster cemetery.—J. J. Kneib, Roseland, Neb.

**Stricker**, Samuel, born in Union Township, Elkhart Co., Ind., died in New Paris, Ind., Oct. 8, 1919, aged 67 years, 6 months and 6 days. He became a member of the Church of the Brethren about twenty-five years ago and proved faithful to the end. In 1883 he was married to Virginia Catherine Harshman, daughter of the late Elias Harshman. Having no children of their own they assumed the responsibility of caring for and raising three orphans, one of whom survives with his wife, one brother and one sister. Services at New Paris, Ind., by Bro. Wm. Bussard.—Clara Harshman, New Paris, Ind.

**Swigard**, Bro. Jos. S., born in Dauphin County, Pa., July 3, 1838, died Jan. 19, 1920, at the home of his son-in-law, Ezra Bowman, near Astoria, Ill. He married Mary Saltsburg in 1859. To this union ten children were born. His wife and five children preceded him. He leaves five children, nineteen grandchildren, fourteen great-grandchildren, one brother and one sister. In 1860 he united with the Church of the Brethren and was faithful till death. Services in the Astoria church by Brethren Chas. Walters and S. Blough. Interment in the South cemetery.—Mrs. Goldie Eichenberg, Astoria, Ill.

**Thomas**, Amos D., born in Preston County, Va., died at his home at Graham, Wash., Dec. 7, 1919, aged 85 years, 10 months and 25 days. He married Mary Jane Harader in 1865. To this union seven children were born, four of whom survive. His wife preceded him just eleven days ago. He united with the Church of the Brethren in 1865, being faithful until death. Services in the home by Bro. Ed. Ruff. Burial in the Oakland cemetery, South Tacoma.—E. Stanley Gregory, Olympia, Wash.

**Welch**, Donna Elizabeth, daughter of Otis and Esther Welch, born July 25, 1914, died Jan. 16, 1920. Services at the Empire church by Eld. A. M. White. Interment in the Modesto cemetery.—Myrtle Holsinger Julius, Modesto, Calif.

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 95)

by Sister Clara Krumm, of the Hastings Street Mission, Chicago. An offering of \$25 was taken. Our Christian Workers' Society has re-organized for six months, with Mary Long, president. The Junior Christian Workers are enjoying their meetings. Our Sunday-school attendance has been good, so far this year. One member has been reclaimed since the last report—Maudie W. Filbrun, Dayton, Ohio, Jan. 22.

Fostoria.—During the holiday season a local institute was enjoyed by our membership. This was followed by a series of meetings in charge of Bro. Swihart, of Roanoke, Ind. The meetings were well attended, in spite of the inclement weather. Three united with the church and one was reclaimed—Vera Ingle, Fostoria, Ohio, Jan. 25.

Lima.—The work here is progressing nicely. During the past year twelve have been baptized and one restored to the church. The spirit is growing and our prayer meetings are well attended. Bro. John R. Snyder was with us Jan. 4, and Bro. S. I. Driver Jan. 18, during the absence of our pastor, Bro. Lehman, who was holding services at Sherwood, Ohio—Kathryn S. Bowers, Lima, Ohio, Jan. 25.

Pleasant Hill.—Our services have had good attendance during the winter months. Special singing is given frequently by the Men's Quartette. Jan. 22 Bro. S. Z. Smith, of Sidney, gave us a stirring message on the "Five-Year Forward Movement." Feb. 1, during the Christian Workers' Hour, a debate on the League of Nations will be given by some of our young men. The public Institute begins, with Bro. R. H. Nicolson as instructor. Studies will be given in Hebrews and selected Psalms. The morning sessions begin at 10 o'clock, while those in the evening begin at 7. They will continue for eight days. Feb. 15, continuing for a week, Sister Cora Stahly will give us instruction in vocal music—Mary West, Pleasant Hill, Ohio, Jan. 27.

## PENNSYLVANIA

Bethany.—The choir rendered a Christmas cantata Dec. 24, which was a success. A number of members of the other Brethren churches of this vicinity were present. Jan. 4, Bro. Stover Culp preached an inspiring sermon, his topic, "The Theocracy of Jesus." Jan. 11, Bro. Rohrer preached on "Our relationship to Jesus," and on the following Sunday Bro. Slaughter talked about "Eternity." These three sermons have been blessings to all of us. The Christian Endeavor Society held a business meeting and elected officers for the new year. The work is encouraging. We have organized a Junior Aid Society, which promises to be a success—William Kirkman, Philadelphia, Pa., Jan. 26.

Codorus church met in council Jan. 12, to finish business left over from Jan. 1. A change has been made in the date of our spring love feasts: At Fairview house May 16; Codorus house May 20. A total of \$70.81 has been collected during the year for Armenian Relief. Other collections for the year are as follows: \$100 for home missions; \$44.30 for educational purposes; \$370.25 for foreign missions; \$146.69 as a Thanksgiving collection for missions. The church decided to hold five series of meetings during 1920.—E. H. Lehman, Dallastown, Pa., Jan. 22.

Connellsville Mission.—At the close of the Sunday-school hour a short temperance program was given, recognizing the fact that the eighteenth amendment would be effective Jan. 16. In the evening the graduating exercises of the teacher-training class were held. This class was taught by J. C. Beahm, of Philadelphia. Four books and received diplomas—Elizabeth Carroll, Connellsville, Pa., Jan. 19.

Ephrata.—Jan. 17, Bro. Charles C. Ellis, Vice-President of Juniata College and pastor of one of our Philadelphia churches, delivered a splendid lecture to a large audience on the subject, "The Biggest Word." Bro. Ellis is a brother of note and the opportunity of hearing him was a great pleasure. Jan. 18 Bro. Ellis delivered the Sunday-school, speaking along temperance lines. Special songs were also rendered throughout the day. His address was followed by a sermon on the subject, "The Christ We Forget." In the evening Sister Lydia E. Taylor, of Mt. Morris, Ill., gave a timely lecture on "The Simple Life." All these services were well attended. A few weeks prior, Sister Elsie Shickel, of Roanoke, Va., gave a talk on Sunday-school work, which was very instructive. Feb. 15 our series of meetings will begin, with Bro. Rufus Bucher, of Quarryville, Pa., in charge—Gertrude E. Shickel, Ephrata, Pa., Jan. 25.

Lancaster.—The Christmas exercises were held in the evening, Dec. 25. An interesting program was rendered to an appreciative audience. It has been our custom, for years, to give an offering to our deacons for the purchasing of food and other useful articles for some of the needy ones of our city. At this Christmas season fifteen baskets were distributed. Jan. 18, Bro. Elsie Shickel, of Roanoke, Va., addressed the Sunday-school. In the evening she spoke on Sunday-school Pedagogics. Jan. 14 our church met in council, with Eld. H. B. Yoder presiding. Bro. E. W. Hagen was re-elected trustee; Bro. A. J. Evans, clerk. The Temperance Committee and also church clerk, Eld. H. B. Yoder, gave a report of the work of the church and his work for 1919; 21 members were received by letter; 3 were baptized and 1 was reclaimed; 13 letters were granted; 7 were called by death; he helped to baptize 3 persons; preached 86 sermons and 15 funerals; solemnized 16 marriages and made 866 visits. Our membership all this date is 229. Jan. 18 Sister Lydia E. Taylor, of Mt. Morris, Ill., lectured on "Standardization of Dress."—Leah N. Phillips, Lancaster, Pa., Jan. 19.

Manor.—The local Bible Institute for Sunday-school Circuit No. 5 was held at the Purchase Line house Jan. 14-16, and the semiannual Convention Jan. 17. Brethren E. H. Dwyer and Clyde Horst were the instructors. They gave some very interesting and helpful talks. The attendance was good, in spite of cold, stormy weather. Our general council will be held at Diamondville Feb. 14—Catherine E. Fryck, Clymer, Pa., Jan. 28.

Markleysburg.—Council Jan. 17, at the Pleasant View house, with Eld. D. K. Clapper presiding. We re-elected Bro. Clapper as elder and pastor for this year, and decided to have him locate here and give all his time to this congregation, if he can arrange to do so. He has been coming each month during the past year, and has been spending a week or more each time, preaching at all the appointments, but we know that much more good could be done by having him as a resident pastor. We now number about 233 members, scattered over considerable territory, with four regular preaching appointments. All other church officers were re-elected for this year—Lucinda M. Christ, Markleysburg, Pa., Jan. 26.

Mountville.—Jan. 5 Sister Elsie Shickel, of Roanoke, Va., and Bro. Ralph W. Schlosser, of Elizabethtown, were with us. The former, who is working under the General Sunday School Board, spoke on Sunday-school pedagogics. Bro. Schlosser delivered a sermon on Christian Education. Both were on schedule for the annual Bible Department. Both were on schedule for the annual Bible Term at Elizabethtown College, and spoke in it. The congregation was deeply impressed with the messages, as well as the importance of the Sunday-school work and Christian education. Jan. 11 we held a Missionary Meeting, under the direction of the Missionary Committee at the Manor house. An interesting program was rendered, after which the meeting was open to all for any remarks or suggestions. An offering of \$15 was lifted for mission work. Taking all together it was a very profitable and interesting meeting. We are hoping for these quarterly meetings to arouse a more intense missionary interest in the Mountville congregation—Cora A. McKonally, Mountville, Pa., Jan. 22.

Notice to the Elders, Pastors and Churches of the Western District of Pennsylvania.—The District Meeting of Western Pennsylvania will be held in assembly room of the Court-House, Somerset, Pa., April 7. All queries from the churches, all reports from the several boards and committees, all Treasurers' Reports, and any other material for the "Program of Business" of the District Meeting must be in the hands of the Assistant Secretary, Bro. H. S. Replogle, Windber, Pa., not later than March 1, 1920.—H. S. Replogle, 1207 Hoffman Avenue, Windber, Pa., Jan. 24.

Pleasant Ridge.—Dec. 30 Bro. S. D. Hartrant, of Maugansville, Md., began a series of meetings. He preached twenty-two very able sermons that were full of practical truths. Three made application for baptism and since our last report we have baptized two others. Bro. C. C. Garland was recently elected superintendent of the Pleasant Ridge Sunday-school—Irvine W. Garland, Needmore, Pa., Jan. 20.

Richland.—Our church has lately passed through a very inspiring series of meetings at the Millbach house, beginning Dec. 27 and closing Jan. 11. Bro. Hiram Eshelman, of Mt. Joy, Pa., was the evangelist. The attendance and interest were very good. During his stay Bro. Eshelman preached nineteen strong doctrinal sermons, by which our membership was very much strengthened. Two young men confessed Christ and were received into the church by baptism. Jan. 4 we organized a Sunday-school at the Millbach house, with Bro. H. M. Frantz, superintendent. Now we have a Sunday-school at each house of worship. Since our last report two certificates have been received—P. F. Phillips, Richland, Pa., Jan. 26.

Trout Run church met in council Jan. 10, with Bro. Knopsnyder presiding. Sunday-school officers were elected, with Ira E. Nedrow and J. E. Faust, superintendents. Two certificates were granted. Church officers were also elected for the ensuing year, with J. L. Nedrow, clerk; J. M. Newcom, "Messenger" agent; the writer, correspondent. At the close of the council a free-will offering was lifted. The following evening and Sunday Bro. Knopsnyder preached two encouraging sermons, which were appreciated by all present. In September Bro. A. J. Beeghly conducted two weeks' series of meetings at this place. Four were baptized. At the close of the meetings we enjoyed a spiritual love feast, with Bro. Beeghly presiding—Mary A. Nedrow, Jones Mills, Pa., Jan. 18.

Uniontown.—We held our council Dec. 1 and elected officers for the coming year: Josiah Thomas, superintendent of the Sunday-school; Quainter Barhouse, president of Christian Workers' Meetings; the writer, corresponding secretary; Jasper Barhouse, "Messenger" agent. The missionary and temperance committees were also elected. The former committee is planning a program for the near future. Our Christmas program was given on Christmas night, and consisted of songs, recitations and exercises. Bro. J. A. Buekenmeyer, of Elizabethtown, Pa., has been chosen pastor for this place, to take charge about April 1. Our Teacher-training Class is preparing for the fourth examination. The Aid Society recently installed electric lights in our church—Orpha Collier, Uniontown, Pa., Jan. 20.

## TEXAS

Pleasant Grove.—Jan. 18 we had a good attendance at services. We were made glad by the presence of several visitors from other communities. On Sunday morning Bro. Miller gave us two sermons and Bro. Stump, of North Texas, preached for us on Sunday evening. All three sermons were inspiring and uplifting—Jessie Mahaffey, Hulsmit, Texas, Jan. 25.

## VIRGINIA

Cedar Bluff.—This is a preaching point in the Bethlehem congregation. We took an offering on Christmas Day. In response to a call by the American Relief Committee for the Armenian and Syrian sufferers. Although the crowd was small the offering amounted to \$106.13, which far exceeded any ever taken at this point. Preaching services were conducted at that time by the writer—E. E. Bowman, Naffs, Va., Jan. 22.

Hollywood church met in council Dec. 27, with Eld. I. A. Miller presiding. The first and third Sundays, both morning and night, were set for regular preaching days; the Saturday before the fourth Sunday of each quarter, beginning with March, was the time appointed for our regular council. Bro. D. F. Mann was elected Sunday-school superintendent; Bro. Miller gave us two sermons at the Christian Workers' Meeting, for the year. At a recent service two letters were received. We are very glad to have our elders spend several of these winter months with us—Anna Bowman, Fredericksburg, Va., Jan. 18.

Lourd Branch church met in council Jan. 17, with Eld. G. W. Hylton presiding. This was an interesting service, as we have for many years since the organization of the church. We have a small territory, but our membership is seventy-six. The church feels a great loss in the death of Eld. Ananias Harman. Officers were elected for the following year: Eld. G. W. Hylton, "Messenger" agent; the writer, corresponding secretary; Bro. S. E. Hylton, Sunday-school superintendent. The writer was installed into the deacon's office. The church decided to elect one or more ministers, and a meeting for this purpose will convene March 20. Jan. 18, after Sunday-school, Eld. Michael Reed delivered an inspiring sermon—Cassie Reed Bowman, Floyd, Va., Jan. 24.

Norristown.—The average attendance of our Sunday-school for 1919 was 101; the attendance Jan. 18 was 113; collection, \$6.76. One applied for baptism, in response to the invitation given after the sermon on Sunday evening—J. Howard Ellis, Norristown, Pa., Jan. 20.

Pleasant Valley (Southern District).—At a recent council meeting we had the purpose of choosing church officers, and all the last year's officers were re-elected. Our letter gave us two sermons and were granted. Our Sunday-school has been reorganized both at this place and at Reedville. Bro. S. P. Reed conducted a series of meetings at Reedville, which closed Jan. 18. The interest and attendance were good, considering the unpleasant weather. We appreciated having Bro. Gilbert Hylton with us at several meetings; and Bro. S. E. Hylton one evening—Mrs. Livia A. Dulancy, Floyd, Va., Jan. 20.

## WASHINGTON

Seattle church has just closed a three weeks' revival meeting, with Bro. Alva Long, of Idaho, as evangelist. He gave us splendid sermons and the attendance was good. Eleven were baptized, mostly Sunday-school scholars. The missionaries who sailed Jan. 10, were Miller gave a lecture and had charge of one service. Sister Sadie was with us every evening, and showed pictures of India. These services added to the interest of our meeting. The party of missionaries going out on the 27th will land in Seattle tonight, and will be with us at our services on Sunday, Jan. 25. Their presence is a great inspiration to us—Georgia Z. Hiner, Seattle, Wash., Jan. 22.

Sunnyside church met in council Dec. 28. Election of officers for the year resulted in Bro. C. A. Wagner being chosen clerk; Bro. John Reeves, Sunday-school superintendent; Bro. Herbert Reeves, Christian Workers' president; the writer, Superintendent of Junior Christian Workers. We were without church services during December because of fuel shortage. Our attendance and interest have grown during the year, and some new members have moved in—three have been received by letter since the first of the year. Bro. W. H. Tigner, of Grey, Wash., came to help us in a series of meetings which began Jan. 11. The attendance has been good and we are hoping it may still increase—Orpha E. Eby, Sunnyside, Wash., Jan. 19.

## WEST VIRGINIA

Mt. Union.—The Mt. Union congregation met in council at the Wilkes Hill house Dec. 30. Officers for the new year were elected as follows: "Messenger" agent, Sister Harp; the writer, correspondent; Sunday-school superintendent, Jas. Hamilton; department superintendents: Primary, Sister Hayes; Cradle Roll, Sister Paugh; Home of Christian Workers, Sister Harris. Bro. A. U. Wolfe was elected as president of Christian Workers' Society. The sisters decided to organize a Sisters' Aid Society. Bro. Bucklew was chosen as receiving and pastor for another year. It was decided at our November council to have a Bible Term again this year, beginning about Feb. 1; also a report on soul reclaiming since our last report. Our Sunday-school we are closing the year with a good record both in attendance and in contributions. The Sunday-school scholars rendered a very interesting as well as instructive program on Christmas Day—Mrs. James F. Hamilton, Morgantown, W. Va., Box 25.

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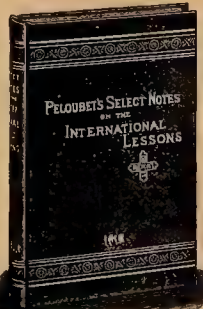
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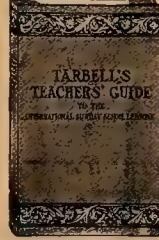
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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., February 14, 1920

No. 7

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## ...EDITORIAL...

### Two Things Much Misunderstood

THE joys of youth are more demonstrative than those of maturer years, but they are not on that account more real or more satisfying. They are usually less so. Boys and girls can not understand this and so conclude that their more quiet seniors are having a dull time of it. And they think they know the reason: religion.

The way some Christians take their religion gives the young folks some excuse for their conclusion. It gives encouragement to a misconception which is common to youth. This misconception pertains to the nature of both joy and religion. Joy is confounded with hilarity and religion with solemnity. And some young people never get over this confusion.

This is certainly unfortunate in view of the emphatic way in which Jesus connected joy with the religion which he taught. "That your joy may be made full," he said to his disciples, by way of explaining why he pressed his program so hard upon them. So far from being inconsistent with his religion, joy was its highest fruitage.

And do you remember that fine basket of Spirit fruit which Paul showed to the Galatians? And how near joy was to the top of it?

If everybody, young and old, knew what true joy is! And true religion! Were any two things ever more misunderstood?

### Leadership and Loyalty

No army can do much without good generalship. And no general can do much without loyal soldiers. It is hardly worth while to waste time discussing the relative importance of these two things. Both are essential. We should provide the best leadership it is possible to obtain. And then we should rally to our leaders and work with them loyally whether they are exactly to our personal taste or not. What if you do not like the preacher very well? Maybe he has as good reason not to think very much of you. Anyway, whether he has a better right to his notion than you have to yours, is of no importance. Drop that point and ask only what will help the cause most. If the situation can be bettered, better it. If not, work anyhow. Leadership and loyalty are both big factors in church efficiency.

## When World Evangelization Will Be Finished

WHAT is it to evangelize the world? That is the question we were looking in the face two weeks ago.

We took note of the limited sense in which the idea has been, and may still be legitimately, conceived. We noted also, as in the case of Peter's experience with his Messiah, how an idea or an ideal may get larger as we study it and live with it. So we have begun to wonder what this ideal will look like when it is full grown. What is it to evangelize the world completely? What must be done before the task is finished?

At the Des Moines Convention John R. Mott used the words evangelization and Christianization almost interchangeably. That was very interesting to me. It showed to what proportions the evangelization idea had been growing in his mind. It had come to be practically synonymous with Christianization.

Observe, please, that I say "practically." And that I said above, "almost" interchangeably. These qualifications are necessary for exact definition because evangelization and Christianization are not and can not be exactly equivalent. Evangelization is the effort to Christianize! When the effort is successful it results in Christianization. The former ceases when the latter is accomplished. But—and this is the important point; this is why the two terms are "practically" equivalent—the former can not rightfully cease until the latter is accomplished, or until every resource is exhausted. And who of us can say when that limit has been reached? Will it not be wise to let the Lord say that?

In something like the sense in which Paul had evangelized Macedonia and Achaia, America was evangelized long ago. And yet how far from finished is the process! There are communities which have scarcely heard of Jesus Christ. And there are many more which have no fair understanding of his message. And where is there a single one which has been Christianized completely? Would anyone pretend to say there is no further need of evangelization in America?

To this consideration add the more overwhelming one that among more than half the people of the world nothing has been done at all, and then try to form some conception of the magnitude of the Christian opportunity!

Can the world be evangelized in a single generation? In a very limited sense it can. That is what the Christian forces of the world are preparing to accomplish. But no one outside of an insane asylum would think of specifying any definite period for the complete evangelization of the world.

World evangelization is a growing ideal. It comprehends successive stages. No sooner do we reach the goal we had set, than a larger one rises in the distant foreground. And so on indefinitely. Our understanding of what it means to Christianize an individual, a community, a nation, grows all the while, as well as our understanding of the best ways and means of bringing this to pass. So there open up before us these two glorious possibilities: That of great victories for the Kingdom in the immediate future and that of an unlimited series of larger and larger conquests as experience increases and the Spirit unfolds to us the deeper meaning of Christianity.

Yes, we can "evangelize" the world in "this generation," if we will, and, by God's grace, we will. But each new "this generation" has its own contribution to make toward perfecting the ideal.

The aim of evangelization is Christianization. That is the thing to be kept steadfastly in mind. We are not

engaged in the lifeless, loveless, self-centered task of unloading responsibility. We are not primarily concerned about clearing our own skirts. It isn't fear that inspires us; it is love. The Christian objective is the salvation of men. Our business is to make disciples of all the nations and teach them to observe all things. As long as that is unfinished our work is unfinished.

If the Lord chooses to call off this program before it has been completed, that is his prerogative. And it is strictly his affair, not ours. He repeatedly warned his disciples to be ready for his coming at any time and told them how to do it: keep busy at the work he gave them. Every such warning was directed against slackness on this point. And yet, time and time again, much to the injury of the cause, the interest of the church has been diverted from her work to figuring out just when and how the Lord would come.

"This gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Time and time again, from the apostles' day to this, the church, or a large portion of it, has been sure that this "then" had at last arrived. In the light of her experience in the last eighteen hundred years it is not surprising that the church has begun to suspect that preaching the Gospel "for a testimony unto all the nations" is a bigger piece of work than she had thought. Why not assume that it means about the same thing as the Great Commission, and that the purpose of the testimony is to "make disciples of all the nations"?

My plea is that our interest in the Second Coming of our Lord should be centered on getting ready for it—the place where he himself put it—and that we should leave entirely to him the question of determining when the testimony of the Gospel has been borne sufficiently to all the nations, while we give ourselves, without reserve, to the cause of bearing that testimony more efficiently. Dr. Mott is right. Not until the world has been Christianized have we any right to conclude that it has been thoroughly evangelized. It is the church's business to attack the job in earnest and to plan to stay with it until the Lord says it is time to quit. So far as her calculations are concerned, world evangelization will be finished when it is finished.

AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION.

### "And Forget Not All His Benefits"

WHEN you read that great hymn of praise, do you pause a little at the word *benefits*, and think? Do you note how comprehensive the term is? Just about big enough to take in everything that ever happened to you, isn't it?

Perhaps it did not seem like a blessing at the time. You could hardly regard it as a mercy or a kindness. There may have been pain involved in it, either physical or mental. Worse yet, you may have suffered it unjustly. And what is harder to endure, not to say enjoy, than the consciousness of being unjustly dealt with?

But didn't you get some good out of it, anyway? If not, you missed a great opportunity, surely. As you think back over it, didn't the experience leave you some margin of advantage, after all? Didn't it benefit you?

What a splendid word! If it was too bitter, too cruel for you to think of it as something to be thankful for, why, just call it a benefit, and then you can. When you count up God's blessings don't forget the "benefits."



## CONTRIBUTORS' FORUM

### "Work—A Song of Triumph"

"Work!

Thank God for the might of it,  
The ardor, the urge, the delight of it;  
Work that springs from the heart's desire  
Setting the soul and brain on fire.  
Oh, what is so good as the heat of it  
And what is so glad as the beat of it,  
And what is so kind as the stern command  
Challenging brain and heart and hand?

"Work!

Thank God for the swing of it,  
For the clamoring, hammering ring of it;  
Oh, what is so great as the flame of it,  
And what is so grand as the aim of it?  
Thundering on through dearth and doubt,  
Calling the plan of the Maker out."

### A National Crisis—One Way Out

BY M. G. BRUMBAUGH

THIS nation faces a crisis. The war has left a debt of approximately \$28,000,000,000. Bankrupt countries in Europe are calling for aid to prevent starvation. New forms of taxation are being considered. If added taxes are laid, it will surely increase cost of living and menace, if not entirely upset, our industrial fabric. The other alternative is a drastic retrenchment of all governmental expenses. We face a deficit, this year, of \$3,000,000,000. Congress may, by making large appropriations, add to the burden. This is one side of the problem. It is full of menace.

There is a tendency, if not a purpose, in Congress, to reduce the standing army from 560,000 men, asked for by the Administration, to about 240,000 men. This will save about \$400,000,000 annually. But the League of Nations lies unratified in the Senate. A presidential election draws nigh. The ratification may go over and become a political issue. My own judgment is that the sooner it is ratified the better. The uncertainty in this situation leads Congress to seek a national defense of a secondary character to be ready—on occasion—to come to the aid of this smaller army. The Senate Military Committee has gone on record as favoring, as this secondary line, Compulsory Military Training for all our boys between eighteen and twenty-one years of age. At least four months—and if the President decrees, six months—in each year must be spent in a military camp. Congressman Mondell asserts that this training will cost \$1,000,000,000 per year. It will paralyze industry; it will especially prove disastrous to agriculture, since the training months in the camps must necessarily be the months when crops are to be cultivated and gathered. It may lead, as it did in Germany, to the desire to try out in warfare the efficiency of this military machine thus set up. The fight in Congress is along these lines. Simply to oppose a measure with no constructive substitute does not carry one very far.

Some of us, who love peace, who want no more wars, who love this country because it is the one country in which, best of all, we ought to and can carry forward the spirit of our Lord Jesus Christ, have suggested, instead of this expensive and menacing military program, that universal physical training for all children between six and eighteen years of age be provided in all schools, with State control and with national aid. The cost of this, to the nation, will be \$10,000,000 now, and when, after five years, it is universally applied, the cost will be only \$25,000,000—the States to provide, on a pro rata basis, a like sum.

Thirty-seven per cent of our boys, called to the colors, were found to be physically unfit for complete military service. The showing was pitiful. The cases of physical unfitness in rural places was even larger than in the cities, due to the fact that in the cities some attention is usually given to the physical care of children. Military training does not guarantee physical fitness. Thirty per cent of the National Guard of New York State—men who were drilled and trained in military technique, failed to pass the physical test for service in the National Army. Military Training

does not reach our girls. Physical education will. If we need one thing above another, for the ultimate good of our country, it is healthy mothers to give the country healthy children.

The physical defects in our people are largely due to ignorance and to neglect. If, at the age of six, all our children were to have intelligent physical care, based upon scientific diagnosis, the result would be a vastly greater efficiency in all our citizenry, not alone for war but, what is of vastly more moment, for the offices of peace.

Thus the issue is joined. Do you want your child made and kept physically fit for all of life's duties, or do you want only our boys, at eighteen, given military drill in camps and cantonments far from home? Do you want the schoolteacher or the drillmaster to determine the destiny of the Republic? There can be no middle ground. You must decide for the former or for the latter. If you are for the care and conservation of God's little ones and for a nation so physically fit that it will never be called to battle, to demonstrate its strength, let your influence be felt, and felt now—not tomorrow. Pray for and preach the peaceful gospel of efficiency and at once write your Congressman and Senators at Washington, stating clearly and emphatically your views.

I have been in more than a dozen States and find the great majority of people with us in this contest. But we must assert ourselves. Some of us are going up and down the country day and night, serving God and country, and loving both too well to see our Republic make a gigantic mistake. We want your help. The country needs it. Childhood calls for it. God expects it of you. Will you act?

254 West Walnut Lane, Germantown, Philadelphia.

### Interdenominational Activities

BY J. H. MOORE

#### Number II

In a very large measure the present-day agitators of very close denominational cooperation have their eyes set on church unity—a splendid idea if the unity should happen to be of the New Testament type. But that is not the kind of unity insisted upon. We are asked to endorse a plan inviting the least possible resistance; a policy that recognizes as little of the Gospel as possible, and as much of the world as can be made to pass under the name of religion.

In order to discover this standard, we are not to study the Word of God, but to make a careful study of the various shades of human beliefs, respecting Christianity, and to see wherein this, that, or the other thing, can be lopped off, until a simple statement of faith can be made to suit those of all shades of belief, not by raising the standard, but by lowering it. In plain, simple words this is the plan, seeking the lowest instead of the highest level.

Those holding to the doctrine of the divinity of Christ are asked to relax just enough to enable the Unitarian to feel at home with them. While the New Testament may be recommended as the sole rule of faith and practice, still the so-called nonessentials must not be insisted upon. Those like the Brethren, and some others, who insist upon faith, confession, repentance and baptism as conditions of pardon, will be asked to drop out all but faith, and to make that the sole condition of the acceptance of Christ. The same policy of elimination will rule out single and also trine immersion, as well as all of the Gospel ordinances, save the loaf and the cup of communion. By the time the elimination runs its course, there will be little of the original church left. It will come wonderfully near being a church without any ordinances—a church of faith and a well-selected class of Christian ethics—that much and very little more.

There are several denominations that can not become a party to this movement, and the Church of the Brethren is one of them. To do so would be to go back to the looseness found in the popular churches of the time of Alexander Mack. We can not become a party to the prevailing idea of church unity without turning our backs on practically everything that Mack and his associates did. They came out from the world,

and from the popular churches as well, took their stand on the New Testament, and by hard work and much careful thinking, paved the way for a growing church, containing practically all of the Gospel ordinances. For us to fall in line with the popular church unity movement, simply means for us to step down from the New Testament and to take our stand with the denominations that have deliberately set aside practically all of the original church institutions, to say nothing of some of the special duties enjoined on the followers of Christ.

Are we ready to do this? Possibly ninety-nine thousand of our people will say, "No," and that, too, with a decided emphasis. A few might be willing to go to the end of the string in the unity movement, but to put their theory into practice would, in time, result in the Church of the Brethren being swallowed up by those insisting on the lower grades in the scale of New Testament obedience. What we now need to do is, to stand firmly by our principles, and, so far as practicable, move the scale up still higher, not alone for ourselves, but for others as well.

And while all this is true, as well as reasonable, yet we believe there is a sense in which those well-grounded in the faith can cooperate with others in movements intended for the betterment of humanity. We refer to the printing and circulating of the Word of God, to educational work, to the temperance movement, to relief work, to rescuing the fallen, to the elimination of war, and movements of like nature. With some reservations we can cooperate in Sunday-school work. Cooperation in mission work, both at home and abroad, needs limitations. But we see no way in which we can actively cooperate in revival services or in any type of church work.

When it comes to a close cooperation in revival work, it means the dispensing with all phases of doctrinal preaching. No man can conduct a union revival meeting and at the same time preach the whole Gospel. In such a meeting the minister would not be permitted to instruct his converts in the manner Peter instructed his hearers on the Day of Pentecost. And what is true of our people in union revival work, is equally true of several large denominations in the United States. Some of their more conscientious preachers are seeing the inconsistency of going into a meeting where only a small part of the Gospel fundamentals is mentioned. They feel that the standard for the pulpit, in these efforts, must be the convictions of certain people, instead of the mind of the Holy Spirit, as set forth in the Sacred Record.

Let our people cooperate with other persuasions in some of the great moral movements, intended for the general good of humanity, but when it comes to preaching the Gospel, to converting people, and to establishing churches, we must stand by the principles that we conceive to be of Divine Authority, and not permit our hands and tongues to be tied, just because there happen to be, in our meetings, those who hold views different from what we are supposed to preach. Other denominations are not asking any of our ministers to conduct revivals for them. They know that our doctrine will not line up with their teaching, and it is just as inconsistent for us to invite preachers from other persuasions to hold a revival for us.

And while on this phase of cooperation, we may add that our close communion doctrine forbids us from taking part in other communion services. Holding the view we do, regarding the New Testament church ordinances, no minister among us could consistently break the bread of communion with a body of people that deliberately eliminates two-thirds of these institutions in their church practice. These and other conditions make interdenominational affiliation impossible for all of our people, desiring to remain loyal to our church principles. Hence the only thing that we can do, with any degree of consistency, is to make the very best possible use of our movement for the whole Gospel; move up the standard of faithfulness and efficiency still higher, and then put forth every effort to bring all of our congregations up to this standard. Not only so, but let us endeavor to make this high attainment the standard for those interested in denominational unity. And while cooperating with others in the lines



of work, where we can consistently take part, let us not be backward in making it known that the members of the Church of the Brethren are united in striving for a higher standard in Christianity, than the standard in contemplation by the men and women seeking the lower level for a basis of general denominational unity. Do this, and no one, who thinks for a moment, will be found accusing us of narrowness or selfishness. What we want to do is to set our standard high, then talk for it, write for it, and pray for it. In bringing this about, we may find it necessary for all of our workers, in every department of Christian activity, to draw closer and closer together, and in their efforts stand shoulder to shoulder.

Sebring, Fla.

## Notes and Jottings

BY I. J. ROSENBERGER

### I. Our Gains and Losses

WE have a very interesting column in the MESSENGER, entitled: "Gains for the Kingdom." I sometimes wonder what a column by its side would be like if entitled: "Losses in the Kingdom." Our losses in business are considerable, due to wear, leakage, shrinkage, etc. But the Christian should remember, with special care, that the Gospel provides for none of these. In the Master's service some things that, at times, seem to be losses will, if we are faithful, all prove to be gains. We are assured: "All things work together for good to them that love the Lord." We have this unique statement: "Blessed are ye when men shall revile you and persecute you"—the promise being that it all terminates in eternal gain.

Jacob of old was seized with great grief when his son Joseph was so cruelly taken from him, and when, later on, Reuben was demanded. With increased sorrow and tears Jacob exclaimed: "All these things are against me." But when he got down into Egypt and saw Joseph on the throne, and when he saw those large granaries that Joseph had built and filled with produce, his great grief was changed to a realization of gain, great gain. It is painfully true, nevertheless, that our losses in the Kingdom are very great, caused by a lack of prayer, of watchfulness, and a failure of being faithful to our vows. A Baptist branch reported a loss of 3,000 members, with 175 churches without pastors. The Disciples, or Christian Church, at its large convention in Cincinnati, was disturbed by the report of 3,000 of their churchhouses, in the United States, standing vacant. Many of their churches are struggling on without pastors.

### II. The Fruits of Prohibition

The results of prohibition are numerous and exceedingly pleasing. Indicative of the decrease of inebriates, I announce that the Keeley Cure, in Columbus, Ohio, has gone out of business. This was due to the fact that the saloons ceased to furnish the usual supply of patients. As long as the saloons were doing a flourishing business, the Keeley Cure was flourishing, but when the saloons had to close, there was no further need of the Keeley Cure; and hence its career was ended. What joy have those changes brought to mothers, wives and poor children! The continuance of this happy period will depend, however, on the way we vote.

### III. The Success of the Apostles on Pentecost

It is no uncommon saying that 3,000 were baptized on the Day of Pentecost. It is neither safe nor wise, to claim for the scripture, above cited, more than is written or implied.

1. *Let us look at the record.* "Then they that gladly received the word were baptized, and the same day were added unto them about three thousand souls." It will be noted that the language, alluding to the number baptized, is *indefinite*. It is not possible to get a definite number from indefinite language, therefore the number baptized on Pentecost is a blank. There is no need of knowing just *how* many there were. Definite knowledge would merely gratify idle curiosity. Besides, as the number *baptized* and the number *added to the church*, are given in different language, we would infer that they are *not* the same.

2. *Look at the success of John's efforts.* "Then

went out to him Jerusalem and all Judea and all the region round about Jordan and were baptized of John in Jordan." This language would justify the conclusion that John baptized thousands, and it is possible that vast numbers of these were in the Pentecost assembly. Remember that John constantly pointed his disciples to the coming Jesus, and what he would do for them. Hence John's disciples were in constant expectation of Jesus. Peter's convicting sermon, with the powerful manifestations of the Spirit, just as John had told them, would surely appeal to their ears, hearts and sight, and could not help but convince them that this was the fulfillment of what they had been taught, and what they were looking for, hence many of them undoubtedly, fell in line with those added to the church. Remember that Christ's first choosing of his apostles was of John's disciples. (See John 1.) In Acts 18 we find Apollos, one of John's disciples. He was taken in hand by Priscilla and Aquila, who convinced and virtually converted him. Then he was received into fellowship, and given a letter as such. John was sent of God, hence a legal administrator. Therefore his baptism was Christian baptism, and his converts were not rebaptized. The twelve disciples of Acts 19 not having been taught by John, and their faith not being right, it annulled their baptism, hence they were rebaptized.

Again, in Acts 2: 47 it is said: "The Lord added to the church daily such as should be saved." In Acts 4 it is said: "The number of believers were five thousand." From the foregoing facts we think it is in perfect harmony with good reason to conclude that many of John's converts were included in these numbers that were still being added to the church, just, as we have seen, Apollos, was.

It should be remembered that many of Christ's disciples went back and walked with him no more. See John 6: 66. May not many of Christ's backslidden disciples have returned and helped to swell the numbers that were won for Christ during that wonderful revival period? We have all, with pleasure, witnessed such seasons of joy. It is said that Christ and his disciples baptized even more people than John. The foregoing we submit as a logical, consistent view of our subject.

Sebring, Fla.

## Disturbing Elements

BY M. M. ESHELMAN

NEARLY all plant and animal life has to contend with opposing elements. This is equally true of the moral as well as the spiritual realm. I can not wholly endorse the doctrine of the "survival of the fittest," for frequently the most unfit overcomes the fittest.

Israel had her disturbing elements. Ungodly lusts beset the people on the journey which was to foster national vigor. At Peor the disturbing element was very costly to them. It was an outside element crashing into the inside element. It was very detrimental for the Israelites.

Once in the land, the strength of the whole body was dependent upon their adherence to divine direction. Any departure from that, weakened the vigor of Israel. The entire people observed the command to reduce Jericho, and their perfect compliance resulted in the complete overthrow of the city.

The next assault, upon the Canaanites at Ai, was defeated by a single transgression among the Israelites. The disturbing element was the sin of Achan. Covetousness, with greediness of gain, sapped the strength of all Israel. There was no victory possible without united strength. Stealing, or pilfering, of gold and costly garments, was but an apparently simple act, and by many people of today would be classed as an insignificant thing, when affecting a large body of people, but it was big enough, in the sight of God, to check the onward movements of Israel. Joshua looked into the cause and applied the only remedy—destruction.

Let us learn a lesson! A local church, finely equipped with a body of active, spiritual members, warring against sin, the flesh and the devil, becomes conscious of the violation of some divine principle or principles. It realizes that there is a disturbing element somewhere, for bud and blossom are becoming scarcer and

scarcer. Because of a false sympathy and a weakened love, the Gospel remedies are not applied. The fight against the "lusts of the flesh, the lust of the eye, and the pride of life" slackens, and growth is stunted. The disturbing element is gaining ground. True, the church had passed resolutions and had made decisions, to meet the disturbing element with courage, but the manifestation of courage decreased, and a false peace was accepted.

Let us again start with God! There is no such thing as peace of God and peace with God, outside of the righteousness of God. Right acts between man and man always result in peace. Now, whatever robs the church of the peace with God, is unrighteousness. Hence, the wrong actions—conscious or unconscious—when tolerated on the false grounds of peace, stop spiritual growth and development.

To tolerate known evils, either in individuals or in the body, for the sake of peace—so called—is the same as fully sanctioning those evils. Many disturbances in the church are caused by this false assumption. Spiritual correctives are a vital factor. To ignore them means decay, waste, death.

To an unregenerate world, holiness may, at times, be disconcerting. Take, for instance, two persons who began their Christian pilgrimage very early in life. Their regeneration, from the moment of its inception, was very marked—a strong witness. Faithfully, by prayer and service to God, their life is more or less disquieting to sinners. In their family, on the street, at the communion table—wherever such godly persons walk and talk and serve—sinners are ill at ease. They are made conscious of this fact: "If those people are right with God, we are not." It is not strange, therefore, that holy people are decidedly annoying to sinners. If such an arousing, in the sinner's heart, gives way to the righteousness of God, however, then those holy ones have become Holy Spirit agents for conversion. The more of such an arousing to righteousness, therefore, the better. It tends to a transformed life.

"I came," says Jesus, "not to send peace on earth but a sword." Well may we learn the meaning of this solemn declaration.

A church that fails to exercise her spiritual watchfulness and turns to indifference, concerning the conduct of her members, declines in usefulness and is on the way to ruin. Study the weakness and the strength of the "Seven Churches" of Asia Minor, and you will note that to every local church there have been given all the elements of grace leading to ultimate success. There has also been given to every local church complete power to resist the devil. Here are the leading elements of power, conferred upon every local church: The right to preach the Gospel; the right to admit members; the right to conduct all religious services; the right to withdraw fellowship from disorderly members; the right to observe all the ordinances decently and in order; the right to elect all her officers; the right to construct her own buildings; the right of managing her finances; the right to edify herself in the Spirit; the right to insist upon all her members leading a transformed life. God walks today in the midst of all local churches.

Any coöperation between the local churches, in any work or service, must be based on the broad principle that no act of the Conference should interfere with any of the righteous acts, committed to the local churches. Any act or action of the aggregated body—the Conference—which dwarfs any holy principle of life, conferred upon the local church, becomes a factor of discouragement and not of righteousness. Herein lies wisdom from above.

Glendale, Calif.

## The Five-Year Forward Movement

BY LEANDER SMITH

OUR last Annual Conference was the greatest Conference in the history of our church, but that is past. Our greatest concern now should be: "What will our next Conference be?"

"Thy kingdom come," is the prayer our Savior taught his disciples: "Thy will be done, as in heaven, so on earth." And that prayer is laid upon our hearts



today in the Forward Movement to hasten the coming of Christ's Kingdom; it is the doing of his will in us. To the questioning Pharisees Christ said: "The kingdom of God cometh not with observation—for, behold, the kingdom is within you."

We think of thousands for the Master, and our first impression is that it is thousands of dollars. There is, somehow, a bit of distaste in thinking about money, and we can not quite put our whole heart into it, and then our eyes are opened and we see that this is a movement to win souls for Christ; that it is thousands of souls—saved—that "come pouring into the kingdom," that it is thousands of lives blessed and helped and comforted by the use of those dollars—rightly spent. There are some things in God's service that are worth far more than the bit of money we can give.

We have not doubted that the goals—stupendous as they seem—will be reached, because "the battle is the Lord's," and when and where he leads, victory is sure. On this point we have not doubted, because of prayer. Through prayer and deliberation, this movement comes to us as God's own plan of evangelizing the world. Thousands of our consecrated brethren and sisters are praying for the success of this one thing.

This movement means a revival of God's Spirit in each heart. We need to sing and we need to pray: "Lord, send a revival, and let it begin in me." It means a new prayer-life for the church and for its individual members. The voice of our Brotherhood must be lifted in public prayer. Voices to whom faith has given courage and love, have been given strength, are being heard to a greater or less degree all over our dear Brotherhood.

This movement means that there are unsaved souls to save; that there are congregations without houses; that there is a lack of Christian education, that aged ministers are in need—all these things it means, and more.

It means the consecration of thousands of souls to God's service. It means that as God looks upon his own creation—now a war-wrecked, sin-cursed world—God himself has sent out a call to service. Do you know that not a single member of our church can evade this work? It is impossible, for we are either workers or we are shirkers. We have to face the responsibility.

I have no fear as to the ultimate victory of the movement, but I am concerned as to my part in it. I don't want to be left out. Do you?

Summing it all up, then, the movement means faith; it means prayer; it means responsibility; it means consecration; it means sacrifice; it means service; and, first, last, and all the time, it means *give*—give time, give talent, give strength, give self—and the greatest of all these is *self*. When that is given, we will give the money, for it will follow as surely as there is a law of cause and effect.

My last word is this, and perhaps the whole meaning is contained in it, for it is both the beginning and the end of all. The Five-Year Forward Movement means: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, the first and greatest commandment, and the second, which is like unto it, Thou shalt love thy neighbor as thyself." Then a "Greater Church of the Brethren" will become a reality.

Let our motto for 1920 be twenty-five per cent increase in all the departments of our church work over 1919!

Minot, N. Dak.

## The Winona Tabernacle

BY J. E. MILLER

THE plans and specifications for the large new tabernacle, to be erected at Winona Lake, Ind., have been completed. Those who have seen these plans are satisfied that when we go to Winona again, with our Annual Conference, we will have a tabernacle whose seating capacity and acoustics will meet every need of our Conference.

As stated before, the Winona Assembly is asking a number of the denominations, that hold Conferences at that place, to assist in erecting this tabernacle.

While our entire church is interested in this question, it is of special interest to the nine Districts that unite in taking the Conference to Winona Lake.

It is desirable that those in charge of the work of placing the matter before our individual congregations, do so, if they have not yet done so. An average of 50 cents per member for the entire membership of these nine Districts will give us the amount we should put into this building.

Bro. C. M. Wenger, of South Bend, Ind., was designated to receive your contributions. Because of his absence in the South, for the present you may send contributions to Bro. J. L. Cunningham, of Flora, Ind., who is acting in Bro. Wenger's stead.

Some have thought that the ten thousand asked from our denomination is a large sum. But when we are told that one individual (not of our church, however), has contributed practically that amount, we see how small is the proportion asked from us as a people. *Elgin, Ill.*

## The Church of the Brethren as Brethren

BY E. F. SHERFF

It is no mere "happen-so" that we have chosen, as our official name, the term "Church of the Brethren." It is indeed fitting that the term "brethren" should cling to us and we to it, through over two hundred years of history. There is a sense in which we are *brethren* as few other churches are—that is, if we may use the term *brethren* in a rather loose way, as they used to do in Old Testament times. For instance, in Gen. 13: 8, we find that Abraham speaks of Lot, his nephew, as his brother. We find the same with Jacob and his Uncle Laban; and elsewhere the term brother or sister simply means a relative.

Did you ever notice, as one is wont to do as he goes among our churches; how, in some congregations, the members are all related and inter-related? How nice that is in many ways! How easy it is to make that church seem like one family, for they are brethren (using the term loosely) in blood relationship as well as in church relationship.

There is, however, as I see it, a danger to that sort of thing. May it not be possible for us to become too fearful of outside blood? Perhaps none of us really intend it so, but are there not neighborhoods where those, not of blood kin, would be afraid to "break in," if they are "clear on the outside," as to kinship. They fear they would be "odd sheep" and would soon wear out their welcome—if they had had any. Perhaps they have no grounds for such fears. Let us hope they have not. Anyway, I think it worth while to think about it.

Now, honest, have we ever feared that if we should get much of that "outside element" we might soon not be the same Church of the Brethren? Are we afraid for the evangelist to get many from "clear outside"? I think, perhaps, that none of us are *consciously* guilty of that fear, but our subconscious attitude seems sometimes to give it away. I have known where they would say to the evangelist: "Now we can't expect more than just our own members' children."

Brethren, that sort of a spirit simply won't do now, as we are facing the Forward Movement program. We just must plan, pray and labor to reach those clear outside, for the genius of the Brotherhood idea of the Church of the Brethren must be infinitely bigger than earthly kinship.

I praise God for our name. True enough they say there is nothing in a name. That all depends on whether we are true to our name and the real brotherhood spirit for which it stands. As I see it, there has never been a day when the term "Brethren" and the brotherhood principles of our church were as much in place as today. With all the so-called brotherhoods of today, what is needed is the real brotherliness of the Brethren—that brotherliness of which the salutation, the feet-washing, the supper and our simple life practices are vital living exponents.

While we can not hope that everybody will accept our ideas on the aforementioned brotherhood symbols, we can hope to do at least two things: First, we should convert more people to our faith and practice, for "be-

hold how good and how pleasant it is for brethren to dwell together in unity." If, according to Prof. Royce, the church is a "beloved community" and if, according to David; a brotherhood is a little heaven here below; how we should, with brother-hearts, reach out and bring people in and show them some heaven down here!

Second, if we can not convert everybody to our particular faith, then, by virtue of these things having been taught us and lived into us from our mother's breasts, we ought to preach the principles of brotherhood today as almost no other people can do it. For instance: Some one suggested that when Lewis, Gompers, John D. Rockefeller, Jr., Secretary Hitchcock, Gary and perhaps others, whose names I do not recall (it matters not) met in an unsuccessful effort to settle labor troubles, they should first have had a love feast to get themselves together as brothers. They ought at least to have taken one meal together at the same hotel. Who, do you suppose, said that? Who could have said it but a man who, as a sociologist and as a member (an elder) of the Church of the Brethren, felt every word of it as only a brother in our church can.

Oh, brethren! Isaiah said, "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel [that is, that God should bless them for their own sakes], but I also will give thee a light to the Gentiles [those 'clear on the outside'] that thou mayest be my salvation to the ends of the earth" (Isa. 49). That prophet was so stirred within himself about this thing that we hear him say (62: 1): "For Zion's sake will I not hold my peace and for Jerusalem's sake will I not rest until her righteousness go forth as brightness and her salvation as a lamp that burneth." Isaiah believed that "her righteousness" and "her salvation" were of such an extraordinary, splendid type that the "ends of the earth" should have it.

Oh, how can we "hold our peace" when we have a unique type of "righteousness," the real Gospel kind, that the "ends of the earth" and the ragged ends of society need! Can we think of doing less than Isaiah, as we hope, plan and pray for a bigger and better Church of the Brethren, and for a more universal acceptance of her principles of brotherhood and peace? We just must get "clear on the outside"! Our message is so big that the whole world needs it and needs it now. If a thing can not stand the "acid test" of utility it passes away, but these things of which I have spoken—things that have to do with brotherhood and social and spiritual well-being—and the symbols which go with them beautifully to enforce their teaching, are, to my mind, of more practical value than ever before. God grant we may live, practice and teach brotherhood on a bigger and better scale than ever before. God help us to work for a bigger and better Church of the Brethren, that "her salvation" may reach to the "ends of the earth"!

Conway, Kans.

## Author and Finisher

BY D. O. COTTRELL

### I. Three States of the Teaching Christ

HAVE you ever been stunned by the statement: "Prayer-veil teaching is the opinion of Paul," or, "If feet-washing were to be observed by the church, Paul would have commanded it"? Such reasoning negatives Christ's words in the Gospels, except as supported in the Epistles, and denies the authority of the teaching in the Epistles, except as corroborating what is given in the Gospels. It is easier to feel the dangerous error of this destructive form of criticism (often put forth by professed Christians) than it is to be able to meet it. But this error may readily be met if we better understand our New Testament constructively.

Christ taught in three states—in the flesh (*e. g.*, the Sermon on the Mount), in his resurrected body during the forty days (*e. g.*, the Great Commission) and after his ascension (see John 16: 12 for a forecast of this). Now let us lay it down as a principle that, regardless of the state in which Christ taught, the teacher is always the same and his teachings are always of coordi-



nate (*i. e.*, supreme) authority. The Great Commission is no less or no more binding because he gave it in the forty days than had he given it before his crucifixion or after his ascension.

We are plainly told that the Book of Luke covers what Jesus *began* to do and to teach, and as if to prevent misunderstanding here, *this time of beginning is closed by the ascension* (Acts 1: 1, 2). Language could not make the inference clearer, that Christ did finish his work and teaching *after* the ascension. The author of Hebrews also speaks of Christ beginning his work, but not of his finishing it (Heb. 2: 3). It is well here to bear in mind the statement that Christ made in John 16: 12, where he himself states, at the close of his earthly life, that he has yet many things to teach, for which even his apostles are not yet ready. It is unlikely that this teaching should remain thus incomplete, or that, when it should be given, we would be in doubt as to its authenticity and authority.

Exactly where Christ's teaching in the flesh reached its culmination, he foretold other teaching of a higher order yet to come. For reasons we may not now give, he could not then finish his teaching, so, as it was needful to be finished, he left them (John 16: 17), that the Holy Spirit might come and carry his teaching forward (John 16: 13; 14: 26), to ends hitherto indicated in germ but neither expanded nor comprehended. And when this teaching was completed, it is now our purpose to see that the teacher (consequently the authority) remained unchanged, though the method in which the teaching was given was varied. This teaching in the third state, furthermore, has the advantage of referring to the basic facts of Christianity, as already accomplished (the atoning death, the justifying resurrection), and of permitting the doctrines concerning them not only to be taught more fully, but to be understood, and made the basis of a saving faith. How this was done, is shown in the Acts, which we will examine next.

## II. Christ Teaching in Acts

It is common to refer to the Acts as coming under the dispensation of the Spirit. While true, this is generally made to obscure the fact that in the formative period of the church (the entire New Testament age), wherever there was any question as to which course the church should take, or to what doctrines the facts in Christ's life were intended to lead, Christ in person led the way in his glorified state, as truly and unmistakably as he had ever done while with his disciples in the flesh. (Here let it be noted that, in the Acts, what the Holy Spirit did and what Christ did, are frequently referred to as two views of the same fact. Christ *continued* his teaching and acting is one view, while, at the same time, the Spirit took of Christ's and gave it unto men.) This can best be understood by examples.

The disciples (Acts 1: 24) clearly regarded their ascended Lord as personally directing their course in choosing Matthias to the apostleship. Next, Pentecost was a great day. If any one understood it, that person must have been Peter. As spokesman of the day he gives the explanation: "This Jesus . . . hath shed forth this, which ye now see and hear." So Jesus presided in person at the founding of his church. When Peter was to use the keys, to open the church to the Gentiles, he refused until he certainly knew he was led of his Lord (Acts 10: 14), and that longer to refuse was to withstand God (Acts 11: 17). When Peter was in prison the Lord sent his angel to the rescue (Acts 12: 11). The enemies of the church likewise understood that the Source and Power of the church was Jesus (Acts 6: 14; 13: 11). An angel of the Lord directed Philip to the eunuch (Acts 8: 26).

In Paul's life and work the Lord's direction is so manifest as to make it unmistakable. He began by appearing to him at his conversion (Acts 9: 5) and to Paul's first helper as well (v. 13). Here are two cases where the Lord not only directed two in person, but both against their own preconceived convictions. How largely the Lord entered into Paul's life is shown by the message to Ananias (v. 15), and in Paul's account of his call to Agrippa (Acts 26: 16-18).

At each onward step the Lord directed, not permitting him to devote himself to his own people at Jerusa-

lem (Acts 22: 18, 21), nor yet to permanently abide at Antioch (Acts 13: 2). He was hindered from preaching in Asia and Bithynia (Acts 16: 6, 7), but was called into Europe and directed to remain at Corinth (Acts 18: 10). And then, at Jerusalem, he was told he should go to Rome (Acts 23: 11).

Thus we see the Lord often spoken of in person, sometimes as acting through an angel or the Holy Spirit, attending and directing at every decisive step the disciples in the upper room, Peter, Cornelius, Philip, the Antioch church, and Paul. Beyond question these acted under the personal direction of the Lord. They did so in the formative period of the church and for the purpose of seeing that the foundation on which she was built was proper, even to the extent of expanding and defining doctrine (Acts 26: 16). Since we know their lives were so directed, who would say their teaching was not also so directed? Any other conclusion would be irrational.

## III. Conclusion

But we are not left to inference only, to know that when these men taught it was in reality *hot men* teaching, except as they gave what Christ had given them, or, in other words, that Jesus taught them in the third stage, and they, in turn, delivered his teaching to us. See what Paul says of the cup (1 Cor. 11: 23). When his authority is challenged by self-appointed arbiters from the mother church, he avers that not only does his commission not come from men or through men, but that his teaching (which was the cause of contention) was received direct from Christ by revelation (Gal. 1: 12), uninfluenced even by any of the church leaders. Language can go no farther. This accords with the revelation promised at his conversion (Acts 26: 16).

It yet remains to notice the last conspicuous example of our Lord's teaching in the third phase. It is the whole book of Revelation (Rev. 1: 1).

Thus we may know that our Lord taught in three stages—in the flesh, in his resurrected body, after his ascension. This teaching closed with Revelation (Rev. 22: 18, 19), because the body of doctrine was then complete. The Teacher being the same, the teaching is in all stages of the same (*i. e.*, absolute) authority. We only need to remember that the Acts, Epistles and Revelation are Christ's teaching for us as truly as the Gospels are, to refrain any from questioning their authority. In them we have adduced by our Savior the meaning and doctrines which the facts in his life, death and resurrection condition. When this is not recognized, we always find men's opinions, as to what they do mean, running wild.

This view also shows that we have one Savior, one saving Gospel, one body of doctrine. It is so because we have, throughout our New Testament, from start to finish, one Teacher. The whole is the product of one Mind. The Father gave the Son the message, the Son gave it to us (John 17: 14), under various conditions, but without destroying its unity. So Christ gave, in their fulness, the many things he was not permitted to give his followers while in the flesh (John 16: 12). Hence he who is the Author of our salvation is also the Finisher as well (Heb. 12: 2). He who lightly esteems any part of the Gospel Message (*i. e.*, the entire New Testament) trifles with the issues of life and death.

North Manchester, Ind.

## Shifting Responsibility

BY EZRA LUTZ

DANIEL WEBSTER, at one time, when asked what he considered man's greatest thought, replied: "My individual responsibility."

It is evident, from Paul's writings to the Christians at Corinth, that God made a distinction among the members of the human body, assigning to some a more eminent place than to others. So it is in the church (1 Cor. 12: 28). God has apportioned his gifts to various persons, each of whom must exercise his talents for the edification of the body of Christ.

Not long since, a neatly-dressed gentleman, seeing me purchase a clerical ticket in one of our large cities,

introduced himself to me as also being a minister. I inquired as to his religious affiliations, and the response was: "I do not belong to any church organization. I am an independent preacher."

"For what reason?" I inquired.

The response came: "Well, you know that nowadays, when one joins a church, people are watching every step and move which is made, and soon one may be called a hypocrite. By not joining a church, one is not censured so harshly."

Then we presented the fact that—Peter-like—he was shifting the responsibility of leading a Christian life, which one owes to God, to the church, and to his fellow-men. Only one thing should drive a person to the uttermost parts of the world, to hide his face in shame—that is sin. There is absolutely nothing in the Christ-life that should cause any one to refrain from joining a society of regenerated individuals, through whom the world is to be redeemed from sin.

The church is losing much of her power by the cowardly element within her ranks. Every believer in Christ should be a worker approved of God. He who does not work to bring glory to God and good to man, through the church, is not acknowledged by God as a servant of Christ. Then, if he be not a servant, he is not a son, and if not a son, he is not an heir. No other doctrine, now being promulgated, is so harmful as that of independent service. Many flimsy excuses are offered time and again, by people who refuse openly to confess Christ—all because they fear severe criticism, unconscious of the fact that the prophets of old were faced by the same problem.

Of course, it is not pleasant to be reviled, and to have people say all manner of evil against us, though falsely. But it is much better, in the end, always to contend for the truth, though we may be reviled and lied about.

Why refuse the individual responsibility of living a Christian life? No matter what you do, some people are sure to impeach your motives, if you do anything that is worth while—something that brings you into prominence. At once, you become a target for the impure and defiled, and some of them are certain to attack you. It is always a great satisfaction to know that these things are said about you because you are engaged in a righteous cause. After a while these assaults will mean positively nothing at all to you. Your persecutor is simply storing up for himself days of bitterness, repentance and sorrow.

After all, whatever you may be suffering now, your trials are not as serious as they would be if our fathers of former days had not prepared the way for us. The prophets, the apostles and their successors did not have a life of ease. We are getting a great deal more out of life than they did, and the fight we are making now will make it much easier for somebody else in the coming days. Do not shift responsibility!

Lea, Ill.

## The Church

As we understand the term "church," it is the entire body, composed of those who are savingly related to Christ. It may mean a particular Christian denomination or a building dedicated to Christian worship. It is essential to keep these meanings clearly in mind, to prevent confusion of thought in our discussion of this subject.

The fundamental meaning of the term, as we want to discuss it, is the whole company of true believers—those called out from the world into the spiritual communion of which Christ is the Head. From what we understand, it is plain that, according to the New Testament Scriptures, the church, in the deepest and truest sense of the term, is the entire number of the saved, whether upon earth or in heaven, united in one spiritual household by salvation through Christ.

It embraces thus both "the church militant" and "the church triumphant." The visible ecclesiastical organizations upon earth are not, strictly speaking, the true church, for such organizations have commonly embraced some who are not true believers, and the forms and methods of those organizations are marked by much that is merely human and correspondingly

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## THE ROUND TABLE

### Hearers

BY F. E. MALLOTT

EVERY preacher knows that the kind of hearers he has, goes far to determine the kind of sermon he can preach. Hearers have been variously classified. The best classification is Christ's, in the parable of the sower. But from another standpoint hearers may be divided into three classes:

1. *The depressing hearer.* Such a hearer is, more or less obviously, a source of annoyance to the minister. Of course, he is welcomed, but he is a drain upon the strength and resources of the preacher. The writer is not here thinking of improper conduct or of open rudeness. Any well-bred person knows what outward deportment is becoming in public worship. But so often there is a listless, inattentive attitude. There is no desire for spiritual food. There is no need felt nor expectation of spiritual quickening. The preacher faces his audience and feels as if a wall were before him. The inspiration of his message leaves him in the apparent hopelessness of making an impression upon the indifference before him.

2. *The non-expressive hearer.* He listens, but nothing indicates whether it be from politeness or from interest. There is no indication that he understands, though he does listen. His presence influences the delivery of the message little, either way.

3. *The inspiring hearer.* What a help such a hearer is! How much the expectant face, the attentive eye, the spoken "Amen," and the assenting nod mean to the preacher! The upturned, beaming face of an old saint of God has given power to many a faltering pulpit effort. The pew furnishes strength for the pulpit.

Do you wish your preacher were a better speaker? Do you wish he could preach more inspiring sermons? Perhaps he has too many hearers of the first and second classes.

New Windsor, Md.

### Punctuality

BY MARY E. PRENTICE

Do you start to Sunday-school at 9:30 or 10:30 on Lord's Day morning? People may be divided into two classes—the punctual and the unpunctual. As to what class you are in, depends upon the time you start to church.

The importance of punctuality can hardly be overestimated, especially today, with all the stress of hurry and the increasing need of exactness, incident to modern life. When all your neighbors insist upon ordering their activities by a time-table, you, too, must do it or suffer.

The worst thing about unpunctuality is its utter selfishness. What is more unpleasant and disturbing for a minister and a congregation, than to have a half dozen people enter the church at a late hour, endeavoring to get themselves seated during the services? Procrastination is the thief of time, sure enough, but the procrastinator generally steals other people's time and saves his own.

Perhaps the most trying offenders are those who can be, and are, fairly prompt in large matters, concerning themselves and their own interests, but who are conspicuously indifferent at times when the interest and convenience of others is mainly involved. There are many such people. Are you one of them? Ella Wheeler Wilcox truthfully said:

"There are two kinds of people on earth, I've seen:  
They're the people who lift and the people who lean."

You can be a *lifter* by being punctual and prompt, or you can be a *leaner* by being unpunctual.

In conclusion, it must be admitted that some otherwise efficient men and women are habitually unpunctual—unfortunately so. But the world over, the greatest and most useful people are noted for the promptitude with which they meet their appointments with others. Busy as they are, they are always on time when attending public gatherings.

Instead of lying in bed for another half hour, on Sunday morning, why not arise when you awaken, and get to church on time? Thereby you can save yourself needless worry and other people a lot of discomfort. Try it and be numbered with the people who are always punctual!

Aline, Okla.

### What Would You Do?

BY H. M. BRUBAKER

AN EXPERIENCE, through which we have just passed, suggested some things that may be helpful to others.

What would you do, reader, if you were quite sick, and your physician were not sure as to the trouble? And if, when recalled, he pronounced you a victim of smallpox, what would you do? You would likely try to console yourself and family with the thought that the disease is not as bad as formerly, and, according to the opinion of the physician, you will not have it very hard. But when you get real sick, and break out with the smallpox about as much as one could, when your eyes swell almost shut, and when you can not rest comfortably in any position, day or night—then what?

If you had to be shut in your room for four weeks, away from your work, your friends, your companion and your little ones—how would it be? Then, when one of the little girls gets sick, and you know not what may be in store, how would you feel? Could you pass serenely through all of it and realize that you are a little more patient, sympathetic, and closer to your God than before?

Again, how would you spend your time when you feel your bodily vigor and strength returning? Would you read your Bible—say all the New Testament—and a number of good books and magazines, or would you spend your time in idleness, pining because you could not enjoy life as others? Would you spend more time than usual in communion with your Heavenly Father? Would you feel as though it were a time that you really coveted for your life—a time when you could shut out the world, while it shut you in? Would you love just to be alone to read, to meditate and to commune, until you feel your soul strengthened?

Would you be more appreciative than ever before of kind neighbors, friends and brethren, who send you messages of hope, comfort and cheer, as well as gifts and other remembrances, and even some of the necessities of life?

Would you spend some extra time in writing a good long letter to your mother, who lives, perhaps, at the farther edge of the continent?

These are some of the things experience brought close to us, but another thought has been impressed: What would you or I do if we were sure—absolutely sure—that today were the last day we could spend on this earth? Would we live the same as now, or would we adjust our affairs quite differently? Why should we not strive so to live that we would not need to change our program of life? We have the promise: "My grace is sufficient for thee."

Plattsburg, Mo.

### Why Smoke Cigarettes?

BY S. Z. SHARP

DURING the World War the sum of fourteen million dollars was raised in the United States for the purchase of cigarettes, which were distributed by the Red Cross to our soldiers in France. The manner of distribution gave this very doubtful practice an air of respectability, and nearly all of our boys formed the habit of smoking. Hundreds of thousands have come home as tobacco-fiends, who were clean when they left our shores.

Now they are greatly handicapped in the race of life. They are injured in body and soul, and have reaped serious results. They have lost, or greatly injured, their will-power. They find it difficult to break off from their evil habit, even when they wish to do so. If they are in school, they can not study as they could if they were free. If they belong to athletic clubs, they can not compete with those who are not smokers. If, through some injury, they happen to be poisoned, they almost invariably die of blood-poison-

ing. If they are struck by the "flu," they are in danger of dying of pneumonia. Their case is more serious than they realize.

Besides, cigarette smoking is an offensive habit. It is filthy, and the Scriptures teach us in 2 Cor. 7:1, "to abstain from all filthiness." There is absolutely no excuse for it. Every one can get rid of the habit if he wishes to do so. If he is a Christian, he can take his case to the Lord in prayer, and he can obtain grace to quit it. Many have done so. If a man is not a Christian, he can get remedies which are advertised in magazines. Many of these are reliable and have cured thousands. It costs less and is better, in every way, to quit the habit than to continue it.

Fruita, Colo.

### A Mistaken View of Happiness

BY OLIVE A. SMITH

It is a mistake to tell a child that he is enjoying the happiest period of his life. It is a mistake to talk of youth as the blissful time of one's existence. There is no suffering as acute as that occasioned by the griefs, the disappointments, the wounded pride and thwarted ambitions of youth. We may smile at the pettiness of the things which caused the distress, after we have grown older and wiser, but the child mind and even the youthful mind suffer, as the mature mind can not suffer.

More than that, this idealizing of the happiness of the young is untrue, because real happiness comes with the growth of thought and discipline, the establishing of purposes and ideals, which only experience can bring. The child may be more playful, more care-free and full of exuberant spirits. But for real, enduring happiness, the adult has an advantage.

We often hear it said that one must, seemingly, waste half a life in learning how to live. And yet we often wonder how many of these, who have crossed the meridian, would go back, if they could, and begin the journey anew. How often we hear them say: "I have done the best I could, and I feel no desire to try it over—unless I could choose more wisely than I did before."

That is the point. Experience is so largely the only real teacher. And how do we know that we would have chosen more wisely?

The mother who says: "I wish I could keep my children," is expressing a purely selfish instinct, and the person who says to a child: "Run along and play. You'll never be so happy again," is uttering an untruth which may constitute a bitter memory in that child's life.

Emporia, Kans.

### "Seeking a Sign"

BY ORA E. WEDDLE

"And certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee" (Matt. 12:38).

And then, in the very next verses, Jesus tells them that "a wicked and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas."

Then Jesus goes on to tell them a part of the story of the prophet Jonas. He says: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

Can you see the lesson that Jesus was driving home to the hearts of those scribes and Pharisees? Here was what the scribes and Pharisees considered a lawful, upright generation, and then Jesus comes along and even says that the men of Nineveh shall rise in judgment with this generation and shall condemn it. Can you see the countenances of those "supposed-to-be" righteous men when Jesus makes this statement?

And certain people of the twentieth century are saying: "Lord, show us a sign of thy power that we may know thou art the Son of God." Some folks are not convinced that there is such a being as Jesus Christ, and the reason is this: They are spending their time



at something else besides looking for, and desiring to know the truth of the Divine Heavenly Father. Their eyes are blinded by the scales of the things that pertain to the world. They are gazing away into yonder distance, and when their minds are directed towards spiritual things, they simply begin to harbor the old, worthless excuse: "Well, if I could see something that would really convince me of the fact that there is a Christ, then I would leave all and follow him."

What would have been the result if Peter and Andrew—two of the first disciples called by Jesus—would have absolutely refused to follow him unless he should show them some great deed of his power?

Jesus did not come into the world to parade himself and show the people what a wonderful man he was. He did not come to earth to bring with him great signs of his power, such as men were looking for. His mission in the world was to seek and to save those who were lost in the great wilderness of sin. His business was not to advertise himself, but to reveal the will of his Father in heaven.

Jesus, when he performed a miracle, did not say, "Now go and tell all your neighbors and advertise it thoroughly," but he simply said: "See that ye tell no man." Jesus was the revelation of the Word of God. And in our possession we have the Word of God and also its teachings concerning us. Then let us give "the more earnest heed" to the things and words of God, lest at any time we should let them slip and some one else shall rise up in judgment and condemn us. For if we spend our time in trying to make God prove his Word, we are not going to get very far in the Christian religion. Let us take God at his word and we'll not need any great signs to convince us of the divine reality of God and our Savior, Jesus Christ.

Lindsay, Calif.

## The Social Center

BY MRS. H. M. SELL

THERE is, in a large city, which we know very well, a building, a part of which is known as the "social center." It was established by the Y. W. C. A. and is maintained by that organization for the benefit of its members and their friends, and visitors to the city, who have no place where an evening or afternoon may be spent.

There's just one thing wrong with that particular social center. That one defect discounts every good connected with it. It is used chiefly for dancing. Harmonize Christianity and dancing, if you can, brethren. We can not. The two will not mix. The product of the church should never be associated with the product of the dance-hall.

There are so many arguments against "permitting young people to dance, and so little in its favor, that it is useless, in writing for a paper, read largely by Brethren, to elucidate concerning it. We assume that few members of our church dance, and those who do, need a "doing over."

But because a social center has been misnamed, is no reason why they should not exist. One of the great drawbacks of the Church of the Brethren has been the shortage of social centers. In recent years, particularly since the organization of Sisters' Aid Societies, under whatever name used, the church is more of a social center, but not enough.

Brethren have always been noted for their hospitality, but we must centralize our sociability. The church is a good place for the center. Our more modern church buildings have been provided with "festal halls." Let us use them more! Keep the young people interested in their church, both spiritually and socially, and there will be no reason for worry as to where they will stand when they become men and women.

There are a lot of little technicalities, unimportant, that we have quibbled over long enough. Let us enter upon a program of not only holding all we have, but attract others by our sociability!

Hollidaysburg, Pa.

THERE is a glare about worldly success which is very apt to dazzle men's eyes.

## Making the Colt Mind

BY OMA KARN

"THE Wicked John Goode," by Horace W. Scanlan, is a book sent out by the *Christian Herald*, Bible House, New York City. It is a true story. The narration deals with a man, who, to use his own words, was at "the bottom of the bottom" of moral degradation. Smarting beneath the inhuman treatment of an impenitent father, at the age of eleven years he ran away from home. His career of sin lasted until he was well past the middle-age period of life. Again quoting from his own statement, he says: "During this time I committed about every offense found on the catalogue of crime except that of murder, and of that I only escaped through the inefficiency of the weapon used, to bring the deed to pass." He served time in many reform schools and in different prisons, among them that of the formerly notorious Sing Sing institution of New York.

Much of his narrative deals with the methods of administration of these so-called places of reformation—such as prevailed at the time of his incarceration within their close-walled confines. The present era of common-sense dealing and humane methods of correction had not yet come to pass, and such men as Thomas Watt Osborne, of Sing Sing, Judge Ben Lindsey, of the juvenile court, Denver, and such a woman as "Little Mother" Evangeline Booth, had not yet appeared on the scene of world-events, to pioneer the way to the introduction of a new, yet old, old doctrine of administering penology for the reformation of the erring.

At one place, describing his second term of imprisonment—he was then but fourteen years of age—the author relates how each one admitted to the institution, was, immediately upon his entrance, called before the superintendent and treated to two heavy blows, each stroke drawing blood, as an intimation of what would follow should the recipient show a disposition not to abide by the rules of the institution. The effect of this brutal treatment need not be described. Suffice it to say that it worked to the further degeneration of the one to whom it was administered. John Goode went on in crime and in law-breaking until one night, quite by accident, he drifted into the Bowery Mission, New York.

Here, in this haven of shelter, totally down and out, an outcast from his own kind, willing, yet afraid, to take his own life, this "lost" one came into personal contact with the Rev. J. G. Hallimond, superintendent of the mission. From that time forth the hand of reform kept fast hold of John Goode. True, the evolution from evil to good was slow. There were falls, and bitter, discouraging failures, between the beginning and the close, but in the end the struggling one made good, and the redemptive power of Christ was demonstrated in flesh and in blood. In the language of one, instrumental in the bringing of this transformation to pass, "John Goode stands today as a final and perfect answer to any doubting Thomas who requires 'proof.'"

As I finished the narrative and laid the book aside, I was made to think of the statement of one of old, who had broken the law of God and of man and, like John Goode, had come to a knowledge of his sin with sorrow and repentance. "Thy gentleness hath made me great." Immediately, as if to corroborate this Scriptural truth with a practical illustration, there emerged from the dim recesses of memory the recollection of an incident of the days of my childhood. A neighbor-friend was the owner of a fine colt, ready to be broken to harness. The animal was a spirited creature—affectionate, and much more amenable to reason than are many members of the human family. I was so unfortunate as to be an eye-witness of the preliminaries of the breaking-in process. Approaching the colt, bridle in hand, the owner, without a word of warning, struck the unsuspecting victim a heavy blow with a stout buggy whip. As a matter of course, the animal resented this treatment. Blow after blow fell, until the victim of the outrage was completely subdued. Child though I was, I had some ideas as to the proper way of teaching the colt to acknowledge authority. The proceeding used was entirely out of harmony with

those ideas. An indignant demand on my part to know why such injustice was exercised was met with the statement: "The colt must learn to mind." I remained skeptical. My ideas as to the proper means to be used were all the more sustained when, later on, I was so fortunate as to witness another farmer-friend break in his colt—by the kindness method. And I may as well admit that I had not much sympathy to expend when, a few months later, the colt of the first

(Continued on Page 107)

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Our Heavenly Inheritance

2 Peter 1: 10, 11

For Week Beginning February 22, 1920

1. **The Blessed Assurance of Our Inheritance.**—One of the things for which we all hope is the heavenly inheritance. Who of us believes that, when death comes, it will be the end? We live in the fervent hope of the immortality of the blessed. We "know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." If God's Word is true, we know that all those who sleep in Jesus will rise as he has risen. We know that when he shall appear, we shall appear with him in glory; that we shall be like him, and that the glory of the Father's house shall be ours. Of one thing we may all be sure: "This mortal must put on immortality." The former things must pass away. Time, with its pleasures and its griefs, its cradles and its graves, must pass away, that we may share in the joy of the new life and age.

2. **This Inheritance Is for the Righteous.**—"There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." Heaven is a chosen place for a chosen people. It is for those who "have made their calling and election sure." It is a Christ-prepared home for a Christ-prepared people. Jesus prayed that those whom the "Father had given him might be with him." These were the ones to whom he desired to show his glory. The wicked could not enjoy the realms of the blessed, even if, by any means, they should be able to gain heaven. They would bring with them hearts of evil—the tastes and desires of sinful men. The righteous shall inherit eternal life because it is theirs according to divine promise. All that belongs to heaven they will be permitted to share.

3. **The Heavenly Inheritance Will Be Abundant.**—Christ's prayer in John 17 contains this beautiful and hopeful petition: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." Christ here prays that his disciples may see and share his own ineffable glory. It is the unity of Christ with the believers in the heavenly places, and the glory that springs from that fellowship, that will be joy eternal. We know that the good land, where all the pure and the beautiful spirits of earth shall assemble, must, from its very nature, be one of transcendent delight. Its glory lies far beyond us. We "can not conceive" of it. Whatever aspirations we may have, grow lustreless and fade out in the presence of the things which God has prepared for those that love him. No one who has ever "endured hardness as a good soldier" will ever regret his service in that triumphant day.

4. **The Heavenly Inheritance Will Be Eternal.**—Here our inheritance may be swept away from us, or we may be swept away from it. Temporal possessions are but as the ephemeral flowers and the early dew. The taxes, the mortgage, the flood, the fire, the cyclone, the drought—any one of a thousand things may hover over and threaten our hard-earned possessions. Like these, life truly is "even as a vapor that appeareth for a little while and then vanisheth away." But the treasures at God's right hand are not ephemeral. Mental and spiritual acquisitions will only increase with the years. While here on earth, death snaps the cord eventually, and our fondest expectations turn to dust. Not so in the land of the blest. No man can bound his heavenly inheritance, or stretch a surveyor's chain upon it. How blessed to have "a hope that maketh not ashamed!"

5. **Suggestive References.**—"Patient continuance in well-doing" (Rom. 2: 7). "In due season we shall reap" (Gal. 6: 9). "To him that overcometh . . . a crown of life" (Rev. 2: 7, 10). "He that overcometh shall inherit all things" (Rev. 21: 7). "Inherit the kingdom prepared" (Matt. 25: 34). "Our Loving Father (Luke 12: 32). "Many mansions" (John 14: 2). "Our eternal home" (2 Cor. 5: 1). "An inheritance incorruptible" (1 Peter 1: 4). The great multitude, clothed in white (Rev. 7: 9, 13-17).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, FEB. 15

Sunday-school Lesson, Peter and Cornelius.—Acts 10. 1 to 11-18.

Christian Workers' Meeting, What He Wants to Do Through Me.—John 14: 12.

### GAINS FOR THE KINGDOM

Three were baptized recently at Seavey, Minn.

One was baptized recently in the Sterling church, Colo.

Two were baptized recently in the Rummel church, Pa.

Six were baptized recently in the Huntingdon church, Pa.

Three were baptized recently in the Los Angeles church, Calif.

Two have been baptized and one reclaimed in the Lewistown church, Pa., since the last report.

Twelve were baptized in the Waterford church, Calif.—Bro. Geo. Bashor, of Glendora, same State, evangelist.

Forty-two confessed Christ in the Hollow church, Okla.—Bro. John B. Denny, of Independence, Kans., evangelist.

Four were baptized and three await the rite in the La Verne church, Calif.—Bro. R. H. Miller, pastor, in charge.

Fifty-six confessed Christ in the Goshen City congregation, Ind.—Bro. Wm. Lampin, of Polo, Ill., evangelist.

Two confessed Christ in the Mohler house, Springville congregation, Pa.—Bro. Nathan Eshelman, of Elizabethtown, same State, evangelist.

Sixty-six confessed Christ, two reclaimed, and thirty-eight baptized at Liberty, in the bounds of the Pleasant Valley church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, same State, evangelist.

### OUR EVANGELISTS

Bro. A. L. B. Martin, of Baltimore, to begin in May in the Nokesville church, Va.

Bro. F. D. Anthony, of Baltimore, to begin May 9 in the Timberville congregation, Va.

Bro. M. S. Frantz, of Lindsay, Calif., to begin March 21 in the La Verne church, same State.

Bro. I. H. Crist, of Middlebury, Fla., is holding a series of meetings in the Tropic church, Calif.

### PERSONAL MENTION

Western Colorado and Utah has selected Eld. S. Z. Sharp as its Standing Committee delegate at the Sedalia Conference.

Bro. J. R. Smith informs us that his address in the 1920 Yearbook is erroneously given as Juniata, Nebr. It should be Lincoln, same State.

Just a little too late for mention last week we received word that Eld. D. W. Allison, of Shippensburg, Pa., died very suddenly of heart failure, Jan. 28.

Bro. Ernest F. Sherfy, pastor of the Monitor church, Kans., having recently visited his father, Eld. John Sherfy, of Mont Ida, Kans., who had been critically ill, reports the latter's condition much improved.

Bro. Chas. D. Bonsack should now be addressed at the Brethren Publishing House, Elgin, Ill. His duties as General Director of the Forward Movement will naturally require him to make this his headquarters and you are likely to reach him soonest by addressing him at this place.

A very untimely attack of influenza prevented Chairman D. W. Kurtz, of the General Educational Board, from attending the late meeting of the Board and school representatives, much to the regret of all present. Latest reports, we are glad to say, are to the effect that he is on the way to recovery.

Among the brethren who were called to Elgin by reason of the recent meetings, were four for whom this was their first visit to the Brethren Publishing House. They were Eld. G. A. Snider, of Lima, Ohio, Eld. C. D. Hylton, of Troutville, Va., Pres. I. Harvey Brumbaugh, of Juniata College, and Prof. John W. Deeter, of McPherson College.

Bro. L. W. Stong, Springdale, Ark., would like to get in touch with any one who was acquainted with Bro. Philip McGrew, years ago, when he lived in Illinois, particularly around Duquoin. Any one who may have known him will confer a great favor by writing to Bro. Stong, who asks this information in behalf of Sister McGrew, now quite aged.

This is the sort of thing that will bring to the Forward Movement success of the proper dimensions: The Bridge-water church (Va.) has LOANED to the Executive Committee the services of its pastor, Bro. A. B. Miller, for the next several months, while the spring campaign is on. Do you get the idea? Bro. Miller was appointed as Regional Director, but did not see how he could accept the position in view of the obligations already assumed. The Bridge-water congregation solved the dilemma by offering to ex-

cuse him, for a time, from all pastoral obligations while, without any interruption in his salary, he gives himself entirely to promoting the Forward Movement in his territory. Do you get the idea now? Do you see how this thing can be done?

Bro. D. G. Brubaker has closed his labors as pastor of the Nocona church, Texas, and is now in charge of the Bay View church, same State, formerly known as the Portland church. Bro. Brubaker desires to get in touch with the isolated members south of Taft, and as far north as the boundary of this congregation extends, and invites information to that end.

Eld. J. W. Jarboe, of Quinter, Kans., father of Evangelist J. Edwin Jarboe, has been in poor health for some time. The sudden death of his son Charles, mentioned in our last issue, was a very hard stroke, almost too much for his weakened strength to endure. He desires the prayers of "Messenger" readers that he may find the grace of God sufficient for his trials and that he may be spared for further service in the Kingdom of the Master.

Bro. A. J. Culler, Director of our Relief Work in Armenia, has returned home and resumed his former work in McPherson College. It should always be a source of great satisfaction that the Church of the Brethren was able to bear so honorable a part in ministering to this most unfortunate people. But we must not suppose that our obligations are at an end. The need and the suffering in the Near East are still great. The Relief and Reconstruction Committee will have some suggestions to offer in the near future, relative to the present situation and opportunities for continued service.

Three of the Regional Directors could not be present at the meeting last week. Bro. Funderburgh, however, had been in attendance at the Joint Board Meeting the week before and thus secured a good understanding of his duties. Bro. Heckman came in the day after the meeting, and through individual conference with the General Director and Executive Committee was able to go away pretty well loaded. And the Committee will, no doubt, find some way of imparting the necessary inspiration to Bro. P. J. Blough, the remaining absentee, as well as the other two or three, yet to be appointed.

Wednesday of last week was a busy day for the Educational Board and School representatives. They finished their work a little after 9 P. M. The meeting was noteworthy as being the first in which the various schools—all but two, which were not represented—got together to consider in detail their common problems. This was the chief purpose of the meeting—to bring together the plans of the different schools for their future development, and so relate them to each other and to the Forward Movement campaign, that the best interests of the whole Brotherhood might be conserved. That this purpose was realized, seemed to be the unanimous feeling. The more concrete results of the meeting's deliberations will be manifest in connection with the progress of the spring campaign.

The Educational Meeting of last week brought more of our schoolmen to the Publishing House than were ever here before at one time. Among them were Presidents A. C. Wicand, of Bethany, I. Harvey Brumbaugh, of Juniata, S. J. Miller, of La Verne, Ross D. Murphy, of Blue Ridge, Otho Winger, of Manchester, and former president, J. S. Flory, of Bridgewater. Mount Morris and McPherson were represented, respectively, by Professors M. W. Enmerr and J. W. Deeter. Others of the school people present were J. H. Cassidy, of Juniata, D. C. Reber, of Manchester, Secretary of the Educational Board, and G. A. Snider, Manchester Field Man. Add to these yet J. W. Lear, of the Educational Board, and Chas. D. Bonsack, General Director of the Forward Movement.

As previously arranged, the Regional Directors of the Forward Movement spent Thursday of last week in Conference with the Executive Committee, under the inspiring leadership of General Director Bonsack. Everybody agreed that it was a very profitable meeting. The objectives and methods of the Movement, in particular the plans for the rapidly-approaching spring campaign, were thoroughly discussed, and the Directors returned to their homes filled with enthusiasm and determination to do their best in discharging the great responsibilities which had been placed upon them. That was the object of the meeting—to help these leaders to see their opportunity, and to inspire them with courage to seize it. That is just what it did. You can count on them. But don't forget that they are going to count on YOU.

Some time ago Capt. O. O. Wiard, lecturer, and well known to many of our people, addressed to the "Red Cross Magazine" an open letter, protesting in strong terms against the continued advertising of tobacco and cigarettes in that magazine, as well as against the distribution of tobacco and cigarettes to the soldier boys through the Red Cross organization. In this letter he quoted the remarks of our Senior Editor on that subject, in his editorial of Dec. 6, 1919, and concluded with these words: "I am one of the thousands who, like Rev. Miller, must refuse to give to the Red Cross another penny until, in sackcloth and ashes, it repents of its dirty tobacco crimes in war days, and reforms in its service, and cleans the pages of its magazine from tobacco advertisements." In a recent letter to Bro. Miller, Capt. Wiard says: "The Red

Cross decided not to advertise tobacco any longer in their magazine, but as they had more letters commending distribution of tobacco to soldiers than letters of protest, that would continue." The moral of this is easy to see. It does pay to speak out and let your voice be heard. Send in your letters of protest by the thousand until there are more AGAINST the distribution of tobacco to soldiers than for it. Address either the "Red Cross Magazine," Garden City, N. Y., or The American Red Cross, Washington, D. C.

Forward Movement Regional Directors, so far appointed, are as follows: C. D. Hylton, Troutville, Va., for first and Southern Districts of Virginia and the States south; A. B. Miller, Bridgewater, Va., for Virginia, except as above provided, and West Virginia; P. J. Blough, Johnstown, Pa., for Western, Middle and Southeastern Pennsylvania; G. A. Snider, Lima, Ohio, for Ohio; John Heckman, Polo, Ill., for Illinois, Wisconsin and North Dakota; A. P. Blough, Waterloo, Iowa, for Iowa, Minnesota and South Dakota; Edgar Rothrock, Holmesville, Neb., for Nebraska, the two Northern Districts of Kansas and Northeastern Colorado; J. W. Deeter, McPherson, Kans., for the two Southern Districts of Kansas, Oklahoma, Texas, New Mexico and Colorado, except as provided above; Jas. M. Mohler, Leeton, Mo., for Missouri and Arkansas; I. V. Funderburgh, La Verne, Calif., for California and Arizona. Districts not covered in the foregoing assignments will be provided for as soon as definite acceptances of other Regional Directors have been received.

### ELSEWHERE IN THIS ISSUE

Aid Societies of Southeastern Kansas will please note the announcement of Sister Julia C. Jones, as given among the Notes.

All are interested, as a matter of course, in the Winona tabernacle. Bro. J. E. Miller, on page 100, says something regarding that most desirable undertaking, and our participation therein. There is an opportunity for each one to be a helper in that good work.

Sister Lydia E. Taylor, Secretary-Treasurer of the Committee on Dress Reform, makes an important announcement on page 107, to which our sisters will please give due attention. Her efforts, to make available to our sisters this "first step" in modest, becoming designs in dress, is a most praiseworthy one.

On page 108 we publish a communication from Bro. Jas. Q. Goughnour, foreman of the Committee of Arrangements for our Annual Conference at Sedalia, Mo. The committee is putting forth every possible effort to make the great gathering a most successful one, so far as the best of conveniences are concerned.

Permit us to enlist your special interest in the article, "A National Crisis," on page 98 in this issue. Dr. Brumbaugh deals with a subject of vital interest to our people and it seems to us that "The Way Out" which he suggests, and which was recently brought to our attention by the Chairman of the Central Service Committee, deserves our serious consideration and earnest support. If you have any interest in the effort, to prevent the adoption of compulsory military training as a national policy, read carefully and then don't forget to ACT.

### MISCELLANEOUS

If you have a copy of Brumbaugh's "History of the Brethren," which you would part with, or know where one may be obtained, Alvin D. Frantz, Crystal Building, Plymouth, Wis., would like to hear from you.

Notice to the Churches of Indiana.—As there are a number of congregations that have not responded to the call of District Meeting of 1919 (See Minutes, pages 2 and 3) all are herewith requested to send such statements, as provided for, to the secretary of the Mission Board at once.—Frank Kreider, Goshen, Ind.

Here are some of the conclusions, reached by the Committee on Evangelism at its meeting on Monday, Feb. 2: Every church in the Brotherhood is requested to arrange for a special evangelistic campaign during the year from Sept. 1, 1920, to Sept. 1, 1921. All evangelists are asked to give as much time as possible to the work during this period, and to give their names to the Committee with a tentative number of meetings they could hold. Pastors are requested to devote as much of their time to evangelistic work as their churches will grant them, and to report their names to the Committee. They are also urged to hold meetings in their own churches, in case they do not secure an evangelist. All available evangelistic singers are requested to report to the Committee. The Committee of Arrangements is to be asked for permission to hold a Conference on Evangelism at the Sedalia Conference and a tentative program for such a Conference was provided. It was also decided to issue a Manual of Evangelism, the same to be available by the time of the Sedalia-Conference. Bro. J. W. Lear was appointed to prepare suggestive material for a Revival and Decision Service in the churches, culminating on Easter Sunday, 1920. The Committee is laboring earnestly to discharge the responsibilities entrusted to it and will appreciate the heartiest and most loyal cooperation of all the churches.



## AROUND THE WORLD

### The Power of a Good Example

One very desirable feature of the present regime of prohibition is the most important one that it can now be taught by example. Foreigners who, in the days gone by, could not be effectively reached by anti-liquor literature, can now fully observe the benefits of the dry law. If the enactment is enforced as it ought to be, these benefits will readily be understood by all who live in America, no matter what language they read or speak. Thus law enforcement can effectively develop favorable public opinion in a field from which temperance education was formerly ruled out by barriers of nationality and language. Naturally, public opinion, in favor of prohibition, will be greatly strengthened in America, if foreign-speaking people here are fully convinced of its benefits.

### The World Field

From the standpoint of the vast populations involved, as well as of the immense territory affected, the world has never seen an awakening of such magnitude as that which is taking place in our time. There are no lands today, in the world, which are closed entirely to modern influence, and only a few which do not at least tolerate the Christian missionary, with his advanced ideas of civilization and progress. At the beginning of the nineteenth century the missionary force in the foreign field was a mere handful. There was not one representative of the churches of North America anywhere in the non-Christian world. Today there is an army of 24,000 missionaries, counting their wives, or about 17,000 missionary families and single missionaries scattered over all the continents and in almost every country in the world. Missionary contributions have increased from \$300,000, one hundred years ago, to \$30,000,000 today.

### God's Call to Israel

Many devout Christians have felt especially impressed, during recent months, to plead with God to rouse his people Israel. Apparently God's time to answer has come. That noted Jewish Christian of South Russia—Joseph Rabinowitz—fully convinced, made this significant utterance to a gathering of his former co-religionists: "The persecutions in Russia and other world-astrousing events are God's 'rapping on the windows of Israel' to awaken his people." As we remember that the Jews have, during recent months, undergone some of the most bitter experiences of their entire history, and as we also note that there are some signs, at least, of the dawn of a better day, we must surely conclude that God is "rapping on the windows of Israel" for a definite purpose. Will his people awaken to "national consciousness," and then to renewed spiritual life, as indicated in Ezekiel 37? Their restoration to Palestine is wholly within the range of possibility, but not unless God's leading is followed.

### Red Cross Activities in Siberia

One out of every three of the young children in Siberia is doomed to death from disease, exposure and undernourishment, according to the estimate of Red Cross officials, who have been studying the situation in the large cities of Western Siberia. Countess Tolstoy—a relief worker, and a relative of the famous Russian writer and philanthropist of like name—declares that these figures are conservative. In almost any family there have been one or more deaths among the children during the past few months. While this applies, of course, particularly to the poor, even the more prosperous are not wholly exempt. The world would be appalled—Countess Tolstoy declares—at the wholesale loss of life among the little ones in Siberia. While this deplorable condition is largely due to the disorganized state that for months has been allowed to prevail, the Red Cross workers are entering upon an active campaign of conservation—one that is sure to be of the highest benefit. "Let us do good unto all men" may well be considered a Red Cross motto.

### The World's Greatest Dreadnaught

One of President Wilson's most widely-heralded and most enthusiastically received sections of the noted "fourteen points" dealt with decreased armaments. It seemed to be the most hopeful indication of an era when peace, rather than war, would rule the aspirations of the leading nations. Quite surprising, therefore, is the announcement that Great Britain is entering upon a new and most comprehensive program of naval construction, of which the recently-completed dreadnaught "Hood" is the first. The price of this \$30,000,000—almost equals the combined cost of the "Aquitania," the "Lusitania" and the great warship "Tiger." It is generally conceded that the new vessel is the most formidable fighting machine in the world. It has been pointed out that Great Britain's vast navy and army program is being made possible only by the gigantic loans obtained from the United States. That may be true, but it is a matter of regret, nevertheless, that humanity's fondest dream of "peace on earth and good will to man" is not likely to be a reality in the near future.

### Refugees from Near East Returning Home

Thousands of refugees, who, at the outbreak of the World War, fled from Palestine and Syria to Egypt, and later went to other lands, are now arriving at Alexandria, en route to their home countries. Among the refugees are numerous Zionists who, with Great Britain as mandatory for Palestine, expect to see the realization of their dreams—a Jewish nation in that country. At this time it is difficult to state just what proportions the influx into Palestine may assume. That an unexpectedly large number of Jews are preparing to settle in the land of their fathers, in the near future, is evidenced by the fact that all boats that can carry passengers to the Land of Promise, are booked months in advance. The Jews are determined to enter into their own.

### Old-Time "Hobo" Rapidly Vanishing

As a direct result of prohibition, plentiful employment, and higher wages, the former down-and-out element in city and country has become almost obsolete. The Morgan Memorial Home, in Boston, the largest rescue mission in America, has only a very few inmates, these being a few old and decrepit men and several boy tramps of tender years. Salvation Army Homes, which in former years have been of great service in looking after the needs of the homeless and improvident, now find themselves with their ample accommodations in only meager demand. Even the old-time "Bread Lines"—a precious boon to the unemployed as well as the tramps of former days—have been largely abandoned. With the great demand for labor, no one needs to be idle, and consequently there is little necessity of assistance.

### Whiskey Ruled Out as a Remedy

While, during the present influenza epidemic, the claim has repeatedly been urged that alcoholic stimulants are of undoubted benefit in the cure of the disease, the best medical authorities are wholly against such a theory. "The American Pharmacopœia," a book of remedies that is revised every ten years, wholly discards whiskey as a remedial agent. That decision is based on common sense, not on prohibition. Dr. Osler, the eminent British practitioner, who recently died, steadfastly maintained that alcoholic stimulants help the business of undertakers only. A tired heart needs rest—not lashings with whiskey. The most skilled medical experts declare that whiskey has no curative effects whatever, and that its stimulating tendencies can be better and more permanently secured by the judicious employment of other preparations.

### There Must Be a Decision

Toiling under the mandate of fear and greed and revenge, Europe now threatens to sink into anarchy. Beholding its woe-filled condition, should there not be a peace that really accomplishes what was planned? Real peace, however, can come only through the hearty cooperation of the United States with the nations, now almost submerged, physically and mentally, in Europe's delirium of anguish. Our country must act quickly now, after its long and costly delay. There should be no further hesitancy in the ratification of the treaty of Versailles, with reservations substantially the same as those already approved by the Senate. The entente allies, by the voice of Viscount Grey, have cordially accepted the reservations, and nothing should now interfere with speedy ratification. There can be no peace—scarcely sanity even, in European governments—without the wise cooperation of the United States. Ours is a duty that can not be evaded—it is humanitarianism at its best.

### Diamonds—And Something Still Better

Far and wide the newspapers are heralding the fact that new diamond fields have been discovered in South Africa. A town is rapidly taking shape, and men and women are eagerly rushing to the new "Eldorado," anxious to stake out claims. The diamonds—pure carbon, so the scientists assure us—were stored up by nature's process thousands of years ago. Then, accidentally, some one stumbled upon the rich deposit in the region known as Bechuanaland, southwest of Rhodesia—British territory. But what, really, does this remarkable discovery of a new repository of diamonds mean? Does it represent important resources for humanity's welfare? Not at all. Already there are more than enough diamonds for all useful purposes—such as cutting glass for our windows, making delicate tracings for the spectroscope, with which astronomers study stars, etc. How strange that men will struggle through torrid deserts, brave the dangers of wild beasts, and even kill each other to get at the diamonds that, after all, are no real good to anyone personally. Instead of adding wealth to the world's resources, this discovery of additional diamonds means less wealth to mankind in general. Labor that might be employed in productive channels for humanity's welfare in every way, will be wasted in digging for diamonds. History tells us that the Spartans of old—with an austere contempt for all things that might weaken and degenerate the people of their realm—frowned on all articles of luxury. Their money, even, was made out of iron, in order that their citizens might not attach undue importance to it. We do well to remember that of far greater

importance than the discovery of the choicest diamond is the retrieval of the more precious jewel—a human soul—upon which Christ himself has placed a value beyond aught that earth can offer. No greater task confronts the Christian world today, than to reach the multiplied thousands that must be snatched from the grasp of the fell destroyer, in order to become shining gems on the diadem of the Great King.

### Much Depends Upon the Teacher

John Galsworthy, the famous English writer, bases all hope for the future of civilization on the efforts of the teachers. Perhaps the distinguished writer is placing a rather heavy load on the already overburdened profession. He is fully convinced, however, that it is the teachers' duty, as well as obligation, to create, in the minds of the coming generation, a higher degree of patriotism, a new conception of the brotherhood of man, and an ambition in life other than the mere getting of much money. Mr. Galsworthy would have the teacher awaken in his pupils a love of high and noble principles, diametrically opposed to the commonly-accepted principles of sordid commercialism. He regards the schools and colleges of the civilized world as the bulwark of all that is best, and as a guaranty of the permanence of well-established national ideals.

### What About the Strange Signals?

Emanating, apparently, from the outside universe, strange signals are interfering with the world's wireless messages. Marconi, the great wireless expert, recently said: "They are sounds. They may be signals, but we do not know. They are not what operators call 'atmospheric,' and we have nothing to guide us at present, as to how they are caused. We may be on the verge of wonderful discoveries, which will make the achievement of Columbus seem trivial." Some of the scientists venture to suggest that one of our neighbors—perhaps Mars or Venus—may be trying to communicate with us through the ether. Just what may ultimately be learned, only the future will reveal. Undoubtedly man's outreach to the things now unknown has its limitations, and yet, who would dare to define the metes and bounds of man's possibilities?

### What Is the Matter with America?

In answer to the question, implied by our heading, the editor of the *Fargo, S. Dak., "Forum,"* offers the following: "(1) Too many diamonds; not enough alarm-clocks. (2) Too many serge suits; not enough overalls. (3) Too many satin-upholstered limousines, and not enough crows. (4) Too many consumers, and not enough producers. (5) Too much envy of the results of hard work, and too little desire to emulate it. (6) Too many people who desire short cuts to wealth, and too few willing to pay the price. (7) Too much of the spirit of 'get while the getting is good,' and not enough of the old-fashioned Christianity. (8) Too much discontent that vents itself in mere complaining, and too little effort to remedy undesirable conditions. (9) Too much class consciousness, and too little common democracy and love of humanity." As a concise statement of conditions, as they now exist in our beloved country, the above deductions are quite illuminating.

### The Blessed Rewards of Tithing

While the principle of tithing for the support of religious activities dates back to the early days of the Jewish church, and has always been attended by the abounding blessing of the Lord, some recent testimony along that line may be of special interest at this time of "Forward Movement" endeavors. When the Methodist Episcopal Church went into a campaign to raise \$13,000,000 for home and foreign missions and war reconstruction in devastated Europe, last year, and succeeded, they emphasized—according to Rev. W. H. Cawardine—a method of giving that has produced startling results and revolutionized the whole plan of church economics. We are told that tithing was the talismanic word that swept over the entire country and reached out into foreign fields, with returns that would "make even the most wide-awake speculator sit up and take notice." A Cincinnati manufacturer, named Truesdale, who never has a strike in his plant, says that he has been tithing for twenty years. His business, somehow, is a most prosperous one. He attributes his phenomenal success to the fact that he has always recognized God as his Copartner by giving unto him one-tenth of his income. A western farmer, who owns a prize orchard, gives the fruit of every tenth tree to missions. Another farmer gives every egg laid on Sunday. A colored broom-maker in the State of Mississippi gives to the Lord's work every tenth broom. There are "pig clubs" and "chicken clubs" in the South that give every tenth pig and every tenth chicken. A church in West China, of 3,000 members—each of them earning scarcely \$100 annually—gives \$52,000 to missions each year. A New York minister has, by a persistent effort, induced all his members to give the tenth. Now his church has become so thoroughly wide-awake and enthusiastic that many others have been impelled to unite with an organization, so manifestly led by the Spirit.



## HOME AND FAMILY

### Feed My Lambs

BY J. O. BARNHART

Oh, souls, kept by your Shepherd's care,  
All safe within the fold,  
Who feed in pastures green and fair,  
And feel not want nor cold,  
While you in "Zion dwell at ease"  
With every good supplied,  
Behold the lambs, who starve and freeze,  
For whom the Savior died.

Beneath the shadow of his wings,  
While you securely rest,  
And of God's mercies sweetly sing,  
Of every good possessed,  
To you the word of Jesus comes:  
"Behold, the weak and small,  
Who would be thankful for the crumbs  
That from my table fall."

And there are many wandering sheep  
Who find the shelter late,  
Unless a loving watch you keep,  
They slip without the gate.  
Unless they're nourished in the fold,  
They wander through the door,  
And then, from hunger, want and cold,  
They perish evermore.

And out upon the mountains wild,  
Are many still that roam,  
Many a helpless, wandering child,  
Whom Christ is calling home.  
Oh, trim your lamp and let its ray  
Shine out into the night,  
To guide them back into the way,  
The way of life and light.

And you, by trials sore beset,  
Whom sorrow's waves o'erflow,  
And oft God's love and care forget,  
While altar-fires burn low,  
Have not 'e'en you, in time of need,  
Some crumbs of hope to give,  
That some poor, starving soul may feed,  
Sustain, and bid it live?

And you, who feel the weight of care  
Upon your furrowed brow,  
Beneath the cross we all must bear,  
With weary step and slow,  
Oh, there are many little feet,  
Who thorny paths must tread,  
Help them, 'twill bring your rest complete,  
Feed them the Living Bread.

From heaven will your own soul restore;  
Clothe them in garments fine.  
Richer than monarch ever wore,  
Your souls, indeed, shall shine.  
Deny them shelter, food and clothes,  
Then God will heaven deny  
To you and all who him oppose,  
Heed, then, the children's cry.

And there are other little ones  
Who need our tenderest care,  
Beside our hearth within our homes,  
Who all its blessings share.  
Before the crooked paths of sin  
Their tender feet have trod,  
Oh, teach them how to walk within  
The way that leads to God.

Oakley, Ill.

### Address to the Mothers and Daughters' Association of La Verne, Calif.

BY R. H. MILLER

THIS community is to be congratulated in that it has an organization of this kind. I see in this assemblage the portent of substantial improvement in every department of life. This promise of improvement is clear in that we have associated here those who are now, and those who shall be, the makers of our homes; brought together for mutual upbuilding in the things that are worth while. What, more than the home, is powerful in the building of right lives? Upon whom, more than the mother, does the making of the home depend? What, I would ask, is more promising that our homes shall be improved than this and like associations, in which are brought together, for mutual helpfulness, the homemakers of the present and the future? The vocation represented here is the cornerstone of society. Evil here is particularly insidious,

because Christian motherhood is so vital to all that is good. Improvement here is particularly telling for the same reason. You are stressing a strategic point. May you prosper!

Let us begin with a question: What should be the attitude of the mother toward the daughter's slight departures from what is right? To be specific: Excess in dress, extravagance, reading trashy literature, "spooning," slovenliness of speech, slang, extravagant words, untruthfulness, disregard for authority, irreverence, light-mindedness. What should be the mother's attitude toward these prevalent forms of misconduct?

In answer, let me first say: Let them be viewed with alarm. Let them be regarded as but the embryonic forms of the vilest and grossest sins. The infant mortality rate of sin is very small. The desperado is given a halo of heroism in the cheap story. The boy sits by the hour under its spell. Years later he commits a crime and falls into the hands of the law. His infatuation with the poisonous story is but the infant form of his crime. The girl reads a story in which coquettishness and infidelity are set forth, not in their real character and ugliness, but with results hidden, and in a false attractiveness. Later the same girl becomes a party to a divorce suit. We shudder when we contemplate the prevalence of the divorce evil. Do you have the same abhorrence for the little sins, of which the more noticed sin is but the matured form? Medical science has learned that many of the dread diseases, which appear in advanced age, are contracted in childhood.

Now, to bring our knowledge of the physical life to instruct us in moral and spiritual truth: A large per cent of the moral maladies are contracted in the earlier years of life. But, unfortunately, our sense of right and wrong is so obtuse that we do not regard the symptoms such as to occasion alarm, nor sufficiently serious to require any effort for their elimination. "Little pranks in which there is no harm. He's just a boy. Don't be too strict," we say. And the devil chuckles with satisfaction, for he knows what the years will make of these "little misbehaviors in which there is no harm." Think, just now, of these: Excess in dress, extravagance, reading cheap literature, "spooning," slovenly speech, disregard of authority, irreverence, light-mindedness. These prevail without alarm or protest, even in respectable society. But these little sins *plus twenty years* are: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings—which eternally exclude from the Kingdom of God. These little sins, except for the intervention of grace, are the vilest, grossest sins in embryo.

However worthy of detestation these irregularities of conduct may be, let our attitude toward them be not one of unbending opposition—an opposition which will not reason, and is deaf to every word—but a disposition to say: "I surrender." Mark well, the enemy of God will be pleased to see our fidelity to what we believe to be right, become so unbending, so inhuman, that the loss of a soul is less occasion for sorrow than the violation of some cherished rule of what is right. I have in mind a brother whose children are living unsaved, unrighteous lives. The brother himself is honest and upright. He is very insistent upon form. But his fidelity to his tenets is so unbending, so unreasoning—so savage, I might say—that as his children have been weighed in his nice balance, they have been found wanting, unsparingly condemned, and driven away from the church. They have an aversion for the church and religion which is bitter, and will not reason. I borrow the sentiment of Christ to make answer to this kind of dealing: "Is the observance of your Sabbath law of such importance that a man should die, rather than your law be broken?"

But this is exceedingly difficult: To be true to God and what is right, and at the same time show just that forbearance toward the erring one which is meet. There are two perils here: (1) The danger of sinning in silently tolerating evil which should be spoken against. (2) The danger of being so inflexible that the proper forbearance is not shown. This is supremely difficult.

There is only one law—so perfect, so awake to every interest, so impartial, as to be a safe guide here. That is the law of love. Let love be without dissimulation. Let its authority be so absolute that not a word escapes the lips without the flavor it imparts. Let every act have its spring in love. Let love's reign be unbroken. Mothers, love your daughters! In this relationship, so many are the occasions in which human wisdom can not point the way—with such immense results and awful responsibilities are your lives and actions fraught—that none other than the infallible guide of God-given love can safely lead.

Again; let the mother, who would lead a daughter into the right, be not slack in the uprooting of error in her own life. Let her have no hope of leading others from what is wrong to what is right, if known sin remains in the life, without honest effort for its elimination. It can not be done. Behold what power, that might be used for the world's uplift, is unused and useless, because the enemy of God has accomplished the tolerance of known sin in the life of the one who possesses the power. Power must be with holiness. Let holiness be the background of your effort, to correct the errors in the lives of your daughters!

Teach a love for that which is beautiful, good and true. When I name this duty, I am not unmindful that in doing this you must encounter almost insurmountable obstacles, for the world is full of things which are essentially ugly, evil, and false, yet attractive, because of depraved taste. In teaching a love for what is beautiful, good, and true, you must fly in the face of a popular sentiment which will call you unsocial. You must take a stand against a mode of life, for the making of which millions of money have been spent. One example: The *Los Angeles Evening Herald*, of Jan. 12, had these words in large letters across the top of the first page: "Arrest 25 in 'morals' crusade. Firing squad shoots 13. New case goes to jury." Giving amusement to the newspaper-reading public in the contemplation of the most shameful and humiliating misfortunes of life. O, it were not half so debasing and degenerate to go to the hospital and laugh, and become hilarious over the broken limbs and the emaciated forms of the diseased. Let your protest, mothers, to this sort of thing be heard!

Teach a love of the beautiful, the good, and the true, by acquainting them with that Blessed One who was the embodiment of that which is beautiful, good, and true. Make Christ live with all the heroism, the tenderness, the strength, the love, the power, the joy which he had to them among whom he moved in Palestine! Acquaint the young with the joy which comes from service in imitation of him. The destructive pleasures of earth will lose all their sweetness in contrast to this. Teach them that beauty of soul, high thoughts, thoughts of God, of heaven, of Jesus, of the Holy Ghost, of the Bible, of kindness, of service, are more potent to alter the appearance and improve the countenance than the little can in the bed-room, on the dresser. Impress the thought that much devotion to the latter means of beauty most certainly means the destruction of true beauty, in that the soul is dwarfed, and the very spring of beauty is destroyed.

Mothers, yours is a high calling. Hope were gone, were evil to degrade your sacred office. But you face fearful odds. In your stand for the right, you must feel the malignant power of millions of money and a bitter popular sentiment. Were we to lose sight of the Power accessible to faith, we should despair. "But he that is with us is greater than he that is with them." "The Lord of Hosts is with us." "With him are all things possible."

La Verne, Calif.

### Treasures

BY BESS BATES

"Did you think," demanded Uncle Jim Lovelock with some heat, "that in heaven all you will have to do is to trade farms and raise hogs and pile up money in the bank? To hear you talk and see you work, one would think that was your idea of heaven."

Deacon Brown was not at all taken aback by this comment on his religious belief.



"That has nothing to do with this matter," he declared just as hotly. "We can do so much and no more and Brother Reed is trying to get this church to do a little bit more than it can. So I am against it. I am against it. I tell you right now, it won't work and it can't work. There isn't the money here to make it work, no matter what you and Reed hatch out between you."

"I had nothing to do with this," retorted Uncle Jim Lovelock, who could not bear to be accused of trying to run the church. Aunt Nancy, who was standing by, pinched him on the arm, and he repeated more calmly, "I had nothing at all to do with this. You know, Bro. Reed always lays a matter before the whole church and backs it up by a good, red-hot sermon first. I am for it, and I am going to back him to the last dollar I can spare."

"This church is spending a lot of money on missions right now," insisted Deacon Brown. "Look at the salary we are paying Bro. Reed. That is enough for any church, with all the other expenses. If I had as much money coming in every month as Reed has, I don't know what I would do with it—"

"You have a good many times more money than he has, and you know it," retorted Uncle Jim, "and we know what you do with it, too. If six hundred acres of land isn't money, what is? and yet you say this church is too poor to support Bro. Reed's foreign mission program. You could do it alone and never feel it."

Aunt Nancy pinched Uncle Jim again, and Deacon Brown glared at him too angry for speech.

It was a beautiful Indian summer Sunday. The ivy which climbed over the old horse-sheds, back of the Komo church, was scarlet, the maples that shaded it were golden, and the fall rains had turned the grass to a brilliant green. The Komo congregation was scattering out toward their cars, or strolling in friendly, chatting groups down the short walk to town. It was a wonderful day, an inspiring sermon and a good crowd.

Komo had always considered herself a good missionary church. Half of the Sunday-school offering went to missions. They took up a generous offering every year for the Conference, and had several special offerings. They took care of their own poor and paid their pastor well. So they could come to church on a Sunday morning and sit back in their comfortable pews and listen with free consciences to an inspiring sermon and then go home to their bounteous dinners. But Bro. Reed had gradually been stirring them to a dissatisfaction with themselves and a longing to do more work. On this morning he had pleaded with them to have a settled missionary program for Komo, give so much money every year, teach missions a certain length of time, and make an effort to send a missionary from Komo itself. And he had backed up his plan by reading Matt. 6: 19-21: "Lay not up for yourself treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal."

Then he had asked the people to go home and think it over carefully, preparatory to voting on the proposition soon. He had begged them not to figure how little they could give and get by with their own consciences, or what their neighbor would think, but to figure how much they could give and thus increase their treasures "over there."

Uncle Jim had nodded enthusiastically through the whole sermon and was already planning how he could increase his already generous donations. He and Aunt Nancy came out of the church in a joyous wave of enthusiasm, for they visioned great days ahead for Komo. But they were swiftly brought to earth by Deacon Brown demanding: "Now look what your preacher has got us in for."

And Uncle Jim had replied in spite of pinches: "Do you think that in heaven all you will have to do is trade farms and raise hogs and pile up money in the bank?"

Then war was declared.

Presently Deacon Potter came up, asking: "Now,

now, see here. What's the trouble? What's the trouble?"

"What do you think about this foreign missionary program?" demanded Deacon Brown.

"Well, well, I don't know. I don't know. It's quite a lot for Komo and we are doing quite a lot—lots more than some churches I know. We gave twenty dollars more last year to missions than Silver Run did. We were quite a bit ahead of Five Mile and Grimes Creek. Seems like we are doing our share pretty well, pretty well."

"Exactly," agreed Deacon Brown, "exactly; we are doing our share and a little more. So who has a right to ask more of us?"

Several other members had stopped to listen to the argument and they now murmured in agreement with Deacon Brown. Uncle Jim was swallowing his temper, for he was seeing a cause that he loved being killed before his eyes. Loosening his arm from Aunt Nancy's, in order to be entirely free of admonishing pinches, he stepped forward and said: "I didn't mean to get angry. I beg your pardon, deacon. Let's think about the last of that sermon instead of the first. Think about the treasure part of it. There isn't one man here that isn't well fixed and who isn't going to be able to leave his children a good sum, if not really rich. We men, right here, could finance this thing and not feel it. And why shouldn't we do it and more too? Do you really think that we are going to make money in heaven? It seems to me that if we spend all our time here, making money and more money, when we do get over there, it will be rather hard to change our habits so soon. It seems to me we ought to be preparing here a little, so we wouldn't feel so strange over there. We are plain farmers and tradesmen. We haven't a great deal of education. We have had to make our livings for our families. We have so gotten the habit of saving that now, when we are well off, we can't stop. We aren't able to preach and go to foreign fields ourselves, but we can give and give generously and gladly and lovingly. We can be piling up treasures over there instead of here. It's a much greater game and a much bigger reward. Think about that side for a while."

"Good sermon, Uncle Jim, good sermon," and a warm hand came down on Uncle Jim's shoulder, as Bro. Reed came up from behind. "Did you know," he said, "that Silver Run and Grimes Creek and Five Mile have already started out on a program like I planned this morning?"

Uncle Jim's eyes glowed, but he said nothing. Deacon Brown grunted, and Deacon Potter said: "It's the coming thing, a great idea, a great idea."

And then, with one accord, they fell to discussing the weather and the corn crop.

*Prophetstown, Ill.*

## Making the Colt Mind

(Continued from Page 103)

named owner ran away—dragging behind him the crushed wreck of his master's expensive new buggy.

During the intervening years I have witnessed the two methods described used variously on both animals and human beings. I am still firmly convinced of the superiority of the kindness method. Force is sometimes necessary, but kindness will more quickly touch the heart and appeal to the reason, and, in the end, bring about more beneficial results by way of correction.

Observation has led me to think that one reason why the kindness method is not more generally used is, that more patience is required to bring results to pass. A much longer period of time was required by the second farmer of my narrative to break in his colt, but in the end he had a more reliable and much finer horse than had the first one mentioned. And why should time matter, anyway, when it is the Heavenly Father's way—his very, very patient way with us? Perhaps he desires that a like method be our way with some willful soul. Perhaps the salvation of that soul may depend upon our patience and our forbearance. Instead of forcing the colt to mind, would it not be a better way to take the needed time to teach the colt to mind?

*Ashland, Ohio.*

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### SOUTH WATERLOO CHURCH, IOWA

We have enjoyed many good things during the last year, among which were the lectures by Dr. D. W. Kurtz, who came to us Jan. 3. He gave two lectures in the South church, and one in the city. Each of these addresses was exceedingly helpful and greatly appreciated.

We held our quarterly business meeting Jan. 6, in the city church. Bro. J. S. Hershberger was reelected church trustee; Bro. A. B. Zuck, clerk; Brethren M. D. Dierdorff and M. B. Knop, "Messenger" agents, for the city and country churches respectively.

The yearly report shows that the total membership of our congregation Jan. 1, 1920, was 574; number received into the church by baptism and former baptism, 44; of this number 18 were received at regular church services; number of deaths, 4.

The report further shows that during the year money collected and subscribed for educational work amounted to \$29,826; for benevolences and social purposes, \$4,731; for missions, \$3,274; amount collected by Christian Workers' Societies, \$321; regular Sunday-school offerings, \$1,633; general church treasury, etc., \$5,587; total, \$45,373.

Along Sunday-school lines it was noted that the average attendance of the two schools was 395; officers, 21; teachers, 43. The rural school is supporting Sister Arthur S. B. Miller on the India field. The Christian Workers' Society is supporting Bro. Miller. The Loyal Helpers' Class supports their little daughter, Josephine. Sister Chalmers Shull is being supported by the city school.

As a means of promoting mission and temperance instruction a stereopticon has recently been purchased.

Feeling the need of more spiritual and uplifting song service, steps have been taken to improve our congregational singing. In the south church a portion of the Christian Workers' hour has been set aside in all departments—Junior, Intermediate and Adult—for definite instruction and help. Each of these departments has a capable instructor in charge. In the city church a choral class has been formed. Each Sunday afternoon a period of time is given to the special needs of the chorister and musical development in general. Anna M. Hamer.

## NOTICE

### More About Standardized Suits

To all those interested in the general movement for sane dress for women, the following notice is sent:

After much careful investigation, the Committee on Dress Reform is ready to recommend a capable, reliable firm which has added a half-dozen sensible suits to those already growing in demand as "standards" the past three years. This has been done with a keen realization of the growing need for something permanent and sensible in women's wear, and with full sympathy in the present struggle to MEET that need.

In keeping with a plan which has worked so well in getting the matter before other denominations through the pastors, this firm is calling on our ministers, one in each congregation—so far as obtainable—to cooperate in getting the matter before OUR PEOPLE. We believe those in real sympathy with constructive measures along this line, will respond.

The purpose of this plan is to place within the reach of our sisters this "first step" in modest, becoming designs in dress—besides giving special advantage in price, for these "standardized" garments, over the extreme designs being offered. Your cooperation is earnestly desired. Also, we request that you kindly withhold criticism of this work until you have made careful investigation of present clothing prices and conditions, on the made-to-measure, tailored plan.

Our aim is to give all available information regarding this or any other firm seeking to cooperate in this much-needed movement, knowing that it occupies an important place in the solution of the problem.

Please do not forget that much time and financial risk are required by any such firm until the movement is well launched, especially under such chaotic conditions as the present.

Those wishing further information may write the Secretary of Committee (below), or, for full particulars of the plan, address Victor Ladies' Tailoring Co., 325 South Market Street, Chicago, Standardized Department.

Lydia E. Taylor, Secy.-Treas.,  
Mt. Morris, Ill. Committee on Dress Reform.

### DEATH OF BRO. JACOB ARNOLD

Bro. Jacob Arnold was born in Virginia Oct. 11, 1824, and died Jan. 27, 1920, aged ninety-five years, three months and sixteen days. His father, Daniel, came west in 1840, when Jacob was sixteen years old. They came by steamboat from Pittsburgh, Pa., down the Ohio, landing in Savanna, making the trip in two weeks. They settled in Arnold's Grove, where they lived until they moved to Lanark, in 1878. In 1848 Bro. Arnold was united in marriage to Elizabeth Stitzel, who

(Continued on Page 110)



### THE NEXT ANNUAL MEETING

Announcement that the next Annual Conference would be held at Sedalia, Mo., was made some weeks ago by Bro. M. J. Mishler, Secretary of the Committee of Arrangements.

Sedalia is a city of 25,000 or more, and is located about 100 miles east of Kansas City and 200 miles west of St. Louis, on the main line of the Missouri Pacific Railway, between these two cities. The Missouri, Kansas & Texas R. R. also runs through there, both lines having good train service.

The meeting will be held on the State Agricultural Exhibition Grounds, not far from the city. The residence district reaches very nearly to the grounds, which may be reached by street railway and steam roads.

These grounds are spacious, and with shade trees and thickly-sodded blue grass lawns, present a restful and attractive appearance. The cement walks and surfaced drives insure ready access to the grounds despite unfavorable weather conditions. The buildings are roomy, and suitable for exhibits of the various activities of the church.

Selection of quarters for the Standing Committee was made at the executive board meeting of the Committee of Arrangements Jan. 21. Much other business, relative to the forthcoming meeting, was also transacted.

The Sedalia Chamber of Commerce and the State Agricultural Society will do all in their power to make those attending the meeting feel welcome, and to provide for their comfort while in the city of Sedalia.

The Committee of Arrangements will leave nothing undone that reasonably can be expected, to entertain our brethren and friends while in Sedalia, and to make this a Spirit-filled meeting.

I would like to urge upon ministers, pastors and elders to speak publicly of the meeting in all churches of the co-operating Districts, and to encourage attendance at the Conference.

Jas. Q. Goughnour, Foreman.

### SWEETWATER VALLEY, TENNESSEE

This is a long, wide valley, made up of smaller valleys, lying parallel to each other—the entire section located about midway between Knoxville and Chattanooga. The main line of the Southern Railroad, from Memphis, Tenn., to Washington, D. C., goes through it. The valley is so large that it constitutes the greater part of several counties—McMinn County being about the most central.

This is a splendid agricultural section. The farms are large and the country is not so thickly populated as some other parts of the State. Some of the large farms are being subdivided into smaller ones and sold to people who are seeking cheaper homes and better opportunities. The emigration is mostly from counties in the eastern part of this State. Among those coming to this valley, during the past seven years, have been nine families of the Church of the Brethren. The writer is among those who have come during the last twelve months.

The number of members, located here now, is twenty-seven, all living in the same county and not so very far from each other. We have no church of our own here yet. The closest one to us is the Beaver Creek church in Knox County, about sixty miles distant. This makes the members here somewhat isolated from our own church services, but we hope to have a church of our own soon.

Our belief and practices are new to the people in general, but they seem to be anxious to know more about our church. There has not been very much preaching done here by our people, as there is no resident minister. What preaching has been done was well received and very highly spoken of. The outlook for a strong church is very promising.

Jan. 30 Elders S. H. Garst and P. D. Reed, members of the Tennessee District Mission Board, came here to help organize the members into a church body. On the following day a members' meeting was held in the home of the writer, which resulted in a partial organization of a church. Bro. Reed acted as moderator of the meeting. As there are three deacons among our number, the election of deacons and ministers was postponed until a future meeting.

Bro. S. H. Garst was elected elder; Sister Mary K. Clark, church correspondent and "Messenger" agent; the writer, church clerk. Sweetwater Valley church was selected as a church name. A committee of five was appointed to look after a church building.

While the brethren were with us, Bro. Garst delivered two able sermons in the Methodist church at Niota, a small town in the valley. Many of the citizens of the town and surrounding country gave them a hearty invitation to return. The brethren also visited in the homes of some of the members.

J. L. Clark, Jr.  
Athens, Tenn.

### DARLOW BRETHREN HOME

At the Board meeting of 1918 a report was handed in by the superintendent, showing applications on file from several different churches where there were aged persons, who desired to come to this Home. As our limit of capacity had been reached, the Board proceeded to launch a campaign to build an addition, or annex, to the present

building. Each trustee was expected to solicit the churches and members in his respective District. The Southwestern District put three men in the field, but owing to influenza, we had to give up, for the time being, although we had succeeded as far as we had gone. At the following Board meeting very little progress could be reported, but the Board agreed to renew its efforts, as the prospects seemed much brighter. The writer was instructed to finish the campaign in the District, which proved to be successful. We are hoping to hear soon from the other three Districts of this State.

At present we have but one-half of the funds, necessary to equip and erect the annex, as planned, but we expect to commence the excavation as soon as the weather permits. We sincerely hope that funds will come in as fast as needed. Sometimes we forget the needs of the aged fathers, mothers, brothers or sisters in our midst and we fail to provide a place that is as comfortable as our own homes. And when the call is greater than we are able to minister unto, it is then our duty to further extend the work.

We now have some members in the Home who had considerable wealth and yet were not able to care for themselves. They learned of the accommodations and privileges that the Home affords, and arrangements were made to turn in all or a part of their means, making this institution a home for them as long as they live. These helpers have been a boost for the Home.

We are now installing an irrigation plant for gardening purposes only. The funds were supplied by a brother who makes this his home.

We wish to speak a word of appreciation, right here, to the different churches, Sunday-schools, Aid Societies and individuals who so kindly remembered the aged folks here with clothing and necessities. We also appreciate the words of cheer and comfort which accompanied the articles. I am glad for the interest manifested, and especially at Christmas time. Words can not express our gratitude, but we feel that all who give are laying up treasures in heaven. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Some churches have not failed in remembering this Home during the past several years, which is very commendable. I also desire to state that these kindly remembrances are the means of making the caretaking easier and the burdens lighter.

The work here has been a pleasure to us since the beginning of our stay (two and one-half years), and the pleasant times we enjoy with the aged are an inspiration to us. We do not aim to rule with a rod, but with love and good-will. Honor to whom honor is due; credit, praise, cheer, sympathy and kindness likewise.

In the past year there have been two deaths—the most recent being that of John D. Gourley who, with his father, came to the Home before it was opened. There are two still living who were charter members—the Home having been opened in the spring of 1893. Three members were admitted to the Home during the past year and none have been discharged since we are here.

Bro. O. H. Feiler, our treasurer, deserves much credit for the interest he has manifested in the welfare of the Home. While not a member of the Board, he is a member of the executive committee, and his wise counsel is valued highly by the Board and superintendent. The Sunday-school of the Hutchinson church, of which he is pastor, gave the members of the Home a magnificent treat on Monday evening before Christmas. Baskets, well filled with all kinds of eatables which go to make up a Christmas supper, were brought, with everything prepared, and placed on the tables. It will be long remembered by the aged. Some of the girls and boys were along and sang many beautiful songs.

At present the general health of the members is fairly good, and none are bedfast. Most all are anxious to help a little, which is greatly appreciated. Good-will, peace and harmony exist between each and all, which makes it very easy on the management. May 1920 be more prosperous!

G. W. Keedy and wife.

Darlow, Kans.

### SOUTH BEND, INDIANA

The regular January business meeting of the First Church was postponed until Feb. 2. It was undoubtedly one of the most important business meetings held by this congregation for some time, if measured by the plans adopted in a resolve to do our part in the Forward Movement program.

Four letters were granted, among them those of Brother and Sister Gilbert George, who are locating in the Woodland, Michigan, congregation. The reports of the Missionary, Temperance, Building and Finance Committees were heard and accepted. The Sunday-school treasurer and the secretary of the Ladies' Aid Society also reported. The congregation raised nearly \$3,500 last year. It was decided that we should raise this year not less than \$4,600, exclusive of special offerings, which may be taken during the year.

It was decided that the Ministerial Committee, together with the pastor, should secure an evangelist for next winter.

The building committee reported over \$16,000 in pledges

for our new building, with only a few of the pledges in. The congregation was very enthusiastic over the proposition and encouraged the committee to move rapidly in the solicitation of funds. The building can not be erected before the summer of 1921.

Then a forward movement goal was presented by the pastor for the congregation, to be reached during the ensuing year. This plan was unanimously accepted and adopted. It is as follows: (1) A family altar in every home. (2) Fifty per cent increase in Sunday-school and church attendance. (3) A definite, workable program for Christian Workers. (4) A continuous evangelistic effort on the part of Sunday-school teachers, pastor and the entire church, to secure fifty conversions during the year. (5) At least one volunteer for missions from our young members. (6) Not less than five young people entering Brethren colleges during the year. (7) A daily vacation Bible school of two weeks during the summer. (8) The raising of \$3,600 for local expenses and missions during the year. (9) Pledges to be secured for a new church, to the amount of \$40,000. (10) Definite systematic giving in every home. (11) One hundred per cent increase in membership of Ladies' Aid Society.

The growing city about us, the consecrated workers within its membership, the large number of young people, and the well-organized Sunday-school, make it altogether possible to reach this goal. During the last year this church met fully, excepting in a few items; its part in the Forward Movement program. It was decided also that the salary of the pastor should be increased \$300 per year, beginning Jan. 1.

H. H. Helman.

### CHILD RESCUE WORK OF KANSAS AND EASTERN COLORADO

The trustees met at McPherson Jan. 27 and organized for the year: Eld. D. A. Crist, of Quinter, President; Eld. O. H. Feiler, of Hutchinson, Vice-President; Eld. W. H. Miller, of Independence, Secretary; Eld. E. F. Sherfy, of Conway, Treasurer.

The work starts off with splendid prospects for a good year. Our superintendent, Eld. E. E. John, though well along in years, is very aggressive and is doing good work for the homeless.

Nine years ago a little baby girl came, by way of our society, to bless the home of Brother and Sister Dyer, of Independence. She is developing into a splendid type of Christian girlhood. She has already accepted Christ as her personal Savior. If we never accomplish anything more, we are well paid for our efforts in saving the unfortunate ones.

W. H. Miller.

Independence, Kans.

### IN MEMORIAM

William N. Stout, son of Oliver B. and Jennie Stout, was born July 5, 1863, in Hamilton County, Ohio, and died in the early morning of Jan. 22, 1920, at the Methodist Hospital, Indianapolis, Ind., at the age of fifty-six years, six months and seventeen days.

When one and one-half years old, he was brought by his parents to Jefferson Township, Wayne County, Ind., about one mile west of Hagerstown, where he grew to manhood.

He was married Sept. 11, 1886, to Catherine Holder. They settled on the farm south, adjoining the Stout homestead, near the old Nettle Creek church, where they lived their entire married life.

In March, 1886, he, with his wife, joined the Church of the Brethren, in which he ever continued faithful. Eld. L. W. Teeter, who, years ago, was his school-teacher, said in his discourse: "William was always good, even from boyhood."

It was the writer's privilege to visit Bro. Stout's bedside frequently during his eleven weeks of illness at the hospital, and to assist at the funeral. I may say of Bro. Stout: "He was a true-hearted, kind, loving husband and father." He and his bereaved wife and son Clarence enjoyed a model, happy Christian home. His dear wife remained faithfully by his side until his spirit took its departure. He had an abiding faith in God and his love.

I can not recall a single case, in all my experience in calling on the sick, where the patient was more calm and composed, more perfectly resigned to God's will than was he. He expressed himself as being at peace with God and man, and that all was well spiritually. During one of the first seasons of worship by his bedside we gave him this promise from Isa. 26: 3, 4: "Thou wilt keep him in perfect peace whose mind is stayed on thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Each subsequent visit convinced me the more that his mind was fully stayed on God.

The last time we had worship at his bedside we read Rev. 21: 1-4, of the new heaven and new earth. A calm, serene smile lingered on his face, the light of heaven was upon his countenance. We can understand why this scripture brought so much comfort to him—he having been a sufferer for two or more years. What comfort to a suffering saint, to know that God has such a blissful home for all the faithful!

The power and influence of Bro. Stout's life still live and shall continue to abide in the memories of all who knew him and fellowshiped with him. "To live in the hearts of those whom he has left behind is not to die."

He leaves his wife and his son Clarence, three brothers and three sisters. Funeral services were held at the Nettle-Creek church on Sunday at 10:30 A. M., Jan. 25, 1920. The funeral discourse, delivered by Eld. L. W. Teeter, was full of comfort and consolation. His subject was: "Our Glimpse Concerning Our Righteous Dead." Text, 1 Thess. 4: 13-18.—S. G. Greyer, Indianapolis, Ind.

### The Church

(Continued from Page 101)

imperfect. These organizations are called churches largely by way of accommodation. They are worthy of the designation only in proportion as they represent the spirit and purpose of Christ, who is the Head of the true church.

Thus it appears that, while the churches are not identical with the church, they are, nevertheless, more or less perfect representations and are more or less



helpful and necessary instrumentalities. And, further, it should be remembered that Christ contemplated, and in some measure arranged, for the formation of churches. The apostles who were specially authorized to carry forward his work, labored not only to lead men to a saving knowledge of Christ, but were active also in establishing churches. But it is clear from the New Testament Scriptures that the churches, as visible institutions, along with all their human elements, are required to contain a divine element which gives to them great dignity, importance and power. These considerations prepare us to appreciate justly the conflicting views as to the true idea of the church.

#### The Relation of the Church to the Kingdom of God

The relation of the church to the Kingdom of God is a matter often involved in confusion through inexact use of terms. As a visible institution the church is not the Kingdom. At most, it is a training-school of the Kingdom of God. We are permitted to think only of the invisible church as being identical with the Kingdom which is referred to so frequently. And even of these two, the term "the kingdom of God" has often the broader meaning, as is indicated by the statement, "His kingdom ruleth over all."

#### Unity of the Church

Christ prayed that his followers "may all be one." Again he says, "My kingdom is not of this world." All Christians are bound together in "the unity of the Spirit" having "one Lord, one faith, one baptism, one God and Father of all" (Eph. 4: 3-6). Only by adhering to the Word of God as the "rule of faith and practice" can the church save itself from two extremes; on the one hand, that of unduly magnifying the authority of the visible church and, on the other, that of laying aside its highest claim to recognition and obedience. Quite generally the true idea of the church is lost sight of and the church assumes too much or too little.

As has already been said, the church is a body of believers in Christ. In order to give the church the power that she should have, she is in need, first, of converted members; second, consecrated members; third, members who are willing to deny self; fourth, perfect cooperation of the membership; fifth, members yoked together in love.

**Conversion.**—It does not mean merely to join the church, while we hold to the old evil habits and practices of which we were guilty before we came into the church. Conversion means a change of heart, or of disposition, whereby the obstinacy of the will is subdued and life is given over to a supreme love for God and his Kingdom. It means a complete change of life. If we join the church, and still hold on to our old habits, we simply assist the devil in taking away what power the church already has. That kind of a Christian is one who professes he knows God; but in words denies him (Titus 1: 6; see also Jude 11, 12).

**Consecration.**—Members of the church should be consecrated to the extent that they are ready and willing to cry out and say with Paul: "Lord, what wilt thou have me to do?" To the extent that we are unwilling to make a complete sacrifice for the sake of Christ and the advancement of his Kingdom, we are a hindrance to the work of the church. Again, consecration requires us to be sociable for the sake of Christ and the church. Have a smile for every one, a good word for all, a disposition to associate and be congenial with others. Especially should a disposition of sociability be shown toward the stranger. With these characteristics we give the church influence that will enable her to accomplish much good, and to be a power in the world.

**Self-Denial.**—As we search through the Scriptures, we find that when our Lord called his disciples to his work, all seemed to have had this spirit of self-denial, for none of them offered an excuse, or held any reserve for self (Matt. 16: 24). We should, by all means, be interested in the church to the extent of being willing to see that God's store-house is first filled. It is sad, but too true that many professed Christians look after self first, and if anything is left they give the Lord the remainder (Matt. 6: 19-21).

Let us remember that God's cause comes first; he wants the first fruits (Ex. 23: 19). If this principle were carried out as it should be, the store-house of God would always be ready to draw upon, and begging for the church would soon be a thing of the past.

**Coöperation.**—If the church lacks this principle—this one thing which is most needful—she lacks all. Without coöperation we can accomplish very little or nothing in the Master's service. Coöperation of the American people gave us power that soon won the great world war. Coöperation in the church will be the stepping-stone to success. We can not all be ministers, neither can we all be deacons, nor can we all be pastors, but we can all be helpers. We can, we should, we must supply the ministers of the Lord, so that they may be able to give their entire time to the spreading of the Gospel (Acts 6: 2). Our body is composed of different members and we have use for them all. So is the church composed of different members, and by coöperation we find work for all to do (1 Cor. 12: 13-14).

The one great sin that is creeping into the church, in these last days, is the sin of jealousy. We become jealous one of another; are not content to do what we can; always aspiring to a higher position, in order to gain more for self. We are not willing to humble ourselves and to work where we can be of the greatest use and where the church sees fit for us to labor. We should encourage the spirit of coöperation. When we have that spirit, the church will become powerful, and will be able to accomplish that whereunto she has been called. So long as the church must take her best talent out of her pulpits and make them beggars, to go from one congregation to another, to beg money to carry forward the Lord's work, so long will the cause be dragging. We should soon arrive at the place where we will be ready and willing to give even without an invitation. If a member must be coaxed to give, and then gives grudgingly, what reward can he expect to receive? "He that soweth sparingly, shall also reap sparingly." "The Lord loveth a cheerful giver," and possibly he hates a tight-wad giver. "The liberal soul shall be made fat." "Freely ye have received, freely give." Should God withhold his mercy from us, as we withhold from him what belongs to him, we would be most miserable. It is a sad thing that men get so low as to commit these night robberies which are so common now. But much sadder is it to see the professed follower of the Lord Jesus Christ rob God, and that, too, in broad daylight. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." The question has often come to our mind, Why will men be so fair, so true, and so honest with their fellow-man that they would not cheat him out of one cent, and at the same time withhold from the Lord the things which belong to him? The Jews sought Pilate to have Christ crucified, not because they did not believe in the law of Moses, nor because they did not believe in God the Father, neither because they did not believe in Abraham, Isaac or Jacob, but because they did not believe in Christ. It seems, at this day and age of the church, that we, as professed Christians, do not withhold our support from the Father's cause because we do not believe in his Son. The great trouble is, that we, somehow, do not believe in his teaching. If we truly and sincerely believed in all the teachings of the Master, there would be no lack of funds to carry on the Lord's work. "He knows the thoughts and the intents of the heart."

**Love.**—Love will prove a prime factor in this case. Men love their families, their homes (or ought to), and do not withhold anything that will add to the comfort of their loved ones. If we had the sincere love for the church, that we profess to have, how could we withhold our support from it? Would we not rather freely give to the church, for the establishing of which Christ gave his own precious blood? Would we not give if we only remembered how he has given us life, and life more abundantly? Let us realize the fact that all we have, and all we can expect to have, comes from the good and liberal hand of God!—N. J. Paul, in *The Brethren Evangelist*.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

**La Verne.**—Our pastor, Eld. R. H. Miller, is conducting evangelistic services on Sunday morning and evening. As a result, so far, four boys were baptized last Sunday evening, three are awaiting baptism, and we rejoice in the reconsecration of a young man and a young woman. These evangelistic services will be interrupted by the special Bible Term at the college. The first Sunday, Feb. 1, Eld. A. O. Brubaker, of Lindsay, Calif., will preach for us, and Eld. D. H. Crist, of Quinter, Kans., in the evening. The second Sunday, Feb. 8, Eld. D. L. Miller, will preach in the morning, and Eld. M. S. Frantz, of Lindsay, Calif., in the evening. Feb. 15, Bro. R. H. Miller will resume his efforts, and continue until March 21, when Eld. M. S. Frantz, of Lindsay, Calif., will begin a two weeks' protracted effort, closing with Decision Day on Easter Sunday (April 4). The Mission Band which toured the Northern District during the Christmas vacation, rendered a very interesting and inspiring program at the Christian Workers' hour on Sunday evening, Jan. 18. Upon the suggestion of the "Practical Service Committee," the Intermediate Christian Workers have taken over the "Singing to the Shoutin on Sunday Afternoons." They are also seeing that a bouquet of flowers is taken to each one of these shutins weekly. We do not have a series of telephones connected with our pulpits on Sunday mornings, but we do have an earnest group (La Verne College Mission Band) of young men and women with notebooks, pencils busily engaged. On Sunday afternoons these same young people go by twos and threes to visit the sick and shutins, and to give a report of the Sunday morning services. They read the Scriptures and sing the songs that were used in the church service, all about the sermon, etc.—Grace Hileman Miller, La Verne, Calif., Jan. 28.

**Live Oak.**—Since our December council, nine letters have been received. We are glad to report splendid attendance at our Sunday services, especially in the evening. Jan. 27 a singing class will be opened, which will meet on Tuesday evening of each week, with Bro. A. C. Miller as instructor—Sarah C. Davis, Live Oak, Calif., Jan. 27.

**Waterford.**—Jan. 4 Eld. Geo. Bashor, of Glendora, Calif., began our revival meetings. Each evening during the two weeks the house was filled to its fullest capacity. Twelve were baptized, Jan. 19 our first love feast was held, and every one enjoyed the occasion. About eighty were present. So many members have moved in this fall, that we are crowded, and it is a problem how to take care of our Sunday-school. Our greatest need now, and something we are all looking forward to, is a new churchhouse.—Mrs. R. M. Fike, Modesto, Calif., Jan. 25.

### COLORADO

**An Inspiring Meeting.**—Jan. 25 closed the District Meeting of Western Colorado at Utah, with a very interesting joint Christian Workers' program. At the close a collection was taken, which amounted to our District over the top, so far as the amount suggested by the General Mission Board is concerned. The meetings were well attended throughout, and a splendid spirit prevailed. One query goes to Annual Meeting. At a former Christian Workers' Meeting, \$100 was pledged by the society for McPherson College, the amount to be raised by general collections. A large tract of land having been opened up to the north of us, we have a splendid opportunity to do effective mission work among the newcomers of our District. We have the talent and are ready to move forward.—J. A. Austin, Fruita, Colo., Feb. 1.

**Sterling.**—Jan. 25 Bro. Moore gave us an inspiring sermon, after which one accepted Christ and was baptized following the service. Last Sunday Bro. J. E. Young preached for us. On New Year's Eve we had a very helpful service, with prayer meeting from eight to ten o'clock, followed by a social hour at eleven o'clock. We served lunch in the basement, and afterward Sister Moore led a consecration service. Our Bible lessons are growing more interesting each week.—Mrs. Charles Ullery, Sterling, Colo., Jan. 28.

### IDAHO

**Twin Falls.**—After spending four years at Glendale, Arizona, as pastor of the church there, I have now been placed in charge of the pastorate at Twin Falls. We have a good congregation of about one hundred members in a thriving city and valley. Any members, looking for a place to locate in a community where they have a chance to make good, would do well to investigate this vicinity. I would be glad to answer any inquiries that may be directed to me. Our church is now being remodeled. Seven new Sunday-school rooms are now being built, which will give us much better opportunity for Sunday-school work.—Chas. W. Ronk, Twin Falls, Idaho, Jan. 30.

### ILLINOIS

**Deatur.**—We met in special council Jan. 19, to hold an election for a minister, having previously elected one member of the Ministerial Distribution Board, Bro. Michael Flory, of Girard, Ill., and also Bro. Geo. Miller, of La Place, and Bro. D. J. Bickenstaff, of Oakley, to assist. After giving the usual instructions, the voice of the church resulted in the electing of Bro. O. G. Davis, who, with his wife, was installed on the following evening. This morning a service, those of our members had never witnessed, made a very deep impression for good. It will mean a great spiritual uplift for our church.—J. W. Grater, 1233 N. Water Street, Jan. 31.

### INDIANA

**Goshen.**—Our series of evangelistic services closed last Sunday evening with fifty-six confessions. It was a great meeting, in spite of the influenza scare. Had health conditions been normal, the results would have been better, no doubt. Bro. Wm. Lampin, of Polo, Ill., did the preaching, and Fred J. W. Yober, of Pennsylvania, directed the singing. We expect others to make the great decision over next Sunday. A full report will be made later on.—Frank A. Myers, Goshen, Ind., Feb. 12.

**Muncie.**—Bro. John R. Snyder, of Bellefontaine, Ohio, is in our city in the interest of the Near East Relief Work. He preached two able lessons on Sunday, and also was with us in our prayer meeting on Tuesday evening, and encouraged us in the work. Our series of meetings will begin Feb. 15, with Bro. Flory in charge.—Mrs. Jessie Beall, Muncie, Ind., Feb. 3.

**Nettle Creek** church met in council Feb. 6. Several committee reports were accepted. We appointed our spring communion for May 8, and our fall communion for Oct. 23, at which time we expect 200 letters were received.—Chas. W. Miller, Hagerstown, Ind., Feb. 7.

**Somerset.**—Jan. 25 Bro. Ira Long, of our Mission Board, gave us two very interesting talks on mission work. Owing to the bad roads, the meetings were not very well attended. An offering of \$4.60 was taken.—Ruby Tinkle, Marion, Ind., Jan. 31.

**South Whitley.**—We have just closed a series of revival meetings, conducted by Bro. S. T. Fisher, of Peru, Ind. The song service was in charge of Sister Mary Lehman, of Wooster, Ohio. The meetings were well attended and our little mission has been greatly encouraged and built up.—Mrs. Henry J. Neff, South Whitley, Ind., Feb. 3.

**Wabash.**—Jan. 11 Mr. Donald Snyder, who spent a number of months in reconstruction work in France, gave us a very interesting talk on the work and conditions there. He was with us in our prayer meeting on Feb. 1. Bro. Ira Long, District Missionary Secretary for Middle Indiana, preached both morning and evening to attentive audiences. Our Sunday-school is moving along nicely.—Barbara E. Puley, Wabash, Ind., Feb. 6.

### IOWA

**Dallas Center** church was favored with splendid talks given by three of the Student Volunteers of Bethany Bible School, Sisters McCormick and Beam and Bro. Funderburg. Jan. 29 Capt. O. W. Ward gave us an illustrated lesson on the life of Jesus. We hope to have him with us again in the future.—Anna Goughenour, Dallas Center, Iowa, Feb. 4.

(Continued on Page 112)







He was the son of William and Sarah Hendrickson. In 1856 he married Margaret Knife, who died in 1864. He later married Martha Wiley, who died in 1905. To them were born six children. He is survived by two daughters. He suffered a severe stroke of paralysis and died Dec. 21, 1919, aged 84 years and 5 months. Many years ago he united with the Church of the Brethren, and held his membership in the Middle District church for nearly forty years. Service at his daughter's home by Eld. S. A. Blessing, assisted by O. P. Furnas, of the Christian Church. Burial in the Lower Stillwater cemetery.—Mrs. Nettie B. Stark, Vandalia, Ohio.

**Hoffa**, Emma H., daughter of John and Mary Dienes, born in Grundy County, Iowa, died at the Deaconess Hospital at Marshalltown, Iowa, Dec. 17, 1919, aged 32 years, 3 months and 17 days. She became a Christian at the age of fifteen and remained true to her vow and active in the service of the church. In 1915 she married Lester A. Hoffa, who survives with her father, mother, two brothers and one sister. Services at the Iveser church by Bro. D. H. Keller. Interment in the cemetery near by.—Hannah C. Messer, Grundy Center, Iowa.

**Hoke**, Harold Ellsworth, infant son and only child of Brother Irvin and Minnie Hoke, of Elgin, Ill., born Nov. 22, 1919, and went home to Jesus on Jan. 27, 1920. Services by the writer, and interment in the Bluff City cemetery, Elgin.—J. H. B. Williams, Elgin, Ill.

**Holler**, Elizabeth, wife of Eld. Jacob Holler, born in Montgomery County, Ohio, died Dec. 22, 1919, aged 79 years, 5 months and 4 days. Her husband preceded her nearly twenty-four years ago. To them was born one son. Services in the Lower Miami church by Eld. J. O. Garst and the writer.—Jesse Noffsinger, Dayton, Ohio.

**Hylton**, Sister Nancy, nee Ballenger, born in Floyd County, Va., died at her daughter's home, near Macomb, Mo., Jan. 19, 1920, aged 88 years. She was a member of the Brethren Church for fifty-seven years, and was a faithful Christian. She married Richard Hylton, who survives with three daughters, two sons and a number of grandchildren. Services in the Fairview church by Bro. J. B. Hylton. Interment in the near by cemetery.—Belle Hylton, Mansfield, Mo.

**Lehman**, Mary Viola, daughter of Emanuel H. and Lillian B. Lehman, died Jan. 14, 1920, aged 5 months and 4 days. Services at the Codorus house by Eld. L. M. Bowser, assisted by Eld. D. Y. Brillhart. Interment in adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

**Longanecker**, Sister Lena Morris, wife of Enos J. Longanecker, died at her home near Columbiana, Ohio, Jan. 18, 1920, aged 41 years, 8 months and 2 days. She was an earnest and consistent church member. She is survived by her husband and four daughters. Services at the house by Bro. A. W. Harrold, assisted by Brethren Jonas Horst and John I. Byler. Interment in the church cemetery.—Naomi Miller, Columbiana, Ohio.

**Mallory**, Clayton Earl, son of Brother and Sister Richard Mallory, of Johnstown, Pa., died Jan. 3, 1920, aged 1 year, 11 months and 11 days. Services at the home by the undersigned. Interment in Heards Creek cemetery.—D. H. Harrold, Johnstown, Pa.

**Miller**, Sister Elizabeth, daughter of Adam and Marie Keim, born near Sugar Creek, Ohio, died of pneumonia, Jan. 2, 1920, aged 67 years, 9 months and 14 days. In 1872 she married John H. Miller. To this union were born three sons and five daughters. Two sons and four daughters preceded their mother. She was a faithful member of the Church of the Brethren from early womanhood. She leaves her husband, one daughter and one son, Eld. A. H. Miller, also ten grandchildren, three brothers and two sisters. Services at the Canton Center church by Bro. A. F. Shiever, assisted by Brethren Kreiner and Frick. Interment in the church cemetery.—Rachel A. Mohr, Louisville, Ohio.

**Moyer**, Mary, daughter of Mathias and Katie Inglo, died Jan. 16, 1920, aged 85 years, 4 months and 15 days. In 1853 she married Geo. W. Moyer, who preceded her in 1911. To them were born eight children. She leaves seven children, twenty-four grandchildren, forty-two great-grandchildren, six great-great-grandchildren, three sisters and one brother. She accepted Jesus as her Savior when quite young and led a faithful Christian life for over seventy years.—D. F. Moyer, Wakarusa, Ind.

**Rieby**, Mrs. Florence, nee Plumley, born at Carmago, Ill., died in St. Mary's Hospital, Decatur, Ill., on Sunday evening, Jan. 25, 1920, aged 36 years, 8 months and 14 days. She is survived by a daughter from a former marriage, and a son and mother. She leaves also one brother. She united with the Church of the Brethren some over a year ago. Her conversion, at that time, was a most remarkable one. She labored, prayed, and sought most earnestly until she found the peace of mind she was seeking for. It was her chief concern how she might please God, and she was exceedingly eager to lead others to Christ, and did it with earnestness and prayer. Truly, a bright light has been removed from our midst, to shine with greater splendor in another realm. Services by the writer, in Decatur Jan. 27, and in Toledo, Ill., Jan. 28.—J. W. Grater, 1233 N. Water Street, Decatur, Ill.

**Royer**, Sister Anna, nee Hoerner, died at the home of her daughter, Mrs. W. W. Palmer, near Shedd, Oregon, Jan. 19, 1920, aged 80 years, 10 months and 23 days. She was born in Lancaster County, Pa. In 1856 she married Samuel Warner. Two children were born to them. Her husband died in 1858. She later married John Royer, who died in 1901. To the latter union were born two children. She is survived by one sister, two children, one grandson and two great-grandsons. She was a faithful member of the Church of the Brethren for many years. Services at the home of her daughter by the writer. Interment in the Baptist cemetery near Brownsville, Oregon.—H. H. Ritter, Mabell, Oregon.

**Soethern**, Sister Mary Ellen, died Dec. 30, 1919, aged 71 years, 7 months and 19 days. She was a consistent member of the Brethren Church for some years. She leaves her husband, seven children and two stepchildren. Services by the writer.—B. W. Neff, Quicksburg, Va.

**Shiffler**, Bro. Jacob, died Jan. 21, 1920, aged 63 years, 5 months and 8 days. He leaves his wife, three sons and three daughters. Services in the Replaga, led by Eld. J. B. Miller, assisted by Eld. J. J. Shaffer. Interment in the Albright cemetery at Roaring Spring.—J. C. Stayer, Woodbury, Pa.

**Sink**, Ida L., born in Franklin County, Va., died Jan. 15, 1920, after a short illness. She married J. L. Sink in 1888. To them were born three sons and one daughter. Two of the sons died in infancy and the other a year ago. Six brothers and one sister survive, besides her husband, daughter and six grandchildren. She was a member of the Bethlehem congregation for a number of years.—G. L. Bowman, Boone Mill, Va.

**Smith**, Albert W., infant son of Brother and Sister J. W. Smith, Basic, Va., died of pneumonia, Jan. 22, 1920, aged 9 months and 15 days. Besides the parents, three brothers survive. Short services at the house by Bro. A. C. Miller. Burial near the Zion Lutheran church.—Mrs. G. H. Craig, Waynesboro, Va.

**Snyder**, Lavina B., daughter of Samuel and Susan Wenger, born in Stark County, Ohio, died Jan. 16, 1920, aged 79 years, 9 months and 29 days. She married Peter B. Snyder in 1859. To this union were born two sons, who, with their father and one granddaughter, remain. She united with the Church of the Brethren about forty years ago and found much comfort in serving her Master. Services at the Canton Center church by Brethren M. M. Taylor, A. H. Miller and E. E. Frick. Interment in the church cemetery.—Rachel Mohr, Louisville, Ohio.

**Turner**, Sister Judia, died Jan. 14, 1920, aged 90 years. She united with the Church of the Brethren some years ago and lived a devoted life. She was never married and made her home with her niece. Service at Topeco by Eld. A. N. Hylton. Burial in the cemetery near by.—Almeda Alderman, Floyd, Va.

**Zents**, John, born in Stark County, Ohio, died in Plymouth, Ind., Jan. 10, 1920, aged 84 years, 11 months and 2 days. In 1858 he married Mary Thomas. To this union were born four sons and five daughters. When Bro. Zents was about twenty-three years of age he united with the Church of the Brethren, to which he gave devoted labor and loyal service. He leaves his wife, six children, twenty-one grandchildren and nineteen great-grandchildren, one brother and two sisters. Services by Bro. J. P. Appleman at the home of Pine Creek church, near Tegarden, by Bro. E. L. Heestand. Burial in the Thayer cemetery.—Mary Snider, Plymouth, Ind.

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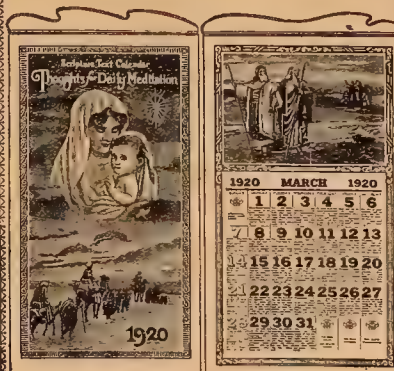
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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 109)

**Libertyville.**—The church here is progressing nicely. We reorganized the Sunday-school the first of the year. Dec. 28 the school gave a short program. Bro. W. R. Miller was here Nov. 29 to Dec. 5, giving his illustrated lectures on the Bible Lands. He was at the Batavia house Jan. 12-18. These meetings were well attended, especially at the town house. Jan. 25 Bro. M. W. Emmert, of Mt. Morris, began a Bible Institute, which lasted for a week, there being two sessions a day. Those who attended report an excellent meeting. —Wilbur L. Ogden, Batavia, Iowa, Feb. 3.

### KANSAS

**Hollow.**—We began our revival in the Hollow church New Year's Eve, and continued till Jan. 30. The meetings were successful, there being forty-two conversions; twenty-seven were baptized. This certainly is a great field, with a fine crowd of young people, but they need a good young minister to lead them on to greater victory. The writer has been asked to return soon and teach a two weeks' singing school, which we are planning to do as soon as possible. We are now holding a revival meeting in our home church at Independence. Any one desiring our help as an evangelist, should write soon. We are booking dates for this spring, summer and fall—John B. Denny, 604 N. Sixteenth Street, Independence, Kans., Feb. 2.

**Notice to the Aid Societies.**—At our last District Conference a committee of three—Sisters Mabel Amos, Mary Neher and the writer—were chosen as officers of the Aid Societies of the District of Southeastern Kansas. This committee organized the following working body: Sister Mabel Amos, President; Sister Mary Neher, Treasurer; the writer, Secretary. The object of the committee is to get the societies better organized and to cooperate with the Aid Society of the District. We expect to have a meeting of all Aid Societies at our next District Meeting—Julia C. Jones, 2019 Ash Avenue, Parsons, Kans., Jan. 31.

**Ottawa.**—We have installed a baptistry, which was just recently completed. Our elder, Bro. G. M. Throner, preached the dedicatory sermon. Our Christian Workers' Band has been divided into three classes, Junior, Senior and Adult. We hope this will enlarge our opportunity for doing personal and practical work—Olive M. Wheeler, Ottawa, Kans., Jan. 31.

### MISSOURI

**Rockingham church** met in council Jan. 31, with Eld. S. B. Shirley presiding. Bro. Oscar Early was elected presiding elder for one year. Four letters were granted. Our annual series of revival services will begin Oct. 31, conducted by Bro. J. Edson Ulery, of Onekama, Mich. Bro. E. L. Eklund will conduct our song services.—Hester Bowman, Hardin, Mo., Feb. 2.

### NEBRASKA

**Silver Lake church** met in council Jan. 10. In the absence of Eld. Michael Wine, Bro. Edgar Schuch of the meeting. Officers were elected as follows: B. T. Grabill, elder; Samuel Miller, Sunday-school superintendent; Lee Grabill, Weidner Grabill and Willard Burmaster, Christian Workers' Committee; the writer, clerk and correspondent.—Marie Berens Grabill, Roseland, Nebr., Feb. 2.

### NORTH CAROLINA

**Melvin Hill (N. C.) church** just closed the Bible School, conducted by Bro. Clayton B. Miller. The lessons taught were the books of Mark and Acts. We held two sessions a week and the school was fairly well attended, some coming quite a distance, and they were fairly well repaid. We were very glad to have with us Bro. Grady Masters, of Mitchell County, Sister Hattie Harroll, of Yancey County, and Sister Mattie Smalley, of Rutherford County. Bro. Miller will teach at Pleasant Grove, N. C., the month of March. The work here has been beneficial to those who attended the school. In connection with the school we held our teacher-training class—Jennie M. Robb, Campobello, S. C., Feb. 2.

### OHIO

**Sidney church** met in council Dec. 31, with our pastor and elder, Bro. S. Z. Smith, presiding. Officers chosen for 1920 were: Bro. S. Z. Smith, pastor and elder; the writer, church clerk and correspondent; Sister Virginia Springer, agent; Sister Cora A. Z. Smith, Sunday-school superintendent.—Bessie Schmidt Snyder, Sidney, Ohio, Jan. 31.

### OREGON

**Albany.**—Eld. Geo. Stricker, of Vidora, Sask., gave us a fine sermon on "Soul-winning," and on Jan. 28 accompanied the writer to Lebanon to assist at a sister church. Bro. Stricker is here looking for a home among us. This seems to be a good place for him. Are not seeking new locations should write us, enclosing a stamped envelope for reply.—E. W. Pratt, Albany, Oregon, Jan. 29.

### OKLAHOMA

**Prairie Lake church** met in council Jan. 31, with Eld. Geo. Prentice presiding. Officers for the coming year were elected: Bro. Prentice, elder; Bro. Fred Root, superintendent of the Sunday-school; Sister Molly Beard, president of the Christian Workers' Meeting; the writer, "Messenger" correspondent. Bro. Prentice gave us two much appreciated sermons, one on Saturday evening, the other on Sunday morning. We will have a series of meetings in the early spring, followed by a love feast.—Mrs. Fred Root, Waynoka, Okla., Feb. 2.

### PENNSYLVANIA

**Harrisburg (Hummel Street Church).**—Jan. 25 our elder, Bro. W. K. Conner, gave an interesting talk on the first chapter of First Thessalonians, and in the evening Eld. T. T. Myers, of Juniata College, gave a splendid discourse on "What Is My Brother?" He was here under the auspices of the Anti-Saloon League. An offering of \$28 was taken for the cause. The Christian Workers' Meeting is improving and quite a number of the younger folks are taking part. The Sunday-school and church attendance has been increasing every Thursday evening is also growing. We have singing practice held in the church, are inspiring, and the attendance is good.—Sallie Z. Schaffner, Harrisburg, Pa., Jan. 31.

**Lewistown.**—The work here is progressing and we feel much encouraged. Our Sunday-school and church attendance has increased remarkably since our pastor, Bro. H. B. Dickey, is with us. His efforts are much appreciated. Since our last report two have been added to the church by baptism and one has been reclaimed. Bro. Heisey has set for our goal for 1920, in accordance with the Five-Year Forward Movement. Money added to the church by baptism; an average attendance of 200 in the Sunday-school; \$600 given to missions from all departments. Owing to the fact that some classes were not supplied with teachers, the installation services were not held until Jan. 11. The Sunday-school workers and church officers were installed by the pastor. The following Sunday Bro. Perry Van Dyke, of Oregon, preached a very helpful sermon on the subject, "All Are Yours." The following Tuesday evening he gave us some very interesting facts concerning his trips to Alaska. He was one of a party of gold-seekers in 1898. We are just entering a series of union evangelistic services, in which six churches of the town have joined.—Mary Y. Bloom, Lewistown, Pa., Jan. 29.

**Lower Cumberland.**—A two weeks' series of meetings closed Feb. 1 at the Boiling Springs house, conducted by Bro. S. G. Meyer, of

Jonestown, Pa. The meetings were fairly well attended, and while there were no accessions to the church, the hope is that some good may result in the future.—J. W. Galley, Mechanicsburg, Pa., Feb. 4.

**Rummel.**—Two more were baptized as a result of the faithful efforts of our pastor, Bro. A. J. Beghly, who is wide-awake to the spiritual needs of his congregation, and especially the unsaved. We combined the Christian Workers' and preaching service Feb. 1, and rendered a missionary program. We used the topic, "See the World Through Mission Study," with special music, recitations, a reading and missionary address, given by Prof. C. E. Howe, a teacher in the Windber High School.—Mrs. J. E. Murphy, Rummel, Pa., Feb. 2.

**Springville.**—Jan. 17 Bro. Nathan Eschelman, of Elizabethtown, began a series of meetings at the Motor house, which closed Feb. 1. The meetings were well attended. The plain Gospel truth was presented with power, and interested attention was given. Two made the good choice and much good was done. A great deal of visiting was done in homes.—Aaron R. Gibbel, Ephrata, Pa., Feb. 2.

**Woodbury.**—Our quarterly council was held Jan. 17. Among the business items was the arranging for the current expenses of the ensuing year. We decided to hold a series of meetings in May, if we can secure the service of an evangelist. Brethren J. C. Stayer, J. B. Miller and Nelson Guyer were elected delegates to District Meeting. Five letters were granted and one received. The Sunday-school was reorganized by election. Bro. Paul A. Stayer, superintendent. Bro. Roy Sell was elected president of the Christian Workers' Society. We expect to organize a Teacher-training class in the very near future.—J. C. Stayer, Woodbury, Pa., Jan. 30.

**York (First Church).**—Dec. 30 we held our quarterly council in our Sunday-school. Bro. J. K. Pfaltzgraff was elected superintendent for the First Church; Bro. J. K. Pfaltzgraff for the Second Church. Six letters were received. Jan. 8 we held our quarterly council, with Eld. J. A. Long presiding. Seven letters were received and one was granted. At a special council, held Jan. 15, on later dates, Eld. J. A. Long was elected presiding elder for three years. Bro. D. T. Dierdorff, of Surrey, N. Dak., was with us at this meeting—Alice K. Trimmer, York, Pa., Jan. 26.

### TENNESSEE

**Liberty.**—This is a new church in the bounds of the Pleasant Valley congregation. Eld. A. M. Laughrum of Jonesboro, Tenn., came to our place Dec. 28, remaining until Jan. 27, preaching fifty-two sermons and visiting in many homes. Sixty-six were converted and two reclaimed; thirty-eight were baptized. Bro. S. H. Garst, of Pleasant Hill, preached an inspiring sermon in the absence of Bro. Laughrum. Bro. Rud Pritchett, of Knob Creek, assisted in the baptismal services. The members were greatly strengthened and the whole community benefited. A collection of \$160 was taken for the completion of the church at this place.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Jan. 28.

### TEXAS

**Bay View church** met in council Jan. 26, with Bro. J. A. Miller presiding. Seven letters were received. The following officers were chosen for one year: Bro. D. G. Brubaker, elder; Bro. H. D. Blocher, "Messenger" agent; Bro. H. A. Fulkerson, clerk; the writer, correspondent. The name of the church was changed from Portland to Bay View, given above. Brethren D. G. Brubaker, Bro. J. S. Fulkerson and H. D. Blocher were appointed an insurance committee, with the latter as secretary.—Cora B. Fulkerson, Taff, Texas, Jan. 30.

### VIRGINIA

**Antioch church** met in council Jan. 31, with Eld. Riley Flora presiding. Eld. Z. E. Mitchell gave us a good talk. Five letters were received and two granted. Brethren J. A. Naff and C. A. Flora were appointed to secure some one to conduct a revival for us in July or August. Brethren Joseph Bowman, H. A. Flora and Z. E. Mitchell were appointed to secure an instructor in vocal music, to conduct a class in song during the summer. Our missionary treasury reported \$223.80 raised for missions last year. The Sisters' Aid Society reported a good year's work, having contributed, in different ways, to a number of causes. We received a contribution of about \$20 to help some of our poor members. Our Christmas offering amounted to \$75.50 and was given to the Antioch and Sunday Eld. L. A. Bowman delivered an able temperance discourse.—Orpha Flora, Boone Mill, Va., Feb. 3.

**German town church** met in council Jan. 3, with Bro. R. L. Peters in charge. Mrs. Terry Peters was elected church clerk. Prior to this time Bro. Russell Fisher was re-elected Sunday-school superintendent; the writer, church correspondent. Dec. 28 our Sunday school rendered a Christmas program.—John Engel, Wirtz, Va., Jan. 30.

**Manassas church** met in council Jan. 3, with Eld. E. E. Blough presiding. Three letters were granted. Bro. A. C. Harley was elected as a member of the local Missionary Committee, and Bro. M. J. Hottle, solicitor for the "Gospel Messenger," both for the terms of three years. Brethren L. E. Blough and J. J. Conner were elected Sunday-school superintendents, and Bro. W. A. Conner was elected president of the Christian Workers' Society. It was decided to curtain the church for the Antioch and Sunday Eld. L. A. Bowman purpose.—Alvin T. Kiener, Nokesville, Va., Feb. 3.

**Nokesville church** met in council Jan. 31, with Bro. E. E. Blough presiding. Four letters were received and five were granted. The church has sent in her protest against compulsory military training. Brethren Russell Britton and John Miller were elected to the deacons' office and with their votes were installed the following day. Our series of meetings is to be held in May, with Bro. A. L. B. Martin as evangelist. The Hebrew Seminary Bible Term opens Feb. 8, with Brethren T. T. Myers, Paul Bowman and T. S. Mohrman as principal instructors.—Mrs. Mary B. Beam, Nokesville, Va., Feb. 2.

### WASHINGTON

**Spokane (First Church).**—We convened in council Dec. 27, at which time officers were elected for the different branches of work for the ensuing year. Bro. C. F. Rupel, of Plaine, Wash., was elected elder in charge; Bro. R. Force, clerk and member on the Board of Trustees; the writer, correspondent and "Messenger" agent. The Home Mission Board was reorganized by choosing Brethren Geo. D. Aschenbrenner, R. Force and J. E. McFarlen. Our Sunday-school superintendent is Fred Burkett. Sister Haseltine is superintendent of the Sisters' Aid Society. Sister Cora Aschenbrenner is president of the Christian Workers' Society. On Sunday following our pastor, Bro. Rupel, preached two inspiring sermons. Arrangements have been made for preaching on the second and last Sunday of each month by the brethren—W. A. Conner, Wash. Thus far Bro. Walter Brunton has been very ably filling the appointments, which are well attended.—Geo. D. Aschenbrenner, Spokane, Wash., Jan. 25.

**Tacoma.**—Bro. Paul Mohler was with us last Sunday and gave a very interesting and helpful talk on the dress question.—Jennie Garman, Tacoma, Wash., Jan. 30.

**Yakima.**—We had the pleasure of having Sister Sadie Miller with us at New Year's and her sailing for India. She gave two illustrated lectures on conditions in India. An offering of \$133 was lifted—\$50 of this to go to the China field and \$83 to India. We have a well-organized Christian Workers' Society. Jan. 11 they gave a stilted drama during the month of January. Bro. J. S. Zimmerman is giving us some lessons from the Book of Revelation and later will take up church doctrine. A Teacher-training Class has been organized recently with Bro. Zimmerman as leader. Our Sunday-school continues to grow, and we are hoping for a noticeable increase in 1920. Jan. 4 we held special consecration services for the new officers and teachers of the Sunday-school.—Mrs. O. L. Replogle, Yakima, Wash., Jan. 27.

### WEST VIRGINIA

**Mountain Dale church** met in council Jan. 24, with Bro. Geo. W. Van Sickle acting as moderator. We elected officers for the church and reorganized the Sunday-school by electing H. R. Guthrie, superintendent, to begin with the second Sunday of the year. The writer was chosen correspondent.—William Jones, Hazelton, W. Va., Jan. 29.

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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No. 8

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## ...EDITORIAL...

### Why It Does Not Seem Real

Two young men came out from a church service and one said to the other: "What was the matter with that service? It did not seem real."

He had answered his own question. The service lacked the note of reality. There was singing and praying and Scripture reading and preaching. But it all sounded so artificial, so much like rendering a program.

There was no discord in the singing and there was no soul-stirring melody in it either because there was none in the hearts of those who sang. The prayer seemed to cover about everybody's case, from the king on his throne to the beggar along the highway, and yet it somehow failed to bear before the Father's throne the actual heart-hunger of the people present. The Scripture lesson was read correctly—at least no word was mispronounced—but if the reader himself was much impressed by it, he did not convey that impression to the hearer. The sermon was nice, too. Nobody felt like taking issue with anything the preacher had said. Nor like doing anything about it either.

What was the matter? Why, it wasn't real. It was just acted. The minister's soul had not been fired by a fresh coal from off the altar of communion with his God. The service was all gone through with, according to the usual order. But it was cold. There was no soul-struggling back of it—no burning message seeking for an outlet. It was made to order. It had not grown out of soul experience.

There's the secret of it. A real church service is the outgrowth of antecedent heart-throbs.

### Answer This "Why"

"A MISSIONARY program that shall comprehend the needs of the whole man throughout the whole world" is a good-sized program, isn't it?

But wherein is it too large? What man should not be included in it? And what need of man should not be included in it? What man and what need of man would love leave out?

Is any man or any need of man left out of your program? Why? Face that question squarely. Answer it. Why?

## "Awake, Awake, Put on Thy Strength, O Zion"

BUT what is the strength which Zion is exhorted to put on? And how can she put it on?

"Believe in God, believe also in me," Jesus said to his fearsome followers, and on that ground he staked his whole case. On that he based his plea for the continued devotion of his disciples. "Believest thou not that I am in the Father and the Father in me?"

Believe me that I am in the Father, and the Father in me. . . . . Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

There's the answer. If the Zion of today can not find out from those words where her strength is and how to put it on, then, indeed, the cause is lost. But will any one who has felt the power of those words lightly conclude that Zion can not be made to understand this? And to put on the beautiful garments of her heavenly might?

Here we touch the crux of this whole matter. We have not learned how to believe in God. Oh, we believe a thousand things, but we do not believe in God. In some God, yes, no doubt. But not the God of Jesus. For if we did, we'd do things. Jesus said so. "I am with you," he said. That was why he dared to charge his disciples to disciple all the nations.

Does the church believe it? She does not. She merely believes a long string of propositions. And prides herself much in her orthodoxy. But she does not believe in God. Not in the God of Jesus. Else she would know that the whole strength of Omnipotence is ready to her hand.

She does not even believe in the God of the Old Testament prophets. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of grace, grace, unto it." "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." "God is our refuge and strength."

What is the strength of Zion? God. His cause is her cause. She is his servant. He has no other on whom he can depend. It is her business to know what God wants done in this world and to go right ahead and do it. He will furnish the power. He is both vanguard and rearward. He is everything. All he wants is complete responsiveness, genuine consecration to the task in hand. He must have that.

How can Zion put on her strength? By faith. By faith. Not that cold, dead, intellectual thing we have so long called faith, and which is nothing more than soundness of creed and ritual. There is no heart in that. There is no love in that. There is no life in that.

More dangerous, by far, than the rationalistic skepticism which frankly disavows belief in God and all spiritual entities, is this practical skepticism which makes loud-mouthed profession of loyalty to every article of an evangelical system of doctrine, and then proclaims its disbelief in spiritual realities, particularly in God's presence and power, by doing nothing, or almost nothing, to forward the interests of his Kingdom.

How can Zion put on her strength? By faith. By faith that is faith. That is the faith that loves and works. "Faith working through love" is what avails in Christ Jesus.

If you say that what Zion needs in order to put on her strength is prayer, a great revival of really sincere praying, I most heartily agree with you. She certainly does need to learn how to pray. And not to learn merely, but to pray. But not that God may set up his Kingdom while we sit still and watch him.

He and all his heavenly cohorts have been ready this long time. It is you and I that are causing the delay. We need to pray for faith to make us move.

How can Zion put on her strength? By going forward with the program God marked out for her, in calm confidence that *he* will see the thing through.

God would like to have all men saved. He loves everybody. He wants to live in the hearts of all. That is why he sent Jesus into the world. And Jesus fired the hearts of his disciples with that same love for men. And charged them to go forth bearing his message to all the world. And told them he would be right with them always—he, with all authority in heaven and on earth.

But can you imagine that anyone who had really tasted of the love of God and of the Spirit of Jesus, would need to be charged to help carry that love to others? Can you?

What is the strength of Zion? The strength of God, mediated to her through Jesus Christ, at first directly and now by the Holy Spirit dwelling in the hearts of her membership—but only in the hearts of those who *believe and love and act*.

AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION.

### Speak Out Against Extravagance

"WHAT can the churches and religious organizations of the country do to cut down the orgy of extravagance, of speculation, and of generally riotous dissipation of earnings and savings which the country is now experiencing?"

That quotation is not from a sermon nor from an article in a religious journal. It is an appeal from the United States Treasury Department. Isn't it time for church people and especially preachers to sit up and take notice?

High living costs will not come down until production again overtakes consumption. The world must produce more than it consumes. Leading economists and financial authorities agree that one of the greatest factors in preventing this is the huge demand for luxuries which people are paying for out of the savings accumulated during the war.

The mere fact that you have the money to pay for them is no justification. Every time you buy what you do not need, you help to make it harder for your less fortunate neighbor to buy what he *does* need. And think of the destitution and terrible want, both physical and spiritual, of the millions in other lands.

How can you do it? Have you no conscience, no heart?

Added to the prevalent passion for extravagance and excesses is the wave of speculation, not only in stocks good and bad, but in real estate and merchandise of every kind, even food supplies. Hundreds of millions of dollars are thus employed which should be devoted to legitimate industry.

"The churches must raise a powerful voice in the denunciation of these evils," says the Government appeal alluded to above.

Are you alive to the situation, preachers? Are you awake? Or do you think *our people* do not need such a stern rebuke? Don't fool yourselves. Some of us are among the worst offenders. And most of us could stand a moderate dose. We need nothing more than the good, old-fashioned doctrines of simplicity, economy, and thoughtfulness about the way our manner of life may affect the other person.

Preach the truth about this! Burn it in!



## CONTRIBUTORS' FORUM

### The Sheep of the Flock

We oft hear the plea for trying to keep  
The LAMBS of the flock in the fold;  
And well we may—but what of the sheep?  
Shall THEY be left out in the cold?  
‘Twas a sheep—not a lamb—that wandered away,  
In the parable Jesus told.  
A grownup sheep that had gone far astray  
From the ninety and nine in the fold.  
Out in the wilderness, out in the cold,  
‘Twas a SHEEP that the good Shepherd sought.  
And back to the flock—safe into the fold—  
‘Twas a sheep that the “Good Shepherd” brought.  
And why for the sheep do we earnestly long,  
And as earnestly hope and pray?  
Because there is danger—if THEY go wrong,  
They will lead the lambs away!  
For the lambs will follow the sheep, you know,  
As far as the sheep may stray.  
If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.  
And so for the sheep we earnestly plead  
For the sake of the lambs today,  
If the lambs are lost, what terrible cost!  
Some sheep will have to pay!

### The Church Awakened by the New Call for Cooperation

BY H. H. HELMAN

Synopsis of an Address Delivered at a Union Meeting of South Bend Churches During the Week of Prayer

CO-OPERATION is much preached and little practiced. The cry for coöperation is everywhere heard. The farmer should coöperate; the labor unions should coöperate; capital should coöperate with labor and *vice versa*; consumers should coöperate; and now we ministers are ridiculed for the lack of it among ourselves, and commanded to bring our churches to practice it. Together we recognize the need of coöperation in Christian work. We see how imperative it is that we come to it soon. But the “how” of coöperation for Christian churches is the unsolved problem. The Interchurch World Movement has taken upon itself, in the work of its committees, to show us the need of coöperation—to solve the “how,” and to make it practical in interdenominational activities. Its work has been, even now, fairly begun in surveys of the home field. Your church, with my own, may have already promised affiliation.

We have had flouted in our faces, as Christian men and leaders, that Christianity has failed in the practice of its much-preached doctrine of the brotherhood of Christians. The late war was financed, officered and soldiered by Christians, nearly equally divided on each side. So they say we have violated this principle of the brotherhood of Christians. That statement is true, to our shame, but the church was not responsible for the war, nor was the reign of force the choice of Christian people. The church was not consulted in regard to the war until its close, when she was asked what she could do for the aftermath—the demoralization of the spirit and humanity of the race.

The church believes in the brotherhood of Christians. Adoption into the family of God makes us brethren. We are brethren by the common source of life, through Jesus Christ. We are brethren by the possession of the common Father—God. We are brethren by our common interests, by our common likeness—like him (1 John 3: 2), by a common obedience, by a common guidance, by a common heirship, by the common source of our power, by the common means of power—prayer, by a common passion for souls, and by common hopes. It can not be said too strongly that we are brethren. “One is our Master, even Christ, and all we are brethren” (Matt. 23: 8).

Thus the church believes in the brotherhood of Christians, and has practiced her belief here. But she has been very skeptical of coöperation. I am not here to criticize her too strongly for this, nor dare you. Wisdom and discretion may not have been lacking. The church has sought to guard well her borders and in this has done well. She has feared coöperation with

what is not Christian. She has known from experience that she has power—Christian power—only when she refused compromise and coöperation with the world. She has been powerful in direct proportion to her purity, and impotent in direct proportion to sin in her borders. If you assure the church of Christian coöperation she is more than ready to join hand in hand with her sister militant against the forces of evil. She will come with her unlimited man-power, money-power and Spirit-power. I hope those active in the mobilization of the Christian forces, fully realize that the church wishes only to coöperate with Christian forces. This done, let's rally with all the forces at our command to meet the great world task. This must be met today or never.

The success of this Interchurch Movement depends upon the individual church. She must be strong and pure. Coöperation of weak forces accomplishes little even in the aggregate. Our individual contribution must be a *mighty* force. Several things determine the strength of our forces.

*First*, our full surrender to Jesus. Unregenerated forces only add dead weight. Only the children of God are here the children of power. The regenerated church is the militant church.

*Second*, by our possession of the spirit of power. The promise of this possession is to Christians only. Going forth in this tried power is no experiment. *We shall conquer.*

*Third*, by our faith. Faith in God, faith in the church, which in myself is stronger than ever before. And faith in the efficacy of the power of the Spirit.

*Fourth*, by our vision of the field. Who can not see the colossal task and the great need! The bigness of the job ought to appeal to us. Too many of us are dwarfed by littleness of purpose. We may even become mightier than the work requires. The call is to a task of wonderful dimensions! Millions of souls are waiting. The Lord also waits, even the Kingdom awaits our action!

The call to the church is a call to the individual. All that I have said applies to you, individually, and to me. Not one of us may be excused. God expects and calls even you; even me. Do you hear the call?

I see three tests of coöperation: *First*, a vision of a common call—to Methodists, Presbyterians, Baptists, Evangelicals, Brethren—all. *Second*, a vision of a common Father. The kinship of the forces must be seen, denoting common interests, and interdependence. *Third*, a vision of a common responsibility. No church or Christian can escape responsibility in performing the task to which God calls.

So, in common, we believe in brotherhood of Christians, and earnestly desire the coöperation of all Christians—not under a pope, a bishop, an episcopate, an elder, or a preacher, but under Jesus Christ, in whose name we go forth to conquer!

South Bend, Ind.

### Relief in the Near East

BY J. E. MILLER

SOME are inquiring as to conditions in the Near East. I will try to answer these questions for the MESSENGER readers.

1. The suffering in the Near East is very great. Perhaps not less than 800,000 people, one-fourth of whom are children, are in need of help. Many of these are away from their homes and others who have returned home arrived too late last summer to plant and harvest.

2. The Near East Relief Committee is the chief agent of assisting these people. In February there will be a drive for funds, the aim being to raise at least thirty millions in America.

3. Our own Relief and Reconstruction Committee, with headquarters at Elgin, is handling all funds that are being sent to its office. These funds are dispersed through the Near East Committee. If you are making contributions and wish them to appear on the books of our own Relief and Reconstruction Committee, the proper thing is to send them to Elgin, Ill. Where the funds are sent direct to New York, it will not be possible to credit them on our books.

4. As stated before, because our church made its

drive last spring and these pledges are covering a year in payment, we have not asked for a special drive at this time. The Near East Committee understands this and is more than pleased with what our people have done during the year. There are, however, schools and congregations that feel to help more. They can do so and receive the regular credit by forwarding it to Elgin, Ill.

5. Some inquire whether the stories told about the suffering in the Near East can be true. I do not know just what the reports are that these parties hear, but I do know that in the past the suffering has been all that was reported and even more. No cruelty can be thought of that these Armenian sufferers were not subject to. Many of their experiences may not be put in print nor told to mixed audiences.

6. The suffering in Europe and the Near East is very great. If you have seen Mr. Hoover's statements, you may rest assured that they come from a man who knows more about the hungering, suffering world today than any other, when he says that the Near East is in need or that certain parts of Europe are starving. When Mr. Hoover himself gives a quarter of a million to the Friends' Service Committee, for relief in Germany, he is placing his money where he thinks it is needed and will do much good.

Elgin, Ill.

### Compulsory Military Training

BY D. C. MOOMAW

WHILE the American nation is face to face with issues of epochal-making import, which menace every interest with tragic results, threatening the rupture of our political, economic, industrial and religious foundations, there are none of graver caste than that of “compulsory military training.”

The military spirit, which is back of the Congressional propaganda, is the conscious foe of the moral and religious standards of our country. It disrupts the discipline of the home, it discredits the matrimonial bond, it breeds disorder in the plans of business, it distracts our boys in the schools and colleges, it usurps the dominion of church leaders, it winks at social irregularities of every phase; in a word, it is the archenemy of the fundamental elements in everything that pertains to human welfare, both in time and eternity.

Its influence for evil, in all things, can not be overestimated or adequately characterized. It has been the patent cause of many of the woes that have cursed the nations since the dawn of time, and its spirit, which is now knocking at the foundations of our social, governmental and religious systems, is the same that has destroyed and is now destroying the prosperity and consequent happiness and freedom of the peoples of the world.

From these generalizations I want to appeal to the mothers of our country, for the sake of the splendid boys they have given to the world, as they cherish the joys of motherhood, as they rest their living souls on the assurance of happy homes for their sons and daughters, and their ultimate reunion “on the beautiful shore, in the sweet by-and-by,” to use their influence in protest and prayer to their representatives in Congress for deliverance from the archenemy.

I want to appeal to the business men of the country in behalf of sane administration of government, to protest, to the uttermost limit, against its adoption by our Congress. As all history shows, it is the certain universal destroyer of every principle and every practical feature of economics and industrialism, and no people can be assured of continuous prosperity or the solidity of fundamental business conditions where it prevails.

I want to appeal to the moralist, who is intelligently conscious of the fact that militarism is the deadliest enemy of the standards which underlie the physical fabric of human nature, to stand for the pacific policies which have made America the model nation of the world, and which is illustrated in the superb development of her manhood and her womanhood.

Again, I want to appeal to the working people of the country—the great producing class who must bear the ultimate burden of the crushing taxes that militar-



ism demands, to send, in thunderous tones, their protest to their Congressmen against its adoption. It is on their stalwart shoulders that the cruel weight must fall, in the increasing cost of everything which they need, in excessive tariffs and all other forms by which the expenses of government must be paid.

The cost of compulsory military training will increase the tax burden at least twenty-five per cent above the destructive aggregate which is otherwise requisite.

Another feature of the liabilities of the common people in excess of other classes is emphasized in the fact that the draftees, under the proposed law, will come mostly from their homes. Sons of the wealthy class generally get the cushioned offices and gilt-edged salaries, and, according to military law, they autocratically lord it over the common soldier. He who endured the hateful ordeal in the late war, will testify to the truth of this statement.

And, lastly, I want to appeal to the leaders of the churches of America, as they cherish the fundamental teaching of their supreme Lord, in behalf of the doctrines of peace and good will, and consequent hatred and horror of the Satanic deluge of human blood which militarism ruthlessly pours out on a desolated world, as they treasure the joys of prosperous and happy homes, as they mourn in compassion with broken-hearted mothers and fathers, as they obey their Lord's command to "visit the fatherless and widows in their affliction," which is the cruel harvest of militarism, as they covet the glory of the peace-maker, as they work and pray for the fulfillment of the prophecy of the coming era, when men "shall beat their swords into plowshares, and their spears into pruning hooks," when nations shall cease to learn the arts of war; as they hail the overthrow of the government of Satan by the abolition of war and the inauguration of the millennial reign of Christ, that they solidly, immediately, authoritatively, address a remonstrance to our Congress, to save our nation from the curse and doom of "compulsory military training."

They are in a position, as the ordained custodians and interpreters of the doctrines of our supreme Lord, to determine all cases that pertain to human welfare, and they are answerable to him for the part they perform in its administration.

By the determinate counsel of God, who gave the terms of present and future salvation to the world, LOVE is the sole basis without which everything that relates to religion is literally nothing. And militarism, the basis of the Satanic system of antagonism to God and the inspiration of interracial and international hatred, its vindictive foe.

Men of God, arise in the power of your might and smite to death this eternal enemy that is now grappling at the throats of your people over whom your Lord has made you overseers.

I want to conclude this article with a bit of historical reminiscence. Since Cain killed his brother, Abel, the murder of human beings has been a scientific, sportive, recreational, economic, political, social feature in our activities. Histories of passing events are mostly records of international, interracial, wholesale murders (by way of a hideous refinement they are called "casualties"). I will only refer to the social murders called "duels." In all civilized nations, except the United States, such affairs are not only condoned, but are applauded. It was so in this country up to the killing of Alexander Hamilton, by Aaron Burr. That event gave the moral sense of the people such a shock that laws were soon enacted in all the States, making it a crime, classed as "homicide," and punished by long terms of imprisonment.

By the same process of reasoning and resultant conclusion; wars are only duels between nations, and the wholesale murder of the participants only makes the deed more horribly, savagely criminal. In the former case the instigators of the duel are the sufferers, in the latter they are immune from the peril, and innocent youths are the victims, which increases the horrors a thousandfold, and the guilt of the instigators equally unspeakably.

Can not effectual protests from the home, from marts of business, from the lecture platforms, from

the judicial bench, from political rostrums, from the million graves where our murdered boys sleep, from the pulpits of the churches which voice the judgments of God against the crime of murder, the ordained heralds of the doctrine of the brotherhood of man and the Fatherhood of God, go to the halls of our Congress and prevent the enactment of the law of "compulsory military training"?

Punta Gorda, Fla.

### Foolish Dressing—The Remedy

BY I. J. ROSENBERGER

OUR subject is no imaginary one; it is a painful reality. Its remedy is a matter of concern.

1. A recent writer says: "First, the life." I suggest we go back, please—back, if possible, to the germ of the disease—for the remedy *must* begin where the trouble starts. I trace much of this trouble back to a time before the person was born. To realize the power of prenatal influences, look at sainted Hannah, as she sat in the temple, mingling her tears with her prayers, in troubled concern for her unborn child. Later on, her son—little Samuel—became a youthful prophet of God. How such a godly parentage fits a child to be well born! Blessed with a godly mother, a child surely has a fine start. Conditions in the home, even before conception, have much to do with a child's future.

2. The writer says: "The life of God must be born in the soul." Let us look at the birth, please. John says: "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are three births we do not want, for they make trouble and will not help the soul. One alone avails: "Born of God." That saves.

When an applicant for baptism says: "I will not do this or that, I will not leave my lodge; I do not believe in the prayer-covering; I must and will take my stock to the fair," etc., such persons are sure to be born of the will of the flesh.

A young man offered his hand for membership. On being officially interviewed, he said: "My pa says I don't need to lay off this or that." This was clearly indicative of a birth of the "will of man." Such people, aided by a parent and an official or two, will cause trouble and greatly hinder church work. How unlike was the mind of the Pentecostian converts, the mind of Paul, and that of the jailer. All these inquired what they should do. They had no mind or will of their own, but sought the will of the Lord. I had but little trouble with a pupil in my schoolroom, if I had the coöperation of the parents. The trouble with the young people in the church would be reduced to a minimum, if parents would coöperate with the church in behalf of their children. Please look at the success of Roman Catholic parents! How fully they coöperate with their priest in controlling their children! I point to the foregoing as the source of much of our trouble.

3. "Conference decisions are powerless." Pardon me, while I point out to you the sense in which this proposition is true. Our Conference rules are powerless, just as our anti-lynch law is powerless—not because the law is not good and constitutional; but because there is not enough sentiment behind it to enforce the law. Our Conference rules, as a whole, are good, but in Districts where they are not held up nor taught, there is no sentiment in their favor, no one to make them effectual, hence they are powerless.

4. "You can not legislate people into goodness." That is a strange remark and not at all constructive, but I affirm that you can not keep people in *goodness without legislation*. God, at the very beginning, laid down laws to Adam and Eve on placing them in their Eden home. They were good, and God legislated to keep them good. The design of every Conference decision, every rule of the church, is intended to provide a measure which, if followed—obeyed—will improve the love and association in the church, thus helping people into more goodness.

5. The writer says further: "The civil law, with its fearful penalties, shows what may be expected of law, when its subjects are not alive to the principles for which the law stands; and those alive to its principles need no law." The closing statement: "Those

alive to its principles need no law," is not helpful to a seeker. "Thou shalt not kill," is a moral law, and there is a fine, delicate sense in which I can rightfully say that the writer and I do not need that law, but the writer and I *do* need every item of positive law. But do not the writer and I need the moral law, quoted in our teaching? Since both the writer and I are preachers, how can we fill our mission and not teach, thus using what he said we do not need? Hence his statement is faulty.

I ask the reader to remember that the Church of the Brethren was operated and governed by plain, simple Conference rules for nearly two hundred years, without many changes. A plain body of people, with Gospel principles, were thus maintained. The Quakers, Methodists, Mennonites and a number of other churches were, for many years, also a humble people. Each and all maintained those principles by Conference restraints and rules. We have large, flourishing churches yet, that retain those principles. They do so by making the Conference rules and restraints effective. Hence I point to the system of doctrine and rules of the Church of the Brethren, so well known for years, as being correct. They have borne fruits for two hundred years, in testimony of its genuineness, but the present methods gaining ground in the church are fast drifting us worldward. I think I am not exaggerating when I say that some of our churches are now almost without rule or restraint. We see all around us what such lack of restraint has done for other churches, and it is doing the same thing for some of our own churches. Hence we make use of voice and pen to discourage the use of such methods. We feel like encouraging the means and measures that our forefathers tried so well and so long.

Sebring, Fla.

### Social Problems of Our Young People in Rural Communities

BY C. S. IKENBERRY

In Two Parts.—Part I

THE boys and girls who live in a rural community have every opportunity to commune with nature. The orchard, the meadow, the rippling brook, the warbling birds, and a thousand other similar influences are pouring into their souls, giving them a most healthful background for parental nurture. Yielding to the instinct of imitation, the child in his play is imitating the life of the home and farm, which activities are but giving him a foundation for the other adaptive instincts, so essential for his rounded development.

It is true, however, that other conditions are not so favorable for the child. In many instances, the child is compelled to play alone, or to infringe on the busy mother's time, who is not always appreciative of the child's longing for comradeship. Thus the child is robbed of a full development of the social instinct and comes into the adolescent period with a lack of appreciation of social contacts. There are other institutions, it is true, which have their rightful place in giving healthful social contacts, such as the church and school, but these have the child only a small portion of his life. The play-hours are largely evenings, mornings, week-end holidays, and vacations. These all belong to the influences of home-life. It might be thought that, where there are two or more children in the home, this might solve the problem of loneliness, but it must be remembered that each age of the child has its social likes and dislikes, and that each sex finds its real enjoyment in the games and plays of the same sex. Thus the special adaptive social contact is still lacking. It is upon such a social structure that the country boy or girl is launched into adolescent life.

Such loneliness, even in the adolescent age, must have marked influence upon the youth, when the social instinct begins to ripen into social interests for life's companionship. How shall this social interest be cared for, and by whom shall it be directed? Unfortunately, the father and mother do not always consider very seriously. The parents, often, with the heavy burdens of farm life, are not appreciative of the longings, springing up in the soul of the youth for social expression. They turn a deaf ear to the many requests of the boys and girls who are but asking for their just



dues. The mother does not realize that she was once a girl, and tries to discourage the girl's longings by saying: "I did not do such things when I was young." The mother does not forget, but is now looking, at the life lived then, from the present viewpoint.

It must not be forgotten that the social activities of a community are continually changing, and that the statement is likely altogether true when the mother said, in denying the social request, that she never engaged in such things when she was young.

In the rural community, the social life of the parents, as well as the social activities, were more closely interwoven with the daily toil. It was no unusual occasion, for the farmers, with their sons, to assist each other in large groups in their harvesting, threshing, and husking. The housewife, and her daughters as well, met at the same time, to assist the busy wife of the farmer in cooking for and feeding the social and economic group. Quite often the mothers and daughters assembled in social groups for quilting, sewing, preserving fruits, and other such economic gatherings. Furthermore, in that age the hours before and after church services were used for social intermingling.

Is it any wonder, then, that the mother will now say: "I did not do such things when I was young"? Just as the old reaping-hook, the mowing-scythe, and the wooden beam-plow gave way to the latest modern farm improvements, so the old social customs have changed to new ones. It is just as true that, as the old social activities of the past generation were proper and best suited to their age, so the social expressions of the boys and girls of today may be made as truly helpful.

Again the question comes: Who shall direct these social engagements? The teacher of the public school, often with grades from one to six, does not have time for the social training of the boys and girls, even if she were the proper person to train them. There is not a community consciousness that the church should take over the direction of the social life. No father or mother will want to assume the responsibility for the direction of the entire community social activities, and the unfortunate tendency is, to foster an unguarded social life of the community. If the moral tone of the community is strong and uplifting, well and good, but if it is weak and demoralizing, the individual parents have to decide, either to allow the boys and girls to participate in the questionable life of the community, and drift with the predominating degenerative trend, or to restrain them from the community association. The former choice would mean a lapse into loose habits, which may be fraught with dreadful danger, and the latter has to face an almost equal risk.

This constrained, unfed, starved, social life tends to seek satisfaction of the social instincts by drifting to the city, unappreciative of its helpfulness and unaware of its dangers. The law of extremes too often expresses itself. Constrained at home, the tendency is to grasp every social suggestion that comes in its way. Being untrained and untaught of the dangers, they fall victims of commercialized social entertainments, from the comedian movie show, the cheap theatre, to the public dance-hall, or other questionable places of amusement, and the result is too frequently written in sorrow and tears on the furrowed cheeks of the longing, pining mother. The remuneration for employment in the city may be meager, for the social demands for food and clothing, and the environment is all but inviting under these circumstances, to build up a strong, social life. When the above course is not pursued by the overconstrained youth, another avenue is open to him, fraught with as much danger.

The boys and girls will spend their economic life in the country and go to the city for their social life. It can be said with a great deal of truth that in this age of fine roads, autos, and trolley lines, we have no rural community. Almost every rural section has a town or city within auto distance of one hour. What social influence does this have on the adolescent boy or girl? If the social life is not provided for in the community, the most natural thing to happen is that the boys and girls will drift to town in their leisure hours. The Saturday half holiday has found its way to the country, and the boys and girls almost invariably use this time

for a drive to the city. The eight-hour day has also been grafted into the rural program in many places. The social attractions of the city being inviting, they again speed the auto to the town or city, for an evening's refreshment by the pictures on the screen—a three hours' comedy compressed to a half hour's time. This, of itself, is most detrimental to the nervous system, not to say anything of the questionable films, censored by some related official of the film trust. This is but one probability of the places where the young, unchaperoned crowd spends the evenings.

This often results in most unfortunate depletion of the moral sense of the boys and girls, and then it is the wonder of the community why Bro. Jones' boys and girls are so different from their parents. The solemn warning is that we must not fail to sense an inherent tendency for social contacts in our adolescent boys and girls, and more emphatically, at this period of unrest and storm and stress of the boy and girl, they must have directed leadership. If we fail in this, we fail in all.

*West Somerville, Mass.*

### Things Not to Be Ashamed Of

BY L. H. PROWANT

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner" (2 Tim. 1: 8).

THERE are many things of which we are, or should be, ashamed. Sometimes we have occasion to be ashamed of ourselves and the motives that prompt us in certain things we sometimes are found doing. Sometimes we are ashamed of some things that are done by this great government, under which we are living. Often things occur in our churches and our homes, of which we are heartily ashamed, but there never has been, neither will there ever be, a time when we will have any reason to be ashamed of our Blessed Master. Paul declared in Rom. 1: 16 that he was "not ashamed of the Gospel of Christ, for it is the power of God unto salvation." Unto Timothy he wrote: "Be not ashamed of the testimony of our Lord." We have no reason to be ashamed of the Gospel of what it is, and what it will do for us, if we accept it. If we reject it, it will be our judge in that last day (John 3: 18).

Not only should we not be ashamed of the Gospel, but also we should not be ashamed of the ones who are bearing the glad tidings of salvation, "nor of me his prisoner" (2 Tim. 1: 8). Surely, if the message is of such great importance, we should love and respect it, and be glad for the messengers. Paul suffered many things because of his able defense of the Gospel, but he wrote: "Nevertheless I am not ashamed" (1 Tim. 1: 12).

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize  
And sailed through bloody seas?"

Peter wrote: "If any man suffer as a Christian, let him not be ashamed, but rather let him rejoice" (1 Peter 4: 15, 16). Jesus said: "Whosoever therefore is ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

*Hamler, Ohio.*

### Status of the Military Training Measure

BY W. J. SWIGART,  
Chairman of Central Service Committee

At this writing it is uncertain what will come of this proposed legislation. Much opposition has developed both in the Senate and in the House—due partly to the protest from the people. Whatever may be the real sentiment on the subject in the mind of the Administration and of members of Congress, it is quite evident that the American people are not ready for such a law, and the ear, both of the Administration, and of members of Congress as well, is likely to be attuned to hear the sentiment of the people at home, as the time of a general election approaches.

While the Senate Committee has reported favorably, as to the measure, there is also a minority negative report from the same committee. The House Com-

mittee is divided in sentiment, and still has the bill in hand. Recent caucus decisions and resolutions would indicate that no legislation will be reached on the subject in the present session of Congress.

What may arise, however, is uncertain and it behooves us to be keenly alert and active. Even though no legislation be reached, it will make it more unlikely that the measure become a law, either now or in the future, if the voters make known to these men the extent and force of the opposition to enforced military training in this country.

Much can be done by writing to the Senators of your State, and to the Congressman of your district. These letters should protest against any legislation imposing enforced military training, and they should respectfully ask your representative to give his influence against it. This protest may be made either with or without reasons stated. This protest may be that of an individual, a community, or representing a church, Sunday-school or other organization. The Mennonite church sent a protest to Congress and the War Department with about forty thousand separate names of their members attached.

Write and get others to write who are opposed to enforced military training—church members or others. It is believed that a large majority of American citizens are at heart opposed to a law that would take the boys of seventeen or eighteen years from homes, schools, farms and industries, forcing them to training camps at tremendous expense to the country and in antagonism to the highest interests of the young men, and in violence to the peaceful standards and ideals that have prevailed in our country. There should thousands of protests go in.

It would not be wise to have a stated verbal form for these letters or protests. Let every one say it in his own way and in his own words. Object to this military training, and ask support for the physical training bill, as it may be proposed by the National Physical Education Service.

*Huntingdon, Pa.*

### The High Cost of Living—What Is the Church's Duty?

BY OLIN F. SHAW

In a book, published in 1798, Mr. T. R. Malthus, an eminent English economist, sets forth the theory that the population of the earth had grown to the point when it surpassed production. He estimated that the production of food might be increased at the rate of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, etc., but that the population of the earth would increase in geometrical ratio—1, 2, 4, 8, 16, 32, 64, 128, 256, 512, etc., thus forecasting a very gloomy future for the coming generations of the world. It may be asked: "Are the predictions of the Malthusian theory now being realized?" Surely not.

Europe, at that time, was supporting a population of relatively 100,000,000 inhabitants, while today it is supporting a population of 475,000,000. Malthus' vision of a rapidly-growing and increasing population was, in a measure, right, but he had failed to visualize the unlimited growth of the ingenuity of man, especially when stressed by necessity. He had also either failed to comprehend, or to take into account, the unlimited resources of the western hemisphere.

Moreover, in the days of Malthus sixty-seven hours, all told, were required in the handling of one acre of wheat, while under the present system of agriculture but three hours are required. To handle one bushel of wheat, three hours of man's life were required, while under the present system only ten minutes are needed. Similar comparisons could also be made with regard to hay, oats, potatoes, etc.

But is there a state of underproduction now, and is there an actual scarcity of the necessary comforts of life at present? There is an actual scarcity in many important lines of goods, while in Europe famine and destitution are the rule. The clamoring and grabbing for American goods abroad intensifies home conditions.

The present condition of affairs is due to a combination of circumstances, first of which we mention the rapidly-growing urban population. In the last decade the population in America increased by 21%, while the area of farm land increased only 15%. In the



same period there was an increase, in urban population, of 35%, against only 11% on the farms. The part that we may play, as a church, in meeting this condition, is by no means negligible: (a) By beginning in our homes to idealize country life, and by making farm life attractive. (b) By more fully equipping our colleges and training our college graduates to become experts in agriculture and animal husbandry; and also in the development of leaders for the development of strong rural communities. (c) In centralizing our effort more, in our church work, on the building up of strong rural communities in the vast unoccupied country fields. These should appeal to us as attractive fields.

Second, following the Civil War came the rapid development of our transportation systems, the invention of the harvester, and many other labor-saving machines. Then, too, there were opened up to cultivation vast areas of new soil, followed by an actual state of overproduction—so much so that corn was burned in the stoves, being cheaper, in some localities, than coal, and hogs were sold at from two to three dollars per hundred. Out of this condition grew great wastefulness, so much so that wastefulness became characteristic of American table manners.

Although the great world war has done much to remedy that condition, the American people still justly deserve the name of being the most wasteful people on earth. We think nothing of fifty to one hundred and fifty-dollar garage bills, or one to three thousand dollars for new automobiles, but stagger, or even pretend to be offended, at being asked for a like amount for *Christian education*, or to promote the *Forward Movement*. The turning of our unnecessary expense into the Lord's treasury will both greatly help to relieve the starving, and to reduce the present high cost of living.

Lastly, the coming of the Great World War turned 100,000,000 men from production to destruction. The world's surpluses have been consumed, and destitution stalks in the wake of it. That production can be immeasurably increased by intensive effort, was demonstrated during the war. These are the days when the gospel of *industry* should be preached as never before. As much this year, as in 1918, we owe it to the present generation to stimulate production to the maximum along every line. In 1960 the population of the world will probably be doubled. Could we support it now? We could. Will we do it?

Milledgeville, Ill.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### The Forward Movement—Our Task

WHEN the Winona Conference asked the various Boards of the church to organize the Brotherhood to carry out the Forward Movement, it was putting up no small task to those who might be called to undertake the work. It can only be done with the cooperation of every member. This "stretching forward" business requires effort. Without effort, we may stand still or go back, but to go forward means life, purpose and action. Much good team work will be required. Team work means working with others; supplementing another's weakness with your strength; all of us pulling, pushing, praying, in the same direction, toward the goal—Christ and the church.

While figures, numbers, percentages and budgets are necessary to indicate progress and maintain right proportions; yet they are not necessarily the goal and we should not overemphasize them in our program of service. We shall need a vision of the needs, which is being given us in surveys and conditions on every hand. We will need faith in Christ and the church to meet these conditions. Then we shall need to pray for a passion for service, and tact in the administration thereof.

As in all ages, the sin of our day is forgetting God—ignoring his claims and denying his love! We worship our own comforts, opinions and desires. Let us go to the Christ of Calvary that he may walk and talk with us in the way. Some of us shall find him as we rebuild our family altars. "Others perchance, as we make him a Partner in our business and recognize that the 'earth is the Lord's and the fullness thereof.'" All of us will find him beyond the "shut door" in prayer. Our business, homes and child-training need to be vitalized by a Divine consciousness. The Lord's Day needs to be one of wholesome worship and service. Our automobiles should each week take us on errands of mercy. We should have some system of giving every week, "as the Lord hath prospered us." The authority and claims of the Church of Jesus Christ should command a deeper love and respect upon the part of all of us. The church is "the pillar and ground of the truth." It has given us in discipline and teaching more than we realize—"love the brotherhood." Only as we recognize those greater spiritual forces of life, can we reach the real goals and budgets of our Forward Movement.

The Boards have set a Conference Offering of a million dollars. This may seem big; but it is only one-twenty-fifth of what our own church pays for the upkeep of their automobiles for one year; based on national statistics. If only one-fourth of our members were employed at the lowest wage paid men, and gave

a tithe, we could raise this amount and also the amount all of our colleges are asking—and need—for buildings and endowment for this year. Moreover, it is but little more than last year, because it includes the budgets of the District Mission Boards, as well as that of the General Boards for foreign missions, education and Sunday-schools. The war made demands; thank God these hostilities have ceased, though the blight remains. We do not want to give to militarism, but may God help us to give liberally and self-sacrificingly for the progress of the church, for this is the only cure for militarism and the sure evidence to God and men that we believe in our cause!

But the budget of finance is not the most important goal of our Forward Movement. There are the additions to the membership of the church. It has been the guardian of our spiritual welfare and progress. We should prayerfully and personally seek to lead others into this fellowship that has enriched our lives in service and faith. Then the need of ministers! Men, young and old, are being overwhelmed in material things and are restless. We should pray for, and the church should send laborers into this field of sheep without a shepherd. Our colleges, too, need the prayerful cooperation of the church with their problems. Ninety per cent of all ministers, of all denominations, come out of church colleges. We must help our colleges to secure efficient men of faith, who accept the Bible and its Christ in deepest conviction, whether they teach theology or science.

Space forbids and judgment might err in naming important things in this program of "stretching forward." But do not underestimate the value of our church periodicals. We should try to get the MESSENGER into every home that will read. What we read and think about, determines our character. In detail and principle we may sometime differ with its contents, but it is the effort of the church to express itself, guided by those in charge, and its spiritual value of binding together, quickening dormant forces and giving unity in purpose, amid differences of opinion, is of inestimable value to the church.

Statistics say that our Sunday-schools have dropped back a little; in fact, this is true of all churches. Judge Humphreys, of Jamaica, N. Y., recently said that in sixteen years' experience, with thousands of criminals in juvenile and criminal courts, he has only known one criminal that attended a Sunday-school with any degree of regularity. He also adds that 70% of all crime is committed by those between fourteen and twenty-two years of age. Let us think over this. The Bible must supplement the newspaper for at least part of our Sunday reading and study. The fellowship of

study in the Sunday-school appeals to boys of the above ages, if made practical, wholesome and direct. What opportunities! It will require hard work, but this means spiritual health and muscle. What worthwhile task the church has given us! Again we ask: Pray that the Forward Movement may be a blessing for the church and truth, in reaching goals of spiritual awakening, more than figures. C. D. B.

### "Lift Up Your Eyes and Look on the Fields." —John 4: 35

Life Enlistment Day, Feb. 29, 1920

BY THE EXECUTIVE COMMITTEE

ONCE, in every generation, February has five Sundays, and the twenty-ninth day comes on Sunday. This special day is to have a world meaning this year. In practically every college and university and church, there will be presented the claims of definite Christian service. Men and women are going to be faced with the facts of the world's needs, as never before. Christianity will be held up as the cure for the sick world, as never before. All over our country the claims of the Christian ministry will be presented. The harvest is greater than the reapers have been able to gather. Over fifty million people in the United States have not accepted Christ. Shall the Church of the Brethren assume its responsibility?

Then, there are the vast, unreached lands in the foreign countries. Our young men and young women should receive the call to prepare for the foreign field and the ministry. Therefore the Forward Movement suggests that in each church, wherever there is a sermon preached or a program held, Feb. 29, the claims of the Christian ministry and missionary service shall be emphasized. We trust that by such a presentation of life service calls, the hearts and minds of our young people may be made ready to receive the call of God to a life of special service.

In churches, where both morning and evening services are held, it is suggested that the morning service be given to the thought of foreign missions and the evening service to the Christian ministry in the homeland. However, if the young people can be reached only at one service, it would be best to combine the two into one sermon. This is only suggested, but a hearty response will show that the church is awake to the need of the day and that she is getting ready to do her full duty for Christ among men.

### OUTLINES FOR SERMONS—(SUGGESTIVE ONLY)

#### I. The Ministry as a Life Work

I. What it means: (1) Surrender to God's Will. (2) Preparation to serve.

II. The purpose: (1) To carry God's message to those who do not know God's plan. (2) To help save those that have heard.

III. The need: (1) The Church of the Brethren needs three hundred newly-called ministers each year, to carry out its program. (2) There are over fifty millions of people in the United States unsaved. Is this a sufficient challenge to call out our best? (3) The Christian minister is called to help solve the world's unrest. (4) The minister must save our Christian homes and ideals, etc.

IV. The challenge to a big opportunity.

#### II. Missionary Service as a Life Investment

I. Its inspiration: (1) God's Only Son a Missionary. (2) We are saved to serve. (3) The love of God constrains us. (4) We should volunteer for this spiritual war.

II. Its need: (1) The laborers are few. (2) Our missionaries are overworked. (3) Fields are white unto harvest. (4) World war has brought suffering, doubt, pessimism. (5) One billion yet unsaved.

III. Its opportunities: (1) Every land is open for the Gospel. (2) On the field every ability you have can be utilized. (3) Your name can be a household word in mouth of thousands. (4) There is no competition in service over there. Christian leaders are not crowded.

IV. Its dividends: (1) Satisfaction in doing the Master's supreme will. (2) Redeemed men whom you have pointed to Jesus Christ. (3) Rich reward for those who forsake all and follow him. (4) Life everlasting through complete surrender and obedience.

Suggested Scriptures: Rom. 8: 28; Eph. 2: 10; John 17: 4; Luke 24: 45-49; John 7: 17; 1 Peter 4: 10; 1 Cor. 6: 19, 20; Luke 10: 2; 2 Tim. 2: 15; James 1: 5; Luke 11: 13; Acts 5: 32.



## THE ROUND TABLE

### Thankful for What?

BY JULIA GRAYDON

IN that wonderful missionary story, "Mary Slessor of Calabar," the author quotes some of her mother's sayings:

"Thank God for what you receive. Thank God for what you do not receive. Thank God for the sins you are delivered from, and thank God for the sins that you know nothing at all about and are never tempted to commit."

We are quick, sometimes, to thank God for what we receive, but how often do we thank him for the things we do not receive?—things which might have been hurtful to us? And how many of us ever thank God for deliverance from certain temptations which never assail us—the sins we are never tempted to commit?

We know that men and women everywhere have special temptations of which we ourselves know nothing, and yet when we seek his blessing and ask his forgiveness, do we ever thank him for the sins of which we are ignorant, for the temptations, large or small, which do not come to us because he has kept them from us? Many are our temptations, yet let us thank him for the ones he has hidden from us.

Harrisburg, Pa.

### "Speaking Truth in Love"

BY PAUL MOHLER

THESE words (Eph. 4: 15) are very suggestive. You have often heard the statement: "It isn't what you say; it's the way you say it." I am sure there is a great deal in it.

It is a great thing to be able to speak the truth. He who even knows the truth is highly favored; but to be able to *speak* it—what a gift! The truth is sharp. It cuts to the heart. If we were in heaven, the truth would be the easy thing to speak, for all would rejoice in it. But we are on earth, surrounded by sin and sin-marred souls that are sensitive concerning their weaknesses. To speak the truth to them when we know so well how it will hurt and possibly estrange our friends, is an exceedingly difficult thing to do. Yet that is our mission in the world—to live and speak the truth.

However, it is possible for one to make truth-speaking easier. Some people wait until they are angry. Then, with passion in control, and regard for others out of mind, the truth may be poured out, burning, wounding, humiliating to the unfortunate hearers. This is one way of speaking truth—not God's way.

Another way is to harden the heart—just shut out all sympathetic feeling when others suffer. When one has reached the point where he can see others wounded without caring, he may speak the truth coldly, calculatingly, without pain to himself. This is not God's way.

Paul says: "Speaking truth in love." Does love make it easier? I think it does. It makes it easier for the one that hears, at any rate. I can bear to hear almost anything if it be spoken in love. "It isn't what you say, but the way you say it." But does it make it easier for the one who has the truth to speak?

Some folks think love can not say anything that hurts. This is not true. Love can perform a surgical operation, if necessary. In fact, love insists upon it if life is at stake. So, when the soul is in danger, love will not let one keep silence if truth can help. Does love make it easier to speak? Love makes silence impossible. Was it not love that made Paul say: "Woe is me if I preach not the Gospel?"

Are you keeping the truth in bonds? Are you afraid to speak? Know, then, that love is not your motive. You are afraid some one will not like for you to speak, will think less of you, will, perhaps, speak evil of you to others. You have thought it through and have seen only trouble for yourself. You would rather see a soul in ruins than run the risk of suffering yourself. Take that stand if you wish, but don't call it love. That is the last name in the world

to give it. Call it laziness, selfishness, cowardice, whichever it happens to be. There is nothing good about it, and no good name can dignify it.

Paul is thinking of the members of the church in close relation to each other and to Christ. It is the glory of our religion that it binds together so many men of many minds, making them a unit with a single aim, a single Spirit inspiring them. "Behold, how good and how pleasant it is for brethren to dwell together in unity." They can do it when they speak the truth in love, and when each will edify the other as God reveals to him still more of truth. "Ye shall know the truth, and the truth shall make you free."

Oroville, Wash.

### The Dream of Democracy

BY OLIVE A. SMITH

GOVERNOR HARDING, of Iowa, makes a definite distinction between democracy and a representative form of government. The former he pronounces an ideal, a dream of something which can not be realized as long as the race is so far from the ideal state of humanity as it is today. The latter he deems practical and possible of realization.

Admitting this distinction, it must still be conceded that democracy is the final goal to be realized, and that it never can be realized until the land is thoroughly peopled with dreamers, so-called, who lay the foundation for the realities which are brought about by the more practical men of affairs.

The dream, the vision must come first. The dream of democracy began to take form somewhat later than the time of Shakespeare, Great poet that he was, he had no conception of the rights or privileges of the common people. Burns was the first poet of democracy, and the nineteenth century was the one which showed a great tendency toward democratic ideals. The Spanish-American War was, without doubt, the first war which was inspired by the spirit of altruism. And, despite all the troublous times which the world has experienced since that war, we are still sure that the members of the human family are drawing nearer to a realization of their inborn longing for democracy.

"Where there is no vision the people perish," says the Book of books. But if there is a human being on earth who needs the sympathy and the support of his fellows, it is the man of vision who is called upon to lead those who are deficient in vision, and can have no faith in its reality, because it is outside the realm of their personal experience. This is, indeed, the cross upon which we crucify our greatest leaders.

Why can we not profit from our reading of history, and learn better than to scoff at the dreams of our idealists? Democracy may be a dream, but any dream which is so persistent in the human soul, and so universal in its existence, must be made of the stuff which shall endure until it shall become a reality.

Emporia, Kans.

### Saloons Closing in Chicago

BY H. A. CLAYBAUGH

THE last ten years in Chicago have recorded two of the greatest victories in the history of the city. The first one was the closing of the Red Light District, at which time one of the greatest victories, that have ever gladdened the hearts of moral people, was won. It was a victory which gave the vice evil a blow from which it will never recover. It was evident to those who were lending their influence against licensed vice, that drink was a twin evil and would have to go ere the victory over vice would be all that it should be.

The saloon has been the second to go. Near the beginning of the last decade, Chicago had more than 7,000 saloons. During the war and since, many of these have been closed as saloons and opened as meat-markets, groceries, etc. At present large beer signs, which hung over street and sidewalk, are being torn away by order of the authorities. Hammers and crow-bars are at work in buffets and saloons in all parts of the city. The *Daily News* said: "Thousand dollar bars—shining masses of mahogany, inlaid walnut, and metal-lined oak—are heading for the junk-pile and kindling-box. Nobody wants them." Some of the

things can be used for other purposes, but the bars are good for nothing but the stove. It is estimated that bars, amounting to several hundred thousand dollars, have already been destroyed.

Our workers, who go regularly to the police stations, report that the number of prisoners has noticeably decreased. The same kind of a report comes from the Infirmary. In other years the number of inmates was more than 4,000, but during the present year it has remained around 3,000. People who claim to know, say that the decreased number is due to the fact that the temptation to drink has been removed.

It is a fact that the closing of vice districts and saloons will not do all that needs to be done for the people. They need the message of eternal life. The above victories will make it easier to help souls find "the way, the truth, and the life!" The Word tells us that if Christ "is lifted up, he will draw all men unto him." Our desire is, so to lift up the Message of Christ, as to fill in the vacancies made by the taking down of the "Red Lights" and the beer signs. It is also our desire to use some of these vacant buildings and corners to have life-saving stations, where men and women may find something that really satisfies. It is not enough to take down signs, and to empty buildings of things detrimental to the welfare of society, but something must be made to take their place, else the last state may be more serious than the first. These great victories are causes for rejoicing on the part of God's people, but they are also a great challenge for us to occupy the land for morals and righteousness.

Chicago, Ill.

### Divorces and Bank Accounts

BY MRS. H. M. SELL

IS there any relationship between divorces and bank accounts? Well, if there isn't, there's a third factor that has had a great effect on both. This factor increased the former and decreased the latter. The name of this factor was alcohol. It is now practically eliminated, but its good effects are already apparent.

The county in which the writer resides had, for many years, one saloon for approximately every thousand inhabitants. Last year, the ending up of the wet regime, statistics show that, as compared with the marriages solemnized, there were a tenth as many divorces. In other words, only one out of every ten weddings ends in the divorce court.

We are without data concerning the divorce business in general, but are under the impression that this is a fair average for the country at large. Inquiry at the offices of court officials, discloses that nine out of ten divorces are brought about, either directly or indirectly, through the over-indulgence of alcoholic stimulants, by one or the other of the parties.

With liquor eliminated, then, we will have more happy homes, fewer wedding ceremonies to undo. Now bankers tell us that as soon as prohibitory laws go into effect, bank accounts jump. Business men have better trade, because men pay their bills; men who never had a bank account, open one with the money that formerly went to the saloon man.

Get the connection? The absence of alcohol minimizes marital infelicities and increases bank accounts.

Holidaysburg, Pa.

### Learning to Pray

BY C. D. HYLTON

IN response to a request by some of his disciples Christ taught them a model prayer. We will do well to study this prayer. It is short and comprehensive.

"Our Father" is addressed only once and without the use of many qualifying words. Some young ministers get in the habit of so often repeating: "Our dear heavenly Father" and "Our kind heavenly Father," that it takes quite a while to tell him what their requests are. And these young ministers are growing older without learning the lessons taught in the model prayer.

Compare the following with the model prayer, and learn the lesson: "Our Father, which art in heaven, hallowed be thy name! Dear heavenly Father, thy kingdom come. Kind heavenly Father, thy will be



done in earth as it is in heaven. Dear heavenly Father, give us this day our daily bread. And kind heavenly Father, forgive us our debts as we forgive our debtors. And dear heavenly Father, lead us not into temptation, but deliver us, kind heavenly Father, from evil. For thine is the kingdom, dear heavenly Father, and the power, and the glory for ever. Amen."

I never look at people when a prayer is being offered, but I listen. Public prayers are intended for the ears of God and man.

A boy said to me recently that he listened to a prayer where the Deity was addressed twenty times by actual count. Perhaps he was a naughty boy and disposed to criticise, but he could not criticise the model. *Troutville, Va.*

## Queries for Annual Conference

### Middle Indiana

1. For the sake of relieving our proposed new Minute Book of some decisions, made obsolete by common practice and consent, we ask Annual Meeting, through District Meeting of Middle Indiana, to repeal the following decisions, found in the Revised Minutes of Annual Meeting: Art. 53, 1862, p. 97; Art. 3, 1851, p. 143; Art. 54, 1865 and Art. 29, 1866, p. 172; Art. 32, 1866, p. 189.

Answer by District Meeting: We grant the request and pass the paper to Annual Meeting.

2. We ask Annual Meeting, through District Meeting, to repeal Art. 45, 1865, Art. 1, 1873, Art. 28, 1882; Art. 29, 1882 and Art. 18, 1866, on Life Insurance, and apply to this question the principle of the answer of 1915 to the Labor Union.

Answer by District Meeting: Request granted with decision to read as follows: Former decisions on life insurance are hereby repealed. Life insurance policies are permitted where the taking of such policies violates no Gospel principle.

### Middle Missouri

South Warrensburg: Will District Meeting ask Annual Meeting to authorize the publication of a new Church Manual, which shall contain suggestions, citations of Scriptural and suitable forms for use in official work of the church? This shall include the present ministerial plan and recent minutes on election and installation of deacons and ministers, and ordinations of elders. Needed instruction on the making of the annual visit should be included. Also, suggestions and forms for marriage services, for the ordinance of baptism, for the anointing with oil, the conducting of funerals, and such other helps as wisdom and the Spirit of God may direct.

Sent to Annual Meeting.

### Nebraska and Northeastern Colorado

The Haxton church petitions Annual Meeting of 1920, through District Meeting of Nebraska and Northeastern Colorado, to appoint a transportation agent who lives in the Western Passenger Association.

Answer by District Meeting: That we divide the territory of transportation, so that the Eastern and Western Passenger Association each have a representative from the Brotherhood in their respective territory.

### First District of Virginia

1. Whereas, God's Word instructs us to teach and baptize, and after baptism to "teach all things whatsoever I have commanded you" (Matt. 28: 19-20), and since it is evident that many are lost to the kingdom after baptism, for the lack of proper teaching, we, the Green Hill church, petition Annual Meeting, through District Meeting of the First District of Virginia, to devise some plan whereby the elder or pastor, in charge of churches where series of meetings are held, which result in members being brought into the church, give a series of instructive teachings, immediately following baptism, on the fundamentals of the Christian life.

Answer by District Meeting: We ask Annual Meeting to recommend that, after the admission of members into the church, following evangelistic meetings, elders and pastors conduct doctrinal classes from "Studies in Doctrine and Devotion."

2. Since our General Conference, through her Ministerial Committee, has given the churches liberty to employ pastors, thereby extending our church activities, we, the Troutville church, Va., ask our District Meeting of 1919 to ask Annual Meeting to define the relationship of the presiding elder and the pastor; defining the duties of each at councils, love feasts, anointings, etc.

Answer by District Meeting: Sent to Annual Meeting, requesting a full statement of the relations of elder and pastor.

### Washington

Whereas, The minutes of Annual Meeting are being revised from time to time, and some articles are considered obsolete, it is difficult to give satisfaction to all of the members by ruling according to the Annual Meeting Minutes, therefore the Okanogan Valley congregation asks the District Meeting of Washington to petition An-

nual Meeting to reaffirm the articles relating to insurance, as found on pages 101 and 102, Revised Minutes.

Passed to Annual Meeting.

## Recent Changes in Shansi, China

BY MYRTLE I. POLLOCK

It is interesting, to one who recently arrived in Shansi, to hear some of the fellow-workers, who preceded you several years ago, say: "Well, you wouldn't have thought ten years ago, or a few years ago, that the Chinese would be doing this or that, here, now."

In the educational work, a few years ago, some of the Government schools were running in the old-time way, and a few of the great numbers were instructed by some elderly man of the village in the home. But today the temples, which formerly were used only for worship or in some side room sheltered a poor family, widow or widower, are now repaired and turned into schools for boys or girls—boys still in the great majority.

In Liao Chou there has recently been built, after tearing down an old temple, a school, financed by the Government, for the poor children. Only homes whose resources do not exceed one hundred Mexican dollars, can patronize this school. The territory for which this school is available covers an area of twenty-three hsien (counties).

In all educational pursuits the foreign methods are being copied, for the Chinese recognize the fact that, as yet, their methods are inferior. In one case they even copied the list of rules of conduct, which are in use in the foreign school.

The Chinese are glad, in many cases, to furnish the school and to invite the Christian people to furnish the teacher. In some cases they ask the assistance of such a teacher to teach calisthenics, music, or other subjects in which the teachers, whom they are able to call, have not had the necessary training.

An intermingling of different schools is being brought about through the means of athletic sports. At the request of the governor, a county seat is chosen as the place of gathering, and all the schools within a certain territory are required to send their pupils to take part in the contests. The county official and his helpers are present to witness the stunts. Thus the officials, teachers, and pupils are brought together.

A recent report says that in the very near future a school for women is to be opened, having both forenoon and afternoon sessions of from one to two hours. All women below a certain age are required to attend. What does this mean, as compared with previous customs for women? It means that they will be breaking down the old barrier of the four walls, which have fenced them, in these many, many years.

Night schools for the laboring classes are already in existence and attendance is enforced.

In marriage, in the past, owing to probably a thousand or more years of foot-binding, bound feet were a necessity. It was difficult for the parents to sell their daughters well in marriage if they were without bound feet. Thus this crime has been practiced these many years as a necessity for custom's sake. But now you can, in large numbers, see schoolboys, as young as eight or nine years of age, wear upon their coat a small badge which reads: "I will not marry a girl with bound feet." Occasionally these little fellows are called upon the platform, in connection with some other speakers, on important subjects, to tell what his badge stands for, and what he is going to do about it.

Within the past two years our enterprising Governor, Mr. Yen, has demanded the unbinding of feet. Monthly inspection visits are made into the homes, to see if the law is being obeyed. Occasionally, at the street crossing, will be seen two to four men chained to pillars, and upon inquiring as to the cause of their punishment, you learn that some member of the family has not unbound her feet.

It is reported that a new marriage ceremony has been instituted, which is to be practiced throughout the country, which is much more Christian in nature than the present one, which involves a great deal of worship. The participants "K'e t'ou" (bowing head nearly to ground) in worshipping the heavens and earth. In the new ceremony they bow—not a low bow—to each other, to the parents of the groom, to the one who performs the ceremony, and to the guests. These all return the bow, but no thought of worship is connected with the bowing.

One step toward the observing of the Sabbath has also been made. The county officials and their helpers, and the boys in the Government school are requested, one day out of the week, to come together, and are given talks which are called the "hsi hsin hui," meaning a meeting for washing the heart. Subjects, teaching progress in the affairs of the nation—patriotism, better business methods, etc., are discussed. The day which has been set aside for this meeting is the Lord's Day.

Theatricals in China are decreasing because the cost of the license, that is required to give a theatrical, has been increased, and it is not now such a profitable business. Again, in some places, the official—even though it may be perfunctory, to please the governor—gives addresses

from the theatrical platform, teaching the audiences that there is a better way to use their money, and that there is no gain in going to such an entertainment.

The hearts of the people are more open now. In homes which, only a year or two ago, would not have opened their door to you, or in homes, where, if the angry dog in the court had attacked you, he would not be called off by members of the court, are now opened to friendly intercourse. In homes whose members, upon being asked if they should like to learn to read, would say: "I am too busy," will now find time. They will ask you to come and teach them.

As the laws against opium and gambling are being more rigidly enforced, homes are better cared for, and the poor are fewer in number.

Thus the doors are being opened and the opportunities are before us. We purpose, in our hearts, to push forth in his strength and conquer. "Behold, I have set before thee an open door, and no man can shut it."

Liao Chou, Shansi, China.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Acceptable Worship

John 4: 23, 24

For Week Beginning February 29, 1920

1. **Christ's Clear Definition.**—There are Scripture texts that, to the ordinary minds, are somewhat confusing, but this text is clear and convincing. "The true worshippers shall worship the Father in spirit and in truth." "God is a Spirit: and they that worship him must worship him in spirit and in truth." Possibly it may take a profound mind to get out of these texts ALL that is in them, but any sort of a sane intellect can gather enough truth therefrom, by honest study, to last him a lifetime.

2. **Acceptable Worship Must Be in Sincerity and in Truth.**—That, and that alone, will be acceptable. Only that act is true worship which comes from the heart. It would not do to let our intellect define the essentials of acceptable worship, for then the acceptability of worship would be in proportion to the intellectual grasp of the worshiper, and some poor fellow, who has never been in school, and is wholly deficient in knowledge, could scarcely expect his worship to be acceptable. But God's plan places all on the same footing; the learned has no advantage over the unlearned, and the master has no distinction over his lowest subordinate.

3. **God Looks on the Heart—Not the Head.**—It is worship—not an oration—that God calls for. It is the cry of the soul, not the finely-balanced phrases of the scholar. Of course, God will accept the beautiful phraseology, if it comes from the heart—not because it is beautiful, but because it expresses that learned man's soul. It is the blessedness of God's plan, that every soul that has a burden, may carry that burden to God, and present it to him "in spirit and in truth."

4. **Acceptable Worship Is Not Confined to Any Special Locality.**—We do not need to "go up to Jerusalem" to worship, neither do we need to go to "this mountain." God may, perhaps, make himself more especially manifest in one place than another, and for that reason it is always a great privilege to go to the house of the Lord, and to worship him in the beauty of holiness. But there are thousands of weary souls and troubled bodies that can not make their way to the house of prayer. They lose, unfortunately, the blessedness of fellowship with God's people, but the true heart can worship the Father even at home—anywhere.

5. **We Can Worship the Father Acceptably Even During the Busy Days of the Week.**—Thank God, there is always an open path that ascends directly from where we are, to the throne of God. And up that path the soul of the toiler may ascend in reverent and acceptable devotion. In fact, this grand old earth of ours is the green-floored, blue-roofed temple of God, and never, until death comes, are we outside of this temple.

6. **For Acceptable Worship We Must Have Both "Spirit" and "Truth."**—That word "truth" does not call for balancing of theories and interpretations, and the compilation of profound doctrines, to discover what is truth, but it is the expression of a soul that is true to its own conceptions of truth; that is genuine and sincere. The Spirit-filled soul must come to God with a desire to praise him acceptably and, assuredly, every Christed soul does praise the Father according to its best light.

7. **Suggestive References.**—David's earnest desire (Psa. 138: 2). We must worship the Lord only (Luke 4: 8). Lift up holy hands in prayer (1 Tim. 2: 8). Do not neglect seasons of worship (Heb. 10: 25). "Spiritual sacrifices must be acceptable to God" (1 Peter 2: 5). Worship in the beauty of holiness (Psa. 96: 9). Essentials of true worship (Psa. 24: 3-6). An earnest longing for divine fellowship (Psa. 63: 1, 2). God's tabernacles (Psa. 84: 1-4, 10).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, FEB. 22

Sunday-school Lesson, Peter Delivered from Prison.—Acts 12: 1-19.

Christian Workers' Meeting, Always Mine—I His.—John 14: 23.

### GAINS FOR THE KINGDOM

One has been baptized recently in the Roanoke church, Va.

Four were baptized recently in the Minot church, N. Dak.

One has been added to the Marion church, Ohio, since the last report.

One has been baptized in the Logansport church, Ind., since the last report.

One has been baptized in the Christiansburg church, Va., since the previous report.

Five confessed Christ in the Independence church, Kans.—Bro. John Denny, of the same place, evangelist.

Twelve confessed Christ in the Morrellville church, Johnstown, Pa.—Bro. S. P. Early, of Windber, Pa., evangelist.

Seventy-seven have been baptized in the Anklesvar field, India, including the number previously reported; seven were baptized Dec. 31.

Nine stood for Christ in the Shady Grove church, Falling Spring congregation, Pa.—Bro. C. H. Steerman, of Honey Grove, same State, evangelist.

Twenty-nine accepted Christ, sixteen of whom have been baptized in the Roaring Spring church, Pa.—Bro. H. S. Replogle, of Windber, same State, evangelist.

Sixteen confessed Christ, eleven of whom have been baptized in the Fruitdale church, Ala.—Brother and Sister Ralph G. Rarick, of Covington, Ohio, evangelists.

### OUR EVANGELISTS

Bro. R. H. Nicodemus, of Chicago, to begin March 21 in the Maple Grove church, Kans.

Bro. W. C. Detrick, of Bryan, Ohio, to begin March 21 in the West Dayton church, same State.

Bro. S. G. Myer, of Jonestown, Pa., is holding a series of meetings in the Lebanon church, same State.

Bro. C. D. Hylton, of Troutville, Va., to begin Feb. 29 in the Price church, Antietam congregation, Pa.

Bro. E. E. Eshelman, of Fostoria, Ohio, to begin the last week in February in the Marion church, same State.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, are now engaged in an evangelistic effort at Brewton, Ala.

### PERSONAL MENTION

Bro. L. D. Bosserman has changed his address from 1224 Walnut Street, Riverside, Calif., to 1493 Mulberry Street, same city and State.

Bro. John J. Ernst, formerly of Red Cloud, Nebr., has now located at Rio Linda, Calif., where his ministerial labors will be greatly appreciated.

Bro. J. C. Beahm, 217 West Patterson avenue, Connelville, Pa., will be available, after April 20, for teaching vocal music, including rudiments, hymn interpretation, etc., or for conducting singing evangelistic meetings.

Bro. Quincy A. Holsopple and wife should now be addressed at Umalla, via Anklesvar, India. This is their former missionary post, at which they are again located and from which they send greetings under date of Jan. 5.

Word has reached us of the death of Eld. Stephen Johnson at his home in Spokane, Wash., on Jan. 31. Bro. Johnson sustained a fall Nov. 30, causing injuries which proved fatal. He was past eighty years of age and had served fifty-three years in the eldership.

Bro. D. Owen Cottrell, of North Manchester, Ind., has been appointed Regional Director of the Forward Movement for Indiana and Michigan. Bro. Cottrell spent a day with the Executive Committee last week, securing the necessary instruction and inspiration for his work.

The General Director of the Forward Movement is in the East for a few days, seeking to complete the appointing of Regional Directors and the assignment of territory. He planned also to attend the Interchurch Pastors' Conference at Columbus, Ohio, the first of this week, before his return.

Sister Fannie Bucher, who is now in Mount Morris College and has had experience in evangelistic singing, is open to engagements for this work from June 1 to October 1, 1920. Persons looking for a song leader in revival meetings during the period named, are invited to write her at Mount Morris, Ill.

Bro. John B. Denny, 604 North Sixteenth Street, Independence, Kans., informs us that he is now ready to book dates for evangelistic meetings during the spring, summer and fall of the present year, his wife taking charge of the song services. Early application should be made by addressing Bro. Denny as indicated.

Writing under date of Feb. 9, Bro. D. L. Miller speaks of the La Verne Bible Institute as one of the very best he ever attended. He considered it a great credit to the College. "They had the very best speakers and the Bible teaching was of the best type," he says. It is an indication of Bro. Miller's improved health that he had arranged to go to Hemet, Calif., to hold a series of meetings.

Bro. John R. Snyder has, for the past several weeks, been in Indiana, in the interest of the Near East Relief. He desires us to announce to all who have made inquiry of him, concerning proposed series of meetings, that he should be informed at once as to preferred dates. With the possible exception of March and July, his time is entirely spoken for until November. He is ready, however, to make assignments for later dates. For the present, Bro. Snyder may be addressed at Muncie, Ind., in care of Y. M. C. A.

The General Sunday School Board has had under consideration for some time the employment of a Secretary who is not preoccupied with other duties and could give his entire time to the work. Such an arrangement has now been consummated. Bro. Ezra Flory, Professor of Pedagogy in Bethany Bible School and a member of the Sunday School Board, has been secured for this place. Bro. Flory has purchased a home in Elgin and expects to move here with his family in April. He will begin his new duties, in part, at that time, and in June will take up the full responsibilities of the position. His time will be divided about equally, perhaps, between office and field work, but will be wholly given to promoting efficiency in our Sunday-schools. Bro. Flory's special qualifications for this line of activity are well known, and the Board is to be congratulated upon having secured his acceptance, as well as upon taking this significant step, in harmony with the Forward Movement spirit of our times. The Sunday School Editor, Bro. J. E. Miller, who has heretofore served the Board as its Secretary, has himself been most active in urging the new arrangement, that he might be free to give his entire strength to his editorial work.

### ELSEWHERE IN THIS ISSUE

Churches of Northwestern Ohio will please note the two announcements on the last page of this issue. We note that the District Conference is announced for March 18, at 8 A. M., to be held in the Eagle Creek church.

On page 124 will be found a notice concerning the extension of time for the Prize Contest that is being conducted under the auspices of the Committee on Simple Life and Dress Reform for Northern Illinois and Wisconsin.

On page 116 we publish Bro. W. J. Swigart's latest communication on the military training measure, to which the earnest attention of our readers is invited. Just before going to press, we received the following additional note from Bro. Swigart: "Recent developments indicate that the military training measure is to be revived and pushed to a test soon. The physical training bill seems to have little chance. Write to your Senators and Congressmen at once in protest."

### MISCELLANEOUS

The little band of members at Ft. Worth, Texas, is exceedingly anxious to build up the cause of the Master in that flourishing city of the Southwest. Any of our members who have friends or relatives in Fort Worth, whom they desire to bring in touch with our church influences, will please furnish names and addresses of all such to A. J. Wine, 1528 East Front Street, Fort Worth, Texas.

Bro. Edward Kintner, Writing Clerk of Middle Indiana, desires us to call attention to the following notice: "Undoubtedly many are wondering as to when the Minutes of the District Meeting of Middle Indiana will appear. The long delay has been due to two causes: Serious illness in the writer's family, that lasted to the close of the year, and delay by the printers. They have had the copy for a month and a half and hope to have the Minutes printed by the latter part of the month. I hope they will be able to meet their latest promise."

Missionary Manual.—The General Mission Board has had in preparation for some time a new and revised edition of this little but valuable publication. It has now been completed and is ready for distribution. It is an attractive booklet of fifty-seven pages and gives much detailed information about the manner in which the Board carries on our mission work, and the policies by which it is guided. The sub-title describes its nature well: "A Hand Book for the Guidance of Missionary Candidates and Missionaries and for the Information of Any Who May Be Interested in the Work of the Kingdom." If you come under that classification anywhere, the Board has a copy for you if you want it. But you will need to ask for it.

### A BYSTANDER'S NOTES

A Good Resolution.—How do you like the following motto, which was adopted by a wide-awake eastern con-

gregation as its slogan: "Somewhere, some way, sometime, each day I will turn aside and stop and pray that God will make this church the way of righteousness to men?"

A Striking Declaration.—It is one thing to announce a Ministerial Meeting with the best sort of program, but it is quite another thing to get the sluggish and indifferent ones stirred up to attend the gathering. The printed announcement of a western Ministerial Conference emphasizes the importance of a general attendance as follows: "The only man who counts is the man who is alive. The live preachers are the men who read books, go to conventions, match brains with their comrades, commingle with their fellow-men. This Conference is to be a brain tonic and a soul renovator. You lose and your people lose if you pass up this opportunity." Have you ever thought of the matter of nonattendance in just that light?

Preachers as Creators of New Eras.—A noted writer makes the statement that "every new era in history has been created by a preacher," and asserts that the annals of history amply substantiate the truth of his statement. Guizot declares: "Paul did more for liberty and free institutions than any other man who ever stood on western soil." Emerson, speaking with the authority of profound investigation, said: "The pulpits of New England were the fountains of American liberty." The Puritan preachers, it is generally conceded, destroyed "the divine right of kings and became prophets of civil and religious liberty." Historians insist that John Wesley and his co-workers saved England from a revolution more dreadful than that which came to France.

A Good Samaritan.—We were told, the other day, about an aged sister who, despite her burden of years, is still quite active. While not able to engage in the more strenuous forms of labor, she finds that a number of the lighter household duties are still within the scope of her ability. One of her neighbors is a busy mother who, with seven children to look after, finds little time for the necessary mending. The aged sister delights in dropping in, every now and then, to see that the mending and other light duties, otherwise undone, are attended to. This is a wonderful help to the busy mother—always overworked and not very strong. It is a modern application of the Dorcas spirit that is truly commendable, and worthy of more general application.

### CONFIDENTIAL SHOP TALKS

#### No. 4.—Queries for the Conference Booklet

In this issue we are publishing the first installment of business for the next General Conference. This includes all the queries which have so far been reported to us. We desire to use this opportunity to make a few observations, which, if noted carefully by those concerned, will obviate misunderstandings and disappointments, such as sometimes occur.

It has frequently happened that some District or Districts had queries for the Conference which failed to get into the Conference Booklet. Let us explain the usual cause of this.

The Writing Clerk sends his Minutes to the Brethren Publishing House to be printed, and takes it for granted that any queries for Annual Meeting, which they contain, will find their way into the "Messenger" and Booklet. In the case of District Meetings held in the fall or winter this is a reasonably safe assumption, for it is the practice of our mailing-room to furnish the "Messenger" desk with copies of all District Meeting Minutes printed by the House, and we usually succeed in finding any Conference business in them. But in the case of meetings held in the late spring, this method is too slow. The Minutes are not likely to reach the "Messenger" rooms until after the Booklet has gone to press—possibly not until after the editor has gone to Conference.

The Job Department of the House does a large printing business, and the "Messenger" is not in the habit of hunting through it, to see if there might be a paragraph or two in some document somewhere, intended for the "Messenger" rooms.

Here is the right way to do it: Let District Writing Clerks, regardless of where they get their Minutes printed, send promptly to the "Gospel Messenger" Editorial Department, authentic copies of all matter intended for the General Conference, together with the names of Standing Committee delegates. This is the proper procedure, even in the case of the fall meetings, while in that of the spring meetings it is absolutely essential.

Note.—After the part of the paper, containing page 119, on which will be found the queries referred to above, had gone to press, we discovered that a query from Northern California had been overlooked. We therefore append it here:

"We, the members of the Empire congregation, ask Annual Meeting of 1920 through the District Meeting of Northern California, to restate and define the position of the church upon war in all its phases, including the bearing of arms, drilling, buying war bonds, etc.  
"Sent to Annual Conference."



## AROUND THE WORLD

### Growth of Buddhism in America

Most astounding has been the growth of the Buddhist cult in the United States during recent years. When we stop to reflect what it means that seventy-four Buddhist temples have been erected within the boundaries of the United States, it should arouse more than a passing concern. California has twenty-four of these "temples," with a membership of fully 10,240. Every large city on the Pacific Coast is more or less contaminated by the vile influences of heathen worship. That a large number of their proselytes are those who formerly belonged to Christian churches, is a greatly humiliating fact for every lover of truth and righteousness—though not wholly unexpected, according to the warning voice of Holy Writ.

### Our Not a Nation of Drinkers

Judging the citizens of our beloved country by the rather numerous and somewhat sarcastic comments of the daily papers, the uninformed stranger, coming from some far distant land, would readily conclude that every American had an inordinate fondness for strong drink. Nothing is farther from the truth than such an idea. The large majority of the people of our land are well satisfied with the absence of the whole array of intoxicants. It is to be regretted that many of the leading daily papers magnify the dissatisfaction that is voiced by the comparatively few, who deeply resent the fact that liquor has been ruled out. The wail that is going up from these, indeed, vociferous, and the most dire results are predicted.

### Supplies for Armenia

Responding to a request of the Committee on Relief in the Near East, the American Red Cross has donated emergency relief supplies valued at \$1,600,000 for distribution in Armenia. These supplies are now on the way, and will, undoubtedly, be of untold value in that country of utter destitution. Included in the shipment are 112 carloads from the section of army supplies—beds, bedding, hospital clothing, drugs, medicines, kitchen utensils and many other articles. Seventy-two carloads from the section of Red Cross supplies provide surgical dressings, yarn, wheel-chairs, soap, and refugee clothing. To the stricken Armenians these things will be a veritable God-send—a concrete evidence of the beneficence of Christian America.

### Is Militarism to Return?

A war-weary world—much as most of the people long for peace—sees no signs of reassuring conditions, and is apparently preparing for the return of the old order of military preparedness, anticipating further wars in the future. But with the enormous burdens of debt weighing down the nations, it would seem that a return, or attempted return, to the old order will mean the suicide of civilization. It is a rather discouraging fact that in our own country the military propaganda is being most assiduously and industriously fostered. The propagandists, favoring universal compulsory training, are apparently supplied with unlimited means. Moneyed interests, connected with war industries, are naturally strongly in favor of militarism.

### "Wet" Leaders Still on the Warpath

With a grim determination the liquor advocates are still clinging to an almost forlorn hope of having the Constitutional Amendment declared null and void. Supreme courts of Michigan, New Mexico, California, Colorado, Nebraska, Oklahoma, Missouri, Nevada and Wisconsin have been asked to decide if the people have a referendum right, to vote on a ratification of the Eighteenth Amendment. In response to similar petitions, the supreme courts of Oregon, Arkansas and Maine have already decided that no such right exists. In Washington the supreme court recognized the right, but called the petition for it invalid. In Ohio a referendum was held, but the validity of it is to be settled by the United States supreme court.

### A Revival of Thrift and Integrity Needed

An editorial in the Omaha "World Herald" emphasizes the urgent need of reviving the practice of old-fashioned thrift, coupled with a revival of the steady influences of old-fashioned religion. These, it is claimed, would do more for the real welfare of this country right now, than all the politicians could do, if they were working together with one harmonious aim. The point of that editor's lay sermon is well taken, and deserves the sincere and honest consideration of every citizen. The members of a home who practice thrift intelligently and systematically, on the one hand, and who, on the other hand, go to church, fear God, and keep his commandments; will give no encouragement to the "red" propaganda, nor will they develop into "profiteers" who prey upon the community. And though the storms descend and the winds come—as come they will, all unexpectedly, some day—that home will stand on a solid rock, though all about it are shifting sands. Do you know that it is a fact, proved by all human experience, that there is no future that is safe, no character that is safe, unless it rests on a basis of un-

questioned thrift and integrity? What our nation greatly needs today is men of strong character—men of self-control. Living up to your highest ideals, you are not only serving the best interests of your own country, but the whole human family. Best of all you are serving God, who put you on earth for a more serious and noble purpose than to amuse yourself and gratify your appetites.

### A Logical Result of Bolshevism

Those who have sought to condone the wild theories of Bolshevism, will certainly find it difficult to ignore the recent tragedy at Mavropol, Russia. Here were 1,400 refugees—men, women and children—wholly innocent of any unlawful act, save the one, considered unpardonable by the relentless Soviet authorities—abhorrence of the ruthless practices of Bolshevism. Knowing that their further stay in Russia would be equivalent to the signing of their death warrant, they quietly arranged to leave. Thereupon the authorities killed the entire group of 1,400—simply because they presumed to take their departure. Remember, these people were not even attempting freedom of speech, but were merely exercising permissible freedom of thought in the selection of a safe place to live.

### Italians Living Up to Golden Rule Principles

A decidedly encouraging story of the after-the-war period comes to us from Milan, Italy. There the mayor of the city has led a delegation of citizens in fitting up one of the largest of its old-time palaces as an orphan asylum and hospital, and filled it with pitiable, starving children from Austria—in former days Italy's haughty, hereditary enemy, now, in its abject misery, generously befriended by the dwellers of the Apennine peninsula. Not only has Milan done this splendidly Christian kindness for its former foes, but the example it sets has so appealed to neighboring cities, that the gracious beneficence has been imitated and multiplied in many other Italian cities. Certainly, to those who once despitely used Italy, this is a most practical carrying out of the lofty teachings of the Sermon on the Mount.

### Women and Cigarettes

According to a recent decision of the Supreme Justice of New York, "cigarette smoking by women is not immoral." He backs up his statement by declaring that "some of the best women in the country and in the world smoke cigarettes." The judge's sweeping statement naturally arouses considerable doubt in the mind of the average observer. Speaking for the Middle West, we know of quite a number of "best women" who would scorn to indulge in the vile practice of cigarette smoking. Possibly ethical standards may differ in certain sections of our country, and especially in cosmopolitan New York, but we venture the opinion that the highest standard of purity is not usually found in the individual who freely indulges in questionable habits. "Doth a fountain send forth at the same place sweet water and bitter?"

### A Porto Rican Judge Recommends the Scriptures

That the New Testament is the chief need of Latin-American youth, is the firm conviction of Sr. Emilio del Toro, Judge of the Supreme Court of Porto Rico. In a message to a prominent religious journal of the island, he expresses himself in a statement that is clear and convincing. Translated, it reads as follows: "If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my life-time, I would employ it entirely in recommending that they place, in the hands of their children, the New Testament, being sure of obtaining for them the most noble and enduring influence that finds expression through the all-controlling human conscience." This honest and heartfelt avowal of the supreme value of the Holy Scriptures, is in pleasing contrast with the utter indifference—and contempt even—so often manifested by men in high public station.

### A Missionary's Experiences

Most of our readers, perhaps, remember Mr. Archibald Forder, the English missionary and traveler—more especially because of the signal service he rendered to the W. R. Miller party, some years ago, in effecting their deliverance from marauding Arabs, in the region south of the Dead Sea. According to a statement in the "Missionary Review of the World," Mr. Forder has just reached England, after suffering for many months in captivity under the Turks. His has been a most checkered and not, by any means, pleasant experience. Soon after Turkey's declaration of war, Mr. Forder, then living in Jerusalem, was imprisoned in a stable. Here he was confined for four months without a trial, or even any intimation of the charges against him. He was then transferred to Damascus, to be court-martialed. His trial, conducted in the Arabic language, lasted for two and a half hours, and each time he answered a question, he was unreasonably and bluntly accused of being a liar. Characteristic of the corruptive practices in Turkish courts was the ultimate offer to release him from further prosecution upon payment of \$1,000. Being unable to do this, he was incarcerated in the criminal prison, and a few days later was told that the death penalty was to be inflicted. For seven

months he was in daily expectation of this fate, not being allowed to communicate with anyone. At last this verdict was revoked, but he was sentenced to a three-year term in a dungeon—an underground vault that he shared with 150 others. Here he stayed for nine months, when better quarters were assigned him. Here he finally succeeded in sending a note to Jemal Pasha, asking for justice, and in due course his discharge was obtained. Although theoretically at liberty, the Turkish police so harassed him day and night, that he sought shelter in the prison again. With the fall of Damascus into the hands of the British, Mr. Forder's sufferings ended. His wife, meanwhile, had died of cholera, and little of his house was left, when he took his departure for England.

### Good Evidence

Not a single case of drunkenness came up before the magistrate at a recent Sunday morning session of the famous police court at the "Tombs," in New York City. There was not one arrest in the whole city of Rochester, N. Y., from the afternoon of a recent Saturday until the convening of the municipal court on Monday morning. Only three arrests (none for drunkenness) were made in the city of Orange, N. J., through the whole month of January, where heretofore there were at least a hundred police cases due to intoxication. Facts like these are surprising to even the most genuine prohibitionists. The prohibition amendment is being vindicated much more rapidly and completely than its best friends anticipated. Even its enemies are compelled to praise it.

### The Secret of His Success

Feb. 11, Thomas A. Edison, America's best known private citizen and most noted inventor of electrical appliances, celebrated his seventy-third birthday anniversary. In this connection his formula for success in business may be of interest: "(1) Find out what you like best to work at. (2) Work at it with all your might. (3) Depend on yourself; not on your friends. (4) Use moderation; don't eat too much." It is but fair to add, of course, that no one could rightfully expect the measure of success, enjoyed by Mr. Edison, unless he had like brain power and the happy faculty of intense application, and yet his "formula for success" is not without merit for even the humblest toiler. The day has gone by when random efforts can be depended upon for success, and that applies spiritually as well as temporally. Paul's "This one thing I do" teaches specialization—the leading element of success today.

### Applying Christian Principles to Mexico

Fully convinced that armed intervention in Mexican affairs by the United States would be wholly inadvisable, the Federal Council of Churches suggests the following, by way of remedial action: (1) That leaders of Christian thought use all available means to arouse public consciousness to the gravity of the issues involved, and the spirit in which they should be met. (2) That in all suitable ways the newspapers of the nation be urged to use their influence to secure a fair, patient and broad-minded understanding of Mexico by the United States and of the United States by Mexico. (3) That through the medium of a joint commission, or otherwise, a careful review may be made, not only of the specific occasions of recent controversies, but also of feasible methods by which reciprocal justice and good will may be secured. (4) That matters of dispute, upon which agreement can not be reached, be referred to impartial arbitrators, with due guarantees for the carrying into effect, of their awards.

### The Peace Treaty Again

That the much-discussed peace treaty, with the suggested reservations, has not yet been passed by the Senate, is a source of no little anxiety to every lover of peace, who has the best interests of his country at heart. Under date of Feb. 10 several expressions by British statesmen are reported in the daily press, indicative of the fact that in their opinion the peace treaty should be revised, in accordance with the needs of the situation in the United States. Baron Charnwood, in an address before the House of Lords, voiced his approbation of the recent letter of Viscount Grey, British ambassador at Washington, with regard to the American position on the peace treaty. He said: "We must allow the American people to choose their own path. I am convinced, despite recent misleading statements, that only thus may we confidently anticipate increasing participation by the United States in the world's affairs." Earl Curzon, voicing the opinion of several noted diplomats, maintains that a large portion of the peace treaty will have to be rewritten and revised. He affirmed that none of its authors could rightfully claim that it is an instrument beyond just criticism. In closing his remarks, he makes this significant statement: "I will not venture to say a word in criticism, still less in derogation of America's attitude. We may feel disappointed, but America has a traditional policy which we should rightfully understand and respect. She desires to keep free from entanglements and she is the best judge of her own policy." Statements like the above should hasten the early and just disposal of the treaty.



## HOME AND FAMILY

### Mighty to Save

Selected by Ada M. Oldham, Brooklyn, N. Y.

The King of Glory standeth  
Beside the heart of sin,  
His mighty voice commandeth  
The raging waves within.  
The floods of deepest anguish  
Roll backward at his will,  
As o'er the storm ariseth  
His mandate, "Peace, be still."

At times with sudden glory,  
He speaks and all is done;  
Without one stroke of battle  
The victory is won.  
While we, with joy beholding,  
Can scarce believe it true  
That e'en our kingly Jesus  
Can form such hearts anew.

He comes in blood-stained garments,  
Upon his brow a crown;  
The gates of brass fly open,  
The iron bands drop down.  
From off the fettered captive  
The chains of Satan fall,  
While angels shout triumphant  
That Christ is Lord of all.

But sometimes in the stillness  
He gently draweth near,  
And whispers words of welcome  
Into the sinner's ear;  
With anxious heart awaiteth  
The answer to his cry,  
The oft-repeated question,  
Oh, wherefore wilt thou die?

Or in the gathering darkness,  
With wounded feet and sore,  
The suppliant Savior standeth,  
And knocketh at the door.  
The bleak winds howl around him,  
The unbelief and sin;  
Yet Jesus waits, entreating  
That he may enter in.

He whispers through the portal,  
He woos us with his love,  
He calls us to the Kingdom  
That waits for us above.  
He speaks of all the gladness  
His yearning heart would give;  
Tells of the flowing fountain,  
And bids us wash and live.

O Christ, thy love is mighty!  
Long-suffering is thy grace!  
And glorious is the splendor  
That beameeth from thy face!  
Our hearts leap in gladness  
When we behold that love,  
As we go singing onward,  
To dwell with thee above!

### Florence's Aid Troubles

BY MAUDE C. JONES

AUNT BETSY was watering her walnut geranium—such a beautiful geranium it was, too, filling the whole of her big front window. She chanced to peer through its foliage and said slowly to herself, "Well, now, I do believe that's Florence coming down the street! What in the world is bringing her so early this morning?"

Then, as Florence drew nearer the house, Aunt Betsy divined the reason. A frown supplanted the usual cheery smile and from long years of experience Aunt Betsy felt sure that her much-loved niece was bringing her some knotty problems to help untangle. Yes, she could always tell by the clouded face and the lagging step that took the place of the sprightly, buoyant gait characteristic of Florence. With her head lowered, as it was, she had not seen Aunt Betsy at the window. Aunt Betsy was glad of it. She hurriedly pinned a clean apron about her ample waist, smoothed her already smooth hair, and gave the fire a vigorous poke, and had just disappeared in the kitchen and was noisily rattling cooking utensils as she hummed a cheerful air, when the front door opened and admitted Florence. She never knocked at Aunt Betsy's. She sank in the old chintz-covered rocker and smiled as she listened to Aunt Betsy singing and rattling dishes. Aunt Betsy was smiling, too, but, of course, Florence

couldn't know that, with a closed door between them.

Aunt Betsy would have been much surprised had anyone told her she was quite a philosopher, but, nevertheless, she was. Florence was doing exactly what her dear old aunt wanted her to do. She was becoming composed. Everything in the old room was perfectly familiar to her. She was thinking to herself how *very* familiar it really was. "Why," she mused, "I believe I could come into this room the darkest night and go straight to that couch and get down and put my fingers on that bright-colored rag rug and tell exactly where the red stripes ended and the green and the orange and the purple ones begin. I could unerringly place my hand on the worn leather Bible, that lies on the corner of the old walnut table, or without groping could lift the crooked stove poker from its accustomed hook beside the chimney shelf."

Yes, these things had rooted themselves so firmly in her childish brain that maturer years could never efface them. How she had always loved to come to Aunt Betsy's, and how every trivial joy or sorrow had sent her flying feet in that direction, because Aunt Betsy always understood. And now, since happy childhood and golden maidenhood days had flown, and widowhood and motherhood days had taken their place, she still sought Aunt Betsy in times of joy or sorrow or perplexities.

The frown had left her face, and a sweet reminiscent look reigned in its stead. She had forgotten her trivial little errand. She was back in Aunt Betsy's dear old room, living over sweet memories, and Aunt Betsy was out in the kitchen singing and washing dishes.

Then the kitchen door opened and Aunt Betsy bustled in with some wood to replenish the room fire and almost dropped her wood in astonishment (?) at seeing Florence. I am sure the Fates will pardon her deception, for it was well meant. Florence never guessed but that it was real.

"Why, bless me, child, what makes you flake me so by surprise? When did you come, and why didn't you make yourself known?" she exclaimed, shaking Florence's shoulders quite heartily.

"Well, really, Aunt Betsy, I don't know just how long I have been here. I came in and heard you in the kitchen. Then I dropped down here, and I guess I have been day-dreaming a little. I really forgot I was intruding," she added, with a glint of humor in her eyes.

"Shame on you for sneaking into old women's houses and causing disturbance, but since you're here, take off your wraps and let's make some taffy, for Joe and Marianne. I was just thinking about it out in the kitchen."

"Really, Aunt Betsy, I can't. I came in a hurry, leaving my work partly undone, and I must be back to have dinner for John and the children when they get home from school."

"Well, bless me, why didn't you have 'em all come over for dinner and you could 'a stayed all day. I'm gettin' anxious to see the little ones. They haven't been here for over a week."

"Well, the truth is, I didn't know I was coming myself until I started. You know how I take notions. I had a fit of the blues, Aunt Betsy, and I came to have you chase them away, but I really feel almost ashamed to bother you now, since I'm here."

"Why, has John taken to drink?" innocently asked Aunt Betsy.

"Oh, nothing half so dreadful as that," laughed Florence. "But I'm just plain discouraged over this Aid Society business. I'm ashamed of being a tattler, Aunt Betsy, but I felt like I had to tell you."

"Are they wanting you to adopt a couple of them Hottentot children from Africa and educate 'em?" asked Aunt Betsy.

"Oh, no, if it was that, I wouldn't be worried about it. I would just send them to you; but it's just this: You know there's only about a dozen of us Aid members and everybody wants somebody else to have all the responsibility and see that everything's done. Most of our members are willing to work but they don't want to carry any burden or responsibility."

"Now, there's Sister Good. She and Sister Vadens

have taken turns being president for six or seven years. They are such good workers, and have kept the Society's head above water more than once when the rest would have given up in despair. But neither one of them is able for the work any more. They are getting old and are not very strong, and it isn't right that we younger members should expect it of them. I am willing to do my part and—"

"Yes, child, you are willing and I know that you are doing your part. It isn't hard to see that, but I am glad to know that you realize that 'you are your brother's keeper.'"

"But why can't the others feel that way too, Auntie? If they were really interested in the good that our Society is doing, would they try to shift all responsibility or flatly refuse to do things when we ask them to, or when we vote them in for certain tasks? That's exactly what some of them are doing. You know we make many garments and much bedding each year for the needy, and send out boxes and barrels of food at stated times during the year and it takes much work and planning and some one must do it. Some one must see to it that the donations are gathered up, packed, and hauled to the station. Some one must correspond with mission workers and see that the right things go to the right places. Some one must cut out garments and care for them after they are made."

"There are so many things to do, but if each one would volunteer to take a task and see that her part was always done, the work would be a pleasure instead of a burden. Instead of that they say they haven't the time; they never get their own sewing done; they haven't room enough to care for any extra materials; they don't know how to do what we want done, or they are helping in a good work some place else and that's enough for them to do, and so on and so forth, until, really, Aunt Betsy, I sometimes wonder if they have one least little bit of an idea what Christ meant when he said: 'Inasmuch as ye do it to the least of these my brethren, ye do it unto me.' They really act as though we were asking help for ourselves when we try to get them to do their duty. What is wrong, do you think, Aunt Betsy?" She finished with her brown eyes full of tears.

"Well, Florence, I am afraid you have come to the wrong source for help this time. I know your trials. I have been keeping my eyes and ears open and I have been expecting to hear just this from you, because it is so hard for those that are willing to make sacrifices, to understand how others can be so selfish. But you'll have to ask the Lord to straighten it out for you. Go on working and praying and doing your duty, and try, by precept and example, to lead the others. When you have done your best, you will not be responsible for what they fail to do."

"Ask him to open their eyes, and then trust him to do it. Keep right on asking and trusting and some day you'll have a revival in your Aid Society. I know it looks gloomy now, but keep holding on. It will take a lot of prayer to remove the accumulations of years of selfishness on the part of some people. And say, Florence, maybe if I add my voice in petition it will be a bit of help. Let's try it and see what we can do towards casting the mountain into the sea."

"All right, Aunt Betsy. I never was afraid to tackle anything when you promised to help me out. I feel sure of some good results. But, oh, look at the clock! I must hurry. I'll tell Sister Good and the few faithful ones that you are helping on the firing line. It will put some new vim in us all. Good-bye, Auntie." And with a hearty kiss she hastened away.

"The dear, unselfish child," murmured Aunt Betsy. "Yes, I'll surely do what I can, to help remove that mountain."

Syracuse, Ind.

### To Him That Overcometh

BY ELIZABETH ROSENBERGER BLOUGH

ALICE SWARTLEY stood by her window, watching the boys who were coasting down Rainbow Alley. There were many boys, but her tear-dimmed eyes saw only the one who was not there—her Walter, dead and buried a month ago. At first she could do nothing but



weep and wander up and down; then, in a pang of desolate remembrance, fly to her room, wring her hands, lay her face down on the bed, and know no consolation—nothing but the bitterness and cruelty of grief. She did this when, at noon, she came upon Walter's skates, where he had hung them, in the hope that there would be skating soon.

But it was not very long until the softened voice, the placid face, the quiet trustfulness and peace gave to her friends the assurance that Alice had found comfort in the dismal house, so wide and dreary since Walter's voice was still, his footfalls no longer heard. The Comforter had come. It was on this wise: One evening, as she sat by a cold grate—she had forgotten to build a fire—a sluggish wind was moaning round the house as if it were in pain or grief. Alice knelt beside her chair, and called on God—not as she used to pray to him in church, but rather as one calls on a dear friend whom one must see. In the shadowy solitude she prayed in broken murmurs, until her sweet voice was hushed in tears. Thus she gained heart to look on her work with which she had been busy before Walter died, and thus it was not very long until she took to it again with something of a human love for it, as if he must know that she was trying to live as she should. She wore away the thoughtful hours, planning for the class. She had been Walter's teacher. The boys needed her; she must go to them. The worst boy in her class, who so often remained away—even for his sake she must go to work. Poor Dick—he has no one to look after him. She would do more for him since she had more time.

Daily she prayed for strength. God gave her grace. She trusted in a love eternal, not bounded by the confines of this world or by the end of time, but ranging beyond the sky to the invisible country far away.

Alice was back with her boys. They found her ready to do anything she could. They confided in her; she felt better after spending some time with them. They showed her the way out of loneliness and grief. By the very sacrifices she made for them, Alice grew in love for her boys; she alone knew the cost of giving herself to them in loving service. Some of her neighbors wondered a little. "How can she do it?" one asked another. "If it was my boy who had died, I wouldn't want to have anything to do with other boys," came the answer. Alice knew nothing of this criticism, so she went on her thorny way, trusting in her Savior. Not one had drained a cup like her cup of sorrow. Her service was blessed.

"Will you seek it? Will you brave it?"

'Tis a strange and solemn thing,  
Learning long before your teaching,  
Listening long before your preaching,  
Suffering before you sing,  
And the songs that echo longest,  
Deepest, fullest, truest, strongest,  
With your life-blood you will write."

When, in the throng which surrounded Jesus, there were some who sought to touch him, for "power came forth from him, and healed them all," they did not know the cost of this power. Jesus fasted and prayed, he went into the mountain at night, to be with his Father. Then he came to the people and healed them all. When the one poor woman stealthily touched his garment, she, too, was healed. Jesus said: "Some one did touch me: for I perceived that power had gone forth from me." Neither can we be of service unless it costs us something in effort or sacrifice. You look upon it as the most natural things in the world that your loved ones are always kind, and ready to do what you ask of them. It may be that it costs them more of a struggle than we imagine, never to lose their patience with us, never to tell us of our faults. So the service they give us should be more appreciated. We should value it highly. Like Mary's box of alabaster it is "exceeding precious."

Like Alice, driven to prayer and faith in God by her terrible loss, other men and women have been brought by disaster to God. Their house of life was falling because the winds blew and the rain fell and beat upon it. They turned to the living God, their Rock and Refuge in time of storm. Then, when it is all over, they keep close to God because he heard them in their

distress. Just as the sunbeam comes into the window, so God's love comes to care for us.

When you take your sorrow, your care, your hope to Jesus, as Alice did, you will find that none of these things are small to him. "As one whom a mother comforteth, so will I comfort you." Believe it! Your headache, your discouragement, your loss, all mean much to your mother. There is nothing which troubles you or interests you, that you can not bring to Jesus. If you find strange feelings of sadness sweeping over your soul, tell Jesus. There are many dark things about life—loss, anxiety, death—but when you see God's purpose in these things, and humbly yield yourself to his will, you find peace. We believe that

"Doors are opened, ways are made  
Burdens are lifted or are laid  
By some Great Love unseen, the still  
Unfathomed purpose of his will."

Stevenson said: "No one has any more right to go through life unhappy than he has to go through it ill-bred." So we praise God for men and women who conquer their own pain and discouragement. Isn't it unkind to communicate your low spirits to others? Who has the right to poison the fountains of happiness and laughter for our children? You do not become light-hearted by spreading gloom. If, like Alice, you keep your sorrow to yourself, and give out sympathy, overflowing kindness and genuine interest to those near you, it is evident that the very spirit of our Lord is within you, to create light and peace. Some day you shall possess the "white stone" which is given to him who overcometh.

Johnstown, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### SEBRING CHURCH, FLORIDA

Our third annual Bible Normal was conducted by Bro. James M. Moore, of Lanark, Ill. Bro. Moore began his work Jan. 25 and continued until Feb. 3, when he was unexpectedly called home, owing to illness in his family.

Each day a period was devoted to a study in the Acts, and one period each evening to Old Testament history, followed by a strong Gospel sermon. Bro. Moore's teaching was clear and logical, and was much appreciated, as was proven by the audiences which at times were almost too large to be accommodated in the chapel. A number of members, touring other parts of the State, were also present.

A greater interest has been stimulated in Bible study and faithful Christian living. We praise God that our brother was able to exemplify the ideal which he held before his audiences, of Peter and John who, as religious leaders, directed their hearers not through themselves, but into direct relationship to God. This kind of teaching lasts after the minister, teacher or evangelist has left the community.

Elsie K. Sanger.

### MONITOR CHURCH, KANSAS

The Monitor church, as a community of Christian neighbors, believes that whatever contributes directly or indirectly to the Kingdom of God, must be pleasing to God, and worthy of the loyal support of his children. Inasmuch as there are stewards of God in the furrow, and at the kneading board, and in the sick chamber, therefore, we thought it perfectly in place to have a three days' Farmers' Institute. Four experts were furnished from the State Agricultural College, two for men and two for women. They held three sessions a day—forenoon, afternoon and evening. The stereopticon pictures, with lectures on dairying and soil, were given evenings; and one lecture also, on farm management, by our own Prof. R. E. Mohler. The ladies had classes in home economics and home nursing.

The attendance, both of members and of neighbors, was good for the time of year—Jan. 19, 20 and 21. The Institute was so well liked that it was voted to have another one next year. The community lecture course is putting on strong numbers again this year. Several class socials have also been held recently.

The reader may wonder at these things in a church report. But this is no attempt at a complete report. The spiritual side must always predominate in the church or she absolutely fails to function for God's Kingdom. There are those, you know, who never go to church except to a funeral. No wonder they think the church a "dead" place. Those very same men (irreverent fellows we may think them to be) will go to a social gathering or to a meeting on corn-growing, or be attracted by a strong, uplifting, entertaining number on a lecture course (if it isn't sermonized), and some day when they, by those things,

get the path beaten somewhat, to that church and get the church-going habit started—well, there are hopes then.

I have mentioned the Farmers' Institute in this little write-up in the hope that I may suggest something to all of our farmer churches in Kansas, or, for that matter, in perhaps any State of the Union. In Kansas any rural community can, upon a sufficiently early request, get the very valuable help of experts from Manhattan, with no cost to the community. The State pays these men and women. If you don't have such a school at your church, you are not getting what, in your taxes, you have already paid for. Why, oh, why, not show our neighbors that the church is ready to serve in every possible way, and thereby gain respect for her cause and the Kingdom of God?

If you don't know how to go about getting something of this kind, get in touch with your County Farm Agent, if you have one. Otherwise, get after your State Agricultural College. Each State has one. It will pay in God's coin. Try it! Try something, if not just this! It's not sensationalism. It's just the plain Gospel, touching in a new way, while it rings the same good old way from the pulpit.

E. F. Sherfy.

Conway, Kans.

### DISTRICT CONFERENCE OF WESTERN COLORADO AND UTAH

The District Meeting, postponed from Nov. 28, 1919, convened in the Fruita church Jan. 24. It was the expressed feeling of all present that it was the most helpful meeting the District ever enjoyed, coming, as it did, on the dawn of national prohibition and in a time of greater responsibilities than we ever knew before.

We had hoped to hold our District Meeting during the recent visit of Bro. W. O. Beckner, of McPherson, Kans., feeling sure he could have given us some very valuable instruction. It was the sentiment of the meeting to use all our effort in securing such aid as Bro. Beckner is able to render in our future Conference. The District is small in membership and such help is appreciated. We will continue our effort in securing Sister Lydia E. Taylor to visit our District the coming year, to give a series of lectures along the line of her chosen work.

The District Sunday-school Secretary gave a very encouraging report of the various activities of the schools of the District, showing a steady increase in all branches of the work. The District pledged itself to raise \$1,000 for District mission work. Two queries were sent to Annual Conference. Eld. S. Z. Sharp was elected a member of the Standing Committee, with Eld. Salem Beery, alternate. Eld. J. E. Bryant was reelected to represent the District as trustee of McPherson College.

At 7:30 P. M. a missionary program was rendered, followed with a missionary sermon by Bro. J. A. Brumbaugh. Afterward a good collection was taken.

On Sunday morning a splendid Sunday-school hour was enjoyed by all, conducted by Sister David Stouder, superintendent of the Fruita school. Following that, various topics were discussed: (1) "The Value of the Sunday-school Hour," by J. E. Bryant. The speaker gave some very timely suggestions, and brought to the minds of his audience the fact that we do not comprehend the true value of the hour. (2) "The Mind and Heart of the Teacher." This topic was well treated by Bro. J. A. Brumbaugh, followed by a number of talks from others. It was very forcibly pointed out that the most essential thing in teaching is the salvation of the pupil.

At 2:30 P. M. a praise and prayer service was conducted by Bro. Salem Beery. This proved to be a very interesting and profitable meeting.

At 6:30 P. M. a joint program of Christian Workers' Societies was given. The Forward Movement proved to be a live and interesting subject and we are sure that our societies will go over the top in all the requirements. A collection of nearly \$25 was taken at this meeting.

The Fruita church was equal to the task of entertaining the people and we trust that much good will result from these meetings.

Chas. W. Henry, Writing Clerk.

Grand Junction, Colo.

### MCIPHERSON COLLEGE NOTES

The Special Bible Institute for the year has just closed. The attendance this year was excellent, there being a large number of pastors and Sunday-school workers present—considerably more pastors than formerly.

Lectures in Bible work were given by both Dr. Kurtz and Dr. Culler, the former treating "The Kingdom of God" and the latter taking up some problems in the Book of Acts.

Miss Anna Blough, from the China Mission field, was in attendance and gave three splendid lectures on the great work being accomplished in that land. Dr. Harnly and Prof. Yoder each gave three lectures along the lines of their departments.

The conferences for pastors were especially lively. One hour each day was given to these. Some of the problems, of most vital and pressing interest in the church, were discussed.

The head of our Domestic Science and Art department, Miss Walters, gave an hour each day to problems in her department. Prof. Mohler discussed agricultural problems with the men at the same time. These talks have

(Continued on Page 126)



### NOTICE CONCERNING NORTHERN ILLINOIS AND WISCONSIN PRIZE CONTEST— TIME EXTENDED

Notice is hereby given by the Committee on Simple Life and Dress Reform, for Northern Illinois and Wisconsin, that the time limit for the Prize Contest has been extended, since we learn of others desiring to enter the contest.

For rules, governing this contest, see Minutes of District Meeting, of Northern Illinois and Wisconsin, Sept. 1, 1919, page 17, except that the manuscripts, yet to be submitted, shall be rendered in special Christian Workers' program of March 28, 1920, and shall be in the hands of the Secretary of said committee not later than May 1, 1920.

The cash prizes are \$5, \$3, and \$1, respectively, to be decided by three competent, disinterested judges, elected by the committee.

Signed: P. R. Keltner, Chairman; Eva Trostle, Secretary; Grace Wolfe. Address of Secretary, Chicago, Ill., 3435 W. Van Buren Street.

### AN APPEAL TO THE CHURCHES IN THE UNITED STATES

We, your committee on "Saving Our Children to the Church," ask the privilege of presenting the following appeal:

The Conference of 1919, held at Winona Lake, decided to continue a committee on the subject named above, in the hope that, by further investigation, some remedy might be found that would, as far as possible, prevent the deplorable loss of so many of our children from membership in the church. The committee feels, at this time, that it is not wise to incur a heavy expense to the Conference, by visiting different States and Districts. Such a move may be practical at some future time. We have tried to look ahead, as best we can, and we are striving to build a plan from which we earnestly hope to secure some helpful results later, if not at once.

With this thought in view, we again prepared Questionnaires, and sent them to the thousand churches in America. The information sought is for the past year only, and, we feel, could be supplied, in an approximate sense, by almost any church, and burden no one.

We kindly asked the churches to return the Questionnaires early in January. We are now in the beginning of February, and we must announce, though with considerable reluctance, that not more than one-third of the number sent out have been returned. We are hoping that this is but an oversight, and not an indication of indifference on the part of churches, toward this vital subject. Indeed, we feel sure that there is not a general spirit of indifference, but we know that people generally are very busy, and some things are simply held for more time. We are therefore asking you again, in all kindness: "Please send your reports in at once." We must shortly frame our report, and because of the shortness of the time until Conference convenes, we will not be able to make any further calls for reports.

Will you aid the committee in its work for this year, so that some further steps may soon be taken, as we may hope, for still better and more definite action in seeking and securing a remedy. We submit the matter to you, asking that you will give it your early attention, for the WORK'S sake. Signed by the Committee:

W. S. Long,  
S. S. Blough.

### VISITING THE POOR AND HELPLESS

Oooloolah Bruner, in an interesting story, "The Way," tells how a girl who knew Jesus in a vague and indistinct way, learned to know and love him as her personal Savior and Friend. The stories of the Bible had always been meaningless to her until she tucked her imagination under her arm, and went with Jesus as he traveled about from place to place, teaching and healing the people who thronged after him. She learned to see the people as he saw them, and seeing them as he saw them, caused her to love them as he loved them.

Will you tuck your imagination under your arm, and come with us to visit Oak Forest, Cook County's world-famed institution for the dependent? Will you try to put yourself in the place of the inhabitants of that city of three thousand who have a home, and yet do not? Will you try to see them as he sees them, and seeing them as he sees them, love them as he loves them?

First, let us go to the Tubercular Hospital—the "T. B." wards. Here we find all classes of people, but most of them are young people who have contracted the dread disease tuberculosis. Our workers sing for them, and the patients enjoy it very much. They are so appreciative, so hungry for words of cheer, so desirous of encouragement, that it is easy to follow our songs with personal work.

In this phase of the work, the workers meet with splendid response, as they tell us of the plans that they have had—some of which have had to be hopelessly abandoned—others, deferred in the hope that, at some future time, they may be able to carry them out. They are now more ready to think of the plan that God has for their

lives—more eager to hear more of the Physician who heals all diseases.

One lady said that a long time ago she had heard that Jesus had died for sinners, and had been told that the story of his life and death was in the Bible, but her Bible did not contain the story and she did not know if it were true. This was a splendid opportunity to tell her more about the One who had died for her.

In another ward, a young girl is eagerly waiting for spring-time, hoping that she will then be able to return to her far-away home in Austria. She had come to America alone, six years ago, and the last two years have been spent in fighting the white plague. She has been in Oak Forest for more than eighteen months, and it is no wonder that she is lonesome, and that the days seem long, for she can not read English. We promised her a copy of one of the Gospels in her language.

There are wonderful opportunities in the T. B. wards, but time is limited, and we must hurry over to the other buildings. It is almost dinner-time, and we get our first glimpse of some of the inmates as they loiter in the halls, waiting for the gong to sound. When it rings, there comes a long line of people of all classes and types, all nationalities—surely a cosmopolitan mass—crowding and hurrying in their way to reach the dining-hall. As we see the blind, the lame, and the halt, there flash through our minds two pictures—one, representative of the people of the East, as they fled before the barbarous invasions of the Turks; the other, a representative picture of the multitudes that thronged after Christ. "And when he saw the multitudes, he had compassion upon them, because they were distressed and scattered, as sheep not having a shepherd." It is hard, at first, not to think of the external only—to see the traces of sin and suffering, rather than to see the soul. For this reason we need to see them as Christ sees them, or we can not love them as he does.

In many of the wards where the older patients are confined, their "home" consists of a bed and a chair. Day after day they must lie there, or if able, they can sit up a while. There are no pictures, no flowers—none of the little touches that we all love and appreciate—just row after row of little white beds, a chair by the side of each, bare floors, bare walls, and curtainless windows. This is necessary in order to maintain the high standard of sanitation that is found everywhere at Oak Forest.

Would you like to live here, deprived of your old friends, and your old home, with its associations and memories? But the people who live here, do they care? Some of them are much more thankful for their privileges than we are sometimes. Some are passively resigned—merely waiting. Others are lonesome and discouraged, because in an unkind world they have failed, by reason of adverse circumstances, to meet life successfully. All, however, are glad when there is a lull in the monotonous routine, and they are given a taste of the outside world's joys.

Miss Allison, a mission worker who spends a great deal of time with these people, asked us to visit some of the Hospital wards. Here are hundreds of patients, but in one ward especially, we found a group of women with whom it was a sincere joy to talk, because they were so responsive and so appreciative. We felt that we had received a blessing in going there, because of their faith in God, who loves them and cares for them, even though the way seems dark sometimes.

We have public worship in the Chapel, and those who are able come to listen to the messages of song and cheer, to hear about a Savior who cares for and loves the unfortunate, as well as the fortunate. They are eager to have us return, and tell us that the time seems long before we return. The best that we can do, seems insignificant to us, but the Lord can multiply our efforts, and help us to do more for his sake.

Would you like to help us do more? You can share the joys of this work if you choose. Will you continue to provide us with "Messengers," "Visitors," and Sunday-school papers? Would your children like to share some of their pretty pictures with the little boys and girls who are not as fortunate as they are?—Recently we received some scrap-books from the members of a Sunday-school class, and the children to whom we gave them were made happy, but there were not enough books for all. Would you like to make all of them happy?

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Agnes C. Kessler. 3435 Van Buren Street, Chicago, Ill.

### DEATH OF MAGDALENA FRANTZ MYERS

Sister Myers was born in Butler County, Ohio, Nov. 22, 1840, and died at her home in this city Jan. 15, 1920, at the age of seventy-nine years, one month and twenty-four days.

Bro. John Frantz, her first husband, and the father of her nine children, passed away many years ago, while they were living in Illinois. Later she was married to Eld. P. S. Myers, and with him located in Los Angeles. Thirteen years ago our sister was called upon to mourn the loss of her second companion.

Grandma Myers, as she was familiarly known to her many friends—for we all claimed her—was, in many ways,

a very remarkable woman. She was "kindly affectionate to others," she gave "with simplicity," she recompensed "to no man evil for evil," but was "given to hospitality."

Grandma became a member of the church at the age of sixteen, and was one of its staunch supporters by her devotion and money. She was closely associated with the organization of the First Church of the Brethren in Los Angeles, and her hospitality has always been enjoyed by many, both in and out of its membership.

She was a faithful attendant at the services and was active, in a most helpful way, upon communion occasions until failing health prevented her from giving such assistance. It was with a tone of sadness that she spoke of the necessity of retiring from these activities, and both young and old missed her when she could not come.

Some years ago, although then at an advanced age, Sister Myers joined one of Bro. Roy Murray's parties on a trip to Palestine. Few things in life seemed to afford her greater joy than to talk to her friends about the experiences of that trip, and few persons could surpass her simple, interesting narration of incidents as she saw them.

Being a woman of strong personality, cheerful and pleasant, grandma rarely allowed herself to give way to the sorrows that had so often come into her life. Besides the separation by death from two companions, she had given the last "good-bye" to children, until, one by one, her five daughters were laid to rest. Little wonder that her mother-heart ached times without number, and that occasionally, overcome by grief, she would relate to friends her sad story, while tears rolled down her cheeks.

To her four sons, John, Michael, Jacob, and Noah, twenty grandchildren, and fourteen great-grandchildren Sister Myers leaves the inestimable heritage of her noble Christian example. To her friends and to her church she leaves the renewed assurance that the life "hid with Christ in God" is the life most beautiful.

The funeral services were conducted by Eld. J. Z. Gilbert, who took for his text Psalms 71: 17, 18 and Hebrews 13: 5, latter part.

Mrs. J. Z. Gilbert.  
3300 N. Griffin Avenue, Los Angeles, Calif.

### COMING TO THE LIGHT

A wedding! A Christian wedding in China! And yet, would you have thought so, had you seen the motley, noisy, rushing crowd that, just at twilight, pressed into the court of one of our Christian homes, to witness the marriage of their second oldest son? Our missionaries and native Christians had been invited to the wedding, and earlier in the day, while waiting for the arrival of the bride, had partaken of the feast, prepared for the occasion. The bride, a mere child of thirteen, lived some miles in the country, and was therefore, a stranger to the foreigners and to their religion, as well as to her husband to be, but, fortunately, she was coming into a Christian home.

The writer, together with a Chinese woman, had been asked to assist the bride, upon her arrival, to alight from her sedan chair, and to lead her to the altar.

Presently, the shooting of firecrackers at the gate announced the arrival of the chair-bearers, which, indeed, needed no announcement, for the noisy, rushing crowd that had gradually gathered, as the chair was borne through the city, and now pressed into the court, was evidence enough that the party had arrived. A typical scene at a heathen wedding!

But not all this wedding was heathen. In fact, it was a Christian wedding under heathen environment. Passage way, to lead the bride in, was secured with difficulty. And as the closely-veiled bride and the groom stood side by side, in the open court, one of our Christian ministers, after quieting the crowd, proceeded with the Christian ceremony. An appropriate, religious hymn was sung, a Scripture selection read, and the ceremony pronounced. Then another hymn was sung and a prayer offered for God's blessing upon the couple.

A strange proceeding it must have seemed to those who were accustomed to the usual bowing by the bride and groom in worship of heaven and earth, void of all ceremony. But there was a quietness for the time being, and a sacredness, never seen or felt at a purely heathen wedding, where God is not recognized.

Not all at once can we lift these people entirely out of heathendom into the light and religion of centuries of civilization. Yet they are surely, though slowly, coming to the light, educationally, socially and religiously. And in some things it seems not so slowly even in "slow China." In fact, remarkable changes are taking place in rapid succession, just now, in our own Province of Shansi.

In these days one can go into any home in our city and not only find that the girls have not had their feet bound, but, what is more astonishing, that the women of every age have unbound their feet! Such a condition would, a year or so ago, have been thought incredible. Not only that, but any number of Government, school-boys, who, two years ago, would have been ashamed of a wife with big feet, are now wearing badges on which are written conspicuously: "Pu chu chian tzu fu nu," meaning, "I will not marry a woman with bound feet." Rather amusing, but most significant!

A new day is dawning for the women of China, both educationally and socially! Two years ago the only Girls' School in Liao Chou, or near here, was our own church



school. Now there are three government girls' schools in this city alone, all of which are held in temples, and there is talk of a women's school being opened in our city in the near future. The advantages, opening up to Chinese women, and the place they are taking in society, has led to the significant expression: "Yin sheng, yang pei," meaning that Yin, or darkness, the woman, is going up, and Yang, or light, the man, is coming down.

The Phonetic Script—the new system of writing in China—bids fair to lift both the women and men out of their illiteracy into the light of knowledge and intelligence through the press. In Liao Chou, in sight of our own home, a whole temple square has been remodeled and fitted up in a most desirable way as a school for the poor children of the district, who can attend free of charge. And everywhere, throughout our province, schools are being established for the education of the rising generation. And some who can not attend during the day, are compelled to attend a night session.

Theatricals, always connected with their temple worship, have for years been the leading amusement among the Chinese, and are by no means done away with yet, but it is an encouraging fact, to note that our officials who formerly supported and attended them, now go to them only to exhort the people to give up such amusements and spend their money in a more profitable way—that of educating their children.

Then, too, we see these people coming to the light in the partial observance of the Sabbath Day. Each Sunday morning the government schools are required to close school, and a room in the Confucian temple of our city has been prepared as a gathering place, where, for several hours of each Sabbath Day the official talks to these boys, and to the leading men of the city, on good citizenship and loyalty to the country. They call it "Hsi hsin hui"—Wash-the-Heart Society. At the opening of each meeting, the audience, with bowed head, spends a season in silent heart preparation. Step by step they are coming to the light, and how we long to lead them the more fully into the true light of the Gospel of Jesus Christ! These advance measures which have been brought about largely through the influence of our good governor—Mr. Yen—by enforcement of law, mean much in opening up the hearts of the people and emphasizing the teaching of the missionaries, but the work is by no means done. It all only adds to our opportunity and responsibility. We thank God for the changes that have come. May you pray with us, that these people, who are coming to the light, may indeed be led to follow him who is the True Light, and who alone can give the "Light of Life."

Liao Chou, China.

Anna Hutchison.

## JUNIATA NOTES

### A Coming Big Student Conference

At the regular annual trustee meeting of Juniata College held in Philadelphia last month, L. S. Knepper, of Berlin, and H. F. Seiber, of Philadelphia, were elected to fill the places of H. B. Brumbaugh, for a long time the honored president of the trustee board, and of J. B. Brumbaugh, made inactive through affliction. In the reorganization Dr. M. G. Brumbaugh was made president of the board of trustees. He has accepted and taken hold of his new duties with his characteristic executive push and organization. His attitude is seen in this remark which he made: "It is the Lord's business. Let us do it to his glory and by all means so plan as to make all feel that Juniata is first and vitally important."

The "flu" has caused some sickness among our students, but at this writing there are no new cases and the convalescents are about ready for class again.

The revival, conducted by Bro. A. B. Miller, of Bridge-water, Va., was very helpful and much appreciated by students as well as others. Bro. Miller knows how to touch young life in the way to win.

Feb. 27-29 is scheduled for the Student Volunteer Conference of Eastern Pennsylvania and New Jersey, to be held at Juniata College. Upwards of 400 delegates from nearly 100 colleges in this territory are expected to be in attendance. Perhaps no sectional conference has been favored with a stronger group of speakers than this one and this is due to the untiring efforts of Bro. Foster Statler (Juniata student), the president of the organization.

Dr. Cyril Haas, physician-in-chief of hospital at Adana, Cilicia, Asia Minor, will give the opening address on Friday evening, while Dr. Robert E. Speer, one of Huntingdon's honored sons and well known in the student world, will deliver the closing one on Sunday evening. Other platform speakers are Mr. Wilber B. Smith, Executive Secretary of the late Des Moines Convention, and five and one-half years Y. M. C. A. secretary in India, and Mrs. J. M. Springer, twenty years a missionary in Northern Rhodesia and the Belgian Congo of Africa. These will bring messages of unusual worth.

In addition the following will be here to do interview work and seek to make the Conference as personal and helpful as possible: Dr. Frank Buchman, of Hartford, Sherry Day, of Yale, and Mrs. Adams, English Missionary in China—all three having been with the Sherwood Eddy party in the Far East. Then that grand man of God, the leading evangelist of Japan, Dr. Kanomori, and

some representative of the Student Volunteer Movement in New York, will complete the list of speakers and workers.

Because of our limited facilities, we are compelled to limit our delegate body, and it is possible that admission to the Stone Church Conferences will be by ticket. This will be determined later. We look forward to a great meeting and the receiving of new impulses for missionary interest in Juniata and her sister colleges.

Huntingdon, Pa.

Galen B. Royer.

## NOTES FROM ANKLESVAR AND VALI, INDIA

**Anklesvar.**—The task of revising the pay list of our mission workers was put into the hands of a special committee, consisting of Brethren Stover, Long and Pittenger and Sister Eliza B. Miller. This committee met Dec. 17 at Anklesvar. As prices have increased, since the close of the war, the monthly grain compensation was increased for the coming year, over that decided upon last year. Those who have been getting Rs. 1/8, will be given Rs. 2. Those who have been receiving Rs. 1, will be given Rs. 1/8, along with their regular wages, and where there are small children in the home Rs. 1 in place of annas 8 will be allowed for them. It is hoped that this will help to make ends meet. The committee also approved of the transfer of several of the workers.

When there is an increase of pay to the regular mission workers, it means that the missionaries, for the most part, must increase the monthly pay of their servants. With the missionaries, too, the high cost of living has left many, at the end of the year, with a deficit, and at the recent Committee Meeting a request for an allowance, sufficient to meet increased expenses, was agreed upon. But this is a problem that is by no means confined to the mission field—it is agitating every grade of society the world over. There is great need for unselfish service—the giving of larger life and service than that for which material returns are received.

Sister Kathryn Ziegler spent about two weeks tenting in the villages, prior to Christmas. Meetings were held in two villages. The interest and attendance were good among the Bhils, but quietly the Mohammedans do all they can to prevent them from becoming Christians. They would have them remain ignorant Bhils, and submit to the tyranny of their masters, for if they become Christians and educate their children, they will no longer remain servants. Such is the thought of those who wish to keep them under, for their own selfish purposes. The liberty, as it is in Christ Jesus, is their only hope.

Increasing numbers of them are becoming Christians. Within the last five or six weeks there have been seventy-seven baptisms in the Anklesvar field. The number for the entire year, 1919, is 145, and the total, since Brother and Sister Stover came to Anklesvar, is 790. May they continue to come, and may a sufficient number of trusty workers be raised to instruct and teach them the way of life more perfectly!

But just now there is sorrow and much sickness at Anklesvar. Ten or twelve days ago two of the larger girls who have been taking their second year at the Ghodra Training College, came home for vacation. They had bad colds, which later developed into pneumonia. One passed away Dec. 22. Sister Eliza Miller took sick soon after. Dec. 25 Dr. Cottrell was called. Sister Miller was brought to Bulsar, where she might have better care and rest. She is now improving nicely. Shanti, the oldest daughter of Mithabhai, continued serious, but it was hoped that she would recover. Mithabhai is a good worker and deacon in the church. He has been assisting Sister Ziegler with the tent meetings. He lost his wife and baby during the influenza epidemic. Sister Miller has been looking forward to a time, several years hence, when Shanti and the three or four other girls in training would be ready to become teachers in the schools. A few hours ago the sad message came that this promising girl has also been taken. Her father, a brother and sister remain. May they have the comfort that only the Lord can give! There is sickness in nearly every Christian family on the compound at Anklesvar, but none appear to be serious. A few days ago Helen Stover and her father both took sick, and have kept close to their beds. The doctor comes daily and all are receiving good care. He thinks it is a return of influenza in a light form, which the girls in training at Ghodra brought with them. We trust it will soon pass over and not spread to other places.

The love feast at Anklesvar was held Dec. 31. Since Bro. Stover could not attend, it fell to Bro. D. J. Lichty to take charge. He also baptized seven. He has moved his things from Dahanu, and is now ready to assist in the evangelistic work of the Anklesvar and Raj Pipla districts. The Stover family are hoping to get sailing in March. A good number were in from the villages to attend the feast—there were 210 who communed. Meetings were held daily for a week previous to the feast.

**Vali Medical Notes.**—With the care of the famine children and the medical work at Vali Sister Ida Himmelsbaugh has been hard pressed, during much of the past year. During the fall season, when the Arnold family was at Bulsar, and with one-third of the Boarding-school boys sick at one time—also the house-master and his

family—the duties were far too arduous for one person to do. Sister Himmelsbaugh has taken time to relate an incident that shows how our medical missionaries are helping the helpless:

"The Lord has been good and has blessed my work in many ways. You spoke of a little boy who came to me during the latter part of July, in those awful days when I did not have time to sit down to a meal more than once in twenty-four hours. It seemed as if everybody were sick. The little fellow was swinging in a native swing. One side of it broke and he came down in such a way that it doubled his foot back so far that the sole of the foot was against the lower part of the calf of the leg. The ligaments were torn and bones broken. I made splints and bound it up, with a prayer in my heart that God would work a miracle of healing.

"The next morning, when they brought the little fellow, his foot looked dreadful—so swollen and black. In a few days it began to look better. I attended it every day, for I feared pus. At last I thought the fear of that was over and I was so glad, but imagine my horror when I opened it the next morning, and discovered that in twenty-four hours the flesh on one side of the ankle had literally fallen away and there was about two inches of bone lying exposed. I must say that my faith received a shock. However, I went to work, irrigated and dressed it and took courage, for the task which, I knew, was a slow one if I could, by chance, save the little fellow's life. From the day of the accident I began to furnish milk for the child. His parents were too poor to buy, and I wanted him to have light food, as gangrene sets in so quickly in sores of this kind, in the heat here. It was wonderful how granulations began to form and multiply, so that, in about two weeks, it was all filled in, though an open sore remained and made me somewhat anxious, as the drainage was profuse. By the first of September he began to walk, but by the middle of the month I had another scare. Three small pieces of bone began to show. In a few days they dropped out, and by the middle of October the wound was healed.

"I furnished him about a quart of milk a day for three months. Now I would like to explain where the money for the milk came from. The children of the Sunday-school in Harrisburg, Pa., sent me money for milk for famine and sick babies. This little fellow is only about three years old, and so he comes under that head. I hope they will see this and in this way receive the salaams of this dear little jungle boy whom we hope to get into the Sunday-school as soon as he is big enough to come alone. His parents were Christians at one time, but have gone back to the world. We hope to get them back again."

The Holsopple family have been detained at Dahanu since landing, owing to the sickness of little Frances. She is recovering nicely and they hope to proceed to Vali next week. The Arnold family will then move to Anklesvar.

A. T. Hoffert.

Bulsar, India, Jan. 2.

## HOLLOW, OKLAHOMA

Our series of meetings, which began Jan. 1, conducted by Bro. J. B. Denny, of Independence, Kans., closed Jan. 29. These meetings were well attended and good interest prevailed throughout, regardless of the bad weather most of the time.

Bro. Denny not only gave us inspiring sermons, but did much personal work. Forty-two accepted Christ as their personal Savior, most of them being young people and Sunday-school scholars. Twenty-seven of them were baptized, several awaiting baptism; others decided to unite with some other church. Two were reclaimed.

These meetings were certainly the means of drawing the members of this place closer to their God and to one another. The church was inspired with a new spirit, and more zeal to go forward in the work of Christ. Sister Denny was with us during two weeks of the meetings. Her help was greatly appreciated.

Our elder, Bro. W. H. Miller, was with us Jan. 17 and 18. Officers for our Sunday-school and Christian Workers' Meeting were elected. Bro. E. G. Wolfe was chosen Sunday-school superintendent and president of the Christian Workers' Meeting.

We are looking forward to Bro. Denny's return to the Hollow church for a two weeks' singing-school. He will also do some preaching for us this coming summer. The revival effort closed with splendid interest and a rejoicing church.

Zada Loshbaugh.

Hollow, Okla.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ALABAMA

**Fruitdale.**—Our revival meeting, held by Bro. Ralph Rarick, closed last night, with sixteen converts; eleven have been baptized, four await the rice and one is to be reclaimed. Our church membership now is seventy-five. Bro. Rarick did well, and people were much interested. Sister Rarick led the song service most of the time, and special music added much to the meetings.—J. Z. Jordan, Fruitdale, Ala., Feb. 6.

### BRITISH COLUMBIA

**Fern Ridge.**—A group of members of the Church of the Brethren has

(Continued on Page 128)



## McPHERSON COLLEGE NOTES

(Continued from Page 123)

become a regular feature of our Institutes and are looked forward to with eagerness.

Prof. Deeter gave an hour each day to the discussion of live Sunday-school problems. Miss Frantz gave instruction in Bible and hymn reading, and Prof. Rowland conducted some conferences in church music.

The evening sessions were varied. Dr. Culler gave two lectures on the work in which he was engaged, and the problems connected with it, in the Near East. There was an Anti-Tobacco Oratorical Contest, an illustrated lecture on China by Miss Blough, and the Educational Meeting, conducted by Dr. Kurtz.

As a whole, the Institute, this year, was characterized by a spirit of search for truth that was very excellent. Questions were asked and problems pointed out that are of vital importance to the church. The spirit of the Forward Movement ran through the whole program—that is, that we of today have inherited vast riches in ideals and institutions from our past and that we must be about the Father's business as never before, to take care of the big tasks that are ours in this generation. The program closed on Sunday evening with a sermon by Dr. Culler on the thing that lies so heavy upon his heart—that no matter what needs may be pointed out for the peoples of the world, the greatest need of all is the Gospel message of life.

The annual trustee meeting was held Feb. 2. It was unfortunate that sickness prevented Dr. Kurtz from being present. All of the seventeen trustees were present except one. There was a considerable amount of routine business to handle, but the big subject of the day was the problem of taking care of the big student body. Our very prosperity has plunged us into a crisis. More buildings for class-rooms we must have, and have soon. More endowment to meet our constantly-growing needs is likewise imperative.

We have never been in such a condition in all our past history. Our proposed building for class-rooms will cost — we thought one year ago in different terms from what we must think now—away beyond \$100,000—possibly \$150,000—but contractors and dealers inform us that no relief from high prices is yet in sight and that we had better go ahead. We have faith to believe that God's hand is back of our work and that he is gently pushing us forward. We can not see, but "we walk by faith" and forward we must go. Our brethren have been very generous in the support of the work in the past, and are especially anxious that in the present crisis the work shall not suffer.

McPherson, Kans., Feb. 5. W. O. Beckner.

## SISTERS' AID SOCIETIES

**BROADWAY, VA.—**Report of Linville Creek Aid Society for 1919: We held 18 meetings, with an average attendance of 8. We made coverings, bonnets, aprons and clothing. We also sewed and gave aid to several needy families. We served lunch at two sales; held two white and flower sales. Amount in treasury, Jan. 1, 1919, \$17.72; Dec. 31, 1919, \$10.00. Officers: President, Mrs. Sarah Zigler, Treasurer, Mrs. Myrtle Venable; Secretary, Mrs. Mary E. Ziegler. Mission, \$25; other foreign missions, \$50; Old Folks' Home, \$5; Orphans' Home, \$17; for material, \$5.42; O. F. Helm, \$2.50; Annual Meeting collection, \$5; other home missions, \$67.42. Amount in treasury, Jan. 1, 1920, \$10.00. Officers are: Sarah Zigler, President; Myrtle Venable, Vice-President; Mary E. Ziegler, Secretary; Catherine R. Kline, Broadway, Va., Feb. 3.

**BROADWAY, VA.**—Report of Unity Aid Society for 1919: We held 23 all-day and 3 half-day meetings, with an average attendance of 11; average collection, \$1. Enrollment 21 active members and 4 benighted sinners. We have had 10 new members, 10 with other societies at the Orphanage and Old Folks Home, to send for inmates. Receipts: Collections, \$229.11; lunch sales, \$47.56; 38 coverings, \$6.62; free-will offerings, \$45.15; white sale, \$32.27; miscellaneous, \$10.00. Total, \$370.69. Disbursements: 100 Bibles, \$10.00; Relief, \$15; for the sick, \$12; for India Famine fund, \$10; Rough Run churchhouse, \$10; Ping Tung Dispensary, China, \$90; District appropriation, \$10; Orphanage and Old Folks Home, \$5; Gospel Messenger, \$3. We also remembered some of our friends, gifts, and helped a needy sister. Amount of money received, \$274.32; total expense, \$38.09; donations, \$210. Officers: President, Mollie Smith; Secretary, Mrs. Mary Summers; Broadway, Va., Feb. 2, 1920.

**CALLAWAY, V.**—Report of Sisters' Aid Society of the Antioch church, organized Jan. 1, 1919: Number of meetings held, 11; enrollment, 38; average attendance, 15; number of articles made and sold: 6 quilts, 7 comforters, 3 quilt-tops, 6 bonnets, 15 prayer-coverings, 10 pairs of bonnets, 10 pairs of garments, 10 pairs of socks, 2 bottles of vanilla. Many of the garments made were given to needy persons. Sent one mission box; gave \$25 toward the building of our new church; \$6 for Christmas presents for our two young ministers in school. Donations, \$3.48; carried over, \$40. Officers: President, Mollie Flora; Secretary, Nora Flora; Superintendents, Allie Cingeneel and Emma Peterson; Treasurer, the writer—Mrs. N. M. Bowman, Callaway, Va., Feb. 3.

**CART CREEK, IND.**—Report of the Sisters' Aid Society organized Oct. 6, 1919: Number of meetings held, 5; enrollment, 18; average attendance, 8. Amount of money received, \$100.74; expenditures, \$30.99; balance, \$69.75. Our sewing consisted of making comforts, children's garments, aprons and petticoats. We sent a box of clothing to the Soldiers' Home, Mexico. We gave \$10 to a family in our congregation. Officers: President, Sister Oma Lyle; Secretary, the writer; Treasurer, Sister Hallie Winger—Mrs. Mabel Winger, Marion, Ind.; Feb. 6.

**DE GRAFF, OHIO.**—Report of the Sisters' Aid Society of the Logan church for 1919: We held 9 all-day meetings, with an average attendance of 11. Our work consisted of making children's clothing, sewing aprons, piecing and knotting comforts, and sewing for others by request. We received \$100.00 from the Logan church, Jan. 1, 1919; \$37.82; we gave \$15 to the Memorial Hospital at Bellefontaine, Ohio, for flowers; \$25 as a Christmas present to a sister; expenses, \$12.30; amount in treasury, Dec. 31, 1919, \$137.30. Officers: Sister Nora E. Berkebile, President; Sisters Ella Smith and Emma Swank, Assistants; Sister Mary E. Hays, Superintendent; the writer, Secretary-Treasurer; Sister Minnie Wier, Assistant—Barbara Hostetler, Bellefontaine, Ohio, Feb. 5.

**EAST BERLIN, PA.**—Report of Sisters' Aid Society for 1919: We held 22 meetings; total attendance, 10; visitors, 5. The time was spent in quilting and sewing and making comforts. Balance in treasury, \$31.23; donations, \$6.96. Officers: President, Sister Minnie

Baker; Vice-President, Sister Sarah Sunday; Superintendent, Sister Alice Brown; Secretary-Treasurer, the writer.—Elmira J. Group, East Berlin, Pa., Feb. 2.

**EAST SIDE CHURCH, WICHITA**.—Report of Sisters' Aid Society for 1919: We had thirty-eight meetings—thirty half-day and eight all-day meetings. The total attendance was 346, and the average attendance, nine. The total collections at meetings were \$40.35; average, \$1.06 per meeting. There were 78 contributions from individuals, 32 aprons, one dress and one waist. We quilted six quilts and tied three comforters. We paid \$30.85 towards the pastor's support, \$5 to Armenian Relief Fund, \$5 to Bro. O. F. Helm in Georgia. We gave \$10 to the Ladies' Missionary League, \$10 to the Young Women's Union, \$10 and the pastor \$5, for Christmas. We paid \$12.50 for fixtures for the church. We sent candy, one comforter and other articles of wearing apparel to the Old Folks' Home at Darlow, Kansas. We received \$100 from the sale of our booklets. Total receipts for year, including special offerings and donations, were \$165.30. Balance from 1918, \$23.75. Total disbursements were \$144.55. The cash on hand was \$44.50. Our officers are: President, Sister A. J. Hays; Secretary, Mrs. Mabel E. Dyer; Treasurer, Sister A. C. Lutz; Clerk, Mrs. Alice R. Brown. Corresponding secretary, the writer.—Mrs. Lizzie Reed, Wichita, Kan., Feb. 7.

**EATON, IND.—**Report of Sisters' Aid Society for 1919: We held 14 all-day meetings, with an average attendance of 17. Our work consisted of making 9 comforters, 2 quilts, 6 layettes and 12 garments for the Red Cross. We made 45 new garments; mended 3 boxes of second-hand garments; sent 1 box of provisions, 1 pair of blankets and \$6 to Hastings Street Mission, Chicago; piece comfort and quilted coverlets, 1 each, made 11 ruffs, 11 collars, 11 neckties for sale. Money received for work, collection, donation and sale dividend, \$119.23; amount on hand, Jan. 1, 1919, \$23.16; total, \$162.39; amount paid out, \$85; balance, \$77.39. Officers: Sister Mollie Studebaker, President; Sister B. D. Studebaker, Vice-President; Sister Martha Studebaker, Secretary; Sister M. A. Studebaker, Assistant; the writer, Secretary-Treasurer; Assistant, Sister Mildred Pearson—Mrs. C. A. Isgrig, Eaton, Ind., Feb. 3.

**ELGIN, ILL.**-Report of Sisters' Aid Society for 1919 Officers: Sister Edward Frantz, President; Sister Charles Bates, Vice-President; Sister Fred Greenwaldt, Secretary-Treasurer. We held 28 all-day meetings, with an average attendance of 6. During the first of the year, as long as our services were needed, we made many garments for the Red Cross. In addition we have been called upon frequently consisted of making comforts, bedspreads, dust-caps, prayer-coverings, etc., and doing plain sewing. Balance on hand, Jan. 1, \$9.50; received for work done, \$66.81; donations, \$43; collections, \$11.88; total receipts, \$171.19; paid out, to Hungarian Mission in Elgin, \$30; to American Relief Association, \$20; to Indian Hospital at Fort Snelling, Minn., \$10; to India Famine Relief Fund, \$10; balance on hand, Feb. 1, \$11.19. Aid Society Forward Movement fund, for China and India, \$30; Conference offering, \$5; Union C. W. Mission support fund, \$5; Salvation Army offer, \$5; Jewish Relief, \$5; Elgin Christmas poor fund, \$5; poor relief fund, \$5; total disbursements, \$140.19; balance, \$71.19. Two large bundles of clothing were donated by the Industrial Arts Association during the month of February.

**EVERSOLE, OH.**—Report of Aid Society for 1919: We held 18 meetings, with an average attendance of 10; average collection, 64 cents. We quilted 2 quilts, made 2 comfort-tops and other articles such as dresses, aprons, bonnets and prayer-coverings. We gave \$2.50 to the Chicago poor; \$25 for Armenian sufferers; \$25 for support of the Y. M. C. A. at the front; \$25 for the Y. W. C. A. at the front; \$25 towards support of Homer Briggs. We were visited by 10 sales; collection for the year, \$269.75; expenses, \$75.00; balance, \$194.75. Officers: Daisy Kreitzer, President; Jennie Root, Vice-President; Ina Erbaugh and Emma Bowser, Secretary and Treasurer; Ina Erbaugh, Superintendent.—Emma Bowser, Brookville, Ohio.

**HUNTINGTON, IND.**—Report of Loon Creek Aid Society for 1919: Number of meetings held, 18; average attendance, 11; enrollment, 23. We made 3 costumes, 3 quilts, 24 garments for the Red Cross; 12 garments for Sisters; 1 shirt; 4 bonnets, 4 sheets, 12 towels and 12 pairs of socks. Our members have given 100 meals, 100 dollars for the sale dinners, for which we received \$148.92; gave \$10 to Old Folks' home; Improvement fund, \$5 to a brother; \$10 to Indian famine relief; \$10 to the Y. M. C. A. for glasses for communion; \$15 to Conference; offering, \$11 to O. F. Helm; \$10 to the Y. M. C. A.; \$10 to Old Folks' home, Mexico, Ind.; 25 cents to District Secretary; \$10 to Home Mission fund; \$3.00 to Bro. Hirt; carried over, \$26.92; receipts, \$100.00; balance, \$100.00. Officers: President, Sarah Heaton; Vice-President, Elizabeth Heaton; Superintendent, Ella Bowman; Assistant, Phoebe Paul; Secretary, Phoebe Paul; the writer; Assistant, Laura Eckman—Lucinda E. Zook.

**JOHNSTOWN, Pa.** Report of Sisters' Aid Society of the Morrellville church for 1919: We held 38 meetings. Average attendance, 7. We made 12 quilts, 3 comforts and 89 bonnets. We also sold 8 dozen bottles of vanilla and 11 dozen bottles of furniture and silver polish. Received \$9.35 in dues; expenditures for Armenian Relief, \$10; for the same, \$10; for expenses, \$60; flowers, \$10.50; material, \$5.04; song books, \$5.50; for brooms, \$1.00; for soap, \$1.00; for soap, \$1.00; for Liberty Bond, \$100 (which will be used later toward building and remodeling the church); amount in treasury, Jan. 1, 1920, \$119.63. Officers: President, Sister J. S. Ream; Vice-President, Sister Stutzman; Secretary, Sister Schamberger; Treasurer, Sister L. Campbell; Editor, Sister J. S. Ream.

**MEXICO, IND.**—Report of Dorcas Aid Society for 1919: We met 48 times; enrollment, 33; 8 days' work was donated—most of it to the "Orphans' Home here at Mexico. We made 123 garments, 64 articles or household-use, such as sheets, pillow-cases, table-cloths and towels; quilted 9 quilts, tacked 15 comforters, and made 2 bed-spreads; made 12 pairs of children's shoes; and 12 pairs of men's shoes. Received from donations, \$37.86; for work done, \$34.20; for food, \$14.40; do., \$40.38; total, \$126.84. Expenditures: Annual Meeting offered, \$30; to Sister Lillian Grisso, our missionary in the foreign field, \$10; for 12 pairs of children's shoes, \$12; for 12 pairs of men's shoes, \$12; total, \$34; to O. F. Helm, \$15; to the Mexican churches and places in the district, \$12; total, \$161.99; balance, \$43.05. Officers: Sister Hattie Bond, president; Sister Alice Miller, Vice-President; the writer, Secretary—Sister Elsie Key, Assistant—Mattie Douglass, Mexico, Mex., Feb.

**MUNCIE, IND.**—Report of the Sisters' Aid Society of the Millbrook church, Antioch house: We have an enrollment of 32 active members and 1 benevolent; we held 16 meetings; number of members lost by death, 2; moved away, 1. Our work has consisted of quilting, piecing quilt-blocks and comfort-tops, knotting cofmakers, making children's clothing, serving lunch at 2 sales; making prayer-coverings. We donated 120 pairs of socks, 100 pairs of gloves, 100 pairs of mittens, \$58.38; cleared at sales, \$44.11; received from the church, \$22.71; expenses, \$18.00. Officers: Sister Katie Millsapp, president; Sister Clara Ritchie, vice-President; the writer, Secretary-Treasurer; Sister Mary Priddy, assistant.—Mrs. Lulu M. Hiatt, Muncie, Ind., Feb. 5.

**NEW WINDSOR, MD.**—Report of Aid Society for 1919: We had 12 meetings, with an average attendance of 10. We made 112 pieces of baby clothing for the Red Cross; 58 pieces of underclothes for children, and 148 quilt-squares. We also did quilting, repaired bedclothes for Blue Ridge College; also made for the college 12 pillows and 12 tablecloths. Upon quilting their work here, the Red Cross donated the society quite a lot of material. We donated 42 garments to charity missions, 10 garments to our Old Folks' Home. We sold garments and material for \$178.14; collections, \$76.64; balance on 1918, \$5.61; expenses, \$78.14; balance, \$75.61.—Annie R. Stoner, Secretary-Treasurer, New Windsor, Md., 1919.

**PIPER CREEK, IND.**—During the year our Aid Society held 12 regular and 6 special meetings, during which amount 18, 14½ made 18 garments, quilted 12 quilts and made 5 comforts. Money on Jan. 1, 1919, \$25.00; donations, \$72.58; received for quilting, \$16.75; for comforts, \$10.00; for other gifts, \$16.67; quilts sold, \$8.50; total receipts, \$139.59; expended for relief, \$10.00; for clothing, \$10.00; for quilts, \$10.00; for Armenian-Syrian Relief, \$10.00; to Logansport church, \$10.00; Chicago Mission Thanksgiving dinner, \$10.00; total expense, \$135.97; balance on hand, \$3.62. Officers: Mrs. J. W. Smith, President; Mrs. J. W. Smith, Vice-President; Mrs. J. W. Smith, Treasurer; the writer, Secretary—Mary E. Coblenz, Reporter.

**SANGERVILLE, VA.**—Report of Sisters' Aid Society for 1919: Number of meetings held, 12; average attendance, 17; amount in treasury

Jan. 1, 1919, \$4.75; monthly fees, \$36.30; vanilla sold, \$15.70; Easter offering, \$25.32; coverings and goods, \$13.91; Sunday game money, \$98.39; donations, \$15.19; birthday offerings, \$3.91; total, \$212.00. Amount paid out, to District Mission, \$68.28; for support—Annual Conference, child, \$60; to Annual Conference, \$40; for support of Indian orphan, \$25.14; for material, \$9.10; to the needy, \$36.07; other expenses, \$12.18; total, \$210.49; balance, \$6.25. Officers: President, Sister Hattie Swan; Vice-President, Sister Mada Argenbright; Secretary, the writer; Assistant, Sister Annie Miller; Treasurer, Sister Anna Hess; Assistant, Sister Effie Michael—Anna Carciote, Bridgewater, Va., Feb. 5.

**SOUTH BEND, IND.**—Report of Aid Society of the First Church, for 1919: During the year we held 10 regular and 4 special meetings; 3 new members were added; visitors, 18; regular attendants, 15; made 22 aprons, 15 comforts, 24 garments, 3 pair curtains, 3 quilts, 1 comfort-top, 6 towels. Paid out: \$10 to Armenian Fund; \$15 to Orphans' Home; \$8 to Bethany Bible School. We gave one Thanksgiving dinner and one comfort. Amount on hand, Jan. 1, 1919, \$25.35; received for work, \$70.96; expenses, \$69.59; balance, \$26.72; received for building fund, \$140.06.—Lillie C. Miller, Secretary, South Bend, Ind., Feb. 1.

**WOODBERRY, BALTIMORE.** MD.—Report of our Aid Society for 1919 is as follows: Balance of cash on hand, Jan. 1, 1919, 62 cents; vanilla sold, one order. We gave \$21.85 for benevolent purposes and received from the same source for work, \$105.65 for material. During the year we made 15 aprons, 2 dresses, 2 quilts, quilts and comforts; also other articles of clothing. We received by donation \$2.50 in cash; also several boxes of clothing from friends. We have been able to give away much more than we have sick. Flowers, fruit and money were given to the sick. We have been paying, during the year 1919, \$2 weekly towards the support of the Baltimore Home for the Aged. Two quilts, valued at \$5 each, were given to the Old Folk's Home at Baltimore, Md., Dec. 17, 1919. In 1920, is \$106.80. Officers, Ada Kaufman, President; Flora Babylon, Vice-President; Mertie Gilbert, Secretary; Nellie Yingling, Treasurer; Mary E. B. Smith, Corresponding Secretary. Meetings held at the home, Baltimore, Md., Feb. 1.

**WOODLAND, MICH.**—Report of Aid Society for 1919: Number of meetings held, 20; average attendance, 11; money on hand, Jan. 1, 1919, with amount received for work, donations and dues, \$178.37; paid for: 1919, \$10.00; 1920, \$10.00; 1921, \$10.00; 1922, \$10.00; 1923, \$10.00; 1924, \$10.00; 1925, \$10.00; 1926, \$10.00; 1927, \$10.00; 1928, \$10.00; 1929, \$10.00; 1930, \$10.00; 1931, \$10.00; 1932, \$10.00; 1933, \$10.00; 1934, \$10.00; 1935, \$10.00; 1936, \$10.00; 1937, \$10.00; 1938, \$10.00; 1939, \$10.00; 1940, \$10.00; 1941, \$10.00; 1942, \$10.00; 1943, \$10.00; 1944, \$10.00; 1945, \$10.00; 1946, \$10.00; 1947, \$10.00; 1948, \$10.00; 1949, \$10.00; 1950, \$10.00; 1951, \$10.00; 1952, \$10.00; 1953, \$10.00; 1954, \$10.00; 1955, \$10.00; 1956, \$10.00; 1957, \$10.00; 1958, \$10.00; 1959, \$10.00; 1960, \$10.00; 1961, \$10.00; 1962, \$10.00; 1963, \$10.00; 1964, \$10.00; 1965, \$10.00; 1966, \$10.00; 1967, \$10.00; 1968, \$10.00; 1969, \$10.00; 1970, \$10.00; 1971, \$10.00; 1972, \$10.00; 1973, \$10.00; 1974, \$10.00; 1975, \$10.00; 1976, \$10.00; 1977, \$10.00; 1978, \$10.00; 1979, \$10.00; 1980, \$10.00; 1981, \$10.00; 1982, \$10.00; 1983, \$10.00; 1984, \$10.00; 1985, \$10.00; 1986, \$10.00; 1987, \$10.00; 1988, \$10.00; 1989, \$10.00; 1990, \$10.00; 1991, \$10.00; 1992, \$10.00; 1993, \$10.00; 1994, \$10.00; 1995, \$10.00; 1996, \$10.00; 1997, \$10.00; 1998, \$10.00; 1999, \$10.00; 2000, \$10.00; 2001, \$10.00; 2002, \$10.00; 2003, \$10.00; 2004, \$10.00; 2005, \$10.00; 2006, \$10.00; 2007, \$10.00; 2008, \$10.00; 2009, \$10.00; 2010, \$10.00; 2011, \$10.00; 2012, \$10.00; 2013, \$10.00; 2014, \$10.00; 2015, \$10.00; 2016, \$10.00; 2017, \$10.00; 2018, \$10.00; 2019, \$10.00; 2020, \$10.00; 2021, \$10.00; 2022, \$10.00; 2023, \$10.00; 2024, \$10.00; 2025, \$10.00; 2026, \$10.00; 2027, \$10.00; 2028, \$10.00; 2029, \$10.00; 2030, \$10.00; 2031, \$10.00; 2032, \$10.00; 2033, \$10.00; 2034, \$10.00; 2035, \$10.00; 2036, \$10.00; 2037, \$10.00; 2038, \$10.00; 2039, \$10.00; 2040, \$10.00; 2041, \$10.00; 2042, \$10.00; 2043, \$10.00; 2044, \$10.00; 2045, \$10.00; 2046, \$10.00; 2047, \$10.00; 2048, \$10.00; 2049, \$10.00; 2050, \$10.00; 2051, \$10.00; 2052, \$10.00; 2053, \$10.00; 2054, \$10.00; 2055, \$10.00; 2056, \$10.00; 2057, \$10.00; 2058, \$10.00; 2059, \$10.00; 2060, \$10.00; 2061, \$10.00; 2062, \$10.00; 2063, \$10.00; 2064, \$10.00; 2065, \$10.00; 2066, \$10.00; 2067, \$10.00; 2068, \$10.00; 2069, \$10.00; 2070, \$10.00; 2071, \$10.00; 2072, \$10.00; 2073, \$10.00; 2074, \$10.00; 2075, \$10.00; 2076, \$10.00; 2077, \$10.00; 2078, \$10.00; 2079, \$10.00; 2080, \$10.00; 2081, \$10.00; 2082, \$10.00; 2083, \$10.00; 2084, \$10.00; 2085, \$10.00; 2086, \$10.00; 2087, \$10.00; 2088, \$10.00; 2089, \$10.00; 2090, \$10.00; 2091, \$10.00; 2092, \$10.00; 2093, \$10.00; 2094, \$10.00; 2095, \$10.00; 2096, \$10.00; 2097, \$10.00; 2098, \$10.00; 2099, \$10.00; 2100, \$10.00; 2101, \$10.00; 2102, \$10.00; 2103, \$10.00; 2104, \$10.00; 2105, \$10.00; 2106, \$10.00; 2107, \$10.00; 2108, \$10.00; 2109, \$10.00; 2110, \$10.00; 2111, \$10.00; 2112, \$10.00; 2113, \$10.00; 2114, \$10.00; 2115, \$10.00; 2116, \$10.00; 2117, \$10.00; 2118, \$10.00; 2119, \$10.00; 2120, \$10.00; 2121, \$10.00; 2122, \$10.00; 2123, \$10.00; 2124, \$10.00; 2125, \$10.00; 2126, \$10.00; 2127, \$10.00; 2128, \$10.00; 2129, \$10.00; 2130, \$10.00; 2131, \$10.00; 2132, \$10.00; 2133, \$10.00; 2134, \$10.00; 2135, \$10.00; 2136, \$10.00; 2137, \$10.00; 2138, \$10.00; 2139, \$10.00; 2140, \$10.00; 2141, \$10.00; 2142, \$10.00; 2143, \$10.00; 2144, \$10.00; 2145, \$10.00; 2146, \$10.00; 2147, \$10.00; 2148, \$10.00; 2149, \$10.00; 2150, \$10.00; 2151, \$10.00; 2152, \$10.00; 2153, \$10.00; 2154, \$10.00; 2155, \$10.00; 2156, \$10.00; 2157, \$10.00; 2158, \$10.00; 2159, \$10.00; 2160, \$10.00; 2161, \$10.00; 2162, \$10.00; 2163, \$10.00; 2164, \$10.00; 2165, \$10.00; 2166, \$10.00; 2167, \$10.00; 2168, \$10.00; 2169, \$10.00; 2170, \$10.00; 2171, \$10.00; 2172, \$10.00; 2173, \$10.00; 2174, \$10.00; 2175, \$10.00; 2176, \$10.00; 2177, \$10.00; 2178, \$10.00; 2179, \$10.00; 2180, \$10.00; 2181, \$10.00; 2182, \$10.00; 2183, \$10.00; 2184, \$10.00; 2185, \$10.00; 2186, \$10.00; 2187, \$10.00; 2188, \$10.00; 2189, \$10.00; 2190, \$10.00; 2191, \$10.00; 2192, \$10.00; 2193, \$10.00; 2194, \$10.00; 2195, \$10.00; 2196, \$10.00; 2197, \$10.00; 2198, \$10.00; 2199, \$10.00; 2200, \$10.00; 2201, \$10.00; 2202, \$10.00; 2203, \$10.00; 2204, \$10.00; 2205, \$10.00; 2206, \$10.00; 2207, \$10.00; 2208, \$10.00; 2209, \$10.00; 2210, \$10.00; 2211, \$10.00; 2212, \$10.00; 2213, \$10.00; 2214, \$10.00; 2215, \$10.00; 2216, \$10.00; 2217, \$10.00; 2218, \$10.00; 2219, \$10.00; 2220, \$10.00; 2221, \$10.00; 2222, \$10.00; 2223, \$10.00; 2224, \$10.00; 2225, \$10.00; 2226, \$10.00; 2227, \$10.00; 22

**YORK, PA.**—Report of Sisters' Aid Society for 1919: We held 23 meetings, with an average attendance of 4. Cash on hand Jan. 1, 1919, \$77.39; free-will offerings, \$7.85; articles made and sold, \$51.12. Expenditures: Quinter Memorial Fund, \$10; poor society, \$3.85; India and China Mission, \$25; miscellaneous, \$29.71; total, \$136.36; balance, \$67.80.—Emma Kraft, York, Pa., Jan. 29.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blake-Rittenhouse.**—At the home of the undersigned, Jan. 21, 1920, Calvert E. Blake, of Sharpstown, Md., and Lula B. Rittenhouse, of Choptank, Md.—Levi K. Ziegler, Denton, Md.

**Dexter-Gauby.**—At Washington, Kans., Oct. 26, 1919, Mr. Lorne T. Dexter and Sister Anna Gauby, of Washington, Kans.—John M. Gauby, Washington, Kans.

Dooley-Gauby.—By the undersigned, at the home of the bride's parents, Brother Charles Dooley, of Belleville, Kans., and Sister Anna M. Gauby, of Washington, Kans.—Samuel Gauby, Washington, Kans., an. 28.

**Graham-Wilcox.**—By the undersigned, at the bride's home, Oakton, Va., Jan. 8, 1920, Bro. D. M. Graham, of Minneapolis, Minn., and Dora C. Wilcox, of Oakton, Va.—Lewis B. Flohr, Vienna, Va.

**Group-Hartman.**—By the undersigned, Feb. 1, 1920, at the home of the bride, Abbottstown, Pa., Bro. Paul Z. Group and Elizabeth F. Hartman.—W. G. Group, East Berlin, Pa.

**Holzhauser-Nine.**—At the bride's place of residence, Macdoel, Calif., by the undersigned, Jan. 1, 1920, Brother Herman R. Holzhauser and sister Iva Nine.—W. F. Nine, Macdoel, Calif.

**Loomis-Miller.**—By the undersigned, Feb. 1, 1920, at the residence of Mr. and Mrs. H. L. Troxell, 5748 Leonard Street, Philadelphia, Pa., Mr. Leroy S. Loomis and Miss Verna Miller, both of Philadelphia, Pa. The bride is a daughter of Bro. David S. Miller, Altoona, Pa.—Charles C. Ellis, Philadelphia, Pa.

Miller-Meyers.—By the undersigned, at the home of the bride, Somerset, Pa., Brother Lewis A. Miller and Sister Maude E. Meyers.—S. A. Meyers, Somerset, Pa., Feb. 2.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alison, Bro. David W., born May 30, 1857, died at his home in Shippensburg, Pa., Jan. 29, 1920, aged 62 years, 7 months and 29 days. In 1877 he married Miss L. Railing. To this union were born seven children. When about this year of age, he was called to the ministry and, as a preacher of the Gospel of Christ, he never refused to do any service that might bring comfort to the human heart. He is survived by his wife, six sons, one daughter and three sisters. Services at the home by Bro. H. D. Emmert, assisted by Elders Albert Hollinger and John Miller. Interment in the Spring Hill cemetery.—Mrs. Katie Railing, Shippensburg, Pa.

Baer, Harvey W., born near Milford, Ind., died Jan. 20, 1920, aged 7 years, 11 months and 27 days. He was a member of the Bethel congregation. Services in the Milford church by the writer.—M. H. Baer, Milford, Ind.

**Bashore**, Sister Fianna, widow of Bro. John R. Bashore, a minister, born near Millerstown, Pa., died at her home in Martinsburg, Pa., Jan. 22, 1920. About seventeen years ago she sustained a stroke and as since suffered much, but bore it patiently. To this union was born one daughter, who survives. Services in the Martinsburg Church by Elders M. R. Brumbaugh and F. R. Zook. Interment in the Spring Hope cemetery—J. H. Croford, Martinsburg, Pa.

**Eash, Phyllis Arlene**, daughter of Mr. and Mrs. Daniel Eash, born Elkhart, Ind., died Jan. 34, 1920, aged 1 year and 21 days. She is buried by her parents and one sister. Services at the Elkhart City church by Bro. J. C. Interment in the Prairie Street cemetery.—Mrs. L. M. Utery, Elkhart, Ind.

**Forker, Sister Pearl Grace**, daughter of Mr. and Mrs. Samuel Forker, born in Noble County, Ind., died Dec. 9, 1919, aged 38 years, 7 months and 17 days. She married G. E. Forker in 1899. She united with the Church of the Brethren Nov. 4, 1919. She leaves her husband and four children and four brothers. Services in the Elkhart City church by Bro. J. C. Interment in the Prairie Street cemetery.—Mrs. L. M. Utery, Elkhart, Ind.

Frantz, George, son of Esli and Ida Frantz, born near North Manchester, Ind., died at his home, near Sidney, Ind., Jan. 30, 1920, aged 7 years and 6 days. His death was due to pneumonia, following an attack of influenza. In 1915 he married Martha Moss. To them were



born two sons. He united with the Church of the Brethren in 1916, in which faith he lived and died. He is survived by his wife and two sons, father, mother, four brothers and one sister. Services at the West Manchester church by Eld. I. B. Book. Burial in the Pleasant Hill cemetery.—Moyle Landis, Sidney, Ind.

Grogg, Sister Catherine, nee Stermer, died Jan. 28, 1920, aged 63 years, 11 months and 14 days. She is survived by her husband, one son and several stepchildren. Services by Brethren E. S. Miller and Christian Geiman at the Black Rock house.—M. S. Sellers, Lineboro, Md.

Gross, Sister Ella Elmera, daughter of Geo. Coover, died at her home Jan. 28, 1920, aged 80 years, 10 months and 18 days. She married Wm. Gross, who survives with three children. About six years ago she was stricken with paralysis and has never been strong since. She was a faithful member of the Church of the Brethren of the Lower Cumberland congregation, for over twenty years. Services at the home by Bro. Jacob A. Miller. Afterward the body was taken to Trindle Spring cemetery for burial.—J. W. Galley, Mechanicsburg, Pa.

Grossnickle, Bro. Martin, died Dec. 9, 1919, at his home near Myersville, Md., aged 82 years, 10 months and 8 days. He was twice married and is survived by six children. He united with the church more than sixty years ago and was an active Christian, serving as deacon for fifty years and being a member of the board of trustees for forty years. Services by Eld. C. F. Ausherman.—C. N. Frushour, Myersville, Md.

Haltermann, Pearl E., daughter of Bro. Jacob R. and Sister Louise Haltermann, died of heart failure, after having undergone an operation, aged 13 years, 10 months and 23 days. Services by the writer at the house. Interment in the family burial-ground.—S. W. See, Mathias, W. Va.

Harlow, Bro. Wm. D., died of pneumonia, Jan. 16, 1920, aged 64 years, 11 months and 16 days. He married Sister Mattie Glick, who died thirty years ago. He is survived by one son. He was a faithful member of the church for many years. Service and burial at Beaver Creek by Brethren A. S. Thomas, H. G. Miller and Paul Bowman.—Nannie J. Miller, Bridgewater, Va.

Helmsick, John Wesley, died Jan. 27, 1920, aged 59 years and 29 days. He leaves his wife, eight children and fifteen grandchildren, four brothers and four sisters. He was a member of the Church of the Brethren since boyhood. Services in the Maple Spring church by Eld. John S. Fike. Interment in the Maple Spring cemetery.—Goldie S. Judy, Eglington, W. Va.

Holler, Clarence Samuel, died of influenza and pneumonia, Jan. 30, 1920, aged 19 years, 8 months and 14 days. Services at Mt. Zion by Brethren I. W. Miller and B. B. Miller. Burial at Layville Creek. Interment in the family burial-ground.—S. W. See, Mathias, W. Va.

Huffman, Bro. Robert F., youngest son of Brother and Sister J. W. Huffman, born in Rockingham County, Va., died at Akron, Ohio, of pneumonia, Jan. 26, 1920, aged 33 years, 4 months and 21 days. He was a faithful worker and member of the Church of the Brethren, with which he united at the age of fifteen. He was elected deacon in the Unity congregation eleven years later. His first wife, who was Sister Maybelle Haweslook, died in 1911, and he later married Sister Emma Alger, who survives, with his parents, five brothers and one sister. His remains were brought back to his parents' home. Services at Fairview by Elders J. S. Roller and I. N. Zigler. Interment in the cemetery near by.—Anna R. Roller, Timberville, Va.

Leonard, Jackie Keim, born June 5, 1914, died of diphtheria at the home of his parents, Kansas City, Mo., Jan. 28, 1920. Services in Woodlawn cemetery, Kansas City, Mo., by the writer. He leaves his parents and one brother.—O. R. McCune, Kansas City, Kans.

Miller, L. K., died Jan. 26, 1920, aged 54 years, 7 months and 21 days. He was a member of the Indian Creek congregation almost from his youth. At the time of his death he was a member of the Pastoral Committee. He was faithful and regular in his attendance at church services. He suffered from complications of disease, but bore his sufferings with courage. He was anointed, and for a time seemed better, but a sudden turn for the worse ended his sufferings. Death had no fears for him. The funeral services were held at the home and were largely attended. Services by the writer, assisted by Bro. Sanner and Rev. Jesse Dunn, of the Donegal Lutheran Church. The deceased leaves his wife, two sons and two daughters—all members of the church.—J. L. Bowman, Stahlstown, Pa.

Meyers, Bro. Moses, died Jan. 24, 1920, aged 65 years, 11 months and 12 days. Short services by the writer at the house. Interment near by.—S. W. See, Mathias, W. Va.

Plain, Sidney Ann, daughter of Eld. Samuel and Lydia Longenecker, of Lancaster County, Pa., died Jan. 31, 1920, aged 70 years, 1 month and 26 days. She united with the Church of the Brethren at the age of twelve and lived a consecrated Christian life. In 1876 she married Granville Plain, who died five months later. She is survived by two sons and one daughter. Her remains were brought from Minnesota to Panora, Iowa. Services in the church north of Panora by the writer, assisted by Eld. Moses Deardoff. Interment in the cemetery near by.—E. D. Fiske, Yale, Iowa.

Ross, Bro. Wm., born April 29, 1844, died Feb. 5, 1920. He married Laura Bash in 1870. He was a member of Company F, of the Sixty-third Regiment Indiana Volunteers, and served until the close of the war. He united with the Brethren church many years ago and was one of its most faithful workers. Services in the Somerset church by Bro. E. S. Brubaker.—Elsworth Weimer, Converse, Ind.

Shaffer, Lydia, daughter of Jonathan and Mary Barnard, born near Flora, Ind., died near Monticello, Ind., Jan. 7, 1920, aged 80 years, 11 months and 5 days. In 1855 she married Benj. Fisher, who died ten years later, leaving her with five small children—Eld. Frank Fisher, of Mexico, Ind., being the oldest. In 1872 she married Henry Shaffer, two daughters were born to this union. Early in life she became a member of the Church of the Brethren and lived a life of devotion and fidelity. She leaves her husband, two sons, four daughters, a foster daughter, three stepsons, seventeen grandchildren and fifteen great-grandchildren. Services by Eld. Ira Kreider, assisted by Eld. A. R. Bridge.—Orpha Bridge, Monticello, Ind.

Speraw, Sister Dorothy May, daughter of Mr. and Mrs. David Smeltzer, born in Elkhart County, Ind., died Jan. 26, 1920, aged 49 years, 3 months and 23 days. She married Bro. Samuel Speraw in 1890. To this union were born one son and two daughters, who, with her husband and aged father, survive. She united with the Church of the Brethren twenty-eight years ago. Services by Bro. E. C. Swihart at the Elkhart City church.—Mrs. L. M. Urey, Elkhart, Ind.

Stout, William, son of Oliver B. and Jennie Stout, born July 5, 1863, in Hamilton County, Ohio, died Jan. 22, 1920, at the Methodist Hospital, Indianapolis, Ind. In 1884 he married Catherine Holder. To this union was born one son. In 1886 and his wife and with him, the Church of the Brethren, in which he continued faithful. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. S. G. Greyer. Burial in adjoining cemetery.—Chas. W. Miller, Hagerstown, Ind.

Tarb, A. W., born near Niagara Falls, died near Minturn, Calif., Jan. 2, 1920, aged 70 years, 2 months and 18 days. In 1875 he married Sister Maria Lehman. To this union were born eight children, five of whom are living. In early manhood he united with the Mennonite church and was a faithful member. Services from the home by the writer. Interment near Minturn, Calif.—David Bowman, Empire, Calif.

Whitehead, Bro. Samuel E., born near New Paris, Ind., died in the bounds of the Solomons Creek congregation, Benton, Ind., Jan. 27, 1920, aged 49 years, 8 months and 12 days. He served in this congregation in the office of deacon for many years. In 1890 he married Beulah Peters. To this union were born four children, who survive together with his wife. Services in the Solomons Creek church by the writer, assisted by the home minister, Eld. C. B. Swihart.—M. H. Geyer, Milford, Ind.

Wonders, Sister Sarah, died at her late home, Jan. 31, 1920, aged 77 years and 5 days. She was married to George Warden, who preceded her about eighteen years ago. To this union were born three children who survive. She was a consistent member of the Church of the Brethren for almost fifty years. Although the last seventeen years of her life were spent in total blindness, she bore her affliction uncomplainingly. Services in the Shippensburg church by Bro. H. D. Enamert.—Mrs. Katie Railing, Shippensburg, Pa.

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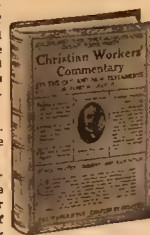
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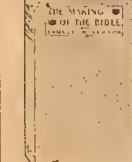
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### Notes From Our Correspondents

(Continued from Page 125)

located in British Columbia, Canada. We should like to see others of our people locate here. There is no church for miles around. The people here are anxious to have Sunday-school and preaching services. This is a fine country. Climate and crops are good. There are good markets for any sort of produce. There are churches of people in Alberta and Saskatchewan, but none in British Columbia, so far as we know. If there are any other members in British Columbia, we would be pleased to hear from them. The writer will be glad to answer all inquiries from any one who may desire further information regarding this country.—E. Tenley, Fern Ridge, B. C., Feb. 10.

#### CALIFORNIA

Rio Linda.—In January Bro. Virgil C. Finnell gave us several fine lectures on Sunday-school work, which we appreciated very much and hope we may profit by his good instructions. Bro. John Ernst and family, of Red Cloud, Neb., are now located here and will help in the work. Feb. 8 Bro. Ernst preached his first sermon on the subject, "Jesus Christ or Nothing." We expect several more families of members to locate here this spring, and we hope that others will come to enjoy this beautiful country and climate, and also help to build up a strong church at this place.—Mrs. M. F. Fisher, Rio Linda, Calif., Feb. 9.

#### ILLINOIS

Virden.—Our pastor, Bro. W. F. Haynes, has been giving us a splendid series of sermons on "The Character of Christ." Some of the following subjects have been treated: "Equilibrium of Christ," "His Boundless Love," "His Marvellous Power," "His Magnificent Sincerity of Christ." Our Junior Christian Workers, under the leadership of Sister Etta Haynes, are doing well. They are enjoying the study of the "Book," and hope soon to begin on the "Missionary Reading Course for Juniors," as outlined by our General Mission Board.—Stella Brubaker, Virden, Ill., Feb. 9.

#### KANSAS

Independence.—We met in called council Feb. 1. Our elder not being present, Bro. G. W. Holmes had charge of the meeting. Sister Lucy Denny was chosen superintendent of the Cradle Roll Department, Sister Lizzie Corn, "Messenger" agent. Four solicitors were also chosen for different parts of the church work. After Sunday-school, Bro. J. B. Denny preached an able sermon on the subject, "Working the Roads for Christ." Following the Christian Workers' Meeting, he delivered another powerful sermon on the subject, "The Drawing Power of God." Bro. Denny began a series of meetings Sunday night and the interest is good. A love feast will be held at the close of these meetings, the date to be decided later. Bro. Denny just closed a good revival at Holow, Okla., with forty-two conversions.—Pella Carson, Independence, Kans., Feb. 5.

Maple Grove.—We expect Bro. Nicodemus, of Chicago, to be with us in a series of meetings, beginning March 21. On Washington's birthday we will have a program given by the Juniors, following which our pastor will deliver an address.—Anna Cheesman, Norton, Kans., Feb. 9.

#### MARYLAND

Glade View congregation met to reorganize the Sunday-school. Brethren J. S. Fike, Erika Fike and W. L. Terts were with us. Sister Delia Wolfe and Cyrus S. Wolfe were chosen superintendents.—Cyrus S. Wolfe, Oakland, Md., Feb. 8.

#### OHIO

A Memorable Occasion.—Brother and Sister Rodecker, of Mendon, Ohio, celebrated their sixtieth wedding anniversary Feb. 9. A goodly number of the members of the Ross congregation met in their home, with well-filled baskets, and spent the day with them. A pleasant time was enjoyed by all in a social way. Many stories of pioneer days were also related. Bro. Rodecker has been a minister in the church for about forty-four years, and is still well and hearty. In the afternoon, before separating, we had Scripture reading, prayer, and many edifying testimonies of the protection and goodness of God. All felt that they had enjoyed a very pleasantly and profitably.—J. A. Guthrie, Springfield, Ohio, Feb. 10.

Marion church is still progressing nicely. Bro. Isaac Dearthoff has filled the pulpit each Sunday morning and evening. The prayer meetings are well attended, with a good show of interest. Christian Workers' Meeting is held every Sunday evening. One has been added to our number since that time. Bro. E. Eshelman is to begin a series of meetings here the last week of February.—Rachel Bowman, Marion, Ohio, Feb. 10.

Notice to Churches of Northwestern Ohio.—The District Meeting of Northwestern Ohio will be held in the Eagle Creek church Thursday, March 18, at 8 A. M.; Missionary Meeting March 17. Remember the decision of District Conference, for each local church to take up a missionary offering and send it with their delegate; each church should be represented. Let us make this the largest and best conference ever held in our District. Come early and stay for the entire meeting, and bring your song book along. The riders will meet on Tuesday, March 16, at 1 P. M. Every elder ought to be present and help along with the good work. The Mission Board will meet on Tuesday morning, March 16, at 9 o'clock.—Eld. J. L. Guthrie, Reading Clerk, Upper Sandusky, Ohio, Feb. 10.

West Dayton church met in council Feb. 4 and decided to have Bro. W. C. Dietrich, of Bryan, Ohio, come on our revival services, beginning March 21. We have organized a Tithers' Club and have a Sunday-school worker in the field. We have also introduced the plan of having each division of the Sunday-school conduct its own opening. Since our last report we have been favored with a visit from Bro. J. C. Early and Bro. C. B. Brangh who will come to us soon.—Mrs. Isabel McPherson, Dayton, Ohio, Feb. 9.

#### OREGON

Bandon.—Bro. Finnell came to us on his round about the Sunday-schools. We have been made stronger and inspired to make an effort to occupy the large field in and about Bandon where there are many who have scarcely ever attended religious services. Some never have enjoyed the privilege. We expect Bro. S. F. Sanger to hold a series of meetings for us soon. Our work was organized for the year in our business meeting, held Jan. 7, with Bro. J. W. R. Nett, elder in charge; W. E. Mavity, Sunday-school superintendent and church clerk; the writer, correspondent. Our committees were also elected for the year's work. We are located on the Pacific Coast, with a fine climate and a good beach. I believe we are the most western church where the applicants are about where there are miles north of Cape Blanco. We need workers, and we would welcome newcomers.—Mrs. J. W. Barnett, Bandon, Oregon, Feb. 7.

#### PENNSYLVANIA

Falling Spring.—Our series of meetings at the Shady Grove church, which began Jan. 18, conducted by Bro. C. H. Steerman, closed Feb. 1, with the best of interest and attendance. Bro. Steerman preached sixteen practical sermons, and visited in many homes. Nine stood for Christ. Feb. 8 our elder, Bro. Oelwig, was with us at the Shady Grove church where the applicants were to meet for instruction. Later, baptism was administered to eight of the applicants at Brown's Mill, by Bro. Wm. Hollinger. One was also reinstated at the Brown's

Mill church. Our spring council will be held at the Hade church March 6, at 10 A. M.—H. N. Mearhart, Shady Grove, Pa., Feb. 9.

Hostetler church (Greenville congregation) met in council Dec. 27, with Eld. Jacob Peck presiding. One letter was granted and officers were elected for the coming year: Bro. Wm. Shultz, secretary; the writer, correspondent. We appointed a committee of three to secure a minister. Feb. 8 we elected Bro. Jacob Peck as elder for the coming year. Bro. Meyers Horner, of Meyersdale, Pa., is filling the appointments at present and is giving us very inspiring sermons. We are having a very interesting Sunday-school, as this is the first time we ever tried to have an evergreen school.—Mac Hostetler, Sand Patch, Pa., Feb. 6.

Huntingdon.—Our monthly church council was to have been held Monday evening, but the deep snow kept many away. Four were added to our number by letter, and four were granted letters. A pastor's dwelling-house is in preparation for occupancy before long. Our Sunday-school missionary offering was for home work. A later offering was for the support of a girl in the Anklevar School, India. A Student Volunteer Conference is to be held in Huntingdon—some sessions in our church, Feb. 17-23. Five hundred delegates are expected from schools of Pennsylvania and New Jersey.—Eleanor J. Brumbaugh, Huntingdon, Pa., Feb. 6.

Indian Creek.—Our council passed off most pleasantly. At this council the duplex envelope system was adopted. Heretofore we held but one love feast a year. This year we will hold two. The first one—likely in May—is to be preceded by a two weeks' series of meetings. The writer of these notes has been selected by the Pastoral Committee as pastor of the congregation. May the pastor and his people be united in pushing forward and extending the dear Master's Kingdom.—J. L. Bowman, Indian Creek, Pa., Feb. 4.

Lebanon.—Our pulpit was occupied on different occasions by Bro. Hiram Eshelman, of Mt. Joy, Pa., Bro. Wm. Dubble, of Myerstown, Pa., and Bro. Henry Hollinger, of Anville, Pa. Their visits and sermons were very much appreciated. Our series of meetings is expected to open Feb. 15, with Bro. S. G. Myer, of Jonestown, Pa., as evangelist.—Elizabeth Martin, Lebanon, Pa., Feb. 11.

Morrellville.—Jan. 11 Bro. S. P. Early, of Windber, Pa., came to assist in a revival effort. The attendance was hindered somewhat by weather conditions, but those who came were well repaid in the practical and spiritual messages given by the evangelist. The spiritual life of the church was strengthened and twelve confessed their Savior—all of them young people.—C. C. Sollenberger, Johnstown, Pa., Feb. 6.

Philadelphia (First Church).—We held our quarterly council Jan. 26, with Eld. C. F. McKee presiding. Almost all the officers were re-elected for the ensuing year, with our pastor, Bro. C. C. Ellis, as elder. We were pleased to have Eld. W. J. Swigart, of Juniata College, with us. At our midweek prayer meeting we are taking up the Bible study course given by Dr. D. W. Wylie, which gives a telescopic view of the Bible. Jan. 21 Dr. Wylie gave us a very good talk and many helpful suggestions.—Mrs. Wm. H. Schnell, Philadelphia, Pa., Feb. 10.

Red Bank.—We are glad to report that the work here is progressing nicely, great interest being manifest in the Sunday evening Bible study. Recently our pastor and his wife, Brother and Sister Schue, entertained the Men's Bible Class at the parsonage. Several weeks later the same two classes met at the parsonage. The Men's Class provided an oyster supper, and each member of the Women's Class took a pound of groceries. All present enjoyed the time spent together. Feb. 7 Sister Denny, of Reading, Pa., came to visit at her home. Such social meetings bind the people closer together in Christian fellowship.—Narcissa Ferguson, New Bethlehem, Pa., Feb. 7.

Roaring Spring.—Eld. H. S. Replogle, of Windber, Pa., began a series of evangelistic services in our church Jan. 19, continuing until Feb. 4, preaching twenty-one sermons. The attendance and interest were excellent. Twenty-nine accepted Christ, sixteen of whom have been baptized.—Lena M. Hoover, Roaring Spring, Pa., Feb. 6.

#### TEXAS

Bay View.—I have taken up pastoral work in this church, formerly the Portland church. Our place of worship is seven miles south of Taft, and three-fourths of a mile north of the Nueces Bay. I desire to correspond with the nearest centers south of here, and as far north as the boundary of this congregation extends; also with any one desiring information about this country. We welcome all of our members to this good land. Come and help us in the work of the Lord. As a farming proposition I do not think there is any better in the South.—D. G. Brubaker, Taft, Texas, Feb. 9.

Ft. Worth.—This is a growing city—the per cent of increase being greater than in any other city of the United States. Carpenters, especially, are in demand, but mechanics in other professions can get work and plenty of it. In fact, every line of business needs workers. Especially do we need more or more good, devoted Sunday-school teachers. We have new pupils almost every Sunday, so the school has three classes—Bible, Juniors and Beginners—and now need a Primary Department, but have no teacher. Then we need more members who will help to build up the church in what is destined to become the greatest city in the South. We are now trying to get a sister church to join with us in support of a pastor, but so far have failed. We are not strong enough financially to insure full support. We would be glad to hear from any one having friends, or knowing of any one that might be interested in the brethren. Address either Mrs. Cora Leicht, R. D. 6, Box 102, or the writer.—A. J. Wine, 1528 E. Front Street, Ft. Worth, Texas, Feb. 9.

#### VIRGINIA

Christiansburg church met in council Jan. 17, with Bro. Jos. Bowman presiding. One member has been received by baptism since the last report. Bro. L. C. Duncan was re-elected Sunday-school superintendent. Three letters were received. We made up \$13 for foreign mission work, and \$812 for District Sunday-school work. We have paid out \$269 for repairing the church. Bro. Jos. Bowman came on Jan. 10 and preached nineteen inspiring sermons. There were no accessions, but much good was done.—W. B. Spangler, Christiansburg, Va., Feb. 9.

Mt. Zion church (Greenmount congregation) met in council Jan. 28, with Eld. John H. Kline presiding. One letter was granted. Eld. John P. Glick, of Bridgewater College, has been solicited among us for the college endowment. We are glad to know that our congregation has gone over the top. Our Sunday-school, under the care of Brethren Miller and Kline, is doing nicely. Sister Anna M. Kline was chosen church correspondent.—Katie Kline, Broadway, Va., Jan. 28.

Ronoake.—Since our last report one has been received into the church by baptism. Our pastor, who has been ill for more than two weeks, is improving. Brethren I. N. H. Beahm, J. Allen Flora and D. F. Hylton have been assisting in the preaching. Sister Elsie Shickel took charge of the services on Sunday evening, Feb. 1. The finance committee, assisted by the Men's Bible Class and others, is making a canvass of our membership. Just recently the Sunday-school received a very large contribution of oranges from a class of oranges from Brother and Sister P. S. Miller, and Brother and Sister J. H. Murray, who are now in Sebring, Fla. The church and missions are pressing forward in all departments.—Mrs. John H. Shickel, Ronoake, Va., Feb. 8.

#### NOTES NOT CLASSIFIED

Independence.—There being so much sickness, our series of meetings, which began Feb. 1, closed last night. Bro. J. B. Denny preached the last of a right able series of sermons. Our faithful elder, W. H. Miller, and wife, are both sick. Under conditions permit, we hope to continue the meetings.—Pella Carson, Independence, Kans., Feb. 9.

Notice to Churches of Northwestern Ohio.—The District Mission Board would be pleased to have any having paid their apportionment, would send in the full amount at least by March 10, so that the treasurer may have a full report, with no delinquents, and be able to join the "Forward Movement" in District Missions. Do not forget to send, with your delegate, a missionary offering, that we may have a Forward Movement in our offering for District mission work. Send money to S. H. Vore, Treasurer, Lima, Ohio.—J. L. Guthrie, Upper Sandusky, Ohio, Feb. 11.

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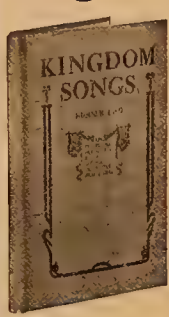
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# THE GOSPEL MESSENGER

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

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Elgin, Ill., February 28, 1920

No. 9

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## ...EDITORIAL...

### A Question About the Forward Movement

SOMEbody has raised an interesting question about the Forward Movement. It involves a comparison, a contrast, rather. Let us get the situation before us.

During the Great War there were many instances in which commanders called for volunteers to undertake a specially hazardous venture. The capture of a certain position was deemed essential, and though it promised ultimate victory, it meant morally certain death for the men who would make the first advance. And yet there were always, it is said, plenty of volunteers for such service. There were always more men ready than were asked.

There is another "Great War" on. The church is making ready for a great advance against the strongholds of the enemy. Leaders are wanted—men and women who will put their strength and their dollars into the forefront of the enterprise. Nobody is asked to face a bayonet or bullet. He is asked to do the thing that is guaranteed to bring him immediate and rich returns in happiness of the finest kind known to human experience. And there are so many refusals. There are so few who will respond, even when drafted, to a call like that.

The question is: When men volunteer to walk right into certain death, though they could easily avoid this, why do not multitudes of men volunteer farms and such things for the progress of the Kingdom? And that, too, when it would only show them how to enjoy life?

How would you answer? What is the best answer to this question?

### If So, Will You Do It?

ONE church leader of wide observation and experience says that since the war an increasing number of young men are looking toward the Christian ministry as a life work. He cites this as evidence that the spirit of sacrificial service engendered during the war is not to be lost. He says that more young men than formerly are choosing their vocations on the basis of their opportunities to serve humanity rather than their promise of lives of luxury.

Let us hope that he is right. Is there, possibly, something you can do that will help to make him right?

## Some First Work for the Lord's Ambassadors

THE argument for a greater work in the extension of Christianity than has ever been undertaken before, is exceedingly simple. It rests upon two facts: the first, the world needs it; and the second, the church can do it.

None but fools or infidels would question either of these facts. The church does not question them. But she does not feel the force of them. The meaning of them has not gone down deep into her soul. The sense of obligation which they impose has not burnt through into her conscience.

The leaders are awake. Wherefore these anxious stirrings and plannings for greater things. But others who ought to be among the leaders are still dozing comfortably. And there are many potential followers who, if you throw these facts directly at them, will open their eyes and say: "Yes, that's so," and then turn over for another nap.

Which, being interpreted, means that most Christians are in no mood, either to dispute these facts or to give them serious thought. They just want to go on in the even tenor of their self-centered way. They do not like to be compelled to face facts with such disturbing possibilities. And therein lies a very valuable hint: We must see to it that they face them.

The superintendent of a Homeless Children Society had in his care a newly-rescued babe, for which he wanted to find a good Christian home. He had such a home in mind, one that would just suit, he thought, one that seemed to need a baby in it. But would the husband and wife think so? That was very doubtful. What did he do? Go to them and argue the case with them? Did he try to convince them that they ought to take this babe for their own? O, no. He merely wondered if they would please take care of it for several weeks until he returned from a business trip and could again take up the matter of finding for it a permanent home. Of course they were glad to do him this favor.

You know the rest of the story. It has happened too many times to need retelling. By the time the superintendent got back that helpless little bundle of human possibilities had become so entangled among the heart-tendrils of that home that there was no such thing as tearing it away. Talk to those people then, would you, about what they ought to do! Obligation had been swallowed up in the joy of privilege. And do you see just how it happened? They had been brought into heart-to-heart contact with one of the greatest of human realities and being normal human beings themselves, the appeal was irresistible. Their eyes had been opened and they saw!

If the church could only see the world's need of Jesus Christ! What boundless stores of spiritual power would be immediately released!

Doesn't the church know how great the need is? And how little she has done to meet it? And that she could do much more? Yes, she knows these things. She says yes, if you ask her. But she doesn't see them. She doesn't feel them.

You perceive then, don't you, the task which this marks out for those who do see—a little? Don't scold your people, brother preacher. They do not realize how terribly urgent the situation is. Help them to see. That is your job. They will do the rest. They will respond nobly when they see.

Remember the special Armenian offering last spring? Nothing to brag about, surely. But it was a splendid testimony to the truth we are contending for. What makes people respond to a need is a vivid realization of the facts.

And every such response makes the next one easier. A good many wondered what the effect of the Armenian drive might be on the Conference offering, so soon to follow, and on the financial campaigns which some of the schools were making. It would be hard to find anybody now who would claim that the effect was anything but good. Our college presidents recently agreed that it had helped the cause all along the line.

Practice in responding to human need not only cultivates a generous spirit; it makes it easier to appreciate the need, which is the main point. To appreciate the need—that is the prime necessity. If the actual condition of humanity could be brought home to the hearts of Christians everywhere, the cause of world evangelism and Christian education would move forward with unprecedented strides.

How often you have said in your heart when, in travel or in attendance upon some great convention or in some other way, a new insight into world conditions came to you—how often you have said: If only the whole church could be here to get this!

Well, that is our next big task—to see that the whole church, as nearly as possible, gets the facts. She will respond in exact proportion to her realization of the facts. By public discourse, by pictures, by reading, by travel in some cases, by individual contact, by any and every means that can be laid hold of, the facts must be made to live in the Christian consciousness. When that is done, the answer will not be long in coming.

The world needs Jesus Christ and the church can meet the need. Think of it! Nearly everybody admits it, but how few realize the meaning of it! How few feel it! How few see it!

The old prophet knew that Zion would put on her strength if she would only wake up, look around, and see. The modern Zion will do likewise. She will put on her strength, her *Strength*, when once she sees.

Your work is laid out for you, ambassadors of Christ! Help the church to see!

### Abusing the Doctrine of Rewards

THERE is a very precious truth in the gospel of rewards. Anybody who believes in the moral order of the universe must believe that the suffering of injustice will ultimately bring its due reward. But this doctrine is often grievously misused.

As F. D. Kershner said recently in the *Christian Standard*: It is the sort of preaching which all tyrants, oppressors and monopolists like to hear, because if these gentry can keep people quiet in this world they are not greatly worried about any more distant realms. Thus the doctrine is used to cut the nerve of all opposition to injustice or oppression. It says piously that these things are inevitably so, but if we submit and raise no protest, everything will be made right by and bye. This is not so bad when it leads us to passive submission to injustice ourselves as when it fosters our indifference to the injustice suffered by others.

Jesus was emphatic in his teaching of coming judgment, but neither he nor the Old Testament prophets gave any encouragement on this ground to a lack of interest in establishing justice in this world. The sermons of Amos and Isaiah are exceedingly suggestive on this point. And so are certain passages in one of the Master's, as found in Matthew twenty-three.

The doctrine of rewards is all right except when perverted for selfish purposes.



## CONTRIBUTORS' FORUM

### Let Us Watch

BY JESSIE MAHAFFEY

In the glory of the morning,  
When the mists have cleared away,  
Comes to us a solemn warning  
Of another, brighter day.

When the Lord, with hosts of angels,  
Comes to earth his own to claim,  
Will he find us ready, waiting,  
Cleansed and pardoned through his name?

Will he find us working, willing,  
Higher knowledge to attain,  
Every duty well fulfilling  
Till he comes to earth again?

Let us heed the Savior's warning  
Ere he comes the darkest night.  
Let white robes be our adorning  
With our lamps all burning bright.

Let us watch with prayer unceasing  
For that glorious day to come;  
Wisdom, faith and love increasing  
Till he bids us welcome home.

Hufsmith, Texas.

### The Gospel Ministry

BY H. C. EARLY

#### In Two Parts—Part One

CHOSEN men, as ministers of the Gospel, constitute the chief agency in the propagation of the Kingdom of God in the world. In the beginning of the Gospel Jesus chose twelve men, whom he named apostles, which means to be sent out as messengers. They were given authority and sent forth to "the lost sheep of the house of Israel." "As ye go, preach," "freely ye have received, freely give," was their instruction. Later Jesus appointed seventy others and sent them into every city and place whither he would come. At the close of his ministry Jesus fully empowered the apostles and commissioned them to preach the Gospel of the Kingdom to the whole creation. And as the work of the early church began and the church multiplied, Jesus, through the Holy Spirit, continued to call men to preach the Gospel. The plan is for all time.

*The right attitude toward the ministry.* Paul taught that "if a man seeketh the office of a bishop, he desireth a good work." He also thanked Jesus that he had counted him faithful and appointed him to his service (1 Tim. 1: 12). The scholars tell us that the literal translation of the word translated "seeketh" in the first quotation is, "to stretch one's self forward to grasp." That is to say, he that stretches himself forward to grasp the bishopric, or who does his utmost to obtain it, holds the right attitude toward the ministry, for he desires a good work. His desire is at the right place. He is to be commended. And one holding this attitude would not fail to thank God that he had counted him sufficiently faithful to be called into the service of the ministry.

It is implied, of course, that the individual, thus seeking the ministry, is prompted by the right motive, and possesses, in some measure, the necessary qualifications. So that every one desiring service and sacrifice for the glory of God and the saving of souls, and having in some measure the ministerial qualifications, should desire and seek the ministry. And when it is obtained, he should thank God that he counted him faithful and placed him in service. The right attitude toward the ministry, then, is to desire it and seek it and to be thankful for it when obtained.

*The call.* Ministers of the Gospel are called of God. And it is important, most important, that the minister feels himself called of God. In other words, he needs the conviction of the call. Paul was so thoroughly settled in the conviction that God had called him to be a minister, that he states it as the first thing in almost all his letters. Out of his own heart he wrote to the churches and individuals: "Paul, called to be an apostle of Jesus Christ through the will of God." With the conviction of the call settled, Paul was ready for any sacrifice for the Kingdom of God. Even death daunted him not. With the conviction of the call

settled, one must give himself in service, though in much sacrifice and often in tears. Without the conviction of the call settled, it is next to impossible to render faithful service. The conviction of the call is one of the great needs of today.

God calls his ministers both directly and indirectly. John the Baptist, who was the beginning of the Gospel, was called directly (Matt. 1: 1-3). God sent him. Jesus called the twelve apostles directly, in person (Matt. 10: 1-4; Luke 6: 13-16). The Lord called the "Seventy" directly (Luke 10: 1). Jesus called Paul directly (Acts 26: 16-18). Jesus appeared unto Paul in the hour of his conviction, to make known unto him his appointment as a minister and as a witness. Ananias, in his visit to him, in Damascus, declared also that Paul should be a witness for God. Matthias was called indirectly, by the church (Acts 1: 23-26). The Seven were called indirectly (Acts 6: 1-6). But the calls of God to service, whether they be by the Holy Spirit directly, without any intervening agency, or by the church, they all have the same authority and should have the same impelling force to service.

It may be said also that the need is the call. Jesus taught that the situation is like a man standing by fields of ripe grain (John 4: 35). A big, ripe harvest calls for laborers. The value of the grain and that it is ready for the sickle, is a call, a loud call. Or it is like a man standing by the water in which there is a drowning man. The situation of the sinking man is a call to the man standing by, for help. He needs some one to save his life. So the situation of this big, sinking world, ripe and ready for the harvest, is a mighty call for laborers.

*The qualifications of the minister.* They are of several classes. First, it need hardly be said that the minister must be spiritual in character, with a life that is an example to the flock and the world (1 Tim. 3: 2-7; 4: 16; Titus 1: 6-9; 1 Peter 5: 3; 2 Tim. 1: 8). Not merely neutral and passive goodness of character, but he must have *strength of character*, based upon the conviction of truth, that he can endure hardness as a soldier, and can hold fast to sound speech in the midst of the gainsaying crowd and mob. A man of weight, of gravity—a man among men. A personal example of the power of truth and Spirit upon human life.

In the second place, the minister must have a *good reputation*. "He must have good testimony from them that are without." Not only must he possess high spiritual character, but the people must believe that he is such and give him credit for it. A man's reputation is the measure of his influence.

And in the third place, the minister must have *ability to teach*. "Apt to teach." The minister is distinctly a teacher. His commission is to teach the whole creation. Certainly, spiritual character in the minister can not be unduly emphasized; it has no substitute. But good character of itself is not enough. The minister is to teach the people. He must know something, therefore, and be able to teach it to others. He ought to be a scholar, for he is to teach all classes, and the time is not far off when he must be a scholar. At least he must be a student, studying and seeking to show himself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. One dare not excuse himself on the ground of good character, merely. As a people we have not, in the past, given due recognition to intellectual ability in the ministry. But we are beginning to demand training in the ministry, and along with the demand there is the responsibility, on the part of the church, to make it possible.

Penn Laird, Va.

### The Higher Type of Living

BY J. H. MOORE

A SISTER, at one time speaking of her husband, not a member, said he was a fine type of manhood, a good business man, believed in doing things on the square, but had not been favorably impressed with the class of our members with whom he had come in contact. She added that some of them did things that did not seem right, and that, in many respects, they showed a lack

of spiritual culture, as well of the culture that pertains to society.

This put us to thinking. We recalled what the Master once said about his followers so letting their light shine that others might see their good works and be led to glorify the Father in heaven. Then we were reminded of what he, at another time, said about the absolute necessity of our righteousness exceeding the righteousness of the scribes and Pharisees, if we propose to enter the Kingdom. In the modern way of applying the lesson, the Savior means to tell us that if we propose to inherit life eternal, we must see to it that the life we live is of a higher type than that which is lived by those who, in faith and practice, do not measure up to what we claim as the teachings of the New Testament.

If we claim to obey from the heart the form of doctrine, set forth in the Sacred Record, then it becomes us to set before the world a better light than that produced by the people who fall short in the observance of the "all things" taught by Christ and the apostles. For a people to emphasize the importance of the external duties of Christianity and then, in their manner of life, fall below the common standard of those who hold loose views on doctrine, is certainly a poor comment on what is held up as the higher claims. And this is the very thing that has been done in more communities than one.

Not only so, but the fitness of the man who occupies the pulpit, in the interest of the advanced claims in Christianity, is a matter worthy of more consideration than we may think. He may preach sound doctrine. In his teaching he may line up fully with the New Testament, but how does he live? How does he conduct himself when he meets with his fellow-men? Does he act like a preacher of the Gospel? Stripping him of his clerical attire, and observing his manner of conversation and business transactions, would any one take him for a minister? How does he behave on the streets, in the different places he enters, on the street-car, in the railroad coach, or in the families he visits? He claims to be a preacher of the whole Gospel, but do his actions and general behavior measure up to the standard that we should expect of such a man? If they do not, then, to the thinking public, his efforts in the pulpit are a failure. If, as a teacher of higher things, his life falls below the common standard, he becomes a discredit rather than a credit to these higher claims.

Supposing his life measures up well with the high standard of his teaching, and the life of the membership of his flock falls below, what has he to show in support of the superiority of his higher claims? If the right living of the people who accept his teaching does not exceed the righteousness of the members of other churches, holding, what we consider, inferior doctrines, then, of what advantage is this superior doctrine to the cause of Christianity? If obeying from the heart the form of externals, taught by Jesus and the apostles, does not produce a higher type of men and women, why trouble the masses with this phase of teaching? If trine immersion, the observing of the church ordinances, and living a life of nonconformity to the world, in appearance and pleasures indulged in, do not lift its advocates up to the higher plane of living, then what right have we to insist upon a strict acceptance with these doctrines? If we claim the more perfect plan of salvation, then we ought to be able to show to the world a line of conduct that measures up well with our doctrinal claims.

Are we doing this? Yes and no. There are communities in which our ethical standard is low. The doctrinal preaching may be sound enough, but the manner of life of the members is not making a favorable impression. Some of those who have so much to say about the superiority of our doctrine, are not equally concerned about the superiority of their righteousness. They may be honest enough about paying their debts, but how about their general conduct and spirituality? How about the life of prayer? Are they more noted for driving sharp bargains than for the spirit of piety? In fact, do they ever give the higher type of living any thought? It sometimes looks as though they do not, and that is just what disturbs and



perplexes people like the husband referred to in the first paragraph of this article. They bank much on the externals and give little attention to the importance of letting their light shine.

What is the remedy? Should we emphasize our doctrinal claims less? Surely not. Here is the weakness of the more popular churches. But in our pulpits more attention should be given to right living before God and man. True, baptism is important, but it is one thing to be rightly born into the Kingdom and another thing for those who have put on Christ in baptism to live like converted men and women should live. Here is where we need a lot of the right kind of teaching, both in the pulpit and out of it. There are localities where this class of teaching has been gravely neglected, and on meeting members from such churches it takes only half an eye to observe the lack in spiritual culture.

Then there are other churches in which the spiritual training and the lives of the members measure up with the best there is in the community. While the doctrine has not been neglected, the manner of living has received careful consideration. The ministers and other officials live creditable lives, and by their teaching and examples have so thoroughly instilled the principles of right living into the other members of the church, as to make ideal spiritual living almost a second nature with them. This is as it should be, in every congregation in the Brotherhood. Really it should not be any other way wherever there is a body of members, large or small. While claiming to measure up, in our faith and practice, closer to the New Testament, than the denominations around us, it should be our aim never to fall behind the most devout of such church members in the ideal Christian life, and unless we are trying to do this we can ill afford to censure too severely those who fall short in some of the doctrinal principles. Let it ring long and loud in our ears that except our Christian deportment exceeds the piety and faithfulness of those whose neglect of some of the Gospel fundamentals we openly deplore, there will be little chance for us to escape the censure, sure to be passed around by the honest, thinking public. The man who claims a superior type of Christianity should, by his daily walk and conversation, show evidence of a superior type of Christian manhood.

Sebring, Fla.

## The Missionary the Light of the World

BY E. G. DIEHM

RELIGION is the force that helps humanity toward a better social adjustment. There were religions in the world before Jesus came. How is Jesus related to the religions and civilization which were already here? Jesus is the personalization in history of the one Spirit—God—who is the Source of all religious activity and the moral ideal in human history. For the Jews, Jesus recovers the ethical monotheism of the prophets. For the non-Christian world he energizes the God-idea by his teachings of God. He emphasizes the value and significance of the individual to God. He presents an example of a noble life and makes real the idea of a Holy God.

History, civilization, religion, and character, all lead up to Christ and issue in him. Yet no force of natural antecedents can account for him who "spoke as never man spoke." He is divine and human, natural and supernatural, advent and event, historical and super-historical. Thus Christianity, which Jesus established, is superior to all the other religions which he found in existence, and Christianity became and is the light of the world. The missionary is the light of the world. We speak today of at least five departments of missionary work, namely, the evangelistic, the educational, the medical, the literary, and the industrial. The missionary builds up society through these departments.

1. *The missionary is the light of the world as a bearer of artificial light.* The non-Christian world, up to the time of the advent of the Christian missionary, had never made a decent oil-lamp. Every kind of artificial light the world has today, has been made by the men with the Bible. Before the advent of the missionary to China, for instance, Peking was lit with a street-lamp with a paper house on top, in which was

a small lamp about the size of a coal-digger's lamp. There was sufficient illumination on the streets on moonlight nights only. On a real dark night the lights would not light up the streets sufficiently to aid travelers. Today in Peking, on either side of the streets, are two rows of incandescent electric lights, with great arc-lights at every cross street.

2. *The missionary is the light of the world in exploration.* Before 1810, practically nothing was known of the interiors of Africa, China, Japan, and the Asiatic countries. The missionaries, during the first half century of missions, were pioneer explorers of the countries into which they went. They were well qualified to do this work, having received the best education the leading colleges and seminaries of the time could give them. David Livingstone blazed a track into the undiscovered heart of Africa. In China it was the missionary that first endeavored to gain residence in the interior of the country. The same is true of India and other countries. The missionaries revealed the islands of the Pacific to the world. At the beginning of the last century few of those islands were known at all. Geographical journals and societies have not been slow to acknowledge the value of missionary explorations. Missionaries have been elected fellows of the Royal Geographical Society and other similar societies.

3. *The missionary is the light of the world in language.* In many of the countries into which the missionaries have gone, the languages of the natives had never been embodied in writing, as was the case with many of the languages of Africa and of the islands of the Pacific. This meant the creation of alphabets; the making of grammars and lexicons.

Sir H. H. Johnston, Commissioner of British Central Africa, emphasizes the huge debt that philologists owe to the labors of missionaries in Africa. He reports that nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and Bible translations.

William Carey, in India, translated the Bible, in whole or in part, into twenty-four Indian languages and dialects.

Over four hundred versions of the Bible, translated for the most part by missionaries, and native cowworkers trained by them, are now in use.

The missionary, through his literary work, has introduced into all the various countries, into which he has gone, the modern art of printing and has built up extensive printing establishments in all the eastern centers of population. These are producing millions of pages, annually, of vernacular literature. This includes all types of educational books for the enlightenment of all classes. Many of the presses, which began under the direction of missionaries, are now owned and conducted by native firms. "If it were possible to bring together, in one place, samples of all the grammars, dictionaries, hymn-books, Bibles, school-books, and works of general literature, of every kind and from all parts of the world, which have been translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects, spoken by more than five-sixths of the people of the world, that could be produced."

4. *The missionary is the light of the world in medicine.* Modern methods of sanitation have been introduced by missions into the East. The professional nurse has followed the missionaries. Medical schools have been established, as a result of missionary instruction. Missionaries have the honor of carrying modern medicine and surgery to Africa, Japan, China, India, and Turkey, but no longer can they claim the monopoly. Japan, China, India, and Turkey have made great progress. Turkey has a school of modern medicine at Constantinople, before whose faculties even foreign missionaries must pass an examination.

5. *The missionary is the light of the world in industry.* The missionary has imported shovels, spades, hoes, plows, etc., into the East and taught the natives the use of them. The natives of the East were taught the use of fertilizer by the missionaries. The same is true of irrigation. A variety of foods has been introduced. Wheeled vehicles have been taken into the

countries, and in consequence better roads have been made. Trades taught by the missionaries are cabinet work, carpentry, masonry, methods of agriculture, tin-smithing, shoemaking, road-making, bookbinding, fiber-raising, weaving, embroidery, lace-making, carpet and rug manufacturing, etc. Missionaries have taught that labor is not degrading but wholesome.

The fundamental purpose of missions is to reach the individual. But through that effort the missionary has reached the society of the East. A new social order is being brought about. Slavery is disappearing. Inhumanities are yielding to the teachings of Christian standards. The opium curse is being lifted from China. The caste system is giving way to equality and brotherhood. The missionary is, indeed, the light of the world.

Royersford, Pa.

## Drifting

BY D. C. MOOMAW

FROM sources that are considered reliable, an interesting controversy has developed between American and English pulpits, that will make interesting reading and reflection with the readers of the GOSPEL MESSENGER.

Rev. F. F. Newton, of New York, later a pastor of the City Temple, of London, England, has returned to America, and he brings some news items, concerning religion in England, which are, in a way, very illuminating and very startling.

He is quoted as saying that "no American preacher can succeed in London, and that the English pulpit is stronger than the American." An English divine (whatever that may be) is quoted as charging that "all American preachers fail in London, and that the curse of the American pulpit is catch-penny preaching" (that is, what we may call *fleece preaching*).

Dr. Newton affirms that "such comments exemplify the anti-American feeling which exists in England, taking, among the upper classes, an insufferable, contemptuous attitude toward all things American, and the lower classes, ignorant hatred," and he says: "It is a deliberate attempt to injure American preachers."

Then he comes back at the English in the following drastic criticism and conclusion: "The talk about British preaching being far superior to American preaching is absurd. If American preaching is too topical and journalistic, British preaching is too remote from actual life (too ritual), too buried in the past." Also, with few exceptions, the churches in England are almost empty and all the churches are declining, not only in actual numbers, but in influence and power. This began before the war and goes on unarrested. The fault lies largely in the pulpit and unless there is a different style of preaching, the future is dismal.

The reflecting readers of the MESSENGER will sit up and take notice when they are told, authoritatively, that such conditions dominate the Christian churches of one of the most dominant of the nations of the earth.

But it does not surprise me in the least. The spirit that dominates the European nations is so warlike, so void of the fundamental doctrines of the New Testament, so greedy of territorial dominion and industrial and economic mastery, that pure and undefiled religion must inevitably die.

The whole structure is illustrated in the closing sentence of the "Sermon on the Mount"—just "building on the sand"—and its doom is to fall, and it is now falling, and the whole social, moral, religious, political fabric is now in a state of demolition, as certain as the judgment of God can bring it to pass.

A very ominous phase of this subject is seen in the churches of America which, at this time, are tending unmistakably toward the same fateful destiny.

During the recent war they prostituted their spiritually-ordained functions to all sorts of political and military propaganda. They evidenced more of the characteristics of military recruiting agencies, than soul-saving, soul-developing agencies. Sermons, filled with hate toward the alleged enemies of the country, were most common and continuous.

Even at this date, when we should expect to see a



return to the simple Gospel Message of peace and love and good-will and salvation by the blood of the Lamb, the performance is limited to the exaltation of morality, the purifying of the cesspools of barter and trade, the partisan schemes of politicians, the cleansing of the brothel, the glorifying of the death of John Barleycorn and such like manifestations of the prince of evil.

As an inevitable result, the whole structure of society, of government, of religion, is in a chaotic state, and pious, God-fearing men and women are looking wistfully, prayerfully for the coming of our Lord and of the end of the world. In our hearts and hopes we say, with the inspiration of the Holy Ghost: "Even so, come, Lord Jesus."

*Punta Gorda, Fla.*

## Social Problems of Our Young People in Rural Communities

BY C. S. IKENBERRY

In Two Parts—Part II

THE outstanding problem of the rural community is the drain of our leadership from the country to the city by the attraction of the higher ideals of city life and its opportunities. We recognize the fact that the rural community's loss is the city's gain, but this does not solve the country's problem. There is an unconscious strong bidding of the city for our best leadership. The larger opportunities are in the city, not only commercially, but for leadership in science and art, as well as in social and religious life. The immortal Shakespeare, when twenty-three, left the familiar and hallowed associations of Stratford-on-Avon and was embraced as one of the illustrious sons of literature in the bosom of the great city of London. Robert Burns, a country lad, observed so much of the idealistic and æsthetic beauty of the surrounding Scotch hills, which so nurtured his poetic genius, that he broke forth in an ode to the field mouse and the mountain daisy. But, later, the city led him, like a magnet, and London claimed him as a man of letters and of eminent, poetic genius. We may say, with a great deal of emphasis, that much of the leadership of the city has been drawn from the brightest and best sons of the country. There is more than one cause for this.

The city is not only bidding for our sons and daughters, but the country, on the other hand, is unconsciously producing the very opposite of an invitation by being satisfied with an organized community life, both industrially and socially. Many communities are carrying on their industries in the fashion of their fathers—unscientific, uninteresting to the boys and girls. In the same way, the church and the school share in the non-up-to-date methods and move on in the old rut, the path of least resistance. When shall we awake to see the need of conserving the moral, economic and religious forces, now to us dormant in our boys and girls, and arouse their souls to the most natural inclination to serve their own community, to be a blessing to those by whom they were blessed?

The isolation of the country naturally produces conservatism. People in the open country are more independent in their thought. They think more for themselves, but oftentimes in the fashion of their fathers. This problem relates itself most vitally to the boys and girls who are more modern in thought than their parents. The gateway is not always open for the introduction of new ideas of their own liking. Some one—somehow, somewhere—must become the leader, and assume the responsibility to champion the rights of the boys and girls, even to the extent of criticism by the more conservative element, or even of social martyrdom, if need be. The future of the lives of the adolescent boy and girl is too valuable for the leader to surrender it at the first intimation of adverse views.

The first lesson to be taught the common thinking mind is that a boy is really religious. His ideals are in the making, his rapidly-developing body and soul can not readily be adjusted. His type of religion is not the mourner's bench or prayer meeting testimony sort, but he has a real religious consciousness. His religion gives expression through his changing emotions. At one moment he sees the ridiculous, and expresses it in laughter, and the next moment he may

hear the call of his great Redeemer, to become a fisher of men.

We must avoid types of predeveloped manhood and womanhood. This precocity robs a boy of an important period of his development. A boy ought to be a boy while he is a boy. When he becomes a man he will put away childish things.

The only solution of the adolescent problem of the community social life is a leader who appreciates young life, who remembers he or she was once a youth, one who knows adolescent characteristics and who has an aim to mould the community life in such a way that the fourfold life, the mental, the spiritual, the physical, and the social becomes balanced both in the life of the individual and the life of the community. This leader need not set up a new organization, but may use resources already at hand, such as the school, organized classes, Christian Workers' Society, or any other church or community organizations which may be existent, that will fit into the program. Instead of each organization trying to do the same thing at the same time, a systematized, if not an organized, program can be arranged. There is one danger which should be avoided—the extreme in social functions. It is a mistake that boys and girls must have just such fun as they choose. They would often carry their fun beyond propriety. The law of restraint, if wisely administered, becomes helpful discipline. Their inclinations in social activities and social plans must be recognized, but carefully censored, by maturer minds, who have passed through the same experiences and are able to discern the improprieties of certain games and social activities.

The teachers of the boys' and girls' classes are held greatly responsible for the kind of social life that exists in the community. If their contact with the pupil is wholesome, their influence will be felt on the outside of the class-room, and among those who are not in the Sunday-school, for in the country their life is an open book. This is true not only of the teacher but of the pupils as well. In the city our sins are more easily hidden. In the country we are constantly under the judgment of every one in the community. This fact, of itself, is a great safeguard to the character of the rural boy and girl.

Some of these same problems may be the problems of the city adolescent boy or girl, but are more truly fitted to the rural life because of the unusual conservatism of our country folk and the lack of many well-organized social institutions which are frequently found in the city.

Is it all worth while? When we remember that eighty-five per cent of our ministers and even a larger number of our foreign missionaries are from the rural districts, and that it is during these years of plasticity that ideals are made, we can contemplate the great contribution our adolescent boys and girls may be in this age when the world is calling louder than ever before for trained workers.

*West Somerville, Mass.*

## The Home Missionary

BY WM. J. TINKLE

Who is the home missionary? Some have the idea that those who are sent across the sea are the foreign missionaries, while all the church members who stay at home are the home missionaries. Let us see if this idea is correct.

The word missionary comes from the Latin verb *mitto*—to send. So the missionary is the one who is sent; not the one who settles down in ease in his home neighborhood. It is a very figurative use of the term to call the latter a missionary.

Consecration is just as necessary to the home missionary as to the one in foreign lands. Until one is willing to go to the ends of the earth, should the Lord call him there, he is not ready to do good work in his own land. But does he have difficulties and hardships, such as the foreign missionary has? Indeed he does, and in addition very few praise or encourage him. That is, the real home missionary does; the one who stays at home, but is not a missionary, does not have those hardships.

God does not want every one to be a missionary. Those who give and those who pray, please him just as much, provided they are giving their lives to their work. But we need more who will offer themselves to mission boards, to be sent to needy places. Then the report of their work will make more givers. They should desire to be, not a home missionary, but a home missionary.

*Chicago, Ill.*

## Report of Armenian Relief Work

Relief and Reconstruction Committee  
Church of the Brethren

Greeting:

I beg leave to submit the following report as Director of Armenian Relief from Feb. 1, 1919, to Feb. 1, 1920:

Previous to sailing, March 14, two conferences with the Committee and Field Managers were held, plans and organization effected, and literature for the campaign prepared. A trip was made to New York, to complete arrangements with the General Committee, some addresses were made and preparations completed for sailing.

I sailed with the Sunday School Commission March 14 and arrived at Port Said, Egypt, April 11. Here we visited the Port Said Refugee Camp, studying the problem.

After two days' stop at Jerusalem, we went to Aleppo, where work had just begun, but refugees were pouring in by the thousands. After consultation with Dr. Barton, Chairman of the General Committee, and with Major Trowbridge, Director of the Aleppo District, I went to Marash, arriving there April 24.

I immediately took charge of Beitschallum Boys' Orphanage; also handled the accounts and bookkeeping of the station, and conducted the negotiations for the taking over, for the use of the Committee, all the German missionary institutions and property, viz.: Hospital and full equipment; Beitschallum Boys' Orphanage, Beitel Girls' Orphanage, together with several farms and vineyards.

May 18 I was appointed a member of the Executive Committee for Marash, and district of thirty villages. I was also made Assistant Director. May 26 I was, owing to the temporary absence of Mr. Lyman, the missionary, made Acting Director. An order came from Major Arnold, abolishing the Executive Committees July 1, and appointing a Director in full charge. I was appointed to that position, which I held until my departure from Turkey, Dec. 11. I arrived home after direct passage from Constantinople to New York, Jan. 20. I stopped in Tyronne for my family and arrived at my home in McPherson Jan. 26.

When we arrived in Marash, the work was just beginning and only a few departments were organized and those but partially. The refugees, both from Marash and vicinity, and also districts to the north and east were returning by the thousands. The ruined houses were but the symbol of a ruined and torn life, individual and social as well as economic. It is estimated that about twenty thousand people returned to Marash, of whom over six thousand went to the villages. There were several thousand, who, because of danger or fear, could not go to their homes. We had in all about 4,500 orphans, nearly all of whom were entirely on our hands to support.

By Aug. 1 we had the following organization in working order:

The Director, with a central administrative office, with an American bookkeeper and stenographer and the following Armenian assistants: Interpreter, lawyer and clerk, assistant bookkeeper, director of farms, three investigators and two general servants.

Hospital: Head physician, chief operating surgeon, superintendent, operating room nurse, chief ward nurse and the following Armenian assistants: Assistant surgeon, visiting doctor, doctor for Zeitoun, village doctor, druggist, laboratory specialist, graduate nurse and twelve nurses in course. The hospital had 80 beds and tents for convalescents. We had an average of 800 clinic treatments weekly.

Children's Hospital: An American nurse, with two Armenian nurses, thirty beds and between 200 to 300 clinic treatments daily except Sunday.

Orphanages: (1) Beitschallum Orphanage for boys: American nurse with native help. 375 boys. (2) Ebenezer Orphanage for boys: American lady; French house father and native help; 185 boys. (3) Beitel Orphanage, American lady with native help; 180 girls. (4) Acorne Orphanage, American lady with native help; 175 girls. (5) Beulah Orphanage, Scotch lady with native help; 108 girls. (After Aug. 1 supported by English funds.) (6) Armenian National Orphanage, Rev. Der Sahag, Armenian pastor: 75 boys and girls. We gave a little towards same, but had general oversight.

Village Orphanages: (1) Albastan Orphanage for Kurdish children; about 125. In charge of Badwelli Hassenian. (2) Geusun Orphanage, for Circassian, Armenian, Kurdish, Laz and Boznak children, refugees in that village: About 80 children, in charge of native pastor. Both these Orphanages are under general direction of Mr. Lyman, who has charge of village work, 2,500



orphans, half and full, were fully or partially supported outside of institutions.

**Industrial Department:** In charge of American lady with eight native administrative assistants. We employed, on an average, about 700 people. We produced, during the fall months, about 15,000 yards of cloth monthly, doing the beating, spinning, dyeing and weaving, as well as the making into garments. All our output was used for making beds and clothing for the poor. Some fancy work was done, which was sold. We also had shoemaking and repair-shops, making 300 pairs per month. We had charge of much wheat-land and vineyards, giving labor to hundreds and using the food for the poor. We gave, or sold cheaply, clothing and shoes to about 18,000 people.

**Rescue Home:** We rescued 379 women and girls from Turkish homes and replaced them with their Armenian relatives, or started them back into a home life of their own, or in honorable employment. We had 61 unplaced Dec. 1.

**Schools for Orphans:** We had a school of nearly 900 boys and girls in our Orphanages, under direction of an American educator and 26 native teachers. We also paid small tuition for about 1,200 orphans in cheap church schools.

We had an efficient transportation department, under charge of American and one native assistant. He also had a charge of supplies and stores.

**Village Work:** Mr. Lyman had charge of the village work which was being operated in 26 villages, helping over 5,000 people. The largest feature was that of making loans to purchase oxen and farm implements, and to set up village artisans. Farm loans were made to groups, to purchase enough to farm their land, and which was to be paid without interest in one and two years. Loans to artisans were for amounts ranging from \$20 to \$60 and payable in small amounts monthly without interest. The principal for this was contributed by the Egyptian Benevolence Society, the Armenian Relief Society, the British Administrative Commandant, and the American Committee for Relief in the Near East. This was operated by the last-named organization. About \$40,000 was so loaned. Special effort was made to use the animals to bring wood for reconstructing their houses and furnishing them with tools to rebuild. Although 90% of the houses have been destroyed and comparatively few have been entirely rebuilt, some sort of shelter has been provided for nearly all. Widows and orphans, as well as sick, were put upon direct relief. Two doctors were provided with drugs; and salaries paid to minister to villages. Two orphanages were established. About \$2,500 monthly is at present expended on the villages.

Our budget was about \$15,000, exclusive of supplies, drugs, cloth, etc., sent in from America. We were very largely aided by the British, whose funds we helped to administer, which varied from \$10,000 to \$20,000 per month. We also received funds from the two Armenian Societies aforementioned.

Our station was mentioned by the Publicity Agent of the Near East as the best organized in Turkey. It was also complimented by the official inspector as getting more out of the dollar expended than any other. The work has always been conducted with the view of making the people self-supporting and should be closed in the coming summer (according to our opinion) with the exception of the Orphanage which must continue for years. The hospital should be turned over to the missionary forces operating in the field. The Orphanages can easily be handled by one or two people, in connection with the permanent educational and missionary forces on the field. The large organization should speedily give way to the smaller but permanent group. This recommendation is made, conscious of the fact that all hope for Armenia lies in religious liberty and a stable government. Without these our work will have been largely in vain.

Respectfully submitted,

A. J. Culler.

Feb. 3.

## \*Why Senator Capper Opposes Universal Military Training

[Below we publish some clear-cut deductions by the former Governor of Kansas, on the topic alluded to in our heading—a subject in which our people are specially interested at this time.—Ed.]

It appears to be a Washington notion that money is our biggest and our never-failing crop and that it grows on every bush and tree in all the forty-eight States. If this were true, there would even then be none too much of it for Washington.

We are now estimated to be taking for the expenses of government, one-third of all every man in the United States produces in a year. It has further been calculated that every family in the land now contributes, on an average, \$550 a year in federal, State and local taxes, and that every new billion of taxation adds \$45 more to this total. Our local, State and federal taxes, at the present time, equal if not exceed, the per capita of all the money in circulation in the United States.

Never, in all our history, have there been more desperately urgent reasons for national and nation-wide economy, but never since the world began has any nation squandered money as we now are squandering it.

(Continued on Page 144)

# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## Some Things That Would Help Us Forward

More Joy in Our Religion

THE Bible, as well as experience, would teach us that the happy life is the normal life. It is a goal to be attained. All men everywhere are seeking it. Jesus recognizes this and puts forth the challenge that vital rest and joy are found alone in him. Upon this he builds the Sermon on the Mount. His last legacy to his disciples in the upper room in Jerusalem was "peace."

It was this joy that sent Paul to the ends of the earth with the good news. Like his Master, he was judged beside himself, but he said if it was so, it was the love of Christ that constrained him. To him the very fruits of the Kingdom were "peace and joy in the Holy Ghost." In fact, about the only fruits, produced by the Spirit of God in a man's life, are those of "love, joy, peace," etc. (Gal. 5: 22, 23). The early disciples were so enthusiastic when the Holy Ghost came upon them, that they were suspicious of being under the influence of wine. We seem to have lost a part of this note of joy in our Christian experience. The reason for the loss is due to the mistake that the early disciples made. They tried to rejoice in what they had done, rather than what was done for them. Jesus says: "Rejoice not" in this, "but rather that your names are written in heaven" (Luke 10: 20). We must get our eyes and mind away from ourselves, if we would be happy. Thinking of self, like Paul, we are the "chief of sinners," but with him there is power and peace.

But joy can not grow in the atmosphere of loneliness and inactivity. Service for him and others, in love and self-forgetfulness, is sure to gladden our lives. We must count our blessings—cultivate and express gratitude. In real joy there is power. An unhappy and discouraged man has little power over others; everything he touches, withers. Lord, give us a new vision of thy grace and love that we may follow thee without fear, to the end that we may have a baptism of joy for greater service!

### Real Prayer

The word in our own language that best expresses my idea of real prayer is courtship. Of course, courtship has been so often on a plane of selfishness and sin that we might be embarrassed to even think of it in that connection. Real courtship is an expression of love and fellowship: an effort to discover the will and purpose of the one loved, that pleasing service and devotion of life may express itself in gratitude and harmonious fellowship. So with prayer. It should be the desire to know the will of the Lover—meditation about his purpose and plan. A reverent gladness at the very thought of him. Have we made him our Lover? If so, we shall be glad with David, when they say: "Let us go up to the house of the Lord." Glad for the holy hour when, with "shut door," we can be alone with him. Then prayers will not only be said, but lived. Then shall they cease to be all petition, but much praise. No longer will prayer be a duty, but the hour of fellowship with our best Friend, whose presence and words would cause our "hearts to burn within us."

Should we enjoy this relation in prayer, what wonderful things we would talk about for this needy world! How we would tell others about him, since "it is not his will that any should perish." I wonder if we would not pray for others, instead of publishing their mistakes and faults. What a "forward movement" there would be, "pressing toward the mark for the prize of the high calling of God in Christ Jesus." Lord, teach us to pray!

### A Larger Appreciation of the Church

We forget too often that the church is the body of Christ—that body in which Christ is trying to express himself to a needy and sin-burdened world. Shall we say the only way in which he can? Well, at least the

great miracle of the plan of redemption is, that it was committed to men—those disciples who were filled with the Holy Ghost, to make Christ known to the uttermost parts of the earth. Perhaps the church has made mistakes—the early disciples did; but, beloved, we have spent too much time thinking and discussing what we thought were her mistakes. Some of us have made mistakes in our homes; but we shall not condemn the home because of that.

Again; the church is the body of Christ, trying to discover the "pillar and ground of the truth," of which she is guardian, endeavoring, through conference and discipline, ordinance and doctrine, missions and organization, to fulfill the mission of her Master. The church has been the most persecuted and criticised institution on earth, but there has been none that continues to be a blessing, in life and possession, so much as the church of Jesus Christ. Like a wise father, she disciplines and teaches, and we rebel and reject, only to discover, later on, that it is "love that chasteneth" and maketh us sons. Let us love the church sincerely, pray and work diligently for her progress. Let us pull together for the truth—she has given us and make real, in our lives, the character of her Head, and thus make it the body through which Christ shall, in power and love, reach the ends of the earth.

C. D. B.

## Notes from the Field

BY THE EXECUTIVE COMMITTEE

LA VERNE COLLEGE gives Prof. I. V. Funderburgh a leave of absence, to organize the work in California.

WALTER McDONALD KAHLE, pastor of the Troutville church, was chosen District Director for the First District of Virginia.

M. W. EMMERT reports all ministers present at a called meeting in Southern Illinois, except those detained by sickness. Good.

WORD COMES FROM THE DISTRICT OF WASHINGTON that last year they raised for all outside purposes \$16 per member. This is splendid.

MCPHERSON COLLEGE gives John W. Deeter to the Forward Movement four days each week. The College, at its own expense, gives its President, Dr. Kurtz, four days a week, and Professor Beckner full time.

THE FOLLOWING DISTRICT DIRECTORS are reported by Regional Directors, Deeter and Rothrock: Nebraska, Forest Eisenbise; Northeastern Kansas, W. H. Yoder; Northwestern Kansas, A. C. Daggett; Colorado and New Mexico, Jacob Funk.

THE FIRST REGIONAL DIRECTOR, to send in his list of District men, was A. P. Blough, of Waterloo, Iowa. He has selected the following District Directors: Minnesota and South Dakota, I. D. Leatherman; Northern Iowa (West End), S. S. Neher; Northern Iowa (East End), W. O. Tannreuther; Middle Iowa, James Q. Goughnour; Southern Iowa, W. D. Grove.

ONE MAN WAS PULLED, at a sacrifice, from a good-paying position to serve as District Director. To this he will add his gift. If all the members of the church would be willing to do the same proportionate amount of sacrificing, no doubt the Brethren Church would raise this year four or five millions of dollars for all phases of Christian work. Shall we withhold the Lord's share of our lives and possessions?

A. B. MILLER, on his way home from Elgin, organized the two Districts of West Virginia and the Eastern District of Virginia. J. B. Shaffer is District Director for the Second District of West Virginia and B. W. Smith is District Director of the Eastern Section of the First District. Get-together Conferences were set for Feb. 23 and 24, respectively, at Keyser and in the Tearcoat congregation. E. E. Blough was chosen Director for Eastern Virginia.



## THE ROUND TABLE

### Only Two

SELECTED BY WEALTHY A. BURKHOLDER

ONLY two ways: One broad, the other narrow. One leads to destruction, the other to life. Many go by the one, few by the other. Which is your way?

Only two sorts of people: Many sorts in man's opinion—many societies, classes, sects and denominations. Only two in God's sight: the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die? Which do you wish to die? Which would it be, were you to die this moment?

Only two sides at the day of judgment: the right hand and the left. Only these two. Those on the right hand will be blessed. "Come, ye blessed of my Father." Those on the left will be cursed. "Depart, ye cursed." All must appear before the judgment-seat of Christ, to receive the things done in the body, whether good or bad. What word shall be spoken to you? On which side of the throne will you stand?

"And must I be to judgment brought,  
And answer in that day,  
For every vain and idle thought  
And every word I say?"

Shippensburg, Pa.

### Fusel Oil

BY MRS. H. M. SELL

FUSEL OIL is a colorless, oily spirit, of strong and nauseous odor. Ever partake of any of it? Let us hope not. It is an ingredient of whiskey, and a very dangerous ingredient at that, for it is more deadly than alcohol. An old distiller, who was recently legislated out of business in this State, recently expressed the hope that people would obey the law, now that it has been "forced upon us."

Distillers filter their newly-made product through charcoal, let it age in barrels, which have been charred, then rectify it, all in an effort to rid it of the deadly fusel oil. Home-made whiskey is likely to be full of it, and cause an untimely death for the drinker. No, we are not handing out this information about fusel oil because we fear any of our brethren intend going into the business of making "moonshine" whiskey.

Indeed, this humble effort is not in vain if a non-user can inform him who might offend against the law, of the danger lurking in his home-brew. But we would like to speculate, just for a moment, about the fusel oil that sometimes gets into Christians and Christian churches.

It may show up in the form of jealousy, covetousness, carelessness, but no matter in what form it is dishd up, it is bad stuff, and a little rectifying becomes necessary. Now if any of this fusel oil gets into our churches, let us take a lesson from the manufacturers of our late enemy, John Barleycorn, and extract it.

It is not necessary to cast off offending ones—just work together for good. Good will then come. Let us get rid of the fusel oil!

Holidaysburg, Pa.

### Do Not Accept a Substitute

BY REBECCA C. FOUTZ

DURING recent years the big advertisers of this country conducted a vigorous campaign against substitutes. After spending large sums of money to tell the people of the unsurpassed good qualities of their particular wares, they found that it frequently happened that when a person went to a store and asked for their product, the merchant would, for one reason or another, try to sell them something else as a substitute, saying that it was "just as good" as the advertised goods.

So the manufacturers launched a great publicity

campaign to inform the people that there was nothing "just as good" as what they made and advertised, and insisted that purchasers absolutely refuse to take anything else as a substitute. They spared no effort to get this idea before the public.

Both Christians and inquirers could do nothing better than learn this lesson, for in no one thing have more substitutes been offered than for God's plan of salvation and the commandments pertaining thereto. In one way or another, what he says does not suit people's fancy. They think they can improve, on God's Word and way, so they offer one of their own make, and assure us that it's "just as good" as the Lord's.

We are offered substitutes—all the way from salvation by character, instead of through the atoning blood of Christ, down to altered methods of baptism and ways of supplying the Lord's funds outside of direct, free and cheerful giving. They press their claims strongly and Christians should not only refuse to accept all such imitations, but also warn others of their false merits.

Naaman is one of the big outstanding examples of one who thought he could substitute his way for God's way because it suited him better and he couldn't see why it wasn't "just as good."

But he learned that healing was only possible when he complied strictly with orders, even though he did not understand the "why" of them.

It is the same with God's plans for us. We can rest assured that he has a definite purpose in all that he says or asks of us. He does not speak idle or meaningless words.

The fact that we can not always comprehend the reason for some things or understand why God gave certain instructions or enjoined other obligations upon us, does not, in the least, give us leave to question his way and substitute ours because it happens to suit us better and we think that it's "just as good."

It is certainly an insult to the Infinite when one sees how man, with his finite mind, dares to offer over the counter something else in place of God's way.

So beware of substitutes. Refuse to accept them, for there's absolutely nothing "just as good" as God's plans.

Waynesboro, Pa.

### To the Individual Sunday-schools of Our Church

BY J. E. MILLER

Secretary of the Sunday School Board

ERE this, all Sunday-schools of the Brotherhood have received blanks from their District Sunday-school Secretary, calling for the reports for the year 1919. Some of the schools have been very prompt in their response. The schools in some Districts have been so prompt that before the first of February some District Secretaries were able to make their final report to the General Sunday School Board.

But some schools have not been so prompt. The District Secretaries are busy people. Considering the difficulties under which they labor, they are doing exceptionally fine. The local school can make the work of the District Secretary lighter by responding promptly. If you have not yet done so, will you not immediately send in your complete report to the District Secretary, and also report on the proper sheet to the General Sunday School Board at Elgin, Ill.?

Last year our reports showed a loss in Sunday-school enrollment and attendance. Some of this may have been real loss, and yet we know that some of it was due to the negligence of certain schools. The General Sunday School Board is out for a report from every school in the Brotherhood. She wants no slackers. At present prices it costs from fifteen to twenty cents to send a letter. Should it be necessary to write to your individual school for this report, it means just that much additional expense for each letter, either by the District Secretary or the General Sunday School Board.

If there must be any schools unreported for 1919, will you not see to it that it shall not be your school? Elgin, Ill.

### The Detours of Life

BY EZRA FLORY

RECENTLY, while driving across the country, we came upon a sign, "Road Closed." What were we to do? Did we sit there and pine? We were "up against it." We did what was sensible. We turned to the right and detoured one mile. Thus it is in life. How often we come to a place where the way is blocked. We can not go ahead. Paul found it so. At one time he seemed desirous to proclaim the Gospel in Asia, but the way was closed that he could not go north or south. He found himself in a large city and here the Lord came in a vision, calling him into Macedonia, that wonderful country of warriors and learning. His crossing the Hellespont to obey the call, records one of the greatest crossings into Europe that were ever made. At another time Paul found his way blocked by a thorn in the flesh. He prayed to God about it. He prayed again and again. He answered his own prayer by detouring. Hear him: "Most gladly therefore will I rejoice in mine infirmities, that the power of Christ might rest upon me."

Israel detoured. At one time the people desired to cross the habitation of Esau, but were refused. What did they do? They detoured (Num. 20: 21f). Moses, in his review of the wanderings, philosophizes, "And he humbled thee, and suffered thee to hunger, and fed thee on manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of Jehovah doth man live."

David found his way to the promised throne blocked by one who became, more and more, given to deadly jealousy. He was driven into caves and dense forests. He tasted privations when he could have smitten his enemy. He detoured. This was King David in the making.

A prophet of God caught the vision of a mighty work to be done. He would break under the load that was apparently impossible. Then God spoke to him and showed him the way to detour: "Not by might nor by power [physical] but by my Spirit."

When the way was closed to public speech, the prophet wrote out such messages as the world would need in its reconstruction following the great battle of Carchemish. He detoured. He did not quit. (Jer. 36.)

Lincoln was poor. He got a good education by detouring. There are moral and spiritual detours as well as mental detours.

John on the isle of Patmos detoured and sang sweet songs of hope to cheer his suffering brethren. They cast Bunyan into prison, but his life leaped out in blessings to the world in his immortal "Pilgrim's Progress." They never would have caused Daniel to detour had they known the triumphs of his gain.

Job's wife was a quitter. Moses stood still at the sea, but God saw no obstacles too great. "His grace is sufficient." "There hath no temptation taken you but such as men can bear. . . . God will with the temptation make also the way of escape, that ye may be able to bear it."

John Carter became paralyzed from a fall at twenty. He could not move his body from his neck downward. Thus he lived for fourteen years. He learned to draw pictures with his mouth. The beautiful etchings, thus produced, were admired by the best artists.

We admire "Paradise Lost," but should not forget that it was written by a blind poet. Helen Keller has learned to speak, and to write, and she enjoys the world's achievements, though blind and deaf. Thousands of men and women, whose names are inscribed indelibly on history's page, persevered in the detours of apparent insurmountable difficulties. Their records give no uncertain reply.

Detours are, in fact, an advantage. "Whatsoever thy hand findeth to do, do it with thy might." This may be by direct attack, or by force, or by detour. And not infrequently the detour itself is enjoyed, and lessons are gotten which could have been had in no other way. Bless God for the detours of life!

Chicago, Ill.



## Some Old Year Reflections

BY J. HOMER BRIGHT

Only four months of the old year were spent on China's soil, yet for the most part we shall confine ourselves to things Chinese. We note, with interest, some changes that have come in China, some of which were born through reverses to her national hopes. The advantage her near neighbor gained at the Peace Conference united China as she never has been before, and the wave of patriotism reached the remotest parts of the realm. A diplomacy of publicity is helping China as a nation, and saving her from encroachments such as she has borne in previous years.

Her one implement that she has wielded with success is the boycott. One of the lady teachers in the girls' school at Ping Ting complained about a certain article of food not being as good as formerly purchased, but on being informed that the better article was Japanese make, she gladly consented to continue the use of the poorer article. The attempts of Japan to coerce China, has only fanned their patriotism to whiter heat. As the year closes, many schools, both mission and governmental, are having difficulty in keeping their students at their studies.

The postal system is rapidly being extended, and with the increased output of newspapers, China is acquainting herself with world affairs. In our locality several new mail routes are planned, to be opened with the new year. They resemble the rural routes of America, or rather the old star routes, with weekly service in the beginning. The carriers will be increased according to the demand. The best map of our province is one of postal routes, and it is the only one that is constantly being revised.

Shansi boasts of a "model" Governor, which honored title he received from the Central Government because of the reforms he is instituting and his ability to carry out all his schemes without the need of financial assistance. Instead, he has sent some money to Peking. Some of the common people chafe a bit under his rule, for he is taxing them for the maintenance of his innovations. This they regard as conflicting with their rights of an old, old custom of non-taxation upon the advent of a new dynasty. And from the beginning of the republic, very little tax was imposed until quite recently.

While other Governors are more or less occupied with the differences between the North and the South, Governor Yen saw the futility of the same, and instead began to advocate and carry out some reforms. As a result, our province is in the lead in anti-foot-binding, in queue-cutting, in cleaning up opium-smoking dens. On our return I saw queues in Tientsin and Peking, but have my first one to see since arriving in Shansi. And every woman I have noticed wears stockings and flat-heeled shoes. They move about more spryly than formerly and the people seem to approve of the change. The general attitude toward girls' schools is radically changed, too. On New Year's evening a band of school-boys, dressed as "boy scouts," paraded the streets with banners, advertising the new Government girls' school in our east suburb. In Liao Chou old temples are repaired for school purposes. They are selling one old temple to our mission, to help meet the expense of some of this repair. Two girls' schools have begun there, and though very poorly taught, indicate a changed front. The boys' schools there have increased from five to seven. One of the new schools is in a large temple court and nicely fitted up. This school is for the poor boys of six counties in this section of Shansi. The boys will be brought from any place in this district and educated at Government expense. In all, there are to be eight such schools in the province.

All of these Government schools were represented at the dedication of the Switzer Memorial-School, which took place last September. The official gave ten dollars as the beginning of a fund for some needed equipment. In October, our boys' school at Liao met with the Government schools for some athletic exercises. Physical exercises have been sadly neglected in Chinese schools. Shansi hopes to have 60% of her boys in school this year. In several places there is compulsory education. Besides, the Governor has instituted higher schools of learning, and is doing much in giving lectures himself. Normal schools are opening up everywhere to train the teachers in modern methods.

Our province is in the lead in reforesting China. The government has distributed many pounds of seeds of the black locust, and one sees trees started near every village. There is an effort, too, to improve the stock of sheep, goats, cattle, mules and horses. The Governor plans to make from six hundred to eight hundred miles of road on the main routes, besides improving many of the lesser roads. On a recent trip to Liao Chou, I found the road in better condition than I had ever seen it. The official there is encouraging the use of carts, thereby easily doubling the efficiency of their donkeys. And the Central Government at Peking has acted on a suggestion from Shansi's Governor, and is planning a good roads program. These are precursors of better things for China.

Restrictions on opium-smoking are yearly becoming more rigid. It is remarkable what has been done with the kind of fellows, found around the yamens. But the class of men in employ is gradually being improved and the Governor is informed of offenders that had been evading the laws for years. A book, written by the Governor, has had wide circulation in other provinces, as well as in Shansi. Sayings from this book are found posted everywhere, and old ones are replaced by new ones every few months. Others are painted on buildings, stones or memorial arches. In this way there is an endeavor to elevate public opinion. Now uniform weights and measures are being used. Some ignorantly blame the change for the increase in food prices, but in time the change to uniformity from such great diversity will be a boon to the people. And the "cash," which is the money of the common people, will have to be of full count, beginning with 1920, instead of the various smaller amounts, which pass for full count, as at present.

And what will all this mean to the spreading of Christianity? With old customs broken, they will more readily accept new ideas. With the spread of patriotism they will have broader interests and be free from their former isolation. The openness and frankness of modern life will be better soil to grow the truth of life. As the CHINA FOR CHRIST movement is being begun, by leading Chinese Christians, Christianity will be given new life, as they will feel it is their task. More and more will the missionary be found in the background, serving rather than leading in the Christian movement in China. We shall have to dwell more on the great cardinal principles of Christianity and be content to let the Chinese find the best way to apply it to their needs. As the Government has poor material with which to institute reforms, and as Paul often found men far below his ideal, even after they became saints, so we often find, in the first generation of Christians, those living far below our ideal. May we have that consideration, that patience, that diffidence in teaching, that touch with the heart interests of those we want to reach, that power in intercession, that Christ may be formed in this people!

Ping Ting Chou, Shansi, China, Jan. 10.

## Another Happy Season

BY F. H. CRUMPACKER

Our Mission family is especially glad to see the harvest being gathered. Now, for several years, we, at Ping Ting, have chosen the month of December for the harvest time. During the month we are busy getting our inquirers ready for baptism. This year we had about thirty who were getting ready for reception into the church. There were nine school-girls, six school-boys, four married women and sixteen grown men. Most of these men were in a class for more than two weeks and we gave them help about four hours per day on things that were necessary for them to know intelligently to come into the church. The women, with others, had been in special teaching, under the direction of Sister Horning, for at least three months. The school-children had gotten a hold on the fundamentals in the school, and needed to be taught the special doctrines only, as they come into full membership. They are in our schools and Sunday-schools all the time, and we fear less for them than those who come from some distance, and can only get to the chapel occasionally.

However, it was a season of great blessings. The membership was helped by special meetings and special sermons, in connection with these meetings. About Dec. 20 the members from the outstations began to gather, for after the baptisms, which were to take place on the 22nd, we were to have our feet-washing and communion services. They had been informed of this previously and as the time approached we were glad to have them coming together for prayer and praise for several days before the special service was to be held.

This year, for the first time, our Chinese minister did the baptizing and our hearts were certainly glad to see how heartily he entered into the service. Speaking as one will, of such things, we can surely say he did it well from every view-point.

The writer felt that surely it is proper to allow the Chinese to take their place as leaders, as rapidly as they can do the work. Unless some unforeseen change comes, Bro. Yin will be ready for church responsibility now rather rapidly. He seems humble, and the members have confidence and faith in him. We hope that the time will soon come when he can take on the responsibility here and allow us to have more time in the itinerating work.

The baptismal service was between 11 and 12, and then we had till 4 P. M. to get ready for our examination service. This, the writer led by making a short address and then called to general prayer. Freedom was given, and suddenly there seemed to be twenty or thirty praying at once. They continued in this way in an undertone for several minutes. Then several led later in a more audible tone but, somehow, I felt that the real praying was done while all were freely taking part as they

liked. There was no confusion, even though there were several of them praying. When this service was over, we had a short intermission, in which we got the water ready for the feet-washing service. Here Bro. Vaniman took charge of the service and in a very impressive way led the meetings through the remainder of the evening. In all there were between 150 and 160 who communed. We felt that it was a rich feast indeed. The members entered into the spirit of the services better than ever before. Our hearts were glad, as we saw the new members so anxious to have their part in the service that was so new to them.

These thirty-five, with one blind brother, who was received during the summer, constitute the number received at Ping Ting during the year.

Our new station of Show Yang will be in the list next time. Liao Chow has already received, during the past year, more than thirty. So it does us good to see the sheaves ripening for the harvest and the prospects were never so good as at the present. Pray for us!

Ping Ting Hsien, Shansi, China.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

## Losing Sight of Self in Service for Others

Philippians 2: 1-11

For Week Beginning March 7, 1920

1. **Paul's Remedy for Selfishness: "Love One Another."**—This is the law of Christ's Kingdom—the chief lesson of his school. Paul emphasizes this by the language of verse 2: "Being like-minded, having the same love, being of one accord, of one mind." We are sure to be of a like mind when we have the same love. Christians should always be one in affection, whether they have the same view-point or not. This is always in their power, and it is always their duty, and altogether the likeliest way to bring them nearer in judgment. How emphatic is Paul's entreaty: "Having the same love"! This indicates that the same love that we are required to express to others, will, in turn, be expressed to us. Christian love must, of course, be mutual love—"Love and you shall be loved." How necessary, too, is the "being of one accord, and of one mind"! There must be no crossing and thwarting, or insisting upon selfish interests, but surely there should be unanimous agreement in the great things of God, always keeping in mind the unity of the Spirit.

2. **Lose Sight of Self, in Service for Others, by Avoiding All Strife and Vainglory.**—(Verse 3.) There is no greater enemy to Christian love than indulgence in pride and passion. If we do things in uncalled for opposition to our brethren, such an attitude is doing things through strife. If we delight in doing a certain act, in the hope of thus conspicuously distinguishing ourselves, such a procedure is doing things for vainglory. Both courses of action are destructive of Christian love, and kindle unchristian fires of controversy. Christ came to slay all enmities, therefore a spirit of malicious opposition is wholly foreign to Christian conduct. Christianity is, essentially, characteristic of humility, therefore pride is wholly uncalled for.

3. **We Must Esteem Others, in Lowliness of Mind, Better Than Ourselves.**—Yes, the Christian must be severe—extremely so—as far as his own faults are concerned, but there must be the most abounding charity in his judgment of others. We must be quick in observing our own defects and infirmities, but ever ready to overlook and make favorable allowances for the defects of others. We must esteem the good which is in others above that which, we think, is in ourselves, for we best know our own unworthiness and imperfections.

4. **Christian Love and Sympathy Must Be Made of Practical Service.**—(Verse 4.) A selfish spirit causes a man to "look on his own things" (his own advantage), neglecting to "look at the things of others" (seeking an opportunity for service). A selfish spirit is destructive of Christian love. To be Christ-like, we must be concerned not only for our own credit, and ease, and safety, but for the highest interests of others also. We must rejoice in the prosperity of others as truly as in our own. We must love our neighbor as ourselves, and make his welfare as important as our own. Lovingly to minister to a brother's happiness and to his real good, should be as logical a principle of action with us, as to care for our own.

5. **Suggestive References.**—"Forbearing one another in love" (Eph. 4: 2, 3). Paul's good counsel (1 Thess. 5: 11, 14). "Let us consider one another" (Heb. 10: 24). Helpfulness to others (Rom. 15: 1-3). Our opportunity (Gal. 6: 10). "Walk in love" (Eph. 5: 2). "Stand fast in one spirit, with one mind" (Philipp. 1: 27). "Hearts . . . knit together in love" (Col. 2: 2). "Pray for one another" (James 5: 16). "Be ye all of one mind" (1 Peter 3: 89). Love's power (1 John 1: 3, 7; 3: 14; 4: 7, 8, 11-13).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, FEB. 29

Sunday-school Lesson, Peter Writes About Christian Living.—1 Peter 2: 1-5, 11, 12, 19-25.

Christian Workers' Meeting, Temperance and Purity.

### GAINS FOR THE KINGDOM

Eleven were baptized recently in the Bradford church, Ohio; one awaits the rite.

Eight confessed Christ in the Rocky Ford church, Colo.—Bro. Jacob Funk, of Wiley, same State, evangelist.

Three confessed Christ in the Reading church, Pa.—Bro. Rufus P. Bucher, of Quarryville, Pa., evangelist.

Nine confessed Christ, eight of whom were baptized in the Forest Center church, Wash.—Bro. W. H. Tigner, pastor, in charge.

### PERSONAL MENTION

Bro. Urias Blough changes his address from Salem, Ill., to Pleasant Mound, same State, beginning March 1.

Bro. E. Friend Couser, of Dayton, Ohio, singing evangelist, is now on the Pacific Coast, and those who may desire his services will please address him at 1010 Pine Street, Santa Ana, Calif.

The latest communication from Bro. D. L. Miller shows that his purpose to hold a series of meetings at Hemet, Calif., was realized. He was speaking each evening to interested hearers. If present plans materialize, Brother and Sister Miller will stop at Clovis, New Mexico, for a series of meetings, on their way eastward.

The General Director of the Forward Movement returned to his desk from his Eastern trip on Thursday of last week. Bro. J. Walter Englar, of New Windsor, Md., has been made Regional Director for the State of Maryland. Additional items of interest will be found in the Forward Movement Department of this issue.

After very vigorous and long-continued search, Bro. Glasmire and wife, missionaries to Denmark, have found a house in which to live. They should, therefore, be addressed as follows: Eld. Will E. Glasmire, Villa Pax, Koldby, Pr. Hordum, Denmark. Until this time they have been living with Bro. Graybill's, in Malmö.

We have just learned of the death of Eld. Wm. H. Eisenbeis, of Mount Carroll, Ill., on Feb. 11. He had been afflicted with heart trouble and was found dead in his bed. Bro. Eisenbeis was well advanced in years and had served the church faithfully, having represented his District on the Standing Committee and in other important capacities.

Bro. Homer F. Sanger, 821 S. Ridgewood Avenue, Oak Park, Ill., informs us that the Educational Directory, which he and Bro. W. Arthur Cable are compiling, is making splendid progress. More than a thousand names have been received, which will find place in the Directory, accompanied by biographical sketches. Some interesting facts and figures may be given out a little later. Just now the prompt return of all information blanks sent out is of greatest importance.

Many communities are being saddened, and homes made desolate, by the ravages of the influenza epidemic, and the fatal pneumonia which so often follows. A recent victim was Eld. J. H. Brower, of South English, Iowa, who was stricken down Feb. 13 in the prime of middle life. On the day of his burial, the 15th, his wife followed him to the other shore. One of the children is said to be very ill at this writing. May the Lord find loving hands everywhere to minister to all the sorrowing ones!

Eld. M. S. Newcomer, of Mount Morris, Ill., succumbed to the infirmities of his years and passed on to the reward of his labors, Feb. 18. He had reached the age of seventy-eight on Jan. 28. Bro. Newcomer was one of the original promoters of Mount Morris College. In fact, it was he himself who took the initiative in the matter by purchasing the Rock River Seminary property March 21, 1879, for six thousand dollars. Very soon the interest of Bro. D. L. Miller was enlisted in the enterprise in a substantial manner, though for several years it was Bro. Newcomer who bore the brunt of the financial burden. How the years have justified the faith and perseverance of our school pioneers! Their reward was not in material gain, but of a more lasting and satisfying kind.

### ELSEWHERE IN THIS ISSUE

Bro. J. L. Cunningham, of Florida, Ind., has something more to say on page 140 about the new auditorium at Winona Lake, that every reader will want to see.

On page 144 the Dress Reform Committee makes a special announcement that should be given due attention by all who expect to participate in the contemplated prize contest.

On page 132 Bro. A. J. Culler gives a well-prepared summary of his year's activities as Director of our Armenian Relief Work, which is certain to be read with no small degree of satisfaction.

### MISCELLANEOUS

We learn that the usual activities of our churches have been interfered with recently, in many places, by the epidemic of influenza. This, no doubt, accounts for the unusual scarcity of evangelistic news that the "Messenger" has noted for the last week or two. We earnestly hope and pray that the crest of the wave may soon be passed, and that all our church activities may go forward with renewed vigor.

**Special Announcement.**—To secure early insertion, we make room for the following: "Frequently it comes to my notice that members in the Northern District of California and other States—even in the Far East—still consider Bro. D. L. Forney as our District Sunday-school and Christian Workers' Secretary. Please note that he has gone to India, and has not been our Secretary for more than a year. Some, also, in our District, seem to be slow to remember that Bro. H. R. Livingston is no longer our Secretary. Our present Sunday-school and Christian Workers' Secretary is Mrs. Irene Dickey Fike, R. D. A, Box 320, Reedley, Calif.—Martin H. Miller, Patterson, Calif."

## State Pastors' Conferences

All ministers who have attended the various State Pastors' Conferences are reporting their regret that the others were not there. We suggest again, and urge our ministers who can, to avail themselves of the opportunity of studying the Interchurch World Movement in this way, and come to your own conclusions about the work now being undertaken and the spirit with which it is being prosecuted. You owe it to yourself, the Movement, the church, and the facts presented, so that you act intelligently when the organization reaches your community.

The Executive Committee.

One of the churches on the Pacific Coast has organized a "Practical Service Committee," which sees to it that a practical turn is given to whatever feelings of loving-kindness may be entertained toward the afflicted ones in the community. Small groups of singers visit the homes of shut-ins and cheer them by the ministry of song. Others, who wish to carry a message of sympathy to the afflicted ones, "say it with flowers." Then, too, the Mission Band renders a service of real helpfulness. As the ministers deliver their sermons to the congregation, copious notes are being taken by delegated members of the Mission Band, and later on these excerpts of the discourses are taken to the invalids, who are greatly cheered by the messages thus delivered to them. This, truly, is practical work, wholly within reach of every congregation of our Brotherhood. We mention the matter, in order that others may launch out in a like endeavor.

### A BYSTANDER'S NOTES

**Mohammedanism a Formidable Opponent.**—There are 2,500,000 Mohammedans in Europe, 42,000,000 in Africa, 67,000,000 in India, and even now mosques are being erected in Australia, in some of the cities of the United States and of Great Britain. All the great highways of the East lie through Moslem territory.

**The Vast Extent of the Missionary Task.**—Taking but the one country of India alone, few of us realize the magnitude of the untilled fields. If, beginning with the time when he was here on earth, Christ had visited the villages of India—one each day—there would yet remain thousands of villages, wholly unvisited by him.

**The Heathen at Our Door.**—It is doubtless surprising to many, who have never given the matter a serious thought, to learn of spiritually barren conditions that exist in our own favored land of religious liberty. As revealed by preliminary surveys, hundreds of towns and many whole counties in the United States are without adequate church privileges. One village, fifteen years old, of 400 persons, had never seen a minister until the Interchurch World Movement made its survey.

**Looking Ahead.**—An Indiana minister, in announcing his program for 1920, makes some significant statements: "(1) We must 'evangelize' or we will 'fossilize.' (2) A perfectly accurate belief without missionary zeal, broad vision, and a world-wide program means utter failure. (3) Begin NOW to plan for an evangelistic campaign next fall. (4) Develop a practicable system of tithing! (5) Secure at least one ministerial recruit. (6) Meet changing conditions by adequate methods of reorganization."

**The Importance of Proper Teaching.**—A writer, who spent considerable time in the battle area of France, was greatly impressed by the fact that national antagonisms between the divergent elements, represented in the allied forces, were largely due to misunderstanding, and even more so to ignorance. The history and literature of every country exercises a powerful influence over its citizens by exaggerating the merits of its own land, and minimizing its failings. At the same time there is an almost

total ignorance of the history of other lands—making a fair and unbiased opinion almost impossible. Taking all these things into consideration, we may well agree with the conclusion, finally arrived at by the writer above alluded to: "Till history is taught in every school and in every country FROM THE SAME BOOK, we will have wars." Carrying that thought still farther, why not so fully and generally emphasize the sublime teachings of the ONE GREAT BOOK that peace and good will abide in every heart?

**We Must Keep Together.**—Sherwood Eddy, in a touching story, tells about the necessity of soldiers keeping together and working harmoniously, when taking a trench. Manifestly, one man could not be expected to take a trench, and no more can the church expect to take the world for Jesus Christ, unless it keeps together and moves unitedly forward. "Like a mighty army moves the church of God." Don't forget that outstanding factor of successful church life today! The whole church simply must get together, to push forward its allotted task. The Forward Movement aims to line up every member for the work of the Kingdom. Is your congregation doing it—and that, too, with all its might? If not, why not?

**A Minister Who Loans His Books.**—The Bystander was impressed by a paragraph in the "Bulletin" of a minister, who stands ready "to spend and be spent" for the good of his people. He is the sort of man who spends considerable thought on devising plans for the uplift of his members. Note this extract: "What do you like to read? Perhaps the pastor has books that you would greatly enjoy—volumes, the reading of which would be of great profit to you. If so, make your selection at your leisure. He will be delighted to have you look over what volumes he has, and to read any or all. Drop in and make a selection at any time." That pastor has the right idea of the real mission of a book—imparting its message to all who are ready to accept it.

**The Duty of Winsomeness.**—Paul said he was ready to be all things to all men, if, by any means, he might "win some" for the Lord's service. That is the object of "winsomeness" today—to "win some" for Christ. It is a method of wonderful attractiveness—implying sympathy, tact, putting yourself in the other man's place. It must be more than a mere tact. Paul was not "all things to all men" from a sense of duty. With him helpfulness was a passion that he could not restrain. Perhaps we, as a people, do not cultivate winsomeness in religious work as we should. We think it is enough to know our Bibles and to love them, without contriving how we may win others to know the Scriptures and to love them. We are satisfied with correct doctrines, and do not study how we may render these doctrines attractive to others. We tell people that they ought to do this and that, and imagine we have done our duty; but we have not, until we cause them to fall in love with their duty. Oh, to be like our Lord, whom the people heard gladly, and who, lifted up on the cross, has ever since drawn men and nations to himself!

### CONFIDENTIAL SHOP TALKS

#### No. 5. Better Save the Thread

A good many queer things come into the weekly round of observation and experience in our editorial rooms.

Here is one, trivial in itself, which is nevertheless interesting to any student of mental processes. Not infrequently there turns up, in the morning mail, a piece of manuscript, the author of which wishes to show us that he can sew as well as write. But we should say "she," rather than "he," for masculine correspondents are not much given to thread and needle.

We said "a piece" advisedly, for no matter how many pieces of it there may have been originally, it is one piece now. The width is not over five or six inches, probably, but the length may run into yards. The writer has sewed her sheets together, end to end, in one long strip. Occasionally she uses paste and sometimes simply pins, but generally it is thread. Handwork, too, usually, though the machine-made product is not unknown to us.

Evidently the correspondent has intended to make sure that her news will get into the paper in the proper order—that the conclusion will not be put in the middle, or that the middle will not blow away and spoil the connection. It is a pity to have to tell her that she has only increased the possibility of such a catastrophe. Manufacturers of linotype machines do not provide for handling such longitudinal manuscript, so it must be separated into its original elements, and there is more danger of getting things mixed than if the sheets had been simply numbered consecutively and placed in their proper order in the first place.

We do not always smile when we have to unwind a document of this sort. It depends somewhat on how things in general have been going on that particular morning. But usually we do, remembering that it takes all kinds of people to make a world, and that the best intentions of the best of us are often misdirected.

But if YOU should happen to have this propensity, to sew up your manuscript after the pattern of a tape-line, please don't do it next time. The price of thread has gone up lately.



## AROUND THE WORLD

### Cost of Dry Regime, \$50,000,000 Annually

Practically every good move on this mundane sphere requires its due share of expenditure, in order that it may be put in force successfully. That the vast sum of fifty million dollars should be required, in order that the prohibition enactment may be carried out in letter as well as in spirit, may seem to be a large outlay at first thought. According to Senator Warren, however, the apprehension and conviction of law violators must be attended to, and, with so large a country as ours, that is no slight task. In course of time there may be less necessity of extreme vigilance. Already the beneficent effects of liquor elimination are quite apparent throughout the country. 'Public sentiment is rallying more and more to the support of the "dry" law.

### Returning Sanity Noted

In red-crazed Russia the Soviet Government has ordered an eighty-four hour week for workers. That means a fourteen-hour day. Civilized labor would not stand for that, but no country is in such dire need of going to work as Russia, and therefore the sign is, after all, a most encouraging one. Roumania—almost massacred during the war—is forging ahead rapidly. When this year's crops are harvested, there will be a large quantity of cereals for export. Belgium, too, is busy. First to suffer in the war, it is now leading all Europe in overcoming the war's consequences. Judging by reliable reports, Europe is, for the most part, getting ready to take the only medicine that can cure suffering, sorrow and hardship—honest toil. No balm of the healing art is so comforting; no tonic is so bracing!

### Once More the Clash of Arms

Middle Europe is again threatened with a general conflict. Warring hosts from soviet Russia, flushed with the success of their efforts at home, have crossed the Roumanian frontier and caused the mobilization of the army. Hungary is anxiously watching events in Roumania and preparing for eventualities. Seemingly, that part of the world is in a continual turmoil. For centuries it has been the arena for contending armies, big and little. Every species of martial equipment has been tried out during the struggles of past centuries—from the spears and battle-axes down to machine guns and Enfield rifles. That extremely threatening conditions prevail in that section, is a sad but true delineation of the state of affairs at the present time. Territorial assignments of the peace negotiators may have been made with the best of endeavors, but the outcome thereof is disappointing.

### The Universal Language

Recently a committee of the "Northern Peace Society" asked the opinion of a number of men of learning in various countries, as to what language would be most suitable for adoption, as a world-wide universal medium of correspondence and conversation—side by side, of course, with the languages of the different countries. Nineteen answers have so far been received, and the showing is a most interesting one: Twelve votes were given for English, two for French, one for German, one for Esperanto, three for "Ido" (both of the last named being artificial languages). Advocates of Esperanto, especially, had high hopes of making that language serve a world need. This expectation is, evidently, not likely to be realized. Beyond all question, English is the most generally used language in the world. Being the official language of both Great Britain and North America, its further spread throughout the great world field is an assured fact.

### The International Court of Justice

Preliminary steps were taken, Feb. 13, by the council of the League of Nations, to form an International Court of Justice. This gathering, which bids fair to be of historical significance, as time goes on, was held in St. James' Palace, London, England. If we may believe the ardent declarations of the participants, every endeavor will be made to destroy "the last argument of kings"—commonly known as war. Leon Bourgeois, France's representative, read an extended and very convincing report, reviewing the various attempts, from century to century, to substitute arbitration for war. He referred to early instances in Greek history in which leagues, at times, promised a very practical solution of adjusting differences without recourse to the sword. These, as also later endeavors—even down to the Hague Court—all failed because they had not established a permanent court, sitting all the time, ready to act when called on. Instead, they provided only for the appointment of commissioners chosen for occasional disputes, dissolving after a decision or disagreement. The council decided to appoint an international commission of eminent jurists, to frame rules for the court, to determine its constitution, to select judges, and to prescribe the procedure. All told, it is a seemingly practical gain towards the permanency of world peace.

### Will There Be Another Peace Conference?

Under date of Feb. 17 the report comes from administration circles in Washington that another peace conference is being planned by the allied Governments, and that President Wilson has already received word of such a proposal. The purpose of the conference, it is declared, is not to negotiate a wholly new treaty, but to take up unsettled matters, such as the Fiume controversy, which now appears to be hopelessly snarled. Looking at the many sharply-conflicting claims that are being urged by the various nations—old and new—one is strongly reminded that self-interest still seems to be the dominant factor. Under such circumstances, harmonious relations are wholly out of the question.

### Seven Thousand Armenians Slain in New Attacks

Procrastination in applying sufficiently effective restrictive measures, on the part of the allied powers, is said to be responsible for the latest Armenian horrors. Seven thousand of these unfortunate people have been massacred in Cilicia, in the vicinity of Marash and other points, in a new attack by Mustafa Kemal's Turkish and Kurdish troops. According to advices received Feb. 16, the slaughter is still in progress. The report, signed by the acting Armenian Archbishop of Smyrna and the president of the Armenian Colony of Greece, states that the foes of the Armenians number 50,000 men. These despoilers have already advanced to Bahtche, and threaten to spread a reign of terror throughout the district. It is hoped that by strong allied pressure upon the Turkish Government, the massacres may be speedily stopped. That they were allowed to break out at all, is inexcusable.

### Britons Vexed at Dry America

"To add to the miseries of the world, the United States goes dry," was the recent remark of Sir Austen Chamberlain, chancellor of the exchequer. In support of his somewhat peculiar statement, he cited the fact that, because of enforced abstinence from alcoholic drinks, an immense amount of sugar is now being consumed in the United States. Most of the Britons—like Ephraim of old, "joined to his idols"—are firm supporters of the liquor traffic and as such they delight in hurling shafts of ridicule and cheap sarcasm at the prohibition movement, which has made America a dry nation. A significant statement was recently made in the British Parliament by Sir Donald MacLean, to the effect that England's drink bill for the year ending March 31 would probably reach the "absolutely staggering total" of \$2,000,000,000—the revenue from liquor sales compensating for only a fraction of that vast amount.

### The Lure of Speculation

Active campaigns by the Government and the banks have endeavored to point out the inexcusable folly of investing money in "wildcat" enterprises, but still the tricky promoter flourishes. Purveyors of spurious stocks in oil or mining companies—to mention only two conspicuous examples—were never so numerous, nor did they ever find so many victims. The suave salesman holds forth the lure of great profits, and forthwith the deluded victim succumbs. The glowing promises of success and wealth, so convincingly presented to the confiding investor, are too often wholly unwarranted, and seemingly there should be more energetic action by Federal and State authorities to curb the pernicious activities of these deceivers. Far better would it be, in many instances, to make use of the various forms of investment, concerning which our General Mission Board will give full information. These will continue to do good long after the donor has gone to his reward.

### What Is the Cause?

Statistics, compiled by the "Save-a-Life League," show that since the end of the war, deaths from suicide have increased, not only in this country but in all parts of the world. In 1919 this country sustained a loss of 5,121 lives by suicides, of which 3,212 were men, and 1,909 were women. Of soldiers, returned from the European battlefields, 100 ended their lives. Students of economic conditions assure us that self-destruction is increasing among the women because of the largely-augmented part they are playing in the hard and fast life of the world—in business and politics. Some years ago the ratio of suicides was one woman to every three men. Last year's record shows that one woman to every two men laid violent hands upon herself. Still more distressing and pitiful, however, is the fact that 477 children ended their own lives—225 boys and 252 girls. The youngest boy was four and the youngest girl thirteen years of age. A third of the number shot themselves, though there were many cases of poisoning. The facts, so far as ascertainable, seem to show that in many instances children killed themselves because parental love and care were wholly lacking. As a consequence, they were neglected and grossly mistreated. Gloom and despair seized upon them, and finally prompted them to take the fatal step. In scanning the more than 5,000 cases of suicides, reported to the League from all parts of the United States, only one profession appears to be practically immune—the newspaper men. Lawyers, heading the list, show 43, in-

cluding 12 judges. Thirty-six physicians considered that life was not worth living and decided to end the struggle. Twenty-eight teachers felt similarly inclined. Life had too many problems for twenty-eight heads of business concerns; also for more than fifty club men and society women, and twenty-eight merchants. Unhappy marriage relations caused the death of 350. In practically all cases of suicide the outstanding fact was the loss of hope, due to the utter absence of faith in the overruling Providence of God. Bereft of the support and comfort that only religion can give, man falls a ready prey to the suggestions of remorse and despair.

### The Great Lesson He Learned

We are told that a highly respected and successful farmer was asked what, after seventy years' experience, he considered the most valuable lesson he had learned. He replied: "It is the lesson that good farming pays better than any other business in the world. It pays not only in money, but in health and contentment of mind. It is the one business in which a man can live the Golden Rule every day, in all his dealings; and the longer he lives, the more his satisfaction with it grows. At the sunset of life he can look back over the years without a single regret, knowing that they have been well spent and that he has contributed his best to the sum total of human happiness. He has the satisfaction of knowing that he has lived closest to the Scriptural injunction that so wisely directs how a man should live."

### Twenty-five Million Women Pledge Help for Armenia

At its meeting of Feb. 18, in Chicago, the National Woman Suffrage Association, representing 25,000,000 women throughout the United States, considered the urgent needs of Armenia. When it was shown that 100,000 Christian Armenian women are still held in Turkish harems, and that 250,000 orphans must perish unless fed, a resolution was unanimously passed to help these unfortunate victims of Turkish atrocities. It was also decided to protest against the proposal of the allied powers, to leave Armenia under the rule of the Sultan—such a contingency being regarded as one of the greatest crimes of history. The Near East Relief is still carrying on its most commendable work of aiding Armenia's unfortunate people, as rapidly as means are furnished. With the help of America's womanhood, as outlined above, there should be an immediate and liberal response to Armenia's need.

### Increasing Recognition of Human Rights

It must be conceded that Great Britain admirably succeeds in correcting existing cases of injustice and abuses in her colonial possessions. In the Malay states, southeast of China, slavery for debt is no longer to be allowed. Heretofore, if a Malay man owed money, the man's children were taken "in pledge" and worked as slaves until the debt was paid—nothing being deducted from the debt for work done by the slave pledges. The debt was hereditary, and even the slave's grandchildren might be kept working until the debt was discharged. Horrifying as this may appear to us, we need only to go back to the middle of the last century, to find prisons for debtors scattered over all England. In them men often languished until mercifully relieved by death. We have no debtor's jails in the United States, but when we hear, now and then, of a widow with a half dozen children being turned out of doors, because she is unable to pay her rent, we are reminded of the fact that some hard hearts even today need to be softened by God's grace.

### Mission Workers to Introduce Modern Agriculture

A movement, not distinctly religious, but beneficial, nevertheless, was started in New York recently, when a number of mission workers from the four corners of the earth met in consultation, and decided to form the "International Association of Agricultural Missions." Recognizing the fact that increased agricultural production is a most potent factor in the improvement of economic conditions everywhere, and especially so in the foreign mission fields, it is the aim of the newly-founded Association to introduce modern agricultural methods into all heathen lands. By this means it is hoped to increase the productivity of the soil immensely, augmenting the world's food supply to such an extent that there will be a larger yield than ever before, and giving assurance that the danger of famines will no longer distress the heart of man. Protestant Foreign Mission Boards are giving hearty cooperation and sanction to the contemplated move. Mission agricultural schools are to be established, with trained agriculturists as instructors, effectively demonstrating the latest and most approved machinery. It is a well-known fact, admitted by all missionaries, that agricultural production in most heathen lands is at best a crude process. Their plows, instead of thoroughly turning the soil, and putting it in the best possible condition for the contemplated crop, do little more than merely scratch the surface. The natives know nothing whatever of soil analysis, proper fertilizing, or modern machinery. It is the hope of the new association that to the brawn of the ignorant toilers may now be added the hitherto dormant brain power that insures the best of results.



## HOME AND FAMILY

### Bearing the Cross to the Crown

BY JOSEPHINE HANNA

Just a little while, my brother,  
It will not be very long;  
Just a little while, my sister,  
Till, for sighing, comes the song:  
Just a little while to sorrow,  
Just a little while to wait,  
And we'll reach the glad tomorrow,  
Enter heaven's open gate.

#### Chorus

Just a little while, my brother!  
Just a little while, my sister!  
Ours will be the crown of glory,  
In just such a little while!

Just a little more of bearing  
Each day's cross, to gain its crown,  
Whilst—God's love with others sharing—  
We hold selfish motives down.  
Just a little more of trusting  
All we have, with God, each day,  
Would we keep our gold from rusting,  
And our treasures from decay.

Just a little more heart-testing,  
Till we prove our loyalty,  
And there'll come a glorious resting,  
When our spirits shall be free.  
Just a little while, my brother,  
It will not be very long.  
Just a little while, my sister,  
Till, for sighing, comes the song.

Logansport, Ind.

### When Men Go to Church

BY ELIZABETH ROSENBERGER BLOUGH

UNCLE HENRY came to Barbara with his plans: "We are going to do our best to have a man's church at Briarly's Mills. If we can persuade every man around there to be in church every Sunday morning, we hope to see them in their places as surely as the tots in the primary department."

"Good! I believe you will succeed. I have often thought that women are doing too much of the work in churches; men stay away—they take no interest. For the sake of her children a woman steps in and does the best she can." Barbara had always taught her Sunday-school class and served in the Sisters' Aid Society.

"A very good best, too—better than we men are doing—but the fact remains that unless the men are in the church, women are compelled to do so much more that it leaves less time for their own individual tasks. Men have been shirking their share of church work. When one shirks, another has to do double duty."

"Listen, while I read from Jeremiah my ideal of Christian service in the church." Barbara turned to the open Bible, lying on a stand, and read: "'The children gather wood, and the fathers kindle the fire and the women knead the dough, to make cakes to the queen of heaven.' They did this in honor of a false god; why can't we enlist an entire family in the church?"

"We can and we do. But, as I said, we want to make a special effort to win men. They should see that it is of the highest importance that they be good church-men. We have the names of all the men who do not go to church at all. Another list has names of men who come occasionally. We have planned it so that every one of these men shall be under the influence of one or another of our church workers. We shall never give up until they are with us."

"I am so glad. What a help it will be to our pastor! It will mean so much if you can bring this about. I find unhappy homes sometimes. They may be charged into places where the children have all they are entitled to, if the fathers become good men."

So Barbara and Uncle Henry laid plans and worked for better homes and the upbuilding of their church. Listening, we thought of the sacrifice and the labor which women give so freely to their Lord. Like Mary of old, they break the alabaster box, glad for the opportunity, but wherever the men can be persuaded to work in the church, a new impetus is given.

Every man is under obligations to be a good man, to love his home and to do his utmost for his family, to be a good citizen and to discharge his duties towards the State. The church is a body of like-minded people, banded together for service. They purpose to give a helpful touch to human life. Every man should ask himself this question: "What am I doing to help the church to be a mighty force for righteousness?" Sometimes we find a man who claims that the church is narrow—that it is faulty and imperfect. So much the more reason is there for him to go to work and to help to build again the church which stands for human uplift and betterment. No man sees an over-loaded horse pulling up the hill without wanting to help a little, if it is in his power to do so. What do you think of a man who receives all the benefits the church confers upon a well-ordered community, and yet never lifts a finger to carry on its work, or to give a penny towards its support?

There is never a church in the front ranks unless the men have helped to bring it there. We praise God for what women have done, even as Paul was grateful for their labors in the Lord. But the women, the men and the children are needed to fill the seats and to crowd the corners, and to keep the ushers busy, looking for a vacant place for the last one who has just come in. Your church will be crowded only when your men take hold and pull together, and put their genius for organization into the cause. When you have strong men to organize large classes, which will remain for church, when you have men to lead in singing sometimes, men to preside over your meetings, men to take the lead, then you may expect large congregations and effective church work.

Moses was in the wilderness when he turned aside to see a hush which was on fire, yet it was not consumed. Then the Lord called: "Draw not hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then Moses hid his face, for he was afraid to look upon God. What was that burning bush to Moses? Just what it is to men today. After this vision, Moses found God. He also found himself—a man of duties and opportunities. Before he saw this vision, he was content with the slow, inexorable grinding of these mills of life. He was in debt to a higher ideal, which had come to him when he saw his people in bondage in Egypt, but he ran away from it. Moses was well fed and well clothed, and had a respectable income, but he had also invested in a habit of inferiority. The vision jarred on him; it caused him to leave home and to go back to his people; he took upon himself a great binding and unalterable vow of helpfulness to his weaker brethren.

An ideal Christian church is one in which every member is living in Christ's spirit and using Christ's methods in helping every other. It means growth for all. It renders finer service to our boys and girls before their habits are set. The chill of a joyless church is harmful to our children. Joy is as naturally the atmosphere of a good church as sunshine is for our plants. It is a man's work to help build a church which shall be as a city set on a hill.

"Perish every human story,  
Every system taught or tried!  
God forbid that I should glory  
Save in Jesus crucified."

Johnstown, Pa.

### What Makes a Real Home?

BY BARBARA G. LONGENECKER

THE word *home* is commonly used merely to designate a place. The house in which a family lives is called a home. But we want to emphasize the finer meaning of the word. It is true, of course, that *home* is a place in which to live. The place is essential to the home. But it is a sad state of affairs when the mere thought of a place conveys the only meaning that the word may have to some—"A house, with people living in it who are kin to each other by birth." That is all the word seems to mean to some.

There is a strong swirl of the wind in the life of humanity today. In the city there is the ball-room, the club, the theater, the dance-floor and so on. In the

country there is the store, the blacksmith shop, the hotels and so on—all of which draw people away from the home. God pity the man that goes to places of this kind to spend the evening. It is draining out what is best, leaving only the outer shell—the place.

Four simple letters of our alphabet, l-o-v-e, tell the one great secret of homemaking. But all the letters of all the alphabets can not begin to tell all the syllables and words and sentences and paragraphs and chapters and books of the real thing itself. Love means *more* than loving—more than endearing words and fond caresses. God is "love." The word means far more than we have ever been reading or getting out of it. Such a love takes in all the "heart" and "soul" and "strength" and "mind," as suggested by Jesus.

In our homes, some of us have this motto: "What Is Home Without a Mother?" Very sad, indeed, when we think of a home with, perhaps, little children and no mother. This motto would be very good: "What Is Home Without Jesus?" Without him we can not have an ideal home. The ideal home-life, bathed in the fine ether of love, is a *real* life. It has been *lived*. Jesus lived it. Others have, in his strength. We can, if we will, in his strength, for with God all things are possible.

A real home is where love *lives*—not where it boards, or pays occasional visits, or even where it may be a sort of permanent guest, with familiar access to certain rooms and cosy corners. Home is where it owns the front door-key, where its influence is felt from cellar to garret, pervading the whole house—yes, and even its surroundings—with its presence, just as the fragrance of new-blown locust-blossoms will fill a room. It may be a king's palace, a poor man's cottage, or a place anywhere between these two. The grandeur of the palace will not make it a home. The simplicity of the humble cottage will not prevent it from being a home.

Some few years ago we had, in our home, a boy about seven years of age. He came from an humble home, to help us with the work in the house. He was a bright little fellow, but very poorly clad, and a member of a large family. One day he said that in his home they were often obliged to do without supper, but when the father would return from his work he would sometimes bring cabbage, which they would eat raw, with a small amount of salt. The little fellow said: "Ah, that was good." We were touched, and ever after, I tried, as best I could, to prepare good meals while he was with us. He surely enjoyed the things to which country folks are accustomed. But one day he was not as cheery as usual—he was homesick for his people, poor as they were.

Home things to eat have a fine flavor all their own, that can not be imitated by any Parisian chef. Everybody who has ever had a real home, with a garden, knows that a potato served in a hotel, even a fine hotel, has no such taste as the one your own hands have planted and "worked" and dug up, and that has been cooked and served by the hands of those who love you and whom you love.

Home means rest. How sweet is even the thought of home when one is away for a day or a few days—possibly weeks! When we are tugging away, sore in muscle, or tired in brain, or perhaps in heart, our thoughts turn unbidden to the quitting hour, and the home-spot where rest is found. There is a tiredness which brings good sleep, and which disappears in sleep. What a wonderful blessing from God! How sweet will the everlasting rest be for those who have washed their robes in the blood of the Lamb, weary of life's cares and toils!

How shall we give the home the sort of atmosphere that will make strong character? Only by yielding our whole personal life to the Master, by recognizing His gracious presence and by spending the day with him. His Spirit will fill us and our homes, for he is as truly in the kitchen as in our houses of worship, and may be worshipped there, even while the hands cook and wash and stitch.

The way to train our children is to train ourselves. If we do things that we feel are not what they ought to be, what more can we expect of our children? What



we are, they will be. If our hands are morally filthy, their lives will be likewise, by the example they get.

God has blessed our home with seven children, three of whom are in the church, and we so much need the prayers of those who know the worth and value of prayer, that these young children—some of them still of tender years—may be trained aright. It is so very important. "Train up a child in the way he should go: and when he is old, he will not depart from it."

All that is best is in debt to the home. The beginning of every honored institution has been in the home. A weakened home means a weakened people. A weakened home means a weakened church. It puts a greater task upon the educational institutions, for, however strong and able, these can not do the home's work. A father and mother who are strong in their convictions, simple and orderly in their habits, tender in their love, and pure in their lives, do more than governors, legislators, educators or clergymen, in the making of a strong nation.

The home should be kept orderly, and nothing helps more in making character than wholesome orderliness. Wealth does not bring it, nor do bare floors keep it away. An untidy home tends to untidy morals and untidy work. "Cleanliness is next to godliness," and it should be characteristic of every Christian. If insufficiency of funds compels sharp frugality, that even can be made a great blessing, for frugality teaches carefulness in thinking, in decisions, and also in actions.

Much could be said of the many things that make home a real "home." A little while ago, in a sermon, we heard this remark: "There are some husbands who are altogether too thoughtless. When the wife desires to do some shopping for the family, the husband will grudgingly say: 'Well, how much money do you need this time?' Then he hands over to her a five-dollar bill." How unpleasant the wife is made to feel by such a remark, especially if she is known to be a good housekeeper!

The real test of a man's life is his home-life. It is not what his lips say, or what his religious profession may be, but what he really is in the one place where his life comes out most plainly—"the home." Even in driving along the highway, as a rule, one can see what kind of a man lives on a certain place, for it bears the impress of him. In passing a schoolhouse, one usually can tell what the teacher is like. You don't really know a man's or a woman's life or character until you know what his or her home life is.

Mount Joy, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### DEATH OF BRO. COLLIN P. ROWLAND

Bro. Collin P. Rowland was born in Cherry Grove Township Oct. 18, 1849. He was the son of John and Susan Rowland, and brother of George H. and John E. Rowland, and of Sister Mary McCune, who passed away in 1906.

He was united in marriage to Sarah A. Boyd Feb. 6, 1873, by Eld. Henry Martin. Feb. 20, 1874, they united with the Church of the Brethren. Later, he was elected to the office of deacon, which position he held until he was elected to the ministry, in March, 1890, and ordained to the eldership in May, 1898.

Bro. Rowland was appointed to the office of Secretary-Treasurer of the District Mission Board of Northern Illinois and Wisconsin May 9, 1882, and was active in that capacity for a long period of years.

Their children are Harry M. Rowland, of Lanark, and Clinton C. Rowland, of Cherry Grove. The grandchildren are John Loren Rowland and Erma Marguerite Rowland.

In the fall of 1887, the writer was in the home of Brother and Sister Rowland for some time, and has been intimately acquainted with the family ever since. He noted then, and since, that Brother Rowland was ambitious and very zealous for the cause of the Master and that he was always present in the house of God when health would permit.

His zeal led him out into the work of the church where his efforts were much appreciated. For the past twenty-five years much of the preaching and church work done by Bro. Rowland has been done in out-of-the-way places, in needy and neglected fields, where there was little hope of remuneration.

Feb. 27, 1919, he left his home for this kind of work,

and while purchasing a ticket at Madison, Wis., was suddenly overcome, as a result of a blood-clot on the brain, and has been in failing health ever since.

Jan. 29, 1920, he suffered a severe stroke, from which he never regained consciousness, and passed away at his home on North Broad Street, Lanark, Ill., where they have lived since April 10, 1906. At the time of his death he had reached the age of seventy years, three months and seventeen days.

Services from the Church of the Brethren Feb. 6, by Eld. P. F. Eckerle, assisted by Elders I. R. Young, Charles E. Delp and S. I. Newcomer. Text, Luke 12: 23.

Lanark, Ill.

P. F. Eckerle.

### PAUL S. HOOVER

As we pass through life we are not infrequently called upon to chronicle the death of our friends and loved ones.



Paul S. Hoover

With profound sadness we record the unexpected departure of our brother and collaborer, Bro. Paul S. Hoover, the youngest son of Eld. David F. and Mary Catharine Hoover, who was born at the old Hoover homestead in Henry County, Indiana, and died at a hospital in Chicago, Feb. 1, 1920, aged thirty-four years, nine months and sixteen days.

Since the death of his father, in July, he had devoted the most of the time to leading the song services in revival meetings, and was much in demand. During the fall and the forepart of the winter, he assisted in revival services in the West. The first of the year he came to his home church, to assist Bro. J. Edson Ulery in a series of meetings. Jan. 24 he left for Sioux City, Iowa, to visit his brother. He stopped off for a few days' visit at Bethany Bible School. Becoming ill, he was transferred to the Columbus Hospital, where he died.

He was of a genial, kind and happy disposition, making friends wherever he went. He united with the Church of the Brethren when thirteen years old, and has ever been an ardent worker for the cause of Christ. He was ordained to the ministry in September, 1918. Prior to this time he spent four years in Bethany Bible School and two years in Manchester College. His helpful service will be greatly missed, as he was much interested in church and Sunday-school work.

He died in the hope of a blissful immortality. His afflictions, though severe, were borne with his characteristic patience and Christian forbearance. Services were held near his old home, in the Bethel church, by the writer, assisted by Eld. L. W. Teeter. Interment in the cemetery near by. He is survived by four brothers.

Muncie, Ind.

Geo. L. Studebaker.

### THE MINOT MISSION, NORTH DAKOTA

God is wonderfully blessing our work here in Minot. The new year has dawned upon us with bright prospects. Yesterday evening four confessed Christ and were buried with him in baptism. Our members are showing much interest in all the departments of our church work. Our Sunday-school is progressing nicely. We take an offering each month for World-wide Missions. Our Christian Workers' Society has decided to help to support a worker on the foreign field. We have organized a teachers' meeting, a teacher-training class and a Mission Study class.

Our Missionary Committee is doing some very effectual work by distributing literature. We find that literature, when properly used, is a great help, especially in city mission work. More and more we are made to realize the great need of placing the truth of Christ before the people.

The Gospel of Jesus Christ is as broad and deep as human need. It touches life at every point, individual and corporate. It regards all the waste places of human life as unconquered territory for Christ! It does lead men, one by one, into a personal knowledge of Christ as Savior and Lord, into a personal acceptance of him as such, and into personal service to other individual lives, but it also emphasizes, with tremendous force, the solidarity of the race, and its emergence, as a race, from the horrible pit and the miry clay of evil and devastating social conditions and practices. That was a significant message which Jesus sent to John, when that noble soul was pining in prison and asked: "Art thou he that should come, or look we for another?" Significantly did Jesus say to the messengers of John: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Thank God for the Gospel of Jesus Christ!

Our hope is in God. Let us pray that he may, just now, awaken our beloved Brotherhood to a sense of our great responsibility!

We ask an interest in the prayers of the Brotherhood

for the work in Minot. We have many poor people here who should be the object of our care and prayer.

Feb. 10.

Leander Smith.

### DEPUTATION WORK IN NORTHERN CALIFORNIA

During the Christmas vacation La Verne College Mission Band sent, for the first time, a deputation team into the Northern District of California. A program was given at nine of the northern churches. The total attendance was approximately 1,365, and the total amount of the offerings, lifted for missionary purposes, was \$188.89. The subject of the programs, "The Challenge to the Church," was presented in four parts: "What the Challenge Is," by David Bomberger, "How to Meet This Challenge," by Ernest Root, "The Individual's Responsibility in Meeting This Challenge," by Naomi Harshbarger, and a reading, "The Parable of the Bamboo Tree," by Beulah Noll. In addition five special musical numbers were given.

The members of the team were very much pleased with the warm reception and hearty cooperation they received, while on their tour, and returned with a greater vision of the practical meaning of the Forward Movement. They found great things being planned by the northern leaders. Proper organizations are being completed, through which each congregation will be able to do its part of the work efficiently. Two of the most important were the organization of an active Missionary Committee in each congregation for definite, practical work, and the establishing of a fund to assist worthy young people of their District in educating themselves for missionary work. It is the prayer of the Mission Band that much good may have been accomplished through the programs, and that many more of the young people of the North, as far as Oregon, Washington, and Idaho, will decide to dedicate and prepare themselves for definite Christian service.

Herman Landis.

La Verne, Calif.

### ECHOES FROM THE DES MOINES CONFERENCE

Great enthusiasm was awakened at La Verne College, in the cause of missions, when the delegates to the Student Volunteer Convention at Des Moines gave their reports during the Bible Institute, held in the College Auditorium Feb. 2-7. Of the seven who represented La Verne College, Brethren L. S. Brubaker, I. V. Funderburgh, and C. Ernest Davis brought to us, in the three periods allotted to them, some of the inspiration of the great Convention. Their messages were delivered under the following heads: "The Present World Situation," "A Life at Its Highest and Best," "The Adequacy of Christianity for the World's Needs," and "Investing a Life." The speeches were very forceful because of the fact that the speakers had assimilated the spirit of the Conference and had made it a part of their lives. Thus they gave it out in such a way that it stirred all who heard. After the needs of the world and the adequacy of Christianity had been presented, a strong appeal was made by Bro. Davis to young and old, to surrender their lives fully to God's plan and to find their place in his field of work. The heart of his appeal was summed up in these words: "The most important thing in missionary work is not workers, nor is it money. The thing of first importance is that those whom God calls for his work respond by yielding themselves fully to him, and that they go where he would send them—here or there is of secondary importance."

Much joy was felt when, as the congregation sang, "Stand Up for Jesus," forty-five young people, in addition to the present members of the Mission Band, stood up as being willing to dedicate their lives to the Master's service.

Ernest L. Root.

La Verne, Calif.

### CHIPPEWA CHURCH, OHIO

The first year of the "Forward Movement Program" has been finished. Shall we not enter into this second year of the work with all diligence? May we not profit by the words of Ella Wheeler Wilcox: "And instead of regretting, resolve, resolve?"

The last Sunday of the year was made memorable by the commencement exercises of the Second Mission Study Class. In the spring, through the efforts of the Missionary Committee, a class of fourteen enrolled for work. Bro. Max Hartsough was selected as teacher. Ten finished the course of study from "Christian Heroism in Heathen Lands," and passed the examination. The regular church hour was given them, which was profitably used. There were songs, responsive readings, the reading of a letter from Bro. W. B. Stover, a recitation, reading of "missiongrams," a map talk on India, presentation of a framed certificate of "India Share Support," undertaken by the Sunday-school, and handing out of diplomas. A fitting climax for the program was a splendid class address by Bro. Claude Murray. We are hoping to have another class this year.

The Beech Grove Sunday-school, with Bro. T. F. Yoder as superintendent, did good work, but the influenza epidemic, in the beginning of the year, brought down the average attendance a little below last year. The "stay at home" habit seemed to have become a fixture with



some. The Sunday-school loan of \$6 netted over 500 per cent. The offerings for the year, including this, were \$271.93. We paid for missions, not including organized classes, \$115.33. This puts the school "over the top" in the mission "goal."

Numerically, this congregation is about the same as last year—250. We lost by letter fifteen, by death two. We received by letter, eight, by baptism eight, and by confession of faith, one.

This congregation, including her Aid Societies and Sunday-schools, paid out for missions and benevolences, during the year, \$1,784.63, besides paying \$260 for the support of an aged brother, which would bring the total up to \$2,044.63, or more than \$8 per capita. Except in the support of the aged brother, the Sower Envelope System was used for benevolences. This gives the church a systematic way of solving her mission problems, and also a chance to every member to contribute as God directs.

The "goal" in the "Forward Movement Program" was reached only in part, but we will press onward, forward, upward!

Flora Irvin Hoff.

Wooster, Ohio, Feb. 12.

#### OUR INTEREST IN THE NEW AUDITORIUM AT WINONA LAKE

More especially do we direct these remarks to the nine State Districts which combine to hold our great Annual Conference at Winona. It has been said, time and again, that it is the most beautiful and most convenient place we have ever found in which to hold our Annual Conference. Four times we have met there and four times the auditorium has been too small to hold our people.

This is what stirred the management of the park to build a larger and better auditorium—more especially to accommodate our people. The plans were laid, committees were appointed, which were organized, and we are now ready for business.

We attended a joint meeting of the different denominations, with the president of the association and the architects, who submitted two or three plans. We chose what was supposed to be the best. The acoustic properties were the first and foremost consideration in the minds of the committee.

Other denominations, who do not have one-half the attendance at their meetings that we do, are giving \$10,000, so our committee thought we should give \$10,500, at least, for our part. We are out for that amount, on a basis of fifty cents per member in the nine State Districts. However, a number outside of this territory are helping, for which we are most thankful. We have already a few thousand subscribed.

The assembly will issue a certificate of stock for every ten dollar share. This will give you the privilege of voting in the management of the park. There will be no dividends, no assessments, no taxes on your share of stock. The contract has been let for the new auditorium, and work will commence as soon in the spring of 1920 as the weather will permit. So we are now ready for your subscriptions.

Come on! Let us show our colors! Let us not wait another day! I am sure we will feel good to attend the next meeting in a better and larger auditorium. Send your subscriptions to the undersigned. Write your name and postoffice address plainly.

J. L. Cunningham.

Flora, Ind.

#### BRIDGEWATER COLLEGE INSTITUTE

Institute week was observed at Bridgewater College Jan. 11-18. Eld. J. H. B. Williams, Secretary of the General Mission Board, was with us. During the week he delivered a series of sermons and lectures on Missions and Evangelization.

On the opening day Bro. Williams preached both morning and evening to a well-filled house. Bro. Williams had a living message, and delivered it in his usual inspiring way.

Several members of the college faculty contributed to the success of the Institute in special lectures and classes. The class for ministers, taught by Dr. Paul H. Bowman, was attended by practically every minister. Prof. A. R. Coffman gave two lectures on "Jesus' Teaching About War," and Prof. J. T. Glick spoke on "The Bible and Civilization."

Saturday was considered the biggest day of the week. "Our Virginia Schools" were discussed during the forenoon session by Dr. Moherman, of Daleville College, Prof. F. J. Byer, of Hebron Seminary, and Dr. Frank J. Wright, of our own college faculty. This is the first time Bridgewater College has had the privilege of having representatives from our other Virginia schools to participate in any of her public meetings. This fraternal representation means a united effort on the part of our Virginia schools more fully to serve her constituency.

The theme for the afternoon session was "Religious Education." It was discussed by Bro. Williams and Dr. B. F. Wilson, pastor of the Presbyterian church of Harrisonburg, Va. The speakers presented very clearly the fact that religious education is what the world needs today. Without the Christian or denominational institutions for the training of Christian leadership, the church is doomed. At the evening session the student delegates

to the Des Moines Conference made their report, followed by an address by Bro. Williams.

Sunday, the last day of the Institute, was a busy day for Bro. Williams. In addition to preaching at both the morning and evening services, he spoke in the afternoon to the Student Volunteer Band. He presented to the Band the great need of workers, and the qualifications needed on the part of the Volunteer.

Institute week is a busy one for the college folks, but, after all, the influence which it yields through the lives of those in attendance, is beyond measure. N. D. Cool.

#### THE PRIZE CONTEST

Some time ago, notice of a "Prize Contest" was published in the "Gospel Messenger" but there seem to be insufficient directions as to its terms and conditions. I append certain data that will probably meet the case.

First, productions submitted should be typewritten, paragraphically separated, and the arguments distinct. No rhetorical limitations as to style are required—just the usual literary characteristics, which befit such productions. The introduction and perorations should not exceed one hundred words each. Let them approximate that figure.

I will add a special feature. Let the contestant give thirty-five syllogisms, showing the incompatibility of war and Christianity, and five embracing certain passages in the New Testament, which are quoted by advocates of war in its support. I give an example: "Our Lord drove the money-changers out of the temple with a whip of leather strings. But he did not kill them. Therefore, by that example, he approves the killing of our enemies in war."

It will be observed that while the major and minor premises are true, the conclusion of the advocates of war is false. The conclusion that pacifists put on it is as follows: "Therefore we should not kill our enemies in war," which is absolutely true.

In constructing these syllogisms, let them emphasize the points in favor of war, as its advocates contend, and then let the contestant show their falsity, as above exemplified.

D. C. Moomaw.

Roanoke, Va.

#### GOSHEN CITY, IND., REVIVAL

This church has just passed through a season of splendid refreshing. The joy of the harvest is great. We read that there is joy in heaven when sinners come home to the Father's love, and surely there ought to be joy on earth when men, women, boys and girls receive the glad tidings of salvation and come in humble confession of Jesus as their Savior. Thus the harvest of fifty-eight precious souls gladdened the hearts of the brethren and sisters of the Goshen City congregation.

Our soul-winning campaign began in prayer. We agreed together in definite intercession for souls. The Holy Ghost manifested his presence in convicting power. Some could neither sleep nor eat until they had yielded to the call of the Spirit. Several have confided this experience to me since the close of the meetings. Some, who were openly antagonistic to the church, were brought under conviction, and are now members with us.

The campaign proper was launched on the morning of Jan. 11, when Bro. William Lampin preached his first sermon. In the evening Prof. J. W. Yoder was present and ably took charge of the song service, and the campaign was on in full swing.

Bro. Lampin's sermons were stirring appeals to the unsaved. He preached the Gospel of Jesus Christ with all his old-time earnestness. There was nothing sensational in his manner. There was no excitement. He encouraged men and women deliberately to accept Jesus Christ now. Perhaps the most marked characteristic of his very efficient work was the grace and winsomeness of his invitations to the unsaved. It seems to be Bro. Lampin's peculiar talent to make a strong appeal.

Prof. Yoder's work, in the direction of the song service, was most inspiring. His winning smile and timely remarks won the sympathetic cooperation of all who came. He led the singing with an enthusiasm that was contagious. The half hour was always too short. But he always had the audience feeling good when it was time for the sermon. The selection of appropriate invitation songs and their singing was a most appreciated and helpful part of Bro. Yoder's services. He was always ready with the right song at the right time. It must be said of Prof. Yoder that he helps folks appreciate the real mission of song in a revival. His love of his work and his ability to do it well, together with his manly Christian spirit, should make him in constant demand for evangelistic singing.

It is the testimony of some very successful soul-winners that more souls are won in their own homes than in the preaching service. In this meeting there were those who were averse to putting themselves where they would have to resist the appeal of the Gospel in song and sermon, and so they stayed away. However, a goodly number of these have peace with God today because they accepted Christ through personal appeal. Indeed, it deserves to be said that this meeting was, in a large way, the success of personal effort and visitation, in which the

all-important question of accepting Jesus Christ as Savior was the subject presented.

The climax of the meeting came on the last Sunday morning. Several had, up to this time, resisted the invitation. Special effort was made to have them present at this service. Bro. Lampin's sermon was a most touching appeal. There was great yearning for souls. The Holy Spirit was present and they came, seven of them, to be enlisted with those who love the Lord. There were tears shed—tears of joy. If any be ashamed to weep for souls, he is not like the Master.

Here is a final word concerning the results which were realized: Twenty-one new homes were reached. Thirty-five heads of homes united with the church. There were ten husbands and their wives who were saved. Ten were young people and eight are juniors. So much can be said as to numerical results. The church is pulsating with new life and only eternity can reveal the spiritual results finally. There is but one business which is worth while: "He that winneth souls is wise."

F. A. Myers.

#### ROCKY FORD, COLORADO

We have just closed a glorious ten-day revival, conducted by Eld. Jacob Funk, of Wiley, Colo. There were eight conversions and one reconsecration. Bro. Funk is a logical and forceful speaker, and carries his congregation with him from start to finish. In company with the pastor many homes were visited. Influenza was so prevalent that it was thought best to close, even in the midst of the best of interest and attendance.

The church, Sunday-school, Christian Workers' Band and every other auxiliary and committee are in perfect sympathy with the Five-Year Forward Movement, and not a "slacker" on the job. Our apportionment of \$700 to District Mission work will mean \$5 per member.

About thirty of our young members have organized for aggressive work in the Master's service. Two nights in the month will be devoted to mission study, using "Christian Heroism in Heathen Lands," one night to music, and the remaining night to recitations, debate and such other exercises as may be approved by the church.

Last, but not least, of our Forward Movement program, is the building of a new church, or the remodeling and modernizing of the old one. A committee, consisting of W. R. Bish, O. C. Frantz and B. F. Stauffer, has been appointed, and plans are being considered. The two remaining trustees, John M. Heckman and Ed Heiny, are advisory members of the committee. We are decidedly outgrowing our present quarters, and better and larger equipment is imperative.

We have had a mild, open winter and many inquiries from Eastern and Northwestern points regarding climate, healthfulness, etc., are being received. To all such we would simply say: Come and see for yourself. This is a great country and its possibilities are immense.

The Rocky Ford territory embraces at least 50,000 square miles—almost as large as some of our Eastern mission stations. We have, in this great frontier pastorate, every church organization imaginable, and thousands of the Russians, Japanese and Mexicans. The two last named are hard to reach, with present efforts and plans.

Write us or stop off, if you are considering a change of location, or passing through Rocky Ford. We would be glad to get in touch with church officials or laymen.

A. G. Crosswhite.

#### WAYSIDE MUSINGS

##### Get Busy

After repeatedly reading Bro. M. G. Brumbaugh's article in "Messenger" of Feb. 14, on "A National Crisis—One Way Out," I was very much impressed, and felt like urging the "Messenger" readers to "get busy."

In the first place, read Bro. Brumbaugh's article again, carefully and prayerfully. Then see to it that your minister or some other active, wide-awake member, writes your Congressman and Senators at Washington, stating clearly and emphatically your views. Tell them that you and your church are not in favor of military training in camps, but that you wish to substitute physical training in every school for all—from six to twenty-one years old.

I believe if all our churches would send letters to Washington, such as Bro. Brumbaugh has proposed, and send them SOON, our law-makers might consider the propriety of complying with our wishes. I hope so. If we do not want our young men to go to camp and prepare for war, we should consider this substitute very seriously and act now, while we have the opportunity, before it is too late.

##### A Talk to "Messenger" Readers

This is the time of year, when many are sending and have sent in their subscription for the "Messenger." We feel that there are some who should have attended to this ere now, but who have not yet sent in their subscription. We feel to urge our members to take the paper. We can not afford to do without it, even if it does cost a little more. You should remember that your bread and butter costs more too and that wages in general are much higher now than they used to be.

The "Messenger" gives us such excellent articles, and keeps us so well posted on the churches, all over the



Brotherhood, that if we read them we will be greatly benefited spiritually. The more we read the "Messenger" and "Missionary Visitor," the more we shall want to read the Bible—the Book of books, and the more we read the Bible, the more we want to read good literature in general. Because of the great good the "Messenger" is doing, we advise all to take it, and not only to take it, but to send it to some who do not belong to our church. (Your agent will tell you the cost of the paper to them.) It will preach many a good sermon to them, and may be the cause of bringing them into the church.

Spencer, Ohio.

Clara Woods.

### ELDER DANIEL M. SHENK

Daniel M. Shenk was born in Cumberland County, Pa., and died at his home in Dorrance, Kans., Feb. 9, 1920, aged seventy-five years, nine months and twenty-seven days. In 1865 he married Sarah A. Hollinger. To them were born nine children, five of whom survive.

In 1867 he united with the Church of the Brethren and was called to the ministry in 1896, and ordained to the eldership in 1908. While he was no pulpit orator, his clean Christian life and example will continue to be a sermon to many.

He is survived by his wife, who has shared the problems of home and church with him for fifty-five years. Three children died in infancy and one daughter preceded her father a year ago. He is also survived by two daughters, three sons, one sister, a brother and seventeen grandchildren.

Services at Dorrance by the writer. Interment in the cemetery near Dorrance.

O. H. Feiler.

Hutchinson, Kans.

### LA VERNE COLLEGE BIBLE INSTITUTE

The Annual Bible Institute of La Verne College was held Feb. 2-7. The weather and general conditions were ideal throughout the week. The attendance was large and attentive. More than one hundred and seventy-five, besides the entire college body, were registered as students, and many more attended some of the special features of the Institute. The seating capacity of the auditorium proved inadequate a number of times during the week.

The program represented a wholesome variety of interests, to meet the various needs of the church and school. There were three regular periods of Bible study: Eld. W. E. Trostle, of Pasadena, led five studies in Hebrews. He labored earnestly to open to us this epistle, so that we might appreciate and appropriate the "way of access" which Christ has made for the Christian.

Eld. J. P. Dickey, of the Bible Department of the College, conducted four hours of study in the principles of the development of the church, as shown in Acts. He stressed the function of the Holy Spirit in leading the church, through the historical records, as well as through intuition, to new visions of her ministry and to effective methods and organization to fulfill that ministry. He presented to us a hopeful picture of a church which grows both internally and externally, as it adapts itself to meet the needs of its generation.

Eld. R. H. Miller, pastor of the La Verne church, conducted four studies in First John. The burden of his message was the practical application in Christian life of the principles of this exceedingly practical book.

The expressional phase of training for Christian work was well handled by Professor and Mrs. Haugh, of the college faculty. They created much interest in the correct interpretation and use of the Bible and sacred music in the public service.

The program of Wednesday forenoon was devoted to the interests of the Sunday-school, under direction of the District Secretary, Eld. J. W. Cline. The principal speakers were J. I. Kaylor, of India, on the "Sunday School System of India"; Geo. Hilton, of Los Angeles, on the "Sunday Schools of China"; Dr. Hill, of the University of Southern California, on "The Challenge to Christian Leadership"; and Harvey Brubaker, of Pasadena, on "The Future Church as Dependent upon Sunday-School Work."

On Wednesday afternoon we received a new vision of the Christian Workers' Society from the messages of D. W. Lefever, I. V. Funderburgh and H. A. Brandt. These possibilities lie in the direction of practical, social and spiritual ministration in the community, and in enlisting all the young people of the Brotherhood in more effectively relating their lives to the work of the church.

Thursday afternoon was devoted to the interests of education. Eld. D. L. Miller gave a much appreciated address on the "History of the Educational Movement in the Church of the Brethren," and Dr. J. Z. Gilbert, in his forceful way, presented the subject, "Training for Service." The meeting culminated in the raising of about \$5,000 for the current expenses of La Verne College.

Special lectures on the Institute program were as follows: Dr. W. I. T. Hoover, of the college faculty, on "Instinct: Its Nature and Importance," "Christian Science," and "The College-Trained Man." Eld. J. Harman Stover, of Fresno, on "Conservation and Use of Our Forces," and "Onward! Upward!" Eld. J. M. Boaz, of

(Continued on Page 144)

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

**Fresno.**—On account of Spanish influenza, our city has been closed up, as far as schools and all other public gatherings are concerned. This condition will probably last for another week. Our pastor, Bro. J. Harman Stover, who has been with us for nearly six years, has accepted a call with the McFarland congregation, and plans to leave in the near future. Bro. Ira Fox, lately of Washington, has been secured to succeed Bro. Stover.—Elizabeth Whitlow, Fresno, Calif., Feb. 16.

**Long Beach.**—Our pastor, Eld. J. M. Boaz, is giving us a series of sermons from the book of Ecclesiastes, which are greatly appreciated. There is a strong missionary urge being put forth at the present. We are enjoying a number of new members, visiting tourists, and hope that many of them will decide to stay with us. We expect Bro. J. Edwin Jarboe to hold a series of meetings during the month of April. Brother and Sister George Miehler were with us Feb. 1. The former delivered a very interesting address, which was much enjoyed. The offering raised for Armenian Relief amounted to nearly \$60. Feb. 27 the Fathers and Sons' banquet will be held in this church. Our Sunday-school and all lines of Christian work are progressing nicely.—Mrs. Frank Hoover, Long Beach, Calif., Feb. 16.

### GEORGIA

**Valdosta.**—We were very glad to have with us, last week, Bro. Clarence Bower, of Albion, Ind. He has decided to buy a farm and move here with his family. The country around Valdosta contains fine farm lands and the climate is delightful. Valdosta is a beautiful little city of about 10,000 inhabitants, and we will take pleasure in corresponding with any Brethren who might wish to locate here.—O. F. Helm, Valdosta, Ga., Feb. 16.

### INDIANA

**Middletown.**—On account of the extremely cold weather we had no Bible class yesterday. Our Sunday-school donated \$5 toward the building of a hospital in China and the Girls' Boarding-school in India. The appeal was made through the Aid Society, but as we have no Aid Society now, the Sunday-school took up the request.—Florida J. E. Green, Middletown, Ind., Feb. 16.

**Oscola** church met in council Feb. 14. Eld. H. Rose was present and Bro. Bert Pontius presided. Letters were granted to the latter and family, who are taking pastoral charge of the Second Church, South Bend, Ind., and will move about March 10. Since our last report a Sisters' Aid has been organized. Our church and Sunday-school made a donation of seven comforts and two pairs of blankets to the Orphans' Home at Mishawaka, Ind., and also donated a day's sewing for the Home.—Eva Pontius, Elkhart, Ind., Feb. 18.

### KANSAS

**Lone Star.**—We have been very unfortunate this winter, not having had any preaching services since Thanksgiving Day. But the members were all putting forth extra efforts to keep up attendance at Sunday-school, and also organized a Christian Workers' Meeting that proves very interesting. Our Sunday-school raised \$65, pledged to Bro. Jesse Emmert for a building in India. Bro. J. Clyde Forney was to have been with us for the week of Feb. 4, but, owing to the influenza epidemic, we had to close our services for three weeks.—Mrs. J. W. Gorbust, Lawrence, Kans., Feb. 14.

### MICHIGAN

**Woodland Village** congregation met in council Jan. 9, with Eld. C. L. Wilkins, of Grand Rapids, presiding. Four letters were received and three were granted. Bro. C. H. Deardoff was chosen elder in charge for the year; Sister Esther Morrison, church clerk; Bro. Henry Warner, trustee; Bro. Joe Smith, "Messenger" agent; A Missionary Council, Finance Committee, were chosen. Bro. C. H. Deardoff began a revival service, which continued for two weeks. The interest was splendid and the attendance was good. While there were no accessions, the membership was strengthened and drawn closer together, and we all feel better prepared to launch out into the year of 1920.—Orpha Lehman, Woodland, Mich., Feb. 15.

### MARYLAND

**Long Green Valley** church met in council Feb. 15, with Eld. W. E. Roop presiding. The church trustees met their annual report, which was approved. The long wintry weather and our scattered membership have interfered somewhat with the regular church activities. Bro. Geo. A. Early will begin a series of meetings July 25 continuing for at least two weeks. Our next love feast will be held May 29, beginning at 4 P. M. Eld. J. A. Long has promised to be with us at that time. Delegates elected to District Meeting are Brother and Sister C. P. Breidenbaugh, with Bro. Melvin Gunther and Sister Rena Breidenbaugh. Our query was sent to District Meeting.—Bertha L. Neuhauser, Gittings, Md., Feb. 16.

**Pipe Creek** church met in council in the chapel at Blue Ridge College, with Prof. J. J. John presiding. Two letters were received—those of Prof. R. D. Murphy and wife. The deacons gave their annual report, showing the financial standing of the church. The following brethren were present: Eld. J. Zuck was in charge. It was inspiring to meet with the members after an absence of thirteen years. I also visited my son, D. H. Keller, at Bethany Bible School, Chicago, for three weeks. There I received many lasting impressions, and only wished that more isolated members could have enjoyed what I did. Some time we will have a love feast at our home church, that the changes were very noticeable. Many old friends had passed away. We are somewhat isolated in Montana, but by hard work we started a church and now have a live organization, with Brethren J. S. Geiser and Guy Kao as ministers.—Katie E. Keller, Ford, Mont., Feb. 17.

### MONTANA

**Froid.**—The writer left Froid April 24, 1919, to attend the Annual Conference at Winona Lake, going from there to visit a son at Des Moines. Later I attended a communion service in Cedar County, Iowa where we formerly lived. Eld. J. Zuck was in charge. It was inspiring to meet with the members after an absence of thirteen years. I also visited my son, D. H. Keller, at Bethany Bible School, Chicago, for three weeks. There I received many lasting impressions, and only wished that more isolated members could have enjoyed what I did. Some time we will have a love feast at our home church, that the changes were very noticeable. Many old friends had passed away. We are somewhat isolated in Montana, but by hard work we started a church and now have a live organization, with Brethren J. S. Geiser and Guy Kao as ministers.—Katie E. Keller, Ford, Mont., Feb. 17.

### NEW MEXICO

**Clovis.**—The Christian Workers' and Junior Workers' Societies gave a special missionary program, offering \$68 toward the purchase of one member gave \$50 for a share in the India Station. The societies are to decide next Sunday on definite mission service and support. Bro. D. L. Miller has postponed his visit here until March 18, at which time we are arranging for the dedication of the church. Two letters have been received since the last report.—Minnie B. Rodes, Clovis, N. Mex., Feb. 9.

### OHIO

**Black River** church met in council Feb. 7, with Eld. D. R. McFadden, of Smithville, Ohio, presiding. On November council two requests were presented—one for the church to secure a pastor, and the other to pay our home ministers for their services. The pay for each service is to be given to the brother doing the preaching. The elder appointed a Ministerial Committee to secure an expression on the subject. The committee was retained to complete the work and bring in a recommendation, with their report at our May council. The Missionary Committee was advised to look after home and foreign mission work, to see that their part of the "Five-Year Forward Movement" is carried out.—Clara Woods, Spencer, Ohio, Feb. 15.

**Bradford.**—Jan. 4, at our evening service, after an earnest appeal by Bro. S. E. Porter, three confessed Christ. This number grew to eight, all of whom were baptized. As we have no place of worship, except for the Sabbath Day, we can hold no revival meetings. We have had no preaching except our regular appointments. But through the efforts of our workers and the influence of the Holy Spirit, three more have been baptized, and one awaits the rite.—Anna Conway, Bradford, Ohio, Feb. 8.

**Canton** center congregation met in members' meeting Feb. 14, with Eld. Taylor presiding. Two letters were received and four were granted. Reports of various phases of church work were given, showing commendable progress along all lines. A committee of three was elected by the church to replenish our Sunday-school library, being especially instructed to secure books suited to the Junior and Intermediate classes. It was also decided to conduct a community survey within a radius of two miles of the church. This survey will be made under the supervision of the District and local Missionary Committee. The superintendents of our Sunday-school will arrange to have private rooms for several of the smaller classes of the school. Bro. Shoemaker, of Hartsville, will conduct a series of meetings for as some time in July.—Mrs. Rachel A. Mohn, Louisville, Ohio, Feb. 17.

**Charleston.**—We had about a week's series of meetings here, beginning Feb. 8, under the supervision of the writer, who is also the pastor. We had very good attendance and much interest was manifested in our services. Our attendance has been increasing both in Sunday-school and other services. We expect to hold a series of meetings some time in the future, when we can secure an evangelist.—Lee Patton, Chillicothe, Ohio, Feb. 18.

### OKLAHOMA

**Guthrie** church is moving along nicely. Since our last report we have organized a Christian Workers' Band and midweek prayer meeting, and the young people have organized a "Live Wire" class. They are certainly true to the name, for they are a very busy class. We have received one letter. We are having some very interesting sermons by Bro. Wagoner on the theme, "The Life and Teachings of Christ."—W. A. Nininger, Guthrie, Okla., Feb. 14.

### OREGON

**Albany.**—Bro. Virgil C. Fennell came to us Feb. 7, to conduct a Sunday-school Institute. He held five sessions, which were full of good instruction. We hope these meetings may be an inspiration to all of us, to do more efficient work in all departments of our church. We took a collection of \$107.67 for the General Sunday School Board.—E. W. Pratt, Albany, Oregon, Feb. 10.

**Newberg.**—Bro. Virgil C. Fennell came to us Feb. 9 and held a two days' Institute. We were very glad to have him give us the benefit of his large experience and study. Making the best possible use of his suggestions, we can not help but be more successful.—Eliza J. Moore, Newberg, Oregon, Feb. 13.

### PENNSYLVANIA

**Reading.**—We opened our revival services on Sunday morning, Jan. 25, with Eld. Rufus P. Bucher, of Quarryville, in charge. He preached eighteen Gospel sermons. Three young men confessed Christ, two of whom were Sunday-school scholars. Members from different congregations attended some of the meetings, among them our own elder, Bro. J. C. Zug, of Palmyra, and Eld. J. G. Reber, of the Maiden Creek church. Feb. 1 the Sunday-school rendered a missionary program, consisting of select readings, recitations and special singing. This meeting was in charge of our Missionary Committee and proved very interesting. We have been much strengthened, and a spirit of work and union has been established, such as we never experienced. Our revival services were preceded by a week of cottage prayer meetings, which were very inspiring.—Linn H. Nies, Reading, Pa., Feb. 10.

### VIRGINIA

**Mt. Vernon** church met in council Feb. 14, with Eld. J. R. Kindig presiding. Two were received by letter. One of our former members has come back and is one of our number again; another has renewed his membership. The Missionary Board was elected, consisting of the ministers of the congregation: Brethren J. R. Kindig, C. B. Smith, E. D. Kendig, S. I. Flory, E. M. Powell, U. S. Campbell and W. T. Pannell. A finance committee was also appointed, consisting of Brethren Chas. Kindig, P. O. Kane, Jr., Gouchenour, Orville Flory and J. F. Harper. We are to have a love feast in April, and at least a week's series of meetings preceding it—the date to be determined later. We will have our council on Mondays instead of Saturday until the schools close, so that our young people can attend. Brethren C. B. Smith and E. D. Kendig were appointed to investigate the advisability of having a missionary program in connection with District Meeting, to be held here in April. Brethren C. B. Smith and W. T. Pannell are delegates to District Meeting. We decided to put the "Messenger" in at least twenty homes of non-members. The attendance at Sunday-school is keeping up fairly well, considering the severe weather and the bad roads.—Mrs. J. F. Loving, Waynesboro, Va., Feb. 16.

**Selma** church met in council Dec. 31, and the following officers were elected for the year: Bro. F. A. Carter, clerk; Sister A. Louise Deeds, correspondent and president of the Christian Workers' Society; Bro. J. H. Wimmer, superintendent; Mrs. Maud Krutier, Secretary; Sister Elsie Shickel, of Daleville College, was with us Feb. 8 and 9, and gave three very interesting addresses on Sunday-school work.—A. Louise Deeds, Selma, Va., Feb. 16.

### WASHINGTON

**Forest Center** church has just closed a short revival meeting, conducted by our pastor, Bro. W. H. Tigner. He preached twelve splendid sermons. Nine confessed Christ, eight of whom were baptized. Bro. Tigner was ably assisted by Bro. Geo. Pham, of Sunny-side, Wash., who took charge of the song service. The attendance was very good. We feel that the whole church has been revived and strengthened.—Nora A. Willey, Valley, Wash., Feb. 9.

## SISTERS' AID SOCIETIES

**ALLISON PRAIRIE, ILL.**—Report of Sisters' Aid Society for 1919: We held 16 meetings, with an average attendance of 12; enrollment, 22. Our work consisted of quilting and knitting comforts. We saved our Sunday egg money during one of the spring months and in the summer paid about \$50 on our pastor's salary. Total money received for the year, \$174.40; expenditures, \$163.40; balance, \$11.—Edna H. Garber, Vincennes, Ind.

**BROOKVILLE, OHIO.**—Report of Sisters' Aid Society for 1919: We held 24 all-day and 4 evening meetings, with an average attendance of 15. We quilted 13 quilts, made 11 comforters, pieced and worked 3 wool comforts, did 1000 stitches of quilting, prepared coverings, 71 garments, 25 sun-bonnets, and 7 clothes-pin aprons. We donated 15 prayer-coverings, 3 comforters, 1 quilt and some clothing; sent the "Gospel Messenger" to a sister. We gave \$10 toward the "Forward Movement"; \$10 toward the new building at Christ, took up the Lookout for \$15 to \$16 to enter; \$10 toward one of our sisters at Bethany Bible School. We received by donation, \$16.50; collections, \$37.50; offerings, \$21.43; balance from 1918, \$29.07; total, \$167.75; expenditures, \$91.43; balance, \$105.19. The Birthday Fund, \$6.19, was used for Home Missions. Officers: Ollie Fidler, President; Nora Hay, Superintendent; Maud Krutier, Secretary-Treasurer; Orpha Wogman, Secretary-Treasurer of the Birthday Fund.—Dora Zumburn, Brookville, Ohio, Feb. 3.

**BUCK CREEK, IND.**—Report of Aid Society for 1919: We held 25 all-day meetings, total attendance, 243; average attendance, 11. We donated four days' work. We made 10 quilts, 99 garments, 31 aprons, 455 served lunch at 6 sales and 10 to our workers' institute, for which we received \$282.18. Donations and membership fees, \$5.70. Total, \$302.43. We carried over from last year, \$12.60; total, \$315.03. We gave for mission work in a southern field, \$10.78; native workers in India, \$38; to Chicago mission, \$15.50; extracts, \$21.60; total, \$30.38; balance, \$255.74. We sent a box of



provisions to the Chicago poor, valued at \$25. We have an enrollment of 34. Officers: President, Phoebe Tetter; Vice-President, Serena Current; Secretary, the writer; Treasurer, Myrtle Long—Littie T. Replogle, Moorland, Ind., Feb.

**DELPHI, IND.**—Report of Deer Creek Aid Society for 1919: Total enrollment, 22. We held 16 meetings, with an average attendance of 12. We received by offerings, \$17.68; serving sale dinners, \$187.39; sewing for individuals, \$10.45; balance from last year, \$60.65; total, \$276.17. We sent a box of clothing to Mexico Orphans' Home, and one comforter to Manchester, Miss. Secretary-Treasurer, Mrs. Logan Orphan, home, \$40.06; Armenians, \$35; World-wide Missions, \$10; Logansport church, \$30; O. F. Helm, \$3; our pastor, \$15; a sister, \$3; material, \$14.69; total, \$187.75; balance, \$94.42. Officers: President, Mary Stuebing; Vice-President, Mary Hughes; Superintendent, Maude Dilling; Secretary-Treasurer, Mary Stuebing; the writer; Assistant, Etta Stuebing—Mary Dilling, Delphi, Ind., Feb. 10.

**DENTON, MD.**—Report of our Aid Society: We held 40 all-day meetings, with an average attendance of 6; 15 comforters, 15. We received from combined white and bake sale, \$103.84. We made 40 prayer-coverings, 28 sun-bonnets, 25 aprons, and quilted 11 quilts. Receipts for the year, \$176.78; cash on hand, Jan. 1, 1919, \$36.47; total, \$303.25. We gave to hospital in China, \$20; to Boarding School in India, \$20; to Red Cross work, \$2; other expenses, \$38.29; balance, \$124.56. Officers: Sister Rosa McDaniel, President; Sister Anna Brumbaugh, Vice-President; the writer, Secretary-Treasurer—Grace K. Ziegler, Denton, Md., Feb. 10.

**INDIANAPOLIS, IND.**—Report of Aid Society for 1919: Amount in treasury, Jan. 1, 1919, \$48.92; received during the year, \$23.83; for work done, comforts and quilts, \$15.66; prayer veils, \$8.65; business girls' supper, \$13.69; donation, \$2.52; miscellaneous, \$2.65; expenses, \$4.61; we gave \$30 for pastoral support; \$5 to the poor, besides quilts, \$9.61 for material. We quilted 5 quilts, tacked 5 comforts, sold 1, made 22 quilt covers, 6 quilts, 10 bonnets, and other things. Vice-President, the writer; Secretary-Treasurer, Mrs. John Long—Ancker—Mrs. Rosa Weeks, Indianapolis, Ind., Feb. 1.

**NEW BETHLEHEM, PA.**—Report of Red Bank Sisters' Aid Society for 1919: We held 6 half-day and 7 all-day meetings; average attendance, 10. We made and sold 53 dresses, 28 waists, 65 aprons, 12 prayer-coverings, and 10 bonnets. We received by offerings, \$166.44; donations, \$13.44; carried over from 1918, \$120.60; total, \$310.40. We paid out \$129.66 for materials; \$35.42 for window shades, paper and taping the parsonage; \$30 for World-wide Mission; \$5 to Home Missions; \$10 for Quilter Memorial Fund; \$40 for Armenian Relief; \$2 for parsonage telephone; \$2 for a chair, \$30 on piano for the church; balance, \$21.40. Officers: Sister Jennie Reacker, President; Sister Schue, Vice-President and Secretary; Sister David Reacker, Treasurer—Narcissa Ferguson, New Bethlehem, Pa., Feb. 6.

**PITTSBURGH, OHIO.**—Report of Sisters' Aid Society for 1919: We held 40 half-day and 2 all-day meetings, with an average attendance of 7. We quilted 7 quilts, made several comforters, cushion-tops and 68 garments; donated one day's sewing; sent a box of clothing to Sidney. We gave \$102 for Armenian Relief; \$15 for our church; \$10 to the District; \$10 to the Society; \$10 to the Cincinnati Mission; \$10 for other causes; total received, \$29.42; balance from 1918, \$3; expenditures, \$80.92; balance, \$12. Officers: President, Sister Dora Binkley; Vice-President, Sister Elizabeth Hoover; Superintendent, Sisters Sarah Sollenberger and Isabel Laughman; Secretary-Treasurer, the writer—Mary Miller, Pittsburgh, Ohio, Feb. 13.

**PORTRUBLIC, VA.**—Report of East Mill Creek Aid Society for 1919: We met 12 times; we had one all-day meeting. Our work consisted of making comforters and quilts. Our average attendance was 16. We received by offerings, \$10.00; from sewing societies, which amounted to \$157.97; donated a box to the Orphans' Home in Timberville, Va.; total received, \$344.08. Officers: Bessie Jarrela, President; Rebecca Burns, Vice-President; Bessie Miller, Secretary-Treasurer—Sue E. Long, Port Republic, Va., Feb. 14.

**PORT REPUBLIC, VA.**—Report of Western Mill Creek Aid Society for 1919: We held 11 all-day and 12 regular meetings. One all-day meeting was held, when we made comforters and quilted 11 quilts. Enrollment, 46; average attendance, 14. We received by regular collections, \$129.86; money solicited for India orphan, \$39.15; collected from white sale, \$38.70; from sale dinner, \$29.17; total, \$337.99. Donations by work and clothing included, \$28.40; balance, \$28.40. We gave \$25 to famine sufferers in India made, \$7 toward sending "Messenger" to poor members; \$25 to Bro. I. S. Long and family; \$10 to the Evergreen church; \$30 to Annual Conference collection; \$5 to O. F. Helm; \$13.96 to Sister Valley Miller; \$10 to Old Folks' Home; \$15 for India orphan; balance, \$28.40. We also received the need of our own congregation. Officers: President, Sister Bettie Harshbarger; Vice-President, Sister Dora Hooks; Secretary-Treasurer, the writer—Ida Wilberger, Port Republic, Va., Feb. 11.

**ROARING SPRING, PA.**—Report of Sisters' Aid Society for 1919: We held 45 meetings, with an average attendance of 10. We made 14 quilts, for which we received \$189.75; 48 bonnets, \$25.20; 88 aprons, \$40.91. We also sewed for the needy. Received from the sale of vanilla, \$5.45; sale of cook-books, \$15.05; monthly dues, \$34.80; birthday and free will offerings, \$9.09; total receipts, \$367.20. On hand Jan. 1, 1919, \$83.80. We paid on church parsonage, \$100; church debt, \$59; for sewing machine, \$27.10; for hospital at Thanksgiving, \$3; for "Gospel Messenger" for poor, \$1; for cook-books, vanilla, material, \$137.71. Total expended, \$330.42; balance, \$137.08. Officers: President, Sister Maggie Umbrows; Vice-President, Mrs. Elizabeth B. Wilberger; Superintendent, Mrs. W. Barnett; Secretary, Golda Miller; Treasurer, Barbara Stuckey; N. Barnett; President of Charity Work, Maria Well—M. Elizabeth Barnett, Roaring Spring, Pa., Feb. 6.

**ROUSEVILLE, PA.**—Report of Aid Society, organized Jan. 15, 1920. Officers: President, Sister Nettie Spielman; Vice-President, Sister W. Brown; Secretary, Sister Wilbur Brown; Assistant, Sister Nettie Snavely; Treasurer, the writer. Sixteen members were enrolled, 11 of whom were present. An offering of \$6.35 was taken. Discussion was then opened and many suggestions were offered as to how to raise funds for the treasury—Dollie E. Brown, Rouseville, Pa., Jan. 15.

**SCOTTVILLE, MICH.**—Report of the Sugar Ridge Aid Society for 1919: Money on hand, \$17.50; we held 18 meetings; average attendance, 12. Our work consisted of quilting, making comforters, handkerchiefs, clothing, pin aprons and other sewing. We received for our work and comforters, \$10.00; from sewing societies, \$24; donated to missions, \$22.62; to other work, \$15.65 and garments valued at \$44.65. Officers: Clara Miller, President; Lorena Williams, Superintendent; Mary Miller, Secretary-Treasurer—Ella Williams, Scottville, Mich., Feb. 14.

**SERGEANTSVILLE, N. J.**—Report of Ladies' Aid Society of the Amwell-Sand Brook church for 1919: We held 11 ladies meetings; sewed all day every two weeks during the winter; held 10 special which netted us \$63.09; membership, \$1; average attendance, 8. We paid out \$63.19. Articles sold, \$19.56; dues, \$28.68. We gave \$25 toward repairing the school house; \$5 to our pastor's wife; \$7 for to the work in India and China. We have \$105.90 deposited in bank, \$38.99 in treasury. Officers: President, Mrs. Jennie F. Green; Vice-President, Mrs. John R. Stryker; Secretary, the writer; Treasurer, Mrs. H. H. Hopper; Superintendent, Mrs. Alice Horn, Mrs. Rose Curtis, Mrs. Jennie V. Stull—Mrs. Jennie V. Stull, Sergeantsville, N. J., Feb. 10.

**SOUTH WHITLEY, IND.**—Report of Sugar Creek Aid Society for 1919: We held 9 regular meetings, with an average attendance of 10; enrollment, 12. We quilted 3 quilts, knotted 13 comforters, pieced 125 comforters and quilt-bonnets. We also distributed 121 receipts for the year, 200.15; expenditures, \$10.77. The old officers were elected for the year—Mrs. Julia Arnett, South Whitley, Ind., Feb. 12.

**STERLING, ILL.**—Report of the Sisters' Aid Society for 1919: We held 47 all-day meetings and one half-day meeting, with an average attendance of 100 members. 10. Our work consisted of quilting. Money received, \$55.98. We gave \$100 to Armenian Relief, \$10 to Annual Meeting collection, \$5 to Annual Meeting Relief, \$5 to Chicago Thanksgiving dinner, \$3; for Jewish Relief, \$3; for Ping Ting

China, hospital, and Girls' Boarding-school, India, \$20; for home needs, \$25.35. Officers: Sister Myra Whisler, Superintendent; Sister Lydia Dutcher, Assistant; the writer, Secretary-Treasurer—Sarah Slater, Sterling, Ill., Feb. 12.

**TIPPECANOE, IND.**—Report of the Sisters' Aid Society of the Walnut church for 1919: Number of days spent in sewing, 22 whole days and 11 half days; average attendance, 11; spent 4 days in individual sewing, and served 2 sale dinners. We spent our time in making aprons, bonnets, prayer-veils, knitting comforters, making comforters, quilts, pillow-cases and sewing carpet-rags. We bought material and made 129 pieces for Armenian Relief; 27 garments for the poor of Chicago and clothing for the poor at different places. We spent several days sewing for the Red Cross. We are supporting 100 patients and gave money to several mission points. We put out for various mission points and for support of orphans, \$82; total expenditures, \$146.84; carried over from 1918, \$43.80; total received, \$156.84; balance, \$33.80. Officers: Sister Necker, President; Sister Clara Flanning, Vice-President; Sister Lydia Brubaker, Superintendent; Sister Emma Foust, Treasurer; Sister Marsha Johnson, Secretary—Helen Mowiter, Tippecanoe, Ind., Feb. 14.

**TROUTVILLE, VA.**—Report of Aid Society for 1919: We held 16 meetings. Cash on hand, \$11.33. Our work consisted principally of making men's work shirts. Receipts for the year, \$62.10; sale of vanilla, \$11.80; prayer-coverings, \$6.50; other articles sold, \$7.95; collections, \$10.72; birthday offering, 33 cents; total, \$90.20. We gave \$30 to Trinity church; expenditures, \$50.78; balance, \$39.07. Officers: President, Sister Rachel Layman; Vice-President, Sister Cordie Spigle; Superintendent, Sister Annie Riley; Secretary-Treasurer, Sister Elsie Radcliff—Cassie M. Bowman, Troutville, Va., Feb. 12.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three month "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blocher-Miller.**—By the undersigned, at the parsonage, Jan. 3, 1920, Mr. Ernest Blocher and Sister Evelyn Miller, both of Meyersdale, Pa.—T. Rodney Coffman, Meyersdale, Pa.

**Dickens-Holtz.**—At Bethany, Chicago, Ill., Feb. 7, 1920, by the undersigned, Mr. Darius Dickson, of Chicago, and Miss Mary Hollis, of Nebraska—J. H. Morris, Chicago, Ill.

**Firestone-Wilson.**—At the Methodist parsonage Jan. 28, 1920, Mr. Everett W. Firestone and Miss Oral Wilson, both of May, Okla.—Ellie D. Firestone, May, Okla.

**Gibson-Spiller.**—By the undersigned, Feb. 4, 1920, at the parsonage—the home of the undersigned—Bro. Clarence E. Gibson, of Girard, Ill., and Miss La Pearl Fish, of Virden, Ill.—D. Warren Shock, Girard, Ill.

**Myer-Hilton.**—By the undersigned, Jan. 29, 1920, at the home of the bride's parents, Mr. and Mrs. Adeline Hilton, Brother Paul B. Myer, of Bareville, and Sister Helen D. Hilton, of near Manheim—D. S. Myer, Bareville, Pa.

**Reusch-Bekker.**—At the parsonage—the home of the undersigned—Feb. 5, 1920, Brother Leroy Reusch, of Girard, Ill., and Sister Bertha M. Beckner, of Girard, Ill.—D. Warren Shock, Girard, Ill.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Beigh, John Ira,** son of James and Lydia Beigh, born in Kosciusko County, Ind., died at his home in Sidney, Ind., Feb. 1, 1920, aged 23 years and 11 days. He was a leader among his class, a young man of marked ability. He leaves father, mother, two brothers and five sisters. Two brothers preceded him. Services in the Eel River Church, where he was a member, and interment in the cemetery adjoining—T. D. Butterbaugh, Silver Lake, Ind.

**Berkebile, Levan J.,** born in Cambria County, Pa., died Feb. 2, 1920, aged 83 years, 4 months and 5 days. In 1862 he married Mary Farmer. To this union were born ten sons and two daughters. Three children preceded him. In 1864 he became a member of the Church of the Brethren and has been a faithful follower of his Master, whom he loved so true. Two years after he united with the church he was elected deacon, which office he held at the time of his death. He leaves eight sons, one daughter, sixteen grandchildren, five great-grandchildren and one sister—Elmer Berkebile, Swanton, Ohio.

**Blackburn, Freddy,** son of Earl and Lottie Blackburn, born near Geff, Ill., June 16, 1916, died of diphtheria at Bridgeport, Ill., Feb. 1, 1920. He was brought back to Geff and buried in the Martin Creek cemetery. Short services at the grave by Bro. J. W. Harshbarger, who was his father, mother, one brother and one sister—Amelia Leinard, Geff, Ill.

**Bowers, David Wesley,** son of Bro. David and Sister Elizabeth Bowers, died of pneumonia, at Pryor, Okla., Feb. 1, 1920, aged 31 years and 14 days. He united with the Christian church in 1915 and married Miss Katherine Garrett in June, 1917. To this union was born one daughter who survives, with his wife, his parents, four brothers and one sister. Services at the home of his father, the writer. Burial at the Pleasant Hill cemetery, near Centropolis, Kans.—J. M. Ward, Pomona, Kans.

**Bradshaw, Mary A.,** born in Muncie, Ind., died at the home of her daughter, Minnie B. Foster, in San Diego, Calif., Jan. 21, 1920, aged 76 years, 7 months and 12 days. In 1864 she married James M. Bradshaw. To this union were born seven children, two of whom preceded her. In 1898 she united with the Church of the Brethren and lived a devoted Christian life—Cecile Elliott, Waldo, Kans.

**Brubaker, Mary Magdalene,** of the Logdonville church, Ashland County, Ohio, daughter of Eld. David and Martha Brubaker, born June 10, 1849. About forty years ago she united with the Church of the Brethren and lived a faithful Christian life until death. She leaves one brother and two sisters. Services at the Ridge church by the undersigned—A. I. Heestand, Wooster, Ohio.

**Chapman, Bro. George Harley,** born at Packwaukee, Wis., died at Wenatchee, Wash., Feb. 4, 1920, aged 40 years, 1 month and 23 days. He married Sister Helen Belle Mulhoad, who died Feb. 6, 1920. She was born 9 years, 7 months and 4 days, at Yakima, Wash. Both died of influenza. They are survived by one son. They united with the Church of the Brethren in 1918. The double funeral was held by the undersigned, assisted by Bro. Frank Sargent. Interment in the Valley View cemetery, East Wenatchee—J. J. Filbrun, Wenatchee, Wash.

**Click, Sister Lydia Catherine,** nee Turner, wife of Bro. Martin Click, died within the bounds of the Pleasant Valley congregation, at the home of Bro. Luther Wampler, of pneumonia, Jan. 28, 1920, aged 75 years, 6 months and 17 days. Bro. Click has been dead for about sixteen years. She leaves three sons and four daughters. She has lived a faithful Christian life since girlhood. Service at the grave by Eld. Peter Garber. Interment in the Pleasant Valley cemetery—Ruth E. Williams, Mt. Sidney, Va.

**Cline, Ada Marguerite,** daughter of Brother and Sister Chas. A. Cline, died at the home of her parents, Independence, Kans., Feb. 6, 1920, aged 9 years, 7 months and 9 days. Death was caused by cerebral abscess. She united with the Church of the Brethren July 3, 1919. She leaves her parents and one sister. Services at the church by Eld. W. H. Miller. Burial in Mt. Hope cemetery—Pella Carson, Independence, Kans.

**Cox, Edith E.,** daughter of David and Sarah Warner, born in Montgomery County, Ohio, died near Trotwood, Ohio, Feb. 1, 1920, aged

44 years, 4 months and 22 days. In 1904 she married John Wagner, who died seven years ago. She later married Omer Cox, who survives with an infant daughter, father, mother, one brother and three sisters. He devoted his life to the service of the Church of the Brethren and remained faithful until death. Services by Eld. D. M. Garver in the Trotwood church—Miriam Garver, Trotwood, Ohio.

**Crickenberger, Sister Ethel,** daughter of Mr. and Mrs. J. W. Wright, born near Uniontown, Md., died of pneumonia, Jan. 25, 1920, aged 22 years, 1 month and 18 days. She united with the Church of the Brethren at the age of eleven. Nov. 27, 1917, she married Lloyd B. Crickenberger, who survives with one daughter, father, mother and one sister. Services at the grave, in the Middle River cemetery, by Bro. D. L. Andes—Minor W. Garber, Ft. Defiance, Va.

**Cripe, Chas. A.,** died at his home, west of Goshen, Feb. 4, 1920, aged 60 months and 4 days. Surviving are his wife, four sons, parents, two brothers and one sister. Services by Bro. Calvin Huber at the home—Anna Warstler, Goshen, Ind.

**Cuddy, Thomas,** died at his home, near Atwood, Pa., Feb. 3, 1920, aged 84 years, 11 months and 19 days. He is survived by two sons, one daughter, nine grandchildren, and two great-grandchildren. He was a member of the Church by the Brethren for more than fifty years. Services at the home by the pastor, A. B. Replogle. Interment in the Cowenshannock cemetery—Mrs. A. B. Replogle, Shelocta, Pa.

**Detrick, Sister Hannah,** daughter of Jackson and Caroline Whetzel, born at Lost River, Va., died at Marion, Ohio, Feb. 5, 1920, aged 61 years, 11 months and 11 days. She was a member of the Church of the Brethren for 40 years. She leaves three sons, two daughters, two stepchildren, eighteen grandchildren, two sisters and one brother survive. Sister Detrick united with the Brethren church in early girlhood and has always lived a true Christian life. Services at the home by Bro. Isaac Deardorff. The remains will be taken to Springfield, Ohio, for burial. Services by Bro. J. A. Guthrie—Rachel Bowman, Marion, Ohio.

**Dick, Leroy Mack,** oldest son of Brother and Sister J. M. Dick, born in the bounds of the Manor congregation, Indiana County, Pa., August 17, 1869, died at the Indiana Hospital Jan. 21, 1920, following an operation for cancer of the stomach. He was a son, one brother and six sisters. Services at the home by Bro. C. C. Sollenberger—Catherine E. Fyock, Clymer, Pa.

**Etter, Levi,** born at Reading, Pa., died at Greenville, Ohio, Jan. 13, 1920, aged 87 years, 7 months and 14 days. In 1857 he married Miss Augusta Leitch. To this union were born four sons and three daughters. His wife died in 1915. He was a member of the 48th Regiment Ohio Volunteer Infantry Nov. 2, 1861, and served until Nov. 22, 1864. He is survived by two daughters, eight grandchildren and three great-grandchildren. Services by Bro. Abram Brumbaugh—Mrs. Rebecca Weimer, Greenville, Ohio.

**France, Bro. Benjamin Franklin,** son of Peter and Amanda France, born in Wayne County, Ohio, died at the home of his son, John, in Huntington County, Ind., Jan. 22, 1920, aged 76 years, 7 months and 23 days. He married Sarah Christian in 1870. To this union were born three sons. He and his wife united with the Church of the Brethren in 1870. He was a very early and devoted member of the cause. He served the church as deacon for many years. He preceded him in 1910. He leaves three sons, seven grandchildren, four great-grandchildren and three sisters. Services in the Brethren church, near Huntington, by the writer, assisted by Eld. I. B. Wike. Interment in the cemetery near the home—Studebaker, Muncie, Ind.

**Harlacher, Bro. John B.,** burned to death at his home in York County, Pa. He was ninety-seven years old. He was elected to the ministry about fifty years ago and took part in public services up to within a few years ago. He was married to Susan Harlacher. Two sons were born to them. Two sons survive. Burial in the Bermudian cemetery. Memorial service will be held in the future—G. W. Harlacher, Dover, Pa.

**Hawkins, Sister Amanda,** died of typhoid fever, Jan. 4, 1920, aged 44 years, 2 months and 17 days. She united with the Church of the Brethren when a girl and lived an exemplary life. Surviving her are four brothers and four sisters. Services at Lebanon by Bro. A. C. Miller, assisted by Bro. S. W. Winne. Interment in the adjoining cemetery—Lila B. Wine, Mt. Sidney, Va.

**Helsel, Edna Fern,** daughter of Solomon and Mary Chaplin Helsel, born near Silver Lake, Ind., died of pneumonia, Feb. 7, 1920, aged 22 years, 7 months and 29 days. Her father and brother preceded her. She accepted Christ during her sickness and was baptized. She leaves her mother and brother. Services at the West Eel River by Bro. T. D. Butterbaugh. Interment in the South Pleasant cemetery—Ruth Metzger, Claypool, Ind.

**Helsel, Joseph Burl,** son of Solomon and Mary Helsel, born near Silver Lake, Ind., died of pneumonia Feb. 1, 1920, aged 19 years, 11 months and 28 days. He was a member of the Live-Wire Sunday-school class. He leaves his mother and brother. Services at West Eel River by Bro. T. D. Butterbaugh. Interment at South Pleasant cemetery—Ruth Metzger, Claypool, Ind.

**Helsel, Solomon,** son of Levi and Mary Ann Helsel, born in Perry County, Ohio, May 5, 1867. In 1888 he married Mary Elizabeth Chaplin. To this union were born five children. In 1894 he accepted Christ and united with the Church of the Brethren. He was afflicted with pleural pneumonia and he died Feb. 1, 1920, aged 52 years, 6 months and 26 days. He leaves his wife, son, daughter, two brothers and three sisters. Services at West Eel River by Bro. T. D. Butterbaugh. Interment in the South Pleasant cemetery—Ruth Metzger, Claypool, Ind.

**Hoffman, Jesse M.,** son of Mr. and Mrs. Valentine Hoffman, died at the home of his parents, Jan. 30, 1920, aged 30 years. He united with the First Brethren Church in 1917. Surviving are his parents and two sisters. Services by J. A. McInturf at the Brethren church—John Hoffman, Brethren, Ind.

**Hoover, Sister Clara Ida,** nee Fisher, wife of Bro. Allen D. Hoover, died Jan. 5, 1920, aged 56 years, 9 months and 2 days. She is survived by her husband, three sons, three daughters, two brothers and one sister. Since uniting with the church she has lived an exemplary life. Services at the United Brethren church in Thurmont, by the writer and B. C. Whitmore. Interment in the Thurmont cemetery—T. S. Fike, Thurmont, Md.

**Iensberg, Sister Susan A. (Gillenwaters),** died Feb. 8, 1920, aged 66 years, 11 months and 13 days. In 1874 she married Eld. David Iensberg, who preceded her twenty-five years ago. To this union were born six sons and six daughters, two of whom died in infancy. She was a consistent and faithful member of the Church of the Brethren for about thirty years. She is survived by one brother and twenty-eight grandchildren. Services at the home near Mooresburg, Tenn., by the writer. Burial in the family cemetery near by—J. Henry Peterson, Fountain City, Tenn.

**Jackson, John Lewis,** born in Floyd County, Va., died of apoplexy, Feb. 5, 1920, aged 67 years. He was married to Sarah Jane Oyer in 1878. To this union were born seven sons and one daughter. His wife, four sons and one daughter survive. He united with the Church of the Brethren in 1878, and lived an exemplary Christian life. Services by Elders C. E. Eller and J. C. Dixon. Burial in the Brush Fork cemetery. Bro. Jackson was a charter member of the Bluefield church to pass away since our organization in 1911—C. E. Boone, Bluefield, W. Va.

**Jarboe, Charles L.,** born in Norton County, Kans., Sept. 16, 1880, died by accident on his farm, near Quinter, Kans., Jan. 23, 1920, aged 39 years, 4 months and 7 days. He was the second son of Eld. J. W. Clark, of Oxford, Neb., Dec. 2, 1908. To this union were born two daughters and one son. He leaves his companion and children, his father and stepmother, two full brothers, three half-brothers and four half-sisters. All of whom were present at the funeral except one brother, who was absent. Bro. Jarboe united with the Church of the Brethren when a young man. Interment in the Quinter cemetery. Services by the writer. Text, James 4: 14—Ellis M. Studebaker, Quinter, Kans.

**Johnson, Eld. John,** died at his home in Spokane, Jan. 31, 1920, aged 80 years, 6 months and 11 days. Death was the result of a fall Nov. 30. He joined the church at the age of twenty and lived fifty-three years as an elder. He is survived by his wife, three



daughters and four sons. Services by Eld. Geo. Shamberger, assisted by Rev. Clapper.—A. A. Dull, Spokane, Wash.

**Jones**, Lillian Inboden, born in Hocking County, Ohio, June 19, 1893, died of tuberculosis, following influenza, Feb. 2, 1920. She leaves her husband, father, mother, two brothers and four sisters. Services at the Mt. Zion Brethren church, of which she was a member, by Eld. E. B. Bagwell.—Mrs. I. Inboden, Logan, Ohio.

**Leckrone**, Mary Etta daughter of Joshua and Elisabeth Kline, born in Miami County, Ohio, Dec. 25, 1845. In 1873 she married Peter Leckrone. To them were born three daughters. She united with the Church of the Brethren about twenty-six years ago. She was stricken with an incurable disease and was ill for several months. She died Jan. 28, 1920, aged 74 years, 1 month and 3 days. Services at the Ed River church by Bro. T. D. Butterbaugh, assisted by Bro. Amos Freed. Interment in the cemetery adjoining.—Ruth Metzger, Claypool, Ind.

**Miller**, Elao L., son of Geo. W. and Elsie Miller, born near Sulphur Springs, Ind., died at the home of his mother, near the same place, Jan. 28, 1920, aged 18 years, 3 months and 21 days. When four years old he fell, and has been an invalid ever since. His father and one brother preceded him. He leaves his mother and two brothers. Services by the writer, assisted by Rev. Wray, of the Disciple church in Sulphur Springs. Interment in the Miller cemetery, near Middletown, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Moore**, Mrs. Effie V., daughter of James O. and Sallie V. Wray, born in Botetourt County, Va., died Feb. 6, 1920, aged 39 years and 1 month. In 1896 she married Byrd A. Moore. She was converted at the age of thirteen and was a member of the Baptist church. The husband, six sons, three daughters, father, three brothers and three sisters survive. Services by Eld. D. M. Garver in the Trotwood church.—Miriam Garver, Trotwood, Ohio.

**Newcomer**, Bro. John L., died Jan. 24, 1920, in the bounds of the Antietam congregation, Pa., aged 95 years. He joined the church of the Brethren in 1879 and until a few years ago, when old age began to interfere, each service found him at his regular place. He was married in 1850 to Kathryn Bayers, who died in 1912. To them were born three children, two of whom survive.—L. W. Leiter, Smithsburg, Md.

**Parker**, Flossie Fern, daughter of George and Eva Weaver, born near North Webster, Ind., Feb. 24, 1893. She united with the Baptist church at the age of twelve. In 1912 she married Roy Parker. She died of influenza and pneumonia, aged 26 years, 11 months and 12 days. She leaves her husband, two daughters, father, mother, two brothers and one sister. Services at North Webster Methodist church by the writer. Interment near by.—T. D. Butterbaugh, Silver Lake, Ind.

**Perry**, Daniel, died of pneumonia, Jan. 31, 1920, aged 38 years, 7 months and 30 days. He had been a member of the United Brethren church at Silver Lake, Ind., for ten years. He leaves his wife, two children, mother, three brothers and one sister. Interment in the Lakeview cemetery. Services by the U. B. church in Silver Lake by the writer.—T. D. Butterbaugh, Silver Lake, Ind.

**Rankin**, Rebecca J., born in Montgomery County, Va., died at Kincaid, Kans., Feb. 8, 1920, aged 56 years and 18 days. She was a faithful member of the Church of the Brethren, serving in many different offices. When two little nieces were left in the world without a mother, she provided for and helped them. Five brothers and two sisters survive. The body was taken to Dorrance where services were held in the Church of the Brethren by the writer. Interment in the Colony cemetery.—O. H. Feiler, Hutchinson, Kans.

**Rinehart**, Sister Laura Etta, nee Wade, wife of Eli M. Rinehart, died at her home in Flag Center, Ill., Feb. 7, 1920, aged 41 years, 8 months and 6 days. Her husband and two daughters survive. Services at Flag Center by the writer.—O. D. Buck, Franklin Grove, Ill.

**Royer**, Sister Cora B., died Feb. 3, 1920, at the Brethren Home at Neffsville, aged 40 years. She was a nurse at the Home for about eight months and was loved by all. She was a devoted Christian. The body was taken to Greencastle, Franklin County.—Mrs. A. H. Hofer, Neffsville, Pa.

**Shriver**, Melvin Lowe, son of Brother and Sister D. F. Shriver, born in Sidney, Ind., March 2, 1881, died of brain trouble, at St. Joseph's Hospital, in Minot, N. Dak., Feb. 6, 1920, aged 37 years, 11 months and 3 days. He was married to Edna Mae Cook, of Sidney, Ind., Nov. 5, 1899. To them were born three sons and six daughters. He is survived by his wife, three sons, six daughters, father, mother, three brothers and four sisters. Services by the writer. Text, Job 14: 1. The body was sent to Indiana for burial.—Leander Smith, P. O. Box 632, Minot, N. Dak.

**Simons**, Cora Inez, daughter of Bro. James T. and Sister Edith Simons, died of influenza at the home of her parents, near Centropolis, Kans., Feb. 12, 1920, aged 20 years, 9 months and 23 days. She united with the Church of the Brethren in October, 1916, and has lived a faithful, consistent life. She is survived by her parents, three brothers and two sisters. Services at the home by Eld. C. W. Shoemaker and the writer. Burial in the Appanoose cemetery.—J. M. Ward, Pomona, Kans.

**Smith**, Albert Woodrow, son of Brother John and Sister Belle Smith, died of pneumonia Jan. 22, 1920, aged 9 months and 16 days. Services at the residence by Eld. A. C. Miller. Interment in the Zion cemetery.—Mrs. J. W. Andes, Waynesboro, Va.

**Snyder**, Bro. Samuel D., died Jan. 24, 1920, aged 65 years, 8 months and 26 days. He was married to Sister H. Snyder. Both united with the Church of the Brethren early in life and remained faithful until death. Five children survive. Services in the Valley church by Elders Wm. S. Ritchey and D. M. Van Horn. Interment in the cemetery near by.—Jos. F. Snyder, Everett, Pa.

**Stroh**, Sister Susan R., wife of J. B. Stroh, died at her late home, in Manheim, Pa., in the bounds of the East Fairview congregation, Jan. 25, 1920, after an illness of over a year, from the effects of a stroke. She was in her seventy-first year and is survived by her husband, one son and three daughters. The funeral was held Jan. 30, with preaching at the house by Eld. H. B. Yoder, assisted by Rev. I. E. Johnson and Rev. E. H. Zechman, both neighbors of the deceased. Interment in Fairview cemetery.—H. A. Merkey, Manheim, Pa.

**Ward**, Amos, born in Fairfield County, Ohio, died at Ludlow Falls, Ohio, Feb. 1, 1920, aged 88 years, 7 months and 29 days. In 1853 he married Eliza J. Powell. To this union were born two sons and one daughter. May 14, 1866, he married Eliza, and several years later he married Elizabeth Younklin, who died in 1901. To this union were born one son and five daughters. In October, 1864, he united with the Church of the Brethren, and was a faithful member for the remainder of his life. Services at the West Milton Brethren church by Rev. Enos Pemberton, of the Free Church, and Bro. S. A. Blessing.—J. Henry Shwalter, West Milton, Ohio.

**Windle**, Bro. George, died of paralysis, at the home of his daughter in Mt. Morris, Ill., Jan. 31, 1920, aged 78 years, 2 months and 3 days. He was born in Shenandoah County, Va. In 1866 he married Mary E. Sprecher. Four of their six children survive. He united with the Church of the Brethren about fifteen years ago. Services by Eld. F. E. McCune, assisted by Eld. W. E. West—Nelson E. Shirk, Mt. Morris, Ill.

**White**, Sallie, widow of the late J. J. White, died Jan. 26, 1920, at the home of her son, Bro. Gordon D. Armentrout, Lima, Ohio, aged 11 years, 11 months and 15 days. She was for many years a member of the Methodist church. Services at the home by Bro. C. S. Lehman. Interment at Manassas, Va.—Kathryn S. Bowers, Lima, Ohio.

**Whitehead**, Susannah, daughter of Jacob and Elizabeth Smith, born in Elkhart County, Ind., August 23, 1851. She married D. J. Whitehead in 1870. To this union were born five children. She made her home with her daughter, Mrs. W. W. Fogelsonger. When the family of five were all ill with influenza she cared for them, and was entirely exhausted when stricken with the disease. Her son-in-law, H. M. Fogelsonger, and grandson preceded her. She died Feb. 7, 1920, aged 68 years, 5 months and 14 days. She and her husband united with the Church of the Brethren in the early seventies. She is survived by five grandchildren, two brothers, one son and a daughter.—J. G. Whitehead, New Paris, Ind.

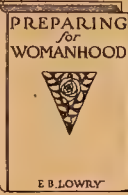
## Books for the Home

PREPARING FOR WOMANHOOD, .....\$1.25  
Dr. E. B. Lowry.

This is another excellent volume in the world-famous sex hygiene series by Dr. Lowry, the foremost writer on the subject. This new book is for girls in their teens and it discusses health, recreation, home-making and everything connected with preparation for womanhood.

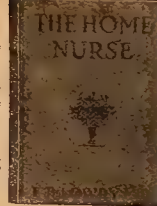
Dr. Lowry's books are excellently and carefully recommended.—The Journal of the American Medical Association.

"Dr. Lowry's books combine medical knowledge, simplicity, and purity in an unprecedented way. They are chaste and void of offense to the most delicate natures. The volumes are written with scientific accuracy and clearness."—The Journal of Education. Boston.



HOME NURSE, THE, .....\$1.25  
Dr. E. B. Lowry.

A volume designed for the help of all those who must nurse their sick at home. In a simple and practical way it explains the care of the sick so that the home nurse can cooperate intelligently with the doctor. Uniting practical common sense with the best medical knowledge, it forms a safe guide.—American Journal of Nursing.



MAN AND THE WOMAN, THE, .....\$1.00  
Arthur L. Salmon.

Men and women have always been something of a mystery to each other. Therefore, the author opens his volume directly with chapters entitled: "Does He Understand Her?" "Does She Understand Him?"

In other chapters equally interesting and pertinent the author studies human life in its delicate and vital articulations. The Man and the Woman is "an exceptionally well thought out and clearly expressed book on the relationship of the sexes."

—Book News Monthly. Agents should write for terms on this book and "The Joy of Love and Friendship," by the same author.

LETTERS OF A PHYSICIAN TO HIS DAUGHTERS, .....50c  
F. A. Rupp, M. D.

These wholesome letters give the vital information that many countless women from a world of suffering, and even death, if the information is known.



MARVELS OF OUR BODILY DWELLING, .....\$1.20  
Mrs. Mary Wood-Allen, M. D.

Health is one of the most valuable assets in life, but it can hardly be secured or retained without an understanding of our marvelous bodies. The aim of the authors has been to present the vitally important subjects of anatomy, physiology and hygiene in a way that is intensely interesting as well as instructive. The task has been done so well that young and old are under a lasting debt of gratitude.



YOUR BABY, .....\$1.25  
Edith Lowry, M. D.

A complete hand book for young mothers on the care of the baby. A clear and reliable guide containing many helps not found in any other books.

"Your Baby" should be read by every mother in the land.—The Medical Summary.

"If a mother can have but one book on the subject of maternity and infancy it should be this safe and practical guide by Dr. Lowry."—Motherhood Magazine.



## Practical Books for the Farm and Garden

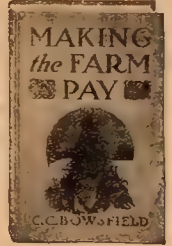
MAKING THE FARM PAY, .....\$1.25  
C. C. Bowsfield.

This splendid book tells how to get the biggest returns from the soil and at the same time make farm life more attractive and successful.

A wide range of farming opportunities is discussed. A few chapter headings will suggest the scope of the book.

The Modern Farmer's Opportunity. Learn How to Go Back to the Land. Avoid the Single Farming Interest.

Making a Dairy Farm Pay. Irrigation by Wells. Pin Money in Pickles. Farm Bookkeeping. Winter Egg Production.



BACK YARD FARMER, THE, .....\$1.25  
J. Willard Boile.

In seventy-six chapters this book gives complete and reliable directions for the proper cultivation of vegetables, fruit and flowers and the care of poultry and pets. It is a practical book that will enable you to make the most out of the garden.

SOME OF THE CHAPTERS ARE:

Making the Back Yard a Garden Spot. Back Yard Dividends. A Succession of Garden Crops. Laying Out Flower Beds. Hot Beds and Cold Frames. A Back Yard Orchard. Rabbit Hutch and the Rabbit. Feeding Hens for Eggs. Shade Trees and Their Care.

SUCCESS WITH HENS, .....\$1.25  
Robert Joos.

An up-to-date and practical poultry guide written by an expert. The fifty-five chapters of the book cover every phase of the poultry business from the hatching and care of chicks to the sale of eggs and fowls.

Nothing but proven methods are given. A great boon to the skilled poultryman as well as to beginners.



HOME GARDENING, .....75c  
Benjamin F. Albaugh.

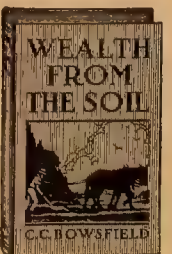
A simple, non-technical book for the person with a backyard or extra lot that ought to be made to yield good fresh vegetables for home use. Others, too, will profit greatly by the use of the practical methods of gardening described by the author. The Sandwich Method of preparing a garden is an especially new and valuable plan. The volume covers both vegetable and flower gardening.



WEALTH FROM THE SOIL, .....\$1.25  
C. C. Bowsfield.

The high level of prices for farm commodities and the improved facilities for shipping and traveling are pointed to by the author as an assurance of success for those who give the same talent to farming that would be required to bring success in any other vocation. He contends that land ownership offers the only chance for independence that many city people have.

There are chapters on financing as well as on the various phases of farm production. Marketing in general and the cooperative principle in particular are discussed. Soil fertility and relative crop values receive due attention. On this commercial side of farming, Mr. Bowsfield's writings have long been popular.



Brethren Publishing House, Elgin, Ill.

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## THE GOSPEL MESSENGER

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### LA VERNE COLLEGE BIBLE INSTITUTE

(Continued from Page 141)

Long Beach, travel lectures on "Palestine," and "Italy and Switzerland." Rev. L. S. Bauman, of the Progressive Brethren Church, on "Is the Old Book True?" and "The World System." Dr. C. S. Shively, of the college faculty, gave an astronomical lecture on "A Bird's-Eye View of the Universe." Eld. J. I. Kaylor, missionary on furlough from India, on "Our India Mission Field."

The busy week was concluded by a well-received concert by the Ladies' Lyric Club of the college.

There remains yet to be mentioned one feature of the week's program—one which gave this Institute its distinctive character, differentiating it from all others held heretofore in this District. This feature consisted of the reports of the college delegates to the Des Moines Student Volunteer Conference. These reports were given during the regular morning chapel hours, when all the students, and as many visitors as could find room in the auditorium, assembled in the spirit of prayer to consider God's will for the investment of the lives of his children. Prof. L. V. Funderburgh, the faculty delegate, had charge, and spoke on "The Present World Situation," and "A Life at Its Highest and Best." Leland S. Brubaker and C. Ernest Davis, student delegates, spoke on "The Adequacy of Christianity for the World's Needs," and "Investing a Life." The climax of the Institute was reached in the last-named address when a number of young people were led to the decision to make the will of God supreme in their lives, and many others reaffirmed their consecration to the Lord's work.

We have the assurance that the hallowed influence of this Conference will be felt not only throughout the Pacific Coast Districts, but also unto the ends of the earth, as these young people translate into acts their purpose to live according to the will of God wherever he leads them, throughout the homeland and into the foreign mission field.

Ernest G. Hoff.

### PRIZE CONTEST—SPECIAL ANNOUNCEMENT

This is your last chance to enter the "prize contest" for the best productions on the subject of simple dress, previously announced through the "Messenger." The object of this contest is (1) to stimulate interest in the simple life, (2) to secure the best available manuscripts on the subject.

Remember there are two cash prizes of \$15 and \$10, respectively. The time to render these productions (not already rendered is (1) date of "special" Christian Workers' program, March 28, 1920, (2) or some Institute, or department of District Conference. The manuscript must be in our hands not later than April 15, 1920.

For rules and full particulars, see "Gospel Messenger," Nov. 15, 1919, page 732, or apply to the undersigned.

Note.—At time of "special" Christian Workers' program, Nov. 30, 1919, did your church lift an offering for the committee's work? If you did not do so, will you kindly fall in line, and lift that offering March 28, 1920? That is one practical way of helping us.

Lydia E. Taylor,

Mt. Morris, Ill. Sec.-Treas. Com. on Dress Reform.

### Why Senator Capper Opposes Universal Military Training

(Continued from Page 133)

Such is the strange effect in Washington of the disease from which we are suffering most—billionitis—that with bankruptcy threatening the world and menacing us; with the United States, the world's most prosperous nation, staggering under a colossal war debt; with this nation facing this year bills for twelve billions and only nine billions with which to pay them; with another bond issue threatening and imminent—that Washington is going ahead planning to spend from now on a billion dollars a year on a greater navy and another billion dollars a year on a larger army, in connection with compulsory military training, and not many years ago a billion dollars was enough to run the entire Federal Government for twelve months!

This is one of the special reasons why I oppose compulsory military training and why I voted against Senator Wadsworth's bill for reorganizing the army, when it came before the committee. But I have other reasons which I consider quite as valid, any one of which I think is sufficient.

If this bill becomes a law it will cost the people not less than a billion dollars the first year. It provides for 15,293 officers and 280,000 enlisted men. The President is empowered nominally, but the chief of staff is empowered

specifically, to increase this number twenty per cent; and the chief of staff may employ as many reserve officers and as many expert assistants as he desires.

This estimate of expense does not take into consideration the increase of pay to officers and men of the army now proposed to be granted by Congress.

Advocates of compulsory training make the extraordinary statement that 800,000, or one million, young men may be called for four months' training; that twenty-five per cent of them will be excused and that the remainder can be clothed, fed, cared for, transported and trained for 125 million dollars.

Our army expenditures for seventeen months of war were fourteen billion dollars and only in the last few weeks did we have an army approximating four million men.

In the first place the process of calling and assembling these 800,000, or one million, boys in camps can hardly take less than thirty days. It will take another thirty days to disband them and get them home. Add this time to the training period of four months and it becomes six months.

Representative Mondell places the cost of assembling, transporting, equipping and training 600,000 selected young men, at 600 million dollars; the enlargement, improvement and extension of camps at 300 million; the maintenance of camps one year at 60 million; and the incidental costs of material, equipment and training, 40 million.

The total foots up a billion, and with such a system and such an army policy, that billion would grow like a weed in a cornfield in July.

Just now, and for several years to come, our greatest problem and our greatest need is to produce. And this need is worldwide. This is particularly true of the farms, where every available man—young and old—is needed and where efficient labor was never so lacking during peace or war times since this republic was established. Thousands of farm boys who went into the army never returned to the farms. In many communities the high wages paid for labor in the cities has stripped the countryside of young men and women, leaving a few old men to sow, reap and harvest as best they can. I learn from many sources that the percentage of the farm boys who entered the army and who are not returning, and who probably never will return to their former occupations, is startling and alarming.

It is calculated that should the Wadsworth Army Reorganization Bill pass, it would probably result in assembling as high as 1,980,000 young men for military training the first year. After that about a million boys would be called every year, and by 1926 we should have an army of 3,345,200, officers and men and reservists—a force scarcely surpassed by any European power in time of war.

The economic loss of maintaining huge numbers of men in idleness for from four to six months every year would prove an enormous drag on the productive power of the nation, as well as enormously increasing our expenditures of government. I can think of no more suicidal policy for us to adopt, within the next few years, than this. We have reached an economic dead line and any further burdens or handicaps will be imposed at our peril.

It also is true that there could not be a worse time to force conscription or any form of compulsory military service upon the people. They never were in less sympathy with anything military. They feel they have gone as far as they can in that direction. To pile any more burdens on their backs, at this psychological moment, would be a fatal mistake—one likely to try their patience beyond endurance. Whether from a peace or a military viewpoint—the best and only way to strengthen the nation at this time is to open both the foreign and domestic markets, increase production, and strive with might and main to get back to normal conditions.

If physical training is necessary to give our young men a vigorous physique, let suitable and carefully-directed gymnastics be made a part of their school training.

I believe the people of the country will insist on the defeat of the military measure. It is my opinion the Senate will reject it by a small majority. I don't think it will get through the House. But a great fight is being made for it. Big business interests, and commercial clubs in all parts of the country are pulling for it.

We can all understand why a strong military system appeals to big business, and it is this fact largely that gives strength to the present movement. It is not going to be easy to defeat it. Whether it is defeated at all, depends on the people who will have to pay the bills and suffer the consequences should it be established. The issue touches every home in the land. A test of strength is coming. Let your Senators and Congressmen know at once where you stand on the measure.

People young, and raw, and self-natured, think it an easy thing to gain love, and reckon their own friendship a sure price of any man's; but when experience shall have shown them the hardness of most hearts, the hollowness of others, and the baseness and ingratitude of almost all, they will then find that a true friend is the gift of God, and that he only who made hearts can unite them.—South.

## Easter Greetings

Because the season when all Christians rejoice at the cause of the remembrance of the resurrection could we do anything better than to renew some of our neglected friendships? Appropriate cards and folders for all ages will be found in the following list and prices are in many instances as low as the present wholesale price.

### The Easter Program

You will want materials for it. We recommend the following:

**THE RISEN REDEEMER.** A 32-page service of songs and recitations with several selections for a chorus or choir.

**EASTER TRIUMPH.** A 32-page service of songs and recitations with special selections for the choir.

**THE VICTORIOUS KING.** 32 pages of recitations and songs. Selections for the choir.

Prices on Services as follows: 1-5 copies, each 10c; 6-24 copies, each 8c; 25-49 copies, each 7c; 50 or more, each 6c.

**EASTER TIDINGS** is the only book of its kind published. The object is to supply in one book sufficient recitations, dialogues, songs, etc., for those wishing to arrange their own program. 56 pages. Each, 25c.

### Easter Cards

See also Reward Cards for Easter numbers.

No. 415. A series of four cards, cross shaped. They have pictures of tulips, lilies, and daffodils reproduced in the beautiful offset process. Each in envelope. Per pack of four, 10c; Per dozen, 25c.

### Easter Post Cards

No. 238. **FLORAL CROSSES.** Part of these are formed of flowers such as snowdrops and Easter lilies. The others have crosses with the flowers at the foot. Very appropriate for Easter. Six designs. Per pack, 10c; three packs, 25c.

No. 182. A series of four pictures of children with Easter flowers. Reproduced by the offset process on a dull finish card. Per pack of 6, 10c. Three packs, 25c.

No. 191. Landscape panels with Easter lilies, narcissi, and hycinths. Tinted borders. Beautiful offset cards. Four designs. Per pack of 6, 10c. Three packs, 25c.

No. E169. A tinted card with birds and flowers. An Easter verse gives a message of cheer. Four designs. Per pack of 12, 10c; Three packs, 25c.

No. E176. Large flowers of various kinds lithographed in colors and embossed. Four designs. Per pack of 12, 10c; Three packs, 25c.

No. E130. The Cross is a prominent part of the design. Landscapes and flowers also. Lithographed on high grade postcards and embossed. Four designs. Per pack of 10, 10c; Three packs, 25c.

No. E133. Designs of churches, their spires holding aloft the cross. Flowers add to the beauty of the design. Lithographed and embossed. Four designs. Per pack of 10, 10c; Three packs, 25c.

No. 285. **MOTTO SERIES.** For those who wish cards of distinction. These are the famous DAVIS QUALITY card. A quotation from a great author is beautifully printed in colors and gold on a white linen finish card. Beveled gold edges. Per pack of two cards, 10c; three packs, 25c.

No. 273. **ROSES AND BLUE BELLS.** Four designs of wreaths of flowers printed and embossed on high grade cards. Easter greetings and Scripture verses in gold or silver. Green edges. These are regular 5c values. Per pack of four, 10c; three packs, 25c.

No. 287. **MEDALLIONS.** A design of lockets bearing pretty landscapes, hung on cords. Below this are flowers thrust through the card. Very realistic. Four designs. Per pack of eight, 10c; three packs, 25c.

No. 291. **VIOLETS.** Designs of violets and lilies of the valley on a dark green background in imitation of ribbon. Per pack of six cards, 10c; three packs, 25c.

No. 297. **EASTER BELLS.** Four designs of this series have oval panels bearing sprays of flowers, bells and landscapes. The other two have Eastern villages with flowers. Easter greetings on each. Per pack, 10c; three packs, 25c.

No. 310. **LANDSCAPES.** Eight cards showing a large circle of budding branches through which can be seen a beautiful landscape. At the bottom of the circle is a chick standing in an egg-shell and surrounded by violets, forget-me-nots, etc. Per pack, 10c; three packs, 25c.

### Easter Booklets

No. 500. Two booklets of unusual value. Eight pages of scripture and poems with heavy cover tied with silk cord. Floral designs on front and cross on back. Cover lithographed in simulation of stained glass work. Made to be sold over the counter at 10c. Per pack of two, 10c; six booklets, 25c.

No. 101. Appropriate designs of children, flowers, and birds. The colors are beautifully blended by the offset process. Six designs, size 3 1/2 x 5 1/2 inches. Each in envelope. Each, 6c. Per dozen, 60c.

No. 106. A new series of Easter folders with ten designs of landscapes, children, flowers and chicks. The colors are beautifully blended. Each in envelope. Size 2 1/4 inches. Per dozen, 20c. Per hundred, \$1.50.

### BRETHREN PUBLISHING HOUSE

Elgin, Ill.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., March 6, 1920

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## ...EDITORIAL...

### "David Served His Own Generation"

DID the sacred biographer himself realize what a tribute he was paying to David when he wrote of him that he "served his own generation"? Perhaps so, but hardly his readers, ancient or modern. Nothing finer could be said of anybody.

Too many live in the dead past. They waste their energies in vain regrets that things are not as they used to be, or in equally vain efforts to make them so. They would like to serve, apparently, if they could serve the generation that has gone. But they are so out of touch with this one that their service counts for little.

Too many others try to live in the future, forgetting that their only chance to make that future the kind they're dreaming of, lies in bringing some useful influence to bear upon the present. But because they can not have that ideal future now, they contribute nothing to the world's well-being.

It's a very simple truth, isn't it? Why, then, don't we heed it more? Why don't we realize that the whole trouble with the world today is with the present generation, our generation, and that our whole duty and opportunity lie in this one?

This service idea, we hear so much about, is very fine, but unless we practice it on the folks who are alive now, there will be nothing of it to our credit. It's beautiful to talk of leaving the impress of our lives on the world that shall be after us. The only way to do it is to put that impress on the world that is right now.

If David had not served his own generation, no other generation would ever have heard of him.

### Help Whittle Down These "Ifs"

"If every member of the church were a steward under God, the church could do a generation of work in a single year."

And it could, couldn't it? And if the money power were fully consecrated to God, as a well-known preacher said a half-century ago, the Kingdom of God would come in a day.

These are rather large "ifs," to be sure. But you could reduce the size of them a little. Will you?

## "Above All That We Ask or Think"

WHEN Martin Luther nailed his ninety-five theses on the door of the church in Wittenberg, he had no map of the great Protestant Reformation in his mind. Far from it. His soul had been stirred beyond endurance by the conscienceless traffic in indulgences, and he only meant to strike a telling blow at that. He wanted to call the church back to the truth about repentance and forgiveness. But his plans went wrong.

Or did they? It depends upon the point of view. The movement certainly did soon get beyond his own control. But that doesn't prove much, does it?

When the American colonists began to protest against the injustice of taxation without representation, they started something very different from their own original intention. The Declaration of Independence was a later development. And with what quakings of heart that Rubicon was finally crossed, every student of history knows. But how little, even then, was their mental picture of the future, like the America of today.

"Manifest destiny" is a favorite phrase of orators and essayists, but the destiny that is not manifest is a far more frequent and more significant factor in human life. Good purposes so often fail of their objectives—other goals than those which had been set are so often reached—that sensible believers in the moral order of the universe will not pin their hopes to such dimly-outlined fragments of the distant horizon as come within their vision. They will trust and work and wait.

The League of Nations, which promised so much, is having such a stormy time of it, in setting out to sea, so many difficulties and doubts have been developed in the long delay, that some are rejoicing in the prospect of an early and complete shipwreck. Quite possible. But if the entire collapse of the machine set up at Paris is necessary, to give place to something better, a little later, what of it? The Articles of Confederation did not last long. And the greatly superior Constitution, which followed, is now about to receive its nineteenth amendment. And some people can remember when there was a war for the perpetuation of the Union. But in spite of all these facts, the folks who discounted all efforts toward a successful welding of the original colonies into one nation, have all disappeared. Their descendants are busy now, pointing out the futility of all endeavors to establish an effective concordat among the nations. Well, let them improve the time.

Some months ago I read an article about the failure of certain religious movements of the past to make the world Christian. I got into it before I realized what it was and then my curiosity carried me through. And I was glad I had read it, for it represented an attitude which the Christian worker has to meet and ought to understand. It referred to the Laymen's Missionary Movement, the Men and Religion Forward Movement, the Christian Endeavor Society, and I do not remember what all. But the idea was that all these movements had failed to realize the ambitious plans of their founders and were, therefore, to be set down as failures and as proof of the folly of all such enterprises. It referred quite disparagingly to the big Methodist campaign which had just been completed.

Such an interpretation of Christian effort strikes me as very strange indeed. Though the purpose of a movement is most praiseworthy and though it confessedly accomplishes some good, much good, if it does not do all that its projectors hoped, it has not justified its existence and is to be pronounced a failure. The line of Christian advance runs across too many half-

fulfilled and even wholly-thwarted plans, to warrant such an ill-considered judgment. The path up the mountain-side requires many short steps, side-steps sometimes, and even backward steps—so they appear—but they are all a part of the trail that ends at the mountain-top.

Of the same temper as the article above referred to is one I saw just this morning about the Interchurch World Movement. The writer thinks he foresees the speedy disintegration of this gigantic undertaking, and he is already preparing himself a comfortable seat from which to view the grand smash when it comes, and shout: "I told you so." Maybe he is to have that exquisite pleasure. But I do not covet it for myself. It is a rather cheap kind of satisfaction, it seems to me. I'd rather belong to the society, of one of whose early members it was said: "She hath done what she could."

"I'm afraid our Forward Movement is attempting too much," somebody says. "I'm afraid we can't reach those goals." And so you think we would better not try it, than to try and perhaps fail? Is that what you call keeping on the safe side?

Lord, give us courage and humility enough to accept temporary failure and apparent defeat, when that is necessary to make way for the next and wiser and more successful step. There is no such thing as failure of an honest and earnest effort to advance the cause of Christ. It may make some blunders. It may see its own cherished air-castles vanish. But that is not failure. It is only a part of the price of ultimate triumph.

The Lord can do wonders with weak, blundering mortals when they are really trying to help the Kingdom on. He can teach them wisdom through their own mistakes. Their consecrated persistence he can bless far beyond what they are able to ask or think—and how different the blessing often is from what they "think"—but he can't do anything with the man who will not try. Whether our own well-laid plans materialize just as we have mapped them out, matters not at all. What matters is, whether we are doing our best with such knowledge and resources as we have.

Oh, if we only had a little faith! Not much, but a little—a piece as large, say, as a grain of mustard seed! Do you know what that kind of Christians could accomplish?

### The Recesson of the Sacrificial Spirit

WHERE is that sacrificial spirit which was so much in evidence while the war was on—that willingness, if not eagerness, to forego personal convenience and comfort for the general good? Was that only temporary? Didn't we get into it far enough to find out how fine it is? Is this reaction from restraint to carry us back into a deeper slough of self-indulgence than before?

Think soberly about this. Is the world to pay the awful cost of war and then get from it nothing of lasting worth? Not you and I, surely. That must not be true of us.

We must make the reaction the temporary thing. Thinking of the common welfare before we plan for ourselves must become our habit. And we must do that thinking, not in terms of little deprivations which we scarcely feel, but in terms of all our strength.

This is after the war, brother. We can not think in pre-war units any more. We must think and act and live in post-war dimensions. And that means living, not for my petty pleasure, but for the good of all.



## CONTRIBUTORS' FORUM

### Exclusions

BY AMOS R. WELLS

If I would talk with God, my hasty tongue  
Must hold itself for that high converse pure,  
As one who has appointment with a king  
Scorns gossip with a minion at the gate.

If I would listen to the voice of God,  
I dare not hear the prattle of men,  
The bargaining, the vaunting, the untruth,  
The words that crawl and sting; for ears have room  
For somewhat and no more. If I would walk  
Beside my God, his comrade and his friend,  
I must go his way. He will not go mine.

If I would own the wealth of God, the gold,  
The gems of affluent heaven, like the dross  
Of basest refuse I must hurl away  
The spoil of greed, and all the miser's glut,  
If I would know the wondrous lore of God,  
How I must sink myself in helplessness!

If I would revel in the love of God,  
What lesser loves must I disdain to serve.  
O Infinite! O Lover! O Supreme,  
Father and Leader, and unfailing Friend,  
What littles must I gladly lose for thee,  
What nothings must I tread beneath my feet  
To reach thy hand, thy bosom, and thy face!

### The Gospel Ministry

BY H. C. EARLY

In Two Parts.—Part Two

IN Part One the right attitude toward the ministry, the minister's call and qualifications were considered. In this article let us consider what duties the ministry owes the laity, and what duties the laity owes the ministry. The mutual relationship between the ministry and laity is a most vital subject, indeed.

#### *I. The Duties of the Ministry to the Laity*

Since the minister is to be an ensample to the flock (1 Peter 5: 2), he owes it to the church, first of all, to be upright in character, to live in harmony with his high calling, for the ministry is the one thing, above every other thing in the world, whose representatives are expected to be personal examples of the principles they teach, and whose success, humanly speaking, depends chiefly upon this condition. Every other ability to accomplish good is forfeited by unfaithfulness in character; and no matter how poor the other abilities may be, they count for something, when reinforced by righteous conduct. In the nature of the case, the minister's life must be a tremendous argument, if not the final, unanswerable argument, in favor of his message.

The office of the ministry is in the nature of a shepherd or pastor. The minister is the teacher of the flock and overseer (Matt. 28: 19, 20; John 10: 12; Acts 20: 28; 2 Tim. 4: 2; 1 Peter 5: 2).

The duties of the shepherd consist of two things, chiefly: He is to feed the flock and protect it. So with the minister. He must feed the flock of God and protect it against danger. Both duties are discharged by intelligent, faithful teaching. It is the only way. It, however, involves two kinds of teaching: The one—the first one and the important one—is of a constructive kind. It is real food; it builds up the life into strength. It is to the spiritual life what bread is to the bodily life. The life depends upon it so absolutely.

The other kind of teaching is in the nature of a warning against evil. It is negative teaching, in the very nature of the case. However, it is essential. It is authorized. For the minister is to reprove and rebuke evil with all longsuffering. He must stand as a watchman, like a sentinel, to cry out at the approach of danger. He must protect the church against evil, both within and without; so as to give the constructive teaching the least resistance, for after all the victory will depend chiefly on the positive teaching.

As overseer or elder—a term which means to lead and direct—it is the minister's duty to do his utmost to conceive the task set before the church—its meaning, its size, its value—and the lay of the ground in the situation, and then to lead the church to see its task and properly to appraise it. The maturing of

plans and the marshaling and organizing of forces for the strife, follow. At this point lies the big job of the minister. It is the measure of wise, consecrated leadership. And the suffering of the churches for such leadership is a trumpet call to the minister for his best and biggest as an overseer.

The ministerial motive is the saving of the people for the glory of God. Paul, a typical minister of the Gospel, said: "I seek not yours, but you" (2 Cor. 12: 14). So with every true servant of God. He dare not allow money to become the motive. The man who will not preach without a money consideration has no right to preach with a money consideration, however much money may be needed. He is like the man standing by a sinking ship and refusing "to throw out the life-line," because he would not be paid for it.

The true minister has a passion for souls, and is willing "to spend and be spent." With the weight of souls upon his heart, out of which the spirit of service and sacrifice is born, he endures hardness as a good soldier, undergoing privations, giving up the companionship of wife and children, sacrificing the opportunities of profitable business, bearing the criticisms of the quibbler and gainsayer, facing danger—in some cases the executioner's block—all without daunt. He believes in God. He believes in the Gospel ministry and has pledged himself to it, no matter what the cost, even if it leads through flood and flame, suffering and death. In him is the sinew of which heroes are made.

#### *II. The Duties of the Laity to the Ministry*

These duties are of two classes—moral and financial.

*The moral.* From the very nature of the case, the laity must hold the minister in the highest esteem, giving him their sincere prayers and fullest cooperation. Paul wrote: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake" (1 Thess. 5: 12, 13). Also: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine" (1 Tim. 5: 17). And again, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Thess. 3: 1).

It is not merely to bestow honor. It is to honor a faithful servant as he serves a righteous cause. It is for his work's sake. He is to be held in reputation. His good name is to be protected against tattlers and liars. Not every talebearer is to be listened to. Only in the mouth of two or three witnesses is an accusation against him to be considered (1 Tim. 5: 19).

*The financial.* It is the Gospel plan that the laity shall support the minister, financially, that he may give himself wholly to the Word. The plan, in fact, goes back under the Law. Those who ministered in holy things lived of the things of the temple (1 Cor. 9: 13). Jesus established the ministry upon the same plan. In sending out both the Twelve and the Seventy, Jesus instructed them to provide not for purses (Matt. 10: 9; Luke 10: 4), and then stated in both cases, that "the workman is worthy of his meat." Paul states the same plan in these words: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14).

Several illustrations are used to show the fitness of the plan. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. 9: 7)? None wars at his own expense, none plants a vineyard, and eats not of the fruit, none feeds a flock, and eats not of the flock. The same law, it is argued, should hold in the ministry. The plan is ordained of God; it is entirely plain; it is perfectly just. It is right.

Paul served churches without support (2 Cor. 12: 13), while he received support from others (Philipp. 4: 10-18). He made himself an exception, in some cases, to the Gospel plan, while he states his rights and privileges under the plan (1 Cor. 9: 4-6). He also recognized that he had done the Corinthians an injustice by serving them without support, making them inferior in this respect to other churches, and asked their pardon (2 Cor. 12: 13).

So the plan is plain. For "even so hath the Lord

ordained that they which preach the gospel should live of the gospel." It must be plain also that Paul, in some cases, made himself an exception to the general plan; also that it is an injustice to the church to serve it without support. It is an injustice both to the church and the ministry, for it robs both of growth and usefulness.

It is a common mistake to put the exception for the rule. This has been done in the case of Paul. And so, our people, basing upon the exception, not the rule, have attempted to build up a free ministry, which cripples the ministry for service and robs the church of all sense of obligation to the ministry. The system has wrought untold injustice to both the ministry and the laity, which fully justifies the serious consideration now given the subject in all quarters.

Penn Laird, Va.

### Why I Preach the Second Coming

BY CHARLES C. ELLIS

(Outline of a Sermon Preached in the First Brethren Church, Philadelphia, Pa., on Sunday Evening, Feb. 1)

[Introductory.—At this place in the series it is clear that the question means, "Why I Preach the Premillennial Coming of the Lord."]

*First,* Because, as a minister of the Gospel, I am set to "preach the Word" and in common with Timothy I am exhorted to do so "by his appearing and his kingdom." I fail to see how I can preach this Word and ignore a doctrine so inwrought into the very fabric of the Word of God.

*Second,* Because I am a minister of Protestantism. This has never been a doctrine promulgated by Rome. On the contrary, it was the belief of the Reformers, both within and without the Roman church, beginning with Wyclif, "the morning star of the Reformation," and coming on to Luther, Knox and the Pietists, in whom our own church finds some of its roots.

*Third,* Because I am a minister of the Church of the Brethren: (1) Our church has always endeavored to follow primitive Christianity, so far as we can know it. Only unhistorical imagination would assert that the Christians in the early church did not hold this belief. (2) Our principle of Biblical interpretation has been to prefer the literal meaning of the Scriptures whenever this interpretation is reasonable. I fail to see why I should literalize baptism and feet-washing and spiritualize the resurrection and the coming of the Lord.

*Fourth,* Because, if it were merely a scientific hypothesis I should be compelled to prefer it to others, since it, to my mind, involves fewer difficulties, both in the interpretation of Scripture and of the world conditions, that have baffled so many whose hope has been in human reform instead of the plain-spoken word of the Lord and the blessed hope. This is a deliberate conviction after twenty-five years of study of the subject, not only in the Book but in the writings of those who have written on all sides of the subject.

*Fifth,* Because the men whom God has used most largely, in great spiritual movements, have been men of this hope. I mean the men who have really done great works, not philosophized and spiritualized the Word of the Lord. From the almost superhuman toil of Francke, the godly pietist, to the world-wide influence of Moody, one can trace the influence of this truth. To assert that it cuts the nerve of missions, as has been done, is to confess ignorance of the faith of the most consecrated men God has given to the mission field, such as Judson, Paton and Hudson Taylor.

*Sixth,* Because, so far as I know, no other truth that I have been permitted to preach has lived longer or been more vital, in the lives of those who heard. Some of the best people I know are living more spiritual lives after twenty years because of the blessing that God graciously gave them when he led me to preach this truth in their hearing that long ago. To live without the blessed hope is to miss a blessing which, I believe, God intends his ministers to transmit to their hearers—a blessing which will sanctify their own ministry as nothing else will.

*Seventh,* Because it is the final, the only hope of the world. Men call it pessimistic, but it is the only true optimism. It at least has saved me from despair



in dark hours when others found their so-called optimism a broken reed. And it must be so, because it is a hope based upon the Word as we find it, rather than as we *refine* it, which so many attempt to do—a hope based not upon the frailty of man, however well-meaning, but upon the power of God. Can we pray sincerely, "Even so come, Lord Jesus," willing for every plan we have to melt into the glory of the dawn of his greater day?

Philadelphia, Pa.

## Regeneration—Our Position

BY J. H. MOORE

IN a former article we promised to give some attention to the doctrine of regeneration, or the new birth, as it is sometimes called. It is a doctrine that, in the hands of some, is made to mean nearly everything, and in the hands of others is made to mean practically nothing.

Strictly speaking, regeneration may be defined as the creative act of God, which, through the agency of the Word and the Holy Spirit, performs its part in the process of conversion. There can be no regeneration without the seed of the Kingdom, the Word of God. This is equally true of the Holy Spirit as the agency of regeneration. God, employing his Word as the instrument, performs the creative act in the soul that results in a new creature in Christ Jesus. This act we call regeneration—making over again—and it is the inner part of the process known as conversion. In fact, all that is in conversion runs parallel with all for which regeneration stands. We can safely say that there can be no genuine case of conversion without regeneration, and no case of regeneration without conversion. Every converted man has experienced regeneration, while every regenerated man is a converted man. In the process of conversion there is an inner part as well as an outward part. Regeneration takes care of the inner or individual part. In the heart, man may plant the seed of the Kingdom—the Word. The Spirit may energize this Word, but it takes the creative power of God to make it grow into a new creature. It is a recreation, hence regeneration.

We here introduce an extract from a letter from an earnest MESSENGER reader, with the question that has given occasion for this article:

"How is regeneration effected and when does it take place? Are we united in agreement upon the subject in the church? Does it take place when the soul believes on Jesus, or in the act of baptism? Dr. Scofield, in connection with John 3: 5, gives five water references, several of them definitely mentioning baptism, and yet, in his definition of regeneration, he says that the condition of the new birth is simply faith in Christ crucified. Baptism he calls a duty and a privilege, but salvation, he says, is by grace alone, without works (particularly specifying ordinances), and this he reiterates over and over again throughout his Bible. This is the position of all the great undenominational evangelists, and this is the basis upon which all the thousands have been gathered in lately. I know your position on the subject of works, and have been much encouraged by reading what you have written on the subject. But upon this requirement for the new birth, just how decided a stand do we take? Is it our province to say that there is no regeneration without a faith that accepts baptism? Then, what are we to think of that great host of men and women living holy lives of self-sacrifice for the Master and apparently gifted with spiritual power, who have not been baptized with water?"

In the first place, we note what Paul has said in Titus 3: 5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Here we have a washing connected with regeneration, or, rather, a regeneration connected with the washing. This washing is baptism. About this there can be no question, hence the baptism or regeneration, or the regeneration that has baptism associated with it. Paul has put the two together—the very thing that Jesus did in his interview with Nicodemus. To the distinguished ruler among the Jews the Master said: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." In this citation, water stands for baptism.

Our people have long been united in maintaining that regeneration takes place in connection with bap-

tism, one being the inner, or invisible, act, and the other the outward act; regeneration as part of the process of conversion. The former is God's act, while the latter relates to what man does. To put it in another form, the birth of the Spirit, or to be born of the Spirit, is the divine part in conversion, the part which God performs, while to be born of water means what man does. The phrase, "born of water and of the Spirit," includes the entire process of conversion—regeneration being the creative act of God in the transformation that takes place. This regeneration begins the instant that the soul, by active faith, begins to lay hold on Christ, and is consummated when baptism, the closing act of conversion, is completed.

As stated, the Church of the Brethren has always held that regeneration is associated with baptism, or, if you wish it that way, that baptism is associated with regeneration. The two are connected in Titus 3: 5 as well as in John 3: 5. All their writings, as well as the decisions of Conference, bear us out in this statement. During the period of more than thirty years, that we had editorial management of two of our church papers, we ran across not more than a half dozen writers of the Brethren who did not fully accept this phase of our teaching. To baptize for the remission, as we do, means this. The religious bodies that reject the doctrine of baptism, associated with regeneration, do not baptize for the remission of sins.

In his Bible, as cited by our correspondent, Dr. Scofield emphasizes the faith-alone doctrine, held by Luther, Wesley and some others. Wesley held that the sinner is saved by faith, independent of any other act of obedience. This is what Luther taught, and into this error Dr. Scofield has fallen, and for that reason his Bible is misleading. So thoroughly did Luther believe in the doctrine of salvation by faith, independent of other acts of obedience, that he, in strong measure, repudiated the teachings of James, in regard to faith without works being dead. It was the emphasis that the Catholics placed on the value of good works, in relation to salvation, that led Martin Luther to swing to the other extreme, and to declare for faith alone, in the act of salvation.

When the Brethren started their reformatory movement in Germany, they cut loose from Luther's faith-alone theory, as well as the doctrine of baptismal regeneration held by the Catholics, and came square out in support of faith, repentance, confession and baptism as New Testament conditions of pardon. In this way they united in one harmonious principle all that Christ, the apostles, or any of the New Testament writers, ever said regarding the conditions pertaining to the process of conversion. About one hundred years later we find Alexander Campbell, a young preacher residing in Washington County, Pa., where the Brethren had a number of members, teaching the same doctrine. In this point the teachings of the Brethren and the Disciples are practically identical, not because we accepted the views of Campbell, but because he embraced ours, and that, too, over one hundred years after we had taken our decided stand in support of baptism as one of the steps in the process of conversion.

We can not be too positive in our statement about the stand our people have taken, on the matter of regeneration and baptism being associated. It has always been one of our fundamentals, and as fully characteristic of us as trine immersion or the religious rite of feet-washing. Faith, repentance, confession and baptism as conditions of pardon has always been our doctrine. And in this process regeneration, as God's act, will always be found.

Our people have never done much preaching and writing, relating to a negative phase of a well-defined Gospel statement. When we read that penitent believers should be baptized for the remission of sins, we do not pause to consider whether the same class may not secure pardon without the act of baptism. Our method has been to leave baptism and the remission of sins just where the Inspired Record places them, and to emphasize the affirmative statement. It is by this negative method that practically every command in the New Testament has been set aside by either one persuasion or another.

The mere fact that holy lives are, so far as we can see, lived by men and women who hold to the doctrine of faith and regeneration, without baptism, is no evidence of the truthfulness of their position. The same claim might be set up for those who reject the divinity of Christ, the reality of the resurrection, the reality of a devil, or of a hell, or who set aside all the ordinances of the New Testament. There is no telling where a theory of this sort, if admitted, would lead to. The only safe course is to teach just what the Book says, and to teach it just as it is stated. This the Brethren have always done, and that is what gives their position strength.

Sebring, Fla.

## The Lure of Gold

BY W. G. NYCE

IN every age the gleam of gold has exercised a fascination upon the human mind, so that men have put forth almost incredible efforts to secure it, and women have craved and acquired it for personal adornment at almost any cost. From the fabulous fortunes, represented by the jewels of royalty and the wealthy leaders of society, with their tiaras and collars and pendants, to the cheap brass circlets with a thin wash of the better metal, worn on fingers not always clean, and obtained by selling a few bottles of bluing, the pleasure thus derived and the irresistible attraction of gold, is universally attested.

Being so generally characteristic of every race and clime, and every period of time, the longing to adorn with gold may be said to be thoroughly natural. And thus it is usually justified. But the fact of a natural inclination counts for nothing when God speaks. Our carnal nature is the very thing we have been converted from. Why, then, should it prevail when a command is so specifically directed toward self-denial, as in this particular regard?

It is not difficult to see why the two apostles, who did so much toward building up and educating the churches, should be led by God's Spirit to forbid the wearing of gold. The warmer the love for Christ, and the unsaved, and the Word and spiritual things, the less jewelry is worn—by Christians of all denominations. It is characteristic of the Master and his own, to have the affections set on things that are higher. And it is because of the very subtlety of the power of gold, to lure away from humility and self-denying obedience, that both Peter and Paul have used their God-given authority to forbid the wearing of it for ornament.

When I see dear Christian friends, in our churches, who have departed from the teachings of the Scripture, and are wearing rings and bracelets and chains and lavallieres, I feel unhappy. God has given some terrible demonstrations of the importance attaching to every word he has uttered. His laws are to be kept in their entirety. His commands may not be treated lightly. They are plain, and not to be misinterpreted. Uzzah made that mistake.

"Surely," he thought, "God can not mean that just a little touch to keep the ark from falling will be a violation of his command!" He touched it—just a little, perhaps—and the sad but inevitable result was that he paid a heavy forfeit with his life.

They say to us that "the letter killeth, and the spirit giveth life." The spirit is dependent upon the letter to get to you, and will never reach you when you do just the opposite from what the letter says.

A minister of the Church of the Brethren said to me one time: "I don't believe, if a girl has a little ring given her by some friend as a keepsake, she is doing a very great wrong by wearing it." Surely, the size of the ring or the size of the sin is nothing to God! There is no such thing as a little command or an unimportant word from God. Beware, lest you are led to think that there is!

Can it possibly be a small matter deliberately to do what the Scriptures say shall not be done? Look at 1 Tim. 2: 9 and 1 Peter 3: 3. Many of our young people do not know there is such a prohibition given. Some older ones do not, because it is so long since they have thought about it. It is there, isn't it? And there it will stay until heaven and earth pass away,



always making plain the desire of God in respect to the appareling of his people. Is it likely that as much depends upon exactness in obeying his commands now as in Uzzah's day? Does God change?

Suppose those interpreters, who say he did not mean us literally to observe his teaching in these scriptures, should be wrong—and they are only guessing at it!—can we disobey a command of God without losing by it in some serious way—without feeling his displeasure sooner or later? Can we afford to risk that—and who knows to what extent it will be manifested! His Word is his Word, all too holy to be trifled with—all inspired and for our instruction.

I am familiar with the reasons given for evasion of this command. It is not so much argued over, as the prevailing feeling seems to be simply not to think about it at all, and just treat it as if it were not there. But is that safe? Young people have said, to prove that it is not vanity that they are gratifying: "I never think about my ring at all!" If the heaven-inspired "Rule of Life" speaks about it, it is wiser to think about it, and be sure you are in harmony with that Rule before dismissing the subject.

When pressed for a reason, the wearer of a gold ring says: "Well, I don't believe—" Right there she has given the true reason for all who wear gold. They do not believe. The teaching regarding baptism, the Lord's supper and feet-washing are rejected by many people for the same reason—they don't believe. And of the unsaved, they all would speedily come to Christ if it were not for the fact that they do not believe. Can't we realize that unbelief is just as fatal in one thing as another?

But she was about to say that she did not believe that this teaching had application to our present time; it was given to meet special conditions in the early church. Whoever says that guesses at it. The wish to have it so is father to the thought that it is so. But it is a mere conjecture, and eternity alone will reveal whether it is right or not. It seems like a great risk to hang the approval of the Eternal Judge upon a guess. And meanwhile we know that it is more in accord with the self-denying spirit of the Gospel and the Meek and Lowly Master of us all, to believe that this commandment is for our literal obedience now, as then. Isn't that so?

"Didn't Jesus say the prodigal son's father put a ring on his hand?" Certainly he did. But he told a number of stories which include incidents not themselves in harmony with his teachings, never intending that anyone should pick out little incidental bits of these stories to bolster up a position of disobedience to his direct teachings. The story is symbolical of the Heavenly Father's love to a repentant sinner, and in his instruction on the subject, Peter tells us just what kind of a ring the Heavenly Father uses—"the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The story of the unjust steward could as well be taken by one who wished to justify himself in fraud. Jesus teaches directly, through Peter and Paul, upon both these subjects; and surely two direct teachings are of greater force than one indirect inference.

Any conclusion which justifies a conscientious Christian believer in acting contrary to this commandment, about wearing gold, must be unsatisfying. If "they are all doing it," and the minister does not say anything—perhaps because his own children are like the rest—it gets to be possible to dismiss the matter, and by and by think no more about it—except sometimes, and then comes a twinge of uncertainty. Wouldn't it be far better to be sure!

There are many in the church—especially in the cities—who have come from families outside of the church, and with the practice about them grown so common, and little or no preaching about it, they slip over these scriptures very readily when they read them. And if they have been married by Brethren ministers by the ring ceremony, they need no further confirmation. One wonders how Brethren ministers can perform this service in this way, in view of the responsibility they take for the belief and practice of those whom they thus marry. When a sister was

spoken to about her ring, she replied: "Well, Elder Blank married me with this ring, so I don't see how it can be so very wrong!" If it is right, all right. If it is wrong, the minister has an account to render for the error.

The wedding ring is the bulwark of the whole jewelry-wearing habit. The sentiment is beautiful enough, though it is carried to the length of a superstition sometimes. And many a gold-bound marriage goes on the rocks, while a vastly greater number, with nothing but the joining together of God, last most delightfully throughout life. But sentiment is not of as much importance as Scripture. "Let it not be the wearing of gold." Custom is not a sufficient justification for the violation of a commandment.

When the matrons of the church wear rings, and children grow up in their families, these find the example of their mothers more agreeable than the apostles' injunction. The young girls in the church take the married sisters' example, to justify them in wearing engagement rings. (Another beautiful sentiment, but just as much in opposition to the commandment.) Then other girls in the church can not see why, with all these plain bands and diamonds, their friendship rings and link bracelets and lavalieres, which have been given them by dear friends, are not equally all right. And there you are.

I have seen many a sister who wore the regulation five-piece set—without which worldly girls are not in style—two rings, two bracelets and a lavalier. I have known sisters who have carried about on their hands many dollars' worth of gold in these awful days when thousands of our fellow-creatures in other lands are suffering the agonies of starvation. I have walked up and down the aisles of churches at love-feast time and have seen rows and rows of sisters wearing the little white covering of humility, while nearly every hand or wrist flashed with the gold of disobedience. I have been amazed at the incongruity. Some of these were interested in the Master's Kingdom—a few doing splendid service—and such I feel must surely wish to be free from the merest doubt of displeasing him. But most of them were more or less worldly-minded Christians, upon whom the church can depend for very little service, and this is what logically goes with any kind of evasion of the Scriptures.

Many, too, are untaught. It is a difficult situation that now confronts the minister who feels that the truth should be told. The practice having grown up amongst us, and of great proportions, to preach on it is apt to make outsiders present say that his people are "catching it," and very little sympathy, if not a deadly opposition, is accorded his efforts on the part of the members who have tolerated this practice for so long.

But that this is one of the insidious invasions of the evil one, resulting in a deadening of spirituality, can not be doubted, nor that it is a very effective factor in drawing our dear young people farther away from the simple life prescribed for them in God's Holy Book. It is not a situation which calls for drastic action, but recognition, on the part of capable and skilled leaders, and intensified, multiplied instruction, much prayer and patience, and a challenge to the love and fidelity of our young people themselves.

Pottstown, Pa.

### Our Adding and God's Multiplying

BY GEORGE W. TUTTLE.

God multiplies when we add. When we add service, God multiplies faith. Faith is but a slender thread till a man fares out into the path of service. Then God multiplies until faith is a cable that Satan tests in vain. Or we might use a different figure of speech and say that faith is but a weakling plant until we water it with service. Then God multiplies it until it becomes a strong plant that the storms can not uproot.

A young theologian was greatly troubled with doubts. Alas, that some present-day teachings should inculcate more of the poison of doubt than of the healthful medicine of faith! He received his first call; the door of service opened wide; doubts fled as the mists of the morning flee before the rising sun. If we

take care of the work, God will take care of the faith! Is he not the Divine Multiplier?

The Bible is strong on addition: "Add to your faith virtue; and to virtue knowledge," etc.; but when we commence to add, God always begins to multiply. God did not say to his people of old: "Bring ye all the tithes into the storehouse, and blessings of equal value will flow back to you." He said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God gives to overflowing; to the heart and life, to the Sunday-school, to the church—all will overflow when our Father multiplies.

When we add loyalty, God multiplies usefulness. Loyalty is valued more highly with him than natural gifts and ability, for loyalty is of the heart. God sets his seal upon the work of his loyal servants today. Feeling is excellent for kindling, but it takes the good back log of loyalty to keep the trains running on the Grand Trunk Road of Service. If there is loyalty on the part of the Sunday-school teacher, then God multiplies results. If there is loyalty on the part of the pastor, then God makes his labor blossom and fruit in heavenly fruitage. If there is loyalty on the part of the Christian, then all barrenness of life vanishes, for God multiplies joy and peace and usefulness. Are we adding? If so, he is multiplying, even now.

Pasadena, Calif.

### Without Authority

BY PAUL MOHLER

It was a number of years ago that I became acquainted with a religious movement of a type, then new to me. A lady, whose children were my pupils, was caught by it. She was very enthusiastic about it. The one thing that I remember about it was that it had no organization. Christians were just bound together by love and the Spirit of God. She thought it was the greatest thing in the world to be that way—just Christians bound together by the love of God without outward, formal organization, authority or discipline.

And why isn't that the right way? We are told now, by brethren of influence, that righteousness can not be made by authority, that even the civil law, with its heavy penalties, is useless, that the only thing that counts is "life within," that with that life within, rules are needless, and that without it they are useless. Why not let those that have the "life," go about kindling the Divine Fire in those who believe, introduce them one to the other, and let them gather together to worship as the early Christians did? "For ye all can prophesy one by one, that all may learn, and all may be exhorted."

How would it work? It would work fine—if all who came to the meetings would be ideal Christians, or if those that were not, would come humbly, to be taught the way of the Lord more perfectly. It might be that way for awhile, too, until the movement has gathered strength, and numbers and influence—to that point where the devil sees its importance and resolves to stop it. Then "certain men creep in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our

(Continued on Page 157)

### The Pennsylvania Pastors' Conference

BY M. CLYDE HORST

One of the greatest gatherings—if not the greatest—ever convened in Pennsylvania, was the State Pastors' Conference, held at Harrisburg, Pa., Feb. 18-20, 1920, under the auspices of the Interchurch World Movement of North America. The challenge, presented in the startling surveys of a needy world, seemed to call forth "the old-time religion" of Pentecost. There was no uncertain sound concerning the "fundamentals," and first things were put first. Over sixteen hundred pastors responded to the call, and they represented more than thirty denominations.

The Church of the Brethren seemed to be proportionately represented in the fifty or more leaders who are known to have been present. On Friday morning—the time scheduled for denominational meetings—forty of our elders and pastors met in the Hummel Street house of



the Church of the Brethren, of which Elder W. K. Conner is the pastor. President H. K. Ober, of Elizabethtown College, was made Chairman, and the writer, Secretary. Brethren J. M. Blough, of Juniata College, and H. M. Stover, of Waynesboro, had charge of the opening and closing devotions, respectively. On roll call it was found that each District in the State was represented by outstanding leaders.

The general theme of the meeting was our part of the world program of Christ, especially for this year. Much time was spent in discussing ways and means of raising our part of the Brotherhood's "million." Valuable information, concerning our budget for 1920, was given by President I. Harvey Brumbaugh, of Juniata College. Eld. P. J. Blough, Regional Director for the Western, Middle, and Southeastern Districts, outlined briefly the plans for our spring "drive," and about twenty of the pastors present volunteered to assist in the campaign wherever needed. A plea for the college endowment campaigns was made by Eld. Ralph W. Schlosser, of Elizabethtown

College, and Eld. John H. Cassady, of Juniata College. Loyalty to our own work was urged by Bishop I. W. Taylor, of Elizabethtown. Many who were present signified their purpose to assist their several county organizations in an endeavor to reach every community with the tremendous appeal of the Conference, and to demonstrate that we are ready to do our part in obeying the Great Commission.

The message of the State Conference is such that it will stay with all who appreciated it, and will cause each worker to "stay through" with the program outlined, "till Jesus comes." The greatness of the challenge begets a boldness that proposes big things for Christ and the church. The stupendous figures of war-time drives have prepared the way for "stretching forward," in unlearned-of strides. And yet it is nothing new. It is simply the program of the First Century revived, and the conviction maturing that what Jesus wants done CAN and SHALL be done. Johnstown, Pa.

the Church of the Brethren—putting life and activity into the great doctrines of Christ she has given us; reestablishing her old-fashioned homes of piety, prayer and peace, saving for her work and fellowship her splendid sons and daughters, and giving the truth and Gospel of Christ to all the world by men and women consecrated to their task.

C. D. B.

## The Power of the Personal Touch

BY A. B. MILLER

AN authority on publicity work, in speaking of the promotion of a great undertaking, says: "The whole emphasis of the publicity campaign, as handled from the field, is to stimulate and develop local news. The days of dependence on 'canned' copy, fed to newspapers from one central source, are past." That is the statement of the principle of publicity that succeeds, reduced to its lowest terms.

It is also a principle that applies in other realms equally as well. For example, in evangelism, success does not depend upon the preacher's power to persuade men *en masse*, to accept Jesus Christ, but rather in his ability to handle men face to face *individually*, and to get Christians to do the same thing. There is nothing so simple; and yet, how difficult to get ourselves to do the very simple, definite thing that yields such mighty results.

It is equally true, in our present effort to organize for the attainment of our Forward Movement objectives. It is easy, in a measure, to put our Forward Movement goals on paper, send them out in a general way, and have some general pulpit explanations to our congregations, as assembled. We have been doing that since January 1, 1919. It did a great deal of good. We advanced, but—was it the advance we should have made in any worthy degree?

It will be comparatively easy for the Director to write out a few general letters, the Regional Directors to pass them on to the District Directors and they, in turn, on to the Local Directors, and then sit back and await results. It is true that much of their time must, necessarily, be given to such general work and the organizing or setting up, starting, adjusting and oiling of machinery—that is the job they have been assigned. But their task will be accomplished successfully only in proportion as they succeed, somehow, in getting in "eye-to-eye" contact or "heart-to-heart" conversation, in personal touch, in a way that transmits the interests and inspiration and helpfulness from one soul to another. One Regional Director reports that he depended not upon letters or even telephones, but went after his men personally. As a result, out of a total of eleven men interviewed, ten were secured—the one not secured declining because of poor health.

However, the fundamental work in this Forward Movement does not depend nearly so much, as appears at first sight, upon the officers named above. In the last analysis, this mighty effort will succeed or fail as the men and women and young people of the church "catch fire" and "spread fire" in the work, quietly performed, and obscurely, in the local church.

They may secure literature, read it and get others to read it, enlist others as comrades in intercession, declare the power of a home where the family altar occupies a large place, lay squarely before young people the call of the Master, and the challenge of a dying world for blood-red life service for his name's sake, and solicit men and women to acknowledge the stewardship of possessions.

They can do all these things personally, in a heart-to-heart way, and theirs will be the most effective of all methods. Theirs is a high privilege and they are to be envied. Upon their prayers, their vision, their work and faithfulness, by his grace, success shall be achieved. Intercessors must be enlisted. Young life must be challenged to sacrifice all on the altar, complete abandonment to the Spirit's leadership, in building and strengthening for power and service must be pleaded for, and stewards solicited—all by the "hand-picking" method. Herein lie the power and opportunity of the personal touch. Let us make that opportunity count for God!

Bridgewater, Va.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Interdenominationalism and Our Forward Movement

WHEN the writer was prevailed upon to become the director of the Forward Movement, there was the distinct understanding with the Boards, that two things would be specially emphasized: First, that we could not save the world with a program, and must, therefore, depend upon spiritual resources and the help of the Lord. Second, that loyalty to the Church of the Brethren was absolutely fundamental in all procedure and consideration. This was the feeling of the Boards and under no other consideration could we accept it. Every worker must fix this strongly as the inspiration of every endeavor. When any of us could not do this enthusiastically, we must be honest with ourselves and not feign allegiance. This, however, does not mean that we may not have personal opinions in minor matters, differing from our brethren at times, but loyalty in fundamentals must abide.

But loyalty is not prejudice. Loyalty is born of knowledge, prejudice from the lack of it. Loyalty is positive, prejudice is negative. Loyalty is an inspirer of her neighbors, prejudice withers and kills. Loyalty to your own makes you considerate of another's. The man most loyal to his own wife, is most respectful to the other man's wife. Denominational loyalty, inspired by the Spirit of Christ, must make one helpful to others, who might differ with him. Paul, as a Pharisee, persecuted those who differed with him, but when Christ came into his life he prayed for them.

I have always felt that it is dangerous to mix up things in religious work. Few can do it with sincere good will and loyalty, at the same time. We must have our unit or group in which we find the sincerest expression of our soul. To give much time and thought, in religion, to that with which we are in discord, is harmful to our moral and spiritual life. The man who attends first one church and then another, usually finds himself attending none. The man who is so broad, so-called, that he feels best to work in all the denominations, often develops a fastidiousness that puts him out of harmony with all. Like the man who spends too much time and affection upon the home of his neighbor, he will lose both the confidence of his own and the respect of his neighbor.

On the other hand, every movement in the community that protects the sanctity and loyalty of the various homes, ought to receive the heartiest cooperation of all. Each one, by being permitted to help in his own way and protecting first the rights of his own home, makes the whole contribute helpfully to all. It would be a dangerous man in any community, who could refuse to use his influence to the betterment of his neighbors, when his own sacred rights and home would be protected and blessed therein. So, it seems to me, in denominational relations. With all my persistence in allegiance and loyalty to my own church, I can not help but cooperate with others, in human betterment, or giving spiritual light and vigor to a godless, sinning age, when I am permitted to do so with no interference of my most conscientious loyalty to any truth to which

I am committed with others, in the name of Christ. In this spirit we have worked together to abolish the saloon, to distribute and teach the Bible, and to remind men of God, their Creator, and the claims of Jesus Christ. But this can only be done successfully when the deepest reverence is manifest for sincere searching for truth, upon the part of any organization of worshipers of the Lord. As Dr. John R. Mott has recently said, concerning the Interchurch World Movement, that "it must sacredly regard denominational rights and loyalty, for the most sacred thing in life is the conscientious truth that a man holds before God." He may be wrong, and need teaching, but never deny him his liberty of conscience in worship. For this reason any effort at organic union that forces a man from his liberty of conscience must, of necessity, be most dangerous. Cooperation of Christian effort, therefore, must always be based upon and protect the denominational differences that exist among us.

At this point I would like to state a fact and offer a warning concerning the Interchurch World Movement. This wonderful effort of the evangelical churches is, perhaps, the greatest movement of modern times. Its possibilities of usefulness are tremendous, but, like everything in the hands of humanity, that has to do with our relation to God, it has its dangers. The Movement itself, after much investigation, and feeling against it formerly, seems to be different from anything I have studied. Born of no one man's idea or vision, it seems a Divine gleam for which men are trying to fit an organization. Devout men deplore the weakness of organized Christianity and are heart-broken over the evidence of sin, and the forgetfulness of God. They are attempting to show the awful need and to awaken the spiritual resources that remain, to attempt to further the mission of Christ's last call, to give the Gospel to every creature, at home and abroad. Its leaders and its charter from the Cleveland Conference, maintain, as Mr. Lyman Pierce has recently said, "that the most sacred thing in the whole Movement is the denominational and local church loyalty." It is purposed to be a temporary thing. Like John the Baptist, it is supposed to decrease as the church increases. It is an effort to restore the church at large, from the creedless, Christless and crossless profession, into which much of it had fallen, to the glory of the body of Christ, in which he can bless and save men. But in the rapid effort of organization, men are found, at times, not true to its mission and ideals. They will talk church union and ridicule, perhaps, denominational differences. While we trust that these conditions are few, yet I have come in touch with them enough to offer this word of warning to those who will be expected to cooperate here and there, in its various activities, when organized in the local communities. He is most loyal to the Interchurch World Movement who does most to awaken his own church to her full share of service and effort, to make Christ known and accepted to the ends of the earth.

Our fullest duty, then, in this cooperation of good will and spiritual awakening, is to the forwarding of



## THE ROUND TABLE

### Be Humble

SELECTED BY WEALTHY A. BURKHOLDER

If thou art a vessel of gold and thy brother but of wood, be not highminded. It is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those mines that are richest are deepest; those stars that are highest are smallest; the goodliest buildings have the lowest foundations. The more God honoreth men, the more they should humble themselves. The more fruit, the lower the branches on which it grows. Pride is ever the companion of emptiness.

Shippensburg, Pa.

### Stephen's Prayer at His Death

BY WM. J. TINKLE

STEPHEN had been brought to trial because of the jealousy of the Libertines, Cyrenians and Alexandrians. When they found that they could not withstand him with words, they tried stones. Evil, instinctively, recognizes that it can not live with truth, so tries to destroy it.

At first reading it would seem that Stephen made a peculiar speech before the court. It is not calculated to prove his own innocence, but to stir up his accusers. His central idea was, "Ye have resisted the Holy Spirit, by slaying the Lord's anointed." Yet this was Peter's theme in the second as well as the third chapter of Acts, where many were converted. The difference was that these rulers and learned men had locked their hearts against the truth. But Stephen's aim was the same—to show these people their standing in the sight of God, so that they could repent. His own safety he considered a matter of secondary importance.

It gives one great boldness in his work to have the assurance that no matter how or when the end comes, he can look up and say: "Lord Jesus, receive my spirit." He had the assurance which Paul had later on, when he said: "For me to live is Christ and to die is gain."

The second prayer bears a logical relation to the first. It is only the one who can see through his trouble to victory on the other side who can say: "Lay not this sin to their charge." One who is in a corner, defeated, despairing, calls down curses with his dying breath in his impotent rage. But Stephen had been successful, that is, he had accomplished what God had for him to do, and now he trusts God to take care of him.

How opposed are the ways of the Spirit to the ways of the flesh! Human reason would say that this sect would soon be exterminated unless they resisted such assaults. But Stephen served the cause by his death. We can not calculate the impression formed on the witnesses by such a victorious death. Furthermore, the persecution, thus started, drove the disciples from Jerusalem and they went everywhere preaching the Word.

Every church making progress comes to a place where she must either compromise with the world or endure persecution. If we employ human calculation we shall choose the former; but if we are led by the Spirit, we shall face the persecution and find that in some way God's cause is prospered thereby.

Chicago, Ill.

### As It Was in the Beginning

BY ELIZA POPE VAN DYNE

THERE comes a time, in the midst of living, when there is nothing to be done. You stand in a labyrinth of things that should be, but are not, and can not be; nowhere does a path lead on, but always, twining in and out, ends where it had begun, in dark uncertainty.

To be lost physically, to find the body in an unknown place, away from home, away from peace and rest, with no power within or without yourself to take you back to it, is a shock to a human being which words can not describe. Yet that suspense of being, in

reality, in a wilderness, is as a child playing the thing, compared with a mind in the same position.

Then it is that there is nothing to be done—that man can do. The wisest and kindest friend, striving with all his mortal skill to point out a path—his path, perhaps—to you, but adds another angle to your vast complexity. "The Egyptians shall help in vain, and to no purpose—" "The help of man—" Can a neighbor clean your mind, as he might your house for you? Can he reach within your being and touch a spring to open understanding? Can he make you believe? Can he make you *know*?

When a man's whole soul is trembling, and weak, and raw, from a wound inside, the hardened human hand, no matter what gentleness may be in the intent, but irritates the hurt the more. "Canst thou minister to a mind diseased?" Thou—with a similar mind?

No, you can't. It is no time for any but the Master of Healing. He alone knows what is wrong; he alone knows where that special pain is located and the vital point it touches; and his power alone—the power of a magnet that draws all things unto it—can draw, likewise, all the pain and anguish from a sick and poisoned heart.

If only we were sane enough—or desperate enough—to go to him at once, without first seeking every other cure that comes within our reach. But it is seldom sanity, and mostly desperation; mostly that blessed extremity that is God's opportunity. Without suffering terribly we would never know totally. Yet that is a law we have established for ourselves, by disobeying so many others.

"Seek ye first the kingdom of God—" "Come unto me—" "I am the way—" What more do we want? What, oh, *what* will it take to make us believe? The moment we realize that heavenly provision as a foundation for the good of the world, the moment we accept it as so, that moment everything is all right—so completely all right that we view with shame the petty, miserably defective goal our own wish would have been.

Let us believe—believe—believe!  
Washington, D. C.

### Mistakes

BY VIOLA PRISER

OFTEN people wonder, as they are called upon to witness the suffering that has to be endured by some: "Why is it thus?" They ask: "Can it be that God is good when, as the Creator and Ruler of the universe, he allows the creatures of his workmanship to suffer untold pain and misery?"

That is, indeed, a problem that man is unable to solve, in and of himself, but as he turns to the pages of Sacred Writ, and reads and continues to read, the truth gradually dawns upon him. He finds the answer he is seeking. He learns that suffering is the result of mistakes—not of God, but of man.

Because of his own mistakes, his own sins, man must suffer. This was true of Cain, Jonah, Haman, the sons of Eli, and many others, about whom we learn in the Old Testament. Yes, even David, the man "after God's own heart," committed a great sin, as a result of which he endured great suffering.

Turning to the New Testament, we find many more examples of the kind—Judas being one. Then, too, there was Peter, who claimed to love his Master dearly, but denied him thrice on the never-to-be-forgotten night when Christ was enduring so patiently the great trials that man inflicted. As Peter realized what a dreadful mistake he had made, he looked at Christ, across the room, and met his gaze. That was too much for him and he went away, weeping bitterly.

Perhaps some of us do not wonder that he wept. It may be that we, too, have made mistakes and know something about the suffering that a guilty conscience occasions. It is quite possible that, during the past year, experience has taught us valuable lessons along that line and, as a result, we are facing the new year with new hope, knowing that God—who loves us—is over all. May we all manifest a greater determination to profit by the experiences of others, as well as our own. May we resolve that, with the help of our Heav-

enly Father, we will keep his commandments and lay ourselves, a living sacrifice, on his altar, to be used of him according to his will. We know that by so doing we make no mistake.

"O God, whose law controls the blazing sun,  
And all the countless orbs that ceaseless run  
From out thy hand, like chaff before the wind,  
Make me to know thy will, O Mighty One!

"Make me to know the truth whate'er it be;  
Lead me to do the right, and show to me  
How I may rise to thy celestial height,  
And be from error and its evils free.

"O give me courage to pursue the way  
That I should go; let naught my progress stay  
No fear, nor pride, nor selfishness, nor greed,  
Turn me aside, or cause me to delay.

"I am so weak! I would be strong and true;  
Thy purpose I would know, reveal to me  
How I may live, the best of life to make,  
And whate'er should be done, I'll try to do.

"Guide me along the path the Teacher trod;  
Let there my feet with faith like his be shod;  
Fill thou my heart and soul with love of right,  
Till I am done with earth and with the night."

Sidney, Ind.

### The Little Things Count

BY MRS. H. M. SELL

It is a stormy day. The earth is covered with snow to a depth of six inches. The storm catches up the little snowflakes and wafts them over hill and dale, and into whatsoever place they can penetrate. To be outdoors at such a time, is extremely unpleasant. We get cold and shiver; if out too long, we may be overcome with cold and perish.

Individually, snowflakes are small. One of them will not make a winter; one will not make a storm; one will not give the wanderer pain. How, though, when considered collectively? It is declared by those who have made a microscopic study of them, that no two are formed exactly alike.

We marvel that no two human faces are exactly alike; that even our thumb prints are different. A billion and a half of souls in the world; billions and doubtless quintillions have lived in past ages, and yet no two were alike. It is wonderful. The little snowflakes, however, while different in appearance from each other, have one common quality—all are cold.

Humanity is much like snowflakes. One human soul will not populate the world. The taking away of one of the living souls is scarcely missed more, at large, than is a single snowflake. But the human soul is worth so much more than the snowflake. It is everlasting. The snowflake is an emblem of purity. Let the souls of humanity be like it—ever pure.

Holidaysburg, Pa.

### Creed? Beware

BY AMOS H. HAINES

THE Church of the Brethren has always avoided and advised against the establishing of a creed or a systematic statement of faith and teaching. It is perfectly wise and proper to state the New Testament teachings and doctrines, as practiced and observed by the church. This is very different from a creed or a statement of belief. Such statements of belief or teaching have always proved harmful to the church, as the student of church history must testify. Church contentions and schisms have inevitably been the result of such procedure.

A study of church history very clearly reveals the fact that, in the main, such statements of belief and creed-making, so to speak, have had back of them, as the moving and underlying cause, some personal, selfish or ecclesiastical ambition. The underlying cause has been an effort to stampede some church, body, or society, with certain false and illy-formulated theories or doctrines. It is very desirable that the Brethren Church refrain, as she has always done, from such creed-making, statements of belief and teaching.

Theories, relating to the nature and character of the Bible, will have to be settled on a basis of fact, and not on mere theory, statements of belief and teaching. Theology is a science, in fact, the science of sciences, the highest court of appeal in religion, philosophy and



education, and must be considered as such. This fact is becoming generally recognized in educational psychology today.

It is not conceivable that the medical profession today, after many years of careful research, experiment and scientific study, will hand the results attained and the profession as such, over into the hands of the mere medicine man quack doctor. Equally true is it that theological study, having arrived at conclusions that fact and truth confirm, will not yield the results of intelligent Bible study over into the hands of, nor concede to the guesses, theories and prejudices of, the religious crank, freak and fanatic, who have failed either to keep informed of facts attained or are unable to comprehend truths established.

May we once more be reminded that "truth is mighty and must prevail"!

Huntingdon, Pa.

## Are We Faint-Hearted?

BY JULIA GRAYDON

We listened to a wonderful talk not long ago—a talk on the "New Era" and the "New America" and how it is to be made new. And the speaker said: "If we see as Jesus saw, if we feel as Jesus felt, we will act as Jesus acted." He said also that all the country's problems will only be settled when they are settled at the foot of the cross.

And then, to illustrate the need and how we should meet it, he told of a man and his guide who had to cross a perilous stream in South America. They made a bridge of tree branches and vines. When the man stepped out on it, he found himself looking down at the swirling waters and cried out. The guide called to him: "To your knees, and look up!" And that is what we are to do today—"To our knees and look up."

Harrisburg, Pa.

## Interchurch Pastors' Conference at Columbus

BY JOHN R. SNYDER

One of the first of a series of Pastors' Conferences, being held in every State of the Union under the auspices of the Interchurch World Movement, was held in Columbus, Ohio, Feb. 16-18. Invitations had been sent out to pastors and ministers of all denominations, and more than 1,600 church workers enjoyed the three days' feast. Among the number were about forty ministers of the Church of the Brethren.

The meeting was held in the spacious Memorial Convention Hall, which was well adapted to a gathering of such dimensions. Among the speakers who appeared on the program were such men as Sherwood Eddy, Daniel Poling, Dr. Potetz, Dr. Kelly, Dr. W. O. Thompson, Governor James M. Cox, and others.

The inspiration of the Conference was wonderful. As one listened to the reports of men who had had a vision of the world field at first hand, it could not fail to stir one to greater activity in the Lord's work. Messages from the Near East, the Far East, the Occident and the islands of the sea, emphasized by slides, showing results of surveys, and pictured statistics, that burned themselves indelibly into the souls of those who saw the exhibits, will certainly have an immediate effect on the church at home. More than once did the impression gain ground, that ours is "the King's business," and that the "King's business requirerth haste." Every thought seemed to center on the immanence and importance of the great Forward Movements of the various denominations.

We were glad for the large number of our own members who were there. The regret is that many more were not there. But all three of the State Districts were fairly well represented. On Wednesday morning, Feb. 18, denominational meetings were held. One of the convenient rooms of Memorial Hall was allotted to the Church of the Brethren representatives. Thirty-three were recorded as present. Eld. G. A. Snider, State Regional Director for the Forward Movement, presided. Eld. L. A. Bookwalter conducted the devotionals. Eld. C. D. Bonsack, who is National Director of the Forward Movement, was present and explained the task that is before the church. Matters vital to the heightening of interest in the Movement were discussed. It was the opinion of all that the church was at the dawn of a greater era of service. It was made plain that the big thing for the Church of the Brethren is not the Interchurch World Movement but our own Forward Movement. The Interchurch Movement came into being after our own movement had been put on foot, but we may use the machinery of the Interchurch Movement in helping our own work. The psychological effect of a concerted action would be a great impulse. Whether we will or not, the greater movement

will affect our own denominational activities. We are not sacrificing a single principle that is so dear to our Fraternity, but are rather emphasizing them. It is an opportunity that we can not afford to neglect. Such was the consensus of opinion of those present.

A recommendation was made that each District Director select a team which shall visit each church in the District and, by means of slides and lecture, emphasize the world field, its great need and the importance of immediate action. The thought of life service, a deepening of the spiritual life of the membership, the stewardship of life and property, were all specially emphasized in our own Conference.

The last fifteen minutes of this Conference were spent in a meeting of consecration and prayer, and it was a blessed season of communion with God and with each other. The thought of every one present, as it found expression, was that it was good to be there, and often the wish was given expression that every minister of the church might have been there. It was, indeed, a mountain-top experience, leaving which we came back to "the valley," to find that there was much work to be done. May every church and every member give to the Forward Movement that prayer and support which the urgency of the day demands.

District Conferences of Forward Movement Directors, ministers and other workers, will be held in Ohio as follows: Northeastern, Canton, March 8; Southern, Brookville, March 9; Northwestern, Eagle Creek, March 16. At these meetings it is expected that both the National Director, Bro. Bonsack, and the State Director, Bro. Snider, will be present, and help in the work of the Conference. Every minister of the State should make it his business to be at the Conferences in his respective District.

Bellefontaine, Ohio.

## After Two Thousand Years

[Bro. A. W. Ross, of Bulsar, India, favors us with the following article, taken from the "Times of India," one of the leading journals of Asia. It is an editorial by Sir Stanley Rred, who is often quoted in books, and cited as authority. This editorial is on the Joint Message of the Prime Ministers of the British Empire, and well worth reading and preserving.—E.J.]

The New Year message from the Prime Ministers of the Empire is one of the most startling and momentous appeals that have ever been made by man to man. For, if it means what it says, if it be not the mere platitude for which many will take it, it amounts to this—that the half dozen men who have guided the Empire through the greatest war in history, who have seen the cause of right triumphant, who have aimed for five years at abolishing war and founding a lasting peace, who have for over twelve months struggled to give to the victorious Allies the due fruit of their victory, who have been looked to by mankind for the inauguration of an era of good will, kindness, and brotherhood, now come forward and admit themselves beaten.

In the genuine and unvoiced spirit of meekness they confess that the task is beyond them; in a moment of truth and courage, they cry it aloud that one thing, and one thing alone, can save the world from the effects of its own greed and fear and selfishness; in words that mean either nothing or everything, they adjure men to look upward from the earth, to banish suspicion and hatred from their hearts; to cease to "profess and call themselves Christians," and instead to become real Christians.

Words, such as these, can be heard any Sunday in any church, and we forget them when we leave the church porch and begin to think of Monday's business appointments. But the words of this message are uttered by the ablest living men of affairs in social matters with which they have to deal from day to day; and this time we shall forget them at our peril.

The Message, as it needs must, appeals to the coöperation of individuals; but it is necessary that these six leaders of the Empire should will the means by which that coöperation may become possible. It is merely silly to talk to a man in the middle of the Sahara Desert of the joy and healthfulness of swimming, unless you have in your mind a pretty extensive irrigation scheme. It is useless to talk to the modern man of Christianity unless you have a plan whereby the whole social order may be differently arranged. That is just the mistake the Christian churches have always made. You can not demand of any creature that he should consistently act in a manner completely out of harmony with his environment. The environment in which the individual is placed, under modern economic conditions, makes really Christian conduct impracticable.

If the British Prime Ministers accept for themselves the logical import of their message, they must be the first to move in the direction of so ordering society that the teaching of Christ may, for the first time in the history of the world, be put into actual practice. We have had two thousand years of "churchness," and abstract "Christology," is what the Prime Ministers say in effect, and the last five years of horror have been the result; and similar horrors, as far as we can tell, will go on being the result.

Let us, then, in our despair and in our helplessness, give real Christianity a trial! Let us have Christianity in business, in politics, on the stock exchange, in factories, in embassies. Instead of national Declarations of Right,

let each people adopt as its internal policy, as its foreign policy, as its Charter of Liberty, the Sermon on the Mount! Let us recognize Christ in economics, in sociology, and penology, in jurisprudence! Let us, for the first time in history, admit that Christ was right, that the divine sense he talked was not human nonsense, and let us bow to his will that his Kingdom may prevail.

If this is what the Prime Ministers mean—and their words should mean no less—then it is a practical proposition that involves every Government, every individual. It will not mean perfunctory observance of Christian ritual or Christ practice, but a complete and, courageous breaking away from the narrow and constricting materialism that has seized upon mankind since the war, and which threatens to eat into its heart like a cancer. It will mean clean living, strong living, and a passionate altruism, like the passionate altruism of Christ, which desires not to make but to give, not to live for oneself, but to live and, if need be, to die for our brothers.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

## Our Responsibility for Home and Foreign Missions

Matthew 28: 16-20

For Week Beginning March 14, 1920

1. **Christ's Parting Message.**—There was a peculiar solemnity surrounding the giving of the Master's final instructions. It was at an appointed place—one that had been specially chosen by our Lord himself. His great heart had a burden resting upon it. The world, which he had come to redeem, had not yet, in its entirety, heard the message of a Savior's love. Those great, loving eyes of his looked over the nations of that day, and far down the ages he saw the generations yet to be. He beheld a mighty panorama—multiplied thousands, moving from the cradle to the grave, unregenerate, unredeemed, unconscious of the knowledge of the way of life. We can almost see the pathos of his countenance, the luster of his loving eyes, as the mighty cycles move before his vision.

2. **Christ's Wonderful Plan.**—How is the great world population to be reached with a saving knowledge of a Redeemer's love? As Christ looks about him, he sees but the eleven chosen helpers. The world's mighty millions must be reached, but there are only eleven men. Is he discouraged? No, there is not a note of despondency in that authoritative voice. Turning to the little band of faithful ones, who had stood faithfully by him during the three eventful years of privation and persecution, he launched the mightiest movement ever heard of this side of heaven. We can see the very radiance of the glory-land in his countenance, as he waves his hand toward an outlying world, toward generations yet to be, and says, with a note of triumph: "All authority has been given unto me in heaven and on earth. Go ye therefore," etc.

3. **"The Great Commission" a Sacred Trust.**—The "marching orders" of the Great Captain of our salvation came to the disciples at the close of that wonderful ministry, when he was about to be "lifted up from them." That "Great Commission" bridges two of the mightiest epochs in the world's history—the personal life of Christ on the earth, and the dispensation of the Gospel of the Son of Man. Christ was about to go, but the great epoch and glory of the Gospel was about to begin, and on the keystone that joins the two, it is written: "Go ye!" Have we caught the spirit of that sacred trust? Are we ready to go, or to help some one else to go? The vision that rose before the eyes of him who loves us with an everlasting love, has not yet passed away. He certainly expects our eyes to catch the vision and the message and the inspiration, and to be ready and willing to go forth for the salvation of earth's perishing millions.

4. **The Entire World Our Great Field.**—Sometimes we talk about home and foreign missions, as though these were separate and distinct phases of Christian activity. On this point we should remember that Christ makes no such distinction. When he said: "Go ye," he included perishing souls in Darkest Africa as well as in the homeland. By virtue of his authority in heaven, he authorizes his ambassadors to baptize people of all nations, who shall become his disciples, "into the name of the Father, and of the Son, and of the Holy Ghost." Thus would they be acknowledged as children of the great family of God, accepted by the Father as washed from sin through the blood of Jesus Christ, his Son, and sanctified by the grace of his Holy Spirit.

5. **Suggestive References.**—"The gospel of Christ . . . is the power of God unto salvation" (Rom. 1: 16, 17). The Lord's ambassadors must be sent (Rom. 10: 15-18). Paul's realization of his trust (1 Cor. 9: 16, 17). Declare God's glory among the heathen (1 Chron. 16: 24). Jonah's missionary tour (Jonah 3: 1-9). God's preached Word a witness to all nations (Matt. 24: 14). Paul's anxiety to save others (1 Cor. 9: 22). God's children must be his witnesses (Acts 1: 8).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, MARCH 7

Sunday-school Lesson, John Writes About Christian Love.—1 John 4: 7-21.

Christian Workers' Meeting, Theme for March—Friendships.—The Master's Friendships.—John 15: 15, 16.

### GAINS FOR THE KINGDOM

Eight have been baptized recently at the Bulsar Station, India.

Seven accepted Christ in the Spring Creek church, Pa.—Bro. H. B. Yoder, of Lancaster, Pa., evangelist.

Three were baptized in the Los Angeles Mission, Calif.—Bro. N. E. Baker, of Des Moines, Iowa, evangelist.

Two accepted Christ in the Outlook church, Wash.—Bro. J. S. Zimmerman, of Waterloo, Iowa, evangelist.

Two were baptized and one reclaimed in the Ashland church, Oregon. Bro. S. F. Sanger, of Empire, Calif., evangelist.

Eight were baptized and one awaits the rite in the Knob Creek church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, same State, evangelist.

Fifteen were baptized and four await the rite in the New Hope church, Tenn.—Bro. Jesse D. Clark, of Pleasant View, same State, evangelist. Previous to the meeting one was baptized and one reclaimed.

### OUR EVANGELISTS

Bro. J. Edwin Jarboe, of Chicago, to begin some time in April in the Long Beach church, Calif.

Bro. S. S. Shoemaker, of Hartsville, Ohio, to begin some time in May in the Mohican church, same State.

Bro. J. W. Myer, of Lancaster, Pa., is holding a series of meetings in the Palmyra house, Spring Creek church, Pa.

Bro. Clarence E. Schrock, of 808 Avenue E, Council Bluffs, Iowa, announces that he has a limited amount of time to devote to evangelistic meetings, aside from his pastorate, providing early application is made. He is now in a revival at his home church, which began Feb. 28.

### PERSONAL MENTION

The District of Tennessee is to be represented on the 1920 Standing Committee by Eld. A. M. Laughrun.

Bro. J. H. B. Williams was absent from the office several days last week, looking after Mission Board interests in Iowa and elsewhere.

The correspondents of Bro. N. W. Coffman, recently of R. D. 2, Fishersville, Va., are requested to note his change of address to R. D. 3, Staunton, Va.

Bro. E. M. Bütterbaugh, of Warsaw, Ind., a member of the Auditing Committee, has begun the examination of the Publishing House books, preparatory to closing up the business of the past fiscal year.

Bro. Charles Walter, of Summum, Ill., requests us to announce that he is in a position to give about all his time to evangelistic work this year. Any church desiring his services in a series of meetings, will please correspond with him as soon as possible, so that assignments may be made at once.

Bro. Joel A. Vancil, of Nemadji, Minn., spent a little time at the Publishing House last Monday, as he was on his way to hold meetings at Liberty, Ill. Bro. Vancil was also interested in securing speakers for a lecture course, which he is promoting in his home community, as a part of his earnest efforts to develop a healthy community spirit.

Bro. Ray S. Wagoner, formerly of Oklahoma City, Okla., should now be addressed at 1423 East Harrison Street, Guthrie, same State, where he has moved to be closer to his work, as pastor of the Guthrie church. There, too, will be the headquarters of the Child-saving Mission, and all business pertaining thereto should be addressed accordingly.

Eld. S. R. Zug, of Palmyra, Pa., is one of the few who have a birthday only once in four years. Last Sunday, Feb. 29, he completed the eighty-eighth year of his earthly career. On account of his advanced age, Bro. Zug has not been, of late years, so prominent in the activities of the church as he was in the prime of his strength, but he still takes a deep interest in all phases of church work and gives frequent evidence of a grasp of modern conditions, far beyond that of many of his juniors. In a public address, a few months ago, he emphasized the mistake which many of our churches are making in building their houses of worship, by not making proper provision for their Sunday-school needs.

### ELSEWHERE IN THIS ISSUE

Sister Maude C. Jones makes an announcement to the Aid Societies of Northern Indiana, that should receive the careful consideration of every sister in the District. It will be found among the Notes from that State.

On page 159 we publish the Sunday School Order Blank for the second quarter. We hardly need to remind our patrons to give their immediate attention to the ordering of these supplies. Mail facilities are not quite as good, just now, as formerly, and ample time should be allowed for all shipments, in order that the goods may be available at the proper time.

### MISCELLANEOUS

Bartlesville is the latest addition to the list of Oklahoma churches. The new organization starts out with the best of prospects.

The little mission at Dry Fork, W. Va., has not seen a preacher or heard a sermon since last October, but it has had a Mission Study Class, with an enrollment of thirteen members, and has contributed both to mission work and to the Armenian and Syrian Relief fund. Sister Mary E. Shickel is the Sunday-school Missionary Secretary of this place and is greatly responsible for the interest in the work.

Notice to Churches of Northwestern Ohio.—To accommodate those desiring to attend the Missionary Meeting and District Conference, to be held in the Eagle Creek congregation March 16-18, forenoon and afternoon trains will be met both at Williamstown and Dola, Ohio. This will accommodate passengers coming over either the T. & O. C. or the Pennsylvania Roads.—Jesse J. Anglemeyer, Williamstown, Ohio.

Another Notice to Tithers.—The General Mission Board inserted a request in the "Messenger" for Feb. 7, asking for testimonies from tithers. It is the intention to assemble such material in leaflet form, to be distributed free. It now seems that either few tithers have had experiences worth telling, or else the announcement was overlooked. The material which is now at hand will be held, giving each tither who reads these lines an opportunity to send in a helpful testimony. Send it at once to the General Mission Board, Elgin, Ill.

Here is the way one pastor awakens interest in the church among the people of his community. On the opposite side of a card announcing the church services, he has printed the following outline of "The New Testament Plan of Salvation":

- I. JUSTIFICATION.—Full and Free Forgiveness
  1. HEAR THE MESSAGE, the Gospel. Rom. 1: 16, 17; 10: 13, 14; 1 Cor. 15: 3.
  2. FAITH in Jesus Christ as God's Son and our Savior. Mark 16: 16; John 3: 16; 11: 25, 26; Acts 16: 31; Rom. 10: 9, 10.
  3. REPENTANCE. Turn from sin to God. Matt. 4: 17; Acts 2: 38; 3: 19; 17: 30; 21: 26; 19: 27, 28; 2 Pet. 3: 9.
  4. BAPTISM by true immersion for the remission of sins. Matt. 3: 13-17; 28: 19; Mark 16: 16; John 3: 3, 5; Acts 2: 38; 8: 36-39; Rom. 6: 1-11.
- II. THE GIFT OF THE HOLY SPIRIT as a seal of sonship with God and as the Helper and Power of the Christian life. Acts 2: 38, 39; Rom. 8: 15-17; Eph. 1: 13-14; 4: 30.
- III. SANCTIFICATION. Set Apart for God. Growing in Grace. Living the Christian Life

- A. God's Means of Grace (Positive—Do these.)
  1. BIBLE STUDY AND PRAYER. 2 Tim. 2: 15; 3: 16; 2 Peter 1: 21; Luke 11: 1-13; 18: 1-8; Col. 3: 16.
  2. CHRISTIAN WORSHIP AND FELLOWSHIP. Heb. 10: 24, 25; 1 John 1: 3.
  3. CHRISTIAN SERVICE. Matt. 28: 19, 20; Acts 1: 8.
  4. CHRISTIAN EDUCATION. 2 Tim. 2: 15; 3: 14, 15.
  5. ORDINANCES OF GOD'S HOUSE. (1) Feet-Washing. John 13: 1-20. (2) The Lord's Supper. 1 Luke 22: 14-16; John 13: 1, 2, 30; 1 Cor. 11: 17-25; 2 Peter 2: 13; Jude 12. (3) The Communion. Luke 22: 17-23; 1 Cor. 11: 25-32. (4) The Anointing of the sick. James 5: 13-18; cf. Mark 6: 13; 16: 18. (5) The Salvation or kiss of love. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14. (6) The Prayer Veil. 1 Cor. 11: 1-16; cf. Gen. 3: 16; Eph. 5: 23; 1 Tim. 2: 13, 14.
- B. Worldly Allurements (Negative—Refrain from these.)
  1. AMUSEMENTS of the World, as the dance, theatre, gambling, etc. Col. 3: 1-5; 17; Rom. 12: 1, 2.
  2. ADORNMENT of the World. Matt. 6: 19-34; 1 Tim. 2: 8-10; 1 Peter 3: 1-6.
  3. SECRET SOCIETIES. 2 Cor. 6: 14; 7: 1; Eph. 5: 11-13.
  4. INTemperance. 1 Cor. 6: 9-10, 19, 20; Gal. 5: 21.
  5. THE OATH. Matt. 5: 33-37; James 5: 12.
  6. DIVORCE. Matt. 5: 31, 32; 19: 3-9; Mark 10: 11.
  7. WAR. Matt. 5: 38-48; John 18: 36; cf. Isa. 9: 6; 2 Cor. 10: 4.
  8. LITIGATION. 1 Cor. 6: 1-8; Matt. 18: 15-20.

### A BYSTANDER'S NOTES

A Munificent Chinese Giver.—The largest gift ever made by a Chinese Christian is that of \$50,000, to provide homes for aged preachers and evangelists of all denominations in the "Flowery Kingdom." The giver is a consecrated business man—Mr. Ma Ying Pin, manager of the "Sincere Department Store, of Canton"—the John Wanamaker of that city.

A Spiritual Clinic.—The pastor of a wide-awake church in the West conducts, what he is pleased to call, "a spiritual clinic"—a feature that has met with great favor with the members of his congregation. All who attend the services, are requested to place, in a box in the vestibule, religious and other questions that trouble them. Each Sunday evening the box is opened, and one by one the questions are answered at once, or deferred to some future meeting, in case special research is required. In some cases the queries are referred to specially-qualified members of the congregation for a well-prepared answer. As a result, additional interest is being given to the evening services.

The All-Compelling Power of Faith.—Some one remarked, the other day, that the Forward Movement will never be carried out to its most lofty extent, unless an abounding faith in its possibilities gives Pentecostal power to our efforts. Faith, wherever shown, gives rise to faith in others. Faith is leaving the ignoble "seen," for the sublime "unseen." Faith is a leap into the region that some may consider to be darkness, but the effort is made in obedience to the inner light. Faith is willing to sacrifice the lesser present for the greater future. Faith is the triumph of the Spirit over the flesh, of God over gold, of heaven over earth.

### FORWARD MOVEMENT—FIELD NOTES

Word comes that one congregation is organizing prayer groups for the success of the Forward Movement. Excellent.

Ten of the sixteen congregations of Eastern Virginia were represented at a meeting at Nokesville Feb. 19. It is reported that there was not a dissenting voice in the meeting. Good.

The General Director spent several days recently in Eastern and Southern Pennsylvania and Middle Maryland and reports very pleasant conferences with the brethren of those Districts.

Eastern Pennsylvania reports that last year their expenditures for the District Mission work were \$42,000. During the year 1919 they raised 125% more for missions than they did the previous year.

The members of Eastern and Southern Pennsylvania can get information of our Forward Movement through Bro. A. G. Longenecker, of Palmyra, Pa., who has been appointed Director of that region.

One elder, seeing the need of a church in his community, bought an abandoned church and is starting a Sunday-school and preaching services in it. Success is bound to come where there is such sacrifice and vision.

Ohio will hold three meetings in the interest of the Forward Movement. Northeastern Ohio will hold a meeting March 8, at Canton; Southern Ohio, March 9, at Brookville; Northwestern Ohio, March 17, at the Eagle Creek church.

Bro. John R. Snyder, of Bellefontaine, Ohio, has been at the Publishing House for a few days, in consultation with the Executive Committee. Bro. Snyder will assist the Committee for several weeks, in connection with the spring campaign.

A meeting of the ministers of Northwestern Illinois was held at Forreston Feb. 24. Twenty-three ministers were present. Bro. J. E. Miller attended the meeting and reports an interesting session; also that all seemed to be ready to do their share in the Forward Movement.

The following District Directors have been selected: Northeastern Ohio, Geo. S. Strausbaugh; Southern Ohio, S. Z. Smith; Northwestern Ohio, David Byerly; Northern Missouri, H. M. Brubaker; Northern District of Virginia, J. S. Roller; Second District of Virginia, A. S. Thomas; Southeastern Kansas, John Sherfy; Southern California, J. P. Dickey.

Increase in Mission Study is an indication of a Forward Movement. Painter Creek congregation, Southern Ohio, with a membership of 200, has ordered 43 copies of "Ancient Peoples at New Tasks" for the adults, and 38 copies of "Mook" for juniors. Juniata College has ordered 143 books for Mission Study, which indicates that a large number of the students are entering the classes.

A pamphlet that will answer many of your questions, concerning the Forward Movement, was sent out this week to every elder and pastor. A number were also sent to each Regional Director, and each Congregational Forward Movement Director should see to it that there are some in each congregation. Read the pamphlet and hand it to some one else. By this method every member may have an opportunity to read it.

Pastors' State Conferences, still to be held, are as follows: Boston, Mass., March 8-10; Bangor, Me., March 10-12; Baltimore, Md., March 8-10; Dover, Del., March 10-12; Grenada, Miss., March 8-10; Hattiesburg, Miss., March 10-12; New Orleans, La., March 15-17; Louisville, Ky., March 17-19; Chicago, Ill., March 8-10; Oklahoma City, Okla., March 8-10; Little Rock Ark., March 10-12; Seattle, Wash., March 8-10; Spokane, Wash., March 10-12; Atlanta, Ga., March 10-12; Jacksonville, Fla., March 15-17.

Last year the student bodies of our colleges raised \$5,000 as a Student Fellowship Fund, to be used for an institution of learning in India. This year they plan to raise \$8,500 for the equipping of the China Hospital. President Shively, of Mount Morris College, reports that last Thursday morning the proposition was placed before the student body, for the first time, to raise \$850—their share of the amount. When the pledges were counted, it was found that they had almost doubled their quota, the total amount pledged being \$1,629.



## AROUND THE WORLD

### The War and Christian Missions

It has been estimated that the money waste of the World War would, at the present rate of expenditure, have supplied funds for all Christian churches and missions, sufficient for over two hundred years. Estimating the total number of men, giving their whole time to Christian work in all lands, at 500,000, we find that the number of men killed in the war, outnumbers these twenty to one. If the world can get millions of men who are willing, at the peril of their own lives, to go out and kill their fellow-men, surely the church of Jesus Christ should be able to raise up greater numbers who are willing, at even less personal risk, to take the Message of Life and Salvation to those who are in such sore need and distress.

### Not Up to the Times

Not long ago a diocesan convention was held in Oxford, Great Britain, under the auspices of the Episcopal Church. It was decided at that illustrious gathering of high officials and ministers, that women should not have equal rights with men, so far as speaking and praying before general congregations in the Church of England are concerned. This Oxford convention solemnly avers that "the extension of equal rights to women is without precedent in the traditions of the church, and is contrary to fundamental principles of faith and order." Critically examining this expression of belief, espoused by a church body of considerable prominence, one can hardly realize that it is the sentiment of a religious body in 1920. It belongs to a period several centuries in the rear.

### A Gleam of Light

Amid the intense gloom of religious neglect in Russia, it is encouraging to note that through the efforts of Salvation Army workers, in a quiet way, much good is being accomplished. A goodly number of Russian priests have become interested in evangelical religion. Fully convinced that the formalism of the former state church is of no avail, they have accepted the truth as it is in Christ Jesus, and have begun to conduct revival services—something decidedly new for most of the Russians. This phase of activity is all the more commendable because of the fact that the Bolshevik authorities carry on a decidedly atheistic propaganda among the children. Literature of the worst kind is distributed among the young, and dancing takes the place of religious instruction.

### Cause and Effect

British statistics show that in 1919 every worker in that land cut down his working hours by six and one-half hours a week. As a consequence, food, at the beginning of 1920, sold at a rate that is 136 per cent higher than before the war. With the all-dominating greed of the profiteer salesman saying: "I shall sell as high as I can," and labor saying: "I shall work as little as I can," the world is facing a complex problem in political economy. Each side knows exactly where the trouble is—always with the other man. No one is ready to admit that there is anything at fault with himself. One thing should be remembered by labor as well as capital—an old-time precept, but as applicable today as ever: "No one liveth to himself." Mutual responsibility must be recognized.

### When Racial Lines Are Ignored

It is truly refreshing to be informed that in a world so lamentably in bondage to race prejudice, there is a possibility of overcoming old-time barriers, and establishing mutual confidence. The University of Cambridge Mission, at Delhi, India, has made a native Christian the Principal of the Mission College, and the English missionaries, all of whom are graduates of Cambridge University, are wholly content to serve under him. The Mission School, with its 800 Hindu and Mohammedan boys, and its large staff of teachers, is now under purely native supervision, save in matters in which English and Indian alike are bound to submit to the Mission Council. How fully the above incident illustrates the apostolic precept: "In honor preferring one another"—irrespective of race!

### Korean Conditions Still Disquieting

Recent reports from that greatly troubled land, Korea, speak of armed revolts, centering around an invading force of Korean exiles, who mobilized across the border, in Manchuria, and were thoroughly equipped with arms by Russian Bolsheviks. This situation—alarming as it is—was anticipated a year ago, and might have been forestalled by Japan's immediate action, in granting colonial liberty to Korea. Real freedom to the masses of the oppressed land, would have created instant reaction in support of Japan. Thus the invading exiles would have gained little sympathy. It is to be regretted that sober and discriminating reports from all reliable sources in Korea continue to show little hope for the future. The testimony of the missionaries verifies the report that the terrorism, exercised by the Japanese police over the native population, is as heartless and brutal as ever. A

bloody conflict now appears to be inevitable. Seemingly Japan is preparing to suppress Korean uprisings with ruthless severity, despite all assurances to the contrary. Why can not the Japanese, with their vaunted keenness of intellect, understand that modern civilization demands the prompt fulfillment of promises in a spirit of absolute truthfulness and sincerity?

### Why Not a Change?

Dr. Charles M. Sheldon will be remembered by our readers as the man who wrote the noted book, "In His Steps." Some time ago he assumed editorial charge of the "Christian Herald," and in a recent issue of that journal he makes a decidedly unique proposition to the daily newspapers of New York, or any other city. He urges that for a whole week they print only such matter as will emphasize the true, the pure and the good, eliminating all reference to profiteering, scandal, political trickery, crime, etc. It is to be hoped that some journal can be induced to make the experiment. It would be really refreshing to read a periodical of the wholly optimistic type. "Whatever things are true, honest, just, pure, lovely, of good report, . . . think on these things."

### Armenia Still Suffering

Later press reports fully confirm the ruthless slaughter of Armenians by the Turks—particulars of which were given in our last issue. Under date Feb. 21 we are further advised that American hospitals, orphanages, refuge houses, and other property in the Marash, Aintab and Malatia provinces of Asia Minor, are menaced by later and renewed assaults of the Turks upon the Armenians. Since the withdrawal of the British forces from Armenia, new impetus seems to have been given to Turkish aggression. Massacres have been launched with fanatic viciousness, and institutions built and financed by American capital are seriously imperiled. In Marash alone, Americans are operating a number of hospitals, orphan asylums, rescue homes and industrial plants with marked success.

### New York the Largest City

Returns from the 1920 census are expected to show that New York is the largest city in the world. Census officials assign to the metropolitan district of New York a population of 8,500,000, as compared with an estimated population of 7,500,000 for the metropolitan district of London—an excess of 1,000,000 in favor of New York. While sociologists have persistently spoken of "the problems of the cities" in a somewhat discouraged tone, it is far better to look upon them as a supreme opportunity for the church. There is no occasion for panic; there is not even room for doubt as to the issue. The city MUST be saved before the Kingdom can fully come; the city, therefore, CAN be saved. "I can do all things through Christ, which strengtheneth me," exclaims Christian faith. Our marching orders are clear: "Go ye."

### Lenin Asks Peace for Russia

Recognition of the Soviet Government of Russia—no other being left in the Slav realm—is now openly advocated in Great Britain and in Italy. This is probably in response to Lenin's frank proposal, recently made: "All the world knows that we are prepared to make peace on terms, the fairness of which even the most imperialistic capitalist could not dispute. We have reiterated our desire for peace, our need for peace and our readiness to give foreign capital the most generous concessions and guaranties." Some interesting questions, however, arise in this connection: "Will Soviet Russia honor the foreign debts incurred under the rule of the Czar? Will Soviet Russia call off its propagandists and its secret plotters, and stop talking about the destruction of democratic and 'capitalistic' government the world over?" Information on these points should be given.

### The Land of Despair and Death

Very few of America's favored citizens can form an adequate conception of the deplorable conditions prevailing in Russia, the land where Bolshevism has wrought the worst of chaotic conditions. According to Prof. Hermann Zeidler, of Viborg, typhus, cholera and influenza are taking a heavy toll of the lives of the population, wholly unable, physically, to resist the ravages of disease. Up to Jan. 15, deaths in Petrograd reached a total of three thousand a day. Coffin factories could turn out only a thousand coffins daily, so most of the bodies were carried into the country on sleds, and left in the snow. Petrograd, at night, is without light, and there is very little drinking water. Houses, in the absence of any heat, are flooded by the bursting of frozen pipes. The sewers are clogged, and sanitary conditions are deplorable. Cases of typhus have been averaging 300 a day and are constantly increasing. Hospital conditions are indescribably bad. There is no bed linen, no medicines, no soap, and no disinfectants. Looking at Russia in general, we may readily note that the spirit of freedom which, properly directed, might have led the nation to the plane of highest attainments and the greatest prosperity, was, in a critical hour, perverted by the exploiters of Bolshevism. Conflicting ideals between the radical and the more rational elements have

brought disorders of the greatest magnitude, until today the better elements of the people are anxiously longing for better leadership and more orderly conditions. It is generally admitted that the situation in Russia, at the present time, is unparalleled in history. Something must be done that will aim at the fundamental causes of the existing difficulties. And that "something" must not be wrought by means of gun or bayonet, but by influences that, in a Christian and wholly altruistic spirit, extend to Russia a helping hand.

### Putting Away Their Idols

From Szermao, China, comes the good news that over six hundred people have put away their idols during the past year, and turned to the Lord. These new converts belong to the Lisu tribe, despised by some of their fellow-countrymen, but, despite all that, chosen of the Lord. In less than four months house after house, and village after village, were cleansed from idolatry, and now, instead of wood, paper and stone, they have the walls of their huts decorated with Scripture texts, pasted on the sidewalls. It was a joy to the missionaries to see big piles of idols going up in smoke. In several places, big bundles of incense sticks, which would have brought quite a bit of money, were publicly burned. These humble converts are greatly rejoicing in their newly-found salvation, and all of them have established the family altar.

### Why a "Decline of Religion"?

Dr. Joseph Fort Newton, who recently returned to America after resigning the pastorate of the City Temple in London, has discovered some truly alarming conditions. He says: "Twenty per cent of the pastors who were in active church work before the war, have resigned to enter other occupations. Of the 110,000,000 people in the United States, not more than 44,000,000 attend services. That ratio of delinquency applies to practically any religious denomination. Today there are 3,000,000 less children attending Sunday-school, than were in attendance during the year before the war. Patriotic citizens can not help but feel alarmed at the growth of indifference to the church. In many instances pastors are leaving their pulpits because they do not care to preach to empty benches." This, doubtlessly, is all true enough, but what is the remedy?

### Discoverer of North Pole Dies

Rear Admiral Robert E. Peary, retired, famous as an Arctic explorer and as the discoverer of the North Pole, died Feb. 20, at his home in Washington, D. C., of anemia. He was sixty-four years old. Admiral Peary made eight trips to the Arctic regions, in which he discovered new land, established the insularity of Greenland, and on his eighth trip discovered the Pole, April 6, 1909. As Americans, we are naturally proud that a man of our nation won this glittering prize of perpetual fame. But, in all fairness, we shall also do well to remember that other men, as full of courage and devotion as Peary, tried for this prize, though they failed. While their efforts were of material assistance to Admiral Peary, their reward is oblivion. But who will deny that their courage, devotion, high purpose, and unselfish service have not been of material assistance in the great discovery?

### Important Reforms Launched

According to latest reports from Europe, the League of Nations, despite the setback caused by America's absence, is instituting vital reform measures. At its first session, satisfactory stipulations were made for several of the neutral territories, created by the peace treaty, thus avoiding complications that might ensue. The League's council plans to make, in the near future, a great international study of the world's financial ills—ameliorating, if possible, the present unfortunate conditions of depreciated currency. One of the most important functions of the League will be to serve as a clearing-house on disputed points in connection with the various treaties. While the League thus gradually takes form, it is possible to foresee more clearly its general trend. It is, perhaps, the most extensively discussed document ever issued by any body of men. More than 35,000 articles have been written concerning it, within a year, in Europe alone, but there is still considerable confusion in regard to its merits in the public mind. This much, however, is clear: It is a gathering of duly-deputed representatives of civilized nations, for the study of humanity's political, social and economic problems, with a view of making recommendations for the betterment of human existence. Its internal organization, unprecedented in international affairs, has been aptly likened to that of a great modern business concern—the assembly corresponding to a meeting of the shareholders, the council to a board of directors. At any rate, even the most inveterate foes of the League must concede that it means business. Some of its warmest supporters sincerely regret the absence of America from its councils just now, at this formative, and therefore critical period of its existence. It is conceded that the people of the United States wield a mighty influence for good, and that it should be exercised in such a way as to be of the highest possible value to humanity.



## HOME AND FAMILY

### To a Seamstress

Selected by Sister A. H. Berry, Elgin, Ill.

Dear Dorcas, I've been sitting with my Bible on my knee. A quite-forgotten Book, while I have been across the sea To Joppa, where you used to live and where great Peter stayed,

And I, too, have been looking at the garments that you made.

I wonder, as you cut and stitched—and ripped some, too. I guess—

If this fine service seemed to you of trifling littleness. Or had you caught the spirit of the Master Servant when, A towel-girding Deity, he wiped the feet of men?

I wonder, as you pressed and planned, if ever you did long To write a stately psalm of praise, or sing a triumph song, To lead a host, like Miriam, or in the Temple tell, With sainted Anna, what you knew of our Immanuel.

And, thinking of the Place where you the second time have gone,

What interesting visiting is waiting farther on! I wonder if you know—or shall I be the first to tell— The coats and garments that you made are lasting wondrous well.

They showed no signs of rip or rent, or moth or time's decay,

The while a seamstress, critical, examined them today. They are embalmed in Holy Writ and reverent regard, Enduring as the fragrance rare of Mary's precious nard.

—Sarah Elizabeth Sproule.

### For the Family's Sake

BY ELIZABETH ROSENBERGER BLOUGH

THEY were on their way back from Eld. James Farhney's funeral. The hearse moved slowly through the tangle of weeds and brush, which grew up in the very drive-way of this country graveyard. The black plumes in their headstalls kept time with the accelerated steps of the horses in the procession. As the carriages were driven more swiftly, the mourners began talking of the one whom they had left lying there. A deacon said: "I'd rather counsel with Bro. Farhney than with any one else in our church. An' it's my opinion that I seen several people there today who wouldn't be in our church, if he hadn't been easy like. He always said he'd rather be too merciful than judge harsh-like; we'll miss him."

Eld. Farhney's wife and children said nothing. They wondered how they should live, since father was gone. James and Lewis felt that new duties awaited them. James, the older son, had gone about more like a machine than a living being. He knew that they were in straits even then. Mother and little Kathryn must be cared for in some way. They wiped the tears as they came closer to the little house which was theirs, but they said nothing.

Then the minister spoke of his love and respect for Eld. Farhney. Often it is that way, when the mourners come away from the grave. They find relief in saying some of the things they should have said to the ears now closed in death. After all has been done that kindly hands can do, for him who is departed out of this life, after the flowers have been piled upon the sexton's handiwork until the raw, brown earth is almost hidden, death is almost sure to reveal to us many qualities unseen before.

We may speak slightly of funeral eulogies as if they were untrue. But it is not so. In the departed one's life-time we see clearly the faults which bother us, but when we stand by the grave of the one who is no longer with us, then we see only his good qualities—his faults are invisible. Which individuality is the real man? Which one does God regard as being of supreme interest? Why not look at the living, and place chief emphasis upon their good qualities?

The deacon, who had spoken so freely his love for Eld. Farhney, faced the fact of having to spend his evenings without his old friend. He lived alone, and Eld. Farhney used to come in often. Other evenings he went to the Farhney home. Now, as he ate his supper, he wished some one would come. His house seemed just a bare barracks, full of emptiness and mighty little else. He listened, for awhile, to the

moaning of the night wind, which seemed to have something on its mind, but the deacon could not make out what it said, for thinking of that new grave under the stars. He and Bro. Farhney had often talked of the meaning of things—death and life. The night wind brought him no desire to begin anything new. Only a verse remained: "He that loseth his life shall save it." It was queer how often they had talked about that verse. "He always gave up his own way for somebody else's good, and young James is built that way, too, unless I miss my guess," was the conclusion of the deacon's reverie.

At that very time James and Lewis were lying in bed with wide open eyes, thinking and talking over what the coming days should be. Lewis was most emphatic in asserting that a certain plan, referred to, was not to be considered. "I won't do it, and there is an end of the matter. It's no use to talk any more about it."

"All right; it's settled then, and I'll tell mother in the morning that I am going to work."

"That's what I won't stand for. You should go away to school as well as I."

"Sure, but here is the thing: Mother's clothes are shabby now. We have no money. Lewis, you always were the scholar in this family. I'll find my work, so don't let it worry you."

The next morning mother was crying. James kissed her tenderly and stroked her smooth cheek with his hand. "For once I must have my own way, and it will come out all right; good-bye."

He was gone. He had milked their two cows and had eaten his breakfast. Now he opened the gate quietly and went down the road. His mother knew he was going to town, to look for a job. She knew, too, that they were in sad need of all the money he could make.

James went straight to a hardware store. He had always been attracted by a plumber's tools. He was going to try for a job with Mr. Clemens. From the first moment, when he offered himself on trial, Mr. Clemens considered himself a lucky man in having secured James' services. The boy had that heavenly gift with tools with which some people are born. It is a gift as distinct as that for music or painting. James held the pipe at just the right angle. He used solder so carefully that hardly a drop fell upon the tiles. He was not afraid of work. If the work was dirty, why, it was dirty—that was all. There was water enough and soap enough when he chose to be clean.

Then, in the evenings, he was forever reading about hydraulics and hydrostatics, etc. He was taking a course in engineering on the side. Within two years he knew the principles and theories of plumbing far better than Mr. Clemens. One public building, which James had superintended, was referred to as a miracle of intelligent engineering.

"Boys, finish that job so that we may never see it again," was his order to his helpers. Builders and contractors sought them, and they had all they could do.

Lewis was doing well at college. His bills were promptly paid. Mother was looking well, because she had no anxious fears for the future. James was taking care of them.

"How d'you come to get along so well?" asked the deacon one evening, when James sat with him on his lonely little porch. "I always said you were like your father, but it seems you get along better than he did."

"It was the funeral. I mean, that while I felt awful about father's leaving us and all that, yet I couldn't see how Lewis and I could go away and leave the other two here, without money or any one to look after them. Well, I was the oldest. I didn't see how it could be done; of course not. But I could work; I was sure of that much."

"In the twenty-fifth chapter of Matthew we find that unto each one—to every man—was given according to his several ability. I guess you used your talent to a good advantage. The Lord's been good to your father's family. When I sit here, a-thinking as I do, oftentimes, I wonder how things would have gone if you'd gone to school same as Lewis did."

But to this, James had no answer beyond this: "I

couldn't go." He had chosen his work unselfishly and great was his reward.

Johnston, Pa.

### Aunt Melinda—Reformer

BY LEO LILLIAN WISE

As she came up the walk to the kitchen door, Aunt Melinda paused in astonishment. She could see Vera sitting by the table, crying. "Surely, Grace must be worse," she thought.

Then she opened the door. Vera rose quickly. "Oh, come in, Auntie."

"Child, is Grace worse?" came the tender question.

Vera slowly shook her head. "No, Aunt Melinda. It isn't that. I'm ashamed you caught me acting the cry-baby," she admitted.

"But I am discouraged, I guess. You know Grace has been sick so long, and has been in such a critical condition, too. And we have all confidence in Doctor Craig. But people must all give you lots of advice, so it seems. When father came home, last night, he was just blue."

"Yes," agreed Aunt Melinda. "I saw him go by with lagging feet." Aunt Melinda was busy getting dish-water.

"And yesterday," continued Vera, "several of the 'Aid' people were here. After they were gone, mother said, if they were going to come in and make you feel as though you were murdering your loved ones, she hoped their visits would be few and far between."

Then Vera broke down and cried again. Her sister was dearly loved, and the tactless comments had hurt cruelly.

"Do you mean to tell me that all folks can do is to run in here and give cheap advice?" demanded Aunt Melinda.

"Oh, no," Vera said earnestly. "You have been so good. Then Alice Kay, who has so much work of her own to do—she comes in and does so much. Lame Katie sends in such nice rolls. And there are others, too, bless their hearts."

Then she had to laugh. "But some come and want to wait on Grace. That doesn't suit very well."

Aunt Melinda was quick of thought and action. She had found out that Mrs. Brown would remain in the sick-room till evening. So she bade Vera to go, bathe and rest until she was called. Vera went reluctantly, for she felt there was much that needed to be done.

Aunt Melinda hastened to pin a note to the front door. Then she smiled to herself as she thought of the people who might read the note. It read, "Please go to the kitchen door." This was printed very clear, in large letters.

As she mopped the kitchen floor, she was planning to give some friends something to think about, for, as she expressed it to herself: "Folks don't use common sense when there's sickness—just put in where it's none of their business."

Just then Mrs. Anderson came. Now Mrs. Anderson always seemed to enjoy going where there is sickness. Of course, she always had the proper expression of doleful sympathy. But this time she was curious because of the note, and also the fact that Aunt Melinda was alone. "Gracious, is she so bad? I'd better go right up."

But Aunt Melinda blocked the way, saying pleasantly: "Oh, she is getting along as well as can be expected. And her mother is with her. I sent Vera to bed, as she is quite worn out, doing the work, running to the front-door, and taking her share of the nursing."

"It's just too bad the way some folks run in at such a time. And, la! they never think of picking up the broom! And when they go out they say: 'If there's anything I can do, just let me know.' Now it's lucky you came, for you might bake a spice cake."

That was diplomacy on Aunt Melinda's part, for Mrs. Anderson is proud of her spice cakes. So she forgot the indignation that was coming up and agreed with Aunt Melinda: "It's awful how thoughtless people are."

Together she and Aunt Melinda started the next corner to ironing, and the next one to cleaning the down-stairs rooms. Really, it was remarkable how



much was done that afternoon. One did the mending, another looked after the bedrooms. Aunt Melinda had gone softly into the sick-room and quietly explained a little to Mrs. Brown, so that lady did not become alarmed as an occasional sound of the activities reached her.

Meanwhile Vera slept and slept. It was late—time for her father—when she did waken, but oh, how refreshed she was!

As Vera walked into the dining-room, she stared at the scene before her—table all set for the evening meal, fresh flowers, and such appetizing odors as came from the kitchen, too!

Just then Aunt Melinda spoke: "Oh, here you are. I was just coming to call you. Some of the folks were in this afternoon and you will find you are ahead a little with your work. I see your father coming. I must go now. Oh, yes, your mother says Grace is ever so much better."

Then she was gone. Vera noticed that her father looked so happy as he came. "Well, little daughter," as he kissed her, "Mrs. Anderson says Grace is better tonight. She thinks we owe a lot to Doctor Craig. So we do, and to our Heavenly Father as well."

Aunt Melinda read her favorite Psalm as she sat alone, and prayed for ever-increased wisdom and strength. Then she reviewed the afternoon happenings with some joyous amusement.

"How easy it is," she thought, "to get people to agree with you, after all!" Surely those women will feel better than they did when they were bothering with their tales of, 'Now my cousin, was just like her.' Or, 'I'd get another doctor.' Or, 'I wouldn't have Doctor Craig for a sick dog.' My, me! how easy it is to be doleful instead of cheery! Why don't we try to ease other people's burdens, and give them credit for doing all they possibly can? In this, each one of us may well be a reformer!"

She laughed softly at the notion. But, nevertheless, in the village that night there were several ladies who were thoroughly reformed, thanks to Aunt Melinda.

Tiffin, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the church."

### BE YE ALSO READY

Owing to the fact that influenza is quite prevalent in our city and country again, a few days ago the office of the Red Cross notified their nurses to be ready at any time for calls. How much more important that we be ready for the Master's call! "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." How very many are being called from the stage of action in an unprepared condition, just because they have not heeded the Master's injunction to be ready.

How many sad homes there are, where loved ones have been called away! And those left behind are sorry, most of all, because they know their loved ones had not made their peace with God and will have to face the judgment in an unprepared condition. How comforting the words of the Master: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Grand Junction, Colo.

D. M. Click.

### BARTLESVILLE, OKLAHOMA

Dec. 12, 1919, the members of Bartlesville met in council for the purpose of organizing a church. Bro. N. S. Gripe, of Ripley, Okla., presided over the meeting. The name chosen was "The Church of the Brethren of Bartlesville." Bro. James Hardy was elected elder. Bro. Gripe remained over Sunday, giving us some inspiring sermons. Since there were no deacons in the congregation, the church decided to elect two. A special council was called for that purpose Feb. 1, with Eld. W. H. Miller, of Independence, Kans., presiding. Brethren W. H. Williams and C. A. Olwin were elected. The latter and his wife were installed.

Bro. Miller came Jan. 31, and preached for us on Saturday evening and twice on Sunday. At the close of the morning services, a basket dinner was enjoyed, after which we were called together for the business session.

The members at this place have had a hard struggle financially, but things are now beginning to look brighter. It was necessary to move the church from its old location and this, together with refurnishing and refinishing it inside and out, has incurred a great deal of expense. Several individuals and Aid Societies have helped by sending money and clothing for the poor, all of which is very much appreciated.

Our Sunday-school was reorganized Dec. 28, with the writer as superintendent. We have an average attendance of forty and are working for a bigger and better school.

Mrs. C. A. Olwin.

### FOUR WEEKS AND A HALF AT FRUITDALE, ALABAMA

Activities of the Church of the Brethren at Fruitdale date back to the year 1896. In April the church was organized with thirteen charter members. The number had increased to sixty by June.

Fruitdale Seminary was opened in the fall of that year by Bro. James M. Neff and others, comprising the Brethren's School Company. They opened a similar school at Citronelle. Both were discontinued after a few years. The building at Fruitdale is now serving the town and near-by rural community as a place for public school. Though it is now in a bad state of repair, yet one has to stop and admire its good position, high up on the hill, and its beautiful campus of long-leaf yellow pines. Its location is one-half mile north of Fruitdale.

When the Seminary project was abandoned, the local church's membership dwindled to about twenty-five. Four or five years ago it reached its highest—there being as many as ninety-one in the church then. About that time, though, the new organization at Cedar Creek took away twenty. With the new recruits, which came in during the recent evangelistic meetings, the membership now stands at seventy-five. But these are scattered, some living too far away to get to church services. This is truly unfortunate!

A decade after the organization, the present church-house was built. It stands not far distant from the old Seminary building. Each Sunday there is Sunday-school, and in the evening Christian Workers' Meeting. The superintendent is a faithful worker, who has been with the church since the beginning. The duties of deacon, chorister, church clerk and janitor also devolve upon this brother, who is Joseph Z. Jordan. There is but one resident minister now, and he and his good wife have also been with the church through all the years. They are Brother and Sister Madison Wine.

We first met the Fruitdale members in their quarterly council Jan. 3. The next day, Sunday, we began what proved to be a four and one-half weeks' series of meetings. At their request, Sister Rarick used the first half of each meeting, for a week and one-half, to instruct them in vocal music. The people took much interest in this and the results were gratifying indeed.

Our daily advertisements, with posters at the post-office, and our house-to-house canvass of the town and immediate vicinity, resulted in a very excellent attendance of the dwellers round about. A lot of rainy weather seemed to be the chief hindrance, since at those times it made it difficult for people to come in the usual ways of walking, or in open wagons.

But as the meetings went on, the interest kept growing, and the conversations, down in the stores, frequently changed from "marketing greens" to discussing things heard in "the revival up on the hill." When we closed, on Wednesday night, Feb. 4, we had baptized eleven, and in all there were sixteen led to Christ.

On the morning of the 5th, we arrived in the large and lively city of Mobile. There, until the next day at noon, we were guests of Eld. William E. White and wife. They have Sunday-school there, and Bro. White also gives them preaching services. Though at present they have no place but their own home for services, they are making the best of the situation and the Lord is blessing their work. The outlook is good for a church of our people, some day, in Mobile.

Among the many interesting things we saw, during our stay in the city, was the loading and unloading of ships along the Municipal Wharf. Vessels were in from South America and other foreign ports. Fruit is the big item of import, and particularly bananas. The railroads take them from there, and they then go into all parts of the United States, and some into Canada.

On the afternoon of the 6th we arrived here near Brewton. We began the next night to hold meetings, and were surprised with the exceptionally good neighborhood response. But for the last week we have not been active in the ministry. Sickness has turned the tables and we are being "ministered unto." When the way opens, we shall again invite the public in and preach the Gospel, which is the power of God!

Brewton, Ala., Feb. 15.

Ralph G. Rarick.

### IN MEMORIAM

Elder Stephen Johnson was born in Greene County, Pa., July 20, 1839. At the age of nineteen he joined the Church of the Brethren, and in 1865 married Elizabeth Hardinger. The following year they moved to Benton County, Iowa, where Bro. Johnson was chosen to the ministry and shortly afterward advanced to the eldership. At one time he had charge of a number of churches. In 1897 he moved to Nezperce, Idaho, and the year following organized the church there, assisted by Bro. Geo. W. Thomas, of Nezperce. In 1902 he went to La Verne, Calif., and in 1915 to Spokane, Wash., where he died Jan. 31, 1920, aged eighty years, six months and eleven days.

Death resulted from a fall, which he sustained Nov. 30, 1919. He is survived by his wife, three daughters and four sons.

In his church work he was always ready and willing to sacrifice time and money. He was chosen Moderator of District Meeting several times; also served on the Standing Committee of Annual Meeting three times. The Nezperce church, which he organized, has flourished until the old church now has to be replaced by a new one, and the congregation is among the largest in the West. He was instrumental in the organizing of the North Spokane church, and was elder in charge at the time of his death.

In his death the North Spokane church has lost a father in Israel, a wise counselor and one who has always stood for truth and justice. Sherman Clapper, Spokane, Wash.

### ELDER WM. H. EISENBISE

Elder Wm. H. Eisenbise was born in Elkhart County, Ind., August 27, 1849, and died at the home of his daughter, Sister Amos Zilhart, four and one-half miles northeast of Mt. Carroll, Ill., Feb. 12, 1920, aged 70 years, 5 months and 15 days. He was the son of Peter and Julia (Elder) Eisenbise.

At the age of four years he came with his parents to Carroll County, Ill., where he has resided ever since, with the exception of three years spent in Stephenson County. He was of a large family, having one full sister and eleven half brothers and sisters.

Jan. 28, 1869, he was united in marriage to Sister Margaret Myers, who passed from earth Oct. 16, 1918. To this union were born three children, one dying in infancy.

In the year 1867 he was baptized into the Church of the Brethren at Arnold's Grove. In 1876 he was elected to the office of deacon, which position he held until 1878, when he was called to the ministry. He was ordained to the eldership Sept. 29, 1891.

Bro. Eisenbise was zealous for the cause of the Master, and the happiest hours of his life were spent in the work of the church. He was always present in the house of God when health would permit.

Since the year 1888 he officiated at 169 funeral services, and assisted in a great many others. For five years he was pastor of the Hickory Grove church. For a number of years he acted as pastor of the church at Mount Carroll, and even when not in active pastoral work, he was always a faithful standby. He represented his District on the Standing Committee in 1909 at the Annual Conference, at Harrisonburg, Va.

His last sermon was preached at Mt. Carroll on Sunday, Feb. 8. His last funeral service was that of Bro. Jacob Arnold, at Lanark, Jan. 29. On Friday, Feb. 13, a call came from Morrison for him, to conduct a funeral service on Sunday at 1:30—the exact hour at which his own funeral was held.

Funeral services at the home of his daughter on Sunday, Feb. 15, at 1:30 P. M., by the writer and Eld. I. R. Young, of the Cherry Grove church. Burial in the Arnold's Grove cemetery. James M. Moore.

Lanark, Ill., Feb. 23.

### DEATH OF SISTER CORA B. ROYER

Sister Cora B. Royer was born near Welsh Run, Pa., August 29, 1879, and died Feb. 3, 1920, at the Neffville Brethren Home, Neffville, Pa., aged 40 years, 5 months and 5 days. She united with the Church of the Brethren six years ago, during an evangelistic meeting, conducted by Eld. J. G. Royer, in her home church, Upton, Pa. Her life has been one of loyalty to her God and her church, and of beautiful service to others.

Sister Royer was the constant companion and nurse of her aged mother, who died seventeen months ago. It was her desire to serve in the foreign field, and for some time she was undecided as to whether she should enter Bethany Bible School or go to the Neffville Home, where a nurse was much needed. She felt as though her long years of caring for her mother had fitted her for the latter, and the short time which remained to her was spent in service.

She was a blessing to her community and to the church. Her influence in our home will never be forgotten. Two of our children accepted Christ largely through her influence.

She is survived by one sister, six brothers, four half-sisters and two half-brothers. Services at the Welsh Run house by Brethren John Wallich and A. M. Niswander.

J. B. and Alice Oellig.

### THE PASSING OF BRO. RALPH A. GOODMAN

Ralph A. Goodman was born in Montgomery County, Ill., Oct. 26, 1898, and died at the home of his sister, Mrs. Edwin Elam, near Mulberry Grove, Ill., Jan. 27, 1920.

When only ten years of age, he united with the Church of the Brethren in the Mulberry Grove congregation. From the first he began his religious work, having taught a Sunday-school class for several years. In April, 1919, he was called by the church to the ministry and gave promise as a preacher of wonderful ability and influence. He was preparing to enter Mount Morris College. At the time of his death he was employed as teacher in his home school and was giving the greatest satisfaction. He had already taught two successful terms of school.

He was a devout Christian and much beloved by all who knew him. The stranger as well as intimate friends always found him ready and willing to do some deed of kindness.

He was preceded by his father only nine weeks ago. Lelland Baldwin.

### IN MEMORIAM

Daisy Mae Shock, daughter of Mr. and Mrs. Wm. Perria, was born in Darke County, Ohio, Jan. 25, 1877. At this place she grew to womanhood and there she received her early education. Later she attended school at Manchester, La. Verne and Bethany Bible School. While at Manchester College she became acquainted with D. Warren Shock, whom she married in 1902. To this union were born three children.

Sister Shock was an earnest Christian worker—always conscientious and sincere. Her disposition was so unassuming, so cheerful, so lovable, and her counsel so wholesome, that wherever she went, those whom she met, loved her. She assisted her husband in pas-



toral work at the Pleasant Valley church, York, N. Dak., at Minot, N. Dak., at Minneapolis, Minnesota, for four years; at the Ivesher church, Iowa, three years, and they had just entered into their duties, here at Girard, Ill., last May. She was active in church and Sunday-school work, being superintendent of the Junior League. Feb. 6 Sister Shock took ill with influenza and died Feb. 16, aged 43 years and 21 days. Besides her husband and children she leaves two sisters, one brother and her mother, of Hampden, N. Dak.; one sister of Battle Creek, Mich.; one brother of Ithaca, Ohio, and Eld. David Hollinger and wife, of Canada. Services at the church in Girard by Eld. I. J. Harabarger, assisted by Elders M. Flory and W. H. Shull. Burial in the cemetery at Pleasant Hill. Mrs. L. T. Weddle. Girard, Ill.

### HAPPENINGS AT VADA, INDIA

Brethren Ross, Pittenger, Garner and Dr. Nickey met two officers of the Leper Mission, Jan. 5, at Palghar, to decide on the location of the Leper Asylum that is to be built at that place. This Asylum will be built and financed by the Leper Mission, but its management will be in the hands of the Brethren Mission. A suitable location was agreed upon, which is within easy reach of the place where land has recently been secured for the buildings of the fourth mission station of our Marathi field—the one that is to be at Palghar.

According to the decision of the Field Committee, the Mission Statistician is visiting each of our stations this month, to secure such information, concerning our workers, as is needed to bring our "Workers' Register" up to date. He is also securing statistical data of the past year, and certain information about each pupil in the boarding-schools, that has been requested by the Home Board. Incidentally, he is receiving the joys of Christian fellowship and splendid hospitality at each station and intends to give the "Messenger" family the benefit of some of the things that are seen and heard.

Vada.—I made arrangements to accompany Bro. Garner on his return trip to Vada, Wednesday, Jan. 7. From Bombay we went to Kalyan, thirty-eight miles to the Northeast. From there we secured a tonga, to take us the remaining thirty-three miles. It was a beautiful day, after the typical monsoon weather of the previous two days. Considerable rain fell, which was quite as unusual as snow in June at home. Considerable damage was done to the crops, and discomfort to people living in huts not protected against the rain.

This trip to Vada will be much shortened when the automobile, that is being sent out from home, arrives a few weeks hence. As Mission Treasurer, Bro. Garner has need of going to Bombay frequently, where his banking is done. Especially has this been true during the past two years, while the exchange has been going lower and lower. The new car will be greatly appreciated by our Vada workers, as it will add comfort and speed to what is now a long and tiresome journey. Footmen are still used to carry the mail daily to and from Vada. This primitive method of carrying mail prevails in this land, along with motor, railroad and air-ship mail service.

One can not go to Vada without thinking of those who have labored there in the past, but are now at home with the Father. Of the five India missionaries, who have gone to their reward, three spent the best years of their service at Vada. Bro. Charles Brubaker, Sister Rosa Kaylor and Bro. Steven Berkebile gave their lives that the Kingdom of heaven might come to Vada. They are not forgotten, for I noticed their names were frequently mentioned by Sister Josephine Powell, who lived and labored with them, as she spoke of past experiences. Though they did not live to see a large increase to the Kingdom at Vada, their labor has not been in vain, for others are reaping where they planted!

One incident that Sister Powell told, concerning our late Bro. Berkebile, will be of interest. On one occasion he was talking with Pandita Ramabai, who asked if he spoke Marathi. He replied that he was learning it, and began to talk with her in Marathi. She was surprised and remarked to those standing near: "He talks like a Brahman!" Bro. Berkebile was not a man to talk of his own attainments, but he related this incident to his wife, and through her Sister Powell heard of it. He was able to learn the language and use it correctly.

After an absence of nearly two years, I was impressed with the growth of the work at Vada. The repairing of the bungalow is nearing completion, the new church and Boarding-school for boys have been built, and other signs of material improvement were noticeable. With an upstairs veranda on the west, and adding three feet to the height of the walls, the two upper rooms will be much more serviceable, because of added room and protection from the heat.

Within the past fifteen months two boarding-schools have come into existence. The Girls' Boarding-school is now housed in the church, where it has crowded quarters. There are 22 girls in the school and one day pupil. At the beginning of 1919 there were only nine. The increase came from surrounding villages. The effort to secure land for a ladies' bungalow and the Girls' Boarding-school has not yet been fruitful. Sister Powell has charge of the girls. It keeps her busy, hence she will not get out into the villages for evangelistic work this season.

The Boys' Boarding-school now numbers seventeen and four day-pupils—two more than were reported a year ago. The boys do their own cooking and other household duties, besides gardening. They, together with the Girls'

Boarding-school, gave a program at Christmas time. Eleven of the boys became Christians during the past year, and twelve of the girls have been baptized. Pray that a number of faithful workers may come forth from among these children, for such are greatly needed!

The Vada church has more than doubled in number during the past year. Twenty-one were baptized near the close of the year, making a total of thirty-six for the year. Jivan Master, who had to leave in 1918, on account of ill health, has recently returned, and will be inspector for the five village schools. At present he and the Indian evangelist are doing evangelistic work in the villages. Good work is being accomplished at Vada, for which we may all be thankful, and should pray that still larger things may be accomplished in the future!

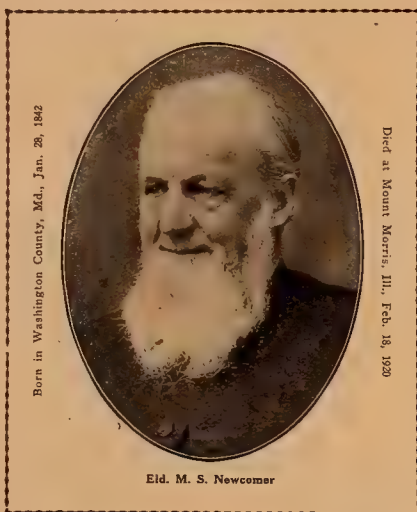
Bulsar, India, Jan. 15. A. T. Hoffert.

### ELDER M. S. NEWCOMER

Elder Melchor Snively Newcomer was born in Washington County, Md., Jan. 28, 1842, and died at his home in Mount Morris, Ill., Feb. 18, 1920, aged 78 years and 21 days. He was the son of Isaac and Elizabeth (Emmert) Newcomer.

At the age of twelve he came to Ogle County, Ill., with his parents, who settled six miles northwest of Mount Morris on an unimproved farm. Thus the usual experiences of pioneer life were his. He has since resided in Mount Morris and vicinity.

May 17, 1865, he was married to Sister Eliza Hammer. To this union were born nine children, four of whom pre-



Eld. M. S. Newcomer

ceded their father to the spirit world. He leaves to mourn their loss his faithful and afflicted companion, four daughters and an only son, besides many other relatives and friends.

In 1866 he and his companion united with the Church of the Brethren. He was elected to the ministry in 1869. He moved from Mount Morris to the West Branch congregation in 1887, and shortly after was ordained to the eldership.

Besides his life's activities in general church work, Bro. Newcomer figured very largely in the early history of two of our most important District institutions. The records show that he was primarily responsible for Mount Morris College.

In the early part of 1879 he purchased the property and started what was then known as "Mount Morris Seminary and Collegiate Institute." His own words best describe his purpose: "Having a desire for a school where our young people could be educated without coming in contact with the objectionable environments so prevalent in many schools, and also to maintain and promote plainness, simplicity and the distinct Gospel principles, as understood and practiced by the Brethren, and feeling that there were many members in harmony with these views, we embarked in this enterprise."

In connection with others he was for years connected with the school in various ways, always contending strongly in favor of Christian education.

In the second place he felt the need of an Old People's and Orphans' Home, and was one of the first to solicit funds for that institution. He was one of its trustees for a number of years.

He was a man who sought after the truth. He had strong convictions, and lived them, even in the face of opposition. However, while he would state his position clearly and definitely, he did it most tenderly, striving to avoid hurting the feelings of his brethren and sisters.

As he saw the end drawing near, he faced it calmly. The day before he passed away he said: "If this is what you call dying, then it's a fine thing to die."

Funeral services on Friday afternoon, Feb. 20, at the College chapel, by the writer and Elders M. M. Sherrick and F. E. McCune. Burial in the Mount Morris cemetery. Lanark, Ill., Feb. 25. James M. Moore.

### MARRIAGE AND DIVORCE CONTEST

In the city of Muncie, Delaware County, Ind., for the year 1919, there were 649 marriage licenses granted, and 442 persons asked for divorces. Thus, for every three marriage licenses granted, two divorce suits were filed. This deplorable showing caused the "Muncie Daily Press" to print the following statement: "The 'Press' wishes to know why this appalling situation exists here. It will give five dollars to the woman telling the best reasons for her belief as to the causes and remedy for this condition, and five dollars to the man giving what he considers the reason and remedies for it. A dollar each will be given to five others whom the judges may consider to give the next best five reasons and remedies. The letters to be confined to 150 words and the prizes to be awarded by a committee of five judges."

Several hundred letters were written, the writers representing at least four different counties: Among the contestants were lawyers, ministers, newspaper writers, and many others, in different walks of life. The "Press" says that likely no contest ever attracted as much attention here as this one did. Throughout the entire circulating territory of the "Press," the letters poured in on every mail for days. The judges awarded the two five-dollar cash prizes as follows:

Winner of Highest Award Offered to Ladies,  
Mrs. Jennie P. Williams

The divorce evil may be attributed to many things, namely: In the past the sexes have not received unbiased training at the hands of the father and mother; there has been lack of parental cooperation in governing children. The spiritual, moral and mental development of the child has been neglected. The business woman is especially unprepared, because untrained for the problems of married life. Then, too, there are the war marriages, economic conditions, a desire for things not necessary for comfort, intemperance, gambling, prostitution, questionable picture shows. There has been a spiritual relapse on the part of the church, a disrespect for all that is good, pure and holy. We are reaping the harvest of corruption and moral decay, caused by recent municipal conditions. The remedy is equality in married life—not subjection, but a continual walk together in sympathy, respect and forbearance for each other. Our only hope is the home, church and school, brought to a higher plane.

Winner of Highest Award Offered to Gentlemen,  
Mr. John F. Shoemaker

Five causes for divorce and the remedy:  
Causes: (1) An improper understanding of the original meaning, intent and purpose of marriage, as instituted by God and sanctioned by Christ. (2) Marrying in the "teen" age, and the blind "puppy" love stage. (3) Marrying by the "try-rule," knowing that the courts will annul unsatisfactory marriages. (4) Marrying for beauty, wealth and popularity alone. (5) Jealousy, caused largely by the too intimate mixing of the married sexes.

Remedy: (1) A perfect understanding of God's idea of marriage. (2) Make the marriageable age twenty for females and twenty-three for males. (3) Make the marriage law too rigid for a trial marriage. (4) Teach young people to marry for real worth. Show them that beauty fades, wealth vanishes and popularity will not meet the high cost of living. (5) Get right with God, be true to the marriage vow, and the divorce courts will have little to do.

In awarding the prizes, the judges were especially impressed by the fact that the causes of domestic difficulties were adequately set forth in the articles, and a sane remedy provided.

Eaton, Ind.

### WASHINGTON, D. C.

Looking back over the records for last year, and seeing the changes the year has wrought in the life of the church, here at Washington, it is immediately apparent that some progress has been made. Additions to the membership of the church, by baptism and letter, offset the losses by death and letter, showing a net gain of twenty-five. The vigor of the organization, as indicated by its activities, has not diminished, but rather increased.

The Sunday-school has again been one of the most active of the church's auxiliaries. A total of more than \$750 has been expended by that organization for benevolent and mission purposes. The regular church treasury has contributed about \$1,150.00 to missions, and fully \$1,000 more is traceable as gifts to charity by members—these funds not passing through either of the above-mentioned treasuries.

A growing building fund is now in existence. Funds being received from many sources, aid vitally in its growth. Washington City church has outgrown its present structure, especially as regards Sunday-school facilities. It must, to maintain this life-giving organization, provide for the expansion of the Sunday-school, and that very soon. It also has a vision of glory for the Master in this world, that needs him so much. At the very heart of a great nation of the world, a model churchhouse of high utility is urgently needed. Can anyone conceive of a limit of the good a powerful congregation of people, believing and practicing such a broad doctrine as that of the Church of the Brethren, could accomplish at the very center of the nation's life? Pray that our vision may become larger and greater; all for the glory of God and the increase of knowledge of him among men!

Chas. E. Resser.

### DEATH OF V. J. GARST AND WIFE

The community and surrounding country were made very sad over the death of Brother and Sister Garst, the latter passing away Feb. 9, 1920, aged twenty-five years, and Bro. Garst following her Feb. 17, aged twenty-nine years.

Bro. Garst is survived by his parents, Elder and Sister Nathan H.











**Strietzel, Carl Ernest**, son of Carl and Elizabeth Strietzel, born in New York City, died Feb. 4, 1920, aged 45 years, 3 months and 6 days. In 1890 he was confirmed in the German Moravian church. In 1902 he married Miss Lily Grishow. To this union were born four children. In 1907 he was baptized in the Brethren church at Perth, N. Dak., and in 1911 was elected to the deacon's office. He leaves his wife, four children, his mother, two sisters and three brothers. Services in the home near Perth by the writer.—J. D. Kesler, Cando, N. Dak.

**Swatworth, Sister Lena**, wife of Bro. John Swatworth, died at her home, Feb. 7, 1920, aged 31 years. She has been an active member in the Church of the Brethren for several years. Services at the home by Bro. H. S. Replogle. Interment in the Berkey cemetery.—Olive M. Himes, Windler, Pa.

**Tombaugh, Katherine F.**, nee Gibson, born in Ingham County, Mich., died in the bounds of the Rodney church, Feb. 12, 1920, aged 22 years, 5 months and 25 days. Jan. 1, 1915, she married Bro. Chas. S. Tombaugh and the same year united with the Church of the Brethren at Rodney, and lived a beautiful Christian life. She leaves her husband, three daughters and an infant son, her father and one brother. Short services at the house by the writer. Interment in the Martiny cemetery.—Samuel Bollinger, Vestaburg, Mich.

**Trenary, Ruby May** and **Clifford A.**, children of Alva and Myrtle Trenary, died of bronchial pneumonia, following influenza. The former was born March 22, 1911; died Feb. 17, 1920; the latter was born Jan. 20, 1916; died Feb. 18, 1920. They leave their father and mother. Services in the Brethren church by Bro. W. R. Argabright. Burial in the Dice cemetery.—Virgie Argabright, Fairview, Mo.

**Trump, Lisle Le Verne**, infant son of C. C. and Etta Trump, died Jan. 30, 1920, aged two weeks. Services at the home in the bounds of the Mt. Garfield church, by Rev. J. R. Blunt, of the Christian church of Palisades.—Mrs. Ira E. Swartz, Palisades, Colo.

**Wenger, Sister Ada Susan**, wife of Bro. Arthur Wenger, died Feb. 10, 1920, in Newport News, Va., aged 39 years and 12 days. The body was brought to her old home. She was the oldest daughter of Bro. John and Sister Mary Coffman and has been a very active church worker. She is survived by her husband, an adopted daughter, four brothers and two sisters. Service and burial at Beaver Creek by Elders A. S. Thomas and M. B. Miller.—Nannie J. Miller, Bridgewater, Va.

**Werick, Sister Emma Nora**, nee Gordon, born March 26, 1888, died Feb. 14, 1920, of pneumonia, at her home, Rummel, Pa. She is survived by her husband and four children. Services at the home by Bro. A. J. Beeghly and H. D. Jones.—Mrs. J. E. Murphy, Rummel, Pa.

**Wherley, Sister Alana**, born near Bader, Ill., died Feb. 10, 1920, near Astoria, Ill., aged 55 years, 8 months and 25 days. She was the daughter of Bro. Henry Stauffer, and married Conrad Wherley in 1883. To them were born eight children, who, with the father, two brothers and two sisters, survive. She was a member of the Church of the Brethren for forty years. Services at the Woodland church by Elders S. S. Blough and Chas. Walters. Interment in the Woodland cemetery.—Mrs. Lydia Bucher, Astoria, Ill.

**Wicks, Sister Effie**, daughter of Charles and Mary Poffenberger, died at her home, of pneumonia, Feb. 10, 1920, aged 31 years, 1 month and 21 days. In 1909 she married Bro. Clarence G. Wicks. To this union were born two daughters and two sons. She united with the Church of the Brethren when seventeen years of age and remained in the faith. Her husband, four children, father and mother, five brothers and five sisters survive. Services at the home by the writer. Burial in the Panther Creek cemetery near Adel.—H. L. Royer, Adel, Iowa.

**Yates, Sister Ellen Leonora**, daughter of Sister Leonora (Yates) Becker, born at Rathdrum, Idaho, died at Amherst, Neb., Feb. 14, 1920, of bronchial pneumonia, following influenza, aged 19 years, 10 months and 19 days. She united with the Church of the Brethren at Sterling, Colo., at the age of thirteen years and died in the faith. She leaves her mother, stepfather, four brothers, two stepbrothers and four sisters. Services by the writer at the Fairview (Christian) church, about eight miles north of Elm Creek, Neb. Interment in the cemetery near by. Text, 1 Thess. 4: 14.—J. J. Tawser, Kearney, Neb.

**Ziegler, Harold Reuben**, infant son of Bro. Reuben K. and Mary M. Ziegler, born Nov. 18, 1919, died Jan. 5, 1920. Services by Bro. J. P. Merkey at the home. Interment in the cemetery adjoining Ziegler's meetinghouse.—Reuben K. Ziegler, Rehersburg, Pa.

**Ziegler, Sister Kathryn**, nee Frantz, died at her home near Rehersburg, Pa., Jan. 1, 1920, aged 22 years, 3 months and 20 days. She united with the Church of the Brethren some thirty years ago. She is survived by her husband, one stepson and four brothers. Services by Eld. Jacob Pfautz and Bro. Ira D. Gibbel at the Frystown meetinghouse. Interment in the adjoining cemetery.—Reuben K. Ziegler, Rehersburg, Pa.

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"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., March 13, 1920

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## ...EDITORIAL...

### An Old Doctrine That Needs New Emphasis Right Now

THE Interchurch program recently suggested special emphasis upon the doctrine that the things we so delight to call our own are not our own but God's. Did you put the emphasis upon it in thinking of your own life and possessions, so-called? And did you try to impress it upon your fellow-Christians?

It's too old, too familiar, isn't it? We have heard about stewardship so long and often that it has ceased to be interesting. But the deeper truth is that we have never grasped the real meaning of this doctrine. No, it has not *ceased* to be interesting; it has not yet begun to be interesting.

But it will be some time. And when it is, it will open the way to undreamed of progress in the extension of the Kingdom, and to undreamed of richness of individual experience.

Think what it means to be relieved of all responsibility for insurance, depreciation and interest on the investment. These are the Owner's problems. Let him worry with them. All you and I need to do is to work according to his plans.

He furnishes the tools, material, blueprints—everything. He invites us to use them in working for him and assures us a vastly richer return than if we undertake to do business on our own account. Why should we court certain disaster? Why not accept his proposition?

Whatever energies we have, whether represented by money or muscle or brains, are his. Why try to cheat him? It isn't right. And how foolish!

There's only one good-paying business in this world. It is the business of building the Kingdom of God. Why not turn everything you can lay hands on into that?

Aren't you ready to go into this thing with your whole soul? Put your *self* into it and there will be no question about your holdings. For, to state conversely a familiar truth, where your heart is, there your treasure will be also.

The doctrine of stewardship does need new emphasis. Let's keep it up until we understand it and practice it and love it.

### "According to the Power That Worketh in Us"

THE words follow immediately upon those in which our last week's thought was summarized. And they follow logically, too. They are quite as indispensable to a proper understanding of the case. They give the other half of the truth. They tell what makes it possible for God to do for us "exceeding abundantly above all that we ask or think."

That indispensable thing is human responsiveness. The power that does the work, is God's power. It is the Spirit of God himself. But the place where the power works is *in us*.

This means that if we do not permit God to work in us, his work will be hindered by that much. What he could do in us will not be done at all. We can repeat this beautiful verse about God's doing for us "above all that we ask or think" a hundred times a day, but it will avail nothing unless we cooperate—unless we open the door of our own hearts.

Christian history has been cursed by two pernicious tendencies: One leaves God out of the reckoning entirely. It lays its plans sometimes in direct defiance of Christian principles and always in the spirit of self-sufficiency. It has no consciousness of human limitations, no sense of need of Divine Guidance and strength. The other tendency would leave everything to God. Human effort counts for absolutely nothing.

Some people of the latter class are simply lazy or stingy. They like the doctrine because it fits in so nicely with their natural selfishness. But there are others not to be disposed of in this fashion.

These are they who hold that it is derogatory to the sovereignty of God to say that he is in any sense dependent upon human help. When he gets ready to set up his Kingdom in triumph, they tell us, he will set it up. What's to hinder him? Isn't he all-powerful? Is the Infinite God helpless without us?

No, he is not entirely at our mercy. He can manage to get along. But there are some things he can not do without human help. He can not put love into a man who shuts himself against him. He needs help for that—human help—the help of that particular man.

And he needs human help to get his message of love properly before the people. He needs to have it not only explained but exemplified—not only taught but lived. It takes human help for that.

You see it is because of his peculiar nature that he is so dependent upon weak mortals for the successful execution of his plans. If he did not care what became of men, if his only concern were to vindicate his authority and to show who is running this universe, he could get along without us splendidly. He is big and strong enough to take care of himself. All he would need to do would be to set his foot down on those who resist him, and that would settle it. But that does not seem to satisfy him. He likes company. His heart yearns for the companionship of the intelligences which he has made. He wants his creatures to understand him and to love him and to be like him, and all have a good time together. God is love. That is what makes the trouble. That is why he is in such dire straits for help in setting up his Kingdom.

What do you say? Shall we refuse to care? Shall we just let him do the best he can without us? Shall we compel him to go ahead and leave out the thousands or millions whom he could not reach but who might have been won into his fellowship and into citizenship in his Kingdom, if we had helped—if we had permitted his power to work *in us*?

Perhaps you do not relish the idea of a God whose omnipotence is so limited by what his own creatures do. Would you rather have had one who could do just

*anything*? One who could lie, for instance, as we can, and as our God can not? One who could be mean and selfish and unconcerned about people, as we can be, and as our God can not? In some ways it would be nice to have a God like that. For one thing, he could make short work of setting up his Kingdom. And he would have no need of help.

Setting up the Kingdom would be a very simple matter if it only meant establishing the supremacy of might. But since it involves the supremacy of love, the situation is more complicated. For this, God needs a lot of people who are willing to do a lot of loving.

It is truly wonderful how "exceeding abundantly" above all human imaginings, the purposes of God so many times work out. Yet there is an unescapable relation between these marvelous accomplishments of God and the plans and purposes of his human children. There is a real proportion involved, a real "according to" which can not be disregarded. The power that does these things works in us. God uses human instruments. He can not accomplish his desires without them. He can do some things without them, but he can not establish his Kingdom without them. Some other kind, he could, no doubt, but not his kind.

In times of unusual adversity Christians sometimes despair of all their efforts to promote the Kingdom, conclude the task is hopeless, and settle back to wait for God to do the work some other way. That some minds should be led to such an attitude is not much to be wondered at, but it is always unfortunate for the cause. It only adds to the difficulties to be overcome. And the most unfortunate feature of it is, that it loses sight of the nature of the Kingdom. It forgets that the kind of conquests God has set his heart on are made not by military might, but by the practice of love. His Kingdom is not like the one the Kaiser tried to build.

There is no other way. There can be no other way. The nature of God and the nature of his Kingdom exclude such a possibility. His Kingdom will grow in proportion as he gets responsiveness from us—in proportion as his power gets a chance to work *in us*.

But how that power could work if all we have and are were consecrated to him!

### The Way Some Preachers Are

I READ recently about a preacher who thanked God that in all his long ministry he had never preached a sermon which could not just as well be preached today.

Well, some preachers are that way. Their sermons are so out of touch with the life around them that they are about equally fitting (ill-fitting) in all circumstances.

And some never dig down any deeper in the mines of truth and hence never find out how shallow their early explorations were. They struck hard-pan and thought it was rock bottom.

### Quieting the Gainsayer

"For so is the will of God that by well-doing ye should put to silence the ignorance of foolish men."

THE tendency of ignorance to make a noise, evidently goes as far back as the days of Peter. And no better way of quieting it than this has ever been devised. When it is teachable, instruction will help, but when it is "the ignorance of foolish men," it refuses to listen. It can be "put to silence" only by persistent "well-doing."

The most blatant ignorance can not talk as loud as you can live.



## CONTRIBUTORS' FORUM

### What Is Witnessing for Him?

BY ELEANOR J. BRUMBAUGH

You are witnessing for Jesus when you read his Blessed Word.

When you tell the Old, Old Story to some one who has not heard.

You are witnessing for Jesus when you seek a place of prayer.

In your closet, in his temple, you can find him anywhere.

You are witnessing for Jesus when you live and work for him.

Day by day, what'er the task. Haste your feeble lamp to trim!

You are witnessing for Jesus, leading others to the cross; Watching, waiting for his coming; thus we can not suffer loss.

Huntingdon, Pa.

### As We Compare With Others

BY J. H. MOORE

THE correspondent, referred to in our former article, presents other questions for our consideration. In order that the reader may grasp the situation fully, we quote from his letter at some length:

"I have just been reading an interesting and inspiring volume, 'Origin of the Bible,' by E. W. Hicks, published by the Moody interests in Chicago. In speaking of the ritualistic preachers who followed Paul, insisting that to be saved one must obey the Old Testament ceremonies, he says: 'They made the ceremony not a type to illustrate the grace of God, but a channel to convey it. It is an error that is still taught. It may not, of necessity, rob one of eternal life, but it robs Jesus Christ of his glory. It is a false Gospel.' And it is this regard for the ordinances, given us by our Master himself, that Dr. Scofield calls 'another Gospel,' and connects with great condemnation for all who preach it, 'Let him be accursed!'

"I don't want to make a mistake in this matter, but I have felt that Dr. Yoder was quite right in naming his book, describing the ordinances of the Lord, 'God's Means of Grace.' If that is what ordinances are designed by the Master to be, then these teachers are wrong, and every church in the land is wrong—on this point—but the one which accepts them all. There are two questions which come up there: One is, why so many of these 'non-essential' Christians prosper, as they do, in their rejection of what God has ordained for their life and growth, and seem to be possessed of so great grace in spite of it. That question, I know, is useless to ask, for it is not our concern, but lies with him, who alone knows why and what to do about it. But the other question is proper to consider: Why do we, as a church, with every member under the operation of these divinely-directed means of grace, show so little of their essence, in patience, and love, and self-control, and self-sacrifice, and soul-winning power? That puzzles me, and makes me scan the Scriptures more and more closely. There is no doubt that if it were not for the things to do, our church would be more popular. It would probably grow faster. I don't care for that, for myself, but for him. I do want to teach all that the Master wants taught, and believe he wants us to teach the necessity of all the ordinances he established. But are they to be regarded as only expressions of his indwelling, and illustrations of his grace, or are they necessary means by which we receive and appropriate the grace of salvation?"

Dr. Hicks is right in condemning that type of ritualistic teaching that would make ceremonies mere channels through which the grace of God is conveyed, but he is wrong in intimating that those who associate faith and Gospel obedience in the process of conversion, have fallen into the same error. The theory that the man who obeys a plainly-stated command in order that he may receive a promised blessing, is robbing Jesus of his glory, has no Scriptural support whatever. Naaman was told to dip himself in the waters of the Jordan seven times, and he should be healed. He did so and was cured of his leprosy. Did he rob God of any glory in the act? Most assuredly not. The blind

man was told to wash his eyes in the pool of Siloam. He did as he was told, and came seeing. Who ever dreamed that he robbed Jesus of any of the glory? The rich young man asked the Master what he should do that he might inherit eternal life. Jesus told him just what to do. Had the young man followed the instructions of the Master, would that have been robbing Jesus of any glory? Certainly not.

In fact, the only way to honor Jesus aright is to do, in faith, what he instructs us to do. The theory that a man dishonors Jesus by following his instructions, is the most deceiving doctrine extant. We honor a country by obeying the laws. We honor God by living up to his requirements, and we honor Jesus by lining up with his teachings. Instead of it being another Gospel, it is the very Gospel set forth in the New Testament. It is the Gospel of faith and obedience.

For a book treating the New Testament ordinances, Dr. C. F. Yoder (Progressive) has selected a very happy and appropriate title, "God's Means of Grace." While ordinances may be treated as types, they are also the means of grace. Emphasizing them as mere types, has a tendency to rob them of a part of their real purpose in the scheme of human redemption. They serve as means of grace as well as types. This is the sense in which Jesus viewed them when he said: "If ye know these things, happy are ye if ye do them."

But we are asked why so many of these "non-essential" Christians prosper, as they do, in their rejection of what God has ordained for their life-growth? This is what has puzzled not a few of our people. They see other persuasions increasing in numbers until the million mark has been passed time and again. They see them erecting colossal church buildings, establishing and endowing splendid colleges and universities, and doing much else in the interest of religion and civilization. Generally speaking, they pay little attention to the New Testament institutions, and concern themselves less about the line of distinction between the church and the world. They grow in wealth, rise in political influence, help in making the world better, enjoy life, seem happy, and in many instances die happy. As viewed from the New Testament standpoint, is this prosperity? Is this success? Is this the New Testament type of religion? If it is, then the Church of the Brethren has no excuse for its existence. While numbers, wealth and learning are desirable, and even encouraging, they are not marks of success, and never have been. If numbers are to cut any figure in gauging success, then, for the greater attainment along this line, we must pass beyond the realm of the church to the unconverted part of the world. It is here that the greater numbers may be found. True success, in the sight of God and human experience, is the life of faith and loving obedience. This has stood the test.

And, finally, why do the Brethren, with all the members under the operation of these divinely-directed means of grace, show so little of it, in patience, love, self-control and self-sacrifice, as well as in soul-winning power? Possibly our people have more patience, love, self-control and self-sacrifice than we are willing to give each other credit for. Compare the higher type of our members with the higher type in other persuasions, and see if the difference does not prove decidedly creditable to us. Coming in contact with our members more than with the members of other churches, may lead us to notice more defects in our own people than we see in the members of the other churches.

Of course, in many of the Christian graces we fall short. This is true of all Christian people, but observation and experience have taught us that the members of the Church of the Brethren are not lagging behind, as some have been led to suppose. This is because we, in our preaching and writing, give special attention to most of the graces. Our people sacrifice, and with more well-directed teaching along this line we can be made greatly to improve in what we do in personal efforts and in money. In this particular the Brethren are making a marvelous growth—probably a growth that has no parallel among the other churches. We see nothing along this line to prompt us to underrate the standing of those of our Fraternity.

But there is another point that needs at least a passing consideration, and that is: Would not the Church

of the Brethren become more popular and increase more rapidly in numbers, were we less exacting in what is required of our members? History does not so teach. We need but refer to the history of the Progressives, in this particular. When they went from us, they became exceedingly liberal in some of the practices that are counted against us, and yet the old mother church, with her unrestricted policy, forged right ahead, and is now more than two hundredfold ahead of where she was, thirty-seven years ago, in all the church, Sunday-school and educational activities that go to make up a wide-awake and aggressive religious Fraternity. A brilliant leader in the movement, that went off from us, told us less than six years ago that never in his life was he so surprised at the results. He thought that, when his people had cut loose from the restrictions of the mother church, they would simply sweep things, and that members would flock to them by the thousand. But he and others soon learned that the well-founded restrictions were no hindrance, and that is just what the liberally-disposed of the present generation are to learn. It is not popularity that we should seek, but the power that results from right doing. Amid the conflicting theories, discords and looseness of modern Christendom, there ought to be a body of people who stand firm, and are willing to work faithfully and intelligently for the New Testament order of service and worship, and that body should be the Church of the Brethren. For her there is a grand future if she will only put forth every effort to move religion up to the higher standard of loyalty and efficiency, respecting the ordinances as well as the graces.

Sebring, Fla.

### Religion, What Is It?

BY W. H. JOHNSON

WERE I to put this question to a modern twentieth century congregation, I should expect no two to answer it alike, so divided has the world at large and Christianity (so-called), in particular, become on the question.

However, let us look at it for a short time. Is religion what a man does? Nay, verily. A man may walk the straightest, most rigorous path of fanaticism, obeying every ordinance, and yet the flesh may be a seething mass of corruption (Col. 2: 20-23).

Again: Is religion what a man says? Nay, verily. He may be as learned as all the rest of the men upon earth and as eloquent as the angels, and yet be only as a tinkling cymbal—no lasting religion (1 Cor. 15).

Is religion what a man wears? Not so. A man may garb himself in the most approved dress and yet only be as a whitened sepulchre. Religion is the correct attitude of the mind of man to the mind of the Maker, and is not attained by any act or attribute of its own, but only through the atonement of Jesus Christ (Col. 1: 12-23).

This law of mind-harmony, or oneness, is the only law God has ever established for man to observe. It is God-made and God-given, having for its basis these two principles, right relationship to God and right relationship to man. The Bible has always contained and set forth these two principles and left it for man to discover and apply them.

Is what a man does of no avail then? Most certainly, when, what he does, reflects the correctness of this attitude (Col. 1: 23). Is what a man says of no consequence? Only as far as it tends to maintain this attitude (Col. 1: 23). Is what a man wears of no effect? Assuredly so, if what he wears sets forth, maintains and strengthens his faith (Col. 1: 23).

Has religion always been the same? Sure. Religion has known no dispensations or changes but, like England's scarlet thread, runs from the Alpha to the Omega of man's existence.

From Adam until Moses this law prevailed, set forth in these two principles, with (so far as we know) man's conscience as the sole interpreter.

From Moses until Christ it prevailed and these two principles were interpreted by ten liberal and specific declarations, four referring to man's relationship to God, and six to man's relationship to man.

From Christ until judgment it will prevail, as inter-



preted by the two specific spiritual declarations of Jesus Christ himself, into which the ten literal have been merged, namely, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength, and thou shalt love thy neighbor as thyself."

From judgment to the end of all eternity it will be the one universal law of the immutable, unchangeable, all-powerful, everlasting and eternal God, who is withal our Heavenly Father. Such is religion.

*Empire, Calif.*

## The Mountain Peaks of the Religion of the New Testament

BY D. C. MOOMAW

Fragments of a Sermon Delivered Before the Congregation of the Church of the Brethren at Sebring, Florida, Dec. 14, 1919.

In the far distant past, many hundred years ago, in a stable in the obscure village of Bethlehem, of a few hundred souls, in the hill country of Judea, a Babe was born whose Father was God, the Creator of all the worlds, and whose mother was a pure and spotless virgin of the tribe of Judah.

This event, the greatest in the history of this world, was proclaimed by angelic heralds to a group of shepherds who were watching their flocks by night. The acclaim was: "Glory to God in the highest, peace on earth and good will toward men."

The reason why this extraordinary birth should occur in a stable was, because there was no room at the inn, the place where travelers were entertained.

Even so it is to this day. There is no room in our hearts for the spiritual birth of our Loving Lord. We have room for worldly treasures, worldly pleasures in our hearts, and Satan has a room specially allotted to him, whence he orders our thoughts, words and actions. But for our dear Lord there is no room. Oh, the horrible tragedy of it all!

We now pass to a scene among the hills of Galilee, on the mountain side. The beautiful Babe has passed the boyhood stage, has reached manhood and begins his mission by a sermon of surpassing grandeur, without a parallel in all history—the Sermon on the Mount. He begins the distribution of special blessings in behalf of the "poor in spirit," of "those who mourn," of "the meek," of "those who hunger and thirst after righteousness," of "the merciful," of "the pure in heart," of "peace makers," of "those who are persecuted for righteousness' sake."

We note that "peace makers are called the children of God." Then, whose children are the war makers? Shall I tell you they are the children of the devil, the hideous, blood-bespangled spawn of the evil one? Look over the field of battle, into the war hospitals, over the war countries, into the broken hearts and desolated homes of the millions of mothers, widows and orphans, and reply if you think that our Loving Father is the Author of it all.

We now stay a moment on the tragic, bloody hill of Calvary, and witness the death of the Savior of the world, nailed on the cross by brutal men, bleeding, dying, dead—a willing sacrifice in order that we might be redeemed—I say "redeemed" from the just penalty of our sins and of the original sin.

Go with me down to the Garden of Gethsemane, three days hence, and look, with amazement and joy unspeakable, into the open, empty sepulcher. Our Lord has risen. Brethren, I think the most beautiful feature of our beautiful religion is the empty grave, whence our loved ones, who are now sleeping, will rise in the first resurrection.

Forty days later, on Mount Olivet, one clear, bright morning, a group of men and women are assembled, and they witness a scene of indescribable glory, the ascension of their Lord up above the clouds and skies, and stars, to the ancestral home of his and our beloved Father.

Gazing up, in wondrous bewilderment, just as you and I would do under the same circumstances, they were greeted with an angelic message, "sweeter than them all": "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What infinite joy

awaits his faithful brethren, who are now watching for his return to the earth, to receive those who are praying daily that it may speedily come to pass.

Only a few days later, when Pentecost was fully come—the greatest Pentecost of all the years—a great multitude of people of all the nations were assembled in an auditorium in Jerusalem, and the ordained apostles, of whom Simon Peter was the spokesman, launched the movement to spread the glad tidings of salvation, and in less time than I require to write the story, and have it published, the greatest revival of all history was accomplished, when 3,000 souls made the good confession and were baptized, yes, *baptized with water*.

Brethren, can you tell the reason why the simple story of the death, burial, resurrection and ascension of our Lord, and the advent of the Holy Ghost, does not reach people's hearts and bring conviction and conversion now as it did then? Let me say, it is because it is not attended by faith, sometimes, by those who tell, and sometimes by those who hear it. Oh, dear Lord, "increase our faith"!

On the road to Damascus, a few years later, a young man of magnetic nature, of soldierly mien, was traveling on a mission of blood and murder, when suddenly a light from heaven shone round about him, and a voice said: "Saul, why persecutest thou me?" Having fallen to the earth he replied: "Who art thou, Lord?" The word came: "I am Jesus, whom thou persecutest." Saul asked: "What wilt thou have me to do?" He is directed at once: "Go into Damascus and it shall be told thee what thou must do."

Then Paul arose from the ground and went to the city, was met by Ananias, a disciple of the Lord, recovered his sight, was filled with the Holy Ghost, and was baptized, and this was the beginning of a career without a parallel in all history.

This man Saul, afterward called Paul, immediately began to preach the doctrine of the death, burial, resurrection and plan of salvation of Jesus Christ. He planted churches in most of the cities of the Orient, and left a heritage of sacrifice, of labor, through his personal ministry and epistles, which has been a benediction to all the nations of the world, and all the ages. At last he closed his beautiful life under the axe of a Roman executioner.

Brethren, are we measuring up to this exalted standard? Can we say, at the close of our ministry: "I have fought a good fight, I have kept the faith, I am now ready to be offered up"? Can we? Will our Lord accept less than that from us? Will we be able to say in all sincerity: "I have finished the work that thou gavest me to do"?

Men and women, do you know what the Lord knows about an unregenerate person? I quote a part of a letter which Paul wrote to the Roman church (not the Romish church). Read it with your face veiled: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, without natural affection, implacable, unmerciful."

When you read the indictment of an unregenerate man, do you wonder why we have "wars and famines and pestilences"? Could it be otherwise? Oh, brethren, let us be constantly in service, in prayer, in fasting, lest we be involved in the destruction that awaits the victims of such unspeakable conditions.

Let us now read the thirteenth chapter of 1 Corinthians, which gives a picture of a redeemed and purified heart—one which makes us a brother of the Loving Lord, and a son of the Loving Father. I use the term "brother" generically. It comprehends our loving sisters.

Love—St. Paul says *charity*—is the substructure of our religion. It is all "made perfect through love." Baptism, feet-washing, the bread and wine, nonconformity, yes, faith, repentance, confession, prayer, fasting, sacrifice, everything else mentionable—the whole catalog, the sum total, from beginning to the end—is all based on love. Without it "nothing" is left but "sounding brass and tinkling cymbals."

Brethren, men of every doctrine, clericals, read verses 4, 5, 6 and 7, and tell me, as you look into the face of the world's Savior, as you read the wonderful messages of the holy apostles, do you believe that we can kill our fellow-men in carnal war with the sanction of the Savior of the world?

This poor, suffering evil world, that is lying in wickedness—this sad world, this doomed world—has lost the last and only hope because it has lost love.

There are 500,000,000 people in the world today who claim the exalted heritage of salvation through Jesus Christ, and they could purge it from the ravages of carnal war, but, not having "love," they abet and sponsor war with all of its barbarisms, and today, because thereof, the nations are in deadly antagonism against each other. Oh, how sick unto death are the peoples of the world because they do not believe and practice the thirteenth chapter of 1 Corinthians!

I must return a moment to that assembly on the mountain side. When the immortal speaker was giving his hearers the fundamental of his doctrine, he told them that "it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies," and when he had finished the message he concluded by saying: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; . . . and it fell not." "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man [a fool] which built his house upon the sand. And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it." Yes, all is vain without love.

Brethren, let us stand up for our age-long inheritance of the doctrines of peace!

Will you take up with me the eleventh chapter of Hebrews for a moment's survey? Faith, the second fundamental in the structure of our Lord's plan of redemption, is the subject "without which it is impossible to please God." Two characters stand before us, whose interpretation sheds a light in a dark, faithless world, which no one can consciously misunderstand. A message came to Noah somewhat on this wise: I, saith God, the Creator, will destroy the people of the earth with a flood of water, therefore, build an ark for the saving of your house. He was "warned of God of things not seen as yet," that is, it would rain forty days and forty nights. Before that time it had never rained—"A mist went up and watered the earth" (dew). Without a rain cloud a rainbow is impossible.

Every feature of the ark structure was fully outlined by the Creator, the material, the door and windows, the stories, the area in cubits, etc. Brethren, do you believe and practice *literal construction* of the Scriptures? Read the chapter in Genesis, giving the plan of the ark, and then read the chapter giving the construction, and tell me what Noah thought of "*literal construction*." Suppose he would have substituted oak, or beech, or chestnut, or hickory, for "gopher wood," and suppose he would have added or subtracted a few cubits from the dimensions, and suppose he had added a few more windows and doors—in short, suppose we would add and subtract and multiply and divide and subdivide and eliminate, as the so-called Christian world does today, what do you think would happen? "The fool who built his house on the sand" is the answer to my vital question.

Abraham, the father of the faithful (that means you and me, brethren, if we have his faith), met the test supremely. The Lord came to him some years before and told him to "go from his country and his people into the land that he would show him." And "he went, not knowing whither he went." He accepted the leadership of God by faith, and just so we must accept it if we want to reach the promised land beyond the gloomy grave, and that means *literal obedience*. He reached the goal and established his house in the earthly Canaan, to which we are pressing, if so be that we obey our Lord literally.

The Lord promised Abraham a son "whose seed should be as the stars of heaven and the sand of the sea for multitude." Twelve years later he told him to take his only son Isaac "three days' journey into the



wilderness and offer him as a sacrifice," that is, to slay him, thrust a knife into his heart and to burn his body.

Did he hesitate, argue the question, plead the former promise, interpose sentimental, fatherly objections—a possible misunderstanding? Three days later he arrived at the appointed place with the wood, the knife and the fire. Then the loving son said: "Father, here are all the appointed things, but where is the lamb?" Listen, men and women: "The Lord will provide an offering." Do you know that in that sentence we have the happy solution of every problem we meet in our warfare for the Kingdom of glory? *The Lord will provide.* One moment, and Isaac is bound on the altar, the uplifted knife is about to descend into the boy's heart. Listen: "Abraham, do thy son no harm, for now I know thou fearest me, seeing thou withholdest not thine only son."

We move now toward the close of our journey and will stop a moment with the Seven Churches in Asia. Ephesus had "left her first love" and the remedy was to "repent and do the first works." Let us take heed, brethren!

Smyrna was warned to be faithful unto death, and a crown of life was to be her reward.

Pergamos was found guilty of holding members who followed the doctrines of Balaam, who approved fellowship with the heathen men and women of worldly, sensual and devilish propensities, and she was commanded to repent or be accursed. Let us take notice.

Thyatira was commended for her works (some people tell us that "works" are not fundamental). Her love, and faith, and patience, and works were favorably spoken of and "the last is more than the first," we are told. And yet, that woman Jezebel was ordained to teach and prophesy and seduce the members, and judgment was rendered against her. Watch the modern Jezebels, brethren, who are leading us away from the fundamentals of love and faith and works, literal construction, "thus saith the Lord." Let us "hold fast till the Lord comes."

Sardis was "not found perfect in works," and was exhorted to watch and repent. There were a few who had not defiled their garments, and when our Lord comes back to earth again they will "walk with him in white raiment." This white raiment is the righteousness of Christ. Our righteousness is filthy rags in comparison. Works are fundamental, as a test of our faith, without which they are dead.

The church at Philadelphia exemplified the highest achievement because she had kept the *Word* of her Lord and had not denied his name, and for a gracious reward she was kept from the hour of temptation, which shall come upon all the world to try them that dwell on the earth. May the dear Father give us grace and strength to measure up to her standard, that we may receive her reward!

Laodicea went down under the cloud of God's displeasure because she was neither hot nor cold—just indifferent, just neutral—without care for her salvation or the salvation of others. She was rich in worldly treasure, but poor in faith and works, wretched, miserable, blind and naked—just drifting along, goody-goody folks, thanking God that they were not bad like other people. No wonder the Lord just "spewed them out of his mouth." Oh, thou Loving, Patient, Merciful Father, protect us from the sins of Laodicea—the great sins of omission!

In the twentieth chapter we present to you, dear brethren, the thrilling picture of the binding of Satan with a great chain and his being cast into the bottomless pit. He has been afflicting mankind thousands of years with his sins and curses, and blood and tears have deluged the earth, and he has filled hell with myriads of his victims, but now the end has come and he is taken from the world, and peace and love rules throughout the nations.

In the twenty-first chapter the beautiful story of the coming of the New Jerusalem closes the history which began 7,000 years before in the Garden of Eden, and joy unspeakable and full of glory reigns supreme. There will henceforth be no more sorrow, nor tears, nor pain, nor death. Then we will not need the sun nor the moon to give us light, for "the Lord God will be the light of all the world."

The wonderful story has reached the end, and the close of the twenty-second chapter brings a message that forever vindicates the immaculate goodness of our Loving Father: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

Punta Gorda, Fla.

## Wings We All May Use

BY CHESTER E. SHULER

Two gentlemen were standing by a garden gate, one evening, when two small boys came in sight. As the children approached, one gentleman said to his friend: "Watch the difference in those two boys."

Taking one of them in his arms, he placed him on the gate-post, and, stepping back, called to the little fellow to jump. In an instant the boy sprang toward him and was caught in his arms.

Then, turning to the second boy, he tried the same experiment. But the second case was different. The child trembled and refused to move. The man held out his arms and tried to induce the boy to trust to his strength, but nothing could move him. At last, he had to lift the little fellow down from the post and let him go.

"What makes the difference in the two?" asked the other gentleman.

His friend smiled and said: "The first is my own boy and knows me; the other is a stranger's child whom I have never seen before."

There was all the difference. The man was equally able to prevent both boys from falling, but the difference was in the boys themselves. The first had faith in his father's ability and kindness, and acted upon that knowledge, while the second lacked these qualities, and would not risk himself.

So it is in the Christian life. When our Father beckons and bids us jump from our worldly perches into the safety of his arms, the one who refuses to trust him loses the opportunity because of his own choice.

The wonderful and unfailing care of God for his children is beautifully set forth in the Master's parables. Christ had perfect confidence in his Father. One day it is the lilies to which he points, asking his friends to note how they grow and with what beauty they are clothed, teaching the lesson that the God who paints even the lily with such resplendent colors, will not forget his children, made in his own image and likeness. Another day he points to the little sparrow—a little, insignificant thing. Two of them sold for a farthing and five for two farthings, and yet not one of them forgotten by God! And if he cares for even a little bird, surely he will not forget his children!

A beautiful example of trust and faith is frequently to be seen at a crowded, busy street crossing in a large city, when a child and its father pause a moment at the curb. To the child's imagination, the street, with its rattle of horses and vehicles, is the picture of danger and death. To attempt to cross to the opposite side alone, would be certain destruction. But as the father stands at the edge of the pavement, the child looks up to him with a glance of perfect trust, puts its hand in his, and goes with him through the maze of traffic without a thought of danger or fear. It's a precious thing to have a similar "brand" of faith in our Heavenly Father!

Faith and hope are the strong "wings" of the soul. Carlyle says: "Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, as soon as it believes. A man lives by believing something, not by debating and arguing about many things." The apostle Paul says: "For we are saved by hope" (Rom. 8: 24). Some one has called faith and hope the "wings" upon which the Christian soars upward and onward in the paths of duty, doing the will of God.

But there are many Christians who do not "fly." They are old enough to "fly"; they have been cared for and fed well enough; but they have not yet learned how to use their "wings." Many of these folks are having an unhappy time of it in their daily lives, because God is stirring up their "nests," as an old mother

eagle does when she knows that her birds are large and strong enough to use their wings! The young eagles don't like it at first, and they cry out in fear, and flutter and have palpitation of the heart; but when they are thrown out by the old bird, and are made to trust the air, they soon discover what their wings are made for. As soon as the young eagle submits and learns to use his wings, he is rejoicing in the glory of flight among the clouds, and he can look down with disdain upon the forest, and valleys, and even the mountain-top on which grows the very tree bearing the nest in which he was reared, and in which he was wont to trust for safety. He is now exulting in his new-found power.

So God does not intend that we, who have grown "wings" of faith and hope, shall continue to sit in our "nest" of self-content. He means that we shall use our "wings" to soar abroad on errands of mercy and helpfulness—giving service to others, even as did the Master when on earth. So when even the most timid Christian submits to God, and is willing to trust all to him, believing and resting upon his "exceeding great and precious promises," he is soon rejoicing in the new sense of beauty and victory to be found in the Christian life.

We may always be sure that whatever God has promised in his Word, or whatever he has done for others whose records are treasured there, he is able to do for us; and we may be certain, also, that no commandments are given to us that we can not, by Christ's help, obey.

By using our "wings" of hope and faith, we strengthen them, and as they become stronger they will serve us well, even in times of severest trial, bearing us above earth's sorrows and disappointments, and helping us to keep upon the "mountain top" instead of always in the "valley."

Montgomerys Ferry, Pa.

## Whom We Have Believed

BY OMA KARN

"Though he be not far from every one of us."

"Speak to him thou, for he hears, and spirit with spirit can meet; Closer is he than breathing, and nearer than hands and feet."

In the Book of Acts the Apostle Paul speaks of finding an altar at the city of Athens on which was the inscription: "To an Unknown God." We have always felt much sympathy for the one who placed the inscription on the stone. An idol-worshiper he undoubtedly was, and yet plainly under conviction, moved by longing, a subconscious, latent something, telling him that the wooden and metal image, to which he bowed in worship, was not the real thing. We have wondered, too, if, through the apostle's fearless teaching, he ever found the true God. We like to feel that he did. We base our calculation upon the fact that those who feel after God usually find him—if seeking by faith. And the earnest, sincere seeker can not but search by faith, and is sooner or later enlightened.

We watched a party of children playing blindman's buff. The catcher had particular trouble in locating one of the players. "Give it up?" a member of the group called out. "Never," was the prompt response, "I'll feel after her until I find her." And she did so.

A little child awakens in the darkness and fearfully, gropingly reaches out in search of its mother. The timid touch of the small, hesitating hands awakens the mother, and the child is at once drawn within the loving shelter of her encircling arms. The tiny seed, deep in the darkness of the surrounding earth-mold, feels a desire to rise and, stretching upward, emerges into the glory of the blue sky and the bright sunshine.

The Heavenly Father is found in much the same manner. We have not far to go to seek and to find him. He is nearer to us than the mother to her babe. His dwelling-place is not in temples and in palaces, but in human hearts. There is no unknown in the life of the Christian. The vision of the eye of faith is always clear. It is only when doubt arises within us that we can not see or feel, or fail to find that for which we seek.

(Continued on Page 172)



# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## A Few Facts About Our Conference Offering

THERE have been intimations, in the last few weeks, that the Conference offering this spring would be something different from anything we have had heretofore. We believe that the matter is now sufficiently in shape so that we can speak with intelligence concerning it. It will be different in a number of ways:

1. In its amount, \$1,000,000.
2. In time of lifting it, April 25 to May 2.
3. In the purpose for which raised:

General Missions, .....	\$ 390,000
Home Missions, .....	200,000
Aged Ministers' Support, .....	40,000
Religious Education, .....	30,000
Young People's Work, .....	10,000
Christian Education, .....	330,000

Total, .....\$1,000,000

This is not nearly so staggering, or forbidding, or impossible, as it may look in cold print, and we kindly ask the reader to withhold his final judgment until we have spoken a few words of explanation.

The necessity for the large amount. Rates of exchange are such on our foreign fields that for our regular work \$100,000, or thereabouts, will be required to make good the loss in exchange. The American dollar is not worth as much abroad as it used to be—neither is it worth so much at home. This takes up the big increase in the General Mission amount.

The \$200,000 for Home Missions includes the amount that Districts have pledged to raise for the present fiscal year for their work. This will total more than \$100,000 of the above. The remainder that is asked for, is for increased work in the homeland and, of course, it may be available for work through District Boards, or wherever it may be required.

The amount for the support of superannuated ministers and missionaries is something of a thank-offering, expressing, in some measure, the appreciation of the Brotherhood for what these worthy servants of the cross have done. We know of no offering that will bring the encouragement to our young men who are being urged to accept the ministry and devote their lives to full-time service, like this one—giving assurance that the church is remembering those who have sacrificed their all in its cause.

The amount for Religious Education is what the Sunday School Board feels it must have for the promotion of the work which has been entrusted to it. This money will be expended in promoting the cause of religious education through the medium of the Sunday-schools, in sending out secretaries, preparing special literature and such help as may be for the best interests of the Brotherhood.

Work for Young People is to take on new energy through the medium of the Christian Workers' Board when the offering above mentioned is raised. We have worried and talked considerably about the loss of our young people to the church. And the loss has been tremendous—pathetically and tragically so. Never was there a time when more attention needed to be given to this subject than now, and this money will place the Christian Workers' Board in a position to do something.

The church has never been asked for a general offering like this for Christian Education, but after carefully looking over the field, it has seemed imperative that something should be done for the great cause at this time. Our schools have never had upon them such a dual burden as now: We are asking them, on the one hand, to prepare our ministers for service and to do their utmost to save our young people to the church, and this is being asked of them when their finances are being tested to the utmost. The man who digs ditches, on many of our city streets, receives more salary than many of our professors and a few of our college presidents. And the ditch-digger is not saving much money in the process!

Thus it would appear that the church is to reap the benefit from the offering. It receives the blessing from giving it; it receives the benefit again in its expenditure.

In addition to the amount that is mentioned here for Christian Education, the school which is located in your territory may have an amount also, which it is planning to raise during the year for its work, for buildings, equipment and endowment. This sum will be raised by it in its own way, at some time during the year, as it may decide; however, the amount included in this \$1,000,000 budget is for the current expenses of the schools and the work of the General Educational Board, and will be counted as a part of the great Conference offering.

The Boards are not asking you to assume more than they, as individuals, expect to assume. Each member realizes the size of the budget; but each one realizes the magnificence of the undertaking. That Board member would be traitor to the cause if he did not do his proportionate share in raising the amount, and we feel sure that the church may have no fear of their not assuming at least their proportion, and usually more than that.

It is planned that the burden shall fall upon no one unduly heavy. The amount has been apportioned to every District and every church. Somebody in each church will doubtlessly be appointed, so that each one can learn, without difficulty, just what his share of the undertaking is. You will be surprised to learn how little you must do, with your resources, to make this goal a reality.

Then, too, you need not pay it all in cash. You can pay it monthly and extend the time over one year, but the Boards must have the assurance that it is coming, else they can not make their full plan.

Let us think of the great possibilities that such a sum will enable the church to reach. Let us think of our wonderful blessings; our great church and her greater future; and let us labor and pull together as one man, that she may accomplish her utmost for the Lord.

But in the meantime let us begin to "lay by" in store and arrange matters so that we will give more than those, who wait upon us, may really expect.

Further details, concerning the plan of organization and instructions about the money, will be given through the MESSENGER as the weeks go by. J. H. B. W.

## A Few Echoes from a Unique Conference

BY E. F. SHERFY

THIS is not a writup or even an attempt at giving long, loud "echoes" of the Interchurch World Conference of seven hundred Kansas preachers, held at Wichita, Kans., Feb. 16-18.

Some of our misgivings were soon forever dispelled there. In all these Conferences—National, State and County—there is absolutely no attempt at denominational union. There is unity of purpose, but no union of bodies. One speaker brought both loud and silent Amens from every one there, when he said: "The more I work with others thus, the more I become loyal to my own church." If there are to be those in heaven, besides those of my own faith (and I think we've about concluded there will be) I could not help thinking of heaven while there.

Was the gathering spiritual? Yes, prayer abounded. Christ was exalted. Was it practical? Certainly! Some of us never had our eyes so opened to the world's need and to the possibility of stewardship.

I said to a Methodist who helped to raise \$115,000: "We Brethren are tackling a big thing for us." He said: "It can't be too big. Ours was too small."

Just this in closing: A County Convention will be held in every one of the three thousand counties in the United States, beginning about March 16. Now you may not like the Methodist or Baptist doctrines or creed. You are not called upon to decide on that

matter. But, brethren, take it from one who has been moved as never before: Get the wonderful vision of world need. Then hoost, as never before, our own Forward Movement.

Conway, Kans.

## Forward Movement Field Notes

For Southern Ohio Brethren L. A. Bookwalter, J. C. Flora, John A. Robinson, and D. G. Berkebile, have been named as Sectional Directors.

Splendid reports are coming in from the different Regional Directors. In every part of the Brotherhood there appears to be an awakened interest in the things pertaining to the Kingdom of God.

Because of illness Bro. John Sherfy, Mont Ida, Kans., has been compelled to resign as District Director for Southeastern Kansas, and Bro. L. B. Ihrig, 759 East Euclid Street, McPherson, has been selected as his successor.

Bro. A. B. Miller, Bridgewater, Regional Director for several Districts of Virginia and West Virginia, is getting his territory thoroughly organized. He has held a number of Conferences with ministers, and outlined a program that is worth while.

The Brethren Ministers, in attendance at the Pastors' Conference in Michigan, heartily endorsed the Interchurch World Movement and decided to conform their Forward Movement plans to the Spring Campaign, as far as practicable. Bro. J. Edson Utery will be the District Director.

Bro. D. O. Cottrell, Director for Indiana and Michigan, reports increasing interest and enthusiasm in his territory. He has one of the big fields of the Brotherhood, one of splendid opportunities and possibilities, and they will give a good account of their stewardship in the Forward Movement.

District Conferences for Ohio were scheduled for the forefront of the week for Northeastern Ohio at the city church in Canton; for Southern Ohio at Brookville. Bro. Bonsack hoped to be present at both these meetings. The meeting for Northwestern Ohio will be held at the Eagle Creek church on Wednesday, March 17, at the time of the District Missionary Meeting.

Eld. G. A. Snider, Regional Director for Ohio, has named the following as District Directors: Southern, Eld. S. Z. Smith, Sidney; Northeastern, Eld. George S. Strassbaugh, Fredericktown; Northwestern, Eld. David Byerly, Lima. Local Directors are being selected as rapidly as possible. Bro. E. E. Eshelman, Fostoria, is Assistant Director for Northwestern Ohio.

A Series of District Conferences is being held in Indiana this week. The meeting for Southern Indiana was held at Anderson on Thursday. That for Middle Indiana at North Manchester on Friday, and the Conference for Northern Indiana was scheduled for Goshen on Saturday. The General Director expected to be present at all of these meetings and confer with the Brethren.

Bro. Chauncey Shamberger, Fruitland, Idaho, Regional Director for Idaho and Eastern Washington and Oregon, reports that the Pastors' Conference for Idaho was largely attended and inspiring. Every one of our churches in Idaho was represented by one or more delegates present. They returned to their home churches with a new vision, and with a determination to put Idaho "over the top."

Associate Director, Bro. M. R. Zigler, attended the Indiana Pastors' Conference at Indianapolis last week, and comes back to the office enthusiastic and with a new vision of the church's opportunity. About forty of our ministers were present at the Conference, and at a meeting held decided heartily to endorse the Forward Movement in its relation to the Interchurch World Movement.

The General Director spent several days last week in the East, attending the Pastors' Conference at Richmond, Va., and conferring with the workers in other sections of that territory. He reports fifty-four of our ministers present at the Virginia Conference with enthusiasm running high. The Virginia Brethren are determined to put over their apportionment and will not be content unless it goes beyond.

It is with sincere regret that the Elgin office learns of the serious illness of Bro. P. J. Blough, of Johnstown, Pa. Last reports from his bedside tell of his critical condition from pleuro-pneumonia. Bro. Blough is Regional Director for Western, Middle and Southeastern Pennsylvania, a large and important territory. He was just getting his Districts organized. We are sure that there will be a union of prayers that Bro. Blough may be speedily raised from his bed of sickness.



## THE ROUND TABLE

### Every Man a Wireless

BY DAISY M. MOORE

THERE is too great a tendency, among professed Christians in these days, to leave all the work of spreading the Gospel to ordained ministers, the Sunday-school teachers, and those who bear the name of missionaries. It was not so in the early days of our religion. If it had been, it would not now be as widespread as it is.

The apostles were commanded to go unto all the world, and neglect not to tell the tidings to any creature. No one was too high or too humble to be told of this good thing which had come to man. There is little room for doubt that the apostles emphasized this phase of the work in their teaching, as it had been carefully impressed upon them. Results, as recorded, prove this. Every man, when he was converted, seemed so full of the joy which is the inseparable accompaniment of the Gospel, that he just had to, wanted to, and did tell those with whom he came into contact.

Every man was a home missionary. He did not hide Christ away from every-day life. The persecutions of the early Christians at Jerusalem were a blessing in disguise. They served to scatter them far and wide, but with them, far and wide, went the light they had seen. They told their story to their neighbor—they let their light shine. It was in this way that the radiance of Gospel truth began to spread. It never has stopped—it never will until time, as we count it, no longer exist.

But it would radiate faster, farther, more gloriously bright, if you and I would speak of it to the man next to us.

Fairfield, Pa.

### The Evening

BY LEO LILLIAN WISE

ALL day everything had gone along so nicely. The work was rapidly being finished. "Surely tonight," thought I to myself, "I will be able to accomplish something." And as I worked, I planned the writing I would do.

I was just ready to leave the barn, when I heard the summons, "Hurry! You're wanted at the telephone."

Then the message brought this reply: "Yes, this is Mrs. Wise."

"Say, Mrs. Wise," came the eager boyish words, "this is Vaughn. We boys wanted to practice a song at my house tonight, but Bernice has too much studying on hand to play for us. Would it be all right for us to come to your house?"

I am glad I got a grip on myself and put *real* enthusiasm into my voice as I answered: "Surely. Come on over when you are ready. Maybe I can't play your song though."

"Oh, yes, you can," was the confident reply. "All right, we will be over after while."

After supper we hastened to finish all tasks before our visitors came. The little lad who stays with us dearly loves music, so he had explained that "we four boys are to sing a song for the school entertainment."

Soon the boys and a mother came. Then there was a spirited practice. While the boys rested, we older folks would sing. And it was encouraging to hear the requests for favorite songs such as: "I Shall See the King," "Sweeter as the Years Go By," "The Royal Telephone Line," etc.

Then more practice on the boys' part. Almost before we knew it, it was time for going home, because around here the children go to bed early, for health's sake. But just as they were leaving, one of the boys spoke for all, saying: "Thank you ever so much for bothering with us, and if it isn't too much trouble, we'll come over again this week to practice."

"Certainly, come back any time," I replied.

Evening worship was over, the children were off to bed and I almost thought: "The evening is gone and nothing accomplished." Then came the better thought: "Nothing accomplished? How do you know? What written word could have done more? Bernice is going

to high school and must needs keep up in all her studies. Florence has to stay in town these cold nights, and there's no one else but you to play. Be thankful the work was done early, so you could have time to *bother* with the boys."

How many times we fret over miscarried plans! Perhaps, if we only knew it, the work which we had to substitute was the far more important. We forget too quickly that all along the way we owe a great debt for service rendered in the past.

For myself, I pray that I may be always willing to pay heed to the requests the children make for sympathetic help.

It doesn't cost much to stop to read the little note the child wrote to you at school; it doesn't take much time to listen to the lad's account of a good game; and it doesn't stop the wheels of domestic affairs to give the elder daughter your approval of some deed of hers, but it will pay big dividends in affection and confidence.

Tiffin, Ohio.

### The Gift of Peace

BY GEORGE W. TUTTLE

THESE are days of unrest, of violence and class hatred. There are evil undercurrents at work—bombs and infernal machines are but the external manifestations of the internal unrest and diabolical hatred and evil plans of the human heart that is estranged from the Prince of Peace.

Unrest, violence, hatred, class distinctions and disturbances, destruction of property—how they emphasize men's need of the Prince of Peace in heart and life! *Open antagonism instead of open arms! "Mine," instead of "ours."* "The devil take the hindmost," instead of "Look not every man on his own things, but every man also on the things of others."

The Gift of Peace follows hard after the Gift of Salvation. When our sins are forgiven, the barriers are removed and peace comes in like a flood. He would give us more than heaven. He would give us peace on earth. Peace is a life-preserver, a life-lengthener. Men have died in a fit of anger, or of some fever of disappointment. Peace puts the elasticity, the poise, the influence, the power into life. Unrest is a murderer—a murderer of thought and plan and purpose.

The peace that Christ gives us helps us to concentrate, to do, Paul concentrated. He said: "This one thing I do." Christ ever concentrated on the one thing at hand. When forty things cry with clamorous, insistent voices: "Me next," peace says: "Even my Lord could do but one thing at a time; am I greater than he?" and the Christian calmly does the thing which he believes would best please his Master.

Peace comes first into the individual life. This is the seed of the Kingdom, the seed that shall eventually blossom in world peace. The individual life—the community—the nation—the world!

Christ alone can give this Gift of Peace: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." He banishes jealousy and envy from one heart; indolence and selfishness from another. Out of still another life goes the devil of quick temper—it "folds its tents like the Arabs, and silently steals away." May all that is good in the League of Nations prevail, but back of it may the League of Heaven, to bring "peace on earth, good will to men," be all-powerful and all-pervasive!

Pasadena, Calif.

### Railing

BY KATIE FLORY

WHENCE does this sin come? From the place where so many other evils come—the heart. And this is one of the things, defiling and corrupting to any life.

King Sennacherib of Assyria came over to King Hezekiah of Judah, and in a boastful way told him how he had conquered his land and people, and would do so again. Yes, he even railed on the God of heaven, and said: "As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand."

When Jesus was hanging on the cross, and should have had sympathy, he received, instead, the railing of the wicked soldiers and others. "And they that passed by railed on him, wagging their heads." "And one of the malefactors, that were hanged, railed on him, saying, Art not thou the Christ? Save thyself and us."

"Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." That was much better than for Michael to rail.

It seems to be a joy and satisfaction, to some, to give vent to their feelings in scolding, reviling, mocking and railing. There are those about us who make light remarks about God and his people. How dare any one speak against God and his works and ways? Who, but the ungodly and unregenerate, would lightly esteem, revile, mock and rail at God's children? But it is being done today. We are strictly commanded to "let all bitterness, and wrath and anger, and clamor, and railing be put away." That may have been a habit in our former ungodly life, but in the regenerated state this must be put away. If occasion demands it, and opportunity presents itself, let there be reproof and rebuke, with all long-suffering and kindness, for failures and mistakes, but let there be no scolding in an angry, railing way.

The railer or reviler will have his portion with the hypocrites and drunkards in the eternal world.

Union, Ohio.

### God Looketh on the Heart

BY S. S. SANGER

WE can not live an ideal life. Jesus did. He was perfect. We can not be perfect in attainment. We can be perfect in love. Jesus emphasized the great commandment, "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind." When we accept and live that plain commandment, it clears up a lot of problems for us. It does not detract from others, but it is first and greatest. And it lights up the way to the next commandment wonderfully—our relation toward our neighbor. It clearly demands full consecration to God.

Christ occupies no heart in which Satan has any space. "What fellowship hath righteousness with unrighteousness?" There is no space for selfish nor impure motives. The heart must be pure. Christ had a heart that could comprehend the love and salvation of the whole world, for time and eternity. His heart or his love had infinitely greater capacity than ours, but the cupful of love that fills our heart can be pure as the ocean of Christ's love. "We are partakers of his divine nature" (2 Peter 1: 4). His divine nature is love. "God is love." Christ, of course, is the same.

We can not reach perfection in our activities of life. We should love, at all times, to do more for his glory. We will be limited in knowledge, in ability, etc. But we can do our best. Our heart can be right. We can be perfect in love. How fitting the song we sing: "More Love for His Kingdom"! We should grow in love and other Christian graces. The volume of our love will be enlarged and the purity maintained. So our heart can be perfect toward him today—we need not wait a month nor a year. The Word says, "The Lord is eager to show himself strong in behalf of those whose hearts are perfect toward him."

Jesus stood at the door and knocked. We let him in. His fellowship is an increasing joy. This condition will continue if we keep Satan out. We may err, may make mistakes, but our motives will be pure. A mother, by mistake, administered poison to her child. The child died, but the sorrowing mother was innocent of evil intent. On the other hand, we can be guilty of gross sins, committed in the heart without ever performing the act. Jesus teaches this and cites murder and adultery in Matthew 5. The primal thing is the intent of the heart.

Satan tempts us wilfully to sin. "Yes" to Satan always means "no" to God. But we must keep our heart with all diligence. Satan can not enter our heart without first having a mental conversation with us and securing the consent of our will. Neither God nor Satan compels us. We still have our choice, as had



Adam, between good and evil. Adam chose Satan's wisdom proposition. He took fruit from the tree of carnality, thereby disobeying God. Jesus would rather die of starvation than yield an inch to Satan. He didn't even resort to the ever-popular compromise method. His heart was pure. Satan left him. "We have the strength of ten if our heart is pure."

God makes the very plain and faithful promise that he will not permit us to be tempted above that we are able. If we are tempted strongly, we are strong enough through Christ to win. I do not believe willful sin is justifiable.

Perfect love casteth out fear. The pure in heart shall see God. The impure will hide their faces from him in fear. They are not ready to meet him. They can not welcome his coming. When no sin is in the heart, to separate us from our Savior, "we commune as friend with friend." But the moment we let sin come in, we, like Adam, experience estrangement and fear.

If we sin we can be forgiven—and we should hasten to confess our sin and receive pardon, remembering that the Spirit will be grieved till we do. But the life of continuous sin and being forgiven, is not the abundant life which he offers. He would so much prefer to abide in our hearts continually; then he can entrust us with greater confidence, greater power, greater blessings and greater joy in his service—"that your joy might be full."

Seattle, Wash.

## The True Worshipers

BY A. I. MOW

"The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers" (John 4: 23).

TRUE to the religious instinct, nearly every one has some ideal to which he pays his devotions. These devotions are more or less overtly expressed. Each one is confident that his system is preeminently proper. Each one is reasonably sure that the other fellow's is error, hypocrisy and contradictory.

All these innumerable worshipers fall primarily into two classes—the true and the false. Of these, the latter is seemingly the greater. It, however, subdivides into many distinctly different kinds, some of which are sun worshipers, fire worshipers, animal worshipers, ancestral worshipers, image worshipers, hero worshipers, deity worshipers.

In a way, their manner of worship is very much the same. Very early the building of altars and the offering of sacrifices was common. Later on, temples were built, and priests were maintained to attend to the devotions, while the people furnished the material and the money. The temples having been built in very agreeable places, became most sacred—the deities lingered about them. The Jews considered the temple in Jerusalem as the place which sanctified their worship. The Samaritans had their holy mountain. However zealously the people adhered to their systems of worship, none proved very successful. Jesus gave little credit to any of them.

Christ said: "The time is coming and now is, when the true worshiper shall worship the Father in spirit and truth." Acceptable worship must be worked out in the problems of everyday life. It is the fruition of righteous deeds. The Pharisee and the publican both went into the temple to pray. The Pharisee exploited his exceeding devotion. The publican humbly cried for recognition. Custom has not changed much. Once there was a time when many believers, and now, occasionally, one, could make every act of life an act of devotion. That is going out of practice. Very commonly now, churchhouses (why not call them temples?) are built, and reverend clergymen (why not call them priests?) are employed to do the devotions, while the people supply the money.

I wish I could depict the true worshiper. It is easier to show up the false, though not very profitable. The true worshiper realizes that he is in divine precincts. He takes off his shoes, spiritually speaking, because the ground is holy. He feels himself a priest of God. He appreciates that God is with him and

most intimately associated with all his acts. He makes his work a worship. He makes his business deals to insure divine favor. His association with his fellows is glory to God. He confides himself and all his interests to the Father. He ratifies all his thoughts and deeds by the Word. He is very happy and animated. He dismisses all suspicion, worry and fear. He feels that he is a partner with Father, Son and Holy Spirit, to effect the salvation of the world. He works for the means to accomplish their united purpose, and simply lives off the surplus. His citizenship is in heaven. He lives in the Kingdom of heaven, and sits in heavenly places. He is a son and inherits the Father's bounty along with Jesus. He has much of the divine nature.

Weiser, Idaho.

## A Few Don'ts

BY MARY E. PRENTICE

PERHAPS you are happy, as well as lucky enough, to live in a community that has, as its center, a cozy little Church of the Brethren. Should the pastor be called to other fields of labor, and the church see fit to call another man to the place, here are some things to remember on the first Sunday the new pastor takes up his new work:

*Don't*, for the sake of appearances, come to Sunday-school and church exactly on time, and keep it up for another Sunday or so, then commence to lag until you have actually quit coming, except for love feast occasions.

*Don't* put on a funeral face, either, because the former man is gone. The new one has probably been quite as popular in his former church.

*Don't* visit the parsonage as a gossip, thereby losing your own and the new minister's respect for you.

*Don't* try to leave the impression that you are the whole church, for you are not and he will know it.

*Don't* tell the new family any secrets; they might not keep them. Neither tell them all you happen to know.

*Don't* try to influence them against any one in the congregation. They may be the very ones in need of help and encouragement spiritually.

*Don't* tell the pastor why some members are not in attendance at council meeting, else, when you are absent, he may think you are staying home for a similar reason.

*Don't* find fault with your new minister's sermons and prayers. He may feel that he is on trial and be ill at ease. Learn to love him instead!

There are many others. Perhaps these few will set you thinking.

Aline, Okla.

## Why Christians Should Love His Appearing

BY CHARLES C. ELLIS

Outline of Sermon Preached on Sunday Evening, Feb. 8, 1920, in the First Brethren Church, Philadelphia, Pa.

1. BECAUSE the honor of the Lord is at stake: (1) His own Word is involved—he said he would come again. (2) His work will not be completed till he comes—even the creation is in pain, until the redemption which can be fully wrought only when he comes. (3) His glory waits the hour of his appearing. He is not yet on his own throne. The Jew and the world saw him last in defeat.

2. Because it is the only solution of life's perplexity: Men's faith in the League of Nations, in socialism, in spiritism, is an evidence of perplexity and the groping for human solutions that can but fail.

3. Because it is the only comfort in life's present sorrow: Paul definitely links it with the resurrection of the saved and sets it forth as the comfort of the sorrowing. Our loved ones sleep in Jesus till he comes again.

4. Because it is a strong incentive to spiritual living: (1) Testimony of Scripture: 1 John 3: 1-3 and Titus 3: 11-15. (2) Testimony of pastors whose people hold the blessed hope. (3) Men like Spurgeon, Moody, Pierson, George Muller, Hudson Taylor, etc.

5. Because it is the brightest hope on the horizon of time: (1) For the nations—not a League of Nations,

but a King of Nations—"Great God our King." Not a democracy of peoples, the theocracy of Christ. (2) For Israel—only true fulfillment of her Messianic hope. (3) For the church: The glory that awaits the body when united with the Head, the bride with the Bridegroom, and the crown of righteousness for those that love his appearing. "Sirs, we would see Jesus." Is it strange that those for whom he died should long to see him, that those who have shared his reproach should long for his glory?

Philadelphia, Pa.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Saved and Kept

Psalm 32

For Week Beginning March 21, 1920

**Introductory.**—This well-known Psalm may well be studied in the light of the ninth chapter of Acts. It describes the experiences of a soul passing from the sorrows of conviction into the joys of salvation.

### I. The Need of Salvation

1. **The Burden of Sin.**—"Transgression, . . . sin, . . . iniquity" (verses 1 and 2). The three words describe three different phases of guilt. Those who would reckon with God, must face the question of SIN. All have sinned. All have gone astray.

2. **Sin Brought to Consciousness.**—"Day and night thy hand was heavy upon me; my moisture was changed as with the drought of summer" (verse 4, Am. Rev.). If this refers to David's own experience—as it doubtlessly does—he tried to keep silence, but the heavy hand of the Lord caused him to "roar all the day long." It is hard to kick against the pricks of God's goading truth. The moisture of the natural man quickly dries up, when the convicting breath of God's Spirit comes.

3. **Sin Confessed.**—"I acknowledged my sin unto thee" (verse 5). As long as the prodigal son tried to cover his sin, he did not prosper, but when he cried: "Father, I have sinned," he found mercy. "If we confess our sins, he is faithful and just to forgive us" (1 John 1: 9).

4. **Sin Forgiven.**—"Thou forgavest the iniquity of my sin" (verse 5). Now he has entered into the blessedness of the man "whose transgression is forgiven, whose sin is covered." God's forgiving grace goes deep down, taking all guile out of the spirit (verse 2). Not only forgiven, but renewed in the inner man.

### II. The Blessedness of the Saved

1. **The Absolute Security of the Saved.**—"Thou art my hiding place" (verse 7). God himself becomes their Refuge and Hiding Place. Hidden from the strife of the foolish and poisonous tongues of men, and abundantly redeemed by the grace of God from all the consequences of sin, the life of the sincere believer rests in perfect security.

2. **Perfect Teaching of the Saved Soul Insures Thorough Understanding.**—"I will instruct thee and teach thee in the way which thou shalt go" (verse 8). The forgiven ones are taught by God through his Blessed Word. They are snatched from the ways of error, and great promises are theirs, both for this life and that which is to come. In 1 John 2: 27 we are told that we have the anointing of the Holy One, and need not that any man teach us.

3. **Guidance That Can Not Fail.**—"I will guide thee with mine eye" (verse 8). Sweet promise! It implies that his eye is to be always upon us for good, so that we may see his face and enjoy his fellowship. We are not to be guided like the ignorant horse, with bit or bridle, but like obedient children who delight to please in all things.

4. **Divine Protection Will Ever Attend Us.**—"He that trusteth in the Lord, mercy shall compass him about" (verse 10). "Thou shalt compass me about with songs of deliverance" (verse 7). He who is compassed about with these uplifting songs of deliverance, has surely a blessed environment.

5. **Gladness Is the Blessed Portion of the Redeemed.**—"Be glad in the Lord, and rejoice . . . and shout for joy" (verse 11). Well may the children of God render all praise to his glorious name! With a new song in our mouth, well may we rejoice in the Lord always.

6. **Suggestive References.**—Sin must be renounced (2 Cor. 4: 2). The witness within (1 John 3: 20). "Cast thy burden upon the Lord" (Psa. 55: 22). An humble confession (Psa. 51: 2-5). David's experience (Psa. 119: 59, 60, 176). A plea for pardon (Psa. 25: 7). God's great mercy (Isa. 1: 18). The pathway of peace (Isa. 55: 6, 7). The Lord's quickening (Col. 2: 13). God's promise to the transgressor (Heb. 8: 12). The prayer of faith (James 5: 15). Our Advocate (1 John 2: 1, 2, 12). God's care over his own (Psa. 33: 18, 19).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, MARCH 14

Sunday-school Lesson, John on the Isle of Patmos.—Rev. I.

Christian Workers' Meeting, Our Friendships.

### GAINS FOR THE KINGDOM

Four were baptized recently in the Coal Creek church, Ill.

Four were baptized recently and three await the rite in the Meadow Branch church, Tenn.

Forty confessed Christ at Muncie, Ind.—Bro. Geo. W. Flory, of Covington, Ohio, evangelist.

Three were baptized in the Empire church, Calif.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Nine were baptized in the East Wenatchee church, Wash.—Bro. Frank Sargent, of Chicago, evangelist.

One accepted Christ at Bareville, Conestoga congregation, Pa.—Bro. B. F. Petry, of Eaton, Ohio, evangelist.

Eight were baptized in the Greenville church, Ohio.—Bro. Van B. Wright, of Peebles, same State, evangelist.

Seven were baptized in the Walnut Grove church, Va.—Bro. R. B. Pritchett, of Johnson City, Tenn., evangelist.

Fourteen were baptized and one reclaimed in the Laton church, Calif. Bro. J. Edwin Jarboe, of Chicago, evangelist.

### OUR EVANGELISTS

Bro. R. H. Nicodemus, of Chicago, to begin May 9 in the Bremen church, Ind.

Bro. A. L. Sellers, of Arcadia, Fla., is holding a series of meetings in his home church.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin June 6 in the Rodney church, same State.

Bro. R. N. Leatherman, of Cincinnati, to begin some time in May in the Marble Furnace church, Ohio.

Bro. Wm. E. Thompson, of Ottumwa, Iowa, to begin August 15 in the English River church, same State.

Bro. Clyde Forney, of McPherson, Kans., to begin March 21 in the Chapman Creek church, same State.

### PERSONAL MENTION

Bro. J. L. Guthrie, late of Upper Sandusky, Ohio, has moved to Lafayette, same State.

Bro. A. H. Weimer has been placed in pastoral charge of the Greenville, Ohio, congregation.

Bro. L. I. Moss announces his removal from Prairie Depot, Ohio, to Hoytville, same State.

Bro. Chas. A. Miller has moved from 724 Pyle Street to 708 South Tenth Street, Kansas City, Kans.

Bro. Wm. H. Eiler announces his change of address from Rice Lake, Wis., to 414 Fletcher Avenue, Muscatine, Iowa.

Bro. Wm. E. Hamilton, of Brownstown, Va., spent several days, recently, with relatives and friends in Elgin, at the same time making his first visit to the Publishing House.

Bro. M. D. Gauby changes his address from Morrowville, Kans., to Washington, same State. His correspondents are requested to enter his change of address in their copy of the Yearbook.

Bro. C. W. Guthrie changes his address from 3722 Michigan Avenue to 109 N. Hollenbeck Street, Los Angeles, Calif. His new location is just across the street from the new church, where the congregation of which Bro. Guthrie is pastor, now worships.

Bro. Geo. E. Stone, of Crystal, Mich., stopped off at Elgin, last Saturday morning, and extended his greetings to a number of the Publishing House workers. Bro. Stone's correspondents will please note that his address is now as given above and not Greenville, as given in the Yearbook.

Bro. E. F. Caslow, now of 2208 McKee Avenue, Grand Rapids, Mich., desires to announce that he has a few dates for revival meetings still available. Those desiring his services will please make early application. It will be noted that Bro. Caslow's address has been changed as indicated above.

Bro. John R. Snyder is giving his time largely, just now, to assisting the Executive Committee in the publication of the Forward Movement Bulletin. This is a news-letter, issued weekly, or as often as occasion may require, and serves as a medium of communication between the central office and the various directors and field workers.

The Evangelistic Committee informs us that Bro. Wm. J. Tinkle and wife, now in Bethany Bible School, 3435 Van Buren Street, Chicago, expect to enter the evangelistic field again soon, and will have some dates available after June 15. Sister Tinkle has had training and experience as a song leader and is thus prepared to render valuable assistance in the work.

With peculiar sadness the readers of the "Gospel Messenger" will learn of the death of former Sunday School Secretary I. B. Trout, last Friday, March 5, in Pittsburgh, Pa., to which place he had gone on business. Death came suddenly, we are informed, with an attack of acute indigestion. For a period of about fifteen years Bro. Trout had charge of our Sunday-school publications and in this, as well as in other important lines of activity, rendered efficient service to the church. His latest field of service was with the (Progressive) Brethren church at Berlin, Pa., of which he was pastor. In behalf of the entire "Messenger" constituency we extend to his bereaved family our heartfelt sympathy, and pray the Loving Father that his grace may be sufficient for them in their great sorrow.

## A Stewardship Creed

1. I believe in the Kingdom of God, the world of righteousness and brotherhood and peace that is to be.

2. I believe in the God of love and toil, who dwells with men, and works with men and through men.

3. I believe in man as fellow-worker with God, called not only to receive God's gifts, but to know his purpose and to share his labor in making a new world.

4. I believe that man has no absolute title to any property, but that all human possession is a trust from God for the good of men.

5. I believe in the stewardship of business; that God is to be man's partner in his daily work; that the title to possession must rest upon the fact of service, and that the motive of service must take the place of the motive of gain.

6. I believe that the spending of money, like the making of it, must be a part of God's service, and that this applies equally to what I spend on myself and to what I give for others.

7. I believe in proportionate giving, in setting aside a definite part of my income for the service of God and men, and since devout men of every age and of every faith could give one-tenth, I may well make that the minimum.

8. I believe I should give according to ability, and that increased wealth may mean giving a fourth or a half or nine-tenths instead of one-tenth.

9. I believe that I should invest this money for God as carefully as I invest in business; that study and prayer should go with all my giving.

10. I believe in the stewardship of life; that back of all other gifts must be the gift of my will to God and of my life in service to men.

11. I believe in the stewardship of the church; that, like her Lord, she is here not to be ministered unto, but to minister.

12. I believe in the stewardship of the nation; that as truly as Jehovah once called Israel of old, so the God of all peoples has summoned my country to serve in the family of nations.—Harris Franklin Rall, in the "Christian Advocate."

### ELSEWHERE IN THIS ISSUE

On page 172 we publish the Financial Report of the General Temperance Committee, and we suggest that the appended remarks receive the considerate attention of all our members.

The District Meeting of Northern Virginia is to be held in the Flat Rock church, Cedar Grove house, April 1 and 2. Further particulars will be found among the Notes. The Elders' Meeting convenes March 31, at 2 P. M. The "Annual Sermon" will be delivered the same day, at 8 P. M.

### MISCELLANEOUS

In response to a number of inquiries, the Secretary of the General Dress Reform Committee wishes to state that residents of Northern Illinois and Wisconsin may enter both the contest of that District, and also the General Contest, by submitting the same production, provided the rules of these separate contests are observed in each case. See "Messenger," Feb. 21, page 124, and Feb. 28, page 144, respectively.

One of our widely known ministers accompanies the renewal of his "Messenger" subscription with this remark: "Ministers are poor, especially those who are going to school, and they can not afford to pay for the 'Messenger,' but they can less afford to be without it." The brother speaks truly and it isn't quite fair that such as he must pay for the "Messenger." The system needs adjustment somewhere. What will it take? A little more thoughtfulness? A little less selfishness?

Bro. Ralph W. Schlosser, Writing Clerk, desires to announce the following: "The District Meeting for Eastern Pennsylvania will be held April 28 and 29 in the Schuykill congregation, at the Big Dam house, near Pine Grove. Train connection for Pine Grove can be made at Lebanon. The time of trains will be announced later. All queries that are to appear in the Conference Booklet should be forwarded to the Writing Clerk before March 20. Church clerks should attend to this at once."

Notice.—Bro. G. A. Snider, Moderator of Elders' Meeting, desires to make the following announcement to the elders of Northwestern Ohio: "The elders will meet at the Eagle Creek church, at 1 P. M., March 16."

### A BYSTANDER'S NOTES

**A Task for Every Member.**—An energetic pastor of a church in the Middle West has inaugurated an "Every Member Mobilization Campaign." Outlining a year's program, he set goals for every department, announcing "a job for every member." The church is divided into groups, the leader of each being charged with the responsibility of efficiently pressing onward. "All the church, at all the task, all the time," is their slogan. One of Spurgeon's greatest sermons was on the topic "All at It," his text being Acts 8: 4. The opportunities of today undoubtedly challenge the highest aspirations of every member.

**Our Giving.**—For some time the Bystander has been impressed with the fact that nowadays there is altogether too much of "conditional giving." It never impressed us as being Scriptural in any particular sense. Some one will say: "I will be one of ten to give," or will attach some other "string" to his giving. Supposing the Lord had said: "I will save you if ten others are willing to be saved"? Your duty to God is not conditioned on the doing of another. The man who is saved, and walking in newness of life, will naturally give, and rejoice in the privilege, hoping that thereby others may hear of the great salvation.

**The Teacher as a Soul Winner.**—Unusual are the privileges of the Sunday-school teacher, to lead his pupils to Christ. It is not enough to break the chains of ignorance that bind them, and to turn them loose for higher achievements. To give them merely an opportunity of accepting Christ is not enough. We must take them by the hand and lead them to Christ. Rest assured, our pupils are learning something from us, all the while. To be sure, they may not comprehend the lesson we are trying to teach them out of the Book of Life, but we may be sure that they have not missed any of the lessons we have all along been teaching them out of the book of OUR LIFE—the lessons they have been reading in our eyes, our hand touch, the tone of our voice, our visible conduct—the lessons that, somehow, made their way into their souls from our innermost self!

**Power and Prayer.**—As it appears to the Bystander, the church has not as yet attained to its best and highest experiences, because the Great Power House above has never been reached to the fullest extent by the fervent and united prayers of the entire church. The Forward Movement would be an absolute and unquestioned success if prayers were continually being offered to the throne of grace by all the saints. Time and again, in the large affairs of missions, prayer has proved a mighty power. A remarkable instance of this was seen during the critical period in the Telugu field of India, when Dr. Clough was threatened by the indignant high castes with the loss of their support, if he received into his mission school some low-caste applicants. Dr. Clough and his wife, praying over the matter in separate rooms, were simultaneously led by God to open to 1 Cor. 1: 26-29, "God hath chosen the weak things of the world," etc. They received the low castes, but lost all their scholars of the higher ones. But right then was the power of God speedily revealed, for the greatest revival since Pentecost was ushered in, and eventually a church of 30,000 communicants became a living demonstration of God's redeeming grace.

### CONFIDENTIAL SHOP TALKS

#### No. 6.—A Short Exercise in Spelling

We have a sympathetic attitude, for the most part, toward the newer and simpler way of spelling many words we stumbled over in our early school-days, even though (tho) our natural conservatism makes us a little slow about adopting it. But we have not yet become reconciled to one reform, which some of our correspondents seem bent on introducing. So, when they write it "brethern," we just take the liberty of spelling it as the dictionary has it.

But what goes against the grain the worst, is finding our denominational name mutilated in this manner. And it happens oftener than you might suppose and sometimes in very prominent connections. We have seen pastors' cards bearing the information that the minister whose name appears thereon belongs to the Church of the Brethren. We have even seen the same abominable orthography on the bulletin board of a church, fronting on the street where people are supposed to pass and read it.

A very little thing, perhaps. But we do not think it helps the cause any. It may provoke an amused smile or even a little curiosity, but hardly admiration or respect.

Possibly, in communities where this spelling is in vogue, the people could meet of evenings for a while and practice on the word, pronouncing each letter slowly and distinctly, until they learn how to spell our church name. As an aid to the memory, the leader might call attention to the interesting coincidence that the "r" comes before the "e" in both syllables: B-r-e-t-h-r-e-n.



## AROUND THE WORLD

### Americans Reported Safe

According to the most recent advices, all Americans in Aintab, Armenia, where disorders occurred in recent weeks, are unmolested at the present time. Armenians and Moslems have retired to their respective quarters, and it is hoped that order may be maintained hereafter. The American Committee for Relief in the Near East has been of great service in bringing about this highly desirable condition. When food supplies were refused to all Christians by Moslem dealers, relief agents of the American Committee gave prompt sustenance to all the needy. In a very real sense have relief workers proved the superiority of the Christian religion by its works of beneficence. Evangelical Christianity has gained a foothold that will lead to higher attainments.

### Deserted by Their Leaders

Under date of March 1, five hundred members of the "Holy Ghost and Us" cult, at Shiloh, Me., are reported to be on the verge of utter starvation. The origin of this colony of religious enthusiasts dates back to a period, some years ago, when their leaders induced the little group to locate on the bleak sand-hills of Shiloh, just outside of Lisbon Falls, Me. For a while the colony seemingly prospered, but when crop failures threatened privation and dire want, their leaders departed to a land of plenty, leaving the flock to its own devices. The great destitution of the colony was not revealed until several of the emaciated children stole out of the settlement, begged food from the farmers, and ate it ravenously. As a flock, wholly forsaken by its shepherds, the situation of the little band is a most lamentable one.

### A Struggle of Two Great Forces

Death is reaping an astounding harvest in Europe. There is utter despair in what were formerly the proudest and gayest capitals. It is clear that a new order must prevail in the world ere long, or present-day civilization must fall. Two antagonistic forces are preparing for the conflict. On the one side is arrogant selfishness, hoping to retain its privileges, and demanding that government back it by military force. Opposed to this is an enlightened conservatism. This does not wish to destroy the established order by revolutionary measures, but, with a vision of a new world, proposes to bring about conditions wholly congenial to human uplift and betterment. This movement recognizes the Fatherhood of God and the brotherhood of man, and presents the only basis of enduring peace for war-stricken Europe.

### A New Bible for the Blind

A newly-adopted method of "point printing" for the 70,000 blind people of the United States, has been promptly utilized by the American Bible Society as an opportunity for yet another benefaction for those handicapped by sightlessness. The Society has already taken steps toward the publication of the Holy Scriptures in this system. The blind certainly love the Word of God, for the American Bible Society has supplied to them, in this country alone, tens of thousands of volumes of the Holy Scriptures, printed not only in point print systems, but also in the raised letter types, which many of the aged blind prefer. As a matter of fact, the American Bible Society has made a most valuable contribution to the literature in raised type, available for the blind, by publishing, at great expense, the complete Bible in the two leading systems. These volumes have been distributed by the Society at much less than their cost, and the larger part has been given to the needy without charge.

### Physical Education for the Young

Reports of army medical examiners, and others, have revealed a surprisingly heavy percentage of physically defective individuals—these disabilities being largely traceable to their childhood days. In recognition of this fact, Senator Capper, of Kansas, and Representative Fess, of Ohio, have introduced a bill in Congress to provide for the physical education of the young, and to employ Federal funds, supplemented by State funds, for the purpose. Our readers will note, of course, that this move does not, in any sense, contemplate military training. As already outlined by Brethren M. G. Brumbaugh and W. J. Swigart, it is the primary object of a bill of this sort to provide all children between the ages of six and eighteen with the opportunity for periodical health examinations, practical instructions in healthful living and training in physical activities. This will insure to both sexes a high degree of resistance to disease, as well as a properly coordinated, physically efficient body. Since a move of this sort, wholly devoid of militarism, will serve, assuredly, a worthy purpose, it should be given the unqualified endorsement of our people. We suggest that petitions to that effect be sent to the State Senators and to the Congressman from your District. Please attend to it at your earliest convenience.

### Prohibition Proves Its Worth

When prohibition closed 177,790 saloons in the United States, temperance advocates naturally expected to see results in harmony with their oft-reiterated predictions, and they have not been disappointed. Whether desiring to bear witness to the efficacy of prohibition or not, the daily press constantly gives evidence of improved conditions, the country over, since the downfall of liquor. Recently two branches of Chicago's criminal court were closed for lack of cases, and the judges were transferred to civil courts. Chief Justice Olsen reports that criminal cases have steadily decreased in number since prohibition became effective. At Mineola, N. Y., Police Judge Little resigned his office because prohibition prevented him from making a living. And thus the good work goes on.

### A Door of Opportunity

Unquestionably the coming Sunday School Convention in Japan promises to open wide the door of opportunity for Sunday-school advance in the Japanese Empire. Japan is a land of multitudinous children. The annual increase of population is nearly 600,000, and the average child-birth in poor families is nine. Cotter Morrison significantly spoke of "the overwhelming torrent of children in Japan," and in view of the Tokyo slums, his statement is of grave import. For this multitude of Japanese children the Christian Sunday-school has a distinct mission of uplift. This fact is being realized by many of the leading men in the Nipponese Empire. Large contributions have been made by them for the promotion of religious and moral training of Japan's youth by Christian missionaries.

### A Zeal Truly Worth While

Occasionally we rather pride ourselves, upon some specially successful achievement in the extension of the Kingdom, but do we really know what genuine sacrifice is? John R. Mott once visited a college in Ceylon, where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden where they spent their spare time cultivating bananas. When he inquired: "What do you do with the money?" they took him to the sea-shore and pointed to an island far off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school which has now developed into a church. We send him to another island this year." Their cook is told to lay aside every tenth handful of rice, that by the proceeds of the sale thereof Christ may be preached more widely.

### The Aftermath of War

Students of history are not surprised that pestilence, the invariable sequence of war, is raging in various parts of the world. Russian refugees in the Baltic states are suffering from typhus, influenza and dysentery. Thousands have died of typhus in the Ukraine and Poland. According to the official figures, there were 1,340,000 cases of typhus in Soviet Russia during the first six months, ending March, 1919. Since then it has materially increased. In Eastern Galicia there have been more than 100,000 cases of spotted fever, with 10,000 deaths. A new form of sleeping sickness, slightly resembling infantile paralysis, has appeared in Italy, France and England, and is now being discovered in various parts of the United States. Insanitary conditions during the European war are thought to be responsible for these epidemics. How true is the apostolic precept: "Whatsoever a man soweth, that shall he also reap!"

### The Liquor Fight Is Not Over

Nation-wide plans by the liquor men, to modify the Prohibition Amendment, should be a sufficient reminder to the promoters of temperance principles that the battle is still on. In order to allay serious remonstrances on the part of the dries, the people are told that a total overthrow of the Prohibition Enactment is not planned. No, indeed—all that is asked for is permission to sell wines and light grades of beer of, say, three or four per cent of alcoholic content. These astute defenders of the traffic in intoxicants well know that such a permit, as above alluded to, would merely be the entering wedge for still greater liberty later on, until old-time scenes of liquor debauch would again be an everyday experience in the cities and towns of our land. Anti-liquor fighting of the past was waged along three leading lines of activity—legislative, law enforcement, and education. Judging by reports from all over the country, we are fully convinced that the temperance hosts must continue to fight and win on these same great fields of action, if prohibition is to become permanent in the United States, and eventually world-wide in extent. Just now the wets are making desperate efforts in the different States, and in the Nation as a whole, to elect men who will make the Prohibition Amendment obnoxious to the people, so that, eventually, it will become a dead letter. Even now, pressure is brought to bear upon officials, wherever possible, to prevent the just enforcement of the law. Anti-prohibition propaganda is being pushed forward by every device that unlimited money resources can successfully manipulate. Bills are being introduced into the Legislatures of the different States, to permit beer of five per cent and wine

of nine per cent alcoholic content. Most dangerous of all, however, is the propaganda, assiduously carried on through the columns of the daily papers. That these journals should allow this prostitution of their columns by the wets, is truly deplorable.

### Educational Attempts of Early Ages

Among the oldest tablets of recorded history, recently discovered at Nippur, south of Babylon, have been found the earliest school-books known to history. They prove conclusively that the children of 4,200 years ago were taught the rudiments of educational lore very much as is the rising generation of today. The ancient multiplication tables just like those of today—had to be studied by the children of that early age as a part of their rudimentary knowledge. Of special interest is one of the tablets, which shows a school-boy's lesson in phonetic signs, corresponding to the shorthand of modern times. Doubtless the educational achievements of that early period might have attained far greater proportions, had not the rulers been so constantly engaged in martial exploitations.

### We Must Move Forward

Every now and then we meet some one who maintains that old-time methods in religious activity must be followed, no matter whether these are adapted to the changed conditions of the present age or not. A recent statement in the "Western Christian Advocate" clearly shows that conservatism and real progress are in perfect accordance: "We have this to say for the 'old-fashioned religion': We were born and bred in it. We love it because through it we came to find Christ as a Savior from sin. Through it we were awakened to the high reaches of the intellectual life. But we contend that if it can have nothing in it to support any new social order to which, in the evolution of humanity, we are moving, then it can not receive the support of those who look forward to the brightness of the day that is promised to the righteous. Old-fashioned religion can not be used as an instrument to check progress. Those who seek to do so will be disappointed."

### World-Wide Cigarette Demand Alarming

Tobacco dealers announce that the price of cigarette tobacco has gone up, while the price of cigar tobacco has gone down. Inquiry as to the reason for this peculiar state of affairs discloses the fact that the demand for cigarettes, all over the world, and especially in Europe, is increasing faster than the demand for cigars. The American Congress on Internal Medicine, recently in session in Chicago, learned from reliable sources that cigarette smoking among women is heavily increasing, which fact is regarded with much concern. There are specially sound reasons why women should not smoke—greater havoc is wrought in their physical organisms than in those of the sterner sex. Woman passes the torch of life to succeeding generations, and her vitality must be unimpaired by cigarette defilement. Athletes, during a course of training, are not allowed to smoke, but their lungs are surely in no greater need of preservation than those of our mothers, wives and sisters—the world's hope for future vigor and strength.

### The Old Days and the New

It is the fashion, nowadays, to deplore the general want of moral principle, and to lament the decline of 'old-fashioned honesty'—so we are told by a writer in the "Interchurch Bulletin." But what, really, are the facts about this "old-fashioned honesty," concerning which so much has been said? On this point it is well to bear in mind that it is always easy to remember the specially good features of the times that are no more, just as we forget the failings of the veterans whose memories we revere. Old-time virtues, like old-time clocks, may have borne a badge of respectability, but in our own day of exacting demands, an even higher standard of excellence is insisted upon. Our forefathers were, in all probability, not very much better than we are. They had their struggles, just as we have them. Indeed, if we may believe the testimony of some of their contemporaries, the moral view-point, in those early days, was not always quite as clear and comprehensive as it appears to be today. The world in which the greatly-lauded old-fashioned honesty lived, was singularly uncomplicated. Smith knew Jones, and Jones knew Smith, and if the one did not drive too sharp a bargain with the other, there was every possibility that each would pass to the great beyond with the best of reputations. Individualism naturally set the limits to old-fashioned honesty. We need this individualistic honesty today, and we still have it. But we also need a far more extensive sort of honesty—one that does not limit its obligations to the immediate environments, but reaches out beyond home and native land to the great world field. Such is the avowed aim of the great Interchurch World Movement—not even a dream a century ago—but now a well-defined vision of high, spiritual purpose and concerted plans—a mighty empire of righteousness, of world-wide beneficence. By it, human betterment is to be given an impetus that knows no retrogression. "Look up and not down; look forward and not back; look out and not in; and lend a hand!"



## HOME AND FAMILY

### The Only Way

BY VADA L. GOOD

"O Lord! is this the way  
Thou leadest me,  
Through pain and sharp distress  
To come to thee?"

"The way thy saints must go  
Who follow thee.  
On life's o'ercrowded path,  
Thy face to see?"

"Is there no easier way,  
O, Lamb of God,  
Than this one, strewn with thorns,  
Which thou hast trod?"

"No, child, how canst thou ask  
An easier way?  
It's quite enough that I  
Will be thy stay."

"My promises are thine—  
How canst thou say,  
'O, Lamb of God, show me  
Another way?'"

"My pierced feet shall cast  
A heavenly ray,  
I'll press the thorns aside  
That crowd thy way."

"My pierced and wounded heart  
Thy griefs shall bear,  
Thy tears I'll wipe and all  
Thy sorrows share."

"I'll guide thee with mine eye  
And pity show.  
My counsel shall be thine  
My glory, too."

"And when life's dream is o'er  
Will I take thee  
From pain and sharp distress  
To be with me."

"Is this the way, O Lord?  
And shall I see  
Thy precious face, and ever be  
O Lord, with thee?"

"Then teach me, Lord, to love  
Thy chosen way,  
And give my life anew  
To thee each day."

"So shall my life be thine  
Then shall I say:  
'Thou art my Lord, and this  
The Only Way.'"

"Then lead me as thou wilt  
(I can not stray)  
From cross to crown—to life!  
To perfect day!"

Penn Laird, Va.

### Of His Name

BY CELESTA MARTIN

CHRISTIANA burst into the room with flushed cheeks and an air of repressed excitement. "I'm going to change it! I'm going to change it!" she repeated the words to herself, a defiant note in her voice.

Mrs. Ellison laid aside her knitting. "What is this thing I hear you muttering about, with such a do-or-die look? Have a chair and rest, while you explain, child."

The girl's eyes softened somewhat as she gave her aunt a glance of mock reproach. "Thank you, auntie, dear. You never forget my lingering regard for this ugly, but easiest-ever old comfy rocker."

Mrs. Ellison laughed. "In other words, then, you admit that it is consoling to have one's pet whims regarded with all due consideration?"

"Yea, oh, most discerning aunt!" Christiana replied. She leaned back, stretching her arms above her head, as if to free her pent-up emotions. Then, suddenly sitting upright, she declared: "Now, Aunt Margaret, I guess an explanation is due. That mysterious 'it' is a thorn in the flesh—one that has been pricking me a long time. Yes, it is my name. Every-one thinks I have 'such a peculiar name!' 'How quaint!' and 'How odd!' they say. And though it sounds foolish, Auntie, I'm tired of 'Christiana!'"

She stared rebelliously at her trimly-shod feet, as if they were the offending members. "One day, not very long ago, May Burton said: 'Why don't you shorten your name and be in style?' But that was not so bad. The last straw drifted in today. As you know, I spent the afternoon at the Mowbrays'."

"Yes, dear, and a very pleasant time you must have had, too. They are lovely hostesses."

Christiana's look grew more resentful. "It would have been a pleasant time, if—"

"If the fly had not fallen into the ointment at the last moment, as your Uncle Ben would say," said Mrs. Ellison.

The girl smiled reluctantly. "I guess that's about the truth, Aunt Margaret. Mrs. Pratt, a former neighbor of the Mowbrays, happened in while I was there. She is on her way east, she said, and as she had to wait three hours at Cartersville, she decided to visit her old-time friends. Both families used to live in Horton, and were next-door neighbors there."

"Yes, Christiana."

"But, just after we were given an introduction, Mrs. Pratt smiled in a rather lofty way, as she said: 'You poor child, to be burdened with such a queer, old-fashioned name!'"

"What then?"

"Nellie Mowbray was vexed and embarrassed, too. She drew me aside and whispered: 'Never mind, Christiana. That's just her way.' But somehow it didn't heal the hurt."

As Mrs. Ellison arose, she took the girl's hands in her own. "Come with me, child. I want you to see my little Moss Queen. You forgot to ask about the new rosebud you saw last evening."

Christiana's eyes brightened. "Is it in bloom? Oh, I can scarcely wait to see what color it is!"

They passed out to the garden, Christiana almost running in her eagerness. She knelt beside the little moss rose. It had never bloomed before. "Oh, Auntie, isn't it wonderful? Such delicate petals—the soft, white, outer ones, and the velvety, pink center! And I thought it would be a common rose, Aunt Margaret!"

Mrs. Ellison smiled. "Things don't turn out just as we expect, do they? But I think the Maker of Roses must have meant it to be the most beautiful pink-and-white in all the garden, instead of the common pink rose you guessed."

Then, while they rested in the shade of a big elm tree, she said slowly: "I suppose I should have told you the story long ago, but always it seemed as if the time was not ripe. I am truly sorry, for you might have been happier, at least. But I did not realize how you thought about such things, until today. It is something regarding your dear mother, Christiana."

The girl's face whitened. "My mother? A message from her, Auntie?"

"You may call it that, if you wish, for it is a message, indeed. But you know most of the story I am about to tell you—at least the years overseas and your return to America. Your mother and I, from our childhood days, to the morning she sailed away to China, were the 'chummiest' of sisters. We laughed and played and grew up together, twins in everything. We shared our joys and griefs, and never had a secret that we did not share. We graduated from college on the same day—such happy girls we were, Christiana! Frances and I were married the same day and year. We made our wedding dresses exactly alike and—"

"Once you showed yours to me, long ago. They were beautiful," Christiana said.

"Yes, but especially Frances, your mother, in hers. Your father and mother had dedicated their lives to service on the mission field, and they had almost finished their preparation for that cherished work, when you came."

"Didn't I hinder them somewhat? Did they really want me, then?" Christiana questioned, very low.

"Want you? Oh, child, their whole life was centered in you! How they loved you, Christiana! A few days after your arrival a neighbor called. 'Well, Mrs. Gray, what are you going to name her?' she said. Your mother smiled. 'We will call her Christiana,' she replied. The neighbor gave her a disapproving

look. 'Christiana! What an outlandish name! Why don't you give her a prettier name, and not have it so awkwardly long?'

"But your mother didn't seem a bit ruffled. She held me Christiana a little closer, her eyes shining with a great faith and a wonderful happiness. 'Christiana is her name, and always shall be, Mrs. Tucker,' she said. 'She will make it beautiful in the service of her Master, I know. Christiana—'like Christ' it means. May she grow in grace and truth—my Christiana!'"

The girl's eyes were wet with tears. "Oh, did my mother say that? I never knew it before."

"The following year your parents sailed to China, with a small missionary party. They were very busy, for workers were few and the need very great, in those pioneer days of the mission. In spite of her many duties, as a teacher in the little mission school, you received the best of care. When you were scarcely seven years old, a terrible plague swept over that district of China. Your father and mother lost their lives in a desperate attempt to save others about them. But you had been so carefully guarded from infection that the dread disease did not even touch you. Mrs. Barclay—one whose husband had fallen victim to the plague—decided to return to America, and would have kept you, if I had not begged so earnestly for my sister's child."

Christiana blinked back the tears as she kissed her aunt. "That's the part I knew before now, for Uncle Ben has told me so often. But there's another chapter. It's the one that tells all about the days and years you kept me, and loved me like a daughter. I could not ask for a better home than the one that you and Uncle have given me—bless your dear hearts!"

Then she turned and fled down the path. For hours she lay on the little white bed in her own room. She could see and think of nothing but her mother's picture on the wall. The grave, sweet eyes seemed to question her.

"Mother, oh, mother dear, can you forgive your thoughtless daughter? How brave and true you always were! And what a heritage you both gave me! 'Christiana, like Christ, it means.' Yes, you shall have a new Christiana, and Christ himself shall help while I try to make it a beautiful name, for his sake and yours, dear little mother!"

And then Christiana thought those tender eyes were smiling gravely down upon her.

\* \* \*

A few years afterward Mr. and Mrs. Ellison, with a group of neighbors and friends, stood on the wharf. Christiana had completed her training for service, and now she was sailing away to a little mission station in China, where two loving hearts had given all they could.

In silence the party watched the ship steam out of the harbor, and they waved to Christiana as long as they could see the straight young figure standing near the railing. When at last the vessel faded in the gray distance, they turned homeward.

"I shall always love the name 'Christiana,' as long as I live! And I used to think it rather strange and old-fashioned, before I learned to know her," one said softly.

Another added: "Indeed, it is a rare name, and she will never dishonor it."

Mrs. Ellison said not a word, for her thoughts were far away. She seemed to see two bright young faces, whose dark, earnest eyes glowed with the unquenchable love and faith of a great cause—his Kingdom and his message.

Then she smiled tenderly: "'She will make it beautiful in the service of her Master.' Oh, Frances, she has made it unspeakably beautiful!"

McPherson, Kans.

### Love or Strength?

BY IDA M. HELM

"By this shall all men know that ye are my disciples, if ye have love one for another."

Love seeks to do good to everyone, even to its most bitter enemies. In the New Testament God is revealed



as love. It was love that brought Jesus into this world to bear the insults of wicked men, the strokes and tortures of cruelty, the contact with impurity, and the scandalous death on the shameful, cursed cross. Man, by nature, is not inclined to love his enemy; and the love with which the Christian is commanded to love is the supernatural Christ-like love that came into his heart when the Christ came in. Jesus fulfilled his own command: "I command you, that ye love one another," when he prayed for the men who crucified him. If we are his, we will strive to be like him.

A story is told of Johnny Blossom, a Norwegian boy who was paying a visit to his Uncle Isaac. Uncle noticed a scratch on Johnny's face, and asked: "What have you done to your face, John? There is a big scratch on it."

"Oh, that's nothing," said Johnny.

"But how did you get it?" persisted Uncle Isaac.

"Oh, we were fighting. That stupid Tellef Olsen bragged so much about being the strongest of all the boys. It wasn't true. I'm a great deal stronger than Tellef."

"And so you fought with him, eh?"

"Yes, I was up on the fence yesterday, and Tellef Olsen went past and he hit me in the back with a long switch, and then we fought each other. I beat, too. My, what a thrashing I gave him. Now they'll know I'm the strongest. I'd rather be strong than anything else."

"You think that to be strong is the greatest thing in the world?" questioned Uncle Isaac. Then he continued: "Possibly it was, in past ages, but in the future the man with the most love in his heart—the best man—will be the greatest. Remember that, little John Blossom."

Johnny looked up at his uncle in astonishment.

"Yes," continued Uncle Isaac, "the man with the most love in his heart, he is the best man. He is the greatest of all. He who heals instead of wounds, he who does good and helps the needy, he is the greatest, John Blossom."

Johnny sat staring at his uncle. Deep within his heart there lay a weight, a sadness. It was the thought of Tellef Olsen's fishing rod that Johnny had broken to smithereens—Tellef, who had to go fishing every day, or his mother and the children would have nothing to eat. Then, too, he was thinking of Tellef's jacket, all torn—the only one he had.

Uncle Isaac took two half dollars from his pocket-book and gave them to Johnny and said: "There is always something you would like to buy for yourself, John, so take this, but don't fight any more. And remember what it is that makes a great man."

As Johnny left, he thought of the extra good fishing tackle he could buy for himself with that money. Sadly, too, he thought also of Tellef. How hard he had hit Tellef in the face! Tellef had not been out to play last night or today either. How awful that jacket of his looked—torn that way! Suddenly speaking aloud in his determination, he said: "I am going to give this to Tellef. It was a terrible shame for me to fight like that, even if he did hit me."

Johnny carried out his resolution, and was relieved to find that he could give the two half dollars to Tellef's sister instead of to Tellef himself.

One afternoon soon afterward, William Hohn said to Tellef: "That's a fine new tackle you have." "Yes," replied Tellef, and he cast a smiling face at Johnny Blossom. It signified that the old score had been wiped out between the boys. There was no more talk as to who was the stronger.

"Love worketh no ill to his neighbor, love therefore is the fulfilling of the law" (Rom. 13: 35). "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

Ashland, Ohio.

### Why a Boy Went Astray

BY H. A. CLAYBAUGH

THE mother died three years ago, leaving the father with six sons as his responsibility. The boy who went astray was the oldest of the six sons. The father is a good type of man, holding a public position of some distinction. Since the mother's death, he has had much

difficulty in securing some one to care for the home. Because of this problem and others, he had, at times, come home in a scolding mood.

The oldest boy was a tall, slim lad of sixteen years. He had a pleasant disposition, yet was very sensitive. In school, his work was up to the average, and he finished the grades at the age of fourteen, after which he began to work, to help support the family. He was successful in his work, and gave all his wages to his father. The health of the boy was good, as was the physical condition of his ancestors. As far as can be learned, the mental and moral condition of his ancestors was up to the average.

A sudden noticeable change came over the boy. He ran away from home three times, during a period of several months. He always made an effort to come home when his father was not around. From this time on, he could hold a position for only two or three weeks. At one time he attempted to secure money by forging his father's name, and on another occasion he tried to buy goods and have them charged to his father's account. The boy was smoking cigarettes, and it was to these that the father laid the blame for the misconduct.

The father was puzzled, as to the boy's misconduct. It affected him to such an extent that he was glad to seek counsel and help. The first information, obtained from the father was, that the boy's wrong-doings could be traced back to a definite time. Later it was found that on one occasion, prior to the boy's delinquencies, the father had come home in an irritable mood. One of the younger boys told him that the oldest son had been absent from work for two days, because of sickness. The father said to the younger boy: "It is a lie; he is no sicker than I am." The boy under consideration was told this by his brother.

The oldest boy told this to no one, but it worried him constantly to think that his father mistrusted him. The boy said that he had never deceived his father until the time above referred to. After his mother's death he had decided to merit the respect of all who knew him, and he was evidently, succeeding until the younger brother told him the father's words as referred to above. When the boy began to go wrong, the father corrected him, and the gap between the two widened, until finally the boy made special effort to avoid meeting him. He said: "I simply can't stand it, to have my father say harsh things."

Those who were looking into the case suggested that smoking be discontinued, scolding greatly modified, and that saying things in the boy's absence should be stopped. The father and son were reconciled, learned to understand each other and things have been going much better since.

3435 Van Buren Street, Chicago, Ill.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### A PERSONAL LETTER

Do you ask, dear brother and sister, what I think of the dress question? What I think, is of no value to you, only as I may help you to think aright. What you think—right or wrong—affects you vitally.

You say: "There is nothing in dress." Perhaps you are correct—so far as your own case is concerned—but you would better be real sure that in this your influence is for good.

Are there not some, right in your midst, who dress really becoming? You are safe in following their example. Avoiding all extremes, it is well to dress in such a way as to exemplify neatness and modesty. This is a safe rule—I might say it is the only good rule—God's rule. Reeds, Mo. Z. Neher.

### HITTING THE WRONG THING

Several months ago, while I was in a bank in the town of B, a well-dressed man came in. He seemed to be well acquainted with the cashier, and, after a few words of greeting, he immediately turned the conversation on the high cost of living. In the course of their talk he spoke of paying ninety cents a peck for potatoes that morning. He said a farmer could grow from two to three hundred bushels on an acre, and that the potatoes on an acre, at the price now charged, would be worth three or four times as much as the land on which they grew. In a few minutes he turned to go. As he reached the door, he drew a very fine-looking cigar from his vest-pocket, lighted it, and started down the street, smoking.

In about twenty or thirty minutes I met the same gentleman. As we passed, he threw about forty per cent of his cigar in the gutter.

The potatoes cost him six cents a pound. The cigar cost him no less than six or eight dollars a pound, but he threw away forty per cent of it. It takes five cigars to weigh an ounce, and eighty of them to weigh a pound. I had them weighed in my presence.

Imagine what would happen in his home if, upon his arrival home, he would see forty per cent of those potatoes in the garbage pail! But, at the same time, forty per cent of his six or eight dollar tobacco lay in the gutter. He might say that his cigar cost him only a few cents, but the probabilities are that he would expect that peck of potatoes to last the whole family longer than ninety cents' worth of cigars would last him.

Potatoes are about the cheapest table necessity we have—not even excepting bread. Why did he not say something about the number of cigars an acre of tobacco would produce, and how much they would be worth? I think he hit the wrong thing when he hit the price of potatoes, rather than the price of cigars and tobacco, or some other expensive luxuries I might mention. Jacob H. Swank. Bellefontaine, Ohio.

### NOTICE TO MINISTERS OF NORTHERN INDIANA

The Ministerial Association of Northern Indiana will hold its next meeting in the Nappanee church on the third Saturday of March, beginning at 9 o'clock. The subject, "Principles vs. Methods," will be continued. Our attitude, as a church, toward the Interchurch Movement will be taken up, and some time will be given to the discussion of any troublesome church problem which the ministers may present. These Association meetings have been held for one year. The ministers of Northern Indiana are making a brave effort to unify their teaching on the fundamental principles of the Christian religion and also on the distinctive practices of our church. The interest is growing and the Father has wonderfully blessed these gatherings, yet we feel very sorry for the large number of ministers of our State District who do not get the instruction and inspiration of these meetings.

If the churches could understand how very important it is that their ministers get these discussions, I feel sure that they would send them to each meeting. Some of the ministers have no means of conveyance; others can not afford to take the time from their daily work. This would be a splendid opportunity for the church to convince their minister that her members have not altogether forgotten the vow they made before God, to stand by him when they called him to the ministry. After all, isn't it just a little strange, the way we feel about broken vows? If the minister would break the sacred vows he made to God and the church, and neglect his duty, we would all feel that he had a great sin to atone for. But what of the church, which has so faithfully vowed to help bear the minister's burdens, while she has, for years, broken those vows? H. L. Hartsough, Secretary.

Nappanee, Ind.

### "ARISE, SHINE"

It seems quite encouraging now, since the Editor himself has awakened and is calling vigorously to the church, to awake and put on her strength—to clothe herself in her "beautiful garments."

I am reminded of my boyhood days, when father, at the foot of the stairway—especially about haying and harvest time—would call: "Boys [four of us], get up, dress, and get ready for breakfast, so that we can get to the field early."

As a church, where are we? Have we beautiful garments? Are they not rather tattered and torn? Do we have strength? Are we not infantile and sickly? Had we not better get on more intimate terms with him who can take away our filthy rags (our own righteousness), and give us the beautiful garments (his righteousness)?

Arise, dress! Then breakfast, then work! What does it mean? Just this, that we, as a church (I mean every church), are naked, emaciated and weak, through neglect and fasting. Spiritually we have been trying to subsist on husks. We have not had the "sincere milk," nor the "true bread," nor the "strong meat of the word."

Let the church, first of all, look after the underfed, and dwarfed weaklings within its fold. Let her "feed the lambs" on the sweet milk of the Word, not on accumulated trash. Let her feed the sheep on the "true bread that came down from heaven," not on rationalistic rubbish. Let "strong meat" be given to the full grown! Many—too many—of the so-called churches are failing to supply the "flesh and blood" of Christ (his words and his life) to their hungry members, but are giving, instead, "cunningly-devised fables," philosophies and "isms" of men.

Now, what do I mean? I insist that the church needs nourishment and the right kind of clothing. The church should be the light of the world, and not its tool.

The church must be set up and not dragged down, in order to give light.

"Arise, shine" (Isa. 60: 1). The bride must attract, by reason of her comeliness, her attire, and her ornaments.



She dare not mingle with the common herd, lest she provoke the jealousy of the Bridegroom.

O, that I could adequately write my conception of the church, the "bride adorned for her husband, without spot and without wrinkle or any such thing." "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth and the nations see." "Awake, arise, strong, beautiful, attractive."

The practical application of the above is this: Every member of every church should read and study a portion of the Word every day, the minister "teaching them to observe all things." S. H. Yeater.  
Lecoma, Mo.

#### FINANCIAL REPORT OF GENERAL TEMPERANCE COMMITTEE

##### Receipts

1919	April 4, balance reported at Winona Lake, .....	\$ 3.21
	April 25, Southern Pennsylvania, per H. M. Stover, .....	20.00
	April 28, Eastern Virginia District, per B. F. Glick, .....	6.48
	April 30, Eastern Virginia District, per A. K. Graybill, .....	7.00
	May 1, Fairfax church, Va., per W. E. Showalter, .....	3.00
	May 19, Goshen City church, Ind., per Mrs. Wm. F. Neff, .....	5.00
	May 29, Middle Indiana, Eel River Sunday-school, per Geo. W. Deaton, .....	7.75
	July 8, Western Pennsylvania, Temperance Committee, per A. G. Faust, .....	50.00
	Aug. 9, Oregon Temperance Committee, per E. J. Michael, .....	5.25
	Sept. 4, Chas. E. Johnsonbaugh, Anderson, Ind., .....	15.11
	Oct. 8, Melrose Sunday-school, Va., per D. R. Miller, .....	1.33
	Oct. 21, Northeastern Ohio Temperance Committee, per Ora DeLauter, .....	10.00
	Nov. 4, Flat Rock Sunday-school, Va., per W. S. Miller, .....	2.81
	Nov. 19, Southeastern Kansas, per L. G. Templeton, .....	10.00
	Nov. 27, Macopin Creek Sunday-school, Ill., per Ed. B. Nunes, .....	4.50
	Nov. 27, H. B. Dekey, North Liberty, Ind., .....	1.00
	Dec. 12, Bellefontaine, Ohio, Temperance Meeting, per Mrs. Alameda Yoder, .....	3.31
1920	Feb. 20, Cedar church, Iowa, per Mrs. Chas. Gayman, .....	4.75
	Total Receipts, .....	\$160.50

##### Expenditures

1919	Aug. 27, Brethren Publishing House, in full of account, .....	\$5.00
1920	Feb. 28, Postage to date, .....	.69
	Total Expenditures, .....	\$5.69
	Balance in treasury, .....	104.81
	J. Carson Miller, Treasurer.	

Many good friends of temperance seem to have the idea that there is nothing to do for the temperance forces, and therefore no funds are needed. The army of King Alcohol, however, has not demobilized, and we must not think of our forces disbanding. There remains much to be done, to keep our land free from the power of the enemy. Three great ends must be kept in view: Law enforcement, temperance education in our own land and among our own people, and world-wide prohibition.

The General Temperance Committee is anxious to further the cause of temperance education by spreading literature on the subject. Our brethren are looking forward to a Temperance Bulletin for 1920, and it is the purpose of the Committee to bring out this bulletin in the near future. The balance, shown in above report, is far too small to get out an edition of the Bulletin, and we must urge our brethren and sisters, who are interested in this work, to give us financial assistance. It will be seen that comparatively few congregations have contributed to this work during the past year. Let us hear from many more during the next two months. Send remittance by bank draft, check or money order to the Treasurer, J. Carson Miller, Moores Store, Va.

P. J. Blough, A. J. Culler, J. Carson Miller,  
Committee.

#### STUDENT VOLUNTEER CONFERENCE AT JUNIATA COLLEGE

The weather was favorable. On the afternoon trains of Friday, Feb. 27, 257 delegates from 28 different colleges arrived. Though trains were late, the entertaining force was alert, and before the evening lecture the visitors were declaring: "We feel at home already."

Dr. Haas, of Asia Minor, made an opening address that at once set a high standard for all that was to follow. But Mrs. Springer, of Africa, Wilbert B. Smith, of India, Paul Kanamori, Japan's great native evangelist, and Robert Speer, of the Presbyterian Board, each in his turn, gave messages that raised the standard higher and higher. Dr. Haas' outstanding message was on Saturday evening, when he told of the trials and rewards of the medical missionary. Robert Speer, in the church of his childhood, down town, in the afternoon, took a keen backward look and taught some impressive lessons. In the evening, in the Stone Church at the college, he took his position forty years hence, looked back on today and spoke of the things that tell in largest terms for God and humanity. His speech was listened to with bated breath. As he drew to the close, making his appeal for service for the King, convictions were formed—well, the Lord in heaven knows about them.

In spiritual values to those who were at Des Moines during the holidays, and also attended this convention, the united opinion is that this was, by far, the greater gathering. The impressions were deeper, the vision was not larger, but the Christ was nearer. One said foreign missions were hardly mentioned, but the presence of Christ was felt.

Huntingdon friends cheerfully housed and breakfasted the delegates, and every one declared the convention a success.

To Juniata this has been a God-send. Prayers have been answered, missions took a long step forward, and the Kingdom will receive still many more workers. Praise his Name!  
Huntingdon, Pa.

#### TO THE MINISTERS OF PENNSYLVANIA

Published by request of the Interchurch World Movement

At a recent meeting of the State Survey Council of the Interchurch World Movement, composed of representatives of the denominations functioning in the State, the Secretary was instructed to issue to all ministers, through the religious press, an appeal for prompt cooperation in bringing the Town and Country Survey to a rapid and successful conclusion.

This Survey includes all territory except places with more than 5,000 population, and will, when completed, be made available to every denomination. All denominations will have the benefit and use of the most extensive survey of religious conditions ever made in the State. Consequently, the larger the percentage of ministers who cooperate, and the more complete and accurate the information given, the greater value the Survey will be to all.

Some denominations do not desire to cooperate in the full program of the Interchurch World Movement, and for this reason, ministers of these denominations sometimes feel that information concerning their churches is not desired. This is incorrect. The Survey Department desires to study all work, now under way, by every agency, in order that whatever programing may be done, will give full consideration to every agency at work.

No minister need have any hesitancy in giving personal information. This is never used in an individual manner but only in percentages and averages, which are needed in stimulating the churches to make certain readjustments which all admit are imperative.

Hundreds of busy ministers, as well as laymen and laywomen, are giving days to the making of this Survey, because they feel the great importance and value of the undertaking. They receive no compensation for their work, being reimbursed only for actual expenses incurred. Prompt attention to the requests from the County Survey Team will eliminate unnecessary traveling and waste of time and money. It is hardly fair to these self-sacrificing surveyors to ask them to make three and four trips for one Survey schedule. We urge all ministers to be as thoughtful as possible in this matter.

Ninety-five per cent of the State is now organized for the Survey. Several counties are completed and several practically so. If every minister does his bit promptly, the Survey could be rapidly completed over the entire State. We could then give to the people of each community, as well as to the leaders of every denomination, the results, upon which they will be able to build a program commensurate with the opportunities of this new day.

Irvin E. Deer, State Survey Supervisor.  
10 South Market Square, Harrisburg, Pa.

#### MISSIONARY MEETING

This meeting is to be held with the Eagle Creek church, near Williamsport, Ohio, March 16 and 17.  
Tuesday, 6:30 P. M., Subject, "How May We Get a Larger Vision of Our Opportunities?"—Jay Hornish and J. L. Guthrie.  
Wednesday, 10 A. M.: A Challenge to the Church of the Brethren in the Homeland.—M. R. Zigler. Afternoon, 1 o'clock: Discussion of the Interchurch World Movement and Our Forward Movement, by the General Director, C. D. Bonasack. Christian Stewardship, E. E. Eshelman. Evening, 7 o'clock: Christian Education as It Relates to Missions.—O. P. Haines and G. A. Snider.

#### Whom We Have Believed

(Continued from Page 164)

It is said that the monument, erected over the grave of the gifted John Fiske, author of the books, "Darwinism, the Idea of God," and so forth, is a large wrought stone of granite, symbolizing the universe. Out of this rock is carved a sphere, the symbol of motion or evolution, representing the development of man out of plant and animal life. At the top of the sphere is a hand holding a torch—emblem of conscious power—illuminating the pathway to immortality. There is not, anywhere about the monument, anything indicating God the Father, Christ the Savior, or any Scripture, directing the thoughts to heaven. The impression upon the beholder is said to be that of something lacking—the human mind vainly seeking after the Author of Truth without the aid of faith or Divine Revelation. More eloquently than human lips could express it, the cold but speaking stone, acknowledges this lack in the life of the brilliant man to whose memory it has been erected. All his lifetime, in a blind, groping way, not through faith, but through philosophizing, John Fiske sought after God. He never

found that for which he was searching. He died without hope—afraid to face the future. At the funeral services it was said of him: "He has passed on into the great unknown."

Truly, to the one who had departed, it was an unknown country. But to us who believe, to us who see by faith, what a blessed thought, to feel assured that we have found him, to know that he is ours, and that we are his, that we may know him whom we have believed!

Ashland, Ohio.

#### Universal Military Training

BY LEWIS B. FLOHR

HEarken to the following extracts from a speech in the U. S. House of Representatives, recently, by Gen. Isaac R. Sherwood, of Ohio—himself a veteran of over four years in the Civil War. He went through 43 battles and was, for 123 days, under fire:

##### Why Universal Military Training?

All lovers of peace will regret in sorrow the contemplated provision for universal military training. According to the estimate made by the leader on the Republican side of the House, we are liable to squander \$900,000,000 on this worse than useless project at a time when there is a universal demand for production of the necessities of life in order to reduce the high cost of living. Taking the farmers' boys away from the fields, the laborers from the shops, and the miners from the mines in order to build up a military autocracy in this country is criminal idiocy. All this in imitation of the deposed German Kaiser and the imperialistic monarchies of the Old World.

##### Lincoln's View of Militarism

The stars never looked down upon a more deplorable spectacle than Europe presents today. And the country that inaugurated universal military training and a universal preparedness for war—the German Empire—is realizing in universal ruin the inevitable result of imperialism and militarism—twin devils of greed and brutality. And shall the United States imitate the fatal mistakes of the former German Kaiser? Every patriotic American with brains enough to think says "No." Shall our stalwart young men be taken from the peaceful pursuits of profitable industry and have their well-directed energy and ambition turned into destructive pursuits? In the language of Abraham Lincoln, fix their plastic minds "upon the exceeding brightness of military glory; that attractive rainbow that rises in showers of blood; that serpent's eye that charms to destroy."

Restored production is absolutely essential to normal economic conditions. Hence to take our stalwart young men from the farms and shops and mines to join the great array of nonproducers and idlers, now in the nonproducing class and add \$900,000,000 burden to the bent backs of the taxpayers is an utterly indefensible policy.

##### Why Prepare for War?

Why is it today, when we are at peace with all the world and burdened by a national debt that staggers belief, that we should again prepare for war? How utterly idiotic is the idea that any foreign European nation, exhausted in fighting men, with business and industry paralyzed, loaded down with a debt that can not be paid, with its lands filled with millions of widows and five times as many fatherless children, with 6,000,000 maimed and crippled soldiers—legless, armless, sightless, and insane—who have escaped from the damp pit of the trenches and lurid hell of battle, are going to make an impossible crossing of 4,000 miles of ocean with an army that is impossible to equip or transport and attack 120,000,000 people of the United States between whom there is no quarrel.

##### Why Compulsory Military Service?

England had just abolished compulsory military service. Compulsory military training and compulsory military service are yoked sinister evils, absolutely hostile to democracy. Are we less democratic than Great Britain under a hereditary King?

At the close of our great Civil War Gen. Grant, then the foremost soldier of the modern world, approved the mustering out of all the volunteers, reducing our standing army to 25,000 men. There was a powerful and aggressive element in the North, clamoring for a war with England. During the war Confederate cruisers, built in English shipyards and armed in English arsenals, had driven American commerce from the seas and oceans of the world, but President Grant favored the Geneva court of arbitration.

Lord Morley, in his life of Gladstone, says: "The treaty of Washington and the Geneva arbitration stand out as the most notable victories in the nineteenth century in the noble art of preventive diplomacy and the most signal exhibition of self-command in two or three of the great powers of the western world."

At Appomattox Grant stood on fame's topmost pinnacle



the foremost man in all the world, but in the Geneva award he was greater than at Appomattox. [Applause.]

### Why Not Prepare for Peace?

We are today at peace with all the world. Why should we prepare for war when we have never had a war, in over a century and a quarter of national life, that was not of our own seeking? No nation, on either side of the Atlantic, has ever attacked us when we were numerically weak.

We are at peace with all the world. Let us strive, as becomes the citizens of a Christian nation, to make that peace permanent and perpetual. Let us put aside all thoughts of gun and sword as unworthy of our traditions and history, and look to a future, wherein the flag of our shining stars of States shall be a beacon light, beckoning our people to peaceful pursuits and social and moral betterment. The great present, with its glowing zeal for humanity, with a culture deepened and broadened by science and enriched by all history, with its strong-winged soul of prophecy hot and glowing with blood beats, a realized brotherhood of man claims us and calls us to stand by the ancient faith. [Applause.]

It is the verdict of universal history that no military nation was ever a moral or progressive nation. Peace is constructive, war is destructive; peace means prosperity and progress, war is hell and uproar.

These stirring words need no additions to vivify the indescribable horrors of war and its results to the avowed votaries of peace. Brethren, arouse! Leave nothing undone to thwart militarism; do all possible to establish "peace on earth, good will to men."

Vienna, Pa.

## The Ministerial Association of Southern California and Arizona

The Ministerial Association of Southern California and Arizona was organized in the autumn of 1919 and has so far held two profitable meetings. The meetings are to be held quarterly, and the first one for this year was called to discuss the following question: "What Is Your Method of Developing Young Ministers into Effective Preachers?" Elders A. C. Snowberger and S. W. Funk introduced the subject. From the interest and the lively discussion that followed, it seemed to be fitting to report the meeting, in so far as it might prove of general interest.

Eld. A. C. Snowberger spoke on some of the more general aspects of the subject, while Eld. S. W. Funk outlined a plan for enabling young ministers to become effective preachers. The plan contained, in addition, a suggestion for preventing the rusting out of ministers where a pastor is employed. Bro. Funk emphasized the young preacher's need of literary and Biblical training, and urged that financial assistance be given when needed. However, study alone will hardly make effective preachers out of young ministers unless there is some opportunity given for practice in preaching. But as pastors are more and more used, the chances for the young preacher, to get an opportunity to exercise in the work, are correspondingly lessened. In some large congregations many months may go by without the newly-elected or the young minister getting a chance to exercise. And yet, somehow, we expect the hundreds of young men, that are annually elected to the ministry, to become effective preachers. Of course, it is clear that the shift from the work, where each minister was expected to take his turn, to the pastoral system, has complicated the situation. Thus it becomes more than ever imperative that some plan be worked out whereby the young ministers get the practice that will make their preaching effective.

Let us turn now to the suggestions made, in the hope of providing the practice required for effective preaching. Since we may expect the use of pastors to increase, we must look to the Bible Departments in our various churches to give the student ministers the practice needed. In this they will be obliged to follow the common practice of developing every available preaching point in the community surrounding the school. But student ministers are not the only ones that must be considered. There are young ministers that, for one reason or another, will be unable to be in school. Finally, there are many ministers who grew in efficiency as they exercised in their turn, but who are now being displaced by pastors. College towns present the extreme situation, and the writer knows of one such town where a recent census disclosed the fact that there were seventeen elders in the congregation. We will not enter into the merits of this particular case except to say that the situation is not quite as bad as it appears on its face. What we do mean to say is that there are congregations where the coming of a pastor liberates a lot of ability that must be captured before it is lost. What ought the church to do with the surplus ministers that have been developed under the old system of preaching by turns, in view of their displacement by the pastoral system? In the plan proposed by Bro. S. W. Funk it was suggested that a District Program Committee, in cooperation with local congregational committees, might work out a plan for an exchange of pulpits that would result in opportunities for more ministers to

preach. This would tend to provide the practice preaching, needed by the younger men, and at the same time give the older ministers exercise to keep them from rusting out. If additional preaching points could be opened up, the situation would be still further relieved. However, a number of ministers, who took part in the discussion, felt that such an exchange of pulpits would not entirely solve the problem. A number felt that they would hesitate to fill the appointments in congregations where pastors regularly serve. As often happens, the meeting was compelled to adjourn without a complete solution, but at the same time all fully agreed that it would be very profitable to discuss related problems at a later meeting.

La Verne, Calif.

Secretary of the Association.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Hemet church has been enjoying a series of Bible Land talks by Bro. D. L. Miller. Beginning on Sunday, Feb. 15, Bro. Miller took us in thought to the various points of interest throughout the Holy Land, returning Sunday, Feb. 22, on the homeward journey, which he declared the best of all. The talks were instructive, and gave an intimate knowledge of Oriental customs, without which many passages of Scripture are imperfectly understood.—J. I. Stone, Hemet, Calif., Feb. 24.

Laton.—Bro. J. Edwin Jarboe closed a successful revival meeting Feb. 19. There were fifteen additions to the church, fourteen being baptized and one reclining. The meetings were kindred in several ways. The first week, just as the interest was growing, Bro. Jarboe was called to Quinter, Kans., by his brother's death. He was gone ten days and in the meantime not many public gatherings were held on account of influenza. While many stayed away, those who attended were much built up spiritually. Bro. Jarboe went from here to Reddley, Calif. Mrs. Jarboe led the singing, and was a great help to the meeting.—Verna De Hart, Laton, Calif., Feb. 26.

Live Oak.—Some rearrangements have been made in the various Sunday-school classes lately. One class is taking the teacher-training course. We are finishing our Sunday-school rooms.—Sarah C. Davis, Live Oak, Calif., Feb. 23.

Pasadena.—Since our last report the Pasadena church has been busy. A prayer meeting is said to be the barometer of a church; the church is growing. Feb. 1 Miss Peterson, a returned missionary, gave us an address. Recently, at the suggestion of our social service committee, and with the financial aid of our missionary committee, clothing was purchased for two boys who are now scholars of our Sunday-school. Last Sunday evening the Volunteer Mission Band of La Verne College rendered an excellent program. Our social service committee, with our pastor and some of the young people, held services one Sunday afternoon at the Scripps Home. These dear aged people appreciated the kindness extended them. Last Sunday evening our pastor, Bro. Brubaker, preached on "Borrowed Religion." Our elder in charge, Bro. Tröstle, is engaged in evangelistic services in Arizona at present.—Mrs. Ida B. Gibbel, Pasadena, Calif., Feb. 26.

### FLORIDA

Arcadia.—Bro. A. L. Sellers, our home pastor, will begin a two weeks' series of meetings Sunday, March 7, at 7:30 P. M. to date set for our love feast. All members who can possibly attend, are urged to worship with us.—M. C. Tracy, Arcadia, Fla., Feb. 29.

### IDAHO

Payette Valley.—A number of encouraging features in the work at this place have more than offset the hindrances caused by the influenza epidemic. While there were four deaths in our little town, there was none from among our own membership. Regular council convened Feb. 26. Seven letters were granted. Steps were taken toward securing a pastor for the coming year, as our present pastor expects to continue his preparation next year in school. A very urgent call came from the Sunday-school, especially from the Primary Department, for more room. The trustees were authorized to investigate and make plans to fill the demand. Our spring love feast will be held April 9, at 7:30 P. M. Much inspiration has recently come to the church from the Interchurch Conference for this State, held at Nampa, Feb. 23-25, which was attended by our pastor, Bro. C. H. Shamberger, Eld. J. E. Shamberger and Bro. L. H. Eby. Feb. 27 Bro. W. O. Beckner, of McPherson College, came to us from the Nampa Conference and presented the "World's Needs." On the Sunday following, Brethren J. E. Shamberger and L. H. Eby again echoed the keynote of the Conference in their sermons. Our pastor expects to carry out the Forward Movement program for March, which, we hope, will culminate in an ingathering at the church on Easter Sunday.—Emma Kesler, Fruitland, Idaho, March 1.

### ILLINOIS

Elgin.—"The Little church on Highland" touched a live wire last Sunday when Ezra Flory started his motor. But the contact did not kill her. She was rather galvanized into a fresh sense of obligation to the generation growing up. The officers of the junior congregation presided with dignity and ability, and Brother Flory was at his best. Numberless illustrations were used to clinch his points, and that is his forte. In the evening he traced the movements of the Brethren church, forward and backward, since its founding, and made vivid our duty to hand on to the next generation our kindled torch of education and essential Christianity.—Adaline H. Berry, Elgin, Ill., March 2.

Franklin Grove.—Feb. 21 we met in business session. Our love feast will be held Sunday evening, May 16, at 7 o'clock. Bro. F. E. Wingers is our delegate to Annual Meeting with Bro. M. S. Miller, alternate. Feb. 29 representatives of the Student Volunteer Band of Bethany Bible School gave us a missionary program. Their talks were helpful and inspiring. In the evening of March 19 we expect the chorus from Bethany Bible School to be with us.—Jennie M. Beachley, Franklin Grove, Ill., March 2.

### INDIANA

Anderson.—The members of the local Mission Band met Feb. 29, with our president, Sister Lera Hoover, in charge. The following committees were appointed: Survey, advertising, finance and sick. We also compiled a list of names, for which we are to have special prayer until our coming revival, March 15.—Elmer Cox, Anderson, Ind., March 4.

Bethel church met in council Feb. 27, with Eld. John Stout presiding. Bro. A. E. Clem was also with us. Home ministers present were Lora Cory, Floyd Schuder, and Forest Nickler. One letter was received and two were granted. The following officers were chosen for the year: Bro. Lee Cory, elder; Bro. Forest Nickler and Bro. T. L. Hammond, missionary committee; the writer, "Messenger" correspondent. Bro. Forest Nickler was chosen delegate to Annual Meeting with Bro. Floyd Schuder, alternate.—Ethel Schuder, Milford, Ind., Feb. 29.

Bremen church met in council Feb. 27, with Bro. Charles C. Cripe presiding. Bro. Sharon Stuntz was elected delegate to Annual Meeting. We expect Bro. R. H. Nicodemus, of Chicago, to assist us in a series of meetings, beginning May 9, continuing for three weeks, and then closing with our coming Sunday evening, May 30.—Dorothy Carbiener, Bremen, Ind., Feb. 28.

English Prairie.—On account of the influenza epidemic and the

extreme cold weather we had no church services for four Sundays. However, we started in Feb. 22, with good interest and attendance. We held our regular council Feb. 27, with Bro. S. J. Burger presiding. We elected Bro. Dewey Rowe president of the Christian Workers' Society. The church asked Bro. Burger to write a letter to each of the senators of Indiana, asking them to tender their influence in behalf of physical training in the schools, rather than military training. The letters were signed by all present at the meeting. We expect to hold our communion services May 29.—Mrs. Wm. McKenney, Howe, Ind., Feb. 28.

Hickory Grove.—Feb. 7 we met in council, with Bro. D. R. Hardman presiding. Our former elder, Bro. D. B. Byerly, was present and assisted. A committee of four was appointed to solicit the membership, to secure funds for the support of a minister at this place. Bro. Byerly preached for us Feb. 8.—Edgar A. Hummer, Pennville, Ind., March 1.

Lupold church met in council Feb. 28, with Bro. Lehman, of Lima, Ohio, presiding. Eight letters were read. We chose Bro. J. L. Mishler as our elder for the coming year. We decided to organize an Aid Society soon. We will have our love feast May 22, Feb. 29 brother and sister, who have not been able to attend services for some time on account of sickness. We have received several inquiries about farms since our notice, and would be glad to correspond with others who are thinking of changing location. There are six good farms for sale at a reasonable price within a few miles of the church, and close to a good graded school and high school. We have sixty-five members at present, and are living quite a distance away from the church, and we are anxious for members to get these farms close to the church.—Mrs. Geo. S. Shershan, Shawnee, Ind., March 1.

White church met in regular council March 3, with Eld. D. C. Campbell presiding. Four letters were read. We decided to organize our love feast will be held May 23, at 7 P. M., with examination services on Sunday morning preceding the love feast.—Roy Coyner, Clarks Hill, Ind., March 3.

### IOWA

English River church met in council Feb. 21. Our spring love feast was set for June 1, at 7 P. M. We hope to have some visitors from Annual Meeting. Eld. J. D. Brower was chosen delegate to Annual Meeting. Eld. Wm. E. Threlkeld is expected to conduct our revival meeting, to begin August 15. A committee was appointed to arrange a program for July 4.—J. D. Brower, South English, Iowa, Feb. 27.

### KANSAS

Belleville.—We are again having Sunday-school and church services, which were discontinued for several weeks on account of influenza. Feb. 27 Bro. A. C. Daggett told us of the "Forward Movement" and of the drive that would be made, probably in the second week of March. Bro. Daggett attended the great Interchurch meeting at Wichita. We met in council Feb. 28. The church extended an invitation to Bro. John Oxley, to stay with us for another year, with partial support, which was accepted. Bro. A. C. Daggett was elected as our elder for another year. Bro. Oxley was chosen delegate to Annual Meeting. Plans were also made for Capt. Ward to be with us April 24-30. A basket dinner will be served Sunday, the 25th. Our love feast will be held May 28, commencing at 2 o'clock, with examination services at 7:30.—Jessie Ball, Belleville, Kans., March 1.

Chapman Creek.—Bro. W. R. Miller, of Chicago, was here from Jan. 27 to Feb. 1, giving illustrated lectures on the Holy Land. The meetings were all well attended, and the lectures were very interesting. We are expecting Bro. Clyde Forney, of McPherson, to begin a series of meetings March 21.—Blanche Brillhart, Abilene, Kans., March 1.

McPherson (First Church).—We held our quarterly business meeting Feb. 23. One letter was received and three were granted. Dr. A. J. Culler and Prof. E. M. Studebaker, with Eld. John as alternate, were chosen delegates to the Annual Conference. Bro. A. B. Miller, of Bridgewater, Va., has been elected to conduct the revival services next fall.—Mrs. R. E. Mohler, McPherson, Kans., Feb. 25.

Sabetha church met in council Feb. 24, with Eld. Roy Kistner presiding, assisted by Bro. Yoder. Six letters were granted. It was decided that we hold our love feast June 6 in the evening. Bro. Culler, of McPherson, will be with us Feb. 29 for the third number of our lecture course. His subject will be "The Drama of the Near East."—Mrs. John Heikes, Sabetha, Kans., Feb. 25.

### MICHIGAN

Rodney church met in members' meeting Feb. 23, with Eld. S. Bollinger in charge. We will hold our love feast June 19. We expect Bro. Caslow, of Grand Rapids, Mich., to begin a two weeks' series of meetings June 6.—W. E. Tombaugh, Rodney, Mich., March 1.

Woodland congregation met in members' meeting Feb. 28, with Eld. J. M. Smith presiding. Bro. Smith was reelected elder for two years. Eld. Harley V. Townsend was chosen delegate to Annual Meeting. Bro. J. M. Smith, alternate. We appointed our love feast for May 15. We decided to raise \$300 toward a church building. Bro. Smith, providing the members there raise a like amount. Brethren J. M. Smith and H. V. Townsend attended the State Pastors' Conference at Lansing, Feb. 26 and 27. Our collection toward the new tabernacle at Winona was \$10. Bro. H. V. Townsend preached for us Feb. 29, and in the evening our young people and children gave a missionary program which was enjoyed by all. Afterward a collection of \$10.54 was taken for World-wide Missions.—Mary E. Teeter, Woodland, Mich., March 1.

### MISSOURI

Kansas City (First Church).—Since our last report renewed interest has been shown in the work here. There has been a good increase in the attendance and interest at both Sunday-school and all other services. Our workers are giving their best thought to the various problems and the interest shown by the people of the community has given much encouragement. Over a church year we have increased their attendance by twenty since the first of the year. Nearly all of this number were children from ten to sixteen years of age. We have been trying to overcome a very bad habit, prevalent in city churches—lots of young people, and sometimes older ones too, going home after the close of the Sunday-school session. Our plan is inducing many of the young people and children to remain for the preaching service also. The calls made upon our mission by the needy for help, this winter, have been many, as a result of the coal strike and the great amount of sickness, and we wish to thank those who have helped by sending both money and clothing.—J. A. Wyatt, Kansas City, Mo., Feb. 25.

### NEW YORK

Freeville.—We were pleased to have Bro. R. A. Nedrow with us over last Sunday. He preached both morning and evening. Both (Continued on Page 176)

## SISTERS' AID SOCIETIES

ANNVILLE, PA.—Report of the Sisters' Aid Society: Enrollment, 22 (6 active members); we held 24 meetings, 6 holiday meetings; average attendance, 5. We made 35 sun-bonnets, 12 clothes-pin bags; pieced 11 quilts, quilted 8 of them; made 6 comforters. We gave to Elizabethtown College, \$50; to J. F. Graybill, \$50; for material, \$51.82; total expense, \$151.82; offerings, \$62.28; donations, \$25.50; a result of the coal strike and the great amount of sickness, and we wish to thank those who have helped by sending both money and clothing.—J. A. Wyatt, Anville, Pa., Feb. 23.

BLACK RIVER, OHIO.—Report for 1919: We held 16 all-day meetings, with an average attendance of 20. We made 8 quilts, 1 comforter, aprons, bonnets, and dust-caps, and did sewing for others. We sent a box of clothing to Chicago, valued at \$50; \$10 to Annual Con-







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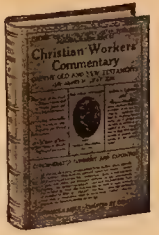
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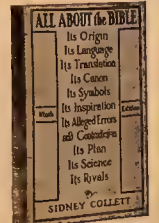
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Miller, Jesse, son of Ulrich and Susan Miller, born near Nappanee, Ind., died Dec. 26, 1919, aged 59 years, 10 months and 3 days. He leaves his wife, two sons, three daughters, eight grandchildren and one brother. He has been a cripple for a number of years. Services at the church near his home by Eld. Daniel Wysoog, assisted by Eld. J. F. Appelman. Interment in the Union Center cemetery.—Ada Strauss, Nappanee, Ind.

Neff, Zura A., only daughter of William and Emma Hess, born near Goshen, Ind., died at her home, near New Paris, Ind., of double pneumonia, Jan. 30, 1920, aged 22 years, 10 months and 18 days. She became a member of the Church of the Brethren at the age of ten years, living in accordance with the principles of the church in which she believed. She married John A. Neff March 18, 1915. To them one daughter and one son were born, who survive with her husband, father, mother, one brother and one half-brother. Services at the home of her parents by the writer, assisted by Bro. C. A. Huber. Interment in Violet cemetery, near Goshen.—Melvin D. Stutsman, Goshen, Ind.

Poling, Mary T., died Dec. 22, 1919, aged 50 years, 11 months and 22 days. She united with the Church of the Brethren about twelve years ago and has been faithful ever since. Services by Eld. John S. Fike in the Methodist church at Hamilton.—Goldie Judy, Egion, W. Va.

Reist, John G., son of Benjamin and Rebecca Reist, born in Lancaster County, Pa., died in Chicago, Ill., in the hospital, Jan. 27, 1920, aged 51 years, 7 months and 15 days. He was an invalid for twelve years, but the immediate cause of his death was influenza and pneumonia. Two brothers and one sister survive. Burial in Chicago.—Mrs. Ellen G. Becker, Maitland, Pa.

Ruth, Sister Sarah Jane, daughter of John and Rebecca King, born in York County, Pa., died of influenza and a complication of diseases, Feb. 11, 1920, aged 62 years, 8 months and 10 days. In 1877 she married John A. Ruth. To this union were born twelve children, eight of whom, with her husband, survive. In December, 1881, she united with the Church of the Brethren and remained faithful. Services at the home by Eld. S. S. Blough. Interment in the Woodland cemetery.—Mrs. Goldie Eichenberg, Astoria, Ill.

Schmidt, Mary Catharine, died Feb. 3, 1920, aged 1 year, 10 months and 20 days. Services at Rocky Ridge house by Eld. T. S. Fike.—Allen D. Hoover, Graceland, Md.

Selders, Daniel, of Brookside, W. Va., died Feb. 15, 1920, aged 67 years, 4 months and 22 days. He was a faithful member of the Amish church. His wife preceded him seven years ago. He leaves four daughters, two sons and twenty-six grandchildren.—Mary Fike, Brookside, W. Va.

Smith, Alice R., daughter of Mr. and Mrs. Andrew Smith, died at her home in Dixon, Ill., Feb. 7, 1920, aged 7 years, 6 months and 19 days. Death resulted from pneumonia, following influenza. A father, mother, four brothers and one sister survive. Private services were held in the home, conducted by the writer.—Eld. J. J. Johnson, Dixon, Ill.

Smith, Bro. George, died at the hospital, following an operation, Jan. 15, 1920, aged 15 years, 8 months and 21 days. He was baptized and united with the church last August. Services at the Hanoverdale house by Brethren J. A. Landis and A. M. Kuhns. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Sperline, Alice Marjorie, youngest daughter of Brother and Sister John Sperline, born in Douglas County, Wash., died Feb. 10, 1920, after a short illness, aged 5 years, 3 months and 16 days. She leaves her father, mother, three sisters and seven brothers. Services in the East Wenatchee church. Bro. Ben Sanger, pastor. Interment in the Valley View cemetery.—Bunah Graybill, Wenatchee, Wash.

Stormer, Sister Effie Arline, daughter of Geo. Walbeck, died at the home of her son-in-law, C. A. Woods, Pittsburgh, Pa., of paralysis, Feb. 12, 1920, aged 62 years and 4 months. She married Bro. John H. Stormer in 1881. To this union were born seven children, three of whom survive, with eleven grandchildren. The body was taken for burial to Bolivar, of which congregation she was a faithful member for over thirty years. Services at the home of her daughter, Sister Carrie Bowser, by Bro. C. C. Sollenberger. Burial in the home cemetery.—Mrs. Carrie Bowser, Robinson, Pa.

Stout, Bro. David, died at the hospital, following an operation, Feb. 11, 1920, aged 71 years, 6 months and 1 day. His wife preceded him about three years ago. He was a faithful member of the church for a number of years. He is survived by six daughters. Services at the Hanoverdale house by Brethren J. H. Witmer, Thos. Patrick and A. M. Kuhns. Interment in the adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Stuckman, Mary Rachel, daughter of Isaac and Polly Little Perkins, born in Defiance County, Ohio, died Feb. 15, 1920, aged 37 years, 11 months and 5 days. In 1861 she married Ephraim Stuckman, who preceded her in 1898. Five children were born to them, three of whom survive, with four stepdaughters. She was a faithful member of the Church of the Brethren for a number of years. Services at the Luck Creek church, near Bryan, Ohio, by the writer.—G. W. Sellers, Bryan, Ohio.

Surbey, Delmar Evan, son of Brother and Sister F. B. Surbey, died at his home, Akron, Ohio, of scarlet fever, Jan. 17, 1920, aged 3 years and 27 days. He leaves father, mother and one sister. Services by Brethren A. F. Shriver and G. W. Kieffaber.—Alice Tippy Klinger, Cayahoga Falls, Ohio.

Teeter, Chester Alvin, son of Brother and Sister John E. Teeter, died in the house of the Dry Creek church, Jasper, Mo., Feb. 15, 1920, aged 10 years, 11 months and 9 days. Death was due to influenza and pneumonia. He joined the Brethren church two years ago. Services by the writer. Burial near the church.—D. W. Teeter, Jasper, Mo.

Weller, Sister Ida May (Clinefelter), born at Mendota, Ill., died Feb. 15, 1920, aged 15 years, 5 months and 1 day. She married John Weller in 1891, and united with the Church of the Brethren Dec. 7, 1904. She leaves her husband, one daughter, two sons, three brothers and two sisters. Services at the Pleasant View church by Eld. David Byerly. Interment in the cemetery near by.—Vera Early, Lima, Ohio.

White, Frances Savillis, daughter of Brother and Sister J. L. Mahon, died Feb. 19, 1920, aged 19 years, 9 months and 2 days. She united with the Church of the Brethren in 1910. She had often expressed a desire to serve on the India mission field, and in this spirit she entered North Manchester College to receive its advantages and its spiritual anointment. While here she was attacked with scarlet fever, which so impaired her health that it was necessary for her to remain in the homeland. Sept. 22, 1919, she married Orville J. White, who survives with her father, mother, two brothers and six sisters. One sister and two brothers preceded her. Services by Eld. J. W. Morris, assisted by Bro. R. Gottlieb and the writer.—D. R. Hardman, Warren, Ind.

Wiseman, Mary E., nee Fisher, was born in Noblesville, Ind. She married Enos Wiseman, who died in 1894. To them were born three sons and three daughters. She has been a member of the Lower Miami church, Ohio, for thirty-five years. Afflicted in body and mind she passed away at the State Hospital, Dayton, Ohio, Jan. 30, 1920, aged 81 years, 5 months and 13 days. Services from the Lower Miami church by Eld. J. O. Garst.—Jesse Nofsinger, Dayton, Ohio.

Wright, Augustus, died in Eastern Oklahoma Hospital, of pneumonia, Jan. 28, 1920, aged 79 years, 7 months and 1 day. In 1885 he married C. Margaret Elson. He united with the Methodist church at the age of fourteen years and about sixteen years ago became a member of the Church of the Brethren and was devoted and faithful to the last. He leaves his wife, two sons and two daughters. Burial at Pawhuska. Services by the Methodist pastor in that church.—C. M. Elson, Wright, Pawhuska, Okla.

Zuffall, Bro. Harvey, born in the bounds of Jacobs Creek congregation, Westmoreland County, Pa., died Feb. 22, 1920, aged 26 years, 3 months and 25 days. He united with the Church of the Brethren when quite young. He leaves his wife, two children, his father and mother, two brothers and two sisters. Services at the Mt. Joy church by the writer.—Robert T. Hull, Mt. Pleasant, Pa.

## Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 173)

messages had the real Gospel ring. We are certainly glad to have any of our Brethren visit us and especially our ministering brethren. We have an evangelist Sunday-school, and preaching services both morning and evening, each Lord's Day. Prayer meeting and Bible study each Wednesday evening. Many western people are buying farms here. More Brethren should avail themselves of the great opportunities this country affords for home building. The field is large and inviting for any who may wish to come and help. The writer will gladly answer all letters of inquiry.—F. L. Baker, Freeville, N. Y., Feb. 23.

### OHIO

Freeburg church met in council Feb. 7, with Eld. A. H. Miller presiding. Sister Mayne Shallen was elected clerk; the writer, correspondent. It was decided to hold a series of meetings in May, in which we can secure an evangelist. Two letters were granted. Bro. Miller, with his family, will leave us in the near future, to take charge of the Akron City church.—Laura Culver, Paris, Ohio, March 2.

Greenview—Our church met in council Feb. 7, with Bro. Van B. Wright, as evangelist. Meetings were held for three weeks with a good interest. Eight confessed Christ and were baptized. Our people were much encouraged by the sermons. Bro. Wright, R. H. Nicodemus, of Bithensville, Mo., will conduct a Bible Institute, to continue until March 14. Our church has asked Bro. A. H. Weimer, one of our home ministers, to assume charge of the work here during the coming year. He will give his full time to the work.—Mrs. Rebecca Weimer, Greenview, Ohio, March 2.

Marble Furnace church met in council Feb. 26, with a good representation of the membership present. Bro. Wright presided. We expect to have a series of meetings in May, conducted by Bro. R. N. Leatherman, of Cincinnati. The church is already preparing for them. Our Sunday-school is in a splendid working condition, all officers being full of enthusiasm for the work. Bro. Wright, R. H. Nicodemus, of Bithensville, Mo., will conduct a Bible Institute, to continue until March 14. Our church has asked Bro. A. H. Weimer, one of our home ministers, to assume charge of the work here during the coming year. He will give his full time to the work.—Mrs. Rebecca Weimer, Greenview, Ohio, March 2.

May Hill church recently met in council, Bro. Van B. Wright gave us a discourse from Gen. 28: 12, which was very helpful. We plan to have a short series of meetings during the summer months. We hope to have our church repaired by early spring, so that regular services can be maintained.—Margaret T. Gorman, Seaman, Ohio, Feb. 27.

Oakland church met in members' meeting Feb. 28, with Eld. Chas. Flory presiding. Eld. S. Z. Smith, of Sidney, and Eld. D. G. Berkebile, of Harris Creek, were also present. Two letters were received and five were granted. Our delegate to Annual Meeting is Bro. Chas. L. Flory, with Bro. Dan Boyer, alternate; to District Meeting, Brethren A. E. and C. B. Baker, alternate; to District Meeting, Brethren A. E. and C. B. Baker, alternate. Our love feast will be held May 22—an all day meeting. Bro. Ely and wife were chosen to the ministry and duly installed. The attendance at Sunday-school and preaching services is increasing under the wise direction of our superintendent and pastor. We decided to have a special meeting in June, to consider the remodeling of our church building.—R. T. Waggoner, Bradford, Ohio, March 2.

Pleasant Hill—The week of the Bible Institute was one of real spiritual uplift for those who were privileged to attend. Bro. R. H. Nicodemus made the truth so practical that the teaching was within reach of all. The Book of Hebrews proved to be exceedingly helpful, in giving us a clearer vision of the character and ministry of Christ, both before and since his ascension. The series on the Great Commission gave a vision of Christ's commission to the church and mission in this age. The Psalms were found very practical in their application of truths to every-day life. We are hoping to enjoy a Bible Institute and a conference at the Musical Institute, postponed indefinitely because of sickness.—Mary West, Pleasant Hill, Ohio, Feb. 27.

Pleasant View church met in council Feb. 28, with Eld. David Byerly presiding. Bro. Byerly was elected delegate to Annual Meeting. Our delegates chosen for District Meeting are Brethren N. L. Cool and Isaac K. Miller. The church decided to remodel the building to continue using the envelope system for our offerings, which, during the past year, has proven very satisfactory. One letter of membership was granted. A paper was sent to District Meeting, asking that a protest be sent to Congress against compulsory military training. A committee was appointed to investigate the advisability of adding a room to the rear of the church, for use of the Sisters' Aid Society. Our various lines of work are well launched and the attendance at our weekly meetings is gradually becoming normal.—Vera Early, Lima, Ohio, March 1.

Sand Ridge church met in council Feb. 23, Bro. L. H. Prowant presiding. Eleven letters were granted to members moving out of this congregation. The treasurer's report showed money enough on hand to pay all expenses, and leave a neat balance. The Aid Society gave a good report of work done during the past year. Brethren C. E. Burns and J. E. Roberts were elected delegates to District Meeting. Bro. L. H. Moss was chosen as our elder for next year. Bro. J. E. Roberts was chosen as trustee. Sister Flora Roberts is the newly-elected "Messenger" agent and correspondent.—Mary E. Prowant, Hamler, Ohio, Feb. 25.

### OREGON

Portland (Oregon).—Feb. 22, Bro. Geo. Carl gave us a very helpful and inspiring missionary sermon. Very forcibly he presented to us vivid pictures of the great suffering and starvation of the people in the Near East, and showed us our duty toward them. At the close of the meeting an offering of \$170 was taken for the Armenian sufferers. Feb. 23, a number of members gathered at the home of Bro. W. T. Pratt to bid him farewell before he leaves for Armenia. He is going as fourth engineer on a vessel loaded with wheat.—J. Jeannette King, Vancouver, Wash., Feb. 26.

### PENNSYLVANIA

East Fairview church met in council March 1, with Eld. S. B. Fahnestock presiding. Sister Mabel Hengst was reappointed on the Missionary Committee, and the writer on the Adding Committee. Eight certificates were granted. The missionary solicitors reported an offering of \$69.35, to be equally divided between home and foreign missions. Eld. J. E. Brubaker was elected delegate to Annual Meeting, with the writer as alternate. The same brethren were also appointed as delegates to District Meeting, with Bro. J. S. Long and Eld. S. B. Fahnestock as alternates. Our love feast will be held May 18 and 19, at 2 P. M. The Missionary Committee was instructed to confer with the Volunteer Mission Band of Elizabethtown College, to arrange for a program to be rendered this spring. Recently Bro. J. S. Long, Eld. S. B. Fahnestock and Bro. Allen Becker were appointed members on the Sunday-school Advisory Committee, to serve for one year.—H. A. Merckey, Manheim, Pa., March 2.

Harrisburg (Hummel Street Church).—We are rejoicing in the fact that new workers have come to us. Recently Eld. Chas. Ma-

deira, with his family, moved here from Elizabethtown, Pa. Bro. Jacob Weaver, with his family, also moved here from Lebanon, Pa. Feb. 22 the Christian Workers had a special program, which was well rendered. The topic was "Father and Son." The Madena brothers, with Bro. Conner, gave us a fine special service. Feb. 29 Bro. Conner conducted services in the prison. At 11 o'clock he preached a powerful sermon on the theme "Wheat and Chaff." The Christian Workers' topic for the evening was "Tobacco." Some starting points were brought out in the talks and readings. Bro. Ralph W. Schlosser is here in the interest of the endowment campaign for Elizabethtown College. The Aid Society has decided to furnish a room. Two members were recently received by letter.—Sallie E. Schaffner, Harrisburg, Pa., Feb. 26.

Norristown.—Feb. 29, 109 were present in Sunday-school. Bro. Hesse delivered a good sermon on "Character." The Sunday evening evangelistic services are taking very well with the people and our attendance is increasing. Two have recently applied for baptism.—J. Howard Ellis, Norristown, Pa., Feb. 29.

Smithfield church met in council Feb. 28, with Bro. F. R. Zook presiding. Owing to the roads being drifted with snow, and the severe cold weather, not many were present at the meeting. Brethren Hester, Smith and C. B. Baker were chosen to represent us at District Meeting. The names of various evangelists were proposed, from which one was to be selected to conduct our meetings this coming fall. We decided to hold our love feast May 30, at 6 P. M. At a business meeting, previous to this, officers were elected, and Bro. E. B. Hoover, Sunday-school superintendent; Sister Hattie Longenecker, "Messenger" agent; Sister Elsie Longenecker, clerk. Bro. F. R. Zook, of Martinsburg, Pa., was chosen pastor and elder for this place. Bro. W. H. Holsinger, who has had charge of this congregation, Fairview and Williamsburg, for the last four or six years, was elected last fall by the members of the latter church to give his entire time as pastor and elder.—John Perrier, Williamsburg, Pa., March 2.

West Greentree.—We met in council at Greentree March 2, with Eld. Hiram Kaytor presiding. Fourteen certificates were granted. Delegates were appointed as follows for Annual Meeting: Elsieus and S. S. Shearer; for District Meeting: Brethren Allen Ober, Hiram Eshelman and Benj. Reinhold. It was decided to have an evening meeting at Florin every four weeks. Our love feast will be held June 1 and 2, at Greentree, beginning at 10 A. M. A fair representation of members was present.—S. R. McDannel, Elizabethtown, Pa., March 2.

### TENNESSEE

Limestone. We met in council Feb. 21, with Eld. P. D. Reed in charge. The annual reports of the treasury and home department were read and accepted.—Honoria Pence, Limestone, Tenn., Feb. 25.

Meadow Branch church met in council Feb. 21, with Eld. J. H. Peterson presiding. One letter was received. Letters were granted to Bro. W. C. Gammon and wife, who go to West Milton, Ohio. Bro. R. C. Hileman was chosen "Messenger" agent; the writer, correspondent. Four were baptized just after services. Bro. Peterson preached on Sunday morning and evening, and three came forward for baptism and await the rite.—Mrs. R. C. Hileman, Tate, Tenn., Feb. 27.

### VIRGINIA

Cedar Grove (Flat Rock Congregation).—The District Meeting of the Northern District of Virginia will be held at Cedar Grove April 1 and 2, 1920. Those coming by rail will alight at E. B. W. Neff, Quicksburg, Va. Arrangements will be made to meet them at Mt. Jackson, Va. We have not elected delegates as yet, owing to the house being rebuilt, but it is about completed, and will likely be rededicated very soon.—N. C. Wampler, New Market, Va., March 3.

Pulaski.—This is a mission point in the Southern District of Virginia. This beautiful little city situated in a fertile section of Montgomery County, and on a line of the Northwestern Railway. It is the home of Bro. Powell, wife and son who are consecrated members of the church. A few years ago Bro. Powell bought the little church in which services and Sunday-school are now held. He depended upon the church to help him, and the property is now paid for. It was a real joy and pleasure to the writer to be in the home of these faithful ones and also to be in their Sunday-school. Fifty-five children were present, ranging in age from five to ten years, and it is remarkable how Bro. Powell is training them. The results of the work being done here can not be measured.—J. P. Keith, Christiansburg, Va., Feb. 28.

Walnut Grove church closed a series of meetings Feb. 22, conducted by Bro. R. B. Pritchett, of Johnson City, Tenn. He preached nineteen Gospel sermons. Seven were baptized and received into the church: Catharine Blevins, Taylors Valley, Va., Feb. 28.

### WASHINGTON

East Wenatchee.—Bro. Frank Sargent, of Bethany Bible School, was with us for two weeks and delivered seventeen very impressive sermons. Feb. 8 he gave a very interesting lecture on "A Bright Light in a Great City." All the services were well attended and nine were received into the church by baptism.—Bunah Graybill, Wenatchee, Wash., Feb. 27.

Outlook.—Feb. 13, Bro. Virgil C. Fennell came here and gave us a number of lectures on Christian Education and Sunday-school work. With the use of his stereoscopic views his lectures are intensely interesting and instructive. The Sunday-school officers and teachers were much benefited and after becoming more thoroughly organized hope to do better work. We also hope to have more social meetings, by which we may be bound closer together in Christian fellowship. An offering of \$40.42 was lifted for the Sunday School Board. We expect Bro. F. Sargent to be with us soon.—Mrs. C. A. Wagner, Outlook, Wash., Feb. 28.

Sunnyside.—Bro. Virgil C. Fennell came to us last week with a message for our Sunday-school. During his visit we found that our school was not growing as it should, and we are looking forward now toward making such changes in our program as will promote larger growth. Recently the members of the church met for a social evening and brought gifts of house furnishings and groceries for a needy sister. The Berean Class served an oyster supper. We are expecting Bro. Sargent, of Chicago, to be with us this week.—Orpha E. Eby, Sunnyside, Wash., Feb. 28.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

March 16-18, District of Northwestern Ohio, Eagle Creek congregation.  
April 1, 2, District of Northern Virginia, at Cedar Grove.  
April 7, District of Western Pennsylvania, at Somerset, Pa.

### LOVE FEASTS

March 21, Arcadia.  
Idaho  
April 9, 7:30 pm, Payette Valley.  
Illinois  
May 2, Lanark.  
May 16, Franklin Grove.  
Indiana  
May 1, Anderson.  
May 8, 6 pm, Nettle Creek.  
May 22, Lupold.  
May 23, 7 pm, White.  
May 29, English Prairie.  
May 29, Upper Fall Creek.  
May 30, Bremen.  
Kansas  
May 28, 2 pm, Belleville.  
April 11, Hutchinson.  
Maryland  
May 9, 4 pm, Ridgely.  
May 13, 2 pm, Pleasant View.  
May 29, 4 pm, Long Green Valley.  
May 29, 30, Brownsville.  
Michigan  
May 15, Woodland.  
Ohio  
May 22, Oakland.  
Pennsylvania  
May 22, Haverhill.  
May 16, Codorus, Fairview house.  
May 18, 19, 1:30 pm, East Fairview.  
May 22, 21, 1:30 pm, Upper Conemaugh house.  
May 23, 6 pm, Clover Creek.  
May 30, Codorus, Codorus house.  
May 30, 6 pm, Smithfield.  
May 30, Brothers Valley, Pike house.  
May 30, 1:30 pm, Lower Conemaugh, Bermudian house.

# Easter Greetings

At the season when all Christians rejoice because of the remembrance of the resurrection could we do anything better than to renew some of our neglected friendships? Appropriate cards and folders for all ages will be found in the following list and prices are in many instances as low as the present wholesale price.

## The Easter Program

You will want materials for it. We recommend the following:

**THE RISEN REDEEMER.** A 32-page service of songs and recitations with several selections for a chorus or choir.

**EASTER TRIUMPH.** A 32-page service of songs and recitations with special selections for the choir.

**THE VICTORIOUS KING.** 32 pages of recitations and songs. Selections for the choir.

Prices on Services as follows: 1-5 copies, each 10c; 6-24 copies, each 8c; 25-49 copies, each 7c; 50 or more, each 6c.

**EASTER TIDINGS** is the only book of its kind published. The object is to supply in one book sufficient recitations, dialogs, songs, etc., for those wishing to arrange their own program. 96 pages. Each, 25c.

## Easter Cards

See also Reward Cards for Easter numbers.

No. 415. A series of four cards, cross shaped. They have pictures of tulips, lilies, and daffodils reproduced by the beautiful offset process. Each in envelope. Per pack of four, 10c; Per dozen, 25c.

## Easter Post Cards

No. 228. **FLORAL CROSSES.** Part of these are formed of flowers such as snowdrops and Easter lilies. The others have crosses with the flowers at the foot. Very appropriate for Easter. Six designs. Per pack, 10c; Three packs, 25c.

No. 182. A series of four pictures of children with Easter flowers. Reproduced by the offset process on a full finish card. Per pack of 4, 10c; Three packs, 25c.

No. 191. Landscape panels with Easter lilies, narcissi, and hyacinths. Tinted borders. Beautiful offset cards. Four designs. Per pack of 6, 10c; Three packs, 25c.

No. E169. A tinted card with birds and flowers. An Easter verse gives a message of cheer. Four designs. Per pack of 12, 10c; Three packs, 25c.

No. E178. Large flowers of various kinds lithographed in colors and embossed. Four designs. Per pack of 12, 10c; Three packs, 25c.

No. E130. The Cross is a prominent part of the design. Landscapes and flowers also. Lithographed on high grade postcards and embossed. Four designs. Per pack of 10, 10c; Three packs, 25c.

No. E133. Designs of churches, their spires holding aloft the cross. Flowers add to the beauty of the design. Lithographed and embossed. Four designs. Per pack of 10, 10c; Three packs, 25c.

No. 245. **MOTTO SERIES.** For those who wish cards of distinction. These are the famous DAVIS QUALITY CARDS. A quotation from a great author is beautifully printed in colors and gold on a white linen finish card. Beveled and gold edges. Per pack of four cards, 10c; three packs, 25c.

No. 273. **ROSES AND BLUE BELLS.** Four designs of wreaths of flowers printed in gold and silver on high grade cards. Easter greetings and Scripture verses in gold or silver. Green edges. These are regular 5c values. Per pack of four, 10c; three packs, 25c.

No. 287. **MEDALLIONS.** A design of lockets bearing pretty landscapes, hung by cords. Below this are flowers thrust through the card. Very realistic. Four designs. Per pack of eight, 10c; three packs, 25c.

No. 291. **VIOLETS.** Designs of violets and lilies of the valley on a dark green background in imitation of ribbon. Per pack of six cards, 10c; three packs, 25c.

No. 297. **EASTER BELLS.** Four designs of this series have oval panels bearing pictures of flowers, bells, and landscapes. The other two have Easter villages with flowers. Easter greetings on each. Per pack, 10c; three packs, 25c.

No. 310. **LANDSCAPES.** Eight cards showing a large circle of budding branches through which can be seen a beautiful landscape. At the bottom of the circle is a chick standing in an egg-shell and surrounded by violets, forget-me-nots, etc. Per pack, 10c; three packs, 25c.

## Easter Booklets

No. 500. Two booklets of unusual value. Eight pages of scripture and poems with heavy cover tied with silk cord. Florid designs on front and cross on back. Cover lithographed in imitation of stained glass work. Made to be sold over the counter at 10c. Per pack of two, 10c; six booklets, 25c.

No. 101. Appropriate designs of children, flowers, and birds. The colors are beautifully blended by the offset process. Six designs, size 3½x5½ inches. Each in envelope. Each 6c. Per dozen, 50c.

No. 100. A new series of Easter folders with ten designs of landscapes, children, flowers and chicks. The colors are beautifully blended. Each in envelope. Size 2½ inches. Per dozen, 20c. Per hundred, \$1.50.

## BRETHREN PUBLISHING HOUSE

Elgin, Ill.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., March 20, 1920

No. 12

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## ...EDITORIAL...

### Making the Great Discovery

"RELIGION is nothing but life at its finest and happiest and best."

That is what a certain business man says he found out after much confusion of mind through years of struggling with creeds and systems of various kinds. He is to be congratulated on having found it out at all. There are many who have that great discovery still to make.

For them religion is an addition to life, something not needed for life, an extra burden which, however, it is wise to carry along, in view of the possibilities in the next world.

These are the unhappy people who have so much trouble with the commandments. They are not sure about the exact number. They are always more or less in doubt about this one or that. Noble-hearted souls, they don't want to add to or take from. They want to get it just right. God pity them and bless them.

Can't you help some of these earnest souls into the light? Can't you show them that "religion is nothing but life at its finest and happiest and best"?

### Does Your Knowledge Move You?

WHAT is it to know God? What is it to know the truth?

Is it intellectual acquaintance with the truth that frees? Is that what Jesus meant? Was it for the lack of that that Hosea's people were destroyed?

Knowledge is power, an old school reader used to say. Yes, it is, when it is, and when it isn't, it is worthless.

Only dynamic knowledge is of value, only the kind that changes things, such things as your attitude to life, to men, and to God.

It will make you free to know the truth, if you act upon it, for only as you act can you really know it.

Test yourself. If you know God, and are not moving along with him, in line with his purposes, toward the ends which he has set for men, you do not know him after all. And you'll never find him out unless you move.

Knowledge that is knowledge is a force. It makes you move.

## The Killing of the Paschal Lambs

SOME thirty-four centuries ago the Jewish Passover was instituted by Moses, under the command of God in Egypt. The paschal lambs were slain, the blood was sprinkled on the door-posts of the houses of the Israelites, and their first born were thus saved from the fatal hand of the destroying angel who passed over the land. So the Jewish Passover was solemnly instituted. Now, after the passage of all these centuries, the Passover is still observed, as it was first given, by a little band of Samaritans, at the city of Shechem, in the land of Canaan. This is the only place, in all the world, where the feast of the Passover is kept as it was given to the Israelites by the commandment of the Lord.

When we made a tour of Palestine, some years ago, it was our happy privilege to spend some time in the old Samaritan city, to meet some of the Samaritans, to climb to the top of Mount Gerizim, the mountain from which the blessings were read. There we saw the ruins of the ancient Samaritan temple and examined the place where the old Passover is annually kept by the faithful Samaritans.

At the foot of the mountain is the plain of Sychar, and in sight is Jacob's well, where Jesus sat and talked with the Samaritan woman who said to him, pointing to the Mount of blessings: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Then Jesus told her: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4: 20-23). Not far away is the piece of ground that Jacob purchased, and where the bones of Joseph were buried after being carried up from Egypt.

At the foot of Mount Gerizim, some forty miles north of Jerusalem, crowding its slopes, is the modern city of Nablus, with a population of some twenty-five thousand souls. It is the modern name of the ancient city of Shechem. It is known as Sichem in the Bible. To this city came Abram when God called him to come into Canaan, and here is the first Biblical mention of his name in the Holy Land. "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him" (Gen. 12: 6-7). This was the first altar erected for the worship of the true God in Palestine.

When the Israelites were carried into captivity by the Assyrians, the king of that country sent men of his own land and placed them in the cities of Samaria. He also sent Israelitish priests to teach them the "matter of the God of the land." He dwelt in Bethel and "taught them how they should fear the Lord." The people did not entirely give up their idolatry, but accepted the Lord God of Israel. Here we have the start of the Samaritans.

Strange as it may seem, these Samaritans are the only people in all the world who observe the Jewish Passover as it was originally given by Moses in the land of Egypt. In the *National Geographic Magazine*, January, 1920, Mr. John D. Whiting gives a very graphic description of the slaying of the Paschal Lambs on the Mount of Blessing. A few quotations from his excellent article are given. If you can secure a copy of the magazine, it will greatly interest you in reading it. The illustrations—nearly a half hundred in number—are fine. Mr. Whiting witnessed the ceremony four times.

When the time of the Paschal feast arrives, the entire Samaritan band live in tabernacles on top of Mt.

Gerizim. Here, at the going down of the sun, on the Passover Day, the lambs are slain. "In the meantime the boys have carried the lambs and are holding them in a circle about the trench altar, where caldrons of water are already boiling. Over the lambs stand three slaughterers, with glistening knives of razor sharpness, for, like the Jews, only those recognized as knowing the laws—clean men—are allowed to do the killing.

With one deft stroke downward each of the three slaughterers cuts one throat and jumps to the next. In a few seconds all have been sacrificed—the white clothing of the boys, holding the struggling lambs, being much bespattered with blood. One of the young priests collects a quantity of blood in a basin, and with a bunch of wild thyme vigorously stirs it. Then he rushes away to put a dab on each tent door.

Meanwhile, as soon as the lambs have become lifeless, boiling water from the caldrons is poured over them, while several boys and men crowd about in the semidarkness, and pluck the wool instead of skinning the victims—the object being to protect the flesh while roasting in the ground oven."

After the killing of the lambs, and while they are being roasted, unleavened bread and bitter herbs are distributed, and these are eaten with the roasted meat. Each one who eats the paschal feast has his loins girt about, and shoes or sandals on his feet, ready for a journey. In about every particular the Passover is kept according to instructions given by Moses in Egypt. The fact that the Passover is observed on Mount Gerizim as it is, gives a strong evidence that the Bible statement is correct. We have a Fourth of July celebration. None of us lived when the Declaration of Independence was made, and none of us heard the ringing of the Independence Bell, but the fact that we celebrate the day is evidence of the event. So the celebration of the Passover on Mt. Gerizim is an unmistakable evidence that it was instituted in Egypt as the Bible declares.

The Samaritans have a most precious document in their possession—a scroll of the Law. It is thought to be the oldest copy of the Pentateuch in existence. They claim it was written by a great-grandson of Aaron, in the early years when the Israelites came into Canaan. The scroll has been jealously guarded. Very few people have been permitted to see it. The Samaritans had a later copy of the original made, and this they showed to visitors instead of the old scroll. They gave the latter to be photographed. More recently the old scroll, seventy feet long, has been photographed from end to end, and is to be published for the use of Hebrew scholars. It may give some new readings of the Pentateuch. The *Geographic Magazine* has certainly placed the Christian world under obligation in this splendid write-up of the Jewish Passover.

D. L. M.

### Your Missionary Outlook

HAS the idea of world evangelization grown any in your own mind since you first thought about it? Is it something larger, something requiring more comprehensive organization, and contemplating more comprehensive results?

Or is it still that little narrow thing with which you began your study of the missionary problem? Or haven't you reached the "problem" yet?

I know a man who thinks we ought to preach the Gospel wherever we go. That is, wherever we happen to be—wherever we go on other business. But he would not have us go very far specially to preach it. Is your idea as large as that?



## CONTRIBUTORS' FORUM

### Only

SELECTED BY WEALTHY A. BURKHOLDER

Only a seed—but it chanced to fall  
In a little cleft in a city wall  
And taking root grew bravely up  
Till a tiny blossom crowned its top.

Only a flower, but it chanced that day  
That a burdened heart passed by that way  
And the message that through the flower was sent,  
Brought the weary soul a sweet content.

For it spoke of the lilies, wondrously clad,  
And the heart that was stirred grew strangely glad  
At the thought of a tender care over all  
That noted even a sparrow's fall.

Only a thought, but the work it wrought  
Could never by tongue or pen be taught,  
For it ran through a life, like a thread of gold  
And the life bore fruit—a hundredfold.

Only a word—but 'twas spoken in love  
With a whispered prayer to the Lord above,  
And the angels in heaven rejoiced once more  
For a new-born soul entered in at the door.  
Shippensburg, Pa.

### Christian Stewardship

BY D. W. KURTZ

#### I. The Philosophy of Christian Stewardship

1. *God owns everything.* "The earth is the Lord's and the fulness thereof; the world and they that dwell therein" (Psa. 24: 1; 50: 10). All things belong to God. Man is only a sojourner here. Shrouds have no pockets. We do not really possess anything, for all things belong to him. He gives gifts to men to be used for his glory. "The gold is mine, and the silver is mine, saith Jehovah of hosts" (Hag. 2: 8). "Behold, all souls are mine" (Ezek. 18: 4). The people, too, their lives and talents, belong to God. Stewardship includes a stewardship of life as well as a stewardship of money. "It is he [Jehovah] that giveth thee power to get wealth" (Deut. 8: 18). We may think we have earned the wealth, but God gives the power to get wealth—the intellect, genius, as well as the rain and sunshine (Matt. 5: 45) and the soil. "For every beast of the forest is mine, and the cattle upon a thousand hills." God owns everything—we own nothing. He owns the earth, the gold and silver, the cattle and wealth, and the souls of men.

2. *People are the stewards of the gifts of God.* A steward is a manager of the property of another. Paul called himself a steward. "Moreover, it is required in stewards that they are faithful" (1 Cor. 4: 2). We are to use the gifts we have, no matter what this gift may be. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4: 10). In 1 Cor. 12, Paul clearly teaches that all gifts in the church are from one and the same Spirit, and for the one and the same Spirit. No matter what our gift may be—whether prophecy, or healing, or ministry, or giving, etc.—the gift is from God, and is to be used for God and his Kingdom. If any one fails to use his gift, the whole body—the church—suffers. The philosophy of stewardship, then, is that God owns all—all property, and souls, and men are stewards.

#### II. The Method of Stewardship

1. *According to ability.* The parable of the talents (Matt. 25: 14-30) shows that men have different talents, and that they are to be faithful to their opportunities. The steward that had five talents gained five more—a hundred per cent gain. The steward that had two talents, also gained a hundred per cent. The same words of commendation were spoken to both. They were faithful in their stewardship, although differing in opportunities. The third steward was unfaithful and gained nothing for the Master. He was condemned for his unfaithfulness, even though his opportunities were less. Faithfulness in stewardship according to talent is expected by the Master.

2. *Stewardship with zeal or enthusiasm.* The parable of the pounds (Luke 19: 11-27) shows that men with the same opportunity (for each had one pound)

produce different results. One produced an increase of a thousand per cent, another five hundred per cent, while the third had no increase. They each had one pound in the beginning. But these stewards differed in their activity, their zeal, their enthusiasm. Some folks, with limited opportunities, make the very most of them, and increase their earnings a thousand per cent. Our stewardship to the Master should be a stewardship of love, of zeal, enthusiasm and assiduity.

3. *A stewardship in faith.* The parable of the "hours" (Matt. 20: 1-16) illustrates the difference between a stewardship with the spirit of legalism, and a stewardship of faith. The workers that went out the first hour made a bargain, a law, a contract. Much time was probably consumed to agree upon a contract or bargain. All during the day they were working with the spirit of legalism—the pay is uppermost in their minds, and they are careful to do no more than to earn their pay. Those that went to work on the third, sixth, ninth and eleventh hour, worked in faith, not knowing what reward they were to receive. There was no bargain—only the assurance that they would get what was right. Their stewardship was in a new spirit and was so satisfactory that the Master rewarded them graciously. Our stewardship must be in the spirit of faith—not in the spirit of legalism.

4. *An abundant service in stewardship.* The parable of the servant plowing (Luke 17: 7-10) shows that an abundant service—more than the letter of the law—is demanded to be a profitable servant. Jesus shows how the Gospel is the fulfillment of the law in the Sermon on the Mount (Matt. 5: 40, 41). If the law says "one mile," go two miles. If the law says "your coat," give the cloak also. The law is always the minimum requirement. To fall below this minimum is to become a law-breaker. The Gospel is not a minimum life, but the abundant life. Gospel stewardship is not eye-service, but abundant service.

Our stewardship must be faithful, loyal to the interests of the Master. His cause must be forwarded. We must serve according to our ability, with zeal and enthusiasm, serve in faith, and give an abundant service with Gospel measure. All the earth, all our gifts, and all our time belong to him. We are stewards of his money and his gifts. Our reward will be according to our faithfulness as stewards of Jesus Christ and the Father.

#### III. The Kind of Stewardship

"As every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God." It has already been indicated that we must be stewards of what we have. What do we have?

1. *We have time.* Our time should be invested for the Kingdom of God. We have no right to "waste time," or "kill time," or use time for purely selfish purposes. Our time is the Lord's.

2. *Ourselves.* "All souls are mine." "We are bought with a price." "Ye are Christ's." It is a stewardship of life. There are needed, during the next five years, 100,000 young people for definite Christian work at home and abroad. Parents must dedicate their children, and young people must dedicate themselves to full service for the Kingdom.

3. *Our talents, gifts, capacities and acquirements belong to God.* Paul used all his training, his citizenship, his genius and all, for the Kingdom. Whatever our gifts may be, they are needed now in an abundant stewardship.

4. *Our money.* "The love of money is the root of all evil." "Ye can not serve God and Mammon." Money is a curse unless it is used for the promotion of the Kingdom. The cause of Christ can use all the wealth of the world, and this wealth belongs to God. "Will a man rob God?" All wealth used for selfish purposes is unchristian, and is a stumbling-block in the way of the Kingdom. Our money is the Lord's and as good stewards should be invested in his cause.

#### IV. The Measure of Stewardship

"God so loved the world that he gave"—the best he had—"his only begotten Son." Jesus loved the world so much that he gave—his life. We love God so much that we give—how much?

The Jew was asked to give a tenth to the Lord.

Then, later, he was asked to give a second tenth. And every third year he was asked to give another tenth for the poor. But this was not all. "Tithes and offerings." The offerings are indefinite, but give room for the abundant spirit.

All ancient peoples gave a tenth to religion. All Semitic peoples had this law. So also did the Greeks and the Romans.

Christ did not destroy the law—it was not enough as it was—he came to make full what was inadequate. Christ demanded his followers to follow him—in an absolute unselfish service of all one's self. In Luke 14: 33 Jesus says: "So therefore whosoever he be of you that renounceth not all that he hath, he can not be my disciple." This is more than a tenth—it is all. The measure of stewardship, according to the Gospel, is a complete dedication of everything—time, life and property—to the cause of the Kingdom. How much shall I give? You can start with the tenth—the minimum of the law—then the Spirit of God will guide you into the Gospel stewardship, if you will be led. Giving should be systematic and proportionate (1 Cor. 16: 2).

#### V. Rewards of Stewardship

"He that willeth to do the will of God shall know." Only by doing can we know the things of the Spirit. Obedience is the lens of the soul. The rewards of true stewardship are sonship and eternal blessedness.

1. *The rewards will be in this life.* "Nine-tenths plus God is greater than ten-tenths minus God." A true stewardship always brings blessings here and now. "Prove me herewith, if I will not pour out a blessing upon you, so that you will not be able to contain it." Read Malachi 3 and get the promise. But much larger promises and experiences are available. Every one who has given a Gospel stewardship, is a witness to the joy, the power, and the results of stewardship.

2. *The rewards are eternal.* True stewardship is to be a coworker with God, to become Godlike, Christlike—to become a son of God with eternal life.

3. *True stewardship makes possible the evangelization of the world in this generation.* Much greater than the crisis of the war is the present world crisis, whose only cure is the Gospel of Christ. There is no hope, no salvation for the world, unless the Christian Gospel transforms the heart of man. The heart of man has not changed. Sin is the cause of all unrest and trouble. We need transformed individuals before we can have an ideal society, and a world at peace and harmony. The world will not be safe for democracy until it is Christianized. It can not be Christianized unless Christians are faithful to their stewardship. Let us pray that the Church of Christ may render a loyal stewardship to her Lord.

McPherson, Kans.

### Progress by Coercion—An Object Lesson

BY DAVID G. WINE

The history of Israel, as a nation, in the earlier years following the division, presents a sorry spectacle of government. By every means of force, strategy, fair or foul, men sought to reach the throne. Following this struggle for the ruling scepter, from an unprincipled ancestry, petulant and incompetent, Ahab ascends the throne. With little to commend him as a ruler, he aggravates the situation by making Jezebel, the Sidonian princess, his wife. She, an ardent worshiper of Baal, soon corrupts the religion and morals of the kingdom, until, voluntarily or through fear, the altars of Jehovah are neglected. Elijah is goaded to desperation by the wholesale departure from the religion of his fathers, and announces to Ahab that rain will not fall, all these years, except by his word. James tells us (5: 17) that Elijah prayed earnestly for this drouth.

Doubtless because Elijah had announced this calamity, the prophets of Jehovah were blamed for it and Jezebel sought their execution. Elijah went into hiding, and Obadiah hid a number of prophets in a cave and fed them. Growing out of this experience of Elijah, we have the story of his being fed by the ravens, and the incident of the unwasting meal and cruse of oil, on the widow's supply shelf at Zarephath.

After many days, during which there was ample



opportunity for divine communion and a thorough survey of conditions, Elijah receives direction to announce his presence to Obadiah, a servant of Ahab. So fierce and unrelenting was the opposition to the worship of Jehovah, that Obadiah was afraid to communicate the fact to his lord. Every nation had been searched for Elijah. They had sworn to Ahab he was not in their realm. Now suddenly to find him, seemed to Obadiah dangerous information to convey, but he yields.

Ahab goes to meet Elijah, and his greeting reveals the state of mind under which he has lived: "Is it thou, thou troubler of Israel?" Elijah responds in kind, if not in spirit: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah."

Without further discussion Elijah proposes a final testing of the disturbing religion, now causing persecution and intolerance. A congregation of Israelites and Baalites is called to meet at Mt. Carmel. Elijah lays the proposition before them: "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him." This was so logical a proposition that no one returned answer. Elijah suggests that the circumstances are favorable to Baal—four hundred and fifty of his prophets and only one of Jehovah's. After learning the terms of the test, the people agree that the proposition is fair.

The scene that follows is pathetic. The worshippers of Baal prepare an elaborate altar and sacrifice to Baal. The forenoon is spent in entreating that god to answer. Confident of their failure, and sure of his own vindication, Elijah mocks them. Baal—he suggests—may be meditating, or on a journey, or perchance asleep. On that account he suggests louder calls and prolonged effort. As the day nears the close, they cry out in sheer desperation, cutting themselves with lances until, bloodstained and weary, they yield time and place to Elijah.

What follows, is one of the most fascinating stories in all literature. Careful preparations are made, and the details of worship in former years are carefully carried out. Openly, every possible means for deception is removed and every opportunity for a convincing manifestation of power is provided. When the time for the usual evening offering arrives, Elijah briefly presents the purposes of the occasion to his God, asking only that the people may be convinced that he is Jehovah and that Elijah is his servant. He has scarcely finished his petition, when the fire of Jehovah falls, consuming the sacrifice, the altar, and the water in the trench round about it. On the hillsides of Carmel thousands are lying prostrate, proclaiming: "The Lord he is God."

Elijah's prayer is thoroughly missionary. He asks that the people's hearts might be turned to God. It would seem that the answer should have been wholly satisfying to the most devoted child of God, but even the universal confession and the demolishing of opposing false religions do not seem to satisfy the jealous prophet. Death must be visited upon the men who have preached Baal. The voice of God in the hearts of the people must be supplemented by the sword of man in the hearts of the false teachers. Only this would seem to be the wise course to Elijah. Calling for help, the prophets of Baal are seized, and executed at the Brook Kishon. Satisfied with having given the prophets of Baal, what Jezebel had given the prophets of Jehovah, Elijah turns his attention to Ahab. "Good prospects for rain, Ahab"—he exclaims—"better ride home."

In response to Elijah's fervent appeal to God, the heavens blacken, and rain again refreshes the earth, while Elijah runs ahead of Ahab to the seat of government. Ahab has a thrilling story to tell his heathen wife. Elijah has been successful in the contest and killed all the prophets of Baal. Enraged, she sends a messenger to Elijah and threatens his life before the close of another day.

Discouraged, the heart-sick prophet heads for the wilderness, dismissing his servant, while he retires a little distance, to be alone. Here, in the bitterness of his soul, he asks for death. He considers himself alone in his fight for righteousness. A messenger from God awakens him and encourages him to eat,

that he might have strength to make the journey ahead of him.

Forty days later, alone with his thoughts and his God, he arrives at historic Mt. Horeb. On inquiry, as to the reason for his present whereabouts and state of mind, Elijah confesses he has acted, as he thought, out of jealousy for Jehovah's cause, and has counted himself the only servant God had left.

It is clear from these facts that Elijah considers numbers, and that he considers the ability, to overawe his opponents with physical force, a means to establish and maintain the worship of Jehovah in the kingdom. He does not need reproof for his zeal and mistaken view-point, but teaching. And he gets it.

A beautiful and imposing object-lesson, in three parts, is staged before him. He is invited to stand upon the mount. God passes before him. Following his passage, a great wind rocks the mountain, and the rocks are rent by it. It is a tremendous demonstration of power—the very thing that Elijah considers necessary—physical force. But there was no God in the wind.

Another demonstration of force immediately follows. A mighty earthquake shakes the foundations of Horeb. Perhaps yawning crevices opened at his very feet, and the prophet reflects how wonderfully effective these means would be in subduing Baalism. But, unfortunately, he could not find God in the earthquake.

A third demonstration appears in a devouring fire. These three mighty physical or natural forces, with no God in either, must arouse in the prophet's mind a few interrogations. Had he not just witnessed the fire of Jehovah from heaven a few weeks previous? Yes, but as an educational force, not a destructive one. Had he missed the real opportunity on Carmel, when thousands were prostrate before Jehovah, confessing him as God? Was that the time to celebrate a mighty answer to prayer, by slaying the men who had been confounded in their prophecies? Was not that a time to appeal to the masses, to set up again the altars of Jehovah, and to ignore the God who had so signally failed?

Conscious that force was not the habitation of Jehovah, Elijah is ready for the moral of the lesson. "A still small voice"—the sweet assurance of Jehovah's presence—brings to him the consciousness of 'wrong methods at Carmel. Humbled by the thought, he covers his face with his mantle and goes forth to receive further direction in service—to hear the voice of God, not in the wind, the earthquake, or the fire, but in his soul. Without reprimand, without reproof, in pictured form, God teaches him that "not by might nor by power but by my Spirit, saith Jehovah" comes the victory. The still small voice at Carmel represented God. The sword at Kishon represented misguided zeal. The lesson at Horeb is a message for all time. Intimidation gets us nowhere. A momentary advantage, taken by force, means lost time and probable disaster later. God never has, does not now, and never will need the sword of man, to establish his Kingdom in the hearts of man or in the world.

W'auneta, Nebr.

### "What's in a Name?"

BY WM. KINSEY

THERE is the Prudential Life Insurance Company—prudens, the wise company. The Fidelity Company—the faithful or trustworthy company. But when such a company goes to the wall, we begin to think that there is nothing in a name. But still there is something in a name. When such a company collapses, the time has come when the name should be changed.

It was with good reasons that we changed the name of our church from "The German Baptist Brethren" to the present name. The initials G. W. and B. F. are familiar, and we all know what they stand for. Nobody cares to name his boy Benedict, Judas or Nero. The first two were traitors, the last was a persecutor of the Christians. Instead, we call our dogs Nero. There is something in a name. Sentiment and association determine it so.

#### Peter's New Name

"Get thee behind me, Satan," is what Jesus said

when Peter objected to Christ going up to Jerusalem to suffer and to die. Peter had just confessed Christ (Matt. 16: 16), and Christ, in turn, had acknowledged Peter (Matt. 16: 17ff.). But now, Peter rebukes Christ (verse 22); and Christ in turn rebukes Peter (verse 23). When Christ confessed Peter, among other things he said: "Thou art a rock." Now Christ rebukes him, saying: Thou art a block—of stumbling. You were minding the things of God (verse 17); now you are minding the things of men (verse 23).

We are particularly interested in this new name of Peter—"Satan." Usually, *name equates nature*. In the case of the "Devil," or "Satan," we find that he is rightly named. His name equates his nature. Satan, Devil, and Adversary, are the Hebrew, the Greek, and the English for the same thing. Satan, or the Devil, got his name when he assumed his adverse or contrary nature.

In Num. 22: 22, 32 we have the first two uses of the term "Satan" (Hebrew) in the Bible, and here it is with reference to the angel of Jehovah. The angel of Jehovah was Balaam's Satan. He stood in the way of Balaam and his ass. Then, so far as the Bible record is concerned, we have the angel of Jehovah, called Satan before the Devil was called Satan. The next use we have of the word is with reference to David (1 Sam. 29: 4).

But with reference to Peter—when Jesus said that he must go up to Jerusalem, to suffer at the hands of the chief priests and elders, to be crucified, to be buried and the third day rise again, Peter said: "I object; far be it from thee, Lord." Jesus said: "Peter, I wish to go this way, to do this thing; but you oppose me. You and your ways are adverse and contrary to me, hence I shall give you a name that equates your nature, *Satan*, and 'get thee behind me.' Peter was given this name because he was *adverse* to the plans of Jesus.

Whenever our ways are adverse to the Lord's ways, when we oppose him, we are Satanic, or Devilish. Satan, or the Devil himself, is only as his name signifies—adverse, contrary, or opposed to all good. His business is to oppose God and his work. His business is advertised in his name. And whenever we oppose the Lord and his cause, whether in the community or in the church council, we line ourselves up, for the time being, on the side of Satan. Jesus would say: "Get thee behind me, Satan." Peter is not the only one who deserves this name in its evil sense.

#### Metaphorical Characterization

*Name equates nature or character.* In Africa the natives have many names—one to suit each twist and turn in his life. Mr. Dan. Crawford says: "The native argues that a man's name should be a photograph of his character. When you tell them that in heaven we shall have new natures, their rejoinder is: Then we must have new names. (Cf. Rev. 3: 12.)" Name equates nature. Jesus once said, with reference to Herod: "Go and say to that fox," etc. (Luke 13: 32). This was because Herod was *foxy*. With reference to the Scribes and Pharisees he said: "Ye serpents, ye offspring of vipers" (Matt. 23: 33). Jesus said this because they were of serpentine nature. Sam Jones and Billy Sunday knew the brewers as hogs, because they were *hoggish* and selfish. *Name equating nature is nothing more than metaphorical characterization.*

What is your name? Father and mother called you James, but the boys of the community have named you "Slippery Jim." The nicknames of people come nearer portraying their natures than anything we know of.

A good woman who married a fool. Abigail had a good understanding, and was a beautiful woman (1 Sam. 25: 3), but she married Nabal. Of him she said: "Nabal is as his name is, and folly is with him" (1 Sam. 25: 25). Nabal means fool. His name equated his nature. How strange it is that this good woman married a fool! But she is not the only one; many do that today.

The names of Jesus: "Jesus" means Savior; "Christ," Anointed King; "Lord," Divine Master;



"The Lion of the Tribe of Judah" indicates leadership; "The Lamb of God" indicates his great sacrifice. The names of Jesus illustrate his nature and character. To meet in Jesus' name, therefore, means to meet in his nature and character. The Brewers' Association can not meet in Jesus' name. Their business is contrary to Christ's nature. There are some church affairs, fairs, and entertainments, too, that are hardly in Jesus' name. They are so unlike his nature and character.

*Blue Ridge College, New Windsor, Md.*

## The Pay of the Minister

BY ZACH NEHER

As I am not a minister, I am not supposed to have an ax to grind in this, unless it be to keep from paying my part. I can, therefore, say some things that come so close to the highest interests of the ministers that they don't care to speak of them.

The Scriptures tell us that the laborer is worthy of his hire. The worker expects pay for plowing corn or chopping wood. Of course, he must do it right—at least the way the owner wants it done, or he will lose his job.

Shall the minister be placed on the same basis as other laborers? The carpenter builds my house as I want it, regardless of my good or bad taste in the matter. If he does not, I turn him off and hire some one who will. Shall the minister produce sensational sermons in order to hold his place, simply because I have a hankering for that kind of preaching?

Some time ago I was talking with a minister on a doctrinal point. We agreed as to what was right, but he said: "I dare not preach it that way, as my bread and butter would be cut off."

This is the problem before the minister. Shall he administer to our needs without a salary, and take what comes, or shall he yield to our wishes and give us what we want? He should make real sure for whom he is working. If he is simply preaching for us, he will probably do it according to our notion, or he may lose his job. If, however, he is preaching for God, it is much more important that he do it right—not according to our notion or his own, either—or he will, in the sight of God, lose his place, character and everything.

Many of us have become so abnormal and—shall I say?—exacting in our appetites that we can hardly endure plain bread and milk only, either in the physical or spiritual sense. Some of us want strong meat, even before we are barely out of our swaddling-clothes in spiritual growth. Others want pie and cake. What shall the minister do about it?

*Reeds, Mo.*

## Lead Us Not into Temptation

BY WARREN SLABAUGH

THERE is a well-defined teaching in the Bible that good comes from enduring temptation. "Count it all joy when ye fall into manifold temptations. Blessed is the man who endureth temptation." Though every temptation to sin comes not from God, but from the devil, still God is able to take the device of the evil one, who would overthrow us, and use his weapon to make us stronger. It is only by enduring that we gain strength to overcome. Innocence becomes virtue through facing and mastering our temptations. No lesson is more clearly taught in the Bible than this one of blessing through overcoming.

And yet, in the face of this truth, stands our text: "Lead us not into temptation." And it has found its place in that fundamental prayer. Being tempted is not sinning, but yielding to temptation is sin. "A man is tempted when he is drawn away by his own lust and enticed; and the lust when it hath conceived bringeth forth sin." It is not from temptation, as such, that we shrink, but from guilt; and since temptation is the door to sin, therefore we fear it.

Sin is the most terrible thing in the world, because it is the only thing that can stand between us and God. Sin, unforgiven, condemns the soul. Sin, taken into the life, dulls the ears to the voice of God. It sears the conscience and, though forgiven, makes that soul an easier prey to Satan the next time. Sin is not some-

thing to be played with. We think that we can do a thing or let it alone at will. Maybe that is true in a way; but no greater mistake was ever made than that of playing with sin. The sin with which we think to sport, is binding the spirit with fetters of iron. As well might we play with fire and expect to escape unharmed. Gulliver tells in his adventures among the pigmies, how he was bound with ropes so small that, to him, they seemed like merest threads, and yet, so skilfully were they applied and in so great a number, that he found himself unable to break them.

No man is able to fight sin unaided. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual host of wickedness in the heavenly places." "But I see another law in my members warring against the law of my mind and bringing me into captivity under the law of sin, which is in my members." The devil is stronger than we. It is only when we enlist the power of God on our side, that we may hope to overcome.

Did you ever consider that the Christian armor, of which Paul speaks, is defensive throughout? The loins are protected by the girding of truth. The assurance that no power can snatch us out of the hand of God becomes the foundation which makes us sure-footed. The breastplate covers the body, and the helmet, the head. The shield, which supplements all the other defenses, is that definite committing ourselves into the keeping of God. And our sword is the Word of God, with which we thrust back the adversary. And then, farther, we expect Paul to say: "With all fighting, fight." But instead it is: "With all praying, pray." Never is the need so urgent as in the thick of the fight against the oncoming sin. Jesus stood on the defensive in the wilderness, thrusting back Satan with the Sword of the Word of God. Note the emphatic "Stand" in the Ephesian text. "Having done all to stand, stand therefore." Perfect your defense and then stand!

The terrible power of sin is reflected in another passage, when Paul exhorts the Corinthian church: "Wherefore, my beloved, flee from idolatry." The thought of this passage becomes of general application. Be afraid of sin, for it is too strong for you. It is a defensive fight when we must fight it.

And yet we have the promise of overcoming. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able to bear." If we are on business for God, we may go boldly into dangerous places, and he will protect us. If we are following Jesus, we may walk through the wilderness and Gethsemane. But let us be sure that God is sending us. Let no one walk in paths of temptation carelessly. Many a young man has gone into places of vice thoughtlessly, and found his feet ensnared. Many a girl has followed after unworthy things because the road seemed pleasant, and found later only sharp rocks and thorns. Satan has no greater weapon than the delusion that we are stronger than sin. We are not able to walk the path of temptation alone; if we can not take our God along, we must stay away on danger of our souls. The red lantern marks the place of physical danger—there should be a warning light at the gateway of every road of temptation.

Does not this petition express the soul's fear of sin, and, farther, recognize that the power to overcome is in God? "Deliver us from the evil one." We need not fear temptation or trial if the Father be with us. May our fear of falling keep us within the shelter of his power!

*Chicago, Ill.*

## The Minister's Relation to Music

BY LOUIS ROOT

SINCE we are beginning to find that music has such an important place in the devotional part of our services, we are beginning to see how very important it is that there should be a very careful selection of the songs we use.

This problem of music confronts the minister, and has to be met and solved by him, as all other church problems must be solved. In all the problems of the

church, he is looked upon by the people as the organizer and commander-in-chief, and his ideals dominate the plans of action. Therefore it is to him they look, to help them solve the problem of music. Its success or failure rests primarily and largely upon him. He can not hide behind the excuse that he has only a very limited education, or talent, along musical lines, for it is just as essential that he should know when to use the most appropriate song, as it is to use the most appropriate text.

The minister does not, necessarily, have to be a thorough master of the art, for music is among the greatest of arts, and a life-long study could not exhaust or fathom its depths. But he, should, at least, have a knowledge of the rudiments of music, that he might talk intelligently on the subject. It is very essential that he should exercise critical and positive authority concerning the selections of the songs, to be used in his services. He can not always expect to find an audience that will conform to his ideals at once. However, if he succeeds in keeping the respect and friendship of the musical assistants, he can gradually lead them to a greater appreciation of good and appropriate music.

He will do well not to interfere with the details, which are in charge of the leader. But he may become a great helper, and a very valuable friend of the leader, who will assist him to carry out his plans. By this means the minister will be in a position to exercise general control over the musical life of the church. He should, at all times, with all cordiality to his musical directors, try to see and understand their work from their point of view. This will do much to retain their confidence in him, and will give him a greater opportunity to lead them to higher ideals.

The minister would do well to make himself a desirable visitor at rehearsals, as much so as possible. By this means he will be able to help much, but he will also receive much, especially in a broader knowledge of the value of music, what its literature contains, and what are its proper applications to church work. Even if his own musical training has been very defective, he will find that the same powers of mental analysis and assimilation, that he uses in regard to other subjects, will serve him here. Through the process of frequent exchanging of ideas with his choristers, he will find that his hold upon them will steadily be strengthened, and the powers to incorporate their energy with his own, will be increased. This knowledge will also save him from many blunders and infelicities.

The minister should very thoroughly familiarize himself with the characteristics of a good hymn. He should be able to judge as to the fitness of the tune and the words. I have in mind several invitation songs, in which, if the words were to be omitted and the tune sung independently, it would not arouse, in one's mind, a very deep conviction. Again; we may have a fairly good tune, but by using the words independently, they would not convey a very spiritual message. The minister must remember that his mission is to give a message that will lead his audience to a higher and nobler life, and he can not afford to stumble along, failing to select the proper music to strengthen his appeal.

The minister will find that few people have the spiritual emotion desired, and that they are ready for worship, when they congregate from different conditions of home life. He will soon realize that helpful songs will be a great help in creating this emotion, and a worshipful atmosphere—such as he desires.

It is just as essential for the minister to learn to sing as to speak. The two vocal processes have the most vital interrelation, and both have an evident connection with his future success. The service of song is needed as a physiological corrective, and as counterpoise against the terrific vocal strain of the minister's life. By means of song, the expressional activities of the mind are aroused, and many a latent capacity of the heart and spirit is made known. It is sad, indeed, that the ministers have not had, or have not grasped, the opportunity of familiarizing themselves with the higher standards of music. With a broader knowledge they might be instruments to lead our churches to a higher plane of choosing music. The minister should



not only familiarize himself with the general history of music, but he should have at least a few of the standard books on music and hymnology in his library.

The music will not rise higher than the pastor's

ideals, and will respond most surely and permanently to such stimulus as only the ministry may be disposed to give it.

3435 W. Van Buren Street, Chicago, Ill.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Our Forward Movement and the Educational Budget

In last week's GOSPEL MESSENGER, on page 165, in our "Few Facts About Our Conference Offering," we mentioned that the various schools would present to their constituencies an amount in addition to the \$1,000,000, which they would raise in their own way, as they might decide.

We now learn that a number of the colleges, after carefully going over the details, connected with organizing for a great financial campaign, and after considering the time and effort, required for such organization, have decided to combine their college budgets with the \$1,000,000 offering.

This, of course, will increase the budget for their constituencies to a large figure, but to one that will at once challenge the heroic and the sacrificial. It is needless to say that the Colleges have made their askings nothing more than their needs, and even these pared down to the essentials.

We state these things so that the wrong impression will not go out from the article of last week's MESSENGER. It is our hope and prayer that the amounts which will be apportioned to each church and to each individual will be raised cheerfully and with joy, and that the Brotherhood may go "over the top" in this great financial challenge. Through this stupendous effort we will be placing our educational interests on a footing which will enable them to furnish us with the workers which we are so seriously needing.

J. H. B. W.

### "He That Winneth Souls Is Wise"

It would be a wonderful time, for the church militant, if every member were a soul-winner. One of the regrettable facts of the average Christian is, that he has never had a vision of his privileges. Lack of teaching, or the wrong kind of teaching, lack of moral courage, indifference—all these or any one of them—may be keeping us from one of the richest blessings that come to the Christian, that of winning souls. Solomon, with his superior wisdom, states an eternal truth when he says: "He that winneth souls is wise."

The Forward Movement makes evangelism prominent. In fact, it is the prominent, outstanding factor of the Movement. This is why continual stress is being placed on the spiritual resources and the stewardship of life features of the present aggressive action. For unless this activity finds a field for service, in soul-winning, the campaign will be a failure. We may be able to raise millions of money, but if we fail to catch the vision of service in saving others, money will count for little.

Realizing this, the Committee on Evangelism has prepared a suggestive program for the Week of Passion, beginning on Palm Sunday, March 28, and ending on Easter Sunday, April 4. This program, while only suggestive, outlines a week of intense personal service, urging every member to try to win another for Christ during this week, which shall culminate on the day on which the Lord rose from the dead, with a splendid, triumphant service, glorying in his resurrection by the resurrection of hundreds and thousands who will die to the old life, throw off the grave clothes of sin, and put on the new, spotless garments of righteousness. It is not an impossibility, but a present privilege if we will only find his will in our lives in the matter.

The program calls for a special season of burdened, passionate, intercessory prayer. This will be the price of victory. The secret of the Pentecostal triumph is in the words: "And when they had prayed." This power has never been withdrawn, but belongs to the

church today, if she will only make possible its use by meeting the conditions.

Palm Sunday was a great day in the ministry of our Lord. It was the nearest he ever came to being an earthly King. Had he spoken the word, it might have been done. It was also the day of the question of the Greeks: "Sir, we would see Jesus." It was the occasion of that wonderful "corn of wheat" sermon. It was the day when he said: "And I, if I be lifted up from the earth, will draw all men unto me." It was a wonderful beginning for a week that steadfastly led to the Cross. So it ought to be an incentive for every Christian to lead others to that same Cross, without which there is no salvation.

The program which the Committee has prepared leads up to this climax. Easter Sunday ought to be a great Decision Day for the Sunday-school and the church. If every elder, minister and pastor would do his part, in these days of intercession, praying with the church and for the church, that she might travail in soul for the lost, there would be a great returning to the Lord, for his Word is true.

The Executive Committee of the Forward Movement has endorsed this idea of intense evangelism for this period especially, not only for the immediate results but for the soul culture it will bring to those who participate in it. Following Conference, beginning in the early fall, there is to be a great evangelistic awakening all over the Brotherhood. The winning of souls is to be the Christian's main business and this will be preparatory to this awakening. God grant that we may be ready for his purpose in our lives!

The achieving power—the power that will conquer and bring the blessing and the victory—is prayer. Of course, there will be obstacles, but prayer will overcome them. There will be difficulties, but prayer will sweep them away. There will be hard hearts, but prayer will soften them. There will be those who will oppose and make light of the Spirit's striving, but prayer can answer the mocking heart. Paul was right when he said: "I can do all things through Christ who strengtheneth me." So may the church be much in prayer these days of waiting!

But prayer has a powerful ally. Active religion is exemplified by "faith and works." Prayer is faith. But we must work. It is surprising to find how few of the membership of the average congregation have ever done any definite work in soul-winning. Prayer transmits the power, opens the channel, releases the current, but we are to be the human agency to make the connection with the object. When Jesus went to glory he committed his work to his church, to win souls by personal service. That was the first impulse that came to those first apostles, and it should be the first impulse of every Christian today. With the slogan: "Every Christian an evangelist and every church a source of evangelistic passion," this Easter season would mean more to us, as members of the Church of the Brethren, than anything that has happened in a generation. This is the passion we need, the passion for souls. If we had this, the matter of finances would be settled quickly.

It is not planned that there shall be an elaborate evangelistic service. Use your own ministers, wherever possible. Let it be, not so much a time for public preaching as a time for personal service. Let each Sunday-school teacher ask himself the question: "Is my class all won for God? Have I ever asked my pupils to give their hearts to God?" It is surprising what Sunday-school teachers, filled with a love for souls, are able to do, when once they have caught the vision. Just a few months ago, a Sunday-school teacher, in one of our own churches, led her entire

class to Jesus during an evangelistic meeting. And there was no happier person in the entire congregation than this teacher. Her face shone with joy. Then parents can be soul-winners. Too often we are slow to speak to our own children about their souls. We do not know how many of our children may be just waiting for us to say the word, to invite them to Christ and to membership in his church. Many of us have neighbors and friends who are out of Christ. Perhaps we have criticized them for their neglect of this one thing needful. We are sometimes made to wonder if there may not be scores of people, right by us, at our very door, who might say, so far as our actions were concerned: "No man cared for my soul."

This is the meaning of this Forward Movement Evangelistic program. It is to give us a burden for souls. Some one has said that "no burden can be rolled away until there is a burden." Let the church once get this burden and see how quickly God will roll the burden away. The Forward Movement headquarters will try to get copies of this suggestive program into the hands of every active minister and pastor. If any minister should fail to get a supply, write us at once and your needs will be provided for. But above all, program or no program, make this month and the first few days of the next, tell for Christ and his church by a burning passion for soul-winning.

J. R. S.

### Forward Movement Notes

Bro. Jacob Funk, of Wiley, Colo., has been named as Regional Director for the State of Colorado.

The District of Nebraska was the first to send in a complete list of Local Directors and the financial quotas for each congregation. Bro. Forest Eisenbise is the Director there.

The Bridgewater College area has decided to combine their Educational quota with that of the general budget and will raise the entire amount at one time. This was decided at a meeting of all those interested, held at Harrisonburg, Va., March 10, writes Bro. A. B. Miller, Regional Director.

Writing concerning the Virginia Pastors' Conference, at Richmond, Bro. C. D. Hylton, Regional Director for Southern Virginia and Tennessee, writes: "We had fifty-five of our Brethren present from the Old Dominion. We were beheld only two other denominations. So count on us just two rounds from the top of the ladder."

The General Director was in Indiana the last three days of last week, attending Conferences of our ministers in each of the three Districts of this State. The work there is moving along splendidly. District Directors as follows have been appointed: Northern, David Metzler, Nappanee; Middle, Ira Long, Andrews; Southern, Leo Miller, Eaton.

About sixty Church of the Brethren ministers attended the Illinois Pastors' Conference at Chicago last week. This was perhaps the largest attendance of our ministers at any of the State Conferences. The action of the different Boards, in relating themselves to the Interchurch World Movement, was given hearty indorsement, and the pledge was given that every effort would be made to reach the goals that have been set.

Bro. I. V. Funderburgh, Regional Director for California and Arizona, writing to the office at Elgin, says, concerning the Pastors' Conference for Northern California, held at San Francisco: "A resolution was adopted, urging our people to get behind our Forward Movement, commending the action of the Boards, relative to the Interchurch Movement, and heartily endorsing the Interchurch World Movement as a timely one and worthy not only of our interest but our support." Southern California is also behind the Forward Movement and will do her share to reach the standards. Twenty-four of our ministers were present at the Southern California Conference and eleven at the Northern California meeting—not a bad showing.

On Tuesday, March 9, Brethren Bonsack and Snider met with ministers of Southern Ohio at Brookville. The churches were well represented, with a splendid lot of ministers. After a thorough discussion of the various phases of the Forward Movement, a motion was passed to support the Movement in every way. There is to be team-work done in each of the Ohio Districts by the excellent District and Sub-district men, to reveal the needs, rekindle the fires of the family altars, and to teach the Gospel doctrine of stewardship. Bro. Bonsack, our General Director, was present to address both of these meetings, and we are sure the Holy Spirit used him to inspire all to greater activity. Ohio will do her part in the Forward Movement.



## THE ROUND TABLE

### Lifted Up

BY JULIA GRAYDON

SOME years ago I was to answer the roll call at a missionary meeting by giving a verse of Scripture. I had chosen the words, "And I, if I be lifted up from the earth, will draw all men unto me." I had not mentioned to anyone what verse I had chosen, so I was surprised when my mother said to me, the day after I had made my decision: "I had such a strange dream last night. I thought I saw the words: 'And I, if I be lifted up from the earth, will draw all men unto me,' in tin-foil letters."

It seemed strange to me, too, but it was stranger yet when, a little later, I called on a friend, and one of the first things she said was: "We had a fine sermon on Sunday. The text was: 'And I, if I be lifted up from the earth, will draw all men unto me.'"

When I repeated my verse at roll-call, I told the story of the verse as it had come to me. Perhaps some were there who, hearing it, went away more determined than ever to "lift up Christ." And some who read these words may be more encouraged in their lifting up of Christ.

It came to me as a message, of that I feel sure.  
Harrisburg, Pa.

### Coasting—A Parable

BY FLORA I. HOFF

As we look backward through the vista of the years, whether they be many or few, we invariably feel the thrills of youth and childhood, when we think of coasting down the hill or street.

The cold made our fingers and toes tingle, and the biting north wind pinched our ears and nose, yet, that was nothing in comparison to the joy—ecstatic joy—that was to be ours when we had gained the hill-top.

It mattered not whether the sled were a new one, a bright red painted one or one without any paint, the ride would be equally smooth and thrilling. We were all ready for the "coast" and went bounding down the hill. Perhaps the shove or push of a chum, as we started to go, gave momentum and sent us dashing swiftly, past many other coasters. Don't you remember? Yes, you do, and when you were at the foot of the hill, you didn't stop with one ride, did you? If you did, there was something radically wrong with your constitution. It was one of two things—either you were akin to "Lazy Ned," we read about, or you were physically disabled.

Conducive to all joys, there are some things that are not so joyous, especially so in this. There was the long trudge up the hillside. There were the many who were ready to slide down the hill with you, but were not willing to help you to pull your sled up the hill. Some, too, even wanted to be spared the trouble of climbing up. There were a few knee-caps scraped, some pinched fingers and, perhaps, a sled or two put out of commission.

These unfortunate ones must be helped up the hill again and, of course, you willingly did your share.

Your "goal," time and time again, was the "hill-crest," and the thing that kept you going was anticipation of the pleasure that would be yours when you reached the top.

You could then look at the long incline, and in imagination see yourself, with one of your best friends by your side. You doubtless thought of the one you helped up the hill, so, in order to have him forget the slight hurt sustained, you asked him to coast down with you.

You did not need to look nearly so long, to find a partner going down hill, as you did going the other way.

And what of the "parable" of "coasting"? The hillside is the way the church must travel to reach the "goal" of the "Forward Movement." The members of the church are the coasters. The hill-crest is the point to be desired, at the end of each year in the "program"—heaven's bank of deposits. The sleds are our talents, to be used in reaching the "goal." The

ride down the hill is the reward for our sacrifice and labor in attaining the "goal." The climb up the hill is the debt we owe to our heathen neighbor on the other side. Various obstacles and hindrances may come in our way and impede our progress. The unfortunate ones are those who are unable to reach the "goal" unless aided by a stronger hand. Those who want to ride up the hill are the ones who would like to reach the "goal" without any exertion or sacrifice on their part.

The indifferent ones—those physically ill or lazy—are the ones who start up the hill and then turn back, thereby causing collision and ruin.

Do you not, dear reader, want to reach the "hill-crest" and look about you, to behold all the "plains of peace"? In the words of the Master: "He that hath ears to hear, let him hear."

Waco, Ohio.

### The Unseen Partner

BY DAISY M. MOORE

HAVE you a partner in your life? Reference is not made to a business associate, but one who is, in every sense, except a visible one, a partner, even though one is not in business.

You may have, for the asking and taking, a constant Companion—One with whom to consult when in anxiety, distress or indecision, and more than that, One who has never been known to make a wrong decision. One who never forces himself upon you but who, if he is desired, is more constant than the sun, the moon and the stars.

Christ longs to be your Partner in your troubles as in your joys. He shares both alike—dividing the former and multiplying the latter. He is ever at your side. He sees before you can, what lies before—the things which bewilder, perplex and delight you, and he knows best how to meet them.

He yearns for your invitation for his aid. You need him, not only on Sundays and prayer meeting nights, but every waking hour of each day. If you earnestly desire it, there will never be a trial or difficulty which will not, with this Unseen Partner's direction and wisdom, be made lighter. There is no righteous joy which shall not be augmented by the sure knowledge of his approval and pleasure in your enjoyment.

Some people today try to explain the fact that the things of Christ must be segregated—not allowed to come in touch with the hurry, rush and ambitious struggles of every-day life—because of their reverence for him.

Some one comments truly that is poor reverence which reveres him out of daily life.

Fairfield, Pa.

### Submission to God's Will

BY IDA M. HELM

ACCORDING to the Bible narrative, disobedience to God brought upon the human race sorrow, disease, suffering and death. In the fall, man was lost to God, and the getting back to God is but the returning to our inheritance and the normal condition of life before sin ruined the race. God is the Great Healer of both soul and body, and where wrong and sinful habits, though of years' standing, have weakened the will-power, the desire formed by habit will be removed if we cast ourselves on the strength of God. These bodies of ours are temples of the Holy Spirit and they must be kept pure and free from sin. This can be accomplished through fasting, prayer and great faith in God.

Men and women of power are men and women of God, and of much prayer. Jesus often spent the whole night in prayer to the Father. If he needed much prayer, how much more do we! "I will come and heal him," was Jesus' answer to the centurion. He is our Healer still. James says: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5: 14, 15).

There is such a thing as pressing our requests too far. We must be careful not to grieve the heart of God. All our prayers should contain the proviso:

"Thy will be done. May all be done for thy glory and our good."

In the village of ——— there lives a woman who, when she was a young girl, had a little brother who became very sick. The doctor finally said he must die. The family wept; they knelt before God and became desperate in prayer. They prayed that he might live; they would not give him up. God answered their prayer and restored the little boy to health. In young manhood he became reckless, dissipated and wicked, and died unrepentant at the age of twenty-five. Then, from the depths of torn and bleeding hearts the sorrowing ones cried: "Oh, that we had submitted to God's providence and given him up when he was a little child! He would have been saved from the paths of sin."

The Scriptures teach that God does "save the sick and raise him up" in answer to prayer. But we may go to extremes in asking for things that are not for our good and the glory of God. We must use judgment, proper means and our own best endeavors. God does not answer prayers we can answer ourselves. Because God has graciously cured some without medical aid, it does not follow that we are to dismiss the faithful physician and refuse to take his medicine, for God has provided various medical remedies to restore and preserve health. Hence the Christian physician, in prescribing medicines lawfully, is using means God has supplied for the healing of the sick. The skilled surgeon aids nature by removing incurably diseased parts. But when all human means fail, the sufferer still has the privilege of the anointing mentioned in James.

Who among Christian people is ever sick, but that the friends pray for the recovery of the afflicted one? If every such prayer were answered, there would be no more deaths among Christians. But every day God calls his people home through the door of death. So we find that in the very nature of things our prayers have their limitations and we should always submit lovingly and willingly to the wisdom of God, as to whether our sick shall be restored to health or whether we will willingly give them up if God calls them.

By all means let us obey the command to anoint with oil in the name of the Lord, and receive the rich blessing contained in the promise. If God does not exercise his power and answer our prayers, let us not lose confidence in God, but submissively say: "Thy will be done." If we could see and know as God sees and knows, we might often shudder at our own prayers, and thank God that in his mercy he did not answer as we prayed. In Gethsemane, the garden of unutterable suffering, Jesus cried: "Thy will be done." If he had not prayed thus, and if the Father had answered the petition: "If it be possible let this cup pass from me," and the cup had passed from the Savior's lips untasted, there had been no salvation for the human race.

Ashland, Ohio.

### Servants of Christ

BY PAUL MOHLER

OUR relation to Christ, as revealed in the Bible, appears in a number of figures, none of them perfect, but all of them suggestive. We are his brethren, his friends, his children, his disciples, the members of his body, and, as a church, we are his bride; yet we are his servants.

Sometimes our Bible study is directed toward finding out about God, his nature, his purposes, and his plans. All such study is profitable if it does not stop there. But to be profitable it must end in our taking the right attitude toward him in practical living. Paul knew as much about God as any man. He had as glorious visions as any. He thought and meditated deeply. But Paul was a servant of Christ. He so styles himself in his epistles, and deported himself in life. Paul put his hands, his feet, his tongue, brain, emotions, and will at the command of Christ. This he did in his first surrender when he said: "Lord, what wilt thou have me to do?"

It was this that made Paul great. He was one of the meek that have inherited the earth. What man in the Christian age was so meek, and who has exerted so wide a sway over human hearts? Paul stands next to Christ in meekness and in power—even closer, I think,



than do Abraham and Moses. His power lay not in his intellect or his personality, but in the whole-heartedness of his service to Christ. He was as truly a friend of God as was Abraham, but he does not look up to such a title: He made himself a servant, even as Christ had done.

It takes grace to be a servant. It is so natural to seek mastery. The rewards in this life seem to go to the masterful. The meek, the "sheep dumb before its sharers," the unselfishly serving one, seems to stand so little chance of getting ahead in life, that it is hard to be contented in that state, especially if one has some education, culture, training, and money, to support him in a higher position. To be real servants of Christ, we must "have this mind in us, which was also in Christ Jesus." We can never reach it without passing into the Beatitudes with the poor in spirit, the mourning, the meek, the hungering and thirsting after righteousness, etc. It is a great thing to be a true servant of Christ—the greatest position in the world.

Paul began his service as soon as he knew Christ. One glimpse of him was enough for Paul. But he had to renew his service daily, and so do we. Every hour we decide about our service. "Shall I serve myself or my Lord?" is the eternally present question. I decide this question, not once, but often. As the hour is made of minutes, the year of days, so is my service made up of words, deeds, thoughts, and prayers.

Christ's service is glorious. There is no other office so high as that of the servant of Christ. It is honored—in heaven always—on earth sometimes. I know men that have given up their service because others did not appreciate it. Were they really serving Christ, consciously; or were they just doing what the church set them to do? Did they cease the service because Christ did not appreciate it? How do they know he didn't? Their faith must have been weak. He who serves Christ from his heart, need never be discouraged. For every good thing he does, in the name of Christ, he will receive his reward. It is an honor to be in such a service, and the honorable crown will be his in the day of the Lord.

There is service for Christ outside of preaching, or teaching, or talking for him. One may farm for him, or build houses or make clothes, but most folks that do those things, do so for themselves. To farm for Christ takes just as much prayer, sacrifice, determination, and thought, as to preach for him. It is so easy to be drawn away from his service into self-service, when one is dealing with material things. Many ministers have given up preaching because it was hard, giving, as their excuse, that they could serve him in other ways. I find but few of them serving him more now than while they preached. Most of them serve him less. Some are no longer even Christians. The best servants are those whose labors connect most perfectly with his purposes—the justification, sanctification and edification of men. The farther we get away from that, the less effective our labor is.

Oroville, Wash.

## Give Thanks

BY VIOLA PRISER

IN Psa. 136: 1 we are exhorted to "give thanks unto the Lord." Surely this is not only a duty but a great privilege. Oh, of course, there are not always sunny skies to serve as an inspiration for our thanksgiving. No, sometimes dark storm-clouds gather thick and fast. And the storm breaking forth, in all its fury, is accompanied with thunder, lightning, hail and a terrific wind, that shakes, to its very foundations, the house we have been building. Happy, indeed, are we then if we have chosen the right kind of a foundation—the rock Christ Jesus and good material, for in that case "our house will surely stand the storm."

Such a time as I have described, is known to be a testing-time. But one can smile, nevertheless, and "give thanks," even for such an experience, knowing that the "trial of our faith worketh patience." Of the righteous we are told: "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26: 3). How wonderful is the power of our God to comfort and help in time of need; and how comforting is the

promise that "all things work together for good to them that love God"!

The true child of God is able to say with the Psalmist David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

"O give thanks unto the Lord; for he is good: for his mercy endureth forever."

Sidney, Ind.

## Our Song Service

BY MARY E. PRENTICE

THERE is no more beautiful music in all the world than the voices of God's children, blended harmoniously, singing praise to their Redeemer.

We, as young people, in the dear church of our choice, should consider it a pleasure to be able to raise our voices in congregational singing to God, but how few do really think of it as a privilege worth while!

In a congregation of perhaps a hundred persons it is astonishing to see the number of people who make no effort whatever to sing.

There are a few people who are too sensitive to sing, for fear some one might hear them and laugh. Some do not sing because the song isn't familiar and they will make no effort to learn a new one.

Others have worked too hard at home and find the exercise too strenuous. Still others sit idly thinking of their own and others' new clothes, and miss one of the most important parts of the service.

Last—and people of this sort are all too many—some are just honestly too lazy to sing. While the song-leader is trying his or her best to make the song sound its very best, they fail because some people will not open their mouths and use a little of their lung power to assist. You can not coax them to help either. They never seem to think it is not only a happy privilege, but a duty to help make this part of the worship lively and joyful, thereby pleasing God. If you have been negligent in this, won't you make a new resolve and start singing?

Can we not start practicing here below for the heavenly choir above?

Let us sing and endeavor to make the song service the best, most real part of our services!

Aline, Okla.

## From a Sermon by Spurgeon

[Bro. J. R. Garber, of Portis, Kans., sends us the following extract from one of Spurgeon's sermons which he thinks it would be well for "pulpits, councils and other official meetings, yea, the whole church, to meditate upon."—Ed.]

David's next step [in preparing to meet Goliath] was to put himself into the same condition as on former occasions—by divesting himself of everything that hampered him. He had fought the lion with nature's weapons, and so would he meet the Philistine.

Off went that glittering, royal helmet, which, no doubt, made his head ache with its weight. Off went the cumbersome armor, in which he found it very hard to move. In such a prison he did not feel like David a bit, and therefore he put all aside, and wore only his shepherd's frock.

As for that magnificent sword, which he had just strapped to his side, he felt that it would be more ornament than use, and so he laid it aside with the rest of the trappings, and put on his wallet. He took nothing with him but his sling and stone. This was the old style, and he did well to keep it, for the Lord saveth not with sword and spear. We are all too apt to get into fine harness and tie ourselves up with rules and methods.

The art of getting rid-of all that may hamper, is a noble one, though but few have learned it. Look at our churches, look at the church at large! Is there not enough red tape about it to strangle a nation? Have we not committees enough to sink a ship with its weight? As for patrons, presidents, vice-presidents and secretaries, had not Christianity been Divine, it could not have lived under the load of these personages who sit on her bosom. The "roundabouts" are worrying straightforward action out of the world. We are organized into "strait-waistcoats." The vessel of the church has such an awful lot of top hamper that I wonder how she can be navigated at all; and if a tempest were to come on, she would have to cut herself free from nearly all of it.

When shall we get to work! If there should ever come a day when brethren will go forth preaching the Gospel, simply, resting on faith on the Lord alone, I, for one, expect to see great results, but at present Saul's armor is everywhere. When we get rid of formality in preaching, we shall see great results, but the churches are locked up in irons which they call armor. Why, dear me, if we

are to have a special service, one brother must have it conducted on the Moody method, and another can only have Sankey hymns.

Who, then, are we, that we must follow others! Do not talk to us about innovations and all that. Away with your rubbish! Let us serve God with all our hearts, and preach Jesus Christ to sinners with our whole souls. The mode is of no consequence. To preach down priestcraft and error, and do it in the simplest possible manner, by preaching up Christ, is the way of wisdom. We must preach—not after the manner of doctors of divinity, but after the manner of those unlearned men of olden time who had been with Jesus, and learned of him.

Brethren, some of you have too much armor on! Put it off; be simple; be natural; be artless; be plain spoken! Less of the artificer's brass, and more of heaven-anointed manhood is wanted. More of sanctified naturalness and less of studied artificialness! O Lord, send us this for Christ's sake!

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### "Not I, But Christ"

Galatians 2: 20

For Week Beginning March 28, 1920

1. **Think of the Two Personalities.**—There is the "I," and there is "Christ." There is a mystery in each of them. The mystery of inherent sin is connected with man, and the mystery of godliness with our Blessed Redeemer. Each is the medium through which another great personality works. "The prince of the power of the air, the spirit that now worketh in the children of disobedience," operates in and through man, while the Almighty Father, the Creator of all the universe, manifests himself through the other. The one is the instrument of Satan, the other is the Personification of Deity. The unregenerate "I," in his ignorance, selfishness, pride and unbelief, is a fit subject for the prince of darkness. The heaven-anointed Christ, in his unselfish devotion to the will of God, is perfectly fitted for the accomplishment of his purpose.

2. **The Relationship of Man to Christ.**—What is there in common between this "I" and the "Christ"? How may the servant of Satan become the servant of God? What communion has light with darkness? What fellowship has righteousness with unrighteousness? What concord has Christ with Belial? What part has he that believeth with an infidel (2 Cor. 6: 14-16)? Each is animated and controlled by a different and opposing spirit. The principles of the flesh and of the Spirit are contrary the one to the other. That which is born of the flesh is flesh, and belongs to the kingdom of this world. That which is born of the Spirit is spirit, and belongs to the Kingdom of God. Corruption can not inherit incorruption (1 Cor. 15: 50). Self is carnal, Christ is spiritual. "To be carnally minded is death, to be spiritually minded is life and peace." This "I"—the natural man—receiveth not the things of the Spirit of God, and, unregenerated, can have no fellowship with Christ. It is not subject to the law of God, neither indeed can be.

3. **The Various Aspects of the New Relationship.**—If we say: "Not I, but Christ," we imply the distinct putting off of the old man, and a putting on of Christ. The sinful, self-seeking "I" has surrendered, and given place to the life and rule of the Holy One. We are now ready to acknowledge Christ's unquestioned supremacy: (1) In the matter of SALVATION. The works of the law and of the flesh have given place to faith in the Lord Jesus Christ. The sandy foundation has been exchanged for the Infalible Rock. Our own righteousness has been cast aside for the righteousness of God. (2) In the matter of SANCTIFICATION. "Christ liveth in me." The usurper within has been dethroned, and the Lord of Life and Glory has been crowned as Conqueror. Holiness has come—not by working but by admitting the Holy One and giving him his true place in the heart as Lord. The old "I" has been crucified with Christ, and a new Spirit-formed "I" has come into being, which really delights to say: "Not I, but Christ." (3) In the matter of SERVICE. "To me to live is Christ." "Whom I am and whom I serve." The renewed man seeks not to do his own will but the will of him who saved him and sent him. He exclaims, with profound conviction: "If I yet pleased myself, I would not be the servant of Christ." "I can do all things through Christ which strengtheneth me" (Philipp. 4: 13). "If any man be in Christ he is a new creation."

4. **Suggestive References.**—We are conquerors through Christ (Rom. 8: 35, 37). Enduring all things for Christ's sake (2 Cor. 12: 9, 10). Christ strengthens (Philipp. 4: 13). Grace, faith and love (1 Tim. 1: 14). "He is able" (2 Tim. 1: 12, latter clause). Christ's example (Rom. 15: 1-3). Christ's sacrifice for us (2 Cor. 8: 9). Christ's love (Eph. 3: 17-19). We should love as Christ loved (Eph. 5: 2, 29, 30). Christ's sympathy (Heb. 2: 11; 4: 15).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, MARCH 21

Sunday-school Lesson, John's Picture of Worship in Heaven. Rev. 7:9-17.

Christian Workers' Meeting, The Friendship of David and Jonathan—1 Sam. 18:1-5.

### GAINS FOR THE KINGDOM

One confessed Christ in the Swan Creek church, Ohio.

Three were baptized recently in the French Broad church, Tenn.

Six have been baptized in the Conewago church, Pa., since the last report.

Seven confessed Christ in the Bethel church, Minn.—Bro. O. E. Stern, home minister, in charge.

Seven confessed Christ in the Silver Creek church, Ohio.—Bro. Reuben Shroyer, of North Canton, same State, evangelist.

One more was baptized in the Buck Creek church, Ind. (making a total of eight).—Bro. Saylor Greyer, of Indianapolis, evangelist.

Eighteen confessed Christ, sixteen of whom have been baptized, in the Cincinnati church.—Bro. R. N. Leatherman, pastor, in charge.

Twenty-three confessed Christ during the meetings held by Bro. J. Edwin Jarboe and wife at Laton, Calif. Fourteen of the above number were baptized, seven re-dedicated their lives, and two still await baptism.

### OUR EVANGELISTS

Eld. M. Flory, of Girard, Ill., to begin August 1 in the Bethany church, Ind.

Bro. J. C. Inman, of Springfield, Ohio, to begin in his home church, March 28.

Bro. E. L. Ikenberry, of McPherson, Kans., to begin Sept. 19 in the Wakenda church, Mo.

Bro. E. O. Norris, of Pendleton, Ind., to begin about April 11 in the Sugar Hill church, Ohio.

Bro. J. H. Cassady, of Huntingdon, Pa., to begin May 9 in the Norristown church, same State.

Bro. John R. Snyder, of Bellefontaine, Ohio, in the Rockton church, Pa., beginning early in May.

Bro. J. W. Norris, of North Manchester, Ind., to begin March 21, in the Winona Lake church, Ind.

Bro. Reuben Shroyer, of North Canton, Ohio, to begin some time in April in the Pleasant Hill church, Ind.

Bro. D. R. Murray, of North Manchester, Ind., to begin May 23 at the Gratis house, Upper Twin congregation, Ohio.

Bro. W. T. Heckman, of Cerro Gordo, Ill., to begin some time in August in the Hurricane Creek church, same State.

Bro. J. Edwin Jarboe and wife, of Chicago, Ill., to begin at Lewiston, Minn., June 20. At this writing they are in a series of meetings at Reedley, Calif.

Bro. F. D. Anthony, of Baltimore, Md., to begin Sept. 9 in the Purchase Line house, of the Manor congregation, same State; to begin Oct. 3 in the Frederick City church, Md.

Bro. D. L. Miller is to be with the Clovis church, New Mexico, March 21 for a one week's series of lectures. March 28 he will conduct the dedicatory services of the churchhouse, and follow with a two weeks' series of evangelistic services.

### PERSONAL MENTION

Bro. D. C. Moomaw, who had been located at Punta Gorda, Fla., for several months, has recently changed his address to Boca Grande, same State.

Bro. J. Harman Stover changes his address from Fresno to Box 572, McFarland, Calif., having accepted the pastorate of the McFarland congregation.

Bro. Urias Blough, late of Salem, Ill., has been secured as pastor and elder of the Hurricane Creek church, same State, and should be addressed at Mulberry Grove.

Bro. Ira H. Fox, recently of Brooklyn, Iowa, has taken pastoral charge of the Fresno church, Calif., and should be addressed at the last-named place, 2330 White Avenue.

Eld. W. W. Gibson informs us that he is in a position to conduct several revival meetings the coming fall and winter. Those desiring his services will please address him at once, at Stanley, Wis.

Bro. B. D. Kerlin, Garrett, Ind., will be available for evangelistic meetings for several weeks, beginning the last week in April. Any church needing his assistance, should address Bro. Kerlin as above.

Bro. S. S. Blough, pastor of the Astoria church, Ill., spent a day at the Publishing House last week, following the Chicago Pastors' Conference, which he had attended. He was in quest of certain historical data, and found the files of our church periodicals a useful source of information.

Our latest word, concerning the illness of Eld. P. J. Blough, of Johnstown, Pa., we are glad to say, was favorable. There had been some improvement in his condition, and hope for his recovery was growing brighter.

Bro. J. R. Smith, 323 North Twenty-second Street, Lincoln, Neb., informs us that his church has granted him leave for a limited amount of evangelistic work. Any congregation, desiring his services, will please communicate with him as early as practicable, at the address given above.

Bro. Galen Lehman, of Mount Morris College, favored the "Messenger" rooms with an interview last week. Bro. Lehman has been doing some field work for the college and, immediately following the Pastors' Conference in Chicago, which he attended, visited the Elgin community in the interest of that work.

Bro. J. H. Moore writes us that the church at Sebring, Fla., is planning to enlarge their meetinghouse by the addition of a large, well-seated auditorium. The present building is not sufficient to accommodate the congregation. It will be made to serve an excellent purpose, however, by being arranged for Sunday-school rooms.

We are sorry to learn of the serious illness of Bro. J. Homer Bright, of the China mission. He was at Peking with typhus fever in the closing days of January, "very sick." But this is a case in which no news is good news, and the fact that no word has come by cable, gives reasonable assurance that the crisis was safely passed and that he is much better by this time.

A letter from Sister Sadie J. Miller to the Mission Rooms, written at Nagasaki, Japan, Feb. 4, brings the information that the India missionary party, of which she is a member, had reached that point on their journey. They had had, notwithstanding some rough weather, a pleasant voyage, on the whole. All were well, and hoping for good steamer connections, which would enable them to reach Bombay early in the present month.

We are informed that Bro. T. L. Fretz, who has had large experience in mission work and is now superintendent of the Christian Workers' Union of Philadelphia, has arranged to do some evangelistic work en route to the Sedalia Conference. He has some additional dates available during the latter part of April and the early part of May, if churches, desiring his services, make early application. Address him at 306-307 Henry Building, 1511 Arch Street, Philadelphia, Pa.

Dr. Barbara Nickey, writing the Mission Board from Dahanu, India, under date of Jan. 26, expresses her gladness over the growing prospect for their much needed hospital. She had just learned about a five hundred dollar donation toward that project. And when she refers to the "six or seven patients in a row on the floor of our dispensary consulting room," during the "flu" epidemic, we can understand why she notes so eagerly every indication that the hospital is on the way. Dr. Nickey will be stationed at Bulsar, while the Doctors Cottrell are absent on their furlough.

Dr. Fred J. Wampler writes of an interesting experience which the China-bound missionaries had in the harbor of Nagasaki, Japan. In an effort to make up lost time, the captain tried to leave the harbor before daylight, with the result that the pilot ran the ship on the rocks, from which it was impossible to dislodge her. She had to be abandoned and was left to be dashed to pieces, probably. Various kinds of transportation arrangements were made for the passengers. The missionaries completed most of their journey by rail through Japan and Korea. They had reached Peking in safety when Dr. Wampler's letter was mailed Jan. 26.

### ELSEWHERE IN THIS ISSUE

Churches of Michigan will please note the announcement of Wm. Smith, Treasurer of the District, among the Notes.

All are interested, as a matter of course, in the Sedalia Annual Conference, June 10-16. On page 187, Bro. J. S. Gabel gives a comprehensive write-up of proposed plans and arrangements, for which we bespeak the kind and earnest consideration of our readers.

On page 186, in the Home and Family Department will be found a special appeal: "Funds Needed for Dress Reform Work," to which we direct the considerate attention of all our members, and especially the sisters. This plea of the Committee on Dress Reform affords a splendid opportunity of practically showing our interest in their work.

**Notice to Elders and Pastors.**—By request of the Music Committee we are publishing on page 188 a circular letter, which the Committee has sent you. It will be of interest to all our readers because of the information it gives, relative to the thorough-going manner in which the Committee is planning to care for the music interests of the church. The Committee requests us to say that the need for funds is urgent and to urge you that the offering asked for be taken at the earliest possible opportunity. The first Sunday in April has been suggested. Should it prove impracticable to give the matter attention at either the morning or evening service of that day, on account of special Easter plans, the very first available date should be used, that the work of the Com-

mittee be not hindered. Offerings should be sent to the Treasurer, Eld. J. B. Miller, Curryville, Pa.

### MISCELLANEOUS

The District Conference of Middle Maryland is to convene in the Brownsville congregation April 21 and 22.

A pastor is needed to take charge of the work at Garrett, Pa., about May 1, or as soon as convenient thereafter. Applicants for the position will please address Bro. Lee W. Follard as indicated.

A Bible Institute is scheduled for March 19, 20 and 21, to be held in the Windber church, Pa. Bro. Galen B. Royer, of Juniata College, and Bro. M. Clyde Horst of Johnstown, Pa., are to be the principal instructors.

The District Conference of Southeastern Pennsylvania, New Jersey and Eastern New York is to be held in the Green Tree church, Oaks, Pa., April 22, at 8 o'clock. This meeting follows the District Missionary Meeting on the day preceding.

Christian Workers of the West Goshen church, Ind., are endeavoring to live up to the energetic endeavor, suggested by their name. They have decided to support one of their number on whatever field of mission activity such a worker may find an opportunity for service.

The Enders church, Nebr., has been without a regular pastor, for some time. Correspondence is solicited with any minister who may feel inclined to consider a new field. Sister Leta Fern Wine, of Enders, will be pleased to respond to inquiries of prospective applicants for the pastorate.

In the campaign for \$8,500 to equip a hospital in China, the Student Volunteer Bands of the Church of the Brethren are setting a pace which, if followed by the church at large, will certainly put us far over the top in the plans of the Forward Movement. Only four schools have reported, but this is what they have done: Mt. Morris, \$1,650; LaVerne, \$1,211; Elizabethtown, \$1,350; Bethany, \$4,192. Total, \$8,403.

A parsonage, well built and meeting all necessary requirements, is always a valuable acquisition for any wide-awake church. There are various ways of securing this most desirable adjunct to congregational efficiency, but we were specially impressed by the simple method resorted to by a devoted couple in the Clovis church, New Mexico. Seeing the need of a parsonage, Bro. A. J. Rodes and wife simply donated the cost of the structure, \$3,300, to the church, thus quickly settling the whole problem by their commendable liberality.

The Russian Bible and Evangelization Society, of 156 Fifth Avenue, New York, desires that Sunday, April 11, be observed as a day of prayer for Russia. The needs of the world are so many that we are likely to forget some of them, and we may feel, at times, that we can not keep up with the calendar of suggested special days. But the condition of unfortunate Russia is so tragic that we surely can not forget that. We need not wait for April 11, to pray for Russia, but let us also not fail to have a part in the special intercession in behalf of Russia on that day.

**Enthusiasm Accomplishes the "Impossible."**—It was Paul's never-waning enthusiasm which declared that with Christ strengthening him he could do anything. This spirit of enthusiastic determination, of holy boldness, is as effective in Christian work as elsewhere. We are told about a city missionary in New York who was determined to reclaim a certain family. It suddenly disappeared. He followed every possible clue until he succeeded in finding it. It moved again and again—ten times—but he kept in constant touch until he accomplished the task he had in mind. Such enthusiasm insures success.

The Executive Committee of the Forward Movement has prepared a group of valuable leaflets, copies of which have just been placed on our desk. Here is one that describes the purpose and the organization of the Forward Movement. Here is one with instructions to directors in the local churches. Others tell about the stewardship of life and the stewardship of possessions. Another is addressed "to them that would serve." You ought to have it, reader, and then give it to some young Christian. And what do you suppose "putting first things first" can mean? See what Paul put first in his exhortation in the second chapter of First Timothy. What do you put first?

**Prayer and Soul-Winning.**—Dr. Charles L. Goodell names prayer as the first requisite in the art of soul-winning. "It is a great day in any man's life," he says, "when a man learns how to pray. I had been nine years in the ministry before I understood that secret. To learn it, I had to pass through agonies, compared with which the most supreme physical suffering is not to be mentioned, but the returns were greater than the cost. I learned that prayer is, first of all, communion and adoration, and I came to God, not to tell him what I wanted, but to find out his will and plans concerning me. It was a great hour for me, and I have never lost its joy. There is nothing so blessed as to pray and feel that the heavens are bending low and that, however careless men may be, there is unceasing interest in heaven in our behalf. The purpose in prayer is that we may change eyes with God—to lay our prayers at his feet and take better ones from him."



## AROUND THE WORLD

### Make 1920 a Bible Year

Following a plan adopted in Great Britain, the New York Bible Society has launched a movement in this country, to make the year 1920 a special Bible year. Its objects are: "(1) To claim for the Bible a larger place in our individual and national life. (2) To increase public interest in the Bible as God's revelation to man. (3) To urge upon all men everywhere the unfulfilling value of the Bible. (4) To obtain from individuals, in all walks of life, testimonials to the significance and influence of the Bible. (5) To obtain these objects, meetings will be held occasionally to call public attention to the Holy Scriptures. The culmination of this crusade will be on Bible Sunday, Dec. 5, 1920, when there will be a great demonstration for the Bible." It is to be hoped that by this means God's Word may be magnified among men.

### Astounding Conditions

At the evening session of the Interchurch Pastors' Conference in Chicago, March 9, Chaplain J. Kirkwood Craig, director of the Survey of Special Groups, gave utterance to some facts of startling significance: "America faces an era of paganism and spiritual illiteracy—breeders of anarchy, crime and unrest—if the church does not face its task of providing religious education for the boys and girls of the land. Thirty-six millions out of 53,000,000 of America's children and youth, under twenty-five years of age, are receiving no religious instruction whatever. In 1919 America spent less than one and one-third cents per capita on religious education. There are 5,500,000 adult illiterates in America, which fact would indicate that the system of national education, provided for in the Smith-Towner bill, now before Congress, should be adopted."

### The War and Christianity

In a recently-published book, "The New Age and How to Face It," Dean Inge, of London, takes occasion to controvert the common saying that "the war has changed everything." So far as appearances go, human nature remains unchanged. The fundamental truths of Christianity certainly have not altered and, say what we will, the world still hates Christianity. "Christians," says Dean Inge, "are still living in the midst of a hostile world, which rejects their standards, scorns their valuations, and hates, above all, their doctrine of salvation through suffering." This may not be a very optimistic view of present-day conditions, but it is true, nevertheless. And yet this indifference should be but a greater incentive to every Christian, to win the world to Christ by the loving attitude that he has enjoyed upon all his followers: "I will draw all men unto me."

### You May Have It, if You Will

According to the opinion of William T. Ellis, on the topic of "general Christian publicity," church people are altogether too timid. Their modesty is uncalled for. All sorts of public evils are meekly tolerated, simply because Christians are not as militant as their general orders require. So, when inclined to grumble about the lack of intelligent recognition of religion in the secular press, please remember that church members should blame themselves, first of all. Active Christians can practically have anything they want in print, if they are wise and firm in asking for it. There is not a newspaper in the land that would not publish a full page every Saturday, devoted exclusively to the churches, if even ten per cent of the professing Christians, among its readers, were to ask for it. If you want more and better general news of Christianity in your daily paper, write to the editor and request it. If there are enough of such requests, the answer will be forthcoming, swift and sure.

### A Floating Church

With the readiness of a Paul, the great apostle to the Gentiles, who was ready to make use of every expedient, at his disposal, that he might "by all means save some," the Baptist Church utilizes a Gospel ship to good advantage. In and out among the hundreds of small islands in the Sea of Japan a little white ship threads its way on a never-ending cruise of Christianity. It is the "Fukui Maru," that carries the Gospel Message to thousands who could not be reached in any other way. This little vessel, like the itinerant preachers of former days, endeavors to find the out-of-the-way places. It displays a degree of helpfulness that might well be envied by American churches with better advantages. Natives, in goodly numbers, flock to hear the messages delivered on the deck of the little craft. The "Fukui Maru" is the only floating Baptist church in the world, and it has proved itself a most valuable adjunct to the missionary equipment of that denomination. That a similar plan of "Gospel ship evangelism" might successfully be carried on in other parts of the globe, is not to be doubted, and it is to be hoped that other organizations may enter upon a like effort.

### Woman Suffrage

Whatever variance of public opinion there may be, as to the propriety of extending universal suffrage to the gentler sex, at this time only two more States are needed, to put that important enactment into the Constitution of the United States. It must be conceded that the final achievement of that most significant step will open a new era in human progress. That women have an inalienable right to share in the legislation that controls the destiny of themselves and their sons and their daughters, can not be denied by any right-thinking and fair-minded person. Politicians may soon be obliged to ask themselves: "What do the women want?" Well do they know that women will insist on what is just and right, being infinitely less selfish than man.

### New Complications

While at this time (forenoon of March 15) it is too early to grasp the full significance of the overthrow of the Ebert administration at Berlin, Germany, March 13, the outlook, just now, is decidedly ominous. Possibly a bloody civil struggle impends, before conditions of permanent stability can be established. That Germany, shaken from center to circumference by the ravings of revolutionary elements, should suffer from violent spasms, is natural enough. Revolutionary periods, as history shows, develop in a series of waves—a succession of convulsions of varying degrees of violence. If history may be depended upon to furnish a hint as to impending happenings, it may be a long while before German conditions stabilize and the threat of violent eruptions gives way to the evolution of a government of permanency.

### Uprooted Gethsemane Tree Troubles Turks

Perhaps no other nation of the Orient is more thoroughly under the sway of superstition than the Turks. As the traveler in Bible Lands visits the various points of interest, he is brought in touch with a number of instances along that line. Great disturbance was caused recently when, during a severe snowstorm, the famous tree, "El Butini," in the Garden of Gethsemane, was blown down. According to an old Turkish tradition, the fall of this tree is sure to indicate the early collapse of the Turkish Empire. To guard against such a happening, the tree was repeatedly reinforced by iron braces to support it. Its downfall, despite all precautionary expedients, has powerfully impressed the superstitious populace. Wholly independent, however, of man's predictions, the Great Ruler of all things carries out his plans. If the Turkish Empire is near its dissolution, it will fall because its cup of iniquity is filled to the brim.

### Great Britain's Struggle with Liquor

Confronted by the appalling fact that the annual drink bill of the United Kingdom runs to more than \$2,000,000,000 annually, the better element of that country has been aroused to the real danger of the situation as never before. Seemingly there is far more drinking just now than there was before the war. The best judges of the situation declare that unless Great Britain abandons her career of drunkenness—to which both men and women seem to be hopelessly given—grave conditions are bound to result. The British Parliament has struggled with the question, but while many of that body favor prohibition, the way does not seem to be open just now. Many of England's largest breweries and distilleries are owned or controlled by people of high social standing. It is claimed that even peers and high ecclesiastical dignitaries are financially interested in these enterprises. That, naturally, makes the entire suppression of the traffic a most difficult one, but eventually King Alcohol will be dethroned even in Great Britain.

### The Armenian Situation

In order that reliable information may be available at this time, when another attempt is being made to relieve Armenia's destitution by a generous offering, we give a few dependable facts: The Committee for Relief in the Near East estimates that there are 800,000 destitute Armenians who will need relief until the next harvest, and that 150,000 children will need supplementary diet until other provisions can be made available. The American Board of Foreign Missions, not restricting its figures to Armenians, gives a similar estimate. At least fifty thousand orphans must have complete support, including shelter and clothing. Thirty thousand of these are in Turkey and 20,000 in the Trans-Caucasus. In the actual distribution of relief, on the basis of the above estimates, it is quite certain that the final number aided will far exceed the given figures. All evidence goes to show that with an adequate supply of wheat, the people can live. The adult population can get along if enough bread is furnished. The children, of course, must have milk. Dr. James L. Barton, the head of the Committee for Relief in the Near East—one of the noble men who have devoted their lives to the interests of these people, and who may be depended upon as authority on Armenia and its needs—estimates that it will cost \$50 per head to repatriate the deported refugees, move them to their former homes, rebuild their humble dwellings, and furnish the farmers

with the necessary tools. For half a million people this amounts to \$25,000,000. About \$12,500,000 more will be needed for clothing and household utensils, estimated at \$25 per person. The cost of caring for those in orphanages is estimated at \$6 each per month, so that, to the cost of food, there should be added enough to meet this item—say, probably, a total of \$2,000,000 more.

### Guarding Against Europe's Plagues

United States health officers at foreign embarkation ports have been notified to exercise the greatest caution, to prevent immigrants from importing typhus and bubonic plague from "infested Europe." According to Surgeon General H. S. Cumming, of the United States Public Health Service, the sanitary and health conditions all over Europe are bad, and the officials in charge are not as yet able, with facilities at their command, to combat diseases that threaten public health. Most alarming is the report that a new and more fatal form of "sleeping sickness" has become epidemic in Vienna. Only by the most thorough vigilance can that disease be kept from entering this country. But why should our authorities not exercise equal vigilance to exclude from our shores the morally diseased and defective?

### Civilization Owes Much to Missions

It may not be a generally-known fact, but it is one that is well attested to, nevertheless, that missionaries, as advance agents of Christianity, have greatly extended humanity's knowledge of the globe, and that they have been noteworthy as map-makers. They have replaced many of the "guess-maps" of former ages by exact and accurate descriptions of regional geography. Their explorations, notably in the case of Livingstone, have added much valuable information to our knowledge of strange peoples and strange lands. Of the debt geography owes to the indefatigable efforts of Protestant missionaries of the nineteenth century, much has been said and written. In Madagascar, in the Kongo basin, on the Gold Coast, and in New Guinea, missionary geographers have made valuable researches. In many districts, too, missionaries have done excellent work in the creation of good roads, thereby opening up vast stretches of country to ready access, and greatly facilitating traffic of all sorts. In fact, the missionary precedes the man of business.

### Zionism's Problems in Palestine

According to a recent investigator of conditions in Palestine, the much-discussed establishment of Zionism in the land of their fathers need not be expected in the immediate future. Great Britain, it appears, made certain promises to France, to an Arab sheik, and to the Zionists—each in an hour of need—but all these assurances could not, later on, be carried out, because of conflicting claims. That is one of the reasons for "watchful waiting." Great Britain, as now appears, could not afford to offend France, her ally, nor could she ignore the Arabs, who had rendered material help in driving out the Turkish forces from that part of Asia. To give Palestine wholly and unreservedly to the Jews, would arouse the most intense opposition of the Arabs, who have never had a special love for the Jews. It is also true that among the Jews in Palestine there are at least eight distinct parties, ranging from the "strictest sect" to the most liberal and tolerant. Cooperation among such widely-divergent elements is naturally difficult, if not impossible. Unification of the motley aggregation, now in Palestine, is a task of considerable magnitude—that is sure.

### A Vision of Better Things

Profoundly gratifying is the evidence of a new spirit and a broadened vision, in the statement issued from London by the Supreme Council of the League of Nations on the subject of the world's economic situation, and the steps that should be taken in the interest of genuine peace, amity and reconstruction. The views thus set forth should have a decidedly salutary bearing upon those powers that still oppose the insistent pressure for a just revision of the stipulations of the treaties with Germany and Austria. Apparently, Premier Millerand, of France will be confronted by serious opposition, on the part of a parliamentary faction that still insists on the rigorous enforcement of all the terms of the treaty of Versailles. Public opinion in France will have to learn the important fact that treaties alone do not restore normal conditions. Economy, thrift, increased production, industrial peace, and all else that conduces to the general welfare, must be given full play. The Supreme Council, in no uncertain terms, tells the allied world, as well as the newly-created States in Eastern Europe, that there is no short cut to prosperity and peace. There is need of hard work, retrenchment, and sound financial management, to restore the political and industrial life of the various nations to a normal basis. It is a decidedly hopeful indication that the spirit of hatred and revenge, so common during the last several years, is giving way to greater tolerance and a deeper appreciation of inescapable facts. Germany, Austria, Hungary and Russia must be allowed to regain their footing, otherwise the prospect of pacification and rehabilitation of Europe and Asia will be remote.



## HOME AND FAMILY

### Today

BY MARGUERITE BIXLER GARRETT

Dear Jesus, I would be a better child of thine  
Just for today,  
For past mistakes there is no reason to repine.  
I only pray: Forgive!  
Teach me to see and know as thou desirest me  
To see and know.  
Unless all self is sifted, the soul seed planted  
Is hindered so,  
And can not grow  
The richest, choicest fruitage for thy world-kingdom.  
Jesus, I pray to live!  
Just for today.  
Sebring, Fla.

### Bouquets

BY MAUDE C. JONES

Mrs. STEVENS was an ambitious, energetic woman, whose every minute seemed full to overflowing either with work or play. Aside from the many duties that engross the time and attention of a farmer's wife, she took an occasional day off for a specially-planned picnic with just her own family. This was a source of great delight to her little ones and helped to keep Mary Stevens herself young and cheerful. She was also an active Sunday-school and Aid Society worker, and ever ready to lend a helping hand to any one who needed her services.

But there came a day when she was forced to cease her activities for a time at least. A severe shock, following a slight illness, from which she had not fully recovered, caused the physician to render a verdict of "absolute quiet for some time" if she ever hoped to regain her normal health.

She was intelligent enough to know that the doctor was correct, but she found it a very difficult matter, indeed, to lie in bed with folded hands, especially under existing circumstances. The situation was simply this: No domestic help was to be found anywhere. Factories, shops and stores, by their attractive wages and alluring calls to city life, had robbed the neighborhood of nearly every available woman or girl who was a wage-earner, as most rural communities are being ruthlessly robbed today, and the old-fashioned hired girl was almost a thing of the past. So on the shoulders of the good-natured John Stevens fell the entire responsibility of running the Stevens domain.

John was a kind, patient, capable husband, and he tackled his job without a single murmur. Although he did his best, which was admirable, by the way, yet the home soon began to show the lack of a woman's touch. Cooking, dishwashing and sweeping, the preparation of school lunches for the three little school-fellows, milking and caring for the milk, coupled with his own daily chores, left but few spare moments in John's schedule of work. Of a necessity, some things had to be left undone, but Mary bore it patiently, knowing that John was doing his best, and in her heart she daily thanked God for giving her such a companion who was bravely standing a test which would have brought out the alloy in many husbands.

And so matters were progressing when, one morning, the mail carrier left a package at the Stevens home, addressed to Mary. John took it to the bedside and, upon opening it, found it to be a beautiful bouquet of roses from the florist's at N——, having been ordered sent to Mary's address by the Conway Aid Sisters, of which Mary was a member.

"Oh, how beautiful they are!" exclaimed Mary, as she inhaled their fragrance. John was preparing a vase of water for the flowers and a sort of queer smile played around the corners of his mouth, which Mary noted, but said nothing.

"They sure are dandies for this time of year, Mary. Maybe they're all you need to make you well," and again his lips twitched with that same little smile. Mary did not answer.

John arranged her pillows and kissed her fondly as he said: "I wish they would make you well, Mary."

And again there was a twitching of the lips, but in a smile this time.

"Well, well, Mary, this isn't getting my dish towels washed. Enjoy your flowers and I will mine." And with another kiss he hastened to the kitchen, and soon Mary heard the clatter of pans, accompanied by John's cheerful whistle as he worked.

Hot tears filled her eyes. "Dear John! I wish, too, they'd make me well," glancing at the flowers, then around the room. "But I'm afraid they won't, because—well, because, I like harmony and that beautiful bunch of roses is sadly out of harmony with its surroundings."

And Mary Stevens was right. Mussy tumblers and bottles were arrayed in a motley fashion on top of a soiled dresser scarf. Furniture, curtains, rugs and pictures needed a good cleaning. Her hair needed combing and her own clothing and the bed linen needed changing. John would do it when he could, but to Mary's order-loving eye the flowers only made the untidiness of the room more noticeable. Everything lacked the feminine touch so necessary to make a home

cause she had free access to nearly every home 'round about, and her neighborly deeds were scattered promiscuously.

And that was why Mrs. Stevens sank back upon her pillows with a "thank goodness" on her lips when she heard Hester Clark order John out of the kitchen. She came on into Mary's room, removing her wraps on the way, and after a short greeting, without asking a single question, she began operations on Mary's room. One would have thought, by her actions, that she had been a domestic in the Stevens home for months, so easily did she assume responsibility—her hands and her tongue working simultaneously.

"Did you hear about Jim Smith's little George gettin' his leg broke? Fell off the wagon somehow. I was over yisterday and helped Sarah a little. She ain't very strong this winter, and it kinda upset her when George got hurt. And Seth Bile's got another boy last night. I was there till midnight. That makes four now. Seth's mother's there, takin' care of Liza and so I told Henry I'd run over here today, fer I had an idee John was gittin' pretty anxious to see me. Tried to git over last week, but had a spell of rheumatics in my knees and couldn't walk very well. Where's a clean scarf for this dresser? My, them flowefs is pretty! Where'd you git 'em?"

"The Aid Society sent them."

"Who brung 'em over for you?"

"They came through the mail this morning," said Mary.

"H'm," chuckled Hester, with a shrug of her shoulders, and went on working and talking, as though hothouse flowers were everyday affairs with her.

In an incredibly short time Mary's room was seemingly made over. A snowy cloth covered the dresser, dirty glasses were removed, rugs and curtains were shaken, the floor was swept and the dust removed from furniture and woodwork. Mary's hair was combed and clean linen and nightclothes replaced the soiled ones. And lastly the roses were so placed that Mary could enjoy them to her utmost satisfaction. And with their sanitary surroundings it was surprising how much more she did enjoy them, too.

From Mary's room Hester went to the living-room, and Mary could hear her vigorously pounding and sweeping and shaking until that, too, was left in tidy condition. Noon time interrupted her operations, but after the meal was over she again resumed them, ending up with the kitchen, which she "cleaned up" in a similar way. At two o'clock the linoleums were mopped, porches swept and windows washed. Some time during the day she had found time to dampen a basket of unironed clothes, and now that the house was straightened up she attacked them vigorously, and at five in the evening she had the ironing done.

Next she prepared a warm supper for John and the hungry youngsters, who came racing home from school with flying feet and empty stomachs. Before leaving for home she went back to Mary's room. "Now, Mis' Stevens, I got things all cleaned up—down stairs, and the ironin' done, but I didn't get anything done upstairs. I'm comin' back day after tomorrow, and then I'll sweep the upstairs and do up some bakin' for John and the children. Then next week me and Susie Long has agreed to take turn about comin' over and helpin' you out, so don't you do any worryin' 'bout your work. Men sure do get things in a mess when they try to take a woman's place, but I must say John's a-doin' extra good. My, ain't them flowers sweet? Well, I must go or it'll be dark 'fore I get home. Just you keep quiet and I'll be back every few days." And before Mary could answer, the door was closed and she heard Hester's heavy tread as she went down the gravel walk.

And Hester was as good as her word. She always was. Every few days found her at the Stevens home, doing whatever her hands found to do, thus lifting a load of responsibility from John's shoulders and doing Mary more good than medicine.

In the meantime the members of the Conway Aid Society held another meeting, and hearing that Sister Stevens was still confined to her room, decided to send her another bouquet.

Syracuse, Ind.

## Funds Needed for Dress Reform Work

MARCH 28 is the day on which our Committee is calling on the churches for additional funds to carry forward our work.

(1) "STANDARDIZATION" is moving steadily forward. In addition to sane suits, the splendid firm, engaged in this work, plans other garments to be designed for the coming year. Already patronage is encouraging.

(2) THE "CONFERENCE" FEATURE, from without, is growing in interest. On invitation, your Committee has been represented in Conferences of national scope and value.

(3) ALREADY MORE PRINTING is planned than present funds will provide.

DON'T FORGET that the practical development of any activity means added expense—and yet MANY small sums are preferred to a FEW large ones. Especially would the Committee like a response from those churches that have not yet contributed to this work. Some churches contribute twice each year to our needs. The general response to our calls heretofore, has been gratifying.

### Sunday, March 28,

is the day. Please announce a week in advance, and lift an offering in your church (forenoon or evening). This is one of the practical ways of cooperation. (See Annual Meeting Minutes, 1914, page 5.)

All sums will be duly acknowledged, if sent to the Secretary-Treasurer, Lydia E. Taylor, Mt. Morris, Ill.

Fraternally,

COMMITTEE ON DRESS REFORM.

cheerful—everything but the flowers, and they jarred strangely on Mary's overwrought nerves.

But before long her good judgment asserted itself, and she said half aloud: "Shame on you, Mary Stevens! What would the Aid sisters think if they knew how you are acting over this gift? Just enjoy the flowers and let the dirt go. Maybe—" but here her thoughts were interrupted by the sound of a woman's voice in the kitchen. She raised her head slightly and heard an authoritative voice ordering John "to the barn where a man belongs," and John's cheerful rejoinder as he gladly obeyed the orders.

"Oh, it's Hester, thank goodness." And Mary sank back among the pillows, with a relieved sigh. Hester Clark lived two miles east of the Stevens'. She was a large, strong, capable woman, with a heart as "big as a barrel" and a pair of wonderfully helpful hands. She was wholly without education, could neither read nor write, her teacher never having been able to "hammer anything through her skull," but she could work and she wasn't afraid to work either. More than one family had cause to herald her coming with gladness, because of her loving deeds and her homely services; rendered in times of sickness or need. And she didn't belong to the Aid Society. Think of it! And no one was real sure whether she had her name on any church record or not. She was always as full of neighborhood news as a blackberry is of seeds, be-



## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

## VIRGINIA PASTORS' CONFERENCE

The Church of the Brethren was represented at the Pastors' Conference of the Interchurch World Movement, at Richmond, Va., March 1-3, by twenty-eight elders, twenty-two ministers and three deacons—a total of fifty-three. This, considering our number in the State, was apparently one of the largest denominational delegations at the Conference.

The numerical representation of the five Districts of Virginia was as follows: First, twenty; Second, ten; Southern, eight; Northern, four; Eastern, eleven.

Wednesday, March 3, at 9 A. M., these representatives met in a Denominational Conference to consider questions pertaining to our Forward Movement and its relation to the Interchurch World Movement. Eld. C. D. Hylton, Troutville, Va., was made Moderator and Lewis B. Flohr, Vienna, Va., Secretary. Eld. C. D. Bonsack, our General Director, was present and answered many questions in regard to policy and detail, which resulted in a better understanding of the two movements.

Two "Regions" were represented in the State and two brief Regional Conferences were held, to consider problems concerning the regions in particular.

Vienna, Va., March 6. Lewis B. Flohr.

## NOTES FROM THE FIELD

Feb. 9 I began meetings in what is known as the Silver Creek church, Williams County, Ohio, and closed March 3. The attendance and interest were good. This was the fourth series of meetings I conducted in said church. It is in splendid working condition, with a live Sunday-school and a loyal band of workers. It is a real pleasure to work in such congregations. I can not help but compliment the Brethren there for maintaining so well the principles of plainness. The simple life in dress is, in too many churches, about gone, I feel sorry to say—due largely to a lack of encouragement by local officials. As an immediate result of the meetings, seven confessed Christ.

Our estimate of a great revival will not always stand the test. Many so-called revivals can be described by three words: Names, numbers, noise. In a measure, the church has imbibed the spirit of the world. We count the names on our records, and the communicants at our altars, and we consider large numbers a great church. We regard the liberal donation of funds as a characteristic of a great missionary church. Let us not forget that before we can have a successful Forward Movement, there must be a definite return to the faith of the fathers—the faith of ages and generations. The strength of the church, in bygone days, lay in the righteousness of manhood and womanhood.

My next meeting will be with the members of the Pleasant Hill church, Ind., some time in April. December, January and February, next, are open for calls.

North Canton, Ohio. Reuben Shroyer.

## MEETING OF THE MISSION BOARD OF THE DISTRICT OF MICHIGAN

The regular spring meeting of the Michigan Mission Board was called for Feb. 19, in Grand Rapids. At this session Bro. D. O. Cottrell, our Regional Director for the Forward Movement, met with us and presented to us the general program for the promotion of the Movement. As a result of his visit, a number of the pastors of Michigan met in conference, during the Interchurch Pastors' Conference at Lansing, and discussed very pleasantly and, we believe, profitably the organization of our District, to carry out our part in the program. Bro. J. E. Utery, of Onekama, was chosen as District Director.

One of our number being unable to attend the Grand Rapids session, on account of the snow blockade, a session was called for Feb. 20, in Lake Odessa. During the day the regular routine of work was followed.

In a general way the outlook for the work in the District is very encouraging. There are ten points under the care of the board, which includes the three city missions, of which I will make mention later. A number of our churches, which have been without a resident minister, are either already supplied or will be supplied soon. Services at the Riverside church have been discontinued during the winter months because of a lack of ministerial aid, but an effort will be made by the board to revive the work there.

The work in Detroit is progressing nicely, under the pastoral leadership of Bro. John F. Dietz. The automobile industry of the city calls many of our strong, intellectual men to Detroit, and the membership there is composed largely of those who are well qualified to do efficient work for the Master. An addition to the church-house has recently been completed, which gives them some of their much-needed room, but it is already felt that the present structure is inadequate for their needs.

Bro. C. L. Wilkins is doing efficient work as pastor of the Grand Rapids church. He took up the pastorate at a

time when the outlook for the work there was not so bright for various reasons, among which were the frequent change of pastors and the general depression, brought about by the world war. Conditions, however, have changed, and the outlook is now encouraging. It was the privilege of a part of the board to be present at their prayer meeting, which showed a fine spirit of fellowship existing between pastor and laity. A general spirit of consecration prevails among all.

Battle Creek is another industrial center of Michigan, which has drawn many of our members within its borders. In the city are, perhaps, more than a score of members of the Church of the Brethren. For a number of years a Sunday-school has been conducted in some of the private homes, with preaching services a part of the time, conducted by Bro. H. A. Weller, of the city, or an occasional visitor. The work in the past has been conducted as a mission point, under the direction of the Woodland church, but the work has progressed to such an extent that it was felt it should be taken over by the District. At our recent meeting, plans were set on foot which look forward to the erection of a house of worship in the near future, on a lot purchased in the fall of 1919 by the Mission Board.

Harley V. Townsend,  
Secretary-Treasurer of District Mission Board.  
Woodland, Mich.

## BEGIN PLANNING NOW TO ATTEND THE SEDALIA ANNUAL CONFERENCE JUNE 10-16, 1920

[Bro. J. S. Gabel, of Lincoln, Neb., Treasurer of the Committee of Arrangements for the Sedalia Conference, sends us a copy of a circular letter which the Committee is sending to ministers as indicated, with the request that the same be published in the "Messenger." This we are glad to do, in the hope that it may be helpful in awakening general interest in our forthcoming Conference and a desire to be there. Everything points to a great spiritual feast, which no one will wish to miss.—Ed.]

Dear Brother:—My purpose in writing you is to talk ANNUAL MEETING. You likely know, by this time, that the Committee of Arrangements has located the Annual Meeting for this year at the city of Sedalia, Mo. It is on the main line of the Missouri Pacific R. R., and the M. K. and T. R. R., ninety-seven miles east of Kansas City.

The committee takes great pleasure in being able to say that we have placed at our service the best facilities with which the Annual Meeting has ever been favored. We have a fine, large, commodious auditorium, which will seat over 6,000 people. It is well lighted day and night. It is of steel construction, with a noiseless floor. We have ample lecture rooms in other buildings for special meetings, exhibits, etc.

We have a fine Woman's Building, with a number of rooms for sisters' meetings and rest-rooms, with rockers, lounges, tables, etc. There are large porches, with children's play-grounds and nursery attached.

We have the best lunch-counter room we ever had, to my knowledge. It is a steel structure, conveniently located.

We have ample grounds—about 206 acres—nicely situated and well sodded, with cement sidewalks where needed, so that rain or shine you will have good walks to travel over and no hills to climb. There is plenty of sodded lawn for outdoor meetings, such as college reunions, etc., if the weather is suitable. If unfavorable, we have an abundance of room for all such meetings in the amphitheater, which is well seated. It is about 50 feet wide by about 400 feet long, all under roof.

We can offer the Standing Committee what, I think, is the best quarters they ever had as their deliberation room and lodging.

We can furnish room for twenty-five acres of automobiles. So come with your jitney, your fivver, your roadster and your limousine. All who can should come in autos and bring a tent and bedding. Army tents can be had on reasonable terms now, and all who can should buy one.

Without going further into detail, I will just sum up the whole matter of facilities by saying that we have the best accommodations you ever saw at any Annual Meeting, taken as a whole.

Now, in view of the above partial presentation of what we have, we invite you to enjoy the Conference with us, but in order to make this meeting what it ought to be, we will need YOUR ATTENDANCE. This is particularly the object I have in writing this communication. I want to enlist your help in behalf of this Annual Meeting. I want you to talk this meeting up with others of your congregation from this time on, and urge them to begin at once to plan to be there. Urge all, especially the younger members, to be there for the good they will get out of it.

The very object of our people, in locating this great meeting in various parts of the Brotherhood is, that all may have the opportunity to attend at closer range. The Annual Meetings, as they are now conducted, are well worth while attending. You will have the busiest week you ever put in, if you will make the effort. There will be no "idle hours"—something doing all the time—and it will tax you to be present at all the meetings you wish to attend.

The various activities of the church, at present, can

hardly be given room on the program. So many interests are struggling to be heard, that many times two or more meetings will have to be held at the same time, at various places.

If you are alive to the interests of the Brotherhood and the Kingdom of God, you will certainly want to be at the Conference. The object in writing you on this subject is to get you to boost for the meeting in your congregation, and to get as many from your congregation to go as possible. The more of your members you can get to go, the better success you will have, with less effort, to interest them in the various church activities. They will get inspiration at the Sedalia Conference that they can get nowhere else. The distance any one in our zone districts will have to travel, will not be great enough to deter him from going.

Call the attention of your members in a special way to the importance of attending. If necessary, set apart an hour in open meeting to talk this matter over, and present all the reasons you can, why all should be there who can go. Make known the facts here stated and emphasize the main points. Work up an enthusiasm! Discuss the benefits of being there—getting acquainted with prominent church workers and missionaries. Plan to have your congregation make this a jubilee week and be on hand to get your share of the showers of grace that will surely be felt.

When the meeting is in zones east of us—at Hershey, Pa., and at Winona Lake, Ind.—the local congregations seem to turn out in great numbers, and make the meeting a great success, but when it is held in this part of the Brotherhood, it seems as if many of our folks, who could be there, stay at home. To have a better attendance only requires a will and a little planning.

The Committee of Arrangements will do all it can to make this meeting a success, but we need YOU there, to help play the part of host to the many thousands we expect to be there from farther away. We hope, by your help, to have a much larger attendance than we had at Wichita, Kans. At that time we had things to contend with we could not foresee nor avoid. We had cyclones near there, just before the time for the meeting, which, no doubt, kept away some of the more timid. We also had flood conditions to contend with, on account of excessive rains, and the world war was then on, too.

As these unfavorable events are not likely to interfere at this time, we hope, through your efforts, to have a much better attendance at Sedalia than we had at Wichita.

In view of the ample grounds we have, for parking autos, I wish especially to urge you to have all who can, go in their autos. If they will provide themselves with tent and bedding they will have the added advantage of tenting out for a week, which is always a delight, and which will enable those tenting to be in at the first meeting in the morning, and at the last in the evening, not having to get away early to avoid the rush at the street cars.

Now I am not presenting this to you as a mere suggestion, but I am trying to make as earnest an appeal as I can. I trust you will give this matter your very best effort, from now on until the time of starting to the meeting. Then you will say to one and all: "COME, LET'S GO."

If any of the readers have friends in the East or West, invite them to be at Sedalia, so that you may meet them and renew your old friendship.

A copy of this letter will be mailed to every minister in the Districts composing our zone, and we expect to see good results. May we have your help?

At this place—Sedalia, Mo.—even as in the days of old "shall the Lord of hosts make unto all people a feast of fat things . . . of fat things full of marrow" (Isa. 25: 6).

## ONE BY ONE

The "Gospel Messenger" of Feb. 28 announced the death of eight of our dear ministers. That is remarkable. Not for a long time did the "Messenger" mention the departure of so many ministers. Some of the eight were widely known. Three of them lived in Northern Illinois and Wisconsin—Bishops W. H. Eisenbise, M. S. Newcomer and C. P. Rowland. Northern Illinois will miss them.

Bro. Wm. H. Eisenbise was favorably known among us, and his work was much appreciated. He was a member of the Standing Committee of 1909.

Bro. M. S. Newcomer was also well known. He was elected to the ministry in 1869.

Bro. C. P. Rowland spent much time in the evangelistic field. He served on the Standing Committee of 1900 and 1902. The 1902 Standing Committee was composed of forty-one bishops. Though but eighteen years have passed since then, twenty-two of those brethren are in eternity. Only nineteen members of the 1902 Standing Committee live today.

Bro. J. H. Brower, of Iowa, was a young man at the time of his departure. Death often calls those who are in the prime of life.

Bishop Stephen Johnson, of Spokane, Wash., was a strong pillar, and widely known. He was eighty years of age.

(Continued on Page 190)



## NOTES FROM AHWA, DANGS, INDIA

The other day we completed our first year in our forest home—one of the busiest and happiest we have spent in India. We began the year under famine conditions. Many people were weak from the effects of influenza, and some were just being stricken. There was scarcely a home in our Christian community or among our heathen neighbors in which death had not claimed some loved ones. Our year closes with rich harvests of grain, after abundant rains. There is bread now for all who are willing to work, and though high prices permit no luxuries, the hunger of the poor is appeased. The health of our people has been unusually good and we rejoice under the good hand of our Lord.

The Peace Celebration, Dec. 13-16, was an interesting affair. The school-children sang, recited and played games. Prizes were given to a number, and all the children were treated to parched rice and pulse, and to sweets. The native rajahs were made happy by some special gifts of money.

Fifteen were baptized the day before Christmas—the majority being fathers and mothers. A number of others are under instruction and will soon be received into the church by baptism. For these whom the Lord adds to his church, we are thankful, but they are, indeed, babes in Christ, born into the Kingdom out of a world of ignorance, superstition and idolatry. Pray that these spiritual babes may be fed on the Word and nurtured in the Lord, that they may grow to the fullness of stature in Christ Jesus.

Christmas is the big day of the year for Indian Christians. Just as the clock struck twelve, and Christmas began, our twenty Boarding-school girls, with their matron, awakened us with a Christmas hymn, which they sang by our open window. Then, with hearty salaams they went on to all the Christian homes with songs of the Christ-child. Soon after daylight we had a Christmas service in our little church, which the boys had nicely decorated with paper pendants and flowers. After hearty exchanges of Christmas greetings among the Christians, the whole congregation, of over two hundred, came to the bungalow. A handful of parched rice and pulse was given to each—heathen visitors and all. To the members of our Christian families and to our school-children garments were given. If you could have seen the nakedness and rags of most of them, you could understand how much they were appreciated. At the present high prices, it is hard for a man to buy sufficient grain for his family, and the luxury of clothing can scarcely be thought of, even though it is very cool, these January days. About two hundred garments were given out. This was made possible through the Famine Relief Committee, who set apart a fund for clothing for poor Christians.

In the afternoon, again, our compound was filled with guests. Tea, chapattis (native breads) and dates were served, and a pleasant social time was enjoyed together. About sundown, after a prayer of thanksgiving, everybody went home rejoicing—not in gifts alone, but in the love of the Christ and the generosity of Christians beyond the sea.

A big tiger hunt is now on in these forests. A dozen people, or more, have been eaten lately. Government officials have organized a party of some fifty men—most of them with guns—and they hope to put an end to these ferocious beasts, that have lately acquired a taste for human blood. Just as I was writing these notes, the sound of wailing called me to the veranda. One of our nearest neighbors, a Bhil cart-driver, was carried away, as he lay sleeping with his two companions, last night, and the news has just been brought to the wife and other relatives. Probably these men had been drinking liquor, and slept on in their drunkenness, neglecting their fire.

We have now twenty girls and thirty-three boys in our Boarding-schools. Several children from the outside come to our school. A few days ago our Divan Sahib (chief officer under the political agent) visited and examined our school. He commended teachers and scholars for the progress they had made.

Our Sunday-school grows in interest and number. We now have an average attendance of about one hundred and fifty. We have eight classes and should have more, but we are using every available teacher. We lack much in what is often considered necessary equipment, but we have the ignorant who want to learn and the Word of God is in our hand. On the earth floors inside of our little church, and on the veranda, sit these little groups, surrounding their teachers. Will you pray for the teachers that they may faithfully teach the truth to these souls, and lead them to the Savior?

The Mission House attracts many people from all classes. Government officials call in a friendly way and sometimes on business. Native princes and many others come, asking to borrow money. Many sick and poor come to our door. Some receive a handful of grain and go on their way. Others, who have no home, become dependent on the Mission. One aged blind man, who had been here several years, died not long ago, leaving to our care his only son, a bright lad of about ten years of age. A blind woman, with a little daughter of about three, is

at present here. Every day she grinds the grain for the Boarding-school boys and is thus kept from eating the bread of idleness. Another aged woman, broken in health, nearly naked and almost starving, brought her brother's daughter, for the Boarding-school. The old woman cleans the stable each morning, in return for her daily dole of grain. Other hungry, sick and needy ones come and go. We trust that some of these souls may be brought to the light of Jesus.

We are just now making preparations for the first District Meeting of the Second District of India, which is to convene here next week. This District includes the Marathi-speaking churches—Dahanu, Vada and Ahwa. We trust that this meeting may be a source of inspiration to those who are working in this District.

Ahwa, Dangs, India, Jan. 20.

Alice K. Ebey.

## GONE TO THEIR REWARD

## Jacob Henry Brower

Jacob Henry Brower, eldest child of Elder and Mrs. Peter Brower, was born near South English, Iowa, Jan. 23, 1879, and died at the place of his birth, of influenza, Feb. 13, 1920, aged forty-one years and twenty days.



Jacob Henry Brower

His studious habits went out with him in life, to which fact the well-chosen library of books and magazines, that he gathered about him, will testify.

He was united in marriage to Lottie V. Keiser, Dec. 25, 1901. His wife survived him only fifty-three hours. To them were born three daughters, Alma Fern, Edna May and Esther Eilene. Besides these sorrowing members of his immediate family, he leaves a devoted mother, three brothers and one sister, near South English, Iowa, one sister in Mount Morris College, one brother at Louisville, Kentucky, and many other relatives and friends.

Having accepted Christ as his Savior, he united with the Church of the Brethren in February, 1891. He was chosen to the ministry Nov. 24, 1906, and ordained to the eldership Oct. 25, 1914. Always serving in offices of the church, often appointed to committees or selected as delegate to Annual or District Meetings, he was ever active and enthusiastic.

Bro. Brower's interest in mission work led him to take up work of this nature at Council Bluffs, Iowa, in the spring of 1914. Climatic conditions were not favorable, and he returned to the farm at the end of the year. His ultimate aim, however, was the giving of his talents toward the spreading of the Gospel. In pursuance of this aim, he devoted much of his time to evangelistic work in Iowa. Time and money were on the altar. As a minister of the Word, his services were often in demand, up almost to the time of his death. Even in the hours of delirium, his lips still preached Christ to a lost world.

His short but severe sickness was borne with patience. As his wife and two children were sick, many of the cares and responsibilities were borne by his mother and eldest daughter. During his sickness it was very evident, by his talk, that he wanted to live, so that he might work for the Master and care for his family. But God willed otherwise.

Bro. Brower will be greatly missed in the home, the church and the community. He was not only a loving husband and kind father, but he was a real companion and associate in the social interests of the family circle and community. Although he was older in years, yet he always enjoyed wholesome entertainment and often accompanied his girls in such activities.

In the very prime of life he slipped away—just why we can not understand. Our Father knows.

Feb. 15, 1920, he was quietly laid to rest in the Brethren cemetery, where his father had been laid almost six years prior to this time.

## Lottie Virginia Brower

Lottie Virginia Keiser, daughter of Mr. and Mrs. James Keiser, born at Roanoke, Ill., March 18, 1881, died of influenza and other complications, Feb. 15, 1920, aged thirty-eight years, ten months and twenty-eight days. Interment, Feb. 18, 1920.

She was united in marriage to Jacob Henry Brower, Dec. 25, 1901. To their union were born three daughters, Alma Fern, Edna May and Esther Eilene, who have been called to mourn the loss of both father and mother with-

in less than three days. Besides these daughters, she is mourned by her father, mother, three brothers and two sisters, living in the vicinity of South English, Iowa, and many other relatives and friends, who will greatly miss her presence. Having accepted Christ as her Savior, she united with the Church of the Brethren, Oct. 7, 1899. A loving wife and mother, a true friend, and a kind neighbor, she lived a consistent Christian life. As opportunity offered, she accompanied her husband in his evangelistic work, but more often remained with her children, faithfully performing the maternal duties, necessary to the real home which was established.

Like her husband, Sister Brower desired a speedy recovery for the service that she felt she could render to her family. Especially did she express her desire to live for the sake of her fatherless girls.

Other complications setting in, combined with the shock of her husband's death, were too much for her weakened body. Peacefully, though very suddenly, her spirit took its flight into the great beyond whence none return. But "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the Lord God giveth them light; and they shall reign forever and ever."

Elva E. Brower.

Mt. Morris, Ill.

## WAYSIDE MUSINGS

In these latter days much is said and written about the Five Year Forward Movement. With this I heartily agree, but what are we to do when the five years are up? Are we going to stand still or go backward? I hope not.

Money seems to be regarded as the most important thing needed, in the Forward Movement. While ample funds may be essential, some other things are just as important. One is the need of better preaching. Sermons, as a rule, have not enough spirit in them. Let them be Pentecostal in their nature!

If I understand it right, the Forward Movement means to get money enough to educate our young ministers—more efficiently to preach the Gospel. Paul says, in 1 Cor. 2: 4, 5: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Also read Gal. 1: 12.

I feel sometimes that aged members, like myself, might be more benefited by staying at home than by going to church and listening to a sermon we do not fully understand, but then the Scripture says that we should "not forsake the assembling of ourselves together, as the manner of some is."

Margaret E. Utz.

Kump, Md.

## DEATH OF BRO. A. L. SNOWBERGER

Bro. Abraham Lincoln Snowberger was born in New Enterprise, Pa., Sept. 3, 1860, and died at Newton, Kans., Feb. 8, 1920, after an illness of five days of influenza, resulting in double pneumonia.

He married Sister Candace Royer in 1889, who, with one son and two daughters, survives.

He was a member of the Church of the Brethren for more than thirty-five years, being very devoted to every interest of the church. In the summer of 1890 he was elected to the ministry in the Kechi church, east of Wichita, Kans. He did considerable preaching in the earlier years of his ministry. While not so actively engaged in later years, he was never idle. He was a charter member of the Newton City church, serving in the various offices of trustee, church treasurer, Bible Class teacher, and also was helpful in our Christian Workers' Meeting.

Bro. Snowberger received his education in the Pennsylvania public schools, the Millersville Normal, and was a graduate of the Business College of Valparaiso, Ind. He was head of the Commercial Department of McPherson College during the first year of the school. He entered the service of the Kansas State Bank, of Newton, when it was opened in 1902, having charge of the bookkeeping department.

Services in the city church by Bro. M. J. Mishler. Interment in the Royer cemetery, near that church.

Newton, Kansas.

Mrs. Lizzie A. Lehman.

## A LETTER FROM THE MUSIC COMMITTEE

(The following letter, sent by the Music Committee to elders and pastors, is published at the Committee's request, as of general interest. The reader will be pleased to see with what energy and comprehensiveness the Committee is attacking the task entrusted to it.—Ed.)

Dear Brother:

We, the General Music Committee of the Church of the Brethren, appointed by Annual Conference of 1919, at Winona Lake, Ind., for the purpose of stimulating and directing the general music interests of the Church of the Brethren, submit the following for your consideration:

We need your help, in order that we may help you:

1. We purpose to hold, and to arrange to be held, over the Brotherhood, two to three days' institutes and conventions, wherever there is enough interest manifested in music to cooperate with us in planning for this work. The nature of the program will be made known later. However, we may say that, in addition to the institutes and conventions mentioned above, we hold ourselves



open to consider work along music lines in connection with Sunday-school and Bible Institutes, Ministerial Meetings, and all other such meetings, where there would be opportunity for developing the music interests of the church.

2. We urge that you plan with your choristers of church and Sunday-school to arrange a program of special music in your church, at least once a year, and if you can not get up a good program because of the lack of music talent, then we suggest that you, yourself, preach a sermon on some phase of music, or call some lecturer who can make a strong appeal for music, in the way of a sermon.

3. At the close of this music program or sermon, we ask that a plea be made to the audience for a liberal offering for the support of the work of the Music Committee, which is planning to put the volunteer musical missionaries in the field, if possible.

Brother, this is your opportunity to help in the Forward Movement work of the church along musical lines. Give as the Lord has prospered you!

Yours fraternally,

Chairman: Mrs. Cora Stahly, North Manchester, Ind.  
Secretary: B. F. Wampler, Mt. Morris, Ill.  
Treasurer: Elder J. B. Miller, Curryville, Pa.

## DEATH OF SISTER D. E. KITCH

A great cloud of darkness overshadowed Landessville, when Sister Delia Eldora Kitch was called to her reward. She was the daughter of David and Melissa Kitch.

On May 21, 1881, she accepted Christ as her Savior at the age of eighteen, and lived a devoted Christian life until Feb. 19, 1920, when she quietly passed away, aged thirty-five years, eight months and twenty-eight days. Her mother and infant sister preceded her to the great beyond, leaving a father, one sister, Mrs. Snavely, one brother, Elkanah Kitch, and many relatives and friends. The funeral was held Feb. 21, at Landessville, Bro. David Hummer being in charge. Burial was made in the Lancaster cemetery.

Sad, indeed, was the message that came to the friends of Sister Kitch, telling them that the death angel had called, and that she quietly slipped away. Many had not even known that she had been ill until the sad message came. This was but a reminder of what the wise man said long ago: "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

Sister Dora was full of energy and industry. She was ever ready to lend a helping hand to those in distress or to those who needed assistance. We shall, indeed, miss the many acts of kindness she was continually rendering to her friends, and to those whom she loved. The memory of her kind and loving ever be a benediction to those whom she blessed by her services.

The death of our loved ones always brings sorrow to bereaved hearts, and creates vacancies that can not be filled. Some leave in the early morning, some when life's meridian has been reached, and some in the "golden hours" but all are mourned and their memories are ever cherished. Sister Dora's loss is most keenly felt in the home, for it was there she loved to be most of all. The Sunday-school, the church and her many friends outside will also sadly miss her.

Her final illness was brief and tragic, and her suffering was great. Realizing that her end was near, her countenance was radiant with praises for the Savior. He was her strength and support as she passed through the "valley of the shadow of death."

Her relatives and loved ones, who so quietly watched over her through her suffering, may well find comfort in the testimony she left of her willingness to go, just a little while before she peacefully fell asleep. While their grief is heavy and all seems to be darkness to them, may they have the consciousness that a brighter morn has dawned to her. May they, in their sorrow, be comforted with the happy thought that "it is better farther on," O. A. Mathias.

Van Buren, Ind.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Glendora.—Feb. 16 and 17 we were given a rich feast through the coming of Eld. M. E. Baker, of Des Moines, Iowa, who preached two excellent sermons to large, appreciative audiences. Feb. 29 the Mission Band from La Verne College came to us, and rendered a rousing program. An offering of \$28.81 was given for missions. We are preparing for the annual visit, praying that it may prove a real helpful, joyous occasion.—Mrs. Sylvia L. Netzeley, Glendora, Calif., March 1.

Live Oak church met in council March 6, with our elder, Bro. J. O. Hartman presiding. Our love feast will be May 1. March 7 Bro. C. Ernest Davis, of La Verne, Calif., gave us a report of the Student Volunteer Convention, at Des Moines, Iowa. Brethren W. R. Brubaker and J. O. Hartman attended the Convention. The Interchurch World Movement, at San Francisco, March 1-3. Bro. Brubaker gave us a report of this meeting on Sunday evening, March 7.—Sarah C. Davis, Live Oak, Calif., March 8.

### ILLINOIS

Cherry Grove church met in business session March 3, with Eld. I. R. Young presiding. We decided to hold our love feast May 30. Two letters were granted. The following officers were elected: I. R. Young, elder for a term of three years; Geo. Finifrock, delegate to Annual Meeting; Roy Frey, church clerk; James H. Becker, mission secretary. The writer, church correspondent. The Sunday-school decided to donate \$50 as our share to help support native workers in India. Feb. 1 a missionary program was given in place of the regular sermon. Llanah E. Shidler, Lanark, Ill., March 7.

Dutchtown church met in council Dec. 26, with Bro. John Heckman presiding. Bundles of money were collected from John Gage, superintendent; Mrs. Whitler, primary superintendent. Bro. Olin Shaw was secured as pastor for another year, and was also chosen as our elder. The Mt. Morris Mission Band, consisting of Brethren Stover, Gerdes, Heckman, Faringer and Gibbel, gave us a most excellent program in January. It consisted of inspiring music and talks. A large class of our members is studying "Christian Heroism in Heathen Lands."—Mrs. S. L. Whisler, Milledgeville, Ill., March 9.

Hurricane Creek church met in council March 6, with Eld. M.

Flory, of Girard, presiding. Bro. Flory has had charge of the church for about three years and in his resignation. The church accepted it and chose Bro. Urias Blough as elder and pastor. The latter will now make his home here. We have Sunday-school every Sunday at 10 o'clock, and have tried to keep it evergreen this winter. This has been difficult on account of sickness and the condition of the roads. We expect to hold a series of meetings some time in August, conducted by Bro. W. T. Heckman, of Cerro Gordo. Communion service will be held on Saturday evening before the fifth Sunday in May.—Nannie Ketting, Mulberry Grove, Ill., March 10.

### INDIANA

Bachelor Run church met in council March 3, with Eld. Ira Kreider presiding. Two letters were granted. One trustee was elected and two were reelected. Sister Metta Kreider was appointed to secure homes for orphan children. The church is a member of the Bible Institute during the holidays.—Pearl Sink, Flora, Ind., March 11.

Clear Creek church met in council March 3, with Eld. I. B. Wike presiding. One letter was received. The church elected a Missionary and Temperance Committee, with Sister Lucile Slagal, president. The church decided to hold a love feast May 9, at 7 P. M. We decided to hold a series of meetings some time in August. Missionary training. Bro. I. B. Wike was reelected elder and pastor for another year. We expect to organize a Sisters' Aid Society in the near future. Bro. Ira Long, of our Mission Board, will be with us March 28, and the children will render a missionary program in the evening. The church is holding a special invitation card system, which we hope will encourage more people to come to our Sunday-school and church services.—Ardeth Lassiter, Huntington, Ind., March 5.

Maple Grove church met in council Feb. 28, with Bro. Frank Kreider presiding. A good number of members assembled. A committee was appointed to hold a series of meetings some time in August. Seven letters were granted. Our delegate to Annual Meeting is Bro. Chas. Neff. In the near future our house will either be remodeled or a new one erected. Our coming series of meetings will be announced later.—J. G. Whitehead, New Paris, Ind., March 5.

Mississippi church met in council March 4, with Eld. J. A. Miller presiding. Two letters were granted. Bro. J. A. Miller was chosen delegate to Annual Meeting, with Leo H. Miller, alternate. Our love feast was appointed for May 1, beginning at 7 P. M. A few Sundays ago Bro. John R. Snyder gave us a touching account of the very needy conditions in the Oriental countries, and a collection was taken for the Near East Relief. March 7 we greatly enjoyed an inspiring program, given by four members of the North Manchester College Volunteer Band: Brethren Fisher and Brooks, and Sisters Beahm and Hollenbeck. They were also with us in the evening.—Alice E. Miller, Gaston, Ind., March 9.

North Liberty church met in council March 6, with Eld. Howard B. Dickey presiding. Eld. Dickey, Bro. Overholser and Merrill Whitely, both of Oak Grove congregation, were with us. Three letters were received. We expect Bro. J. W. Norris to hold a series of meetings for us in October. A vote was then taken for the election of two deacons, resulting in the choice of Brethren Marvin Clark and John Markley. The latter and his wife were installed after the morning service on Sunday. Bro. Daniel Whitmer remained with us over Sunday, preaching from the text: "Set your affections on things above."—Mary Markley, North Liberty, Ind., March 9.

North Winona Lake church met in regular council Feb. 28, with our elder, Bro. Wm. Overholser, presiding. One letter of membership was granted and two received. Bro. Overholser was chosen as delegate to the Annual Conference. Owing to unfavorable weather and health conditions, our reunions have been postponed until March 21. Bro. J. W. Norris, of North Manchester, Ind., is expected to assist us in these services. Our love feast will be held May 1, at 6:30 P. M.—Grace H. Butterbaugh, Winona, Ind., March 10.

Roann church met in council March 6, with Eld. I. E. Warren in charge. Two letters were received and four were granted. For our joint Sunday-school committee-man, also for our church clerk, to serve two years, we chose Bro. Wilford Riley. To represent us at Annual Meeting we chose Bro. C. C. Miller. Eld. I. E. Warren's time as presiding elder expired on the 1st of March, and Bro. C. C. Miller was chosen to succeed him. Bro. C. C. Miller was chosen as our presiding elder for one year. Eld. T. D. Butterbaugh, of Silver Lake, and Roy Mishler, of Kewanee, Ind., were with us and ably assisted in the work.—Sarah C. Seitzer, Roann, Ind., March 10.

Reek Run, Feb. 29 Brother and Sister Geo. Phillips, of Bethany Bible School, came to us and preached a most inspiring missionary sermon, and the latter gave a talk on their work at the Cook County Home. Our missionary collection was \$40.61. March 7 we organized a Missionary Reading Circle, with an enrollment of twenty-five.—Mrs. Clarence Cripe, Goshen, Ind., March 8.

West Goshen church met in council March 6, with Eld. M. D. Stutzman presiding. Two letters were received and three were granted. Eld. Stutzman for Annual Conference were chosen: Brethren Cal Huber and M. D. Stutzman, with Brethren J. Markley and Wm. Hess, alternates. The mothers and daughters of our church are holding monthly meetings, in which they discuss any problem which may arise, especially relating to the spread of our church work. The Workers' Society has decided to support in school any one of our number who is willing to give his or her life for service.—Anna Warstler, Goshen, Ind., March 6.

Yellow Creek church met in council Feb. 28, our elder, Bro. H. W. Schwalm, presiding. Elder H. M. Schwalm was also with us. Four letters were received and two were granted. Church officers were elected for the year. Nearly all the old officers were reelected. Eld. Hiram Moore was selected as our delegate to Annual Meeting.—Irvin Miller, R. D. 5, Goshen, Ind., Feb. 28.

Yellow River church met in council March 6. Our elder not being present, Bro. Floyd Leeper took charge. Two letters were received and three were granted. The church did not represent us at Annual Meeting this year. The building committee, chosen by the church at the last council, gave a report which was accepted, and the building will begin as soon as spring opens up.—Alma E. Hanawalt, Plymouth, Ind., March 9.

### KANSAS

Appanose church met in council March 6, with Eld. C. W. Shoemaker presiding. Two letters were received and several granted. Feb. 29 Dr. D. W. Kurtz spoke in the morning on "The Interchurch World and Forward Movement." Recently Bro. J. Clyde Forney spent a week with us, and the speakers were given a very interesting and helpful program. Bro. Forney was in charge of the Sunday-school work.—Cordele B. Bener, Overbrook, Kans., March 8.

Morrill church met in business meeting March 6, with our elder, Bro. W. H. Yoder, presiding. The Christian Workers' Band was reorganized, with Sister Alice Smith, president. Sister W. H. Yoder was chosen president of the Junior Band. Bro. Yoder was chosen as pastor and elder for another year. The church is holding a series of meetings some time in August. Missionary training. Bro. W. H. Yoder was reelected elder and pastor for another year. We expect to organize a Sisters' Aid Society in the near future. Bro. W. H. Yoder was chosen as delegate to Annual Meeting at Sedalia, Mo., with Sisters Lela Mely and Elva Yoder as alternates. An Easter program is being planned for the Sunday-school. The lecture course of four numbers is being well patronized and is a splendid asset to the life of the community. The church is holding a series of meetings some time in August. Missionary training. Bro. W. H. Yoder was reelected elder and pastor for another year. 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## ONE BY ONE

(Continued from Page 187)

age. He was elected to the ministry in 1868, and served on Standing Committee in 1889, 1892 and 1896.

Bishop Daniel M. Shenk, of Kansas, passed away at the age of seventy-five years.

Bro. John B. Harlacher, an aged minister, burned to death at his home in Pennsylvania.

Bro. Paul S. Hoover died at the age of thirty-four years. His father, Bishop David F. Hooyer, died last summer. He was well known, and served five times on Standing Committee.

Elizabethtown, Pa.

## SOME SPIRITUAL LESSONS FROM PRACTICAL LIFE

"The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." One is reminded, in these days, of the significance of this Scripture text. Material and labor have been so extremely high that the building of houses has not kept pace with the growing demand. War conditions also demanded as little building as possible, yet, as in the days of old, "they married," so, with the return of the young soldiers, and the world getting back to normal again, a most perplexing question has presented itself for the world's solution.

Not unlike many another, it became necessary for the writer and wife to find a house in which to live. Nearly six weeks were spent in earnest search. Amidst these varied difficulties, we were finally confronted by the one way out, which has become a slogan for the real estate men: "Own Your Own Home." Do not depend upon others if you wish a place to live with any degree of certainty.

This certainly is true in spiritual life. If we wish an eternal home, we must secure one of our own, for we can not depend upon another. This reminds one of the lesson from the parable of the "Ten Virgins." The five who were wise had a sufficiency, yet none to spare. "Own Your Own Home." Secure it NOW. Others can assist you now. Jesus and the Holy Spirit will aid you now, but if we neglect now, what will we do THEN? Provide! Lay up treasure now, for the eternal world. "Own Your Own Home."

Riverside, Calif. L. D. and Mrs. Bosserman.

## IN MEMORIAM

Mrs. Mary Herschberger Miller, wife of Professor A. Brown Miller, died at her home in Cleveland, Ohio, after a week's illness, of pneumonia, Feb. 13, 1920, aged thirty-four years and one month. She was daughter of Elder John S. and Emma Herschberger, of Everett, and was born at Rays Hill.

She united with the Church of the Brethren at the age of twelve, and from that time on was an active and faithful worker in the church, becoming one of our most efficient and capable Sunday school teachers. She was graduated from the Everett High School, the Academy Course of Juniata College, also Drexel Institute, and for a number of years was librarian at Juniata College.

August 23, 1911, she married A. Brown Miller, who survives with her, her parents, three brothers and four sisters. She was well known and held in high esteem by all who knew her, always wearing a friendly smile, and carrying a ray of sunshine wherever she went.

The body was brought to Everett, to the home of her parents, where services were held by Eld. T. T. Myers, of Huntington, assisted by Bro. Hecople and Rev. Spangler, of the Lutheran Church. Interment in the Everett cemetery. M. Helen Baker, Everett, Pa.

## SISTERS' AID SOCIETY

**ASHLAND CITY** church Aid Society reports 15 meetings held during the year 1919. Average attendance, 15. Amount of money received during the year, \$106.53. Expenses during the year, \$10.24. Work for the year was principally quilting and sewing in the homes. Number of garments made, 138. One sale dinner and one Y. M. C. A. luncheon were conducted by the society. Donations, \$5 to the local hospital; one day's work to the same institution; \$5 placed at the disposal of the visitation committee; \$10 placed at the disposal of the Local Relief Committee. Our officers: President, Mrs. Eli Rosborough; Treasurer, Mrs. W. A. Beeghly; Secretary, the writer—Oma Karn, 908 Orange Street, Ashland, Ohio, March 3.

**BASIC CITY, VA.**—Report of Sisters' Aid Society for 1919: We held 12 regular meetings; enrollment, 26; average attendance, 8. We made 6 comforts, 19 prayer-coverings, and a number of aprons and dresses, which we sold for \$68.34; free will offerings, dues and donations, \$33.95; total, \$102.29; expenditures, for redecorating of the church, \$73.72; balance in treasury, \$28.57. Officers: President, Sister Gerie Sampson; Vice-Presidents, Sisters Edna Hildebrand and Ruth Gordon; Secretary, Sister Sadie Crickenger; Treasurer, the writer—Minnie B. Anden, Basic City, Va., March 1.

**BERLIN, PA.**—Report of the Pike Sisters' Aid Society of Brothers Valley congregation: We organized May 4, 1919, with an enrollment of 47. We held 6 meetings, with an average attendance of 20. Our offerings averaged \$2.79. We sold 57 bottles of vanilla; made and sold 15 prayer-coverings, 16 cushions, 12 automobile caps, 11 aprons and 26 other articles, totaling \$184.44; paid out, \$151.24; balance, \$33.20; total, \$132.20; expenditures, for redecorating of the church, \$138.33; dues, \$29.76; total, \$131.69. Expenses, \$47.03; we paid \$15 toward Forward Movement Fund for India and China; \$15 to the State District work; 25 cents to the District Secretary; \$5 for flowers for the sick. Officers: President, Sister Grace B. Knepper; Vice-President, Sister Mary Knepper; Superintendent, Sister Emma Mosteller; Secretary-Treasurer, the writer—Orpha Bauermeister, Berlin, Pa., March 6.

**CHIQUEP, PA.**—Report of Aid Society for 1919: We held 16 meetings, with an average attendance of 8. We made quilts, comforts, bonnets, handkerchiefs, clothes-pin bags, dust-caps, aprons and other articles. Total amount received, \$181.44; paid out, \$151.24; balance, \$30.49. We gave to Armenian-Syrian Relief, \$25; to the needy, \$23.60; electric lights for the church, \$10; Jewish Relief, \$5; Freewill chapel, \$2; total, \$86.60. We sent a Christmas box to Douglas Park Mission and also donated comforts, quilts and clothing to the Neffville Orphanage. Officers: President, Emma Ziegler; Vice-President, Kate Zug; Secretary-Treasurer, the writer—Alice Hollinger—Fanny Shearer, Manheim, Pa., March 1.

**DALEVILLE, VA.**—Report of Aid Society for 1919: We held 10 all-day meetings, with an average attendance of 10. We made 6 quilts,

sewed for the Red Cross and made things for a Christmas sale. We also gave quite a bit of clothing to the poor. Balance from last year, \$4.37; work done, \$18.30; offerings, \$15.99; Christmas sale, \$42.60; total, \$81.26. Expenditures: For material, \$3.31; for fuel, \$1.80; for General Relief, \$1.00; for Forward Movement, \$24; total, \$41.15; balance, \$40.08.—Mrs. J. P. Bowman, Daleville, Va., March 1.

**ENGLISH PRAIRIE, IND.**—Report of Aid Society for 1919: Enrollment, 32; number of meetings held, 11; total attendance, 192; average attendance, 19. Our work consisted of making comforts, quilts, clothing and doing miscellaneous sewing. We also served dinner at sales. Amount of dues received, \$33.87; total receipts, \$114.20; expenditures, \$44.45; amount on hand, Jan. 1, 1920, \$70.15. Officers: Rena Kaub, President; Pearl Brontager, Treasurer; Della Wingard, Secretary.—Mabel Light, Howe, Ind., March 4.

**FT. DEFIANCE, VA.**—Report of Middle River Aid Society for 1919: We held 11 meetings; enrollment, 33; active members, 23; average attendance, 14. Amount of dues received, \$19.92; total receipts, \$114.20; monthly collections, \$50.62; for articles sold, lunch at sale, eggs and other donations, \$191.54; disbursements, \$144.61; balance, \$46.93. We gave \$45 to China Hospital and Girls' Boarding-school, India; \$32 for the support of an orphan in India; \$15 to the District Mission Board; \$5 to Brethren Aid Society; \$5 to Basic City church; \$5 to Bro. Helm. A box of soap was sent to the Old Folks' Home, Timberville, and some of the needy in our community were also remembered. Officers: President, Nannie Humbert; Vice-President, Mary Wright; Secretary, Byrdie Ritchie; Treasurer, Sarah Garber.—Annie Cline, Ft. Defiance, Va., March 4.

**NORTH LIBERTY, IND.**—Report of Sisters' Aid Society for 1919: We held 17 meetings, with an average attendance of 10. Donations, \$5.20; received for work done and garments sold, \$89.89; total received, \$95.09; on hand, \$87.10. We sent a box, containing a comfort and clothes to Mexico Orphan's Home. Officers: Sister Mate Lam-bert, President; Sister Elva Alexander, Vice-President; the writer, Secretary-Treasurer.—Cora Betz, North Liberty, Ind., March 2.

**WOODLAND, ILL.**—Report of Aid Society for 1919: Total number of all-day meetings, 13; total attendance, 133; average attendance, 13. We made 410 articles, including pieced blocks and comfort-tops; garments sent to needy, 58. We received from sales, \$56.60; collections, \$39.80; garments sold, \$42.51; donations, \$12.83; balance, \$13.50; total, \$133.24. We sent \$10 to Champaign church; \$50 to Armenian sufferers; \$25 to Belgian sufferers. We also sent 4 barrels of eatables and clothing to Chicago Mission, valued at \$13.60; sent a box of clothing to Old Folks' Home, Girard, Mo. Officers: President, Sister Mary Danner; Vice-President, Sister Mary Wickert; Treasurer, Sister Ruth Wickert; Secretary, the writer—Rose Wickert, Ipawa, Ill., March 4.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the bride and groom. Request should be made when the notice is sent, and full address given.

**Clark-Lambotte.**—By the undersigned, March 2, 1920, at the home of the bride's sister, Mrs. Bruner, Pittsburgh, Pa., Mr. Robert S. Clark and Miss Zella Lambotte, both of West Virginia.—C. Walter Warstler, Pittsburgh, Pa.

**Dick-Wintrow.**—By the undersigned, Feb. 22, 1920, at the parsonage, West Charleston, Ohio, Brother Calvin Dick and Sister Myrtle Wintrow.—J. C. Flora, Tippesburg City, Ohio.

**Foster-Bowser.**—By the undersigned, March 4, 1920, at the Pittsburgh parsonage, Mr. Joseph Foster and Sister Mary E. Bowser, of Pittsburgh and Johnstown, respectively.—C. Walter Warstler, Pittsburgh, Pa.

**Jordan-Huffman.**—By the undersigned, Feb. 18, 1920, at the home of the bride's parents, Brother and Sister C. S. Huffman, of Luray, Va., Mr. Jordan S. Jordan, of Bridgewater, Va., and Miss Fay Anna Huffman.—N. J. Miller, Bridgewater, Va.

**Miller-Martz.**—By the undersigned, at the Pittsburgh parsonage, Mr. Harvey Miller and Miss Sadie A. Martz, both of Meyersdale, Pa.—C. Walter Warstler, Pittsburgh, Pa.

**Paramore-King.**—By the undersigned, March 2, 1920, at the parsonage, Mr. Edwin Paramore, of Seminole, Pa., and Miss Florence King, of Pittsburgh, Pa.—Albert C. Schue, New Bethlehem, Pa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Benshoff, Alice,** nee Bowser, born in Cambria County, died at the home of her daughter, Mrs. Sheldon Adams, near Belsam, Pa., Feb. 24, 1920, aged 39 years and 8 days. Her husband, John Benshoff, died in 1910. She leaves four sons and two daughters, twenty-four grandchildren. She united with the church more than thirty years ago. Services from the home in Johnstown by the writer. Burial in the Benshoff Hill cemetery.—C. C. Sollenberger, Johnstown, Pa.

**Brehm, Bertha May,** youngest daughter of David and Nancy Brehm, born in Pennsylvania, died in Astoria, Ill., Feb. 25, 1920, aged 25 years and 7 months and 7 days. One son, one daughter and two grandchildren at the age of three years, and united with the church at the age of fifteen. She was taken with pneumonia, and after an illness of less than a week, passed away. She leaves a father, one brother, one sister and other relatives. Services at the home by Eld. A. H. Lind and the writer. Text, Rev. 14: 13.—S. S. Blough, Astoria, Ill.

**Bright, Hamilton G.,** son of Isaac and Rebecca (Rife) Bright, born near Dayton, Ohio, died Feb. 27, 1920, aged 64 years, 7 months and 14 days. He was a brother of the late Eld. J. C. Bright. He married Aldeba Kleppinger in 1879. Twelve children were born to them. In 1907 his wife died and two years later he married Elizabeth Martin. In 1881 he united with the church and in 1897 was called to the office of deacon. He was always active in the Sunday-school, serving as superintendent and as teacher for twenty years. At the time of his death he was a member of the Board of Trustees of the Brethren Home of Southern Ohio. Bro. Bright was in failing health for more than a year. He was greatly blessed by the anointing which he received days before his death. He leaves his wife, seven sons, two daughters and twenty grandchildren. Services at the church by Eld. D. M. Garver, assisted by Elders Stutsman and Binkley. Interment in the Abbotville cemetery.—J. C. Bright, Arcanum, Ohio.

**Burket, Sister Barbara Ellen,** nee Snowberger, of the Dallas Center church, Iowa, born at Martinsburg, Pa., died at her home, Feb. 15, 1920, aged 75 years, 9 months and 25 days. She married Geo. M. Burket in 1867. To this union were born thirteen children. She united with the Church of the Brethren some thirty-two years ago and gave evidence of a consistent Christian life. She is survived by six sons, four daughters and her husband. Services by the writer, assisted by Bro. M. W. Eikenberry.—C. B. Rowe, Dallas Center, Iowa.

**Christian, Nancy Fern,** died of influenza, Feb. 23, 1920, aged 15 years and 5 months. She leaves her father and one sister. After the death of her mother she was taken into the home of her uncle Eld. S. S. Smith, near Smiths River, Ind. She was a faithful member of Christ a few months ago. Services in the home by Brethren D. T. Detwiler and Yoder. Interment in the Salem cemetery.—Margaret Replogle, New Enterprise, Pa.

**Cluck, Bro. Roy Martin,** born near Mount Alto, Pa., died of pneumonia, following an attack of influenza, Feb. 12, 1920, aged 24 years, 1 month and 24 days. He was united with the church in 1900 by Sister Mary Bushman, and three sons. In 1916 he was baptized in the bounds of the Falling Spring congregation, where he held his membership at the time of his death. Services at the home of his

father-in-law, Bro. Samuel Bushman, in Mount Alto, Pa., by Eld. Welly G. Smith, assisted by Eld. Peter S. Lehman.—H. N. M. Gearhart, Shady Grove, Pa.

**Deeter, Mary Jane,** died Jan. 7, 1920, aged 78 years, 9 months and 4 days. For many years she was a member of the church of the Brethren. Her husband died May 15, 1918. Services at Sand Hill schoolhouse, by Bro. S. J. Burger. Burial near by.—Mrs. Wm. McKenzie, Howe, Ind.

**Doets, Jonas,** born in Holmes County, Ohio, died Jan. 30, 1920, aged 80 years, 7 months and 20 days. In 1864 he married Sarah Anne Deal, and they had three daughters, by Bro. S. J. Burger. Burial at Sand Hill schoolhouse.—Mrs. Wm. McKenzie, Howe, Ind.

**Dickey, John N.,** son of Wm. and Catharine Dickey, born near Bradford, Ohio, March 15, 1860, died near Potsdam, Ohio, Feb. 22, 1920. Death was caused by heart failure, following an attack of influenza. He leaves his wife, four sons and three daughters. Services in the Church of the Brethren by Eld. Newton Binkley. Interment in the cemetery near by.—Mary Weisenburger, Laura, Ohio.

**Early, Bro. Abraham,** son of Jacob and Mary Early, born in Allen County, Ohio, died at North Manchester, Ind., August 5, 1919, aged 79 years, 7 months and 10 days. In 1866 he married Sarah Miller. To this union were born five daughters and two sons. His wife died in 1889 and he later married Susan E. Miller. He was a member of the Church of the Brethren for thirty-five years. He served in the Civil War for three years, was a prisoner in Andersonville and was discharged in 1865. He leaves his wife, two daughters, two sons, two brothers, twenty-seven grandchildren and seven great-grandchildren. Services at the Brethren church in North Manchester, taken to Ohio for burial in the Rockport cemetery.—Carrie B. Early, North Manchester, Ind.

**Ebersole, Polly Miller,** died Feb. 1, 1920, aged 75 years and 11 months. She led a Christian life for nearly sixty years. She was married to Daniel S. Ebersole in 1862. To this union twelve children were born, of whom seven survive. Interment in the Brethren cemetery. Services by Brethren D. T. Detwiler and G. E. Yoder.—Margaret Replogle, New Enterprise, Pa.

**Filson, Sister Eva R.,** daughter of Brother and Sister James Rothrock, died in the Lewistown Hospital, Feb. 18, 1920, aged 39 years, 3 months and 18 days. Death was due to influenza, followed by pneumonia. She was survived by her surviving husband, her mother, her parents and one sister. She accepted Christ in 1896 while attending Juniata College. For several years she has been president of the Sisters' Aid Society and has taught the Primary Class of the Sunday-school for years. Services at the home by Bro. Walter S. Long, assisted by Brethren J. A. Myers and Wren Kinsey. Interment in the Mt. Rock cemetery.—Mrs. Mary V. Bloom, Lewistown, Pa.

**Foutz, Amanda R.,** born in Lebanon County, Pa., Feb. 28, 1842. In 1861 she married Martin Hertzog. To this union were born two sons and one daughter. Her husband died in 1868. She married Jacob L. Foutz in 1875. To this union was born one daughter. She leaves her husband, one son and one daughter, four great-grandchildren, four grandchildren, four great-grandchildren and one sister. She united with the Church of the Brethren at the age of sixteen and lived a life true to her faith. Services from the home by the undersigned. Interment in the Fredonia cemetery.—Ralph W. Quakenbush, Olpe, Kansas.

**Goss, Bro. David,** of the Brethren Home at Neffville, died Feb. 15, 1920, aged 73 years. Death was due to the infirmities of old age. He is survived by two sisters. Services at the Fairview church by the home ministers. Interment in the adjoining cemetery.—H. A. Merkey, Manheim, Pa.

**Grubb, Mary Ruth,** died Feb. 29, 1920, aged 3 years, 6 months and 10 days. The mother, Sister Lulu Grubb, died March 1, aged 25 years, 8 months and 23 days. Influenza, accompanied by pneumonia, was the cause of her death. Surviving is her husband, Alonzo Grubb, and two daughters. Her father and mother, Brother and Sister W. B. Bower, both one sister, also survive. Services by the writer at the church.—J. Howard Eidemiller, New Carlisle, Ohio.

**Henry, Sister Sarah,** born in Fulton County, Pa., died at the Brethren Home, Fostoria, Ohio, of pneumonia, Feb. 17, 1920, aged 62 years, 7 months and 13 days. She married George Henry. To this union were born one daughter and one son. She was a faithful member of the Church of the Brethren for over forty years. She leaves her mother, two brothers, five sisters and two grandchildren.—Eather Dishong, Deshler, Ohio.

**Huffman, Florence Rebecca,** youngest daughter of Bro. Jacob F. and Sister Fannie V. Huffman, born near Waverly, Spokane County, Wash., died at her parents' home near Waverly, Feb. 17, 1920, aged 12 years, 7 months and 2 days. Death was caused by pneumonia, followed by pneumonia and heart failure. Burial in the Lake View cemetery near Macdowell. Services at the grave by Rev. W. E. Goode, of the Methodist church. Father, mother, one brother and one sister survive.—Fannie V. Huffman, Macdowell, Calif.

**Kauffman, Sister Alice,** died at the residence of Mrs. Jacob Burket, in Everett, where she made her home, Feb. 23, 1920, of pneumonia, aged 18 years, 9 months and 1 day. She was a daughter of Daniel and Anna Weyant Kauffman and was born near Henrietta. She is survived by her mother, two brothers and seven sisters. She was a faithful member of the Brethren church and was a faithful member of the Bible Class. Services at the home by Bro. Ira Holsoffer, assisted by Eld. John S. Herschberger. The body was taken to Henrietta, Pa., for burial.—Nancy Lashley, Everett, Pa.

**Landes, Bro. William,** died at the home of his son near Somerset, Pa., Jan. 23, 1920, aged 74 years, 11 months and 22 days. His wife passed away in 1918. He leaves three daughters and three sons. Services at the home of his son by the writer. Interment at Berlin.—Silas Hoover, Somerset, Pa.

**Lane, George R.,** infant son of Martin and Lillie Lane, aged 1 year, 3 months and 12 days, died of pneumonia, Feb. 18, 1920. He leaves a sorrowing father and mother, two brothers and a sister. Services at Oakdale cemetery by Eld. G. H. Bashor.—Mrs. Sylvia L. Netzel, Glendora, Calif.

**McCumsey, Georgia Anna Belle,** daughter of Mr. and Mrs. Ralph McCumsey, died of bronchial pneumonia, Feb. 20, 1920, aged 1 year and 7 months. Surviving are her parents and one sister. Services by Brethren Wm. Hess and M. D. Stutsman at the West Side church.

**McKinley, Benjamin,** son of Wm. and Mary McKinley, born near Woodruff, Ind., died at the home of his son in Chicago, Jan. 24, 1920, aged 73 years. In 1881 he married Lovina D. Weary, who died fourteen years ago. He was a faithful member of the Brethren church, holding his membership in the English Prairie congregation. He leaves his wife, one brother, five half-brothers and three half-sisters.—Mrs. Wm. McKenzie, Howe, Ind.

**Markley, James M.,** died following an operation, Feb. 9, 1920, aged 73 years, 5 months and 25 days. He had been a faithful member of the Brethren church for forty years, having first joined the Skipack church. He had his home with his daughter, Sister W. C. Roschberger, near Fox Chase, Pa. He is survived by one sister, two sons and two daughters. Services in the Germantown Brethren church by the writer and Bro. H. S. Kulp. Interment in the adjoining cemetery.—C. C. Ellis, Philadelphia, Pa.

**May, Chas. E. (colored),** born in Botetourt County, Va., died Feb. 11, 1920, aged 78 years. He was married three times. His wife, four sons and three daughters survive. He was a member of the Church of the Brethren for a number of years. About twenty years ago he was called to the ministry and served the church faithfully among his people at Frankfort, Jeffersonville and Washington Court House, Ohio. Since at his home near Grove City, Ohio, by Bro. F. Leister, of the United Brethren church. Interment in the Green Lawn cemetery.—Oliver Royer, Circleville, Ohio.

**Meek, Clyde G.,** died of pneumonia, Jan. 25, 1920, aged 34 years, 3 months and 27 days. He leaves his wife and four children. Services by Bro. Burger. Burial near Mongo, Ind.—Mrs. Wm. McKenzie, Howe, Ind.

**Miller, Morton,** born in Franklin County, Ind., Sept. 14, 1864. When a young man, Bro. Miller came to Illinois and located at Champaign, where he died Feb. 27, 1920. He was united in marriage to Lenni



Keeler Feb. 14, 1885. To them were born seven children, three of whom died in infancy. He leaves his mother, one sister, one half-brother, his faithful wife, two sons, two daughters and an adopted son. Bro. Miller and wife accepted Christ in 1914. He was faithful unto the end. He greatly suffered from a complication of troubles, but bore them patiently. Services by the writer, assisted by Bro. C. A. Lewis, in the home church Feb. 29. Burial in the Mount Hope cemetery. Bro. Miller was a rural mail carrier for sixteen and one-half years. The severe exposure hastened his end. His age was 55 years, 5 months and 13 days.—J. W. Kitson, Champaign, Ill.

Montgomery, Sister Lizzie, nee Peters, born in Virginia, died in the bounds of the Shoal Creek church, Newton County, Mo., March 2, 1920, aged 82 years, 7 months and 6 days. In 1875 she married Bro. Michael Montgomery. To this union were born two children. She leaves her husband, one daughter, three stepsons, four grandchildren, fourteen step-grandchildren, six step-great-grandchildren, one brother and one sister. She was entirely blind for nearly sixteen years, but she endured her affliction with much patience. She came to the church when about twenty years of age. Services by the brethren.—Isaac H. Bashore, Fairview, Mo.

Myers, Bro. Wm. Henry, born in Westmoreland County, Pa., in the bounds of the Jacobs Creek congregation, died Feb. 27, 1920, at the Columbia Hospital, Pittsburgh, aged 71 years, 10 months and 17 days. Four brothers and his wife preceded him. He is survived by three sisters, six children and three grandchildren. Bro. Myers was a member of the Church of the Brethren for about fifty years. Services at the home by the pastor.—Robert T. Hull, Mt. Pleasant, Pa.

Palmers, Oliver G., born at Elkhardt, Ind., died at Seattle, Wash., Jan. 29, 1920, at the age of 42 years, 3 months and 21 days. He united with the Church of the Brethren at the age of eighteen years, and continued faithful. He was a loving husband and father. He leaves his wife, little son and stepson, a mother, three brothers, three sisters and one sister-in-law. Services at Glendora, Calif., by Eld. G. H. Bashore. Interment at the Oakdale cemetery.—Mrs. Sylvia L. Netzeley, Glendora, Calif.

Powell, Kenneth Wayne, son of Brother and Sister John Powell, died Feb. 22, 1920, aged 2 months and 27 days. Services by Bro. Elmer Allen. Interment in the Pleasant Valley cemetery.—Mrs. Ethel Burns, York, N. Dak.

Preston, Sister Viola, wife of Sam M. Preston, daughter of Wm. and Margaret Ekman, of Jefferson County, Pa., died at her home in Seminole, Pa., of pneumonia, Feb. 14, 1920, aged 35 years. She is survived by her husband and four children. Services by Rev. C. H. Frampton of the New Bethel church. The deceased was a member of the Brethren church.—Albert C. Schue, New Bethlehem, Pa.

Price, Margaret Ellen, nee Ripley, born in Bedford County, Pa., died Jan. 8, 1920, aged 76 years, 9 months and 29 days. She married A. J. Price in 1862 and united with the Brethren church in 1876, of which she was a faithful member. She leaves her husband, eight children, two sisters, three brothers, thirty-four grandchildren and twenty-seven great-grandchildren. Services at Exeter, Neb., in the Methodist church, by the writer.—Elmon Sutphin, Carleton, Neb.

Rearick, Dorothy G., daughter of Granville M. and Catherine York, born at Burr Oak, Ind., died Feb. 17, 1920, aged 23 years, 11 months and 9 days. She united with the Church of the Brethren at the age of fourteen and was a true and faithful member. Feb. 16, 1913, she married Adam Rearick. To this union were born three children. Surviving are her husband, two daughters and her mother. Services by Bro. Thos. Allen. Interment in the Pleasant Hill cemetery.—Mrs. Ethel Burns, York, N. Dak.

Ritenour, Bro. Wm. Henry, born in Warren County, Va., died at home of his daughter, Sister Anna Smith, near Wacker, Ill., Feb. 25, 1920, aged 77 years, 8 months and 10 days. He married Miss Martha George in 1862, who preceded him in 1909. He joined the Brethren church in 1862. Services by the writer at the Hickory Grove church. Interment in the cemetery near by.—G. G. Canfield, Carroll, Ill.

Royer, John D., son of Brother and Sister Ellen Royer, died Feb. 19, 1920, of influenza, aged 2 years, 2 months and 22 days. The father and mother and one sister survive. Burial at the Union house cemetery. Services by Eld. E. M. Wenger and Rev. J. H. Bixler.—Annis B. Wenger, Fredericksburg, Pa.

Snowberger, Delbert Willford, son of Brother and Sister Clayton Snowberger, born Oct. 6, 1918, died Feb. 24, 1920. Burial at Orland, Ind. Services by Bro. S. J. Burger.—Mrs. Wm. McKenrie, Howe, Ind.

Stitzel, Anna Elizabeth, born in Bedford County, Pa., died Jan. 25, 1920, at the Brethren Old People's Home, near Marshalltown. Death was due to infirmities of old age and heart trouble. She was a lifelong member of the Dallas Center church, which was organized at her home. She is preceded by her husband and one son. She is survived by two sons, one brother, one sister and one grandchild. Services at the home. Burial at Dallas Center, Iowa.—Susie Kinzie, Marshalltown, Iowa.

Trout, Bro. Geo. W., born at Salem, Va., died at the home of his daughter, Sister Allen Hoover, Roanoke, Va., Feb. 23, 1920, aged 38 years. He united with the church in 1867 and married, Sister Virginia Camper in 1868. To this union were born eight children, all of whom survive. His wife preceded him in 1908. Services at the church by Bro. L. N. H. Beahn. Interment in the Fairview cemetery.—Mrs. John H. Shickel, Roanoke, Va.

Trullender, Mrs. Sara, died Feb. 24, 1920, aged 64 years, 3 months and 19 days. She leaves one brother. She was a busy worker in the Sisters' Aid Society of this place and always attended church services when health permitted. Services in the church by Eld. G. E. Yoder.—Margaret Replogle, New Enterprise, Pa.

Weber, Sister Lucinda, daughter of David and Elizabeth Collier, died at her home in Mechanicsburg, Pa., of a complication of diseases, Feb. 22, 1920, aged 73 years, 8 months and 8 days. In 1867 she married Christian M. Weber, who preceded her thirteen years ago. To this union were born six children, four of whom survive. She was a member of the Church of the Brethren for over thirty years. Services at the Mechanicsburg churchhouse by Eld. Wm. Murphy and W. K. Kulp. Interment in the Mechanicsburg cemetery.—J. W. Galley, Mechanicsburg, Pa.

Wenger, Sister Lizzie, wife of Bro. Elmer Wenger, died at her home at Rankstown, Feb. 7, 1920, aged 33 years, 2 months and 20 days. Death was due to influenza. She was a daughter of Brother and Sister Henry Bomberger, of Pasadena, Calif. She was a faithful worker in the Elkhart Swatara church. She is survived by her husband, one daughter, her parents and a number of brothers and sisters. Burial at the Union house cemetery. Services by Elders E. M. Wenger and J. W. Meyer.—Annis B. Wenger, Fredericksburg, Pa.

Willard, Maude Reta, nee Whitmer, born at Curlew, Iowa, died near Elkton, Ill., of heart failure, Feb. 22, 1920, aged 31 years, 9 months and 4 days. Sept. 12, 1915, she married Otto H. Willard. About one year later they located in Virginia, feeling that this was the mission field to which they were called. While there they labored earnestly and faithfully for the spiritual as well as physical welfare of those about them. She leaves her husband, two children, her parents, one sister and two brothers. At the age of ten years she united with the Church of the Brethren and spent her life in faithful service. Services at the home of her parents, near Curlew, by the writer. Interment in the Rush Lake cemetery.—Wm. H. Pyle, Greene, Iowa.

Witmer, Bro. Harry, born in Lancaster County, Pa., died at his home, near Astoria, Ill., Feb. 23, 1920, following an attack of influenza, aged 33 years, 3 months and 23 days. He came to Illinois in 1905 and has lived in the vicinity of Astoria since that time. In 1908 he was married to Sister Alice Surat, of Astoria. To this union were born three sons and one daughter. He united with the church in 1909 and has been a member since that time. Harry was a very energetic and capable young farmer, a loving husband and kind father. His death is mourned by his stepmother, Sister Adaline Witmer, a loving wife, four children and other relatives. Services at the Astoria church by Eld. Charles Walters and the writer. Text, 1 Cor. 15: 53-57.—S. S. Blough, Astoria, Ill.

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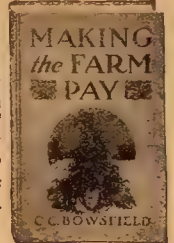
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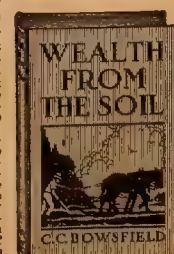
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Brethren Publishing House, Elgin, Ill.







# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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## ...EDITORIAL...

### The Paradox of Peaceful Fighting

Is the normal Christian life a life of peace or one of conflict? Is Christian experience a strenuous or a tranquil thing? What is your answer?

Perhaps you recall the atmosphere of hard struggle which envelops so much of Paul's writing. He talks of striving for the mastery, of buffeting his body, of fighting with beasts, of cares and perils of every sort, and at last when it is all over he sums it up by saying he had fought a good fight. Paul's experience, surely, was the incarnation of strenuousness.

But do you not recall the equally evident note of care-freeness which runs through so much of that same writing? It was Paul who wrote of the peace which passeth all understanding, of being anxious in nothing, of being filled with comfort and overflowing with joy.

What is the answer? Both ideas belong to a true conception of Christian living. It is not a choice between them that is offered us, but the priceless privilege of combining them and continually transmuting the one into the other.

Healthy Christian experience is tranquil and serene. But the peacefulness of it is not that of those who refuse to take part in the battle. It is the peace of those who fight to victory. It is still better than that. It is the peace of those who fight as only they can fight who know that they are fighting victoriously.

### Always Say AND, Not OR

WE are going to raise some money for the work of the Kingdom. It needs it and lots of it. But do not imagine, brother, that if you give a few hundred dollars to the cause, that fact will make your calling and election sure. Its bearing on that matter will depend somewhat on how much heart loyalty to Christ you put into your gift.

The cause needs that more than it needs your money. More, because that will insure service which money can not render. And more, also, because, if it gets that, it will get your money too. See?

So, do not imagine that you can give your heart and withhold your money. Do not raise the false issue of heart loyalty or money. Always say *and*. They belong together.

## Give Him the Facts---And Yet More Facts

THERE are three ways of inducing a man to do something that he ought to do, said Dr. William Pierson Merrill at the Illinois Pastors' Conference. One way is to *bully* him into it. Another is to *tease* him into it. Still another is to *make him want* to do it.

Suppose it is a matter of persuading him to do his duty toward the contemplated Conference offering. You might, possibly, scare the money out of him, not by threats of physical violence, but by other methods of intimidation even more effective. There may be a case occasionally—I am strongly tempted to think I have known a few such myself—in which this method would be justifiable. But it is not the best way.

A little better—but have your own opinion on this point—is the teasing method. You may just coax and beg and make yourself such an annoyance to your victim that he will finally find it cheaper to give you what you ask and get rid of you. This is sometimes effective. But it is not the best way.

That best way is to make your man want to do the thing you are after. That method leaves no unpleasant aftermath. It gets his money. And, best of all, it gets him. It gets his genuine and lasting interest in the progress of the Kingdom. It gets the promise of the future, which is of much greater value than the immediate objective.

But how shall we make him want to give and work according to his ability? That's the problem, isn't it? But it is hardly right to call it a problem. For we have found out what to do. It is only a matter of hard work, a matter of application to the task. There is no mystery about it any more. We know exactly what will accomplish the result. It is giving him the facts. When he knows the *facts*, he will come across. He can't help it. He will *want* to.

I mean, first, the facts about the world's need of Christ. He doesn't know these at all. He has only the vaguest impressions on the subject. We must see that these general impressions are turned into clear and definite knowledge of concrete conditions. We must see that he sees this world of misery and sin. The work which has been done in recent months and which will be done in the weeks and months and years to come, is making possible this vision of world need as it has never been made possible before.

Knowledge of the facts on this point is fundamental. But scarcely less valuable for our purpose is another class of facts. What Christian, on realizing for the first time how vast and terrible human need is, has not felt, as his first reaction to it, a sense of utter despair? The situation seems so hopeless. Of what use is it to try to do anything at all? Much use, as this Christian will plainly see, if he gets more facts.

I mean then, in the second place, the facts about Christian achievement in non-Christian lands. The impressions of the average Christian are probably still more hazy on this point than on the other. He has no idea of what has been done in Christianizing heathen peoples. Pitifully small this is, in comparison with what has not been done, though it is a good deal more than most people imagine. But I do not refer to the extent of Christian influence so much as to the revolutionary nature of the changes which have been wrought in human lives in those little oases in the great desert of world wretchedness where Christ has gained control. The facts about this are as wonderful as those on the subject of world need. And to that vast company of Thomas-Christians who require a little tangible buttressing of their faith, they show beyond the possibility of question just what can be done.

But there is yet a third set of facts which you need to have at hand. Armed with these also, you can hardly fail to make that man want to heed your call for help beyond what you expect of him. I mean the facts about untouched available Christian resources. Here you will give him his greatest surprise. When he sees what has been done, and what a small percentage of the Christian strength of the world has been drawn upon to do it, I do not think you will be able to stop him. He will anticipate your suggestion. You will not need to ask him.

Let him first get clearly in his mind the picture of world wretchedness in all its blackness and hopelessness. Then show him those little bright spots where the light of the Gospel has shone in. Then let him see how weak an effort has been made, in comparison with what might be. Let him see the actual figures by which the manhood and womanhood and money of Christendom could easily be multiplied in the campaign for Christianizing the world, and the effect will be irresistible. He will say: "Why, I believe we could. We must. Here, take this. I'll have more soon."

These three sets of facts are being made available by the Interchurch World Movement in the most thorough, graphic and convincing manner. Nothing like it has ever been done before, nothing comparable to it in comprehensiveness and clarity. And the most telling thing that we can do—the most urgent thing—is to get these facts into the consciousness and conscience of our church membership. There is no doubt about what will happen. A Conference offering of a million or two for Christian evangelization and education will soon be too small a thing to measure the rising tide of consecration to the work of God.

Do you see what we must do with that brother who does not quite appreciate all this stir about the Forward Movement? And who thinks that he has done enough? Don't threaten him with exposure or ostracism. Don't tell him he is the meanest, stingiest, misanthropic man you ever saw. And don't tease and torment him with your everlasting nagging. Just feed him with facts, plenty of them, and then some more. And leave the rest to him.

### "Leaving You an Example"

Now what, without looking, would you guess those words refer to? No, not feet-washing this time. See 1 Peter 2: 21.

The example of Jesus was comprehensive. It included more than ordinances, more than acts of service. It included suffering.

Peter said, writing to Christians who had suffered for doing right, that this was the very thing to which they had been called, that Christ in suffering for them had left them an example and that they should follow in his steps.

Peter did not mean that Christ had suffered in order to leave them an example. He suffered, as they must suffer, in doing right. He suffered because suffering was involved in the service he would render to the world. In that fact lay the power of his example.

No man can serve truly without suffering. Not in a world so full of sin as this. The interests of the Kingdom of God absolutely demand service to the point of suffering. Anything short of that will not make much impression.

Are you as ready to keep close to the Lord's example in this as in other things? Suffering is not all physical. The severest kind is not. But if you do not serve until you suffer, you can not follow in his steps.



## CONTRIBUTORS' FORUM

## The Bible

BY J. O. BARNHART

The true and only Light Divine,  
Doth from these pages ever shine.  
The Light that shines from God's own throne,  
And from that world makes bright our own;  
The Light by which the worlds were made,  
The hills and vales in order laid.

It shone upon the glorious morn  
When Christ our Hope and Peace was born;  
The Light by which on earth he lived  
And taught how blessed 'tis to give;  
The Light that shines on darkened souls,  
And makes repentant sinners whole.

Here can the poor true riches find,  
Here sight is given to the blind;  
The deaf can hear the Savior's voice,  
The halt and lame leap and rejoice,  
Its teachings make the simple wise,  
In knowledge which all satisfies.

It tells the monarch how to rule;  
Here all the learning of the schools  
In one small volume may be found,  
No truth above nor 'neath the ground  
But what may in this Book be learned  
As we its pages gladly turn.

Should other books all disappear,  
Yet from the wisdom treasured here  
As many more again would grow,  
From it all springs of knowledge flow.  
For it have many martyrs died,  
The Lord of Heaven was crucified  
By sinful man who thus essayed  
To quench its pure effulgent ray.

Yet not one beam has e'er grown dim,  
It bears true witness still of him  
Who gave himself its truths to seal,  
And purchase our eternal weal.

He left it as his parting gift,  
May it our hearts and minds uplift  
To view the place where now he reigns,  
Beholding all our joys and pains,  
And advocates our cause before  
Almighty God whom we adore.

Oh, may we walk the paths he trod,  
By his sweet Word of Peace well shod,  
Then, when our pilgrimage is done,  
A glorious crown we shall have won.

Oakley, Ill.

## Christian Stewardship

BY J. W. LEAR

THAT many heathen doctrines form the woof and warp of Christian civilization is a foregone conclusion. Many Christian people declare that what wealth they possess is their own, that with business sagacity and frugality they acquired it, and that they have the sole right to dispose of it. In short, they say: "It is mine!" This is purely pagan economics, and is a strict violation of Bible teaching.

What say the Scriptures? "The earth is the Lord's and the fulness thereof." Yes, even the part we hold by deed or mortgage belongs to him. He "founded it upon the seas and established it upon the floods." He has a Sovereign's right over it, and if we are wise, we will say that our deed and mortgage are nothing more than a steward's possession.

Again we hear Jehovah say: "The gold and the silver are mine." We may have been fortunate enough to come into possession of some of this valuable stock and it may be paying some splendid dividends, but let us not forget the Senior Partner in the business. Yea, more, the *Sole Owner*, to whom we must give an account.

How about that carload or two of cattle and sheep that you have fed and sold? You lost money on them? What do you mean by that statement? I suppose you received a pretty good price for the corn you fed, even if the stock dropped a bit in price. Don't forget this Bible statement: "The cattle upon a thousand hills are mine," and again, "The firstlings of all cattle and sheep are mine."

As you take an invoice of your possessions, have you been tempted to chuckle on the inside and boast a little

of the wealth your business acumen has accumulated? Beware! Read carefully Deut. 8: 11-20, and after you have meditated at length upon verses 17 and 18, get on your knees and talk to the Father about the way you have treated him in the matter of your holdings.

The Lord required of the Israelites a tenth of all their income, and offerings beside. His part was to be paid first. If every member of the church were suddenly to put his stewardship on the basis of Old Testament requirements we, as a church, would not need a single solicitor in the field. Every department of our church activities would be splendidly supplied with means to put them in a state of proficiency. Does the Gospel require less of us? Nay, more! Our responsibilities are commensurate with our opportunities. Stewardship, under the Covenant of Grace, means infinitely more than it did under the Covenant of Law, and woe to him who loafs, or acts niggardly and miserly on the job!

After diagnosing the rich young ruler's spiritual conditions, Jesus said: "How hardly shall a rich man enter into the kingdom of heaven!" Because he is rich? No. Our Lord nowhere condemns riches. Many godly men have been rich. What, then, does he mean? This young man trusted in his riches and would rather separate himself from his Lord than to distribute his wealth for the blessing of mankind. So Jesus said: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God." How hard is it for you to give bountifully to a righteous cause? Test yourself at the first opportunity. The Lord has tested you already. Are you found wanting?

The rich fool of Luke 12 was not called a fool because he was rich. He was a good farmer and he had a very fertile tract of land; that was good so far. He was condemned because he laid up his treasures for himself and was not rich toward God. He left God out of the question. How much have you allowed God to govern in the distribution of your possessions? Can you buy farms, build nice houses, erect large barns, buy tractors and automobiles, wear fine clothes, and then put off God with a niggardly donation, by the excuse that you are in debt?

Beware, the sin of covetousness may be crouching at your door! That other rich man lifted up his eyes in hell after he died, not because he had so much property, but because he *reveled* in it, and at the same time spurned the opportunity of helping a needy brother. How many great opportunities have you rejected, which opportunities, if you had embraced them, would have been checked to your account in heaven? "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

Would you like to know how to enter upon a stewardship with the Lord? In my next I will tell you, but in the meantime, if you search the Scriptures and find out for yourself, you will be just that far ahead of the procession.

Chicago, Ill.

## The Story of Eld. M. S. Newcomer

BY J. H. MOORE

THE death of Bro. M. S. Newcomer, of Mount Morris, Ill., who passed to his reward Feb. 18, brings to my mind some incidents that should be matters of history. In fact, Bro. Newcomer deserves a larger space in the history of the Brotherhood than he is ever likely to receive.

I first met Bro. Newcomer at the West Branch church, six miles west of Mount Morris, in the spring of 1876. He was, at the time, in the prime of life, thirty-four years old, having served in the ministry seven years. He was then known as a successful farmer, a thorough-going business man, active in church work, honest as the day was long, and possessing the courage of his conscientious convictions. Not only so, but his face was lit up with the sunshine of his religion. While plunged deep into business, no one ever questioned his loyalty to the church. With him the church and his family were first, and then business. I at once sized him up as being a fine man to keep in touch with. A moment or two in conversation with

him made the world seem brighter, the church more endearing and life more precious.

The months moved on. In the fall of the same year the *Brethren at Work* came into existence. When he happened to be in Lanark, twenty miles from his home, he would drop into the office for a short talk. He always came in smiling, and never remained long enough to infringe on his welcome in the least. I could write only the better after calls of that sort. We often met at different points among the churches in Northern Illinois. I was then a new man in this part of the Brotherhood and did no small amount of preaching, when special occasions brought a number of the ministers together. I never found a better listener than "Bro. Melchor," as we all called him. The reflection of the sermon could be seen in his face, and to any preacher this serves as an inspiration.

Three years after I first met him—probably in April, 1879—I received from him a long letter, in which he stated that the Rock River Seminary at Mt. Morris could be purchased for \$6,000, and that he felt inclined to secure the property and have it converted into a school for the Brethren. He fully emphasized the importance of a school where our children could be educated under Brethren influence. He asked me what I thought of the proposition, and to suggest some well-educated and strictly loyal brother to take charge of the institution.

I at once wrote him to secure the property and then recommended to him a minister who was later on chosen to manage the school. A week or two later, with Bro. Newcomer and others, I was on the premises, looking over the grounds and the buildings. There was an inspiration about the incident that went to the bones. A public meeting or two was held. One especially, with representatives from all the churches of Northern Illinois, filled the large Seibert Hall to the limit. Five speeches were made. The very air seemed to be filled with the school spirit.

Bro. Newcomer was the most quiet man in the whole bunch. He said little, but had a pleasant smile and a cheerful word for everybody. All knew that he was the real force behind the movement, and yet he was not active in agitating his side of the question. He had said what he would do, and every man on the ground knew that his word was as good as his bond. He left it to others to work the project to a finish. And worked through it was, Bro. Newcomer furnishing \$3,000 and the people of Northern Illinois supplying the rest of the purchase price of the property. This meant that the institution, when fully settled for, belonged to M. S. Newcomer and J. W. Stein. Some months later Bro. D. L. Miller, an energetic business man, came upon the scene, purchased a \$2,000 interest in the institution and became the efficient business manager.

All of this was made possible because Bro. M. S. Newcomer had a vision and was willing to back it up with money. He was the man of the hour, saw the opportunity of a life-time, mastered the situation and acted. For him it was the opportune moment, and he was willing to take the risk for the prospective good that he thought would follow. The one act entitles him to a very honorable place on the pages of any history that may be written, dealing with the educational work of the Brotherhood.

Generally speaking, our brother was not brilliant, but he was a good man, possessing an unusual amount of good common sense. In business and church matters he thought straight, and when the time came for a great and a good work, he was the one man on the spot to put life and inspiration into the movement. In fact had he not been this type of a man, the opportunity for a Brethren school in Mount Morris might have passed, and then what would have happened?

As it is, we know how to write the history of Northern Illinois and the achievements that have grown out of the educational effort that sprang into existence because a far-seeing man had the nerve to pay the price and press the button that has made Mount Morris College famous in the Brotherhood and world-wide in its influence. But, again, what if Bro. Newcomer had not acted? What if the Rock River Seminary had gone into the hands of other parties? What a different



story the historian might have to record of hundreds of young men and women, of the Brethren missionary efforts and the missionaries themselves, to say nothing of our great publishing interest and the score or more of volumes that help fill the library shelves on every continent of the earth!

When we come to think of it, it is a marvel what may result from the well-directed efforts of one man, who is moved to act just at the opportune moment. For the beginning of our educational work in the West, and for a lot of other things that must be left for the records of the future historian, Bro. Newcomer was the man. The one act upon his part has made history by the volume. It may not have changed the course of empires, but it has changed the course of events that encircle the globe, and will continue until the name has well-nigh disappeared from the memory of the coming generations. We thank God for Bro. Melchor Newcomer. He left the world a whole lot better than he found it, and that, too, without making any great stir about it.

Sebring, Fla.

## Shall the Church Change?

BY M. W. EMMERT

FEW of us fully realize how momentous are the changes through which the world is now passing. We read in history about the mighty struggles of the Roman world in the days of Constantine the Great, in her effort to shake off the shackles of heathendom and put on the garments of Christian freedom. We wonder what it must have been to live in a day of such marvelous and far-reaching changes. When we contemplate the days of Martin Luther, we pause in wonder, and bow our heads in reverence, because of what the changes from Catholicism to Protestantism then meant to oppressed Europe.

But will not succeeding generations look back to the days that are now passing, as being far more revolutionizing, in their changes, than even those of Constantine and Luther? Instead of a United Empire of Great Britain upon whose territory the sun never sets, and of the United States of America, whose flag is afloat on every sea, we now have a League of Nations, whose parliament deliberates on the interests of every people under the sun.

Just as out of the war came the abolition of slavery in the United States, and through her influence the world abolished the servitude of all preceding ages, so now the shackles of bondage to King Alcohol have forever been stripped from the people of America, and the civilized nations of the earth are beginning to catch the spirit of this modern freedom.

The commerce of the world is now and henceforth closely interwoven. A universal language is fast becoming a reality. The wireless telegraph and phone, and the ships of air and sea, conspire to bind the world into one great empire, in which the Laplander and the South Sea Islander, the dark-skinned African and the yellow-skinned Chinaman, are common citizens.

To live in this age is more momentous than to have lived in any other age since the day when God said: "There was evening and there was morning, the sixth day."

Amidst such changes what is to become of the church? Will she make the mistake the Roman church made in the days of the Reformation? Will she refuse to change to suit the changing world? Will she fossilize, and try to squeeze the world into her fossilized mold? Will she try to compel the world to give expression to her religious instinct through the institutions of a dead age? Or will she, as a living organism, remodel her institutions, adapting them to the needs of the new age, retaining, indeed, the underlying principles and fundamentals of the religion of Jesus Christ, but casting them in the new mold, that meets the needs of a new world empire?

When Paul lay prostrate upon the threshold of a new era and a penetrating light from heaven flashed in upon his soul, the voice from heaven said: "Arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee." The

church may now lie with her face to the ground, and refuse to rise when heaven calls her to arise and stand on her feet, and let the Lord make of her a minister and a witness, both of the things seen in the past and the things yet to be seen. What will she do?

To hear the call and to be obedient to the heavenly vision does not mean that the denominations shall plunge into a federation that destroys the personnel of each denomination, any more than nations sacrifice their personnel and give up their time-honored institutions when they enter the League of Nations, and co-operate with other nations in administering the affairs of the world. All denominations may unitedly enter the campaign for world evangelization and emancipation from the thralldom of sin, while they retain their identity as denominations. Their peculiar modes of worship and observance of ordinances may not be disturbed in the least. But the various branches of the Christian church may unite to do the world's work. In union there is strength.

However, this means we must not be afraid to make some changes. We must, through prayerful consideration of the Word, arrive at an interpretation of the spirit of the Gospel and fit it to the new age. Why should we stagger in the face of changes? Were the changes that have occurred in the church during the last fifty years squeezed into a decade, we would hold up our hands in horror. Why should we fear, in this era of rapid changes, to make the changes necessary to fit the rapidly-changing world? Why not do this in five years, or even in one year, if the need has arisen? Shall we not set our better judgment to work at once, rather than close our eyes and let time adjust our differences, long after the opportunities for profound service to the world have passed?

During and since the war the world has not been content with gradual changes. It has rushed forward at the call of duty and in a moment adapted itself to all requirements. We are plunging into a new age without taking time to bury the old age. Shall not the church arise today and stand on her feet and let the Son of God make of her a minister and a witness? If she does not rise to the situation at once, the vision will pass and the world will settle down to materialism and atheism. The church will have lost her golden opportunity. The door will close and she will fail in her mission to the age.

Mt. Morris, Ill.

## The Preacher as a Social Force in the Community

BY G. K. WALKER

### In Two Parts—Part One

1. What is meant by "social work" in the community?
2. The necessity for such work.
3. May the preacher and his church engage in it, and how?

### 1. What Is Meant by "Social Work" in the Community?

THE terms, "social work," "social service," "social movement," and so forth, are not very many years old. That is, they were not then upon the lips and in the minds of people as they are today. Many folks in the churches had then, and even have today, a very vague and meaningless notion of "social service." When the term "social service" was once used in a prayer meeting, a church pillar said: "I want to hear no more about it; we have too many socialables now." Others had the notion that "social service" meant "getting people near the church door and welcoming strangers." My own conception (if such it could be called) of this term, some years ago, when first I heard it, was something like this latter idea. I thought it meant being friendly and sociable. But let us see what the content of the term really is.

The term "social service" must not be confused with "socialism," which is purely an economic term, applying to land ownership and productive capital. "In a word, socialism says this: Make the economic man prosperous, and the moral, the altruistic, the intellectual, the æsthetic, and (as a concession) the religious man, will inevitably be prosperous."—*Mathews, "The Church and the Changing Order."*

But the same author, in defining the term "social movement," says: "It may be said to be an attempt,

now being made throughout Europe and America, to bring greater happiness and possibility to the life of the so-called masses." "Socialism and Christianity are alike in that both are laboring for a new and higher social order, in which all—men, women, and children—shall live better and happier lives; but they are unlike in the position that each takes as to the relation of these individuals to society. Socialism expects "society to make good individuals; Jesus expects good individuals to make good society."—*Ibid.*

A socialistic state might not be at all Christian. But a Christian state can not help but be social, if it is true to the principles of the Founder of Christianity—Jesus Christ. On this point Washington Gladden says: "One man can no more be a Christian alone than one man can sing an oratorio alone."

Society is made up of individuals. These must be "born again," in order that they may make the best citizens, and exercise their highest functions to both state and individuals. In social service we recognize God as the Father of all, and all men as brothers. Christ, "who went about doing good," is forevermore the highest Exemplar of the social movement. He not only saw that men's souls were saved, but that their physical and material bodies were loosed from the clutches in which sin had held them so securely. "Jesus took cognizance of sickness, and healed (1) physical defects, (2) fevers, (3) skin diseases, (4) dropsy, (5) nervous diseases, (6) combined diseases, physical and psychical."—*Jennings, "Social Teachings."*

Did you ever consider what a wide range of teaching Jesus did, in things not distinctly spiritual? Look at these subjects: "Work and Wages" (Matt. 11: 28; 20: 26-28; 18: 15; Luke 10: 7, etc.). "Property"—here note how much he said about the "poor." *Pleasure* (John 2: 1-11; Luke 21: 34, etc.). *Rest* (Mark 2: 27). *Divorce*—treating this, probably, fuller than any other social problem (Matt. 6: 31, 32; 19: 3-12). *Adultery. Prisoners and Criminals* (Luke 4: 18). *War* (John 18: 36). *The State* (Matt. 17: 24-27; John 19: 10-11).—*Ibid.*

All of these, and no doubt many more, of which we have no record, Jesus Christ was interested in while on earth. He sought to better conditions touching them, and alleviated their wrongs. The holy men of the Middle Ages kept aloof from society. They kept in cloisters, cells, and caves, to lead the holy life, as they supposed. So Thomas à Kempis quotes Seneca: "As often as I have been among men, I returned home less a man than I was before."

But why did they get so far away from the example of the Master? Did he not mingle in society? Was he not a "friend of sinners"? The very incarnation meant his entrance into our life, our social relationships, our struggles. Christ prayed that his disciples might be kept in the world (John 17: 15). (See Speer, "Principles of Jesus," page 25.)

Christians, then, will want to be interested in the things Jesus was, and Christian social service includes "everything that men plan and do to accomplish the purpose of God in Jesus Christ, for any man, woman or child, for any group of persons, for the whole world."—*Coffin, "Social Service," page 111.* This comprises evangelism, missions, church unity, civic uplift and betterment, physical and material enhancement, in every good way.

Social service must stand for the whole man—body, soul and spirit—if it stands for anything worth-while. We can not reduce a man to so many pounds of carbon, lime, phosphorus, sodium, iron, potassium, magnesium, and silicon, and say: "This is what makes a man." This might do for materialism, but surely not for the Christian. Neither dare we take better care of the body than of the Spirit, nor should the State take better care of hogs and horses, cattle and sheep, than of men, women and children.

Truly, there have been a great many good Christian folks, through all the years, who have been doing social service, and did not know it as we today know it, and to whom, if you had said: "Why, you are a social worker," they would have declined the distinction, and modestly would have said: "We were doing only our Christian duties." And this is right. "Social



service," the "social movement," "social work"—all these are but the children of Christianity. The spirit that lies back of social uplift, and happiness, and contentment to all mankind, is Christianity. And Christianity, in its large sense, has to do with "men's bare backs and empty stomachs," as well as with their souls.

## 2. The Necessity for "Social Service"

Is such work essential in our communities? Are men and women depressed? Have they the best possibilities they can have? Do they receive recognition from their employers? Or are they only as a cog in a wheel, or a wheel in a machine—a something that can never be anything else and never do anything else? Are the wages proper? Are the working conditions and environment of the laborers inviting and pleasant? Are there any who have not enough clothes, medicine, comfort? If sick, are they without sufficient attention? Are those in prison visited?

These and a hundred such questions present themselves to us along this line. What is our responsibility to our immigrants? Thirteen millions of people in the United States were born in foreign lands. They have heard of America as a land of promise, free from oppression. Their own lands of autocracy did not provide the things they looked for. They came to this land with little education—no ideals of true democracy. Many are heathen. Seventy-two per cent of the foreigners live in the cities, in densely and often over-populated districts, with no yards—only the flat roofs of their houses to hang their washed clothes. The filthy streets, abounding in vermin and disease germs, serve as their playgrounds. There are no recreation centers except the steps of their small kitchen in the alley. The landlord is exacting in collecting his rent, but makes nothing beautiful in appearance, or healthful by way of surroundings. There are few mission workers, in many sections, but there are plenty of Socialists, Bolsheviks, Russellites, Mormons, etc. Thrown into such conditions, on coming to America, what will their first impressions of us be? Selfishness, covetousness, "man's inhumanity to man." What other opinion could they justly form?

Of the 500,000 people, living within Newark, N. J., 75% are of foreign born parentage. The decline of Sunday-school membership, in this district, during the last five years, was 2,600, with a corresponding loss in church membership. The population of Brooklyn has grown to 2,250,000 in twenty years, yet the Baptists in that city have only 200 more members than they had twenty years before, and the Methodists have no better record, while the Presbyterians had an actual loss.—"Christian Workers' Magazine," January, 1919, page 388. Such are the conditions in other parts of the United States also.

Pottstown, Pa.

## The Forward Movement and the Colleges

BY D. W. KURTZ

THE survey of the Interchurch World Movement shows that the key to the whole problem is the Christian College. Protestantism needs 100,000 additional workers in the home and foreign fields during the next five years. All problems of Christianity rest finally upon trained leadership. When the proper leadership is procured, the other problems will soon be solved. There is money enough in the church, but we need leadership to educate the church to give. I have attended many conferences and conventions in my lifetime, and never was there any that did not end with the need of better leadership.

The training of the ministers, missionaries, and workers is the function of the church schools. Without this provision, all plans for a Forward Movement will be superficial and temporary. Those who know most about the subject agree on this proposition. The Forward Movement is a simultaneous, combined movement in prayer, missions, evangelism, life-work, Christian education, and stewardship. But it must be made clear to the church, that if our colleges are neglected in this drive, there can be no real permanence nor any great extent of the Forward Movement.

Therefore, let it be understood that this is a com-

bined, united drive to advance all the factors in the work of the Kingdom of God. It is only a few years since the church is beginning to realize the importance of the colleges to the cause. But few seem to realize the fundamental importance of the colleges and their present needs.

To have a forward movement, we must greatly increase our enrollments. But this means added buildings and endowments, for more teachers are needed, and better-paid teachers. Some do not know that the teachers in our colleges are making greater sacrifices than any religious workers in the world of equal ability. Even the missionaries have more money, per capita, than many of our teachers, and when we consider the difference in the cost of living and rent, we find that the average teacher in our colleges is the poorest paid person in the world. There must be an increase in salaries, and this demands a great increase in endowments.

Some of our colleges are equipped to care for about two hundred students, but have over five hundred students. This means more buildings. The standards are being raised from year to year, and this means an increase in laboratories and libraries.

There is money enough in the church. The only difficulty is that the whole church has not had the vision, and has not been helping the colleges. The day is here when this must be done. The needs of the colleges must be preached as often as other mission work. The whole church must pray and give for this cause. If the church has no interest in caring for and training her own young people, she can not expect these young people to love and serve the church. There is a real crisis. The church must respond at once to meet the crying needs of the colleges.

Therefore I suggest that all the colleges combine their budgets with the missionary and other budgets and present them at once as one cause. The church must learn, sooner or later, that the church college is as much a part of our Forward Movement, of our regular church work, as missions or Sunday-schools. Statistics show that over ninety per cent of our religious workers come from the church college. A few days ago I came from a State University where I lectured for a week. There are several thousand students in this institution. Only five volunteers for mission work, and about the same number of young ministers, were in the institution. But my own college has seventy-five ministers and divinity students, and an equal number of student volunteers. This is true everywhere. But the church college is not only training preachers for the church. It trains the pillars of the church—the teachers, business men, doctors and farmers—who get the vision of religion and will support the cause of Christ in their various professions and occupations.

The church must get back of the colleges now, and realize that the support of the college is as sacred and divine a work as mission work. The college prepares the mind and heart of the missionary, and later mission work provides his physical sustenance. Why is not the former as sacred a cause as the latter? Do not misunderstand me. I believe in missions with all my heart. All I want to show is that the church college is a part—an essential part—of the one great missionary propaganda of the church.

In the spring drive for the Forward Movement, we must combine the college budgets with other budgets. It is one cause, one movement, one need. It is all for the cause of the Kingdom, for the glory of God. No one phase of church needs can make great advance without the others. A little reflection will make this clear to all. "We are not divided, all one body we." Therefore, "Onward, Christian soldiers," to meet the needs of our colleges and missions in a united drive.

McPherson, Kans.

## After the Survey—What?

BY A. B. MILLER

THE officers and boards, having charge of the promotion of the Forward Movement, are making a survey of the religious conditions of every community in

America. When, under their leadership, your local community is surveyed, there will be some interesting, perhaps startling, revelations brought to your attention. The results, carefully tabulated and summarized, will be studied for a few days and you will doubtless exclaim: "Is it possible that such is the case right here at home?" And then—what? That is the question.

A certain church, in the eastern section of our Brotherhood, made a survey of its community over six months ago. The church was surprised at the number of people, right at its door, who were not even professed Christians, at the number of its own members not enrolled in the Sunday-school, the lack of family altars in its homes, etc. Surprised! Yes, and outside of a few exclamations and a general discussion of the situation for another week, that was the end of it.

The writer knows another church that has planned to meet the needs, to apply the remedy, as revealed by the survey. The church that does not do this will find the survey almost worthless to it—only a passing incident. Now what is this church doing? It is a rural church that is in mind.

*First:* A supervisor of records has been appointed, with a staff of assistants who will keep the survey, in most particulars at least, up to date. The community has been divided into certain geographical groups and a member of the staff placed over each group. Every month's changes, such as births, deaths, removals, etc., will be reported, and entries will be made at the proper place.

*Second:* There was a careful classification of all homes and every individual in the homes. Homes in which all adult members are Methodists, Baptists, Presbyterians or Brethren, are so classified, and the pastor of that denomination becomes *wholly* responsible for that home. However, the adults of any home who are not Christians and a home where none of the members are Christians, become, by agreement among the pastors, the solemn responsibility of *every* church in the community. In like manner does a home, whose members are Christians but whose denomination has no church in the community, become the responsibility of all churches, until anchored for worship, and in Sunday-school in one of the churches named.

*Third:* The Church of the Brethren then set about classifying her own group. This classification listed all members of her own exclusive homes, then the Christian people without a church home in the community, then homes, not identified with any church, and every unsaved adult—over about eighteen years of age—in the community. The individuals were classified according to age and placed in the hands of the Sunday-school class, to which they would properly belong. An effort is being made to enroll all Christians in the Sunday-school and to win the unsaved for Christ, the church and the Sunday-school. This effort will be kept up until victory is won.

*Fourth:* A committee on prayer has been appointed and one member of that committee will be in charge of the "Family Altar" situation.

Other needs are being met in a similar, systematic way and will be persistently worked at. Does this commend itself to you? Then do it yourself in your community. Only thus can the ultimate purpose of a survey be fulfilled.

Bridgewater, Va.

## A CALL FROM SOUTHERN OHIO

There are needed, at mission points, two teachers who, in addition to their teaching, will take a Sunday-school class and assist the pastor in general church work. There is a fund from which financial support will be drawn for this added work. This is an appeal to those of our consecrated young people who can, in this very practical way, be of great help to the community. We shall be glad to have teachers, either for the grades or for high school, for there are good places in either line at these missions. Perhaps this is the most practical way to meet a great need until a worker may be secured who can give full time.

We shall be glad to correspond with those who will teach next year and who are eager to be of use as leaders in religious as well as literary education.

3435 Van Buren Street, Chicago.

I. G. Blocher.



# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## A Few Words of Counsel

IN any attempt in coöperative work, there are two questions always arising: "Is there not danger?" and "What are the advantages?" In the work of our Forward Movement, and its relation to the Interchurch World Movement, these questions very naturally arise and an effort to answer them is due our people. But to satisfy our wonderings in such an effort—this I shall likely not be able to do. The attempt is so new, so large and so different from any past experience, that faith is the only thing to which one can cling. Faith that Christ is the only Power to lift men out of selfishness and sin, as reflected in the needs revealed. Faith that Christ is the Son of God, and that he died for all of God's creation. Faith that this task has been committed to men by our triumphant and risen Lord in his commission. Faith in men, in so far as they "confess that Jesus Christ is come in the flesh," for such "is of God," says the Word. But faith that can prove itself in figures and facts, is not faith at all.

There are dangers many. It is a big thing. We are attracted by big things and inclined to depend upon them, *because they are big*, but remember that God used the weak things to confound the mighty. He used the minority to defeat the majority. The "rejected stone" became the "Head of the corner." Of course, any vital godliness, in this whole movement, will express itself by his Spirit in the weak and willing minority who believe. Beware of any confidence, therefore, in the bigness of the movement, but because of the bigness of the task, commit yourself in willing faith to the Lord in sacrificial service.

Then there are dangers because it is a coöperative work. We need a new sense of team-work. Upon this fact of coöperation, the church is built. "Where two or three are gathered together in my name, there am I in the midst of them." It was when everybody had a mind to work, and work together, that the temple was built and the walls repaired. But in this effort there are likely to be the insincere, the selfish—those who coöperate to destroy or weaken—as has been recorded for our learning. There are those who will shirk in the crowd. It is an attempt to do some things with others, whom we are "not to forbid," because Christ says they are "for him," but with whom we have not been "following" together. Here there are some dangers. But with loyalty to truth, as he gives us to see it, being provided for as fundamental, in all this endeavor, it would seem that if we are given a good share of sanctified common sense—the thing which Solomon prayed for and which we shall need as much as he—we can perform a task that may not be done without this effort. There are dangers here, but let us pray that the wisdom of another may be given us, who expressed himself thus: "With malice toward none, with charity for all, but with a firmness in the right, as God gives us to see the right, let us finish the work we are in."

There are some advantages. The Church of the Brethren has been entrusted with some doctrines and practices that are indeed a means of grace, which this old world needs. Here is a chance to make the church better understood. We too often have kept the "light under a bushel" perhaps. To keep what we have, we must give to others, for soon we shall be gone. Already I have seen our doctrines approved where they had never before been known. Strong men weep, who worshiped in ignorance of such privileges as are afforded in the teachings and discipline of our church. If we are sincere, working with other honest folks will only deepen our conviction and quicken our denominational loyalty. There are some who are young and untrained, or, maybe, lack conviction, who should not be subjected to the work or trial of a veteran.

Many of the tasks are such that we can not perform them alone. To secure any facts upon which the need of the work rests, they must be given by the denomina-

tions themselves, or else great misrepresentation results; as it has too often with our own church. Again; the churches have furnished the money for every good work of civilization. Homes, hospitals, education, good laws, closed saloons—all these testify to this fact. The folks who enjoy the benefit of these things ought to, and some would like to do their part to support them. We have complained that our State schools and colleges and other institutions are pagan and ungodly in their influence, and certainly the results too often justify the charge, but, perhaps, we have forced gifts outside the influences of the churches, because we had no program of coöperative effort that appealed to some almsgiving Cornelius, who lacked the further teaching. This is a delicate task, but one that can be done only in coöperation. Here is a chance to give, either by designation direct, or to all coöperating, as they themselves show their faith in their own works. Each denomination will solicit its own people and only together approach the others, poor or rich, who may feel, in timidity, to offer their mite or millions. The expense for so doing will be provided for by each denomination guaranteeing five per cent of their askings, since the money received by them is used in their own church work.

Here there may be plenty of room for criticism. I might offer some myself. But in an effort to perform a needy task, shall we not give a year's trial in faithfulness to the Christ, whose other sheep may be blessed with our pasture? I know there are difficulties enough in the delicate task to discourage all who would see the difficulties only. But there is need enough for it that the Church of the Brethren can well afford, through its churches and colleges, homes and hospitals, missions and mercies, to bring not only the ideals of its doctrines to a selfish and restless world, but the dynamic of its Master to the saving of all who will receive him as Lord through an obedient faith.

C. D. B.

## Executive Committee Policy on Educational Budgets

It is understood by the Executive Committee that the task, assigned by the Boards to the Forward Movement, so far as the financial campaign is concerned, is to attempt to raise through its organization a million dollar Conference Offering, to be paid in during the fiscal year from March 1, 1920, to Feb. 28, 1921, covering \$390,000 for Foreign Missions, \$200,000 for Home Missions, \$330,000 for Christian Education, \$40,000 for Ministerial Relief, \$30,000 for the Sunday School Board, for deputation work, and \$10,000 for the Christian Workers' Board for the same purpose.

It is understood that the additional \$1,670,000, for building and endowments, are to be raised by the colleges in their own way. But in no case is this to interfere or to become a hindrance, by breaking down the purpose of the Forward Movement in its task to get a million dollar Conference Offering. Any combination of interests, in addition thereto, must be at the risk of the section undertaking it.

Furthermore, the consideration of any additional sum, beyond that which is approved in the entire budgets, submitted by the Boards, is regarded with doubtful propriety at this time, in any general canvass of our people.

It shall be the purpose of the Forward Movement, however, to give every encouragement to the colleges, in securing their portion of the approved budgets. We believe they need it and that it should be provided, if necessary, by sacrifice, to make certain of proper opportunities for Christian education among us.

Executive Committee.

THE FORWARD MOVEMENT is bringing to the church a greater vision of the Divine purpose in the lives of our members. If we are "obedient unto the holy vision," the results can not be measured by goals.

## Forward Movement Notes

Brother Bonsack visited in the McPherson Region over last Sunday.

Inquiries continue to come in for literature. This is one of the sure signs of interest. We now have a full supply of practically all that has been issued and are ready to meet your needs.

It is to be hoped that every church will observe the "week of evangelism," as outlined by the Committee on Evangelism. These programs have been sent to every pastor and elder, so far as our list is complete.

Bro. M. S. Frantz has been appointed District Director for Northern California, and will devote much of his time to the work. His church at Lindsay has granted him the necessary leave of absence, that he may do the work to the best advantage.

The Church of the Brethren ministers, at the Maryland Pastors' Conference met in the Fulton Avenue church, Baltimore, and adopted a series of strong resolutions, commending the Forward Movement and its relation to the Interchurch World Movement.

Bro. J. W. Deeter, Regional Director for Kansas, Oklahoma, Texas and Colorado, writes that the Pastors' Conference for Oklahoma, held at Oklahoma City last week, was one of the most successful he has yet attended. Oklahoma will do her share in the Forward Movement.

Bro. W. O. Beckner writes from McPherson: "I attended Pastors' State Conferences in Missouri, Idaho and Colorado, helping our people to organize. The movement is accepted as a great challenge to do great things for the cause. It is the greatest thing that ever struck us."

The different State and District Directors are active in securing the appointment of Local Directors in every congregation. There still remains much to be done, however, before the list will be complete. Let us urge upon every Director to see that his list is completed at the earliest possible date.

The District Director of Minnesota reports that seven out of the ten churches in Minnesota were represented at the Pastors' Conference. These pastors enthusiastically endorsed the Interchurch World Movement, and returned to their churches with a renewed zeal, to make our own Forward Movement a real success.

Colleges, so far reported, as combining their entire budget with the Conference Offering, are Bridgewater, McPherson, and Mount Morris. This means that they will raise, at one time, their share of the Million Dollar Conference Offering and also their part of the \$1,670,000 budget for endowment, buildings, etc.

Bro. G. A. Snider, Regional Director for Ohio, writing to the Elgin headquarters, says of the meetings, held with the Brethren in Northeastern and Southern Ohio: "On Monday, March 8, we had a splendid meeting with the ministers of Northeastern Ohio at Canton. The churches of the District were well represented."

The Forward Movement calls attention to the special subscription offer, made on the last page of this issue of the "Messenger." Under that special price of three months for 25 cents the "Messenger" subscription list should be doubled within the next month. Every Forward Movement Director, Regional, District, Sectional and Local, should call attention to this offer and urge subscriptions. Congregations could do no better missionary work, right now, than to subscribe for twenty to fifty copies to be sent to interested persons in their communities. Try it!

Especial attention is called to the Program of Evangelism, which has been prepared by the Committee on Evangelism and published by the Forward Movement. What is commonly known as Passion Week—the time between the triumphal entry and the resurrection—has been set apart as a time for soul-winning. Every church should take advantage of this special service—not that there is any virtue in a program, but that there might be unity of purpose, and that the mind of the whole church might be centered on this one week of special effort for the salvation of souls. Send for a program if you do not have one.

One-half of the missionary program, preceding the District Meeting of Northwestern Ohio, was given over to the Forward Movement. "The Forward Movement and the Relation of Our Movement to the Interchurch Movement" was discussed by Brethren G. A. Snider and John R. Snyder. The meeting heartily endorsed the Forward Movement, and definitely decided to assume its share of the financial goal. The spirit of the Forward Movement permeated the District Meeting on the day following. A definite program for evangelism, religious education, and for the teaching of Christian stewardship was definitely adopted by the delegates.



## THE ROUND TABLE

### Is the Kingdom of God Within the Pharisees?

BY M. M. ESHELMAN

A PROPER interpretation of Scripture must include the persons addressed. Luke 17: 20 says: "And when he was demanded of the Pharisees when the Kingdom of God should come, Jesus answered, The Kingdom of God is within you."

This question and Jesus' reply are often used as an argument to prove that the Kingdom of God is *in* or *within* the disciple. I do not say that the elements of the Kingdom of God are *not* in the disciple. But does the foregoing text teach that? The Kingdom of God certainly does not exist in a Pharisee or hypocrite. What did Jesus really say? He said: "The Kingdom of God is *among* you," for he himself was the very Root, or Beginning, in penitent believers for this age. He, walking among them, and talking with them, and teaching them, could most truthfully say: "The Kingdom of God is among you."

It is painful to hear preachers and teachers misinterpret the above scripture by not observing the essential rule, as to who is addressed.

The Kingdom of God is *not*, and never will be, in an unpardoned Pharisee. The Kingdom of God will be fully realized or enjoyed when that prayer: "Thy Kingdom come," shall be swallowed up in "God is all and in all." I am sure that then the personal God and the personal kings and priests will *all* be present, beholding each other—not as earthly beings, but as eternal, spiritual characters or intelligences.

The Kingdom of God is not in, or within, unpenitent, opposing Pharisees, nor is it inside of any other organized bodies of disobedient personalities. Kingdom-of-God people believe the same things, speak the same things, obey the same things, enjoy the same things of God.

Glendale, Calif.

### God's Search-Warrant

BY CHESTER E. SHULER

A ROMAN CATHOLIC priest discovered a peasant reading the Bible, and reproved him for daring to peruse a Book forbidden. The peasant proceeded to justify himself by a reference to the contents of the Book, and the holy doctrines which it taught. The priest replied that the doctrines could be understood only by the learned, and that ignorant men would wrest them to their own destruction.

"But," said the peasant, "I am *authorized* to read the Bible. I have a *search-warrant*."

"What do you mean, sir?" demanded the priest, in anger.

"Why," replied the peasant, "Jesus Christ says: 'Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.'"

The priest didn't attempt to answer.

\* \* \*

When an officer of the law is armed with a search-warrant he is privileged to search thoroughly the house or particular neighborhood under suspicion. He is authorized, by higher authority, to enter, even though the owner or occupant should protest. He is "clothed with authority."

We, as Christians, are "authorized to search the scriptures" just as was the poor peasant in the above illustration. Are we carrying out faithfully our commission? Are we all busily engaged in "mining treasures" from the Word of God? Do we use the Book as a never-failing Guide for our daily life and conduct? Or does it serve only as an ornament in the home, lying, perhaps, on the parlor table, untouched and unread?

It is said that a certain minister, upon visiting in a home, was ushered into the parlor. On the table he noticed the family Bible, its covers overspread with a coating of dust. When, a little later, the members of the family left the room for a few moments, the minister took occasion to preach a "sermon" by writing,

in the dust, upon the Bible, with his finger, the one word "*Damnation*." The story does not relate whether or not the "sermon" brought forth fruit; though we are thinking that perhaps the maid received orders to be more careful in dusting the Bible thereafter!

The Book is indeed a mine of precious treasure, if we will but "mine" it. But we must *read* it, and read it daily, prayerfully and reverently. Then its teachings will, indeed, serve to make beautiful the soul, and the Book itself will give a far more splendid service than that of gracing the parlor table!

Harrisburg, Pa.

### Bible Addition

BY GEORGE W. TUTTLE

THE Bible is strong on addition. Listen: "Add to your faith virtue; to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Think, for a moment, what a man Samson would have been, had he been strong on Bible addition, had he added these virtues to his life. He would never have gone, with his shorn head, to the prison-house of the Philistines, had he practiced addition instead of subtraction.

If Saul had added obedience to his life, God would have blessed him. If Judas had added repentance to remorse, he would have been forgiven as freely as was the penitent thief. If Pilate had added courage to his conviction of the innocence of Jesus, the world would be honoring, instead of despising, his memory today.

After all, our influence and our worth to this world will not depend so much upon our natural endowment as upon the things which we add to life. When I see a young person loyal to church, pastor, home, friends and employer, I say: "Good! Bible addition. Adding loyalty!"

When I note that a young person is thoughtful for others, I say: "Fine! adding thoughtfulness to the virtues of life."

When I see tactfulness being added to a life, I say: "Ah, following in the footsteps of the most tactful Man who ever trod this old earth! Putting on Jesus Christ!"

When I see a young person controlling a naturally quick temper, or a jealous disposition, or an unkind spirit, I say: "Putting on self-control"—Bible addition again.

Finally, we can not be consistent, loyal followers of Jesus Christ without adding some of his virtues to our lives. If we receive from him we will grow in some measure like him. It is the spirit of Christ, the likeness to him, not simply our natural powers and ability, that crowns service with results, that makes life a blessing to others. Let us add for God today. Let us annex the Christian virtues to our lives. Let us not be content save as we receive all that our God intends for us.

Pasadena, Calif.

### What My Minister Has a Right to Expect from Me

BY NELLIE G. TAYLOR

My minister has a right to expect my regular attendance at the Sunday services. As my father was a minister, I well know the discouragement he sometimes felt, when, after working for days, preparing a sermon on some especial subject, more fitted to his own church members than to strangers, he found many of them absent from the Sunday morning service. Upon inquiry, as to the reason, there seemed to be none, except a desire to do something else at that particular time.

My minister has a right to expect my regular attendance at the midweek prayer service. If the midweek service is, as it is sometimes called, "the heart of the church," my minister surely has a right to expect me, as one of the church members, to show, at least by my attendance, that I wish that "heart" kept beating.

My minister has a right to expect my financial support. A minister's expenses are many and varied. His particular line of work largely prevents him from making money in the many ways open to others; he is

therefore dependent upon the support of his parishioners. If they withhold that support, or having once promised it, refuse to give it because of something in the sermons, which does not quite suit them, how is the minister to meet his obligations?

It is just such conditions as these, which cause a minister to be regarded by those outside the church as "poor pay," whereby his power for good is greatly hindered. How is it possible for a minister to head the list of givers to charity, or any other cause where money is needed, or to preach on such subjects as, "Owe no man anything," if his parishioners withhold their support?

My minister has also a right to expect me to withhold my criticism of his methods of work. Any minister is glad for suggestions, and often longs in vain for help in the making of his plans, and coöperation in working them out. It is the adverse criticism, with no desire to help, which sometimes makes a minister feel as if, what he has always considered his "high calling of God," has been a sad mistake.

I owe it to him, as a church member, not to be a discouragement, but a help and inspiration.

Kilbourn, Wis.

### Immortalism

BY EZRA FLORY

NOT long ago a brother asked me what I thought about Spiritualism or "Immortalism," as some term it. He said he had been attending some of the seances and that the "mediums" certainly do some things that are supernatural, and he therefore concluded that the affair must be divine. I told him that we are surrounded with more than one spirit realm—at least a good one and one that is evil; that all which is supernatural, therefore, is not of God. I referred him to the Bible and to William James who, after much investigation, declared that true science will need to reckon with the realm of spirit, and that there is more than one spirit realm. This seemed to be a revelation to him.

Not many days ago a stranger on the train chanced to converse upon the same subject. He spoke of wonders that have been accomplished upon the field of battle and what is now being done to relieve sorrow-stricken families, in enabling them to converse with their departed ones. Later he turned the conversation to eulogizing Pastor Russell, who gives another chance after death.

These experiences set me to thinking.

Not long ago a British journal of influence said: "Spiritualism has taken hold of death-stricken England and people there are flocking to Spiritualism as they did to churches before the war." A strong revival of this cult may be expected in the United States for the same reason. But strange as it is, people are more prone to turn to the delusive tenets of Spiritualism, in a time of perplexity, than to the truths that endure. As Jeremiah said: "Too many speak a vision of their own heart, and not out of the mouth of Jehovah." The prophetic warning of Isaiah speaks in no uncertain tones: "When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that chirp and that mutter: should not a people seek unto their God? On behalf of the living, should they seek unto the dead" (Isa. 8: 19, 20)? John says: "Believe not every spirit, but prove the spirits whether they are of God."

A British paper has this to say: "When a Spiritualist tells us that he receives messages from disembodied human beings through the medium and medium's control, certain questions immediately arise: Of what nature are these messages? What have you learned from the messages? How have they affected your judgment of this world and of the next? Are they likely to help mankind in its upward struggle?"

A twofold answer reaches us from within the ranks of Spiritualism: (1) At an early stage of the inquiry, the belief was accepted that "life for man, on the other side of the screen of material things, was, specifically, neither better nor worse than our own. . . . It was so entirely human, with all the follies that reside in humanity." Spiritualism of today will not dis-



pute this point. (2) A tendency, on the part of the newer Spiritualists to dogmatize on theological matters. One declares that unless the churches take up Spiritualism, they are doomed to decay. The challenge of the ministry comes from some of the most deadly foes, in language that is insulting. The church is caricatured as a mere club, that talks about the poor as an excuse for its existence, while ministers are not certain of their creeds.

Christian ministers have not the training, capacity or experience that is necessary to detect the deceptive tricks which may account for the phenomena of a seance. Frank Podmore, in his "Studies in Psychical Research," gives us the following propositions which may be taken as authoritative and sufficient for our answer:

1. The conditions under which the phenomena usually occur are such as facilitate fraud and render its detection difficult.
2. Almost all the phenomena are known to have been produced under similar conditions by mechanical means.
3. Almost every professional medium has been detected in producing results by trickery.
4. There are cases on record where private persons, with no obvious peculiarity or social advantage to secure, have been detected in trickery.
5. The conditions of emotional excitement in which investigators have, for the most part, approached the subject, . . . are calculated seriously to interfere with calm and dispassionate observation.

Surely the churches have a positive duty and may not turn aside from their chief business. The one sure message about the unseen has been committed by our Lord Jesus Christ to his servants and friends. The Bible has much assurance that the blessed dead are at rest. The church has never denied that the blessed dead may, in ways unknown to us, influence the living, and lead them upward. "Ye are come to the . . . spirits of just men made perfect."

When the children of Israel would come into the Promised Land, Moses told them (Deut. 18: 9f.), not to pass through the fire in worship, not to practice astrology; lucky and unlucky days; to avoid wizards—our modern palmists; to avoid necromancy—talking with the dead to reveal the future; to avoid augury—signs like watching the way birds fly, etc.; to avoid the enchanter—him who practices the black arts; sorcery, or witchcraft; and the charmer—one who was supposed to avert evil. And the reason was evident. It is stated in the verses that follow: "These things are an abomination to Jehovah. . . . Thou shalt be perfect. . . . The Lord will raise up unto thee a Prophet, . . . unto him ye shall hearken."

Chicago, Ill.

## The Sin of Silence

BY MARY E. PRENTICE

OFTEN there are kindly words in our minds that would thrill some lonely, discouraged heart with their sympathetic tone, but they fail in their mission because we, in our selfishness, quell the instinct that has caused them to arise; and, left unspoken, they are little short of a sin.

We tell ourselves that virtue lies not in speech but in thought. Perhaps near around us are hearts just aching for the kind word we might give if we but would.

Long, long years ago a poor, banished girl, Hagar, in the wilderness, prayed for a well to spring up out of the sand, to save her dear little son.

There may be some soul very near you today who is praying for the words of comfort and consolation your lips can give and you, in your thoughtless way, are withholding them and thereby yielding to the sin of silence.

True it is that "silence is golden" in many instances, but we can ill afford to let go unspoken a kindly, sympathetic word where it is most needed, and to let the cutting absence of it wind around some broken heart like a whip.

Let us put our kindly thoughts into words and actions, thereby fulfilling the command: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6: 2).

Aline, Okla.

## Does It Take Much to Make You Happy?

BY JULIA GRAYDON

I WAS standing in a grocery store the other day, waiting my turn, for the store was crowded with people. Off in a corner were two children—a girl of almost seven and a little boy of five. They thought their turn would never come, but were not impatient. Presently a clerk spied them and said: "It's your turn next. What do you want?"

A bag of crackers composed their wants, and as he went to the other end of the store to get them, the little girl followed him, skipping all the way and looking the picture of happiness. Then she turned and went back after the younger child. Putting her hand lovingly around him, she led him back where the crackers were, and a few moments later both passed out of the store, holding the precious bag of crackers.

What a small thing to make any one happy! And yet, as we look back to our childhood days, we remember just such instances, when a little thing like that big bag of crackers made us happy.

But what about our happiness nowadays? Do we require more than we did then, to make us happy? I surely envied the happy spirit of those children.

Harrisburg, Pa.

## Queries for Annual Meeting

### Southwestern Kansas and Southeastern Colorado

McPherson church, Kansas, asks: Annual Meeting, through District Meeting, to authorize our District Ministerial Boards to issue ministerial certificates to those called to the ministry, and also to authorize the Brethren Publishing House to print a uniform certificate. Passed to Annual Meeting.

### Southern Indiana

1. We, the Muncie church, petition Annual Meeting, through District Meeting of the Southern District of Indiana, to repeal minutes of Annual Meeting, Article 27, 1862, Page 22.

Answer: Sent to Annual Meeting.

2. Inasmuch as Article 54, 1865, and Article 29, 1866, Page 172, and Article 15, 1863, and Article 23, 1866, Page 187, Annual Meeting Minutes, are obsolete, we, the Muncie church, ask Annual Meeting, through District Meeting, to repeal said decision.

Answer: Sent to Annual Meeting.

### Southern California and Arizona

1. The La Verne church asks Annual Conference, through District Conference of Southern California and Arizona, to provide a Ministerial Certificate which shall be issued by our District Ministerial Board to each minister elected and installed or ordained.

We suggest that a form similar to the following be used:

Be it known unto all men by these presents, That . . . . . is a minister of the Gospel, duly ordained, in accordance with the usual devotional ritual for the ordination of ministers of the Church of the Brethren, and is set apart to teach and to preach the doctrines, to administer the ordinances, and to exercise in all the regular ministerial functions of public worship of the Church of the Brethren.

In witness whereof the Ministerial Board of the Church of the Brethren of . . . . . (Name of District) have on this . . . . . day of . . . . . in the year of our Lord, 19 . . . . . set their signatures and seal.

Passed to Annual Meeting.

2. Better to accommodate our young people who attend College, and our brethren who teach, the La Verne church asks Annual Conference, through District Conference of Southern California and Arizona, to decide that the business session of the Conference shall begin on that Tuesday that shall be nearest the fifteenth of the month of June each year.

Passed to Annual Meeting.

3. We, the members of the Pasadena church, ask Annual Meeting, through District Meeting, that the Annual Meeting be held in Southern California in 1921.

Passed to Annual Meeting.

### First District of Arkansas and Southeastern Missouri

1. Will District Meeting ask Annual Meeting to strike from our rules governing Annual Meeting, Article Three and substitute part of paragraph one, Article Six, section Thirty-eight of "Robert's Rules of Order," beginning with "when," line five, and closing with "vote," line nine, and follow by: "And any one from the voting body may move the Previous Question when the Moderator signifies he is ready for it?"

Answer: Request granted.

2. Since the negative teaching of the Scriptures (Rom. 12: 2; 1 John 2: 16; 1 Peter 1: 14; 1 Tim. 2: 9, 10; 1 Peter 3: 3), and the decisions of Conference (1867, 1898, 1911) forbid the wearing of hats by sisters, and neckties, or gold for adornment, by either brethren or sisters, Poplar Bluff church asks Annual Meeting, through District Meet-

ing, to decide that members who wear them are disorderly, and that, by so doing, they subject themselves to the discipline of the church.

Answer: Passed to Annual Meeting.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

## Bible Standards of Truthfulness

Ephesians 4: 25

For Week Beginning April 4, 1920

1. **Constant Watchfulness Needed.**—There are various ways of breaking the Bible law of truthfulness. The grosser offenses are not likely to be committed by people who make any pretense at goodness, but no one finds it an easy matter, at all times, to be absolutely and intrinsically truthful. Only a person of an utterly corrupt make-up, however, will tell a lie that will injure the character of another. No one does that without knowing what he is doing. Those who have been watchful against the least appearance of deceit, hardly need to be warned against indulgence in the graver forms of untruthfulness. They do, however, need to be warned against the "little foxes" of cunning and falsehood which too often creep in unobserved.

2. **Falsehood Is Ever Opposed to Truth.**—The "lying" of verse 25, referred to by Paul, is the very opposite of the "holiness of truth" (Am. Rev.) of verse 24. In accepting the one, Paul's Gentile readers "had put off" the other. When these heathen converts became Christians, they renounced the great lie of idolatry, the system of error and deceit on which their lives had hitherto been built. They passed from the realm of illusion to that of truth. "Now," says the apostle, "let your daily speech accord with this fact, you have bidden farewell to falsehood; SPEAK TRUTH, each with his neighbor."

3. **True Religion Will Always Result in Truthful Men.**—Rest assured of this—a sound faith makes an honest tongue. No vice is more hateful than deceptive reasoning. Nothing is more shocking than the conduct of those who try to defend what they call "the truth" by disingenuous arts, by tricks of rhetoric, and the shifts of an unscrupulous partisanship. "As Christ's truth is in me," cries the apostle, when he would convey the strongest possible assurance of the fact he wishes to assert. The social amenities and make-believes, the countless simulations and dissimulations, by which the game of life is carried on, belong to the "old man," with his lust of deceit, to the universal lie that runs through all ungodliness and unrighteousness, which, in a real sense, imply a denial of God.

4. **Truthfulness as a Sociological Asset of Great Value.**—Paul, in his reasoning of verse 25, makes a pertinent application of Zech. 8: 16, in which the prophet promises to restored Israel better days on the condition that they "speak truth each with his neighbor, and judge truth and the judgment of peace in their gates. And let none of you," he continues, "imagine evil in his heart against his neighbor." Doubtless Paul was thinking of the intercourse of Christians with each other, when he quotes this command and adds the reason: "For we are members one of another." As Jesus so forcibly showed, the word "neighbor" has, in the Christian vocabulary, no limited import—it includes the Samaritan, the heathen man and the publican. When the apostle bids his converts: "Follow what is good towards one another, and towards all" (1 Thess. 5: 15), he certainly takes it for granted that the neighborly duty of truthfulness is being given due consideration. The human race is one family in Christ. For any man to lie to his fellow, is, virtually, to lie to himself. Truth is the right which each man claims instinctively from his neighbor.

5. **Suggestive References.**—The man of integrity (Psa. 15: 1-3). Due watchfulness (Psa. 39: 1). David's prayer (Psa. 141: 3). Solomon's advice (Prov. 10: 11, 13, 19, 20, 21, 31, 32). The tongue needs "bridling" (James 1: 26). Truth endures (Prov. 12: 19). Truthfulness under the law (Ex. 23: 1, 2). A solemn warning (Psa. 28: 3). Good advice (Prov. 3: 3, 4). Lying lips are an abomination (Prov. 12: 22). "He that speaketh uprightly" (Isa. 33: 15, 16).

## TOPICS FOR THE QUIET HOUR

Second Quarter of 1920

For Week Beginning  
April 4, Bible Standards of Truthfulness. . . . . Eph. 4: 25  
April 11, What Does the Bible Mean to Me? Psa. 19: 7-11; Matt. 4: 1-4  
April 18, How Do Men Sell Their Heritage? . . . . . James 3: 1-18  
May 2, . . . . . Gen. 25: 27-34; Heb. 12: 15-17  
April 25, Standing for God and Right Always Pays. . . . . 1 Kings 18: 17-24  
May 2, "The Little Member That Boasteth Great Things," . . . . . James 3: 1-18  
May 9, A Strong Character and How to Attain It. . . . . Prov. 4: 1-15  
May 16, How Do Men Confess Christ and How Deny Him? . . . . . Rom. 10: 9, 10; Luke 22: 55-62  
May 23, The Psalm of Answered Prayer. . . . . Psalm 107  
May 30, Cooperation in Christian Service. John 17: 20-23; 1 Cor. 3: 5-10  
June 6, Our Relation to Others: World Brotherhood. . . . . Luke 10: 25-37  
June 13, Life Lessons from the Book of Proverbs. . . . . Prov. 20: 1-15  
June 20, The Supremacy of Love. . . . . 1 Cor. 12: 31; 13: 1-13  
June 27, Training in Good Citizenship. . . . . 1 Peter 2: 11-25



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, MARCH 28

**Sunday-school Lesson, Review.** The Life-work of Peter and John.—Rev. 21: 21 to 22: 5.

**Christian Workers' Meeting,** Simple Life and Dress.

### GAINS FOR THE KINGDOM

One was reclaimed recently in the Virden church, Ill.

Two have been reclaimed recently in the Hartford City church, Ind.

Two have been baptized recently in the Wenatchee church, Wash.

Two were baptized and one restored recently in the Mt. Morris church, Ill.

One was baptized at Brewton, Ala.—Brother and Sister Ralph G. Rarick, of Covington, Ohio, evangelists.

Twelve confessed Christ in the Lebanon house, Midway church, Pa.—Bro. S. G. Meyer, of Jonestown, Pa., evangelist.

One confessed Christ in the Walnut Grove house, Silver Creek church, Ohio.—Bro. T. D. Butterbaugh, of Silver Lake, Ind., evangelist.

Five more confessed Christ in the Muncie church, Ind.—Bro. Geo. W. Flory, of Covington, Ohio, evangelist. A total of thirty-one have been baptized.

Twenty-five accepted Christ in the Ephrata church, Pa.—Bro. Rufus P. Bucher, of Quarryville, same State, evangelist; one was reclaimed previous to the meetings.

### OUR EVANGELISTS

Bro. Michael Kurtz, of Richland, Pa., to begin May 15 in the Indian Creek church, Pa.

Bro. J. Edwin Jarboe, of Chicago, to begin March 28 in the church at Long Beach, Calif.

Bro. E. C. Swihart, of Elkhart City, Ind., is holding revival meetings in his home church.

Bro. A. J. Beeghly, to begin in his home church, Rummel, Pa., about the middle of May.

Bro. Jacob S. Meyers, of Loganville, Pa., to begin May 22 in the Mingo church, same State.

Bro. John R. Snyder, of Bellefontaine, Ohio, to begin about Sept. 12 in the Wabash church, Ind.

Bro. W. C. Detrick, of Bryan, Ohio, to begin some time in August in the Cart Creek church, Ind.

Eld. B. F. Waltz, of Elk Lick, Pa., to begin June 21 at Hazelton, Sandy Creek congregation, Va. Va.

Bro. E. F. Sherfy, of Conway, Kans., to begin the latter part of April in the Bethel congregation, Nebr.

Bro. John Denny, of Independence, Kans., to begin the last of August in the Osage church, same State.

Bro. Roy Kistner, of Sabetha, Kans., to begin August 8 in the Armourdale Mission, Kansas City, Kans.

Bro. Frank Carper, of Palmyra, Pa., to begin August 15 in the Meadow Branch congregation, same State.

Bro. R. H. Miller, of La Verne, Calif., to begin some time in October, in the Lindsay church, same State.

Bro. P. E. Robertson, of Lindsay, Calif., to begin the latter part of April in the Boise Valley church, Idaho.

Bro. Oliver H. Austin, of McPherson, Kans., is holding a series of meetings in the East Side church, Wichita.

Bro. C. A. Wright, of North Manchester, Ind., to begin some time in June in the El River church, same State.

Bro. Joseph Rife, of Roann, Ind., to begin the latter part of April in the West El River church, same State.

Brother and Sister Ralph G. Rarick, of Covington, Ohio, are now engaged in a revival in the Citronelle church, Ala.

Bro. Jacob Funk, of Wiley, Colo., to begin July 25 in the Smith Fork church, Mo.; to begin the latter part of October in the Nampa church, Idaho.

### PERSONAL MENTION

Bro. E. H. Stauffer announces his removal from Rock Lake, N. Dak., to Monticello, Minn.

Bro. Chas. E. Delp has changed his address from Shannan, Ill., to 209 E. Prairie Street, Lanark, Ill.

Northwestern Ohio has selected Eld. E. E. Eshelman as its Standing Committee representative at the Sedalia Conference.

Bro. J. L. Guthrie, of Upper Sandusky, Ohio, is now residing in the County Line church, same State, and should be addressed at La Fayette.

Eld. C. C. Cripe, who was called last April from Auburn, Ind., to assist in the ministerial work of the Wadsworth Grove church, Ill., is now located on a farm near Stanley, Wis.

Bro. J. J. Oller, of Waynesboro, Pa., the newly-appointed member of the Auditing Committee, arrived in Elgin on Wednesday of last week, to assist Bro. Butterbaugh in completing the work of the Committee for the current

fiscal year. Bro. Oller was accompanied by his wife, who came primarily to visit a sister residing at Rockford, fifty miles west of Elgin.

Bro. H. B. Dickey, North Liberty, Ind., is open for evangelistic meetings during May and June, and churches, desiring his services during the time indicated, will please communicate with him at the earliest opportunity.

Bro. D. L. Miller and wife, now at Clovis, New Mexico, if previous plans were carried out, expect to be at their Mt. Morris home in the near future. Their correspondents will please note their change of address from Pomona, Calif., to Mount Morris, Ill.

We have just received word from Bro. J. Edwin Jarboe, the evangelist, that his father, Eld. J. W. Jarboe, of Quinter, Kans., whose illness was mentioned in our columns some time ago, passed on to the other shore March 17. May the Father's grace be a sufficient solace to all the bereaved ones!

Bro. M. R. Zigler, Home Mission Secretary, who attended the District Meeting of Northwestern Ohio last week, reports a most excellent meeting, characterized throughout by a forward-looking spirit. Among the aggressive measures decided upon was the erection of a new church in the city of Toledo.

A minister wishes to spend the summer in a church community where his services may be needed. He is willing to work on a farm, either for full or part time, as may be desired. He is also willing to consider propositions concerning a longer stay than three months, especially if there is opportunity of spending a part of the time in college. For further information address David Brower, Mt. Morris, Ill.

### ELSEWHERE IN THIS ISSUE

On page 203 we publish the "Financial Report of the General Sunday School Board." While the showing, on the part of the schools contributing, is a most gratifying one, it is to be regretted that some of the schools neglected to send in their offering. This is not only a loss to the Sunday School Board, but also to the school that failed to make use of the privilege to be of real service.

An excellent opportunity of doing missionary work by means of sending the "Messenger" at the special price of three months for twenty-five cents, is open to all, as will be seen by the advertisement on last page of this issue. In this way thousands of nonmembers may be made acquainted with our doctrines, and eternity alone will reveal the results of this most unique missionary campaign. Every reader of the "Messenger" should have a part in this great work.

### MISCELLANEOUS

The Annual Meeting of the Old Order Brethren will be held May 24 and 25, in the Mexico church—the place of the gathering being ten miles east of Logansport.

The Denver, Colo., church desires to secure the services of a pastor. Bro. W. R. Chine, 1070 Gas and Electric Building, will be pleased to answer all inquiries from prospective applicants.

Any minister, wishing to change location, is invited to correspond with the Ministerial Committee of the Romine church, Ill. Address Bro. J. A. Cripps, Salem, Ill., chairman of the committee, for further information.

Bro. John F. Shoemaker desires to make the following correction in his article "Marriage and Divorce Contest," published in "Messenger" of March 6, page 156: Instead of saying, "442 persons asked for divorces," he meant to say "422."

The Richland congregation, Pa., has assumed the financial support of Sister B. Mary Royer on the India mission field. Hitherto this task was in charge of the Tulpelohocken church, of which the above-named congregation was formerly a part.

One of the Pennsylvania churches makes it her practice to conduct memorial services in honor of the early church fathers. Properly conducted, such services impress us as being of great value. The consecrated lives of departed saints may well serve as a means of inspiration to those who, amid the problems of today, are endeavoring to press on in the work of the Kingdom.

Notice.—The Mission Board of Southern Illinois will meet in regular quarterly session on Thursday, April 1, at the home of Eld. G. W. Miller, Lintner, Ill. Reports from the workers on the field and all other business for the Board, should be in the hands of the Secretary by March 30. The Local Committees will please see to it that their respective churches send in all funds due to date, especially those that are in arrears for 1919.—E. E. Brubaker, Secretary, Virden, Ill.

The Golden Gate mission, Calif., by a well-organized effort, reaches the aged ones and shut-ins who, by reason of bodily ailments, or too great a distance from the place of worship, are prevented from attending the regular services. These members are given the benefit of a special prayer service by a group of earnest members—doubtless to the general refreshing of all concerned. A practice of that sort strongly reminds us of the apostolic days, and is well worthy of general imitation elsewhere.

Bro. Russell Shull, hitherto in pastoral charge of the Laporte church, Ind., having offered his resignation, some one is needed to take up the work thus vacated. Ministers, who may be open to accept a pastorate, are invited to address Sister Rachel C. Merchant, R. D. 1, Box 26, Laporte, Ind., for further particulars.

**Special Notice to Churches of Southern Ohio.**—The Secretary of the Brethren's Home at Greenville, Ohio, will close his books April 10, 1920, in order to make his report for District Meeting. All congregations, that have not, as yet, paid their apportionments, and others that are delinquent to the Brethren's Home, will please remit soon. All money not received until after the above-named date, will be reported delinquent. All remittances should be sent to the writer.—A. B. Miller, Secretary and Treasurer, Eldorado, Ohio.

To our great regret we notice that every now and then one of the churches makes the ominous announcement: "We decided not to be represented at Annual Conference this spring." Such a decision, when the church is amply able to send a delegate or two, and has plenty of members who would fill that position with credit to the congregation in question, as well as themselves, always impresses us with a feeling of deep regret. Representation at the Conference may be regarded by some as a mere matter of routine—to be attended to when convenient, or to be left undone when the prevailing sentiment seems to indicate that course of action. To our mind, congregational representation at the Conference should be regarded as a privilege to be highly valued, and to be made use of because of the well-understood spiritual gain to the congregation.

Bro. P. S. Miller, General Transportation Agent for Annual Conference, informs us that he is taking the necessary steps to secure the best rates possible for those who may wish to attend the Sedalia Conference. A preliminary letter, received by him from Mr. Eben MacLeod, Manager Western Passenger Bureau, Chicago, Ill., contains this assurance: "We have now received authority from the railroad corporations to continue making, for their account, a reasonable time in advance of each occasion, reduced fares, account of meetings, conventions and special occasions, on the same basis as prevailing under conditions of Federal operations." Concerning the statement, just quoted, Bro. Miller says: "The usual fare has been one and one-third fare for the round-trip, in former years in which reduced fares were granted us, and I think that is about what we may expect for our coming Conference."

### CONFIDENTIAL SHOP TALKS

#### No. 7.—When Your "Messenger" Is Late

At the Illinois Pastors' Conference a brother came up to us and said, "What is the matter with the 'Messenger' that we don't get it sometimes till Monday?" Our people want it by Saturday, so they can have it to read on Sunday." And that brother lives in this State, within a half day's train ride of Elgin!

What could we say, in such a plain case as that? There we were, caught and convicted, right before the crowd. Well, we mumbled something and got out of it the best way we could, but it was certainly embarrassing.

Now listen, please, to another story. A brother who lives in Elgin takes a paper published in Mount Morris, about sixty-five miles away. It is mailed on Thursday of each week. He used to get it Friday, or Saturday, at the latest. Now he gets it whenever it comes. He has just told me that his last one arrived on Thursday—one week after being mailed. The one published Feb. 26, he got March 12, two weeks and one day after being mailed.

The trouble, dear reader, is with our good old friend, Uncle Sam. But be careful now and don't land on the wrong one. That's the name of our head mailing clerk, and his efficiency has been thoroughly demonstrated by years of faithful service. It's the other Uncle Sam.

The exact nature of his ailment we do not know, but evidently he has not recovered yet from the injuries received during the war. The Chicago papers have been telling of great stacks of mail, pouches filled with papers and parcels, lying in that city for days at a time, for lack of men to handle them. No doubt the same thing happens at other junction points. This is the reason your "Messenger" is late.

You may be sure that we are just as sorry about this as we can be. We are sorry for your sake, because we know just how disappointed you feel when your paper does not come when you look for it. And we are sorry for our own sake because such a situation reacts unfavorably upon our business.

But these abnormal conditions are not likely to last always. Meanwhile, do you know of anything better for all of us to do about it than to exercise patience, keep sweet and work with all our might for the progress of the Kingdom?

**ANNUAL CONFERENCE, JUNE 10-16**  
**Sedalia, Mo.**



## AROUND THE WORLD

### The Peace Treaty Returned to President

While it was hoped by many that the Peace Treaty, with the necessary reservations, would be eventually passed by the Senate, the decisive vote, last week, demonstrated the utter impossibility of achieving that most desirable result—even by further delay. Considering the fact that leading diplomats of both France and Great Britain conceded the propriety of making the reservations finally suggested, it is to be regretted that the Peace Treaty, thus modified, failed of acceptance. At this writing (forenoon of March 22) an attempt is to be made by the Senate to pass a declaration of peace with the Central Powers, insuring the preservation of those interests and rights which would accrue to the United States through the signing of the peace terms.

### Profanity Ruled Out

According to a recent ruling by the management of the Pennsylvania railroad, employees of that great transportation system must refrain from profanity and unbecoming expressions in general, while on duty. We confess to a renewed sense of respect for the management of a railroad that, with the courage of its convictions, makes a decision of that sort. It means all the more because, during the laxity incident to war conditions, profanity was not only tolerated, but even exalted to the dignity of "vigorous expression," wholly excusable. It is to be regretted that, together with the laudation of the cigarette and prize-fighting, profanity is being tolerated where in former years it was utterly spurned. Sociologists claim that it will take a generation at least, to regain the moral plane from which our nation fell during the season of relaxed watchfulness.

### Relics from Three Civilizations

William Niven, an enthusiastic English explorer, now residing in Mexico City, has made some important archaeological discoveries in what was once the bottom of an ancient lake in the Valley of Mexico. Mr. Niven works under a concession of the Mexican Government, and has already found a vast quantity of old vases, pottery, utensils, figures of gods and of flowers, beads, etc. Most interesting, perhaps, of all, is his discovery that three distinct races and types of civilization, successively, were located in that vicinity. Here thousands of people once lived in the shadow of the great volcanoes which still guard the eastern horizon. Of their history little is known, save the scant information that may be secured from the relics that remain. An important insight, however, as to the fleeting character of so-called "civilizations" of man, is gained by the discoveries of Mr. Niven, who has so clearly diagnosed the rise and fall of three different races of people.

### A Victim of Envy and Hatred

From Pueblo, Colo., comes a story intensely tragic, but vividly illustrative of the fact that envy and hatred, long nurtured, eventually lead to violence that knows no limits—even in those of tender years. Ted Kendall, only eight years old, was nicknamed "Poverty" by his schoolmates because his mother is poor, and unable to provide as good clothing as is worn by the other boys. However, Ted conspicuously excelled in one particular—he led all the boys in his lessons at school. And because of this—the lad said in his dying statement—he was hated by the others. March 4 the resentment of the well-dressed youths took vindictive form, when they waylaid Ted on his way home from school, knocked him down and kicked him into unconsciousness—so his statement says. "Who is able to stand before envy?" asks Solomon. Truly, no passion is so strongly rooted in the human heart as envy, and none needs to be guarded against more carefully. Virtue can not survive if envy is allowed to reign.

### Latest Developments in Korea

Latest reports seem to indicate that important reforms, promised by Japan to Korea, are in part being put into effect, though others are still held in abeyance. The missionary workers in Korea, while they are anxious to see the Japanese Government gain all credit and loyalty, see no promise of peaceable relations unless every promise for betterment is lived up to. To this end they have had several interviews with the Governor General and other Japanese officials, at which the missionaries offered their fullest cooperation, but the reforms which they think most essential—such as abolition of flogging, religious teaching in private schools, free speech, free press, setting a definite date when local self-government will go into effect, and repeal of the stringent regulation, abolishing the Korean language as the medium of instruction in the schools—are not favorably regarded by the Japanese. Under such circumstances it is hard to find a basis of mutual agreement on which the two bodies can fully unite. Under present complications the American missionaries in Korea surely need the "wisdom of the serpent and the harmlessness of a dove."

### Arabia in the Family of Nations

A door of real opportunity to Christian missions has been opened by the admission of Arabia into the family of nations. The new state is under British control and, as such, there is every assurance that there will be closer relations between Christians and Moslem lands, hereafter. Far-reaching possibilities are seen in the new political alignment. Ministers and consuls, missionaries and merchants may now reside, explore and trade in this long-forbidden country. Light will now fall where hitherto darkness lurked. Britain's prestige among Mohammedan peoples will insure important advantages to missionaries in general, not to be undervalued. Much constructive work, of course, will have to be done, to prepare the country for the reception of Christian ideals and the highest interests of citizenship.

### A Plan of Profit-Sharing

With a view of obviating labor troubles with their employees in the future, Winship, Boit & Co., proprietors of the Harvard Knitting Mills, of Wakefield, Mass., have entered upon a 50-50 profit-sharing plan. The contract specifies that every employee, who has been with the company a year or more, receives fifty per cent of the net profits annually—one-half in cash, and the other half credited on the company's books, as the employee's investment in the capital of the industry. In return for the above liberal distribution of profits, the contract also provides that the employees shall bear, in equal proportions with the employers, any losses which may occur—a provision that is undoubtedly fair to all concerned. A committee of the workers is to act in an advisory capacity with the management. A plan like the one described may possibly solve the vexed labor question.

### Hidden Treasures Not Gained by Chance

Much excitement has been aroused by the romantic news that British divers have brought up two hundred and fifty million dollars' worth of treasure from ships sunk during the war. From one ship alone \$5,000,000 in gold was recovered. These recitals of marvelous discoveries are based on facts that can not be doubted, but let no one think that the recovery of these sunken treasures is a mere matter of chance. Every penny of the money thus regained must be credited to the achievement of scientists, and to technical training that makes the exploration of ocean depths a comparatively easy matter. It is well to remember, in this connection, that even Heaven's choicest treasures are not gained by chance. Pearls of greatest value, spiritually, come only to him who is willing to make the most arduous, comprehensive and intelligent efforts to explore the hidden depths.

### The New Realms of the Orient

Reference was made in our last issue to complications that, in all probability, would hinder the early establishment of the Zionist republic in Palestine. Recent developments would seem to furnish additional testimony to the claims advanced. If we may believe the most recent press dispatches, the Arab leader, Feisal—for whose assistance during the war Great Britain is under well-recognized obligations—has proclaimed himself King of Syria, including, among other important territorial claims, the entire land of Palestine. Whether he can retain his possessions unchallenged, only the future can tell. For the present, however, the Zionist expectations seem to be blasted. Mesopotamia, too, has set up an independent realm, ruled by Emir Ahsan. Apparently, new kingdoms are easily set up nowadays. Whether they will continue, will depend wholly upon the mood of the great powers who control the affairs of the Orient.

### Constantinople Occupied by Allies

On the morning of March 16 the city of Constantinople was occupied by the allied forces under General Sir George F. Milne of the British army. This long looked for military demonstration by the allies may well be regarded as a most significant event—the beginning of an historic epoch of far-extended results. The Turkish Government has been summarily informed that the occupation of the city will continue until the terms of the Peace Treaty are absolutely and definitely complied with. Still more severe terms are to be inflicted if further outrages are committed against Christians living within the Turkish domains. The compact is of special value in guarding against the further molestation of the persecuted Armenians. The Turks, at the present time, find themselves in a situation that compels them to abide by the commonly-accepted principles of decency and humanity. It doubtlessly is a wholly unwelcome experience for them, but they will have to yield to the pressure brought upon them. So far as appearances go, at this momentous time, the Turkish rule of terror is at an end. Students of historical events regard the present occupation of Constantinople as a most significant event. Formerly known as Byzantium, it has always been one of the most flourishing cities in the eastern part of the Greek world. Founded as a Dorian colony, it dates back to the seventh century before Christ. In A. D. 330 Byzantium was selected as the

capital of the Roman Empire by Constantine the Great, who rebuilt it, naming it Constantinople. For more than a thousand years from A. D. 395 Constantinople was the capital of the Byzantine, Greek, or Eastern Empire. The city played a leading part in the early history of Christianity—the patriarch of Constantinople rising to the position of head of the Christian church in the East. No city in the world has stood so many sieges. In 1203, and again in 1204, it was taken by the Venetians and the crusaders. In 1453 Mohammed II. made it the capital of the Ottoman Empire. Later attempts to wrest the city from the Turks were uniformly unsuccessful. The present occupation of the city by the allies, brings it under Christian control for the first time in five centuries.

### Germany Still Struggling

President Ebert's administration, which left Berlin last week when Dr. Kapp's reactionary troops entered the city, is again at the helm of affairs in the capital. It is thought that Berlin, ere long, will resume its normal activities, though considerable time will be required to restore the losses sustained, material and moral. At other points of Germany, however, the situation is still most critical. "Red" agitators are in control at many points, and many lives are lost in the repression of their activities. Three thousand persons were killed at Leipzig, where government troops regained possession of the city. It is to be hoped that the duly-organized government will soon be in control again everywhere, and that law and order may prevail.

### Unhappy Austria!

Strongly affected by the present upheaval in Germany, Austria is gradually nearing the point where insufficiency of food will prove disastrous. Vienna, that city of empty houses, is becoming, faster than ever, a city of the crippled and the dead. The food which charitable America would send, is stopped en route—the hand stretched out to help is struck down by chaotic conditions that paralyze railroad traffic. While the world watches the trend of recent affairs in Germany, the outcome for Austria is seemingly left without a ray of hope. Almost obliterated as a nation, she is facing the total elimination of her individual units. With these gone, all is gone. Even the most revengful heart must soften at the thought of a nation so rapidly and fatally declining that she is too feeble, even, to utter a word of protest.

### State Rights and Prohibition

Anti-prohibitionists are centering their united support upon Governor Edward I. Edwards, of New Jersey, as a presidential possibility, and petitions have already been filed for him in several States. Mr. Edwards, an Episcopalian vestryman and a teetotaler, claims to be opposed to the saloon on general principles, but he insists that each State should decide the liquor issue as it may deem best. To this anomalous pronouncement W. J. Bryan retorts that the dry amendment has been ratified by forty-five States—the only three dissentients being New Jersey, Rhode Island and Connecticut—and that the majorities for prohibition were, in most instances, overwhelming. As to a State's right to nullify the Federal Constitution, that question was settled in the negative half a century ago, and that case is not likely to be reopened "merely to please men with an appetite" or those who wish to reënter a crime-creating business.

### Religion the Only Hope

"Is the menace of unrest to be met by the force of love or by the force of law? Must there be more strict legislation or a more intensive presentation of the spirit and teachings of the Gospel?" This vital question was submitted to leading molders of public opinion in the United States by the Interchurch World Movement, and while, naturally, there is a diversity of thought in the answers submitted, there is seemingly a strong sentiment in favor of a great religious revival, a return to the fundamentals of Christian faith. "It seems to me," writes W. E. Stone, president of Purdue University, "that the peculiar situation is largely due to a kind of abnormal state of mind which seems to pervade the whole world. Certainly we shall not see conditions much improved until a different spirit takes possession of the world." This noted educator does not state what "spirit" should be in control, but it surely must be one that is diametrically opposed to the present one of greed and selfishness. "If any man have not the Spirit of Christ he is none of his." That view is heartily espoused by W. O. Thompson, president of Ohio State University, and President Chase, of the University of North Carolina, who are fully convinced that "the spirit and teachings of Jesus are the nation's best asset in dealing with the unrest." A revival must be brought about, however, for no ulterior purposes, according to President Schurman, of Cornell, "not even for the protection of life and property." It must come, if it comes at all, he contends, "because people recognize that there are higher things in the world than food and clothing, and other material objects, and that the Golden Rule is the highest law of life." A new spiritual vision is surely all-important.



## HOME AND FAMILY

### He Beat Me Home

When for a little walk we went,  
On errand or on pleasure bent,  
As we drew near our vine-clad gate  
My always-present walking mate  
Would slip his chubby hand from mine  
And, toddling on past shrub and vine,  
Would turn and say, with baby wit:  
"I beat 'oo home, a 'ittle bit!"

God was so good to him and me  
As to permit our lives to be  
Like those of two frank, boyhood chums.  
Together solving life's hard sums.  
I, as the elder, sometimes knew  
Where in his path lay bog or slough  
So I might point it out in time  
To save him from the fall and grime.

Today some kind friends came and spoke  
Gently to me. And then awoke  
A slumbering memory of "Then";  
I dreamed he was a babe again;  
That he before my feet had sped  
To reach our door a step ahead—  
Through trembling lips I whisper it,  
"He beat me home—a 'ittle bit."  
—Strickland Gillilan, in "Good Housekeeping."

### Our Talents

BY MAUDE C. JONES

GENIUSES do not grow on every family tree. In fact, the large majority of family orchards never sprout a single bud that blooms forth into a genius. Most of them develop into common, ordinary, everyday human beings, with talents and intellectuality not above the average. But occasionally the unlooked for happens. It may be on the topmost branch of the most cultured family tree, bearing the most aristocratic name, that a genius buds forth, but more often it happens that obscurity and even dire poverty so envelop the surroundings that not until the master mind begins to assert itself in the world, does any one ever think of trying to ferret out the family lineage.

Over one hundred years ago in a little log hut, with no conveniences, Nancy Hanks Lincoln, unknowingly, gave to the world a man whom I call a genius. Poverty, obscurity and ignorance were barriers over which this homely-featured, long-legged boy was forced to climb, yet never once did they prove insurmountable. Instead, they only proved the metal out of which he was made, and life, begun in a hovel, ended tragically, yet beautifully, in an Executive Mansion, with a great nation mourning his loss. Environments did not hinder the progress of the genius mind. He climbed to heights sublime morally, spiritually and intellectually, because, coupled with his inherent tendencies, he *willed* to do so. There have been many Lincolns, but only one Abraham; many Washingtons, but only one George; many Livingstones, but only one David.

And today, perhaps living among us, yes, with his or her chair at our fireside, may be a boy or girl whose name will go down in the annals of the future history of our country. The bright-eyed little ragamuffin, shrilly calling out the name of the morning paper, as he is roughly jostled to and fro by the surging crowd at a busy street corner, may be a budding genius for aught we know. Or the pensive-eyed youngster, who whiles away all his precious school-hours, lost in day-dreaming, despite the threats and remonstrances of an overwrought teacher, may be laying the foundation for achievements that will startle the world some day. We can not tell.

But since the great majority of earth's millions must be content to stand on common ground and gaze longingly at these master minds and achievements, never hoping to place a foot on the first rung of the ladder that leads to their lofty pedestals, we need not feel that our lives are wholly without purpose. After all, it is not the great alone, whose achievements bring about the world's progress. In fact, as we look about us, we must admit that the woof and the warp of society, civilization and great enterprises, are composed of the common people, and every individual must play some

part, be it great or humble. The man who succeeds in making the humblest task elevating is the man worth while. In order to do this he must have an ideal—a goal towards which he is striving, and never lose sight of the fact that until he can conscientiously and worthily perform the little things he is not fit to be trusted with the big ones.

Lethargy and degeneracy are apt to follow in the wake of complete satisfaction with one's attainments, but with a lofty ideal ever before one's eyes, and a continual striving to reach that ideal, only good can result to a nation or a people.

We can not hope to sound a note that will ring down through the ages, but we can do something else. We can cultivate the talents and the latent possibilities that lie within us and by so doing fulfill the ends of our existence. God doesn't expect the man with one talent to accomplish the work of the one with ten. To the former he saw fit to give but one talent, but he expects him to work just as hard on the job as does the latter, whom he endowed with ten. Of course, his work will not be as far-reaching, but when the final reckoning comes he will rank just as high in God's righteous judgment as the other, because "to whom much is given, much will be required."

Some one says: "I would give all I possess to be able to do the things that you or Mr. Somebody Else can do, but I can't. My achievements are so commonplace, they are not worth mentioning." And in turn Mr. Somebody Else is looking longingly at the achievements or the intellectuality of another, and deploring the fact that he is able to do so little, while that other person, who may be only a slip of a girl or a brawny youth, is making rapid strides on the ladder of progress in the educational, commercial or religious world.

But the janitor of the college building, or the dishwasher in the dormitory kitchen, who does his or her task *well*—I emphasize the *well*—is just as important a factor in the life of that college as is the man who fills the president's chair. True, the janitor and the dishwasher may never be heard of outside the college walls, but it requires their homely services, linked with the much more pretentious ones of the president and the faculty, to make a well rounded out institution. The street cleaner, bending daily over his menial task, is just as much a cog in the complicated machinery of the great metropolis as is the mayor, who acts as its executive head. Without either, the city would be incomplete.

A few years ago I listened to a lecturer addressing a group of high school graduates, and as he emphasized this same fact, that not everyone can perform the big jobs—the minor ones being of equal importance—he quoted a little jingle that I have tried in vain to recall, but only the last two lines will come back:

"If you can not be a fireman  
Be a 'braky'—grease the wheels."

But that little bit serves to illustrate the thought in mind.

We have too much erroneous thinking and teaching today, concerning our duty to the world. Our daughters are fast conceiving the idea that being housekeepers and home-makers is out of keeping with modern thought and principles, and that it is an old fogy custom that ought to be relegated to the attic of bygone days. The business world and the wage-earning desire is getting such a strong grasp on the present generation of women and girls, that unless something causes a halt, the American homes of tomorrow are going to be only a shadow of the old-time homes that were permeated with such an atmosphere and influence as to produce men and women like Emerson, Bryant, Lincoln, Moody, Frances Willard, etc.

Let us educate our sons and daughters widely. By that I mean an education that not only takes in books and graceful accomplishments and business attainments, but let us also teach them to fulfill the noblest ends of their existence, that of being fathers and mothers, home-makers and character-builders. Then, no matter how obscure or menial may be the task that seems theirs to perform, if they do it faithfully and conscientiously, ever aspiring to nobler heights, and giving God the leading reins, they may, in the end, hear

the Father's welcome voice as he says: "Thou hast been faithful over a few things, I will make thee ruler over many."

Syracuse, Ind.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### EN ROUTE TO INDIA

Just sixteen years ago today, Feb. 15, 1904, we bade adieu to the shores of India. Today, Feb. 15, 1920, we are being borne "over the ocean wave" on our return to India's needy land, anxiously awaiting the day when we shall greet dear ones again.

The time that has intervened seems not like sixteen, but only a few years, for not long, at any time, has India been far from our minds. Both in our thoughts and in our dreams have we often been there—conversing, working, mingling with those whose hearts were beating in unison with our own.

The parting message of our India brethren: "Come back quickly," has been with us through all these years, and hope that will not die has never lost its anchorage of assurance that one day we shall again enjoy the fellowship of those with whom we worshipped, toiled and prayed. Through the rift of clouds faith has often caught the gleam of "a shining star," and ere many days our fondest hopes will be realized. So, by God's grace, we are, after this lapse of time, on our way to India again.

Our company of eight and three children is made up as follows: Bro. J. E. Wagoner, wife and two children, Elizabeth and Emma; Bro. Fred M. Hollenberg and wife, Sisters Anna B. Brumbaugh and Verna Blickenstaff; the writer, his wife and Lucile. We sailed from Seattle Jan. 27, by the Japanese Mail Steamship, "Fushimi Maru," and are thus far safely on our journey.

For a few days the boisterous ocean brought to most of our party the usual experience of seasickness, but not unusually severe, or of long duration. After a few days all were able to take their accustomed places at the table, and now, after nearly three weeks of ocean travel, we are really enjoying the experience.

We have also had, as fellow-travelers, a number of other missionaries returning to their fields of labor. Mr. and Mrs. F. L. Boothby are returning to Jerusalem, where they have been working for a number of years. Mr. and Mrs. F. Olsen are returning from Canada to the China Inland Mission, where they have labored for more than twenty years. They leave their three children, aged respectively fifteen, seventeen and nineteen years, in the homeland, while they return to the land and people they have learned to love.

The separation of parents and children is an experience that comes close to the hearts of missionary families. Home, father, mother, son, daughter are as full of meaning to the hearts of the missionary workers as to any one else. The "Go ye," however, should have a larger meaning in many homes.

Our trip across the Pacific has been spoken of by others as "uneventful." However, there were four deaths of Japanese among the steerage passengers, of whom there were over 200 on board the "Fushimi Maru." Twice there were burials at sea. At nine P. M., on each occasion, the ship's engines were stopped, while the body was committed to the waves, and we passed on with one less passenger than before. But it matters little whether our body of the earthly tenement is buried on land or sea, for the time will come when the sea shall give up her dead, and when all that are in the grave shall come forth, and all shall be rewarded according as their work has been.

Each Sunday morning, on board the vessel, Church of England services are conducted in the Social Hall by Rev. Spencer, who is going out to Shanghai to take charge of church work in that part of China. In the afternoon the missionaries on board have held a preaching service in the second cabin dining-saloon. Then, each day, our own group of missionaries meet in one of our cabins for our own devotionals, where our missionary party that presided us, our loved ones in the homeland, and others, are not forgotten in our prayers.

On our arrival at Yokohama we were glad to receive a letter from the group of our workers who sailed from Seattle Jan. 10, just ahead of us, and who are faring quite as well as our own party. They will, no doubt, arrive in India several weeks in advance of us.

In our list of passengers are represented bankers, merchants, and a large list of officers of the English army, assigned to various places in China. In the list appears also the name of Charles Pergler, Envoy Extraordinary and Minister-Plenipotentiary of the Czecho-Slovak government, who is to represent his country in Tokyo, Japan. Mr. Pergler has rendered distinguished service to his government in various capacities. He was educated in the United States, practiced law in Iowa, and was known as a journalist and educator in Chicago, but he has always kept in close touch with his people and materially aided them in securing independence as a nation. We were







## THE PRIZE CONTESTS

In response to my request for essays on "The Incomparability of War and Christianity" I have received several which show special ability in argument and literary efficiency, but they are not in the syllogistic form, as the terms of my proposition require.

The reason why that form is preferred is because of its superior potency and clarifying effect. It is the testimony and argument and conclusion in a few short phrases, void of all surplus verbiage and of easy comprehension, and immune from successful refutation. I hope the respondents will see the importance of compliance with the conditions.

I am hopeful that the college presidents will give their efficient help in solving the problem. There is none more vital to the welfare of the church of the Lord. In fact, without that feature of his doctrine all else is just "sounding brass," just "nothing."

A few Sundays since I heard a very illuminating sermon on 1 Cor. 13, and the preacher made it perfectly clear that church ordinances, contributions to charities, prophetic achievements, researches into the hidden depths of the mysteries, faith to the uttermost limit, even martyrdom for conscience's sake, were all without value if love was lacking. He was a minister of the Congregationalist organization. (I was about to say the Congregationalist church.)

On the Sunday following he made a sad mess of the matter by denouncing the hated Hun and proclaiming the righteousness of war by virtue of Matt. 10: 34: "I came not to send peace but a sword." By the same token he could have accused our Lord of the sin of breaking up households by "setting parents against children and children against parents," the sin of breaking the fifth commandment.

Brethren, let us hold fast to the doctrine of brotherly love and peace, even to death by persecution. That is the sole remedy for all human ills, spiritually and economically.

D. C. Moomaw.

Roanoke, Va.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

Fresno.—Some of the members, traveling through California, seem to experience difficulty in finding us, so we explain. In traveling north, overland, as we leave Fresno over the State highway, our house is just about ten miles out. The location of the church can be reached on the highway near a group of white buildings. Though not completed as yet, the church is already a landmark. We hope to have it finished and ready for dedication not later than June 1. We are expecting to entertain the District Conference this year, and are looking to have a full equipment when that time comes. Any one passing this way is invited to stop over with us, and to help in our little work. Any one passing through on the train, can very readily get in touch with us by dropping the writer a card, stating the time of arrival. Should you get to Fresno without being met, just take a Wilson Avenue car, and come out on the "Bluffs" line, and tell the conductor to take you off at Groff's corner. There you have only eighty rods to walk, and if we are not there, just go into the house and find a resting-place, as the latch-string is always outside. Any one passing through here, should not miss the opportunity to see the possibilities of the beautiful San Joaquin Valley. Brother and Sister Decker, of Oregon, stopped with us March 7. Bro. Decker gave us a very good sermon, which was appreciated.—J. C. Groff, Fresno, Calif., March 9.

Golden Gate Mission.—March 3 we enjoyed having with us a number of our ministers who had been attending the Interchurch World Movement convention in San Francisco. Instead of our regular prayer meeting, Bro. Isaac Funder decided to have our love feast. Much appreciated talk. We have several members living too far away to come to church services. Most of them are old people and churchmen, and our Christian Workers' Society is sending an auto load of workers to call on the members and have prayer services with them once a quarter. One trip to San Jose, where you have five members, requires a full day. Our Christian Workers' Society takes an offering once a month to defray the expenses of these trips. We are to have our love feast May 9.—Ivy Waller, Oakland, Calif., March 8.

Laton church met in council March 8, with a fine attendance. A jury committee of three was appointed. Sister Marriott and Coffman and Bro. Guy D. Hart. A committee was also appointed to nominate officers for church and Sunday-school. It consists of Bro. Strol, Sisters Bessie Jenkinson and Jennie D. Hart. Bro. Roy Warrington was appointed to take Bro. A. Barnhart's place on the teacher-training committee. It was decided to have our love feast on Saturday, May 1, commencing at 10 o'clock. Tonight we had some inspiring talks on the Forward Movement by Bro. A. O. Brubaker, of Ruston City, Bro. Frantz, of Lindsay, and Bro. I. V. Funderburgh, of La Verne.—Verna De Hart, Laton, Calif., March 15.

Lindsay church held a business meeting March 4. Bro. I. V. Funderburgh, of La Verne, the Regional Director, was present and requested the church to give their pastor for as much time as shall be required to organize and carry on the Forward Movement work in the Northern District. We feel that we need Bro. Frantz very much, but this is a call to a large group of churches. The finance committee presented a budget of \$1,288.90 for the expenses of the coming year, not including the pastor's salary. Bro. R. H. Miller, of La Verne, is to hold our evangelistic meeting, beginning in October. Our love feast is to be held April 17, at which time we hope to have Brother Frantz as teacher. Sister Effie Metzger will take the class in his absence. The County Sunday-school Convention will be held at our church, March 16.—Mrs. Emma V. Yoder, Lindsay, Calif., March 8.

Long Beach. Our Sunday services are all well attended. March 14 the La Verne Mission Band will have a concert. We are delighted to have them with us, for their presence and program are always a inspiration. This year our advanced Sunday-school classes have changed themselves to educate a native in our Indian School. The Board of Christian Missions is furnishing a room in the Ping Tien Hospital. We have very "cute" Ladies' Aid, which is devoting one hour of each week's meeting to the study of missions. Bro. J. Ed. W. Jakes will begin a series of meetings here March 28.—Mrs. Frank Hoover Long Beach, Calif., March 13.

Rio Linda. March 7 we were very glad to have Bro. Amos Peters, of W. M. W. preach for us, which was appreciated very much by all. The same evening we attended and had our first Christian Workers' Meeting. Three families are moving in this

week, which means eight more members added to our congregation.—Mrs. J. M. Fisher, Rio Linda, Calif., March 8.

South Los Angeles.—Feb. 1, Bro. George Hilton gave a fine illustrated lecture on China. The following Sunday evening, Feb. 8, Bro. John L. Kaylor gave a fine illustrated lecture on India. We held our regular business meeting on the evening of March 3. Bro. J. W. Cline will represent this congregation at the Sedalia Annual Conference. Owing to illness in his family, Bro. Crist has asked to be relieved of his work as superintendent of our Sunday school, and Bro. Milton J. Brock has been selected to fill the vacancy. Sunday evening, March 7, the La Verne College Mission Band favored us with a splendid missionary program.—Lena Irene Swank, 1156 East Forty-fifth Street, Los Angeles, Calif., March 9.

## CANADA

Battle Creek congregation met in council March 6, with Eld. Geo. Stricker presiding. On account of cold and storm we were unable to attend. Attendance was large. Our Sunday-school is progressing nicely. Our average attendance is around fifty, which we consider quite good. Our Christian Workers' Society was discontinued for a few weeks, to be renewed April 4.—E. C. Swihart, Vidora, Sask., Canada, March 8.

## COLORADO

Denver church met in regular council March 10, presided over by our elder, Bro. Fitz. Our pastoral committee reported that to this date no pastor has been secured for the Denver church, therefore we are still looking for a pastor of city experience. We will answer any correspondence concerning this matter. Our regular officers and committees were chosen for the year. Our Sunday-school was instructed to make further improvements. We are very much interested in the Interchurch World Movement and have canvassed a part of the city concerning the same. A new committee was also appointed to arrange for our all-day meetings. Several letters were received and accepted. We have been holding our "Geographic Palestine Workers' Meetings. We also had a splendid temperance program. Our aged Bro. Love, who was one of the charter members and early pioneer preachers of the Denver church, gave us a sermon last Sunday evening. Our elder, Bro. Fitz, who is so ably filling our pulpit until we secure a pastor, gave us a splendid sermon last Sunday. Any information concerning our church or country will be cheerfully answered by the writer.—W. R. Cline, 1070 Gas & Electric Building, Denver, Colo., March 17.

First Grand Valley church met in council March 13. Elders J. R. Frantz and Salem Beery, of the Fruits church, were with us. Our elder, Bro. E. E. Bryant, presided. Several letters were granted. We decided to hold our love feast on the second Saturday in May. Bro. H. C. Wenger was ordained to the eldership. Bro. Roy H. Mohler was chosen to the ministry and he and his wife were installed. Bro. Henry Weaver was chosen to the ministry. Bro. Wenger attended the Interchurch Movement Conference at Denver, and brought back an inspiring report of the meeting. Our Sunday-school is doing nicely.—Mrs. Roy Mohler, Grand Junction, Colo., March 15.

Sterling church met in council March 10, with Bro. J. B. Moore presiding. Our evangelistic committee has secured Roy Woodcock to hold a series of meetings for the district of April and May. We are planning to start a manual training class, with Bro. Moore as instructor. The church unanimously voted for Brother and Sister Moore's services as pastor for another year. Since our last report an Aid Society has been organized. The Bible Study Class has completed the course on the "Geography of Palestine" and "Journey of Jesus," and feel greatly benefited. We expect to take up another course soon. All departments of the church are being strengthened.—Mrs. Chas. Ullery, Sterling, Colo., March 11.

## IDAHO

Boise Valley church met in council March 6, with Bro. H. H. Keim presiding. Four were received into the church by letter. Arrangements were made to have Bro. P. E. Robertson, of Lindsay, Calif., hold a series of meetings for us in the district of April and May. We were chosen as our elder for the year. Our Sunday-school and Christian Workers' Meetings seem to be increasing in interest and attendance with the approach of spring. The pastoral committee is continuing its efforts to secure a pastor for our church.—Mrs. C. E. Sandy, Meridian, Idaho, March 10.

Nampa congregation met in business session March 5, with Eld. J. H. H. Galloway presiding. Four were received by letter. It was decided to join with other churches of this District in securing Brother and Sister Oliver Austin for evangelistic work in 1921. Our elder made an urgent appeal for the members to take an active part in all the phases of work, based on the Forward Movement Plan. The first Friday in May and the first Friday in November were fixed as the dates of our spring and fall communion from year to year. A petition will be sent to our Senators and Representatives, protesting against universal military training. Bro. Jacob Funk, of Wiley, Colo., will be with us for a series of meetings.—Mrs. C. E. Sandy, Nampa, Idaho, March 6.

Twin Falls church met in council March 5. We elected Brethren J. E. Steinhorn and C. W. Ronks, delegates to District Meeting, with Brother and Sister C. Fahney, alternates. The new report of our church is not quite complete, but we hope to move in by Easter Sunday.—Alice Swab, Twin Falls, Idaho, March 2.

## ILLINOIS

Astoria church met in council March 6, with Eld. S. S. Blough presiding. Three letters were received. An action was given to the members of the Bible Institute was given at this council. The church decided to hold a love feast in the fall instead of spring. Eld. C. A. Gruber was chosen delegate to Annual Conference, with Eld. A. H. Lind, alternate. Feb. 22 Prof. M. W. Emmert, of Mt. Morris, Ill., delivered a spiritual sermon on the Forward Movement.—Mrs. Goldie Eichenlaub, Astoria, Ill., March 6.

Chicago.—The Chicago congregation met in council at Douglas Park on the evening of March 11, with Bro. J. W. Lear in charge. A large volume of constructive business came before the meeting. The pastors are instituting a program of educational and inspirational services, in conjunction with the ideals and aims of the Forward Movement. An all-day service is to be held at Bethany April 11. Bro. W. J. Horner was appointed to supervise our work of religious education in the city, especially along lines of week-day religious instruction and the vacation Bible school. Bro. J. Edwin Keller was ordained to the eldership, and the church was organized. Bro. W. J. Horner, Sister Beck being absent, the installation of the latter was deferred. Brethren J. W. Lear and O. E. Messamer will represent the church at the Sedalia Conference. Our people received much inspiration in entertaining the Brethren pastors of the district, in connection with the Chicago Pastors' Conference, at the Interchurch World Movement.—J. H. Heckman, Oak Park, Ill., March 12.

Mt. Morris.—We have been pressing on under the efficient leadership of our pastor, Bro. F. E. McCune. During the winter our services were not hindered by influenza, but by extreme cold. Feb. 29 one was restored to fellowship, and March 14 two were baptized. Just now we are at the beginning of an earnest evangelistic campaign, in which individual effort will have an unusually prominent part. Meetings will be conducted for one week, ending with Easter as Decision Day. The members of the Mt. Morris Missionary Society will be glad to help in the promotion of this no longer in arrears. We hope that this status will continue to prevail, and urge that any of the members, who have not yet joined for this year, do so at an early date.—Nelson E. Shirk, Mt. Morris, Ill., March 16.

Romine church met in council Feb. 29, and the following officers were elected: Bro. Urias Blough, elder; Sister Katy Baker, clerk; the writer, "Messenger" agent and correspondent. Church services have been much hindered on account of influenza and bad weather. Bro. Blough having left us, we are without preaching services. Any minister, wishing to change location, may correspond to our Ministerial Committee: J. C. Galloway, Chicago, Ill., Salem, Ill., and D. L. Cover, Iuka, Ill.—Lavina Cripps, Salem, Ill., March 18.

Virden.—Bro. M. W. Emmert, of Mt. Morris, recently gave us a stirring address on the Forward Movement. Our pastor and elder both attended the State Pastors' Convention in Chicago and we have received much inspiration and encouragement. We are planning a special week of services during the last week of this month, clos-

ing with Decision Day on Easter. We met in regular business session March 13, with Eld. W. H. Shull presiding. One was reclaimed, Bro. W. F. Haynes was chosen delegate to Annual Conference, with Bro. A. B. Gible, alternate. A letter was read from Senator Sherman, in reply to the Virden church's stand against compulsory military training.—Stella C. Cripe and family, Virden, Ill., March 15.

Wadams Grove.—Eld. C. C. Cripe and family, who were called from April from Auburn, Ind., to assist in our ministerial work, have recently moved on a farm near Stanley, Wis. Eld. C. C. Cripe, of Polo, Ill., preached for us at the Chelsea churchhouse Feb. 22. Bro. Emmert Stover, of Mt. Morris College, preached for us the same place March 7.—Alice Myers, Wadams Grove, Ill., March 11.

## INDIANA

Cart Creek church met in regular council March 13, with Eld. Obed Rice presiding. The letters were received. Bro. Rice is our delegate to Annual Meeting, with D. O. Winger, alternate. Our revival services will be held some time in August, in charge of Brother and Sister W. C. Detrick, of Bryan, Okla. Our communion will also be held at that time. Our Sunday-school is doing good work.—Mrs. Emma Winger, Marion, Ind., March 18.

Eel River.—On account of so much sickness in the vicinity, we had no church services for five weeks. Our quarterly council was held March 6, with Eld. Amos Freed presiding. Two letters were received. Bro. Amos Freed is our delegate to Annual Conference, with Bro. Abram H. Fitz, alternate. Bro. Freed is now in Chicago, and gave us a stirring missionary address. We expect Bro. C. A. Wright, of Manchester College, to assist us in a revival meeting in June. At the close of these meetings we plan to have our communion. Our Sunday-school expects to render an Easter program April 4.—North Manchester, Ind., March 16.

Elkhart City church met in council March 9, with Eld. Christian Metzler presiding. Two letters were granted and three were received. Bro. Jesse Bollman was elected delegate to Annual Meeting. We expect to begin two weeks' revival meeting, March 21, to be conducted by our pastor, Bro. E. C. Swihart, and closing with our communion service, April 5. March 7, Bro. Swihart told us about the plans of the "Forward Movement," and Sunday evening, March 15, we had the pleasure of having with us Bro. Chas. D. Bonack, General Director of the Forward Movement Department, who gave a sermon that was much appreciated by all present.—Mrs. L. M. Miller, Elkhart, Ind., March 18.

Hartford City church met in council at the town house March 1, with Eld. J. G. Stinchbaugh presiding. Three church trustees were elected. The letters of Brother and Sister Gotschall were read. Since then we have received two by reclamation and one by letter. We decided to hold our love feast at the Bethel town house, at Hartford City, Ind., on April 10, at ten in the morning, preaching service following, with dinner at the church. The services in the afternoon will be in charge of the visiting brethren. The love feast will be held in the evening, with examination services beginning at six o'clock. The attendance at Sunday-school has been increasing with our communion service, which we are very grateful. Our next council will be at the Bethel Church house May 31.—Mrs. Lydia Waters, Hartford City, Ind., March 10.

Kewanee church met in council Feb. 28, with Eld. Geo. E. Swihart presiding. Our love feast was set for May 1, to be preceded by a two weeks' series of meetings, if an evangelist can be secured. Bro. Swihart remained over Sunday and gave two splendid sermons, which were much appreciated. As spring is opening, we feel encouraged with the attendance and interest.—Myrtle Mishler, Kewanee, Ind., March 16.

Kokomo church met in council March 15, with Bro. Oscar Working presiding. Two letters were received. Bro. Working was elected delegate to the Annual Conference, with Bro. Miller, alternate. Bro. Working and wife will make their future home at Hagerstown. We hope to have them with us for a while yet. They have been earnest workers, and have done much good for the Kokomo church and community.—Anna Davis, Kokomo, Ind., March 17.

Ladoga church met in council March 15, with Eld. E. N. Goshorn presiding. The letters were received. The committee was appointed to look after the repairing of church property. We are still endeavoring to secure a minister for a series of meetings. Our love feast was appointed for August 22, beginning at 7 P. M. Sunday-school officers were elected for the coming quarter, with Bro. C. H. Harshbarger, superintendent.—Lula Goshorn, Ladoga, Ind., March 16.

Laport church met in council at Lake View Mission in the city of Laporte, March 13. Brethren Russell and Merlin Shull and Eld. Frank Kreider were present, the latter acting as moderator. Bro. Russell Shull, our pastor, offered his resignation, to take effect March 22. We hope that some one may be found soon to fill the pastorate. The plan was decided to hold a love feast at the Ross house May 29.—Rachel C. Merchant, Laporte, Ind., March 15.

Muncie.—From Feb. 15 to March 3 we enjoyed one of the most successful revivals ever held in the Muncie congregation. Bro. Geo. W. Flory, of Covington, Ohio, was in charge. Prof. J. W. Yoder, of Pennsylvania, directed the music. Besides the several of our members, Bro. Flory and Prof. Yoder met the laborers in several of our factories and in a very impressive way held services at the noon hour. They also visited our high school and State Normal. Sunday afternoon, Feb. 22, they met a very large audience of fathers and sons in the Y. M. C. A. The speaking and singing were really of great inspiration. Our meetings in this way have given great prominence, and sentiment in favor of the church was greatly increased. Feb. 29 came the climax of the series, when twenty-two came forward. During the revival forty-five confessed Christ, of whom thirty-one have been baptized and four have reconnected. The revival has been most favorably looked upon by the people of our great and growing city. Muncie is enjoying a boom of prosperity. Laborers are in great demand. Members moving into our city or brethren knowing of any in the city, will please notify us by unsolicited letter, gladly look them up.—Geo. L. Studebaker, 203 Granville Avenue, Muncie, Ind., March 13.

Pipe Creek church met in council March 11, with Bro. Frank Fisher presiding. Seven letters were granted. Bro. Frank Fisher was elected elder in charge for another year. Bro. D. P. Nead was chosen delegate to Annual Conference, with Bro. Peter H. Miller, alternate. The date for our love feast is May 29.—Ruth Dailey, Peru, Ind., March 12.

Pleasant Valley congregation met in members' meeting March 13, with Eld. David Minnich presiding. Eight letters were received. Bro. John Wise was reelected a member on the Finance Committee. Our delegates for District Meeting are: Brother David Minnich and R. E. Flory. We decided to have a singing school in the near future, conducted by Sister R. F. Flory. Our series of meetings will be held in August, followed by a love feast. Our Sunday-school is progressing nicely, under the leadership of Bro. Alva Minnich and Sister Amber Clark.—Golda E. Flory, Union City, Ind., March 16.

Pleasant View church met in council March 13, with Bro. Russell Wenger presiding. Bro. Russell Wenger preached both morning and evening. March 13 we met in council, with Eld. J. A. Snell presiding. Bro. Samuel Gilmer was elected delegate to Annual Meeting. Sarah Reiff and Effie Nichols were chosen superintendents of the Primary Department. Bro. Russell Wenger is planning to go to the State Pastors' Convention. We are arranging to do our part toward the Forward Movement. We now have 125 enrolled in our Sunday-school.—Bertha Snell, South Whitley, Ind., March 16.

Pymont church met in council March 13, with Bro. D. L. Barnhart presiding. Bro. Barnhart was reelected elder for another year. Eighteen letters were granted and three were received by reclamation. The date for District Meeting in August, to be held in the Pymont church. We are expecting Bro. Myo Gwong, of North Manchester, to be with us over Easter Sunday.—Mrs. Claude Cripe, Rossview, Ind., March 14.

Somersett church met in council March 6, with Eld. Elsworth Winger presiding. We elected Bro. Rolla Moore, trustee; Bro. E. S. Brubaker, elder.—Ruth Tinkle, Marion, Ind., March 13.

Spring Creek.—Our council was postponed from Feb. 7 to March 13, when we met with Eld. Moyné Landis presiding. Five letters were



received and eight were granted. Church officers were elected for the coming year: Bro. John Ross, pastor for three years; Bro. Floyd Newcomer, clerk. Missionary and temperance committees were also elected. We have had with us, recently, Bro. T. D. Butterbaugh, of Silver Lake, Ind., and Bro. Ira Long, of Andrews, Ind. March 14 Mr. Everon, of Indianapolis, was with us in the interest of the Anti-Saloon League. In line with the program of the Interchurch Movement, we expect to hold a week's service of missions, ending on Easter Day. Our spring love feast will be held on Sunday evening, May 16—M. Amanda Rusher, Piercedon, Ind., March 15.

Wabash church met in council March 11. Eld. E. S. Brubaker not being able to be present, Eld. John Frantz presided. Two letters were granted. We expect Bro. John R. Snyder, of Bellefontaine, Ohio, to begin a series of meetings at this place, about Sept. 12. We decided to hold our love feast after harvest. Brethren E. S. Brubaker and Wm. Harris were appointed to secure a minister to hold a series of meetings in 1921.—Mrs. Barbara E. Pulley, Wabash, Ind., March 12.

Wabash City church met in council March 11, with Eld. Geo. Swihart presiding. Brethren Kreider, Stinebaugh and Oberlin, of the Mission Board, were also present. Five letters were granted. We rejoice in the fact that we now have a church home. The Mission Board has bought a building in which to hold our services. A committee was appointed to raise what money it could, and at this meeting enough was secured, in cash and pledges, to pay one-half of the debt. Our revival meetings are to begin the first Sunday in April.—Glenn C. Weimer, Wabash, Ind., March 15.

West Le River church met in council March 13, with Elders T. D. Butterbaugh, Eld. John Frantz and Abraham Miller presiding. Two letters were granted and one was received. Eld. Butterbaugh was chosen delegate to Annual Meeting. A ministerial committee, consisting of three brethren, was appointed. It was decided to hold a spring revival, to be conducted by Bro. Jos. Rife during the last of April. Our fall revival and communion will be held the latter part of September.—Ruth Metzger, Claypool, Ind., March 15.

## IOWA

Dallas Center church met in council March 6, with Eld. C. B. Royer presiding. Three letters were received and five were granted. Our delegate to Annual Meeting is Morris Elmer. Bro. Royer, Roscoe Royer. An offering of \$100 was taken in our Sunday-school for the Armenian sufferers. We expect to hold our spring love feast May 22, beginning at 7:30 P. M.—Anna Goughnour, Dallas Center, Iowa, March 10.

Fairview church met in council March 6, with Eld. O. Ogden presiding. Three letters were received and seven were granted. Bro. John Burger was elected to fill a vacancy on the missionary committee. We will have a love feast some time this spring—the date to be decided later. Sister Ellen Moss will be our "Messenger" agent this year.—Ola C. Tarentine, Udell, Iowa, March 8.

English River. "The Messenger" of March 13, the love feast of our church is announced for June 1, about June 21, at 7 P. M.—J. D. Brower, South English, Iowa, March 17.

Kingsley church met in council Feb. 27. Definite steps were taken toward plans for our new church building. A contractor from Des Moines met with us and various plans were discussed. Everything is now ready except a new location, and as soon as one can be secured, the building will be started. On account of so much illness and bad weather the attendance at most of our church services has been small during the winter, but with the coming of spring we hope to take on new life.—Edith Lehman, Kingsley, Iowa, March 10.

Panther Creek church met in council March 9, with Eld. H. L. Royer presiding. Two letters were received. It was decided to hold our love feast May 29 at 2 o'clock. Bro. H. L. Royer was chosen delegate to Annual Meeting, with Bro. J. B. Spurgeon, alternate. The writer was re-elected correspondent; Bro. S. W. Book, church clerk and "Messenger" agent. Jan. 23, Capt. Wiard delivered a lecture on the subject of "Conquering the World," many good things to think about. Sister Irene Van Dyke, of Mt. Morris, Col., was here Feb. 21 and 22, and gave a number of readings. Bro. Galen Lehman, also of Mt. Morris, Col., was with us a few days, two weeks ago, and occupied the pulpit on Sunday. He was canvassing our community Sunday School. Bro. Wm. Roy, recently of our former ministers, now pastor at Mt. Etna, Iowa, recently preached for us.—Mrs. L. D. Replogle, Adel, Iowa, March 11.

## KANSAS

Altamont church met in council, with Eld. D. P. Neher presiding. On account of bad roads and influenza only a few members were present. We have had no services since Jan. 11. Bro. W. R. Argabright, of Fairview, Mo., preached for us. Bro. Neher was re-elected pastor for another year; Bro. B. S. Miller, superintendent; Sister Alma Morrison, church clerk. We expect to correspond with any members wishing to change location, as we have a nice farming country.—Mac Gish, Altamont, Kans., March 15.

Bloom church met in business session March 8. Church officers were elected for another year, with Bro. G. W. Weddle, elder. One letter of membership was granted. We are having one week of evangelistic meetings, beginning at 2 o'clock on Sunday, the love feast April 3, at 6 P. M. Our pastor has been giving us some able discourses on the Forward Movement. March 20 and 21 we are expecting a mixed quartette from McPherson College to be with us.—Mrs. Edith Keller, Minneola, Kans., March 15.

Independence.—March 7.—Brethren W. H. Miller and H. B. Denney both being ill—could not fill the appointments. March 14 we had one of the best services we ever delivered with Wm. Sunday-school. Our superintendent, Bro. Chas. Cline, is doing his best for the interest of the school. Eld. E. E. John, superintendent of the Child Rescue work of the State, delivered an able sermon on the subject, "Seek the Lord." The Christian Workers' Meeting on Sunday evening was led by Bro. A. B. Connor. Bro. John preached another good sermon. We are glad to report that the work at this place is advancing, and both the interest and attendance are increasing. An Easter program will be given at the church.—Pella Carson, Independence, Kans., March 16.

Kansas City (Armistead Mission).—On the evening of Feb. 9 Bro. O. R. McCune, of the Central Avenue church, filled our pulpit very acceptably. Our pastor and family were ill with influenza at this time, and Bro. McCune's services were very much appreciated. March 4 and 5 Bro. Clyde Forney preached for us each evening. Owing to the extreme cold, the attendance was not large, but those present were well repaid for coming. We are glad to state that Bro. Roy Kistner, of Sabetha, Kans., has been secured to conduct our revival meeting this summer, beginning Aug. 8. We are looking forward to a fine meeting. Our weekly prayer meetings continue to grow in interest and devotion. The date of our annual rally for April 11. The Sunday-school is doing very good work, and continues to grow in attendance. We have nine classes, but are seriously handicapped by the lack of teachers. There were 103 present today. The class offerings have been over \$4 for some time.—Anna Miller, Kansas City, Kans., March 14.

Larned (Country Church).—Bro. Wm. Kinzie was here Feb. 29, in the interest of the Forward Movement and gave us two inspiring sermons. Our church met in council March 13, with our elder in charge. It was decided to have our spring love feast on Saturday evening, April 10, at 2 o'clock. On account of the weather, the Annual Meeting, with Bro. Ira Negley, alternate. Capt. Wiard will be here for a week, beginning March 29, to give a series of lectures at the church. The last day, April 4, there will be an all-day meeting with singing, in the basement. Our Easter program will be given on Sunday evening following Easter Sunday.—Ira Marker, Larned, Kans., March 15.

Lone Star.—March 14 we had a good attendance at Sunday-school, after which Bro. C. A. Ward preached an excellent sermon. We rejoiced to have Brother and Sister Ward with us, after an absence of five months. Our Sunday-school is preparing an Easter program. After the service the church members will hold a social for the year, raising \$1,680, with more in sight, if needed. A committee was appointed, consisting of Frank Fishburn, J. W. Gorbust

and Arthur Garber, to secure a minister who will give his full time to the work at this place.—Mrs. J. W. Gorbust, Lawrence, Kans., March 15.

Ogass church met in council March 13, with Bro. D. P. Neher presiding. Bro. Neher was re-elected elder for another year. We are going to hold revival meetings, beginning the last of August, with Bro. Denny, evangelist. We are thinking of organizing another Sunday-school near us. We are also planning to build a new house of worship sometime in the future. We expect to have evangelistic prayer meetings.—Mabel Nicholson, McCune, Kans., March 15.

Salem church met in members' meeting March 6. Bro. Percy Stuart and wife were installed in the office of deacon, Bro. Feiler, of Hutchinson, having charge of the service. Dr. A. J. Culler gave us a lecture, March 5, on the subject, "The Drama of the Near East." Dr. Kirk, president of Winfield College, will be with us March 19, for the fourth number of our lecture course. Bro. W. A. Kintle was elected delegate to Annual Conference.—Margaret E. Lolling, Nickerson, Kans., March 16.

## MARYLAND

Westminster.—The annual Bible Term of the Meadow Branch congregation was held March 10-14 in our Westminster church. Brethren Murphy, Kinney and Malott, of the Blue Ridge College faculty, did some splendid Biblical teaching. Bro. Frank Carper, of Palmyra, has promised to hold our next series of meetings, beginning August 15. The Five-Year Forward Movement has been given prominence in a number of sermons here recently. Our regular quarterly council will be held April 8.—W. E. Rich, Westminster, Md., March 15.

## MICHIGAN

Elmdale church met in members' meeting March 6, with Eld. C. H. Dearford in charge. Three letters were granted. Eld. Dearford was chosen delegate to Annual Meeting. We expect to have a love feast, our love feast will be held May 8, beginning at 10:30 A. M.—Emma Weaver, Alto, Mich., March 17.

## MISSOURI

Smith Fork church met in business session March 6, with Eld. H. M. Brubaker presiding. Plans for future work were made, with the Forward Movement program in view. The date for our love feast will be the evening of May 22. Our revival meeting will begin July 25. Bro. Jacob Funk, of Wiley, Colo., has been secured as evangelist. Our aged brother, Dr. John Sturgis, is in declining health and called for the anointing recently, which was administered by Elders D. D. Sell and H. M. Brubaker.—Ada Sell, Plattsburg, Mo., March 11.

## NEBRASKA

Bethel congregation met in business session March 9. Bro. Edgar Rothrock, of Holmesville, Neb., and Bro. E. M. Stair, of Alvo, Neb., were with us. Bro. Elmon Supthin was ordained to the eldership. Three deacons were elected and installed with their wives. Bro. E. F. Sherb, of Monticello, Neb., was with us. We will hold a two-week series of meetings for us the latter part of April, closing with a love feast.—Ella S. Saylor, Carleton, Neb., March 11.

## OHIO

Bear Creek church met in council March 9, with Eld. J. W. Beeghly presiding. The visiting brethren that helped in the work were Elders D. M. Garver, Wm. Swinger, E. B. Bagwell and Bro. Levi Minnich. Their presence was much appreciated. Two letters were granted and our work was received. Bro. John Filburn will represent us at Annual Conference, and Brethren J. W. Beeghly and Alva Richards at District Conference. We decided to hold our love feast May 29, at 6 P. M. Feb. 22 Bro. John Root was a good sermon. On March 6, Bro. John Root expects to be with us March 17, to give a talk on the "Awakened Church" and to organize the Forward Movement at this place.—Maudie W. Filburn, Dayton, Ohio, March 16.

Beech Grove church met in council Feb. 29, with Eld. Sylvan Bookwalter presiding. Brethren Longenecker and Petry were also present. Eight letters were granted. Bro. A. A. Petry was elected delegate to Annual Meeting, with Bro. Solomon Bolinger, alternate; Brethren Solomon Bolinger and to organize the Forward Movement at District Meeting. Bro. Sylvan Bookwalter was again chosen as our elder for two years. We had a report from our building committee.—Hettie Rife, Hollandsburg, Ohio, March 15.

Bellefontaine church met in council March 9, with Bro. Eshelman presiding. The congregation decided to improve the interior of the church and gave a collection for each work in the hands of a committee. Sister Sophia Huber and Bro. Hugh Miller were elected delegates to District Meeting. Bro. Miller was also chosen delegate to Annual Conference. Bro. Jos. Kaylor was chosen deacon.—Dwight A. Snyder, Bellefontaine, Ohio, March 12.

Brookville church met in council Feb. 25, with Eld. J. W. Fidler, presiding. A very encouraging report was read by the Aid Society, after which a collection of \$7.76 was taken for same. We decided to hold a home love feast April 18, at 6 P. M. Arrangements were made for a lecture course. Delegates were elected to Annual Meeting: Brother and Sister J. W. Fidler; to District Meeting, Brethren Arthur and J. W. Fidler; to the Forward Movement, Bro. Wm. Fidler, in behalf of the Five-Year Forward Movement, March 9, was considered and granted. Elders and ministers of Southern Ohio were well represented. Brethren C. D. Bonasack and B. F. Snyder were present, and the work of the Forward Movement was ably discussed. It will be supported by the District.—Mrs. Arthur Hay, Brookville, Ohio, March 16.

Charleston church met in council March 7, with Eld. I. G. Blocher presiding. Sister Mabel Patton was elected clerk. The writer was chosen delegate to District Meeting. We expect to begin a series of meetings at this place March 13, with Eld. S. Bolinger, of Beech Grove, Pa., and Paul Chittenden, Ohio, March 16.

County Line church met in council March 6, with Eld. David Byrly presiding. A Christian Workers' Society was organized, with Bro. Jacob Staley, president. Eld. J. L. Guthrie, of Upper Sandusky, is locating at this place, for which we are thankful. Bro. Jacob Grant and the writer were chosen delegates to District Meeting, with Sisters Cecil Davis and Florence Staley, alternates.—Bessie L. Guthrie, La Fayette, Ohio, March 11.

Everale church met in council Feb. 26, with Eld. John Root presiding. Eld. L. A. Bookwalter was also present. Four letters were granted and two received. Our delegate to Annual Meeting is John Root; to District Meeting, H. A. Friser and Noah Erbaugh. We decided to hold a love feast May 22, at 10 A. M.—Mrs. Hattie Friser, New Lebanon, Ohio, March 11.

Greenspring church met in council March 6, with Eld. G. A. Snider presiding. Bro. Ernest Snively was elected clerk; the writer, correspondent. Bro. Logan Snively was re-elected trustee for the Bethel church. Sister Edith Sellers was re-elected on the Missionary Committee. Bro. Henry Snively was chosen delegate to Annual Conference, with Bro. S. U. Snively, alternate. Brethren S. U. Snively and Logan Miller were chosen delegates to District Meeting, with Bro. Claude Snively and Sister Leo Wise, alternates. Our spring love feast will be held June 5, at the Sugar Grove house—an all-day service.—A. P. Selinger, Greenspring, Ohio, March 16.

Harris Creek church met in council March 6, with Eld. Chas. L. Flory presiding. Two letters were received and three granted. We chose Bro. D. G. Berkebile to represent us at Annual Conference, and Brethren John Eikenberry and Henry Ballinger at District Meeting. We decided further to improve the Sunday-school rooms in 1920 and to conduct regular community prayer meetings, that the church may be strengthened and that we may work in harmony with the Five-Year Forward Movement. We will have a Harris Creek Homecoming July 4, and invite all former Harris Creek people and friends to come and enjoy the day. We will hold our spring communion Sunday evening, May 16.—H. R. Hoover, Bradford, Ohio, March 12.

Hicksville church met in council March 6, with Eld. Jesse A. Gump presiding. Our pastor, Bro. Jay Hornish, was also present. Sister Meda Kilian was chosen "Messenger" agent. Bro. Jacob Kilian was chosen delegate to Annual Meeting. March 16, at Williamstown. We will have an Easter program.—Bertha Williams, Hicksville, Ohio, March 6.

Lower Miami church met in council March 10, with Eld. J. O. Garst presiding. This being the beginning of our church year, all officers were elected, with Bro. D. M. Garver, elder in charge. The writer was chosen delegate to Annual Conference. The writer and Bro. E. B. Ruble will represent us at District Meeting. We are organizing to do our part in the Forward Movement.—Jesse Noffsinger, Dayton, Ohio, March 15.

Marion.—The Willing Workers and the Gleaner Classes of our Sunday-school each made up \$35 for the support of two unfortunate in the mission field. The classes met on Sunday evening, and our missionary program. Eld. J. L. Guthrie was given by the writer, who then called for a presentation of the money, which was made by E. Sniver and Mrs. Appelman, of Marion. Bro. Guthrie was present at the Marion District Meeting, where he was elected president of the respective classes. At the close of the program, the meeting was turned over to our elder, who preached a very touching sermon on the missionary spirit of giving. In all, the meeting was very profitable.—Levi Atkinson, Marion, Ohio, March 13.

Painter Creek church met in council March 13. Three letters were received and six granted. Delegates to Annual Meeting are Wm. Royer and Lawrence Kreider; to District Meeting, Lawrence Kreider, Wm. Royer and John W. Fourman. We decided to hold our love feast Oct. 23, at 5 P. M. We will also have a home love feast some time this spring. Delegates were appointed for the county convention of the Independent Church World Movement.—Martha Minnich, Keiser, Ohio, March 15.

Silver Creek church met in council Feb. 14. Elders J. W. Keiser and Daniel Koch were chosen delegates to District Meeting. We decided to have a communion meeting June 19, beginning at 10:30 A. M. Bro. E. D. Butterbaugh, of Silver Lake, Ind., began meetings at the Walnut Grove home, Jan. 16, continuing for two weeks. One of our Sunday-school scholars awaits the rite of baptism. Bro. J. W. Keiser began at the Hickory Grove home, with Bro. Reuben Shroyer, of Canton, Ohio, in charge. Our meetings closed March 2. Seven accepted Christ and await baptism.—Mrs. Otis Fisher, Pioneer, Ohio, March 13.

## OKLAHOMA

Thomas.—March 7 the Thomas congregation held a Homecoming Day. The object of the meeting was to get as nearly as possible all of our scattered congregation together for a day of good things. Owing to the cold and stormy weather, the attendance was not what we had expected, but the day was much enjoyed by all present. Following the Sunday-school a strong sermon on "The Church" was delivered by Bro. Appelman, of this place. A bountiful basket dinner was served, and a social time enjoyed. In the afternoon, Bro. J. W. Weatherford, gave us an inspiring sermon on "Vision," in which he showed us some great possibilities for the Thomas church. We hope the Lord speed the day when we can more thoroughly work our three of our ministers for the day. Bro. Appelman, of the Interchurch World Movement Conference at Oklahoma City, March 15, reported a very interesting and inspiring Forward Movement meeting.—Dora Cripe, Thomas, Okla., March 12.

## OREGON

Bandon church has again been refreshed and our lives deepened in Christ by a ten days' series of meetings, held by Eld. S. F. Sanger, of Empire, Calif. He also encouraged us as to the productiveness of our lives, which is adapted to the growth of small fruits, especially berries, thus giving homes and labor to the poor. Bro. Sanger was here Feb. 26 by his suggestion, and under the direction of the Ministerial Board, we held an election for a minister and a deacon. Bro. Jesse A. Barnett was called to the ministry and Bro. Wm. R. March to the diaconate by a unanimous vote.—Mrs. J. W. Barnett, Bandon, Oregon, March 13.

Grants Pass.—Bro. Virgil C. Fennell, of Elgin, Ill., who is visiting the churches in the interest of Sunday-school work, was with us recently. As instructor, lecturer and organizer, his work in the Ashland church and Williams church was much appreciated; he gave us new vision to the Forward Movement in Sunday-school work.—Alice S. Christies, Grants Pass, Ore., March 15.

Weston.—Bro. Fennell came to us Feb. 15 and we enjoyed his services very much. We hope "hat his work will be the means of causing our little band to broaden out more in service. His lecture on the tobacco habit was very helpful. The church met in council March 6, with Eld. Benowitz in charge. We arranged for our Home Department and Cradle Roll, and our teacher-training class. Sister Sella Camblin is to look after the Home Department, and Sister Nana Miller will have charge of the Cradle Roll.—Huldah Metz, Weston, Oregon, March 11.

## PENNSYLVANIA

Annullville.—We met in council at Annullville March 1, with Eld. B. B. Gingrich presiding. Eleven certificates were granted and eleven received. Delegates were appointed as follows: For Annual Meeting, Eld. D. B. Buehler, to District Meeting, Brethren Jacob Heagy and H. B. Longenecker. It was decided to hold a singing class, to have the Volunteer Band of Elizabethtown College render a program at Annullville in the near future. Our love feast will be held May 1 and 2, at Annullville, beginning at 10 A. M.—Fannie Kreider, Lebanon, Pa., March 15.

Class church met in council March 13, with Eld. F. C. Dively presiding. Our delegates to the District Meeting are W. J. H. Clear, Taylor Dively and F. C. Dively. On account of having to do some repair work, we can not hold our love feast as early as usual. It will be held May 29, at 6 P. M., followed the next day by memorial service. We will have a memory of the early church fathers.—E. F. Claar, Blair, Pa., March 15.

Conestoga.—We held our regular spring council at Bareville March 13, with Eld. S. H. Hertzler presiding. We granted ten certificates. It was decided to retain the same officers for the Earlville Sunday-school who served the previous year. We elected Eld. D. S. Myer as delegate to Annual Conference, with Eld. Hershey Groff, alternate. Brethren Hershey Groff and S. W. Martin were chosen delegates to District Meeting. Our love feast will be held May 19 and 20, at the Bareville house, to begin at 1 P. M.—Paul B. Myer, Bareville, Pa., March 17.

Ephrata church met in council March 15, with Eld. David Kihelner presiding. Since the last council five have been received by letter, and one has been reclaimed. Ten certificates were granted. Our love feast will be held May 23 at 4 P. M. Eld. Kihelner was elected delegate to Annual Meeting; Brethren Samuel Kihelner and Horace Buffenmyer, delegates to District Meeting. April 18 the Volunteer Band of Elizabethtown College will render a program at the church in the morning. We enjoyed a series of evangelistic meetings Feb. 15 to March 7, conducted by Bro. Rufus Bucher, of Quarryville, Pa. Twenty-five accepted Christ.—Gertrude R. Shirk, Ephrata, Pa., March 16.

Fredericksburg church met in council in the Union house March 13, with Eld. E. M. Wenger presiding. Eld. Jacob Plautz, of the Little Swatara church, was also present. One certificate was granted. We decided to build a churchhouse at Rankstown. Bro. E. M. Wenger was re-elected elder for a term of three years. Our delegate to Annual Meeting is Bro. Elias Elders, with Bro. S. G. Meyer, elder; to District Meeting, Brethren S. G. Meyer and J. A. Kents. Our love feast will be held at the Meyer house May 20 and 21, at 1:30 P. M.—Annis B. Wenger, Fredericksburg, Pa., March 15.

Harrisburg (Hummel Street Church).—Interest in the Sunday-school is growing, and various classes are organizing for more effective work. The Christian Workers' Meetings are very interesting and profitable. Since the last council five have been received by letter, and one has been reclaimed. Ten certificates were granted. We are organizing a singing class. Sister Mamie Trimmer's class of girls will render the program on Easter morning, after which Bro. J. H. Beechley will give a talk. Bro. W. K. Conner's class will have charge of the Easter program in the Christian Workers' Meeting. Bro. Conner will give a short talk. March 14, in our Christian Workers' Meeting, Miss Alice Walls, from Lemoyne, sang for us. At 7:30 Bro. Conner preached on the subject, "Valley of Dry Bones."—Sallie E. Schaffner, Harrisburg, Pa., March 15.

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## (Continued from Page 303)

(Continued from Page 303)

with the church of his choice and faithfully served as a layman at ten years ago, when he was elected to the office of deacon. Serving



**Wolgemoed**, Henrietta, born in Pennsylvania, died at the home of her son William, March 3, 1920, aged 70 years and 28 days. Her husband preceded her in death, leaving two sons, one daughter, and two grandchildren. She lived a devoted Christian life and bore her afflictions with Christian patience. She was a lifelong member of the Grace Reformed church. Services by the writer at the son's home. The body was taken to White Pigeon, Mich., for burial.—J. S. Stutsman, Elkhart, Ind.

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 305)

**Heidelberg** congregation met in council March 1, with Eld. John Herr presiding. Thirteen certificates of membership were granted. A Sisters' Aid Society is to be organized shortly, for which these officers were appointed: President, Stella Dubble; Secretary, Amanda Brubaker; Treasurer, Fannie Royer. Delegates were elected for District Meeting: H. B. Brubaker and H. F. King, with John Royer and Harry Light, alternates. Our love feast will be held May 25 and 26, at 9:30 A. M., at the Heidelberg house. Bro. Nathan Eselman, of West Greentree, is holding a revival at present for us. At this writing we have three applicants for membership.—H. F. King, Lebanon, Pa., March 10.

**Indian Creek** church met in council March 13, with our elder, Jas. B. Shuler, presiding. Eld. Reuben Brumbaugh was elected delegate to Annual Meeting and Eld. Elmer Moyer and A. A. Price to District Meeting. Bro. Michael Kurtz, of Richland, Pa., will open a series of meetings, beginning May 15, and May 29 we expect to hold our love feast. Preparatory services are to begin at 2 P. M. A collection was taken to replenish the church treasury. The church treasurer gave his annual report of the church expenses. The interior of our churchhouse was recently oiled. The treasurer of the Wilkesboro Society gave a very interesting report of the various donations to some of the needy places.—B. M. Boos, Vernfield, Pa., March 17.

**Indiana Mission** met in council, with our pastor, Bro. Blough, of Davidsville, Pa., presiding. Bro. Blough appointed a committee which is to select a suitable location for a new church home. He also appointed a building fund committee. We feel that more work can be done while we have a church established. We have only a few members to do the work, but expect the number to increase. We have Sunday-school and church every Sunday. Those from this District, wishing to give toward the building fund, may send the money to the writer, who will turn it over to the committee.—Irvins S. Lydick, Indiana, Pa., March 10.

**Midway.** The series of meetings, held at our Lebanon house by Bro. S. G. Meyer, Jonestown, Pa., closed last Sunday evening, after continuing for three full weeks. It was a series of refreshing for all who were privileged to attend. As the direct results of the meetings twelve made the good confession, and one who had been reclaimed. Since it was necessary to close his work during the third week, Bro. Michael Kurtz, of Richland, Pa., preached several sermons.—Nathan Martin, 1031 Poplar Street, Lebanon, Pa., March 11.

**Mingo** church met in council March 14, with Eld. Levi Ziegler presiding. Three letters were granted. Bro. Harry H. Ziegler was elected superintendent of the Mingo Sunday-school; Bro. C. W. Ziegler, president of the Christian Workers' Society. Brethren Eugene Hoffman and P. A. Smith were elected delegates to District Meeting. We decided not to be represented at Annual Meeting this spring. We expect Bro. Jacob L. Meyers, of Loganville, Pa., to be with us in a series of meetings, to begin May 22 and close June 5 with a love feast at 2 P. M. at the Mingo house.—Elizabeth Hunsberger, Roystersford, Pa., March 15.

**Philadelphia** (First Church),—Feb. 6 Dr. Van Ormer gave a lecture, and we hope he may soon favor us with another. Bro. I. Harvey Brumbaugh, president of Juniata College, preached to an appreciative audience Feb. 15. Feb. 24, in the morning, W. C. Pearce, secretary of the Philadelphia Sunday-school Association, spoke in the interest of Sunday-school work. In the evening our pastor, Bro. C. C. Ellis, gave a powerful sermon on the subject, "The Acid Test." He brought out very strongly that the acid test of Christianity is, how we use our money. At the close of the service one young man was baptized.—Mrs. Wm. H. B. Schell, Philadelphia, Pa., March 10.

**Richland** church met in council March 8, with Eld. John Herr presiding. Sister B. Mary Royer, our missionary in India, was formerly supported by what was known as the Tulpehocken church. That church being divided into three separate churches, it was decided that the Richland church, the place of her childhood, supply her needs in the future. We received six letters, and fifteen were granted. We lifted an offering of \$180 for the sufferers of the Near East. Sunday-school teachers were elected for this year. Delegates to District Meeting are Brethren E. M. Balesbach and Michael Kurtz. Our love feast will be held June 5 and 6, at 1:30 P. M., at the Richland house.—F. F. Phillips, Richland, Pa., March 10.

**Rockton.**—Feb. 28 and 29 our first Bible Institute was held in the Rockton house. Eld. S. F. Early, of Windber, Pa., was the instructor. His messages were practical, helpful and inspiring. On account of stormy weather and much sickness, many could not attend, and the proposed institute at the Greenville house was canceled. March 13 the Rockton congregation met in council. A delegate selected to District Meeting is Eld. J. B. Holloper; Eld. Geo. D. Cleaver, alternate. Our series of meetings will begin May 2, Bro. John R. Snyder, of Bellefontaine, Ohio, in charge. Our love feast will be held May 23. We look for Sister Olive Widdowson, on furlough from India, to visit our church this summer. Steps were taken to give better ministerial support, that the home ministers might do more and better work. The Rockton church publishes a four-page monthly as a help to the Kingdom.—J. B. Holloper, Rockton, Pa., March 11.

**Rummel** church met in council Feb. 25, with Eld. A. J. Beeghly presiding. Delegates chosen to District Meeting are Brethren Beeghly and Knevel; to Annual Meeting, Bro. Beeghly. We decided that an electric pumping system be placed in the parsonage. Our pastor will conduct a two weeks' revival prior to our love feast, which will be held May 30, at 6 P. M. Things look more encouraging in the church and Sunday-school since health conditions have improved.—Mrs. J. E. Murphy, Windber, Pa., March 16.

## TENNESSEE

**New Hope.**—On account of the influenza epidemic we had no church services for four Sundays. However, we met in council March 13, with Eld. J. B. Hilbert in charge. Eld. D. F. Bowman, of the Knob Creek congregation, was with us on Sunday, preaching an excellent sermon on the subject of "Unbelief."—Mary Hilbert, Jonesboro, Tenn., March 15.

## VIRGINIA

**Chimney Run** church met in council March 13, and in the absence of Eld. A. A. Miller, Bro. P. E. Ginger presided. Brethren Geo. R. Robertson and Richard A. Mines were elected delegates to District Meeting.—Ada O. Ginger, Warm Springs, Va., March 15.

**Elk Run** church met in council March 13, with Eld. W. H. Zigler in charge. A number of visiting elders from adjoining congregations were present, for which we were glad. Eight letters were received and one was granted. We decided to have an Old Folks' singing April 1, and to have that date as a permanent one for our Old Folks' singing at the Elk Run house. We also decided to have our councils alternately at the Elk Run and Moscow churchhouses. We will have services each evening during Passion Week, at both houses. Eld. A. S. Thomas gave a short but interesting talk on the Forward Movement work, as it concerns us. Our delegate to Annual Meeting is Eld. W. H. Zigler; delegates to District Meeting, Brethren S. L. Huffman and Wm. Gort. Our love feast, at the Moscow house, will be held during the time of our series of meetings, which we are expecting to begin about May 9.—Zada E. Collins, Churchville, Va., March 17.

**Harrisonburg** church met in council March 11, with Eld. P. S. Thomas presiding. Two letters were received and four granted. Bro. J. W. Wampler gave a most interesting talk in regard to a Vacation Bible School. We decided to have the Sunday-school executive committee devise plans towards organizing and conducting the Bible School. Our pastor, Bro. E. S. Coffman, and Bro. A. H. Adams were chosen to represent us at District Meeting; alternates, Eld. P. S. Thomas and Bro. Geo. W. Garber.—Mrs. Emanuel Blosser, Harrisonburg, Va., March 17.

**Pleasant Hill** church met in council March 13, with Eld. A. N. Hylton in charge. Sunday-school officers for this year were elected, with Bro. F. O. Marshall, superintendent. Services the following day were in charge of Eld. Hylton.—Pernie L. Dickerson, Willis, Va., March 15.

**Sangerville** church met in council March 5, with Eld. M. G. Sanger presiding. Nine letters were granted. At the request of the Board of Religious Education, Eld. J. W. Wine was made a member and vice-chairman of said Board. Sunday-school rooms are under advisement at the Emanuel house. Requests have been sent to our congressmen, asking them to use their influence against compulsory military training.—Meda G. Argenbright, Bridgewater, Va., March 15.

**Topeco** congregation met in council at the Fairview church March 6, with Bro. L. M. Weddle as moderator. Brethren J. H. Burgess and F. M. Harman were appointed as a committee to look after and solicit funds to repair Rock Hill churchhouse, which we have recently purchased. Brethren S. P. Hylton and Samuel Rakes were appointed as a committee to do some repairing on the Fairview house. Bro. S. P. Hylton was chosen superintendent of the Sunday-school at Fairview. Eld. L. M. Weddle and Brother and Sister A. T. Harman were appointed as a committee to petition our Senator against military training. On Sunday following we had an excellent sermon by Eld. A. N. Hylton on the subject of prayer.—Almeda Alderman, Floyd, Va., March 9.

## WASHINGTON

**Centralia.**—Feb. 28 and 29 we had with us Bro. Virgil C. Fennell, who is conducting Sunday-school institutes in the coast churches. From 7 to 8 o'clock, each evening, he took up the subject of Sunday-school work and how better to conduct it; from 8 to 9 he gave illustrated lectures on "World Reconstruction and the Forward Movement" and "Tobacco and Cigarettes." Sunday he gave a talk on "Wiggling Boys and Giggling Girls." The lessons were good and should be a benefit to all. We had an all-day meeting on Sunday, dinner being served at the church. Several were present from adjoining churches to enjoy the institute with us.—Mrs. D. E. Fox, Centralia, Wash., March 9.

**East Wenatchee** church met in council March 13, with Eld. J. J. Filbrun presiding. Two letters were granted. Our spring love feast will be held May 29, beginning at 7:30 P. M. Bro. C. V. Stern was elected delegate to Annual Meeting, with Bro. Warren Slabaugh, alternate. The Wenatchee and East Wenatchee churches have decided to consolidate. The future plan is to build a new churchhouse in Wenatchee City. Bro. Warren Slabaugh was chosen pastor of this church.—Bulah Graybill, Wenatchee, Wash., March 15.

**Wenatchee.**—Feb. 8 closed a two weeks' revival meeting, held in the Sunny Slope house by Eld. W. A. Deardorff. In spite of the influenza epidemic, which was raging in our valley at that time, the interest and attendance were good. Feb. 15 Bro. Sargent of Bethany Bible School, gave us a lecture, telling of the great work being done at Bethany, March we met in council. Five letters were granted and ten were received. Bro. W. A. Deardorff was chosen delegate to the Pastors' State Conference, to be held in Seattle March 8-10. Our love feast will be held May 22. Bro. Virgil C. Fennell will be with the Wenatchee and East Wenatchee congregations at the first-named church March 17-21, in behalf of the Sunday-school work. Since our last report two have been received into the church by baptism, and several more of our Sunday-school children will be baptized in the near future. Our Sunday-school is preparing an Easter program.—Galen W. Leavell, Wenatchee, Wash., March 8.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

April 1, 2, District of Northern Virginia, at Cedar Grove.  
April 7, District of Western Pennsylvania, at Somerset.  
April 21, 22, Middle Maryland in the Brownsville congregation.  
April 22, District of Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Oaks, Pa.  
April 28, 29, Eastern Pennsylvania in the Schuylkill congregation, at the Big Dam house.

### LOVE FEASTS

**California**  
April 17, Lindsay.  
May 1, Live Oak.  
May 1, 10 am, Laton.  
May 9, Golden Gate Mission.  
**Colorado**  
May 8, First Grand Valley.  
**Idaho**  
April 9, 7:30 pm, Payette Valley.  
May 7, Nampa.

### Illinois

May 2, Lanark.  
May 16, Franklin Grove.  
May 29, Hurricane Creek.  
May 30, Cherry Grove.

### Indiana

April 5, 7:30 pm, Elkhart City.  
May 1, Kewanee.  
May 1, Anderson.  
May 1, 7 pm, Mississinewa.  
May 1, 6:30 pm, North Winona Lake.  
May 8, 6 pm, Nettle Creek.  
May 9, 7 pm, Clear Creek.  
May 15, Middlebury.  
May 16, Spring Creek.  
May 22, Lupold.  
May 23, 7 pm, White.  
May 29, Pipe Creek.  
May 29, Laporte, at Ross house.  
May 29, English Prairie.  
May 29, Upper Fall Creek.  
May 30, Bremen.  
May 30, 6 pm, Hartford City, at Bethel Center house.

### Iowa

May 22, 7:30 pm, Dallas Center.  
May 29, 30, 2 pm, Panther Creek.

### Kansas

April 3, 6 pm, Blum.  
April 11, Hutchinson.  
April 17, Larned Country church.  
May 23, Morrill.  
May 28, 2 pm, Belleville.

### Maryland

May 2, 6 pm, Denton.  
May 9, 4 pm, Ridgely.  
May 15, 2 pm, Pleasant View.  
May 29, 4 pm, Long Green Valley.  
May 29, 30, Brownsville.

### Michigan

May 8, 10:30 am, Elmdale.  
May 15, Woodland.

### Missouri

May 22, Smith Fork.

### New Mexico

April 5, Clovis.

### Ohio

April 4, Springfield, First Church.  
April 18, 6 pm, Brookville.  
May 8, Pleasant Hill.  
May 15, 10 am, Swan Creek, East house.

### Pennsylvania

May 16, Harris Creek.  
May 22, 10 am, Eversole.  
May 22, Oakland.  
May 29, 10 am, Lick Creek.  
May 29, 6 pm, Bear Creek house.

### Oklahoma

May 8, Pleasant Plains.

### Pennsylvania

May 1, 2, 10 am, Annville.  
May 2, 6:30 pm, Brothers Valley, Summer house.  
May 16, Codorus, Fairview house.  
May 18, 19, 1:30 pm, East Fairview.

May 19, 30, 1 pm, Conestoga, at Bareville.

May 20, 21, 1:30 pm, Fredericksburg, Meyer house.

May 22, 23, 1:30 pm, Upper Cone-wago, Mummert house.

May 23, 6 pm, Clover Creek.

May 23, 4 pm, Ephrata.

May 25, 26, Myerstown and Heidelberg, Heidelberg.

May 29, 1:30 pm, Cone-wago, Bachmanville house.

May 29, 6 pm, Clair.

May 30, Codorus, Codorus house.

May 30, 6 pm, Smithfield.

May 30, Brothers Valley, Pike house.

May 30, 1:30 pm, Lower Cone-wago, Bermudian house.

May 30, 6 pm, Rummel.

### Virginia

May 15, 4 pm, Midland, at Midland house.

### Washington

May 22, Wenatchee.  
May 29, 7:30 pm, East Wenatchee.

# The Gospel Messenger and The Forward Movement

The months of April, May and June will no doubt be the three greatest months in the history of the Church of the Brethren in all of its existence.

The Gospel Messenger as the official organ of the church is the only medium that will keep you in touch with the church and what she is doing. The three months mentioned will cover the period of the big drives and also all the Conference news.

It is the duty of every congregation to see that every member of the church has access to the Gospel Messenger and thus keep informed during this period.

We want 10,000 new readers of the Messenger during these three months and we are going to make it easy for every subscriber to help get that number.

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To all new subscribers we will furnish the Gospel Messenger for April, May and June for only 25 cents. The Gospel Messenger is going to help in this Forward Movement and we want you to help get the Messenger into every home.

Every present subscriber should send us at least one new subscription at this price. Every congregation should see that the Gospel Messenger reaches every home. Every Forward Movement worker should mention this special offer and see that the Messenger is put into the homes. It will mean much towards reaching the different goals.

We have made this special price and hope to have your cooperation. Send subscriptions now and the paper will start immediately.

# BRETHREN PUBLISHING HOUSE Elgin, Illinois



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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No. 14

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## ...EDITORIAL...

### The Finest Brand of Satisfaction

THE greatest delusion in the world, says a very sensible modern writer, is the delusion that people would be happier if they did not need to work. Blessed are they who have learned the truth of that.

The joy of accomplishment is the most satisfying kind of happiness there is. That is why the wisest men keep on working as long as possible, instead of stopping to "enjoy" the fruits of their earlier labors. There is no enjoyment of such fruits comparable to that of an increasing measure of accomplishment.

But there are grades of satisfaction in accomplishment. The consciousness of being engaged in any useful work is itself a reward infinitely sweeter than all the pleasures of the most luxurious idleness. The sparkle in the woodsman's eye has a genuine thrill behind it, as the hard knot yields at last to his repeated blows. But that thrill is more divinely sweet which fills the souls of those who work with human wills, when they see them yielding to the will of God and ordering their lives in harmony therewith.

The point is this: Activity is the only road to happiness; all honorable achievement yields true satisfaction; the choicest variety is found in spiritual achievement, in working with soul stuff, moulding it and building it into the Kingdom of God.

So, why not get the best?

### We Can When We Must

THE tasks which face the church today are so stupendous, the difficulties in the way are so many and so great, that the stoutest hearts may well tremble at the sight of them. Let them tremble. It will do them good. "Fear and trembling" is the best thing that can happen to stout hearts.

What the church needs, for its own salvation, is to tackle a job big enough to scare it into a despairing cry for help. How else will it ever find its strength?

Armies get into straits sometimes where they have to consider not what they are able to do, but what *must* be done. The Christian forces are at such a pass right now.

Shall we sit down to figure carefully how much we can do? Or shall we look at what the Lord wants done? And then go at it, throwing all we have and are into the fight and leaving the issue with him?

Awake, Awake, put on thy strength, O Zion.

## Why Not Have an Annual Easter Ingathering?

COULD you think of a better way of commemorating the resurrection of our Lord, than by making the anniversary of that wonderful event a great harvest of human souls? And do you know that we could do it if we would plan for it and pray for it and work for it?

The resurrection was the crowning act in the redemptive work of Christ. With Paul we find in it a pledge that faith in Christ is not in vain. How fitting that the resurrection day should be marked by new ac-



"He is not here; for he is risen"

knowledgments of faith in Christ and new acceptances of his salvation!

Resurrection signifies a rising into new life from a state of death. What a beautiful memorializing of the Lord's own resurrection would be the spiritual resurrection of our friends and neighbors, their children and our children, as we see them symbolically bury their old dead selves and rise to walk in the new life of the Spirit.

The season of the year lends additional support to the suggestiveness of the occasion, for Easter comes at the time when, in the latitudes where most of us live, nature is waking from her winter's sleep and springing into life again.

To be sure, any day is a good day to accept of Jesus Christ or to receive people into Christian fellowship. Nobody should advise anybody to wait for some special day. But since evangelism is the first business of the church, why not utilize the associations of the Easter time to this end? Why not make the most of the opportunity? That is the point.

Can anybody doubt that if we made more effort to lead people to Christ and bring them into the church, more would be accomplished? I mean more systematically-planned and prayer-punctuated effort.

It is in line with this thought that the Evangelistic Committee of the Forward Movement suggested a program for our churches for the week before Easter, culminating in a special effort on Easter Sunday, to gather in the unsaved. This is in harmony with the Interchurch program, but regardless of this consideration, it must appeal to every one as a very wise and proper measure. Though the development of the idea may have come a little late to get us aroused to its largest possibilities this year, even so it will undoubtedly bring great blessing to the church, and will set us to thinking about what we may do hereafter. It is to this phase of the subject that special attention is invited.

A great annual ingathering at Easter time—not of dollars, but of men, women and children, and especially the children—this is my plea. Wouldn't it be fine?

The first step is to get to thinking about it. Then will come the prayer and work which will bring the thought to pass.

What I have in mind particularly is not a special revival effort by an imported evangelist for a few weeks preceding Easter, though this might well be a feature in some cases. I am thinking rather of a much longer period of quiet planning, praying, and cooperation on the part of pastors, parents and Sunday-school teachers, looking forward to Easter Sunday as that greatest day of all the year, the day when our children who are old enough—others, too, children and adults, but especially our own children—will make definite choice of Jesus as their Savior and be received into church fellowship. I am thinking of a concerted and systematic program for stopping this awful drain upon the childhood of the church.

Our first need is to get the idea into the church consciousness, into the thought of the membership and into the thought of the children also. We can lead our children to think of uniting with the church as a perfectly normal thing—as natural a step in their development as any other. We can lead them to wonder and ask how soon it will be their turn, and, through the wisdom which God will give us if we ask him, we can tell when the time has come to give them the necessary encouragement. And after they have been baptized into church membership, we can, by the exercise of that same wisdom, keep them there and help them to grow up into strong Christian manhood and womanhood. Shall this incessant sapping of the life-blood of the church right at its fountain-head, go on indefinitely? When will we wake up? Let's stop it now!

The Spirit of God can work in quiet ways just as effectually as by the more tempestuous methods. He always does when he has a chance. He uses the more violent methods only when the previous experience of the individual requires it. The validity of conversion is to be tested by its fruits, not by the amount of storm and stress involved in it.

It is a sad comment on our methods of religious education and church administration that we have to send for the special evangelist to get our own children into the church. That part of his field we should preempt ourselves. He will still have plenty to do for a long time to come. But if we should put him out of business altogether, he need not worry. There will be a pastor's job in waiting for him.

But we can not pursue this line of inquiry any further at this time. We have no more vital problem than that of conserving our own children to the church, and I am only suggesting that it would be a splendid thing, while we are giving thought to this matter, to plan a systematic campaign to this end, that would utilize the hallowed associations of the Easter season.

Why not put into our church calendar—and begin in good time to get ready for it—an annual resurrection of young life? How could we better do honor to our risen Lord?

### The Prayer Veil

FIRST Corinthians 11:1-16 is a paragraph, containing a brief but very clear description of God's plan in the creation of humanity, and in unmistakable words tells us how we should appear in praying and prophesying—*praying* as the "Twentieth Century New Testament" gives it.

In the first verses we have God's plan in fixing our relation toward himself, Christ and each other.

First, the Head of Christ is God. "For my Father is greater than I" (John 14: 28). "Ye are Christ's and Christ is God's" (1 Cor. 3: 23).

Second, the Head of man is Christ. "The head of every man is Christ."—Christ is the Head of the



church, which is his body: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all" (Eph. 1: 22, 23).

Third, the head of woman is man. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5: 23). No dishonor in Scriptural designation that man is the head of the woman. The church is richly honored by putting Christ at the head. He is the Head of both man and woman spiritually. "There is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28).

Having thus stated God's plan, as to our relation to Father and Son, and to each other, Paul proceeds to tell us, inspired by the Holy Ghost, that men should uncover their heads in prayer, and that women should veil their heads when praying or prophesying.

Two coverings and a veil are spoken of. First, the artificial one, worn for protection of the head. Second, the veil, to be worn by women when praying or prophesying. Third, the covering or vesture provided by nature, the hair.

A man praying or prophesying, with his head covered, dishonoreth his Head. The dishonor touches Christ, the Head of all. Professing Christian men obey this injunction without fail. The Jews in Jerusalem, now, as in Paul's time, cover their heads when praying. The writer saw them praying in their synagogues in Jerusalem with covered heads.

A woman praying or prophesying with her head unveiled, dishonoreth her head. This reaches her spiritual as well as her temporal head. If she prays "bareheaded" (see "Twentieth Century New Testament"), it is just the same as if she were shorn or shaven, as harlots were in those days, and as they still are in the Orient. There is not a plainer statement made in Paul's writings than the one that women should veil their heads in time of prayer.

In verse 15 we read: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Some say this is the veiling that Paul refers to, and that no other is needed. This interpretation makes the paragraph from verse 4, to its close, a useless bit of writing. To say that a woman should be veiled, in time of prayer, and then to close by saying: "No veil is needed save the hair," is to accuse the great apostle of silly writing. If this had been the apostle's thought, the paragraph would never have appeared in the New Testament.

If Christ had said, after giving the foot-washing command: "Baptism is a sufficient washing, therefore ye need not wash one another's feet," think you that foot-washing would have been so fully carried out in all the early churches? As distinctly as Christ says: "Ye should wash one another's feet," so Paul as distinctly teaches that women should veil their heads when praying.

In the original Greek, in which Paul wrote, he uses two words. When he refers to veiling, the word *kalupto* is used. The Revised Version gives the correct translation as *veil*. When he says: "Her hair is given her for a covering," the word *peribolaion* is used, which means covering or vesture. The same word is used in Heb. 1: 12: "And as a vesture thou shalt fold them up." Also Rev. 19: 16: "On his vesture and on his thigh a name is written, KING OF KINGS, AND LORD OF LORDS." In the Old Testament are found these words: "Thou shalt make thee fringes on the four quarters of thy vesture." You can not make fringes in the four quarters of your hair. The hair is not given as a veil, for it can not cover itself. Because nature has supplied a covering or vesture for a woman, Paul argues that she should have her head veiled.

It should be observed that God never gave a commandment that can not be obeyed at all times. If the hair were given for a veiling, it would, at times, be impossible for women to obey it. At times, through severe illness or by baldness, the hair is lost. As women could not pray with unveiled heads, then they would be compelled to obey Paul's injunction, and place a veil on their head.

The church must carry out the teachings of the

Gospel. In verse ten, women are told to have a sign of authority on their heads because of the angels. A sign stands for, and means, something. The church recognizing this truth, adopted the plain white cap as a prayer-veil and as a sign of authority on the head, because of the angels. White is an emblem of purity. We are to be washed and made whiter than snow. Saints are to be robed in white—whiter than any fuller on earth can whiten. This plain white veiling is a sign of authority on the head of a Christian praying woman.

What is a sign of authority? The American flag is such a sign. It means something. So with the flags of all nations—they stand for the countries they represent. The "White Ribbon" of the W. C. T. U., the "Three Links" of the Oddfellows, the "Compass and Square" of the Masons, the "Class Colors" of college graduates, and the "Bronze Button" of the Army of the Republic stand for something. They show where the wearers belong. These people are not ashamed to wear them. Should Christian women be ashamed to have a sign of authority on their heads to honor their Spiritual Head? This sign shows where they belong—that they are Christ's and that they honor him as their Spiritual Head.

The killing of the Paschal lamb, and placing a mark of the blood on the doorpost was a sign for the destroying angel, by which the first-born of the Israelites were saved from death. Suppose they had neglected or refused to obey the placing of the sign on the doorposts, what would have been the result?

Because of Paul's plain words woman should have her head veiled when praying or prophesying; also Because of God's plan in creation.

Because it is a sign of her restored headship in Christ.

Because of God's holy angels.

Because praying unveiled dishonors her Head.

Because woman is commanded to veil her head in prayer by the inspired Word of God.

Because she can not pray acceptably with unveiled head.

Because her hair is in no sense a veil.

It may be well to introduce witnesses on this subject at this point. The writer has examined a score of leading commentaries on this passage of Scripture, and all agree that the apostle teaches that a woman should be veiled in time of prayer. All Bible scholars, so far as the writer knows, agree on this.

"The unveiled woman is said to be the same as the woman whose hair is cut off. This shorn head was not only unwomanly, but was the sign of a harlot. The long hair and the veil were both intended as a covering of the head and as a sign of true womanliness and of the right relation of woman to man. The veiling and long hair on one side, and unveiling and short hair on the other, are consistent with each other, belonging in the same class together; and that, therefore, an unveiled woman is constructively the same as a woman with her hair cut off."—"Baptist Commentary."

"With her head uncovered, (i. e.,) with veil removed. It would seem from this that the women removed their veils, and wore their hair disheveled. Paul pronounced this conduct improper. Due respect is to be shown in dress, and speech, and deportment, to those whom God has placed above us; and neither in language, attire, nor habit, should they depart from the proprieties of life, or from what God has judged and ordained to be the proper indications of regular gradations of society."—"Barnes' Notes," pages 199 and 200.

"The main stress of the apostle's instruction, however, bears upon the duty of woman, and he assigns one reason for her wearing her hair long—THAT HER HAIR IS GIVEN TO HER INSTEAD OF A COVERING. From this it follows that the artificial veiling, which he has spoken of above, is also an honor to her, while going unveiled disgraces her, since nature itself seems to have insisted upon the veiling of the head."—"Lange's Commentary," page 227.

No Allusion to Customs.—"But the apostle, it will be observed, makes no allusion to the custom of nations in the matter, nor even is the mention of them relevant. This, it will be important to observe, since many are in-

clined to construe his instruction as applicable only to those early times: Be fashioned in accordance with customs then prevalent. So far is this, however, from being the case, that he appeals for support solely to the divine ordinance of nature, and therefore imparts a lesson which is applicable alike for all times."—"Lange's Commentary," page 227.

Dr. Torrey, the well-known Bible teacher, of Los Angeles, Calif., where he has now a large school, says: "Paul appeals to their own sense of propriety, as to whether it is a seemingly thing for a woman to pray unto God unveiled. Let it never be forgotten for a moment that Paul never had a modern hat or bonnet in mind, as a covering, but a simple veil, the natural expression of woman's reserve and retirement from bold publicity and self-assertion. . . . How severely this all bears upon the modern society woman's exposure, not only of her head but of her neck and arm and more."

The Church of the Brethren adheres to the apostle's teachings, and instructs the sisters that they should not pray unveiled. The writer well remembers seeing the women of the Methodist church having their heads veiled and it is authoritatively stated that at one time most of the churches carried out the teaching of the apostle. In Geneva the writer secured a large and valuable picture of a meeting of persecuted Huguenots. They were in a wild, rocky place, for, after many of their number had been massacred, those still surviving had been driven from their churches and homes by their cruel persecutors. Each of the women in the large assembly had her head covered with a plain white cap.

Let us not grow weary in following the teachings of the Gospel of Jesus Christ! Let all our sisters have the sign of authority on their heads when praying or prophesying, because of the angels! D. L. M.

## CONTRIBUTORS' FORUM

### The Easter-Joy

BY JOSEPHINE HANNA

Christ is risen—as he said—  
He is risen from the dead:  
We shall rise, arise and reign, with him!  
Oh, the stone is rolled away,  
From the tomb of hope, today,  
And our faith can nevermore grow dim.

#### Chorus

Go and tell it! Haste and tell it!  
Christ is risen! Christ is risen from the dead!  
Hallelujah! He is risen,  
And the grave is not a prison,  
But an angel-rescued way to bliss, instead.  
Go—the sad disciples tell  
To arise, nor longer dwell  
In the shadow of an empty tomb.  
Where they are their Lord to meet,  
Bid them haste with eager feet,  
As with lightened hearts they leave the gloom.

Christ is risen! By him, we  
Over death have victory.  
Oh, the heavy stone is rolled away  
From our hearts, and all doubt dies,  
As with him our hopes arise—  
In a risen Lord to rest for aye.  
Logansport, Ind.

### The Pillar of Fiery Cloud

BY ALBERT C. WIEAND

THE first appearance of this symbol of the divine presence with Israel came at Succoth in the land of Egypt, just after the observance of the Passover, when all Israel assembled to start on their journey out of the land of Egypt (Ex. 13: 20-22).

It was the purpose of this fiery pillar "to lead them the way," and by night to give them light; that they might go by day and by night.

This pillar of cloud by day and of fire by night, was the symbol of the presence of God in their midst. He departed not from them day or night on their journey, and so they could always be conscious of the presence of the Lord.

When they came down to the Red Sea, and the army of Pharaoh pressed them from the rear, this pillar of



fiery cloud went between them and the danger (Ex. 14: 19-20). When Pharaoh afterwards started to follow Israel across the Red Sea, God looked out upon the Egyptians from the fiery pillar and troubled them, and hindered their progress.

Sometimes this fiery pillar is called "the angel of Jehovah." Sometimes it is said that the angel spoke to them from out the fiery pillar. Sometimes it is said that Jehovah himself spake.

A very similar manifestation came to Moses at the burning bush (Ex. 3: 2). It is there also stated that "the angel of Jehovah spoke to him from out the burning bush," just as the angel of Jehovah spake later from out the fiery pillar.

Later there was a similar appearance of God on Mt. Sinai, in cloud and lightning and thunder and trumpet-sound (Ex. 19: 9, 16, 18-20; 20: 18-21). Here also the appearance of cloud and of fire was a symbol of the presence of God, and out from this symbol of his presence he communed with Moses, giving him the ten commandments, the law of the covenant—and later, after the covenant was fully signed and sealed (Ex. 24), also the specifications for the tabernacle work.

The next mention of this pillar of fiery cloud is in Ex. 33: 7-11, where God used to meet Moses at the tent of meeting, especially when he had to judge the hard things of the Children of Israel, and when it was necessary to know the mind of the Lord about any matter.

Then, at the erection of the tabernacle, this pillar of fiery cloud, symbolizing the presence of God, came down from over the Children of Israel and dwelt upon the mercy-seat of the ark of the covenant, in the tabernacle (Ex. 40: 34-38).

Similarly when the temple was dedicated (2 Chron. 7: 1-3) this "shekinah glory," as it was called, filled the temple, symbolizing the presence of God in this new house which had been built for him.

A somewhat similar appearance in behavior is attributed to the star which the Wise Men saw. This also symbolized the presence of God among us. "Thou shalt call his name Immanuel, Jesus," Immanuel meaning "God with us." This star which the Wise Men saw, also went before them to guide them in the way, and stood over the house where the young child lay, behaving exactly as the pillar of fiery cloud, that had led the Children of Israel throughout all their journeys (see especially Num. 9: 15-23).

The use that was made of this fiery pillar seems to be twofold: (1) To guide them in their journey—to tell them when to start, when to stop, where to camp, and which road to take. (2) To give them wisdom for the problems of life. It was also a matter of guidance, not only in the physical and temporal road, but guidance through the problems of life which are less tangible than the material road. It was guidance in the material and spiritual things for the Children of Israel—the wisdom, power and love of God being with them to help them in these matters.

Certainly it is a striking symbol of God's presence with us, in the person and power of the Holy Spirit, to give us the guidance that we need from day to day, both in the things of this life and in the higher moral and spiritual sphere.

Oak Park, Ill.

## Night Messages from the Bible

BY GALEN B. ROYER

### The Incarnation

WHAT a wonderful night—that night when Jesus was born in Bethlehem! It was that moment in the world's progress which Paul describes thus: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4, 5). Think of it—the Son sent to win sons!

What does Paul mean, however, by "the fulness of time"? Do not his words mean that man's probation is over? The first man had had his full opportunity. Tried in innocence, he fell and became guilty. Tried without the law, he became lawless. Tried under the

law, he deliberately broke it. But one move was left—God's secret from the beginning—that was to send the "only-begotten Son" into this lower world to become man, to bless and redeem man, to reveal heavenly love and bring man back to God. Wonderful, wonderful!

Though the heavens do show God's handiwork (Psa. 19: 1) they do not reveal God as he is. I behold a beautiful painting and exclaim: "What a great man that must have been who painted it." Later I learn that he who made the picture was a drunkard and libertine. His handiwork did not reveal the maker. God is known only through his Son. He who was in the bosom of the Father (John 1: 18), "he hath declared him." That Son came to earth to be the Babe of Bethlehem.

Beautiful, miraculous, heavenly is Gabriel's message to Mary when he told her not to fear, that she stood in "favor with God," and that the fruit of her womb would be a Son whom she was to call Jesus (Luke 1).

Jesus, in the Hebrew tongue, means Jehovah, the Savior. "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David" (Luke 1: 32). What precious words for a mother to hear! "How shall this be?" escapes from her puzzled but delighted lips. And when it was explained, what complete submission was found in her. "Behold the handmaid of the Lord," she declares in the face of some of the gravest questions that can come to a virgin. But God is waiting even today for another one who will completely abandon himself to the Father's will, so that the Almighty may show his power according to Heaven's great purposes in the world.

Joseph was perplexed over the situation; he realized that a miracle was before him, and was not hasty in action. God quieted his fears through a dream in which he was told that the coming Son, to whom he was to be the reputed father, "shall save his people from their sins" (Matt. 1: 21). This message must have gladdened Joseph's heart, for did not he feel the need of a Savior? Even Mary, his espoused wife, felt this very need, for she declares (Luke 1: 47), "My spirit hath rejoiced in God my Savior."

Jesus—Jehovah the Savior. How charming that Name! None other so sweet for sinners! Countless throngs have rested their troubled and anxious souls upon the name of Jesus and have found peace and forgiveness, and have abided happy in him. And yet there is room for all who will come unto him today.

Bethlehem, "The House of Bread," by means of God's directing hand, even through the pride of a godless monarch of Rome, who wanted the people numbered, brought about the fulfillment of prophecy, and the Promised One was born in the stable of this village, "wrapped in swaddling clothes and laid in a manger, because there was no room for them in the inn."

"Just a mere incident"—did I hear some one say?—that no room was made in the inn? Then, why is this Blessed One, the Son of the Highest, King of Israel, the Prince of Peace, the Lord of Life, the King of Glory, God's own Blessed Eternal One, thus far barred from your heart? "He is my Lord," you reply. Speak guardedly! Many call him Lord who do the outward things, but who bar him from their real inner lives—from their heart of hearts. They excuse themselves from sins which—they admit—abide in them, and then pretend they have him as their Lord. Nay, verily! Others have thus far rejected him altogether.

Why do you keep him out? No room for Jesus! No time for Jesus! No service for Jesus! And yet you have room for folly, for pleasure, for world-seeking. Stay, reader, ponder well! God speaks again. He now asks you to make room for him in your heart. Will you do it?

Perhaps one of the most remarkable facts, connected with this most wonderful night, is, that on that night the Lord of Glory came to man's world and no one knew it but God himself. Not even heaven knew it until God sent out his angels to proclaim the glad tidings. The world was busy with its own affairs and the music of heaven filled not its ears. Only the shepherds, who, too, were busy with their flocks, watching that the wolves should not slay any of the sheep, heard, and they were—"sore afraid." It must have been a wonderful experience to be awakened from the busy

duties—the humdrum of work, by the light and music of heaven, as were those shepherds on that starlit night in Bethlehem's hills. Even if they were startled and afraid, assurance came that they should not fear. It, however, is a great good thing when a busy man is startled from his pursuits of this life by some call of God that sends fear and trembling into his heart. Why? Because that fear will bring to him peace and forgiveness and joy. It will lead him to the fountain and make his own life "rivers of living water," blessing others.

All true conversions bring "great joy." Cast aside the notion that finding Christ brings sorrow, disappointment and a restricted life. It brings just the opposite. The big revival where Philip preached (Acts 8) brought "great joy" to that city. It can not be otherwise. When a guilty, ruined, lost sinner finds escape from the judgment to come through a Savior, he is bound to be a happy man. Even heaven itself rejoices over the return of sinners.

Finally the shepherds said one to the other: "Let us go now even to Bethlehem, and see this thing which has come to pass, which the Lord hath made known to us." How different are men of today! We will not see Jesus now; later will do as well. Yet "now" is the time to see him. The later opportunity comes not to many a one.

A neighbor stepped in and said to his friend: "Had you heard that Mr. \_\_\_\_\_ died last night?"

"No," came back the answer, "more than that—I do not have time to die now."

The man had not had time even to live for Jesus. Just as he was pulling on his overshoes, to go out after his affairs, which so greatly engrossed him, he dropped dead—but was not ready to meet his Savior.

One thing is sure—the shepherds had no questionings in their hearts. They did not say: "Let us go and see if this thing be true." They came with haste. Sinner, will you not, too, come with haste to the Master? There is danger in delay. They came with haste and found exactly what God had told them through the angel. What splendid converts they were! They believed the Gospel for themselves, and then started out to tell others, for they "returned, glorifying and praising God."

"Charming is the Gospel Story,

Love's tale of Jesus, Lord of glory,

The sinner's Friend, seen here on earth;

Bethlehem's lowly manger held him,

There trustful shepherds sought and found him,

When angel's voice disclosed his birth.

Hail! Hail! Incarnate Word!

'A Savior, Christ the Lord,'

Hallelujah!

God's Son, in grace, takes here a place,

To seek and save a fallen race."

Huntingdon, Pa.

## The Preacher as a Social Force in the Community

BY G. K. WALKER

### In Two Parts—Part Two

THE rural districts have their problems along this line just as well as the cities. What is the call from the rural districts? They may be less complex, but they are real for all that. Hospitals, jails, booze-joints are absent, but tuberculosis ravages the countryside too. Inhumanities to man are found in the rural districts. Poor roads abound, and often there are inefficient amusement and recreation centers, or none at all. Facilities for schooling and religious work, especially, are often insufficient or neglected.

"The Men and Religion Forward Movement," a few years ago, found out that in country neighborhoods the "loudest call is not for combination against vice and disease, but for the combination for the enrichment and enlargement of life, for the promotion of better neighborly relations—for the improvement of agriculture, for the cultivation of better social ideals." The problem of isolation and segregation from other folks, is natural to the rural district, because of the very nature of the farmer's position. He requires space, and becomes more or less independent from the rest of his fellows.

Then we must not forget that a problem, now facing



the country, is to keep the boys and girls attracted to the farm. They long for the whirl and buzz of city life, where there's something doin'. Provision must be made to attract the boys and girls to the broad fields and the singing birds. They must find delight in tilling the soil, which shall supply the nation with its food and raw materials, and keep the city folks in bread and butter.

But one more social problem needs to be mentioned. It is the white slave traffic of girls. It is all too true that these infamous traffickers of human souls find by far the greater number of their victims in country districts. Once secured by flattery, deceit, and sometimes drugged, these poor innocent, but unprepared girls are no more heard of. The trafficker knows his prey. He is an adept in his profession. He sees at once that a girl of that sort is not a dweller of the city. He lays his intrigues accordingly, and she succumbs.

Can the church do nothing for these things? Has she been doing her mission along these lines? She must minister to the body, soul and spirit, in order to keep her place and rank foremost in the march of civilization, as well as to fill the place that God intended her to fill.

Here comes to my mind, very forcibly, that rich and beautiful parable of the vineyard (Isa. 5: 1-7). The Lord's vineyard was "the house of Israel." When the Lord looked for judgment (*justice*, A. R. V.), he beheld oppression. When he looked for righteousness, he heard a "cry" (of oppression). "He looked that it should bring forth grapes, and it brought forth wild grapes." What about the church of the twentieth century? Is it a fruitful vineyard in that it looks after the betterment of the race, its improvement in all the different phases of life?

A soldier had enlisted as a Christian. He was a man of uprightness and integrity. But for three years he had done nothing to make known the name of Christ. Listen to his dying words: "I die as a Christian, and I die contented; but, oh, if I could have died as a *Christian worker*! I am peaceful in view of death, but I am not joyful and glad. Those three lost years keep coming back to me." Then, lying a moment with closed eyes, he added: "Chaplain, do you suppose we shall be able to forget anything in heaven? I would like to forget those three years." Truly, there are churches that are losing their opportunities to minister in "social service," and sooner or later they will wake up to regret the days of indifference. "Social service" is only another way of preaching the Christ—a practical demonstration of the preached Word. Both phases must be developed.

3. *How may the preacher and his church engage in social service work, in a wise manner?*

Should the church, as a whole, enlist in the working out of social questions? Dr. Dale, one of the strongest preachers of Birmingham, England, said: "It is not yet clear to my mind that the church, as a religious society, should take part in political, social, and economic agitation." Yet the same man says: "The church should create in all its members an eager desire to lessen the sorrow, the suffering, and the injustice, as well as the sin of the world." (See Gladden's "Social Salvation," page 17.)

We can not wisely engage in anything, as a church, or as a local congregation, in which there is not some unanimity of agreement. Better wait and develop sentiment along this line, before concluding that the field is ready for the harvest. It would not be wise, either, to turn our churches into clubs, to foster politics, or civics, or social propaganda.

What, then, can be done? In most churches there are some tactful employers and employes. A Christian employer or a Christian member of a labor union may furnish a point of contact between the church and the social needs of the community. A pastor may often wisely help to direct these and influence them in wider circles. Christian ideals must be put into Christian men, before social forces will be Christianized. The minister may call conferences on social topics. He may conduct classes in his church, through the week, in "The Social Teachings of Jesus." A very good book on this phase of the work is, "Social Teachings

of Jesus," by Dr. W. Beatty Jennings, a Presbyterian minister, of Philadelphia, Pa.

We must face the social question in some way, or we shall lose our grip on society. All too often, is heard the cry: "The church is not reaching the masses." Why not? Abstract teaching and preaching alone will not suffice. Something must be done besides talk. This something must be practical. It must show evidences of earnestness on the part of the church-member—a desire really to help the pinched, the unjustly treated, the poverty-stricken, the neglected.

If it is not wise for the church, as a whole, to take up this matter, why can not the minister appoint good committees to attend to it? A good board of deacons, possibly, who can "serve tables" (Acts 6: 2), might answer. There are at least some consecrated individuals in every church who delight in such labors. In the performance of these duties, they may find new talents to be developed in themselves, which before had lain dormant.

Make visits to slums and needy places, taking those with you who have a heart to see, to be impressed, and to be moved to action. The minister and his people can make lists of social service work to be done in the city or community, and keep the people informed concerning the needs. Church buildings should be more fully utilized in communities where they are located. They should be open more frequently than once or twice on Sunday. In this way the community around the church may find a rallying center there, for the exercise of talents of body; soul and spirit. In that way the church may really minister to the spiritual, social, economic, intellectual, and physical side of man's nature. It is simply a pseudo-science that recognizes one or a few of the many-sided constituent parts of man's nature. In that way the church will be looked up to as an influential, a vital force—a live wire in the community. Horton says: "The huge disease of society is caused by the lovelessness of men, not by their dishonesty or their perfidy." When we engage in "social service," as Christians, then will the Kingdom of heaven, which must first be "*within you*," be also "*among you*." For how can it be "*among*" us, unless "*within*" us? Neither can it be "*within*" us, without being "*among*" us. The church, and her foundation of influence, can—better than any other institution on earth—help to "guarantee sanity in reform," and "keep social impulses law-abiding." She must till her vineyard, or lose her opportunity to Christianize the vast untouched masses around her—especially in the overcrowded cities.

Pottstown, Pa.

## Jesus the Son of God

BY IDA M. HELM

WERE not the facts of Christ's death clearly established, it would be in vain to try to prove his resurrection from the dead. The authorities might have taken him to some out-of-the-way, obscure place and crucified him. He might have suffered, bled and died, and made atonement for the sins of the whole world, and yet there would have been no legal evidence of it. But the All-wise Father allowed the "wrath of man" to become an instrument of shewing forth his glory, in that he suffered Jesus to be taken under the legal process of that time. He was arrested by the Sanhedrin, the highest council of the Jews, though a night council was illegal. Then, by the authority of the Roman Government, his doom was sealed, so that the occurrence became a public record.

God, in great wisdom, chose for the crucifixion the opportune time—the Passover feast of the Jews—when all the Jews, from wherever they were scattered over the inhabited earth, came up to Jerusalem to keep the feast. To get an idea of the scene, think of the crowds of people passing through the streets of one of our great cities on some special day of celebration—a homecoming, for instance. The crowds in Jerusalem, when Jesus was crucified, were far greater than on such an occasion. There were millions of people there. The form of execution was not a quick one, like hanging, beheading or electrocuting. It was cruci-

fixion—a slow and extremely painful method of putting to death.

The cross, with its awful burden, was erected outside the city. As the crucified Son of God hung there, under the scorching sun, great throngs passed by. In that mighty multitude were many of the very people whom Jesus had healed, and whose fathers, mothers, brothers and sisters Jesus had relieved of fevers, of incurable leprosy; whose blind eyes he had opened, and whose deaf ears he had unstopped; and there were many from whom he had cast out demons.

Now, as they passed by where he hung, suffering excruciating agony, despised and forsaken by his own, they mocked, wagged their heads, reviled him and said: "He saved others, himself he can not save. Come down from the cross if thou art the Son of God."

Jesus was not afraid of the priests, of the Pharisees, of the Romans, or of the crowd, but he refused to come down and save himself. For the very purpose of atoning for the sins of lost man, he came into the world. The people saw and knew that he was delivered up by the Jews, and crucified by the Romans. But the circumstances, attending Christ's death, were to be more than a legal transaction. Man's attention must be directed to the supernatural in that most wonderful event, and at twelve o'clock the light of the sun failed. Heaven's luminary refused to shine while the Son of God was agonizing on the cross, and for three long hours darkness hung like a pall over the scene.

Suddenly there came a groaning sound, as though the mundane sphere were writhing in pain. The earth began to tremble and quake, the solid rocks, outside the city walls, broke into pieces, and the graves of dead saints, outside the city, were torn open. The Creator had called on heaven, earth, air and the graves of the saints, to witness that Jesus is the Son of God.

While all this was taking place, the pious Jews were near the temple, for it was three o'clock, the hour when the Paschal lamb must be slain. The outer court of the temple was full of people. The doors which led to the sanctuary were crowded. Yonder hung the great veil of purple and gold—sixty feet long and thirty broad—before the Holiest of the holies—the inner sanctuary of the temple. No one ever dared to enter nor even look into that sacred enclosure on pain of death, except the high priest. Even he entered but once a year, in the midst of burning incense and with sacrificial blood, to make atonement for all the people.

It is supposed that the Paschal lamb was not sacrificed that year, because of the miraculous upheaval of the elements, when Jesus, the Lamb slain from the foundation of the world, the great Antitype, shed his blood, offering himself a ransom for the sins of the world. How suggestive that the gorgeous veil before the sanctuary should be rent in two, from the top to the bottom, so that all could look into that sacred place and see the altar with its covering of blood! The offering of animal blood was now at an end, the Holy of holies ceased to be the "peculiar presence chamber" of Jehovah among men.

Pilate, at the request of the Jews, sent soldiers to break the legs of the three crucified men, in order to hasten death. They brake the bones of the two robbers, but when they came to Jesus, they saw that he was already dead, so they brake not his bones, but one of the soldiers thrust his spear into Jesus' side, and there came out both water and blood. Anatomists now tell us that this was a sure sign of Jesus' death—the sign of a broken heart. Jesus' heart broke in anguish, because of your sins and mine.

(Continued on Page 214)

## The Lure of the Beyond

BY G. W. TUTTLE

How commonplace, how monotonous, life would be if lived upon a continual dead level. It is the thought of higher ground, the lure of that which is nobler and richer, and far above that to which we have yet attained, that brings sparkle to the eye, hope to the heart, and zest to the life. Some one has said something like this: "We shall never reach that which is high unless we aspire to that which is higher." Life never overshoots its mark: we need to aim high.



Sad, indeed, is the condition of the Christian if vision grows dim, if spiritual desire fails. Sad is the condition of the Christian who is "at ease in Zion." It is an evil day for the soul-life when we see no mountains athwart our way, no difficulties to overcome, no lions to face. Real life ceases when difficulties and obstacles cease—life becomes decadent; it is only a poor imitation of life. A man's real life often flourishes under the shadow of adversity. Adversity may be only the testing time, out of which he emerges brighter, stronger, nobler and more useful.

Our present attainments fail to satisfy us. It is of God; it is a divine dissatisfaction. We have striven for much, we say, and attained but little; but we press forward, like the Apostle Paul, for that which is yet

beyond lures and beckons us on to nobler lives and greater victories. He who never strives, never obtains. He who safely arrives at the goal has seen the goal long beforehand by the eye of faith. Had it been otherwise, his feet had long since tarried by the way-side, and the goal would have been forgotten.

Well has the poet said: "Hope springs eternal in the human breast." Hope ever whispers in our ears: "Beyond there are greater victories, more abiding joy, larger usefulness, and more abundant life." Our Father means that we shall ever look with glad, eager eyes into the future, for the lure of the beyond will be ever richer, and stronger, and sweeter, until time shall merge into eternity and we shall see him as he is.

Pasadena, Calif.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Faithful or Fearful

SOME one has said that "there are three kinds of people in the world; the wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything and the third fail in everything." The first inspire, the second obstruct, and the third discourage. The first are faithful, the second are selfish and the third are fearful. The Bible gives hope for the first only, and makes little difference between the others. Perhaps we have never studied God's Word diligently enough to discover its teaching as to the sinfulness of these common human characteristics. To be fearful, hesitating and unbelieving, in the path of duty, is very wicked. It discredits him who points the way and says: "I will be with you." This kept Israel out of Canaan, and John puts "fearful" first in the list of the sins of those who were outside of the New Jerusalem (Rev. 21: 8). The writer to the Hebrews boldly declares that the Israelites' refusal to enter the Promised Land was due to unbelief.

Unbelief, therefore, is not lack of intellectual comprehension, but a weakness or stubbornness of the will. It is disobedience to the call of God—a refusal of a plain duty. It is the taking of the eyes off of God and thinking of self. It is measuring ability by our weakness, forgetting the Lord's power and promise. It is failing, hesitating. How the Master rebuked his disciples: "O ye of little faith," as they stood self-condemned in their failure! Yet fearfulness or hesitation is a weakness with which we are inclined to sympathize, especially in ourselves. We feel it is the wisdom of good caution. Perhaps it is, if God has not spoken, but if he has said: "Go into all the world," I think we should proceed. If he says: "Teach all things, whatsoever I have commanded you," do you not agree that we should propagate the truth among his disciples? It matters not how strange the duty, how winding the path, or how difficult the task, when the Master says: "Go forward," we should proceed. He will divide the waters. Walled cities are for our habitation, when captured, and giants are for the glory of his victory when overcome. Death and defeat await the fearful.

About this Forward Movement some may be saying: "It can't be done." Others, who dislike any disturbance, say: "Why this Forward Movement, anyhow?" Still others say, perchance: "It is only a fizzle and it will vanish." There is doubt and unwillingness enough, in such an attitude, to defeat those who hold them, while the faithful stretch forward to the goal. There are, perhaps, unbalanced goals or figures that could be challenged, in the program approved by Conference, but the need is evident. Two hundred years in America and more than half of its citizenship know nothing of us. Oh, so many children of Brethren homes are lost to us. One city of a hundred thousand, with but one Church of the Brethren, is said to have forty per cent of its people coming from our church. The other day I met a sister on the train, who lives in one of our large cities with no Brethren church. She wept as she revealed the loneliness of her soul in church fellowship. We have taught our

people the truth and its value without providing for its maintenance. More than three thousand ministers are listed in our Yearbook and yet scores of churches are without any shepherding care. Many young men and women in our homes have not had a fair chance to know the church and her ideals and power. Others about us are providing for the education and training of their young people. Will we not do as well for ours, and see that the training they get is such that helps and saves? On the foreign fields the need is multiplied. We rest in the good homes we have built, and cultivate the good farms we possess, and rejoice in the comforts coming out of a Christian faith, with no thought of the ignorance and sin all about us. Jesus constantly turned his eyes to the needs about him, and went out to minister in doing good. We are his disciples and a "disciple is not above his lord," says the Master.

Do not say it can not be done. Face the question squarely, in the presence of the facts and the Lord's promises. Do not wait for another to begin! Do what you can, sacrificially and faithfully! This will inspire others. Let us pray more sincerely! Let us make God's Book the Lamp of our feet! Let us use the golden moments in speaking and doing the thing that helps and is worth while! Let us give more liberally of our means, and the Lord will multiply both what we give and what remains, to our surprise and his glory. What we can do we ought to do, and what we ought to do, by his grace, we will do. Lord, help our unbelief!

C. D. B.

### Our College Budgets

IN our Conference Offering there is a budget for all of our schools, through the Educational Board, of \$330,000. Then, in addition thereto, the Educational Board approved of a combined budget for the schools, aggregating \$1,670,000. This sum was to provide buildings and endowments for all of the colleges, according to their carefully-investigated needs. Also, it was decided that this latter sum might be raised by the colleges themselves, in their own way during the year.

Now a few of the colleges, after consultation with their constituency, have decided to put their portion of the needs of this last budget with the Conference Offering, as was stated in the MESSENGER of last week. This has been done, with the understanding that it shall in no way interfere with the Conference Offering. In view of this fact, the Forward Movement wants to give every encouragement for the success of these efforts, to raise the whole amount in the coming every-member canvass for the Conference Offering.

There are advantages in this effort, of economy of time and money, that should appeal to the heartiest cooperation of those who have organized and prepared for such a combined effort. The need is great. It is the foundation of all other missionary and church activity. We pray that a hearty response may be back of this somewhat larger budget in all such sections.

Some of the colleges felt that they did not care to put this matter before their people at this particular time, since the Board did not advise it. Others could not get their people together, to consider it, and others

could not furnish the help, at this time, for such a canvass. Now it is the desire and purpose of the Forward Movement to help these colleges who shall, at a later date, attempt to raise this additional budget for their very urgent needs.

It has been suggested, and it seems wise to us, that in those college territories where they do not combine their college budget with the Conference Offering in this April ingathering, we should plan a canvass for these budgets in the late summer. The last week in August would be a good time, or a week earlier, if desired. The teachers and students of our schools could give more time then. The school question, at that season, is on the hearts of our people. If such a plan would be desired, it might be considered in the spring or summer District Meetings in such territory. This budget represents an actual need in every school that expects to promote loyally the interests of the church. It should be planned for some time during the year.

We are what we are taught. Our training in the home, school and community, makes us what we are. We must give larger attention to these facts, if we desire to maintain the high order of character and service of our fathers. Our home-life needs a new spiritual emphasis. Our social relations in every community need direction. Our churches, Sunday-schools and colleges must serve us faithfully to this end. Consecrated life—trained in the ideals of Christian power and purpose—we must have. Our colleges and Bible Schools must help us to get this life. Let us all help to support them!

C. D. B.

### Forward Movement Notes

We trust that every church will make as much as possible of Decision Day on the coming Sunday. Let the resurrection anthems ring out a welcome to hundreds who may "arise to walk in the newness of life."

Eld. C. R. Oellig, of Waynesboro, Pa., has been appointed as District Director for Southern Pennsylvania by Bro. A. G. Longanecker, who has charge of that territory. He will immediately take up the work of organization.

Brethren D. G. Berkebile, John A. Robinson and J. C. Flora, who have sections in Southern Ohio territory for organization, are making splendid progress, and report enthusiasm all along the line. Southern Ohio is being well organized.

The General Director is in Virginia this week, attending the Northern District Conference. After spending a short time at his home, in New Windsor, Md., he will go to Western Pennsylvania, where he will attend the District Meeting at Somerset.

In a telegram to headquarters, Bro. I. V. Funderburgh, LaVerne, Calif., says among other things: "Just returned from trip to the Northern California churches. There is a splendid interest and spirit of cooperation. The same is true of the Southern District."

The District Meeting of Northwestern Ohio adopted a resolution, commending the Forward Movement of the church and its relation to the Interchurch World Movement to the churches of the District, and urging every church to do its utmost to attain to the goals that have been set.

Specimen copies of literature for Local Directors and samples of some of the supplies, to be used in the congregational canvass, have been mailed to every Local Director so far as we have addresses at this writing. We urge that these be carefully studied and that the plans be carried out as completely as possible.

A number are taking advantage of the special offer to send the "Gospel Messenger" three months for 25 cents—just half price. We urge that every congregation make use of this special offer to introduce the "Messenger" in homes where it is not now a visitor. It will be a good way of doing effective missionary work.

In answer to many queries that are coming in, regarding what funds may be included in the budgets, it is announced that contributions to the Near East Relief will not count, as such funds are outside of our regular church activities. Neither will money contributed to the building of churches, or for local expenses, count in the totaling of financial goals.

We trust that every Local Director and County Director will watch for the dates of the County Conferences for their section, and to let nothing interfere with their attendance. Inspiration and information will be received at these meetings that can be had in no other way. Practically all of these conferences will be held during the week from the 5th to the 10th of April.



## THE ROUND TABLE

### A Good Man

SELECTED BY C. J. HARRIS

A good man is the most marvelous product of Christian civilization. We saw one the other day. He stands flatfooted and looks the world squarely in the eye. He does not only fear God—he loves him; and as for men—he never quails in the presence of the mightiest. He works hard for a living, but he takes nothing that he has not gained honestly. He speaks the truth—he speaks it boldly because it is his nature to do so, and he expects truth from those with whom he deals.

He is a hard fighter—for righteousness and against evil. He is a tower of strength to all those who contend for justice against injustice and oppression—and evil-doers flee from him. He makes no loud protestation of his own goodness—and he abhors sanctimoniousness. The widow and the orphan find a strong friend in him, but impostors and designing persons are quickly unmasked and dismissed. As he goes along the streets, men point to him and say: "There is a good man." That commendation is better than piled-up riches.

The most noble structure in human history is a good man's life well spent for the good of others. "He being dead, yet speaketh."

"Show thyself a [good] man."  
Greenville, N. C.

### Jesus the Son of God

(Continued from Page 212)

Two men, who believed on Jesus—Joseph and Nicodemus—when they saw the maltreatment that Jesus had received, were emboldened to attend to the last sad rites. One asked for the body of Jesus, and the other came with sweet spices to anoint the body that was never to see corruption. They laid the body in a new tomb, and closed the opening with a large stone.

The next day Christ's enemies—the priests and Pharisees—remembering that he had said he would rise the third day, obtained permission of Pilate, the Roman governor, to place a guard at the tomb. A string was stretched across the large stone, securely closing the tomb, and the king's seal was placed thereon. The penalty for breaking that seal was death, and a guard was placed in charge. Then the enemies of Jesus rested easy. But God's decrees are higher than man's, and here again God gave us abundant proof of Christ's resurrection from the dead.

Jesus lay in the sepulcher over the seventh day of the week—the Jews' Sabbath Day of rest—and the guard watched the tomb. But, unseen to human eyes, heavenly messengers came to the rescue. Early on the first day of the week, while it was yet dark, the guard saw an angel in robes of dazzling white descend from heaven, and, amidst quakings of the earth, roll the stone away from the mouth of the tomb, breaking the king's seal. No wonder the keepers began to tremble, to fall to the earth, and to become as dead men. Jesus came out of the grave, robbed death of its sting and the grave of its victory. He became the first-fruits of them that are asleep. The revived guard fled in terror toward the city. The centurion exclaimed: "Truly, this man was the Son of God." Hastening to the priests, the guards told all that had happened. The envious priests, before whom Pilate played the coward, held out bribe-money to the guards and said: "Tell the people that his disciples stole his body while we slept, and if the governor hear it, we'll tell him it's only a fabrication, and we'll secure your lives."

This very act proved that they were guilty, baffled men—powerless before Christ. Luke tells us in Acts 1:3, that Christ shewed himself alive after his passion by many infallible proofs, being seen of many and speaking of the things pertaining to the Kingdom.

Six years after the first Easter Day, Stephen saw Jesus at the right hand of the Father in heaven. A few months later, Saul, the strict Pharisee, saw him

and heard his voice. Then the terrible persecutor of Christians was transformed and became a zealous worker for Christ.

This Easter Day, in this twentieth century of our Lord, we have abundant proof that Jesus is the Son of God. Dark places of the earth are being lighted with the Light that came from heaven, and ignorance, superstition and sin are fleeing beneath the penetrating rays of the Sun of Righteousness. All the world is stretching out hands for help to the One who was alive and was dead, and is alive forevermore.

Ashland, Ohio.

### Still Thy Sorrow, Magdalena!

Translation of old Latin Hymn by the late E. A. Washburn, former rector Calvary Church, New York, N. Y.

Still thy sorrow, Magdalena!  
Wipe the tear-drops from thine eyes;  
Not at Simon's board thou kneelest,  
Pouring thy repentant sighs;  
All with thy glad heart rejoices,  
All things sing with happy voices.  
Hallelujah!

Laugh with rapture, Magdalena!  
Be thy drooping forehead bright;  
Banished now is every anguish,  
Breaks anew thy morning light:  
Christ from death the world hath freed;  
He is risen, he is risen indeed!  
Hallelujah!

Joy! exult, O Magdalena!  
He hath burst the rocky prison;  
Ended are the days of darkness;  
Conqueror hath he risen.  
Mourn no more the Christ departed;  
Run to welcome him, glad-hearted;  
Hallelujah!

Lift thine eyes, O Magdalena!  
See: thy living Master stands;  
See his face, as ever, smiling;  
See those wounds upon his hands,  
On his feet, his sacred side—  
Gems that deck the Glorified:  
Hallelujah!

Live, now live, O Magdalena!  
Shining in thy new-born day,  
Let thy bosom pant with pleasure,  
Death's poor terror flee away;  
Far from thee the tears of sadness,  
Welcome love, and welcome gladness!  
Hallelujah!

### Oh, How You'll Love Him

BY VIOLA PRISER

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

Isn't that wonderful? The world was steeped in sin and yet God loved it so much that he gave the Best that he had, that "whosoever"—we get that far and then we have to pause in order to grasp the full import of that word. Does it mean you? And does it mean me? And is the vilest sinner included in that "whosoever"? Yes, and even you, dear lost one—you who have rejected your Savior and lived so many years in sin. All who have found out at last that the lusts of the flesh are vanity, that they do not satisfy, that they are only the means by which Satan lures many a soul to destruction, to eternal ruin and misery—all are included in that wonderful "whosoever."

Of course, the sinner feels so weak, so unworthy, that he can hardly believe it can be true. It seems too good to be true. But listen to the words of Jesus: "I came not to call the righteous, but sinners to repentance."

Then, again, in Luke 15:7: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

And in John 10:10: "I am come that they might have life and that they might have it more abundantly."

Every one of us can surely believe these words that were spoken by Jesus, for when he lived as a man among men, he talked with sinners, ate with sinners, showed great sympathy for sinners, forgave their sins, and healed their diseases. He brought joy to sinners by showing them how to live for God, and was finally crucified for sinners. Before he died he told one of the chiefest of sinners: "Today shalt thou be with me in paradise." Later he arose from the grave, and on Mt. Olivet, before he ascended into heaven, he told the

apostles to go into all the world and teach sinners to observe all things whatsoever he had taught them.

Yes, dear sinner, the love of Jesus is just as wonderful as that "whosoever." Just give your heart to Jesus and when you have learned really to know him, you will love him.

"O, how you'll love him when you know him,  
Know the Christ who died to set you free,  
On Calvary's cross his heart was broken,  
Broken there for you, for me."

Sidney, Ind.

### Your Christ and My Christ

BY CORLYN KELTNER

It is in the solemn hours of the midnight. Long since, the busy day is done and the sun has sunk to its rest. Dense darkness covers the land—a silence so still that the harps are hushed in heaven and angels bow their heads in untold sympathy and reverence. So still and yet, in Gethsemane it is an hour filled to its fullest with grief. The great heart of the Sufferer is torn in pity, and bleeding in forgiveness of an ungrateful world. That compassionate face is now bathed in tears. A sorrowing form, prostrate before its Maker in humble, pleading prayer; "Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thine be done, O Lord."

A prayer so simple and yet so all-powerful. A prayer heard in the courts on high and yet all is so still—not even the breath of nature can be heard by human ear. Ah, beloved, this is your Christ and my Christ.

Go with me a little step toward the garden gate, and here lie three peaceful sleepers. Their calm repose has been undisturbed by the near by suffering. Then, out of the stillness of the night, comes the gentle voice of the Sufferer: "What, could ye not watch with me one hour? Watch ye and pray that ye enter not into temptation."

A second and a third time he comes and finds them sleeping, and finally bids them sleep on and take their rest. "The hour is come. Behold, the Son of man is betrayed into the hands of sinners, and he that betrayeth me is at hand."

Scarcely have the words been spoken when, through the darkness, comes a band of armed soldiers, with flickering torches. From out the front lines steps a man. Boldly he hails: "Master, Master." Then he kisses the care-worn face.

Ah! Judas, yours was a kiss of betrayal. For thirty trifling pieces of silver you have sold your Lord. Judas Iscariot, of all traitors thou art the greatest.

At once the soldiers lay hands on Christ, to take him away. At his trial before Pilate, there is no final settlement, as to the nature and extent of his crime, save that he claimed to be a King—though not of an earthly realm. His assertion, however, is alleged to be an act of treason. The governor, after scourging him, gives him over to the soldiers. They clothe him in a purple robe and place the jagged crown of thorns upon his brow. They mock and scoff at him. About nine o'clock they lead him out of the city to a place called Golgotha.

All is calm and peaceful in the garden now. Ah! Gethsemane, no truer tears were ever shed than those that bathed thy cool grasses. No deeper prayer was ever uttered than that within thy walls this past night. Well mightest thou lie in solemn repose, while above thy cool valley, on Calvary's brow, an innocent victim sacrifices his life on the cruel cross. There he is, suspended between heaven and earth, and on either side a thief. Crucified for the sins of the whole world, his enemies mock and scoff at him. Listen to that tender, compassionate voice: "Father, forgive them, for they know not what they do."

The noon hour is drawing nigh. There is suddenly a great darkness over all the land, lasting until three o'clock in the afternoon. Quakes shake the earth, graves open and give up their dead. And the veil in the temple is rent in twain from the top to the bottom.

Then, in that mysterious darkness, Christ exclaims:



"Father, into thy hands I commend my spirit." He bows his head and gives up the ghost.

But, ah, what a picture! Such a scene can never be delineated by the highest skill of the painter. Your Christ and my Christ. A crown of piercing thorns is about his head. A bleeding wound is in his side. His hands and his feet have been nailed to the cruel cross.

Your Christ and my Christ! Crucified for the sins of a lost world! O, where would you be, where would I be, were it not for the blood that was shed upon Calvary's brow?

By Pilate's consent, two of Christ's followers take away the body and, after wrapping it in fine linen with spices, they lay it in a newly-made tomb. The Jews, remembering, however, that he said he would rise again in three days, make sure the grave by rolling a huge stone in front of the opening, and setting a watch.

On the morning of the third day, while it is yet dark, Mary Magdalene comes to the sepulchre. She finds that the stone has been rolled away. With a saddened heart she turns away, whereupon she meets Peter and John and tells them: "Behold, they have taken away my Lord and I know not where they have laid him." These disciples look and see the linen clothes lie, but the tomb is empty.

As Mary stands outside of the sepulchre, weeping, she sees two angels in white raiment, one at the head and the other at the foot, where the body of Jesus had lain. They say unto her: "Woman, why weepest thou?" She answers: "Because they have taken away my Lord and I know not where they have laid him."

Broken-hearted she turns to leave the place. She meets one whom she takes to be the gardener, and says: "Sir, if thou hast borne him hence, tell me where thou hast laid him, that I may take him away."

"Mary," answers the well-known voice—so sweet and familiar to her. Then she knows that it is her Lord. Oh, how happy she is in his presence! How she longs to fall at his feet and to kiss them in humble worship to her Master. But Jesus says to her: "Touch me not, for I am not yet ascended to the Father. But go and tell my brethren that I ascend unto my Father and your Father, unto my God and your God."

Oh, the mild, forgiving spirit of Jesus! Your Christ and my Christ. He conquered death. He arose from the grave. He paid the price, and all who will may be cleansed of their sins by availing themselves of the saving power of the blood shed on Calvary's brow by your Christ and mine.

Pearl City, Ill.

## The Second (Marathi) District of India

Since it was my privilege to visit the three stations of our Marathi District and to attend the First District Conference, held last week at Ahwa, some items concerning our work in this new District—aside from the special report of the meetings by Bro. Pittenger—will be in place.

### News Items from the Churches

The three churches—Ahwa, Vada and Dahanu—at present have a total membership of about 210. Over one-third of these were baptized during 1919. Ahwa reports 29, Vada 36, and Dahanu 12 baptisms during the past year, which makes a total of 77. This is a gain of 36 over the 1918 record for these three churches. Since the first of the new year, four have been baptized at Dahanu. Usually the men of this country are more progressive and more ready to accept Christianity than the women, but Ahwa has two Dangi women who are applicants for baptism, whose husbands are not ready to come. So the women are being held off for a while, with the hope that their husbands will soon be ready to be baptized with them.

The Sunday-school at Ahwa is the largest one in our Marathi area and one of the largest of the India Mission. Jan. 11 Sister Alice Ebey wrote: "There were 208 at Sunday-school today. We have eight classes and should have several more, but we are using everybody that is able to teach. If we had teachers with wisdom to teach, we could push the work. But the Lord is gracious and often uses 'poor sticks' (made strong by his Spirit)." Bro. Hivali, a minister, is superintendent of the Sunday-school.

At Dahanu, Sister Goldie Swartz is superintendent of the Sunday-school for this year. She has been assisting Dr. Nickey in the dispensary, in place of Sister Royer, who is engaged in evangelistic work in the villages. If sailing can be secured this spring, the Pittenger family and Sister Royer will go on furlough. Brother and Sister

Alley will then have charge of the general work of the Dahanu Station. Sunday, Jan. 25, he preached his first sermon in Marathi. We rejoice that he is making commendable progress in learning the language, and succeeded so well in his first sermon. It is an event of no small importance when a new missionary makes his first public address in the language of the people.

These lines are being written at Ahwa, where the writer and the Pittenger family are remaining for several days following the District Conference. One evening Bro. Adam Ebey entertained us by reading a number of the excellent poems he has written. Bro. Ebey is a very unassuming man and his poetical and literary ability has not become widely known. He has written between three and four hundred poems, a large number of which, in the judgment of the writer, are worthy of a much wider reading.

These are rare days for Brother and Sister Pittenger. Thirteen years ago they first made their way through forest and jungle, to begin the work that is now so full of promise. Dangers, privation and sickness in larger measure than is usually the case of those who live along the railroad, was their lot. They continued on until sickness made it necessary for Bro. Pittenger to be under the doctor's care. A little over two years ago, when they had to leave, Brother and Sister Blough came to hold the fort in these parts until Bro. Ebey and family came back from furlough, the first of last year. During the past two years the Ahwa church has more than doubled in size—there being sixty-four baptisms in that time. The present membership is 96.

Last Sunday the little church was crowded to hear Bro. Pittenger break to them the Bread of Life. Notwithstanding the weaknesses often manifested in the lives of these raw Christians, they seem to have caught much of the spirit of sacrifice—the spirit of their Lord—as manifested in the lives of the missionaries that have come to them with the life-giving Message. They have suffered from the ravages of the influenza epidemic to a degree that baffles description. They also suffered from the famine that followed so closely after. This year's crop has been partially injured by the five-inch rain that fell early in January. Notwithstanding all that, they gave "according to their power, . . . yea and beyond their power they gave of their own accord." Ten carts were sent to the Kala Amba station—twenty-three miles away—to bring those who came to attend the District Meeting. Two of these were furnished by the Mission. The other eight were furnished by our Indian Christians here, who gave them as their share of District Meeting expenses, for the trips both before and after the meeting. Two trips to the station by bullock carts are equivalent to five or six days' work. Two or three of the men who furnished the carts did not go themselves, but hired drivers. Seven of the ten drivers were Christian men. Not content with this some also gave grain to help swell the offering. This spirit of sacrifice showed itself in the offering for District Meeting. Ahwa gave Rupees 264-14; Dahanu, 215-10-6; Vada, 76. The collection at District Meeting was Rupees 47-3-6. This makes the total Rupees 603-12. According to the present rate of exchange, this is equivalent to over one dollar per member. Brother, are the churches of your District giving an average of one week's income for the mission cause? No doubt the most of them could give a month's income with more ease than the Indian Christians can give a dollar each.

### Educational Notes

In the boarding-schools at Ahwa there are 33 boys and 20 girls. This is the only school in the mission where the boys and girls attend the same school. Both in boarding accommodations and in school-room the present quarters are sadly inadequate. The children had part in the peace celebration in December. Quite a number gained prizes because of the splendid way they performed their parts. A carpenter shop is being built, in which the larger boys will be taught carpentry. The girls sew and do their household duties, such as grinding their grain, cooking, etc. Many of the children are orphans. The Ahwa visitors had the pleasure of hearing the children recite their lessons, sing songs, etc., on Tuesday morning. There are nine village schools in the Dangs, with an enrollment of 159.

Bro. Garner has been able to secure six and one-half acres of land, one mile west of Vada, along the Palghar road. Bro. Ross was called on Thursday, Jan. 22, to help plan for the new buildings that will be erected to provide new quarters for the Girls' Boarding-school. The digging of a well, and building quarters for the girls, will begin in the near future. A bungalow for the single sisters, who are to have charge of the boarding-school and evangelistic work, will be built later.

After their self-denial week, in order that they might have part in the District Meeting offering, the Vada Boarding-school boys requested another self-denial week, so that they might send one of their number as a delegate to the Ahwa District Meeting. This is the spirit that overcomes the difficulties, facing the Marathi District, at the time of yearly meetings, with a three days' journey between the Vada and Ahwa churches—fifty miles of which must be made in bullock carts.

The Boys' Boarding-school at Karodeho—three miles

out from Dahanu—has largely recovered from results of the cholera and influenza epidemics. It has more than doubled in size during the past six months. There are now twenty-three boys in the school. When at Dahanu I went with Bro. Pittenger to visit this school. When the Palghar station is opened, the boys of this school will be moved there, where they will be under closer missionary supervision. The children of both schools at Dahanu had part in the exercises at Christmas time. There are 14 in the Dahanu Girls' Boarding-school.

There are 56 girls and 74 boys in our Marathi Boarding-schools—a total of 130. Thirty-three of these children were baptized during the past year. May they be true to their Lord and may many of them become valuable workers in his Kingdom! There are 22 village schools and 4 night-schools in our Marathi area, in which are about 450 pupils. In this area live 320,000 people for whom we are responsible. The number of schools and workers should be multiplied! May those who are holding forth the light among these thousands of people, have an increasing interest in the prayers of God's children!

Ahwa, India, Feb. 5.

A. T. Hoffert.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### What Does the Bible Mean to Me?

Psa. 19: 7-11; Matt. 4: 1-4

For Week Beginning April 11, 1920

1. **The Bible Is the One All-Important Book to Me, But I must Know How to Use It.**—To the world of mankind no book compares with the Bible, but the key to its unsearchable riches is found in knowledge gained by earnest study. In a steamboat disaster on one of the great lakes a number of people lost their lives because they did not know how to use the life-preservers that had been provided by the steamship company. Not all of the blame, however, rested upon the people who did not make use of the means provided for their safety. In suits that followed, it was shown that the company had failed to provide means for instructing the passengers.

2. **An Intelligent Conception of the Bible Absolutely Essential.**—No man is competent to operate a machine, to get the best results, unless he knows all about its parts and their functions. Some have erroneously said that you can prove anything out of the Bible. That, of course, is wholly preposterous. People have attempted it by approaching the Book from the wrong angle. Picking out a text without stopping to learn its connections, is not using the Word rightly. It is trifling with it.

3. **The Bible Must Be Properly Understood.**—From the earliest inception of the Church of the Brethren, her members have refrained from the formulation of any creed. They were guided by the unerring words of Holy Writ which, in the light of the "wisdom from on high" are all-sufficient as a rule of Christian life and conduct. In order to arrive at the meaning of any Bible passage, we should ask: (1) Who speaks? (2) Under what dispensation? (3) To whom were the words addressed? A failure to keep these points in mind, will lead us away from the truth. The Bible records the words of the unrighteous and even of Satan himself. Those utterances must not be regarded as a rule of action for the Lord's people. In our study of the Bible we must certainly take note whose words we are reading.

4. **My Bible Should Be to Me a Source of Comfort and Strength.**—If I fail to read God's Word regularly and in a prayerful spirit, I certainly can not hope to keep in touch with God. I must go to the Book in times of need, resting assured that God has some Message of strength and consolation for me.

5. **I Must Use My Bible as Jesus Used It.**—When Christ was assailed by the tempter, he met each proposition, alluring as it was, with the Word of God. It was thus that he disputed the authority of the one who attempted to direct his feet into forbidden paths. He gained the victory because the power of the Word was enlisted in his behalf. If I would gain strength from the Bible in the hour of temptation, I must be familiar with its words of warning and counsel.

6. **I Must Use the Bible in Winning Others to Christ.**—I can not hope to do that important work without the guidance which only the Bible affords. It is a serious thing to give wrong directions to one who starts on a perilous journey, but the most terrible thing is to misdirect any one in matters that deal with the important issues of eternity.

7. **Suggestive References.**—The Importance of God's Word (Deut. 6: 6-8). Meditation on the Word (Joshua 1: 8). Good counsel (Psa. 119: 9, 10, 97, 98). God's Word is like a "fire" and a "hammer" (Jer. 23: 29). We must not only "hear" but also "do" (Matt. 7: 24, 25). Search the Scriptures (John 5: 39). Power of God's Word (Acts 20: 32). All Scripture given by inspiration (2 Tim. 3: 16, 17). We must give earnest heed to the Word (Heb. 2: 1-3).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, APRIL 4

**Sunday-school Lesson, Israel Ruled by Judges.**—Judges 2: 6-23.

**Christian Workers' Meeting, The Lord's Day.**—John 20: 1, 19, 26.

### GAINS FOR THE KINGDOM

One was reclaimed recently in the Springville church, Pa.

One was baptized recently in the First Church, Philadelphia.

Three recently applied for baptism in the Muncie church, Ind.

One has been baptized since the last report in the Buck Creek church, Ind.

Eight confessed Christ at Arlington, Ohio.—Bro. Chas. Cripe, of Bremen, Ind., evangelist.

Two confessed Christ in the Phoenix Mission, Ariz.—Bro. W. E. Trostle, of San Gabriel, Calif., evangelist.

### OUR EVANGELISTS

Bro. J. R. Smith, of Lincoln, Nebr., to begin April 11 in his home church.

Bro. Jos. Sata, of Miami, Texas, to begin April 25 in the Big Creek church, Okla.

Bro. J. L. Bowman to begin the latter part of May in his home church, Indian Creek, Pa.

Bro. J. W. Norris, of North Manchester, Ind., to begin April 4 in the First Church, Detroit, Mich.

Bro. J. W. Lear, of Chicago, to begin some time in September in the Grundy County church, Iowa.

Bro. Chas. Delp, of Lanark, Ill., is holding a series of meetings in the Freeport church, same State.

Bro. Ellis Caslow, of Grand Rapids, Mich., to begin the last of September in the Prairie City church, Iowa.

Bro. M. W. Emmert, of Mt. Morris, Ill., to begin June 13 in the Sheldon church, Iowa; August 15 in the Dallas Center church, Iowa.

Bro. John R. Snyder, of Bellefontaine, Ohio, to begin Aug. 8 in the Red Bank church, Pa. Prof. G. E. Householder, of Altoona, same State, is to have charge of the singing.

### PERSONAL MENTION

Bro. J. A. Murray changes his address from Sioux Falls, S. Dak., to Raleigh, Tenn.

Bro. John D. Ebersole, formerly of Lancaster, Pa., should now be addressed at Leola, same State.

Bro. A. H. Miller, who formerly resided at Louisville, Ohio, has moved to 807 Coburn Street, Akron, same State.

The Sunday-school Editor spent week-ends, recently, with the Girard and Cerro Gordo churches, Ill., giving, with other addresses, his illustrated lecture on "Conditions in the Near East."

Bro. H. J. Beachley, of 1302 State St., Harrisburg, Pa., is planning to spend his summer vacation in the evangelistic field again this year, and is open to engagements during the months of July and August.

Bro. W. R. Argabright, P. O. Box 67, Fairview, Mo., informs us that he is now in position to hold several revival meetings during the coming summer and fall. Those desiring his services will kindly address him as above.

Eld. A. B. Horst having accepted a call to the pastorate of the Mt. Zion church, Ohio, changes his address from Spencer to 239 Cross Street, New Philadelphia, same State. His correspondents are requested to note the change.

The editorial rooms enjoyed a very pleasant interview last week with Bro. Samuel Horning, of Brookville, Ohio, and Bro. I. L. Erbaugh, also of Southern Ohio, but just now in attendance at Bethany Bible School. It was the first visit to the Publishing House for both of these brethren.

Bro. E. M. Studebaker, of the McPherson College faculty, dropped into the "Messenger" rooms unexpectedly on Thursday of last week, and extended his greetings. Bro. Studebaker is Chairman of the Dress Reform Committee and had come to Chicago to attend a meeting of the committee.

A sad misfortune came to the home of Bro. J. M. Henry, pastor of the Washington, D. C., church, on Sunday, March 7, when Sister Henry was suddenly stricken with paralysis just as the morning services had been concluded. Everyone will rejoice to learn, however, that latest reports indicate that her condition has begun to improve.

Bro. M. Alva Long announces his change of address from Weiser, Idaho, to 324 North Seventy-Fifth Street, Seattle, Wash., where he will enter upon ministerial work. He requests that his correspondents will please take notice of the change, especially those who may have occasion to write him as Secretary of the Mission Board of

Idaho and Western Montana. All correspondence of that sort should be addressed hereafter to the Chairman of the Board, Bro. S. J. Kenepp, Payette, Idaho.

Bro. J. W. Lear spent a little time at the Publishing House last Friday, in consultation with the Executive Committee, as he was preparing to leave for the southern part of the State in the interests of the Forward Movement. Bro. Lear is greatly interested in the work and is freely sacrificing his personal plans that he may help the cause along.

### MISCELLANEOUS

Eastern Maryland announces its District Meeting for April 27 and 28, to be held in the Beaver Dam church.

The District Meeting for Middle Pennsylvania is to be held April 20 and 21, in the Clover Creek house. The elders convene April 20, at 1 P. M.

The Homestead church, Mich., is greatly in need of a minister, and solicits correspondence with any one who may feel inclined to accept the position. For further information address Ray Sells, Benzonia, Mich.

The church building in the Franklin church, Decatur County, Iowa, was damaged by fire some time ago. A new building is being rushed to completion as rapidly as possible, and it is hoped to have the dedication sometime in June.

The Woodberry church, Md., is looking for a pastor to take charge of the work May 1, or as soon thereafter as possible. Those who may feel inclined to correspond in reference to this position, will please address Bro. J. S. Lau, 3433 Falls Road, Baltimore, Md.

Thursday, April 15, is the day set for the next joint meeting of the Church Boards. The General Mission Board is to meet in separate session Wednesday, the 14th. The other Boards will no doubt have their separate meetings also, at about the same time, some of them, possibly, immediately following the joint meeting.

Southern Ohio District Conference is to be held in the Salem church April 22, beginning at 8 A. M. The Elders' Meeting convenes on the day preceding, at 10 A. M. All queries for these meetings should be in the hands of the Secretary, Bro. Charles L. Flory, Union, Ohio, at least ten days before the dates named above.

One of our congregations recently hit upon an excellent way to help along the Forward Movement. Following the prayer meeting, at which the family altar had been discussed, eleven teams were organized to go out two by two on the next Sunday, to visit the entire membership in an effort to establish the family altar in every home.

An evangelist, who recently conducted a series of meetings on the Pacific Coast, prefaced the services of each evening by a twenty-minute talk on the "Second Coming of Christ." While, as a rule, this momentous subject is somewhat neglected, such a recognition of its importance, as alluded to above, is doubtless productive of much good.

Bro. T. S. Rike requests a special announcement of the following: "There will be a Musical Institute at Thurmout, beginning on Saturday evening, April 3, conducted by Sister Kathryn (Miller) John. Evangelistic services begin on Sunday morning, April 18, with Bro. J. I. Baugher, of Lineboro, Md., in charge. A love feast will follow May 1."

Bro. G. K. Walker asks us to make a correction in the date of the District Conference for Southeastern Pennsylvania, New Jersey and Eastern New York. Instead of convening April 22, as announced in "Messenger" No. 12, page 184, it meets April 29. It is to be held in the Green Tree congregation, at Oaks, which place may be reached by the Pennsylvania Railroad.

The Mission Board of Western Colorado and Utah is expecting to launch an evangelistic campaign, beginning soon after Annual Meeting and lasting about three months. They would like to get in touch with evangelists who would be available for July, August and September. Replies to this notice should be addressed to H. C. Wenger, R. D. 2, Grand Junction, Colo.

We found the following questions and advice in one of our local church papers. It all sounded good to us, so we pass it on to you: "Do you know that the 'Gospel Messenger' is a weekly paper costing less than five cents a copy, interesting, well edited and bringing you every week news of the entire Brotherhood? Can you name our church correspondent? Do you know what was last in the 'Gospel Messenger' from the — church? Do you want to know the latest about our Forward Movement? Read the 'Messenger.' Great things are on foot in the Brethren church."

A live congregation in the Middle West authorizes its Christian Workers' Society to appoint committees to look after both the spiritual and temporal needs of the people of the community. Such a definite assignment of work impressed us as being highly commendable for several reasons: (1) It utilizes the latent talent of the congregation, thus training the membership along right lines. (2) It reaches the community and ascertains what opportunities there are for helpful service. (3) Having been apprised of all the facts, the needed work can be attended to efficiently.

Members moving into a congregation do not always locate at points in close proximity to church services, and as a consequence they do not prove as helpful to the congregational upbuilding as they might, if residing nearer the place of worship. One of the churches on the Pacific Coast has appointed a locating committee, whose special duty it is to assist new members in selecting the best possible locations. The plan impresses us as being a most excellent one—of real service to all concerned.

The General Mission Board desires to make the following statement to any who may be contemplating a change of location and who may, at the same time, desire to help the cause of missions: The late Sister Martha Hoover, of Southern Indiana, having no children and an estate valued at about \$28,000, made a will in which she bequeathed almost all her property to the church, some of it to local congregations and some of it to the General Brotherhood. The estate consists mostly of two tracts of land which are to be sold at public auction, April 15. The two tracts have three sets of buildings and will be sold as one or in parts. They are located in the northeastern part of Henry County, Indiana, thirteen miles southeast of Muncie, two miles from Blountsville on C. and O. R. R., four miles northwest of Mooreland on Big Four R. R. and one and one-half miles from the meetinghouse of the Buck Creek Church of the Brethren. The Board requests that persons who may be interested communicate at once with the executor, Bro. D. E. Bowman, R. D. "A," Hagerstown, Ind., who will answer all inquiries and give complete information.

### A BYSTANDER'S NOTES

**Taking God at His Word.**—How strange that so many of us are reluctant to take God at his word! "Lo, I am with you always," said Christ, and abundant is his promise: "Ask, and ye shall receive." Paul believed and asked, and so received that he could exclaim triumphantly: "I can do all things through Christ which strengtheneth me." If we are living weak lives and, therefore unhappy and unfruitful lives, we have only to yield ourselves to God, and he will transform our endeavors into all power and joy and accomplishment.

**A Sermonette to the Chance Visitors.**—Recently a "Church Bulletin" happened to fall into the hands of the Bystander, and on the front cover of it there was a striking message to the visitors who that day happened to be at the church service. So suggestive it is that possibly it might be placed in other "Bulletins": "This is a house of God, and as a child of the Father, we bid you welcome. May your sojourn with us bring you pleasure, peace and profit. We heartily appreciate your presence, and thank you for your interest in our labor of love. We are glad to offer you the privilege of our manifold services. Come often! Tarry long! Fellowship with us truly! If not actively identified with any local congregation, we invite you to make this your church home. We delight to serve you and would be greatly pleased to have you worship with us always. In the name of the Loving One we bid you welcome."

**Encouraging Others.**—The Bystander has often been impressed with the fact that next to creating—making from the beginning—is the art of "recreating"—making over again. If you can take some poor soul—only half a man—distracted by worries and worn with fears, and make him a whole man, restoring to him his courage and hope and good cheer, have you not done a God-like deed? All of us have known persons whose keenest delight it was to help some one who, with faltering steps, endeavored to struggle onward, beset by many difficulties. A word of encouragement is always the most profitable of investments. Nothing else returns such great dividends—the Lord is a sure Paymaster. Why can we not remember that the coin of heaven is more enduring than the gold of earth, and that any good influence exerted upon an immortal soul enriches us infinitely more than would the bank balance of a Rothschild?

**"Godliness Profitable in All Things."**—Big business and the church—have they anything in common? Note this incident: "A news item relates that to those interested in the Interchurch World Movement came ten millionaires the other day. Each one of these men of affairs offered to give one million dollars if steps could be taken to put the churches of this country back into the position they held in American life fifty years ago. These men said they could not handle their labor problems, confronted by the all too general absence of well-defined convictions of fairness and integrity, on the part of the employes. They ascribe the increasing tendency toward dissatisfaction and friction to the forsaking of sanctuary privileges." One thing is sure—and that applies to capital as well as to labor: "The mutual relations of the two must be adjusted by 'Golden Rule' principles, both sides acknowledging the superiority of that perfect method of adjustment."

**ANNUAL CONFERENCE, JUNE 10-16**  
**Sedalia, Mo.**



## AROUND THE WORLD

### Death Conquers on Russia's Bleak Plains

Under date of March 25 the harrowing report comes from Russia that 16,000 anti-bolshevik soldiers have been found frozen to death on the barren plains of southeastern Russia. While detailed information is lacking, the gruesome happening, doubtlessly, is but one of many other occurrences of a like nature, of which the outside world never hears. As a matter of fact, humanity in general knows, practically, but little of the actual state of affairs in Russia. Some one, in close touch with the situation in that greatly-afflicted country, declares that only one thing can unite the discordant elements of that realm—Christ's all-sufficient Message of peace and human brotherhood.

### Moslem Agitators in India Suppressed

In these days of uprisings in all parts of the Orient, Great Britain is confronted by a task of considerable magnitude if it would maintain its control of affairs in India. Fifteen leading Moslems of that country attempted to utilize the pro-Turkish agitation for clearly seditious aims. The British authorities, however—always on the watch for propaganda of that sort—promptly silenced the trouble-makers, forbidding them to attend, speak at, or promote, public meetings of any kind for two months. Those who may wonder how a comparatively small number of British officials are able to check incipient rebellions and uprisings in India so efficiently, will find the answer in three words: "Knowledge is power." And that "power" controls.

### Syria's New King Gaining Power

Beirut dispatches announce that Emir Feisal, the newly-elected king of Syria, has declared a boycott against countries occupying territory claimed by Arabs—France and England—and has, as a strategical counter-move, organized a commission for the purpose of bringing Moslems and Christians into a better understanding. Posters displayed at Damascus, where the Syrian Congress proclaimed the independence of that country, declared: "In spite of himself, the Moslem is brother to the Christian and the Jew. The Arabs existed before Christ, Moses or Mohammed, and freedom and independence are rights of Syria." At latest reports the Syrian Congress has ordered all foreigners to evacuate that region—Palestine and Mesopotamia being included.

### Luther Burbank's Birthday Wish

As a plant specialist Luther Burbank has achieved, probably, the greatest success of any horticulturist, and he is well and favorably known not only throughout the United States but in all parts of the civilized world. During his recent birthday observance he expressed himself as follows: "I find I can accomplish more at seventy-one than I did at twenty-five, and on this, my most recent birthday, the burden of years does in no sense oppress me. At this time my greatest wish is that a hungry, war-torn world may find peace and plenty." Mr. Burbank's well-preserved physical condition is doubtlessly the result of a well-ordered life—a boon well worthy of any one's best effort. As to his wish for the restoration of the "hungry, war-torn world," we are sure that our readers will join us in a hearty "Amen."

### Great Britain Accepts the Challenge

Condemning the plan, outlined by Secretary Daniels, for making the United States navy second to none, the "Evening Telegram," owned by Horatio Bottomley, of London, recently said: "If the United States challenges Great Britain's supremacy of the seas, the challenge will at once be accepted. We were told that America went into the war to make war impossible. If Secretary Daniels' madness seizes hold of the United States in general, there will be more insane competition in ship-building. Let us hope that the common sense and good feeling, on both sides of the Atlantic, will prevent this criminal stupidity." To this fervent wish of Mr. Bottomley we add our hearty Amen. Why, indeed, should existing pleasant relations between the two countries be disturbed by a threat of "naval supremacy"?

### What Are the Facts?

Statistics, cleverly manipulated, can be made to prove almost anything, and so we were not surprised when a recent widely-circulated statistical exhibit assured us that in certain State universities the ratio of church-member students runs as high as ninety per cent, thus demonstrating that they are not without religion. Admitting that the figures are reliable, the next question naturally is: "But are those colleges really Christian? Do they stand the tests of genuineness and reality, as insisted upon by the Master Teacher?" We were told about a visitor to a leading State university, and his impressions gained while quietly making his observations. While gratified by the fact that an unusually large number of the students are identified with some church, he was seriously impressed by the evident lack of earnest, spontaneous Christian influence in and about the college. Church services

were attended by a mere handful. Bible study, in a manner really worthy of the term, seemed to be wholly lacking. Very few of the students were preparing for a distinctly Christian life-work. After a thorough examination of conditions in general, the visitor was more fully convinced than ever that, for the best of Christian influences, the church school stands unquestionably first and foremost—a vital factor of Christian growth and development.

### What Prohibition Has Done for New York

So far as charitable institutions are concerned, New York has always boasted of having the largest in the world. Its Commissioner of Charities, Bird S. Coler, was not in favor of the Eighteenth Amendment, but this is what he recently said: "Since July 1, 1919, our ambulance service has decreased twenty-five per cent. The showing of prohibition in our work has been phenomenal—much greater than I expected. In our hospital work we are beginning to be able to get almost entirely away from the charity idea, and are specializing in giving competent service for small pay to those whose earnings are not large." Virtually all of New York's former saloon properties are now being used for regular business purposes, at a gain to all concerned. Prohibition has undoubtedly proved its value.

### Unprecedented Demand for the Bible

Writing from the headquarters of the American Bible Society, in Constantinople, Mr. W. W. Peet, Levant Agency Secretary, writes: "We have before us what will prove, I think, to be an unprecedented demand for the Scriptures for the coming year. There are indications from all sides that the demand for the Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for the Scriptures in the Turkish language will doubtless excel that of any previous year. We are doing all we can to get ready." As a missionary, always ready to go, and to enter places from which other mission workers are barred, the Bible has a field clearly its own. Surely, God's Word will "not return to him void." It will accomplish the work "whereunto it is sent."

### The Workers Who Leave Our Shores

During a two weeks' period, recently, eleven thousand foreign workers applied for passports. Where formerly the average was seven hundred a week, now it is five thousand. The figures, above noted, may not arouse serious thought, at a casual glance, but they are fraught with grave import, so far as the industrial situation of our country is concerned. Since the abnormally high prices, now prevailing, are conceded to be due to decreased production, what will be the result if the workers become still fewer in number? Some sociologists have argued that foreign workers would not be so anxious to leave, had the people of our land treated them more considerately. Possibly there is some truth in that statement. Had we regarded the foreigner as being more than a mere toiler, perhaps he would have felt more thoroughly at home among us.

### Snares and Delusions

A recent announcement by the faculty of the Michigan University declares that the everywhere popular "ouija boards" are more plentiful among their students than Bibles, that several girl under-graduates have succumbed to serious nervous derangements by reason of the occult device, and that many others are unable to attend to their studies because of physical disturbances, induced by the craze. It is passing strange that men and women of supposedly good sense should allow themselves to be deluded by a silly little contrivance like the one above referred to. Similar appliances, in times past, were popular for a time and had a like disastrous effect upon the weak-minded. From the earliest ages of humanity, there has been a persistent desire, on the part of some, to pry into the future by some mysterious means or other, but, as Holy Writ assures us, all this is folly. Isaiah says of such: "There is no light in them."

### The Perils of Undue Haste

"That there is wisdom in 'taking heed unto our ways' applies not only spiritually, as David so forcefully admonishes us, but also in temporal affairs. Fifteen hundred people were killed, and double that number crippled in grade crossing accidents in 1919. It was a waste of life, largely chargeable to foolish haste or careless indifference. The majority of accidents were due to the fact that auto drivers attempted to cross the railroad track in front of a fast-approaching train. In an effort to save a minute or two of time, they risked their lives, and hundreds were lost. All agree that such a failure in 'taking heed unto our ways' is wholly inexcusable, temporally speaking, and yet we are at times guilty of the same injudiciousness when a decision must be made in spiritual matters. Instead of testing some proposed plan by the counsels of Holy Writ, we move forward without due care, and the result is failure and, perhaps, a shipwreck of our faith. 'Taking heed unto our ways' means calm and deliberate reflection as to best ways and methods of accomplishing the desired end. Making sure that we are following God's plans, absolute success is assured for our undertakings.

### More Armenians Slain

Archbishop Khoïn, an Armenian from Erivan, who recently arrived in London to confer, on behalf of the Armenian republic, with the allied authorities, reports most deplorable conditions. Tartars recently massacred 17,000 Armenians, within the boundaries of the new republic at the instigation of the Young Turks in the Azerbaijan district. The archbishop says that during December the Tartars murdered thousands of Armenians at Akomlis, the full extent of which massacres will probably never be known. That tacit sanction is given by the Turks to these atrocities, is generally admitted, but it is to be regretted that the allied governments do not take immediate steps to prevent further outrages.

### Where the Crowds Go

Recent press reports dwell with considerable emphasis on the fact that while theatrical entertainment of the better grade is available for the people of Berlin, Germany, the largest crowds are invariably patronizing "stage productions of such degeneracy that even the most hardened worldly visitor gasps with shame." Ascribing it all to Germany's religious decadence, an American eye-witness declares that if similar plays were presented in the United States, the house would be raided, and public indignation would rise in rebellion. As to the truthfulness of the latter assertion, we are not prepared to offer an opinion. Judging, however, by recent findings of dependable authorities, we conclude that the most extreme cravings of depraved humanity are abundantly catered to by the various show interests of the United States. The pleasure-loving public demands entertainments of a decidedly sensational and often questionable character, and the proprietors of amusement houses are not slow to respond to such desires. Often vicious impulses are thus aroused that need but an opportunity to blossom forth into action.

### Tornado Sweeps Elgin and Vicinity

"Be prepared; for you know not when you will be called," were the words with which Rev. J. W. Welsh, of the First Congregational Church, Elgin, Ill., closed the morning service last Sunday. A few minutes later there was a heavy downpour of rain, followed by a terrific gale and then the crash of the caved-in roof. That only a few persons of the large congregation were killed, seems almost miraculous. The First Baptist Church, near by, was also wrecked in part, one person being buried beneath the debris, and others suffering injuries. The storm cut a path two hundred yards wide through Elgin, severely damaging a large part of the business portion, and doing considerable damage in the residence section. So far as the resident members of the Church of the Brethren are concerned, no one suffered bodily injury, though the homes of two families were in the pathway of the storm and partly wrecked. Both the Publishing House and the Highland Avenue church are located in the northern part of the West Side—a section that wholly escaped the severest onslaught of the storm. At this writing (forenoon of March 29) the total number killed in Elgin is reported as being eight. Several suburbs of Chicago, as also Maywood, Melrose Park, Addison Heights and Plainfield, were in the pathway of the same storm—the loss of life reaching a total of twenty-seven. Many were injured in all the storm-stricken towns, but the most adequate provisions have already been made to care for the destitute and homeless.

### Italy's Premier Pleads for World Peace

With a wholly different spirit from that exhibited by the other members of the allied diplomatic corps, Premier Nitti recently came forward with a refreshingly bold and candid speech to the Italian chamber of deputies, clearly pointing the way back to genuine world peace. "Europe," he says, "can recover its balance only by uniting in sympathy and clemency for the vanquished." It will be readily recognized by our readers that this preliminary statement is true beyond all question, based, as it is, upon the perfect law of Christ. He is also correct in saying that without Russia and Germany in a true League of Nations, political and economic disorders are undoubtedly threatening to overwhelm the continent. According to his view, the only hope for salvation lies in a spirit of solidarity among the democracies of Europe. All policies, based on hatred and resentment, must be abandoned in favor of those dictated by visions of outspoken altruism that recognizes fairness and justice to all. It is more generally being realized, as he says, that the speedy rehabilitation and pacification of Germany would have been greatly promoted by a manifest disposition, in Paris and London, to help the government, now struggling to maintain its control. Towards the people of Russia, the policy of France and Great Britain continues to be undecided and ineffective. On that matter the United States might have been—and was expected to be—a potent factor in reconciling matters of conflict, and in removing obstacles to the restoration of peace. The plea of Premier Nitti, in behalf of the stricken countries of Europe, might have infinitely more force and effect, if the United States were in position to support it efficiently.



## HOME AND FAMILY

### What of the Easter?

BY BERTHA DUTCHER HAMER

The Christ arose?

Nay, Mary, thou dost dream!  
Have we not beheld, and seen  
How strong and sure the tomb was made?  
And yet again—did we not see the guards  
(The hated Romans), how they mocked our woe!  
When we e'en would've tarried how they bade us go!  
For was not he, said they (who was our hope and pride),  
Condemned as other traitors, and so had died  
With common thieves? Yea, their hearts were hard.

Our hopes had fled.

For were not ended then the hopes that we,  
The Chosen Israel, from Roman rule might e'en be free?  
They mocked us so, when they beheld our grief,  
Dost not remember yet the scorn of the high priests?  
We knew not where to go, nor how to hide our woe,  
So back to our old occupations we thought to go,  
Thinking thus, that soon we might forgotten be  
When on their streets no more our faces they might see.  
Yet we have lingered, thinking of the words  
Which he had uttered as we journeyed down the road  
To old Jerusalem: "The Christ must suffer so,  
Be mocked and tried; and for the sins of all  
He e'en must die. Within the rocky walls  
Of the tomb, his frame must stay  
Until three days and nights would pass away."

The Christ arose?

Come, we ourselves would go and see  
Whether thou dost dream: for we might yet be free:  
Our heads be lifted up, our hearts rejoice  
To see his face and e'en to hear his voice  
In words of comfort, as he spake of yore;  
Or e'en to hear the stern rebuke we needed more  
To cleanse us of the selfish thoughts  
We uttered to him then. But see! 'Tis as she said—  
The tomb is empty, and the guards have fled;  
Mayhap to tell the priests how these great things were  
wrought.

He lives again!

Did we believe it so, to other lands and peoples  
We ourselves would go, to tell them of the Christ;  
And how he died that they, too, might have life.  
No more to sell our lives would ordered be;  
But, reaching out to those across the sea,  
We'd give ourselves in service, prayer, and might,  
That all who dwell in darkness might have light.  
They would rejoice to know that he who trod the sea  
Had come to loose their fetters, set them free.  
Our Easter Day would then be bright,  
Our lives be flooded with the holy light  
That shone from out the heavens that glad day  
And brightened saddened hearts with an effulgent ray.

Waterloo, Iowa.

### Christ Is Risen Indeed

EASTER in Armenia, where our customs found their origin!

Easter in America has become in so many places a fashion-opening, the time for new bonnets, and other finery, that some of us have perhaps forgotten the days, so long ago, when these customs first found light.

Even the bright-colored eggs, in grassy nests in the garden, or in queer corners about the house, have, in the far-away land by the Mediterranean Sea, a meaning very much more serious and sacred than the mere pleasure of the children.

In Armenia, where, for the last five years, there has been no Easter morning, this year will prove one of new significance—a light after darkness, indeed. In the days before the war, according to one of the young refugees, who found her way to America through the Near East Relief, Easter, with its preceding days of fasting and repentance, was a series of ceremonials, of great interest, and beautiful memory.

And it is strange—and yet not so very strange, either, since Armenia is the oldest Christian nation—to realize how close our own customs follow those of the Near East; to know that, as our children are "cracking eggs" on Easter morning, over there little children are playing the same quaint game.

Before the days of fasting, which correspond to our Lent, the little maid related—there are two weeks of special observances. During the first week every one abstains from all meat, and during the second week,

only dairy products are allowed. This is known all over Armenia as "Cheese Week," when milk, butter, cheese, and eggs may be eaten, for after this period of feasting, all animal products are prohibited. The truly pious Armenian will not touch meat, fish, nor even milk, eggs or any animal fats, during the forty days of fasting and prayer.

Perhaps we have found the origin of the Easter egg in the fact that eggs are the last bit of "food of the flesh," eaten before Lent begins; and the brightly-colored Easter eggs are the first food of this kind tasted after the Lenten season.

In the Greek and Armenian churches, during Passion Week, which begins with Palm Sunday and ends with Easter, the greatest events in Christ's life are reiterated with appropriate ceremonies: Christ's entrance into the city, amid the enthusiastic demonstrations of the people, and the Pageant of the Ten Virgins, in which, with proper services, ten maidens enter the church, and march toward an inner door. Five enter, and the door is closed, while those without wait, and sing a chant of mourning. The Thursday before Easter, in both the Greek and Armenian churches, the ceremony of feet-washing is reenacted, in memory of the Master who, at the last supper, washed the feet of his disciples.

The bishop of the church, after the communion, washes the feet of twelve priests, while twelve passages are read from the Scriptures on the sufferings of Jesus.

On this day, also, the eggs which have been stained with henna, and other native vegetable dyes in beautiful shades, especially the brilliant purples and deep red, are taken to the church, where they remain throughout Passion Week, to be taken home on Easter morning, for the breaking of Lent.

Good Friday—the day of Christ's crucifixion—is commemorated by a very beautiful procession, when the tomb of the Lord, represented by a shrine, is carried through the church and into the surrounding grounds, that all the crowd may see and touch the hangings.

At midnight, between Friday and Saturday, there is the "crying night," celebrated with hymns, and Scriptural reading referring to the suffering and burial of Jesus.

The real Easter service takes place early on Sunday morning, when the spiritual leader stands in front of the altar with a lighted candle. As he looks into the shrine, which represents the tomb of Christ, he calls out: "He is not here." This is the dramatic climax, when the whole nature of the congregation changes to rejoicing. The singing takes on a new glad note, and as the cry is heard: "He is risen," the people, with one voice, acclaim: "Blessed be the resurrection!"

For three days, following Easter morn, this is the greeting of friend to friend: "Christos hareaw!" ("Christ is risen.) And the salutation in return is: "Orhneal eh harootune Krisdoses." (He is risen indeed.)

From the candle on the altar, all light their little tapers, signifying that Christ is the Light of the world, shedding rays of hope on a world of darkness.

To the Church of the Holy Sepulchre at Jerusalem, where the fire is always kept burning, pilgrims journey from as far off as Russia during the Easter week. There, on Easter morning, they light their tapers from the candle of the Prelate, as he returns from the altar. If it is possible to reach home with the flame still burning, the light is regarded as sacred, and guarded carefully.

Now follow rejoicing, merry-making and friendly greetings. One is regarded as being very impolite in Armenia, not to pay respectful calls to all one's friends, sometimes with little gifts, sometimes with a word of greeting.

On Good Friday the church is draped in mourning, the people wear black, and business-houses close. On Easter, the house of worship is decked in its finest hangings, flowers strew the aisles, and the congregation is garbed in gala attire. Perhaps from this originates the intense desire of Western people for new millinery and dresses for Easter Day.

Another quaint custom follows the Sunday after.

While there can be no marriages during Lent, the week after Easter proves a day of nuptials—the day of marriages.

So the Armenians, in their deep sincerity and great Christian faith, celebrate this greatest day in the history of all the world. So, today, they are again able to turn once more to their friends with the glad greeting: "Christ is risen," and to receive the reply: "Blessed be the resurrection."

The Near East Relief has brought hope to the country once more. Through the help of America this gentle nation is again looking forward to the light of a new day. So long as that help lasts, so long as the strong arm of a friendly brother is held out in support, and so long as the hearts of these people of the West beat in sympathy for their unfortunate brethren of the Near East—all may rightfully say: "Christ is risen indeed."

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### MINISTERIAL ASSOCIATION OF NORTH-EASTERN OHIO

The Canton Ministerial Association, of Northeastern Ohio, met in the Canton City church March 8, to render a program. While at the Interchurch State Pastors' Conference, at Columbus, the Chairman and Secretary made arrangements with our National Director, Eld. Chas. D. Bonsack, State Director, Eld. G. A. Snider, and District Director, G. S. Strausbaugh, to be with us. It was also decided to invite all the elders and ministers of the District, thirty-three of whom were present.

Instead of the regular program the meeting was given over to these brethren, and the Forward Movement spirit soon caught hold of all. The great need of more spirituality was strongly emphasized. The thought of stewardship was forcefully impressed upon us. Bro. Bonsack referred to a number of faithful, loyal stewards who served the church a number of years ago and then spoke of the ministers of modern times.

Later in the day a discussion took place on loyalty to Christ and the church, in relation to the Forward Movement and the Interchurch World Movement. At least a dozen talks were given. The thought was strongly emphasized that the Interchurch World Movement strengthens us to do our part, which is our own Forward Movement. The watchword was: "Forward—the whole Gospel to the whole world." The last fifteen minutes were spent in a consecration service, led by Eld. A. F. Shriver.

The next regular meeting will be held in the Canton City church April 12, at 10 A. M. M. M. Taylor, Sec. Louisville, Ohio.

### FOR AN ORGANIZED CHURCH AT BREWTON, ALABAMA

It was in July, 1912, that Brother and Sister Nelson B. Winter, and their son Vernon, moved from the Empire church, Calif., into the neighborhood three and one-half miles northeast of Brewton, Ala.

A Sunday-school was started in the spring of 1915, at which time one of our ministers located with them—Bro. Ephraim P. Yoder, from Ohio. They had preaching services until Bro. Yoder moved away, in the fall of 1916. The Sunday-school, however, was continued, for, like those who build the wall in Nehemiah's day, the Winter members, though numbering but three, "had a mind to work." That same fall, and several times since, during the winter seasons, they had living near them Sister Ollie Long and her two sons, from near Mt. Morris, Ill. Bro. Christ C. Flory, the aged father of Sister Winter, has recently come to them from the State of Oregon. Twice a month now, preaching appointments are filled by Bro. William E. White, of Mobile.

Concerning the colored people there, one finds them a good class of their race, but the great need, taking them as a whole, is education, and the kind that is Christian. The writer feels to endorse very heartily a work which is progressing in that same neighborhood. It is an industrial school, superintended by an able, honest and big-hearted colored man, Prof. James Dooley.

The writer called on Prof. Dooley one day. He was given a warm welcome and a much-appreciated understanding of what the institute is doing for the uplift of the negro. As we together looked over the fields being farmed scientifically, and at the excellent specimens of live stock donated in part by friends in the North, and at the boys and girls here and there on the campus, growing into the leadership of their race on tomorrow, he said justly, with some evidence of pride, "This represents a struggle of mine for eight years." He is a Christian man, and his is a Christian school. The Bible is made prominent among the books of study, and the attending representatives of the oncoming generation are taught also how to pray.

What Prof. Dooley has been doing so much alone, the



last eight years, has just been taken over by the Dutch Reformed Church. They will soon erect a dormitory and office building on the grounds, estimated to cost \$12,000. Would that our church were ready to do a similar work for this African part of the Southland!

The climate in that vicinity is reputed to be healthful. Only now and then, during the winter months, does the mercury drop below freezing. We are told that during the summer the air does not get as sultry as one might suppose—accounted for by the Gulf breeze. That point, our readers will understand, is only twelve miles north of the State line of Florida.

Corn, cotton and almost all kinds of vegetables are grown. The soil in most cases, though, needs to be built up. But most promising of all, it seems to us, is the growing of pecans. Beyond the initial cost of setting out the trees, they are inexpensive, and the attention they require is but small. The nuts are always in great demand and the grower always realizes a good profit. There is a good trading point near by, at Brewton.

Feb. 22 we were sufficiently well again, and the health status of the neighborhood also was so much better that we resumed our series of meetings. The white residents, we found, were not only a desirable class of neighbors but were also good church attendants. It was an inspiration to do one's best to feed them, in view of the remarkable evidence of hunger for righteousness. One large room of our dwelling house was converted into a church, and a first-class pulpit was constructed for the same by Bro. Winter, Jr. The smallness of our quarters forced us to get close together, but that very thing accorded with our desires.

While, of course, there were some in our audience who made no profession, a majority of the people were professing Christians. But it is safe to say that a majority of the professing ones are dissatisfied and wish very much to find a church, which, in its faith and practice, better recognizes what they consider to be the plain teachings of the Book. As it had never been fully explained to them what our church stands for, we made a special effort to make them acquainted with the Church of the Brethren.

On the part of the people, the interest and appreciation increased, and on our part we continued steadfastly in our ministering unto them for three weeks. We not only gave them precept, but as much as possible example. On the last Saturday evening, the 13th, we had a love feast. There were ten members present—three of them from Citronelle. The service was directed by Bro. White, of Mobile. The friends who gathered in to witness this sacred observance, so new to them, were more than our quarters would accommodate. It was very impressive with them all, and especially with some who came to us afterwards and said: "You people certainly do obey the Bible!"

Our largest crowds were in the two closing services the next day, which was last Sunday, the 14th. Between Sunday-school and the preaching service we were placed in position to give them another example of New Testament teaching. Our aged brother, Christ C. Flory, referred to previously, requested the anointing, so Bro. White and the writer anointed him in the name of the Lord.

One promising young lady accepted fellowship with us and is now following her Savior, rejoicing in the way. It was another example we were glad to give, when we administered the baptismal rite, compassed about with many witnesses.

With no church organized at that point as yet, we felt it was our work mainly to sow the Gospel seed. We never before worked in a locality where our people were so few and little known. But now a number of the people are very nearly ready to unite with us in our work for God. "Your church is the way we believe exactly," said some. Others said: "If you will organize a church here, we will join in with you and help to build the churchhouse." So that is the next step to be taken. We hope it can be taken very soon. To that end we labored—for an organized church of ours at Brewton.

Our members living there will be very glad to have other members move in and help to further this work which now has such a promising outlook. If any of our readers are interested in doing that, or if members of the District want to help in financing the new churchhouse, they may address Nelson B. Winter, Brewton, Ala. Citronelle, Ala., March 18. Ralph G. Rarick.

#### DENTON, MARYLAND

In these days of the Forward Movement one who does not move forward finds himself out of date. So with churches. I have had the pleasure of serving a forward-moving church as pastor since March-1, 1919. It is the church at Denton, Md., my boyhood home. This church has an active Sunday-school and Christian Workers' Society. It has an Aid Society that is doing good work.

Our benevolences for 1919 may be comprised under the following heads: General expenses, home and foreign missions, Old Folks' Home, Armenian and Jewish Relief and Christian education, totaling \$4,500. This is not so bad, I think, for a membership of 168. Since Nov. 23, 1919,

Greenwood, Delaware, has been organized into a separate church, leaving us a membership of 118.

But spiritual values can not be estimated in dollars and cents alone. We were much refreshed by a good Bible term Feb. 27-29, 1920. We have a live missionary committee, which has organized two Mission Study Classes. The juniors are studying "Mook," and the seniors are studying "Ancient Peoples at New Tasks." Young and old are at work. The president and vice-president of the Christian Workers' Society and the Sunday-school teachers' board appointed a committee, to be responsible for all special programs during 1920. They are now ready to assign parts for the Easter program.

The County Sunday-school Convention will be held in our church in May. One of our brethren is president of the County Sunday-school Association.

Four of our young people are in college. We had ten baptisms during our pastoral year, March 1, 1919, to March 1, 1920.

Eld. W. M. Wine, Woodside, Del., serves this church efficiently as elder in charge.

Sunday afternoon, March 14, we held our quarterly council, when it was decided to hold our councils regularly on Sunday afternoons, instead of Friday evening, as formerly. We invited the Student Volunteer Mission Band of Blue Ridge College to give us a program over Easter. Our love feast will be held May 2, at 6 P. M., with preparatory services in the morning. Eld. J. W. Krabill and the writer were chosen to represent the church at District Meeting of Eastern Maryland, and the writer is also a delegate to Annual Meeting.

Levi K. Ziegler.

#### DEATH OF ELDER G. W. HUTCHISON

Eld. G. W. Hutchison was born Feb. 22, 1842, and died at his home, near Lindsides, W. Va., Feb. 29, 1920, aged seventy-eight years and seven days. He was the son of Samuel and Cynthia Hutchison and a brother of Eld. A. Hutchison, who, with Sister Martha Riner, of Fayette County, is the only surviving member of his family.



Eld. G. W. Hutchison

Bro. Hutchison joined the Brethren church when eighteen years of age, and was later elected to the ministry and then to the eldership. He had the care of the Spruce Run church for a number of years, until failing health compelled him to call assistance from adjoining churches.

"Uncle George," as we all loved to call him, was truly a father in Israel. He was kind, loving and affectionate to everybody, always ready to help the poor, and to contribute to the needs of the church. He loved the church of his choice, and was never happier than when engaged in the service of his Master. He was much concerned about the unsaved, and had the happy privilege of leading many souls into the baptismal waters.

Some two years ago his mental condition became somewhat impaired, and during the last few months of his life this affliction was even worse.

The church here deeply feels her loss. Although Bro. Hutchison could no longer preach for us, we missed his presence, his pleasant smiles and his fervent handshake.

Bro. Hutchison's wife, who was Miss Castine Chambers, preceded him to the grave ten years ago. He leaves two sons.

Services were held at the grave by Eld. G. W. Bradley, after which the body was laid to rest to await the resurrection morn.

Roxie Reed, Lena B. Shover, Lindsides, W. Va.

#### NEBRASKA CONFERENCE OF COUNTY CAMPAIGN WORKERS

The Interchurch Conference of County Campaign Directors for the State of Nebraska, held in Lincoln, Nebr., on Monday, March 15, was the best attended Conference of this sort so far convened.

About three hundred men of all denominations were present. The sessions were a training school for the directors, looking toward the campaign to be put on April 25 to May 2.

It was inspiring to see the number of laymen who responded to the call, and to feel the response which was given to the need.

The Church of the Brethren had a good attendance of those, called by us to help in this work. We had invited men from the farthest portion of the State and were pleased to note that even those from the far points were on hand, and ready for the task ahead.

Some of our brethren were forced to travel all night to reach the place of meeting, and again to return to their homes. In some instances long distances were covered by car, in order to get the train which would insure

arrival on time. This all shows that our people are awakening to the great things to be done.

In the Sectional Meetings of the Conference, when we, as Brethren, met and talked of our own particular campaign, it was highly gratifying to note the spirit of determination in seeing the goals reached. Even though, in some instances, the quotas handed down were felt to be large, the responsibility was cheerfully shouldered.

We, in Nebraska, are rapidly getting our organization completed and are experiencing much joy in our work together for the great things of the Kingdom of God.

I firmly believe that we are entering upon this Forward Movement with our eyes open and that the result will be a large growth along spiritual lines.

May God help us all to do our part, that his righteousness may be carried to the farthest corners of the world. Beatrice, Nebr. F. S. Eisenbeis.

#### DEATH OF GEORGE A. HEAGLEY

Eld. George A. Heagley was born in Schuylkill County, Pa., in 1858. He died March 2, 1920, in Long Beach, Calif., at the home of his brother-in-law, Samuel Horning, 750 Molino Avenue.

When George was eleven years of age, his parents moved to Whiteside County, Ill., where he grew to manhood on his father's farm. Dec. 23, 1884, he married Rebecca Horning. One year after their marriage he and his wife moved to Frederick, S. Dak., where they lived thirty-three years of their life. Four years ago they moved to Batavia, Ill., where they lived till they came to Long Beach, Calif., Jan. 19, 1920, thinking that the climate of this country would improve his health. While he looked the picture of health, yet, for the last seven years, he was advised by his doctor to give up an active life of study.

Bro. Heagley became a member of the Church of the Brethren in 1900 and was received by baptism into the fellowship of the church at Willow Creek, S. Dak. In 1903 he was called to the ministry at the said church, and two years later ordained to the eldership. He served as a minister and elder in the Willow Creek church until four years ago, when he retired actively from the work.

After moving into the congregation in Batavia, Ill., the church elected him elder in charge, which office he held till the time of his departure. In his best days he was active in church work and felt his divine stewardship keenly. He saw the possibilities of the church in which he labored, and was keenly interested in her Forward Movement. He loved the Lord and the Lord's children. He not only labored but he prayed as he worked, and he was known and loved for his spiritual life. He was devoted to his home as a true father and husband.

He is survived by his devoted wife, and three daughters. Long Beach, Calif. J. M. Boaz.

#### IN MEMORY OF DANIEL ULLERY

Daniel Ullery, son of David and Elizabeth Ullery, was born Dec. 21, 1852, in Carroll County, Ind. His mother died when he was four years old and he afterward lived with his uncle, Jacob Ullery.

He united with the Church of the Brethren early in life in Clinton County, Ind. He was elected deacon in 1877 by the Romine church, Ill., and to the ministry in 1881. He spent the greater part of his life in that church. In 1902 he moved to Sheller, Ill., where he was ordained to the full ministry. He was instrumental in building up the Pleasant Grove church.

Several years ago his eyes became affected and since then he has been much hindered in active service in the ministry. In June, 1919, after taking treatments for trachoma, his eyes were greatly improved, but after returning home he became ill and a few days later suffered a paralytic stroke.

While laboring for the Master, he baptized forty applicants, conducted forty-six funerals and performed thirty-four marriage ceremonies.

In 1874 he married Susan Ullery. To this union five daughters were born, three of whom, with the mother, survive.

Early in his sickness he called for the elders and was anointed by Bro. Urias Blough and Jacob Cripps. Later he was moved to the home of his daughter, near Kell, where he died Dec. 13, 1919. Services at the Romine church by Bro. Urias Blough. Lizzie Coffel. Sheller, Ill.

#### FROM THE MISSION BOARD OF MIDDLE INDIANA

We are glad to announce that the publicity given, through the Forward Movement efforts in our District are already bearing fruits for the home missionary work.

The result of the house-to-house canvass and public calls last summer, for help in building a new churchhouse in Logansport, resulted in the furnishing of more than enough to pay for the house, when all pledges are paid. More than this, since the house was dedicated, the attendance here has increased, and more than a dozen have been baptized, besides several who have moved in.

Furthermore, with the publicity of the needs and opportunities for mission work in the District, ministers have offered their services, and other members have sent funds, so that we have already been able to locate a number of



pastors and are contemplating locating others before long. Among these is the promise of Eld. Chas. R. Oberlin, to take up the work in Logansport at the close of the school term.

In the city of Wabash, where the services had been conducted in such halls as could be secured—usually inconvenient upper rooms—there arose a danger of losing even such places because of the demand for housing-room.

The rent on the hall we were using was increased fifty per cent, and there was none other available at that time. The members here became alarmed and the board puzzled, but by watching and prayer we learned that the German Benevolent Society would sell us their property, consisting of a good lot with a roomy one-story frame hall and some furniture, for two thousand dollars. After examining the property and location, and consulting the members of the congregation, we decided, in view of the situation, to buy the property and trust to the District to furnish the means to pay for it, and make such alterations and improvements as are necessary to make it inviting and commodious.

Accordingly, the transaction was made, and a loan secured for a short time. The Board then met with the Wabash members in council, and they were so greatly pleased with their prospects for a church home of their own, that they, though only numbering forty-three—all wage-earners—gave concrete evidence of their appreciation by donating, in cash and pledges, one-half the purchase price. The Board was simply amazed and now feels it unnecessary to make a membership canvass of the District for the balance, but simply appeals to all individuals, congregations, Sunday-schools, classes and Aid Societies, to recognize what these faithful, needy brethren and sisters have done. Give them a lift to the honor and glory of God, in advancing his cause in the county-seat of one of our foremost counties, in which are located a half dozen Brethren congregations, and our highly-appreciated Manchester College. Please act on this matter at once, though time will be allowed for payments, when desired. Send cash and pledges to E. C. Metzger, Flora, Ind., Treasurer of the Mission Board. J. G. Stinebaugh, Camden, Ind.

#### PASTORS' CONFERENCE OF OKLAHOMA

The pastors of the Brethren churches met with the pastors of the State in the Pastors' Conference of the Interchurch World Movement, from March 10-12. On the morning of the twelfth they met in their own church in Oklahoma City, where the conference was held, and planned their part of the great Forward Movement and of the great Interchurch World Movement. Eleven pastors and Bro. J. W. Deeter, the director of the Forward Movement work for the McPherson District, comprising eleven State Districts, met in the Conference.

Bro. V. K. Meek, of Cushing, Okla., and Bro. Ed. R. Herndon, of Weatherford, Okla., were chosen as the team to tour the District in the First Campaign. Brethren Jno. R. Pitzer and J. W. Deeter will make the final campaign for funds.

A splendid spirit pervaded the entire Conference, and the Brethren are taking hold of their part of the work in a very commendable manner. It was a hopeful conference that the Brethren held in the Oklahoma City church, and one that we will long remember. Every one recognized the magnitude of the task before him, but no one was ready to say that it could not be accomplished, or that he did not think it would be reached. We can go beyond the mark, if we only have faith and the spirit of service for the needy world sufficiently.

Guthrie, Okla. Ray S. Wagoner.

#### NOTICE TO MINISTERS OF THE NORTHWESTERN DISTRICT OF OHIO

At the late District Meeting, held in the Eagle Creek church, it was decided to have meetings, from time to time, for the ministers, in which there might be heart-to-heart discussion of our problems, etc. The first of these meetings is to be held in the Postoria church April 12, 1920, at 12:30 P. M. The following program will be discussed:

##### The Minister in Account With Himself

1. What Am I Doing to Keep Myself in the Highest Ministerial Efficiency?—E. E. Eschelman.
2. Has My Reading Been Really Helpful?—S. U. Snavely.
3. Have I Profited by My Mistakes?—David Beyerly.
4. Open Discussion on Any of Our Vital Problems.

Jesse J. Anglemeyer, D. P. Weiler (Temporary Committee).

#### DETROIT, MICHIGAN

The new addition and the remodeling of our church at this place are practically completed. The building will consist of an auditorium, two class-rooms and a cloak-room on the main floor balcony, where the young people's class is held, and full basement with kitchen and fixtures, where four classes will be held. We also have a baptistry.

With the leadership of Bro. John P. Guthrie, we are sure of a great Sunday-school in the near future. It is steadily increasing in attendance and offerings. The offering for March 21 was \$32.18. The average offering is about \$25 per Sunday, so far this year. Young men constitute a very large per cent of the Sunday-school and church attendance. When our work started we only had

three classes; now we have eight. We recently organized a teacher-training class, which is conducted by Bro. Chas. Blough, with a membership of about fifteen.

Bro. Dietz presided at the first quarterly council, held March 13. Bro. Deardorff was also present. Brethren J. E. Ulery and C. F. Caslow, formerly pastor of the Grand Rapids church, also have been with us recently. We enjoy having these brethren visit us. We expect Bro. J. W. Norris, of North Manchester College, to be with us for a three weeks' series of meetings, beginning April 4. In preparation we are having splendid cottage prayer meetings, and the members are becoming very enthusiastic about them.

Bro. Dietz attended the Ministers' Conference at Lansing a few days ago. The writer attended the County Directors' Meeting at the same place. The Brethren Church has a great place in the Five-Year Forward Movement. An official board meeting has been called for next Sunday, to discuss ways and means of making the drive from April 25 to May 2. We are going "over the top" during the week of May 2.

We especially urge all who have relatives, friends and acquaintances, here in the city, to let the writer know at once, so that we can visit them and invite them to the meetings. M. B. Williams.

973 Holcomb Avenue, Detroit, Mich.

#### MIDWAY, PENNSYLVANIA

Feb. 22 Bro. A. B. Gingrich preached for us at the Cornwall house. The following Sunday Bro. S. K. Wenger very vividly presented to us the great suffering and starvation of the people in the Near East. The Sunday-school lifted an offering of \$293.30 for that purpose. During the past year and until now, the Sunday-school has given \$693.30 to the Armenian sufferers.

We met in council March 20, with Eld. John Herr presiding. Eld. J. H. Longenecker and A. B. Gingrich were also present. Two ministers were elected: Brethren Albert J. Fike and Aaron S. Heisey, who, with their wives, were finally installed. There was also an election held for two deacons, which resulted in the election of Brethren Amos Hoffer and Myer J. Gible, who were installed with their wives.

Our delegate to Annual Meeting is Bro. Nathan Martin; alternate, Bro. S. K. Wenger; to District Meeting, Bro. Wm. Forry, Henry M. Patches and A. S. Heisey; alternates, Nathan Martin, the writer and Mohler Bucher.

We expect Sister Lydia Taylor, Mt. Morris, Ill., to give a talk on "Dress Reform" at a future date.

Fourteen certificates were granted and five were received. Our love feast will be held May 11 and 12, at 10 A. M.

Elizabeth B. Nolt.

Lebanon, Pa., March 22.

#### PORTLAND, OREGON

We met in council March 16, with Eld. G. C. Carl in charge. The interest of the Sunday-school was first considered. Some changes were made regarding the election of officers. The church decided that the Sunday-school superintendent be elected by the church body, and that he appoint his own assistant. The other officers are to be chosen by the Sunday-school Board, consisting of the elder in charge, the Sunday-school superintendent and one other member, elected by the church.

In order to stimulate greater interest along the line of the Christian Workers' Society, a Junior Department has been provided for and will be in operation soon. This work will be in charge of our young people's Sunday-school class, and we hope that the younger Sunday-school workers may become interested too.

In the near future we expect to render a musical program, carrying out the plan suggested by the Music Committee, appointed by Annual Conference.

The church elected a committee whose duty it is to assist newcomers in locating near the church. The members of this committee are Brethren A. L. Buck and Ben Barnes and Sister Laura Cheney. Strangers will be greatly assisted by calling upon them for information.

That we may assist in promoting the Forward Movement by teaching in a more impressive manner the great need of Christian work, the church contemplates the purchase of a stereopticon and using the slides offered by the Publishing House for this work.

Owing to the fact that Sister Jeannette King lives a considerable distance from the church, and can not attend services regularly, the writer has been chosen to succeed her as church correspondent and "Messenger" agent.

At present our Sunday-school and Christian Workers are arranging for special programs, to be rendered on Easter Day. Grace W. Hewitt.

#### FIFTY YEARS AGO

Fifty years ago our first Ministerial List was compiled, there being a total of 639 names. Following is a list of our ministers, still living, whose names appeared in our first Ministerial List: George Barnhart, Carthage, Mo.; Jesse Beale, Waterloo, Iowa; Jeremiah Beeghly, Markleyburg, Pa.; Peter Bowers, Parkersburg, Ill.; Daniel Bowman, Dillons Mills, Va.; David Bowman, Empire, Calif.; J. S. Burkhart, Johnstown, Pa.; J. F. Eikenberry,

Greene, Iowa; Edmund Forney, La Verne, Calif.; Cullen C. Gibson, Virden, Ill.; Daniel B. Gibson, Girard, Ill.; Joel Gnagey, Meyersdale, Pa.; James P. Harris, Hume, Mo.; John M. Harsbarger, Johnstown, Pa.; Jesse P. Hetric, Pottstown, Pa.; Andrew Hutchison, La Verne, Calif.; John H. Moore, Sebring, Fla.; Jacob A. Murray, Memphis, Tenn.; Emmanuel Newcomer, Mt. Morris, Ill.; David E. Price, Beatrice, Neb.; Daniel D. Sell, Plattsburg, Mo.; James A. Sell, Hollidaysburg, Pa.; Solomon Z. Sharp, Fruita, Colo.; S. J. Swigart, Lewistown, Pa.; Jacob Witmore, McPherson, Kans.; John Zuck, Clarence, Iowa; Samuel R. Zug, Palmyra, Pa.

One by one these pilgrims pass away. The time will soon be here when it can be said that all our ministers, whose names appeared in our first Ministerial List, are in eternity. Edgar M. Hoffer.

Elizabethtown, Pa.

#### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### ARIZONA

Phoenix Mission.—Feb. 15 Bro. W. E. Trostle, of San Gabriel, Calif., came to us, and labored for two weeks, delivering in all seventeen strong Gospel sermons. As an immediate result two were made willing to walk in newness of life. Meetings were very well attended and others were made to think on the ways. Bro. Trostle took up about twenty minutes each evening, before the sermon, in giving a lecture on the appearing of our Lord. New interest has been aroused in the work and the study of the Word. We have a very large field, but there are only a few workers to reap it. Those looking for a mild climate and one that is healthful would do well to investigate this country before going elsewhere.—A. W. Arnold, 925 Grand Avenue, Phoenix, Arizona, March 18.

#### CALIFORNIA

Figarden church convened in council March 16, with Bro. J. C. Groff presiding. Officers for the year were elected, with Bro. Groff, elder; Bro. Jacob Bowers, clerk; Sister Weimer, correspondent. Two letters were accepted. The name of our church has been changed from Figdale to Figarden owing to our churchhouse's location. We hope to be able to dedicate our new house by the first Sunday in June, after which we expect to have a series of revival meetings.—Sadie Groff, Fresno, Calif., March 17.

Fresno congregation met in business session March 8. Bro. Fox, our new pastor, explained the "church survey" and we decided to be responsible for a certain territory and thus cooperate with other churches in the great Forward Movement. After morning service March 14, Bro. Rhoads, assistant elder, called the congregation together for an extra business session. It was reported that Brother and Sister Jarboe will commence a series of meetings here March 21. The date of our communion service is April 25.—Mrs. Elisabeth Whitlock, Fresno, Calif., March 15.

Ingleswood.—March 7 Brethren J. P. Dickey and I. V. Funderburgh, of La Verne, were with us in the interest of the Forward Movement. Bro. Funderburgh addressed us in the morning and Bro. Dickey in the evening, both giving clear and helpful thoughts. At our council meeting, March 5, the church decided to accept Bro. J. Edwin Jarboe and wife for revival meetings the first of May. The Volunteer Mission Band, from La Verne College, rendered a very interesting program March 14. Their messages, both in song and speech, are always an inspiration to us.—Susan L. Stoner, Ingleswood, Calif., March 16.

La Verne.—Eight have been baptized since our last report, making thirteen for 1920. Next Sunday we begin our series of meetings, which will be conducted by Eld. M. S. Frantz, of Lindsay, Calif. We contributed \$1,884 to the recent Armenian Drive. Almost every family in the congregation had a part in this offering. We have taken steps to organize our congregation into Mission Study Classes to promote "Christian Americanization." We are planning for classes in the different sections of the congregation under the auspices of the "seasonal workers." Each of them is assisted by a teacher and a chorister. These teachers are in a training-class, conducted by our pastor and Eld. S. J. Lehman, at present, in preparation for their work. We hope to have the classes meet weekly after our series of meetings. Our Mexican night-school work is being reorganized, with an enrollment of thirty-six. This work is in charge of Herman Andres, Ernest Root, Florence Julius and the writer.—Grace H. Miller, La Verne, Calif., March 17.

#### IDAHO

New Plymouth.—After four years of absence from our old home, ten miles above New Plymouth, we again return and find that the ministers of other denominations have given up this field. In a territory six by eighteen miles, the writer is the only dispenser of the Gospel. There are a number of good schoolhouses, well located, and one Baptist church building where we now have regular services. There are Sunday-schools with about fifty to one hundred scholars located in the village of Lethe. There is a rare opportunity here for young people who are trained workers. There is a tract of over 20,000 acres of wet land, now being drained, besides much other fine irrigated grain and fruit land surrounding this section, with as good roads, railroads and towns as can be found. Prices are reasonable. Fruit, vegetables and plants of the temperate zone grow to perfection here. We have a number of members in this section. We will be glad to correspond with members looking for a good location, and especially with a minister who will be assured some assistance.—D. J. Wampler, New Plymouth, Idaho, March 21.

#### ILLINOIS

La Place.—Dec. 21 a special meeting was held for the purpose of calling one to the ministry, who had been elected by Bro. Eldo Henricks being chosen. He and his wife were installed. March 13 the members met in council, with Eld. Geo. W. Miller in charge. Ten letters were granted. Our communion will be held at the Centennial house May 27, beginning at 7 o'clock. Bro. Eldo Henricks was chosen delegate to District Meeting, with Bro. Feister Landis, alternate.—Laura M. Crain, La Place, Ill., March 18.

Mulberry Grove church met in council at the town house Feb. 21. Letters were granted to Eld. Henry Lilligh and wife, who expect to leave for Decatur soon. One letter was received. Bro. Michael Flory was chosen elder for the following year; Bro. J. J. Cornish, clerk; the writer, "Messenger" correspondent.—Clara Crutchley, Mulberry Grove, Ill., Feb. 21.

Shannon church met in council March 20, with Bro. Henry Baum presiding. Bro. Baum was chosen as our representative for the Forward Movement. A committee was appointed to investigate the need of a pastor and a pastor was chosen. The writer was chosen church correspondent. We are expecting Bro. Rowland and wife home soon from their winter's stay in California. Bro. Baum has charge of the work here and we have had some very good meetings. Our prayer meetings are very interesting this winter, with good attendance. The Sunday-school is now preparing an Easter program.—Ida McNutt, Shannon, Ill., March 20.

Yellow Creek church met in council March 13 at the Pearl City house, with Bro. P. R. Kellner presiding. Bro. August Kulleman was elected delegate to Annual Meeting, with Bro. H. H. Kellner, alternate. We decided to hold our love feast June 2 and 3, beginning at 7 P. M. Our young people are preparing an interesting program for Easter Sunday. The attendance and interest at our Sunday services are increasing and we are hopeful for the future.—Minnie Kulleman, Pearl City, Ill., March 19.



## INDIANA

**Beech Grove** church met in council March 13, with Eld. E. O. Norris presiding. Seven letters were granted. The following committees were appointed: "Movement," "Messenger," "Missionary, temperance and financial." We also have an advisory committee for the Sunday-school superintendent, composed of the elder and teachers. The church has set the times for both of her love feasts for the year: May 8 and Oct. 9.—Mrs. Edna Norris, Fortville, Ind., March 13.

**Bremen** church has changed her revival meetings to begin May 2 and to continue for three weeks; also the love feast will be held May 23 instead of May 30.—Dorothy Carbiener, Bremen, Ind., March 24.

**Buck Creek** church met in council March 13, with Eld. L. T. Teeter presiding. Two letters were granted. Our communications are set for May 15, at 7 P. M. and June 13, 13. Our delegate to Annual Conference is Bro. L. L. Pau, with Bro. L. T. Teeter, alternate. Bro. L. T. Teeter, District Meeting, Bro. A. C. Priddy, with Bro. L. T. Teeter, alternate. We expect four of the Volunteer Mission Band from Manchester College, to be with us on Saturday evening, and Sunday, April 10 and 11. One has been baptized since the last report.—Vinna Bowman, Moorland, Ind., March 22.

**Camp Creek** church met in council March 6. As our elder, Bro. Christian Metzler, could not be present, Bro. Owen Harley presided. It was decided to have our love feast June 12, at 7 P. M. Our Harley, Etta Grodz, Ind., March 22.

**Huntington**—March 7 our pastor, Bro. C. C. Kindy, gave us a splendid talk on the "Interchurch World Movement," after attending the Conference for Pastors of the State at Indianapolis. It helped us get a clearer view of what this movement stands for. At our Christian Workers' Meeting, in the evening, Mrs. E. W. Cole, from one of the churches, on "The Love Feast," gave us a most interesting talk. All departments in both the Sunday-school and church are progressing, although the attendance, at present, is not large, on account of sickness.—Mrs. E. M. Humbert, Huntington City, Ind., March 17.

**Mexico** church met in council March 4, with our elder presiding. Four letters were received and five granted. Eld. Frank Fisher was elected delegate to Annual Meeting. Bro. Marion Miller was elected Christian Workers' chairman. March 21 Bro. Ira Long gave us a fine talk on the Forward Movement, which was greatly appreciated.—E. E. Keyes, Mexico, Ind., March 24.

**Muncie** congregation convened in council March 18, with a splendid representation of members present. We decided to hold our love feast May 16. Our pastor, Bro. Geo. L. Studebaker, was chosen to represent the church at Annual Conference. March 14 Bro. Paul Studebaker, of Eaton, Ind., preached for us in the absence of our pastor, both morning and evening. The interest in our services continues, three Bible classes, and a large attendance at all series of meetings. The Excelsior Sunday-school class rendered a most beautiful program last evening at the Christian Workers' hour.—Mrs. Mark Beall, Muncie, Ind., March 23.

**Santa Fe** church met in council March 18, with Eld. S. T. Fisher presiding. Four letters were received. Bro. Fisher was chosen elder for another year. Bro. Peter B. Fisher, of Indianapolis, was chosen for our joint Sunday-school programs. Sisters Daisy, Peter, and Sylvia Wolf and the writer were chosen as a Temperance and Missionary Committee. We are expecting members of the Volunteer Mission Band from Manchester College, to be with us some time in the near future.—Dossie M. Webb, Bunker Hill, Ind., March 18.

**Summitville** church met in council March 5, with Eld. J. A. Miller presiding. The following officers were elected: Sister Pearl Tomlinson, clerk; Bro. Lan Dawson, trustee; the writer, "Messenger" agent and correspondent. The work has been somewhat hindered here on account of the "flu," but conditions are much better now.—Lorna Fair, Summitville, Ind., March 19.

## IOWA

**Curlew** church met in council March 13, with Eld. J. A. Eddy, of Worthington, Minn., presiding. We reorganized our Sunday-school and Christian Workers' Meeting, with M. S. Grossnickle superintendent of the former and also president of the latter. Bro. Eddy stayed over Sunday morning, and a large attendance was present. Letters to four of our members were granted at the last council.—Eva M. Brallier, Curlew, Iowa, March 17.

**Des Moines Valley** church met in council March 18. Our pastor, Bro. J. F. Burton, was elected for another year, beginning Sept. 1, 1920. Bro. Burton was also chosen delegate to Annual Conference, with Bro. W. W. P. Burton, alternate. Our love feast was set for May 29 and 30. Our church has been taxed rather heavily financially this year, having bought a parsonage adjoining the church. In addition to this we expect to do our share in the Forward Movement.—Esther M. Hildreth, Ankeny, Iowa, March 23.

**Franklin** (Decorah County)—Services at this place were held in the homes of the members during the cold weather, as repairs are not yet completed on the church building, which was destroyed by fire. We expect to have dedication services some time in June. Our Sisters' Aid Society has been reorganized for the year, with Sister Oma Sears, President. They are doing some good work and are helping with the new building as much as possible. Our Leon Mission Sunday-school, which was organized last year, is growing in interest and numbers. This school is preparing an Easter program. Some of our young sisters are taking an active part in this work. Four letters of membership have been granted since our last report.—Mrs. Mattie E. Johnston, Leon, Iowa, March 20.

**Greene** church met in council Feb. 28, with Eld. W. H. Lichty presiding. Two letters were granted. An elder was elected, and was held by the church. Bro. W. E. Buntain was chosen to this office. Elders W. H. Lichty and W. B. Buckingham officiated at the installation services. We decided to have our communion service on Tuesday evening, April 6. March 7 our Sunday-school gave \$50 to the Armenian-American Relief fund, for making a large contribution to render an Easter program, and we also expect to have Decision Day at that time. March 23 we met in special council, with Eld. Lichty presiding. Our pastor, Bro. W. E. Buntain, who has been with us nearly three years, offered his resignation, which was accepted by the church. Bro. Buntain and family will be with us until Sept. 1, 1920.—Elaie A. Pyle, Greene, Iowa, March 24.

**Grundy** County church had an interesting singing term of three weeks during January, conducted by Sister Sadie Mangas, of Bethany. Since the life enlistment campaign is on, we rejoice to have two volunteers, one a young man who was accepted by baptism. Our business meeting was held March 24, with the pastor acting as moderator. The Forward Movement was one important object arranged for. Our love feast will be held May 28. Brother and Sister D. H. Keller are delegates to Annual Meeting. We are looking forward to a series of meetings in September, to be conducted by Bro. J. W. Lear—Hannah C. Messer, Grundy Center, Iowa, March 25.

**Libertyville** church met in council March 17, with a good representation of members present. Two letters were received and one was granted. Church officers for the year were elected as follows: Glenn Carr, clerk; the writer, "Messenger" agent and correspondent. The social committee on caring for the needs of our young members reported progress and was continued. Bro. Glenn Carr was elected delegate to Annual Meeting, with Bro. J. H. Price, alternate. The Forward Movement was endorsed and steps taken to work more fully in that direction. Our love feast was set for June 5, at 4:30 P. M.—Nellie F. Glatfelter, Batavia, Iowa, March 22.

**Sheldon** church met in council March 6, with Eld. J. E. Rolston presiding. Sunday-school officers were elected and two letters were granted. Bro. C. E. Kimmel was elected delegate to Annual Meeting. We expect to have a series of meetings, beginning the first Sunday after Annual Meeting, and are looking forward to them. These meetings will be conducted by Bro. Emmert, of Mt. Morris, Ill., and Laura E. Kimmel, Sheldon, Iowa, March 23.

## KANSAS

**Hutchinson** church met March 2 in members' meeting. We elected our pastor, Bro. O. H. Feller, and wife, delegates to the Annual Con-

ference. Delegates to the Interchurch Convention were also elected, as follows: Brethren O. H. Feller, A. Ninninger and the writer, with Sister Sina Kieckler and Bro. David Flora, alternates. Our special meeting dates are as follows: March 29 to April 4, week of prayer; April 4, Easter program in charge of Sisters Dessie Phillips and Lannie Ferrell; April 4-11, Win-Over-Campaign, in charge of our home pastor, who will preach an evangelistic sermon each evening during that week. April 11 our love feast will be held, and Prof. Ellis M. Studebaker, of McPherson, will be with us. Since our last report, Bro. W. R. Miller has given us seven splendid illustrated Bible Land lectures. Toward attendance and interest were very good and the church and community were greatly benefited. Our Sunday-school attendance is steadily on the increase, and we are looking forward to bigger and better things for the Sunday-school and church at this place.—Alice Kint, Hutchinson, Kans., March 20.

**Osawatomie**—During the early part of February, Bro. J. Clyde Forney came to attend a week in building up the Sunday-school work. On account of the "flu" he was forced to discontinue his work here until some future date. Feb. 22 Dr. Kurtz came to us with his stirring message on the Interchurch World Movement. March 12 our regular council was held, with Eld. G. M. Thorne in charge. We expect to redecorate the interior of the church this year. Bro. Thorne was chosen delegate to Annual Conference, with Eld. W. B. Devilliams alternate. A Sunday-school Board was elected at this meeting. Our Christian Workers' Society has sent a request to the General Missionary Council that they discontinue the Stover and family visit the Ottawa church some time during their year at home.—Olive M. Wheeler, Ottawa, Kans., March 19.

**Ozawake** church met in council March 13, with Eld. H. L. Brammell as moderator. If we can secure a minister, a series of meetings will be held this spring. A committee was appointed to engage a minister in the future. Bro. J. O. Butterbaugh was chosen delegate to Annual Conference. March 11 Bro. Clyde Forney, our District Secretary, gave us four very inspiring sermons and Sunday-school talks. A collection of \$25 was taken for general missionary work.—Ella Staller, Ozawake, Kans., March 18.

**Richland Center** church met in council March 11. Our love feast will be held May 9. Seven letters have been granted since Jan. 1. On account of scarlet fever and influenza, our attendance at church and Sunday-school has been small, but we hope that with the coming of spring conditions will be better, and that we may do better work. We were supporting a lecture course this winter. Our last number was a lecture by Dr. Kurtz on his work in the Near East, which was much appreciated. Our next number will be a lecture by Dr. Kurtz March 24.—Lizzie M. Tice, Summerfield, Kans., March 19.

## MARYLAND

**Beaver Creek** congregation met in annual council March 20. On account of Eld. Caleb Long being ill, Bro. J. O. Butterbaugh presided. Two were received by letter. Bro. Caleb Long was chosen elder in charge for one year; Sister Della Gaylor, "Messenger" agent. Our delegate to District Meeting is Bro. J. E. Fahmy; alternate, Samuel Reese; delegate to Annual Meeting, Bro. Calvin Byers; alternate, Bro. J. O. Butterbaugh. We are looking forward to a series of meetings sometime in the future. Our love feast will be held in the Beaver Creek churchhouse May 22 and 23, commencing at 1:30 P. M.—Bessie L. Kaylor, Boonsboro, Md., March 20.

**Locust Grove** church met in council March 11, with Eld. David Klein presiding. One brother was restored to fellowship. Our delegates to District Meeting are Brethren Norman Klein and Geo. Klein; to Annual Meeting, Bro. Wm. Baker, with Bro. David Klein, alternate. Bro. David Klein was chosen elder for one year. We are expecting a visit from Bro. Geo. Early in the near future, in the interest of the Forward Movement.—Eva M. Young, Mt. Airy, Md., March 24.

## MICHIGAN

**Fairview** church met in council March 13, with Eld. C. W. Stutzman presiding. Bro. Ira Butts was chosen delegate to District Meeting, with Bro. B. F. Roback, alternate. We decided to hold a series of meetings during the summer or fall. The date of our love feast is Oct. 22.—Mrs. B. F. Roback, Fairview, Mich., March 24.

**Notice to Michigan Sunday-schools**—Decided that each Sunday-school lift an offering on the first Sunday of each October to be sent to the District Secretary, is the last statement under "queries" on page 3 of our District Meeting Minutes for 1919. Nineteen of our schools have overlooked this. It is the plan of our District Secretary to visit every one of our schools during the next District Meeting, but sufficient funds for this are lacking. Will those schools which have not taken the offering, kindly do so and send it to Ethel G. Whitmer, Beaverton, Mich., as an earnest invitation for her to visit your school. Another item of special Sunday-school interest is the third paragraph from the last, under "queries," which provides for District Sunday-school delegates and bears an essential relation to point eight of the 1920-1923 standard (page 15, 1920 Yearbook). Elect your delegates early, so they may plan to attend the District Sunday-school Meeting.—David P. Schechter, Writing Clerk, Elsie, Mich., March 20.

## MINNESOTA

**Nemadji** church met in council March 13, with Eld. W. H. Eikenberry presiding. Bro. Joel A. Vancil will represent us at Annual Meeting. We plan to have a series of meetings this summer. Attendance at Sunday-school and church services is gradually increasing.—Pearl M. Ramer, Barnum, Minn., March 18.

## MISSOURI

**Shelby County**—Bro. H. B. Brubaker, of Plattburg, was with us a short time in the interest of the Forward Movement. Owing to the unfavorable weather we were unable to have him at the church, but he visited in most of the homes. The members are interested and ready to do what they can. Since our last report we have received six new members by letter. Among them are Eld. J. H. Keller, of Idell, Mo., with his wife. With this new help we are planning on having preaching-school points where there are no services. Our Sunday-school is making preparations for an Easter program. Our meetings were discontinued for three weeks on account of "flu."—Merle Stouder, Cherry Cox, Mo., March 23.

**Shoal Creek**—We met in council March 13, with Bro. W. R. Argabright presiding. Brethren E. J. Reese and W. R. Argabright were chosen delegates to Annual Conference and are having a good Sunday-school now.—Virgie Argabright, Fairview, Mo., March 22.

## NEBRASKA

**Lincoln** church met in council March 5, with Eld. D. G. Custer presiding. Bro. J. P. Smith was retained as pastor for another year. Our revival meeting will begin April 11 and close on April 25. The cottage prayer meetings are kept up with good interest and attendance.—Josephine Custer, Lincoln, Nebr., March 18.

**South Beatrice**—Sister Anna V. Blough, returned missionary, gave us a splendid talk recently. Lectures were also given by Doctors Callender and Kurtz. Bro. B. B. Boush was with us as a speaker on the Forward Movement several weeks ago. March 20 we held our regular members' meeting. Bro. David Franz was chosen delegate to Annual Meeting, with Bro. Will Fry, alternate. Our love feast will be held May 15.—Laura Wrightman, Holmesville, Nebr., March 22.

## NORTH DAKOTA

**Salem** congregation met in council March 20, with Eld. J. W. Shively presiding. Owing to the severe winter and bad roads, Sunday-school had been discontinued through the winter, but was re-organized and is now in progress. Bro. Boush was with us as superintendent. Delegates for District Meeting are Brethren Wm. Rhodes and A. B. Hollinger; alternates: Sister Nora Hanson and Bro. Isaac Wagner; Sunday-school delegate, Sister B. Shively, with Sister Agnes Maddox, alternate. The writer was chosen "Messenger" correspondent. Eld. Shively spoke at the meeting on the Forward Movement plan at the close of the meeting, which was greatly appreciated. Quite a number of our members left here last fall, but we do not feel discouraged.—Flossie Miller, Newville, N. Dak., March 22.

## OHIO

**Arlington**—Feb. 29 Eld. Chas. C. Cripe, of Bremen, Ind., came to assist in a series of meetings. He visited in many homes and preached twenty-one Spirit-filled sermons. The membership has been greatly strengthened and eight from the ranks of the Sunday-school have been baptized. Sister Beulah Shank had charge of the song service, which added greatly to the success of the meetings.—W. E. Shank, Brookville, Ohio, March 20.

**Cincinnati** church met in council March 19, with our pastor, Bro. R. N. Leatherman, presiding. Sisters Martha Landis and Knoepfle were elected delegates to the District Meeting, with Bro. Leatherman and Sister Wolf, alternates. We decided to send no delegate to the Annual Conference. We also arranged to hold our love feast the first Saturday in May at 7 P. M.—Mabel Knoepfle, Cincinnati, Ohio, March 24.

**Defiance**—Eld. J. L. Guthrie, of Upper Sandusky, Ohio, held a series of revival services at the Defiance Mission, Feb. 1-15. There were no accessions to the Kingdom, but we hope that some good may result later.—C. L. Kintner, Defiance, Ohio, March 20.

**Palatine** church met in council March 13, with Eld. R. M. Lantis presiding, and Bro. S. Bolinger assisting. We decided to hold our love feast Oct. 30, at 5 P. M. Bro. R. M. Lantis was chosen delegate to Annual Meeting, with Frank Brown, alternate; Bro. Noah Baker and the writer, delegates to District Meeting, with R. M. Lantis and Iva Deeter, alternates. The latter was also chosen a member on the Missionary Committee.—Minnie Hollinger, Greenville, Ohio, March 20.

**Prices Creek** church met in members' meeting March 13, with Eld. I. S. Weaver presiding. Bro. S. A. Blessing was also with us. Three letters were received and thirteen granted. Among the letters granted were those of Brother and Sister Jos. Longanacker, who have been greatly strengthened here for many years. Brethren R. S. Weaver and C. C. Petry will represent us at the next Annual District Conference. Bro. S. Z. Smith was with us March 18 in the interest of the Forward Movement. Committees have been appointed for our Christian Workers' Society, to look after both the spiritual and the temporal needs of the people of the church. An offering of \$12 was taken from the Sunday-school with \$8.50 from the church, and \$12 in sending our literature into the different homes.—Alma Miller, Eldorado, Ohio, March 20.

**Salem** church met in business session March 18. Bro. Fidler was with us. Our Sunday-school superintendents were appointed to write a letter of thanks and appreciation for the collection of Chinese curios which were presented to our school by Brother and Sister Bright. All our collections for foreign missionary work are to be put into the hands of our Local Missionary Committee. A good series of meetings were just closed at Arlington, conducted by Bro. Chas. Cripe, of Indiana, with eight letters granted. March 22 District Meeting is to convene at our church, and necessary preparations are being made to render it a blessing in every way. Delegates to Annual Meeting are Wm. Minnich and Alberts Bucklew; to District Meeting—Katie Flory, Union, Ohio, and Bro. J. O. Butterbaugh, and Daniel Kniesley, Erie, Pa., March 20.

**Upper Twin**—Eld. L. A. Bookwalter, of Dayton, Ohio, met with us at the Wheatville house last Sunday afternoon, for the purpose of explaining more fully the work of the Forward Movement and what it means to us as individuals, as well as a church. He assisted in organizing our forces for work with us. B. F. Petry as leader and Eld. Aaron Brubaker and wife, assistants. The ladies of the church met March 17 and organized a Sisters' Aid Society, with Mrs. Aaron Brubaker, President.—Lucy E. Kircacofs, Gratis, Ohio, March 23.

**West Milton**—March 18 our church met in council. Bro. G. W. Minnich will represent us at Annual Meeting, with Bro. J. B. Deeter, alternate. Bro. A. Blessing and W. C. Gammon go as our delegates to District Meeting, with Brethren J. B. Deeter and B. W. Wenger, alternates. Bro. W. C. Gammon, a minister, and wife, who have just recently come to us from the Meadow Branch church, Ohio, were received by letter.—J. Henry Showalter, West Milton, Ohio, March 19.

## OKLAHOMA

**Big Creek** church met in council March 18, with Bro. Meek presiding. We expect to organize a Sisters' Aid Society in the near future. Bro. Meek was chosen delegate to Annual Meeting. Our series of meetings will begin April 25, to be conducted by Bro. Jos. Sala, of Miami, Texas, continuing for two weeks, with a love feast on April 29 and 30. We have just begun a two mission study classes. The seniors study "Christian Americanization," with Bro. Meek, teacher. The juniors study "Mook," under the direction of Sister S. G. Burnett. Our Sunday-school and church services are progressing very nicely, with very few increases in attendance. The Sunday-school expects to render an Easter program.—Nellie B. Kinzie, Ripley, Okla., March 22.

**Guthrie** church met in council. Bro. Ray S. Wagoner was chosen chairman of the meeting. Two were received by letter. We decided to hold a love feast on the evening of Easter Sunday. Our Sunday-school is increasing in interest and attendance. All the services are being well attended. We elected Sister Nettie Wagoner delegate to the State Sunday-school Convention at Claremore, Okla.—M. A. Ninninger, Guthrie, Okla., March 21.

**Hollow**—We enjoyed having Bro. J. B. Denny, of Independence, Kansas, with us on March 13 and 14, to hold services. He preached three very inspiring sermons. Sunday the church was held in a special sermon, taking for his subject, "Sin." Our services were closed on account of the "flu," but have reopened again with new zeal and vigor. Our Sunday-school classes are being organized and we are striving to have from 50 to 60 scholars. We are sending our delegates to go to the Oklahoma State Conference, held at Claremore. An Easter program will be rendered April 4. Our Christian Workers' Meeting is progressing nicely. Large crowds attend all services.—Zada Lounbaugh, Hollow, Okla., March 22.

**Griffin**—Brother Charles church met in council March 14, with Eld. M. S. Cripe presiding. Sunday-school officers were elected, with Bro. Cecil Williams, superintendent. One letter was granted. Our love feast will be held May 1. Our Sunday-school is progressing nicely, considering the fact that there has been so much sickness among members and in the community.—Emma J. Westfall, Boyle, Okla., March 18.

## OREGON

**Portland**—Feb. 29 our Christian Workers' Society rendered a very interesting program on the subject of "Temperance and Purity." The subject was discussed from many different viewpoints.—"The

(Continued on Page 224)

## SISTERS' AID SOCIETIES

**AKRON, Pa.**—Report of Sisters' Aid Society: We held 7 half-day meetings; enrollment, 12; average attendance, 6. The following articles were sold: 2 quilts, 22; 23 average attendance, 10; 32 baby saucers, 25; 23 aprons. We received from the sale of these articles and donations, \$181.24; expenses, \$42.62; on hand, \$40. Officers: Sister Mary B. Wolf, President; Sister Minnie Wenger, Treasurer; the writer, Secretary.—Susie Hackman, Akron, Pa.

**BRADFORD, OHIO**—Report of Loyal Class Sewing Society for 1919-20: We held 12 meetings; average attendance, 10. During the year we made and sold 72 knitted skirts; made 59 sun-hats; 32 sun-bonnets and 26 sewing-machine bags; knitted 7 comforters, sold 2 comfort-tops and 35 rag-rugs. Four boxes of clothing and \$6.65 were sent to the Park Mission, Chicago. Total amount of money received, \$124.27; paid out, \$30.87; we deposited \$381.60 in our building fund for the new church. At the beginning of this year we organized as a Sisters' Aid Society, with Cora West, President; Eva Sperry, Secretary; Laura Reiff, Superintendent; Malinda Ross, Assistant; the writer, Secretary. Treasurer—Jessie S. Stover, Bradford, Ohio, March 16.

**HUNTSDALE, Pa.**—Report of Sisters' Aid Society for 1919: Enrollment, 16; we held 11 meetings; average attendance, 9. Our work consisted of making bonnets, aprons, quilts and comforters. We also



did some work for the Red Cross. We received in fees, donations and articles sold, \$51.39. We gave to Brethren Home, \$10; to brother in need, \$10; to Conference offering, \$5; for our home church, \$10.25; to Armenian-Syrian Relief, \$25; balance, \$3. Officers: President, Sister Bertie Trutt; Vice-President, Sister Mary DeLong; Superintendent, Sister Annie Kiefer; Assistant, Sister Nettie Leach; Treasurer, Sister Mary Evans; Secretary, the writer; Elizabeth Kreider, Huntsdale, Pa., March 15.

**HUTCHINSON, KANS.**—Report of Sisters' Aid Society: Total amount of money received during the year, \$79.66; expenses, \$55.41; amount on hand, \$34.99. We quilted several quilts, made and sold other mission work. We donated work and clothing to the needy. We bought dishes for the church, made several children's garments and paid \$10 toward home church expenses.—Alice Kint, Hutchinson, Kans., March 20.

**LAOTTO, IND.**—Report of Pleasant Hill Aid Society for 1919: Enrollment, 25; number of meetings held, 8; average attendance, 15. Our work consisted of making comforts and clothing, and serving sale dinners. We gave \$25 to Armenian Relief; \$25 to Indian Relief; helped to furnish the Thanksgiving dinner at Douglas Park Mission. Officers: Sister Jennie Gump, President; the writer, Secretary.—M. Leah Pepple, Laotto, Ind., March 17.

**LOCUST GROVE, IND.**—Report of Sisters' Aid Society for 1919: Members on roll, 19; average attendance, 6; we held 18 meetings. We quilted 4 quilts, sold 2 quilt-tops and 2 comfort-tops. We sent \$5 to Manchester Mission Chapel; \$5 to Annual Meeting; \$5 for other mission work. We donated work and clothing to the needy. We bought dishes for the church, made several children's garments and paid \$10 toward home church expenses.—Alice Kint, Hutchinson, Kans., March 20.

**MCFARLAND, CALIF.**—Report of Sisters' Aid Society for 1919: Number of meetings held, 25; average attendance, 7. Five afternoons were spent in mending for a homeless family. We made 50 children's dresses for the Red Cross Belgian Relief; 7 comforters were made; we served lunches at 4 sales. A box of eatables was sent to the Oakland Mission for the Thanksgiving dinner. Amount of money received, \$80.20; total expenditures, \$79.65. We sent \$15 to La Verne College, \$12 to Oakland Mission. The remainder of our funds was used for home purposes and furnishings for the church. Officers: President, Sister Mary Whisler; Vice-President, Sister Ada Moomaw; Superintendent, Sister H. Stahl; Assistant, Sister Mary Calver; Secretary, Sister Anna H. Stahl; Treasurer, Sister Mary Calver; March 20.

**NEW PARIS, IND.**—Report of Ladies' Aid Society for 1919: All-day meetings held, 5; enrollment, 12; average attendance, 6. We made and sold 5 comforters, \$38.80; prayer-coverings, \$9.05; name on comforter, \$14.65; 2 days' sewing, \$8.70; free-will offerings, \$16.22; cash donations, \$7.35; cash on hand, Jan. 1, 1919, \$23.88; expenses for year, \$82.79. We sent \$15 to La Verne College, \$12 to Oakland Mission. The remainder of our funds was used for home purposes and furnishings for the church. Officers: President, Sister Mary Whisler; Vice-President, Sister Ada Moomaw; Superintendent, Sister H. Stahl; Assistant, Sister Mary Calver; Secretary, Sister Anna H. Stahl; Treasurer, Sister Mary Calver; March 20.

**PLEASANT VIEW, IND.**—Report of Ladies' Aid Society for 1919: We held 8 meetings; enrollment, 19; average attendance, 8. Our work consisted of making comforts, quilts, clothing and doing miscellaneous sewing. We also served sale dinners. Amount of money received during the year, \$82.02; paid out, \$48.81; carried over from 1918, \$15.71; balance, \$67.82. We gave to Ft. Wayne Mission, \$10; District Aid Society, \$1; to home church, \$40.43; Mexico Orphanage, clothing amounting to \$2.20; miscellaneous expense, \$10.20. Officers: President, Sister Clara E. Stover; Vice-President, Sister Sarah Reid; Superintendent and Treasurer, Sister Otha Kreider; Secretary, Sister Effie Nicholas.—Bertha Snell, South Whitley, Ind., March 20.

**READING, OHIO.**—Report of Sisters' Aid Society: We organized our society March 22, 1919. Enrollment, 30; number of meetings held, 40; average attendance, 10. We quilted 15 quilts and sold various articles. We donated work and clothing to the needy. We bought dishes for the church, made several children's garments and paid \$10 toward home church expenses.—Alice Kint, Hutchinson, Kans., March 20.

**UNION, OHIO.**—Report of Salem Aid Society for 1919: We held 16 all-day meetings; average attendance, 8. Our work consisted of making bonnets, prayer-coverings, quilts, comforts and doing other sewing. We sewed for poor families and for the Home at Greenville, Ohio. For the mission at Cincinnati we gave \$5; for the poor, \$5; for the temperance cause, \$5; for the Home at Greenville, Ohio, \$5; we will offerings, \$24.48; amount paid in during the year, \$65.22; expenditures, \$44.76; balance, \$20.46. Officers: President, Alice Rhinehart; Vice-President, Alma Slough; Secretary-Treasurer, the writer.—Almeda Gilbert, Union, Ohio, March 16.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Amick-Bowers.**—By the undersigned, March 14, 1920, at the home of the bride's parents, Brother and Sister J. B. Bowers, near Oregon, Brother Otha Amick and Sister Viola Gaye Bowers.—Eugene W. Pratt, Albany, Oregon.

**Claypool-Linscheid.**—By the undersigned, at the Church of the Brethren parsonage, Pittsburgh, Pa., Dr. Raymond Claypool and Dr. Charlotte Linscheid, at present both of this city.—C. Walter Warster, 1120 Greenfield Avenue, Pittsburgh, Pa.

**Crumine-Hantz.**—By the undersigned, Jan. 29, 1920, at the home of the groom's parents, Brother and Sister Wm. Crumine, Harvey M. Crumine and Nellie Hantz, all of Abilene, Kans.—J. F. Hantz, Abilene, Kans.

**Glotfely-Fraze.**—By Rev. Fraker, at the United Brethren church, March 12, 1920, Mr. Jonas Glotfely, of McHenry, Md., and Sister Mary Jane Fraze, of Markleysburg, Pa.—Corra Glotfely, McHenry, Md.

**Flock-Bowers.**—At the home of the bride's parents, Brother and Sister J. H. Bowers, Feb. 14, 1920, by Rev. Reed, of Payette, Idaho, Mr. Earl Flock and Sister Vaye Bowers, both of Fruitland, Idaho.—Eugene W. Pratt, Albany, Oregon.

**Jewell-Kuns.**—By the undersigned, at his home, March 11, 1920, Mr. William Jewell and Sister Anna Kuns, both of Friend, Kans.—E. D. Michael, Garden City, Kans.

**Lippy-Morningstar.**—By the undersigned, Feb. 18, 1920, at the home of the bride's parents, Brother and Sister Harry Morningstar, of Westminster, Md., Mr. William Bernard Lippy, of Hanover, Pa., and Sister Mary Louise Morningstar.—Wm. E. Koop, Westminster, Md.

**Overflow-Enter.**—By the undersigned, at his home, Jan. 3, 1920, Mr. Henry Overflow, of Suffield, and Sister Mabel Enter, of Mogadore.—S. A. Kreiner, Mogadore, Ohio.

**Plott-Ritter.**—By the undersigned, Feb. 22, 1920, at the home of the bride's sister, Mrs. Neri Shidler, Brother Harvey Plott and Sister Emma Ritter, both of Middleton, Mich.—J. F. Sherrick, Middleton, Mich.

**Ramsay-Hendricks.**—By the undersigned, at the home of the bride's sister, March 3, 1920, Brother and Sister Ramsay and Sister Minnie Hendricks, both of Caldwell, Kans.—S. M. Brown, Wichita, Kans.

**Rowe-Cripe.**—By the undersigned, March 7, 1920, at the home of the bride's parents, Mr. Dewey Rowe, of Cripple, Ind., and Miss Gladys Cripe, of Middlebury, Ind.—C. C. Bright, Stanley, Wis.

**Shaffer-Berkey.**—By the undersigned, at the parsonage, March 16,

1920, Bro. Lloyd H. Shaffer, of Hagevo, Pa., and Miss Ruth Berkey, of Windber, Pa.—A. J. Beeghly, Windber, Pa.

**Shearer-Ruble.**—By the undersigned, at his home, Jan. 22, 1920, Mr. Clarence Shearer and Sister Marion Ruble, of Mogadore, Ohio.—S. A. Kreiner, Mogadore, Ohio.

**Stuntz-Berkey.**—By the undersigned, at the home of the bride's parents, March 18, 1920, Brother Jesse M. Stuntz and Sister Iva L. Berkey.—Chas. C. Cripe, Bremen, Ind.

**Van Dyke-Egli.**—At the home of Dr. G. H. Van Dyke, Chicago, by the undersigned, March 16, 1920, Brother Harry Van Dyke and Sister Hattie Egli, both of Sabetha, Kans.—H. A. Claybaugh, Chicago, Ill.

**Wine-Berkey.**—By the undersigned, at the Centennial church, Feb. 22, 1920, Brother and Sister Phoebe Berkey, of Hammond, Ill.—Geo. W. Miller, Lintier, Ill.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Albright, Bro. Christian Carl,** born in Mecklenburg, Germany, died in Decatur, Ill., Feb. 4, 1920, aged 70 years, 8 months and 2 days. Jan. 14, 1875, he was married to Elizabeth Groff, who, with three sons and four daughters, survives him. Soon after their marriage both life united with the Church of the Brethren, and lived a consistent life to the close. He was anointed the name of the Lord a few days before he died. Services by the undersigned in his home. Burial near Oakley, Ill.—J. W. Grater, 1233 N. Water Street, Decatur, Ill.

**Bare, Joseph M.,** died at Albion, Ind., Feb. 25, 1920, aged 78 years, 11 months and 18 days. He leaves one brother and two sisters. He was a son of Elder and Sister David Bare. Burial in Rock Run cemetery. Church of the Brethren early in life. Burial in Rock Run cemetery. Services in that church by the writer.—I. L. Berkey, Goshen, Ind.

**Beelman, Adam B.,** born in Cumberland County, Pa., died March 5, 1920, at his home in Willard, Ohio, aged 77 years and 2 days. In 1865 he married Frances Elmira Coover, who died Dec. 17, 1876. To this union two sons and two daughters were born. In 1878 he married Jennie Daugherty, one daughter of A. A. Coover. He was a faithful member of the Church of the Brethren for many years, serving in the ministry for about thirty-five years and being ordained as elder. He leaves his wife, two sons and three daughters. Services by Eld. L. H. Dickey.—Lydia Dickey, Fostoria, Ohio.

**Bollman, Sister Lucinda,** nee Holterbaum, born in Holmes County, Ohio, died in Napoleon, Mo., Feb. 19, 1920, aged 72 years, 6 months and 23 days. She was married to Geo. Bollman in 1868. To them were born six sons and one daughter. Five sons, one daughter and two brothers survive. She united with the church thirty-three years ago and lived a faithful Christian life unto death. Services by the writer. Interment assisted by Bro. Henry Wisting.—David Metzler, Napoleon, Ind.

**Brown, Margaret Mae,** died at the home of Sister Alfred A. Mitten, at Spring Mills, near Westminster, Md., Feb. 22, 1920, aged 46 years, 9 months and 21 days. She is survived by three sisters. Services at the home by the writer, assisted by Bro. Geo. A. Early. Interment in the Meadow Branch cemetery.—W. E. Koop, Westminster, Md.

**Chamberlain, Bro. Glenn Russell,** died Feb. 27, 1920, at his home near Prices church, after one week's illness with influenza, aged 23 years. He is survived by his wife, three children, four brothers, two sisters and his parents. Services by Elders H. M. Stover and J. M. Stover. Interment in Prices cemetery.—Jessie Demuth, Waynesboro, Pa.

**Class, Sister Opal D.,** nee Rench, born in Darke County, Ohio, Jan. 20, 1889, died near Shepherd, Mich., of influenza, Feb. 13, 1920. In 1907 she married Bro. O. F. Class. To this union were born two daughters. In 1914 she united with the Church of the Brethren and lived a devoted Christian life. She was one of the sixteen church members of the Shepherd church, which was organized in April, 1914, and was a great worker in the Sunday-school. Her father, mother, one sister, two brothers, the husband and two daughters survive.—Harvey Stauffer, Mt. Pleasant, Mich.

**Cover, Sister Lucetta DeBolt,** died Feb. 14, 1920, aged 47 years, 11 months and 17 days. She was the daughter of the late Rev. Alpheus and Catherine DeBolt. In 1897 she married Joseph G. Cover. To this union was born one child, which died in infancy. She is survived by her husband, mother, one brother and three sisters. She united with the Church of the Brethren at the age of nine, and was instrumental in the service of her Master.—Hattie F. Merryman, Mason town, Pa.

**Custer, Sister Margaret,** died at the home of her daughter, Mrs. Peter Hoffman, Scalp Level, Pa., March 4, 1920, aged 78 years, 9 months and 17 days. She is survived by four daughters, two sons, thirty-four grandchildren and ten great-grandchildren. Services by Bro. H. K. Kephart in Prices cemetery.—Jessie Demuth, Waynesboro, Pa.

**Danner, Sister Priscilla,** wife of Samuel Danner, died at her home in the bounds of the Harrisburg church, of pneumonia, Feb. 17, 1920, aged 77 years, 7 months and 22 days. Her first husband was Jos. Goodyear. To them were born four children. She is survived by her husband, three sons and three daughters. She was a faithful member of the church for about fifty-two years. Services at her home by Bro. A. L. B. Martin, assisted by Bro. J. H. Beachley. Interment at Churchtown, Pa.—Sallie E. Schaffner, Harrisburg, Pa.

**Ecker, Eld. Greenbury,** died at his home, Westminster, Md., Feb. 14, 1920, aged 75 years, 1 month and 10 days. He was Brethren to the ministry about thirty-five years ago, but owing to ill health for the past four or five years, was unable to take his usual active part in regular preaching. He has been an ordained elder for about fifteen years and was always willing to do what he could for his Lord and the church. He leaves his wife, seven children and five grandchildren. Services in the Westminster church by the writer, assisted by Eld. Uriah Heaver and Bro. Geo. A. Early. Interment in the Meadow Branch cemetery.—W. E. Koop, Westminster, Md.

**Gayman, Sister Mary F.,** died at her late home in Waynesboro, Pa., Feb. 30, 1920, aged 59 years. Death was due to heart trouble. She was a consistent member of the Church of the Brethren. Services by Bro. A. L. B. Martin, assisted by Bro. J. H. Beachley. Interment in Prices cemetery.—Jessie Demuth, Waynesboro, Pa.

**Geib, Isaac C.,** died of pneumonia, Feb. 28, 1920, aged 34 years, 11 months and 17 days. He was the son of the late Rev. Isaac and Mary Geib, two brothers and two sisters survive. He united with the Church of the Brethren when eighteen years old and remained faithful till death. Services at the Chiquis house by Brethren H. S. Zug, S. S. Esheleman, A. B. Ruhl and H. L. Hess. Interment in the cemetery adjoining.—P. C. Mather, Middlebury, Ind.

**Geist, Sister Sarah Catharine,** died at her home near Asper's Station, Pa., of influenza, March 4, 1920, aged 57 years, 4 months and 26 days. She became a member of the Church of the Brethren when a young girl. She was married to John George, who survives with seven children. Services at the house by Eld. Albert Hollinger. Burial at the Mummett cemetery. Services by the writer, assisted by Eld. C. L. Baker.—Nellie I. Kreider, East Berlin, Pa.

**Gerhart, Sister Margaret Ann,** born in Whitley County, Ind., died within the bounds of the Allison Prairie church, Lawrence Co., Ill., March 12, 1920, aged 74 years, 6 months and 6 days. Death was due to heart failure. She married Jacob Gerhart in 1864. To this union were born two sons and five daughters, all of whom survive. She also leaves twelve grandchildren. In 1870 her husband was called to the ministry in the Church of the Brethren, and the following year she was baptized into the church, being a helpmate to him in his work. About two years ago she called for the elders of the church to baptize her and five daughters, all of whom were baptized by Eld. N. H. Miller. Burial in the cemetery near by.—N. H. Miller, R. D. 5, Vincennes, Ind.

**Godshall, Bro. Moses K.,** a life-long resident of this vicinity, died at his home, near Vernfield, Pa., March 7, 1920, of peritonitis gan-

grene, aged 76 years, 5 months and 29 days. Bro. Godshall was a deacon in the Brethren church for many years and a faithfully served his office with zeal in recent years. He was no longer active in church work on account of old age. His wife preceded him two years ago. He leaves six sons and three daughters. Two of the sons are deacons in the church. Services were held March 11 at the Indian Creek house. Burial in the adjoining cemetery. Eld. Reuben Hunsdale, B. M. Boos, Vernfield, Pa.

**Hacker, Mary Alice,** only daughter of Samuel and Leah Funk, born Oct. 12, 1870, died March 14, 1920. She married Carl A. Hacker Jan. 15, 1896. To this union were born three children, who survive, with her husband and father. She united with the Church of the Brethren in 1903 and remained faithful unto death. Services at the home of the undersigned, assisted by the writer, assisted by Eld. John Arnold.—Jacob Wyne, La Place, Ill.

**Harbaugh, Laura,** youngest daughter of Mrs. Margaret Fry, born in Owen County, Ind., August 3, 1885. She married Oliver Harbaugh April 30, 1904. To this union were born five daughters and three sons. Soon after their marriage she united with the Progressive church, of which she was an active member. Last September she took a severe cold, which settled on her lungs and she never recovered. She died March 6, 1920, aged 34 years, 7 months and 3 days. She leaves her mother, husband, seven children, one sister, and a brother. Services in the Pine Creek church, East Berlin, Pa., by Bro. J. O. Kiefer. Interment in the Fair cemetery.—M. S. Morris, North Liberty, Ind.

**Harrison, Mrs. Elizabeth,** nee Strayer, died at the home of her son, William T. Harrison, in Middle Taylor Township, near Johnston, Pa., March 3, 1920, aged 84 years, 5 months and 13 days. Prior to this death (except during illness), she was a member of the church. Brother and Sister Harrison maintained a Christian home, and reared a family of five sons and three daughters, all members of the church. One son has long been serving in the ministry, and two are deacons. Seven children, thirty-nine grandchildren and eight great-grandchildren survive. Her husband and one son died five and twelve years ago, respectively. Services in the Pleasant Hill church by Brethren L. B. Harshberger and E. D. Blue. Interment in the adjoining cemetery.—L. B. Harshberger, Johnston, Pa.

**Hartman, Bro. Abraham,** died at his home, near Abbottstown, Pa., Feb. 11, 1920, aged 74 years, 3 months and 6 days. He belonged to the Church of the Brethren for many years. He leaves his wife and two children. Burial at the Mummett meetinghouse. Services by Elders C. L. Baker and S. S. Miller.—Nellie I. Kreider, East Berlin, Pa.

**Heisey, Clinton P.,** son of the late Peter and Barbara Heisey, died at his home, at Milvick Springs, Pa., of pneumonia, Feb. 18, 1920, aged 39 years, 9 months and 17 days. He is survived by his wife, mother, four brothers and three sisters. Services at the home by Bro. Wm. Oberholzer. Interment in the Heidelberg church cemetery.—Sadie B. Heisey, Sheridan, Pa.

**Hoover, Bro. Wm. A.,** died in the bounds of the Harrisburg church, Md., Feb. 27, 1920, aged 65 years, 5 months and 16 days. He made his home with his children for a number of years. His wife died some years ago. Bro. Hoover was a member of the church for many years. Services by Bro. W. K. Conner. Interment in the Penbrook cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

**Kale, Sister Barbara Ann,** died at the home of her daughter, Waynesboro, Pa., Feb. 4, 1920, aged 83 years. Death resulted from a stroke of paralysis. She was born in Washington County, Md., and made her home in Hagerstown, Md. She was a life-long member of the Church of the Brethren. She is survived by five sons and two daughters. Services by Eld. H. M. Stover and Bro. M. A. Witter. Interment in the Mountain View church. Burial in the Roschill cemetery, Hagerstown.—Jessie Demuth, Waynesboro, Pa.

**Kohns, Sister Lydia A.,** died within the bounds of the Lower Lost River congregation, March 14, 1920, aged 74 years, 9 months and 18 days. Services by the writer at the Mountain View church. Interment in the Mountain View cemetery.—S. W. See, Mathias, W. Va.

**Landis, Walter,** infant son of Brother and Sister Elwood Landis, died of marasmus, March 19, 1920, aged 10 months and 10 days. He was born at the Indian Creek church and burial in the adjoining cemetery. Bro. A. A. Price officiated.—B. M. Boos, Vernfield, Pa.

**Lynn, Bro. Albert T.,** born in Decatur, Ill., died March 3, 1920, aged 63 years, 5 months and 19 days. He married Miss Lydia Weaver July 3, 1892, who still survives. Both united with the Church of the Brethren in 1920. He has been a sufferer for over two years with a complication of diseases. Services in the Decatur church by the undersigned. Burial at his former home, Bethany, Ill.—J. W. Grater, 1233 N. Water Street, Decatur, Ill.

**Metzger, Andrew E.,** born in Clinton County, Ind., died March 3, 1920, at the home of his daughter, near Pymont, Ind., aged 77 years, 7 months and 17 days. In 1862 he married Lydia Skiles, who preceded him ten months ago. To this union were born five children. He became a member of the Church of the Brethren at an early age and lived a devoted Christian life. For many years he served the church faithfully in the office of deacon. He leaves thirteen children, six grandchildren, fifteen great-grandchildren and one brother. Services at the home of his daughter by Brethren B. Hart and Skiles; also at his home in La Place church, by Brethren Miller and Arnold. Burial in La Place cemetery.—Geo. W. Miller, La Place, Ill.

**Moyers, Sister Susanna,** died in the bounds of the Brocks Gap congregation, near March 14, 1920, aged 74 years, 1 month and 5 days. Services by the writer at the Cappling church. Interment in the Cappling cemetery.—S. W. See, Mathias, W. Va.

**Parth, Thomas Edwards,** son of Ambrose H., and Anna Parth, born near Mount City, Mo., died in the Sunnyside Hospital, of pneumonia, Feb. 8, 1920, aged 25 years, 9 months and 22 days. He leaves a wife, two sons, later, mother, four brothers and two sisters. Services by Rev. Asahel M. of the Brethren church, of which he was a member.—Mrs. C. A. Wagner, Outlook, Wash.

**Pifer, Sister Katherine,** wife of Bro. John Pifer, died at the home of her daughter, Mrs. T. K. Rinehart, of a complication of diseases, March 1, 1920, aged 74 years, 11 months and 8 days. She is survived by her husband, seven sons, four daughters, forty-six grandchildren and thirty-three great-grandchildren. Services by Bro. J. W. Morris at the Grove churchhouse. Services by Eld. Albert Hollinger, assisted by the home ministers.—Ida M. Lightner, Gettysburg, Pa.

**Plank, John Daniel,** died at his home, near Gettysburg, Pa., of pneumonia, March 17, 1920, aged 34 years, 3 months and 7 days. He is survived by his wife, his father, four brothers and two sisters. Services at the Marsh Creek house by Eld. Albert Hollinger, assisted by the home ministers. Interment in the cemetery near by.—Ida M. Lightner, Gettysburg, Pa.

**Plaugher, Edna Fern,** daughter of Alva and Ella Winebrenner, born near Huntington, Ind., died March 10, 1920, aged 20 years, 1 month and 10 days. She united with the Church of the Brethren at the age of thirteen and remained faithful unto death. She married Rev. Earl Plaugher Sept. 4, 1919. She leaves her parents, husband, two sisters and one brother. Services in the Salamone church by Eld. J. W. Morris. Interment in the near cemetery.—Hampton Zook, Huntington, Ind.

**Pletcher, Bro. Bert,** son of Henry and Anna Pletcher, born in Elkhardt County, Ind., died near Goslen, Ind., of pneumonia, aged 33 years, 9 months and 19 days. He married Nellie McCullough, Sept. 8, 1919. He is survived by his wife, one brother and one sister. He united with the Church of the Brethren at an early age, and was faithful with the church in the Goslen City church by the writer, assisted by Bro. Frank Meyers and Fike Middlebury, Ind.

**Radcliff, Mary Florence,** daughter of James and Nancy Circle, born near Sidney, Ind., died at Wahash, Ind., of a complication of diseases, March 17, 1920, aged 44 years, 9 months and 20 days. In 1895 she married William Radcliff. To them were born one daughter and one son. In 1918 she became a member of the Church of the Brethren in the Christian Life church. She was a devoted wife, and her husband served the church in the position of deacon. She is survived by her husband, two children, two grandchildren, father, one sister and one brother. Services at the Spring Creek church by the



writer. Burial in the cemetery near by.—Moyne Landis, Siedley, Ind.

**Redfield**, Sister Millie, died at the home of Bro. J. D. Zigler, near Staunton, of influenza, Feb. 26, 1920, aged 21 years. She had been a member of the Elk Run congregation and also belonged to the Willing Workers' Sunday-school Class, in which she took an active part. She was the adopted daughter of Brother and Sister Rudolph Redfield, and is survived by her parents, and a half-brother. Burial near the Lebanon church. Services in her memory will be held at a later date.—Zada E. Collins, Churchville, Va.

**Reiste**, Sister Mary Harmon, born in Maryland, died at the home of her son, O. C. Reiste, of Spencer, Iowa, March 10, 1920, aged 83 years and 7 days. She married John Reiste Jan. 1, 1859. Four sons and one daughter were born to this union, the daughter dying in infancy. When a young woman Mrs. Reiste became a member of the United Brethren church, but afterward united with the Church of the Brethren and remained faithful until her death. Seven years ago her husband died and since that time Sister Reiste has made her home with her children. The body was brought to Adel. Services in the Panther Creek church by Bro. J. B. Spurgeon. Interment in the cemetery adjoining.—Mrs. L. D. Replogle, Adel, Iowa.

**Shaw**, Bro. Lyman G., died of pneumonia at his home near Glenaven, Sask., Can., March 11, 1920, aged 49 years, 3 months and 12 days. He was born near Mt. Morris, Ill. In 1869 he married Miss Addie Lewin. To this union three sons and two daughters were born. Bro. Shaw became a member of the Church of the Brethren in 1891. Services at Mt. Morris by Eld. M. W. Emmert. Interment in the Salem cemetery.—Nelson E. Shirk, Mt. Morris, Ill.

**Skeggs**, Sister Sadie E., died at her home, 701 Second Avenue, N. W., March 6, 1920, of influenza, aged 37 years, 4 months and 14 days. She united with the church September, 1909. Although Sister Sadie could neither speak nor hear, she was a faithful attendant at church. It was a rare occurrence not to see her in her Sunday-school class on Sunday morning, ready to greet you with a smile. There had been a time when Sadie could hear and talk, but while yet a little child she was stricken with a serious illness which deprived her of these blessings. She is survived by her father, and four sisters—Sister Rebecca Wampler, missionary to China, being one of these. Short services at the home on Sunday afternoon, March 7, were conducted by Eld. R. S. Miller. Interment at the Fairview cemetery.—Mrs. John H. Shuckel, 703 Third Avenue, N. W., Roanoke, Va.

**Sullivan**, Sister Mary J., died at the home of her son, Wm. Sullivan, Frizzellburg, Md., Jan. 26, 1920, aged 79 years, 7 months and 23 days. Her husband preceded her about nineteen years ago. Four sons, one stepson and one stepdaughter and a number of grandchildren survive. Services at her late home by Eld. J. W. Thomas and the writer. Interment in the Pleasant Valley cemetery.—W. E. Roop, Westminster, Md.

**Thomas**, Sister Rebecca L., born at Philadelphia, Pa., died at La Verne, Calif., March 13, 1920. Heart trouble was the immediate cause of her death. She was sick only about thirty hours. She united with the Church of the Brethren at the age of thirty, and was a consistent member for fifty-six years. She was glad to answer the summons to go to her eternal home. She was married to James Thomas Oct. 1, 1882. Her husband preceded her into eternity by almost twenty years, passing away March 5, 1900. She is survived by two sisters. Services at the La Verne church on Tuesday morning, March 16, were conducted by Eld. R. S. Miller. Interment in the Oak Grove cemetery, near Covina.—Grace H. Miller, La Verne, Calif.

**Ulery**, Joseph Edson, born in Elkhart County, Ind., died Feb. 22, 1920, aged 32 years, 8 months and 6 days. He leaves his wife and one son, father, mother, two sisters and one brother. He was a motor man and was instantly killed when his car collided with another car, near Peoria. Services at his father's home near Goshen, by the writer. Burial in Rock Run cemetery.—I. L. Berkey, Goshen, Ind.

**Webb**, Sister Sarah Frances, daughter of Thomas and Mary Jenkins, born in Franklin County, Va., July 9, 1852, died Feb. 24, 1920, at Bunker Hill, Ind., aged 67 years, 7 months and 15 days. Death was caused by pneumonia following influenza. She married Griffin M. Webb in 1873, who preceded her. To this union were born eight daughters, all of whom survive. She united with the Church of the Brethren in 1898 and lived a faithful and devoted Christian life. Services at the W. C. Santa Fe church by the undersigned, assisted by Eld. Irvin Fisher, Perry Colbenter, Manchester, Ind.

**Wray**, Elva Mabel, daughter of William and Nora Miller, died Feb. 10, 1920, aged 24 years, 11 months and 13 days. At the early age of eleven she became a Christian. Nov. 5, 1910, she married Benj. H. Wray. To this union were born a daughter and two sons. A few years ago she united with the Church of the Brethren in Hartford City, and has been a devout Christian worker. She leaves her husband, three children, mother and father.—Mrs. Lydia Waters, Hartford City, Ind.

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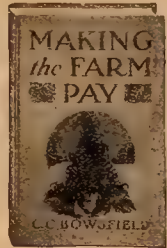
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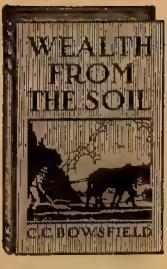
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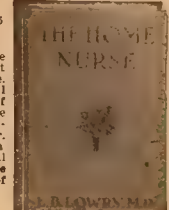
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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 221)

Parents' Duty to the Child" was especially well given and many helpful thoughts presented. This program was followed by a temperance sermon by Eld. G. C. Carl. March 5 Bro. Virgil C. Finnell came to us again, having spent a few days attending the Interchurch World Convention which was held here. He gave us another splendid lecture in which he presented many helpful truths regarding our boys and girls. Recently our Sunday-school Secretary, Bro. Hiram Smith, who is visiting the Oregon churches, gave us Bible instruction from the Book of Acts. Some time was also given to Sunday-school problems, and we feel greatly encouraged. The services were well attended and the interest was good.—Jeanette King, Portland, Oregon, March 15.

## PENNSYLVANIA

Akron church met in council March 13, with Elders L. W. Taylor, David Kilhefner and Cyrus Gibbel present. The following officers were elected: Sunday-school superintendent, S. N. Wolf; Christian Workers' superintendent, David H. Snader, Jr.; missionary solicitor, A. F. Longenecker. Delegates to District Meeting are David H. Snader, Jr. and Susie Hackman, with Henry Souder and Alverta Wenger, alternates; to Annual Meeting, S. N. Wolf, with David H. Snader, Jr., alternate. Our love feast will be held May 29, at 2 P. M. An election for officials resulted as follows: Ministers, David H. Snader, Jr., and Geo. B. Wolf; deacons, Harry H. Reitz and Amos F. Longenecker. With their wives they were installed by Eld. D. W. Taylor, assisted by Elders C. B. Gibbel and David Kilhefner. David H. Snader, Jr., Akron, Pa., March 13.

Fairview church met in council March 13, with Eld. T. Myers presiding. Our love feast will be held May 9. Our Sunday-school is progressing very nicely, with Bro. Ernest Brumbaugh as our superintendent.—J. B. Snowberger, Williamsburg, Pa., March 21.

Falling Spring—March 20. Council met at the Hade meeting-house, with Eld. Geo. Oellig presiding. One letter was received and six were granted. Committees were appointed to secure evangelists for three series of meetings during the year. The deacons reported favorable on the annual visit. A very encouraging feature of the meeting was the report of our treasurer, which showed the church to be in a splendid financial condition; also that during the past year the church gave about three times the amount for missionary and benevolent purposes of the previous years. We retain Bro. Oellig as elder for another year. Our delegate to Annual Meeting is Bro. Oellig, with Bro. Welly G. Smith, alternate. Our love feast will be held at the Hade meetinghouse May 29 and 30, beginning at 10 A. M.—H. N. M. Gearhart, Shady Grove, Pa., March 20.

Indian Creek (County Line House).—Our quarterly council convened recently, and notwithstanding the very rough day a fair representation of the members was present. A splendid brotherly spirit was manifest to all the deliberations. Our love feast will be held June 6, preceded by a two weeks' series of meetings, held by the pastor. There will be special services in our church on Easter Day, morning and evening. The Sunday-school will render their program in the morning and in the afternoon a sermon on the resurrection will be preached. The pastor was elected as delegate to Annual Meeting. We will be represented at District Meeting. A Christian Workers' Meeting will shortly be organized. The goals of the Forward Movement program received recognition.—J. L. Bowman, E. D. Stibbitt, Pa., March 20.

Litz church met in council March 17, with Eld. J. W. G. Hershey presiding. Elders David Kilhefner and Cyrus Gibbel were also present. One letter was received and seven were granted. Various committees were appointed for the coming year. The church decided to hold a Bible Institute and a series of meetings next winter; also to invite the Volunteer Mission Band of Elizabethtown College to give us a program in the near future. Our love feast will be held May 9, beginning at 2 o'clock. Eld. Hershey was chosen to represent us at Annual Meeting, and Brethren Noah Trimmer and Henry Gibbel at District Meeting. Brethren Ben Mohler and Malbon Garman were elected deacons. Brother and Sister Mohler and Bro. Garman were then duly installed; Sister Garman will be installed later.—Florence B. Gibbel, Litz, Pa., March 18.

Little Swatara church met in council March 8, with Eld. Jacob Ploutz presiding. J. P. Merkey was elected delegate to Annual Meeting, with Jacob Ploutz, alternate. Delegates to District Meeting, Joseph Meyer and S. N. Sherman, with Ira D. Gibbel and H. C. Zeigler, alternates. Two letters of membership were received and four granted. The church decided to prepare, send and support a missionary in the foreign field. Our love feast will be held May 27 and 28, at the Zeigler house, to begin at 10 A. M.—Clara M. Keeney, Bethel, Pa., March 20.

Norristown—March 11 a meeting was held in the home of Bro. J. S. Grater to receive returns for the Aid Society. We received \$28 which will be used toward the Wilmington Mission. March 21 the Sunday-school register showed the following figures: Enrollment, 160; attendance today, 124; collection, \$5.60. The Men's Bible Class is growing splendidly. The regular lesson is used and presented to the class in a very interesting manner by Bro. Hess. Baptism is announced for Easter Sunday.—J. Howard Ellis, Norristown, Pa., March 24.

Springville church met in council March 13, in the Mohler house, with Elders Abram Royer and John Herr presiding. Bro. Royer was re-elected elder for three years. One was reclaimed, and seventeen letters were granted. Two applicants were received for baptism. The Sunday-school treasurer's reports showed fair balances on hand. We decided to give \$30 for mission work. Our love feast has been appointed for May 18 and 19, at 9:30 A. M., at the Mohler house.—Aaron R. Gibbel, Ephrata, Pa., March 19.

## TENNESSEE

Pleasant Valley church met in council March 20, with Eld. Austin Diehl presiding. Bro. Elmer Sechorn and wife were received by letter. As we have several members living too far away to attend church often, we granted them the privilege of organizing a church at Liberty. Brethren Austin Diehl, W. H. Sellers, John A. Garst and Joseph Carey were appointed to a committee to make arrangements for securing a pastor for the ensuing year. A collection of \$9.05 was taken for church expenses. We reorganized the Sunday-school, with Bro. Elmer Sechorn, superintendent. Bro. Austin Diehl gave us an inspiring sermon on Sunday.—Pearl Sellers, Jonesboro, Tenn., March 22.

## TEXAS

Manvel church met in council March 20, with Eld. M. H. Peters presiding. Church letters were granted to Bro. J. G. Raligh and wife, who are leaving for Oklahoma. It was decided that the District Meeting of Texas and Louisiana will be held at Manvel July 28-30, with a series of meetings the week previous, also a love feast on the evening of the 29th.—Dorothy D. Crouse, Manvel, Texas, March 20.

## VIRGINIA

Flat Rock congregation met in council March 13, with Eld. J. Carson Miller presiding. Elders J. S. Roller and J. D. Huffman of Unity congregation, were also present. Eld. J. S. Roller, who is District Director for the Northern District of Virginia, explained the

work of the Forward Movement and helped to organize the congregation. Brethren J. Carson Miller and J. H. Garber were elected delegates to Annual Meeting. Delegates to District Meeting are N. C. Wampler, D. S. Neff and J. D. Shaver. Brethren B. F. Good and D. S. Neff were elected superintendents of the Sunday-school at Cedar Grove. The dedication of the Cedar Grove church was conducted March 21 by Eld. H. C. Early of the Mill Creek congregation. His subject, "The Future Outlook of the Church of the Brethren," was handled with his usual ability, and was enjoyed by all present.—N. C. Wampler, New Market, Va., March 23.

Mill Creek church met in council March 20, with Eld. H. C. Early presiding. Because of the influenza epidemic our work has been greatly hindered. We are organizing now for the Forward Movement. Several ministers will be elected in the near future. Our love feast will be held April 17. This will be the last one held in the old church, which will be torn down this spring. Work has already begun on the new one. Delegates to Annual Meeting are Brethren H. C. Early and C. E. Long; to District Meeting, Brethren Ashby Wilberger, Jackson Long and Charles Shirey. Bro. John Reddifer and Sister Ida Wilberger were a tie. Quite a number of our members are moving to Pennsylvania this spring.—Ida Wilberger, Port Republic, Va., March 22.

Red Oak Grove church met in council March 13, with Bro. Asa Bowman presiding. Owing to the "flu" and bad roads not many were present at the meeting. We met the following Sunday for Sunday-school at 10 A. M., following which Bro. Floyd Akers, of Alleghany Springs, preached for us.—S. Ella Bowman, Floyd, Va., March 15.

Rowland Creek church met in council March 20, with Bro. W. B. Rowland presiding. We had a good meeting and splendid attendance. We are still having an interesting Sunday-school, with Bro. Sheldon as superintendent.—Nancy J. Suit, Seven Mile Ford, Va., March 22.

Valley Bethel.—We met in council March 6, with Eld. A. A. Miller presiding. A goodly number was present. Brethren A. H. Miller and the writer were elected delegates to District Meeting, with Eld. C. B. Gibbs and Sister Mary E. Miller, alternates. Four directors were appointed for Forward Movement work.—Raymond E. Busard, Belar, Va., March 20.

## WASHINGTON

Tacoma.—March 14 Bro. Finnell gave us two very interesting and helpful talks on how to conduct our Sunday-school. We hope to use many of his suggestions in the bettering of our school. We have decided to hold our love feast the evening of May 8. On the following Sunday the five churches, west of the mountains, meet in Tacoma for their semiannual Sunday-school and Christian Workers' Convention. We always glean many worthwhile thoughts from these meetings, and hope this will be no exception.—Jennie Garman, Tacoma, Wash., March 20.

## WEST VIRGINIA

Berkeley congregation will hold its annual council meeting Saturday, April 3, at 2 P. M., in the Vanceville house.—Lucy D. Miller, Martinsburg, W. Va., March 15.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

April 7, District of Western Pennsylvania, at Somerset.  
April 20, District of Middle Pennsylvania, Clover Creek.  
April 21, 22, Middle Maryland in the Brownsville congregation.  
April 22, District of Southern Ohio, Salem church.  
April 27, 28, Eastern Maryland, at Beaver Dam.

April 29, District of Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Oaks, Pa.  
April 28, 29, Eastern Pennsylvania in the Schuylkill congregation, at the Big Dam house.

### LOVE FEASTS

California  
April 17, Lindsay.

April 25, Fresno.  
May 1, Lodi, Oak.  
May 1, 10 am, Laton.  
May 9, Golden Gate Mission.

### Colorado

May 8, First Grand Valley.

Idaho  
April 9, 7:30 pm, Payette Valley.  
May 7, Nampa.

### Illinois

May 2, Lanark.  
May 16, Franklin Grove.  
May 27, 7 pm, La Place, Centennial house.  
May 29, Hurricane Creek.  
May 30, Cherry Grove.

### Indiana

April 5, 7:30 pm, Elkhart City.  
May 1, Kewanee.  
May 1, Anderson.  
May 1, 7 pm, Mississinewa.  
May 1, 6:30 pm, North Winona Lake.

### Lake

May 8, Beech Grove.  
May 8, 6 pm, Nettle Creek.  
May 9, 7 pm, Clear Creek.  
May 15, Middlebury.  
May 15, 7 pm, Buck Creek.  
May 16, Muncie.  
May 16, Spring Creek.  
May 17, Middletown.  
May 22, Lupold.  
May 23, Bremen.  
May 23, 7 pm, White.  
May 29, Pipe Creek.  
May 29, Laporte, at Ross house.  
May 29, English Prairie.  
May 30, 6 pm, Hartford City, at Bethel Center house.

### Iowa

April 6, Council Bluffs.  
April 27, Greene.  
May 22, 7:30 pm, Dallas Center.  
May 29, 7 pm, Prairie City.  
May 29, 30, 2 pm, Panther Creek.  
May 29, 30, Des Moines Valley.

### Kansas

April 11, Hutchinson.  
April 17, Larned Country church.  
May 9, Richmond Center.  
May 23, Morrill.  
May 29, 30, 2 pm, Belleville.

### Mainland

May 1, Thurmont.  
May 2, 6 pm, Denton.  
May 9, 4 pm, Ridgely.  
May 13, 2 pm, Pleasant View.  
May 22, 23, 1:30 pm, Beaver Beaver Creek house.  
May 29, 4 pm, Long Green Valley.  
May 29, 30, Brownsville.

### Michigan

May 8, 10:30 am, Elmdale.  
May 15, Woodland.

### Missouri

May 22, Smith Fork.

Nebraska  
May 15, South Beatrice.

New Mexico  
April 5, Clovis.

### Ohio

April 4, Springfield, First Church.  
April 18, 6 pm, Brookville.  
May 1, 7 pm, Cincinnati.  
May 8, Pleasant Hill.  
May 15, 10 am, Swan Creek, East house.  
May 16, Harris Creek.  
May 22, 10 am, Eversole.  
May 22, Oakland.  
May 29, 10 am, Lick Creek.  
May 29, 6 pm, Bear Creek.

### Oklahoma

April 4, 7 pm, Guthrie.  
May 1, Paradise Prairie.  
May 8, Pleasant Plains.

### Pennsylvania

May 1, 2, 10 am, Annville.  
May 2, 6:30 pm, Brothers Valley, Summit house.  
May 9, Hanover.  
May 9, 2 pm, Lititz.  
May 9, Fairview.  
May 11, 12, 10 am, Midway.  
May 16, Codorus, Fairview house.  
May 18, 19, 9:30 am, Springville, Mohler house.  
May 18, 19, 1:30 pm, East Fairview.

May 20, 20, 1 pm, Conestoga, at Barville.  
May 20, 21, 1:30 pm, Fredericksburg, Meyer house.  
May 22, 23, 1:30 pm, Upper Conestoga, Mummet house.  
May 23, 6 pm, Clover Creek.  
May 23, 4 pm, Ephrata.

May 25, 26, Myerstown and Heidelberg, Heidelberg.  
May 27, 28, 10 am, Little Swatara, Zeigler house.  
May 29, 2 pm, Akron.  
May 29, 2 pm, Indian Creek.  
May 29, 1:30 pm, Conewago, Bachmanville house.  
May 29, 6 pm, Clar.

May 29, 30, 10 am, Falling Spring, Hade house.  
May 29, 30, 2 pm, God Will.  
May 30, Codorus, Codorus house.  
May 30, 6 pm, Smithfield.  
May 30, Brothers Valley, Pike house.

### Virginia

April 17, Mill Creek.  
May 15, 4 pm, Midland, at Midland home.

### Washington

May 8, Tacoma.  
May 22, Wenatchee.  
May 29, 7:30 pm, East Wenatchee.

# The Gospel Messenger and The Forward Movement

The months of April, May and June will no doubt be the three greatest months in the history of the Church of the Brethren in all of its existence.

The Gospel Messenger as the official organ of the church is the only medium that will keep you in touch with the church and what she is doing. The three months mentioned will cover the period of the big drives and also all the Conference news.

It is the duty of every congregation to see that every member of the church has access to the Gospel Messenger and thus keep informed during this period.

We want 10,000 new readers of the Messenger during these three months and we are going to make it easy for every subscriber to help get that number.

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To all new subscribers we will furnish the Gospel Messenger for April, May and June for only 25 cents. The Gospel Messenger is going to help in this Forward Movement and we want you to help get the Messenger in to every home.

Every present subscriber should send us at least one new subscription at this price. Every congregation should see that the Gospel Messenger reaches every home. Every Forward Movement worker should mention this special offer and see that the Messenger is put in to the homes. It will mean much towards reaching the different goals.

We have made this special price and hope to have your cooperation. Send subscriptions now and the paper will start immediately.

# BRETHREN PUBLISHING HOUSE

Elgin, Illinois



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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## ...EDITORIAL...

### A Great Sermon in a Great Picture

WHAT an inspiring vision that must have been—the glorified Christ walking in the midst of the seven golden candlesticks, holding in his right hand the seven stars! The all-good, all-wise and all-powerful Lord walking in the midst of his churches and holding their guiding spirits fast in his own right hand!

Wasn't that enough to insure their safety? What if trials without and within were almost too much to endure? He would not let them fall.

Some of those churches were pretty bad. See the Philadelphians glancing back over their shoulders at the Laodiceans, watching for the Lord to make good his threat to spew them out of his mouth. But, "As many as I love, I reprove and chasten; be zealous therefore, and repent." See? That was why he said it. He was standing at the door and pleading for them to open.

And there he stood, and walked, in the midst of all seven, holding tight the "angels" of them all.

He loves all seven now, as he did then, and walks in their midst, encouraging, reproofing, as need may be. He does not want to "spew" any of them out. He wants all to "overcome."

And that right hand of his will hold securely all who want to be held.

### Why I Work At What I Do

A CERTAIN editor invited short articles on this subject. What sort of answers do you suppose he got? What would be your answer? Oh, you never thought about it?

Then it's high time that you begin to think about it. It is important that you know *why* you are doing what you do. For that is what God is looking at. What he thinks of you will depend partly, of course, upon what you do, but even more, upon why you do it.

You need not mind telling us about it, or anybody else except yourself. But be sure to tell yourself. Better say it out loud, possibly, to make sure you hear. You need the information.

Then consider carefully whether the answer is satisfactory. Are you proud of it, or ashamed of it? What do you think God thinks of it? For, remember that he has known all about it this long time.

## The Kind of Tithing Which Is Not the Best

ONE reason why the doctrine of tithing has never made much headway in the Christian church is that it cuts too heavily into human selfishness. But there is another which deserves consideration. It is the legalistic basis upon which the doctrine has been founded. Both advocates and opponents have often shown a high degree of unfamiliarity with the difference between tithing as a statute of the law and tithing as a practical method of carrying out a Christian principle.

The issue has usually been conceived in some such fashion as this: "If you can show me that tithing is a command binding upon Christians, of course I want to keep it. We must keep all the commands. Whoever offends in one point is guilty of all. But I don't think tithing belongs to the New Testament dispensation. It is a part of the old law which was abrogated when Christ was crucified and the old dispensation came to an end."

And so the argument has proceeded, the proponent of tithing trying to convince his prospective proselyte that tithing is one of the things carried over into the new dispensation. Sometimes his reference to that saying of Jesus to the Pharisees about not leaving the other undone is finally convincing and the new convert adds tithing to his list of things to do. But not infrequently the negative comes back with the rejoinder: "That saying of Jesus was spoken to the Jewish religionists and he did not say that his own disciples had to keep it and, besides, it happened before the crucifixion when the old law was still in force."

All of which is exceedingly painful to any Christian who has discovered that the religion of Jesus is not a mere statutory system but a life of love.

Tithing, even on the Old Testament basis, is a great advance over the practice of most Christians, both in the amount of money given for the work of the Kingdom and the joy experienced in giving it. But this is only to confess that the religious plane on which most Christians live is below the standard set up in the Old Testament. And it is a very poor reason for adopting that standard in preference to the vastly better standard of the Gospel. However, if a Christian so-called can not be persuaded to live on the Gospel plane, and will live on that of the Old Testament, let him, and God bless him. Better that than something lower still. But why, in the interest of the largest service to the Kingdom, as well as of his own richer spiritual experience, should he not move up where he belongs?

The Old Testament reason for tithing is that the tenth belongs to God—a very distinct moral advance over the conception that nothing belongs to God. But when a twentieth century Christian settles down on that platform, the inference is close at hand that the other nine-tenths are his own, and when he gets to cogitating over the possibilities of that pleasant reflection, the results are apt to be spiritually disastrous. Not so bad, by any means, as is the case of those who recognize no obligation, or almost none, to God, but still very, very bad, as compared with the opportunities of true Christian living.

Let us examine such a case a little further. Here is a brother, let us say, who has become convinced that the law on tithing is still binding. He decides to practice it. Being a man of means, the tenth of his income yields a large fund for church and charity. That is, it is comparatively large, much larger than he had been accustomed to give to such purposes. He is surprised himself how much larger it is, for he had thought he was fairly liberal before. He now realizes how little he had given and takes no small satisfaction in his in-

creased generosity. But the most gratifying feature of the situation is that now he is a free man. He has paid his debt. He has given the Lord his 'due. If he chooses to give something above the tenth, he can do so, for which he would be entitled to very special credit. But God has no further claims on his money. He has a receipt in full, and without any compunctions of conscience he can use his money as he likes. Now he can live in unrestrained luxury, and pile up wealth for his own purposes, as long as he pays the Lord his tenth. In view of his financial rating, some might think he ought to make some larger benefactions—endow a chair in a Christian college, say. But that would call for some of his tenths, or it might even make inroads on his capital—a thing unthinkable. For, be it ever remembered, he has already discharged his obligations. He has settled up. And why should anybody be so foolish as to do more than he needs to, to get through?

This is what some good people of modern times have called tithing and it is, of a kind. But it is not the Gospel kind. Its results are so much more satisfactory than those of the spasmodic plan of giving a little something whenever you happen to feel like it, that we should not speak of it disparagingly except by way of contrasting it with the Gospel standard.

But it is not all smooth sailing for the sort of tither just described. He sometimes has his troubles too, chief of which is that of determining exactly what his tithe should be. In the complications of modern business, this is not so simple a matter as it was in the days of Moses and of Malachi. The tenth of his increase was easy to figure then, for he had no worries over the difference between gross and net profits. The expense of running his business did not enter into his calculations. In these days this is often a very vital factor and it seems absolutely necessary to take account of it. But to draw the line at the right place, to tell just what should be charged up to expense and what not—here is room for the choicest kind of legalistic quibbling and, as always in such matters, interpreters do not agree. I have even heard of tithers who, in order to be on the "safe" side, deducted the cost of their own living before dividing their income by ten. Well, why not? Isn't that a necessary part of their running expenses? How could a man run his business if he didn't live!

But try to imagine a post-exilic Israelite palming something like that off on Malachi!

And then try to picture our modern disciple of Judaism moving forward and upward to the Gospel platform, not ceasing to tithe and going back to the old haphazard system, but, as Jesus did with all the law and the prophets, filling the tithe full of the spirit of the new covenant. Then see the new light in his eyes and the new joy in his life!

Wonder if we ought to look a little further into the Gospel way of doing it.

### Transition Stages

It is a common remark, these days, that the church is in a transition stage, but, as a preacher pertinently asked recently, in the course of a sermon on that subject, When wasn't it?

Churches are always in a state of transition. They are either pushing forward and upward or sliding backward and downward.

They don't stand still long. The only question involved is one of direction. And that depends mostly on which way you and I are headed.



## CONTRIBUTORS' FORUM

### Are You Waiting?

BY B. F. M. SOURS

Are you waiting for the sickle for the ripened fields of grain?  
Are you waiting for commission for a great and noble task?  
Do you linger still in idleness, while all around is work, And your constant query is your share, and yet you fail to ask?  
Are you waiting for your orders, while the hours are passing by,  
While your neighbors gather sheaves of grain beneath the summer sky?  
Weary idler—go to Jesus in surrender to his will; Ask him what your part should be in the already whitened field,  
For the grain is falling, falling, and the precious wealth is lost,  
While a hundredfold of treasure does the ready harvest yield.  
Yours it is to sway the sickle, where no other has been seen,  
Up the hills or down the valleys, 'mongst the happy paths of green.  
Are you waiting? Go to Jesus. Tell him all your anxious heart:  
Fill your hungry soul with blessing, as you linger at his feet;  
Whet your sickle at the mercy-seat, for earnest harvest toil;  
Then go forth to gather treasure of the precious golden wheat.  
Oh, the great eternal garner will be full of joy for you If upon the field of harvest, here your humble heart is true.  
Are you waiting? See, my brother! There are those that watch your path.  
You are leading, all unknowing; and they mark and tread your way;  
Oh, be careful! Oh, be earnest! for their feet will follow yours—  
Follow all the path to glory, to the realm of endless day!  
Are you waiting for the blessing? Would you have them falter, where  
Now you loiter, slow, unfaithful, in the land of doubt and care?  
Are you waiting on the Master? No, the Master waits on you!  
All your harvest droops in mildew, and your sickle rusted lies  
'Neath the glory of the noonday, while the joy of singing birds  
O'er the fields all brown and golden thrills the blue of bending skies.  
They are waiting—up, O dreamer! lo—your harvest will be lost!  
Whet your sickle, fill your arms full—reap your field at any cost!  
Mechanicsburg, Pa.

### Church Authority

BY H. C. EARLY

THE church is clothed with authority. It is in the nature of a commission. Within herself and of herself the church has no authority. It is given her of God. Both the measure and nature of her authority are to be understood in the light of her commission. Her commission is to preach the Gospel to the whole creation. The preaching of the Gospel involves the vindication of truth, on the one hand, and the rebuking of evil, on the other. Authority inheres in truth, in righteousness, and in the preaching of the Gospel, therefore, as a means both of vindicating truth and suppressing evil, it is to be done with authority. As Jesus spoke with authority, so the Word is always to be preached with authority—the authority of truth. The church is God's witness in the earth.

Her commission reads: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Faithful preaching of the Word is the means of discipling people and bringing them into the Kingdom of God, and then it is provided that they shall be taught

and nurtured in the things Jesus commanded. These are the two things the church is authorized to do—to make disciples and to nurture them in growth and spiritual culture. They are the only things in the world that she is authorized to do. Herein lies the church's authority and the measure of it.

The family is almost a complete illustration of the point. God established marriage and the family institution for the perpetuity of the race. It is the duty, therefore, of husbands and wives, in normal conditions, to be fathers and mothers, and then, to bring up their children "in the nurture and admonition of the Lord." A duty always implies the authority for its performance. The duty of parents, as parents, is to do their best for the birth and training of their children. This is their authority as parents—their only authority. No one questions it. They are bound, by every law that bears on the case, to go to the limit of their wisdom to advance the good of their children. They are absolutely without authority to do the smallest thing which, in their best wisdom, would militate against the interests of their children. Absolutely no such authority.

Take the State, for an example, which is founded upon authority; not upon love or moral suasion. It sets itself forward, not as the messenger of love and pity, but as an institution of authority. Its courts are penal institutions. And the jurists of years ago argued openly that the infliction of the penalty of the law was, first of all, to maintain the honor of the law; and if the betterment of the criminal was contemplated at all, it was held as secondary to the honor of law. But conditions have changed. The leading judges and jurists of today often compromise the penal requirements of the law, with the hope of improving the transgressor. It is held that life—a human being of eternal destiny—is of more value and meaning than law, and that even distinctly penal institutions are bound to use their utmost wisdom and grace to maintain order and better society, though it be at the cost of the letter of authority, at times, for after all the order and betterment of society are the end of even all civil law.

The duty of parents to train their children in righteousness, implies the authority to use whatever ways and means promise best returns. At times severe measures seem justified, no doubt. Much depends upon the make-up of the child. There may be cases justifying the expulsion of the child from the family, to serve the best interests of both the child and family. Doubtless, there are such cases. But it must be admitted that they are few; in fact, I do not call to mind a single case so treated. It must be admitted also that this is an extreme measure, going to the limit of authority, absolutely.

Exactly the same thing applies in the use of authority in the church. The church is expected to use every means of truth and grace to promote the spiritual development of the membership, according to the conditions and needs of individuals. In some cases expulsion from the body may be justified. But it must be admitted, I think, that such cases are few, when authority is tempered by grace and love. And, further, when the gravity of such action is seriously considered, it is never done hastily; it can not be done lightly. It is even a more serious matter than turning a child out of the home, and should cause deeper sorrow.

The question, then, is not one of authority, but wisdom, *spiritual wisdom*, in the use of authority. No one questions the church's authority, any more than any one questions the authority of the family and State. There is no ground for question here, for authority is inherent in these. But there is question as to the manner in which authority is used very often. The whole question is the rightful and wise use of authority. Herein lies the whole responsibility. And I believe that all institutions of government, including the church, family and State, have lessons yet to learn, as to the rightful and wise use of authority.

There is something bigger and better than authority, as valuable, even indispensable, as authority may be. The groans and compassion of Calvary are bigger and better than the thunderings of Mt. Sinai. Grace and love are bigger and better than law. The church might have given to her all the authority in heaven and in earth, so that at her word worlds would come and go,

and yet, if she had not love, her authority would be as worthless as a clanging cymbal. That all real conquests in this world are the conquests of love, that all real government in this world is the government of love, by the consent of the governed, are the big lessons taught by the Divine Teacher, who spake as never man spake.

Penn Laird, Va.

### The Law of Tithing

BY C. WALTER WARSTLER

To many of God's people "tithing" is either a new and dangerous proposition, or (as they say), like some other teachings of the Old Testament, fulfilled by the life, death and resurrection of Christ. They allege that it has given way to a new system—a system allowing the worshiper to give as he may choose—"odds and ends," "coppers," and occasionally something larger. They quote, or misquote, the often-cited passage of 1 Cor. 16: 2, to defend their position.

It is the purpose of this article to prove that the "law of tithing" did not originate on Mt. Sinai, but centuries before—even in the days when Melchisedec served as a priest of priests, in which capacity he was different from all other priests, both in priority and superiority (Heb. 7: 1-3). We shall also aim to show that neither the law of Moses, nor the coming of Christ, changed or modified the law of tithing.

Holy Writ tells us that Melchisedec was a "priest of the Most High God." He was "without father, mother or descent," "having neither beginning of days nor the end of life," but was "made like the Son of God," and "abideth a priest forever," never to be deposed, never to be dethroned.

But what bearing has all this on the law of tithing? Simply this: Four hundred years before the law given by Moses, Abraham, when returning from a victorious battle, was met by Melchisedec, who blessed him because of his faithfulness. Abraham, in turn, gave to God's representative a tenth of all (Gen. 14: 17-20).

One hundred years later—three hundred years before the law was given to Moses—Jacob had his wonderful vision. While his head was pillowed upon a stone, God spake to him through the ascending and descending angels. Awakening, Jacob pledged to the Lord a tenth. "Of all that thou shalt give me I will surely give the tenth to thee" (Gen. 28: 22).

These scriptures make it very plain that the law of tithing originated long before the law was given to Moses; long before the Ten Commandments were placed on record. No change was made with the giving of the law, for throughout the Hebrew church age, one and all paid a tenth, or tithes.

Paul, in Heb. 5: 10, speaking of Christ, declared him to be the "High Priest after the order of Melchisedec." As Melchisedec was honored, revered and worshiped by God's children, even to the giving of a tenth, so Christ, our High Priest "after the order of Melchisedec," should be thus worshiped.

David makes this very plain to us in Ps. 110: 4. Looking forward to the coming of Christ into the world, he characterized him as the "Priest forever after the order of Melchisedec." Then, if "tithes" were paid to Melchisedec, the old-time high priest, why should we hesitate to pay "tithes" to Christ, our High Priest, who is "forever after the order of Melchisedec"?

If it was the prerogative of Jehovah's high priest to receive a tenth from God's children, is it not the prerogative of Jehovah's High Priest today, and in all other years of the Christian era, to receive a tenth from Jehovah's worshippers?

Who gave authority by which Christ's followers were told to give less? Clearly, then, the tenth is the minimum of our financial obligation. The tenth is the Lord's—not ours. If any real sacrifice is credited to us, it is because we give *more* than the tenth, which already belongs to God.

I venture to say that if the Christian church, for the next decade, would follow the plan, so plainly taught in the Word of God, she would receive a vision of the evangelization of the world within this generation.

Let us note the message of God in Mal. 3: 8: "Will



a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings." O, for the faith that will cause us to trust the Lord in this teaching, the same as in other important and weighty matters of his truth! If churches could be so prevailed upon to step out on the promises of God, they would soon be receiving blessings in such abundance that it would be impossible for them to contain or consume them all. What is true of the church is true of the individual. Mal. 3: 10 is clear on that point: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here is the challenge: Bring in the "tenth," "try me," "prove me," and you will receive an abundance of blessings.

Brother, sister, will you at least test the plan for a year, or, better yet, the remainder of the Five-Year Forward Movement Campaign? If you doubt it, try it. If you believe it, be sure to do it!

Pittsburgh, Pa.

## Night Messages from the Bible

BY GALEN B. ROYER

### Adoration

LET us have another message from the night at Bethlehem, for they are so full and precious.

If you compare Matthew's and Luke's descriptions, you will note that both their accounts of Christ's life open with night-scenes, though they are very different in other particulars. This is due to the fact that Matthew wrote to prove to the Jews that Jesus was their long-looked for Messiah and King, while Luke emphasizes the truth of the incarnation of the Son of God—how Jesus came to seek and to save the lost by himself becoming man, so that, as man, he might die for men.

It may not be amiss to be reminded that Matthew presents the Lord as King of the Jews—alas, by them rejected! Mark portrays him as a Perfect Servant. Luke portrays him as Son of Man. John, as far as writing can do so, delineates him as the Son of God.

How did man treat the Blessed One, who was thus born King of the Jews?

Matthew tells us that certain Magi from the East came with the question on their lips: "Where is he that is born King of the Jews?"

The first question in the Old Testament is God's to Adam: "Where art thou?" The first question in the New Testament is: "Where is he?" Unsaved one, God is still asking you: "Where art thou?" Where are you, anyway? What is your relation to your God? Disobedience has sent you into hiding, and God seeks you. Your attitude is so different from that of these Magi. Why not change about and take up the same query for yourself which the Magi had on their lips, and which was the burden of their hearts, for the reply that came to them is not for them but for you as well: "A son is born, and they shall call his name Emmanuel, which being interpreted is, God with us."

God never wanted to be away from man. He created man for fellowship. He set man in the garden, when he became estranged through sin and he is still seeking man, even in his worst, sinful condition. What a revelation this is! God on earth—on man's earth—in human form, seeking sinful man! What astounding news that God was on earth in the form of a little child!

And his name! "Thou shalt call him Jesus." Why? "For he shall save his people from their sins." "His people" may have, at first, referred only to the Jews, but since then it includes the whole world, the "who-soevers."

Jesus! Do you love that name? If it has no charm for you, what a pity! Perhaps you are like many others—Jesus has given you little concern. How different the Magi! Jesus, or the new-born King, was their first thought—their only inquiry as they came to Jerusalem, declaring that they had "seen his star in the East."

How charming to think that, when Jesus was born,

some one in the world was interested enough to come perhaps a thousand miles, not by fast train, but by the slow caravan route to greet the Son of God who had come to earth. Perhaps they came because of a widespread expectancy of the event, and it may be that astrology helped to fix the time, and to point out the star for them, but the hand of God was upon these men, for they came "to worship him." Pay no attention to the infidels who make a stock criticism about the event of the star. They believe nothing and know no more, and to follow them lands you in darkness and despair. What if the "star" was the juxtaposition of Jupiter and Saturn, making an unusual light! How wonderful is God that he should so time the heavenly bodies that this should occur just at the birth of Jesus!

Jerusalem missed seeing the star. When the Wise Men asked about him who was born King of the Jews, the learned men at headquarters sought the Scriptures and discovered that he was to be born in Bethlehem. The Wise Men were directed and "lo, the star which they saw in the East, went before them, till it came and stood over the place where the young child was."

These Wise Men came prepared to worship. What a contrast the Jews of Jerusalem present! Not a solitary person even among "his own" seems to have heard or thought one bit about Jesus. There was a small group, that had gathered in the temple, who looked for him. There was the prophetess, Anna, who prophesied "of him to all them that looked for redemption in Jerusalem" (Luke 2: 38). But among the priests, scribes, elders, the heads of the nation and all that class, there was not one. Leaders so often are so busy serving "their interests" among the people that they fail to see real opportunities of leadership in the real issues and events of life.

No one can tell just how long after Jesus' birth it was before the Magi arrived to worship him. It may have been as much as twelve or eighteen months. Of course, pictures show the Magi as worshiping Jesus, with the manger and cattle in the background. This has misled many of us, as so many pictures do. Why did Herod order the killing of all baby boys two years of age and younger? Three months would have answered his purpose as well, if the pictures are right. The proper thing is to follow the Word of God. The star appeared when Jesus was born. It took several months for the Wise Men to come from out the East. No doubt soon after Jesus' birth his parents took him, and returned to their home in Nazareth. Three times each year, however, the devout Jew was required to come to Jerusalem to worship, and on one of these pilgrimages the family again stopped in Bethlehem, probably, and the Magi came and worshiped him there.

Note how different the news of the birth of Jesus struck the people of Jerusalem, as compared with the way the Magi received it. No adoration. "When Herod the king heard these things, he was troubled and all Jerusalem with him." A perfect picture of the unregenerated man who hears of Jesus: Jerusalem was troubled, while the Magi came to bow down and worship.

Have you, dear reader, in spirit and in truth, bowed to him? If not, why not, and why not now? Things have changed some since the Magi bowed before Jesus. Christ is no longer a young child. He has, since then, died for your sins, and rose again. Now he is at the right hand of the Father in heaven, pleading for you. He is still the same Jesus and you have, if anything, more reason to bow before him than had the Magi. Of course, you can spurn him now, but when judgment comes you will be compelled to bow, and mercy will be out of your reach then. I am sure you do not want that.

What a wonderful sight, too, to behold those Magi bowing before the Lord in the Child Jesus! Has God beheld such a sight in your life? The Wise Men gave the best they had in worship to Jesus—have you? The Wise Men gave nothing to Mary. Mariolatry (the worship of Mary) was left for modern times, when enlightened (?) Christians turn aside from the Christ and grieve their Lord in their adorations for Mary. Read closely many of our songs, these days, and also note some of the recitations, and you will see how

Mary is honored. How wonderful is God's patience that he does not send judgment on such a diversion from the worship of Jesus, and Jesus only!

Yes, Jesus only. How can I bring the message to our hearts in its proper force? How far he came for you and me! How far the Wise Men came to worship him! How far have we gone to please him, to do his will? If you are wanting Jesus, follow on and you will find him. Why? Because he is seeking you now.

Jesus, my Savior, to Bethlehem came.  
Born in a manger, to sorrow and shame;  
Oh, it is wonderful—blest be his Name!  
SEEKING FOR ME, FOR ME!

Thank God for that! "Seeking for me." Jesus seeks us to save us. We seek him to worship him. The Magi were *Wise Men*. They sought, they found and they worshiped Jesus. Have you?

Huntingdon, Pa.

## Investments

BY S. Z. SHARP

NEARLY every one who can, wants to make investments—from the little tot who spends his few pennies for Christmas candy, to the multimillionaire, who is watching for some fat oil stock. Investments are of various kinds, such as money and what money represents—intellect, genius or talent, time, and spiritual or heavenly investments. Christ classifies all kinds under two heads—earthly and heavenly—in this sentence: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven."

The chief medium of earthly investments, of course, is money, the love of which is "the root of all evil." The world has gone money-mad. The mind of the great mass of humanity is filled with the getting of material, earthly wealth. No effort is made to get the spiritual, to lay up treasure in heaven. It is not forbidden, in the Bible, to get earthly means to support ourselves and family. In fact, this is recommended: "If any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an infidel." It is not the getting of material wealth that is condemned, but the manner of investing it—the laying it up as a *treasure*.

We should have a clear understanding what is meant by treasure. The Bible says: "Where your treasure is, there your heart will be also." Treasure, then, is that upon which the heart or the affections are set, that which we love above everything else. The rich, who set their affections upon their money or goods, make that their treasure. The poor widow, who has a family of children, whom she loves above everything else, regards them as her treasures.

1. *Material Earthly Investments.* The thought we want to keep before us is not to lay up our treasure on earth, but in heaven, and how to do it. There are several objections to laying up our treasures on earth: (1) It is uncertain whether we can ever use them. This is aptly illustrated in the parable of the Saviour: "The ground of a certain rich man brought forth plentifully, and he thought within himself, . . . Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee." We are never sure that we shall ever use any of the material treasures we lay up on earth. (2) Laying up our treasures on earth hardens our hearts against charitable acts. The man who regards his wealth as his treasure, has little interest in bestowing it upon the poor, or investing it in a charitable or missionary cause. He lays up nothing in heaven. He has no room in his heart for the love of God, but worships mammon. He is like the rich man who neglected poor Lazarus at his gate, and takes his chances with the rich man, above referred to.

2. *Intellectual Investments.* One of the greatest investments a man can make, is to devote the powers of his mind to intellectual attainments, expand his mind, and store it with useful knowledge. This forms the foundation, largely, for success in other departments of human activity. Any one who has a good profes-

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## College Contests

BY JOHN S. FLORY

SPRING will soon be here—the season of contests in our colleges. The nature and purpose of these contests have sometimes been misunderstood and occasionally have given offense. This is probably the reason why I have been requested to write an article for the MESSENGER, embodying my observations of contests in our colleges, covering an experience of more than a quarter of a century.

The contests under question are of two kinds—intellectual and physical, or forensic and athletic. The former are usually in the nature of debate or oratory, and the latter some sort of ball game—baseball, basketball, tennis and the like.

It has been objected that debating is dangerous, and that it trains a person to advocate a cause in which he does not believe and, therefore, leads to deceit, insincerity and trickery. To believe this is to misunderstand the entire purpose of debating, and also the entire procedure, so far as my experience goes.

The purpose of debate is to discover truth. It is a means of finding out the truth about a matter concerning which people hold different views. Such questions rarely, if ever, have all the truth on one side. And it should be remembered that this is the only kind of question that can be debated. It is impossible to debate a statement of fact. Any debatable question has truth on both sides. Since this is so, it is a matter of importance to determine, not only where the truth lies, but also its measure, its limitations, applications and the like.

Debating is an exceedingly useful mental exercise. It develops quick thinking, clear discernment, forceful and direct expression and, especially, manly conduct towards an opponent. Every debater learns, sooner or later, that his opponents are in no sense personal enemies and that his business is not to oppose persons but to expose and invalidate their erroneous views. And the young man or woman who learns the art of clear, forceful, direct expression, and in the heat of discussion maintains a courteous, gentlemanly demeanor towards his opponent, is cultivating the principles of true character and manliness.

I have been trying to think back and recall the records of the men who have been prominent in intercollegiate debates during the past years. I recall a team of three young men, including the alternate, of whom today one is pastor of a large city church, another is the dean of a college, and the third a missionary in China. Of another team, one is president of one of our colleges, another is a college professor, and the third a prosperous and successful business man. Of those who have been conspicuous in oratorical contests, one is pastor of a large church in a Western State, one a college professor, one a pastor of a city church, one a foreign missionary, one a graduate student in a university, another a Christian business man with large financial interests. These few instances are taken almost at random, but they represent the type of men who have been leaders and winners in the various kinds of forensic contests in my personal experience in one of our own colleges.

Every one of these young people is a Christian, of positive, definite Christian life. Probably half of those referred to are ministers in the Brethren church and represent the finest type of Christian manhood and womanhood to be found anywhere. I believe if any one of them were interrogated, as to the value of their debating and oratorical experiences while in college, that each one would be loath to forego the benefits derived from this training. The prominence they have attained, and are attaining, is due, in large measure, to their intellectual attainments, their manly conduct, their self-poise and true character. All of these attributes have been cultivated and developed by their training in forensics.

Athletic contests are not so different from these as one might at first think. There was a time when our people were considerably opposed to athletics, but this was due to the fact that the value of athletics and their place in academic life was not understood. Properly conducted athletics are highly important in school-life.

Of course, athletics, like all other school enterprises, need to be supervised and controlled, but this is not difficult to do, if proper steps are taken. Nothing has ever been found so to unite a student body in loyalty to one another and to the institution, as properly-conducted athletic sports. This very fact has sometimes been abused, and this wonderful asset has, on occasion, been allowed to assume commercial importance. This is altogether beyond the sphere of college athletics, which should be carried on in the spirit of mere sport.

Now something of the same kind of training is acquired from properly-conducted athletic sports as is acquired from forensics. The young man that can keep his head and keep his mouth shut when people all around him are saying things that may be exasperating, is certainly learning the power of self-control. And the quick decisions that are constantly required to be made, in the various games of ball, are by no means the least valuable of the training a young man may get in his college career. But the thing of most value, educationally, is the moral stamina that clean athletics always foster. Such games as baseball and basketball especially, are true, manly sports, and any young man is the better, physically and morally, for having taken part in them.

As practical people we have not always been able to see the benefits of this training, and have looked upon it as merely vain and frivolous. We have failed to distinguish its educational value. These ball-games are, as recreations, of national interest, and they belong distinctively to the school period. It is just as natural for the boy in the high school and the young man in college to take interest in these games as it is for older men to discuss politics. The restless life of boyhood and young manhood finds its legitimate expression in these games, but the interest belongs to this period. This is shown by the fact that graduate students in our universities usually take very little interest in sports of this kind. By the time the young man reaches the graduate school, the interest that formerly went into baseball goes into his higher studies. The period of his athletic interests is passed.

These observations from experience are written for the encouragement of parents who may feel that their children are unduly absorbed in sports. Parents should be happy in the fact that they have bequeathed to their children such physical energy that it demands some kind of vigorous expression in manly games. They can be fully assured that these sports, as conducted in our various colleges, are clean and manly and honorable, and that they give useful training. They can be just as fully assured that, as the young men develop and mature physically, their interest in athletics will later be transferred into whatever useful lines of work they undertake.

The best athletes I have known in my school experience are many of them ministers of the Gospel. Some are on the foreign field as missionaries, and, as a rule, they are occupying many of the most useful and important positions in life.

Bridgewater, Va.

## Christian Stewardship

A Sermon Outline

**Introduction.**—The spread of the Gospel, the highest development of Christian character, and the believer's greatest usefulness, depend so much on the knowledge and practice of the principles of Christian stewardship that scarcely anything can be more important than a study of them. Christians are stewards or trustees of the Gospel for the good of the world (1 Cor. 4: 1, 2; 9: 17, R. V.; 1 Peter 4: 10).

Everything in the believer's life is to be considered as a trust, related to this trusteeship or stewardship. In the following seven lines of teaching, the aim is to present some phases of the subject as it affects wealth.

**1. God Is Absolute Owner of All Things.**

No man is absolute owner of anything. God alone is the absolute Proprietor of all things (Psa. 24: 1; 50: 19-12; Hag. 2: 8).

God allows men to use his possessions but he never surrenders his ownership. A full acknowledgment of

the divine ownership of property should be made when we bring offerings and at all times (1 Chron. 29: 11-14).

Since God is absolute Owner we cannot be more than stewards (Luke 19: 12-21).

**2. We Are Dependent Upon God for What We Obtain** (Deut. 8: 18).

Physical strength—mental abilities, wage earning and business opportunities—are all God-given. The producing forces in nature—the minerals and treasures of the earth—were all created by God (Eccl. 5: 19; James 1: 17).

No man has a right to boast that he is rich through his own powers. All that we have comes from God (Acts 14: 17; 17: 24, 25; 1 Cor. 4: 7). Men forget this (Dan. 4: 30, 31).

**3. The Accumulation of Money for Its Own Sake Is a Great Evil** (1 Tim. 6: 9, 10).

When wealth increases men are exposed to the perils of pride—luxuriousness, selfishness, and many other hurtful lusts. The increase of riches hinders men from salvation (Matt. 13: 22; 19: 21, 22; Mark 10: 25).

Many a man's money or method of money-making is standing between his soul and Christ. Abundance of riches does not satisfy (Eccl. 5: 10; 2: 8-11).

The uncertainty of earthly riches should keep men from setting their affections on them (Prov. 23: 4, 5; 1 Tim. 6: 17).

If riches are not taken away from men, they are taken away from their riches (Psa. 49: 16, 17; 1 Tim. 6: 7).

These facts should constrain men, while they live, to administer their riches faithfully as stewards of God.

**4. Wealth Is to Be Administered for God's Glory.**

The faithful steward does not use his trust for himself but for his owner. To do otherwise is robbery (Mal. 3: 8).

Our ideal in all uses of money is made clear in Prov. 3: 9, 10. This applies to GETTING and SAVING and SPENDING as well as to GIVING (1 Cor. 6: 20).

Money represents partly the expenditure of physical strength. As we are to glorify God in our bodies, so we are to glorify God in that which represents bodily and mental strength (1 Tim. 6: 17-19).

**5. The Withholding of Offerings from God Is Sinful and Ruinous** (Mal. 3: 8, 9; Luke 12: 16-21).

He who makes no return to God as a steward robs him, and is sometimes dispossessed therefor. Study Mark 12: 1-9.

It does not pay to be stingy. Selfishness is a blighting sin (Hag. 1: 9; Prov. 11: 24; 13: 7). Be careful not to offer to God the poorest instead of the best (Mal. 1: 7; 8: 13).

**6. Scriptural Giving Must Be Systematic and Proportionate.**

Many Christians have no system in giving. "As God hath prospered him" points clearly the way to systematic giving (1 Cor. 16: 2). This laying by is the only way commended in the New Testament.

The tenth was the Scriptural proportion of Old Testament (Lev. 27: 30; Num. 18: 24; Neh. 13: 12).

Tithing was commended by Christ (Matt. 23: 23). Many should undoubtedly give more—few should give less. Giving is a spiritual grace, to which Christ's example should give character (2 Cor. 8: 1-9).

We should give according to the teaching of Deut. 16: 17; 2 Cor. 9: 7. The laying up of treasures in heaven is more important than laying up treasures on earth.

**7. Rich Blessings Promised to Faithful Stewards** (Mal. 3: 10; Matt. 25: 20, 21; 2 Cor. 9: 6).

Spiritual blessings depend on the right use of money. Many make giving depend upon the coming of spiritual blessings, but God puts it the other way (Prov. 3: 9, 10; Prov. 11: 25; Luke 6: 38).

God has fulfilled these promises many times. Only blessings can come from using money scripturally. We prepare a heavenly welcome (Luke 16: 9).

Exhibit a righteous fidelity (Luke 16: 10). Receive true riches (Luke 16: 11).

Not as trustees but as owners (Luke 16: 12).

And demonstrate our loyalty to God (Luke 16: 13).

—Herald of Gospel Liberty.



# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## The Power of the Individual

In these days, when folks are being thrown together more and more, and the social emphasis is being placed upon human relations, we are resorting to the group method of doing things through organization, movements and committees. We speak in general terms. We pass judgment upon classes, peoples and nations; almost without reservation. We approve or condemn movements or organizations; we judge parties or peoples by the little we have seen or know. The individual is lost sight of because of the group with which he is seen. His value is not recognized until he assumes identification with the crowd.

How unlike Jesus we are at this point! He put the emphasis on the individual, where it belongs. His interest was with the man who was alone—even if cast out by society and the popular mind. The sight of such a one took Christ from his usual course, to offer help at Jacob's well. The crowd on the Jericho road was, to the Master, less attractive than the little man in the tree whom the crowd would have crushed. Whether impotent man or beggar, centurion or rich ruler, our Lord gave emphasis to personal and individual work.

We save our best sermons, sometimes, for the larger audience. But profounder utterances never passed the lips of the Christ than those he gave to individuals. He put the responsibility upon the individual. After the Sermon on the Mount, with its fine and fundamental doctrine of the Kingdom, he expected individual choice in the doctrines he taught, and pointed the results of that personal choosing. He put the responsibility of action in the heart of man—that fountain of action away from the influence of the crowd. The Lord deals with individuals and not with crowds.

This does not mean that organization is wrong or unnecessary. It is necessary and important only as it helps to reach the individual. It is like the box in which you ship apples or oranges, which are to be eaten one at a time, but which are thus brought together that all individuals, near and far, may have equal access to the fruit. But the value is not in the box, only as a means to an end that each one of the fruits may reach the individual person who desires or needs it.

All of us want to remember this in our efforts at any forward-going work for the Lord. If it is all right to write tracts, to organize territory, to speak on stewardship and prayer in public meetings, to appoint directors, etc. The value is only apparent to the Lord when you or I, in our hearts, are moved to pray, work, serve and give. The machinery is only to convey it to the individual, and its success depends entirely upon how well that is done. Of course, that being done, the responsibility then rests with the individual. There organization stops in religion. Proper teaching, to the understanding and needs of the person, is a part of the organization; proper living is the individual decision. But proper teaching may include right action towards the one taught. Let us not throw responsibility on each other here.

We want to make a plea to all who may be a part of the Forward Movement organization, to remember that it is our task to make its aims clear, and to be helpful to all members of the church, in order that they may see the way of service and joy in their Christian life. We have failed utterly unless we succeed in some measure at this point.

To those who would criticize the effort of the Forward Movement, may we ask that you do not judge it by its mistakes and failures alone? We would all be crushed to the earth, if a Kindly Father were so disposed. Yet we pray that mistakes may not be overlooked to the injury of the cause. May we pray, counsel and help that they may be eliminated! Let us together cherish high and noble motives for each other and the church we love.

To all of us may the cry of the world, the command to go, together with the promise of a Loving Lord's

presence, and the high ideals and joy of the service he permits us to share with him, awaken and stir each of us to a more diligent response, a daring faith, and a courageous obedience in our personal religious life! It rests with us finally. The greatest inspiration to the crowd is the daring purpose of the individual. The greatest help to our church is the fidelity and loyalty of her individual members. A live, humble and faithful individual in each congregation, whose prayer is unceasing, whose stewardship of life and possession is faithfully rendered, whose zeal and service are always at the command of need, is the necessary bacteria whose contagion will fertilize and vitalize the group. How many of us can look into the face of him who died for us and not want to be one in that number?

C. D. B.

## Meeting the Challenge

THE world has put up to the church the challenge to a tremendous task. No, it has not, Goliath-like, stepped out upon the plain and openly challenged the hosts of Christendom to battle, but by presenting opportunity and responsibility, has challenged the church to grasp the opportunity and accept the responsibility. The world has tried statecraft and it failed. It has tried to cure the ills of nations by legislation and has failed. It has tried to settle the differences of political thought upon the field of battle and miserably and awfully failed. It has tried by covenant, conference, league and parliament, but all have failed. And "man's extremity is God's opportunity."

For such a time as this has come the Forward Movement. It is the church's answer to the world's challenge. It is the opportunity to bring to the world the knowledge that Jesus is the Christ, that he is the King of kings. Earthly powers have been shattered, thrones have fallen, kings and queens have lost their crowns, nations have divided, but the Kingdom of our Lord Jesus Christ still lives.

As Leader, Christ is calling his church to greater tasks and more glorious victories. The door of the world is open. The church may enter where it will. The Master is waiting to call out his own from every kindred and people and tongue. The home field, our own country, has millions untouched by direct Christian influence. Other millions are only "adherents" and have no vital connection with the church. Still other millions—"nominal" church members—are without the savor of a Christian experience and a real living, active faith, that begets service.

Then there are those great black spots in India and China and Africa. Those millions—hundreds of millions—who have never heard of Jesus the Christ. And South America and Mexico and the islands of the sea, they, too, must have the Gospel if they are to be saved.

In the light of these facts are our goals too high? Is it too much to ask every seven of our membership to get together and in one year win one of these lost ones to Christ? Is it impossible? Or, putting it on the basis of the task for one man, is it too much to expect him to win a soul in two thousand, five hundred and fifty-five days? It is not too much. It is not enough. We ought to double our membership during the next year and we would, if every one would do his very best—not for mere numbers, but for the glory of God and the salvation of souls.

Let us meet the challenge! Let us gird ourselves with the "whole armor" and go "forward" until Jesus says: "It is enough."

J. R. S.

## Forward Movement Notes

Bro. C. D. Hylton, Regional Director for the great southeastern section of our church field, has just returned to his home in Troutville, Va., from a trip among the churches in Tennessee, North and South Carolina. He writes encouragingly of the work in that section and among other things says: "The churches have been organized and I am persuaded that they will come to the front for the Forward Movement campaign surprisingly

and honorably. In most cases the elder in charge has been appointed Local Director. These men will see that their churches are given a chance to let the Brotherhood know that they love the Kingdom of God."

It does one good to see how the laymen are taking hold of this financial proposition," writes Bro. C. H. Shamberger, of Fruitland, Idaho, after a trip through Eastern Washington and his own State. It is a great opportunity for the layman.

The District Meeting of Northern Virginia voted, practically unanimously, to combine the Bridgewater College Building budget with the Regular Annual Conference offering and they say they will "go over the top" with it all.

Bro. I. V. Funderburgh and Prof. J. P. Dickey spent some time among the Arizona churches last week, encouraging them and promoting the Forward Movement activities. This field is somewhat isolated from the regular route of travel and they appreciate these visits.

Bro. C. D. Oellig, Waynesboro, Pa., has been selected as District Director for Southern Pennsylvania and has entered into the work with a determination that Southern Pennsylvania, with her large membership of loyal brethren, shall not be in the rear when the work is completed. He has begun the work of organization and will hurry it to completion.

Bridgewater College has given Prof. John T. Glick to the Forward Movement work in that territory for full time—a fact greatly appreciated by the Executive Committee. Not only have they given Prof. Glick, but they have also given their President, Dr. Paul H. Bowman, for as much time as he can spare from his work at the College. No wonder the "Old Dominion" is going over the top.

Because of very serious illness in his home, Bro. George S. Strausbaugh, Fredericktown, Ohio, District Director for Northeastern Ohio, has been compelled to give up his work so well begun. Bro. W. D. Keller, 1131 Hoover Place, Canton, has been chosen to complete the task there; and all concerned please take notice and give to Bro. Keller the support needed to make the work a success.

J. W. Lear is with the churches of Southern Illinois in the interest of the Forward Movement. He, in company with the Sectional Directors of that District, is touring the churches, and, by means of lantern slides and addresses, is stirring the good people of that District toward greater accomplishments in the line of church activities. "The work is progressing nicely," writes Bro. I. D. Heckman, of Cerro Gordo.

Bro. James M. Mohler, Regional Director for Missouri, has returned from a visit among a number of the churches in his State and finds considerable interest and enthusiasm for the Forward Movement. He has a difficult field to work; its membership is scattered and there are few large churches, yet, despite these handicaps, that State will be heard from splendidly when the final accounting of stewardship is made.

At the time this is written, Ohio has more nearly completed her organization than any State that has yet reported. There is on file, in the headquarters office, a more nearly complete list of churches, local apportionments, number of families and membership, and Local Directors than from any other region. But other Districts are closing up their organizations rapidly and by the time this is in print, we hope to have a list that is practically complete.

In response to an urgent demand, a Life Stewardship pledge has been printed and is now ready for circulation. Many of the District workers felt that, after the people had been lifted to the point of doing greater things for the Kingdom, they should have an opportunity of making it definite. So these cards have been provided. A number will be sent with each package of supplies to Local Directors, but in the meantime, if any worker desires a quantity for use in any special meeting, write the Forward Movement, Elgin, Illinois, and a supply will be sent you.

One of the Regional Directors, writing from his field, says: "It is simply great the way the laymen are attacking this big job and accepting it as theirs. In a meeting, the other day, in one congregation, a gray-haired deacon arose and said: 'We have settled this quota proposition as far as wife and I are concerned. We have deferred the purchase of an automobile until later this year, or even until next year. And we propose to put that money into this campaign fund and a little more if necessary.' This deacon brother cancelled an order for a car last week, because of the urgency of the Lord's work also. How's that? Well, we will say that if that is the spirit of service in which our dear brethren are entering upon the work, the job we have tackled is not too big. The question may be raised: 'Have we made it big enough?' 'Is anything too hard for the Lord?' 'Prove me now, herewith,' is the challenge of the Lord of Hosts. Will we accept the challenge?"

J. R. S.



## THE ROUND TABLE

### Church Popularity

BY MARY E. PRENTICE

SCHOOLS, college groups, organizations, communities and churches all have their popular persons, whom people especially love, admire and follow.

In all of these, too, are persons who lack the power of winning the admiration and love of people, and often they feel downcast and slighted. Especially is all this true of the church. Is there anywhere a church that does not have popular and unpopular members?

There are various reasons for this popularity. Often the person upon whom it is bestowed, has put forth no effort of his own for it. One of the arbitrary gifts of fortune seems to be that of winning hearts.

Often the secret lies in very different directions. A minister's popularity, especially, often lies in his manner or appearance. Sometimes it is found in his brilliancy of mind or unusual ability for leadership.

The key to some members' popularity might be their zest for all church work in general, and their ability to make it go or, perhaps, in the way they adjust themselves to people, making themselves "good mixers."

More often, however, it is that queer, unexplainable, irresistible quality called "charm." Popularity built upon qualities like these affords the possessor much pleasure and great opportunities. However, there is much danger in it too—danger of becoming dependent upon admiration until it smothers great, good and noble instincts.

Some kinds of popularity—less brilliant and attractive at first and slower, growing gradually—make life stronger instead of weaker. There is a kind of popularity that springs from love, and any true heart can win it for itself. Any one who loves, and loves deeply and generously, without looking for reward, will in time have it returned to him fourfold. The power that stands for the right unflinchingly is equally as great. The person doing this will kindle the flame in weaker and faltering souls, and God is generous in giving rewards for the best service we can render him.

Let us all strive for this kind of popularity—popularity with God! It is the only kind that can and will stand the test of time and eternity.

Aline, Okla.

### The Present Challenge

BY ROY E. CLARK

God is working mysteriously in the hearts and lives of men in this age. This is being verified by the large and extensive programs, the colossal tasks undertaken, and the boundless and unlimited ends to be reached. The great leaders of Christianity have keenly felt the heart-throbs of our sorrowing and troubled world, caught the vision of the tremendous need, and cheerfully and loyally surrendered their all to give relief to an anxious and bewildered people.

The crucial, stormy period of war and bloodshed, through which we have just passed, has awakened the sleeping millions of lives, resting in sweet contentment and blind forgetfulness. It has revealed to them the dawn of a new responsibility, and sounded the clarion call for the duties of a new day. A new revival of the forces of Christian warfare is manifested, and a great battle has begun. The members of this loyal band of volunteers are valiant soldiers of the Cross, willing to sacrifice and to suffer, even unto death, till the battle is fought and the victory is won.

In the great Forward Movement campaign, which is now being launched, there should be no need of reminding men of their duties, nor should it be necessary to solicit their assistance and cooperation. But in this wonderful awakening, which means the pushing forward for a better church and a better world in which to live, we find men who, though desiring to be called Christians, are unconcerned, and are even hostile to it. It must be concluded that either these individuals do not understand the nature of the movement, or are not willing to shoulder the responsibilities and assume the duties for carrying it through. They offer the feeble

excuse that the task is too large and thus can not be performed. It is agreed that the task is marvelously great, but it is before us and must be sufficiently accomplished, or Christianity is imperiled. If every one should feel that the goal set is too far put, or the work too heavy, and if they should refuse to lend any assistance for its realization, of course the victory would be lost and the goal unreachd.

The hero in battle allows nothing to hinder him from reaching the desired position and capturing the stronghold. Then, how much more should the army of God venture boldly and resolutely to overcome and destroy the forces of evil! To do this we must have men with dauntless courage and venturesome faith, ready to undergo any hardship, zealously engaging in any struggle to make sure the victory.

"The morning light is breaking  
The darkness disappears,  
The sons of earth are waking  
To penitential tears.  
Each breeze that sweeps the ocean  
Brings tidings from afar  
Of nations in commotion  
Prepared for Zion's war."

Bridgewater, I'a.

### Peter's Ft. Leavenworth

BY WM. K. CONNER

[The brethren alluded to in the following article, who suffered imprisonment for conscience' sake, have all been released before this, if our information is correct. Notwithstanding this, the lesson of the article need not be lost.—Ed.]

ON the same day that the Sunday-school lesson was on "Peter Delivered from Prison," there came to my hands a petition in behalf of the conscientious prisoners at Ft. Leavenworth, Kans. It impressed me as a striking coincidence, as well as a very interesting one. And as I thought and meditated on it, it increased in interest. I had some helpful meditations, which I want to pass on.

Why was Peter put in prison? Not because he would not fight, not because he disobeyed the Government, not because he was a criminal, but to please the Jews. He was not guilty of any crime. He was not a Bolshevik, nor an I. W. W. Nothing of the kind. He was one of the best citizens of the land. It is doubtful if any one did more good than he, yet he was in prison.

But he got out. How? Did they petition Herod? Did they petition the powers that be? We have no record that they did, and no reason to believe they did. But they did send up a petition. They petitioned the "Unfailing Source of Help." It was a long petition—"unceasing." The whole church signed it. And it took longer than merely to sign your name. How we are content with the easiest way of shifting responsibility! Does it mean a lack of love?

Possibly they may have closed their stores, stayed home from work, lost wages and profits perhaps. I get the idea that they were in dead earnest. They had, perhaps, not done their duty towards James. So they determined to go to the limit for Peter. The only thing of importance then was to save Peter's life.

There are two methods of petitioning, and two powers to petition. Some would say: "Use both." I have no objections. But wouldn't one be sufficient—the one they used for Peter? That's the best one, the sure one, but by far the hardest one. It is too hard for any but Spirit-filled people.

As children of God, as citizens of heaven, should we use only, or even at all, the world's only method, which is easy, quickly gotten rid of, cheap, and very uncertain? Or should we use the method that caused God to send an angel to deliver Peter? Hasn't he an angel ready now to send to Ft. Leavenworth, to release those that should be released? Should we not set a time to begin the petition, and let their liberty be first, and pray "without ceasing" until the angel comes? Have we faith enough to undertake it? Have we love enough? Have we enough who are of "one accord"? Why not set a day and hour to begin? Would this not be a great step "forward"—or would it be a step backward to the apostolic days of power? Would it take a day or a night or more, for 100,000 people to pray those brethren into liberty?

As God looks down on us, then on those in prison—

what? As the angel that delivered Peter looks down—what? Whom should we petition? Beloved, what will we do for our brethren in Ft. Leavenworth prison? "Thy will be done."

Harrisburg, Pa.

### What If?

BY E. F. SHERFY

WHAT if our Lord Jesus Christ should come in 1920, in the clouds with great glory? Or what if, on the other hand, his coming should be delayed for a hundred years yet? What if, whether he comes soon or not, we are not found ready, with our lamps trimmed and burning?

To the great, splendid program of Christian service and stewardship to which the church has set herself, in the big Forward Movements now being put on, there will be different sorts of reactions. Some are enthusiastic about it, others dubious, while others actually oppose.

Now there is a class in all churches for whom I have a great deal of patience, but whose assumptions I question, who, because of their theology, relative to Christ's coming, are not, I fear, going to respond to the great call of the hour as they should.

I would not think of attempting to enter into the merits of the question, as to the time and nature of his coming. I simply call attention to the fact that, generally speaking, we have been taught from childhood that this world must grow worse and worse until the coming of Christ and the end of the world, when he will miraculously set up a new order of things. Be that as it may, I am thankful that from the days of the apostles—John for example, who said: "My little children, it is the last hour"—even until now, the church has looked for the return of our Lord. In every century since the angel said: "He shall so come in like manner as ye have seen him go," many devout souls have thought the time right at hand. They have thought the world of their day to be just ripe for destruction. Even so today, it seems to some that this old world is ripe (rotten ripe) for destruction, and no denominational or Interchurch Forward Movement can save it from the awful end.

But—and here is the burning question upon my heart—what if we, like the Taborites in the fifteenth century, who bought their white robes—what if, I say, we should be mistaken in thinking that he just *must* come right now—that it's up to him to renovate society by a new social order—a sort of millennium?

What if, on the other hand, it may chance to be ten, or twenty-five, or five hundred years off yet, then what? Of course, if, according to a predetermined plan, the world *must* get worse and worse for four or five years, or even twenty-five years yet before the "end," then any big "forward movement" is but the futile beating against a stone wall.

Now I am not saying here that that is *not* the case, but I am simply asking: What if—what if this old world is still to stand, say another hundred years, then what? In that event it amounts to just this: If I don't want my children or grandchildren to be the victims of bolsheviks, or become themselves bolsheviks, or pagans, and if I do not want Christianity to be crushed, I must get into the fight for righteousness as never before. I must say in my heart: "Right must win; truth must live; the church *must*, by my humble help, march on to victory; the forces of evil must be checked; victory *must* come through Christ.

But again, what if—what if he should come tomorrow in the clouds of glory—though that hardly seems possible, since we poor, faithless Christians have failed to preach his Gospel to all the earth "for a witness to all nations"—yet if he *should* come, how much better to be in the battle of a "Forward Movement," with our faces set like a flint toward victory, than to have our heads buried in speculative theology and our hands at our side—hands that should be grappling with the great problems of the hour! Yes, what if he should come at the "dawn or midnight"? In any event we shall be the better ready if we are busy evangelizing the world.

Conway, Kans.



## HOME AND FAMILY

### The Teacher's Task

I took a piece of plastic clay  
And idly fashioned it one day,  
And as my fingers pressed it still,  
It moved and yielded at my will.  
I came again when days were past,  
The bit of clay was hard at last,  
The form I gave it still it bore,  
But I could change that form no more.

\* \* \*

I took a piece of living clay,  
And gently formed it day by day,  
And molded with my power and art  
A young child's soft and yielding heart.  
I came again when days were gone;  
It was a man I looked upon;  
He still that early impress bore—  
But I could change it never more.

—Nashville Review.

### Get Out the Lawn-Mower

BY ELIZABETH ROSENBERGER BLOUGH

"WINTER is going fast," remarked John, as he stood ready to go out without his overcoat.

"And I am almost sorry; we've had such good times," said Rachel, who was busy dusting her living-room. She gave an extra rub to the old rocking-chair which was usually occupied. If John had not been going out, he would have been sitting in it. "Our lane is a picture at any time, but this winter—" Rachel came over to the window and looked at the lane. It had a worm-fence, where the wild rose, with all kinds of brambles, marked its serpentine windings in the summer. The whiteness in winter had made it a crystalline pathway. Often they had admired it together.

"It's about over, and I am anxious to get out my lawn-mower as soon as I can."

Rachel smiled, for she knew well that John did not really like to use the lawn-mower, but he had a man's pride in his well-kept lawn, so he used it early and late, as the green, grassy slope which led to their house, plainly testified. The very next day, Rachel found John going over his lawn-mower, oiling it and putting it in the perfect repair which he exacted from all his tools or implements.

"I am going to begin before things get a start," he said to Rachel. He did. The tiny tufts of high, green grass were cut before they were so high that he had to use the sickle on them. He pulled the wire-grass. He went after the dandelion and the plantain.

Rachel had a way of thinking about other things. "I might go after the worry-weeds, that make some days bad for me, in a similar way. That habit I have, of fretting, is like the wire-grass John gets. Perhaps I can lose it this summer if I watch John's lawn-making."

John worked hard to keep the lawn smooth. He filled in the hollows with earth; also the ruts. Then he sowed them with grass seed. Patiently he worked each evening, rather than leave the lawn go untended. Every stick and stone was picked up, so that it would not hinder the lawn-mower in its regular duty.

As Rachel listened to Mrs. Norris, who came in to talk over their church troubles, she looked at John, who was pushing the lawn-mower swiftly over the smooth lawn. "There's some that side in with the pastor, and others who say that he's been here long enough. Then there is Lyddy—she always brings up how he didn't come to see them when Ora was sick, though he had plenty of time to go to see some others when they had sickness."

"Oh, why don't Lyddy forget that? She keeps on a-throwing that into our minds. Why, it's two years since that all happened." Rachel was clearly impatient.

"I know; but Lyddy's one to have her say. They say, too, that he ain't as sociable as he might be. He never gets to shake hands with Michael Stonebaugh."

"Oh, dear! As if anybody else could shake hands with him." Rachel's eyes flashed dangerously. "Michael is out of the meetinghouse before we have all said 'Amen.' You're all waiting and looking for trou-

ble, I do believe. Why don't you go to smoothing things over, same as John does on our lawn?"

"Well, what do you mean by that? I just thought when I came up the lane, that you do have a fine green spot here. It's natural, I guess."

"Natural? Ask John how many hours he has worked to make it look so smooth. If we'd try a little smoothing out in the church, instead of making things look as ugly as you can—" Rachel stopped there. She knew what she meant to say, but she was slow about expressing all she thought.

"Why, nobody wants to make things bad; they just are."

"Well, I don't know. You might try to make some of these people see that if they'd get busy, they might, by and by, make things go. If Lyddy would come every week to our Sisters' Aid, she would feel differently. You know she has time, but she'd rather stay at home. Michael might give us something for new song-books for the boys and girls, when they practice singing once a week, instead of fussing over a little thing. Why, we could soon have the whole church so busy that they'd have no time for nursing old grudges and reviving old-time prejudices. We ought to be as ashamed of them as John is of rubbish on his lawn."

"I never just thought about it that way," said her neighbor. She looked with keener interest at John, who was pushing the lawn-mower over the last bit of terrace. "There have always been church troubles and always will be"—she thought—"so what's the use in Rachel taking it so to heart?" No one answered her unspoken question as she hurried home.

Rachel and John talked over her gossip that evening. John said: "The whole trouble comes from our not giving the pastor enough encouragement. He's got a hard job. It is a good deal harder to take care of the Lord's vineyard than it is to look after our lawn. We should help him all we can."

"Oh, of course, we always do," assented Rachel. "Our John and Alice just love him; so here is one family he can rely on."

John was going out for another look at the lawn; the lawn-mower was in the woodshed. Rachel followed him. Together they looked at the narcissuses. They stooped down to see more clearly the lilies-of-the-valley, as they nestled close to the moist earth. "Things are starting to grow. Here are some jonquils and violets."

"It's so pleasant here, in the spring, I don't see how people can bear to have the spring go by without making everything around the house look like this. I love it all."

Rachel was happy. Her husband, her home, her children and her church kept her busy. She had so many interests that she never had time for idle complaining or discontent. Rachel and John knew that

"Life is laughter and love and friends,  
And peace at night when the toiling ends;  
It's bearing the burdens that come by day,  
And at evening putting them all away;  
It's earning a neighbor's grateful smile,  
And making the humblest of tasks worth while;  
It's in loving children who bear your name—  
And these you can know without wealth or fame.

"Millions have lived on this kindly earth  
And shared in its beauty and gentle mirth;  
They have loved its skies and its friendly trees  
And its mountains high and its roving seas,  
Though never by fame were their mantles kissed,  
And gold and silver were joys they missed,  
They gathered the sweets which life had to give  
And they loved the world and were glad to live."

Johnstown, Pa.

### What Is Home?

BY MARY ANN SHAFER

WHAT is home? It is a place of rest and quiet from the turmoil and strife of the world. It is one of the places where hearts should be sure of one another, where envy and jealousy and bickerings are not known, where, when one's best efforts have failed, when one's hopes have proved illusive and vain, one can know that there is one spot to lie down in, to forget the opinions of men and the hard strife that brought no returns—that is to be blest with the sense of home. It

is the refuge for the discouraged, a covert from the storm.

What is home? It is a place in which to cultivate friendships; to sit down with kindred spirits and talk over the best things one is thinking about. Any one is to be deeply pitied who does not know what it is to have friends in whom he can confide, to whom he can reveal his intimate aspirations and hopes, who sympathize with him in all his thought and plans, who believe in him and will defend him. To have friends true and tried is to be rich in the best things of the heart and soul. To be friendless is to be poor indeed, beyond any way of compensation for one's poverty.

Elizabeth Barrett Browning once said to Charles Kingsley: "Tell me the secret of your beautiful life that I may make my life beautiful too." His reply was, "I had a friend."

There is no day in all the calendar so interesting as that one on which a friend is expected. The sun shines brighter; the birds seem to sing more sweetly, and all nature is making music with your heart, in high expectation of the coming of your friend. The house is set in order; there is a touch here and a touch there to give an added grace to the greeting he is to receive. And then the long talk, or it may be the long silence, when talk is not necessary and the silence itself is eloquent with expression. An ideal home, then, has a cozy corner for friends, and much of its joy and uplift comes from their presence.

But however well we may build our homes, and though we may make them charming in beauty and rich in friendship and love, we can not stay. This is not our abiding place. Like all our fathers before us, we are strangers and pilgrims in the earth. We are here for a little while, to learn to love truth and to do justice; to do the thing next to us that needs to be done; to grow rich in mind and heart. And if these things abound in us we have but made ourselves ready for another place that we are permitted to think of now as our eternal home.

I like to think of death as just going home. I like to think of all the tired and sick and troubled ones, to whom life had come to be too heavy a burden, as having gone home.

I remember that when I was a girl, I attended a prayer meeting that was especially marked for me by the talk of an aged man. He arose, leaning heavily upon his cane, and said: "When I was a young man, away from home, serving an apprenticeship, I looked forward eagerly to Saturday night, for that was the time when I laid down my tools, quit my work, and went home." Now my work is about done and I am nearing the final Saturday night. With the gladness of my girlhood I am thinking of going home. Death is very similar to the occasion when we go to bed and our friends say to us: "Good night." Our hope is that God will say to us: "Good morning."

Oakwood, Ohio.

### Freak and Immodest Gowns Are Tabooed by Court in London

No Persian skirts of the trousered variety, no bare-backed or low-bodied gowns and no abbreviated skirts are to be tolerated at royal functions at Buckingham palace, London, England, it was learned recently. An intimation from the King's Lord Chamberlain settled that. Freak and immodest gowns are tabooed.

But the debutantes and court ladies are wondering just what they may wear. The fate of the traditional court dress is in the balance, owing to the sympathy the reigning house has with the old aristocracy who no longer are able to afford pre-war court standards of dress, but whom the King and Queen do not wish to debar from court functions.

So London society is expecting that pre-war court regulations, which require a nine-foot train from the shoulders, elbow white kid gloves, a forty-five inch veil and fine feathers worn in the hair, may be relaxed. Besides, a modest court dress costs \$300. But a fortune can be spent on a train.

Court dressmakers are not enthusiastic over the outlook.—Selected.



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, APRIL 11

**Sunday-school Lesson,** Deborah and Barak Deliver Israel.—Judges 4: 4 to 5: 31.

**Christian Workers' Meeting,** The Lord's House.—Psa. 122: 1; Heb. 10: 24, 25.

### GAINS FOR THE KINGDOM

**Five** were baptized recently in the Huntingdon church, Pa.

**Two** were baptized recently in the East Dayton church, Ohio.

**Three** were baptized recently in the Ottawa church, Kans.

**Fourteen** were baptized recently in the Lewistown church, Pa.

**Two** were recently baptized in the Oklahoma City church, Okla.

**Two** have been baptized in the Logansport church, Ind., since last heard from.

**One** was reclaimed in the Reedley church, Calif.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

**Four** accepted Christ in the Waynesboro church, Pa.—Bro. Adam M. Hollinger, of Shamokin, same State, evangelist.

**Eleven** were received into the church during a series of meetings held at Kindersly, Sask., Can.—Brethren David Hollinger and J. S. Culp, evangelists.

### OUR EVANGELISTS

**Bro. I. R. Beery,** of Flora, Ind., to begin May 9 in the Walnut church, same State.

**Bro. Wm. J. Buckley** to begin May 2 in his home church—East Dayton, Ohio.

**Bro. Granville Nevinger,** of Hart, Mich., to begin July 9 in the Ellison church, N. Dak.

**Bro. A. B. Miller,** of Bridgewater, Va., to begin Nov. 14 in the Monitor church, Kans.

**Bro. Frank McCune,** of Mt. Morris, Ill., during October in the Dixon church, same State.

**Bro. O. H. Feiler,** of Hutchinson, Kans., is conducting revival meetings in his home church.

**Bro. Grube,** of Adams County, Pa., to begin May 15 at the Petersburg house, same State.

**Bro. B. S. Landis,** of Harrisonburg, Va., to begin August 1 in the Linville Creek church, same State.

**Bro. D. K. Clapper,** of Meyersdale, Pa., to begin some time in May in the First Church, York, Pa.

**Bro. H. B. Yoder,** of Lancaster, Pa., to begin May 16 in the Mechanic Grove church, same State.

**Bro. E. C. Swihart,** of Elkhart City, Ind., to begin May 30 in the Wakarusa congregation, same State.

**Bro. Geo. Swihart,** of Roann, Ind., is holding a series of meetings in the Wabash City church, same State.

**Bro. D. W. Shock,** of Girard, Ill., is conducting a series of meetings in the Mulberry Grove church, same State.

### ELSEWHERE IN THIS ISSUE

**The Summer Assembly,** formerly held at Beatrice, Neb., is to convene this year at Sun Springs, near Morrill, Kans., Aug. 17-22. Further particulars regarding this interesting gathering will be found on page 236.

**The Ministerial and Sunday-school Meetings** of Eastern Virginia are to be held in the Mt. Carmel church, Evergreen house, May 20 and 21. See special announcement of Sister Nellie Wampler, among the Notes, for further particulars.

### PERSONAL MENTION

**Bro. L. R. Holsinger,** whose former address was Pottstown, Pa., has now located at Martinsburg, same State.

**Northern Virginia** has selected Elders D. H. Zigler and J. Carson Miller as her Standing Committee representatives at the coming Conference.

**At the late District Meeting** of the Second District of India, Eld. J. M. Pittenger was chosen as Standing Committee representative at the Sedalia Conference.

**Bro. D. W. Miller,** of Robins, Iowa, finds it necessary to retire from the more active pursuits of life on account of his age and failing health. He would like to get into touch with some minister or elder who wishes to secure a home and would be willing, also, to give part of his time in service for the church, for which he would receive a partial support.

**Bro. J. M. Pittenger,** of Dahanu, India, writes, under date of Feb. 27, that after a long and earnest search for passage homeward, berths have been secured on the S. S. "City of Benares," scheduled to sail for New York from Calcutta about April 15. Besides Bro. Pittenger and family, the party includes Bro. W. B. Stover and family, and Sisters B. Mary Royer and Goldie Swartz.

**Bro. D. L. Miller** and wife, when last heard from, expected to reach Mount Morris, Ill., the latter part of this week. The meetings at Clovis, New Mexico, were to close on Monday evening, the 5th, with a love feast. Bro. Miller's return itinerary included a visit to our 1920 Conference grounds at Sedalia, Mo., and we naturally expect that he will have something of interest to say to "Messenger" readers on this subject.

### MISCELLANEOUS

**The Plymouth church, Ind.,** is preparing to erect a new house of worship sometime during the coming summer. The outlook for this congregation is most promising.

**The Pleasant Hill church, Ind.,** is pushing the remodeling of their house of worship to early completion, and hope to dedicate the structure on the first Sunday in June.

**The Outlook church, Wash.,** would like to get in touch with a minister who would be willing to take pastoral charge of that church. Prospective applicants will please address Mrs. C. A. Wagner, Outlook, Wash., for further particulars.

**The Wawaka church, Ind.,** should like to secure the services of a pastor, to take charge of the work of that congregation. Ministers who may be in a position to accept a pastorate, are invited to correspond with Harry D. Frick, Wawaka, Ind.

**Special Notice to Churches of Northern Indiana.**—Secretaries of Sisters' Aid Societies of the local churches who have not, as yet, sent in their reports, will kindly do so at their earliest opportunity.—Mrs. Jennie Martin, Secretary and Treasurer, New Paris, Ind.

**The work at Cleveland, Ohio,** has prospered to such a degree that ere long the little band of members at that place hopes to be organized as a working congregation, amply prepared to push forward the work to the best of their ability. The enthusiasm of these devoted members is truly gratifying.

**One of the wide-awake Virginia churches** has invested in a Ford car, for the use of the pastor and such other church officials as may find occasion to utilize it in the speedy transaction of church business in general. The plan is an excellent one. An investment of that sort is a great help to congregational efficiency.

**The Forward Movement headquarters** has a quantity of large inspirational wall-charts, carrying a number of attractive selections on Stewardship, Life Enlistment, Family Altar and Missionary Education, suitable for church and Sunday-school rooms. Every church should have a set of these charts, four in number, which may be had for one dollar, postpaid. They are worth while. Send your order to the Forward Movement, Elgin, Ill., for four of these charts.

**We note** that the little band of members at Somerset, Pa., is seriously considering the erection of a substantial church building. For some time the members have been using the assembly room of the courthouse for the Sunday-school sessions and other services. Now, with a membership of about one hundred and fifty, the church is ready for more aggressive work. The marked success, attained by these members in congregational development, shows what may be done if there is a will to work, and a determination that overcomes all hindrances.

**Inquiries received from persons** who had read the telegraphic dispatches about the tornado, show how widespread was the concern for the possible fate of the Publishing House and the workers who live at Elgin. You may be sure that as we looked upon the wreck and ruin, just across the river, and thought of what might have happened, we felt very, very thankful, not for ourselves alone but in behalf of the whole church. And we do not doubt that the entire Brotherhood has joined in gratitude to God that she was spared what might have been a very serious loss.

**Railroad Notice for District Conference of Southern Ohio.**—This meeting is to be held in the Salem church, April 22. Dayton-Northern traction cars will be met at Stop 24 at 6:30 and 6:44 P. M., April 21, and from 6 to 8:15 A. M., April 22. Those coming at other times will please notify Leroy Miller, R. D. 6, Brookville, Ohio; phone address, Philipsburg. The D. C. V. P. traction cars will be met at Stop 18, at 8 A. M., and 7 P. M., April 21, and at 7 and 8 A. M., April 22. Those coming at other hours, will please notify the undersigned.—Alva A. Neher, Union, Ohio; phone address, Philipsburg.

**One pastor** sends in over forty "Messenger" subscriptions in response to the special half-price offer for the months of April, May and June. Another asks about the rate for a hundred copies to be sent to his congregation. This indicates how the churches are responding these weeks just ahead. Are they all getting it in your church? Ask your "Messenger" agent. Ask your elder or pastor to see about it. Ask him to bring it before the church, if necessary, and have the church see that no family is missed. This is one way, an easy way and an effective way, to help the Forward Movement.

**During the terrific windstorm of Sunday, March 28,** the North Poplar Ridge church, Defiance County, Ohio, was unroofed and otherwise badly damaged. The homes and properties of a number of the Brethren also suffered by the storm. So writes Bro. David Byerly, of Lima, Ohio.

**Bro. Edward C. Bixler** requests the insertion of the following notice to the elders and churches of the Eastern District of Maryland: "The Elders' Meeting, in connection with the District Meeting, will be held on Monday, April 26, at 7 P. M. The District Conference begins on Tuesday, April 27, at 1:30 P. M. The session on Tuesday, April 27, at 7:30 P. M., will be in the interest of the Forward Movement. All sessions will be held in the Beaver Dam church."

### A BYSTANDER'S NOTES

**The Spiritual Conquest.**—The saying of Napoleon, that the only way to have a conquering army is to have an army that is always fighting, applies also to the greater questions of spiritual conquest. No man can keep his own soul alive who is not trying to save other souls, and no church that is not passionately trying to win the world that is without, is truly alive.

**A Hopeful Outlook.**—According to recent press reports, there is being developed, at the University of Pennsylvania, a religious revival which promises to be unparalleled in the history of that institution. Among other religious activities, the old-time university vesper services are to be revived, after having been discontinued for many years. If we may regard this renewed and unusual interest in religious matters as an indication of still greater things in the future, the outlook is decidedly promising.

**The Chief Need of Missions.**—"The foreign mission movement," says a noted writer, "was born in prayer, and prayer is the vital breath by which it lives." Of course, money is also needed to carry on missionary enterprises—sorely needed. Money is concrete life. But prayer is needed far more than money, because prayer is back of all money. If we pray for missions, we shall give for missions. If we do not pray for them, we shall give very little, and that grudgingly, if we give at all. Money is the steam that makes the engine go, but prayer is the fire that makes the steam. God delights in large prayers—prayers as large as his thoughts for the world. He delights in expectant prayers, that are sure to win results.

**How a Newspaperman Views the Church.**—"Clearly the Christian church, in all of its denominations," says a recent editorial in the "New York Herald," "must stand for something greater than partisanship. Proclamation of the eternal verities is her mission. Therein she should be a real social solvent, a softener of acerbities, an interpreter of brotherhood, and a steadfast champion of sheer justice. All this may sound simple enough, but is the church equal to it? That question strikes deeper than all pending ecclesiastical problems, such as the raising of vast sums of money for religious endowments, and the whole array of questions which commonly engage the thought of assembled churchmen. Is the church equal to the day's crisis?"

**Our Strength Is Equal to Our Task.**—Have you ever thought of the very comforting fact that the Lord never puts a heavier burden upon us than we can bear? The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, God sends first one, then another, then removes both and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and, altogether, they have a lesson which is beyond the power of any to teach alone.

**Does a Perishing World Move Us?**—The parables of the lost sheep and the lost coin are favorites of Christendom. It is beautiful to think of the Good Shepherd leaving the ninety and nine, and faring forth through darkness and storm to find the one sheep that is lost. The picture is a moving one, but does it MOVE us? Is it not true that the greater part of our church activities merely enhances the well-being and comfort of the ninety and nine? Is not the larger part of our church "work" merely a getting ready for Christ's real work? Are not our so-called "services" merely a preparation for service yet to be rendered? After we spend months and years in elaborate preparation, do we really go out into the darkness with our light? It has been truly said that all men would be soul-seekers if they could be self-seekers at the same time. If we could be missionaries without taking special pains, Paul's mantle would be on the shoulders of all. But, remember, you can not stay in the warm fold, and at the same time be out, hunting lost sheep. The lost ones stray into hard places. You can not rescue them and remain in a place of ease and comfort.

**ANNUAL CONFERENCE, JUNE 10-16**  
**Sedalia, Mo.**



## AROUND THE WORLD

### The Ways of Censorship

In a recent number of that excellent magazine, "The World Tomorrow," the editor tells his readers that word has just come from the Canadian Censor, regarding the readmission of the publication to the mails of that country. Recently it was wholly barred from circulation in Canada because it advocated peace principles from the Bible standpoint. Now the editor is told that the magazine may be circulated again in the Dominion, "provided it does not preach violence." Surely, the ways of a Censor are passing strange! Originally excluded for preaching pacifism—the very opposite of violence—the publication is now cautioned to refrain from an act of which it was never guilty.

### Syria's King Still in Control

Emir Feisel, the newly-made "King of Syria," who stands on a platform of the complete independence of his country, bids fair to become as promising a trouble-maker as Captain D'Annunzio, when he led his army into Fiume. Feisel's attitude in no sense accords with allied plans for Asia Minor. It plays havoc with the contemplated terms of the Turkish treaty. Both France and Great Britain have a strong force of troops in Syria, and concerning these, "King Feisel" has strongly intimated that their retirement in the near future would be very desirable. The plans of Syria's ruler—it should be understood—would wholly eliminate the proposed "Zion nation," so ardently hoped for.

### He Had the Courage of His Convictions

A recent issue of "The American Friend" tells about a Quaker "Protestant" who, in a real sense of that term, boldly and successfully took up the challenge of the War Department in its "school-children essay-writing contest," which aims at extolling the benefits of military training. When this intrepid Quaker learned that an army officer was to present the advantages of military training before the County Teachers' Institute at Wilmington, Ohio, recently, he asked for the privilege of presenting the other side of the case. And so logical and convincing was his refutation of the plea for militarism that it received a heartier response than did the laudation of the army officer. Truth is mighty and will prevail.

### A Startling Arraignment

At a recent conference of Methodist ministers in Chicago the Rev. Henry Paul Sloane, of New Jersey, strongly protested against the modern drift of theological seminaries, away from Christian doctrines and the Bible as the standard of faith. "The wave of skepticism started in Germany," Dr. Sloane said, "and was carried to this country by students who traveled abroad. It soon affected the various theological schools, and they have, in turn, influenced hundreds of preachers who are not teaching real Christianity. Many ministers, nowadays, do not believe the commonly-accepted fundamental concepts of Christianity. They read all the radical literature that is flooding this country, and then change the character of their sermons to conform to the new and ultra-liberal teaching."

### Promoting Industry in Central Africa

Natives in Luocho, Central Africa, where the American Presbyterians have a mission, are not noted for undue inclination towards strenuous activities. As a matter of fact, indolence is so thoroughly ingrained in the make-up of the average native, that it has become a serious menace to moral and spiritual uplift. The missionaries, therefore, have made a ruling that eight hours must be spent by "would-be" Christians in labor on each week-day. As an evidence of good faith on that point, a well-tended garden has been made a requisite to church membership, in addition to spiritual fitness. Missionaries have found that some form of work and the responsibility of providing for the family are efficient factors in building up moral and spiritual forces. A "good provider" is likely to make a "good Christian."

### Bolshevism and Christianity

Of late strong endeavors are being made to minimize the pernicious tendencies of Bolshevism, but the fact remains that its tenets are diametrically opposed to all that is Christian—sufficient of itself to condemn it in the minds of all right-thinking people. Recent statements by A. W. Klieforth, a former lieutenant in the United States Intelligence Service, who spent three years in Russia, are most illuminating. Clergymen, he tells us, are regarded as being of no "social value" to the state. The government does not actually close the doors of the churches, or prevent the clergy from preaching, but simply regards religion as an absolute nonessential. If the Soviet feels that a church building would be of more use as a moving picture theater, or as a restaurant, the change is made at once. Morality, as defined by Christian principles, is not allowed to be taught in the schools,

while, on the other hand, the wildest impulses of perverted human nature are tolerated and even encouraged. It is generally conceded that religion, no matter what form it takes, can not exist side by side with Bolshevism. Lenin says that only one of the two can survive, and if he has his way, it will not be the religion of truth and righteousness.

### Temperance Gains in India

Missionaries have struggled for many years to overcome the baleful influences of strong drink in India. It is gratifying indeed, to learn that their endeavors are being rewarded by a gradually increasing sentiment in favor of temperance. An indication of this is seen in the fact that the Hon. Pundit M. M. Malaviya, a member of the Viceroy's Council and a leader in the Extremists' Political Party, has been elected president of the "All India Temperance Council." Mr. Malaviya is a strenuous advocate of prohibition, and his convictions are sure to lend great strength to the movement. The elimination of strong drink will mean much to India's millions.

### The Rule That Never Fails

Major General Wood, in a recent address at Manchester, N. H., uttered a truth of vital significance when he declared: "The golden rule of honesty and fair play is the only base on which peace between those who labor, and those who direct labor, can eventually be made. To claim that either side of the question is entitled to special rights or privileges is manifestly unfair." The sentiment, expressed in the foregoing, is worthy of due consideration. Labor difficulties generally cause great perplexity, because each side seeks, most of all, its own advantage, wholly ignoring the just claims of the other. Obviously, an adjustment of all differences on the basis of the "Golden Rule" will amicably settle all matters at issue, and that, too, with the assurance that such settlement is permanent.

### Vienna, the City of Death

According to Mrs. Jerome Stonborough, who has been in Vienna, Austria, for some years, and is familiar with all phases of the situation, that city has been entirely deprived of its food supply from its natural sources. The seceding crown lands having confiscated the rolling stock, neither food nor fuel is available from former sources. Outside of what is given by the American Committee, the children have neither food nor clothing. Some of the adults are denying themselves of food that their children may live. Can you picture a city of 2,500,000 human beings languishing for food? Can you see them gathering anything that will burn, to keep from freezing to death? There are old men and women—always hard workers—who have had no substantial food for months. Such things as meat, milk or butter are to them but a memory. By reason of the increasing enfeeblement, everywhere in evidence, the death-rate is enormous.

### An Evangelist in Prison

Fifteen years ago Paul Graynor was sent to the penitentiary at Galveston, Texas, under a forty years' sentence for murder. When, recently, a pardon was offered him by the Governor, he refused it on the ground that he sees a wider field of helpfulness inside the penitentiary than outside of it. Graynor is thirty-seven years old, and says he expects to serve out the remaining twenty-five years of his sentence. Soon after entering the penitentiary, Graynor experienced a remarkable conversion to Christianity, and has since proved his faith most abundantly by his works. No less than fifteen men who have been released from the institution since that time, and who are now leading Christian lives, attribute their own conversion, and present religious strength, to his influence. Besides helping all these men to a vital faith, Graynor has, in other ways, helped prisoners to fit themselves for profitable employment after securing their discharge.

### Will the Lesson Be Learned?

With starvation and pestilence gauntly stalking through a great part of the war area of Europe, the world in general is not likely to forget that the Great War is still collecting a heavy toll. The stories that come from the sorely-stricken lands are heart-rending, but still more discouraging is the fact that it is not at all certain that humanity has yet learned the lesson taught by the world-wide catastrophe. Unless the policies which resulted in the late war are abandoned, and succeeded by a wholly different course of action, it will be only a question of time until the world will be again deluged with blood, and visited once more with calamities that follow in the wake of war. Obviously, the biological law, that applies to nations, is, after all, very much the same as that which applies to individuals. Among persons living in an unorganized state—a state of anarchy, so far as established government is concerned—the rule of physical force is likely to prevail. Men, living under such conditions, soon learn to depend upon their physical prowess, their ability to shoot quick and straight. They assume that the carrying of weapons insures their safety, but all experience teaches that the best-armed men, under such conditions, are likely to live the fewest number of years. Experience also teaches that such conditions never bring progress,

stability or general prosperity. All too long have the nations of earth been run according to the theory of the "gunman" and with the same result nationally that occurs among the wild, lawless men, who are found in all countries before organized government is established. The utter inadequacy of the "law of the jungle," so far as individuals are concerned, is apparent to all, and while it is perfectly evident that nations are governed by the same biological law, statesmen are still insisting that nations should tax their resources to the utmost to arm themselves against attack. They even insist that this arming tends to preserve peace, though all the experience of past centuries testifies that such an argument is utterly fallacious.

### Billy Sunday on Governor Edwards

In a recent issue we referred to the strong pro-liquor attitude, espoused by Governor Edwards. While, as was to be expected, he is receiving the rapturous plaudits of the "wets," the prohibition defenders are by no means inactive. Billy Sunday did not mince his words when he said, in a recent address: "I regard the action of the New Jersey Legislature—in conformity with Governor Edwards' views—as one of the most rebellious, anarchistic measures ever enacted. The infamous business, however, that has left behind it nothing but ragged children and scaffolds, electric chairs and asylums, has no chance ever to return. No man who is the mouthpiece of that God-forsaken business will ever sleep in the White House as President of these United States."

### Resources of "Red" Russia

While much has been said about the starving millions in Europe, recent reports, concerning abundant stores of food in Russia, are decidedly encouraging. So far as appearances seem to indicate, it will be simply a matter of lifting the blockade against Russia, and providing adequate means of transportation and distribution, to insure plenty of food for all Europeans in need. Ten million tons of grain, 100,000,000 pounds of butter, 480,000,000 pounds of meat, and 3,000,000,000 eggs are available for immediate export. How true in this case, as in many other perplexing situations—God's goodness has given fruitfulness and favorable seasons, that there may be food in abundance! It devolves upon man, however, to distribute—in recognition of the duty of human brotherhood—to those in need. There is plenty for all if we are willing to be the Lord's stewards.

### America's Duty to Armenia

According to General Antranik, the Armenian leader, "the plan of the Turks contemplates the complete extermination of all Armenians. They plan," he says, "to finish their horrible work in the spring. Only America can prevent their doing so. If America should come forward, even semiofficially, and say that Armenia should be free, the Russians will not interfere, nor will the British or French or Italians. In that case the Turks will not offer opposition, and there will be no fighting. There is no other salvation for the Armenian people in the East. The Turks are so situated," Gen. Antranik says, "that it is impossible for us to have any peace, for five-sixths of Armenia is in Turkey. The Turks are encouraged by the delay of America. This also endangers the strength of the British in the East, and the settlement of all questions there. If America were in a position to assume her rightful part in the League of Nations, she would be in a much better position to help Armenia effectually."

### Europe's Secret Treaties

According to recent revelations in the diplomatic world, "Uncle Sam"—the courteous and ever-accommodating gentleman of ample means, during the recent war—seems to have been left out of many secrets, of special value to the leading countries of Europe. There was a private agreement in London with Italy, of which President Wilson does not seem to have been informed. Now, to the general surprise of all, comes the further information of a secret treaty between Great Britain and the Turkish Sultan, made more than a year ago. Under British guarantees the iniquitous ruler of Turkey was to remain in Constantinople—his status being very much like that of the Khedive of Egypt and the Rajahs of India. In return for this concession, England was to have the Dardanelles, with the rulership of Syria and Mesopotamia. All these subtle intricacies of European higher politics do not, of course, really affect the United States. If France, Italy, and other European countries are willing that England should be in possession of both portals to the Mediterranean—Gibraltar and the Dardanelles—that is Europe's business. The really vital point is that this country, in conformity with President Washington's counsel, stay out of the European tangle of political intrigue. To have joined the so-called "League" without needed safeguarding reservations, while European diplomats had already agreed upon a secret understanding, would have been decidedly unwise. Especially is this true so far as the obligations, thus to be assumed by our country, are concerned. Our men, as well as our resources, would have been drawn upon to protect Great Britain and other lands in profitable exploitations.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### How Do Men Sell Their Heritage?

Gen. 25: 27-34; Heb. 12: 15-17

For Week Beginning April 18, 1920

1. **How Esau's Folly Is a Warning for All Ages.**—The story of Esau's fatal mistake is made use of so frequently, not because he stands alone in the mistake he made, but because it represents a common experience. Esau failed to look into the future and to estimate its possibilities at right values, and we make the same mistake when we throw away inestimable privileges of the coming days, for some trifling thing we can grasp right now. A young man refused the opportunity to take a course in college, though it would have opened to him great avenues of usefulness. He took a position of little promise, simply because of the money thus immediately made available. He was enabled to gratify his personal wants and desires a little sooner, but the price he paid was appalling—he had sold his heritage.

2. **Some Losses Can Never Be Regained.**—The birth-right Esau sold was worth a good deal in material wealth, but that was the smallest part of it. The heritage carried with it the spiritual leadership of the family. Esau seems to have had no trouble in amassing wealth—he became a rich man—but the really vital and unreplaceable thing he threw away, was gone beyond recall. All his possessions could not make up for that. Every devoted person has an opportunity to fit himself for leadership in good things, and no possible chance should be lost by a lack of diligence.

3. **Reasons for Esau's Failure and Ours.**—The reasons why Esau sold his heritage do not differ much from those that cause people to do the same thing now. Appetite had the upper hand with Esau. He just could not bear to deny himself of what he wanted. It is the easiest thing in the world to become a slave to some controlling passion or appetite. Many a man has allowed his craving for liquor to blight the fairest prospects held in store for him.

4. **Temptations That Must Be Shunned.**—The temptation to sell character, and the hope of heaven itself, for the lure of riches, is a common one. We say that Esau sold himself cheaply, and so he did, but not more cheaply than men do now, when they depart from honesty and truth for the sake of making a dollar, or if, in some way, they can save a paltry sum. Let us watch ourselves on that point!

5. **Love of Pleasure May Prove to Be a Serious Danger.**—Indulgence in lawful pleasure is not necessarily wrong, unless it takes the precedence over higher things. It does certainly become detrimental, if we are determined to have it at any cost. A love of pleasure at the expense of all that is highest and best, has led to some of the most pitiful failures in the Christian life. "Lovers of pleasure, more than lovers of God," are severely denounced by the apostle.

6. **Vain Regrets Are Unavoidable.**—Esau looked back on the folly of that one day, and wished that he might have that one opportunity over again. How different life would be if one could see present opportunities as they will really appear later on! Eventually the fleeting gratification of the present will prove to be, as it really is—wholly devoid of real worth.

7. **Suggestive References.**—Dangers of the carnal mind (Rom. 8: 6-8). An acceptable sacrifice to the Lord (Rom. 12, 1, 2). Successfully striving for the mastery (1 Cor. 9: 24-27). A way of escape (1 Cor. 10: 12, 13). What we may be by God's grace (Titus 2: 11-14). Worldly attractions must be spurned (1 John 2: 15-17). The test of discipleship (1 John 4: 1-6). How we may make sure of our crown (Rev. 3: 11).

### Investments

(Continued from Page 227)

sional, vocational or business education, has a good investment, though he has not a dollar besides, of material wealth. It is a safe investment that can not be stolen and the more he uses it, the more he has remaining. Whether he makes a success with it or not, depends upon the direction in which he is turning it. All who expect to make a success in any of the learned professions, must have an intellectual foundation. A certain amount is necessary to succeed in business. It is wise for every young person to get a good education.

Much depends upon how education is used, when once obtained, to make the best of it. Noah Webster stored his mind with a great fund of knowledge, which he employed in producing many valuable literary

works, among them the great pioneer dictionary, on which he spent a great portion of his life, thus leaving a great treasure to humanity when he departed from this life. On his death-bed, however, he deplored the fact that he did not spend his life in laying up a store in heaven.

3. **Investments of Genius or Talent.** Some people are favored with special endowments for doing particular kinds of work. We call this genius or talent, like that of Bezaleel and Aholiab, who were specially endowed with "a spirit from God," "to devise skillful works in gold and silver and brass, in cutting of stones for setting, in carving of wood and to make all the furniture of the tabernacle." We have thousands upon thousands of geniuses who spend their lives in special kinds of work and produce articles that are a blessing to mankind, but so intent are they upon their work that they never think of having a soul to be saved. They make no provision for it when they leave this world. It is said of Edison that, after he was married in the morning, he went to his laboratory to work out some special idea, and so intent was he upon it, that he forgot that he had a wife, and had to be sent after, to come to a banquet that was given in the evening, in honor of his marriage.

4. **Investments in Science and Art.** Science is knowledge systematized. Art is the application of science to practical purposes. The elements of science seem to have been discovered by the wise men of Chaldea, of whom Daniel was one, and by the Egyptians. Thales, in 580 B. C., brought the elements of science to Greece. By the powerful and fertile minds of the Greeks, these elements of science were crystallized and developed. Geography, mathematics, natural history, medicine and philosophy were greatly advanced under Greek culture. The names of Hecataeus in geography, Euclid and Archimedes in mathematics, Hippocrates in medicine, Aristotle and Plato in philosophy, are among the world-renowned pioneer scientists. Philosophy had its influence upon the Christian religion in the apostolic age, and for several centuries afterward. Paul warns Timothy, in 1 Tim. 6: 20, against "the opposition of science, falsely so called." In the arts of sculpture and painting, the Greeks were masters, and left models for future generations to copy.

During the Dark Ages, from the fifth century to the twelfth, science and art made little progress, but after the Renaissance the Romans brought the art of sculpture and painting to the highest degree of perfection. Their subjects were largely of a religious character. Their beautiful madonnas and the divine creations of Raphael and Michael Angelo, in the cathedral of St. Peter's, in Rome, and the last supper of Christ and his apostles, by Leonardo da Vinci, are the admiration of the world.

In musical composition, the Germans excelled. The names of Beethoven, Mozart, Wagner and Brahms are of world-wide reputation. In sacred song, Charles Wesley and Isaac Watts are the peers of King David, in composing sacred songs. Then, too, we sing with inspiration the hymns of Alice and Phoebe Cary, who aimed to lay up their treasure in heaven, in the form of sacred song.

5. **Spiritual or Heavenly Investments.** All the investments, mentioned above—money, intellect, genius, science and art—may be employed in laying up treasure in heaven. Never before, in the history of our church, has there been such an opportunity to lay up treasure in heaven as now. Our missionaries and city workers are ready to distribute food and clothing to the needy, and the Savior is ready to say, as of old: "I was hungry and ye fed me, naked and ye clothed me." Money and other property may also be invested in endowment notes, and given to our General Mission Board for the support of missionaries in the foreign field, to convert the heathen and to enlarge the Kingdom of Christ. Endowment notes may also be given to our colleges, to train students for missionaries, for ministers, for pastors, for Sunday-school workers, and other branches of church work. Hundreds of ministers are now enrolled in our colleges. One of our colleges alone has a hundred ministers enrolled as students this term. A number of them should have help.

There is no better way of investment, in this world, for those who have money or other property that they do not need, than to convert it into endowment notes. By that means they get their support as long as they live, without worry and without any taxes to pay. In that way there are no lawyers' fees when they die, but the money is sure to go where they want it, and where it will keep on laying up treasure for the donors when they have left this world.

Those who invest their powers of intellect in education, may readily pursue some professional or vocational career. If they should happen to be men of genius, and command large salaries, or if employed in some scientific pursuit or art, they can "lay by as the Lord hath prospered them" and give as the Lord directs, and their treasure in heaven will be sure.

Fruita, Colo.

### Do You Believe It?

BY GEORGE W. BURGIN

Did you ever ask yourself the question: "Do I really believe what I claim to believe?" You say you think the Church of the Brethren teaches the whole Gospel, and that all the people should have it. You say you believe in mission work, at home and abroad. How do you know you believe the whole Gospel? How do you know you believe in missions? There is only one way—show it by the fruit of your life. If we really believe in the church and the doctrines she teaches, we will let others know about it in every way possible.

Do you know that we have one of the best religious magazines in the world—the GOSPEL MESSENGER?

Do you know that you need not be ashamed of the MESSENGER in any place, or among any of the religious magazines?

Do you know that the MESSENGER stands for the Gospel of Jesus Christ—the whole Gospel for the whole world?

Do you know that the MESSENGER should be in every hospital, every public library, every Y. M. C. A., every Y. W. C. A., every jail, every recuperation camp for the soldiers, and in every hotel?

In short, do you know that the MESSENGER should be in every public place?

But the question is, How can we get it there? There is no church so poor that it could not afford to spend from ten to fifty dollars each year to place the GOSPEL MESSENGER in unsaved homes, and in places as mentioned above. And it is my judgment that this silent visitor, each week, will lead its thousands to Christ each year, if it has a chance.

Are we really in earnest about the salvation of the world? If so, show it. And this is one of the ways. In nearly all the public libraries and other institutions of like character, you will find the literature of the Christian Science cult, and other like organizations. They are growing by leaps and bounds. Why? Not because they have more truth, not because they have better literature, but because they use the press—the most powerful agency in the world. Brother, why not try it? Put a little money in it. It will be one of the best investments you can make. If you believe the Gospel, if you believe in missions, try it.

Burr Oak, Kans.

### CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

#### A QUESTION ANSWERED

In a "Messenger" editorial, recently, was this: "When men volunteer to walk right into certain death, though they could easily avoid it, why do not multitudes of men volunteer farms and such like for the progress of the Kingdom, and that, too, when it would show them how to enjoy life? How would you answer this?"

We did not earn life. Value is based largely on appreciation, and we appreciate things more fully as we earn them. Most always we yield the lesser value on that basis.

It is very hard to give up something for which we have worked so hard and so long, even though we do not need it now. It may even be a burden to us, but the effort we have made and the struggle we have had, to get this property, this farm, causes us to hang on to it. It is the only thing really ours, we think, and because we have



earned it, we appreciate it, and do not care to give it up.

Some give up their farms for some object by which they may better enjoy life. This is not so strange, perhaps, though it is to be regretted that true Christian character—acquired only through fire, severe trials and struggles—is not developed more fully by humanity in general.

Too often the farm may be sacrificed on the altar of personal ambition and luxury, rather than having it minister to the progress of the Kingdom.

Reeds, Mo.

Zach Neher.

#### WEST JOHNSTOWN CONGREGATION, PENNSYLVANIA

Bro. Jacob G. Meyer, of Elizabethtown College, Pa., was with us March 13 and 14, and filled our pulpit. On Saturday evening his theme was: "The Joy of Salvation," on Sunday morning, "The Second Mile." On Sunday evening he gave us a practical temperance address. He had come under the auspices of our local Temperance Committee. March 21 our pastor's father, Eld. D. T. Detwiler, preached for us. Our Sunday-school and church attendance has been very much affected by prevalent influenza, grip, and pneumonia. Notwithstanding these hindrances, however, our Sunday-school is taking some advanced steps. A committee has been appointed to write a constitution. Another committee has been appointed to look into the propriety of establishing a lecture course. Our library committee has added a large number of splendid books to our growing library, and an increased interest is manifest. Our superintendent, Bro. J. C. W. Beam, is making a special effort to have the Bible only in all classes above the primaries. Every first Sunday all our offerings are for a missionary on the foreign field. So far we have not been successful in getting the missionary. Once a quarter, also, our offerings are made for the three sisters that have been sent to the foreign field from our State District, viz.: Ida C. Shumaker and Olive Widdowson to India, and V. Grace Clapper to China. It is encouraging to note the growth in missionary sentiment.

During the past months our pastor has given us a series of sermons on the Book of Hebrews and another series on Elijah. Both were interesting and helpful. He attended the Interchurch Conference at Harrisburg, Pa., as well as the Pastors' Conference at Ebensburg. He is kept very busy, visiting and anointing the sick and preaching funerals, in addition to his regular ministry, teaching the Sunday-school lesson and the Seal Course class.

Our delegates to District Meeting are Brethren E. M. Detwiler, N. W. Berkley, J. E. Blough and J. C. W. Beam, with Sister Detwiler and Bro. Edward Livingston as alternates. The books have been ordered for a large Junior Mission Study class. An Easter Program is in preparation. Our love feast has been announced for May 2.

Our annual Directory, the publication of which has been unavoidably delayed, contains much of interest and encouragement. During the year we received twenty-two by baptism and five by letter. We lost eight by death and granted five letters. The Directory contains 537 names of members. The total amount of money raised by the church and all the auxiliaries, was \$6,100. We contributed for missions, \$1,164.52, and for Armenian Relief, \$684.83. The Pastor's Report shows 113 sermons delivered, including 13 funerals, 7 anointings, 2 marriages and 622 visits. 1309 Franklin Street, March 22. Jerome E. Blough.

#### DISTRICT MEETING OF NORTHWESTERN OHIO

The District Meeting for Northwestern Ohio was held March 18 at the Eagle Creek church, Hancock County. The regular business session was preceded, on the 17th, by a most enthusiastic and interesting Missionary Meeting, in which the different phases of the Forward Movement were discussed, and this prepared the way for what many said was the most spiritual District Conference held in years.

The meeting was opened by the Retiring Moderator, Bro. E. E. Eshelman, who called upon Eld. L. H. Dickey to conduct the devotional exercises. Bro. Dickey is one of the beloved pioneers of the District and never misses a meeting. Although past his eightieth year, he is still active in the interests of the church, and uses all his powers to promote the Kingdom.

The election of officers resulted as follows: Moderator, G. A. Snider; Writing Clerk, John R. Snyder; Reading Clerk, Joseph L. Guthrie. The roll call showed that all but three of the twenty-eight churches of the District were represented by delegates. Reports of the various boards and committees showed that the work of the District was growing and that new opportunities had brought added responsibilities.

The following paper, proposed by the District Mission Board, and providing for a deeper spirit of evangelism, religious education, life service and stewardship, passed the meeting, and is indicative of a great forward look for the District:

In order to aid in attaining the goals for 1920, set by the Forward Movement, the District Mission Board requests churches assisted by it, and suggests to other churches of the District, that INTENSIVE CAMPAIGNS be carried on in:

##### I. EVANGELISM.

1. That, wherever conditions will permit, two series of meetings be held during the year.

2. That sermons on personal work be given, and that classes on personal evangelism be held as such, or in connection with the prayer meeting or the Christian Workers' Society.

3. That Decision Day in Sunday-schools be observed in connection with the series of meetings.

4. That special prayer services be held for the deepening of the spiritual life of the church locally and at large, and for the salvation of souls.

##### II. RELIGIOUS EDUCATION.

1. That local, or sectional, Bible Institutes be held.

2. That week-day Bible classes with the children be held.

3. That Vacation Bible Schools be conducted.

4. That more intensive work be done in Sunday-school by grading, graded lessons, workers' conferences, etc.

5. That the Gish Fund books and the books recommended by our Educational Board be read and studied by our pastors and elders, superintendents and other workers.

6. That Mission Study Classes be conducted for juniors and for adults.

7. That the Religious Educational Secretary, jointly employed by the three Districts of Ohio, be secured at the earliest possible date.

8. That a Life Work Conference be held in connection with the convoked in our Fulton Avenue church, March 10, 1920, and.

III. That our YOUNG MEN AND WOMEN be urged to prepare themselves for mission and ministerial work, and that the churches assist in such preparation, where necessary.

##### IV. FINANCES.

1. That studies in stewardship be conducted with the young folks especially, and sermons on this theme be preached.

2. That all members be urged to give systematically and proportionately of their income.

3. That each church willingly increase its amount given for District work, so that at least one new field may be opened and all the others adequately financed.

It was one of the most advanced steps taken by the District in years. Only a few papers came up from the churches and they were disposed of in good spirit.

Bro. E. E. Eshelman was chosen to represent the District on the Standing Committee, with Bro. G. A. Snider as alternate. The Forward Movement, with its relation to the Interchurch World Movement, was given a hearty indorsement.

The Eagle Creek church, under the leadership of their pastor, Bro. J. J. Anglemeyer, proved equal to the task of entertaining the large number of members in attendance and made everybody feel at home. This church is one of the aggressive congregations of the District, and has the satisfaction of seeing souls added to its number at frequent intervals. May the Lord direct us to his praise! John R. Snyder, Writing Clerk.

Bellefontaine, Ohio.

#### PRAIRIE CITY, IOWA

We met in council March 13, with Eld. I. W. Brubaker in charge. We chose Bro. Carl Elrod as delegate to Annual Conference, with Bro. B. F. Buckingham, alternate. Sister Myrtle Dykstra was reelected a member on the Missionary Committee, and Sister Mamie Brubaker was chosen to serve on the Temperance Committee. Brethren John Fouts and J. B. Bowie were elected trustees; Bro. Enos Fouts, church clerk; Sister Kate Colyn, correspondent. We expect to have our series of meetings the last of September, with Bro. Ellis Caslow, of Grand Rapids, Mich., as evangelist. We will hold our love feast May 29, beginning at 7 o'clock.

We have enjoyed a lecture course during the winter months, including Brother and Sister Stover's missionary program, a Gospel Team from Bethany Bible School, a chalk talk and lecture by Prof. Ebel, stereopticon views and lectures by Bro. Virgil C. Fennell and Capt. Owen O. Wiard, and a program of readings by Miss Van Dyke, from Mt. Morris.

Now that spring is opening and the roads are improving, we are planning to do more work. Our pastor is very enthusiastic over the Interchurch World Movement, as well as the Forward Movement program of our own church, and is at present preaching a series of sermons along this line. Nellie L. Bowie.

#### BALTIMORE DENOMINATIONAL CONFERENCE OF THE CHURCH OF THE BRETHREN

At the call of the State Regional Director, Eld. J. Walter Englar, our "Denominational Group Meeting" convened in the Fulton Avenue Brethren church March 10, 1920.

The meeting was opened with Scripture reading and prayer by Eld. J. H. Beer, after which the following organization was effected: Ross Dale Murphy, Moderator; J. Kurtz Miller, Secretary.

Twenty-four congregations responded to the Roll Call and were represented by thirty-five elders, pastors, ministers and lay-workers. Encouraging reports were given from all the congregations represented. Definite work has already been done in all of the churches which support pastors. A suggestive program was outlined and the following motion passed the meeting: "Our Key Men shall begin at once and visit every congregation, and, if necessary, they shall call suitable brethren to their aid, and complete their task with dispatch."

Our Regional Directors are: Eld. George A. Early for the Eastern District of Maryland; Eld. J. S. Bowlus for the Middle District of Maryland; Bro. H. M. Speicher for the Western District of Maryland.

At this stage of the meeting our Moderator called for a special season of prayer, and many fervent petitions were audibly expressed in behalf of this "New Forward Movement." Some of the good things said, are indicated by the following:

"Perhaps much of our so-called 'trying' spells 'I-y-i-n-g.'"

"We need to pray and teach until light shines clear down into every member's pocketbook."

"None of us should give less than the tenth."

"We have many more blessings than we use to the glory of God."

"God is NOW speaking a 'new word of command' unto his church, but woe unto us if we do not heed!"

"We are within striking distance of the greatest victory that has ever been known to the Church of the Brethren."

"We are verily guilty of robbing God."

"Lord, cause the shadow of thy cross so to fall across our lives, our farms, and our bank accounts that we give thee our full share of sacrifice and service."

The following resolution passed the Meeting:

WHEREAS, our three State Districts of Maryland were well represented in our Special Denominational Group Meeting, which convened in our Fulton Avenue church, March 10, 1920, and,

WHEREAS, our General Conference has endorsed the Forward Movement, and,

WHEREAS, we are united in our decision that the New Forward Movement should have our hearty support and cooperation,

THEREFORE BE IT RESOLVED, That our Secretary read this resolution to the Interchurch World Conference, now in session, and that we unanimously decide to promote the New Forward Movement of our church, paralleling the General Interchurch World Movement of Protestantism, in accordance with the guidance of our National Church Conference.

Ross Dale Murphy, Moderator.

J. Kurtz Miller, Secretary.

J. Walter Englar, State Director for Maryland.

#### GLEICHEN, ALTA., CANADA

Eld. David Hollinger, of Redcliff, Alta., met the writer in Calgary Feb. 19. We boarded the Canadian Northern train for Kindersley, Saskatchewan, where we had arranged with a number of the River Brethren to hold some meetings. This is a point where none of our members are located, and as the River Brethren along doctrinal lines (with but few exceptions) are in accord with us in faith and practice, cooperative efforts were deemed quite practicable.

We arrived at this point at 8 A. M., the day following, and were met at the station by Bro. Halm, and taken to his home. It had been arranged to have a meeting at 2 P. M., at Sister Doner's. Bro. Hollinger talked from Mark 14: 1-8. The attendance was small, but the interest was good.

On Saturday evening we were taken out to the church, but as there had been no arrangements made for a meeting that evening, we began next day and continued till Feb. 29. On account of influenza in the community, the attendance was small, but the interest was good throughout all the meetings.

The people at this place asked us to give them some doctrinal sermons of the Church of the Brethren. We held ten meetings in the church and four meetings in the homes. These meetings in the homes are to be commended, because of the spirit of fellowship that brings us together in the service of the Master.

We rejoice to report that eleven were received into the church and others desired to come, but could not, on account of sickness. As this point is two hundred and fifty miles from any of our churches, we decided to give the little group their choice of a minister. The lot fell on Bro. Isaac Baker. He was formerly an elder of the River Brethren.

I wish to state that this is one of the most promising places we have found in the Northwest, spiritually as well as temporally, and we are looking forward to the time when we shall see a strong church here. May the Father bless these brethren and sisters to his praise!

Gleichen, Alta., Can.

J. S. Culp.

#### JALAPOR NOTES, INDIA

The past few months it has been a struggle to keep some of our schools going. The opposition, aroused by the entrance of the Christian boys in the government school, has continued. A private school was opened, here in Jalapor, and the non-Christian boys all left the government school. Even as yet only about seven boys attend with the Christians, and these are children of government employes, who are compelled to send their children.

Efforts have been made, again and again, to break up the boarding-school and the day-school, here on the compound, but about fifty children are still faithful in attending.

The influence has gone out to Machad and Condarak—two villages where we have schools. Here, too, strenuous efforts were made to destroy our work. In Machad a private school was opened, and at once our attendance dropped from ninety-two to thirty-five, later to fifteen, and at last only one was left. The Condarak school was closed entirely, for a few days, because the owner of the school-building refused to allow it to be used.

Many of those who left our schools, did not do so because such was their desire, but because they were intimidated by others. The people refused to sell them the needed food and in other ways persecuted and frightened them. The head-master of the Jalapor government school, a high-caste Hindu, has suffered much because he stood for the right. The people refused to sell him milk, and allowed no one to supply water to him. He could ob-

(Continued on Page 239)



### THE BRETHREN'S SUMMER ASSEMBLY

The folks who live in Nebraska, Kansas and Missouri, or at least in some parts of these States, have become fairly well acquainted with the Summer Assembly, which has been held, for the last few years, in the Park at Beatrice, Nebr., during the month of August.

This year a change of location promises very materially to strengthen the assembly. August 17-22 are the dates for 1920. Sun Springs, near Morrill, Kans., is the location.

Sun Springs is an ideal location for the Assembly. The grounds comprise about forty acres, well-supplied with shade trees. There is an abundance of excellent water from the spring, and with but little work a bathing pool can be constructed. Tents will furnish the housing for the folks, as in past years. Sun Springs is out about three miles from Morrill. The grounds are being kept up by the owner, and are used by small gatherings, such as our Assembly.

The program for this year will furnish work along Bible and Sunday-school lines. It will be of a high order. Some excellent talent has been secured already, and the full program will be announced before long.

But in any event, a few days spent in the woods, by the waterside—reading, studying, praying, in fellowship with each other and with our Father, preparing ourselves, while we rest and meditate for the work that is always unfinished in the world's great harvest field—who would not be glad for such?

Remember the dates, August 17-22. The place, Morrill, Kans. For further information watch for announcement in "Gospel Messenger," or address W. H. Yoder, Morrill, Kans., or the undersigned.

McPherson, Kans., March 29. W. O. Beckner,

### MEETING OF SOUTHERN REGION REPRESENTATIVES

The Mission Boards of the First and Southern Districts of Virginia and Tennessee, with representative brethren, assembled at Roanoke March 18, to plan the final arrangements for the Forward Movement program. The attendance and spirit of the meeting was of the "over-the-top" kind. A larger Biblical program for the college and churches was provided for. Relative to the advisability of merging the mission and educational budgets, it was thought best, by a unanimous expression, that the two could be worked best by taking one at a time—that all the activities of the Districts should be organized to put the mission budget over first, and then, in due time, that the same unity of effort and purpose should be put forth to take care of the educational budget. It was recommended further, by unanimous opinion, that Eld. P. S. Miller, the Financial Secretary of Daleville College, should go on, in the mean time, with endowment solicitation for the school, in order to take care of gifts and other interests of the school, that are of present importance to the Districts.

The division of the missionary budget among the Districts was considered in the light of a decided Forward Movement into larger giving, and as a blessed opportunity to serve the Master in fuller measures of soul-saving. It was urged that full cooperation and helpfulness, one toward another, be given according to the spirit of Christ. As naturally agreed upon, the several parts of the budget to the churches will be given due consideration.

This report is made through the columns of the "Messenger," so that all the members of this Southern Region may know the plan of the Forward Movement at the earliest opportunity. Levi Garst, Secretary.

Salem, Va.

### REPORT OF GENERAL MUSIC COMMITTEE

We, your Music Committee, appointed by Annual Conference of 1919, at Winona Lake, Ind., for the purpose of stimulating and directing the general music interests of the Church of the Brethren, cheerfully present the following report:

The Committee held its first meeting at Akron, Ohio, Nov. 13 and 14, 1919, by call of Sister Cora Stahly. The following is the plan of work:

- (1) Make an effort to hold two or three days' institutes over the Brotherhood—the nature of program to be determined later.
  - (2) Get Forward Movement music stamps, cards, circular letter and stationery.
  - (3) Endeavor to carry out the recommendations of Annual Conference, passed at her meeting at Wichita, Kans. (See Minutes of 1917, Music Question.)
  - (4) This plan of work is in progress, and a letter of appeal for funds and giving suggestions to choristers of Sunday-school and church has been sent to all ministers.
- At the time of writing this report, results of letter can not be given, further than that the Committee has received some very encouraging letters for their work, in reply to the circular letter. Some brethren, however, overlook the fact that the main thing called for in the letter, at present, is funds to carry on the work. We plead with the churches to take an offering for the work as soon as possible, as we must have funds before we can go forward with the work.

### Recommendations to Annual Conference: We recommend:

First, that the Committee be permitted to hold institutes at Annual Conference and in connection with Bible Institutes, Sunday-school Conventions, Ministerial Meetings, etc., wherever they may be called or have opportunity to render service.

Second, that the young people of musical ability volunteer to the church as musical missionaries, especially young men.

Third, we recommend a book on Theory of Music, outlining a course, for the completion of which a certificate will be given.

Fourth, we recommend a book to be published on the Theory of Music, outlining a course of study of music which will be practical for the purpose of teaching, for which course a diploma will be awarded.

Fifth, we recommend that all congregations, at least once a year, hold a musical program in their church, or have a sermon preached on some phase of music, at which time a special offering shall be taken for the benefit of the work of the Music Committee.

Sixth, for the purpose of placing competent persons in the field, who will devote their entire time to the music interests of the church, and for advertising and meeting the general music needs of the church, we recommend that a special offering be taken at each Annual Conference.

Chairman: Mrs. Cora Stahly, North Manchester, Ind.  
Secretary: R. F. Wampler, Mt. Morris, Ill.  
Treasurer: Elder J. B. Miller, Curryville, Pa.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### ARIZONA

Glendale.—The Sunday-school at this place, under the leadership of Bro. C. E. Gillett, is increasing in attendance and interest, the present enrollment being about 170. We were stirred to greater activity along Sunday-school lines by the helpful lectures of Bro. Virgil Finnell. Our Home Department seems to be a very promising feature of the work. This department was carefully organized and is managed by Sister Emma Sims, who also superintends the Junior Christian Workers' Society. This society contributed \$56 of the \$137 raised for Armenian Relief. They are now busily engaged, assisting the Cradle Roll superintendent in enrolling the babies of the church in this department. We need more class rooms in order to do successful work.—Mrs. W. M. D. Glendale, Ariz., March 25.

#### CALIFORNIA

Empire church met in council March 13, with Eld. S. F. Sanger presiding. Two letters were granted. Bro. J. Edwin Jarboe, of Chicago, was with us two evenings the latter part of February. Three confessed Christ. Bro. I. V. Funderburgh, of La Verne, and Bro. M. E. Frantz, of Lindsay, were with us March 10. The former is our Regional Director in the Forward Movement, and the latter is District Director for Northern California. They both gave an excellent talk to a well-filled house.—Myrtle Holsinger Julius, Modesto, Calif., March 26.

Live Oak.—March 19 Bro. I. V. Funderburgh, of La Verne, our Regional Director, was with us in behalf of the Forward Movement program. Bro. C. S. Davis was selected as Local Director.—Sarah C. Davis, Live Oak, Calif., March 22.

Reedley church met in council March 25, with Eld. D. F. Sink presiding. Five letters were granted and one received. We decided to send a petition to Congress, protesting against military training. Our love feast will be held May 1, at 7:30 P. M.; the examination sermon will be preached April 25. Bro. J. Edwin Jarboe and wife were with us in a two weeks' revival effort, ending March 17. One was reclaimed and we have been strengthened and built up spiritually. Rev. Hines, a missionary from Africa, gave us two splendid lectures March 14 and 19. His subjects were "The Customs of the African People" and "The Medicinal Plants of Africa." These were very much appreciated by all present. He very plainly pictured the splendid existing opportunity to work among the African people.—Mabel Armantrout, Reedley, Calif., March 27.

#### CANADA

Bow Valley church met in council March 13. Three letters were granted and two received. We adopted a new finance system. The report of the Local Mission Board was read and accepted. March 17 the ladies of the community organized a Sisters' Aid Society, with Sister F. E. Pobst, President. We will hold our first meeting April 1.—Maude E. Pobst, Gleichen, Alta., Can., March 27.

#### COLORADO

Haxton church met in council March 20, with Eld. S. G. Nickey presiding. Three letters were granted and six received. We are glad to welcome new members. Our love feast will be held May 8. Having sold our chairs, we decided to reset the church with pews. A sum of money was subscribed for Bro. Nickey; also for Bro. Heiney, who has been conducting singing lessons and chorus work.—E. L. Lapp, Haxton, Colo., March 29.

#### FLORIDA

Arcadia.—The work in the Arcadia church has been progressing very nicely, since we came here. Although few in numbers, all are working earnestly for the cause. On the second Sunday in March, the writer began a revival here, but, on account of sickness in his home, was compelled to close after a week and a half of meetings. Bro. Bixler, of Sebring, is now with us and is holding meetings in a union church, about five miles out from town. The interest shown is very gratifying indeed. The earnestness with which the people drink in the Word, shows very clearly that they have been actually starving for the truth. The place is a new one, and our doctrine has never been taught there. While we have not yet had any accessions, seed is being sown which we know will bear fruit in due season. This is one of the many places in the South where our ministers might be able to do good if they would launch out, when they come south to spend the winter. We are preparing an article, setting forth our impressions of the South, and the prospects of successful work here, which we hope to have printed in the "Messenger" soon. In the meantime, those who are planning to come south, to spend the winters in this mild climate, will do well to get their map, and look up the location of Arcadia.—A. L. Sellers, 810 E. Oak Street, Arcadia, Fla., March 29.

#### IDAHO

Moscow church met in council March 23, with Bro. Fred Flora presiding. Bro. Geo. McDougal was chosen church clerk. One letter was granted. We decided to have a love feast May 29, at 7 P. M. Bro. Fred Flora was chosen delegate to the Annual Meeting. Our people are very enthusiastic about working for the church and Sunday-school, and we are going to try to make a better success of our work this year than last. Bro. C. H. Shamberger, of Fruitland, Idaho, was with us March 22, in behalf of the Forward Movement. He spoke in the evening, which we enjoyed very much.—Arrie Lyon, Moscow, Idaho, March 24.

Nampa.—A special business meeting was called by Bro. Graybill March 19. Seven letters were received. Having sold our present church site, matters pertaining to a new church home were discussed. A building committee was elected, composed of Brethren Curtis Harris, R. A. Orr, H. H. Keim, J. B. Bowser and C. Ray Keim.—Mrs. C. Ray Keim, Nampa, Idaho, March 26.

#### ILLINOIS

Allison Prairie church met in council March 26, with Eld. N. H. Miller presiding. One week's evangelistic meeting began on Sunday morning, March 22, conducted by our home pastor, Bro. N. H. Miller. Our slogan is, "Every member win one." It was decided to hold our love feast April 24, beginning at 7 P. M. This is Bro. Miller's third year with us and we feel that he is doing a good work here.—Mrs. Mollie E. Elder, Vincennes, Ind., March 28.

Dixon church met in business meeting on Monday evening, March 29. Our pastor, Bro. J. J. Johnson, presided in the absence of the elder. One letter of membership was received. Bro. Chas. Boyd was re-elected as church clerk. He is also our delegate to Annual Meeting; Bro. Thomas Hult, alternate. Bro. C. A. Bryan is chairman of our Missionary Committee. The date of the love feast is May 9. Bro. Frank McCune, of Mt. Morris, has been secured for a series of meetings in October. On Sunday evening, March 21, the Ladies' Chorus, of Bethany, gave us a splendid program, which was highly appreciated. The planning for programs both morning and evening on Easter Sunday. The writer was re-elected as church correspondent.—Mrs. J. J. Johnson, 215 Madison Avenue, Dixon, Ill., March 31.

Waddams Grove.—We held our quarterly council March 20, with Bro. W. M. Moore and James M. Moore present. After the resignation of Eld. P. R. Keltner, of Freeport, Ill., who has been our elder for thirteen years, Eld. John Heckman, of Polo, Ill., Eld. James M. Moore, of Lanark, Ill., and Eld. O. F. Shaw, of Milledgeville, Ill., were chosen to take charge of the church. The following officers were re-elected: Bro. Garver Masten, elder; Sister Hanna Shaw, member of the Fourth of July committee. Bro. Fred Brose was chosen as delegate to Annual Meeting, with Eld. Chas. Keltner as alternate; the writer, church correspondent; Bro. Harry Moore, "Messenger" agent. One letter of membership was received and three were granted. Eld. John Heckman preached for us March 21.—Albert Myers, Waddams Grove, Ill., March 24.

#### INDIANA

Auburn.—On Sunday, March 14, at the close of the message by the pastor, we were led in a re-consecration meeting by our aged brother, Joseph Hoover, who has served faithfully for many years in the deacon's office. His fatherly admonitions and the testimony of his godly life made us appreciate anew the blessings of the life in Christ. All the members present renewed their vows of faithfulness to the Lord Jesus and his cause. On Saturday, March 20, we met our regular quarterly council. We were glad to have with us our elder, Bro. Frank Kreider, of Goshen, Ind., who had charge of the meeting. Bro. Kreider remained for the next morning, and gave us a very helpful message. We are looking forward to our love feast, which is set for May 29. The young people and children are preparing for the program, to be given Easter morning. The encouraging prospects of the work and the interest manifested cause all of us to rejoice.—Clara M. Shull, North Manchester, Ind., March 29.

Blissville congregation met in council March 13, at the Oregon house, with Eld. John Markley in charge. Three letters were received and one granted. Bro. Arthur Miller was chosen delegate to Annual Conference, with Bro. Ira Eisenhour, alternate.—Stella Ruff, Plymouth, Ind., March 27.

Blue River church met in council March 27, with Eld. Walter Swihart presiding. Bro. Jesse Gump, of the Pleasant Hill congregation, was with us. Our love feast was set for May 15. Bro. Walter Swihart was elected delegate to Annual Meeting, with Bro. Leroy Smith, alternate. Bro. Ernest Chapman was chosen "Messenger" agent.—Laura Frick, Lurubusco, Ind., March 29.

Cedar Creek church met in council March 27, with Eld. John E. Urey presiding. Our pastor, Bro. B. D. Kerlin, was also present. Since our last council two have been received by letter. Three letters were granted. Bro. B. D. Kerlin will remain with us as our home pastor; was appointed for Sunday evening, June 6. Bro. Ezra Flory has been secured as our pastor for the next union Sunday-school convention, to be held at Butler Center church, April 18—an all-day meeting.—J. Esther Stonestreet, Garrett, Ind., March 29.

Fr. Wayne church met in council March 27, with Eld. J. R. Miller, of Napoleon, Ind., in charge. Since our last report ten certificates of membership have been received, and more members have moved in just recently. This is a splendid city for church privileges. Any brethren thinking of a change in location can do no better than to move to our city. Living conditions are as good as elsewhere. Bro. Miller preached the message, because he is living so far away. Eld. J. W. Wike, of Huntington, Ind., was chosen in his stead. Sister Basler was chosen "Messenger" correspondent. A series of meetings will be held as soon as an evangelist can be secured, closing with a love feast. Our Forward Movement is being taken up with enthusiasm.—J. Almer, Fr. Wayne, Ind., March 29.

Four Mile.—We met in council Jan. 3, with Eld. L. L. Teeter in charge. All our officers for the year were elected, with Bro. Teeter, elder; Bro. I. S. Hart, secretary and Sunday-school superintendent. Our pastor, Eld. A. P. Musselman, has been conducting services both morning and evening. Lemuel E. Gibson, of Des Moines, Iowa, was with us March 18, which was a most profitable visit. Our services and Sunday-school have been well attended, considering everything.—Edna Brower, Kitchell, Ind., March 26.

Logansport church met in council on the evening of March 30, with our elder, Bro. Chas. Oberlin, presiding. Brother and Sister Fred Brower were received by letter from the Flora church. Sister Dora Hirt, one of our most helpful members, has also granted a letter. Bro. Oberlin was elected delegate to Annual Conference, with Bro. Wm. Zimmermann, alternate. Brethren Marion Mullins, Ivory Killion, and Frederick Brower were selected as a Temperance Committee, and Bro. David Flora, Sister Ivory Killion and Sister Ethel Duff as our Temperance Committee. Since our last council, the church has sent \$25.45 to the Armenian Relief Fund. The Christian Workers' Society has also taken a share in the India Mission work. Since the one, lately reported in the editorial column, there have been three more received into the Logansport church by baptism. We decided to have our communion service May 30, by which time we hope to have Bro. Oberlin and his wife located among us. We would be pleased to welcome, to our love feast, all who can arrange to be with us.—Josephine Hanna, 1713 Buchanan Street, Logansport, Ind., March 30.

Pleasant Dale church met in council March 27, with Eld. Frank Fisher in charge. We set the third Sunday of April for Bro. Ira Long to be with us in the interest of the Mission Board. Bro. C. A. Wright was with us March 14. After Sunday-school he gave a talk to the children. We served a basket dinner, after which Bro. Wright addressed us and again in the evening. The remodeling of our church is almost completed. If we can secure a minister, we expect to have a two weeks' series of meetings the last of May, closing with the dedication of the church the first Sunday of June.—Emma Miller, Mayfield, Ind., March 29.

Plunge Creek church met in council March 27, with a good attendance. Bro. J. P. Appleman was chosen elder for this church and granted charge of the meeting. Several letters were read and granted. Others elected: A. J. Boerff, trustee; Edith Mack, clerk; Orlan elected for the evening. The number of young people is increasing; they seem interested and are doing good work, with Sister J. F. Appleman as teacher. The Sunday-school will give a program Easter Sunday in the evening. The members of Mission Board of Northern Indiana were here on Tuesday, arranging for our



Waynesboro.—Bro. Adam M. Hollinger, of Shamokin, Pa., began a series of meetings March 1 and closed March 21, preaching in all twenty-four inspiring sermons. He also visited in about one hundred homes. His sermons were very instructive. The attendance

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## JALAPOR NOTES, INDIA

(Continued from Page 235)

tain no barber and at last the people threatened him with a beating. So you can readily understand why our schools have suffered so much.

Later a trained teacher was secured for the Machad school and after much work it was registered under government supervision. This gave it a better standing. Now we are glad to report that the attendance is increasing, now being about 55. The Condarak school is also running nicely again. We trust that the hardest part of the battle in these villages is over now.

The private school which was opened in Machad has had troubles of its own. In two of the buildings, where the work was carried on, the rats began to die—a sign of plague—and the people had to leave them one after another. Our workers believe this was the hand of God.

During all the trouble, God has given us a few faithful friends, even among those who are not Christians. Some of these have had to suffer because they have been brave enough to continue their friendship in the midst of the tempest. We praise the Father for their help and encouragement.

Not content with attempting to break up our schools, the evil one has used every means possible to hinder our building work also. Before building, one must secure a permit to build, and also arrange for the sand to be used in making the wall. The needless delays, experienced in obtaining these permits, would be of no consequence, were it not for one's desire to see the work progress. Despite all hindrances, however, the work continues and all is now ready to begin the foundation. We hope soon to have a much needed building for our school, and a better room in which to hold our Sunday services.

In the midst of all the opposition, our attendance reached its highest mark three weeks ago, when 203 were present at the church service. We praise God for these who come.

Two weeks ago was the special evangelistic week. The Christians went out to the various villages, sold literature and held meetings. A full report of the work is not yet at hand. They were driven from one village, but in other places people were glad to buy their literature. One of the teachers reports a place where the people wanted to buy Gospels, but said they had no money, so the teacher took several pounds of egg plant in exchange for the Gospels. A large number of these portions of the Word were sold during the week. As this Christian literature finds its way into the various homes, we pray that the seeds of truth may find some open hearts. Thus far one inquirer has been reported as the result of the week's work.

Several of the girls in the boarding-school have asked for baptism, and have expressed their desire to marry Christian husbands. Our hearts are made sad when we think that some of these have already been married in childhood, and are thus bound, against their will, to non-Christian husbands. The girls have taken off most of the jewelry worn by them when they entered our school. They did this of their own free will, so we rejoice and take courage, as we thus see results in spite of the opposition of the enemy. The girls who are here are very happy. They now number 13.

Recently, in Novsari, about a mile east of us, the high-caste officers attended the wedding of an outcaste. This evidence of the breaking of caste causes us to rejoice. A high-caste friend gave us the first information regarding this incident. He was much pleased. Though he has seen the evils of the caste system, he yet feels bound by it because of his environments. Thus many of India's best men are openly rejoicing in these indications of coming freedom from the iron bands of the present social system. Pray that the day may be hastened when this bar to India's progress may be entirely removed! When that day comes, may Jesus be the One who shall set the new standards of social life!

Feb. 16.

Lillian Grisso.

## ANNUAL CONFERENCE FACTS

This year our Annual Conference will be held west of the Mississippi River. It will be the fourteenth Conference to convene west of the Mississippi. Our Annual Meeting has been held in but thirteen States—Pennsylvania, Maryland, Virginia, Tennessee, Illinois, Indiana, Ohio, Iowa, Kansas, Nebraska, Missouri, California, and Washington. Our Conference was held in Pennsylvania forty times; Maryland, thirteen times; Virginia, eleven times; Tennessee, twice.

Our Conference was held thirty-five times between the Ohio and Mississippi Rivers. Conference convened fifteen times in Ohio, thirteen times in Indiana, seven times in Illinois.

The first Conference, held west of the Ohio River, convened at Canton, Ohio, in 1822. Indiana's first Conference convened in Elkhart County, in 1852. In 1856 Illinois had her first Annual Meeting.

Conference convened eleven times between the Mississippi River and the Rocky Mountains. The first Conference held west of the Mississippi River convened at Waterloo, Iowa, in 1870.

Iowa had three Meetings, Waterloo, 1870, Cedar Rapids, 1892, and Des Moines, 1908.

Kansas had her first Conference in 1883 at Bismarck Grove. In 1887, 1890, and 1917 Conference was held also in Kansas.

Nebraska had one Meeting. It was held in 1901, at Lincoln.

The first Conference held in Missouri convened in 1890 at Pertle Springs. In 1904 Conference convened at Carthage, and in 1911 at St. Joseph. The 1920 Conference will be the fourth one to convene in Missouri.

Conference convened twice west of the Rocky Mountains. The first time, in 1907, at Los Angeles, Calif. The 1914 Conference was held at Seattle, Wash.

May God bless the work done at our Annual Conference, and may the Holy Spirit lead in Jesus' name. Amen. Elizabethtown, Pa. Edgar M. Hoffer.

## DEATH OF D. FRANK ZIGLER

D. Frank Zigler was born at Timberville, Va., August 21, 1869, died at the same place, March 4, 1920. He was the son of Daniel and Hannah Zigler. He was baptized in 1887 and installed into the deacon's office in February, 1905. Ever since he united with the Church of the Brethren he has been a staunch and loyal supporter of it. For eighteen years, fourteen of which were consecutive, he was superintendent of the Sunday-school, which under his leadership developed wonderfully.

He is survived by his wife, formerly Miss Effie Flook, whom he married in 1901, one son and a brother. Services by Eld. J. Carson Miller, assisted by Eld. Howard Martin. The remains were laid to rest in the Timberville cemetery.

The community has suffered a great loss in the death of Bro. Zigler. He has been known for years as a leading business man and was active in service for the upbuilding of the community life. Many will remember him as a friend. In spite of his busy life and hard work he did not forget to be interested in individuals. Bridgewater, Va. A. B. Miller.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Carnes-Wales.**—At Oklahoma City, Okla., Feb. 28, 1920, Mr. Bemie Carnes and Sister Mildred Wales, both of Oklahoma City.—W. Earl Breen, Oklahoma City, Okla.

**Gemmell-Clum.**—By the undersigned, at the home of the bride's parents, near Galesburg, Kans., Mr. H. A. Gemmell, of Parsons, Kans., and Miss Lillie May Clum.—Quincie D. Reed, Galesburg, Kans.

**Harrison-Clark.**—By Bro. A. M. Laughrun, Dec. 25, 1919, at the home of the bride's parents, Bro. and Sister Daniel Clark, Mr. B. E. Harrison, of Chattanooga, Tenn., and Sister Mary Alice Clark, of Johnson City, Tenn.—L. P. Clark, Johnson City, Tenn.

**Livingood-Iseberger.**—By the undersigned, at his home, March 18, 1920, Bro. Robert M. Livingood and Mrs. Lulu Vivian Iseberger, both of Lanark, Ill.—S. I. Newcomer, Lanark, Ill.

**Sneep-Reed.**—By the undersigned, at his home March 25, 1920, Bro. Henry Homer Sneep, of Sidney, Ind., and Sister Hazel E. Reed, of Packtown, Ind.—Abraham Miller, Claypool, Ind.

**Switzer-Underkoffler.**—By the undersigned, March 25, 1920, at the home of the bride's father, Ed Underkoffler, Brother James G. Switzer and Sister Mary Underkoffler, both of Girard, Ill.—M. Flory, Girard, Ill.

**Young-Rifley.**—By the undersigned, at his residence, Feb. 18, 1920, Mr. Russ K. Young and Sister Celia Fern Rifley, both of Girard, Ill.—M. Flory, Girard, Ill.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Baker, Katie D.**, died at her home in Churchtown, Pa., March 19, 1920, aged 33 years, 9 months and 26 days. Death was due to paralysis. She was a daughter of Isaac and Mary Eichelberger. She married Aquila Baker, who survives with one son, her mother, a brother and two sisters. She was a member of the Church of the Brethren for quite a number of years. Services at the home by Bro. Jacob A. Miller, assisted by Bro. I. C. Johnson. Interment in the Baker cemetery.—J. W. Gaffey, Mechanicsburg, Pa.

**Bard, Paul Kurtz**, son of Brother and Sister Henry Bard, born at Cocalico, Lancaster County, Pa., died at his parents' home in Myers-town, Pa., March 16, 1920, aged 2 years, 1 month and 2 days. He leaves his father and mother and one sister. Services by Eld. Wm. Oberholzer and Bro. Michael Kurtz at the Heidelberg meeting-house. Interment in the adjoining cemetery.—Alice B. Royer, Myerstown, Pa.

**Beers, Sister Kate**, wife of Bro. David Beers, born in Juniata County, near McAlisterville, Pa., died March 18, 1920. She married David Beers in 1875. Five sons and four daughters were born to this union. She leaves four sons, three daughters and numerous grandchildren, as well as her aged companion. She had been a faithful follower of the Master since 1885. Services in the Lost Creek church, and interment in the cemetery near Bunkertown. The deceased was bedfast for several weeks, but was carefully attended by members of her family.—E. L. Rupert, 639 Montclair Street, Pittsburgh, Pa.

**Boyt, Ellen M.**, nee Smith, died March 20, 1920, aged 66 years, 4 months and 11 days. She married T. J. Boyt in 1872. To this union were born four sons and five daughters. She was a member of the Church of the Brethren at Broadwater, Mo., for twenty years and lived faithful till death. She leaves her husband, two sons, three daughters, one brother, twenty-two grandchildren and seven great-grandchildren. Services by the writer.—W. T. Price, Poplar Bluff, Mo.

**Brubaker, John C.**, son of Henry and Nancy Brubaker, born in Franklin County, Va., died of pneumonia, Feb. 15, 1920, aged 38 years, 7 months and 15 days. He joined the Church of the Brethren, Antioch congregation, at the age of nineteen. May 16, 1915, he married Sister Ella Groff. To this union were born two children. He leaves his wife, one daughter, seven sisters and three brothers.—S. P. Hytton, Yoder, Colo.

**Dailey, Bro. Claude R.**, son of Elmer E. and Rosa J. Dailey, born in Miami County, Ind., died in the bounds of the Pipe Creek congregation March 18, 1920, aged 23 years, 9 months and 17 days. Death was caused by pneumonia following influenza. He married Elizabeth Metzger August 27, 1916. To this union were born two sons, who survive with his wife, mother and sisters. He was a member of the Church of the Brethren in July, 1917, and lived true to his faith. Services by Eld. Frank Fisher. Interment in the Metzger cemetery.—Mrs. Robert Clingenpeel, Peru, Ind.

**Davison, Bro. Franklin**, born in Cumberland County, England, died at his late home, in the bounds of the Reedyk congregation, Calif., March 4, 1920, aged 81 years, 7 months and 26 days. His wife preceded him about eight years ago. He leaves one sister and one

brother. Bro. Davison served in the deacon's office for a number of years and was very faithful to his trust. Services by the writer, assisted by Elders D. P. Sink and J. Edwin Jarboe.—J. J. Brower, Reedyk, Calif.

**Drake, Saloma**, daughter of John and Saloma Stump, died at the home of her son, March 19, 1920, aged 81 years, 7 months and 16 days. She married Moses Drake in 1860. To this union were born six children. The husband preceded her. She leaves one son, two daughters, one son, eleven grandchildren and four great-grandchildren. Services in the Brethren church, Elizabethtown, Pa., by Bro. H. K. Ober and Simon Landis—the latter of the Mennonite church. The body was held for several days before interment, awaiting the return from California, of the only son of the deceased, S. P. Engle, the son of the deceased, had, with his wife, been called to California because of the critical illness of their son, E. Roy Engle, residing at Long Beach. The young man, grandson of Michael Engle, passed away Feb. 6, 1920, aged thirty years. Services of E. Roy Engle were conducted by Rev. Taubman, of the Christian Church, and Brethren B. F. Masterson and J. M. Boaz. Interment in Sunny Side Cemetery at Long Beach, Calif. The young widow survives, to mourn the loss of one taken in the bloom of young manhood.—Martha Martin, Elizabethtown, Pa.

**Engle, Bro. Michael**, died at his home in Elizabethtown, Pa., March 5, 1920, in his eighty-third year. He is survived by his wife, two daughters, one son, eleven grandchildren and four great-grandchildren. Services in the Brethren church, Elizabethtown, Pa., by Bro. H. K. Ober and Simon Landis—the latter of the Mennonite church. The body was held for several days before interment, awaiting the return from California, of the only son of the deceased, S. P. Engle, the son of the deceased, had, with his wife, been called to California because of the critical illness of their son, E. Roy Engle, residing at Long Beach. The young man, grandson of Michael Engle, passed away Feb. 6, 1920, aged thirty years. Services of E. Roy Engle were conducted by Rev. Taubman, of the Christian Church, and Brethren B. F. Masterson and J. M. Boaz. Interment in Sunny Side Cemetery at Long Beach, Calif. The young widow survives, to mourn the loss of one taken in the bloom of young manhood.—Martha Martin, Elizabethtown, Pa.

**Eter, Bro. John**, died in Marion, Pa., in the bounds of the Falling Spring congregation, Dec. 30, 1919, aged 73 years, 2 months and 5 days. He united with the Church of the Brethren when a young man and not many years afterward was elected to the deacon's office, serving faithfully until about three years ago. He is survived by his wife and six daughters from his first wife. Services at the Brethren church by Bro. Cullig, assisted by Bro. Samuel Gehhart. Interment in the cemetery adjoining—H. N. M. Gearhart, Shady Grove, Pa.

**Falls, Daniel W.**, born in Rockingham County, Va., died at his home in the bounds of the Rockingham church, Mo., March 23, 1920, aged 55 years, 8 months and 29 days. He married Mary J. Sandy in 1860. To this union were born five children, of whom three survive. Bro. Falls united with the Church of the Brethren thirty-one years ago and has lived a faithful Christian life. Services by Eld. Oscar Early and the writer. Burial in the Wakenda cemetery.—E. G. Rodabaugh, Norborne, Mo.

**Fitzsimmons, Bro. Henry**, died Jan. 31, 1920, near College Corner, Union County, aged 58 years. He married Sister Ella Moss thirty-six years ago. To this union were born two daughters who, with the mother, survive. He has been a member of the Church of the Brethren for twenty years, and has served in the office of deacon for sixteen years. Services by Eld. A. P. Musselman. Interment in the College Corner, Ohio, cemetery.—Edward Brower, College Corner, Ohio.

**Green, Matilda Jane**, wife of James H. Green, died March 2, 1920, aged 54 years and 26 days. She was at one time a member of the Brethren church. She leaves her husband, one son, two grandchildren, four sisters and four brothers. Services in the New Carlisle church by Eld. D. S. Dredge.—Ruth B. Shroyer, New Carlisle, Ohio.

**Hochstein, Sister Caroline**, wife of John F. Hochstein, of Franklin Street, Johnstown, Pa., born in Johnstown, May 27, 1860, died Feb. 24, 1920, of a complication of diseases. She was a member of the West Johnston congregation for about six years. Services in the home by Eld. E. M. Detwiler. Interment in Grand View cemetery.—Jerome E. Blough, Johnstown, Pa.

**Hufford, Sister Asenath Ann**, daughter of Mr. and Mrs. James Hufford, born in Butler County, Ohio, died at the home of her son, Rossville, Ind., March 21, 1920, aged 79 years, 8 months and 20 days. In 1866 she married John S. Hufford, who died three years ago. To this union were born one daughter and seven sons. About thirty years ago she united with the Church of the Brethren and was a member of the church for many years. She is survived by six sons, eleven grandchildren, two great-grandchildren and one sister. Services at the church by the pastor, Eld. W. L. Hatcher.—Clara Metzger, Rossville, Ind.

**Inlow, Bro. Abraham J.**, died March 24, 1920, at his home in Belfast, Ohio. His wife preceded him six years ago. He united with the Church of the Brethren Feb. 1, 1883, and lived a consistent life, holding the office of deacon. He was twice married. He served in the Civil War, receiving an honorable discharge July 1, 1865, for seven children. Services in the Belfast Methodist Church by the writer, assisted by Rev. S. A. Steele and G. Hampton Williams of the Methodist church. Burial in the May Hill cemetery.—Van B. Wright, Pebley, Ohio.

**Keller, Bro. William**, born in Somerset County, Pa., died at the home of his daughter, Sister James A. Croy, at Franklin Street, Johnstown, Pa., March 16, 1920, almost 90 years of age. He and Sarah Ream were married in 1852. Five sons and six daughters were born to this union. He was the oldest member of the West Johnston congregation. He was baptized about ten years ago. Services at the house by Eld. E. M. Detwiler. Burial in Grand View cemetery.—Jerome E. Blough, Johnstown, Pa.

**Kline, Mrs. Fanny**, born in St. Joseph County, Ind., died at the home of her daughter, South Bend, Ind., March 20, 1920, aged 87 years, 10 months and 26 days. One son and one daughter and her husband preceded her. There survive four daughters, four grandchildren and six great-grandchildren. She was a member of the Church of the Brethren for sixty years. Services at the home by the writer. Burial in Bowman cemetery.—H. H. Helman, South Bend, Ind.

**Ladd, Bro. John B.**, born in Pike County, Ill., died of creeping paralysis, March 25, 1920, aged 82 years and 1 month. In 1862 he married Julia A. Penn. He has been a member of the Girard church for over past ten years. He leaves four daughters, one son, fourteen grandchildren, fourteen great-grandchildren and one great-grand-grandchild. Services by Elders D. W. Shock and L. J. Harshbarger at Girard. Burial in Pleasant Hill cemetery.—Mrs. L. H. Weddie, Girard, Ill.

**Nusbaum, Joseph**, born in Elkhart County, Ind., August 13, 1863, died March 13, 1920. In April, 1888, he married Elizabeth Riser. To this union were born two daughters. In 1915 he united with the Church of the Brethren and remained faithful until death. He leaves his wife, one daughter, one son and two daughters yet unborn at Yellow Creek. Burial in the cemetery near by.—Harvey W. Schwalm, Wakarusa, Ind.

**Reed, Geo. B.**, son of Mark and Lucy Reed, born in Floyd, Va., died at the home of his son, Gordon Reed, Denver, Ill., in the bounds of the Camp Creek church, March 27, 1920, aged 77 years, 6 months and 1 day. In 1868 he married Malinda Reed. To this union were born seven children. He leaves his wife, four children, three brothers and three sisters; nineteen grandchildren and two great-grandchildren. He united with the Church of the Brethren at an early age and remained steadfast to the end.—Ed Myers, Colchester, Ill.

**Sayer, Henry**, son of Peter and Hannah Sayer, born in Schuylkill County, Pa., died of paralysis, Jan. 17, 1920, aged 70 years, 7 months and 11 days. In 1865 he married Elizabeth Bower. To this union were born five children. His wife died in 1894. In 1901 he married Sarah Bashore. One daughter was born to them. Services by Elders Geo. Mohler and N. W. Bird. Interment in Newcomers cemetery.—W. R. Swinger, Arcanum, Ohio.

**Sellers, Lilly Romaine**, infant daughter of Brother and Sister James Sellers, of Iron Ore, Pa., died March 16, 1920. Services at the house by Bro. H. R. Miller. Interment at Pleasant Hill cemetery.—Amanda K. Miller, Spring Grove, Pa.

**Snaveley, Moses**, born in Lancaster County, Pa., July 10, 1834. He married Sally Taylor in 1861. To this union were born six sons and six daughters. The mother, one son and two daughters preceded him. He died at the home of his daughter, Reedyk, Calif., Feb. 18, 1920, of infirmities of old age. Bro. Snaveley served in the deacon's office for many years. Services by the writer.—J. J. Brower, Reedyk, Calif.

**Vesey, Mrs. Dora Luella**, nee Kilbourn, born in Wright County,



Iowa, died at her home near Gravelburg, Sask., Can., March 12, 1920, after a short illness of influenza, followed by pneumonia, aged 31 years. She married Mr. Charles C. Vessey Dec. 25, 1912. To this union were born two sons and two daughters. The deceased was a faithful member of the Presbyterian church. She is survived by her husband, four children, her parents, two brothers and two sisters. The body was taken to Berthold, N. Dak., where her parents reside. Services in the Church of the Brethren in Berthold by the writer. Interment in the Wildrose cemetery.—Joseph D. Reish, Berthold, N. Dak.

**Wampler, Bro. Isaac Lester**, youngest son of the late Jacob and Sallie Wampler, died March 14, 1920, aged 19 years, 10 months and 27 days. His death was caused by double pneumonia, following influenza. He was a young man of fine Christian character, and was highly respected by those who knew him. He leaves three brothers and three sisters. Services at the home by Eld. C. E. Long. Interment in the Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

**Weaver, Wesley**, son of Eld. Christian and Susan (Towns) Weaver, born July 8, 1861, died March 1, 1920. He married Barbra Frick in 1884. To this union were born two sons and one daughter, who survive with his wife, six grandchildren and one brother. Thirty-five years ago he was baptized and remained faithful to the church. Services in the home by Eld. S. J. Burger.—Etta Elson, Wawaka, Ind.

**Wimer, Valentine W.**, born in Stark County, Ohio, died at his home in Denver, Colo., March 20, 1920, aged 89 years. He married Rachel Hawkins in 1856, and united with the Church of the Brethren when about thirty years of age. Bro. Wimer lived a devoted Christian life for almost sixty years. He is survived by his wife, three daughters and two brothers.—C. Fitz, Denver, Colo.

**Wise, Floyd Samuel**, infant son of Samuel and Bertha Wise, born March 3, 1919, died March 5, 1920. Death was due to bronchial pneumonia. The parents and one brother survive. Services at the home by Eld. C. B. Rowe, assisted by Elders Eikenberry and Landis. Burial in the cemetery near by.—Maud L. Moser, Dallas Center, Iowa.

**Womack, Robert P.**, born near Womack Station, Macoupin County, Ill., died at his home in Girard, Ill., Feb. 19, 1920, aged 77 years, 5 months and 22 days. In 1866 he married Sarah Jane Moore, who survives. To this union were born four children, one of whom died in infancy. Bro. Womack united with the Church of the Brethren about 1887 and lived a consistent life. Services at the church, at Girard, Ill., by Eld. M. Flory, assisted by Eld. I. J. Harshbarger.—Mrs. L. F. Wedde, Girard, Ill.

**Yarian, Sister Lucretia Marietta**, born in Stark County, Ohio, died March 18, 1920, aged 74 years, 4 months and 1 day. In 1862 she married Adam Yarian. To this union were born seven sons and two daughters. She is survived by seven children, twenty-six grandchildren, six great-grandchildren and one brother. Early in life she united with the Church of the Brethren, of which she remained a faithful member. Services by Eld. Christian Metzler, assisted by Bro. Owen L. Harley. Interment at Sandridge cemetery.—Laura Harley, Etta Green, Ind.

## SISTERS' AID SOCIETIES

**ALVO, NEBR.**—Following is our Aid Society report: We organized in April and held 18 meetings; average attendance, 7. Amount of money received, \$46.61. Expenses, \$53.52. We donated \$5 to China Hospital and Girls' Boarding-school, India; also a barrel of clothing to Hutchinson Mission, Kans. Officers: President, Sister Laura Stair; Vice-President, Sister Etta Hardnock; Secretary-Treasurer, the writer.—Candace Rasp, Alvo, Nebr., March 22.

**CLOVER CREEK, PA.**—Report of Sisters' Aid Society for 1919: We held 22 afternoon meetings and 5 all-day meetings, with an average attendance of 5. We made 5 quilts, 7 bonnets, 1 apron and 6 prayer-coverings. Money on hand, Jan. 1, 1919, \$24.22; received during the year, \$54.47; total, \$78.69. Expenditures, for materials, etc., \$48.19; balance, \$30.50; free-will offerings, \$9.71. Officers: President, Mrs. Harvey Fry; Vice-President, Mrs. Annie Burget; Secretary, Ida Dilling; Assistant, the writer; Treasurer, Susie Burget; Assistant, Linnie Olbert; Superintendent, Mrs. John Burget.—Minnie Brumbaugh, Clover Creek, Pa., March 20.

**EAST PETERSBURG, PA.**—Report of Sisters' Aid Society for part of 1919: We held 11 meetings, with an average attendance of 9. Our work consisted of quilting, making children's clothing, aprons, bonnets, handbags and numerous other articles. Money donated, \$22.13; dues, \$11.26; gave articles valued at \$20.10 to the poor; to Annual Meeting, \$5; Freewill church, \$10; Boarding-school, India, \$10; China Hospital, \$10; articles sold, \$7.21. Officers: President, Fannie Weaver; Vice-President, Annie Cassel; Secretary, Nettie Little; Treasurer, Mary Bassler.—Nettie Little, Manheim, Pa., March 8.

**HAGERSTOWN, IND.**—Report of Sisters' Aid Society of the White Branch church for 1919: We held 37 meetings, with an average attendance of 10. We sent \$10 to Chicago Mission for Thanksgiving dinner; \$10 to North Manchester College; \$20 to the Armenian sufferers; \$20 to Winchester for mission work; \$25 for Christmas offering; furnished lunch at three sales. Officers: President, Sister Anna Bowman; Vice-President, Sister Della Smith; Treasurer, Sister Kate Bowman; Secretary, the writer; Assistant, Sister Hazel Hoover.—Mamie E. Bowman, Hagerstown, Ind., March 20.

**MIDDLEBURY, IND.**—Report of Pleasant Valley Aid: Number of members, 12. We held 19 all-day meetings. We sewed two days for the Red Cross; donated two days' work to sisters of the church; sent two boxes of clothing to Grand Rapids Mission, valued at \$42; one box of clothing to Mission in Chicago, value, \$20; 32 pieces of clothing to the Armenian sufferers; gave \$20 to missionary work. Money received for work, \$6.50; free-will offering, \$32.18; for articles sold, \$11.95. Our work consisted of making comforters for the Aid, some of which have been sold and others donated to missions; making clothing for mission boxes, and sewing by the day. Officers: Sister Mate Artley, President; Sister Mary Schrock, Vice-President; May Powell, Superintendent; the writer, Secretary-Treasurer.—Mrs. Jennie Nihart, Middlebury, Ind., March 15.

**MT. PLEASANT, PA.**—During 1919 the Sisters' Aid Society held 42 meetings, with an average attendance of 6. We made a number of quilts, prayer-coverings, bonnets, aprons, dresses, etc. Receipts: Balance from 1918, \$2.95; dues, \$12.35; collection, \$9.97; sale of vanilla, extracts and other articles, \$126.48. Expenditures: Rent of room, \$30; building fund, \$53.46; to a sister, \$10; Georgia Mission, \$10; vanilla and freight, \$29.48; material, \$23.64; balance, \$4.62. Officers: President, Sister Anna E. Nihart; Vice-President, Ada Baker; Secretary-Treasurer, Ruth Stahl; Assistant, Blanche Metz.—Mrs. M. I. Barnhart, Mt. Pleasant, Pa., March 27.

**THORNVILLE, OHIO.**—Report of Jonathan Creek Sisters' Aid Society for 1919: We held 11 meetings, with an average attendance of 8; visitors, 44; children, 38. Number of members enrolled, 30. Our work consisted of making aprons, bonnets, clothes-pin aprons, sewing carpet-rags, quilting and making comforters. We received from general collection, \$13.58; fees, \$8.20; articles sold, \$34.58; collected at market, \$50; for selling stockings and socks, \$22.10; total, \$128.82; on hand, Jan. 1, 1919, \$65.14. Expenditures: To India Famine Fund, \$5; Armenian-Syrian Relief, \$59; for material, \$37.37; 2 comforters donated to needy family, value, \$6; clothing, value \$3, to another family. Officers: The writer, President; Sister Belle Klingler, Vice-President; Sister Lida Arnold, Secretary; Sister Mary Leckrone, Assistant; Sister Della Helser, Treasurer.—Mary H. Snider, Thornville, Ohio, March 24.

**WATERLOO, IOWA.**—Report of Sisters' Aid Society for 1919: Number of members enrolled, 30; active members, 15; average attendance, 10. We made 18 quilts, 7 comforters, 24 pillow-tops, 25 garments for the Social Welfare League. Balance on hand, Jan. 1, 1919, \$70.66; received for quilting, \$130.73; comforters, \$2; dues and donations, \$27.80; total, \$239.59. Paid out for support of Armenian orphan, \$60; annual pledge to Indian workers, \$20; material, \$27.84; Chicago Mission, \$30; for flowers, etc., \$2.75; total, \$140.59; balance, \$90. Officers: President, Sister Herschberger; Vice-President, Sister Zigler; Treasurer, Sister Hasbrouck; Secretary, Sister Smucker.—Mary E. Shank, Waterloo, Iowa, March 28.

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It is gratifying to see how many people are availing themselves of the opportunity of doing real effective missionary work at such a small cost.

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BRETHREN PUBLISHING HOUSE, Elgin, Ill.



# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 237)

was good. Four accepted Christ—Jessie Demuth, Waynesboro, Pa., March 22.

**West Conestoga** congregation met in council March 15. The report of membership for the year 1919 is as follows: Received by letter, 17; by baptism, 10; letters granted, 22; died, 2; disowned, 4; gain, 5. Bro. J. M. Bollinger was chosen corresponding secretary and "Messenger" agent. Our love feast will be held May 25 and 26, at the Middle Creek house, beginning at 9:30 a. m. Our Sunday-school superintendent is Bro. H. B. Markley. Our delegate to Annual Meeting is Bro. W. M. Zook; to District Meeting, Brethren H. B. Markley, Adam Bollinger and W. M. Zook—A. G. Fahnestock, Lititz, Pa., March 25.

**York (First Church).**—We met in council March 16. We decided the services of the year 1919 to be conducted by Bro. D. K. Clapper, of Meyersdale, Pa. Two certificates were granted. March 18 we held our quarterly teachers' institute. The topic, "Christian Living," was well discussed by Brethren G. L. Diehl, Arthur Hess and Ralph Fyock. The "Round Table" was conducted by Bro. Ralph Lehman. March 21 Bro. Ralph W. Schlosser, of Elizabethtown, Pa., preached for us. Our love feast will be held May 9—Alice K. Trimmer, York, Pa., March 29.

## TEXAS

**Pleasant Grove.**—March 21 we met again and enjoyed our regular services. Bro. J. A. Miller was with us, giving us three inspiring sermons. We had a good congregation of earnest listeners, and we hope that much good will be the final result of these services—Jessie Mahaffey, Hutsmith, Texas, March 29.

## VIRGINIA

**Beaver Creek.**—We held our visit council March 26. The visiting Brethren gave in a very good report. Following this we were assisted by Brethren A. G. Miller, J. W. Wine, Peter Garber, M. G. Sanger and Ernest Coffman. Bro. A. B. Miller also gave a splendid appeal concerning the Forward Movement work, which is now being taken up. Two letters were received and two were granted. Delegates to Annual Meeting are A. S. Thomas and J. W. Hest to District Meeting, W. M. Miller, J. B. Coffman, M. L. Miller; S. T. Glick and C. F. Simmons were a tie. Bro. Homer Hess was elected to the ministry and Brethren John Spencer and Will Wine to the deacon's office. Bro. Spencer and wife were installed at that time and the others the following Sunday—Nannie J. Miller, Bridgewater, Va., March 30.

**Buena Vista** church met in council Feb. 21, with Eld. A. S. Thomas presiding. Bro. H. G. Miller, of Bridgewater, also was present. Brethren Gilbert and Germa Chittum were elected delegates to District Meeting. Bro. Thomas was re-elected elder for 1920. Bro. H. G. Miller preached an inspiring sermon on Sunday morning on "Stewardship." Dr. Paul Bowman, president of Bridgewater College, was with us March 21, in the interest of the Forward Movement. His subject on Sunday morning was, "The Forward Movement," and in the evening, "Pressing Forward." Much interest is being manifested here, and we hope to go over the top April 25—M. Thelma Humphreys, Buena Vista, Va., March 26.

**Copper Hill** church met in council March 27, with Bro. C. E. Eller, of Salem, presiding. Three letters were granted and officers were elected for the coming year. We organized the Sunday-school, with Bro. N. P. Wimmer, superintendent. Bro. Eller gave an interesting sermon on Saturday night and also on Sunday. We are expecting to have an all-day meeting on Sunday, May 9, beginning at 11 o'clock, in honor of mothers. Dinner will be served at the church and there will be services in the afternoon also. We are expecting to have a series of meetings some time this spring. Our next council meeting will be held May 29—Clyde E. Holt, Copper Hill, Va., March 29.

**Green Mount** church met in council March 13, preparatory to District Meeting. One query was sent to District Meeting. We decided to call for District Meeting next year. A series of meetings will be held, beginning the latter part of July or the first of August. Our churchhouse is now being remodeled. Delegates to District Meeting are Brethren L. D. Wampler, J. F. Wampler, D. W. Wampler and the writer; alternates, B. B. Miller, S. L. Garber, I. C. Senger and J. W. Frank. Those sent to Annual Meeting are Brethren J. W. Wampler and John H. Cline; alternates, Brethren P. I. Garber, S. L. Garber and D. R. Miller—Annie Miller, Harrisonburg, Va., March 27.

**Laurel Branch** church met in council March 20, with Eld. G. W. Hylton in charge. Three letters were granted. Eld. S. P. Reed, a member of the Ministerial Board, was present. Bro. L. D. Bowman was elected to the ministry and Brethren John B. Hylton and F. A. Jones to the deacon's office. All were duly installed. In the evening we met for Christian Workers' program and an address on the Five-Year Forward Movement was delivered by Eld. S. P. Reed. On the following Sunday Eld. Reed preached an inspiring sermon, using the subject, "Christian Hope"—Cassie Reed Bowman, Floyd, Va., March 22.

**Luxville Creek** church met in council March 27, with Eld. D. H. Zigler presiding. One was restored to fellowship with the church and four letters were granted. It was decided to allow the Sunday-school to issue a paper in the interest of the Sunday-school. A Junior Christian Workers' Society has been organized recently, and it was decided at this meeting to hold a room in the basement for their meetings. Bro. E. S. Landis will begin a series of meetings the first of August. The Forward Movement was considered. Brethren D. H. Zigler and J. C. Myers were elected delegates to Annual Meeting; with Brethren J. L. Humbert, S. R. Kline and J. S. Wampler (the two last-named a tie), alternates. Brethren J. L. Humbert, Leonard Miller and D. S. Wampler were elected District Meeting delegates, with Noah Wine, Noah Kline and Benj. Wine, alternates. Visiting brethren were Bro. J. S. Roller, from the Unity congregation, and Bro. J. H. Kline, from Greenmount—Frances Humbert, Broadway, Va., March 29.

**Mountain Grove** church met in council March 27, with Eld. Daniel Turner presiding. Three letters of membership were granted. Bro. J. J. Hulvey was elected delegate to District Meeting, with Brethren H. O. Turner and C. W. Ritchie, alternates. An offering of \$40.15 was taken for church expenses. Our Sunday-school will begin April 4, with the writer as superintendent.—P. H. Turner, Genoa, Va., March 29.

**Mt. Carmel.**—We very much regret the failing health of our elder, Bro. S. A. Sanger. He has done but very little work since December. Eld. G. A. Maupin has been preaching for us and assisting in the Forward Movement drive. Weather conditions have hindered us considerably; also the delay of literature. Bro. D. M. Glick, District Director of speakers, was with us for several services the first of March. The Ministerial and Sunday-school Meeting will be held at the Evergreen church May 20 and 21. Those coming by rail will be met at Proffit. Correspondence will be answered by Bro. George Allen, March 30. Since we are located eighteen miles from the railroad, it will be necessary to let us know in ample time, so that we may be informed as to how many we shall expect.—Nellie Wampler, Pirkey, Va., March 27.

**Pleasant Valley** (Second District).—Our church met in council March 13, with Eld. Peter Garber presiding. Two letters were

granted and two received; one has been reclaimed since our last writing. Our love feast will be held May 15, at 3:30 p. m. Our delegates to Annual Conference are Brethren S. D. Miller and A. C. Miller; alternates, Brethren D. A. Cline and M. L. Wright; to District Conference, Brethren S. L. Wampler, D. L. Cline and P. F. Cline; alternates, Brethren Frank Wampler, M. L. Wright and M. H. Shaver. We sent one paper to District Meeting—Mrs. M. C. Williams, Mt. Sidney, Va., March 28.

**Trevilian** church met in council March 25. Four letters were received. We decided to have two love feasts a year—the first to come in May. We also decided to have a series of meetings the last of August or first of September, with Bro. C. H. Petry in charge. Bro. L. M. Neff was chosen delegate to Annual Meeting, with Bro. F. M. White, alternate. As several of our brethren had moved away, the following were chosen to fill the vacancies: Clerk, Bro. F. M. White; trustee, Bro. I. N. Miller; Sunday-school superintendent, Bro. Carl Glick. We have decided to assist in the Forward Movement. Bro. F. M. White was appointed Local Minister, with Sister Shumaker and Bro. J. N. Miller, assistants. We are planning to do more aggressive work this year than we have before. Bro. Petry, as our elder, gives us efficient aid. We are aiming to open up new fields.—Eva G. Glick, Trevilian, Va., March 29.

## WASHINGTON

**Outlook.**—March 26 we convened in council, with Bro. Wagner in charge. We decided to endeavor to secure a pastor for one year. We have a splendid opening here for the Brethren Church—a good community center. We want a minister and wife who will spend their entire time for church work. If any of the "Messenger" readers know of a minister who would be available, please notify the writer.—Mrs. C. A. Wagner, Outlook, Wash., March 27.

**Seattle.**—If there are those who have friends or know of members of the Brethren Church, living in Seattle, who should be visited and brought in touch with our church, please send names and addresses to the writer, and we will look them up and do what we can to interest them in the church. We are here for work, but this is a large city and it is almost impossible to locate any one unless we have their name and street address.—M. Alva Long, 324 North Seventy-Fifth Street, Seattle, Wash., March 23.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

April 7, District of Western Pennsylvania, at Somerset.  
April 20, 21, District of Middle Pennsylvania, Clover Creek.  
April 21, 22, Middle Maryland in the Brownsville congregation.  
April 22, District of Southern Ohio, Salem church.  
April 27, 28, Eastern Maryland, at Beaver Dam.  
April 29, District of Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Oaks, Pa.  
April 29, 29, Eastern Pennsylvania in the Schuylkill congregation, at the Big Dam house.

### LOVE FEASTS

**California**  
April 17, Lindsay.  
April 25, Fresno.  
May 1, 7:30 pm, Reedley.  
May 1, Live Oak.  
May 8, 10 am, Laton.  
May 9, Golden Gate Mission.  
**Colorado**  
May 8, First Grand Valley.  
May 8, Haxtun.  
**Idaho**  
May 7, Nampa.  
May 29, 7 pm, Moscow.  
**Illinois**  
May 2, Lanark.  
May 9, 6:30 pm, Dixon.  
May 16, Franklin Grove.  
May 27, 7 pm, La Plac, Centennial house.  
May 29, Hurricane Creek.  
May 30, Cherry Grove.  
**Indiana**  
April 24, 7 pm, Allison Prairie.  
May 1, Kewanna.  
May 1, Anderson.  
May 1, 7 pm, Mississinewa.  
May 1, 6:30 pm, North Winona Lake.  
May 8, Beech Grove.  
May 8, 6 pm, Nettle Creek.

May 9, Walnut.  
May 9, 7 pm, Clear Creek.  
May 15, Blue River.  
May 15, Middlebury.  
May 15, 7 pm, Buck Creek.  
May 16, Muncie.  
May 16, Spring Creek.  
May 17, Middletown.  
May 22, Lupold.  
May 23, Bremen.  
May 23, 7 pm, White.  
May 29, Auburn.  
May 29, Pipe Creek.  
May 29, Laporte, at Ross house.  
May 29, English Prairie.  
May 29, Upper Fall Creek.  
May 30, 6 pm, Hartford City, at Bethel Center house.  
May 30, Logansport.

### Iowa

April 27, Greene.  
May 29, Grundy County.  
May 29, 7 pm, Prairie City.  
May 29, 30, 2 pm, Panther Creek.  
May 29, 30, Des Moines Valley.  
May 29, 30, 10 am, Coon River.

### Kansas

April 11, Hutchinson.  
April 17, 4:30 pm, Country church.  
May 1, Mont Ida.  
May 9, Richmond Center.  
May 23, 6:30 pm, White Rock.  
May 23, Morrill.  
May 29, 30, 2 pm, Belleville.

### Maryland

May 1, Thurmont.  
May 2, 6 pm, Deaton.  
May 9, 4 pm, Ridgely.  
May 13, 2 pm, Pleasant View.  
May 22, 23, 1:30 pm, Beaver Creek, Beaver Creek Valley.  
May 29, 4 pm, Long Green Valley.

### Michigan

May 29, 30, Brownsville.  
May 8, 10:30 am, Elmdale.  
May 15, Woodland.

### Missouri

May 22, Smith Fork.

### Nebraska

May 15, South Beatrice.

### Ohio

April 4, Springfield, First Church.  
April 18, 6 pm, Brookville.  
April 24, 10:30 am, Wyandot.  
May 1, 7 pm, Logan.  
May 1, 7 pm, Cincinnati.  
May 8, Pleasant Hill.  
May 15, 10 am, Swan Creek, East house.  
May 16, Harris Creek.  
May 22, 10 am, Eversole.  
May 22, Oakland.  
May 29, 10 am, Lick Creek.  
May 29, 6 pm, Bear Creek.

### Oklahoma

May 1, 6:30 pm, Monitor.

May 1, Paradise Prairie.

May 8, Pleasant Plains.

### Pennsylvania

May 1, 2, 10 am, Annville.  
May 2, Huntingdon.  
May 2, 6:30 pm, Brothers Valley, Summit house.  
May 2, Hever.  
May 9, York, First Church.  
May 9, 2 pm, Lititz.  
May 9, Fairview.  
May 11, 12, 10 am, Midway.  
May 15, 2 pm, Graffield.  
May 15, 4 pm, Barren Ridge.  
May 16, 6 pm, Lewistown.  
May 16, Codorus, Fairview house.  
May 18, 19, 9:30 am, Springville, Mohler house.  
May 18, 19, 1:30 pm, East Fairview.

May 19, 20, 1 pm, Conestoga, at Bareville.  
May 20, 21, 1:30 pm, Fredericksburg, Meyer house.  
May 22, 23, 10 am, Upper Codorus, Black Rock.  
May 23, 6 pm, Clover Creek, Mohler house.  
May 23, 23, 1:30 pm, Upper Conestoga, Mummert house.

May 23, 6 pm, Carson Valley.  
May 23, 6 pm, Clover Creek.  
May 23, 4 pm, Ephrata.  
May 23, 9 am, Lower Cumber-land, Mohler house.

May 25, 26, 9:30 am, West Conestoga, Middle Creek house.  
May 25, 26, Myerstown and Heidelberg, Heidelberg.

May 27, 28, 10 am, Little Swatara, Zeigler house.  
May 29, 2 pm, Akron.

May 29, 2 pm, Indian Creek.  
May 29, 1:30 pm, Conewago, Bachmanville house.

May 29, 6 pm, Clair.  
May 29, Mechanic Grove.  
May 29, 30, 10 am, Falling Spring, Hade house.

May 29, 30, 2 pm, Good Will.  
May 30, Manor, Penn Run house.  
May 30, Codorus, Codorus house.  
May 30, 6 pm, Smithfield.

May 30, Brothers Valley, Pike house.  
May 30, 1:30 pm, Lower Conestoga, Bermudian house.

May 30, 6 pm, Rummel.

### Virginia

April 17, Mill Creek.  
May 15, 4 pm, Midland, at Midland house.  
May 15, 5 pm, Bridgewater.

May 15, 3:30 pm, Pleasant Valley (Second District).  
**Washington**  
May 8, Tacoma.  
May 22, Wenatchee.  
May 29, 7:30 pm, East Weyat, chee.

# The Gospel Messenger

and

## The Forward Movement

The months of April, May and June will no doubt be the three greatest months in the history of the Church of the Brethren in all of its existence.

The Gospel Messenger as the official organ of the church is the only medium that will keep you in touch with the church and what she is doing. The three months mentioned will cover the period of the big drives and also all the Conference news.

It is the duty of every congregation to see that every member of the church has access to the Gospel Messenger and thus keep informed during this period.

We want 10,000 new readers of the Messenger during these three months and we are going to make it easy for every subscriber to help get that number.

## One Half Price

To all new subscribers we will furnish the Gospel Messenger for April, May and June for only 25 cents. The Gospel Messenger is going to help in this Forward Movement and we want you to help get the Messenger in to every home.

Every present subscriber should send us at least one new subscription at this price. Every congregation should see that the Gospel Messenger reaches every home. Every Forward Movement worker should mention this special offer and see that the Messenger is put in to the homes. It will mean much towards reaching the different goals.

We have made this special price and hope to have your cooperation. Send subscriptions now and the paper will start immediately.

# BRETHREN PUBLISHING HOUSE

Elgin, Illinois



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., April 17, 1920

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## ...EDITORIAL...

### The Church at Clovis, New Mexico

ON our return from the winter's sojourn at Pomona, in Southern California, in March, we had the enjoyable privilege of stopping over with our members of the Clovis church, in the growing city of Clovis, New Mexico. Here we spent several weeks with the membership, holding meetings in their new and well-arranged house of worship, and we certainly did have a pleasant and profitable time with them. The new house of worship was only recently completed. It takes in the building, secured for worship by Bro. Neff. A new building was added to this, and they now have ample room for their large congregations. The house was dedicated and set apart for the worship of God during our stay in the city, and during the meetings held in it we had the pleasure of seeing it filled to its utmost capacity.

Our beloved and departed brother, James M. Neff, was the first member of the Church of the Brethren to locate at this place. He came here in August, 1907, seeking health. At that time Clovis was merely a small country village, with a very few humble shacks. Then the prospect for a flourishing city of over six thousand souls was a mere dream and a wide stretch of the imagination. Bro. Neff, although sadly broken in health, had a vision of the future, and he began at once to work earnestly and zealously for the building up of a church at Clovis. He very soon arranged for a plain house of worship and began, with the ability God gave him, to preach Christ and him crucified to the few settlers then in the village.

The Lord abundantly blessed his labors, and June 27 of the following year, the Clovis congregation was duly organized with thirteen charter members. Today there are but four of the original members residing here. Some, with Bro. Neff, have crossed over to their eternal home, and others have moved away. Thus changes in church membership are constantly taking place.

Bro. Neff not gaining in health at Clovis, as he had hoped, spent some time in Old Mexico, and then went on to California. There he still struggled against his disease, but finally succumbed, and the Lord took him to his long home.

At the organization of the Clovis church, Bishop C. A. Brown was chosen elder, and James M. Neff, Secretary and Treasurer. At that time he had not

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## The Christian Answer to the Tithing Question

THE Gospel solution of the tithing problem is surprisingly simple. It rests upon a few fundamental truths.

1. All our possessions, so-called, belong to God. Our relation to property is that of stewards or trustees. We can not rightfully divert any of it from the interests of the Owner. We must use it all to promote his business. We have no right to have any business except his business. Our own living, the support and education of our families, making money—all this is not something apart from the business of the Kingdom. It must be a part of the business itself. Whether we eat or drink or whatever we do—everything must be done for God's glory. Whoever "renounceth not all that he hath" is no disciple of Jesus.

2. Churches, missions, schools, hospitals and many, many other institutions are necessary agencies in the promotion of the Kingdom. The successful functioning of these agencies requires money for their support. The money which is not devoted to these uses belongs to God just as truly as that which is so used. The question involved is not one of giving to the Lord's work the part that belongs to him, nor is it how much of our money we shall give to his work, and how much of it we shall keep for our own use. The work is all the Lord's and so is the money. The question is: How much shall be used for this part of the Lord's work and how much for that? How much shall be given to those institutions which are directly instrumental in building up the Kingdom and how much shall be kept for family needs?

3. The basic factor in determining the nature and extent of human obligation is love. This is the fundamental principle of Christian ethics. And this must furnish the answer to our question. In the light of it, the question becomes simply one of dividing one's resources in the way that will help the Kingdom most. Whether one should give one-tenth or nine-tenths of his income, or of his capital, to these special Kingdom agencies, depends upon which course will, in the long run, make the greatest contribution to the divine program. Remembering that he is a trustee, the Christian's question is: Which will be the best investment for the cause he holds in trust? Nothing can be better trusted than love, to give the right answer to that question.

These three truths are not open to question. They are undeniably involved in the teaching of the Gospel and they are fundamental. What is the bearing of them on the doctrine of tithing as a method of Christian giving?

Tithing on the Old Testament basis—literalistic tithing which consists of just one-tenth, no more, no less, and that on the ground that just one-tenth belongs to God—this is ruled out. But is that the end of the discussion?

The New Testament lays down no specific rule on this subject. The New Testament is not much given to rules anyway. It deals in principles. The nearest approach to such a rule is found in Paul's instructions to the Corinthians about the collection he was making for the poor saints at Jerusalem. "Upon the first day of the week," "as God hath prospered him," "according to that a man hath," are phrases which imply systematic and proportionate giving.

Tithing is systematic and proportionate giving, and when practiced in the spirit of the Gospel, is an admirable method of giving expression to the principles stated above. This will mean that the tithe is simply a separated portion, a portion devoted to a special use,

and carries no implication that the part not so separated may be used selfishly. It will mean also that the tither is spared the trouble of too nice calculations of what is expense and what is income. Love will resolve all doubtful questions much more quickly and with much less anxiety than when so much labored figuring is necessary. It will mean further that the "tithe" will be, sometimes, a literal tenth, but very often a much larger percentage.

Allowing for possible exceptions, in the case of those who are dependent upon others for their living, it is hard to see how any Christian can be satisfied to give to church activities and kindred benevolences, less than one-tenth of his income. "Possible" exceptions, please note, for if the right understanding were had with all concerned, there would be no need of any exceptions. But not to lose sight of the main contention in the discussion of side issues, let us waive consideration of that point. A tenth of his income for direct efforts in the extension of Christianity, should certainly be the minimum for a Christian. How else could he look an Old Testament, even, in the face? And as for the New—well, is this why he actually does read either Old or New so little?

But the establishing of the practice of regular and proportionate giving is far more important than the exact determination of the percentage. That problem will grow increasingly easy as experience deepens the joy of definitely recognizing one's stewardship under God by separating a definite portion of one's goods for the definite work of building up the Kingdom. The testimony of those who have adopted the plan is proof enough of this. Many who began by setting apart one-tenth have been led, by the sheer joy of their experience, to make the separated portion larger and larger. And it goes without saying that persons of abundant means, much more than their family needs require, can not tithe, in the spirit of the Gospel, without going far beyond the literal tenth.

The last statement may require a little qualification. Conceivably a consecrated man of extraordinary talent for earning dividends, might help the cause most, in the end, by using his income to increase his capital, instead of setting it to work at once in some distinctly Christian service. But this is a question of great delicacy. A man can easily fool himself into thinking that the interests of the Kingdom require that he should keep a large amount of capital under his own control, when the truth is that his subconscious mind is simply hankering after a more luxurious style of living and the proud satisfaction of being everywhere recognized as "one of our most substantial citizens." The ground is so treacherous here that I think we had better switch back at once to our main proposition. This is that tithing, when interpreted and applied in the light of the three above-mentioned fundamental principles, is the best method of practicing the doctrine of stewardship which has ever been proposed, and that it is high time that the Church of the Brethren, as well as other churches, give it respectful consideration.

A Conference decision, making the giving of a tenth to church purposes a condition of church membership, would put the doctrine on a legalistic basis and destroy its highest usefulness. A Conference pronouncement directing the attention of the membership to the privileges and responsibilities of Christian stewardship, and recommending the universal practice of the tithing idea in some form, might be useful. What is essential is that the Christian conscience on the subject be aroused. Christians have been generous in spots and



by spells, it is true, and have indulged in a good deal of self-congratulation because of this. But the records of Christian benevolences, compared with the records of Christian expenditures for other things show that, as a whole, they have been guilty of neglect to a degree which is nothing less than shameful. These facts have been brought to light recently as they had not been before. And we must use them. Our preachers and leaders must get them, and they must see that the people get them.

Any effort to reduce tithing to an inflexible law should be most strenuously opposed. But there should be a campaign of religious education which will bring to bear upon our people such a moral pressure that a member of the Church of the Brethren can not retain the respect of his fellow-members and give less than a tenth of his income to the work of the church. It should be morally impossible for any man to oppose some such plan of systematic and proportionate giving, without at least inviting a careful examination of his own practice.

God is the Owner of all things, and we are stewards of what he has placed in our hands. All that we have must be used for his glory and some of it, therefore, must be given to those agencies which are directly engaged in advancing his Kingdom in the world. How much shall be so given and how much kept for personal and family needs—the expense of running the business—this must be determined by love—the fundamental principle of Christian practice. These great truths must be proclaimed and explained and urged and lived until they have been thoroughly wrought into the soul fabric of the church.

If this were done what could the church *not* do for God and his Kingdom? It must be done. The terrible urgency of world needs demands it. Any pretense at loyalty to our Lord demands it.

The religion of Jesus is a life of love. The Christian answer to the tithing question, as to every other question affecting human relations, is the answer that love gives.

### Evening Worship

Few people in the cities love the gates of Zion at the evening hour of worship. For some reason they prefer to close the day's public devotions with the morning service.

More and more church-members of "wealth and culture" are confining their attendance upon church services to one meeting a week. The evening worship is left for young people and strangers who may drop in.

As a result, the church suffers, and the one-service-a-week member, whether he knows it or not, is sustaining loss.

True, it is easier and more comfortable to remain at home and rest; to seek some light diversion, to read, to make a neighborly call, or to indulge in a favorite pastime.

The institution of the Lord's Supper was an evening experience, and the upper-room discourses, the great prayer, and the hymn with Jesus were on the eve of the crucifixion.

The rekindling of old altar fires at Emmaus came to pass "toward evening," as the day was far spent.

The hand of Jehovah was laid upon Ezekiel in the evening.

"The angel Gabriel," said Daniel, "touched me about the time of the evening sacrifice."

It was "when even was come" that the Teacher fed five thousand men, besides women and children.

"When therefore it was evening, on the first day of the week, Jesus came and stood in the midst."

Some of the great hymns of the church are evening hymns. Thomas Ken's noble doxology is the final stanza of one of his night songs. Keble and Lyte, S. Baring-Gould, Faber, William Cullen Bryant, Reginald Heber, and a host, have sung of the mercies of God at eventide.

John 3: 16 is a gem of the night. The great prayers of Jesus were evening prayers.

The Lord stood by Paul in the night at Jerusalem. His great vision came by night at Troas.

"By night an atheist half believes in God."—*Christian Standard*.

## CONTRIBUTORS' FORUM

### Kindness in Death

When death comes stealing through the door,  
Your neighbor thinks no more of creed;  
The difference that stood before  
Has vanished in a kindly deed.

"I'll travel far or guard your gate;  
Give me some task that I may do  
To soothe your hurt and lift the weight  
Of sorrow that has come to you.

"Let me now serve you," low says he,  
With every difference forgot;  
He would your friend in sorrow be  
That in your sunny days would not.

When death shall take us in our turn  
And peace shall find each troubled heart,  
How trivial were the things, we'll learn,  
Which here on earth kept us apart.

—Edgar A. Guest.

### The Unity, Purity and Progress of the Church

BY ALBERT C. WIEAND

WHAT we all want is the growth and progress of the church. We would like to see her borders enlarged, her power increased, and her influence extended.

We would like to see large numbers added at home. We would like to see her take a much more commanding position in the foreign field, in bringing the Gospel to those who know it not.

We would like also to see the church have something of the power of the primitive church in the days of the apostles, and of Pentecost. We would love to see the spread of the truth with the same rapidity and transforming power.

But such progress and power of the church are bound up with the purity of the church. There must be the same utter devotion to God, the same abandonment to prayer and to the ministry of the Word. There must be the same sacrificial spirit which counted nothing that they possessed as being their own, but everything was held at the disposal of the Lord, for the progress of the cause of Christ. Neither did they count their lives dear unto themselves. When persecution arose, they were scattered in every direction. They went everywhere preaching the Word, heralding the glad news of the Gospel.

But such progress and power and purity of the church are not enough. There must be also the same unity of the church as was exemplified in the Pentecostal days, when "they were all together with one accord in one place," with an unreserved devotion of themselves to God. "The multitude of them that believed were of one heart and one soul." They had all things in common.

This is the picture which the Apostle Paul probably had in mind, as the ideal, to which he desired the churches, which he founded, to attain, when he says: "I beseech you, brethren, . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together, in the same mind and in the same judgment," because, as James says: "Where jealousy and faction are, there is confusion and every evil work." No truer word was ever spoken.

In that way there can not be the progress, the power and the influence in the church that should exist. She can never rise to the commanding position of salutary influence and transforming power in the community, unless there is also "the unity of the Spirit in the bond of peace." Some plan, then, must be found which will unite us very much more than we are at present.

The unity of the Spirit can never be fostered by making any compromise of principle. The real secret of unity is a larger consecration—a more complete devotion to God and his truth. A deeper unity is only possible when there is a larger vision of the truth, and a greater devotion to it in conduct and practices, in spirit and in word. For that reason we shall never find the basis of common unity and a larger solidarity,

unless we find it in the new discovery of the larger truth and in a more apostolic devotion to it.

We shall never be more united by following more fully the ways of the world, and "the spirit of this age," for this is the spirit of division, and of weakness and of impurity—the spirit which is anti-Christian itself and contrary to Christ.

Personally, I am favorable to every change that will bring us nearer the Gospel ideal, and I am fundamentally and everlastingly opposed to any change that will take us farther away from the Gospel and the standards of Jesus Christ and the New Testament.

Practically, then, we must redouble our diligence in "renewing our minds as to what the good and acceptable and perfect will of God is." There must be more faithful and more thorough Bible study and teaching. Our sermons must be taken from the Word and not so much from the newspapers and magazines and books which men have made. We must delve deeper and sink our hearts more perfectly into the Will and Word of God, and we must "preach the Word in season and out of season." And knowing the Will and Word of God—the message which is revealed to us—we must yield a fuller obedience.

As for means and methods and ways and plans, we must seek those which will help to bring to the masses of our people a larger obedience, a fuller understanding and a more glorious vision of the truth of God. The machinery and organization must be provided, which will help us to unify our practices and harmonize them more fully with the Word of God and the Gospel of Jesus Christ.

"Following the line of least resistance" is not walking in "the paths of greatest power," nor of the clearest vision, nor of the widest horizon. He who climbs to the mountain-top, must do so in the teeth of the law of gravitation. He is choosing the upper road, which is always the harder path, because of the gravitation of selfishness and environment, and because of the law of sin and death written in our members, and therefore in human society. Hence it is only by the power of God that we shall be able to take the upward way, and pursue it persistently in spite of gravitation downward.

If this is true of the individual, it is also true of the social group—the church. The easy way is to drift with the tide—but it is easy only at the beginning. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Drifting with the tide is the way to weaken power and to lessen unity, and the end is disintegration.

And so in church government, congregationalism is the spirit of division and not of unity. What we want is not individualism, nor congregationalism, nor ecclesiasticism, but true Christian democracy.

But unity must not be purchased at the price of freedom. A way must be found for the harmonizing and the unifying of these two principles, and finding the true balance which will keep the proper equilibrium and the upward tendency.

So we must seek neither mere individualism nor mere solidarity. Rather it is the unity in democracy. Both these tendencies are very strongly exemplified among our people. There is no church more democratic in its government and spirit and history and method.

I doubt whether there is any church with more unity—with more passion for it. Both these tendencies must be preserved, and understood, and harmonized, if we are to find a solution for our problem, and that is what this paper proposes.

Oak Park, Ill.

### The Forward Movement—Through Us or Around Us—Which?

BY WM. KINSEY

In this article I wish to develop a thought which I advanced, merely in a sentence, in a former article on the Forward Movement.

God moves forward. He always has, and he always will. If God can not go forward *through* us, he will go forward *around* us. That he does so, has been proven in times past. Take the Jews, for example.



God wanted to go forward *through* them, in other words, to *use* them. Salvation was to be of the Jews. They were to be the initial missionaries, and carry the Gospel to the world. But they rejected Christ. God could not use them, i. e., go forward through them. What did he do? He passed *around* them. He turned to the Gentiles and went forward through them. The Jews have been left sitting, as it were, by the side of the road. They missed their opportunity. God was not dependent on them for this any more than he was dependent on them for the fulfillment of his promise to Abraham (Matt. 3: 9). But God did not need to turn to the stones for seed to Abraham. He got seed to Abraham from the Gentiles. "For as many of you as were baptized into Christ, . . . there is neither Jew nor Greek, . . . then are ye Abraham's seed, heirs according to the promise" (Gal. 3: 7, 27-29).

It has been a sad day for the Jews ever since they have been passed by.

Again, God could not go forward through the Papal church as he desired. It was no more the true light. He had to pass around it through Protestantism, headed by the Reformation. The apostate church had to become apostolic again. She is built on a Rock. God goes forward. So a sad day is experienced by another people whom God could not use.

After three centuries of Protestantism, the "Great Commission," which is God's forward movement program, was not materializing as it should. Jesus' ambassadors, on the part of the ministry, were not going forward. Their attitude was negative. They were indifferent to God's program. What did he do? In England—you'll note—he passed around the ministry and took up a shoemaker to be the father of modern missions. When William Carey, at one time, suggested, as a topic for discussion, "The Conversion of the Heathen," a minister quickly replied: "Young man, sit down! When God pleases to convert the heathen, he will do it without your help or mine!" This was but an index to the attitude of the ministry of that day. God could not go forward *through* them, but had to go *around* them, through cobblers and others from the humble walks of life.

It may be that God has moved around the evangelical churches, and forward through the "Y. M. C. A." and "Y. W. C. A.," the Salvation Army, etc., when he could not move through his church *like he wanted to*, for certain phases of Christian work.

Sometimes God, doubtlessly, moves *around* ministers, and *forward* through laymen, as, for example, Robert E. Speer, S. D. Gordon, D. L. Moody, etc.

Watchman! what of the hour for our own church! There may be a reason why we have numbered about a hundred thousand for so many years. Has God passed us by, in some respects, and used other peoples instead? Enough said! Such a spirit as is prevailing in the evangelical churches today is a logical result of the Great War, and the condition of affairs as we, at present, find them—both among the forces of good and the forces of evil. It is the church's opportunity to be used of God, and to receive the blessing of salvation. God once said to the Pharisees and the Sadducees: "Ye can discern the face of the sky; but can ye not discern the signs of the times" (Matt. 16: 3)? Because they did not put the proper construction upon the times, as they might have done, they were passed by. God help us that we may be able to discern his ways for his Forward Movement program according to Matt. 24: 14; 28: 19, 20!

A great opportunity is facing us. Will God move forward *through* us, or *around* us—which?

Blue Ridge College, New Windsor, Md.

### Christ—the Man of Good Cheer

BY EZRA FLORY

THOUGH Christ was a Man of sorrows and acquainted with grief, it was not the result of hopelessness. He bore the sorrows of the world and grieved over the blindness and the sin of men. But no one was more optimistic than Jesus who, looking down the centuries, saw a better day. No one, who takes Christ as his Model, will ever be discouraged. It is remarkable that through his whole career, our Lord had no word of

complaint. He said nothing that would imply any doubt of the future. He was always hopeful.

We may be in trying places, but we can not afford to be cast down. Our own weakness may come home to us with startling emphasis, but we may count on him who promised his sufficient grace. The indifference of the multitude to the call of the Gospel may seem unbearable, but we can not afford to pray to be taken away from our duties.

Jesus, looking at his immediate surroundings, at one time was tempted to say: "Save me from this hour." But immediately he said: "For this cause came I unto this hour. Father, glorify thy name." And to every one, in hard circumstances, the word of God comes: "Be of good cheer. I have overcome the world."

Lack of good cheer is lack of Christ. Lack of Christ is worldliness. The doubtful and morose spirit is not after the pattern of Christ. Most complaining and discouragement is due to getting the eyes fixed upon the near and the material world and therefore losing the Leader and Example in him who said: "Let not your heart be troubled, neither let it be afraid."

Chicago, Ill.

### A Great Discovery Reviewed

BY B. E. KESLER

(It had not occurred to us that any one could get such an impression of the little editorial about "The Great Discovery," as the author of the following article did. If there are others among our readers, may we ask them to read the editorial again, and note just what it says? They can thus supply the clauses which are missing in our brother's quotations from it, and they can easily see that it was neither stated nor implied that a man can be saved without keeping the commandments of God. Most assuredly he can not. But he never finds out how to keep them until he also finds out that "religion is nothing but life at its finest and happiest and best." That was the point. And we wish to thank Bro. Kesler for doing our brief paragraphs the honor of calling them to the special attention of our readers.—Ed.)

IN GOSPEL MESSENGER, March 20, page one, column one, we are told of a "great discovery," made by a "certain business man after much confusion of mind through years of struggling with creeds and systems of various kinds, that religion is nothing but life at its finest and happiest and best."

Then we are told by the editor that "he is to, be congratulated on having found it out at all," and "that there are many who have that great discovery still to make," and that "these are the unhappy people who have so much trouble with the commandments. Noble souls—they don't want to add to or take from. God pity and bless them."

With the consent of the editor, who doubtless has long since made this same great discovery, I should like to institute a friendly criticism of this general statement in the form of a review.

Now this "certain" unconverted, unsaved "business man"—for he clearly admits by implication that he was unsaved while "struggling with creeds and systems of various kinds"—finally discovered that he could get, or come into, possession of religion—be saved—without the commandments. And then we are told "he is to be congratulated on this great discovery," and those who "don't want to add to or take from" God's commands are to be "pitied" (Rev. 22: 19).

This "business man" could be perfectly happy, have "religion, life at its finest, happiest and best" without God's commandments; in other words, "man can live," have "life at its finest and happiest and best," without "every word that proceedeth out of the mouth of God," including his commandments (Matt. 4: 4).

Now, candidly, if I believed that, or were ever found guilty of such teaching, I'd feel like getting down on my knees and begging pardon of him who said: "Man shall not live [have life] by bread alone, but by every word," including his command, "that proceedeth out of the mouth of God."

Then, too, I'd want to ring up Peter and ask him if he had made that "great discovery" and if so, why he told the Pentecostians to repent and be baptized, obey God's commands "for the remission of their sins" (Acts 2: 38). And who also "commanded" the centurion "to be baptized" (Acts 10: 48), and who also said: "Baptism doth also now save us" (1 Peter 3: 21).

But Peter, like Christ, it would seem, had not made this "great discovery" that those people could be per-

fectly happy, have "religion—life at its finest and happiest and best"—without "troubling with God's commands." And, therefore, poor Peter deserved to be "pitied."

And Ananias also, it would seem, hadn't made that "business man's great discovery," for he told Saul to "arise and be baptized and wash away his sins" (Acts 22: 16). What a pity that "business man" wasn't present to tell Saul what Ananias never knew—that he could have "religion, life at its finest and happiest and best" without "troubling with baptism, God's command!"

And, sadder still, this same Saul, who is now Paul, didn't know that the jailer could have "religion, life at its finest and happiest and best," without troubling him to go at the hour of midnight and be baptized—obey God's commands (Acts 16: 33). What a pity Paul hadn't made the "business man's discovery"!

There was a time in Peter's life when he thought he could have "religion, life at its finest and happiest and best" without feet-washing, but Jesus soon told him different. From that time on Peter was perfectly willing to be troubled (?) with God's commands—so much so that he warns those who "stumble at the word being disobedient" (1 Peter 2: 8).

There was also a certain lawyer who thought he could have "religion, life at its finest and happiest and best" without "troubling with Christ's commands," for he failed to do what Christ told him. But Jesus said: "If thou wilt enter into life [have life, at its finest and happiest and best] keep the commandments" (Matt. 19: 17).

How sad that Jesus hadn't made that "business man's discovery" and didn't excuse that lawyer from obedience, in order to have "life at its finest and happiest and best"! But he didn't.

We are told that "the Spirit is life" (Rom. 8: 10). This "business man" who, we are told, should be congratulated on his great discovery, thought he could have the Spirit (life) without "troubling with the commandments," but Jesus said: "Keep my commandments and I will pray the Father and he shall give you the Spirit, whom the world [including this unsaved, disobedient business man] can not receive," because of his disobedience. And Peter said: "Repent and be baptized for the remission of your sins, and you shall receive the gift of the Holy Spirit" (Acts 2: 38). So that shuts off spiritual life from that "business man" until he meets God's condition in obedience to his command to be baptized.

Again, "The natural man," including this unsaved, disobedient, business man, "receiveth not the things of the Spirit of God." The commandments of God, which Jesus through the Holy Spirit gave to the apostles, seem "foolishness unto him" (1 Cor. 2: 14). It seems so very foolish to him to have to be baptized, especially since his "great discovery." Neither does he have to "eat the flesh and drink the blood of the Son of man" to have "religion, life at its finest and happiest and best." But Jesus says he can not have life without being troubled with this command to the extent of obeying it (John 6: 53). He and Jesus don't agree very well, do they? His "great discovery" taught him he could have life without this command. A great discovery, wasn't it? What a pity Jesus hadn't made the same "great discovery"!

John also tells us how to have "religion, or life at its finest and happiest and best." He says: "He that hath the Son hath life" (1 John 5: 12). And "he that abideth in the doctrine of Christ" hath both the Father and the Son (2 John 9).

The doctrine of Christ includes his commands, and Jesus says: "If a man love me he will keep my words [commands] and my Father will love him and we will come unto him and make our abode with him" (John 14: 23). Then, for this "business man" to have the Son—life—he must keep his commands. So away goes his "great discovery." Neither John nor Jesus knows anything about having the Son—life—short of obedience to the Son's commands.

But this "business man" thinks he can have the Son—life—without keeping his commands. Wonderful discovery indeed! Isn't it? And we poor simple-

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## The Church at Clovis, New Mexico

(Continued from First Page)

been ordained to the bishopric. Bro. A. J. Rhodes was superintendent of the Sunday-school. Brother and Sister J. F. Metsker were called and installed in the deacon's office. Brethren Jess Metsker, A. J. Rhodes, and James M. Neff were elected trustees. The first house for worship was not dedicated until the joining of the old to the new was recently completed. Bro. Neff was ordained bishop in January of 1908, and the Clovis church was placed under his care as elder.

An interesting Sunday-school, with an enrollment of 135, under the efficient superintendency of Bro. A. J. Rhodes, is making a fine record. It is a live, wide-awake, working school, and is doing much good. Since the organization of the church, eighty-seven have been received into the fold of Christ by Christian baptism, and eighty members were received by letter from other congregations.

Bishop S. E. Thompson is pastor and elder of the Clovis church at this time. Formerly he served the Garden City church in that capacity for ten years. He moved here last June, and since then he has been actively engaged in carrying forward the Lord's work at this place. The fact that the membership here, at a recent meeting, unanimously asked him to continue his labors at this place, shows that his work is much appreciated. He occupies a fruitful field and at a recent series of meetings, held by him here, twenty-one were received into the fold by baptism. Under God's blessing he will be enabled to do much good in this wide-open field. We now have but two churches in New Mexico—a State that is a trifle larger than Illinois, Iowa and Vermont, combined. If the church had a score of Neffs, a number of churches might be founded in the State.

Clovis is in the center of a large, beautiful prairie of good farming land. The crops were good here last year. Wheat made an average of 20 to 30 bushels to the acre. Bishop Fager reported one small field of 10 acres in his neighborhood that made fifty bushels to the acre. "Dry" farming, as it is called, is the rule here. As in other parts of the country, land is increasing in value. Near Clovis, a hundred dollars an acre is the established price. Ten to twelve miles away, it may be had for from thirty to fifty dollars an acre. During the spring months, as in Kansas and Oklahoma, they have a good deal of wind. But those who abide here say they soon get used to the wind and then, said one: "While we do have wind, we do not have cyclones and hurricanes." This is occasion for great thankfulness. They have a fine climate and many people come to the State to regain impaired health. Many claim to have been greatly benefited by climatic conditions here.

We had the pleasure of giving a series of Bible Land Talks at Clovis and also of preaching a few sermons. The meetings were largely attended by appreciative audiences. At times the house was filled to its capacity. There were three applicants for baptism. Two were immersed and the other one will receive baptism later. At Clovis we had the great pleasure of meeting Sister Anderson, nee Neilson, of Denmark. We met her in her native land, where she was baptized into the fold of Christ. She is one of our faithful members in the Clovis church.

We very much enjoyed our visit at this place. Had it not been for pressing duties elsewhere, we should have been pleased to remain longer. Those desiring to accept Christ as their Savior, had just begun coming. Others seemed deeply impressed, and might have come if the meetings had continued. We left it all in the hands of the Lord and he will so direct that the faithful pastor will do his best to bring them all to Christ.

D. L. M.

## Preparing for War or Peace

BY W. C. HANAWALT

I FEEL constrained to say a few words to the MESSENGER readers, in view of the general, and I trust, enthusiastic, movement to petition Congress relative to preventing the establishment of compulsory military training in the United States. I trust that our protest

will be emphatic and universal, even if this calamity should not be dangerously impending.

There is nothing that will engender war so readily as the preparation for it. No nation that ever prepared for war escaped it. This is as true of the future as of the past. War brings tremendous crises, and opportunities as well as expensive calamities. Prohibition and the possession of Palestine are two realizations accelerated by the din of war. Great issues are suspended in the balance, and destinies, as far removed as the poles, sometimes depend upon the slightest additional factor. May I illustrate with a few remarkable examples?

When, on July 2, 1776, at Philadelphia, the immortal Declaration of Independence came up for final passage, it was discovered, by counting noses, that the delegations of eight colonies were for the declaration, four were against, and those of Delaware a tie, which would lose the State, and thereby the necessary two-thirds to carry the measure. It, however, so happened that a third member of the Delaware delegation, favorable to the Declaration, was sixty miles away, at his home, visiting his sick wife. With this vote Delaware and the entire Continental Congress could be carried for the Declaration of Independence.

Cesar Rodney was then dispatched for his colleague on horseback by relays. Their return required two days, while the crowd, and the old bellman in the steeple, waited—John Adams meanwhile debating with opponents on an issue already settled, only awaiting a single vote. When Caesar Rodney and his colleague arrived, at two o'clock on the afternoon of July 4, all debating stopped, and the voting began, and thereby a national holiday—greatest of all national holidays—was changed from what would otherwise have been July 2.

When the war of 1812-14 closed, there chanced to be in the State Department, in the administration of President Madison, an under-secretary, who was a member of the Society of Friends, or Quakers, and to whom were entrusted some of the details of a treaty between the United States and Great Britain. Among other things the question of border defenses was brought up. This Friend, true to his conscientious convictions, and the proclamation of his fathers in 1660, proposed that there be no armaments, and that but two small vessels, one above, and one below the falls, be used to enforce the revenue regulations between the two countries. England being at war with Napoleon, was glad to be spared the costly fortifications, and we have enjoyed more than a century of peace, because no offensive gun was permitted to frown upon peace-loving neighbors.

When the question arose, as to whether slavery should be extended beyond the limits of the original thirteen colonies, nearly all the great men of the country, among whom was Jefferson, a member of the body to decide, were opposed to its extension, which meant its early extinction. Here, again, the decision depended upon a single vote, to carry a State whose delegation was a tie. The vote was not forthcoming, slavery was extended, the Civil War and all its attendant horrors resulted because one vote was needed for the necessary two-thirds, when already more than a majority were right.

Now, when every traditional political issue has been upset by the war, and political parties obliterated, except by name—none daring to announce a platform—and when a definite majority of the people want a peace plan of some kind for the world, there presents itself another great opportunity.

As we are approaching the time of another presidential campaign we should remember that a president devoted to the principles of peace would do more to prevent the Prussian military system from being engrafted on the nation than all the petitions and protests of a whole generation. This is especially timely in view of the fact that peace-loving Quakers are among the candidates proposed. Certainly the records of those whose names have been mentioned in connection with this great office, on this as well as on other vital questions, should be carefully noted before lending our influence to the support of one of them. May we not unitedly pray, as we did for peace, that God

may give our nation a leader who is the embodiment of the highest ideals of humanity and the service of mankind!

McFarland, Calif.

## Too Hard

BY PAUL MOHLER

How many a good thing we have lost, because holding it seemed too hard! All around Wenatchee, you can see splendid orchards, now yielding fabulous profits, which were given up by the original planters because holding on seemed to be too hard. Mines, factories, and railroads have the same story to tell. Men start in—then give up when the struggle becomes too hard. It is always sad to see a man fail in a good undertaking because the struggle really becomes too hard for him, but it is sadder still to see one fail just because he thinks it is too hard. And I am inclined to think that most of those who fail, just think their task was too hard, for other men face the same difficulties with no greater resources, and succeed.

There are a great many things about Christianity that seem to be hard. The world had gotten into such a perverted state, before Christ came, that everything he did seemed contrary to nature and hard to do. His disciples had to face the united pressure of a wicked world, in everything they taught. To be a Christian then was hard—just awfully hard. I am sure that nothing is harder today than what they faced. Yet they won out; they kept the faith and rebuked the world in their martyrdom.

I said it was hard for them to be Christians; yet it was not so hard, because they had the enabling power of God. It was that which saved them from failure. We think that our duties are hard too; but they are easy when we undertake them in the power of God.

Sometimes the church is accused of increasing the difficulties of its members. I think that is a mistake. I know of no single thing that the church asks us to do, that is harder than not doing it, for we have to fight every worldly influence somewhere, and the sooner we meet it, the easier it is to master. Nor does it make it any easier to surrender, for surrender means sin and death. If I were to offer a criticism of the church, I should say that the place in which the church is failing is, in not taking sufficient pains to see that its members live in the enabling power of God. If we should spend as much time in studying how to obtain Divine Power for doing the difficult things of life, as we have spent in finding out what is right, it would work a revolution in our practice. "With God, all things are possible."

I know of no single law, ever passed by God or man, that is not hard to obey—desperately hard—at times. God says: "Thou shalt not kill." Ordinarily it is not hard to keep from murder, but when some one has you in his power and is actively oppressing and persecuting you, making life miserable, and you are almost crazy with the pain, shame, and vexation of it all, it is hard to keep from killing. How often people get into such circumstances that it is hard to keep from stealing, from coveting, or from other sins! It is hard to be kept back from all these things, sometimes, but that is never a good reason for repealing the law. Let the law alone, but draw on God for power. That is the solution of the whole problem.

Oroville, Wash.

## THE OLD SONGS

I know of nothing that will awaken sacred memories of the past like the strains of old, familiar songs. I can not conceive of a soul so base and a heart so unfeeling as to be unaffected by the songs of his mother. Many of our modern songs are beautiful and soul-inspiring, but to me they are not more beautiful than the old-time songs. Perhaps the reason why the modern songs and music compare so unfavorably with the music of the past is due to the fact that the inferior songs of the past are forgotten, while the less desirable songs of today are always present in the modern song book.

If there is, in the Brotherhood, a considerable number of persons who, like myself, enjoy the songs of fifty years ago, I should like to correspond with them, and meet them at Annual Meeting this year for a special old-time song service.

Leon, Iowa.

F. A. Garber.



## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### To Those Who Inquire

AMONG the questions coming to the Forward Movement, very naturally the one uppermost is that of uniting our budgets and cooperating with the Interchurch World Movement. While this matter has been given attempted illumination in the MESSENGER, a few more words may not be out of place. It is our desire that all the light possible shall be given our people.

Our position as a church, three years ago, in refusing the use of the sword and advocating, instead, the teachings of Christ, as the only solution for difficulties between man and man, or nation and nation, was made candidly and in good faith. It was our conviction out of divine teaching, as God gave us to see the light, and strengthened by two hundred years of history among our people. The various churches have come to this same viewpoint and say that the Gospel is the only remedy. Christ must be given to the world or we perish. All other remedies have failed utterly. Now that they ask us to cooperate in doing what we said ought to be done, in so far as we feel we can, without yielding any denominational doctrine, to help give Christ, with his saving grace and dynamic power, to this restless and sinful age, how can we refuse? It might be difficult to convince others that we were sincere three years ago. Perhaps we would doubt our own sincerity. Maybe the Lord might judge us faithless. Certainly, we could not consistently protest against military training, nor expect much impression, if we did.

The emphasis in the cooperation in this work is upon the task; not our doctrinal relations. It is cooperation, where we can bring something to it, to direct, to infuse, if we are loyal to our convictions. We cooperate in our own way, so far as we can, or care to. It is not an organization of itself, so much as an emphasis to the churches—each doing its own work in its own way, and bringing to the cooperative work any emphasis it cares to, that may or may not be accepted; perhaps in part or as a whole. It should not be confused with some other movements of similar names that *do* stand for organic union. There are those who do not believe each church should have its own thought and autonomy in such matters, and they have organized too. This is another matter and not for discussion here.

Of course, such an effort has expense. The real needs must be discovered. Plans for cooperation must be made. Time and expense has been involved. Perhaps you and I would have done it differently. Five per cent was agreed upon as a conservative estimate for such work—creating atmosphere; showing the needs, telling the story of God's claim on us and others in evangelistic effort, prayer, stewardship, etc., literature and railroad fare, to get the leaders together, to get the information obtained in the Survey. All this is involved in the expense. Then, too, plans for canvass shall be made to have all churches make a canvass of their membership, to give as the Lord has prospered them, and also to give an opportunity to those who, like Cornelius or Zaccheus of old, might feel to give to the Lord though they may not yet know him as Lord and Savior.

Now, if those who give to an undesignated treasury should give as much as one per cent of the whole, then only four would be paid by the church boards. If they give five per cent, then none is to be given by denominational treasuries. All above the expenses of the cooperative movement would be divided among the churches according to what they themselves give during the year. We would not want to go to the man of the world, to pay the expense of the church. Neither would we ask some friendly one to the church, when he may give a hundred dollars, to give five more, for coming to see him. But the Lord expects us to bring the opportunity of salvation and Christian living and giving to all with faith in him who said: "The laborer is worthy of his hire."

Now, really, I do not know which would do the Church of the Brethren the most good—to invest a hundred thousand dollars in such an attempt at service for Christ or to receive \$500,000. I am inclined to think the former would be better for us, though I fear we may receive more than we give.

We are asked: "What shall our church get out of this cooperative effort?" All blessing to us and others, as well as God's glory, will depend entirely upon what we put *into* it—not on what we get out of it. Therefore let us bring to it truth, service, life and money, in proportion as God has given us, and in so far as he may lead.

C. D. B.

### Every Man His Fifty Pounds

DURING the war, a Y. M. C. A. Secretary at one of the cantonments, found that his hut was poorly located to serve the soldier boys to best advantage. It was difficult of access, hard to find and otherwise out of adjustment to the surroundings. There was a better site for the building, but it would cost sixty dollars to move the building to the new and more desirable location, and he did not have the sixty dollars available. In his perplexity, as to what best to do, one of the members of the engineer corps came to his relief. He had carefully made measurements and estimates, and had found that the structure weighed just about six tons. He placed supports under the building and when he had made all ready, he called to his aid a large number of husky soldiers. Each one took the place assigned him. At the word of command they took hold of the timbers; at another word they raised the building from the foundation and at a third word they started on a forward march, and in a very short time they had the building just where it was wanted. It was done easily.

How did they do it? The engineer had so placed the boys that, by each one doing his full share, no one of them would need to carry more than fifty pounds. First, the work was carefully planned. Preparation was made, the forces were organized and soon it was all over, and no one carried a heavy burden. Each man carried his fifty pounds.

But supposing half the boys, or a third of them, or only a fourth of them, had been slackers—had shirked and failed to carry the half hundred weight assigned to each? It would have increased the work of the loyal ones and perhaps have wrecked the whole enterprise.

Let us make the application to the Forward Movement goals. We have a big task before us. The church is all right. It is built to meet the needs of humanity, but we need to move out to higher ground, making it easier of access to the great, moving mass of humanity. There is the opportunity for a larger work, a greater vision, a more blessed stewardship, a happier field of service. The goals have been set, the "engineer" has submitted estimates, placed the proper supports, planned the organization and is now calling for the loyal soldiers of the Risen King to rally to the call and to "carry his fifty pounds."

We can do it, Brethren! If every member of the church, with a strong hand, a loyal heart and a determined purpose, will take hold of the task as God has given him strength, the work will be done quickly, easily, joyously and triumphantly. In unity of effort and purpose, knit together by the power of the Holy Spirit, there is success. If we work as we sometimes sing:

"Like a mighty army,  
Moves the church of God,"

victory, joyous, triumphant victory is assured.

But suppose, in the case of moving the hut, the boys had started to quibble over the details, over methods, over the plans by which the supports were placed, or if they had been afraid one might have a pound more to carry than his fellow, do you think they would have made the splendid success of the undertaking they did? We know they would not. The moving proposition would have ended in disaster.

We have faith in our Forward Movement. We believe it was born and directed by the Holy Spirit. Annual Conference endorsed it and authorized the Boards to organize, and they have done so. Events move rapidly these days and some of the plans of two years ago, or even one year ago, are not big enough for today, so some of the goals have been made larger, for the field is bigger.

Are we sufficient for the task? Surely we are, *if every one carries his fifty pounds*. How about you, brother? How about you, sister? It seems to me that we can hear the answer all along down the line: "Count on me." Everybody ready! Take a good long breath! Then, as one man, take hold of the job, in his name, and "carry on" to victory! J. R. S.

### Forward Movement Notes

**Eld. A. P. Blough**, Regional Director for Iowa and Minnesota, made a tour among the Minnesota churches last week, encouraging the Local Directors and perfecting the organizations there.

**Prof. M. W. Emmert**, of Mt. Morris College, Regional Director for Illinois and Wisconsin, spent some time in Southern Iowa last week with lantern and slides, assisting in the organization there.

The churches in the Far West—Idaho, Washington and Oregon—are showing a growing interest in the approaching canvass. The people of the West are used to doing big things and the goals of the Forward Movement appeal to them.

**Bro. D. Owen Cottrell**, Regional Director for Indiana and Michigan, is making a tour of some of the churches of his territory with lantern and slides. These he has secured through the courtesy of the Interchurch organization of Indiana.

**Bro. E. S. Gregory**, Regional Director for Washington and Oregon, western side, writes that the churches in his District are becoming much interested, and that, while weak in numbers and wealth, they are ready to do their part. This is the spirit.

**Bro. S. G. Nickey**, writing from Haxtun, Colo., wants pledge cards and literature for his congregation. Bro. Nickey is out on the frontier, and away from the main church body, but his people are awake and ready to do their part in the Forward Movement.

**Bro. H. S. Replogle**, Windber, Pa., has been appointed Regional Director for Western, Middle and Southeastern Pennsylvania, filling the vacancy caused by the death of Bro. P. J. Blough. We ask for him the fullest cooperation, on the part of the churches of these Districts, that he may be able to do the most effective work in the limited time that remains.

**Beside Bro. J. W. Lear**, whom Bethany Bible School has given to assist the Forward Movement, they have also put Bro. Frank Sargent into the field. He had just returned from field work for the school in Idaho and Washington, when he was sent into Missouri with charts, lantern and slides, to assist in stirring our people to a realization of their duty for "the whole church to give the whole Gospel to the whole world." Bethany Bible School has been a great help to the Forward Movement.

**Bro. J. W. Campbell**, writing for supplies for the financial campaign from Hollow, Okla., a church 150 miles from any other congregation of the Church of the Brethren, says that they have a membership of about forty, with a Sunday-school enrollment of 170. Bro. Campbell also states that the recent Interchurch World Movement Survey shows that the county adjoining the one in which he resides has only two ministers of any denomination and one of these is only giving half of his time. Here is certainly a field for work. Bro. Campbell says the great need there is more workers.

Almost all of the afternoon of April 1 was given to the Forward Movement at the District Meeting of Northern Virginia. Bro. Paul H. Bowman spoke on the "Stewardship of Life and Possessions," and Bro. C. D. Bonsack spoke on the "Forward Movement of the Church of the Brethren." A quartet (male), from Bridgewater College, rendered special music. Representatives were present from a number of the churches of the Second District of Virginia. The Round Table, conducted by Bro. Bonsack, was very helpful. During the regular business session of the meeting, on April 2, the meeting endorsed the combining of the budget for college buildings with that for the Conference offering. Northern Virginia can be depended upon to do her part in this great financial ingathering. Prof. John T. Glick will spend next week in the Second District of West Virginia. Dr. Paul H. Bowman will hold conferences in Northern Virginia churches and the Regional Director will assist in the work in Eastern Virginia. All three men are presenting the financial objectives.



## THE ROUND TABLE

### The Message Easter 1920 Brought Us

BY MARY E. PRENTICE

For years and years people have said many beautiful things about Christ, and well they may continue saying beautiful words about him, from whom cometh our very life—"life eternal" beyond the grave.

Once Paul, in talking to the beloved son of his heart's adoption, Timothy, said: "Christ brought life and immortality to light through the Gospel."

For centuries people had been thinking and wondering what to do about death and what was to come hereafter. Life and death were a fact and then they were shrouded in darkness and gloom. What of life hereafter? Then came Jesus, bringing light. He shows us all that truly God is love; how to be rid of sin. He removes the terror of death and helps us to bear separation from loved ones; describes to us the many mansions and promises to lead us safely to the tearless land if we but follow him.

"Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11: 25).

Our 1920 Easter message is: "Jesus Christ the same yesterday, and today and forever" (Heb. 13: 8).  
*Aline, Okla.*

### Shall We Speak or Remain Silent?

BY GRANT MAHAN

For considerably more than a year the world has been trying to readjust itself to peace conditions after the most terrible conflict ever known. The success of the efforts has not been all that lovers of peace had hoped for; nor is the final outcome clear to anyone. We believe the result will be one thing and our neighbor believes it will be another; but there is nothing to go by to say with certainty what conditions will be when people generally can feel that peace has once more spread her wings over the world, and that there is no prospect of the world again being plunged into strife.

People representing all kinds of ideas are crying aloud and telling anybody who will listen that their ideas are the ones to be chosen if the world is to enter upon an era of peace and well-being for everybody. A careful study of most of the ideas advanced will convince most persons that the authors of them are selfish, are looking to secure something that will be of benefit to the said authors or their friends, and that the benefit to the public in general is doubtful, to say the least.

We, as a people, profess to seek the good of the world; we desire to follow peace with all men; we do not want our country to be a military nation; we do not think it necessary or well that the United States should have the largest navy in the world, nor that a large standing army is advisable; we have seen enough of militarism and its effects to make us want to keep far from them, for militarism is in direct opposition to the doctrine of Christ; and we know that to a very great extent the future of our nation will depend on the legislation enacted under the administration which will be chosen next November.

What are we going to do about it? Are we to speak our convictions, or are we to hold our peace? That is the question which, it seems to the writer, is of vital importance just now, and will continue to be so until after election. We are not politicians; we are not office-seekers. God forbid that we ever become the one or the other. But we are citizens of the best country in the world. Our ancestors gave their lives that there might be such a nation. And we hope and trust that our country may be till the end of time a free and independent country, that we may love righteousness and hate iniquity. As citizens we have certain duties to perform. If those with highest ideals allow the officers to be elected by those who are self-seekers, what kind of a government can we expect? Reforms do not come from below; good does not come from evil.

But it would seem that we have something to do be-

fore November. At that time we can help decide which one of two or more men shall be chosen to the highest position in the gift of the American people. But it is not at all improbable that all the men nominated for that supreme office will be in favor of placing America more or less on a war footing. If, however, we let it be known now that we do not favor a candidate who will seek to exalt the military of our country, it may be that we shall have at least some influence in the selection of one or more of the candidates. As we should look at it, it is not a party question at all. We simply should do what we can to help in the selection of such men as will best advance the highest interests of America, which means the best for every American and for everyone who comes to America.

Let us not get into politics. It does not matter to us what party a man belongs to so long as he does that which is best for the freedom and well-being of Americans. Most of us have our party preferences; but God pity us if we can not lay them aside and unite in standing up for the man who will do and allow all men to do that which each believes to be in closest accord with the Divine Will. Speaking for myself, it seems to me it would be impossible to help put in an influential office a man who would almost certainly strive to make our nation what we do not believe the Lord ever intended it to be.

It is at least worth while to think of these things; and if the thinking is to be followed by results we must not be too slow in making our position known. This does not mean aggression, but teaching. There is no harm, and there may be good, in telling frankly that we do not favor certain policies because we believe them contrary to the Word. And let us be familiar enough with the Word to show the text, so that all may know that we are only striving to follow God's will, and not our own; that we are seeking the good of all, and not personal advantage.

*Rehobeth, Md.*

### Onward, Ever Onward

BY WEALTHY A. BURKHOLDER

"Put thy talents to thy task,  
Lay nothing by to rust;  
Give rude ignorance thy scorn,  
And innocence thy trust.  
  
"Strive to rise to a higher place,  
Trampling on all sin,  
But hold the hand still gently out  
To help the forlorn in."

THIS is an age of progress. Rapid developments are being made in art, in science, in literature, and yet "onward" is the battle cry that resounds throughout the vast universe. The tiny rivulet, as it murmurs over the pebbles through the green meadows, does not stop to rest in the bright sunshine, but hurries onward until it reaches the mighty ocean. The diligent student is not satisfied with his intellectual attainments. He is continually looking forward. His mind is constantly engaged in the great subjects which enlarge and expand his reservoir of thought. The midnight oil is consumed that he may make progress in the acquisition of knowledge. "Onward, ever onward," is his motto.

The individual that enters upon the Christian life feels that he has been raised from the "mire clay"—has emerged from darkness to light—but there are greater achievements to be made. The light in the future shines with greater brilliancy, and it is his desire to rest in the golden beams reflected therefrom. With an eye of faith he penetrates the darkness, and intensely longs for the hour when he may enjoy the glory of the light beyond. In his anxiety to reach the blissful state, he must realize the truth that there is no royal road to the light; nor to anything grand and glorious; but by laboring continuously, by setting his mark high, by constant praying for faith, and fighting the enemy of truth and right, he will finally gain the desired haven, and bask in the radiant sunlight which is reflected from a life of faithful adherence to right.

"Onward, ever onward," should be the motto of all who desire to make their lives useful and sublime. There is nothing gained by standing still. The water becomes a stagnant pool, while the active running stream is fresh and pure. Life is a journey, an on-

ward march from the cradle to the grave. Those who are satisfied with their present attainments, will make but little progress in the world, and their usefulness is in a measure retarded. There is a grand future, and in order to be prepared for its responsibilities, the present must be a scene of preparation—a continual striving and advancing and progressing in those things which make life important. Onward to greater achievements and grander results; such is the longing desire of all earnest lives. When the great work of life is ended, and the obscure problems all solved, how consoling to feel, when nearing the shores of eternity, that the propelling power, all along the mysterious and difficult way, was "Onward, ever onward!"

"Grow in grace," is progression. In language unmistakable the mind is impressed with the thought that, in order to attain to Christian perfection, there must be a constant advancement. Little by little the evil disposition is curbed and the carnal nature subdued. We can not attain to perfection in a day or hour, but, moving "onward" at the call of duty, daily fighting temptation, sin, and difficulties, we shall, by a masterful effort, remove all obstacles.

It requires a life-time of faithful warfare before the result is achieved, and the portals of heaven gained. The crown is not at the beginning of the journey, nor in the middle, but at the end. Valiant soldiers of the cross are needed to fight the battles of life.

Then let us not be weary in trying to make our way through this world of suffering and sin, but let us be of good courage, knowing that the Master is ready and willing to help us onward and upward. Then we can more cheerfully sing:

"Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before."

*Shippensburg, Pa.*

### Are We Ready for a Survey?

BY H. A. CLAYBAUGH

THE Christian church is making a world survey, hoping, upon the basis of the facts discovered, to be able to present convincing arguments to the saved for a more earnest effort in behalf of the unsaved. Men and women have been, and are still, searching the universe, risking their lives to bring the nations of the world, that are without God, close enough for us to get an adequate vision of their condition. This great effort, that the church is making, is going to put her under the searchlight of the world as she has never been before.

The world is going to make a survey. Is the Christian church ready to be inspected? Will the Church of the Brethren stand the test? Would you be satisfied to have the real inner life of your local church thrown upon the canvas? Are we prepared to have each individual's life exposed to the public?

All active Christians know how, under ordinary circumstances, the unsaved are ready to criticize and find fault with the church, and point out her weaknesses. As a result of the special effort made by the church, we can expect a more intensive investigation to be made by the world. Will our patience, faith, loyalty to God, manner of life and consecration bear inspection?

We are supposed to be the Lord's representatives here—living examples of what God would have the world see and follow. Paul could tell the people, with whom he worked, to follow him. There is one person with whom we may have perfect freedom, one person whom we can examine without mercy, one person for whom we are entirely responsible.

The church needs a vision of herself, as well as a vision of the world. The world will not be reached—it matters not how much vision, the facts received as a result of the general survey, give to the church—unless the church is able to bear the test of the critical, unmerciful examination which will be made by the world. One and then the other of Christ's enemies said of him: "I find no fault in him," "I have betrayed innocent blood." What will the world say of those who are his representatives here?

*3435 Van Buren Street, Chicago, Ill.*



## HOME AND FAMILY

### Our Father's Wells—Gen. 26: 18

BY BERTHA DUTCHER HAMER

Dig us again the wells we used to know,  
The wells our fathers digged, and from the foe  
Defended oft, that we this heritage might keep:  
Be strengthened by the waters, cool and deep.

The wells our fathers digged—ah, little did they know  
How we'd neglect the waters; yet, 'tis so, and lo,  
When we would come to drink, as they, in days of yore,  
We find them not—the enemy hath gone before.

Ah, stealthily he followed when we left the plot:  
And quietly he filled the wells; we knew it not.  
We wandered far afield, but when the eve was come  
We hungered for the waters; but the wells were gone.

The wells our fathers digged—ah, what are they?  
The well of "reverence for law"—ah, yes, they did obey  
The laws that God had made. They had regard for man.  
For through him God did speak—make known his plan.

Another well was giv'n, where we might refresh our souls,  
If we'd "regard his holy day," our spirits he'd make whole.

We spent it on our pleasures, nor to him gave thought,  
Till now, our soul's impoverished—our lives are filled  
With dross.

There yet remains another well—a boon to man 'twas giv'n—

"The Church, its faith and purposes," to lead men nearer heav'n,  
But we—we are too modern, quite, to live as they did then,  
Their faith—'tis too old-fashioned for the day of "modern men."

We little knew, as time passed on, how far we'd gone astray

From the faith our fathers cherished, until there came a day

When we sought to find the waters that we might our thirst allay—

The wells were filled—our enemy had well improved the day.

\* \* \*

Ah, do you ask us what we long for most  
As through this life our journey we pursue?  
We crave the faith that now seems lost,  
For faith will stabilize this earth anew.

Waterloo, Iowa.

### When Ruth Lost Her Place in the City

BY ELIZABETH ROSENBERGER BLOUGH

AMANDA usually left her door open for a little while. Sometimes it was open when her room was in darkness. She liked sitting there, and yes, she liked to see the roomers pass through the narrow hall of this lodging-house. Sometimes there was one who needed help—one never could tell. Amanda Farley knew that "the poor ye have always with you" is a literal truth.

Sitting in her faded green morris chair, she heard a pair of little broken shoes being dragged up the stairs as if they were ton weights, pausing on some steps. Then she heard the sharp breathing. At last the face emerged—a face whose sweetness was poignantly sad. Snow was on the downward sloping shoulders, a thin hand clutched the faded cloak and, as the face lifted, it had an expression of final despair and utter human need that seemed beyond help. A sudden crash on the bed in the hall bedroom showed that she flung herself down on her cot without undressing. Mrs. Farley waited to hear more, but no sounds came through the closed door.

"I guess I'd better see the girl," she said softly to herself.

When she came to the room, her heart failed her—such sordid, unspeakable poverty for a young girl! Then her eyes took in the cracked panes of glass—a handkerchief drying there; the dirty, hole-worn carpet, the ribbon-curling wall paper, the broken-down washstand, the single chair with the straw torn in its center, and last, the iron cot.

Amanda paused, her heart bleeding drops of painful pity. For on the cot was stretched the girl, face downward in the pillow. She still had on her coat, her two shoes were still soaking wet and showed their broken soles. It was a shape of discouragement—too lost to move or care.

Amanda Farley laid her hard-working hand on the soft hair and murmured caressingly: "You poor child. I've come to help."

The girl turned slowly, saying: "It's no use, no use."

"I've come to help you. I want you to come over to my room, and let me take care of you."

Now the girl looked at her. "But I don't even know you," she gasped.

"Oh, but you will. I room on this same floor. I've been noticing you and waiting to get acquainted. Your fingers are frozen. Here, let me rub them."

The girl hunched up on her elbow, bewildered. She could hardly believe her ears and eyes. A sad smile came to her lips. Suddenly her body heaved, and she burst into loud sobbing.

"That's good. You've been lying here like a stone. Now just cry it out."

"Oh," sobbed the girl, "please don't go away, but it's no use. I can't stand it. I've been alone—alone so long—and nobody to talk to—and no one cared—no one."

"Now, little one, you are coming to my room. We'll talk there."

But the girl drew back, afraid. "Why are you doing all this for me?" she asked.

"Because I have no girl of my own to look after." Then Amanda lifted her to her feet, took the slender, trembling girl by the hand and they went over to her room. After she had turned on the light, she smiled. "Now take a good look at me. See if you can trust me."

The girl looked up and their eyes met. If the girl had any doubts, they vanished before Amanda's clear, kindly gaze. Now exhaustion, her pent-up emotions, and all this kindness overcame her. She shivered and the tears came.

Amanda seized on her with a great hug, placed her in the morris chair, knelt, pulled off the wet shoes and stockings, and chafed the cold feet. Then she brought a blanket and wrapped her in it.

"I'll bundle you up as if you had the croup. How's that? My, you're so pretty. I'll have to kiss you."

Then Amanda went to her kitchenette, where she found much to do in the next few minutes, as a clatter of dishes and the odor of toast testified.

The spent girl with eyes shut drifted deep into the brooding hush, the warm comfort, the sudden sense of love. Every muscle relaxed, and her blood flowed more easily.

When Amanda came in with a tray and set it on a stand, the teapot steamed while the toast sent up its buttery, burnt odor. The girl smiled. "It's like home and mother. My—my name is Ruth Townsend."

"I knew you had a pretty name. Ruth is sweet. Now eat all you can. Then we'll go to bed."

After the girl had eaten some toast, Amanda asked her: "Where is your home?"

"In Morrelville, about two hundred miles from here."

"Do they know where you are?"

The girl looked troubled as she faltered, "No."

"Are you going to remain here?"

"I've lost my job."

"I see. You got about ten dollars a week?"

"In Clark's department store." She drank some tea. "The city's terrible, terrible. Oh, I've seen lots of happy people here; but they have friends and families—and money, while I was so lonely. I never was so lonely in my life—so neglected. You can't make friends in a city. I sat on that bed and cried. No one in this house ever spoke to me—"

"Would you go back if I gave you a return ticket in the morning?"

"Then it's true. After all it's true. I've been calling on the God who fed Elijah, and took care of Naomi and Ruth, to help me. I've asked him to send an angel or in some way to give me a chance to go back to mother. Oh, but I'll make it up to you when I get to Morrelville."

"Honey, the Lord Jesus counts you as one of his little ones. I am glad I could help you."

Two mornings later Amanda received a letter from Ruth, also one from her mother: "Dear Mrs. Farley,

I hope the Lord will spare you for many long years, to help girls like my Ruth. We can send you the money next week. I thank you for the most wonderful thing that has ever come to me—my Ruth. Ruth's mother."

Johnstown, Pa.

### The Rosary of My Life

BY DORA SHANK MILLER

WHEN a girl, I well remember a day when everything was in a state of confusion, down on the commons, below our place. The low-grade railroad was being built, which brought many foreigners, as well as many more of our own nationality, into our town. The works were in full blast. There was the "choo-choo" of the steam shovels, the creaking, twisting, straining sound of the big beam and the ropes, manipulating the derrick that lifted and placed large boulders. There were the whistles of the dinky engines, the calls of the bosses and the incessant chatter of the foreigners. All this would almost drown your own voice.

On the particular day of turmoil, just mentioned, the large beam of the derrick broke, just as it was raised to its limit, straining under the weight of a large boulder. Suddenly the ropes gave way and the huge, ponderous beam came squarely down on the man who was standing at right angles with it—down on the head of Tom O'Tulle, the Italians' boss. It crushed him into the ground, breaking every bone in his body. Such a screaming as there was from the Italians! "Oh, de boss! de boss!" There was a further twirling and falling of men, as one guy-rope after another fell upon them, but none was fatally hurt but Tom O'Tulle.

But the most impressive sight to me was an Irish lady, the wife of another boss—Mrs. O'Brien—who belonged to the same denomination as the unfortunate man—the Catholics. She walked up and down the commons, backward and forward, her hands clasped towards heaven, praying loudly, interceding for the safe repose of poor Tom's soul. Then, going into the house, she bowed before the great crucifix, praying for the repose of his soul.

A day or two afterward, when I was out on the commons, I saw Mrs. O'Brien on her front porch. Coming closer, I saw that in her hands she clasped her rosary of beads. Childlike I said: "What are you doing, Mrs. O'Brien?"

"Praying Tom O'Tulle out of purgatory," was her answer.

I understood. I did not then, nor do I now, believe in the possibility of thus delivering perishing souls. But she went over those prayers for me, bead by bead. Each bead denoted a prayer. Each prayer evoked a sigh of such earnestness that it left its lasting impress upon me.

Oh, that we might have the same earnestness in our prayers as that Irish lady had, while she fingered the beads of her rosary! It left a vivid picture with me—a lesson I shall never forget.

Our life is like a rosary—each day we are adding beads. As each day is spent, it gives color and quality to each bead. At the beginning of my strand, the beads of my childhood passed through my fingers—bright, beautiful, glittering and golden. My heart leaped, and I felt a sense of pride. There were not many sighs those days, not many tears. But as the days of accountability came on, the beads sometimes assumed a duller, more lusterless appearance, as they passed through my fingers. Then, perhaps, there were more bright beads. But, oh, what is this? A big iron bead—a blight. It will not pass through my fingers. My heart-strings almost tear and break, but still that iron bead lingers. It gives me more pain, more heart-aches. As my rosary stays with me, day by day, the iron bead holds fast. I pray and pray in tears. As I grasp the promise: "Though your sins be as scarlet, they shall be as white as wool," the iron bead is slowly passing through my fingers. Then I vow that the next ones shall be brighter.

Thus we add to life's rosary, each day, the beads we color for it. Often we would fain hide our life's rosary from the Great Master, but he knows all things.

(Continued on Page 250)



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, APRIL 18

Sunday-school Lesson, The Victory of Gideon's Band.—Judges 7.

Christian Workers' Meeting, The Lord's Word.—Luke 6: 46; 11: 28; Matt. 24: 35.

### GAINS FOR THE KINGDOM

One confessed Christ in the Antioch church, Va.  
 One was baptized recently in the Muncie church, Ind.  
 One was baptized recently in the Juniata Park church, Pa.  
 Four accepted Christ recently in the Loon Creek church, Ind.  
 One confessed Christ recently in the Bethany church, Del.  
 Six were baptized recently in the Eagle Creek church, Ohio.  
 One was baptized recently in the First Church, Philadelphia.  
 Four were baptized recently in the Newberg church, Oregon.  
 One has been baptized in the Landess church, Ind., since the last report.  
 Two applied for baptism at Freeport, Ill.—Bro. Chas. Delp, of Lanark, same State, evangelist.  
 Two confessed Christ in the Bellefontaine church, Ohio.—the pastor, Bro. Hugh Miller, evangelist.  
 Two were baptized at the Riggles Gap Mission, Pa.—Bro. Martin S. Henry, of Juniata, Pa., evangelist.  
 Four were baptized in the Marion church, Ohio.—Bro. E. E. Eshelman, of Fostoria, same State, evangelist.  
 Four confessed Christ recently in the Norristown church, Pa.: five have been baptized since the last report.  
 Two were baptized and one confessed Christ at Clovis, N. Mex.—Bro. D. L. Miller, of Mt. Morris, Ill., evangelist.  
 Twenty-six were added to the Anderson church, Ind.—Bro. R. N. Leatherman, of Cincinnati, Ohio, evangelist.  
 Twenty-eight stood for Christ in the Troutville, Va., congregation.—Bro. Walter M. Kahle, pastor, evangelist.  
 Seven were added to the Pleasant View church, Kans., and one reclaimed.—Bro. H. D. Michael, of Garden City, Kans., evangelist.  
 Fourteen were baptized and four reclaimed in the East Wichita church, Kans.—Bro. O. H. Austin, of McPherson, same State, evangelist.  
 Forty-five conversions are reported from the Fresno church, Calif., thirty of whom have been baptized, nine reclaimed and six await baptism.—Bro. J. Edwin Jarboe and wife, of Chicago, Ill., evangelists.

### OUR EVANGELISTS

Bro. R. T. Hull to begin the middle of May in his home church, Mt. Joy, Pa.  
 Bro. Chas. M. Yearout, of Chico, Calif., to begin in his home church May 2.  
 Bro. T. S. Fike, of Thurmont, Md., to begin May 9 at Union Bridge, same State.  
 Bro. O. H. Maphis, of Chicago, to begin August 22 in the Sterling church, same State.  
 Bro. D. M. Shorb, of Surrey, N. Dak., to begin June 13 in the Grandview church, Mont.  
 Bro. J. F. Swallow, of Seavey, Minn., to begin June 6 in the Worthington church, same State.  
 Bro. John R. Snyder, of Bellefontaine, Ohio, to begin Nov. 21 in the Cherry Grove church, Ill.  
 Bro. Orville E. Houser changes his address from Plymouth, Ind., to North Liberty, same State.  
 Bro. D. R. McPadden, of Smithville, Ohio, to begin June 20 in the South church, near Waterloo, Iowa.  
 Bro. E. F. Caslow, of Grand Rapids, Mich., to begin April 25 in the Long Lake church, same State.  
 Bro. J. H. Fike, of Middlebury, Ind., to begin about the middle of June in the Garrison church, Iowa.  
 Bro. D. G. Berkebile, of Bradford, Ohio, to begin the latter part of August in the Andrews church, Ind.  
 Bro. F. D. Anthony, of Baltimore, Md., to begin Nov. 14 in the Downsview house, Manor church, same State.  
 Bro. John R. Snyder, of Bellefontaine, Ohio, to begin May 16, instead of May 2, in the Rockton church, Pa.  
 Bro. J. Edwin Jarboe and wife, of Chicago, Ill., are in a series of meetings in the Long Beach church, Calif.  
 Bro. G. W. Rogers, of Juniata, Pa., to begin June 14 at the Berkeley house, Shade Creek congregation, same State.  
 Bro. Bradford Shaffer, of Nestorville, W. Va., to begin about the last of May in the White Pine church, same State.  
 Bro. J. W. Norris, of North Manchester, Ind., is in the midst of a series of meetings in the Huntington city church, Ind.

Bro. R. H. Nicodemus, of Chicago, Ill., had arranged to conduct a series of meetings in the Bremen church, Ind., but on account of having to undergo recent minor operations, he was unable to carry out his plans. We are now informed by Bro. Chas. C. Cripe that, according to present plans, the meetings will begin one week later—May 9—closing with a love feast, May 30.

### PERSONAL MENTION

Eld. W. B. Stover was chosen by the First District of India as Standing Committee delegate at the Sedalia Conference.

Western Pennsylvania has selected, as her Standing Committee representatives at the Sedalia Conference, Elders M. J. Brougher and S. P. Early.

Bro. Ernest D. Vaniman and family expected to sail from Shanghai March 26, bound for the homeland on their furlough—according to word just received.

Bro. Ezra Flory and family moved out from Chicago to their new home at Elgin last week, preparatory to Bro. Flory's taking up his work as Secretary of the General Sunday School Board.

Bro. W. J. Horner, of Chicago, was at the Publishing House for a short while on Friday last week, in consultation with the Forward Movement Executive Committee. Bro. Horner is now in the Nebraska field in behalf of the cause.

Bro. Albert C. Schue has been granted the privilege by his congregation, to hold several series of meetings during next winter. Those desiring his services will please make early application, addressing him at Star Route R, New Bethlehem, Pa.

Bro. J. W. Cline, of Los Angeles, Calif., member of the General Sunday School Board, is the first (and only one at this writing) of the out-of-town Board members to arrive for the meetings this week. He reached Elgin in time for the Sunday evening church services.

Bro. D. F. Warner, of Dayton, Ohio, has found it necessary to resign his pastorate and will devote himself to agricultural activities for a while, in an endeavor to recuperate his breaking health. His new location is near Lowell, Michigan, where his correspondents will please address him.

Everybody will be glad to know that the India missionary party, which sailed from Seattle Jan. 10, reached Bombay in safety March 3. On the same day the party which sailed Jan. 27 arrived at Hong Kong. They were to leave that place March 14 and were hoping to reach India by March 31.

After several months among the churches of the Pacific Coast, in the interest of the Sunday-school work, Bro. Virgil C. Fennell returned to his home in Elgin last week for a brief stay. He reports great interest in the forward-looking activities of the church, though there is still evidence here and there that the biggest room in the world is the room for improvement.

Bro. Frank Sargent, Field Worker for Bethany Bible School, favored the "Messenger" rooms with a pleasant interview a few days ago. He had just returned from an extended tour through the Northwest, and found the Forward Movement sentiment running strong and a well-nigh unanimous determination to make the present campaign a great success. He is giving his time just now entirely to this cause.

The Executive Committee of the Committee of Arrangements for the Sedalia Conference held a meeting last week at the Conference grounds. By invitation of the Committee, Bro. J. H. B. Williams attended the meeting. From the report which he brings it is evident that a Conference program is in preparation which will be a worthy successor to that of the Becker Bicentennial of last year. More detailed announcements may be expected in the near future. But begin to plan now to attend the Sedalia Conference.

The Senior Editor dropped into the "Messenger" rooms just after noon on Monday of this week—a very pleasant though not unexpected event—after an absence of about six months. He and Sister Miller had come over from Mount Morris, which place they reached Friday of last week. Bro. Miller is here primarily to attend the General Mission Board and Joint Board Meetings. On his return trip from the West he visited the Conference grounds at Sedalia, Mo., meeting there with representatives of the Committee of Arrangements. Next week he will report to "Messenger" readers what he found there.

Just a little too late for mention in our last issue we learned of the fatal termination of the illness of our dear brother, Eld. P. J. Blough, of Johnstown, Pa. So far no particulars have reached us, other than that his body was laid to rest on Easter Sunday. We hope to have, for early publication, an account of his life and work. Bro. Blough had served the church in many important capacities. At the time of his death he was Chairman of the Temperance and Purity Committee and had just been appointed a Regional Director in our Forward Movement campaign. Sister Blough has been known to "Messenger" readers for many years as one of its valued contributors, and to her, as well as to all the bereaved ones, their deep sympathies will be extended.

Supplementary to the announcement, made some time ago concerning Bro. J. O. Barnhart's evangelistic engagements, it should be noted that Bro. Barnhart is open to such engagements, during the coming summer months, in any field where his services may be desired. Those who may be interested should write him as early as possible at Cerro Gordo, Ill., Box 454.

### ELSEWHERE IN THIS ISSUE

Michigan elders and pastors are requested to note the announcement of Bro. C. H. Deardorff, Clarksville, Mich., and to send him the desired information at their earliest convenience.

The members of the Mabel church, Oregon—in extending a general invitation—urge all in search of a new location, to investigate the merits of that vicinity. See the communications by Bro. H. H. Ritter and Bro. E. W. Pratt among the Oregon Notes.

On page 250 we publish the "Report of Committee on Saving Our Children to the Church." A careful study of the report will be profitable for all our members. If, in the end, it will lead to really constructive work along the line indicated, the arduous efforts of the committee will be amply rewarded.

The Second District of India has, with its first District Conference, actively launched out into its assigned field of labor. The report of the meeting, as given on page 251 by Bro. J. M. Pittenger, shows that the constituency of the new District is fully impressed by the importance of the work confided to its care, and it is readily seen that every member will do his utmost in the advancement of the cause. The abundance of their offering at the Conference, despite the stringent financial situation and famine conditions, is truly commendable.

### MISCELLANEOUS

Northwestern Kansas and Northeastern Colorado will convene in District Conference at Colorado Springs, Colo., Oct. 29 to Nov. 1.

The District Conference of the Second District of Virginia is to be held April 29 and 30 at Mount Vernon. The Elders' Meeting is announced for April 28, at 2 P. M.

Notice to Mission Points in the Middle West in Need of Help.—Again spring is coming on. The Aid Societies of Northern Indiana will help you, if you will tell them definitely just what you need. An early response solicited.—Mrs. Nettie C. Weybright, Syracuse, Ind.

Bro. E. C. Cawley, District Clerk of North Dakota, Eastern Montana and Western Canada, sends us the following notice, of special importance to members of that District: "All matter for publication in the District Conference Booklet should reach the undersigned not later than May 20. This includes all reports to come before the Conference. It was decided by the last District Conference that all such matter should appear in the Program Booklet."

As we go to press an unusually busy week is in prospect at the Publishing House, with the various Church Boards having their meetings and the joint session on Thursday. Coming at this time of special significance for the progress of the Forward Movement, there are possibilities of great moment involved in the deliberations and decisions of this week. We wonder if the membership at large will be thinking of this and praying that these brethren may be guided and strengthened by the Holy Spirit as they labor to advance the interests of the Kingdom.

### COMPULSORY MILITARY TRAINING

We have just received the following statement from Bro. W. J. Swigart, Chairman of the Central Service Committee, for which we make room on this page:

The compulsory military training bill is again prominently before both Houses of Congress, backed by a determination to force it to final issue. Resolutions and protests should at once go to your members of Senate and House. If this provision were properly understood, people would not be ready to accept it, and have this country imbibe the spirit of militarism that led Prussia on to ruin, and involved the whole world in trouble. They would not be willing to have this country additionally burdened with war-time expenses and war-time loans, when the actual war-loans should be in process of payment. They would not desire to have enactments requiring all youth to turn from the farms and other industries, and from their schools (and their homes as well) and go to military camps to learn the arts of war and to be filled with the ideals and standards and spirit of militarism on entering life. But people must assert themselves and express themselves to the men whom they have elected to represent them in the law-making bodies of our country. General resolutions are good but personal letters from the voting constituency are better.

Since Bro. Swigart's statement was mailed, the Senate has adopted a measure favoring voluntary instead of compulsory military training. This probably disposes of the compulsory feature, so far as the present session of Congress is concerned, but our letters of protest against it and in favor of universal physical training instead, should keep on going in to our Congressmen just the same. The agitation is sure to be renewed. The recent action of the Senate furnishes excellent reason for keeping up our part of it, since it gives renewed ground for hope that the compulsory military program can be permanently defeated.

**ANNUAL CONFERENCE, JUNE 10-16**  
**Sedalia, Mo.**



## AROUND THE WORLD

### Martial Law in Jerusalem

Despite the fact that martial law was proclaimed in the ancient city of David April 5, scattered fights occurred between Jews and Mohammedans during several days following that date, in the narrow lanes of the old city and outside of the walls. Heavy patrols of British troops are doing their best to maintain order, but there is a growing spirit of unrest in the city and it is doubtful whether even the large number of British troops will be able to preserve orderly conditions under the adverse circumstances. For a time all visitors to the city were barred at the gates, but that rule has now been changed to the extent of admitting all persons who can give evidence of their loyalty.

### How Two Thousand Orphans Were Saved

Under date of April 7 press dispatches report the destruction of the village of Harouni, northeast of Adana, by the Turks. The American Orphanage was burned, but the two thousand Armenian orphans, sheltered therein, were removed under fire, and taken to Adana in safety by William Gilbert, Jr., of Yonkers, N. Y. His heroic rescue well deserves to be ranked with some of the most noble achievements of mankind, as, without his energetic action, swift destruction would doubtless have been the fate of the little ones. Hadjin, north of Adana, is still cut off from the outside world, and other Armenian villages are being besieged by the Turks. It is to be hoped that speedy deliverance will be insured for the persecuted people.

### Millions for Useless Ships

Recently the lower house of Congress passed the naval bill, calling for an appropriation of \$425,000,000 and an enlisted force of 175,000 men. At that, the House cut down the proposed appropriation by \$200,000,000—doubtless congratulating themselves on their economy and the benefits they have conferred upon the overburdened taxpayers of the Nation. This war has been, indeed, a sad disappointment. We entered into it, buoyed up with the hope and faith that it was to end all wars and reduce armament. We came out of it with military men apparently in control of the Government and demanding an increase of both army and navy, such as was not dreamed of before the war, except by the most extreme advocates of militarism.

### A Word of Warning

Addressing a group of five hundred Chicago business men, recently, Mr. Frank A. Vanderlip, a noted banker, took occasion to point out the dangers of the everywhere prevalent extravagance, and its bearing upon national prosperity at this abnormal time. "Unrestrained extravagance seems to be the national keynote," says Mr. Vanderlip. "Persistence in it, as economists and far-sighted business men join in saying, must lead soon to grave trouble. The national government, of course, could set a highly useful example by practicing the economy it recommends to the people. Congress, by forgetting politics long enough to revise the war taxes to a sensible basis, could remove what is undoubtedly the greatest present incentive to profiteering."

### Farmers Now in Minority

According to advance information, as regards the new Census figures, farmers are in the minority for the first time in the nation's history. For the first time, the country's rural population is outnumbered by the dwellers in cities. In 1910, 58.7 per cent of the United States was rural and 41.3 per cent urban. The new Census is to classify 35 per cent rural and 65 per cent of the population as urban. This decrease in the rural districts and the check in the westward trend of population, will be the most significant revelations in the changing life of the nation. Economically considered, the evident migration of country dwellers city-ward, is not a salutary move. A large part of decreased agricultural output may doubtless be ascribed to an insufficient number of rural workers.

### A Christian Attitude Toward Mexico

Hatred being one of the first essentials of a strong war morale, a number of prominent periodicals in the United States are doing their best to foster a more bitter animosity against Mexico. Acts of Mexican revolutionists are cited in justification of armed intervention, but nothing is said of decidedly shady and even vicious misdeeds of which American speculators in Mexico have been guilty. Admitting that the Mexicans are, in many ways, an inferior people, we must also concede that, generally speaking, they have not had our advantages. Especially is this the case in two important elements—essential for the highest development of civilization—education and religion. This, however, should be all the more reason for American Christianity to feel its obligation. This interest in Mexico should not be prompted merely by the selfish reason that, the better our southern neighbor becomes, the better it will be for the United

States. We should rise to the higher altitude of supreme opportunity, in which the constraining love of Christ reaches out to succor, to uplift, and to win. That is what Mexico needs most of all, and that is the only remedial agency that will work a permanent transformation. Undoubtedly the Christians of our land owe a debt to Mexico that must be paid.

### Reaching the Lumber Camps

A new plan is being worked out to provide preaching services for the many thousands of lumber camps throughout the United States. Theological students and other Christian workers are to be sent as itinerant "sky-pilots" to these camps during the summer months, their transportation being paid by the National Denominational Boards of Home Missions. These men are to work, like other laborers, at regular day wages, and carry their message by social contacts, rather than as formal "preachers," against whom the lumber-jacks are known to have decided objections. It is to be hoped that the proposed plan will meet with ready acceptance.

### Strikes and More Strikes

Seemingly humanity in general is possessed of the strike mania. Of those in our own country, we are all painfully aware—the strikers; in many cases, having wholly withdrawn from their leaders and their unions. Just where a movement of that sort will eventually lead, is hard to foretell. That it will mean a paralysis of industrial enterprises in general, is to be expected. In many cases contracts were made with unions, and it was expected that these stipulations would be complied with during the time designated. With the collapse of the unions concerned, an entirely new and perilous situation has been created. England and Italy, too, are struggling with specially vexing labor problems.

### Total Cost of World's Breakdown

Professor Ernest L. Bogart figures the total cost of the World War at almost thirty-eight billions. Experts agree that the financial cost of the war was equivalent to all the wealth that Europe had saved in sixty generations. The dead number ten million. A greater army of maimed and mutilated still survive. While the cost of the war in money probably exceeded the accumulated savings of the nations engaged therein, this does not signify a total elimination of that amount of wealth. If that were the case, it would, of course, leave all the nations destitute. In the costs are included, however, the lost productive power, for four or five years, of the twenty millions, engaged in the futile work of completely demolishing what their forebears laboriously created and saved.

### America's Book Output of Last Year

Due to the high price of paper and its unusual scarcity, there were 643 less books published during 1919 than during the year preceding. Religious literature boasted of 695 volumes—the same as were published during the year preceding. Fiction, as might be expected, led all others with 904 volumes—an increase of 116 volumes over the preceding year. These figures show that, however trivial some of these books may be, the popular demand insists upon books of entertainment rather than instruction. Then, too, it should be remembered that many of these works of fiction run into editions of multiplied thousands. Sociology and economics were treated in 846 volumes, while 812 books were devoted to history. The rest of the aggregate of 8,594 books, published during last year, are grouped as miscellaneous, covering almost every imaginable subject. As to the great value of a good book, how true are the words of Isaac Barrow: "He that loveth a book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter."

### Commendable Efficiency

It is cheering, indeed, to be told that, amid the rather general feeling of pessimism, prevalent throughout Europe—and not wholly without reason—there are at least some things to arouse hopefulness and optimism. Reassuring news comes from the most terribly devastated portion of France—from the very region, in fact, concerning which it was said that it "would always remain a desolate, unproductive wilderness," though it was once a highly flourishing section. So-called "agricultural experts" declared that the land had been so churned up and torn by the prolonged shell-fire that all fertility had been banished from the soil. Such was the theory advanced by these would-be men of knowledge, but the ultimate outcome proved that they had not reckoned with the recuperative power of nature which, by the favor of the Great Creator, quickly asserted itself, aided, of course, by men's strenuous endeavor. Then, too, there was the problem of buildings destroyed during four long years of the war—550,000, all told. Of these 100,000 have either been rebuilt or repaired. With the advent of spring new impetus will be given to the completion of that work. Eighty-nine per cent of the railroads in the war-torn section of France have been repaired, and are again in fair running order. This encouraging showing is clearly indicative of the fact that no task is too great for a deter-

mined will—an energy wholly unaffected by any hindrances. Animated by that sort of spirit, fifteen hundred square miles of devastated and supposedly ruined country have been cleared up. Eighty million cubic yards of trenches have been filled up. As we pondered over this seemingly miraculous recuperation of a war-stricken area, we were impressed by the thought that a profitable application might be made to the spiritual realm. At times the adversary of souls brings great destruction to the Lord's vineyard and sorely wounds the keepers thereof. Should not God's children, with a like courage as above referred to, rally to the work of reconstruction and rehabilitation?

### 'A World-Wide Plan

Prohibition workers in American colleges plan to expend \$1,000,000 during the next five years for the development of the college prohibition movement in every college and university of the world. This program, first worked out in a conference with the leaders of the national prohibition organizations and then approved by the board of directors of the National Prohibition Association, is heartily approved by the temperance workers of all the colleges. The program includes a continuance of work in the colleges of America, for the enforcement of the law, until national prohibition will be a recognized factor in the social life of the nation. Then will come the world program, with missionaries as active coworkers in universal prohibition in heathen lands.

### Changed Situations

Just a little while ago—France, Great Britain, Belgium and Italy having beaten Germany with the help of the United States—solemnly announced that they were friends forever, and that nothing could militate against that union of hearts. Then, suddenly, Germany finds herself in the throes of internal disturbances and is forced to send troops to the revolutionary area, which happens to be in a section under special restrictions of the Allies. At once France sees an opportunity for a strategic move, and invades Germany. England says she had no business to do it, and Italy coincides with that view. Belgium sides with France. Then Germany, naturally encouraged, announces that she will hold France responsible for all damages, etc. A situation of affairs like the above reminds one of the fact that our country may possibly be thankful that it did not affiliate with a combination that has the possibilities of future wars in its very make up.

### A Promoter of Efficiency

While music has been always regarded as a factor of undoubted ethical value, latter-day experts are insisting that it enters into the realm of efficiency also, with a record that can not be questioned. Charles M. Schwab—whose business acumen can not be questioned, but who has also a keen insight into psychology—preaches and practices the doctrine of music as an antidote to laziness and discontent. Encouragement has been given to organized efforts in the study of vocal and instrumental music among employees of the Steel Company, and the results have been most gratifying. More than a score of the largest industrial and commercial concerns of Chicago have entered upon like musical campaigns, and are finding them of the highest value. And is it not high time that the church of the Living God should make the fullest possible use of music—"the child of prayer, the companion of religion," as some one has so aptly described it? God's children have not fully comprehended, as yet, that music is one of the fairest and most glorious gifts of heaven.

### Threatening Conditions in Middle Asia

According to recent press dispatches, the situation in the Near and Middle East is becoming somewhat threatening, so far as Christians are concerned. Once more Islamism, with a cunning all its own, is playing upon racial and religious differences, and encouraging the nationalists of Egypt, Turkey and India to press their claims. The Pan-Islamic Movement is being openly supported. Then, too, to add to the general confusion, a most determined propaganda of Bolshevism, distorted to fit the particular locality to be reached, is carried into far-away lands. In places where ignorance bows before superstition, a restless and revolutionary spirit has been stirred up, and no man can foresee the end. Those involved, may, broadly speaking, be characterized as enemies of the Allies, particularly of Great Britain, whose vast, connected interests in Asia Minor, Persia and India, are menaced from the north more seriously than they were ever threatened before. Foreigners in the interior of Asia Minor wait with trepidation for announcements of the Turkish peace terms which, if Turkey considers them too severe, probably will result in uprisings, that are bound to prove disastrous to Christians within the Turkish domains. It is feared that the Pan-Islamic Congress, to convene April 15, at Angora, and to be attended by Moslems from all countries, will declare for the defense of Turkey against imperial aggression of the Allies. Foreigners, throughout the Turkish domains, are anxiously asking: "Is that to be the signal to give free play to the revengeful passions of the people?"



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

### Standing for God and Right Always Pays

1 Kings 18: 17-24

For Week Beginning April 25, 1920

1. **The Conflict That Is Ever On.**—Our Scripture citation presents one of the most stirring scenes that can be imagined. The forces of good and evil are facing each other in decisive conflict. Just so it is today. When we take a look at happenings all about us, we know that such a conflict is always in progress somewhere in the great world arena. Is it any wonder? The forces of righteousness, intent upon world betterment, are ever confronted by the powers of darkness. The two have wholly diverse aims—hence the conflict.

2. **The Decision That Must Be Made.**—There are people that seem to spend much of their time hunting neutral ground between good and evil. They will not commit themselves unreservedly to the side of righteousness, because they are afraid they will have to do something hard, or to give up something to which they are attached. Of course, they would not, for a moment, allow themselves to be classed with enemies of the right. Such people are never comfortable and if they read their Bibles at all, they would surely know where God classifies them.

3. **We Must Have Absolute Certainty as to the Right.**—One important thing about standing for the right is, to know what it really is. The Bible tells us that there is a way that SEEMS right to some people, but that the end of that way is death. Paul thought he was right when he was persecuting Christians and bringing about their apprehension and death. He said that he did it "in all good conscience." Later on he learned differently. The light from above pointed out the new and more perfect way.

4. **We Must Stand up in Defense of Righteousness.**—If any one has absolute convictions of right, it is his duty to stand up in their defense under all circumstances. To do otherwise, is to lose his own self-respect, and to fail in maintaining the respect of others. Many a departure from truth and righteousness might be forestalled, were there a greater anxiety to insist upon a faithful adherence to Bible principles.

5. **Courage for the Cause of Right.**—He who is really determined to stand for God and right, fears but two beings in the universe—God and himself. Knowing that the Great Creator insists upon man's integrity he fears, lest his own raw passions or mistaken views may lead him into the pathway of wrong, but once assured that he is right, he cares not for any man's opposition, nor, indeed, for that of any number of men. When fully convinced of the right, he sure to do it. When convinced that any course of action is wrong, do not fail to avoid it. Never, at any time, be influenced either by the frowns or the smiles of any one. The leading point of importance is to have always the courage of your convictions. It does not matter a particle what man may say or do regarding your stand for the right. Do that which your own heart tells you is right, and honor God by maintaining that attitude.

6. **The Inspiring Example of Chrysostom.**—This worthy defender of the faith in the early Christian church clearly illustrated by his life what it means to stand for God and right. The Emperor threatened him with every possible penalty, but Chrysostom maintained the integrity of his profession and his life, despite all opposition.

7. **Suggestive References.**—"Be strong and courageous" (2 Chron. 32: 7, 8. Safe counsel (Prov. 4: 25-27). The man who had "an excellent spirit" within him (Dan. 6: 10, 11). Those that "renew their strength" (Isa. 40: 28-31). "Let your light SO shine" (Matt. 5: 16). Whole-hearted service ONLY is acceptable (Matt. 6: 24). Liberty through Christ (Gal. 5: 1). Our protection (Eph. 6: 13). "The good fight of faith" (1 Tim. 6: 12). Good advice (2 Tim. 2: 1-4).

### A Great Discovery Reviewed

(Continued from Page 243)

tons, we are told, need some one to "lead us into the light," that "religion is nothing but life in its finest and happiest and best." Oh, God, save us from such erroneous teaching and such Satanic delusion!

It was said of God's people long ago: "Ye take too much upon yourselves, seeing the congregation are all holy," without obeying God's commands. But God said: "Remember my commands to do them and be holy." Oh, God, give us obedient hearts, so it can, at least, be said of us, that we have done our duty! Then we shall not be of the number upon whom he will

"take vengeance" for disobedience (2 Thess. 1: 8).  
Poplar Bluff, Mo.

### The Rosary of My Life

(Continued from Page 247)

Is your rosary wet with tears? I feel, oftentimes, as though mine is bathed in tears, as, bead by bead, I tell the story of my life. Leading from cross to cross, each trial, bravely borne, leads to blessings only gained through tears.

"A thousand joys may foam  
On the billows of all the years;  
But never the foam brings the lone back home.  
He reaches the haven through tears."

Some day the last bead shall pass through our fingers, and the time will come when we must hand in our rosary. "Shall the iron beads outnumber the bright, golden ones? God grant that the rosary of our lives, faithfully wrought, may entitle us to a safe repose for our soul.

Lancaster, Pa.

### Report of Committee on "Saving Our Children to the Church"

The committee on "Saving Our Children to the Church" herewith presents to the Conference of 1920, for its consideration, the following report:

We greatly appreciate the effort of the churches intelligently to aid the committee in its findings by the reports rendered, and the many helpful suggestions under "general remarks." Though we may not be able to insert all the matter in this report, yet we frankly state that all of it has been carefully read and studied, and will be a helpful factor in present and future consideration. We believe that a careful study of our report by the churches will disclose our effort to help the particular points of weakness and appeal, though, in some features, progress can be made but slowly.

We deeply regret that such a large percentage of churches fail to answer, thus hindering, to a great extent, the work we have tried to do. We can therefore give our report on the information received from 401 churches, though we sent questionnaires to all, there being about 1,000 in the States.

The findings of the committee have been made by States, and it would be helpful to the public to have it all before them, in considering the problems and progress of the church, but it would be too lengthy to insert in our present report. We are placing it on file, however, in the hope that it may be of some service in the future. A partial summary follows:

1. Number of congregations returning questionnaires, .....	401
2. Number of members in reported congregations, .....	49,091
3. Baptisms reported for 1919, .....	3,538
4. Baptisms of persons over 30 years of age, .....	557
5. Baptisms of persons between 20 and 30 years, .....	454
6. Baptisms of persons between 15 and 20 years, .....	651
7. Baptisms of persons between 10 and 15 years, .....	1,507
8. Baptisms under ten years of age, .....	229
9. Percentage of baptisms coming from Sunday-school scholars, .....	53%
10. Percentage of baptisms, resulting from service by home ministers, .....	36%
11. Percentage of baptisms from meetings by other ministers, .....	52%
12. Number disowned over 20 years of age, .....	125
13. Number disowned under 20 years of age, .....	22
14. Churches reporting no baptisms, .....	67

A close study of this report is invited. To a few features we call special attention: First, the large number of churches (about 60%) sending no report.

Second, the larger number of baptisms between the ages of ten to fifteen years, indicating the period of life when decisions are more prevalent, and the effort the church should make at this point, that was so sadly overlooked in past years.

Third, the good work accomplished in the Sunday-school, and the strategic place it holds in connection with the "Saving of our Children to the Church."

Fourth, the splendid results that can be secured by the home ministers and local aid, when a united effort is made.

Fifth, baptisms are claiming much more attention than expulsions.

Sixth, on the basis of reports made, about 167 churches in the States had no baptisms in 1919.

But "there remaineth much land to be possessed." We have had but a glance through the door. We feel increasingly convinced that this survey should be carefully and earnestly followed. The interest in the churches is encouraging. To discontinue this investigation is to invite still greater peril to particular conditions that have now suffered too deeply and too long.

The following statements, based on reports from the churches, constitute, in part, a summary of conditions existing in the Brotherhood:

First, in the absence of sufficient provision of a suitable character for the social life of our young people, their interest has been absorbed by amusements that are questionable, and sometimes hurtful to Christian character.

Second, the growing tendency, within the membership, to use money and time in purchasing jewelry and fashionable wearing apparel, that serve only to adorn the body, and which practice is not in harmony with the teaching and principle of the Scriptures.

Third, a misconception, on the part of some members, of the true goal of the Christian life, and, hence, a manifest turning aside to the selfish pursuits of this present age.

Fourth, a distinct evidence, that there is yet, in some cases, a failure to provide opportunity for young people to render service in the various activities of the church.

Fifth, the isolated and scattered conditions of membership, in some congregations, and their discouragement, through inability, to centralize their effort, or to provide pastoral assistance.

In view of these existing conditions, and our belief that means may be provided that should largely remedy the situation, we feel assured that the following measures could be made helpful in securing the desired end:

First, that a plan be devised whereby certain congregations, unable to provide for their needs, may be united in one circuit, thus making it possible to be served by one pastor.

Second, that there be established, in every congregation, an agency to cooperate with the investigating body.

Third, that the report of the findings, from year to year, be tabulated by State Districts, and, together with suggestive helps, be printed in leaflet form and distributed to all churches—the expense to be borne by the general church treasury.

Fourth, compiling and publishing, in pamphlet or book form, the doctrines, ordinances, and principles of the Scriptures, as understood and taught by the church, arranged in question and answer form, designed especially for children of early years, and for all not familiar with our accepted faith and practice.

Fifth, where there is a manifest indifference, on the part of parents, a special effort should be made to arouse and quicken them in regard to their Christian duties in home and in church.

Recognizing the weakness and danger of the situation as outlined, and desirous of creating a plan which may remedy the condition, we therefore recommend:

First, that steps be taken by the Conference to provide, through the Ministerial Boards, or otherwise, more adequately for the pastoral needs of the churches, with a view of supplying every congregation with a pastor, whose service shall be exclusively given to the work of the church.

Second, by reason of the very encouraging features, attending the committee's past investigations, the still wider range of service that may be profitably followed and which was contemplated in the original committee's report, the inability, too, of a committee who are otherwise employed to direct this survey to the extent of its just demands, we further recommend:

That a department be established in the church by the Conference, to be known as "The Bureau of Survey and Conservation." The appointment of a competent person as Secretary or Director—the movement to operate under the advice of the General Mission Board, and the expenses to be drawn from the budget providing for Home Mission expenditures. This department would not only cover all points for consideration in this question now before us, but would also secure for the church a means of obtaining data, that, the committee feels, would be of great value to the individual congregations, and that would thus strongly aid in measures that the church has not yet had in general operation, more readily to fulfill the "Great Commission" given to the church.

W. S. Long, S. S. Blough.

## CORRESPONDENCE

"Write what thou seest, and send it unto the church."

### NEWBERG, OREGON

Our District Sunday-school Secretary, Eld. Hiram Smith, of Oakland, Oregon, came to us March 14. He held a Workers' Conference that evening, using the Christian Workers' hour. He gave us two sermons that day. The one in the morning dealt with the facts and impressions received at the Interchurch World Conference of Oregon pastors, held in Portland the first week in March. The evening sermon emphasized the need of a knowledge gained by the study and reading of God's Word. He remained with us during the following week, conducting a Bible Institute. Our morning hour of study was from Second Peter. The evening study was from the Book of Acts. We were very glad for his help and teaching.

On Saturday evening four of our Sunday-school scholars were received into the church by baptism. Before the service Bro. D. C. Glick, our elder, and Sister Mattie Dunlap were anointed.

Sunday morning Eld. G. C. Carl and family, of Portland, attended our services. He and Bro. Smith divided the time, the latter giving us, in condensed form, his message on the "Losses and Gains of the Christian Life." Bro. Carl followed with a reminder to the church that we



are under obligations to care for the poor. Our elder improved the time by calling for a collection to satisfy this call. We all feel that our church has been helped and encouraged to work harder than ever for the cause.  
Eliza J. Moore.

### RICHMOND, VIRGINIA

In "Gospel Messenger" No. 13, Bro. B. F. Glick speaks of the little band of members in Richmond, Va. A number have been living there for some years, but they never met for services until Feb. 29. The writer had intended to meet with them, but the day was so inclement that he did not leave home until March 1. After attending the Virginia Pastors' Conference, I spent a few days in that city, visiting members and friends.

March 7, as stated by Bro. Glick, fourteen members and six or eight others met in the home of Brother and Sister J. D. Shiflett where we had a rich, spiritual feast. Bro. Shiflett offers their two large rooms, which can be thrown into one, until a suitable place can be secured for services.

Richmond is a large, flourishing manufacturing city. I think a number of our people would go there for employment if they could find a church home. I was very favorably impressed with the kindness and hospitality of the people. I think the outlook is good for our Brethren, and I hope the time will soon come when we shall have a church in the Queen City of the South.

Waynesboro, Va. Geo. A. Phillips.

### IN MEMORIAM

Eld. Christian Henry Diehl, son of David and Elizabeth Hartman Diehl, born near Harrisonburg, Va., died at his home, near Jonesboro, Tenn., of acute indigestion, Oct. 18, 1919, aged seventy-eight years, two months and twenty-one days.

In 1860 he, with his parents, moved to Tennessee, and located near the Pleasant Valley church. He married Martha Jane Bowman, March 19, 1863. To this union were born four sons and three daughters, who survive with his wife, two brothers and one sister.

He united with the Church of the Brethren in 1862 and was elected to the ministry in 1866. He served as elder of the Pleasant Valley church forty years. From the time the District Mission Board was organized, he served as a member until two years before his death, at which time he was released from further service on account of his health. Several times he served as delegate to the Annual Conference.

He was always on the side of mercy—patient and willing to bear with every one, and lived at peace with all. He always attended church services when possible, and would never let work hinder him from coming to church. Bro. Diehl was a liberal giver to the church. His body was laid to rest in the Pleasant Valley cemetery.

Jonesboro, Tenn. Pearl Sellers.

### THE OKANOGAN VALLEY CHURCH, WASHINGTON

The Okanogan Valley church met in regular council on Saturday, March 20, with Eld. G. A. Shamberger presiding. Five letters of membership were received. All of the ordinary business was promptly transacted.

At this meeting there came up again the question of dividing the congregation. Several members reside in the Whitestone Irrigation District, and are holding Sunday-school and preaching services in the schoolhouse. This settlement is about ten miles from the church, and they have hopes of building a house of their own before long. Feeling able to carry on the work independently, they asked to be given liberty to organize as a separate congregation. This permission was granted. It is our hope that they will soon be able to build up a large congregation by immigration and baptism.

The question of opening up work in the town of Tonasket was also considered, but the church does not consider itself ready, at present, to undertake work there. It is our hope that the Brethren residing near that town will soon be joined by enough helpers to enable them to establish a new work there.

Several families, including two deacons, are building or preparing to build within easy distance of the church, and we are much encouraged by the prospect of being able to hold this section for the Brethren.

The church decided to be represented at Annual Conference, and chose the writer delegate.

Bro. V. C. Finnell has been with us two days, giving us his Sunday-school lectures. We are very much pleased and inspired by his work. Paul Mohler, Oroville, Wash.

### CHICO, CALIFORNIA

We met in council March 27, with Eld. Chas. M. Yearout presiding. Fifteen letters were granted. Sister Sarah Rife was elected president of the Christian Workers' Society, and the writer, "Messenger" agent and correspondent. The church here now has thirty members, who are a faithful band of workers, each doing something to advance the cause of Christ, and the great Forward Movement. It was decided to commence a series of meet-

ings May 2, to be conducted by our pastor, Eld. Chas. M. Yearout. We will close our meetings with a love feast.

This is a beautiful country and very productive. Members desiring to make their home in sunny California are invited to look at our country before locating elsewhere. The church needs your help and cooperation in the Lord's work here. We have a good churchhouse with pleasant environments. Chico is a city of about 10,000 inhabitants, and is located in the great Sacramento Valley, about ninety miles north of Sacramento City.

This is certainly a great fruit country. Almonds, peaches, prunes, cherries, apricots, figs, oranges and olives do well here. There is plenty of work here for both men and women at good wages. It is sometimes very hard to get help enough to take care of the great fruit crop in this country. The outlook for a good fruit crop for this year is promising at this time. The almond crop is also going to be good. We have plenty of black and English walnuts here. We have had nearly fifteen inches of rainfall to date, during the winter, for which we are very thankful. These great orchards need the winter rains.

Bro. I. V. Funderburgh, of La Verne, was here March 20, in the interest of the great Forward Movement. His talk was enjoyed by all. We were made to feel the need of greater efforts to advance the Movement.

Lillie G. Yearout.

### THE FIRST DISTRICT MEETING OF THE SECOND DISTRICT OF INDIA

For the past three or four years, or more, it has been recognized that there should be a second District formed in the territory covered by our Mission in India. Two years ago a request for this District to be formed was presented to one of the congregations in the area where Marathi is spoken, but it was not granted. Last year, early, the question was submitted to each of the three congregations in this area. Each one granted the request, and the three congregations sent a unanimous request to the District Meeting of the First District of India, which assembled at Vyara in March. This request was granted, and sent on to Annual Conference which assembled at Winona Lake. There the request was also granted.

In accordance with this purpose, as expressed in the granting of the request to form a new District, the delegates of the three churches met at Ahwa, Jan. 28, 1920. There were four delegates—two from the Ahwa church and one each from Vada and Dahanu. The work of the meeting was almost wholly that of organizing for the future work of the new District. A District Mission Board was chosen, consisting of one Indian Christian from each of the churches, and Eld. Adam Ebey, who was chosen as their Chairman when they organized. A Secretary and Treasurer were also chosen. A Temperance Committee was elected, a Sunday-school Secretary, and such other committees as would make possible the accomplishment of much and efficient service.

Remembering the loving and efficient labors, performed by our dear Bro. Berkebile, a letter of appreciation of his labors, and comfort to the loved ones whom he has left to mourn his loss, was sent to Sister Berkebile, and also a letter of greeting to our next Annual Conference.

The temporary organization of officers became the permanent organization, except in the office of Moderator, which place was filled by the writer. Eld. H. L. Alley was elected as English Secretary, and Satvik M. Ranadevi, Marathi Secretary. Throughout the entire meeting there was splendid interest shown by all present. There was a kind and helpful spirit manifested by all who took part. There was the evident leading of the Lord, not only in the work of the meeting but also in the work that will be undertaken by the new District. This was, and will continue to be, most inspiring.

The new District starts out with a fixed purpose to engage in the work entrusted to the church by the Lord when he gave his last instructions to the disciples. In support of this, an offering totaling over six hundred rupees (nearly \$300 according to present rate of exchange), was made by the meeting. Remembering that there was a severe famine last year, and that this year, despite a bountiful crop, prices are constantly rising, this offering is one to cause us to look forward with confidence, that the work given to the District will be carried forward with zeal and that great things will be accomplished under our Lord's guidance. Our hearts are full of praise to him, for permitting us to have the privilege of being present at this meeting, and sharing with others present the inspiration and joys which it has brought to pass.

Before the District Meeting convened, a day and a half was spent in holding other meetings, for which programs had been provided. There was a Sunday-school and Educational Program, under which present-day topics were most helpfully discussed.

"Shall Each Congregation Have a Pastor And Why?" "What Shall Be the Duty of the Congregation to the Pastor?" "How Much And What Sort of Witnessing Should Each Christian Do, Who Is Not Employed by the Mission, And Why?" were the topics discussed at

the meeting on pastoral work and its problems. This, too, was a very helpful meeting and greatly enjoyed.

The "Temperance Meeting" aroused much enthusiasm and a determined request for a strong committee to push this work, here in our field, where there is such great need for it. Remarkable interest is shown by all classes in India in the temperance work done in the United States and here, as in all countries of the world, results of the new amendment to the constitution of the United States are watched for with very keen interest.

Owing to a custom of the country, it was thought best to have the program on "Women's Work" carried out with only women present. While this was a disappointment to the men, there must have been great joy and splendid enthusiasm shown in this meeting, according to the reports which were given of it. These are the topics which were discussed: "What Opportunities Has Each Christian Woman for Leading the Village Women to Christ? How Best Meet These Opportunities?" "How Make the Christian Home a Great Influence for Good in the Community?" "What Can Christian Girls Do As Witnesses in Their Home and Village?"

To compensate for the loss, felt by the men in not being permitted to attend the meeting just described, a program was hastily prepared, in continuation of the one, held the day before, on pastoral work. The great need of having a pastor for each congregation was emphasized, and the possibility of his being supported by the Indian church, was clearly set forth. It is a very hopeful sign to us that those who are now leaders, can see the importance of this question, and that they also have plans whereby to meet the difficulties which arise with it.

Why should not the church in the homeland unite with us, in praising the Lord for what he wrought through this first meeting of the Second District of India? Let us also rejoice together because we have the joy of serving together, even though so widely separated. How blessed to be in his service, no matter how humble the place, or how humble the work, as rated by men! "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

J. M. Pittenger.

Dahanu, Thana District, India.

### PING TING HSIEN, SHANSI, CHINA

The way we, at Ping Ting Hsien, helped in the "Week of Evangelism," will be noted by this brief write-up.

There is something peculiar about the Chinese that was very much in evidence this year. For two or three years we have been making this effort, and each time it is much like the time before. The staff have learned how, and it was so much easier than ever before.

This time there was very little seen of the foreigners, for the plans were about all made by the Chinese themselves. We began by having special prayer for the work. Then a number of leaders were chosen, and each leader was given a secretary. After this, the bands were made up—each leader choosing the ones who should be in his group. Each band had about ten names.

After this part of the organization was carried out, then came the preparation of all. We had several special services together. At one of these the leaders discussed what they thought should be the principal things taught. It might be interesting to mention to you a few of these subjects: "We Can Not Save the Country Without Saving Individuals," "A Comparison of the Power of Jesus and the Power of Their Idols," "The Place to Which China Has Come Because of Trusting Idols," "Jesus, the Savior of the World," "Christianity Not a Moral Code But a Religion."

These were some of the subjects that our leaders thought should be presented to the people round about us.

We then had another meeting and talked of the literature that was to be used. Each band was organized with a bell-ringer, a book-seller, a tract distributor, and so on, till all had a task. The secretary kept account of the people who went in the band each day, the number of villages visited, the probable number of hearers at each place and the number of Gospel portions sold.

At the beginning of each day we met for prayer and special planning—if planning was needed. After this we started out, and each band went its way. We left the place soon after nine and returned in the afternoon from two to four. The bands were changed each day in due course of rotation. At the close of each day we had a service of prayer and also made reports of the day's work. Each secretary gave his report, and a secretary for all, tabulated and compiled for reference, the results of the day.

In all, we visited about fifty villages. Some of these places were visited but once, but about half of them were visited as many as four times during the week—each time by a different band.

In all, we spoke to about five thousand people, or an average of about eight hundred per day. In all, two hundred and thirteen days were contributed by these workers. It was a voluntary work from the first. A splendid interest was shown by practically every place, and several men were enrolled as definite inquirers.

In some of the villages the head-man of the village would bring out benches for us to sit on, and tea or

(Continued on Page 254)



# NOTICE FROM THE LODGING COMMITTEE FOR THE SEDALIA CONFERENCE

We are now at work on the lodging proposition for the Annual Conference, Sedalia, Mo., June 10 to 16, and herewith wish to assure the readers of the "Messenger" that nothing will be overlooked towards making it convenient and pleasant for all who attend.

We are assured of the agreeable cooperation of Mr. Mellor, whose home is in the convention city, and who has had fourteen consecutive years of experience in lodging the visitors at the Missouri State Fair, regularly held at that place. He has been very successful in the management of the same, and we hope to be able to make the lodging accommodations second to none of our largely-attended annual gatherings.

Personal correspondence, with reference to securing lodging, besides being burdensome, will be unnecessary, as we shall endeavor to anticipate your needs and requirements.

Watch the columns of the "Messenger." May 22 and 29, for definite announcement concerning the plans and arrangements for your guidance and convenience, upon arriving at Sedalia, and during the time you wish to remain for the Conference.

W. W. Holsapple, Foreman Lodging Department.  
Versailles, Mo., April 6.

## MARKLE CHURCH, INDIANA

We met in council March 20, with Eld. D. B. Garber presiding. Five letters were granted. A finance committee was appointed, consisting of five members—the church treasurer to be one of that committee.

It was decided that all missionary magazines and literature, handed out by our Missionary Committee for the cause of helping that work along, be paid for from the church treasury.

Our Sunday-school and church services are again reopened. All churches and schools were closed for several weeks because of the "flu."

Bro. J. I. Thomas, a young minister, of North Manchester, has been preaching for us every other Sunday for some time now. Bro. Jesse Cook, one of our Sunday-school boys of North Manchester, was elected to the ministry at our last council. Recently he gave a very good talk on "Christian Living," which was very much appreciated. Bro. Daniel Funderburg, one of our home ministers, has been giving us some splendid thoughts along the line of "true Christian pilgrimages."

Our Christian Workers' Meeting is very interesting each Sunday evening, with our superintendent, Sister Lena Heaston, putting forth every effort to make it such. Huntingdon, Ind. Lillian Earhart.

## IN MEMORIAM

Eld. Sam W. Beals was born in Washington County, Tenn. Feb. 11, 1883, died Jan. 31, 1920, death being due to tubercular meningitis. He was the second son of West and Catharine Wilcox Beals. He married Cora Etta Nave Sept. 2, 1900. To this union were born two daughters, who survive with his wife and four brothers.

In 1901 he united with the Church of the Brethren, and in 1908 was elected to the ministry. He later was ordained to the eldership. He endeared himself to the whole church by his faithful, energetic labors. His life in the community was such an example of disinterested labor for the welfare of all classes, that he instinctively drew all to him in mutual good will and fellowship. He was a good pastor and shepherd, good in the pulpit, in the Sunday-school and in the home. He was loved and respected by all the people in the community. The power and influence of Bro. Beals' life still live and shall continue to abide in the memories of all who knew him and fellowshiped with him.

Services at the Pleasant Valley church by Bro. J. D. Clark and Rev. Templeton, of the Baptist church. Burial in the Pleasant Valley cemetery. Pearl Sellers, Jonesboro, Tenn.

## TO THOSE WHO ARE MOVING

I do not refer to the Forward Movement, but to those who are moving from one locality to another. We seem to be a restless people. Frequent changes are being made, and sometimes the changes are for the best. Some of the large congregations could well spare a few of their workers to go into weak churches and help to build up the cause that is now suffering for lack of help.

In this, the Eastern District of Virginia, our members are so scattered, in places, that it is hard to shepherd and feed them. The Trevilian church has a membership of about sixty-five, scattered over three counties. Members, thus scattered, either become indifferent and drift away, or begin to call for preaching. If their wants are not supplied, they feel neglected.

Leaders and workers are badly needed in many places. In the last four or five weeks I visited nine churches without a resident minister. One church or congregation has six churchhouses without a resident minister. Those who minister to these flocks live from ten to fifty miles away, and see the members but once a month.

Several of the places visited have had no services since last fall—not even a Sunday-school or a prayer meeting. Surely, we need some volunteers for the home field, and funds to support the work. If those who are making changes would get in touch with the Mission or Ministerial Board, instead of the real estate men, they could be placed where they are most needed, and, perhaps, do just as well or better in the purchase of land.

We will be making a long step forward when these weak places, with a few members and a churchhouse to start with, shall be placed under the care of wise leaders, who can live in closer touch with them and minister to their spiritual needs. May we not pray the Lord of the harvest to send forth laborers into his harvest?

Trevilian, Va.

D. M. Glick.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

**Covina.**—Bro. W. F. England, of La Verne, preached for us Jan. 11, and his sermon was much appreciated. Bro. Geo. Mishler, of Indiana, was with us at the morning service March 7. The need of better equipment for the Primary and Junior Departments of the Sunday-school was very pressing, so an addition of several rooms has been made to the church. At our last Mothers' Meeting it was decided to have a weekly Bible study class on Wednesday afternoon. Sister J. H. Brubaker has charge. Several of our ministers attended the Pastors' Conference in Los Angeles in February, desiring to become more familiar with the work of the Interchurch Movement. March 3 Eld. G. F. Chamberlen gave a report of the Conference. Eld. W. E. Hostile, of San Gabriel, gave two splendid sermons March 28. His weekly lectures on Revelation are an inspiration to all. The church met in council March 29. The following motion was passed: "We do not endorse the Interchurch World Movement, neither do we wish to affiliate with nor to support in any way." We decided to have our love feast May 9, at 7 P. M. Eld. Chamberlen was chosen to represent this church at Annual Conference—Mrs. Tempie S. Funk, Charter Oak, Calif., March 30.

**Rio Linda.**—April 4 we dedicated our newly-purchased churchhouse. We had with us Bro. W. R. Brubaker, of Live Oak, who had charge of the dedication service, giving us a very interesting sermon on how the Lord built the temple out of the very best of everything. Bro. A. Crites led the song service for the occasion. It was a day that will long be remembered, especially by those who located at this place in 1912 and organized a church a year later. Our Sunday-school is growing and moving along nicely, with a regular attendance of fifty-five. Several families have located here this spring and we would be glad to have more come.—Mrs. J. M. Fisher, Rio Linda, Calif., April 4.

## DELAWARE

**Bethany** congregation met in their first council March 28. We decided to be represented at both District and Annual Meeting. We are sending Eld. W. M. Wine to Annual Meeting. April 2 the Student Volunteer Mission Band of Blue Ridge College rendered a very interesting and instructive program. As the direct result of their labors one confessed Christ. Our Sunday-school is starting in with renewed vigor this spring. This congregation has been organized less than five months, but the outlook is very encouraging.—Clara Selders, Farmington, Del., April 5.

## FLORIDA

**Sebring.**—With us Easter passed pleasantly and, we trust, profitably. At the morning service we had a sermon on the "Tomb and the Garden." The entire evening was placed at the disposal of the younger members, who rendered an excellent program. We are perfectly pleased with the erection of the new building, and intend to the present chapel in such a manner as to afford a number of Sunday-school rooms—possibly eight in all. While scores of the members, who spent the winter here, have returned to their northern homes, still we have a goodly number left to keep the fires on the altar going during the summer months.—J. H. Moore, Sebring, Fla., April 5.

## IDAHO

**Bowmont** church met in council March 26, with Eld. Boyd presiding. Two letters of membership were granted and two received. We will hold our love feast May 22.—Mrs. H. D. Hatfield, Nampa, Idaho.

**Weiser** church met in council March 20, with Eld. A. I. Mow presiding. Church officers for the year were elected, with Bro. Mow, elder. Our delegates to District Meeting are Sister Retta Baker and Bro. H. E. Fasnacht. Feeling the need of our young people receiving more training in church work, we organized a Junior Department of our Christian Workers' Society, with Bro. H. A. Beckwith, superintendent. Our love feast will be held May 1, at 6 P. M. We decided to have Bro. Roy Dilling, of Bethany Bible School, hold two weeks' singing-class during the summer. The church has recently purchased the property adjoining, to be used as a parsonage. Bro. M. Alva Long and family recently left our midst for their new field of labor at Seattle, Wash.—Mrs. Hazel Fasnacht, Weiser, Idaho, April 1.

## ILLINOIS

**Freeport.**—The church at Freeport held a short series of meetings, that closed on Sunday evening, April 4. Bro. Chas. Delp, of Lanark, Ill., was with us and did the preaching. We had much inclement weather that hindered the services materially, but the interest and attendance were excellent, and Bro. Delp was listened to with increased interest each evening. His sermons were strong and practical, and given in a forceful way. There were two applicants for membership at the closing services. Others are near and, will, we trust, come later.—P. R. Keltner, Freeport, Ill., April 7.

**Sterling.**—Recently two renewed their covenant with God, and several have moved into our midst, which gives encouragement and strength to the work. Bro. C. C. McLaughlin, with us over Easter and gave us a stereoscopic lecture on Saturday and Sunday evenings, on the moral, social and religious condition of Chicago, and what our workers are doing at Bethany to improve those conditions. He also gave a very practical sermon on what the resurrection means to the Christian. We appreciated his services very much and trust he may return again. An offering of \$32 was taken. The Christian Workers' hour was given over to a missionary program, as our Mission Study Classes had completed the prescribed course. Seventeen converts were awarded. We will have our love feast May 21, at 7 P. M. Bro. O. H. Machin, of Chicago, will hold a revival meeting, beginning August 22.—Mrs. Peter Frantz, Sterling, Ill., March 31.

**West Branch** church met in council March 31, with Eld. S. S. Plum presiding. Sister Flo Plum was chosen delegate to Annual Meeting, and Brethren Will Cordell and Lee Fry, delegates to District Meeting. Our love feast will be held May 29 and 30, at 6 P. M. March 28 Bro. M. W. Emmert, of Mt. Morris, gave us a splendid talk on the Forward Movement. The Sunday-school rendered an Easter program April 4.—Mary Fry, Polo, Ill., April 5.

**Woodland.**—Because of the "flu" epidemic, our January council was postponed until March 31, which also included the April council. Eld. S. G. Bucher presided. Everyone seemed anxious to see the Woodland church advance, and heartily endorsed the Forward Movement. Several vacancies on committees were filled. The "Messenger" was sent into forty homes. Bro. Chas. Walters is our

agent. The Astoria church is to be consulted in regard to having a musical program soon. A number of letters were read. Bro. Clinton Weber is our delegate to Annual Meeting, with Bro. D. J. Johnson, of Astoria, as alternate. Our Sunday-school, which held June 5 and 6, beginning at 11 A. M. Bro. H. A. Nagay is our delegate to Annual Meeting. We expect Bro. Fike to hold a series of meetings for us following Annual Meeting.—Minnie Nagay, Dysart, Iowa, April 7.

## IOWA

**Garrison** church met in council March 20, with Eld. H. A. Nagay in charge. March 21 Bro. J. H. Fike, of Middleburg, filled the pulpit both morning and evening. Our sets of books, which held June 5 and 6, beginning at 11 A. M. Bro. H. A. Nagay is our delegate to Annual Meeting. We expect Bro. Fike to hold a series of meetings for us following Annual Meeting.—Minnie Nagay, Dysart, Iowa, April 7.

**South Waterloo.**—April 30 we met in council at the South church, with our pastor presiding. Four letters were received and nine granted. Bro. A. P. Blough was unanimously reelected elder and pastor for another year. Brethren A. P. Blough and O. W. Hamer were elected delegates to Annual Conference, with Bro. L. M. Forney and the writer, alternates. Arrangements have been made for Bro. D. R. McFadden, of Smithville, Ohio, to conduct a series of meetings in the South church, commencing June 20. The ideals and aims of the Forward Movement were considered, and stress was placed upon the necessity of our cooperation. During the week preceding Easter Bro. Blough gave a series of splendid discourses on the events of Passion Week, culminating on Sunday morning with the "Risen Christ." Programs were given at both schools during the Sunday-school hour. Early on Easter morning several groups of young people sang at the homes of eight of our shut-ins—Anna Hamer, Waterloo, Iowa, April 6.

## INDIANA

**Andrews** church met in council March 22, with Bro. Charles Oberlin as moderator. The membership was well represented. A joint temperance and missionary committee of five members was appointed. The church decided to have a love feast May 6. Our revival meetings will begin the latter part of August, with Bro. C. B. Berkey in charge. Bro. Long was selected to represent our church at Annual Conference. When the business was disposed of, Bro. Long gave an inspiring talk on the Interchurch and Forward Movements.—Ruth Long, Andrews, Ind., April 2.

**Burnetts Creek** church met in council March 27. We decided to hold our love feast May 15. Our pastor, Bro. G. B. Hester, was chosen to represent the church at Annual Conference, with Bro. Arnold Hanna, alternate.—Emily Hanna, Burnetts Creek, Ind., April 7.

**Center** congregation met in council April 3, with Eld. J. F. Appleman presiding. One letter was granted. The church officials were appointed to secure an evangelist, to help in our series of meetings. Bro. Charles Miller was elected delegate to Annual Conference, with Bro. A. F. Burke, alternate.—Ruth Lane, Walkerton, Ind., April 5.

**Killbuck** church met in council March 27, with Eld. V. B. Brown in charge. Our communion was appointed for May 22, at 7:30 o'clock. April 3 J. L. Hoff, Arthur Scrogum, Sarah Beahm and Hazel Dickey, of the Manchester College Volunteer Mission Band, came to the Antioch house and rendered a program on Saturday evening and two the following day.—H. E. Millsap, Muncie, Ind., April 6.

**Landess** church met in council March 19, with Eld. D. A. Hummer presiding. On account of the death of Sister Dora Kitch we elected Sister Anna Mathias church clerk. There were nineteen members present, and seven were baptized since the last report.—Mrs. Marshall Pence, Landess, Ind., April 5.

**Loon Creek** church met in council March 13, with Eld. D. W. Paul in charge. Two letters were granted. Sister Mac Hoover was elected clerk and Bro. Jos. Hoover, trustee. March 20 and 21 four members of the Manchester College Mission Band gave three excellent programs. Our pastor, Bro. B. D. Hirt, began a short series of meetings. The interest from the start was good, and the meetings fairly good crowds. Bro. Hirt preached in all ten sermons. At the morning service on Easter, four confessed Christ. In the evening our young people and elders rendered an interesting Easter program, and Bro. Hirt gave us another message, which he closed our revival effort.—Mac Hoover, Huntington, Ind., April 7.

**New Paris** congregation met in council March 26, with Eld. Chas. Arnold presiding. Fourteen letters were received and three were granted. Bro. Wm. Bussard was elected delegate to Annual Conference, with Bro. Melvin Nell, alternate.—Clara Harshman, New Paris, Ind., April 5.

**Muncie.**—The Willing Workers' Class gave an interesting program March 28 at Christian Workers' Meeting. We enjoyed an Easter program both morning and evening April 4. One was baptized in the afternoon.—Mrs. Jessie Beall, Muncie, Ind., April 5.

**Pine Creek** church met in council March 27, at the West house, with Eld. J. F. Appleman presiding. Eld. H. B. Dickey, of North Liberty, was with us. Six letters were received and five were granted, including one to our young minister, Bro. Orville Houser, and wife, who may be addressed at North Liberty. Our delegates to Annual Meeting are Brethren Arthur Long and W. M. Summers; alternates, Brethren Delbert Manges, J. L. Gensinger and M. M. West. Our love feast was appointed for May 22, at the East house. We decided to have a special council April 17, at the East house, to devise some plans for the Forward Movement. Since our last regular council has been received into the church by fellowship. Our next regular council will be the fourth Saturday in June at the West house, North Liberty, Ind., April 4.

**Pleasant Valley** church met in members' meeting March 20, with Eld. J. L. Mishler in charge. Eight letters were granted and four received. Our love feast will be held on Saturday evening, May 1. Bro. Homer Schrock was chosen delegate to Annual Meeting, with Chancy Berkey, alternate. A committee was chosen to investigate the membership in the churchhouse in Huntington. Bro. Galen Bowman, who is attending Bethany Bible School, was home March 28 and gave us an inspiring sermon. In the evening we had a Temperance Program, consisting of special songs, readings, talks, etc. April 4 the Mission Band of Chicago, consisting of Sisters Nether and Brubaker, and Brethren Helser and Nether, were with us. Their presence was an inspiration to us.—Mrs. Orpha Mishler, Middlebury, Ind., April 5.

**Rossville** church met in council March 27, with Bro. W. L. Hatcher presiding. Six letters were granted and two received. It was decided to oppose our senators and representatives, protesting against University Military Training. Bro. C. H. Hilder was designated to Annual Conference, with Bro. W. L. Hatcher, alternate. Sister Anna Blough, returned missionary from China, gave us a very interesting talk on "China's Awakening" recently. April 4 four members of the Manchester College Volunteer Mission Band gave us an Easter Message in the morning, and a missionary program in the evening.—Clara Metzger, Rossville, Ind., April 6.

**South Bend (First Church).**—We met in business session April 5. Bro. Helman was chosen delegate to Annual Meeting, with Bro. R. E. Butler, alternate. It was decided to invite four other churches of Northern Indiana to join with us in the "Forward Movement" week—each church holding a two weeks' Vacation Bible School. Recently Bro. John R. Snyder gave a stereoscopic lecture on the Forward Movement. Easter Day we had fine attendance at both services, and the services were well rendered by a chorus of over thirty voices, ably directed by Bro. C. E. Roper. We expect Bro. E. B. Williams to be with us May 2 in the interest of the Forward Movement in missions. We are encouraged in our building project, especially since ten of our young people pledged \$266. We are helping to organize the interests of the Bob Jones camp in the district. April 11. Our love feast will be held May 21. There were recently baptized, and one awaits the rite.—Mrs. Jacob Price, South Bend, Ind., April 8.

**South Bend (Second Church).**—We met in council April 2, with Bro. Bert Pontius presiding. Six letters were received. We decided to hold our love feast May 2, at 6:30 P. M. Sister Pontius was elected church correspondent for the remainder of the year. Bro. Bert Pontius has now taken charge of our church and is occupying the church parsonage. The attendance at Sunday-school and preaching services is increasing.—Geo. A. Sensemam, South Bend, Ind., April 5.

**Tepeka** church met in council March 27, with Eld. I. S. Burns pre-



Shade Creek congregation met in council March 27. Brethren  
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## PING TING HSIEN, SHANSI, CHINA

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water for us to drink. Nearly always we felt that we were welcome. The idea is to break down the supposition that this is a foreign church, and the people are coming to see that their own people are having a very definite part in the work.

If the work of the week of special effort can now be followed up, we will be able to see some valuable results in the future.

The writer had an experience that is peculiar, for seldom do we meet any Chinese who take exception to what we say. This man wanted to help me to see that the people were worshipping God the same as we do, when they fell before the idol or the pictured paper that represents some kind of a god. Before we separated, this man was helped to see that there is but ONE God. It was apparently his very first contact with any Christian teaching. May he, too, get into the right road!

F. H. Crumpacker.

## WEST MILTON, OHIO

The West Milton church has been favored recently with two epoch-making meetings. The first was held last Saturday evening, when we were addressed by Bro. Robinson, of Pleasant Hill, Ohio, on the subject of the Forward Movement. A marvelous work, indeed, lies open before the churches of America, and it is most encouraging to see our own loved Fraternity so wide awake to the needs of the situation.

March 25 a delegated body, consisting of the local committees of the various churches of the Southern District of Ohio, with the State, District and Sub-District Directors, held a most interesting and enthusiastic meeting here, in behalf of the Forward Movement. The meeting was under the direct supervision of Eld. S. Z. Smith, District Director. Eld. G. A. Snider, our Regional Director, was also present.

The object of the meeting, as stated by Bro. Smith, was for the Local, District and State Workers to become more fully acquainted with the work, and to develop a deeper sense of union and sympathy in the work. In conducting the opening devotions, Eld. Jacob Coppock emphasized the fact that the Divine Guidance is needed in the work of the Forward Movement.

Some of the telling points made by Bro. Snider in his opening address were: (1) God's work in the world depends upon those whom he has called out of the world for the accomplishment of the same. (2) Are we willing to shoulder the work God has thus laid upon us? (3) The biggest job is upon the local workers.

Bro. Levi Minnich then explained that the meaning of the Interchurch World Movement was to encourage and help each church, locally and denominationally, to intensify their own work. Eld. D. M. Garver then spoke on the theme of the spiritual reconstruction of the world, which must be accomplished through the various agencies of the church. He especially emphasized the work of the church schools on this behalf.

Then followed, after dinner, a series of questions, which were answered in the main by Brethren Snider and Bookwalter. These questions related to the various phases of the work, especially to the local organizations, the disposition of funds, etc., which proved to be very instructive and helpful to all.

March 26.

J. Henry Showalter.

## BRIDGEWATER, VIRGINIA

The Bridgewater church met in council March 13, with Dr. Flory presiding. One letter was received and eight were granted. Our church will buy a Ford car for the use of the pastor and others, doing church work. A petition will be presented to have our Vacation Bible School held in August.

Our Sunday-school has been supporting Bro. Seese on the China field. Since the expenses are so much greater, we have decided to increase the donation to \$500.

The college is planning for a homecoming program for the alumni at commencement, this year. Being crowded for room and unable to accommodate all at the college, the Sisters' Aid Society was asked to furnish meals. The church granted them the use of the basement for this purpose.

March 27 we met in council. Visiting brethren were Elders Peter Garber, Jacob Wine, Abram Thomas and Martin Sanger. Our pastor, Bro. A. B. Miller, who is Regional Director of the Forward Movement for our District, spoke on that subject. The church unanimously decided to put across our quota.

Our love feast will be held May 15, beginning promptly at 5 o'clock. Eld. N. D. Cool and Dr. Flory were chosen delegates to Annual Meeting, with Bro. A. B. Miller, Eld. H. G. Miller and Dr. Bowman, alternates. Our representatives to District Meeting will be Brethren M. J. Cline, Marshall Garst, A. R. Coffman and D. C. Craun, with Brethren N. D. Cool, Dr. Bowman, M. W. Miller and J. L. Miller, alternates.

Bro. H. G. Miller was reelected as elder in charge, with Dr. Flory, associate elder for this year.

Mrs. J. D. Miller.

## IN MEMORY OF SISTER HANNAH STRAYER

"Some day we'll understand." This was an oft-repeated quotation which Sister Hannah Strayer used before she fell asleep, after a painful though short illness, at her home in Bay Ridge, Brooklyn, N. Y.

Sister Strayer was a prime mover in the organization of the Brooklyn mission church. Her life, though quiet and unassuming, was most exemplary. Some said that her life was an inspiration, and that her last hours and her death were a benediction. Her life was gentle. A spirit of goodness radiated from her that blessed all who knew her, for to know her was to love her. During her stay at the hospital, where she underwent an operation, the nurses and attending physician were greatly impressed by her saintly demeanor.

There are many mysteries that can not be solved here. We do not know why she suffered so intensely, though it seemed her pain and agonies exceeded all the more clearly her divine faith in God. "It is God's will," she said with a smile, "be good and meet me there." These were the words she uttered before her spirit took its flight. She always glorified God—in suffering as much as in health and prosperity. Her tender solicitude for her family was touching, especially near the end of her life. Her main concern was to keep her loved ones united in spirit, and in touch with one another.

A striking example of her remarkable faith was given during the late world war, when the nonresistant churches were trembling with apprehension at the situation into which their drafted members were thrown, and when some of the younger members were called in question, because of the noncombatant teaching and principles of the church. Firm in her own belief, that it was wrong to take up arms in self-defense, it was a great comfort to her that even a few were steadfast, holding to the teachings of Christ. She fully believed in the sufficiency of the grace of Christ, and only feared that she might give offense to the One who is the Giver of life, and therefore the One who has the power to take it again. She believed explicitly in the ordinances of the church, as well as in the established modest adornment of the sisters.

As a means of grace, she was anointed during her last illness, and greatly desired to partake with her brethren and sisters of the Lord's supper and the communion. Her strength, however, was not sufficient to engage in the observance of the sacred ordinances. Brooklyn, N. Y. Seraphina Crosswhite Yoder.

## SISTERS' AID SOCIETIES

**LINDSAY, CALIF.**—Report of Aid Society for 1919: We held 19 meetings, with an average attendance of 3; enrollment, 18. We made and sold 40 prayer-coverings; we made 8 comforts, 4 quilts and a number of other articles, and had general sewing. Officers: Sister Anna Misher, President; Sister Haddie Cunningham, Vice-President; Superintendent of work, Sister Mary Clapper; Secretary-Treasurer, the writer; Assistant, Sister Frantz. We sent \$8 toward Thanksgiving dinner at Oakland Mission; amount paid last year, \$22.40; on hand, Jan. 1, 1920, \$24.65;—Estella Hylton, Strathmore, Calif., March 29.

**UNION CITY, IND.**—Report of Sisters' Aid (Country Church), for 1919: Enrollment, 13; average attendance, 8; meetings held, 28. Our work consisted of quilting and general sewing; also serving lunch at public sales. Carried over from last year, \$9.96; received during the year, \$137.26; paid out, \$142.92; amount in treasury, \$66.20. Expended for church furnishings, \$27.45; for sick, \$10.00; other donations, \$7.50; Forward Movement, \$10. We also donated several days' sewing and other work for the poor. Officers: President, Amanda Noffsinger; Superintendents, Susie Scholl and Rebecca Hay; Secretary-Treasurer, Lola McFarland—Mrs. Pearlita McFarland, Union City, Ind., March 30.

**WEST BROWNSVILLE, MD.**—Report of Sisters' Aid Society for 1919: From Jan. 15 to June 13 we met 14 times; average attendance, 6; members enrolled, 10. We made 27 prayer-coverings and 12 garments. Our work consisted mostly of piecing comfort-tops. We paid out \$1.45 for flowers; \$3 for material; \$8 toward the India Orphanage; \$8 toward the Girls' Training School, Inc., Baltimore; total for last year, \$8.40. Officers: President, Sister Julia Coulter; Vice-President, Sister Janie Hiner; Superintendents, Sister Anna Homer and Elmiria Spencer; Secretary, the writer—Lucy Phillips, West Brownsville, Md., March 28.

**YAKIMA, WASH.**—Report of Sisters' Aid Society: We met March 25, 1920, with 18 present. The election resulted as follows: President, Mrs. O. L. Replogle; Vice-President, Mrs. R. A. Wise; Secretary-Treasurer, Mrs. H. C. Nead; Superintendent, Mrs. A. L. Miller; Assistant, Mrs. M. C. Holden—Mrs. H. C. Nead, Yakima, Wash., April 1.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bankert-Spidle.**—By the undersigned, March 28, 1920, at the home of the groom's nephew, Mr. Clarence Hilker, Hanover, Pa., Mr. Samuel S. Bankert and Sister Elsie E. Spidle.—J. M. Stauffer, Hanover, Pa.

**Beckner-Bonsack.**—By the undersigned, at his home, March 27, 1920, Bro. Orville Lynn Beckner and Sister Elberta Ruth Bonsack, both of Empire, Calif.—J. N. Gwin, Modesto, Calif.

**Driver-Moyers.**—By the undersigned, at the home of the bride's parents, March 14, 1920, Clifford Earl Driver, of Lima, Ohio, and Miss Anna November Moyers, of Gomer, Ohio.—G. A. Snider, Lima, Ohio.

**Perick-Price.**—By the undersigned, at his home, March 14, 1920, Bro. Louis Perick, of Rock Lake, N. Dak., and Miss Effie Price, of Danseith, N. Dak.—G. A. Stevens, Rock Lake, N. Dak.

**Shock-Snavely.**—By the undersigned, March 17, 1920, at the home of the bride's brother, near Old Fort, Ohio, Mr. John D. Shock, of Blue Springs, Neb., and Sister Catharine Snavely, of Republic, Ohio.—H. V. Thomas, Tiffin, Ohio.

**Yausman-Osler.**—By the undersigned, at the parsonage, March 28, 1920, Mr. John Yausman, of Windsor, Pa., and Sister Cora Belle Osler, of Johnstown, Pa.—D. P. Hoover, Johnstown, Pa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Barklow.** Wm. Jesse, infant son of Mr. and Mrs. Wm. Barklow, born May 19, 1919, in Willoughby County, Oregon, died at Myrtle Point, Oregon, of influenza, March 10, 1920. He leaves his father, mother, brother and sister. Interment in the Norway cemetery. Services by Eld. Thos. Barklow.—Rachel Michael, Myrtle Point, Oregon.

**Broucher.** Sister Barbara, wife of Eld. Ury Broucher, deceased, died at the home of her adopted daughter, Mrs. Ward Morrison, at Delta, Pa., York County, Pa., March 11, 1920, her 78 years. The body was brought to Somerset for interment—that being the former home of Elder and Sister Broucher. Services by Bro. Galen B. Royer in the assembly room of the courthouse at Somerset. Sister Broucher was a life-long member of the Church of the Brethren. Because of her friendly disposition and high Christian character she was greatly beloved by a wide circle of friends.—Mrs. John H. Fike, Somerset, Pa.

**Brumbaugh.** Sister Alice, wife of John Brumbaugh, died of a complication of diseases March 8, 1920, aged 39 years, 10 months and 12 days. She leaves her husband, four sons, two daughters, a sister and two brothers. She was a faithful member of the Roaring Spring Church of the Brethren. Services in that church by Eld. M. J. Weaver, at Fairview cemetery at Martinsburg, Pa.—Lena M. Hoover, Roaring Spring, Pa.

**Bussard.** Sister Susan, died at the home of her daughter, Mrs. Mary E. Steach, in Everett, March 22, 1920, aged 71 years, 8 months and 8 days. She was a daughter of the late Philip and Mary Richey. She married a Bussard (deceased) in 1867. She is survived by three sons, six daughters, five brothers and five sisters. She was a member of the Brethren church at Everett for a number of years. Services at Mt. Union church by Brethren Ira Hollopp and John S. Hershberger.—Nancy Lashley, Everett, Pa.

**Butts.** Sister Mary, of the Yellow Creek church, Ill., died at the home of her daughter, Mrs. J. P. Kitchell, Ill., March 28, 1920, from injuries and shock, following the tornado that swept down upon the house in which she was staying. The home was completely wrecked, and an infant son of Philip King also was killed. Sister Butts was born in Bedford County, Pa., in 1840. At an early age she came to this community, where she has always resided. She united with the Church of the Brethren while young, and was a faithful member until death. She leaves two sons and one daughter; also grandchildren and great-grandchildren. Services in the Brethren church by the writer, assisted by Bro. Ag. Kulleman. Burial in the Yellow Creek cemetery.—L. E. Weaver, Kent, Ill.

**Challant.** Sister Mary Catherine, died at her home in Everett, March 19, 1920, aged 69 years, 6 months and 1 day. She was a daughter of William and Hettie Cox McLucas and was born in Franklin County. She married Wm. Challant in 1872. She is survived by her husband, two sons, one daughter, three brothers and one sister. Services at her home by Bro. J. C. Swihart. Interment in the Everett cemetery.—Nancy Lashley, Everett, Pa.

**Church.** Rebecca J., daughter of Austin and Louise Morgan, born in Porter County, Ind., died in Elkhart, Ind., March 21, 1920, aged 59 years, 8 months and 9 days. She married Emery E. Church in 1886. To this union were born two sons. She is survived by her husband, one son, one daughter and one brother. She was a member of the Christian Church twenty years ago. Services at the Church of the Brethren, Elkhart, by Bro. E. C. Swihart. Burial in the Rice cemetery.—Mrs. L. M. Uler, Elkhart, Ind.

**Clair.** Sister Elizabeth Jane, wife of Bro. Albert Clair, died at her home, near Klahr, Pa., Oct. 7, 1919, aged 37 years, 7 months and 27 days. She was a life-long member of the Church of the Brethren, having joined the church at the age of eleven. She is survived by her husband, eleven children, twenty-five grandchildren, her mother, two sisters and four brothers. Services by Bro. J. B. Miller.—E. F. Clair, Klahr, Pa.

**Cochran.** Sister Mary Ellen, died of influenza and pneumonia March 8, 1920, at her home. Services by the writer.—J. R. Jackson, Rutherfordton, N. C.

**Cook.** Sister Henrietta, died at the home of her daughter, Sister Lucy Collins, March 7, 1920, aged 79 years, 11 months and 27 days. She was a member of the Church of the Brethren for a long time. Her husband preceded her several years ago. She leaves one daughter and three sons. Services by the writer, assisted by J. D. Wainman. Interment in Wakeman's Grove cemetery.—J. W. Hargine, Mt. Jackson, Va.

**Craig.** Sister Luella, wife of Samuel Craig, died of heart failure, March 31, 1920, aged 63 years, 4 months and 20 days. To this union were born five sons and five daughters, two of whom preceded her. Services at Pleasant Hill by Bro. J. B. Miller. Interment in the cemetery adjoining.—Thos. A. Humphreys, Harrison, Va.

**Dunbar.** Eld. L. M., son of Louis and Mary Dunbar, born in Montgomery County, Ind., April 22, 1837, died March 24, 1920, at Crawfordsville, Ind. He married Christina Bowers in 1856. To this union six sons and one daughter were born. The wife preceded him. He united with the Church of the Brethren in 1861 and served to the ministry in 1863 and ordained as elder in 1880, loyally serving his Master for fifty-seven years. He was a man of strong convictions. He was a regular attendant at all church services whenever possible and was greatly missed. Services by Eld. D. C. Campbell. Interment in Darlington cemetery.—Roy Coyner, Clarks Hill, Ind.

**Eisenbise.** Peter J., died at the home of his daughter, Mrs. Robert Dafford, near Beattie, Kans., March 18, 1920, aged 79 years, 6 months and 17 days. He married Martha Siler in 1864. To this union were born nine children. His wife preceded him about twelve years ago. There remain two daughters, one son, a brother and five sisters, fifteen grandchildren and eight great-grandchildren. Bro. Eisenbise united with the Church of the Brethren early in life. He was elected to the office of deacon when quite young and at the age of thirty-two was elected to the ministry, where he served faithfully until health failed. Services at the home by Bro. I. H. Frantz. The body was taken to Morrill, Kans., where services were held by Bro. Roy Kistner. Interment in the Morrill cemetery.—Mrs. Lizzie Cize, Sumnerfield, Kans.

**Gough.** Sister Eugene, died at the King's Daughters' Hospital Feb. 22, 1920, aged 43 years, aged 43 years, 11 months and six daughters. She was a member of the Brethren church. Services at the home by Bro. J. C. Garber, assisted by Rev. Abrams, of the Baptist church, and Rev. Sprouse, of the Presbyterian church. Burial in Thorncroce cemetery.—Ressie M. Garber, Staunton, Va.

**Greenawalt.** Sister Nina, daughter of Wm. and Emma Shriner, died at her home in Elkhart, Ind., March 19, 1920, aged 3 years, 6 months and 22 days. She united with the Church of the Brethren in 1906, and lived a consistent Christian life. She married Clemmon Greenawalt Feb. 11, 1911. Surviving are the husband, father, mother and two sisters. Services at the Elkhart City church by Bro. E. C. Swihart. Burial in the Sugar Grove cemetery.—Mrs. L. M. Uler, Elkhart, Ind.

**Grove.** Paul, son of Brother and Sister Karl Grove, born July 10, 1919, died Feb. 12, 1920. He is survived by his parents and two sisters. Services at the home by Eld. D. H. Foutz. Interment in the Cuba cemetery.—Mrs. F. V. Cook, Fredric, Iowa.

**Hill.** Sister Lillian, nee Peery, died at the Clifton Grove Hospital, Feb. 22, 1920, aged 27 years and 14 days. She was the daughter of Mr. and Mrs. William Peery. She was married to Hill Dec. 18, 1910. To this union were born two daughters, the youngest being about one week old. Sister Hill joined the Church of the Brethren in January, 1914, and remained faithful until death. She leaves a husband and two daughters, one son, four sisters and one brother. Services in the Bethel church by Bro. W. H. Brod, at interment in the Bethel cemetery.—Lillie M. Thompson, Eagle Rock, Va.

**Holder.** Louisa Jane, born in Tennessee, died at her home in Batavia, Iowa, Feb. 9, 1920, aged 82 years, 8 months and 10 days. In 1854 she married Daniel Holder, who preceded her. To them were born five children, three dying in infancy. She was a member of the Church of the Brethren and lived a faithful Christian life. Services by the writer at the Batavia church. Interment in the Brethren cemetery.—John H. Price, Libertyville, Iowa.

**Hoover.** Jonathan L., died at the home of his daughter, near Saxton, Pa., of a complication of diseases, Feb. 15, 1920, aged 76 years, 5 months and 23 days. He was a son of Martin and Catharine Hoover and was born in Bedford County. He became a member of the Church of the Brethren when a young man, serving in the office of deacon for a number of years. He is survived by one son and three daughters. His wife preceded him thirteen years ago. Services in the Saxton church by Bro. J. C. Swihart. Interment in the Bunker Hill cemetery.—Mrs. Katie Reed, Saxton, Pa.

**Horner.** Sister Mary, nee Myers, born near Mt. Pleasant, Pa., died March 26, 1920, aged 88 years, 5 months and 21 days. In early life she united with the Church of the Brethren, to which she remained faithful. She was married to Bro. David D. Horner who afterward became Feil. She served in the Iowa Creek congregation so long and faithfully. Sister Horner was left a widow seven years ago. She was the mother of two children, both of whom preceded her. She is survived by two grandchildren, nine great-grandchildren and two sisters. She called for the anointing a short time before



her death. Services at the Indian Creek church by the writer.—Robert T. Hull, Somerset, Pa.

**Howare,** Chester Dale, son of Emory and Edith (Bennett) Howare, died at his home near Chanceryville, March 14, 1920, aged 15 years, 1 month and 1 day. Scarlatina and influenza caused his death. He is survived by his father, mother, two brothers and four sisters. Services at the home by Bro. Ira Holsopple, assisted by Eld. John S. Hershsberger. Interment at Artemas.—Nancy Lashley, Everett, Pa.

**Jacobs,** Bro. Amos, son of Solomon and Nancy Jacobs, died at his home in West York, March 12, 1920, aged 77 years, 10 months and 8 days. He united with the Church of the Brethren twenty-five years ago. He married Sarah J. Hantz in 1866. To this union were born nine children, seven of whom survive with his wife, seventeen grandchildren, one great-grandchild and one sister and one brother. Services at the house by Eld. Daniel Bowser. Interment in the Greenmount cemetery.—Alice K. Trimmer, York, Pa.

**Jackson,** Bro. W. M., was taken sick June 20, 1919, at which time he asked for the anointing. July 31, 1919, he was called to his reward. Services by Bro. Clayton B. Miller. He leaves his wife and nine children.—J. R. Jackson, Rutherfordton, N. C.

**Jones,** Sister Sarah Jane, nee Neely, born in Ohio, died at her home in Gresham, Oregon, March 27, 1920, aged 90 years, 10 months and 9 days. She married David Jones in 1845. To this union were born three daughters and six sons. The husband, three sons and three daughters preceded her. The other children survive with ten grandchildren, twelve great-grandchildren and one great-great-grandchild. In 1885 she united with the Church of the Brethren, to which she remained faithful. Services by Bro. G. C. Carl and J. A. Royer. Interment in the Gresham cemetery.—Mrs. C. S. Miller, Portland, Oregon.

**Kirk,** Keith Sherman, infant son of Dallas and Claire Kirk, died March 31, 1920, aged 2 months and 12 days. Services at the home by the writer. Interment in Rockton cemetery.—J. B. Hoppeter, Rockton, Pa.

**McDaniels,** Esther Luella, daughter of Charles and Sidney McDaniels, died at Ashland, Ohio, March 24, 1920, aged 26 months and 22 days. For a number of years she was afflicted with valvular affection of the heart, nevertheless she was among us as one who served. At the age of eleven years she united with the Church of the Brethren. She was anointed one year ago. Memorial services by Eld. W. D. Kellner of Canton, Ohio, assisted by W. L. Descenberg.—Oma Karm, Ashland, Ohio.

**Meyer,** Geo. W., born in Seneca County, Ohio, died at the home of his brother, C. C. Meyer, near Ottawa, Kans., March 22, 1920, aged 64 years, 5 months and 14 days. He was never married. He is survived by four brothers. He was a member of the Methodist church. Services at the home by Bro. C. C. Meyer by the writer. Interment in the Princeton cemetery, Kans.—G. M. Throne, Ottawa, Kans.

**Miller,** Sister Lizzie, nee Pullen, born in McLean County, Ill., died at Myrtle Point, Oregon, of influenza. She was married to Irvin Miller in 1889. To this union were born three sons and one daughter, who preceded the mother. She leaves her husband, three sons, four sisters and five brothers. Interment in the Norway cemetery. Services by Eld. Thos. Barklow.—Rachel Michael, Myrtle Point, Oregon.

**Paup,** Bro. Wm. L., died at the home of his daughter, Mrs. Oscar McMaster, in West York, March 19, 1920, aged 58 years, 7 months and 27 days. Death was due to heart trouble. He is survived by his wife, four children, one sister and four brothers. Services at the home by Eld. J. J. Long. Interment in Greenmount cemetery.—Alice K. Trimmer, York, Pa.

**Pretzman,** Sister Sarah Malvina, born in Smithburg, Md., Jan. 30, 1839, died March 22, 1920, aged 81 years, 1 month and 21 days. She united with the Church of the Brethren in 1860, and was always a loyal and active member. She lived in Kansas City, Mo., for a number of years, but returned to Springfield, where she lived at the time of her death. In the winter of 1917 she suffered a fall, injuring both arms, which rendered them almost useless. About three weeks before her death she had a paralytic stroke, and later another, which was the cause of her death. Services in the Church of the Brethren, March 25, conducted by the writer.—J. C. Inman, 724 W. Columbia Street, Springfield, Ohio.

**Royer,** Bro. Jonas, died March 26, 1920, aged 81 years, 8 months and 15 days. Bro. Royer served faithfully in the deacon's office for a period of about forty-two years and was a devoted church worker. He leaves his wife, ten children, thirty-six grandchildren and sixteen great-grandchildren. Services by Eld. E. S. Miller in the Meadow Branch church. Interment in the cemetery adjoining.—N. S. Sellers, Lineboro, Md.

**Shifflet,** Wilbert Eugene, died at the home of his parents, Brother and Sister Milton Shifflet, at Pirkey, Va., of tuberculosis, March 11, 1920. He had been a patient sufferer for several years and expressed a desire to go home if it were the Lord's will. He became a member of the Church of the Brethren at the age of nine years. He died at the age of 27 years, 1 month and 23 days. He is survived by his parents, four sisters and two brothers. Services at Evergreen by Eld. G. A. Maupin. Text, Eccles. 12: 1.—Nelle Wampler, Pirkey, Va.

**Taylor,** Mrs. Laura, died at her home Feb. 17, 1920, aged 37 years. She is survived by her husband and eight children. She united with the church April, 1919, and was a faithful member. Services at the home by Bro. Lewis G. Humphreys.—M. Thelma Humphreys, Buena Vista, Va.

**Vaughn,** Sister Diana Davis, wife of Michael Vaughn and daughter of John and Jane Smith, born in Ohio, died Feb. 25, 1920, aged 88 years, 10 months and 13 days. Her husband and seven children preceded her. She leaves one son and twenty grandchildren. Services by Bro. G. B. Heeter.—Orpha Bridge, Monticello, Ind.

**Wareham,** John H., born in Ebensburg, Cambria County, Pa., died in his home in Pittsburgh, Pa., March 23, 1920, aged 69 years, 10 months and 18 days. He was married to Miss Sadie Bralier in May, 1886. To this union, nine children were born, two preceding the father in death. He was a member of the Church of the Brethren approximately fifty years. He was called to the office of deacon by the Pittsburgh church. Bro. Wareham is survived by his faithful companion, three sons, four daughters, eight grandchildren, three brothers and one sister. Services at his late home, by the pastor, Bro. C. Walter Warstler. Text, 1 John 2: 17.—Nelle Forney, Pittsburgh, Pa.

**Welbaum,** David, born in Ohio, died March 19, 1920, aged 71 years, 4 months and 9 days. Death was caused by cancer, from which he had been a constant sufferer for the past year. In 1874 he married Susanna Keim. To this union were born one daughter and a son who, with the mother, preceded him. In 1880 he married Isabel Gilbert. Three sons were born to them. He leaves his wife, one daughter, three sons, seven grandchildren, one great-grandchild, one brother and four sisters. Welbaum was a member of the Church of the Brethren about thirty years. Services by the undersigned.—J. L. Mishler, Middlebury, Ind.

**Widder,** Jeremiah, born in Pennsylvania, died at the home of his daughter, in Vinita, Okla., March 20, 1920, aged 76 years, 10 months and 5 days. He was a faithful Christian, having united with the Church of the Brethren in 1870 as a young man. He leaves one daughter, four sisters and three brothers. Services at the East Side Church of the Brethren by C. A. Eshelman, assisted by the writer. Interment in the Keechi cemetery.—O. H. Austin, McPherson, Kans.

**Zirkle,** Benj. G., born at Salem, Va., died Dec. 26, 1919, aged 74 years, 5 months and 22 days. In 1876 he married Sister Mariah Brubaker. To them were born eight children. He leaves his wife, two sons, four daughters and eleven grandchildren. The last three months of his life were spent in a hospital in Oklahoma City.—Phineas L. Fike, Peace Valley, Mo.

**Zug,** Bro. John W., died at his late home in Manheim, Pa., of a complication of diseases, March 17, 1920, aged 44 years. He was born in Lancaster County, Pa., and is a son of Bro. A. R. Zug. He is survived by his wife, father and one sister. During the last ten years he was in the hospital four times, but the true spirit of a Christian was manifested in all his trials. Services at the Manheim church by Bro. Amos M. Kuhn, assisted by the ministers of the Fairview church. Burial at Chiquers cemetery.—H. A. Merkey, Manheim, Pa.

# Mothers' Day

SUNDAY, MAY 9, 1920, SHOULD BE OBSERVED

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 233)

H. Fry and J. L. Weaver were elected delegates to District Meeting, and Bro. S. P. Early, delegate to Annual Meeting. We expect to hold our love feast May 23, at 6:30. Our series of meetings will begin at Berkeley house about June 14, with Bro. G. W. Rogers, of Juniata, Pa., evangelist. Bro. Early will remain with us as pastor for another year and a half. Instead of the usual Christmas treat to the children, the Sunday-school at the Berkeley house purchased a library of about 100 volumes. The children and young people, as well as the older folks, are making good use of these books.—Mrs. J. L. Weaver, Hooversville, Pa., April 6.

Shady Grove Sunday-school took an offering of \$5.50 March 21 for the General Sunday School Board. April 4 the church took an offering of \$35.50 for the sufferers of the East. An offering is to be listed at each of the other appointments for the same fund.—H. N. Meagher, Shady Grove, Pa., April 5.

Spring Grove.—We met in council at the Kemper house March 20, with Eld. I. W. Taylor presiding. Eight certificates were granted. Delegates were elected as follows: To Annual Meeting, Bro. M. G. Martin; to District Meeting, Bro. I. W. Taylor and A. G. Wanner. We decided to hold our love feast at the Kemper house May 22, at 1:30 P. M.—Florence L. Mohler, New Holland, Pa., March 30.

Stonerstown.—We met in council April 3, with Bro. Harris presiding. Brethren J. P. Harris and Roy S. Wilson were elected delegates to District Meeting, with Bro. John Morris, alternate. Eld. J. P. Harris was elected delegate to Annual Meeting. A splendid Easter program was rendered on Sunday evening, April 4.—Roy S. Wilson, Saxton, Pa., April 6.

## VIRGINIA

Antioch church met in council April 3, with Eld. S. M. Ikenberry in charge. Three letters were received and thirteen granted. We decided to have preaching twice a month instead of only once, as the past, at Henry Fork Sunday-school was also organized at that point, to continue during the summer months, with Bro. F. B. Layman, superintendent. Brethren Isaac Bowman and S. M. Ikenberry were appointed delegates to Annual Conference. Bro. J. A. Naff was elected elder in charge for the next months. Mr. Coleman, of Henry County, has been secured to conduct our singing class, to begin about July 20. Our Forward Movement program began March 14 and will continue until April 25. The evangelistic campaign began March 28 and continued each evening through the week. Bro. L. A. Bowman delivered three sermons, which were both interesting and inspiring. At the close of the service, on Decision Day, one confessed Christ.—Orpha Flora, Boone Mill, Va., April 6.

Bethel church met in council March 23, with Eld. W. H. Byer presiding. Eld. A. F. Purley, of Mt. Joy, was also present. As we failed to have our council in January, we elected our church officers for the year at this meeting. Bro. W. H. Byer was retained as our elder; Sister Cora Byer, clerk; Bro. Paxton Vanness, Sunday-school superintendent. Bro. Purley gave us two inspiring sermons on Saturday evening and Sunday morning. He has been riding about twelve miles across a mountain route for several years, and to be with us in our council meetings and love feasts. Though advanced in years and not so strong any more, he still continues to be with us occasionally.—Lillie M. Thompson, Eagle Rock, Va., April 5.

Montebello church met in council March 29, with Eld. J. E. Kindig presiding. He preached two sermons for us March 28. We decided to have our love feast May 23. The writer was chosen "Messenger" agent.—Emma J. Whitesell, Montebello, Va., April 6.

Pulaski.—We were very much benefited by the visit of Sister Elsie Shuckel, who came to us under the direction of our General Sunday School Board. She arrived March 20 and remained with us four days, during which time she visited in forty-six houses. Each evening she delivered a very interesting and instructive address in regard to various phases of Sunday-school work. We feel that her visit was a source of so much pleasure and profit that we should like to have her return on a similar mission during the late summer or early fall.—Mrs. C. A. Powell, Pulaski, Va., April 2.

## WASHINGTON

Sunnyside church met in council March 21, with Eld. Wagoner presiding. We considered the rearrangement of some Sunday-school classes, in order to have them more efficiently graded. A Sunday-school board was then appointed, and this was the first time. The report on finances showed we were running behind with our church expenses, but in a short time \$300 was raised to meet the deficit. Our communion meeting will be held some time in May, but the date was not definitely decided upon.—Orpha E. Eby, Sunnyside, Wash., April 1.

## WEST VIRGINIA

Capon Chapel met in council April 3, with Eld. I. J. Saville presiding. Bro. B. W. Smith will begin a series of meetings August 29 at the Mission Chapel church. It was decided that the Sunday-school should open a mission chapel April 4, with B. Charles Bolner, superintendent. A local board was appointed for the Five-Year Forward Movement.—Mrs. Delcie Shannhott, Levels, W. Va., April 5.

Mountain Dale.—We met at this church and commenced Sunday-school, beginning with the second quarter, April 4. Bro. H. R. Guthrie is the superintendent and we have an excellent school. Bro. Chester Thomas preached a very good sermon for us March 28. Bro. Obadiah Hamstead will be with us in a series of meetings the latter part of September.—William G. Hazleton, W. Va., April 4.

Pleasant View church met in council March 27, with Eld. E. L. Clower presiding. Our delegate to Annual Conference is Eld. C. L. Clower. The Aid Society reorganized for this year, with Sister Alice McAvoy, President.—Lella S. Zigler, Fayetteville, W. Va., March 31.

Tearcoat congregation met in council March 27, with Eld. I. J. Saville presiding. Two letters were granted. We decided not to send a delegate to Annual Meeting. Bro. Chas. W. Wagoner is to hold a series of meetings for us, beginning August 14. Our love feast will be held Oct. 16.—Mabel Wolford, Augusta, W. Va., March 31.

Union Chapel church met in council March 27, with Bro. N. H. Fike as moderator, and elected the following officers: Bro. W. C. Howalter, church clerk; the writer, "Messenger" agent and correspondent. We also had Bro. G. E. Shahan with us on Sunday. He preached an excellent sermon in the morning. In the evening Bro. Nelson Williams delivered a very interesting sermon.—Mrs. Rhoda Hovatter, St. George, W. Va., April 1.

White Pine congregation met in council April 3. Eld. H. N. Kelley, who has been our preacher and leader in church work for about twenty-five years, resigned, and Eld. B. W. Smith, of the Beaver Run congregation, was elected for one year. Our love feast will be held Oct. 2. Bro. B. W. Smith gave us a talk on the Interchurch World Movement and we organized by appointing a committee of five. Bro. Bradford Shaffer will hold a series of meetings at this place the last of May or first of June. Our next council will be held the first Saturday in June.—R. A. Rinker, Purgettville, W. Va., April 5.

## WISCONSIN

Stanley church met in business session March 25, with Bro. C. C. Price, of Polo, Ill., presiding in the absence of Eld. S. C. Miller.

Bro. Price was elected elder of the Stanley church for the coming year. All officers for the coming year were elected at this meeting: writer, correspondent; C. C. Guyer and I. B. Gordon, church trustees. Various committees were also chosen to carry on the work of the church. A Ministerial Committee was elected, consisting of Brethren C. E. Guyer, O. W. Henderson and I. B. Gordon. Another committee was appointed to make the necessary arrangements for a love feast in the near future. Two letters were read. Our pastor, Bro. W. W. Gibson, is conducting a week of evangelistic meetings in the interest of the Forward Movement.—Mrs. O. W. Henderson, Stanley, Wis., April 1.

## ANNOUNCEMENTS

**DISTRICT MEETINGS**  
April 20, 21, District of Middle Pennsylvania, Clover Creek.  
April 21, 22, Middle Maryland, in the Brownsville congregation.  
April 22, District of Southern Ohio, Salem church.  
April 27, 28, Eastern Maryland, at Beaver Dam.  
April 29, District of Southeastern Pennsylvania, New Jersey and Eastern New York, Greentree church, Oaka, Pa.  
April 28, 29, Eastern Pennsylvania in the Schuylkill congregation, at the Big Dam house.  
April 29, 30, Second District of Virginia, Mt. Vernon.

## LOVE FEASTS

**California**  
April 25, Fresno.  
May 1, 6 pm, Empire.  
May 1, Live Oak.  
May 2, Los Angeles, Boyle Heights.  
May 8, 10 am, Laton.  
May 8, 7:30 pm, Reedley.  
May 9, Golden Gate Mission.  
May 9, 7 pm, Covina.

**Colorado**  
May 8, First Grand Valley.  
May 8, Haxton.

**Idaho**  
May 1, 6 pm, Weiser.  
May 7, Nampa.  
May 22, Bowmont.  
May 29, 7 pm, Moscow.

**Illinois**  
April 24, 7 pm, Allison Prairie.  
May 2, 6 pm, Dixon.  
May 16, Franklin Grove.  
May 27, 7 pm, La Place, Central house.  
May 29, Hurricane Creek.  
May 29, 30, 6 pm, West Branch.  
May 30, Cherry Grove.

**Indiana**  
May 1, Pleasant Valley.  
May 1, Kewanna.  
May 1, Anderson.  
May 1, 7 pm, Mississinewa.  
May 1, 5:30 pm, North Winona Lake.

May 2, 6:30 pm, South Bend, Second Church.  
May 6, Andrews.  
May 8, Beech Grove.  
May 8, 6 pm, Nettie Creek.  
May 8, 2 pm, Topeka.  
May 9, Walnut.  
May 9, 7 pm, Clear Creek.  
May 15, Bettie Creek.  
May 15, Blue River.  
May 15, Middlebury.  
May 15, 7 pm, Buck Creek.  
May 16, Muncie.  
May 16, Spring Creek.  
May 17, Middletown.  
May 22, 7:30 pm, Killbuck.  
May 23, South Bend, First Church.

May 23, Bremen.  
May 23, 7 pm, White.  
May 29, Auburn.  
May 29, Pipe Creek.  
May 29, Laporte, at Rosa house.  
May 29, English Prairie.  
May 29, Upper Fall Creek.  
May 30, 6 pm, Hartford City, at Bethel church house.  
May 30, Logansport.

**Iowa**  
April 27, Greene.  
May 22, 7:30 pm, Dallas Center.  
May 28, Grundy County.  
May 29, 2 pm, Prairie City.  
May 29, 30, 2 pm, Panther Creek.  
May 29, 30, Des Moines Valley.  
May 29, 30, 10 am, Coon River.

**Kansas**  
May 1, Mont Ida.  
May 9, Richmond Center.  
May 15, 6:30 pm, White Rock.  
May 23, Morrill.  
May 29, 10 am, Maple Grove.  
May 29, Monitor.  
May 29, Parsons.  
May 29, 30, 2 pm, Belleville.

**Maryland**  
April 25, 6:30 pm, Washington City.  
April 25, 5 pm, Woodberry.

**Minnesota**  
May 1, Thurmont.  
May 2, 6 pm, Denton.  
May 8, 2 pm, Pipe Creek.  
May 8, 4 pm, Ridgely.  
May 13, 2 pm, Pleasant View.  
May 15, 2:30 pm, Beaver Dam.  
May 22, 2 pm, Middletown Valley, Grossnickle house.  
May 22, 2 pm, Beaver Creek, Beaver Creek house.  
May 29, 4 pm, Long Green Valley.  
May 29, 30, Brownsville.

**Michigan**  
May 8, 10:30 am, Elmdale.

May 15, 7 pm, Crystal.  
May 15, Woodland.  
May 30, Sugar Ridge.

**Missouri**  
May 22, Smith Fork.  
May 15, South Beatrice.

**Ohio**  
April 24, 10:30 am, Wyandot.  
May 1, 7 pm, Logan.  
May 1, 7 pm, Cincinnati.  
May 8, Pleasant Hill.

May 9, Akron.  
May 15, 10 am, Swan Creek, East house.  
May 16, Harris Creek.

May 22, 10 am, Eversole.  
May 22, Oakland.  
May 29, 10 am, Lick Creek.  
May 29, 6 pm, Bear Creek.

May 29, West Charleston.

**Oklahoma**  
May 1, 6:30 pm, Monitor.

May 1, Paradise Prairie.  
May 8, Pleasant Plains.  
May 16, Thomas.

**Oregon**  
May 29, Mabel.

**Pennsylvania**  
April 25, Elk Lick.

April 25, Juniata Park.  
May 1, 6 pm, Queen.  
May 1, 2, 10 am, Annaville.  
May 2, 6:30 pm, Altoona, First Church.

May 2, Huntingdon.  
May 2, 6:30 pm, Brothers Valley, Summit house.

May 2, Hanover.  
May 2, Everett.

May 6, 7:30 pm, Philadelphia, First Church.  
May 8, 4 pm, Pleasant Hill.

May 9, 6 pm, Pittsburgh.  
May 9, York, First Church.  
May 9, 2 pm, Lititz.

May 12, 10 am, Midway.  
May 12, 10 am, Mountview.  
May 15, 1:30 pm, Back Creek, Brandt house.

May 15, 2 pm, Hatfield.  
May 15, 4 pm, Barren Ridge.  
May 16, 6 pm, Levittown.

May 16, Codorus, Fairview house.  
May 18, 19, 9:30 am, Springville, Mohler house.

May 18, 19, 1:30 pm, East Fairview.  
May 19, 20, 1 pm, Conestoga, at Bareville.

May 20, 21, 1:30 pm, Fredericksburg, Meyer house.  
May 22, 4 pm, Manor.

May 22, 1:30 pm, Spring Grove, Kemper house.  
May 23, Pottstown.

May 23, 10 am, Upper Codorus, Black Rock.  
May 23, 23, 9:30 am, Maiden Creek, Mohler house.

May 23, 23, 1:30 pm, Upper Conewago, Mumment house.  
May 23, 6:30 pm, Shade Creek.

May 23, 6 pm, Carson Valley.  
May 23, 6 pm, Clover Creek.  
May 24, 4 pm, Ephrata.

May 23, 9 am, Lower Cumberland, Mohler house.  
May 24, 25, 9:30 am, West Conestoga, Middle Creek house.

May 25, 26, 10 am, Chiques, at Chiques house.  
May 25, 26, Myerstown and Heidelberg.

May 26, 27, 1:30 pm, White Oak, Pennville house.  
May 27, 28, 10 am, Little Swatara, Zeigler house.

May 29, 2 pm, Akron.  
May 29, 1:30 pm, Conewago, Bachmanville house.

May 29, 6 pm, Clear.  
May 29, Mechanic Grove.  
May 30, 10 am, Falling Spring, Hade house.

May 29, 30, 2 pm, Good Will.  
May 30, Mt. Joy.  
May 30, Manor, Penn Run house.

May 30, Codorus, Codorus house.  
May 30, 6 pm, Smithfield.  
May 30, Brothers Valley, Pike house.

May 30, 1:30 pm, Lower Conewago, Bermudian house.  
May 30, 6 pm, Rummel.

**Tennessee**  
May 15, Beaver Creek.

**Virginia**  
May 15, 4 pm, Midland, at Midland house.  
May 15, 2 pm, Bridgewater.

May 15, 3:30 pm, Pleasant Valley (Second District).  
May 22, 5 pm, Summit.  
May 22, 6 pm, Rileville.

**Washington**  
May 8, Tacoma.  
May 15, 7:30 pm, Olympia.

May 22, Wenatchee.  
May 29, 7:30 pm, East Wenatchee.

# Practical Books for the Farm and Garden

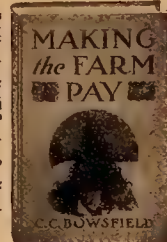
MAKING THE FARM PAY, ..... \$1.25  
C. C. Bowsfield.

This splendid book tells how to get the biggest returns from the soil and at the same time make farm life more attractive and successful.

A wide range of farming opportunities is discussed. A few chapters by headings will suggest the scope of the book.

The Modern Farmer's Opportunity. Learn How to Go Back to the Land.

Avoid the Single Farming Interest. Making a Dairy Farm Pay. Irrigation by Wells. Pin Money in Pickles. Farm Bookkeeping. Winter Egg Production.



BACK YARD FARMER, THE, ..... \$1.25  
J. Willard Bote.

In seventy-six chapters this book gives complete and reliable directions for the proper cultivation of vegetables, fruit and flowers and the care of poultry and pets. It is a practical book that will enable you to make the most out of the garden.

SOME OF THE CHAPTERS ARE:

Making the Back Yard a Garden Spot. Back Yard Dividends. A Succession of Garden Crops. Laying Out Flower Beds. Hot Beds and Cold Frames. A Back Yard Orchard. Rabbit Hutch and the Rabbit. Feeding Hens for Eggs. Shade Trees and Their Care.

SUCCESS WITH HENS, ..... \$1.35  
Robert Joon.

An up-to-date and practical poultry guide written by an expert. The fifty-five chapters cover every phase of the poultry business from the hatching and care of chicks to the sale of eggs and fowls.

Nothing but proven methods are given. A great boon to the skilled poultryman as well as to beginners.



HOME GARDENING, ..... 15c  
Benjamin F. Albough.

A simple, non-technical book for the person with a backyard or extra lot that ought to be made to yield good fresh vegetables for home use. Others, too, will profit greatly by the use of the practical methods of gardening described by the author. The "Sandwich method" of preparing a garden is an especially new and valuable plan. The volume covers both vegetable and flower gardening.



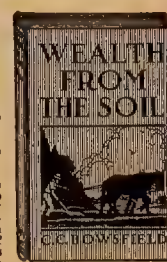
WEALTH FROM THE SOIL, ..... \$1.25  
C. C. Bowsfield.

The high level of prices for farm commodities and the improved facilities for shipping and traveling are pointed to by the author as an assurance of success for those who give the same talent to farming that would be required to bring success in any other vocation.

He contends that land ownership offers the only chance for independence that many city people have.

There are chapters on financing as well as on the various phases of farm production. Marketing in general and the cooperative principle in particular are discussed. Soil fertility and relative crop values receive due attention.

On this commercial side of farming, Mr. Bowsfield's writings have long been a



Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., April 24, 1920

No. 17

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## ...EDITORIAL...

### Meeting of the Joint Boards

At the recent Joint Meeting of the four Boards, seventeen of the eighteen members were present, Brother A. B. Miller being absent because of important work as Regional Director.

The General Christian Workers' Board presented its plans for work and sought the advice of the other Boards, so that there should be no overlapping or duplication. This shows one of the advantages of an occasional Joint Meeting of the Boards.

There was the fullest and frankest discussion of all questions under consideration. The marked unanimity with which each problem was disposed of, proves the oneness of the aims of all the Boards.

Promoting the interests of the Forward Movement was the theme of the session. The many enthusiastic reports showed how thoroughly the Brotherhood has taken hold of this great problem. The General Director reported that 854 congregations had reported local directors. Others are reporting daily. The Brotherhood is accepting the challenge of the Forward Movement and is putting its shoulders to the work, its hands into its pocket and its heart into the cause.

The question of underwriting our askings to the extent of five per cent of the budget, was up for final action. The Boards unanimously voted to underwrite the budget and then recommended "that the several Boards arrange with individuals to guarantee this underwriting, independent of the Conference offering." This means that the Boards, as individuals, will secure the written pledge of a sufficient number of brethren and sisters, who will agree to stand for this five per cent, should it ever be called for, so that each one may know that his entire Conference offering will go to the purpose for which it was given and not a cent of it be used in the payment of any underwriting.

The future program of the Forward Movement was deferred for consideration until the August meeting. In the meantime we will have been through our spring solicitation, will have the benefit of considerable experience and will have the further advice of the Conference.

The Forward Movement is helping the Brotherhood to consider the entire field as well as the congregation, the District or the school territory.

Through the Committee of Arrangements for the Sedalia Conference the question of a Program Committee for the period of the Forward Movement was brought to the attention of the Boards. It was suggested that since the Forward Movement has set up certain goals, it would be easier to present these goals to our people through a committee that could outline the work of the Conference program for four years and thus work to this end. J. E. MILLER, Secretary.

## The Conference Grounds, Sedalia, Mo.

ARE you going to attend our coming important Conference at Sedalia, Mo., in June? If not, why not? In our judgment it will be one of the most important Annual Meetings held in many years. You should be there without fail.

The Executive Committee of Arrangements for the Conference gave us a very urgent and kind request to visit Sedalia on our way home from California. This request was warmly seconded by the Office Editor of the MESSENGER. Hence this write-up.

The Executive Committee of Arrangements is made up of the following able men: J. Q. Goughnour, of Ankeny, Iowa, Chairman; Moses J. Mishler, Newton, Kans., Secretary; J. S. Gabel, Lincoln, Nebr., Treasurer; William W. Holsopple, Versailles, Mo., Chairman of Lodging Committee. These brethren have had ample experience in managing a Conference and will do well. They held a special meeting the day we were there. Bro. J. H. B. Williams, Secretary and Treasurer of General Mission Board, was also with us.

Of the Conference grounds for this year, it has been said that they are among the very best we have ever had. A visit to the place, an extended drive over the grounds, and a careful examination of all the buildings to be used, gave us a favorable impression of the claim, and that it is not unfounded. Hershey and Winona Lake are a bit hard to excel, but when all the fine and useful buildings are considered—especially the large Auditorium, which will readily accommodate over ten thousand people at one sitting—Sedalia will be found somewhat difficult to beat.

Sedalia is reached by the Missouri & Pacific R. R. and the Missouri, Kansas & Texas R. R. The Missouri and Pacific R. R. has a 9,000 mileage, reaches many parts of our Brotherhood and will afford excellent opportunities to reach the Conference. The other road is also a good one and covers a large territory.

Sedalia, it is said, has a population of 25,000 souls and is one of the growing cities in the State. It is ninety-four miles east of Kansas City, and the run by rail is made in three hours. It is thirty miles east of Pertle Springs, Mo., where our 1890 Conference was held.

The Conference grounds are located a mile and a half from the Missouri Pacific railway station. A street car line within a block and a half of the station will carry the people to the grounds. The Missouri, Kansas and Texas R. R. has a station on the grounds and may or may not stop its trains. Arrangements for this will be made if possible.

The Auditorium is a fine, large building of brick and steel. The lower seating place is 80x120 feet and will seat a large number of people. It is surrounded by immense galleries, or balconies, and on these galleries there are seats for 6,000 persons. As already intimated, at least ten thousand may be comfortably seated in the Auditorium. The Standing Committee platform will seat at least 200 people.

A trial of the acoustic properties of the Auditorium was made. Words spoken in a low tone of voice could be distinctly heard in the rear part of the room. The trial was made in an empty room. How the large crowds in attendance may hear, will be definitely determined when the meetings are in session.

A large, fine room is set apart for the meetings of the Standing Committee. It will comfortably seat over a hundred. It is 30x40 in size, is well lighted and is all and more than could be desired by the committee. Below is also a large room, which will be fitted up as sleeping quarters for those who desire them.

Only a short distance from the Auditorium is the

Woman's Building—a fine structure and a most comfortable rest-home for women and children. It will be highly appreciated by our sisters who attend the Conference. It is well fitted in every way as a pleasant resting-place when one grows weary. It has ample wash rooms with running water. We noticed some twenty fine wash-basins, ready to be used. There is a commodious play-ground for the children in the nice, grassy yard on the outside. This will afford a good place for the children, and will be highly appreciated.

Our colleges will take pleasure in occupying the large room, 64x120, set apart for their use. The room is well fitted for the purpose and any exhibitions our schools may feel to make, will be amply provided for. The room will be large enough for all our schools and, we are sure, will be much appreciated by them.

The lunch-room will be much the largest we have ever used. It is 54x410. It has a fine cement floor and is ready for use. It is a good, clean, well-lighted room for feeding the hungry at the Conference. Sometimes we have been a bit crowded at our lunch-stands. We shall have ample room at Sedalia.

There are many more buildings than here described, that may be used for holding some of the many meetings that each year are arranged for at our Conferences. We shall have all the rooms we need and more.

Bro. William W. Holsopple, Chairman of the Lodging Committee, handed in the following, and requested it should be inserted in this article:

Manager J. W. Mellor, of the Information Bureau of the Sedalia Chamber of Commerce, the services of which are absolutely free to all visitors during the Conference, announces the following schedule of lodging prices during the Conference:

Single room with one bed, per night, \$1.50. Two persons may occupy said room at same price. Where more than two persons occupy a room, an additional charge of 75 cents each, for additional ones, will be made if furnished a bed, or 50 cents each, if furnished a cot.

For conventions of all kinds this service, designated as "LODGING BUREAU," will be located at the northwest corner of Courthouse Square on Fourth and Ohio Streets, and will be plainly indicated by banners. It is kept open day and night during such conventions and will furnish free messengers to escort visitors to the rooms assigned them. Branch booths of the Lodging Bureau will be maintained at both railroad stations, and incoming visitors, who will apply at those booths, will be plainly directed. Only rooms of known respectability will be listed. Guests pay for their room when it is assigned them and are given a receipted ticket, which absolutely protects them from any overcharge or possible misunderstanding.

(Note.—Manager J. W. Mellor founded this Bureau fourteen years ago, and has conducted it continuously under the auspices of the Chamber of Commerce ever since—a guarantee of its reliability and satisfactory service.)

As already said, the Conference at Sedalia, Mo., will be one of the most important we have held for a number of years. Some very important questions, concerning the future of the church, will be considered and fully discussed. Among the number will be the report of the committee, appointed at last year's Conference, on "The Simple Life." This important question will bring before the Conference many important points that deeply concern the church. The Report of the Committee on the Appointment of a Publication Board will bring forth a thoughtful discussion, and it is sincerely hoped that the question will be settled in line with the best interests of the church's publishing interests. The Life Insurance question is again to be considered, and with these already named, others of great importance will come before the Conference. May the Holy Spirit so direct our conclusions that God's name may be honored and glorified and the church made all the stronger by the Conference of 1920—one hundred and eighty years since our Conference was first held in America. D. L. M.



## CONTRIBUTORS' FORUM

### Christianity As a Mode of Life

BY EZRA FLORY

WHEN Jesus said, "By their fruits shall ye know them," he recognized that his work and teaching, as well as that of his followers, will be connected with life. The unmistakable trend of Christianity is in this direction. It is the only method of religious education that will meet present demands. In fact, the quality and value of any man's religion are tested by its outcome in acts and deeds, not in dogma.

"We live in thoughts, not breaths;  
In deeds, not years;  
In feelings, not in figures on a dial."

How meagerly have we comprehended the method and content of the Master's teaching! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven." "He that heareth these words of mine and *doeth* them" is a wise man. His theology attaches to life.

The teacher of religion must assure himself that the value of his efforts is determined by the degree in which his pupils live more usefully and sympathetically. No teacher can store up useful knowledge and have it ready for some future time like batteries are charged with electricity. The only knowledge that enters into the vital part of a pupil's equipment is that which is active in service, guiding thought and choices day by day. Unused knowledge quickly vanishes. Interests, ideals and emotions, which are aroused without affording an outlet for expression in deeds or conduct, fade away without fulfilling the purpose for which they exist. "To him that hath, shall be given, and he shall have abundance," is true in respect of religious expression and growth.

The great thing in religious education is to find immediate and natural outlets in expression—a way for the child to use what he learns; to get the child to *do* those things pointed out by the lesson. The same truth pertains in home teaching, and in no place has neglect been more persistent than in this relation, both in homes and institutions. Religion develops in action, and there may be more value in giving a dollar than in reading a scripture, in singing a hymn, or in saying a prayer.

Chicago, Ill.

### Universal Physical Education—Do You Want It?

BY M. G. BRUMBAUGH

SOME weeks ago I appealed to all lovers of the Christ to help secure State and national support for Universal Physical Training in all our schools and in this way avert the enactment, if possible, of a Compulsory Military Training law that would carry with it not only enormous expenditures upon our national treasury and call our boys at eighteen to twenty away from home for military drill for specified times in each year, but which also carries with it the danger of militarizing our whole country. Less than a dozen readers of the MESSENGER seemed to be concerned enough to write a letter about it. Surely the Lord's work is worth some effort from those that profess to follow him.

Since then Hon. S. D. Fess, Member of Congress from Ohio, and Senator Arthur E. Capper, from Kansas—men of God and true patriots—have sponsored a Bill in House and Senate for "the promotion of physical education in the United States." It is listed as House Bill No. 12,652 and it is now a question of popular opinion as to whether this Bill or some drastic Military Bill shall have support in Congress. You may be sure the military group will be heard from. Will you be silent? Dare you be silent? You ought at once to serve the Master by writing to Congressman Fess and Senator Capper, urging passage of the Physical Education Bill (No. 12,652). In this way you will, in a national crisis, be putting your influence on the

side of education, health and peace. Write your heart's promptings, and do it *now*.

The Senate has, under consideration, this Compulsory Military Training Bill and it may, if we remain silent, pass that body. You can help to defeat it if you will. This is the hour for action.

It is generally conceded by medical authorities and by educators, together with some military men, that the physical defects of our people can not be cured by military training. Most of these defects can be cured, earlier in life, by physical training. To make a nation fit physically for efficient service is the greatest guarantee against war and also the best preparation for maximum production in peace.

We school-men have long known that physical defects cause lower intelligence and lower moral standards. We do not claim that a physically-defective person is necessarily immoral. Only a silly man would say that. But with the coming of physical training in the schools of Philadelphia, we not only increased, in one year, the intellectual standards of 223,000 pupils, but by giving them healthful and health-producing training, we lessened the moral delinquencies of these children. I ought to know. I was then in charge of the schools and I *do* know.

Military training not only is a menace to the peace of our people, but it wholly overlooks the care and corrective treatment of our girls. If the nation needs one thing, in this connection, more than it needs anything else, it needs to give us healthy girls. These become the mothers of our next generation, and if we have learned the meaning of civilization and have sensed the very essence of the teachings of Jesus, it is incumbent upon us to give to society, nation and church healthy children.

Do not write to me about this. My mind is made up. I am doing my utmost. Will you? Let your letters and telegrams go to the good men in Congress whom you know and especially to Dr. Fess and Mr. Capper. They lead your forces. Will you sulk in your tent? Will you shame the cause of the Lord? Will you? Or will you act, and act at once?

Philadelphia, Pa.

### "Always Abounding"—1 Cor. 15: 58

BY EZRA LUTZ

IN this age of church activities, with the "Five-Year Forward Movement" upon us, churches being built, pastors being supplied, missionaries sent to foreign fields, Sunday-school teachers and officers being educated, our young people being trained for the future church, religious education being taught in almost every institution of learning, the world over, one would almost conclude it to be an impossibility for our church people to get very far away from the teaching of Jesus and the apostles, with all these safeguards thrown around them. But with all these privileges available, and spiritual food in plenty at all services, might we not be found lacking in some vital truth, so as to be found wanting?

John the divine found the "Seven Churches" in Asia lacking in *one thing*. The rich young man only lacked *one thing*. Paul found the Corinthian brethren indulging in a practice not in harmony with the teaching of the Christian church. And yet, even in Corinth, the Gospel of Jesus Christ prevailed over universal corruption and resulted in a membership worthy of commendation.

Why did these people get into such a deplorable condition? We have heard many people tell of their faith and steadfastness in Jesus Christ, and of the joy in their lives and of their hope of eternal happiness. But how many can testify to the fact that they have complied with Paul's entreaty always to "abound in the work of the Lord"?

Here may be the one thing of which we come short in our Christian duties. In other words—exceed self, grow in grace, go on to perfection (Heb. 6: 1). Growing in grace (2 Peter 3: 18) does not merely consist of doing religious work, for Paul showed those Corinthian brethren that with contention and strife in the church, division by parties, envy of each other's gifts—the unity was almost gone. This condition was

full proof that love to God and man was wanting. Without this, their numerous gifts and other graces were nothing in the eyes of God, and consequently their religion was at fault.

One may meet the approval of God more by building a ship that carries missionaries to the foreign field, than by building a churchhouse, if love to God and man in the heart be lacking. Paul, to correct this condition among the Corinthians, showed them the spirit, the temper, and disposition in which the work should be done. Without love in our hearts for our fellow-beings, no communion can be kept up with God. Nor can we prepare ourselves for eternity. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Christian fellowship is the secret of success and power for the church. We dare not dispense with it, for it is essential to social and religious life. To have zeal for one special church activity and leave another task undone, is not abounding in the work of the Lord. Where there is real spiritual life, there is growth, a strengthening, an abounding in the Lord, a getting rid of self, a developing of Christian graces within one's self.

If we do not go forward by the strength of grace, we go backward by the strength and power of corruption. The angels on Jacob's ladder were either ascending or descending. We want an abundance of strength in the Lord's work. Let us think over it, pray over it, exercise in it—as the apostle says: "Always abounding." And victory will be ours through our Lord and Master.

Lena, Ill.

### Your House Left Unto You Desolate

BY ELIZA POPE VAN DYNE

THERE is something all wrong in this stiltedness of ours; this rigidity of our mentality. Laughter is seldom pleasing, for it isn't real; the laughing-one doesn't feel like laughing; nothing can be funny with the heart so tensely serious. Singing is no longer a spontaneous outpouring of the joy of life, but a careful rising and falling of trained notes, with years of thought behind them, a profession—acting.

It's wrong. It must be wrong! Laughter and song and spontaneity are normal and vital; they mean health; they mean life. Surely, then, the less responsive we are to playful things, the more of genuine life is leaving. If we can't sing, we can't relax. If we are ever and eternally to study each thought and action before it may gain expression, what deadly paralysis must be developing inside?

Moreover, the very people who can not enjoy, are those who have striven the hardest to advance their state of being, to reach the highest point, to secure the best. Intense cultivation has produced a new and a wonderful species among men, but the kind of man God made is marred. Higher education has taught scientists to do everything, possible and "impossible," that the world requires to have done. The earth has improved a thousandfold. It has progressed, it has been civilized; but the man who is doing it all is unhappy.

Can the disturbed and restless individual—millions of disturbed and restless individuals—fail to effect? Can the miracle-men who achieve undreamed-of ends for public good, withhold their doubts from the world, hide deep in their hearts the personal feelings? No, they can't. The world receives all that, too.

What benefit is there in wireless, if only that nations may quarrel the more readily? What object in modeling a home to perfection, what profit in equipping it with mysterious buttons everywhere, that the owner shall have not alone no personal exertion, but no knowledge of other forces doing his bidding around him, if discontent and harrowing thoughts are there, subtler still and more powerful?

There is something supremely fine in doing things that no man has done before. It is glorious to succeed. Every true man and woman in the world is driven irresistibly by that dynamo they call ambition. It is instinctive; it is good.



" . . . But these ye ought to have done, and not to have left the other undone." There is the pith and the end of it. A man can only succeed in the world with the use of material things, but he can only be happy in the world with the knowledge of spiritual things.

Isn't it inconsistent, in the last degree, to be irritable and anxious and mentally strained, because we are working toward our goal? Certainly, if we are not working toward it, if handicaps are many and various, and the end seems far off, there is all the more need to rest, all the more need to go, with a quiet, receptive mind, to the One Great Power for help.

Let us do both of these things! "Singing and making melody in your heart to the Lord."

Washington, D. C.

### "New Every Morning"

SELECTED BY WEALTHY A. BURKHOLDER

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning" (Lam. 3: 22, 23).

How many bright things there are in the Book of Lamentations! It has a sad title, and in our happy moods we should hardly think of turning to its leaves. Our instinct would be to go to it in our grief, to find suitable utterances of our burdened hours. We open to its lines as those who walk under a weeping sky, and beneath the rain of falling tears. But our walk will often, as we look up, show us a rift in the clouds, the blue sky shining through, and the blessed starlight streaming down.

Here is an utterance that has the sunbeams in it: "The Lord's mercies are new every morning." What an assurance this is to carry with us in our wayfaring through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing to meet us out of the imperious mist none of us can know. We have no anxious questions to ask. That is enough for all that is coming: "The Lord's mercies are new every morning." The morning yet to break upon us may be heavy with storms. No matter, the new mercies will not fail.

Come, live a contented, happy and thankful life. Do not borrow trouble. Do not be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lays upon you to do or bear, it will bring new mercies for new needs.—*The Christian*.

Shippensburg, Pa.

## Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Notes on Financial Campaign

MONEY represents human life. A man working with his hands gets three, five or more dollars for his service. It means a day of his life. A day of energy, skill, purpose and effort. A day of himself, stored up in the money he puts in his pocket or the bank. This gives money its value and power. This is the reason it means so much to build or to destroy, to bless or to blight the thing it touches. It is the dynamo of stored human energy, which, when attached to the purposes of the Kingdom of God, will be used of him in enriching and blessing everything it touches; but when wrongly directed, in channels of selfishness and sin, it passes over the land like a great epidemic—to leave blight, weakness and death by every fireside.

Money, therefore, is a sacred thing, both in what it is as well as in what it does. Jesus spake of a man's attitude toward property, more frequently, perhaps, than any other thing, as a condition of discipleship, except an obedient faith. Therefore, while money is material in itself, it has the most spiritual relations of power and possibility, for us and the Lord. May all giving and receiving be guided by this consciousness! Think of the needs of the world, and that he told us to "go and make disciples of him," but we stayed here and used our life in making money. Now our

life is invested in that and it is our last and only chance to connect up in this great work of the Kingdom. Give as though the Master stood by the treasury, as of old, watching the gifts. He sees, for "his eyes go to and fro throughout the earth." Remember, now as then, he measures the gift more from its relation to the giver than the amount. So give everybody a chance, for the mite is more than a million, both to the Lord and the giver, if it includes more of our living.

We have too often discouraged the weak in the privilege of giving. The widow enjoys giving her mite more than some do their thousands. The great amounts for chewing gum, tobacco, jewelry and many other questionable and sinful indulgences are too often contributed by those who have little, and have not been given the encouragement to give to the church's need. One reason why we lose our young people to the church is found in the fact that they have not been asked or expected to contribute to its work, either in money or service. Give them a chance and despise not the size of their gift, or be surprised if they prefer to give their life direct, rather than via the money route.

Too often, when money is abundant, as now, we resort to extravagance and luxury. This is apparent everywhere. Our own church, built upon the teachings of simplicity and economy, piety and self-sacrifice, is being lured away by the glitter of show and indulgence in excessive luxury in life and dress. How many of us, beloved, will quietly look into that Face that was bruised for us, and think it through until, for his sake, we shall willingly give up the show of the external for the glory of the eternal? God help many of us to lay at his feet and for his service that which, when kept, will only bring injury and death to ourselves and those we love!

Much of the joy of giving will be to exceed the needs and quotas. That is the way the Lord gives—"heaped up, pressed down, running over." This abounding giving, too, is promised to those who give liberally to the Lord. May we not limit ourselves by quotas or budgets, but, in the joy of the "second mile," give cheerfully and bountifully, in excess of them, as he has prospered us in these days of plenty.

The increasing cost of labor, paper and ink has made it necessary for the Mission Board to increase the cost of the *Missionary Visitor* to subscribers at \$1. It will be included in any gift to missions of \$2 or more. It will also be included in any undesignated gift of the Conference offering of \$4 or more. There should be no unnecessary waste of duplicates in homes where it is not needed. The pledge cards will be a convenient record of names and addresses and amounts, entitling those giving to the *Visitor*. These names and addresses should be sent early to the *Missionary Visitor*, Elgin, Ill.

Remember that all offerings for missions, Sunday-schools and colleges, by either individuals or organizations, given during the year, whether included in your pledge or not, will be added to the credit of your congregation when it is paid, and sent to the boards or colleges, and reported to the Forward Movement at Elgin.

Of course, real needs are represented in the budgets. These should be supplied. If any congregation fails to reach its quota, it should be planned to be given in some way later, if we would do our part.

**Remember that at the meeting of the Joint Boards, April 15th, it was arranged that none of the underwritings will come out of the Conference Offering. These underwritings have been guaranteed by individuals to the Boards, so all money given goes directly into the causes and channels of our own church.**

In the regions where the College budget is not included in this canvass for the Conference offering, it should be remembered that this additional amount is

necessary for the success of the college and ought to be given in some way later, if the school is to remain in your region. Schools with proper Christian teachers are the life of mission work in heathen lands, and the church must direct and support schools at home with the same vital Christian faith to keep America from becoming pagan. Not intellectual training alone, but Christian. This can be done only by the church in her own way and purpose of doctrine and life, if it is to live.

"Give as you would if an angel  
Awaited your gift at the door;  
Give as you would if tomorrow  
Found you where waiting was o'er;  
Give as you would to the Master,  
If you met His searching look;  
Give as you would of your substance  
If His hand your offering took."

C. D. B.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### "The Little Member That Boasteth Great Things"

James 3: 1-18

For Week Beginning May 2, 1920

1. **Small But Powerful.**—When we call the tongue a little member, we are quoting the words of James, the sacred writer, particularly given to linking together religion and the common things of life. After referring to several things that are small, so far as actual dimensions are concerned, but great in their possibilities, James mentions the tongue. Compared with certain other members of the body, it may well be called "little," and yet—study the subject often as we may—it is impossible for us to realize how great are its powers, both for good and for evil.

2. **Tongue Control a Matter of Habit.**—Control of the tongue, or a failure to restrict it, is largely a matter of habit. One who has formed the habit of speaking hastily may wonder at himself for having erred so seriously and unexpectedly. His unfortunate speech may seem to have sprung forth from his lips without any volition on his part. And, indeed, such may be the actual fact. His fault lies in the fact that he allowed habit to master him so completely that it works automatically. Only long and constant watchfulness, aided by the grace of God, can free one from the habit.

3. **The Little Member's Achievements.**—Sometimes even the most valiant soul has reached the limit of its endurance. It is at that critical hour that a few words of cheer may save him from fainting. Many a one, straying away from the Father's house, and rapidly nearing the black gulf of despair, has been led to turn about and journey towards heaven, just because some one said the earnest, faith-filled word. Countless prodigals, stumbling in the darkness, have seen a great light because human tongues spoke to them the message of salvation.

4. **In Your Talking, Keep Clear of Personalities.**—Why not talk of things, objects, thoughts? The smallest minds are content to occupy themselves with persons—their foibles and frailties. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. It is much to be regretted that there are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy would not wish to dine at a dissecting table. There is evil enough in man—God knows! But it is not the mission of every man and woman to detail and report it all. Keep the atmosphere as pure as possible—fragrant with gentleness and charity.

5. **Let the Tongue Inspire Service.**—Blessed and honorable is that person whose tongue is obedient to the law of Christ, and whose words are as a spring of wholesome water. Blessed is he who never uses scorn except to scourge sin, or satire except to prune folly. Blessed is he who never puts the simple to confusion, nor flatters the great. Blessed is he who says no ill of any man except under the last compulsion of truth and justice. Blessed is he who delights to speak well of every man and bids the cast down be of good cheer. Such a man dispels calumnies, lifts shadows, comforts the sorrowing, establishes righteousness, lays strife to rest, and brings in the Kingdom of God.

6. **Suggestive References.**—The folly of hasty utterances (Prov. 29: 20). Words of the wise and the foolish (Eccl. 10: 12-14). Christ's test (Matt. 12: 34-37). The mouth of the righteous (Psa. 37: 30). Taking heed to ourselves (Psa. 39: 1). A promise to him whose conversation is well ordered (Psa. 50: 23). Paul's admonition (Philpp. 1: 27). Speech seasoned with grace (Col. 4: 6). "Swift to hear, slow to speak" (James 1: 19, 26). When our answer should be ready (1 Peter 3: 15-16).



## AMONG THE CHURCHES

### CALENDAR FOR SUNDAY, APRIL 25

Sunday-school Lesson, Ruth's Wise Choice.—Ruth 1.  
Christian Workers' Meeting, The Lord's People.—1  
Peter 2: 9, 10.

### GAINS FOR THE KINGDOM

One in the Tyrone church, Pa.  
Five in the Freeport church, Ill.  
One in the Yakima church, Wash.  
One in the Summitville church, Ind.  
One in the Beaver Creek church, Va.  
One in the Mount Hope church, Wash.  
Seven in the Los Angeles church, Calif.  
One in the Forest Center church, Wash.  
Two baptisms in the Ramona church, Kans.  
Three in the Washington City church, D. C.  
One addition to the Big Swatara church, Pa.  
Five additions to the Loon Creek church, Ind.  
One confession in the Woodland church, Mich.  
Two additions to the Independence church, Kans.  
One baptism in the Payette Valley church, Idaho.  
Seventeen at Fairhance, Pa.—Bro. C. M. Driver, evangelist.

Five by baptism and one reclaimed in the Mt. Morris church, Ill.  
Six in the West Marion church, Ind.—Bro. J. K. Eikenberry, pastor.

Four in the Marion church, Ohio.—Bro. E. E. Eshelman, evangelist.

Thirteen in the Pasadena church, Calif.—Bro. H. A. Brubaker, pastor.

Twelve in the Riddlesburg church, Pa.—Bro. Wm. Holtinger, evangelist.

Four in the Olympia church, Wash.—Bro. Paul Mohler, Bible Institute instructor.

Ten confessions in the Limestone church, Tenn.—Bro. A. M. Laughrun, evangelist.

Six confessions in the Council Bluffs church, Iowa.—Bro. C. E. Schrock, pastor, evangelist.

Twenty-four in the Sidney church, Ohio; eleven confessions.—Bro. Van B. Wright, evangelist.

Sixty-four confessions in the Germantown church, Philadelphia.—Bro. M. J. Brougher, evangelist.

Twenty-two baptisms, two confessions, Bethany church, Chicago.—Bro. H. F. Richards, pastor, evangelist.

### OUR EVANGELISTS

Bro. R. G. Farick, now at Edith, Miss.  
Bro. D. L. Miller, May 9 at Johnstown, Pa.  
Bro. J. B. Shaffer, May 8 at Clifton Mills, W. Va.  
Bro. I. R. Beery, May 9 in the Walnut church, Ind.  
Bro. Walter M. Kahle, May 2 at Brooklyn, N. Y.  
Bro. M. J. Brougher, May 3 in the Summit church, Va.  
Bro. E. S. Fouts, in his home church.—Prairie Lake, Okla.

Bro. Reuben Shroyer, in November, in the Elsie church, Mich.

Bro. O. H. Feiler, latter part of May in the Ottumwa church, Iowa.

### PERSONAL MENTION

Bro. E. S. Fouts, of Albion, Iowa, is to locate in the Prairie Lake church, Okla. His address will be Waynoka.

Bro. A. H. Miller, late of the Canton Center church, Ohio, has accepted a call to the pastorate of the Akron church, same State, and should be addressed accordingly.

Bro. Wm. H. Eiler, formerly of Rice Lake, Wis., has now assumed pastoral duties at Muscatine, Iowa. His correspondents will please note his change of address.

Bro. Vernon Slawter, a minister of the Germantown church, Pa., has accepted the pastorate of the Pottstown church, same State, where he should now be addressed.

Bro. L. H. Prowant has changed his place of residence from Hamler, Ohio, to R. D. 3, Durand, Mich. He desires, in this connection, to call attention to the following: "Many are addressing me concerning matter intended for the Sand Ridge church, Ohio, of which, until March 11, I was elder and pastor. All such business should be sent to Bro. L. I. Moss, Hoyville, Ohio, who is my successor in the work there."

The Committee of Arrangements for the Sedalia Conference has appointed Prof. E. L. Craik, of McPherson College, Editor of the Conference Daily. Our readers will remember that Bro. Craik served in the same capacity at Wichita in 1917. The "Sedalia Democrat" will be the official paper this year and the Conference Editor hopes that the name will be no objection to subscribers of republican sympathies. He will have something further to say later regarding the daily.

### MISCELLANEOUS

Bro. J. C. Groff, correspondent for the Figarden church, Calif., desires us to state, that the correspondence in "Messenger" of March 27, under the head of Fresno, Calif., should have been credited to Figarden, same State.

It was the Pleasant Dale church, Ind.—not the Pleasant Hill church, as was previously stated—that is pushing the remodeling of its house of worship to early completion, hoping to dedicate the structure the first Sunday in June.

We are requested, by the correspondent of the Franklin church, Decatur County, Iowa, to state that the old church building, referred to in "Messenger" of April 3, is not to be repaired at all, as there stated, but that an entirely new building is to be ready for dedication some time in June.

The Lorain church, Ohio, through its pastoral committee, is still endeavoring to get in touch with some one who is in a position to render ministerial assistance to the work at that place. Any one interested will please address Bro. U. R. McCorkle, R. D. 4, Sidney, Ohio.

The Ellison church, N. Dak., desires to secure the services of a resident minister. This congregation is located in a rural section, with a membership of eighty-three, and would be pleased to correspond with some good, active brother. Address: Joseph Burkholder, Rocklake, N. Dak.

The Yakima, Calif., Christian Workers' Society has pledged \$400 for the building of a church in India. That society is living up to its name by doing something truly worth while. How many other Christian Workers' Societies can point to a similar expression of efficiency, thereby arousing others to consecrated activity?

Notice to Members of the Second District of Virginia.—Parties who wish to attend the District Meeting at the Mt. Vernon church, Va., April 29 and 30, and are forced to come by rail, will please notify Bro. J. F. Harper, Waynesboro, Va., if they get off at that place, and P. O. Clinic, Stuarts Draft, Va., if they get off at that station. We will try to have rigs there to meet them if the above parties are notified.—Transportation Committee.

"Reconstruction plans for the year 1920" is the title of a booklet which has been prepared by the Federal Council of the Churches of Christ in America for the purpose of answering inquiries relative to reconstruction plans for the Protestant institutions in France and Belgium. It contains information which many of our readers would be interested in. We are requested to state that copies may be had by addressing the Council, 105 East Twenty-second Street, New York.

## What Is the Matter With the Messenger?

The "Messenger" is facing a paper famine. Paper has doubled in price time and again, in the recent past, and just now it is almost impossible to get it at any price. The railroad strike has suddenly brought the situation to a crisis. A carload of "Messenger" paper, which should have been here long ago, is not here yet. It is promised us by the first of next month, if the way is open. The paper on which most of this issue is printed cost us twice as much per pound as we have been paying for the better quality we have been using. And it was hard to get even then. We have enough for another half-size issue like this next week. Beyond that we can not see at present. We hope for the best. Meanwhile we beg the kind indulgence of our readers. We shall do the best for you we can. Much correspondence and other matter must be held over indefinitely. We still want the news but please boil it down.

### THE BOARD MEETINGS

The Joint Board Meeting was held on Thursday of last week, as had been planned, with all members of the four Boards present except Bro. A. E. Miller, of the Christian Workers' Board, whose duties in the field, as Regional Director, did not permit him to attend. Bro. H. K. Ober was Chairman of the meeting and Bro. J. E. Miller, Secretary.

All four Boards held their separate meetings on Wednesday. The Mission Board, however, began its labors on Tuesday afternoon, and concluded them on Friday morning following the joint meeting.

The Educational Board made a remarkable discovery at this meeting. It had never noticed before that its membership consisted of three Daniels and two Johns. Is it any wonder our educational work has been making such splendid progress of late?

Because of our limited space as well as the shortness of the time for preparation, we give in this issue only the report of the Joint Board Meeting. A report of the Mission Board Meeting is scheduled for next week and we hope to have reports also of the other Board Meetings for early publication.

These days were full of hard work, of earnest prayer, and of much promise for the Forward Movement of the church. It looked as if every member of the Boards left the meetings in the strengthened conviction that a new day of usefulness and power is dawning for the Church of the Brethren.

### NOTICE FROM THE COMMITTEE ON DIFFERENCE OF PRACTICE AND TEACHING

A committee was appointed by last Annual Meeting, in whose hands was placed query No. 8, page 14, Conference Minutes of 1919, "To take under consideration the whole question of conditions in the church referred to and related subjects, together with the difference of practice and teaching in the various churches of the Brotherhood on such points, and report to next General Conference." This committee held one meeting, at which time it did, with the information in hand, prayerfully and at length, give consideration to the whole question involved, and did write a tentative report, but concluded that more time should be given for further investigation, and for the study of the question, before writing its final report for the Conference. The committee now finds that it can not complete its report until it can hold a meeting at Sedalia, about the assembling time of the Conference. This necessitates the committee's asking that the rule be suspended, requiring that reports by committees be submitted in time for publication in the "Gospel Messenger" and Conference Booklet. This notice, therefore, means that the committee asks that the above mentioned rule be waived in this case, and the report be admitted by the Conference for consideration.—P. S. Miller, D. W. Kurtz, I. W. Taylor, Geo. A. Shamberger, John Heckman, Committee.

## Committee Reports for the Annual Conference

### 1. Revision of Credential Blanks

To General Conference of 1920, Greeting:

Pursuant to the instruction of the Conference of 1919, we, your committee, beg to submit the following Credential Blank form:

Credential for Delegates to District and General Conferences of the Church of the Brethren

Name of State District, .....  
Name of Congregation, .....  
Name of Delegate, .....  
Official Position, .....

This is to certify that .....  
has been duly elected to represent the above-named congregation at the ..... Conference, to be held at .....  
..... for ..... spiritual life and as being in full accord with the faith and practices of the church, as defined by General Conference.

Elder.

Clerk.

### Declaration of Principles and Purpose

I, I again declare my faith in, and grateful acceptance of, Jesus Christ, "the only begotten Son of God," as my personal Savior; and the Bible as God's infallible Word of Truth, and as the ultimate rule of faith and practice for men (John 1: 14; 3: 16 and 36; 12: 47-48; Luke 21: 33; Acts 10: 43; 2 Tim. 3: 16).

2. It is my sincere endeavor, in submission to God's Holy Spirit, to make my life, at all times, in purpose and in act, a true expression of the teaching of Jesus and his apostles (1 Cor. 10: 31-33; Rom. 12: 1 and 2).

3. I pledge my loyalty, by life and influence, to the Church of the Brethren and to its doctrines and practices as taught by the Scriptures and defined by her General Conference (1 Peter 1: 13-16; 3: 3-4; James 5: 12; Luke 3: 14; 1 Cor. 6: 1-8; John 18: 20; 1 Peter 5: 13-15; John 13: 1 Cor. 11: 1-21).

4. As a delegate to the above-named Conference, I have, carefully read the scriptures cited in this declaration, and promise prayerfully to consider, with open mind and a teachable spirit, all matters presented, and to act, by voice and vote, in good faith, for the best interests of the church, that I may continue to be "the pillar and ground of the truth" (1 Thess. 5: 17; Rom. 14: 22-23).

Delegate.

Committee: T. S. Fike, J. P. Dickey, Eva Trostle.

### 2. Direction and Control of Evangelists

To the General Conference of the Church of the Brethren assembled at Sedalia, Mo., 1920, Greeting:

We, your committee appointed to "devise some plan by which the church can control and direct the work of our evangelists," respectfully submit the following report:

I. In the first place we recommend that less exclusive reliance be placed upon the special revival for bringing people into the church, and that greater dependence be placed: (1) Upon the religious training of our children in the home; (2) Upon the organization of Religious Education; (3) Upon personal and pastoral evangelism, and (4) Upon the wiser and fuller organization of the entire membership of the church for bringing men to Christ.

II. We urge a high standard of character and ability for evangelists—in reality of Christian experience, in consecration, evangelical faith, love for souls, and unquestioned faithfulness to the church and her principles.

III. Each District Ministerial Board shall prepare a list of available men of such qualifications, and furnish information and advice to local churches seeking the services of an evangelist.

IV. Local churches should exercise proper care and wisdom in choosing and cooperating with evangelists.

Let the official board select from the list approved and furnished by the District Ministerial Board, or submit their choice for approval to said board. The choice of the official board should then be submitted to the voice of the church.

Upon the arrival of the evangelist, there should be a meeting of the official board of the church with the evangelist: (1) To discuss the methods to be used, and the basis on which the fullest cooperation of the entire church may be secured, and (2) To pray together for the success of the meetings.

The elder or foreman in charge, together with the official board, should be held responsible for the good conduct of the evangelist while in the meeting.

The elder in charge is responsible for the instruction of applicants for church membership.

V. In case of irregularities the elder and official board should labor personally and jointly with the evangelist, to rectify such mistakes at once, and prevent their recurrence.

In case of sufficient gravity, the matter should be reported by them to the District Ministerial Board.

Should the Ministerial Board fail to reach an adjustment, the case shall be referred by them in writing to the elders of the District in which the evangelist lives.

If necessary, the elders of the District may refer the case to Standing Committee of General Conference.

VI. By the adoption of this report any former decisions, in conflict with the provisions here made, are repealed. Committee: James M. Moore, Frank Fisher, Albert C. Wicand.

### 3. The Use and the Practice of Law

To the General Conference of the Church of the Brethren, assembled at Sedalia, Mo., June, 1920:

The Committee appointed by the General Conference of 1919, to study carefully the question of "The Use and the Practice of Law," and to "submit a restatement on the whole matter," respectfully report the following:

I. Scriptural Teaching About the Use and Practice of Law  
1. Specific Teachings by Paul

Paul taught that it was wholly wrong and shameful to the church for a brother to go to law against a brother—that it would be better to suffer being defrauded—because the church was incomparably better qualified to settle such matters, and hence the church should make provision for making needed adjustments (1 Cor. 6: 1-9a).

### 2. The Teaching of Christ

Our Lord said that, if sued by an adversary for a debt,



it would be far better to compromise the matter before it came to court than to let the case come up for trial and have a harsh judgment rendered, which would stir up anger (Matt. 5: 25, 26).

Jesus also taught that if legal process can not be averted, and one should fall into the hands of the law, he should do more than the law requires—to offer the coat also, and go the second mile; and if one's goods are thus taken away, we should not ask them again (Matt. 5: 40-41; Luke 6: 30b).

In doing so, we should imitate our Heavenly Father, "who is kind to the unthankful and evil." And for this our "reward shall be great" (Luke 3: 35).

**The attitude of Christ and the apostles towards the lawyers and judges** of their day is set before us in several passages.

Our Lord tells the lawyers of his day that if they wish to inherit eternal life they should obey the fundamental moral law of supreme love to God and equal love to their neighbors (Luke 10: 25-38; Matt. 22: 35-40).

He reproaches them for being punctilious in minor matters, while neglecting the weightier matters of **justice and mercy, and the love of God** (Luke 11: 42-45; Matt. 23: 23, 24); for selfishly seeking honor and being hypocritical and conscientious (Matt. 23: 1-7).

He unsparringly condemns them for perverting justice (Luke 18: 1-8); robbing the poor and defenseless (Luke 20: 46, 47); for loading men with burdens grievous to be borne (Luke 11: 46); for covering up and making void the law of God (essential moral law and justice) with hair-splitting traditions and technicalities (Matt. 7: 8-13), instead of helping men to live ethically; for confusing and hindering men from seeing the truth, and not themselves living up to their own light (Matt. 23: 13; Luke 11: 52). See also Titus 3: 13.

### 3. The Example of Christ and the Apostles

The "example" of Christ, in this matter, is set before us under three aspects: (1) When arrested, (2) When tried, (3) When executed.

When arrested, he did not resist the officers of the law, but rebuked those who were inclined to do so, trusting himself wholly to the care of his heavenly Father (Matt. 26: 47-56) and meekly submitting to his will (John 18: 11b).

When under trial, both by the Jewish (religious) authorities and the Roman (civil) authorities, he manifested a spirit of resignation to God and meekness towards men, believing that they "could have no power at all against him, except it were given them by God" (John 19: 10, 11). He could not be prevailed upon to utter one word in selfish self-defense. But when the honor of God, or the progress of his cause was at stake, he testified earnestly, even though he knew it would be used for evidence against him (John 18: 33-37).

In so doing, Jesus acted exactly according to his own instruction of his apostles, as to how they should do under similar circumstances, so that their **trial and persecution** before the civil authorities might "turn out for a testimony" to the cause of Christ (see Matt. 10: 17-20; Luke 21: 12-15).

These instructions the apostles carried out under the fullness of the Spirit's inspiration, when they were brought under similar conditions (Acts 4: 5-12; 5: 27-33).

This did not prevent the Apostle Paul from invoking the law, and the aid of the civil authorities for the protection of his own life and liberty, nor from defending himself and setting before the court and the officers of the law the truth in the case in a simple, straightforward, truthful, respectful, yet dignified manner.

Neither did it prevent him from **appealing from the judgment of the court** to the supreme authority of the Emperor, in harmony with the guidance and teaching of the Lord (Acts 23: 11), when he knew that the verdict of the court would put him at the mercy of those who were sworn to kill him (Acts 25: 10, 11).

When our Lord was turned over, by the court, into the hands of the officers of the law for execution, while they mocked, scourged, and derided him, he meekly submitted. "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2: 23). When they crucified him, he prayed: "Father, forgive them, for they know not what they do."

## II. The Past Position and Practice of the Church with Reference to the Use and Practice of Law

In harmony with these Scriptural teachings, in past Conference decisions, such cases have been considered as—brother going to law with brother; brother going to law with an outsider; the use of law to collect debts, or by executors administering estates; by petition compelling people to do things; recovering damages; what to do if sued by another; and, in case judgment is rendered, whether the right of appeal is permitted.

In all the decisions on the subject, an earnest desire to adhere closely to the teachings of the Scripture is evident, and also an earnest care lest through litigation reproach be brought upon the church, or injury be done to another. The spirit throughout seems to be to "suffer wrong rather than to do wrong," and that meekness is often the best defense before the law.

And so, in order to safeguard matters, it was advised, in almost every decision, that **the church be first counseled** in the matter, so as to remove every motive of selfishness and injustice, and to safeguard the reputation of the church. In no case were brethren permitted to go to law with brethren, but by mutual consent in what are known as "friendly suits."

It is evident that the questions that have come before Conference for consideration and decision are but a small fragment of the use and the practice of law. Outside of these questions there is a large field which has not come up for discussion. In these matters it has been the practice of our brethren, at all times, to seek legal advice, so as to live within the bounds of the law, and so as to be able to do business legally. Against such use of the law there has never been any decision by the Conference, or any opposition by the church.

### III. Summary of Principles Involved

The fundamental principles, involved in these decisions of Conference and the teaching of the Word, may be summed up somewhat as follows:

"The law is good if a man uses it lawfully."

"A legal process, when properly conducted, is a search for truth," and an instrument of justice. If used in the

fear of God and in absolute sincerity, it can be used to straighten out the paths of justice, to set truth in a clear light, and to lighten the burdens of men.

The law is not to be used merely in seeking honor and self-aggrandizement, nor merely for personal enrichment, nor to pervert justice or to cover up truth.

It is not the righteous use, but the selfish and corrupt abuse and the fraudulent practice of law, to defraud men and to tyrannize over them, that have brought the use and the practice of law into disrepute among Christian people. These **perversions of law and justice** are what Christ and the apostles condemn.

Another principle, that is to be safeguarded, is, not to use force and violence to compel men to do things against their wills, and so to stir up anger and resentment; instead, through the Christian spirit of meekness and moral suasion and the conviction of the Holy Spirit, winning men to do them, or leading them lovingly to repent of wrongdoing instead of penalizing them vindictively.

### IV. Regulations

In practice this would mean on the one hand:

#### 1. As to the Use of Law

(1) It is right and permissible to consult attorneys and civil officers, and to make use of legal forms, documents and procedure, in order to take needful legal measures and to learn how, without violating any Gospel principle, to live most fully in conformity with the requirements of law and civil authorities, in all our business, civil and social affairs—so as to safeguard ourselves, the cause of Christ, and the church, against all mis-understandings, needless difficulty, dangers and disputes.

(2) It is further conceded that, when summoned before any civil authorities, it is our Christian privilege to follow the example of Christ and the apostles, to state our case and to give our testimony as cogently as possible, and in the spirit of Christ, with all due meekness and respect.

(3) Furthermore, there are doubtless circumstances where it is permissible to appeal to the civil authorities, and to bring suit against others or to appeal from the judgment of the court, as did Paul.

Here, however, there is greater danger of violating Christian principles, as above set forth. Self-interest and revenge are more likely to enter in, and the "good name" and the "good will" of the church are more fully at stake.

Hence, in all such cases, the advice and counsel of the church should first be secured—as the Brethren have always held.

But, according to the teachings of the Scriptures and the practice of the church, brother should not be permitted to go to law with brother, except where, by common consent of both parties and after consulting the church, a "friendly suit" is instituted, to decide some technical, legal point.

#### 2. As to the Practice of Law

The practice of law, in harmony with the principles above set forth, and within such limitations, if conscientiously followed, is not considered to be contrary to the teachings and spirit of the Gospel.

Those who would enter upon it, if they are true to Christ, will have large and rare opportunities to become peacemakers (by settling all disputes, as far as possible, outside of court), to vindicate truth, justice and reverence, to show mercy, to help the defenseless and the oppressed, and to become teachers of civic righteousness.

### V. Former Decisions Repealed

Upon the passage of this paper, all former decisions on this question are hereby superseded and rescinded.

Committee: Albert C. Wicand, A. P. Blough, J. J. John.

### 4. General Publication Board

To the Annual Conference of 1920, Assembled at Sedalia, Mo., Greeting:

We, the committee appointed by the Annual Conference of 1919, to work out a plan whereby our publishing interests may be placed in the hands of a Publication Board, herewith submit the following:

1. That General Conference appoint a Publication Board of five members, which shall be regularly incorporated under the name of the General Publication Board of the Church of the Brethren. This Board to be so elected that the term of office of one of the members thereof shall expire each year.

2. That General Conference authorize that the total amount of the investment by the General Mission Board in the Publishing House be paid over to the General Mission Board out of the Reserve Fund and the future earnings of the House.

3. That the General Publication Board, herein provided, be authorized to prepare a Charter and By-Laws for the management of the publishing interests of the Church of the Brethren, to be submitted for approval to the next General Conference.

4. That, upon the adoption of this report and the approval by General Conference of the Charter and By-Laws, herein provided, the action of the General Conference, authorizing the General Mission Board to incorporate separately, as a Board of Publication, be hereby rescinded, and that all of the publishing interests of the Church of the Brethren be placed under the control and management of the General Publication Board appointed by the General Conference of the Church of the Brethren.

Committee: Galen B. Royer, Frank Fisher, J. W. Lear.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### THE BIBLE INSTITUTE AT HEBRON SEMINARY, VIRGINIA

The Bible Institute of Hebron Seminary had been postponed twice this year. First it had been planned for the week beginning Dec. 11, but as it was necessary to make a change in one of the instructors, who could not come at that date, a later date was decided upon, which was the week of Feb. 8-15. Then, on account of much sickness—

principally "flu"—and inclement weather which wound up with a driving snowstorm, it was decided to postpone the Institute a second time. The third date was set for March 7-14, during which time the Institute was held.

The services of the first Sunday were conducted by the ministers of the local congregation. On Monday morning, Bro. Paul H. Bowman, president of Bridgewater College, began the work of the Institute proper. His lectures were based on Paul's Epistle to the Galatians. He introduced his work by giving a most splendid historical background to the Epistle. In these lectures it was shown very forcefully that the great issue before the Apostle was to keep Judaistic formality out of Christianity—that the religion of Jesus Christ is destined to become a world religion and must not be allowed to partake of the baneful effects that would result from making it a Jewish Christianity. Dr. Bowman's work was helpful and much appreciated, and it was regretted that he could not remain longer than two days. But his many duties, in connection with the College at this time, did not permit his making a longer stay with us.

Dr. T. T. Myers, of Juniata College, lectured in a masterly way on Paul's letter to the Colossians and on the Epistle to the Hebrews. In these lectures it was shown very forcefully that Paul had a deceitful philosophy to counteract, which he met with the great truth that there is no message without the Divine Incarnation of Jesus—that sin, in its last analysis, equals abnormality, and thus many Christians are not what they should be because they are not in him. In the Epistle to the Hebrews, Bro. Myers showed, in a powerful way, the great superiority of Jesus, as against even angels, and that he is the pre-eminent one, in whom rests the great finality of all. In connection with these lectures, Bro. Myers preached each night during his stay with us, to large and appreciative audiences, the number of which increased from night to night. His work was of high quality and has accomplished much for us in the way of preparing us for more aggressive work in the future.

On Thursday and Friday, Bro. T. S. Moherman, president of Daleville College, was with us. He gave in all, five lectures, principally on leadership, as the apostles were trained in it by Jesus. Dr. Moherman gave us the plain Gospel truth in his own unique way and made deep and lasting impressions for good. The students, in particular, attended his lectures throughout, and heard his messages with marked interest.

Besides three lectures, given by the writer, there were two others by Bro. W. H. Sanger, of Oakton, Va. These lectures were on "Stewardship Acknowledged and Recognized" and were of special immediate interest because of the relation they have to our "Forward Movement" program. In these discourses Bro. Sanger showed in a striking way that possessions are of divine ownership and are merely held in trust by those who have them and that it is their duty to recognize this fact and to administer this stewardship faithfully, to which they have been entrusted.

On Sunday Bro. A. B. Miller, pastor of the Bridgewater church, preached in a powerful way, both morning and evening, on themes relating to, and in the interest of, the "Forward Movement." His work was productive of great good. During the afternoon, the Volunteer Mission Band of the Seminary gave a program which was both instructive and inspiring. In it the ideals of future leaders of the church were shown to be of such a character that efficiency and aggressiveness in her future work were strongly emphasized.

Throughout the entire week the Institute was most interesting and helpful. Some who had been here since the founding of the school, spoke of it as being the best Institute in her history. It was characterized as an Institute in which Jesus was the dominant note.

Nokesville, Va.

F. J. Ryer.

### DISTRICT MEETING REPORT, FIRST DISTRICT OF INDIA

The nineteenth District Meeting of the First District of India convened at Bulsar, March 1, 1920. This was preceded by a series of conventions, beginning on the evening of Feb. 27. Since there is now a Second District of India, comprising the churches in the Marathi area, and which held separate meetings at Ahwa, all the services at Bulsar were in the Gujarati language.

The first meeting was in behalf of temperance. There is much need for temperance reform in this land. The committee arranged an instructive program. The social, moral and economic effects of liquor traffic were discussed by an Indian brother, while the methods of preventing temperance instruction were discussed by Bro. Hoffer. A number of striking posters were to be seen decorating the walls of the church. A committee is at work, arranging for the distribution of literature, and assisting local committees in carrying forward temperance propaganda.

On Saturday morning and Sunday morning the sessions were begun with sermons by Eld. I. S. Long. In the former it was shown that Paul was an effectual servant of God because of his complete consecration to his work. Ezekiel's vision of "dry bones" and the command with respect to them was the basis of an effectual sermon on the need for spiritual power in the work of the Kingdom. In the evening of both days Eld. Stover, our senior mis-



sionary, gave two helpful discourses. The former was a plea for personal and social purity. The subject of the second was: "The Martyr Spirit, the Hope of the Church." All four sermons were well prepared, and delivered with effectiveness.

The theme for Saturday's meetings was, first, "India's Need," and second, "The Remedy." Several talks were prepared on each phase of the subject, by both missionaries and Indian brethren. It is not difficult to conclude that India is in great need, but properly to analyze the condition is more difficult. And still more difficult it is to find and apply the remedy. Present conditions along economic, social, educational and religious lines were set forth with clearness. In the afternoon session the relationship of the Christian church to these conditions was discussed. It was found that, fundamental to making any progress that is worth while, there is need for a new heart, in which the spirit of Christ dwells. The political aspects of the Indian Christian's obligations were also considered.

Following Bro. Long's sermon on Sunday, the forenoon session was devoted to the work of the Sunday-school. The different phases of the work were considered. There is much difference in the methods of work, as carried on in Christian communities, as contrasted with schools where most of the pupils are non-Christian. City and rural communities present varied problems. Then, too, the work must be adapted to the varied ages of the pupils.

Evangelism was considered in the afternoon session. Methods of carrying on this kind of work, in city and in rural districts, were presented. One speaker called attention to the fact that success in evangelism will follow if one uses the methods of the Master. He found the key to the Master's success in his use of prayer, his individual and personal interviews, and his close contact with the people. The Christian evangelist can well afford to consider these suggestions. The need for courage was also emphasized. A report of the leading worker under the direction of the District Mission Board closed the session.

District Meeting proper was held in three sessions on Monday, March 1. Eld. W. B. Stover was chosen Moderator, Bro. Premchand Ganesh, Gujarati secretary, and the writer, English secretary. Six churches were represented by twelve delegates. Two of the churches had three each, and two others one each.

Four papers were presented. Two churches called for the District Meeting of 1921. The call of the Vali church was accepted. The other two papers were from the Bulvar church. One referred to the method of partaking of the communion. After some discussion it was deemed wise to have a committee report at next year's meeting. The other paper dealt with the economic problem of the Indian Christian community. This is a very real problem, and the committee appointed to deal with it will not find it an easy one to solve. A committee appointed by last year's meeting to consider the matter of securing pastors for churches, presented a report, which, with some revision, was adopted. A pastoral committee was appointed, which shall receive applications from churches desiring pastors, and will endeavor to supply a pastor and help the local church to arrange for his support.

The final matter of business was lifting the Conference offering for District Mission work. The amount sent in from the churches, in addition to the offering taken at the meeting, amounted to Rs. 1,766-2-0, which, at present rate of exchange, amounts to about \$800. This exceeded the offering from the same six churches last year by about three hundred rupees.

The various committees made reports, and vacancies in their personnel were filled.

Eld. W. B. Stover will represent the District on the Standing Committee of 1920.

Q. A. Holsopple, English Secretary.

#### WASHINGTON CITY, D. C.

The Washington City church met in council at 7:30 P. M., April 5, with the following elders present: A. P. Snader and Wm. Kinsey of New Windsor, Md., and W. E. Roop, of Westminster, Md. Bro. Charles E. Resser was elected to the office of the ministry; Brethren Snowden Lonberger, A. Jay Replogle and Condry Long were elected to the office of deacon. Brethren J. M. Henry, E. F. Clark, J. A. Garber and J. H. Hollinger were ordained as elders. All of the newly-elected officials were installed with the exception of Sister Henry, Resser and Long, who were not present, and Bro. Lonberger and wife. The writer was elected "Messenger" correspondent.

Sunday evening, March 27, Dr. Charles E. Resser gave an illustrated lecture on the customs of the people of India. At 8 o'clock on Sunday evening, April 4, a chorus, consisting of twenty-five members, rendered an Easter Cantata. Notwithstanding the inclement weather the house was filled, and much appreciation of the service was manifested. The sermon delivered by our pastor, Bro. J. M. Henry, at the morning service, was impressive and appropriate, being based on the words: "I am the resurrection and the life." At the close of this service a young woman of the Progressive faith came forward and asked for admittance into our church. She, and two other ladies from the Progressive church were received with the right

hand of fellowship at our council on Monday evening. One letter of membership was read and accepted.

Bro. J. M. Henry is our delegate to Annual Meeting and Brethren J. M. Henry, J. H. Hollinger and E. F. Clark are our delegates to District Meeting. Our love feast will be held at 6:30, on Sunday evening, April 25.

We are glad to announce that our pastor's wife, Sister J. M. Henry, who recently suffered a stroke of paralysis, is recovering. We solicit the prayers of our brethren and sisters for her speedy and complete recovery.

Mrs. J. H. Hollinger.

320 D Street, S. E., Washington, D. C.

#### DISTRICT SUNDAY-SCHOOL AND CHRISTIAN WORKERS' MEETINGS

These meetings are to be held at the Timberville church, Rockingham County, Va., May 7 and 8.  
Friday, May 7, 10 A. M.—Reading and Adoption of Minutes—Organization. Greetings and Response—O. S. Miller. Address—F. D. Anthony. The Teacher: (a) Primary—Annie E. Miller. (b) Junior—Mollie Z. Myers. (c) Intermediate and Senior—J. Carson Miller.  
Afternoon Session, 1:30 o'clock—What Is Effective Teaching? H. B. Martin. Vacation Bible School: (a) What Is It?—F. D. Anthony. (b) Why Does My Congregation Need It?—J. S. Flory. (c) How Organize It?—Minor C. Miller. Importance of Trained Teachers—J. C. Myers.

Night Session, 8 o'clock—Address—F. D. Anthony.  
Saturday, May 8, 9:30 A. M., Business Session.—The Sunday-school Standard and How to Reach It.—J. D. Shaver. The Need of a Christian Workers' Society in Every Congregation.—S. D. Zigler. How Can Our Sunday-school Reach the Goals Set in the Forward Movement?—S. C. Hoffman. The Value of the Sunday-school Missionary Secretary—Sallie V. Myers. The Superintendent That Superintends.—C. E. Long.

Afternoon Session, 1:30 o'clock.—Wall In Your Sunday-school with Parents.—F. D. Anthony. The Best Pupil.—J. D. Huffman. The Purpose and Advantage of a Community Survey.—H. Early Wakeman. O. S. Miller, Chas. H. Wakeman, Jos. H. Bowman, Committee; J. W. Wampler, District Sunday-school Secretary.

#### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country.

#### ARIZONA

Glendale.—We met in council April 1, with Eld. C. E. Gillett presiding. Four letters were received and three were granted. Realizing our great need of more class rooms and better equipment, it was decided to formulate plans for the construction of a new church in the near future. Our attendance in Sunday-school is growing. The church decided to begin the study of the Book of Revelation in our midweek prayer meetings, with the pastor as teacher. March 28 Bro. L. V. Funderburgh addressed us at the morning service, and Dr. J. P. Dickey in the evening. Both were here in the interest of the Forward Movement. Our Easter program was well attended.—Mrs. W. M. Platt, Glendale, Arizona, April 8.

#### CALIFORNIA

La Verne church recently enjoyed a two weeks' revival, preceding Easter Sunday, in charge of Bro. M. S. Frantz, of Lindsay, Calif. March 25 was announced as young people's night. The house was packed. Fully one-half of the congregation were young people of school-age, and were grouped together in a section reserved for them. Bro. Frantz preached on "Christ's Philosophy of Life." At the close of the sermon at his request, those present, who are members of the Mission Band—some arose, thus confessing, a public way, their decision to respond to the call of God in their lives. Then an appeal was made for others to join the group. Thirty other young men and women stood, pledging themselves to God's will, wherever and whenever he might call. Following this meeting and during the succeeding week, the pastor as teacher, March 28, leaders of the church and college was provided these new recruits for God. Many of them were glad for this privilege and made use of it. The Mission Band of the college succeeded in enrolling a number as active, and some as associate members.—I. V. Funderburgh, La Verne, Calif., April 12.

Los Angeles church met in council March 26, with Eld. S. G. Lehmer presiding. We decided to be represented at Annual Conference. Our love feast will be held in the Boyle Heights church May 2. Six have been added to the church by baptism and four by letter. One has been reclaimed. Four church letters were granted.—Mrs. Della Lehmer, Los Angeles, Calif., April 5.

Los Angeles Mission.—At the close of the program on Easter morning, Bro. Masterson, of Long Beach, gave an illustrated talk to the children on the subject, "A Fruitful Life." Our offering for the Armenians amounted to \$56.45 and that for the Jewish Relief, \$47.76. Our love feast will be held May 2, an all-day meeting.—Jenetta E. Bryant, Los Angeles, Calif., April 6.

Pasadena.—Recently our church gave an offering of \$157 for Armenian Relief. Our two weeks' revival closed Easter Sunday. Our pastor, Bro. H. A. Brubaker, gave us some splendid sermons. Thirteen accepted Christ. An excellent program was rendered on Easter Sunday morning. Following the service eight were baptized.—Ida Brubaker Gibbel, Pasadena, Calif., April 7.

Santa Ana church met in council March 29, with Eld. S. G. Lehmer presiding. Sister A. C. Snowberger was chosen to represent us at Annual Conference. It was decided to hold a series of evangelistic meetings in the near future, followed by our communion services May 9. Letters of membership were granted to Brother and Sister S. M. Miller and family, who will soon leave for their home in the East. Easter Sunday, during the Sunday-school hour, a program was given, followed by an Easter sermon by Bro. J. M. Wine—Iva Ann Carl, Santa Ana, Calif., April 6.

#### COLORADO

Fruita church has assisted in organizing two Sunday-schools this spring, and also arranged for two preaching appointments. Our committee is still looking for an evangelist to hold a revival for us. The Mission Board is also working along the same line, hoping to secure the services of some brother for about three months. There are many opportunities in the valley for brethren to secure good homes, and especially to the north of us, in what is known as the High Line. Our love feast at last for June 6. Arrangements are also being made for a missionary drive on the same date.—J. A. Austin, Fruita, Colo., April 11.

#### IDAHO

Notice.—The District Meeting of Idaho and Western Montana will convene in the Payette Valley church June 29 to July 1. All matter intended for the programs, should be in the hands of the writer not later than May 20, as the programs should be out by June 1. Please give this your attention and avoid delay in getting your programs.—Fred A. Flora, Clerk of District Meeting, Moscow, Idaho, April 10.

Payette Valley.—March 14 Bro. Frank Sargent came to this church and preached each evening during the following week. During Passion Week, services were held each evening, the theme being "The Last Sayings of Jesus." These services were under the direction of the pastor. Easter morning the primary department rendered a very pleasing program. One at last for June 1. Arrangements are also being made for a missionary drive on the same date.—J. A. Austin, Fruita, Colo., April 11.

Junior Christian Workers' Meeting were recently started at this place.—Emma Keeler, Fruitland, Idaho, April 10.

#### ILLINOIS

Bethany.—Easter was a banner day and one of much rejoicing here. Our revival, conducted by our pastor, Bro. H. F. Richards, resulted in twenty-two additions by baptism; two await the rite. In the morning the Sunday-school rendered a very good program, which was enjoyed by the adults as well as the young people. We praise the Lord for the Forward Movement and for what it is doing for "sleepy Christians" everywhere.—Mrs. J. W. Lear, Chicago, Ill., April 7.

Hudson.—April 10 we met in council, with Eld. W. T. Heckman presiding. We reorganized our Sunday-school, with Emory Carpenter, superintendent. We expect to have two services each month; our elder will preach once, and some one else will be supplied for the second service. April 10 Brethren J. M. Lear and S. G. Bucher each gave us a fine lecture on the Forward Movement, which was greatly enjoyed by all. On the following day we had a good Sunday-school, with thirty-three in attendance. Afterward Bro. W. T. Heckman gave us a splendid sermon.—Rebecca L. Snavely, Hudson, Ill., April 13.

Mt. Carroll.—At the April council we decided not to send a delegate to Annual Conference this year. Our love feast will be held May 23. We appointed a committee to solicit the members for our share of home mission money. Brethren Chas. Delp and S. I. Newcomer, of Lanark, are doing most of the preaching for us since the death of Bro. W. H. Eisenble. Bro. Olin Shaw, of Milledgeville, gave a stereoscopic lecture on the Forward Movement April 13.—Anna Fierheller, Mt. Carroll, Ill., April 14.

Mt. Morris.—April 6 we elected Eld. M. M. Sherrick and pastor F. E. McCune as our delegates to Annual Meeting. On the same date we were blessed by baptism and a very excellent program. April 11 Brethren D. C. Reber and D. M. Garver, of the General Educational Board, gave us inspiring messages.—Nelson E. Shirk, Mt. Morris, Ill., April 13.

Mulberry Grove church met in council April 10, at the town house, with Eld. M. F. Glard, presiding. It was decided to hold our love feast at the country house May 22, at 7 P. M. A revival is now in progress at the town house, conducted by Bro. Shock, of Girard.—Clara Crutchley, Mulberry Grove, Ill., April 12.

Pine Creek church met in council March 18, with Eld. S. S. Plum presiding. Church officers were elected. We decided to hold our love feast May 22, at 6:30 P. M. April 11 we received an Easter program, which was well attended. Afterward we were favored with a splendid sermon by Bro. Redenbo, of Mt. Morris, who has been doing the most of the preaching for us since the first of the year.—Mrs. Bertha Stauffer, Polo, Ill., April 11.

#### INDIANA

Anderson church just closed an inspiring revival after the preaching of Bro. R. N. Leatherman, of Cincinnati, Ohio. There were twenty-six additions to the church. Five of that number were reclaimed. Both old and young were touched by the word. The church is earnestly preparing to do her part of the Forward Movement budget.—Levi Wise, 1927 W. Jefferson Street, Anderson, Ind., April 12.

Cedar Lake church met in council March 20, with Eld. J. H. Urey presiding. One letter was received. Bro. Ed. Haynes was chosen delegate to Annual Meeting, with Bro. Russel Sherman, alternate. Our love feast was set for June 12, at 7 P. M.—Essie Oher, Corunna, Ind., April 7.

Loon Creek.—Last Sunday at the close of the morning service, one came forward. In the afternoon four were baptized and one was reclaimed. Tomorrow baptism. Ten attendance at Sunday-school and church services is increasing under the efficient leadership of our pastor and wife.—Mae Hoover, Huntington, Ind., April 13.

Nappanee church met in council March 25, with Eld. David Metzler presiding. Four letters were granted. Bro. Everett Phippen was elected delegate to Annual Meeting. March 28 we received an Easter program, which was well attended. Afterward we were favored with a splendid sermon by Bro. Redenbo, of Mt. Morris, who has been doing the most of the preaching for us since the first of the year.—Mrs. Bertha Stauffer, Polo, Ill., April 11.

Notice.—Aid Society Institutes will be held in the Arcadia church, Mt. Neher, near Bro. Neher, April 12; Fort Mill church, May 19, commencing at 9:30 o'clock. Programs have been arranged and will be sent out. Those attending are requested to bring lunch.—Catharine Stout, District Secretary-Treasurer, Hagerstown, Ind., April 12.

Shipshewana.—April 3 the members of the Mission Band of Bethany were with us. The team consisted of Bro. Helsier, Sister Bieder, Bro. Neher, and Bro. Neher. April 11 we received seven by letter.—Mrs. Geo. S. Sherrick, Shipshewana, Ind., April 12.

Wabash City mission met in special council April 10, with Eld. Geo. Swihart presiding. Trustees were elected for the year as follows: Willard Radloff, one year; Dorsey Brubaker, two years; Glenn Weimer, three years. Our love feast was held on Sunday evening, April 25. There will be preaching at 6 o'clock—the love feast proper to begin at 7.—Glenn Weimer, Wabash, Ind., April 12.

West Marion.—Bro. K. E. Eikenberry, our pastor, recently held a series of meetings. Five were baptized and one was reclaimed. Sister Lou Eikenberry had charge of the music for the meetings. We have services now twice on Sunday. We held a business meeting the 10th of March at which Bro. J. H. Renaker and Roy Hileman were elected deacons.—Ethel Shroll, Marion, Ind., April 9.

#### IOWA

Mt. Etna church met in business session April 10, with Bro. L. A. Walker presiding. We decided to hold our communion service on June 5. Bro. L. A. Walker was chosen to represent us at District Meeting; Bro. Harry K. Rogers alternate. On Sunday evening, April 4, we rendered an Easter program to a full house, which was enjoyed by all.—Minnie Walker, Mt. Etna, Iowa, April 12.

Muscatine.—Our Mission Board sent some one to us almost every Sunday, while we were without a minister. The number were Bro. M. W. Eikenberry, of Dallas Center, Iowa, Bro. Lawrence Miller, of Iowa City, and Bro. Brower, now deceased. Our pastor, Bro. Wm. H. Eiler, and family, are now with us.—Mrs. Emily Vies, Muscatine, Iowa, April 13.

Ottumwa (First Church of the Brethren).—The attendance at all our services is increasing. Bro. Wm. Emmert was with us over Easter Sunday and also on Wednesday evening, April 7, giving three addresses in all. On account of the snow, which came Saturday night and continued nearly all day Sunday, our services were not as largely attended as they would have been with more favorable weather. Bro. Emmert was with us on Sunday evening, April 11, on Sunday morning. In the evening a splendid Easter program was rendered, after which Bro. Emmert gave an illustrated lecture on the Forward Movement. Sunday, April 11, our pastor gave us an interesting sermon on Christian stewardship. Our Local Director, Sister Anna Songer, thinks the outlook for a successful financial drive, April 25 to May 2, is very encouraging. At present we are all looking forward to our revival meeting to begin the latter part of May. Eld. O. H. Feller, of Hutchinson, Kansas, is to conduct the meeting.—Mrs. Lillie Thompson, Ottumwa, Iowa, April 12.

#### KANSAS

Burr Oak.—At the March council five letters were received. Upon the resignation of the elder in charge, our pastor, Bro. J. W. Burgin, was chosen to be the least in the evening. Our love feast will be held May 2. May 9 being Mothers' Day, we decided to meet in the morning for that occasion and to have a basket dinner at the church. That being also Homecoming Day and Decision Day, both of them will be observed. A committee was appointed to have a building of a new church. Our Sunday-school is increasing, and



recently two united with the church.—Pella Carson, Independence, Kans., April 12.

**Maple Grove** church met in council April 6, with Eld. J. E. Small presiding. Four letters were granted and two new trustees were elected: Brethren Arthur Bishop and Arthur Jackson. Our love feast will be held May 29, commencing at 10 A. M.—A. A. Cheesman, Norton, Kans., April 14.

**Quinter** church met in council March 27, with Eld. D. A. Crist presiding. We elected three delegates to Annual Meeting: Eld. D. A. Crist, Bro. Jacob H. Long and D. Ikenberry.—J. E. Springer, Quinter, Kans., April 10.

**Ramona**.—The date for our love feast is May 1. Bro. D. H. Heckman has chosen annual conference, with Sister Sayler, alternate. April 11 Bro. W. O. Beckner gave us some strong messages on the Forward Movement. After the morning services two were received by baptism.—Welcome Sondergard, Ramona, Kans., April 12.

**Sabetha**.—March 23 Dr. Kurtz delivered a very interesting and instructive lecture on "Christianity." Our love feast will be held on Sunday evening, June 6. Bro. Miller, of Kansas City, will be our evangelist in a series of meetings some time this fall. Our pastor, Bro. R. A. Yoder, has been delivering some inspiring sermons.—Mrs. John Heikes, Sabetha, Kans., April 13.

## MARYLAND

**Bush Creek** congregation assembled in council April 10. Recently twenty-six letters were granted and two received. Our love feast is to be held May 29, at 2:30 P. M. Bro. J. M. Burall was chosen elder for another year; also delegate to Annual Meeting. Delegates to District Meeting are Chas. Harshman and the writer.—C. E. Duval, New Market, Md., April 12.

**Sams Creek** congregation met in council April 10. One query was sent to District Meeting. We decided to have a series of meetings during July or August. Eld. A. Snader was elected delegate to Annual Conference, alternate. Bro. Chas. Strine; to District Meeting, Brethren Chas. Strine and Howard Blackston; alternate, Bro. J. M. Wagner. Bro. Wagner was also chosen "Messenger" agent; the writer, correspondent. At a special council Bro. A. P. Smith was elected elder for 1920 and Bro. J. M. Wagner, Sunday-school superintendent.—B. W. Wagner, New Windsor, Md., April 11.

## MICHIGAN

**Elsie**.—Our love feast will be held May 29. We expect Bro. Reuben Shroyer to conduct a series of meetings sometime in November. April 8 we organized an Aid Society, with Sister Olive Schechter, President. Our next meeting will be at the home of Sister Schechter, May 6.—Mrs. Myrtle French, Elsie, Mich., April 13.

**New Haven** church met in members' meeting March 27, with Eld. C. H. Dearfield presiding. Officers were elected for one year, with Bro. C. H. Dearfield, president. As our church is not yet completed, we could not plan for our meetings as we should like.—Mrs. Grace Sherrick, Middleton, Mich., April 10.

## MISSOURI

**Deepwater**.—April 10 our Sunday-school, discontinued during the winter, was reorganized, with Bro. Walter Tippenger, superintendent. Bro. Simmons was reelected to serve for two years as elder. He was also chosen delegate to Annual Meeting, with Bro. R. Rapp, alternate. Arrangements were made for a series of meetings to be held in the near future, provided we can secure a speaker. A committee was appointed to secure funds for the repairing of our church-house. Bro. Simmons remained over Sunday and gave us a fine sermon.—Lizzie Fahnestock, Montrose, Mo., April 10.

**Shoal Creek**.—We were glad to have Bro. Jas. M. Mohler, of Lection, Mo., with us April 6 and 7. Bro. Mohler gave us two good lectures on the Forward Movement.—Virgie Argabright, Fairview, Mo., April 12.

## NEBRASKA

**Alvo** church met in council April 10, with Eld. M. E. Stair presiding. Our love feast is set for May 29, at 8 P. M. A series of meetings will be held this fall, if an evangelist can be secured. Eld. Stair was chosen delegate to Annual Meeting, with Sister Laura Stair, alternate. Bro. Stair was retained as elder and pastor for another year.—J. L. Snively, Alvo, Nebr., April 10.

## NEW MEXICO

**Clovie**.—The two weeks' series of services, by Bro. D. L. Miller, closed April 5 with a love feast. Two were received by baptism. Bro. Miller's Bible Land talks and sermons were full of interest and inspiration, and were very much enjoyed. Bro. Miller, of the Junior Workers' Band were given two talks by Bro. Miller and one by Sister Miller, who also addressed the Sunday-school, telling of the very interesting traits of India children. Bro. Miller also conducted the dedicatory services of the recently-completed church.—Minnie B. Rodes, Clovie, N. Mex., April 6.

## NORTH CAROLINA

**Fraternity** church met in council March 13. We have taken up the work of the Forward Movement. Our ministers have preached the work and preached the work of the Word. We will divide the evangelistic sermons.—J. P. Robertson, Winston-Salem, N. C., April 12.

## NORTH DAKOTA

**Kenmare**.—At the April council a request was made and granted for a mission Sunday-school in the country. We are planning on a series of meetings in the near future. We are also planning a evangelist. Our joint Sunday-school Convention will be held the Sunday following the meetings. Easter Sunday we rendered a program at the church.—Corra H. Harris, Kenmare, N. Dak., April 13.

## OHIO

**Black River**.—As a member of the Missionary Committee for 1919 I present a report, as near as can be ascertained, of what this church gave for missions: World-wide, \$462.34; benevolent, \$451.76; home missions, \$354.90; total, \$1,269.—Clara Woods, Spencer, Ohio, April 14.

**Canton Center**.—Bro. G. S. Stranbaugh, District Director of the Forward Movement, recently gave an excellent discourse on the spiritual significance of the great work, which was much appreciated. Recently the members gathered at the home of Bro. A. H. Miller, to spend an evening with them before they leave for their new home in Akron, Ohio. Bro. Miller has accepted a call to the new home there. Bro. Mohr, of Lorainville, Ohio, April 8.

**Deshler** church met in council April 3. Five letters were accepted. Our communion services will be held June 7, at 7 P. M. Bro. Miles Hamilton was chosen president of our Christian Workers' Meeting. Bro. L. I. Moss will act as our delegate to Annual Meeting. We are to have a series of meetings this summer.—Esther Dishong, Deshler, Ohio, April 8.

**Ft. McKinley**.—March 27 and 28 Bro. Claybaugh, of Chicago, was with us in the interest of Bethany Bible School. In the evenings he gave illustrated talks, showing both sides of life, as found in and around Chicago, and in which Bethany is so much interested. Sunday morning he gave us a most interesting and inspiring message of Greenville, gave us another fine sermon.—Mrs. J. L. Albert, Dayton, Ohio, April 12.

**Loramie**.—At the April council Bro. John Helman was elected trustee. Brethren U. R. McCormick and L. C. McCormick will represent us at District Meeting. Bro. S. Z. Smith, of Sidney, was chosen elder. The one year term for our love feast is May 29, at 7 P. M. March 21 Bro. Smith gave us a very strong address on the Forward Movement. Our pastoral committee is still endeavoring to get in touch with some one to preach for us every two weeks. Any one interested should write to Bro. U. R. McCormick, Sidney, Ohio, R. D. 4.—Earl E. Helman, Sidney, Ohio, April 13.

**Marble Furnace**.—Bro. Berkebile was with us April 11, in the interest of the Forward Movement, and gave us a fine discourse. Our Sunday-school is increasing in number and interest. Our series of meetings will commence May 1.—E. A. Wisecup, Marble Furnace, Ohio, April 14.

**Marion** church began a series of meetings March 22, with Bro. E. Eshelman, of Fostoria, Ohio, evangelist, closing April 4. There

were four accessions to the church. There was good interest in all of the meetings. We are preparing to organize for the Forward Movement and to systematize our Sunday-school. In all, things look promising for God's work in Marion.—Levi Atkinson, Marion, Ohio, April 9.

**Pleasant Hill**.—There was good attendance at the special services during the week preceding Easter. Bro. Robinson gave us a series of sermons. Sister Beulah Krieder Shank led the song service. April 4 there was a well-rendered Easter program by pupils of the elementary department, followed by a sermon. That evening a union service of the churches, etc., took place. Several weeks ago Bro. Berkebile gave us a lecture on the Forward Movement. Our pastor, Bro. Robinson, has been very busy among other churches of Southern Ohio, assisting in the organization for the Forward Movement.

A committee has been organized in our own church, to carry on the financial campaign. Bro. Robinson has been very busy among our services, since the homes of non-church goers were visited by our personal workers. Our communion will be held May 8, at 6 o'clock.—Mary West, Pleasant Hill, Ohio, April 12.

**Ross** church met in council April 3, with Eld. J. A. Guthrie presiding. We decided to have our love feast May 29, at 8 P. M. We are planning a local Sunday-school meeting, Easter July 4. Bro. Hugh Miller gave us a splendid message April 11 along the line of the Forward Movement.—Gertrude E. Guthrie, Spencerville, Ohio, April 10.

**Stonelick**.—Easter morning, instead of Sunday-school the children rendered a short program, after which Eld. C. V. Coppock preached an inspiring sermon on "Power." April 7 Bro. S. Z. Smith delivered a wonderful lecture on the Interchurch Movement.—Mary S. Carr, Newtonville, Ohio, April 12.

**Toledo**.—The Brethren here are now looking forward to the new house of worship, contemplated for this summer. For many years we have been working and praying for this, while the work has lagged because of having no place to hold our services. The Board has decided that a building be erected as soon as weather conditions permit, and that fact has given new life to some of our members at least. Bro. N. K. McKimney and wife have returned to Toledo, to take charge as pastor. Adding their earnest efforts to those of the elder, Bro. E. Eshelman, the work here has begun to take on new life. Bro. Eshelman is a very busy man, yet every time we call on him for anything, he responds. He has made many trips to Toledo during the last few months, in order to keep the work alive. When some were almost ready to give up, he inspired them by saying that "the work here is not dead—that there is no such thing as 'fail' for the church of Christ." Occasionally we find members who have lived in this city for months without ever having come in touch with the church. Though we have repeatedly asked that any one coming to this city notify either the pastor or the writer, yet we feel confident that there are even now some members here who should be looked after. If you who read this know of any members living here, or children of members, whom you would like to have come in contact with the church again, will you please write to the writer, 515 Howard Avenue, Toledo, Ohio, or to the writer, 515 Howard Avenue? Then these members will be looked after. The church has lost too many of her children through carelessness or indifference. No more should be lost, but all should be brought to a knowledge of the truth. Will you not do this for the sake of our people who are still children? Great things are being planned for the churches now. Great things are being attempted by God's children, and God will bring great things to pass. Will you have a part in it?—J. W. Fyock, 515 Howard Avenue, Toledo, Ohio, April 13.

**Trotwood**.—During Passion Week we had a week's series of meetings, with Bro. J. W. Fyock, of Toledo, and Bro. N. K. McKimney of this place, conducted the song services. The Sunday-school observed Easter as Decision Day. In the morning the primary and intermediate departments, assisted by a chorus class of young people, presented an impressive service. This was followed by an Easter sermon, given by Bro. Fyock, who was well received. The result was a spiritual revival of the entire membership.—Miriam Garver, Trotwood, Ohio, April 12.

## OKLAHOMA

**Guthrie**.—On Easter morning the young people and children did their part well in a program. In the evening we had a spiritual love feast, with Bro. Brown, of Tulsa, Okla., as evangelist. Our Christian Workers' Band is growing in interest and attendance. Our mid-week prayer meeting also is an inspiration.—M. A. Ninninger, Guthrie, Okla., April 11.

**Prairie Lake** church met in council April 3, with Eld. Geo. Prentice presiding. We have decided to hold a two weeks' series of meetings, beginning April 17, and ending with a love feast May 1. We have recently secured Eld. E. S. Fouts, of Albia, Iowa, to locate with us for a year. He will conduct our meetings. Sister Dora Crisp, of Thomas, Okla., will have charge of the song services.—Mrs. Fred Root, Waynoka, Okla., April 10.

**Washita**.—At the April council it was decided to hold our love feast June 5. April 11 Bro. H. H. Marchand, of Thomas, and Bro. N. K. McKimney, Okla., gave us two inspiring talks on the Forward Movement.—Pearl Wittfogel, Cordell, Okla., April 12.

## OREGON

**Portland**.—The Junior Department of our Sunday-school rendered an impressive program April 4, consisting of recitations, exercises and songs. Their interest in this good work was encouraging and both teachers and pupils deserve credit for their efforts and success. This service was followed by an Easter Day sermon. The Christian Workers' Society of Portland rendered a very fine program, which consisted of cantata, "Mary of Bethany"—Grace W. Hewitt, Portland, Oregon, April 5.

## PENNSYLVANIA

**Big Swatara** congregation met in council March 8, with Eld. J. H. Witmer presiding. The membership of our church, at present, is 245; twenty-eight certificates were granted; four were received by letter. One has been added to the church since the last report. The delegates to District Meeting are Brethren David Etter, David Baker and Geo. August. Bro. Thomas Patrick was elected delegate to Annual Meeting. Bro. David Gingrich is president of the Christian Workers' Society. We decided to hold our love feast June 3 and 4.—Ulysses Gingrich, Palmyra, Pa., April 14.

**Germantown**.—Our revival meeting closed March 28. Bro. M. J. Brougher, of Greensburg, Pa., came to our church March 8 and 9, and preached every night for three weeks. Fifty-nine accepted Christ during these meetings and five came since. One entire family came—father, mother and five children. Several fathers and mothers came and also a number of our Sunday-school pupils. Bro. Vernon Slawter, who was installed as pastor of the church, has accepted the call to the Pottstown church, Pa., as pastor, taking charge April 4. He will move there in the near future.—Mrs. M. C. Swigart, 661 Germantown Avenue, Philadelphia, Pa., April 9.

**Harrisburg**.—March 31 a local Sunday-school meeting was held. An address was given by Eld. H. K. Ober. April 4, at the usual time, a Sunday-school hour, an Easter program was rendered by a class of Sunday-school children. The program was well received. The Christian Workers' program was rendered by the young folks. Some very fine speeches were made and there were special songs, readings, etc. The date of our next council is April 19.—Sallie E. Schaffner, Harrisburg, Pa., April 7.

**Mt. Olivet**.—April 11 four members of the Volunteer Mission Band of Elizabethtown College rendered a splendid program, which was very helpful and much appreciated. Our series of meetings was postponed till May 9. We expect Brethren J. G. Meyer and H. H. Nye to conduct a Bible Institute May 14-16.—Ada Miller Brandt, Millersville, Pa., April 16.

**New Enterprise** church met in members' meeting April 3. One was received by letter. We are also glad to report that the church has bought and paid for a parsonage. Besides the electing of several committees, we chose, as our delegates to District Meeting, Brethren G. E. Yoder, D. T. Dewitler and L. E. Yoder. Our delegate to Annual Meeting will be Bro. E. Eshelman. Our love feast will be held May 29, at 6 P. M.—Margaret Replogle, New Enterprise, Pa., April 11.

**Norristown**.—April 11 Bro. H. L. Yager, of Brightwood, Va., filled the pulpit both morning and evening. The Juniors gave a very interesting missionary program. April 7 delegates were elected to District Meeting.—J. Howard Ellis, Norristown, Pa., April 11.

**Notice of District Meeting of Eastern Pennsylvania, April 28 and 29.**—The Pungrove train leaves Lebanon at 8:15 A. M. and at 1:20 P. M., arriving at Pinegrove at 9:07 A. M. and 2:12 P. M. Arrangements will be made that the Pinegrove train will wait on the Columbia and Manheim trains in the morning. People coming from Reading can come by way of Auburn. Train leaves Auburn for Pinegrove at 8:05, due at Pinegrove at 9:15. Any information can be had by addressing the writer, E. M. Wenger, Fredericksburg, Pa., April 10.

**Ridleysburg**.—March 23 to April 3 Bro. Wm. Holsinger, of Williamsburg, a member of the District Mission Board, preached twelve inspiring sermons. April 3 Bro. J. A. Myers, of Juniata College, continued the meeting by preaching on Saturday night and twice on Sunday. In the evening our pastor, Bro. Harris, preached with the expectation of closing the meetings, but the interest increased and we continued two days longer. Twelve accepted Christ by baptism. April 4 we convened in council. Bro. Harris was elected delegate to Annual Conference, with Bro. H. H. Brumbaugh, alternate. The date for our love feast is set for May 9.—J. N. Cogan, Ridleysburg, Pa., April 11.

**Tyone**.—The church met in council March 10, with the writer in charge. The Sunday following one was received by baptism. Meetings were held each evening, except Saturday, the week preceding Easter. The writer and wife have been chosen as delegates to District Meeting. The writer has been chosen as delegate, as pastor, to take effect June 1.—W. M. Ulrich, Tyone, Pa., April 12.

**Welsh Run** church met in council April 8, with Eld. D. M. Zuck presiding. Brethren Frank Laughlin and Jacob Eitler were elected delegates to District Meeting. Our love feast will be held May 22, beginning at 1:30 P. M.—Mrs. N. A. Winger, Mercersburg, Pa., April 11.

**Williamsburg**.—We decided to hold our love feast May 16, preceded by several evening meetings. Brethren W. H. Holsinger and A. J. Detwiler were elected delegates to District Meeting. March 5-7 Brother and Sister Galen B. Royer gave some very interesting talks and illustrated lectures on Bible Lands, peoples and customs. These meetings were well attended and enjoyed by all.—Mrs. W. H. Holsinger, Williamsburg, Pa., April 12.

## TENNESSEE

**Beaver Creek** church met in council April 3, with Eld. J. Henry Peterson as moderator. One letter was received. We decided to postpone our revival until some time in July. Our love feast will be held May 15.—Mrs. J. Vernon Spangler, Fountain City, Tenn., April 7.

**Limestone**. Bro. A. M. Laughrugh began a series of meetings March 18, and continued until April 7. There were two conversions. Two were received by baptism. April 10 one was received by letter, and one awaits baptism. We reorganized the Sunday-school April 11, with Bro. Glen Presley, superintendent.—Honoria Pende, Limestone, Tenn., April 12.

## VIRGINIA

**Beaver Creek** church met in council March 28, with Eld. N. S. Mannion presiding. Three letters were granted. We reorganized our Sunday-school, with Eld. Mannion as superintendent. We planned to have a series of meetings some time during the year. One has been baptized since our last report. Eld. C. D. Hynton expects to be here April 14.—Bessie Mannion, Sowers, Va., April 8.

**Midway**.—Our delegates to District Meeting were Daniel C. Cline and Daniel S. Garber. To District Meeting were W. Wright, Luther Garber and Thomas Driver. Brethren Frank Garber and J. Wm. Garber were elected to the ministry. Brethren Peter Garber and Abraham Thomas were with us to assist in the work. Our love feast will be held May 8, at 3 P. M. Bro. Paul Bowman, of Bridgewater College, gave us a talk on the Forward Movement.—Rebecca Garber, Fort Defiance, Va., April 12.

**Red Oak Grove** church met in council at Stonewall, April 3, with Eld. W. F. Vest presiding. Five letters were granted. A County Sunday-school Convention is to be held at Stonewall church May 2.—A. M. E. Ely, Red Oak Grove, Va., April 8.

**Sangerville** church met in council March 26, when the visiting brethren gave a good report. Elders A. S. Thomas and H. G. Miller were with us. Bro. C. A. Click was elected to the ministry and duly installed. The one week of revival meetings was well attended. Bro. M. G. Sanger preached at Emanuel, A. L. Miller at Sangerville, and Bro. C. A. Click at the Branch house. The latter still continues owing to much interest having been manifested.—Meds G. Argabright, Bridgewater, Va., April 8.

## WASHINGTON

**Forest Center** church met in council March 27, with Eld. W. H. Tigner presiding. Four letters have been granted since the last report, and one has been baptized. Bro. Tigner was chosen chairman of a committee to make a selection of books for our library. Bro. Virgil C. Finnell was with us April 11. Bro. Finnell has agreed to give us two lectures each day on Sunday-school work and methods. At night there were illustrated lectures on the Forward Movement and "Tobacco and Cigarettes." The Sunday-school Board is at work now on plans for better and more efficient work. On Sunday morning we had an Easter program, given by the school, after which our church was dedicated. The sermon was preached by Bro. G. A. Shanberger, of Oroville, Wash. He also preached for us on Sunday evening.—Nora A. Willey, Valley, Wash., April 5.

**Mount Hope**.—Bro. V. C. Finnell came to us March 29, giving us three evening sessions and one day session. He was in an excellent mood and we are glad to have him on the part of the school as a whole. An offering of \$1604 was raised for the Sunday-school work. One has been added by baptism since our last report.—Pearl Hixson, Chewelah, Wash., April 4.

**Olympia** church met in council March 30, with Eld. W. C. Lehman presiding. One letter was granted and one received. Our love feast will be held May 15, at 7:30 o'clock, with an all-day meeting on Sunday, and dinner served at the church. We are planning to put more effort into the Forward Movement in the way of mission study, organized class work and community survey. Bro. Finnell gave us a very instructive lecture on the Forward Movement. We are planning to improve our school under the efficient leadership of Bro. Orrin Gregory. We recently received some pledges to pay our church debt, and now feel free to add some needed improvements in the way of Sunday-school work. We have adopted the plan of visiting the vacancies in the various departments of the church. Our Bible Institute, held by Bro. Paul Mohler, was a spiritual awakening. Four of our Sunday-school girls were baptized as the result of Bro. Mohler's teaching.—Ida McNamee, Olympia, Wash., April 1.

**Seattle** church met in council March 29, with Bro. M. Alvig Long presiding. Five letters were received and one received. Our love feast will be held May 15, at 7:30 o'clock, with an all-day meeting on Sunday, and dinner served at the church. We are planning to put more effort into the Forward Movement in the way of mission study, organized class work and community survey. Bro. Finnell gave us a very instructive lecture on the Forward Movement. We are planning to improve our school under the efficient leadership of Bro. Orrin Gregory. We recently received some pledges to pay our church debt, and now feel free to add some needed improvements in the way of Sunday-school work. We have adopted the plan of visiting the vacancies in the various departments of the church. Our Bible Institute, held by Bro. Paul Mohler, was a spiritual awakening. Four of our Sunday-school girls were baptized as the result of Bro. Mohler's teaching.—Ida McNamee, Olympia, Wash., April 1.

**Spokane** (First Church) convened in council March 27, with our elder, Bro. C. F. Ruppel, of Plane, Wash., presiding. As no minister has been secured as yet for this church, Bro. Ruppel was chosen to continue his efforts along that line. We invite those who are interested in pastoral work, to correspond with our elder, as above noted. Bro. Virgil C. Finnell was in Spokane April 3-5, in a Sunday-school Institute. A joint meeting was held on Saturday night, Sunday morning and Sunday afternoon. It was decided to hold our love feast May 15. The writer was chosen correspondent.—Corra R. Long, Seattle, Wash., April 5.

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of the Interchurch World Movement, in which this church is taking much interest—Geo. D. Aschenbrenner, 109 S. G Street, Spokane, Wash., April 11.

**Yakima.**—Feb. 23, Bro. Virgil C. Fennell, of Elgin, Ill., came to us and conducted a three days' Sunday-school interment, giving nine lectures in all, which were very helpful. An offering of \$47.04 was lifted for the Sunday School Board. Feb. 29, Bro. Frank Sargent, of the Bethany Bible School, delivered two addresses. The one in the evening related many cases of healing. The one in the morning, which was one received by baptism. Our pastor, Bro. J. S. Zimmerman, represented us at the Interchurch World Conference at Seattle, March 8-10. On the following Sunday he gave a report. Our Sunday-school gave a program of Easter morning. In the evening our Young People's Class rendered a cantata. Our love feast will be held May 15, at 7:30 P. M., preceded by one week's revival. May 16 the Sunnyside, Outlook and Yakima churches will hold their joint Sunday-school and Christian Workers' Convention at this place. Our Christian Workers have planned \$400 to build a church in India.—Mrs. O. L. Replogle, Yakima, Wash., April 8.

### WEST VIRGINIA

**Egdon** congregation met in council March 6, with Eld. John S. Fike presiding. Arrangements were made for two love feasts in our congregation this year, the first one June 12, the second Sept. 18.—Goldie Day, Egdon, W. Va., April 4.

**Harman.**—Our love feast will be held Oct. 2. Our series of meetings will begin Sept. 25, continuing for two weeks, conducted by Bro. Ezra Pike, Oct. 9 the District Meeting will be held in this congregation.—Nettie Harman, Harman, W. Va., April 12.

**Salem** church met in council April 3, with Eld. Jeremiah Thomas presiding. We decided to use the interest of the Smith and Barnes funds for the benefit of the Forward Movement. The following delegates were appointed: To Annual Meeting, Sister Susanna Thomas, ministerial delegates, Eld. Geo. Van Sickle and Eld. Jas. W. Wolfe; alternates, Brethren Chester Thomas and Lloyd Linton; Sunday-school delegates, Brethren Geo. Seese and Levi Fearer; alternates, Brethren Harvey Knox and Wm. Wolfe. There will be a series of meetings at Clifton Mills, beginning May 8, with Bro. J. B. Shaffer, of Nestorville, Pa., evangelist. Our elder, Bro. Jeremiah Thomas, who just returned from a District Meeting of the Forward Movement in Virginia, gave an interesting talk on the same.—Ida D. Wilson, Brandonville, W. Va., April 7.

### WISCONSIN

**Worden** church met in council, with Bro. J. M. Myers presiding. Arrangements were made for making more room for our Sunday-school. We expect to have a series of meetings at the Worden conference, or at the Worden center, to secure an evangelist.—Mollie Turner, Stanley, Wis., March 29.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Drake-Sarber.**—By the undersigned, at the Church of the Brethren, April 4, 1920, Bro. Samuel R. Drake and Sister Mary E. Sarber, both of Bremen, Ind.—Chas. C. Cripe, Bremen, Ind.

**Foster-Melling.**—By the undersigned, at the bride's home, Galesburg, Kans., April 4, 1920, I. P. Foster and Sister Clara Melling, both of Galesburg, Kans.—D. Rev. Galsburg, Pa.

**Hensley-Isgrig.**—By the undersigned, at the home of the bride's parents, Brother and Sister Chas. W. Isgrig, of Eaton, Ind., April 3, 1920, Bro. Everett Hensley, of Muncie, Ind., and Sister Elma Isgrig.—Leo H. Miller, Eaton, Ind.

**Lehman-Redding.**—By the undersigned, at his home, April 3, 1920, Bro. Henry H. Lehman, of Loganville, Pa., and Sister Ruth M. Redding, of Railroad, Pa.—H. Keller, Shrewsbury, Pa.

**Loucks-Burkhart.**—By the undersigned, at the home of the bride's parents, April 4, 1920, Bro. Alvin Merle Loucks and Sister Katie M. Burkhart, both of Zion, N. Dak.—J. D. Kesler, Cando, N. Dak.

**Rarick-Moomaw.**—By the undersigned, at his residence, April 4, 1920, Bro. Mark E. Rarick, of Muncie, Ind., and Sister Bertina Moomaw, of Shadel, Ind.—Leo H. Miller, Eaton, Ind.

**Showers-Shipley.**—By the undersigned, March 22, 1920, Martin J. Showers and Ruth M. Shipley, both of Froid, Mont.—J. S. Geiser, Froid, Mont.

**Stroup-Ermick.**—By the undersigned, April 3, 1920, at the home of the bride's parents, Miss Blanche L. Stroup, of Warren, Ind., and Mr. Harry L. Ermick, of Churubusco, Ind.—Lawrence Shultz, North Manchester, Ind.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Andrews,** Mrs. R. F., daughter of David and Mary Ann Burkett, died March 22, 1920, aged 49 years, 9 months and 22 days. March 22 she underwent an operation for cancer. She married R. F. Andrews Oct. 7, 1891. She leaves her husband, three sons and one daughter. One son preceded her Feb. 11, 1920. She united with the Church of the Brethren at the age of thirteen. Services by Eld. M. W. Norris. Burial in the Lancaster cemetery—Hampton Zook, Huntington, Ind.

**Basler,** Bro. Henry L., of Bunkertown, Pa., died at his home, March 24, 1920, aged 64 years, 2 months and 12 days. Death was due to a complication of diseases. For a number of years he served the church as a deacon and trustee. He is survived by his wife, five daughters and one son. Services by Eld. J. W. Wegley, church by the writer. Interment in the Bunkertown cemetery.—John E. Rowland, Bunkertown, Pa.

**Beers,** Sister Anna Landis, wife of Bro. David Beers, of Lost Creek congregation, Pa., died March 18, 1920, at her home near Bunkertown, Pa., of tuberculosis, aged 68 years, 1 month and 6 days. She was a faithful member of the church and active as long as health permitted. She leaves her husband and seven children. Services by the writer in the Good Will church. Interment in the Bunkertown cemetery.—John E. Rowland, Bunkertown, Pa.

**Bennett,** Jennie Mae, daughter of C. and Martha Eblin, born Dec. 11, 1901, died March 17, 1920, of tuberculosis. In 1918 she married Guy Bennett. To this union one daughter was born who died in infancy. She accepted Christ in 1918 and kept the faith. She leaves her husband, mother, five sisters and one brother. Services by Rev. Samson. Burial in the New Hope cemetery, near Peace Valley.

**Bolling,** Bro. John, born in Richland County, Ohio, died at the home of Abraham Mills, Elkhart, Ind., March 21, 1920, aged 85 years and 18 days. He married Mrs. Charlotte Chatten, who died fifteen years ago. He was converted and baptized five years ago in the Solomon's Creek church. Services by Eld. J. B. Swihart. Interment in the Nettie C. Weybright, Syracuse, Ind.

**Rowman,** Sister Minnie, nee Shank, wife of Bro. Luther C. Bowman, died at her home March 27, 1920, aged 36 years, 5 months and 11 days. She is survived by her husband, two sons and three daughters, her mother and two brothers. She united with the Church of the Brethren in early years. A faithful member till death. Services in the Pleasant Hill church by the writer. Interment in the cemetery near by.—J. W. Wegley, Somerset, Pa.

**Carter,** Benj., born in Kentucky, died at his home in Gravelton, Ind., April 6, 1920, aged 86 years and 2 months. He married Hulda

Babecek. To this union were born nine children, five of whom, with his wife, preceded him. Four children, eighteen grandchildren and twenty-six great-grandchildren survive. He was a member of the Church of the Brethren for a number of years. In 1861 he enlisted in the Civil War and was discharged July 5, 1865. Services at his home by Leroy Fisher and the writer.—Henry Wysong, Nappanee, Ind.

**Claycomb,** Bro. Geo. Frederick, died at his home in Clayburg, March 24, 1920, aged 50 years, 8 months and 19 days. He was baptized Sept. 6, 1919. Services by Eld. Mahlon Weaver, assisted by Elders F. C. Dively and J. A. Sell at the Greenfield Reformed church. Interment in the cemetery adjoining.—E. F. Clair, Klahr, Pa.

**Claypoole,** Bro. Alvin, died in the bounds of the Glade Run congregation, Armstrong County, Pa., of influenza, March 10, 1920, aged 40 years, 8 months and 24 days. He united with the church about five years ago. He is survived by his wife, five children, his mother and four brothers. Services by Bro. A. B. Saylor. Interment in the Glade Run cemetery.—Laura J. Bowser, Kittanning, Pa.

**Diehl,** Amy Edna, daughter of Nataniel and Ellen Diehl, born in Montgomery County, Ohio, died March 9, 1920, aged 30 years and 1 month. She accepted Christ as her Savior at the age of fifteen and lived a devoted Christian life. She was a faithful and active member of the Bear Creek church. She leaves her father, mother, six sisters and three brothers. Services at the Bear Creek church by Elders J. W. Beghrly and Parker Filbrun.—Mrs. Maude Filbrun, Dayton, Ohio.

**Duncan,** Sister Lucetta Ellen, daughter of Henry and Sarah Hylton, born in Floyd County, Va., died at her home in the bounds of the Pleasant Valley congregation, Alberta, Can., Feb. 25, 1920, aged 80 years, 10 months and 21 days. In 1863 she married Samuel Duncan. Ten children were born to this union. She leaves her husband, a son and four daughters, twenty-six grandchildren, seven great-grandchildren and one brother. She united with the Church of the Brethren at the age of nineteen and remained faithful. Services by Bro. Luther Shatto. Interment in Pleasant Hill cemetery, near Medicine Hat.—Florence Brubaker, Wenatchee, Wash.

**Eiche,** Leon, son of John and Florence Eiche, born in Leeton, Mo., died March 17, 1920, aged 6 years and 3 days. Death was apparently due to poisoning of the whole system as a result of the "flu." The body was taken to the former home, Leeton, Mo. Services by the writer, assisted by Bro. D. L. Mohler. He leaves the parents, three brothers and one sister.—E. F. Sherfy, Conway, Kans.

**Flick,** Sister Josie, nee Cassidy, wife of Bro. Jos. Flick, died within the bounds of the Middle River congregation, Va., March 23, 1920, of diphtheria, aged 18 years and 10 days. She leaves her husband, three sons, two daughters, her mother, one brother and two sisters. Services by Bro. C. M. Miller, assisted by Eld. Peter Gier. Interment in the Pleasant Valley cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

**Haines,** Etta May Matson, daughter of James and Mary F. Matson, born in Whitley County, Ind., died at her home, near Collamer, Ind., of paralysis, April 5, 1920, aged 57 years, 3 months and 17 days. April 8, 1882, she married Jos. Haines, who has one son, four brothers and two sisters. For almost thirty years she has been a loyal member of the Church of the Brethren. Services by the writer at the Collamer church. Burial in the South Whitley cemetery.—Moyné Landis, Sidney, Ind.

**King,** Sister Elizabeth, wife of Lewis King, died at the home of her daughter, Mrs. W. H. Hensley, Elgin, Ohio, Feb. 22, 1920, aged 67 years, 10 months and 21 days. In early life she accepted Christ as her Savior and served him faithfully until death. She leaves her husband, four children, five stepchildren and one sister. Services by Bro. Z. Smith. Burial in Graceland cemetery.—Bessie Belmont Snyder, Sidney, Ohio.

**McLarty,** Sister Lotte C., died Feb. 17, 1920, aged 28 years, 1 month and 3 days. At the age of twelve she accepted Christ and united with the Church of the Brethren. She leaves her husband, one daughter, father and mother, three sisters and five brothers. Services by Eld. Saville. Burial in the Levels cemetery.—Mrs. Delcie Smith, Ellettsville, Ind.

**Mallory,** Bro. David, born near Rogersville, Hawkins County, Tenn., March 23, 1849, died at Rhea, Ark., Feb. 25, 1920. He married Orlena Isenberg in 1873. To this union were born nine children, two of whom died in infancy. He had been a member of the Church of the Brethren for about thirty years. Ever since his conversion he and his wife had been members of the church, but remained faithful. He leaves his wife, seven children and thirteen grandchildren. Interment in the Mount View cemetery.—Mary Davis, Rogersville, Tenn.

**Mertz,** Sarah, born at McAllisterville, Pa., died at Burnettsville, Ind., March 17, 1920, aged 84 years, 3 months and 11 days. She was the daughter of John and Mary Siche. Dec. 24, 1863, she married Daniel A. Mertz. To this union were born five sons, two of whom, with her husband, preceded her. She leaves three sons, five grandchildren and two brothers. Early in her married life she united with the Church of the Brethren. Services by Bro. G. B. Heter.—Emily Hanna, Burnettsville, Ind.

**Miller,** John S., born in Delaware County, Pa., died March 6, 1920, aged 70 years, 3 months and 18 days. He was a member of the Missionary congregation and served the church in the capacity of deacon for thirty years in May, 1899. He married Mary Young and survives, with six sons and two daughters. Services by the writer and Rev. Kopley, of the Progressive Church. Interment in the Union cemetery, near Eaton.—Leo H. Miller, Eaton, Ind.

**Morelock,** Bro. Madison M., born in Greene County, Tenn., died at his home, March 17, 1920, of pneumonia, April 1, 1920, aged 56 months, aged 68 years, 1 month and 2 days. In 1875 he married Sister Cornelia M. Jeffries, who died March 18, 1898. To this union were born a son and a daughter. The son died about seventeen years ago. In 1899 he married Sister Mary E. Miller who, with the daughter, survives. He united with the Church of the Brethren in 1891 and lived a consistent Christian life. Services at the Methodist church at Mitchell, Kans., by the pastor, Rev. F. E. Rohl. Burial in the Kansas Center cemetery.—Mary G. Morelock, Lyons, Kans.

**Newcomer,** Jesse, died in the bounds of the Union Center congregation, Elkhart Co., Ind., March 29, 1920, aged 65 years and 23 days. He was united in marriage to Anna Kitch Sept. 1, 1879. To this union were born three sons and two daughters. Two sons and one daughter preceded him in death. He leaves his wife, two children, an aged mother, five grandchildren, three brothers and one sister. He united with the Church of the Brethren in 1880. He has been a sufferer for more than thirty years from the Union Center house by the undersigned.—Henry Wysong, Nappanee, Ind.

**Noble,** Harvey, died at his home in Armstrong County, Pa., Feb. 23, 1920, aged 35 years and 1 month. Death was due to Bright's disease, following influenza. He leaves his wife and five children, his father, his mother and three sisters. Services at the home by Bro. A. B. Replogle. Interment in the Glade Run cemetery.—Laura J. Bowser, Kittanning, Pa.

**Norton,** Sister Almada Walters, died March 17, 1920, at her home in Tanneryville, Johnston, Pa., aged 42 years. Pneumonia was the cause of her death. She was the daughter of Mr. and Mrs. Geo. Walters, deceased. She is survived by her husband, two orphan children and an infant son, one sister and one half-brother. Services at the Pleasant Hill church by Bro. E. M. Detwiler and the writer. Burial in the near by cemetery.—C. C. Sollenberger, Johnston, Pa.

**Rock,** Vernon S., son of Brother and Sister Samuel Rock, born April 2, 1910, died April 6, 1920. Death was caused by acute Bright's disease and complications. Besides his mother, he leaves a sister and brother, six half-sisters and ten half-brothers. Services at the home, near Hope, Kans., by Bro. C. A. Shank. Interment in the Pilgrim's Home cemetery.—Bettie F. Strode, Hope, Kans.

**Schroeder,** Samuel Sylvester, only son of Brother and Sister Fred Schroeder, died of pneumonia, March 18, 1920, aged 2 years, 6 months and 11 days. Services by Rev. W. Bickel, of the Methodist church. Burial in the Riverside cemetery.—G. A. Stevens, Rock Lake, N. Dak.

**Sellers,** Richard Heaston, son of John A. and Elsie Heaston Sellers, born March 30, 1920, died April 2, 1920. Interment in the Lancaster cemetery, Lancaster, Ind. Services by Bro. A. J. Yontz.—Mrs. Sarah E. Yontz, Topeka, Ind.

**Smith,** Harry Edwin, son of Daniel and Metta Smith, died at his home near Philadelphia, Ohio, of a complication of diseases, aged 2 years, 1 month and 10 days. He leaves four brothers, two sisters and a twin brother. Services at the Salem church by Bro. John Fidler, assisted by Wm. Minnich.—Katie Flory, Union, Ohio.

**Snyder,** Bro. Oscar G., died at his home in Everett, Pa., March 28, 1920, aged 39 years, 11 months and 13 days. He is survived by his wife and four children. He became a member of the Church of the Brethren early in life and was elected to the office of deacon about two years ago, where he served faithfully. Services in the New Enterprise church by Eld. D. T. Detwiler and Ira C. Holsopple. Interment in the cemetery near by.—Nancy Lashley, Everett, Pa.

**Stambaugh,** Michael, born in Fulton County, Ill., died at his home in Astoria, of paralysis, March 19, 1920, aged 68 years, 3 months and 16 days. In 1872 he married Miss Sarah A. Bair. To this union six children were born, all of whom survive with his wife and two sisters. He united with the Church of the Brethren in 1904 and has since lived a devoted Christian life. Services in the Church of the Brethren by Eld. J. W. Lear, assisted by Eld. S. B. Blough. Interment in the Woodland cemetery.—Mrs. Goldie Eichenberg, Astoria, Ill.

**Steele,** Nettie Bernice, infant daughter of James, Jr., and Hazel Steele, died of influenza April 4, 1920, aged only 4 days. The father, mother and three sisters survive. Services in the home, ten miles from Berthold, N. Dak., by the writer. Text, 2 Sam. 12: 23. Interment in the Wildrose cemetery.—Joseph D. Reish, Berthold, N. Dak.

**Stimling,** Mrs. Sarah, died at her home near Bunkertown, Pa., of cancer, March 23, 1920, aged 30 years and 8 days. She was a member of the Reformed church. She is survived by her husband and five children. Services by the writer in the Good Will church. Interment in the cemetery near by.—John E. Rowland, Bunkertown, Pa.

**Taylor,** Gladys, wife of Gilbert Taylor, of Cando, N. Dak., died at the Mercy Hospital, Devils Lake, N. Dak., March 14, 1920. Services by the writer in the Methodist church. She is survived by her husband, near Searles, N. Dak.—G. A. Stevens, Rock Lake, N. Dak.

## ANNOUNCEMENTS

(To economize space in this abridged issue, we herewith give the newly-reported meetings only. The complete list will be given as soon as the full-size "Messenger" is again published.—Ed.)

DISTRICT MEETING	May 29, 2:30 pm, Bush Creek.
June 29-July 1, District of Idaho and Western Montana, Payette Valley church.	Michigan May 29, 7:30 pm, Elsie.
LOVE FEASTS	Nebraska May 29, 8 pm, Alvo.
California May 2, Los Angeles Mission.	North Dakota May 15, 6 pm, Minot.
May 9, Santa Ana.	Ohio May 23, 7 pm, Lorainie.
Colorado April 26, 6 pm, Rocky Ford.	May 29, 6 pm, Blanchard.
Illinois May 16, Hickory Grove.	Oklahoma May 1, Prairie Lake.
May 16, 6:30 pm, Elgin.	Pennsylvania May 8, 9, 5 pm, Dry Valley.
May 22, 6:30 pm, Pine Creek.	May 9, Riddleburg.
May 22, 7 pm, Mulberry Grove, country house.	May 11, 12, Mountville.
May 23, Mt. Carroll.	May 16, 6 pm, Roaring Spring.
Indiana April 25, 7 pm, Wabash City Mission.	May 16, Elizabethtown.
May 2, 7 pm, Four Mile.	May 16, Williamsburg.
May 8, 7 pm, Rock Run.	May 22, 1:30 pm, Welsh Run.
May 8, Tippecanoe.	May 22, 2 pm, Upper Cumberland, at Huntsdale.
May 22, Middletown.	May 29, 4 pm, Spring Run, Pine Glen house.
May 30, Bremen.	May 30, 6 pm, New Enterprise.
May 30, Walnut.	Kansas May 1, 6 pm, Ramona.
May 1, 6 pm, Ramona.	Virginia April 30, 4 pm, Flat Rock, at Cedar Grove.
May 2, Independence.	May 1, Lebanon.
May 8, 7:30 pm, Ottawa.	May 8, 3 pm, Middle River.
May 8, Verdigris, Madison house.	Washington May 15, 7:30 pm, Yakima.
Maryland May 22, Meadow Branch.	May 29, Seattle.

## THE GOSPEL MESSENGER

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## Manchester College Summer School

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., May 1, 1920

No. 18

## ...EDITORIAL...

### Gleanings from the Late Meeting of the General Mission Board

ONE of the first matters for consideration was the report of the committee on the opening of a mission in Africa. The Board decided to ask the approval of the Sedalia Conference for the opening of such a mission, the plan being, if Conference approves, to send out the first party in the fall of 1921. It is desired that this first party shall include a doctor and an industrial missionary, both of these to have, in addition to their technical training, a working knowledge of the Bible.

A report of what the students and faculties of our colleges have done this spring, in the raising of a special student fellowship fund, was presented. They set out to raise the sum of \$8,400 for the equipment of the Ping Ting Hsien Hospital. Up to the present time seven of these schools have raised more than \$12,000, with the others yet to be heard from. The over-subscription will be used for general missions and becomes a part of the Conference offering for this year. The Board very much appreciates the splendid response of the colleges in this matter.

Missionaries in both India and China are laboring these days under the same difficulties that the people in America are facing, in that their supports are inadequate for their needs. The question of what the increase should be is a matter of deferred business, the supports remaining, for the present, the same as heretofore. But this is done with the understanding that any necessary deficits will be met by the Board.

Furloughs were granted to Josephine Powell, I. S. Long and family, and S. Ira Arnold and family, for the year 1921; also provisionally to A. W. Ross and wife for the same year.

In harmony with the request from India it was decided that the share plan of station supports, which is gaining favor rapidly, and has been outlined through the MESSENGER, shall include the boarding-schools as well as other station expense. Except for the increase in supports which, no doubt, will be adjusted at an early date, the entire budget of \$186,225 for India, for 1921, was granted.

As to the work in China, the building of an isolation ward in the Liao Chou Hospital, the purchase of ground at Shou Yang and Liab Chou, and the budget for 1920-21, were approved. This budget amounts to the sum of \$36,810 Mex., exclusive of the supports of the missionaries. In addition to this a considerable sum was appropriated in December for various buildings in connection with the mission.

Brother and Sister Neils Esbensen are appointed to return to Denmark as native workers. Bro. Esbensen is a young minister, a native of Denmark, who, with his faithful wife, has been taking school-work at Bethany for the last two years. He returns to assist the Danish minister and Bro. Glasmire in the prosecution of the work in Denmark. Bro. Moy Gyong was appointed as native pastor to the Chinese members of the Sunning District.

Several missionaries were appointed, subject to the Sedalia Annual Conference. However, the number of missionaries for the field this year is not nearly so large as last, and it is hoped that there may be others who will see their way clear to apply before Annual Conference. Especially is the need urgent for at least two doctors.

When our Home Mission Secretary was elected, it was stated that one of his duties would be the creation

of a Ministerial Bureau, which might serve as a clearing-house between pastors desiring churches and churches desiring pastors. Having learned that a committee, appointed by the District Ministerial Boards, has already contemplated such action, the Mission Board repealed its former decision, feeling that the work should remain in the hands of the aforesaid committee.

Two queries will go to Annual Conference from the General Mission Board. One of these pertains to the establishing of a special student loan fund, to assist prospective missionaries in their school-work. The other, upon the recommendation of the Sedalia Committee of Arrangements and the Joint Board Meeting, petitions Conference to appoint a special Conference Program Committee for the period covered by our Forward Movement.

Privilege was given Northern California to solicit the Brotherhood for a sum of money not to exceed \$15,000 for a churchhouse at San Francisco.

The subscription price of the *Missionary Visitor* is raised from fifty cents to one dollar per year. Likewise the minimum donation with which a subscription to the Visitor will be given is made \$2, instead of \$1, as heretofore.

The Board is much interested in our home mission work. A visit to the Pacific Coast by the Home Mission Secretary, embracing particularly the District of Oregon, to lend encouragement to the brethren out there, was authorized.

H. Spenser Minnich was elected Missionary Educational Secretary, and Clyde M. Culp Financial Secretary for the General Mission Board. J. W. Lear was reappointed on the Gish Fund Committee and Edward Frantz was placed on the same committee, to succeed H. A. Brandt, resigned.

A committee was appointed to devise a plan which will enable the Board to come into closer acquaintance with applicants for appointment as missionaries.

Heretofore, on our receipt blanks for funds donated to the General Mission Board, there has been attached a tract coupon, entitling donors to ten per cent of their donation in tracts. This percentage was reduced to five.

In conjunction with action taken by many other Mission Boards of America, the Board is sending a very strong protest to our ambassador in China against the reported action of American brewers, in transferring their nefarious trade to that unfortunate country.

It is proposed to have a splendid Sunday-school, Educational and Missionary Exhibit at Conference this year. Brethren H. Spenser Minnich, of the Mission Board, D. C. Reber, of the Educational Board, and James M. Mohler, of the Sunday School Board, will have this matter in charge. Any one having material to present for exhibition at Conference, should correspond with one of these brethren.

Bro. M. R. Zigler was appointed as a member of the Committee on Evangelism, the secretary of that committee having resigned.

In harmony with the action of the Joint Boards, as reported in last week's MESSENGER, the General Mission Board made provision to have its budget with the Interchurch World Movement underwritten by individuals, so that no funds intended for the Conference offering, or for our own mission work, shall be used for this purpose.

The Board has appointed Bro. J. J. Yoder and its secretary to visit our foreign mission fields during the coming year. They plan to sail in July or August, visiting our China Mission first, then Southern China,

India, Africa and our Scandinavian fields. A number of items of business pertaining to our work in China and India were referred to this committee. Such a visit seems imperative, in order that the Board may keep in closest touch with its workers on the field. The sum of money expended for mission work in these countries makes it expedient for the Board to have the fullest first-hand information concerning the work which is being done.

Matters relating to estates, appropriations for State Districts, loans on churchhouses, assistance to superannuated ministers or their widows, and many other items, were considered. The volume of business which the General Mission Board is called upon to transact is increasing year by year, reflecting the growing interest of our people in the evangelization of the world.

J. H. B. W. AND E. F.

## CONTRIBUTORS' FORUM

### Our Responsibility

BY J. W. LEAR

EVERYWHERE we see evidences of a terrible unrest. Fever heat scarcely describes the world condition, including our own favored land. The signs of the times indicate trouble and sorrow. People are running to and fro, in search of a solution, only to be plunged deeper into the darkness. Legislation without Christian brotherhood; education without Christian doctrine; civilization without Christian religion; and religion without atonement—all these have been weighed in the balances and found wanting. The church, too, has become rich in worldly goods, but poor in faith, love, and sacrifice for others. She has tried so long to save herself, that she has almost lost her own life in the performance. The sad thing is, if she should die in such selfishness, there would be no one enough interested to mourn. "Jesus saved others, himself he could not save," was spoken in derision, but spelled out the way for the Christian church.

In fourteen years the Apostle Paul planted churches all over Asia Minor, Macedonia and Achaia, wrote nearly one-half of our New Testament, and trained a number of workers to take over the work after he could no longer lead in it. How many of our 100,000 members would it take to accomplish this same task in the same number of years? Paul, without doubt, believed in the "to" and the "give," and he lost his own life in the accomplishment of that task. But who will question the wealth of his reward?

What is to be done? (1) The church needs the same love and compassion for lost souls that brought Jesus to the earth as the world's Savior. (2) She needs the unflinching and ever-increasing faith in the power of God to evangelize this old world in our own generation. (3) We need fathers and mothers who will dedicate their boys and girls to God for service in any field he may will to send them. (4) We need money to endow and equip Christian schools for the education of these boys and girls for life service and for their support on the front line. This whole program must be baptized in prayer and energized by the Holy Spirit.

If the church withholds love, faith, life, and money from the work of the expansion of the Kingdom, she will lose her birthright. If she calls these possessions her own, using or hoarding them in a selfish manner, by this very act she will close the Kingdom of heaven against herself. Wealth, consisting of deeds, notes, mortgages, stocks, and bonds, depends for its value



upon Christian government. Christian government is the by-product of the Christian church. The Christian church is nurtured by Christian education, and the commonwealth that does not support Christian education will soon become spiritually and financially insolvent. Suppose the Bolsheviks, Soviets, Moslems and other non-Christian peoples should overrun our government as they did Russia, and as they now are in Germany, what would our titles to wealth amount to? The only salvation for the Christian people is to evangelize the world—the very program that our Lord left for us. We now are in the midst of a mighty upheaval, and who is able to divine the result? We are here, too, because the Christian church has gone into business for herself and has failed to take the heathen for her inheritance.

The awful darkness of heathen, pagan, and skeptic philosophy is settling down upon us. We have remained on this side of the ocean all too long, living in selfish luxury. Our granaries are well filled with the bounties of the earth, but whose shall they be? "Ye cannot serve God and mammon." "Who is to blame? Not our Mission Boards, for they see the need and are only too eager to send out ambassadors. Not our schools, for if we make it possible, with money and students, they are ready to prepare the workers. If they do not, then we should find schools that will. The schools are just as important as the Mission Boards and more so, in the first analysis.

I think now I hear some one say: "It takes so much money to run our schools and missions." And that is true too. Does it pay? Let each one talk to the Lord about it. It takes a great deal of money to buy automobiles and keep them in repair. Does it pay? Suppose every member in our church should give for schools and missions, in the next five years, the amount expended upon automobiles during the past five years, how much would it be? Somebody tell us; we would all like to know.

Our records show that we number 100,000 members. Suppose that our income, on the average, be one dollar per day for every member. Suppose, again, we were as religious as the Israelites, and paid a tenth of our income, what would our offering be for one year? I wonder if I am correct. For me it amounts to \$3,120,000. Do you believe our people average that much income per year? Suppose, again, that each member would lay by, for the Lord, fifty cents a week, in one year, we would have the neat sum of \$2,600,000. I am willing to give the tenth of my income. Are you? "Give and it shall be given to you: good measure, pressed down, shaken together, heaped up, and running over." "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

But why do we need denominational schools when we have State schools? There is but one answer, but there is one. Carefully-tabulated reports reveal that the denominational schools are furnishing from 93 to 95 per cent of the pastors, missionaries and Christian workers for home and foreign work, and our State institutions the other five or seven per cent. Suppose we would depend upon the latter for church workers, how long would it be until this country would be pagan? Church schools are absolutely essential if we hope to bring the Kingdom of God to the ends of the earth. Matt. 28: 19, 20 can only be realized through a people who believe in Christian stewardship.

Chicago, Ill.

## Physical Education and the Labor Problem

BY M. G. BRUMBAUGH

If you believe with me in the teachings of Jesus, and if you also agree with me that Jesus teaches the doctrine that the individual can not live at his best unless all people live at their best, that the welfare of each of us is dependent upon the welfare of all of us, then you are, by the very quality of your religion, interested in the betterment of society and in all measures that make for cleaner, happier, holier living by all the people. It is this acceptance of Christ's teachings that inspires all missionary endeavor, explains all evangelistic activity, impels all philanthropic move-

ments and gives warrant for all church effort. Just now, in a very potent way, it is the response to the Armenian call and the deep concern that we shall have a League of Nations to stabilize peace and to regulate the conduct of nations.

From this fundamental doctrine there flow certain practical duties. One of these I wish to bring to your attention. We have lessened the hours of toil for our working people. We may as well accept this situation. It is here to stay. The trend of all labor agitation is to shorten hours and to increase pay.

There follows inevitably the fact that the shortening of the time at work increases the time for leisure. We work less hours. We recreate more hours. From this situation in our economic life we can not escape. What follows? People do not commit crimes, do not violate statutory law when at work. These offenses arise—if at all—in the leisure time of a people. The peak of crime in any city, as you may readily determine, comes when the greatest number of the people is not at work. The docket of any committing magistrate, the record of any police court, will verify this.

Shall we, then, infer that leisure is the cause of crime? If so, it might appear that the trend of labor agitation is to increased crime. This is, manifestly, a false deduction. Let us pause and think. Leisure is not, necessarily, the cause of crime. It is only the potential possibility of wrong-doing. The real cause lies in the fact that the people are not all vitally and essentially Christ-like and in the further fact that we have made no adequate provision for the right use of the leisure of our people. We have made it hard to do wrong in toil. We have not made it easy to do right in leisure.

We do not know how to use our leisure. We have not been taught. We have provided no facilities for the right utilization of the leisure of our people.

Herein lies the opportunity of all Christian, all visioning people. When once we have studied how to make leisure constructively helpful and have provided adequate means to give all our people wholesome and healthful recreation, we shall have gone a long way in reducing petty crime, in adding to the health and happiness of our citizenry, and in advancing the Kingdom of God upon the earth.

Philadelphia, Pa.

## "He That Is Without Sin"

BY MRS. JOSEPH MILLER

THE clamorous crowd was nearing the temple and the guilty woman, with downcast eyes and throbbing heart, was trembling with fear. She had been accused and insulted, jostled about with discourtesy and scorn, by the self-righteous scribes and Pharisees, as they marched on towards the temple. She caught a few words from them, now and then, that proved to her they were not taking her to the "Master," primarily because of the sin she had committed, but from the fact that they were trying to ensnare and entangle him, by their craftiness and guile. How the woman hated them—these hypocrites, who "appeared righteous unto men, but within were full of iniquity and uncleanness!"

Why had they chosen *her*, in her sinfulness and weakness, and let the man, the partner in her sin, go free—the one equal with her in the wrong-doing? Oh, the heartlessness, the cruelty of it all, the shame, the distress brought upon her! Because the woman, Eve, had been the first to take of the forbidden fruit, must all women, down through the ages, have to bear the heaviest, hardest part of the burden? Would the great Jehovah have condemned the man as well, or had he, too, forgotten poor, fallen, helpless women?

What would the Master say, the Holy One of God, the One whom the hypocritical Pharisees were trying to entrap? It was hard to be jeered at and insulted by this crowd of scribes and Pharisees, but, oh, how much harder to face this Man of God! Would he condemn her and allow them to stone her to death? Guilty? Yes, she was guilty, and the old law said that such should be stoned. It was only justice that she suffer the penalty of her sin, but why should she atone for the sins of the man also?

But they had reached the temple. Although she did not so much as lift her guilty face, and stood with downcast, humiliated mien, she knew they were standing before the Master. And now her accusers, bringing forth their charge against her: "Moses in the law commanded that such should be stoned: but what sayest thou?"

How she listened with bated breath for the words that would send her to her death. She heard them asking him over and over, but he did not answer them. Then she timidly raised her eyes to him. He had stooped over and was writing on the ground. Then lifting himself up, he said unto them: "He that is without sin among you, let him first cast a stone at her."

Such strange language! She had never heard the like before, but now she surely would be taken out and stoned, for there must be many, many, in that righteous crowd, who were without sin.

To her surprise, she heard them going out of the Temple, one by one, and she was left alone with the Master. Then Jesus looked at the woman with such affectionate love and compassion that her heart was broken. Those tender eyes, so full of sorrow and grief for a soul lost in sin, as they looked upon her, that pure, noble face, those gracious words as they proceeded out of his mouth, melted her heart. Jesus knew, as he looked upon her, that she had deeply repented of her sins, and he softly said to her: "Go and sin no more." Blessed hope! Saved to the uttermost! A new creature in Christ Jesus! "Though your sins be as scarlet they shall be as white as snow."

Los Angeles, Calif.

## Mothers and Daughters' Meetings

BY ELIZABETH ROSENBERGER BLOUGH

TO Sister Catharine Van Dyke is due the honor of having successfully organized and carried on the Mothers and Daughters' Meetings at our Annual Conference. Those who have attended these meetings will remember the helpful impulses, the kindly inspiration, the mutual good fellowship which prevailed. Each year we hope to have meetings which shall be better than those of any preceding year.

We trust that the Mothers and Daughters' Meetings at our coming Annual Meeting, in Sedalia, Missouri, will do much for our people. The sympathetic relations between members of a family are of the utmost importance. Sometimes the mother is weak or ignorant. She cares for the physical needs of her children, but she does not know how to help them in other ways.

Children suffer much because they are misunderstood. Even father is too busy to answer their questions, while mother has so much to do that she hardly knows what is "small" and what is "great," in dealing with her children.

In Mothers and Daughters' Meetings the most practical subjects are discussed by our sisters, questions are asked and answered, and much information is gained. We have observed that when our sisters begin to attend these meetings, they invariably find their way back year after year. They look forward to attending them.

Some of us remember well the old regime when people who got schooling were such as hungered and thirsted for it, and people who did not, acquired a sort of natural craft, a real knowledge of things they saw and felt, and when all of them, rich and poor, gentle and simple, met together on Sunday, they were drawn into a kindly circle of tender reverence and religious feeling. Today there is a sense of flatness. You find a cheap ambition—a fretful discontent—a rebellion against work, which makes the bringing up of our children more difficult. Our girls and boys must learn the great lesson of usefulness. How to teach a girl the plain things—the dish washed, the dinner-pot scoured, the bed made up, is one important subject.

"Why Do Your Children Tell Lies?" was one topic discussed. We found that sometimes the parents almost drive their children to tell lies. Why do they steal? "Oh, mine never stole," said one sister, quickly on the defensive. Another sister arose and said: "My children stole pennies. I realized then that they were



very hungry for candies. We did not give them either money or candy, so they took pennies. We faced the difficulty squarely, and gave the children something like ten cents a week. Some of them received twenty-five cents a week. They were honest after that."

We are hoping to make the coming meeting better than any we have ever had. In our local churches, Mothers and Daughters' Meetings can be carried on successfully. Sometimes they can be held in connection with our Sisters' Aid Societies. Programs can be given, good books read, and much learned that may prove of service to each one. How often you would give much to know what is best for your own children! At these meetings you may find something that will help you to give them what they require.

"At What Age Should They Come Into the Church?" was one of the questions discussed last year, in which a deep interest was manifest. These meetings bring advice to the uncertain one—courage and hope for all who do right and well. Help to make them what, under the blessing of God, they should be this June.

Parents who want to give quiet, wise counsel to their children—that helpful turning of their minds to the deeper things of life—will enjoy the talks given by speakers who know their subjects. Every mother will come from these meetings with a clearer understanding, a wider outlook, and a more active interest in movements toward the uplift of mankind. This is the day of the child. Material and spiritual advantages are showered upon him as never before. We are trying to give the man of tomorrow a heritage worth while.

Johnstown, Pa.

## Our Educational Waste—A Suggestion

BY JOHN S. FLOYD

My recent visit to some of our colleges, and a tolerably intimate knowledge of the rest of them, has confirmed my conviction about the splendid progress our schools have been making during the last few years. Although attendance was much disturbed by war conditions for several sessions, the schools have gone on developing in various ways and today are far in advance of what they were when we entered the war.

One line, in which progress has been especially marked, is increase in material resources. The constituency of the several schools has rallied nobly to the support of its institutions and is putting them on their feet. Most of the older colleges, at least, have qualified for full accrediting in the States in which they are located and are working to meet the eligibility standards of the Associations to which they should belong. Until they are qualified to enter these Associations in resources, faculty and equipment, our boys and girls will continue to be discredited in their work when they go on to the universities. This we should stop at the earliest possible moment. It is unfair to our young people and is not calculated to win their loyalty to the church or their admiration for her institutions.

Our colleges have also made splendid progress in the appeal they have made to their constituency, that is, in identifying their work with the deepest interests of the church. We are just beginning to understand and appreciate this. But we are gradually learning the absolutely indispensable part our colleges are playing in all the forward-looking work of the church. Less than two per cent of the membership of the church are in any of our schools, taking any kind of work, yet this one and a fraction per cent is furnishing the church seventy-five per cent of her workers. And as time goes on, they will furnish an increasingly larger proportion of them.

The great part our schools will have to play in the immediate future of the church makes it important that the development of our several school plants be carefully considered and wisely planned. As the schools came among us under protest, they sprang up, as stray plants, here and there, and for many years got along as best they could. Naturally, under such conditions, there was no plan in organizing or locating them, and no system in developing them or adapting them to a definite service.

We are, therefore, not surprised to find that our school work is being carried on with a great deal of educational waste. There is needless overlapping of work, and, in some instances, our schools are almost, if not altogether, rivals of each other in the same field. This means a duplication of buildings, of teaching force, and a consequent needless expense.

I have been wondering if it is not time that we begin to think our school work into a system, and take steps to coordinate our institutions in a way to eliminate this waste. Most, if not all of the schools, are planning additional buildings and expansion in various ways. May it be that, in this planning, lines of development may be undertaken for which there is no real demand?

This suggestion does not question the wisdom or good intentions of any one. But it is apparent that the promoters of the different schools see their problems and their hopes from their own view-point, and may fail to recognize their local needs in terms of the needs of the church at large.

If this is so, might it be well for the Conference to provide means by which the entire educational work of the church could be taken under advisement, the needs of the Brotherhood studied, and means provided for the organization of our educational institutions into a system commensurate with our needs? It seems to me that it would be the part of wisdom to do this.

The educational work of the church is becoming more important every year. The churches everywhere are calling for pastors—well-trained, consecrated Christian leaders. The call is much greater than our schools can supply. At the close of last session, one of our college presidents had ten times as many calls for pastors as he had pastors to recommend. If the program of the General Mission Board is to be carried out, they will have to find twice as many foreign volunteers, within the next five years, as they have been able to find in the last five. And the work the General Sunday School Board is planning will call, in the near future, for a large number of Sunday-school experts, carefully trained in the Bible, in psychology and the art of teaching, as well as in child-life and the whole field of religious education. Where are these leaders to come from? Our schools must get ready for the big task of producing them. Besides these, there is not one of our colleges that has the faculty it needs for the work it is now doing, to say nothing of future developments. The fact is, properly qualified teachers in our own church are not to be had. There is need, right now, for dozens of the brightest minds in the church, with proper training, to fill professorships in our colleges. And very few of them are in sight. We are also to have a great evangelistic campaign in the coming year. We need strong, well-equipped preachers by the score. Until more of our bright young men and women get into our schools and prepare themselves for these important lines of service, the work of the church must necessarily lag.

Our schools, therefore, have an enormous task to perform. And it seems inevitable that, as we realize more clearly the great mission of the church, and the work it will have to do, to be true to its mission, the educational side of our church enterprises must assume increased importance in all our plans for the future. The dearth of trained workers is the crying need just now. The preparation of them is too important a matter to be left to chance. It seems wise, therefore, that we begin to study now our educational needs of the future and lay plans to meet them, and thus go intelligently into the larger constructive era of the church which lies just ahead.

Bridgewater, Va.

## Mothers' Day Sermon Outline

BY WM. KINSEY

Theme: "Honor Thy Mother"

Introduction.

I. Mother's God, or Her Faith.

1. "The unfeigned faith that is in thee . . . dwelt first in thy mother Eunice" (2 Tim. 1: 5). There is no better legacy than such a birthright. It is an advantage to have pious parents.

2. There was nothing better than Naomi's God and faith. Ruth wanted it. (Ruth 1: 15-17.)

II. Mother's Bible, or Her Devotion.

1. How devoted are Christian mothers and Christian women! Devoted women were the last at the Cross and the first at the tomb.

2. Mother's Bible! It is synonymous with her devotion. She reads it for comfort and strength. She gives the Bible to her son as a present, and advises its reading.

3. In many places there are more mothers at prayer meeting than fathers.

III. Mother's Love, or Her Sacrifice.

1. Samuel's mother made him a little coat (1 Sam. 2: 19). Mother makes things from year to year. See that rug, that comb-case, that cushion, that quilt? What toil and sacrifice are back of all! And back of these is love. The "coat" stands for hands that sewed, mended, cooked, and dressed.

2. Mother's love! We are "coated" and "quilted" with mother-love and good-will.

3. Motherhood is a strong figure, so God resorts to it (Isa. 66: 13).

IV. Mother's Knee, or Her Teaching.

1. Forsake not the law of thy mother (Prov. 6: 20). What ethics! Social conditions are as good as they are because of mother's ethics. "Men are what their mothers made them."—Emerson.

2. Mother's knee! What a school for religious education! Mark Hopkins on one end of a log, and a student on the other end, constituted a university. There were teaching and learning—just two. Christ and the woman at the well, a teacher and a pupil—just two. You sitting upon mother's knee—just two. She taught, you learned. There you learned your first simple prayers, etc. If you remember her knee for discipline, that was teaching also. All schools have their discipline committees.

V. Mother's Boy, or the Reward for Her Life's Effort.

1. What is it? Are you a heaviness or a joy to your mother (Prov. 15: 20, 10: 1), etc.? "How sharper than a serpent's tooth it is to have a thankless child."—Shakespeare.

2. Christ's last message to man from the cross was an appreciation of his mother (John 19: 26, 27).

3. The boy's debt to motherhood (Ex. 20: 12).

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### A Strong Character and How to Attain It

Proverbs 4: 1-15

For Week Beginning May 9, 1920

1. A Character That Counts.—It was one of Mr. Moody's striking observations that "character is what a man is in the dark." In other words, character is WHAT YOU REALLY ARE, whether others know your real self or not. Our subject is "Strong Character"—a truly desirable possession. We speak of "bad characters" and "weak characters," but we usually consider it all-sufficient when we speak of a man as "one of character." We mean that he is strong and genuine within. That sort of moral and mental make-up is well worth while. We may rest assured that it is something decidedly valuable at all times.

2. Strong Character Demands Heart Purity.—Quite appropriately does Solomon say, later on, in the same chapter of our lesson: "Keep thy heart with all diligence; for out of it are the issues of life." The Greek version—much used in the time of our Lord—rendered the last clause as follows: "In order that thy fountains may not fail thee, guard them in thy heart." It was, after all, placing simply a new emphasis on the old teachings of the Book of Proverbs, when Jesus taught the necessity of heart purity, and when he emphasized the fact that out of the heart come forth evil thoughts and all the things which defile a man (Matt. 15: 19). Yet this lesson of inward purity has always been the most difficult to learn. Character is, undoubtedly, the outcome of the "hidden fountains." All words are, essentially, the outgrowth of thoughts. The first thing and the most important, therefore, is that the hidden fountains of thought and feeling be pure. Then a character of real merit will be the result.

3. The Development of a Strong Character Requires Arduous Effort.—A strong character, like a strong body, owes much of its vigor to the enduring of hardships. The road to excellence of character is one of constant struggle. During earlier ages of Christianity men thought that they could more readily become perfect by shutting themselves away in cells where the world could not touch them. We wonder that any one could ever have entertained such a thought. One might as well expect his arm to grow strong and symmetrical by keeping it wrapped up in cotton, as to expect to develop a strong character along the easy road.

4. How a Strong Character Becomes a Vital Factor of Our Lives.—As the rugged character takes form within us, as the habits cultivated thereby become fixed, as the power of resistance increases, a settled strength and a lasting peace gladden the life. The rays of heavenly wisdom not only shine on the face, but permeate the entire being, so that the whole body is full of light. The graces of holy living come up from the untainted inner springs, and though the surroundings be ever so dry, the fountains fail not. The habit of single-eyed devotion to right avails even where there is no time for special reflection—there is an inward monitor that is ever on duty.

5. Suggestive References.—Things to remember (1 Cor. 16: 13). Patterning after the Perfect One (Eph. 4: 13-16). Fully equipped, we are able to stand (Eph. 6: 10-18). "Stand fast" (2 Thess. 2: 15-17). "Endure hardness" (2 Tim. 2: 3). Ask and receive (James 1: 5, 6, 12). Run your race patiently and look to Jesus (Heb. 12: 1, 2). "The Lord is faithful" (2 Thess. 3: 3). Holding fast without wavering (Heb. 10: 23).



## AMONG THE CHURCHES

### Calendar for Sunday, May 2

Sunday-school Lesson, The Boy Samuel.—1 Sam. 1: 24-28; 3: 1-21.

Christian Workers' Meeting, Pure, Consecrated Childhood.—Luke 2: 22.

### Gains for the Kingdom

Two baptisms in the Reading church, Pa.  
Seven baptisms in the Girard church, Ill.  
Two baptisms in the Arcadia church, Fla.  
One baptism in the Shamokin church, Pa.  
Two reclaimed in the Decatur church, Ill.  
One baptism in the Carthage church, Mo.  
One confession in the Unity church, Va.  
One baptism in the Champaign church, Ill.  
One baptism in the Brooklyn church, N. Y.  
Three baptisms in the Ramona church, Kans.  
Two baptisms in the Spring Grove church, Pa.  
Twelve baptisms in the Spring Creek church, Pa.  
Six conversions in the La Verne church, Calif.  
Nine baptisms in the Hutchinson church, Kans.  
One confession in the Woodland church, Mich.  
Three baptisms in the Rocky Ford church, Colo.  
Two reinstated in the Twin Falls church, Idaho.  
Seven baptisms in the First Church, Philadelphia.  
Thirteen accessions in the Goshen City church, Ind.  
Thirty-two confessions in the Troutville church, Va.  
Fifteen baptisms in the Hollidaysburg church, Pa.  
Five were baptized and two reclaimed at Meyersdale, Pa.  
Nine baptisms at Elkhart, Ind.,—the pastor, Bro. E. C. Swihart, evangelist.

Thirteen baptisms in the West Dayton church, Ohio.—Bro. W. C. Detrick, evangelist.  
Five accessions in the Eden Valley church, Kans.,—Bro. H. A. Frantz, evangelist.

Fourteen confessions in the Indianapolis church, Ind.,—the pastor, Bro. S. G. Greyer, evangelist.  
One was baptized recently in the Roaring Spring church, Pa., making thirty additions since Jan. 19; fifteen had been previously reported and one awaits baptism.

### Our Evangelists

Bro. B. D. Hirt, May 9 in Ft. Wayne, Ind.  
Bro. D. K. Clapper, May 9 in the Markleysburg church, Pa.  
Bro. J. Edwin Jarboe, Oct. 10 in the Four Mile church, Ind.  
Bro. S. G. Greyer, June 13 in the Mt. Pleasant church, Ind.  
Bro. Jacob Funk, in July in the Eden Valley church, Kans.  
Bro. T. R. Coffman, May 9 in his home church, Meyersdale, Pa.  
Bro. G. E. Yoder, some time in May in the Woodbury church, Pa.  
Bro. O. E. Messamer, June 20 in the Franklin County church, Iowa.  
Bro. C. Walter Warstler, to begin May 16 in the Middle Creek church, Pa.  
Bro. M. M. Sherrick, sometime in June in the Willow Creek church, S. Dak.  
Bro. B. E. Kesler, the latter part of September in the Osceola church, Iowa.  
Bro. Merlin C. Shull, the latter part of August in the Oak Grove church, Ind.  
Bro. S. D. Zigler, sometime in May at Union Chapel, Unity congregation, Va.  
Bro. A. C. Miller, of Weyers Cave, Va., to begin August 1 in the Lebanon church, Va.  
Bro. Noah Sellers, at the Friends Grove house, Marsh-creek church, Pa., the latter part of July.  
Bro. Adam M. Hollinger in the Antietam congregation, Ringgold house, Pa., in July; in the Falling Spring congregation, Shady Grove house, in November.  
Bro. J. I. Baugher, at the Mummansburg house, Marshcreek church, Pa., the latter part of August.  
Bro. E. F. Caslow and wife, of Grand Rapids, Mich., to begin May 23 in the Thornapple church, same State.

### Personal Mention

Southern Ohio has selected Elders S. A. Blessing and L. A. Bookwalter as Standing Committee delegates to the Sedalia Conference.

Bro. D. L. Miller is to preach the "Dedicatory Anniversary Sermon" of the Walnut Grove church, Pa., May 2, and during the two weeks following will conduct a revival.

Bro. O. E. Gibson, who is now taking work in Bethany Bible School, desires a location for the summer months where he can divide his time between pastoral and farm work. Address him at 3435 Van Buren Street, Chicago.

Bro. W. C. Detrick, formerly of Bryan, Ohio, is to assume the pastorate of the West Dayton church, same State, at an early date. Here Bro. D. F. Warner labored acceptably for some time, until compelled, by failing health, to seek relief by outdoor activities.

Bro. Joseph D. Reish, of Berthold, N. Dak., will be available for evangelistic meetings in North Dakota or adjoining States for one month of the coming summer—preferably the period from the middle of July to the middle of August.

Southern California and Arizona is to be represented on the Standing Committee of the Sedalia Conference by Eld. W. E. Trostle.

Bro. Ralph G. Rarick, of Covington, Ohio, has accepted the call to the pastorate of the Stanley church, Wis. He will enter upon his work there as soon as he can arrange to do so after the Sedalia Conference.

Bro. D. L. Miller's excellent article, "The Prayer Veil," published in "Messenger" of April 3, was copied in full by one of our valued exchanges, "The Gospel Herald," a Mennonite paper. An editorial in that publication refers to it in terms of highest commendation. The interest shown by our Mennonite friends might well set our own people to thinking. In some of our congregations the apostolic precept is largely ignored—a fact that should arouse serious concern.

### Miscellaneous Mention

The Chippewa Valley church, Wis., is in need of pastoral help. Any minister who may contemplate a change of location, will please address John Cripe, Mondovi, Wis., for further particulars.

The new churchhouse of the Oneonta congregation, Ala., is nearing completion. While the building of the structure has meant a hard struggle for the little band of faithful members, we are quite sure that a day of great possibilities will dawn upon them, by reason of the far better church facilities in the future.

The members of the South Whitley church, Ind., aided by the Mission Board of Middle Indiana, are contemplating the erection of a churchhouse in the town of South Whitley. Aggressive action of that sort is always to be encouraged. It means development of the home field under the most promising conditions and at a minimum of expense.

The little band of members at Durand, Mich., has been informed that some of our people reside in the village of Byron, near by. So far they have been unable to locate them. If any of our readers should know of such, a great favor will be conferred upon the church at Durand, by sending names and addresses to Bro. L. H. Prowant, as indicated above.

A friend at Kearneysville, W. Va., R. Dunaway, by name, who describes himself as "a sun-dried immersed Methodist," writes us to express his appreciation of the "Gospel Messenger," as well as his interest in the name "Church of the Brethren" and the people designated by it. He also speaks, at much length, and in terms of the highest commendation, of the labors of Bro. W. H. Bradley, our minister at the above-named place.

Notice.—The Mission Board of Northwestern Kansas and Northeastern Colorado wishes to secure a minister to locate at one of the mission points in Colorado, to visit and preach for isolated members of that District, and also to hold meetings at the various mission points. Employment will be given throughout the entire year. References requested. For further information address: H. C. Long, Secretary-Treasurer, 924 East Mexico Avenue, Denver, Colo.

Not many of our churches in the Middle West have been in active operation for an entire century. We are pleased to note, as just apprised, that the Nettle Creek church, Ind., is preparing for the appropriate observance, June 22, of the anniversary that marks the one hundredth year of their organization as a church. It is well to commemorate these occasions, especially when such services lead to redoubled efforts and greater diligence in the work of the Kingdom.

The first church to report in the Forward Movement financial campaign was the Eagle Creek church, Northwestern Ohio, Bro. J. J. Anglemeyer, pastor; Bro. G. A. Snider, elder. The telegram came to Forward Movement Headquarters on Saturday with these encouraging words: "Eagle Creek went over the top last night." We certainly congratulate the Eagle Creek church for their success. They have already gone "over the top" on others of the Forward Movement goals also.

One of the surprising things in the emigration movement—hitherto mainly westward bound—is the present trend to the eastern States, and somewhat to the South also. Seemingly, the rush of emigration to the West has been largely arrested, for various reasons. Competent judges of the situation assure us that there are many excellent opportunities for industrious and skilled farmers in the East and South. Doubtless many of our members will avail themselves of the chances thus afforded, and we may rightfully expect that many new congregations of our people will eventually be established in hitherto largely neglected fields.

Full Size Next Week.—That carload of "Messenger" paper is not yet in sight, but we have been able to add a little to our emergency stock, so we are going back to full size next week, in the hope that we can pick up enough to keep going until our normal supply is on hand. We have no assurance of this, but we shall do the very best we can. Even without further interruption or abridgement, it will require a few weeks to "catch up." But our faith is strong that the way will open. So do not stop writing. And be sure to send us all the news of the Kingdom's progress. But please, please, practice a little harder, some of you, on the art of condensation.

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## Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Forward Movement Notes

Bro. C. D. Bonsack, General Director of the Forward Movement, attended the District Meetings of Middle Pennsylvania and Middle Maryland last week, and the meetings of Eastern Maryland and Southeastern Pennsylvania this week. He reports the meetings of last week as most encouraging, with a forward look manifest, and a splendid response to the plan of the Forward Movement.

We regret very much that some churches, through their Local Directors, failed to receive their campaign supplies on time. Many packages of supplies were returned because the wrong address was given. Many, in reporting, gave the name of the church as the postoffice, and this caused delay. Then there were delays in the mail service, and in some instances the packages were lost. But, considering everything, the service was good. Wherever possible, the Forward Movement office endeavored to supply, as promptly as possible, the missing packages with needed equipment for the canvass.

Bro. Fred A. Flora, of Moscow, Idaho, who has charge of the Forward Movement work in Northern Idaho and Eastern Washington, writes that the churches in that territory have taken for their motto "Over the Top," and he further says that he earnestly believes that this spirit, "through the blessing of God, will put us over." One local congregation, in that territory, asked that their apportionment be increased \$10 per capita and, of course, their wish was needed to. What a wonderful spirit of service our people are beginning to have! As Bro. Flora says, in his letter, "What a pity we have waited so long!"

That this old world needs the Gospel, goes without the saying. There is no other organ to give it to them but the church. When Jesus left this world, after his earthly ministry had been fulfilled, he gave the forwarding of the work over into the hands of his followers, to "begin at Jerusalem" and then press "forward" to the uttermost parts. But if the church fails, then his plan fails. If you and I fail to do our part, then the church will fail, for you, and I make up the church. As we read in the daily press of the turmoil and strife, which envelop this old sphere of ours, more and more must we realize that "peace, sweet peace," can only come as we touch him who is the Peace of the world.

What next? What shall follow after the financial drive is over? Shall we stop when the "meat has been brought into the storehouse"? Is that the end of the means that has been used? Surely not! If we interpret the Movement aright, it is only the beginning. Four years of service are ahead of the church, in the five-year plan, and beyond that as much time as the Lord may give. We have only begun. The great door and effectual has been opened, and if the church is true to the vision that has come to her, in these days, it will mark just the beginning of the greatest era of spiritual activity that the church has ever known. So let every member of the church gird himself for service, and be ready to do not only "his bit," but his "best" for the Kingdom of our Lord Jesus Christ.

The Forward Movement was given splendid support at the District Meeting of Southern Ohio last week in two addresses on the evening preceding the business session of the Conference. Eld. S. Z. Smith, of Sidney, spoke on "What the Forward Movement means to Southern Ohio," and Eld. S. A. Blessing, of West Milton, gave a splendid address on "Life Enlistment and the Forward Movement." It was remarked, by some one, during the meetings, that "Southern Ohio was a sleeping giant and that, when she awoke, there would be great things done for God and the Kingdom." Southern Ohio is awakening and with her splendid history of "Brethrenism" back of her, her large membership, her great open door, we may expect, in a few years, to see the membership and churches of that District practically doubled.

We would urge all our Local Directors to lend their influence and assistance in the simultaneous campaign for the two days, following the regular financial canvass, when friendly citizens will be called upon to contribute to what will be known as "Christian America Citizens' Fund." May, 3 and 4 have been set apart as the days when this class of citizens are to be reached who have no direct associations with the organized church, but who will want to help. By joining in this campaign our people will become better acquainted with their neighbors and they will become better acquainted with us, and open the way for more definite and effective work later on. Go into the work with a prayer that God may touch the hearts of these "friendly citizens," that they may not only give of their means to his work, but that they may give their hearts as well, which is the "soul of service."

Some splendid results are being reported, following the period of evangelism around the Easter season. Perhaps never before, at this season of the year, has the church been so aroused as to the meaning of the Resurrection Day. Too often we have considered it a holiday period rather than a holy day. But this year, as never before, we seem to have grasped the meaning of the event, and have used it to exalt him who bore our sins on the cross. Let this spirit of evangelism be kept up! It is the heart of the Forward Movement. All other issues, which are connected with it, are subsidiary, but the great outstanding fact of the Movement—the one that the Boards have in mind above all others—is that men might know Jesus Christ. So, as the financial campaign ends, and, for a time, we have our minds drawn away from money, may we give more and more attention to men, and may we labor with a desire and purpose to have them saved—saved to serve.



## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

## BIOGRAPHY OF BRO. J. W. JARBOE

Bro. J. W. Jarboe, son of Joshua and Anna Jarboe, was born in Perry County, Ind., June 14, 1856. He died at his home, near Quinter, Kans., March 17, 1920, aged 63 years, 9 months and 3 days.



Bro. J. W. Jarboe

He came with his parents to Montgomery County, Iowa, in the spring of 1865. His father was raised a Catholic, but his parents united with the Christian church when he was six years old, hence his early training was of that faith, and he united with that church in 1871. But when he grew older, and while working for Bro. Silas Morton, he came in touch with the tract, "The Perfect Plan of Salvation." Comparing the doctrine therein taught with the New Testament, he became convinced that his church did not practice the whole Gospel, and accordingly he decided to change his church relationship. He was baptized on the second Sunday of May, 1875. He had the pleasure of seeing his father baptized on the second Sunday of the following September.

Bro. Jarboe was married to Mary E. Plaughter Feb. 27, 1876. In February, 1877, he was called to the ministry in the Maple Grove congregation, Iowa. He moved to the Maple Grove congregation, Norton County, Kans., in March, 1880, where he was advanced to the second degree of the ministry in May following. He moved into the Pleasant Grove congregation, Douglas County, Kans., in February, 1883, where he was chosen superintendent of the Sunday-school, which position he held for two summers.

Jan. 8, 1884, his wife died, leaving him with three little sons, the eldest being seven years of age, and the youngest thirteen days old. The Brethren at this place opened their hearts, as well as their homes, for him and his motherless children. It was here that his active ministry began, and from that time on he was ever ready to do what he could, in preaching the Word.

Jan. 15, 1885, he was married in Douglas County, Kans., to Sister Mary M. Eller, daughter of A. J. and Salome Eller, formerly of Montgomery County, Va. She proved to be a faithful help-meet, indeed, not only in caring for his children, but also was a source of great help and encouragement to him in his ministerial duties.

He returned to the Maple Grove congregation, Norton Co., Kans., in November, 1888. In February, 1890, by request of a few members residing in Phillips County, to conduct some meetings for them, he kept up monthly meetings there. The following December they moved to that place, and Jan. 8, 1891, the Pleasant View congregation was organized by Elders B. B. Whitmer and John Kenberry, with sixteen members, including one deacon and Bro. J. W. Jarboe as minister in charge of the work. Bro. B. B. Whitmer was chosen elder. During his stay here, he had regular meetings at five different points, and had the privilege of baptizing fifty-eight persons, among them one Catholic.

Bro. Jarboe was called on to preach far and near. In March, 1896, owing to financial conditions, he had to give up the work at that place. By the assistance of Bro. Wm. Thomas he moved into the Red Cloud congregation, Nebr., where he resided one year. In March, 1897, he moved into the White Rock church, Jewell Co., Kans. There he was ordained to the eldership in March, 1899. From there he moved into the Quinter church, Gove County, Kans., in 1905, at which place he lived and remained by death, except one year, when he was pastor of the Ottumwa church, Iowa. He has been agent for the Brethren publications since 1876, beginning with the "Brethren at Work" and the "Primitive Christian."

Bro. Jarboe was the father of eleven children. One died in infancy. He had the privilege of seeing all become members of the Church of the Brethren. The eldest son, Bro. J. Edwin Jarboe, is known, as an evangelist, all over the Brotherhood.

At the time of his death Bro. Jarboe was chairman of the ministerial Board of Northwestern Kansas and Northeastern Colorado. He has been assistant elder of the Quinter church for a number of years. His place in church was seldom vacant. He was a staunch believer in the teachings of the New Testament Scriptures. He was unexcelled in sociability and spiritual enthusiasm. The Lord called him home seemingly almost in his prime, as his strength and health were good until a few weeks prior to his death.

His thirty-four-year-old son was instantly killed Jan. 23 last, which was a severe shock to him, from which he never fully recovered.

Funeral services were conducted in the Brethren church at Quinter, Kans., by the undersigned.

D. A. Crist.

## THE SEDALIA CONFERENCE DAY

For the benefit of the thousands of the Brethren, who will not be able to attend the sessions of the Annual Conference, to be held June 10 to 16, at Sedalia, Mo., I will say that the official organ of the Conference will be the "Sedalia Democrat," one of the leading publications of the State of Missouri. Arrangements are being made whereby that newspaper will be supplied daily with the happenings of the great Conference. The undersigned has been duly appointed by the Committee on Arrangements to edit the daily.

In order to facilitate the making of a subscription list for the Brethren who will want the daily during Conference sessions, I suggest that one person in each congregation in the Brotherhood—say the church correspondent or "Messenger" agent—collect the names of subscribers, with the price of the subscription, and send them all to-

gether to the Conference Editor. That will save time and postage, and also lighten my work. Would it not be advisable on Sunday, May 16, to make an announcement in your congregation, regarding the Conference daily, emphasizing its value, in bringing to those who stay at home, the news of the Conference and referring those interested to your local handler of subscriptions? This plan is suggested.

Another thing or two: Send all subscriptions to the undersigned and to no one else. POSTAGE STAMPS WILL NOT BE ACCEPTED. As soon as I am able to confer with the "Democrat," I shall be able to state the subscription price for the week. Please watch the columns of the "Messenger" for further announcements.

E. L. Craik.

College Hill, McPherson, Kans., April 17.

## SPECIAL NOTICE

To the Essayists on the Subjects of "Christianity vs. War" and "The Signs of the Times"

The time limit of April 1, 1920, advertised for the closing of the competitive contests on the subjects noted above has passed and the award will be made as soon as a competent commission can be secured. It may be that I will have to await the coming Annual Meeting at Sedalia, Mo., in June. Otherwise it will be concluded by May 1, as set forth in the publication of the contest.

I regret that the importance of the enterprise did not appeal to the recognized leaders of the church, especially the heads of our Bible schools, as forcefully as it should. When we have such an opportunity to testify in behalf of such weighty subjects, we should hail it as a special call of the Lord, whose mouthpieces we are reputed to be. I am glad to say that papers have been submitted of exalted merit, and the appeal will be a benediction to the readers of the "Gospel Messenger" when the same is published.

Should any one wish to send in a paper contesting for the prize, though the limit is passed, it will still be available.

D. C. Moomaw.

Roanoke, Va.

## THE PASSING OF ELD. JEREMIAH BEEGHLY

Bro. Beeghly was born at Berkleys Mills, Somerset Co., Pa., Feb. 26, 1834. He was the only son of Eld. Jacob and Justina (Horn) Beeghly, and died at Markleysburg, Pa., March 29, 1920, aged eighty-six years, one month and three days. Interment was made in the Thomas cemetery, by the side of his wife, who preceded him to the spirit world Sept. 16, 1918.

Bro. Beeghly married his wife, Anne Mary Harden, of Frostburg, Md., March 28, 1854. To this union were born four sons and five daughters. For the last ten years Brother and Sister Beeghly made their home with their youngest daughter, Lucinda M. Chrice, who cared most tenderly and lovingly for them. She lives with her husband at Markleysburg, Pa.

Bro. Beeghly has three sisters living. There are thirty grandchildren and about fifty great-grandchildren.

Bro. Beeghly was a student under Jacob Miller in his school at Buffalo Mills, Bedford County, Pa. He, with his parents, moved to the Garrett County, Md., when a boy, and lived there all his life but two years, when he came to Markleysburg, Pa. He taught several terms in the public schools, and was a farmer by occupation. His ministerial labors were mostly confined to his home territory, which was a large one. He did much traveling on horseback—the mode of travel then. For a number of years his health was very poor, but, like Paul, he gloried in his infirmities, and discharged his duties, as a faithful soldier of Jesus Christ. He was a man of firm convictions, and strong in his decisions. At one time he had the oversight of three congregations.

Bro. Beeghly united with the church while in his teens. He was elected to the deacon's office in 1857; to the ministry in 1858, and ordained to the eldership in 1876. He did considerable District committee work. Twice he served on Standing Committee—the last time when the Conference was at Hagerstown, Md.

His last affliction was of about ten days' duration. There was not much suffering. He was conscious most of the time. When too weak to talk, he was handed a pencil and paper. Then he would write: "All is well." Thus another faithful servant of God has gone to his reward, in hope and full assurance of immortal life. Funeral services by Eld. Geo. W. Vansickle. Text, Heb. 11: 16.

Markleysburg, Pa., April 14.

D. K. Clapper.

## MORE ABOUT THE SUNDAY-SCHOOL EXHIBIT

Some time ago we announced that Sister W. O. Becker would superintend the Primary Department of the Conference Exhibit. She has been laboring faithfully to gather material and arrange otherwise to make her department the most helpful possible to the Exhibit.

Sister Marguerite Mohler, of McPherson, Kans., will have charge of the Intermediate Department. She, too, is a specialist in her department of Sunday-school work.

Bro. Minor C. Miller, of Bridgewater, Va., will superintend the Adult Division and the Vacation Bible School Department. We feel sure that our Sunday-school workers will be much interested in this department.

We feel to urge that the various Sunday-schools of the Brotherhood come to the assistance of these superintendents and send to the Conference all possible material for exhibition in these departments.

Should you desire information in regard to material, etc., you may obtain it by writing to the superintendent of the department, concerning which you wish information. They will be glad to give it.

We take pleasure in saying that the room, that has been promised for the various exhibits this year, is far better than any we have hitherto had.

Leeton, Mo.

James M. Mohler.

## WITNESSING AT POINTS NEAR CITRONELLE, ALABAMA

March 16 we began meetings in the Citronelle country, where we continued to hold forth for three weeks, at five different places, and closing April 8.

Timber and turpentine are the paramount products of

the section in which we worked. The land being somewhat rugged and the soil light, it is rather unsatisfactory for agricultural purposes. What of town, however, we found an excellent farming section.

For a greater portion of the three weeks we had our home with Brother and Sister Daniel Cale. He is in the store business near the Cedar Creek schoolhouse, where our members have their main services, four miles north-east of Citronelle. In one room of a little house, in their rear yard, we had our headquarters. We appreciated very much the comforts of that place.

The organized church at that place is called Cedar Creek. The membership, though, is smaller. Their resident minister is Bro. Glen W. Fletcher. The Cedar Creek schoolhouse is used as a place of worship, as they have no church building. A greater part of our time was spent in that locality. On the evening of the 27th we had a love feast. The writer officiated. Visiting members were present from Fruitdale and Brewton.

By request of the people northeast of Cedar Creek, we held a service for them, one night, in the Frazier schoolhouse. And one Sunday afternoon we accepted another invitation to conduct a service at the Byrd church, several miles southeast of Cedar Creek. In each instance we were accompanied by a delegation of our own members, and there was present a good representation of the resident people, who seemingly greatly appreciated our ministry to them.

The regular worshippers at the Byrd church are a mixed race, principally of Spanish and Indian origin. Some colored people were also present, when we held our meeting there—the first instance of any of them being in our audiences, hence in the Southland. They have been in some of our meetings since then, however, always faithful to the local custom of taking the rear seats and not lingering to mingle with the white worshippers after dismissal.

At the Byrd church, where the colored worshippers knew it would not be objectionable for them to express their feelings, there was a record-breaking response of ardent "Amen's."

Two Sunday afternoons we, in company with most of our members, made our way by automobiles and a truck over a winding and exceedingly rough trail through the "piney woods" to Petcher's saw-mill, located within five miles of Deer Park. These services were held out doors. The eager listeners seated themselves on the lumber piles.

Four miles north of Citronelle is the Pleasant Hill schoolhouse, where our Union Sunday-school meets each Sunday afternoon, superintended by Sister Missa Lambert. Our people provide for preaching there occasionally, but as no series of meetings has ever been held, the neighborhood people had only a faint understanding of what our church stands for. Six consecutive services were held in the Citronelle territory.

In the brief time we were there we could not well go beyond setting the people to thinking along right lines. We left them doing much of that. If some way is now provided for continuing such work among them, there will be, doubtless, additions to the church.

One man of excellent character, a teacher of the Sunday-school at Pleasant Hill and a member of another denomination, is like the Berean, who diligently searched the Scriptures, with the hope of arriving at the truth.

Ralph G. Rarick.

Leakesville, Miss., April 14.

## DEATH OF SISTER MAUDE RETA WILLARD

Maude Reta Willard, daughter of Brother E. C. and Sister Katie Whitmer, was born May 17, 1888, at Curlew, Iowa, and died at Elkton, Va., Feb. 23, 1920.

Her early life was spent on her father's farm in Iowa, where she attended the country school and graduated at the age of twelve years. The following year she entered Emmettsburg High school and graduated at the head of her class as valedictorian in 1905. She taught in the public school for three seasons. After spending two years at Mt. Morris College, she taught two years more.

Feeling the need of more Bible knowledge and training, she entered Bethany Bible School in 1913, and spent two years there. She was married to Bro. O. H. Willard in September, 1915. She proved herself a devoted companion and a loving mother.

Her strong desire to devote her life to the interest of others, led her, with her husband, to the mountains of Virginia in 1916, faithfully performing her duties as a consecrated worker. Having secured a special Virginia certificate, she taught two sessions in the public school here.

Sister Willard was not physically strong, but her cheerful disposition and strong personality endeared her to all who came in contact with her. For the past few months her health failed rapidly, but she was able to care for her little family to the last. On the day of her death she had attended to her household duties as usual, but as she was about to retire, the death angel came, and her spirit quietly took its flight.

We are made to wonder why one so capable and useful, and so much needed in the home circle and the church, should be called. Our Heavenly Father knoweth best. Her work was done. She had finished the work that the Father had given her to do.

We pray that God may raise up another to fill her place. The body was sent to her old home for burial. Bro. Willard returned a few weeks later with the two babies, to be cared for by their grandparents.

Pirkey, Va., March 27.

Nellie Wampler.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

Chico church spent the Sunday-school period, April 4, in giving an Easter program. A large number of young people took part in the program after which our pastor gave an interesting sermon on "The Resurrection."—Lillie G. Yearout, Chico, Calif., April 17.

Fresno.—Brother and Sister J. Edwin Jarboe, of Chicago, began a series of evangelistic meetings March 21. He delivered forceful messages. Sister Jarboe and our local chorister, Sister Sara Whitlow, had charge of the singing. Easter Sunday was a very busy day.







On Easter Sunday we had services and a program by the children. At our members' meeting, April 18, officers were elected for the year: Elder, Bro. L. U. Kreider; trustee, Bro. Will Landis; church clerk, Sister Etta Landis; "Messenger" agent and church correspondent, the writer. It was decided to have lights installed in the church. Our series of meetings will begin May 2, when we expect Brother and Sister Landis, Mich., to be with us. We have thirty—Bessie Johnson, Manistee, Mich., April 21.

**Woodland.**—Since our last report we has confessed Christ. We are expecting the Volunteer Band of Bethany Bible School to be with us April 25.—Mary E. Teeter, Woodland, Mich., April 13.

## MISSOURI

**Bethany.**—At the March council Bro. J. H. Mason was chosen delegate to Annual Meeting, with Eld. E. W. Mason, alternate. We decided to hold our love feast May 2. March 28, Bro. E. M. Studebaker, of McPherson, Kansas, gave the line of the Forward Movement.—Effie Mayden, Norborne, Mo., April 19.

**Carthage.**—April 3 was the appointed time for our council, but Eld. J. M. Mohler could not be present until Monday. He also has charge of the Dry Fork congregation. After the work of our council was finished, our elder talked to us about the Forward Movement, returning the following: "This evening to give for another talk of the same subject. Recently we have lost three members by death, and altogether twenty of our flock of sixty-one are not with us any more. Recently one was received by baptism. Bro. John Keeling is the delegate to Annual Meeting, with Sister Hester Harral, alternate. There has been considerable sickness among the members, which has hindered and diminished the regular attendance at Sunday-school and meetings.—J. L. Switzer, Carthage, Mo., April 13.

**Dry Fork church** met in council April 5, with Eld. Jas. M. Mohler presiding. Bro. D. H. Wampler was chosen delegate to Annual Meeting, with Bro. Wm. Holdeman, alternate. The two officers were granted. We expected to have a series of meetings this summer. The writer was chosen correspondent.—Ethel Harvey, Jasper, Mo., April 19.

**Peace Valley.**—We decided to have our love feast May 29. We also decided to have a series of meetings, to begin in October. If we can secure an evangelist for that time. Zella M. Fike was chosen delegate to Annual Meeting.—Phineas L. Fike, Peace Valley, Mo., April 19.

**Shelby County.**—We decided to hold a series of meetings this fall, and a committee was appointed to secure an evangelist. We also decided to have our love feast in June. Bro. Stouder was elected delegate to Annual Conference. A collection of \$16 was taken for church expenses and improvements. We did not render our Easter program on account of the blizzard. We have taken up the Forward Movement and are trying to do our part.—Merle Stouder, Cherry Box, Mo., April 19.

## NEBRASKA

**Beatrice church** held its regular council April 16. The time set for the love feast was April 30. Bro. Forrest Eisenhart was chosen delegate to Annual Meeting, with Bro. E. J. Keeler, alternate.—Pearl Reiff, Beatrice, Nebr., April 19.

## NEW YORK

**Brooklyn.**—March 31, our church met in council, and a fair representation of our members was present. At this meeting Bro. J. S. Noffsinger was unanimously re-elected as our pastor for another year. On Easter Sunday, a program was rendered by our Sunday-school. One of our Sunday-school teachers, who has been in the ministry and was baptized after the evening services. We are holding prayer meetings in the homes, several times a week, in preparation for our revival meetings, to be held by a former pastor of the Brooklyn church, Bro. Walter M. Kahle, of Troutville, Va. At the close of the meetings our members will have a social gathering. We hope to start a teacher-training class, in charge of our pastor.—Ada M. Oldham, 50 Nevins Street, Brooklyn, N. Y., April 18.

**Freeville.**—We organized a Sunday-school at the beginning of the year and the attendance at all our services has been equal to our expectations. We have preaching both morning and evening each Sunday. Many people are coming to our services, and we are having farms. Three families are coming from Minnesota, and others, from all over the West and South, are asking about the country. So many farms are selling that the tendency is upward in values. Beneath these material inducements is that which is far more valuable—the wonderful opportunity to do effective work in the future. Our Master for his church, all inquiries will be cheerfully answered by the writer.—F. L. Baker, Freeville, N. Y., April 17.

## NORTH DAKOTA

**Golden Willow.**—At the April council one letter was granted. We decided to hold a series of meetings in June, providing we can secure a minister. We reorganized our Sunday-school for the coming year, with Bro. E. L. McCann, superintendent.—Nona McCann, Sykeston, N. Dak., April 14.

## OHIO

**Ash Grove.**—At the March council our church and Sunday-school officers were elected for the coming year. We decided to be represented at District and Annual Meeting. Bro. Guthrie was re-elected elder for another year. Three letters were granted. March 28 Bro. S. Z. Smith, of Sidney, gave an address on the Forward Movement. —Clark E. Springer, New Philadelphia, Ohio, April 20.

**New Philadelphia.**—At our April council some very important matters were discussed, pertaining to our new church building, which will be completed in the near future. Much interest is being shown in this community for the church, and the cause for which it exists. Six have united with the church since our last report.—Clark E. Springer, New Philadelphia, Ohio, April 20.

**Southern Ohio.**—Bro. D. G. Berkebile, of Bradford, met with our three upper churches, viz., Marble Furnace, Strait Creek Valley and May Hill, and held meetings in the interest of the Forward Movement. Responsive audiences greeted the speaker and his message at every point and it is gratifying, indeed, to see the united response the churches are making.—Wright, Peebles, Ohio, April 17.

**West Dayton.**—April 6 Leroy Fish was elected to the ministry and Irvin Seitz and Elmer Neff to the office of deacon. Bro. D. Hodgden was elected elder, and will represent us at Annual Conference. Delegates to District Meeting are D. Hodgden and Cordis Murray. On Easter Sunday we concluded a series of evangelistic meetings, conducted by Bro. V. C. Ohio. Five have been baptized and five were received by letter. Bro. D. F. Warner has resigned his pastorate here and will seek to regain his health while engaged in agricultural activities near Lowell, Mich. Bro. W. C. Decker will assume the ministry in the early days. We are now enjoying a series of lectures by Capt. Owen O. Wiard.—Mrs. Isabel McPherson, Dayton, Ohio, April 16.

## OKLAHOMA

**Bartlesville.**—At the April council church officers were elected for 1920 as follows: James Hardy, pastor; Brother and Sister Oliver, auditors; Edwin Groff, clerk; James Hardy, "Messenger" agent; the writer, correspondent. We decided to hold a series of meetings beginning next Sunday, with Bro. Hardy in charge. Our love feast will be held at the close of the meetings.—Emma Groff, Bartlesville, Okla., April 18.

**Elk City.**—At the March council church officers were elected for one year, with Bro. Wm. P. Bosserman, elder; Sister Lizzie Byer, clerk; Bro. J. A. Byerly, "Messenger" agent; the writer, correspondent and Sunday-school superintendent. Bro. J. A. Byerly will fill our appointment each Sunday at the church in Elk City. We have services at Bell Vista schoolhouse once each month. Brethren V. K. Meek and E. R. Herndon were with us April 14, in the interest of the Interchurch World Movement. Our love feast will be held May 1, beginning at 5 o'clock. Eld. C. O. Ohio, April 15.

**Pleasant Plains.**—April 12 Elders V. K. Meek and E. R. Herndon came to us in the interest of the Forward Movement, giving two strong addresses. April 18 Eld. J. J. Yoder addressed us. We are planning an Anti-Tobacco program for the evening of May 9. Our love feast will be held May 8.—Mary E. Prentice, Aline, Okla., April 20.

## OREGON

**Albany.**—Eld. Hiram Smith commenced services April 2, giving us eight splendid sermons, closing April 8 with good interest and attendance. We were planning to organize a Sunday-school at one of our outposts, today, but account of sickness in the vicinity, we were obliged to postpone this work.—E. W. Pratt, Albany, Oregon, April 11.

## PENNSYLVANIA

**Elizbethel** congregation met in council March 27, with Eld. Wm. M. Knoppsider presiding. We have arranged for a series of meetings, to be held the latter part of May. We elected Brethren W. E. Barnes and B. E. Keeler delegates to District Meeting.—Tura M. Knoppsider, Freed, Pa., April 10.

**Hanover church** met in council April 7, with Eld. Daniel Bower presiding. Elders David Hohl and Albert Hollinger were also with us. Two letters were granted and one received. Bro. Bruce C. Whitmore will be our delegate to Annual Meeting. Bro. Daniel Bower was re-elected elder. The Sunday-school rendered an Easter program April 14. Bro. David Little gave an address. The Mission Band of Elizabethtown College gave a splendid program April 18.—Mary A. Rhinehart, Hanover, Pa., April 19.

**Hollidaysburg.**—For more than the past year our church has been under the pastoral care of Bro. J. J. Shaffer, formerly of Berlin, Pa., who took charge of the work at this place Jan. 1, 1919. Since that time we have been steadily growing. Fifty have been added to the church by baptism and fifteen more have been received by letter, while several letters have been granted. We had services during "Passion Week," after which four were baptized. Our pastor gave four excellent sermons on the Forward Movement program. Brethren O. R. Myers and A. W. Dapler of Juniata College, spent a week-end with us, a few weeks ago, giving us four sessions of Bible Institute, which we all appreciated very much. Eld. Jas. A. Sell preached for us on Easter Sunday, morning and evening, while our pastor attended the funeral of his brother-in-law, Eld. J. P. Blough. The Sunday-school has been steadily growing, and the percentage of attendance has been excellent. It has been under the care of the writer, with our pastor as assistant. We have a very efficient chorister, Sister Dossa Sell.—C. C. Shiffler, 612 Garber Street, Hollidaysburg, Pa., April 16.

**Lancaster.**—Easter Sunday a program was rendered during the Sunday-school hour. "The Story of Magdalene" was beautifully portrayed by Sister Sarah Stump. Music was furnished by the young ladies' chorus class. April 11 four members of the Volunteer Mission Band from Elizabethtown College were with us. April 14 we met in council. Two letters were received and fifteen were granted. The first Sunday in May and the first Sunday in November are to be our permanent dates for love feasts. The date for our love feast this spring is May 2, with a children's meeting in the morning. Eld. H. B. Yoder was elected delegate to Annual Meeting, with Eld. J. W. Myer, alternate. Three letters were granted. We are holding a series of meetings for Armenian Relief.—Leah N. Philpitt, Lancaster, Pa., April 19.

**Markleysburg** church met in council on the evening of April 3, with Bro. D. K. Clapper, our elder and pastor, in charge. We decided to use the monthly envelope system in raising the pastor's support, and the love feast will be held May 2, at 6 o'clock. The meetings, conducted by the pastor. We are hoping to accomplish much good during the year, since we are under the leadership of an experienced and efficient leader, though we realize that much reconstruction is needed here to get the work properly organized. Bro. Clapper is to conduct a series of meetings at York, Pa., beginning the second Sunday in May. During his absence the appointments will be filled by Bro. Marshall Weller, our home minister. Since Bro. Clapper has located here, a Christian Workers' Meeting has been organized with Bro. Clapper as president. He also conducts a free singing service each Wednesday evening.—Andrew Chrise, Markleysburg, Pa., April 20.

**Marsh Creek.**—At the April council seven letters were granted and two received. Bro. Noah Sellers, of Lineboro, Md., will hold a series of meetings at the Friends Grove house, the latter part of July, and Bro. J. Baugher, of Free Hope, Md., will hold a series of meetings the latter part of August. March 21 Brethren Baugher, Wenger and Reber, of Elizabethtown College, rendered a missionary program, which was very much enjoyed by all.—Ida M. Lightner, Gettysburg, Pa., April 15.

**Meyersdale.**—March 26 a reunion of former students and friends of Juniata College was held at the church. Bro. J. H. Miller, president and T. T. Myers were with us. March 27 and 28 the Bible Institute was held, with the same speakers. Quite an interest was manifested and the Institute was largely attended. The church met in council April 1. Brother and Sister Coffman and Sister Clapper were chosen delegates to District Meeting. Bro. Coffman was also chosen delegate to Annual Conference. We decided to begin a two weeks' series of meetings May 9, and to close with a love feast May 23. Our pastor, Bro. Coffman, will conduct the meetings. We also decided to begin work on the church building. An architect from Johnstown was called to draw the plans. Five have been baptized and two were received by letter. We are busy with the Forward Movement program and all departments are in a prosperous condition.—Mrs. D. J. Fike, Meyersdale, Pa., April 19.

**Middle Creek.**—We expect to hold our love feast May 30. Our series of meetings will begin May 16, to be conducted by Eld. C. W. Walter, of Waterford, Pa. Bro. J. H. Hamilton will be our pastor. We will conduct the singing and also hold a singing school. We expect to have a school of methods May 7-9. Our pastor, W. J. Hamilton, will be with us for another year. Just now he is visiting the different congregations, in the interest of the Forward Movement. Brethren Robert and Casady and Lewis Cline will be the pulpit during his absence.—Carrie Walker, Rockwood, Pa., April 19.

**Parker Ford.**—On Good Friday evening a very spiritual talk was given by our pastor, Bro. A. M. Dixon. On Sunday morning the children gave a very interesting Easter program. April 10, at the First Church, Philadelphia, a conference for the intermediate teachers of the Department was held. Ida Rinchard and the writer represented our Sunday-school. May 29 our love feast and communion service will be held.—Edith Pennypacker, Parker Ford, Pa., April 16.

**Philadelphia (First Church).**—April 4 our pastor, Bro. C. C. Ellis, gave us a strong Easter sermon, and the Sunday-school rendered a program. The offering was \$100.00. Our pastor, W. J. Hamilton, gave to the Armenian Relief and the other for missions. At the close of the evening service seven were baptized and one was received by letter. March 31 Sister Olive Widdowson gave us a very interesting talk about her work with the girls in India.—Mrs. Wm. H. Schnell, Philadelphia, Pa., April 7.

**Reading.**—At the April council Eld. Zug was re-elected for one year. Delegates to District Meeting are Brethren R. S. Cline and H. H. Moyer. The writer was elected "Messenger" correspondent; H. H. Moyer, president of Christian Workers. Our love feast will be held May 29, to begin at 3 o'clock. Bro. H. J. Beachley, of Harrisburg, Pa., kindly came to us every Sunday for the past several months. April 25 two will be baptized. We expect to hold an all-day Missionary Meeting May 16.—Linn H. Nies, Reading, Pa., April 17.

**Roaring Spring.**—During Passion Week we had four evening services, in which Bro. Weaver recounted the events of that memorable week, emphasizing the application of the Gospel to our lives. We baptized, making thirty additions by baptism since Jan. 19; fifteen had been previously reported and one remains to be baptized. More than this number have moved into our congregation this spring, bringing with them a new pastor, of Harrisburg, Pa., and a choir and a few other special features—one being the burning of the last note on our church building. Our church business meeting was held April 5. We elected Brother and Sister Weaver delegates to District Meeting and Annual Conference. We are planning to hold several months. April 25 two will be baptized. We expect to hold an all-day Missionary Meeting May 16.—Linn H. Nies, Reading, Pa., April 17.

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**Shamokin.**—We met in council April 17, with a good attendance, our pastor being in charge. Our love feast will be June 6, at 6 o'clock. Our pastor, Bro. Adam M. Hollinger, was elected delegate to District Meeting. The financial report of the church was very encouraging. April 11 one was received by baptism. We have thirty-seven members and the outlook is very encouraging.—Mrs. Clara Hollinger, 149 South Third Street, Shamokin, Pa., April 19.

**Spring Creek** church enjoyed an appropriate Easter program April 3. After recitation and songs by the school, Bro. H. K. Ober delivered an excellent sermon April 18. Bro. W. H. Gipe, of home minister, preached on "The Supreme Sacrifice." April 11 meetings were received by baptism. We expect to hold a special missionary program in the near future.—Verna Blough, Hershey, Pa., April 20.

**Spring Creek** church met in council March 1 at the Palmyra house, with Eld. H. K. Dangecker presiding. Six letters of membership were granted and six received. Bro. W. F. Garber and wife, of Virginia, moved into our congregation. Bro. Garber is in the deacon's office. Quite a number of Virginia members have moved into our midst, for which we are glad. Delegates to Annual Meeting are Brethren J. H. Longenecker and H. S. Gipe; alternates, Beni Eberle and F. S. Carper. Delegates to District Meeting are Brethren Milton Basehor, A. G. Longenecker, Grover Bair and Andrew Clendenon. Alternates: John C. Zug, Frank S. Carper, H. S. Gipe, H. G. Wenger. Sister Verna Blough was appointed as "Messenger" reporter at the west end, and the writer at the east end. The writer at the east end. Sister Anna Tschantz was re-elected as "Messenger" agent. It was also decided to have Sister Taylor give us a series of meetings, conducted by Bro. W. H. Myer, of Lancaster. It was a series of refreshing. Six made the good confession. April 4 the Palmyra Sunday-school had a well-prepared Easter program, rendered by the children. Bro. A. P. Wenger, of Bareville, then conducted the service, and the seven Lord and Easter Day. An offering of \$48 was lifted for Syrian relief by the Sunday-school of Palmyra and Fair View.—Elizabeth A. Blough, Palmyra, Pa., April 14.

**Spring Grove.**—Since our last report two have been added to the church by baptism. April 11 several members of the Student Volunteer Mission Band of Elizabethtown College, rendered an interesting address on the program at the Temperance house. Our Sunday-school is arranging a program for Mothers' Day to be held May 16. We recently held a series of meetings at Hantsdale and Newville.—A. A. Evans, Carlisle, Pa., April 13.

**Upper Cumberland** church met in council at Hantsdale April 10, with Eld. S. M. Stauffer presiding. Our Sunday-school officers were all re-elected, as were also the officers for Christian Workers' Meeting. Our love feast will be held May 22, at 2 P. M. We expect the Elizabethtown College Volunteer Mission Band to deliver a program at Hantsdale and Newville sometime in the near future. The writer was chosen delegate to Annual Meeting. We purpose holding a series of meetings at Hantsdale and Newville.—A. A. Evans, Carlisle, Pa., April 13.

**Walnut Grove.**—At a rally, held Feb. 29, our new church building debt was diminished by an offering of \$1,826.40. This leaves an indebtedness of approximately \$10,000. April 4, under the direction of Bro. Lester H. Hunsinger, our pastor, a series of meetings were held, entitled "King of Israel." Eld. M. Clyde Horst presided over a council, held March 25. Eld. J. F. Ream was elected pastor of the country churches—Locust Grove and Maple Grove. Bro. L. Horst was elected delegate to Annual Meeting. Our delegates to District Meeting, recently held at Somerset, were Brethren M. Clyde Horst, V. E. Miney, W. G. Wilson and Sister Sara Pearson. An excellent report of this meeting was given by the pastor on April 11. Bro. D. L. Miller will preach our dedicatory anniversary sermon May 2, during the week following he will conduct a revival. Our communion will be observed May 16. We recently organized a Junior Mission Band, and the children are delighted with the opportunity to study the story of "Mook"—Lois A. Detweiler, Johnstown, Pa., April 20.

**Woodbury.**—At the April council thirty church letters were granted and six received. How received. Brethren Paul A. Stayer, John K. Frederick and Galen R. Sell were chosen deacons and were duly installed. Elders Jas. A. Sell and D. T. Detweiler were with us and conducted the service. We expect Bro. G. E. Yoder to hold a meeting for us some time in May. J. C. Stayer, of Woodbury, Pa., April 19.

**Yellow Creek** church met in council March 27 at the Steeles house, with Eld. D. A. Stayer presiding. Three letters were granted. We decided to hold a Bible Institute at each church this summer. Our love feast will be held at 7:30 P. M., May 30, at the Bethel house. Elders John Herasberger and Ira Holsoppe were with us. Bro. D. A. Stayer was re-elected elder for three years.—Levi E. Greenwalt, Everett, Pa., April 19.

## SOUTH DAKOTA

**Willow Creek.**—Recently a special service was held in memory of the late Eld. Geo. Heagley, who, with Bro. Tooker, our present elder in charge, was received into the church by baptism at the same time, elected to the ministry the same day and ordained. The service was held by Bro. Tooker, who was very impressive. April 4 there was an Easter message by the pastor and special music. Our Sunday-school is doing good work, with Bro. Jas. Miller, superintendent. Each Sunday morning we have a sermon by our pastor, Bro. L. H. Root, and the evening hour is given over to Bible study, conducted by Bro. Tooker. Our revival will be held in June. Bro. M. M. Sherrick, of Mt. Morris, Ill., evangelist, and Sister Alma Stump, of Chicago, as song leader. The meetings are to be preceded by a week of lectures by Prof. Moore, of Chicago, who has made extensive investigations of Siberian exile camps, etc.—Lois Root, Wetonka, S. Dak., April 9.

## TEXAS

**Ft. Worth.**—April 11 Bro. J. W. Deeter, of McPherson, Kans., talked to us on the Forward Movement. In the evening he spoke on "The Temptations of Jesus." We also had with us Bro. W. H. Weybright, of Huntington, Ind., at our evening service. We have started a Home Department and a Cradle Roll, and are planning for a Teacher-Training Class.—Mrs. Cora Leicht, Ft. Worth, Texas, April 20.

**Manvel.**—April 8 Bro. Deeter, of McPherson, Kans., gave us a very good lecture in the interest of the Forward Movement. It was enjoyed by all, and inspired the workers to do greater things.—Dorothy D. Crouse, Manvel, Texas, April 13.

## VIRGINIA

**Belmont.**—At the March council, Bro. Luther L. Mason was appointed clerk; the undersigned, "Messenger" correspondent. We decided to hold a series of meetings the latter part of July at Brooks Mission. The Sunday-schools were reorganized, with Bro. S. T. Yagel, superintendent of the Belmont school, and Bro. Russell E. Mason, superintendent of the Brooks Mission school. Sister Novella Cline is still laboring at that place, and is very successful. Bro. D. A. Neff gave us two inspiring sermons in the interest of the Forward Movement.—Mary P. Mason, Holladay, Va., April 15.

**Fairfax.**—At the April council we decided to have a Vacation Bible School some time during the summer. Eld. L. B. Fiohr is our delegate to Annual Conference, with Bro. H. S. Sanger, alternate; to District Meeting, Brethren E. W. Fiohr and W. H. Myers and Sister Maggie Miller. March 28 to April 4 we had evangelistic services, conducted by the home brethren. April 8 Bro. A. B. Miller, our Regional Director, gave us the spiritual atmosphere of the financial campaign. The Sunday-schools of our community are just about completing the community survey.—Maggie Miller, Vienna, Va., April 13.

**Hollywood.**—At the March council one letter was granted. Brethren L. F. Quinn, Harrison School, and J. H. Sanger, of Hollywood, Va., were called during our church. Our love feast will be held May 1, at 6 o'clock. March 27 Bro. W. H. Sanger came to us in the interest of the Forward Movement. His sermon, on Saturday and Sunday, were inspiring and most helpful.—Anna Bowman, Newburg, Va., April 11.

**Johnsville.**—At the April council Bro. J. T. Shepherd was elected Sunday-school superintendent. We decided to have a missionary







# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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## ...EDITORIAL...

### A Mother for the World

This world needs mothering. It is undoubtedly bad, very bad, but not much of it is maliciously bad. It is in spiritual darkness, groping for the light. And in its blindness it is running after false philosophies.

It needs the example of a good mother. Many a wayward son who refused to hearken to his mother's counsel, came to himself afterward, because he could not get away from the impression left upon him by the quiet goodness of his mother.

The world is not much disposed to listen to advice. It quickly tires of being told what is good for it. But it looks with interest upon any serious attempt to practice righteousness. Suppose there were set before it a great demonstration of mother-goodness in the actual application of the ideals of Jesus to every-day living by a large number of people, might the world not be impressed by it? Enough to wish to try the method for itself?

The world needs an application of a mother's faith. What mother ever believed that her boy had not in him the making of a noble man? When does a mother consider the case hopeless, and cease to try any more?

Suppose we Christian people should agree to substitute for universal condemnation and pronouncement of doom, a universal effort to understand? Suppose we should listen patiently once to the world's side of the story, just as a mother does, might we be better able to suggest and apply the remedy? At least, might we, by a show of genuine, sympathetic interest, more readily command the world's respect and confidence in our sincerity and ability to help?

We need not diminish, by one jot, our estimate of human depravity, but we could learn from mothers some new and much needed lessons of faith in human possibilities. God made this world, the people as well as the planet. And he believed in them enough to send his Son to die for them. Why can't we believe in them? Not in what they are but what they might be? Why can't we believe that they *could* be redeemed and sanctified and glorified?

This world needs, most of all, a mother's love. The purest and the strongest, the most absolutely unadulterated and unquenchable love there is in human relationships is that of the mother for her child.

When God's prophet sought for an earthly analogy that would convey to the minds of exiled Israel some just intimation of Jehovah's love for his people, he could find nothing so well suited to his purpose as the love of the mother. "Can a woman forget her suckling child?" Only in the rarest of circumstances. It was the nearest approach to the divine love that never forgets.

The world needs a human medium of contact with that unforgetting love of a Father, which the prophet

### The Love of Mother

Each of us has now, or holds in loving remembrance, a glorious mother. In our early youth mother was all in all, but is it not a fact that, as we grow older, we become forgetful of her goodness and less thoughtful of the happiness we should be giving her in return for her tender devotion? This should not be a duty service, but one of purest love, and no matter how earnest are our efforts, we can not repay her the joy and pleasure she gave us during our childhood days.

Some one has forcefully said: "I would desire for a friend, the son who had never resisted the tears of his mother." "Tis only such sons that get the full sweetness out of life. Permanent success and happiness do not come as a reward of ingratitude, disrespect and lack of affection for mother. The reverse has been, is now, and always will be true. The same old-fashioned, sweet mother-love must ever be the foundation for permanent, ideal home life. Without it the structure will fall and can never again be replaced.—Samuel Francis Woolard.

so graphically pictured, just such as was incarnate in Jesus. It needs somebody to be a mother to it. And isn't that exactly what the church is for? Isn't it the business of organized Christianity to mother this world? To love it as a mother loves her child? To see in the multitudes of blindly-groping men and women prodigal children who need only to be loved enough to be won into filial fellowship?

Aren't you a representative of organized Christianity? Aren't you a member of the Church of Christ? Do you realize your obligation to the world about you? Would you like to understand it a little better? And live up to it a little better? Then think long and hard about your mother and what she did for you.

### Why Not Praise Him All the Time?

At a ministers' conference where the subject of God's special providences was under discussion, one minister told of a remarkable deliverance which he had had some years before. He was riding horseback across a bridge over a swollen stream, and had just reached the bank in safety when the bridge went down. Another minister, who had heard this brother tell this incident, many times, arose to relate what he considered a still more remarkable experience. He had been riding horseback over bridges for a good many years, he said, and no bridge had ever gone down for him, either while he was on it or just after he had crossed it.

This story came to mind while reflecting on our recent experience with the storm. We were profoundly grateful that no harm had come to us, and especially that the publishing plant of the church had escaped destruction. But we wondered why it is that we must be led to the very brink of disaster before we can appreciate deliverance from it.

Must we look upon the losses which others have suffered, in order to be thankful that we have not had a like misfortune? Can't we be just as glad for the providence which spares a whole town as for that which spares only the part we live in?

If we can praise God for delivering us from occasional imminent peril, what about the infinitely greater number of perils he keeps always far away?

### Don't Forget the Undesignated Goal

FIGURES are a concrete means of estimating progress. What you can set down in figures, you can grasp, if they are not too big. But not all progress can be measured in this way.

In respect to persons baptized within a given period, or meetinghouses built, or ministers elected, or Sunday-schools established, or missionaries sent out, or money contributed to church work, the story can be told in figures or the goal proposed can be set forth in figures.

But how will you designate a proposed increase in individual Christlikeness? With what figures will you measure it? How will you know when *this* goal is reached?

Or are you not contemplating any progress in this particular in your congregation? Are you thinking only of plans for reaching the required numbers? And especially of how much money you will need to raise?

You must think of these things, certainly, but it would be very sad if you should overlook the most important goal of all, the one that Paul was after—"that I may know him." The more so, since your success in reaching the other goals will depend chiefly on your progress toward this one.

If the Forward Movement does not quicken and deepen the spiritual life of the church membership, it will be a most pathetic failure. But if it does, it will be a most triumphant success. And every other problem will be easy.

### Are YOUR Eyes Heavy?

Do you get that pathetic combination of reproof and sympathy in the Master's question to the sleeping Peter: "Couldst thou not watch one hour?"

It was very late. And their emotions had been strongly wrought upon. From sheer exhaustion their eyes were heavy. Jesus could not rebuke severely. He knew their good intentions and he knew also the weakness of the flesh. A little later he told them to sleep on and take their rest. But wasn't it a pity that in such a tragic hour he had to be denied the comfort that their alert watchfulness would have been?

You know what a grievous offense it is for soldiers on guard to sleep when the military situation is critical. Weariness can not excuse it. The possibilities are too momentous.

Isn't the world situation today critical enough to call for faithful watching on the part of every soldier of Jesus Christ? Do you see how much depends upon alertness now? How the cause may be set back for years, decades, centuries possibly, if Christians allow themselves to be overcome with weariness? And how it may be correspondingly set forward, if they are vigilant?

The church is on guard at this juncture. Is she keeping wide awake? Is she at attention, expectant, listening, looking, quick to seize upon every advantage?

How good it is to note everywhere, almost everywhere, new life and new activities among the Christian forces. It gives confidence that the guard is not to be caught napping. It quickens hope that the crisis will be met and passed safely, and that out of it will come, before too long, a great advance for Christianity.

But to turn that hope into the surest and speediest realization, we must *all* be watchful—eager to serve the common cause. How can *any* Christian have heavy eyes in such a world-hour as this?



## CONTRIBUTORS' FORUM

### Earth's Greatest Charms

God made the streams that gurgle down the purple mountain side;  
He made the gorgeous coloring with which the sunset's dyed.  
He made the hills and covered them with glory; and he made  
The sparkle on the dewdrops and the flecks of light and shade.  
Then, knowing all earth needed was a climax for her charms,  
He made a little woman with a baby in her arms.  
He made the arching rainbow that is thrown across the sky;  
He made the blessed flowers that nod and smile as we go by;  
He made the glad some beauty as she bows with queenly grace;  
But, sweetest of them all, he made the love-light in the face  
That bends above a baby, warding off the world's alarms—  
That dainty little woman with her baby in her arms.  
A soft, pink wrap, embellished with a vine in silken thread;  
A filmy snow-white cap upon a downy little head;  
A dress, 't would make the winter drift look dusty by its side;  
Two cheeks, with pure rose-petal tint, two blue eyes wonder-wide;  
And, bending o'er, that mother face imbued with heaven's own charms—  
God bless the little woman with her baby in her arms!

—Elizabeth Johnson Huckel.

### Mothers of Refuge

BY WM. KINSEY

A FEW years ago a violent hailstorm passed over this section of the State. A farmer friend tells me of a mare and a colt he had out in pasture about two hundred yards from the barn. Hailstorms of the tornado type come very quickly, and by the time he rushed to the mare and colt, the hail was on. The mother animal wheeled around, alongside the tender baby animal, and there she stood on the side—the direction from which the heavy hail was falling aslant. The farmer could not move the mare. Instead, he was compelled to leave her and himself flee for safety. The large hailstones pelted the side of the mother horse's body until the skin was padded by the swelling of the flesh beneath, while on the body of the baby colt you could not find a mark.

I am reminded, too, of an illustration in the *Sunday School Times*, of a French soldier—a private—who, seeing a wounded French officer lying unprotected, crawled out from the trenches, dressed his wounds as best he could, and then placed himself in a protecting position and said: "Don't fear; I'm between you and the shells. They've got to hit me first." "They've got to hit me first"—this is what the mother horse said by her act. "The hail must hit me first"—this is what the mother hen says, when she gathers her brood beneath her wings. The cold, the rain, the sleet must hit her body first.

"He will cover thee with his pinions, and under his wings shalt thou take refuge" (Psa. 91: 4). Much is said about the Fatherhood of God, and justly so. But here we have a picture of the "Motherhood" of God. And Jesus must have had this scripture in mind when he said: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not" (Luke 13: 34, 35)! What a picture also of the Motherhood of Jesus! To take refuge beneath the wings of God or Jesus is to take shelter or protection. Jesus spoke these words immediately after speaking of Herod as a fox (verse 32). Chickens and foxes are associate ideas. Under his wings shalt thou take refuge.

When mothers become a refuge, they give themselves up to suffering. Between the danger and the offspring they take their stand and suffer vicariously. The hail, the shrapnel, the wily darts of the devil must

hit them first. They suffer for us. Under his wings shalt thou take refuge. How often mother's arm reached around our little bodies and drew us close to her mother-heart! How you could hear her heart beat, as it seemed to say: "Love you," and not, "*Lub dub*," as the physiologies would say. It's a place of refuge.

How often mother's body is hit first for us! By becoming our refuge, she carries a sore side, or a sore hand, or an aching back for us. Vicarious indeed! Next to that of Jesus, "mother" is the sweetest name on earth. And there is a striking parallel between the motherhood of Jesus and the motherhood of mother. As mother's body was hit first for us, so was Jesus'. As mother's side, back, and hand suffered for us, so did Jesus' back, side and hand. His body was hit first on Calvary for us. With his stripes we are healed (Isa. 53: 5). And, of course, we are willing to suffer for Jesus and mother now.

A friend of mine in Ohio takes a great delight in snakes, and always has a number of the "pets" about him. One Sunday morning he gave "Bill," a large blacksnake of six feet, an hour's liberty in the back yard. Almost immediately he began to travel towards an apple tree at the corner of the lot. There was a nest of young robins in the tree, and when the mother bird perceived the object of the snake, she left the baby birds and came forth to battle the enemy. No amount of screaming or wicked fluttering, however, seemed to frighten or divert the reptile from his deadly mission. Apparently ignoring the mother-bird, he drew nearer and nearer the nest. Finally the mother bird placed herself between the enemy and her offspring—it was thus far and no farther. The sepulcher of death engulfed her. She died that her young might live. Her body was hit first. And so it is with our mothers. They give themselves up, even unto death, for us. And so did Jesus. He placed himself between us and the "Great Dragon," and died that we might live.

"Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, oh, leave me not alone,  
Still support and comfort me.  
All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenseless head  
With the shadow of thy wing."

We love him because he first loved us (1 John 4: 19). And we love our mothers because they first loved us. They loved us when we didn't know what love was. I love my mother today because she first loved me. "Her children rise up and call her blessed," and father hands it over to mother, too, when he says: "She is the best woman in the world" (Prov. 31: 28, 29). And so we have Mothers' Day.

Blue Ridge College, New Windsor, Md.

### A Man's Mother

MAN, if you have an old mother, be good to her! Tell her that you love her. Kiss the faded lips. Hold in yours the work-knotted old hands. Scatter a few of the flowers of tenderness and appreciation in her pathway while she is still alive and can be made happy by them.

Don't wait to put all of your affection and gratitude and reverence for her into a costly ton of marble, inscribed, "Mother."

Don't wait to throw all of your bouquets on her grave. It's mighty doubtful whether an angel in heaven takes any interest in cemeteries or gets any satisfaction from revisiting earth and contemplating a flattering tombstone; but it is utterly, certainly certain that you can make your old mother's heart sing for joy by showing her, while she is alive, just one tithe of the love and appreciation that you will heap upon her when she is dead.

These words are written for some one particular man who reads this page. I do not know his name, but I know his story.

He is a middle-aged man, married, prosperous. He is a good man, highly respected, and he hasn't an idea but what he is doing his full duty by his poor old

mother who lives in his home and whom he supports. He supplies her wants. She eats at his table, is sheltered by his roof, is warmed by his fire, is decently clothed by his hands; but that is all.

He neglects her.

He never says a word of affection to her.

He never pays her any little attentions.

When she ventures an opinion, he cuts it short with curt contempt.

When she tells her garrulous old stories, as old people will, he does not even try to conceal how much he is bored.

In a thousand unintentional ways the old mother is made to feel that she is a cumberer of the ground, an impediment in the household, an old-fashioned and useless piece of furniture of which every one will be glad to be rid.

Under this coldness and neglect the poor old mother's heart is breaking, and in a letter, written in a trembling and feeble handwriting, she asks me if I can not say something that her son will read, and that may make him think.

AH, if I only could!

If I could only say to him: "Man, man, give love as well as duty to your mother. Give her the wine of life as well as the bread. Don't forget the woman who never forgets you."

Of course the man will say, and truly, that he is busy, overworked, care-burdened; that he has the claims of wife and children upon him; that he is often irritable through sheer physical weariness and overstrain.

Granted. But your mother's life has not been easy. Your father was a poor man, and from the day she married him she stood by his side fighting the wolf from the door with her naked hands, as a woman must fight.

She worked not the eight- or ten-hour day of the union, but the twenty-four-hour day of the poor wife and mother.

She cooked and cleaned and scrubbed and patched and nursed from dawn until bedtime, and in the night was up and down, getting drinks for thirsty lips, covering restless little sleepers, listening for croupy coughs.

She had time to listen to your stories of boyish fun and frolic and triumph.

She had time to say the things that spurred your ambition on.

She never forgot to cook the little dishes you liked. She did without the dress she needed that you might not be ashamed of your clothes before your fellows.

Stop, man, and think what life would have been to you if she had treated you in your childhood as you are treating her in old age!

Suppose there had been no warm, caressing mother's love?

Suppose there had been no soft breast on which you could weep out your childish sorrows, no clinging arms to enfold you and comfort you, when the things of your little world went wrong?

Would it not take away from the memory of all that is best and sweetest in life? Is there anything else so pitiful on earth as the little child that is motherless—that is an alien in a strange home—that has no one to love it?

Yes, there is just one other figure more forlorn than the little unloved child, and that is the old mother who, is unloved by the children she raised and who is doomed to spend the last years of her life in a glacial atmosphere of neglect, her devotion, her labors, her sacrifice forgotten.

Remember them now while there is yet time, while she is living, to pay back to her in love and tenderness some of the debt you owe her. You can never pay it all, but pay down something on account this very night.

Go home and put your arm around the shrunken old figure. Kiss the drooping old mouth with a real, live, warm kiss, instead of giving her a perfunctory peck on the cheek. Tell her that she is the greatest mother a man ever had, and that all you are she made you.

It will cause her very soul to leap with joy, and life itself swim in a rosy mist of bliss.—Selected.



## The Interchurch Movement

BY GRANT MAHAN

THERE are some of us, no doubt, to whom the whole scope of this movement is not clear, and for that reason we may make mistakes in regard to it. But in any case the movement is one of too great importance, one of such unlimited possibilities for evil as well as good, that it will be at least well to consider before committing ourselves too far to it. For two centuries we held aloof and may not have taken the interest in affairs of other denominations that we ought to have taken. But even if we did seem selfish, it was all done for what our fathers honestly believed to be the good of the cause; and they were men of prayer, men who lived as close to God as we do, to say the least that can be said for them. From one extreme, if we admit that we were extremists, we should be careful not to rush to the other extreme, which, after all, is of doubtful value to the church. It is an experiment, and it is not wise to risk too much on a mere experiment. We have stood long for apostolic Christianity; we want to continue to stand for that till the end.

Some persons think that the movement will not interfere with the peculiar doctrines and practices of the several churches, that it is not the purpose of the movement to make changes or break down the things that each denomination stands for. But just here we should ask whether such a union as has been urged among pastors and teachers can be effected and each one of them be as loyal to his church as he was before. We do not believe it possible. And we know that the tendency always has been to get away from the doctrine when compromises are made.

We are not saying that we have lived up to our opportunities in the years that are gone, and we are very far from believing that we are doing what we ought to now. But would we be helped by uniting with people who teach and practice still less of the Bible than we do? We do not usually argue in that way. In the olden time God saw fit to have his people separate from the other nations. In the New Testament we are commanded to come out and be separate. Is it not possible for us to do better service than we have done in the past? The great advance that we have made in missions in less than two score years has not been due to any union with others, but to a deeper consecration of self and possessions to the work Christ left for his followers to do. That work is not all done; neither have we become fully consecrated. If once we fully realize what our privileges are, what it means to be controlled in all things by the Spirit, there will be no necessity of joining any movement which may break down the edifice which it has required much labor and sacrifice to erect. Do we want it down?

Undoubtedly there are problems coming up which need all professing Christians to solve. There are issues which can be decided as they should be only by the good people standing together. At this time there are evils threatening our land which cannot be conquered unless those who desire the good unite in opposing the evil; and all the good persons, from the moral standpoint, are not in the churches. We can work together for honesty and efficiency in village, county, State and national affairs. There are things for which all good people stand, and they should work together to accomplish those things. There are also things commanded in the New Testament for which not all denominations stand. To try to ignore those things is folly for the man or the body who believes that Christ said what he meant and meant what he said.

All through the ages the need has been for a forward movement. In the time of Moses the command came that God's people go forward. Paul was anxious to press forward. And the truly converted man or woman of today is just as anxious to press forward. It matters not what others do, our road is plain, and it leads forward, not back. We are too much influenced by what others say and think about us and our work. The only things to consider are whether the work we are doing is the one that God wants us to do now, and whether we are doing it in the way he wants us to do it. All things are possible to us if we have God with us. We have not yet well begun to give him

a chance to show what he will do for us if we do our best for him. We have lost much time.

It is not our purpose to discourage any good work, but simply to urge that we study well the probable results before we commit ourselves to a movement which may lead farther in some directions and not so far in others as God would have us go. Let us remain free to take up any new work, adopt any new plan that seems to us at any time calculated to make us more efficient workers for our Master. It is not well for individuals or churches or nations to be too closely bound to act with others whose interests are bound at times to be at variance. May God help us to see this matter as he sees it and to do as he would have us do in all things! If we are in earnest there is no question but that he will show us the way in which he would have us walk.

Rehoboth, Md.

## Some Questions Answered

Dr. Taylor Answers a Troubled Layman's Questions About the Interchurch Movement.

(Dr. S. Earl Taylor, General Secretary of the Interchurch World Movement, has written the following letter in reply to an inquiry from a New York layman of prominence, who was much concerned over criticisms he had read, attacking the spiritual basis of the Movement.)

I THANK you for your letter of the 19th, with its very specific questions. It seems to me that in this letter you have manifested the attitude of a true follower of Christ. In the Good Book the high standard is raised for Christian people that they may presently come to a point where they will think no evil of each other, and where they will in honor prefer one another.

Instead of adopting this as a rule of conduct, it has seemed to me that in these days of general irritability, quarrelsomeness and seething unrest, Christian people have been especially prone to embrace any opportunity to think all the evil possible of other Christian men and women who are trying to help establish the Kingdom of Christ throughout the world, and they seem to be ready to seize upon and quote any rumor that may be floating around, without taking time to investigate the facts, as you are doing. I would therefore most heartily commend your conduct to others.

May I make the following specific answers to your questions? The first question is: "Does the Interchurch World Movement deny the divinity of Christ?" The Movement not only does not deny the divinity of Christ, but it is being subjected to great criticism by certain so-called liberal-minded men because it confines its work exclusively to the evangelical denominations of the Protestant faith. It stands as solidly upon the evangelical basis as the churches themselves stand, and I have never heard any leader of the Movement even hint at a lack of faith in Jesus Christ as Savior and Lord. Indeed, the one and only great purpose of the Movement, so far as I know it, is to extend the Kingdom of Jesus Christ throughout the world. If it were not for this great central purpose, I am sure that I should have nothing to do with it, and I do not know of any of my associates who would.

I note that one minister of Christ has felt called upon to print and circulate a sermon in which he charges that the leaders of the Movement are not men of evangelical faith, and especially mentions Dr. Robert E. Speer and Dr. John R. Mott. How any man who has known these two great Christian leaders, as I have known them for twenty-five years, could ever get an impression that they are not sound in the faith passes my knowledge.

Robert E. Speer, above all men that I have ever known, has always exalted the name of Jesus Christ. He is the only man I know who has made it an invariable rule to mention the name of Christ at least once in the course of every public address, no matter what the character of this address may be.

John R. Mott has stood before students as the greatest advocate of Jesus Christ as Savior and Lord that the students of the world have ever known. Moreover, every address I have heard him deliver, since the war began, has emphasized the fact that, while all other foundations have failed, Jesus Christ has remained as the one supreme and central and saving Figure, now lifted up before the eyes of humanity.

I challenge any man in the world to produce a sentence with its proper context which would show that any of the men in place of responsible leadership in the Interchurch World Movement have ever uttered a syllable which would give foundation for this unjust and, as I believe, essentially un-Christian and libelous criticism which is being given wide circulation at this time.

Your second question is: "Does or does not the Movement believe absolutely in Father, Son and Holy Ghost?" Concerning this question, I must say frankly that while, as I have indicated, the Movement stands squarely upon the evangelical basis of the Christian church; and while, so far as I know, the leaders all believe in the Trinity as taught in the Scriptures, there are doubtless different shades of interpretation, in matters of theological interpretation and controversy, and all that I can say is that every leader of the Movement with whom I am acquainted, stands solidly in faith, belief and practice upon the Apostles' Creed, as adopted by the evangelical churches.

Your third question is: "Why do men like Dr. Reilly refute the Movement?" In answer, I would say that I do not know. I observe that one very devout editor of one of the great Christian publications has felt called upon to issue a statement throwing discredit upon the whole Movement on the very eve of the financial ingathering. I notice that other Christian ministers in various parts of the country have felt constrained to do all within their power to block the effort of the leaders of the Christian church to come into coöperative relationship. I hope they have sufficient reason and justification for all this, but I personally feel that any Christian man who, for any reason, will stand in his place of leadership and oppose a great movement which has, as its primary object, the lining up of the Christian forces in a great coöperative effort to meet the world's need, is standing in a place which will be very hard to justify in the last great day.

The Interchurch World Movement may have the wrong leadership, and it may have many wrong methods, but all of these are more or less incidental and can easily be changed in the churches. The coöperative principle it stands for is essential to the future of Christianity and to the welfare of the world, and if the churches fail now, may God, in his great mercy, have pity upon the world.

Of those who criticize the methods of the Movement, I would simply ask the question which Mr. Alexander asked a distinguished clergyman of England during the days of the Torrey-Alexander meetings. This clergyman approached Mr. Alexander and said, "Do you know, I do not like your method of soul-winning." Mr. Alexander at once replied, "I thank you, my friend, for coming to me with this statement because we really are not fully satisfied with our method ourselves. Now, please tell me what your method is and how well it has succeeded." The minister was dumbfounded by the question, because it developed that he never had had any conspicuous success in winning men to Jesus Christ.

To those who say they do not like the method of the Interchurch World Movement, or its plan of organization, or its historic origin, I say that I am not fully satisfied with it myself, but if a great coöperative movement, on the part of the Christian churches is needed, and needed in the immediate future, how would those who criticize, launch such a movement, and by what methods would they develop it?

I think I have quite frankly and fully answered your questions, but if I have not, please write me again.

With kindest regards, and asking for your prayer and Christian fellowship in this great enterprise, I am

Cordially yours,

S. EARL TAYLOR.

## The Interchurch Movement Through the X-Ray of God's Word

BY I. J. ROSENBERGER

THERE have been a number of efforts, in the last few decades, to effect a union among the churches. Such desires and aims are truly laudable, for nothing so contributes to our enjoyment and success as union.



And let it be noted that union and oneness are of primary teaching in the Scriptures. Christ talks about his, the one, church. He says: "I am the way, . . . and no man cometh unto the Father but by me," and he tells us that this way is both *s-t-r-a-i-t* and *s-t-r-a-i-g-h-t*. Apostolic teaching is of the same trend. Paul says: "There is one . . . Lord, one faith, one baptism." "By one Spirit are we all baptized into one body." "Christ is not divided." "All speak the same thing, that there be no divisions among you."

The propriety and advantage of the foregoing is ever apparent. The advantage in a union effort on the foreign field has led a number of churches to operate their work jointly. With good propriety they have concluded that if such efforts are wise on the foreign field, the same policy would be wisdom in the home field. It is the foregoing that has led up to the present Interchurch World Movement.

But it should be remembered that if our efforts are to benefit the soul, we must include Christ in such union. For Christ warns: "Without me ye can do nothing." Paul said: "I can do all things through Christ which strengtheneth me." The secret of Paul's success was that he cooperated with Christ, but those distinguished religious leaders who, we are told, will vainly appeal to Christ in the last day, did not cooperate with Christ while in the flesh, hence Christ will refuse their hand in eternity. The large, crowded church at Laodicea did not cooperate with Christ in time, therefore it failed in eternity.

Another query of concern is: "Will the Lord bless us in cooperating and affiliating with those who teach and practice a fragmentary Gospel? The churches in Galatia, that Paul had built up, had been seduced by false teachers, by reason of which Paul, as their spiritual father, writes them: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." This language disallows any affiliation with those who preach an impure Gospel. And John says: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." These texts sternly forbid any cooperation with those who are fragmentary in their faith and practice.

In Moses' time Israel was not allowed to have any affiliation with the inhabitants of the land, and this restraint was later on newly imposed upon them. But Israel would not heed God's warning, and then their affiliation proved a painful snare to them. Will not our disregard of the foregoing restraints prove a worse snare to us—we being under the superior light of the Gospel? Mix high and low grades of wheat, and it will all be marked low grade. "He that is joined to a harlot is one body." Hence the church, in the past, has steadily ruled not to affiliate with other creeds or faiths, for our aged brethren knew that they could not retain a pure faith and mingle or associate in worship with those who taught and practiced a fragmentary faith.

When Ezra was rebuilding the temple, he received the following message from the Samaritans, who desired to affiliate with him in his sacred work: "Let us build with you; for we seek your God, as ye do, and we do sacrifice unto him." But God's faithful ones declined in these words: "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." Nehemiah, who rebuilt the walls, was also invited to affiliate with those people in council, but he at once declined the invitation of Sanballat and Tobiah. To have done so would have been a compromise.

But it is said that we are not asked to violate any Gospel teaching or any church doctrines, in the part we are asked to take in this "Interchurch World Movement." I reply: (1) We affiliate with them in convention deliberations, as well as, in some measure, in the finances, hence it is *affiliating*, which, as we have seen, is forbidden both in the Old and New Testaments, as well as in the known teaching and practice of the church. (2) Many of our brethren are *now* affiliating in union services. This advanced movement will

further mould and fit them for further steps in union services and church federation. This will only make a bad thing worse.

I took some pains, at the Interchurch Convention at Jacksonville, Florida, to interrogate several of the leading spirits, if it was not their expectation that this movement would pave the way for a more advanced step in the federation of churches. I was assured, at each effort, that a union of churches was their goal. Besides, their literature frequently points to that end.

God left this warning through Isaiah: "Woe to them that go down to Egypt for help." Are we not now treading on those forbidden grounds? Again the prophet said: "Ephraim . . . hath mixed himself among the people; Ephraim is a cake not turned." *Mix* means, to affiliate, to join. Are we not doing this in this Movement? The church at Laodicea was so degenerated that Jesus said: "I will spew thee out of my mouth." This church, in type, must have been like Ephraim, "a cake not turned." It was neither bread nor dough, hence a most offensive substance.

A brother said to me, in an open letter: "The Church of the Brethren has a message that the world needs." I say, "True, doubly true," but does that brother not know, that the world will never receive that needful message through any effort of this Interchurch World Movement? While doctrine is prominently taught in the Gospel, and hence in the Brethren church, it is not taught in any of those Interchurch assemblies. This line of teaching would be called indiscreet and discourteous, yes, offensive, in an Interchurch assembly.

The *Sunday School Times* of March 20 gives notice that advertisements for the Interchurch World Movement have been discontinued in their columns. I have space for only one of their reasons, viz: "It is 'playing up' money power far more than spiritual power, . . . to get the financial assistance of multimillionaires, who have no church connection, but who like to be in anything that is big." I was struck with the *Times'* criticism, for while Solomon says: "Wisdom is the principal thing," the Interchurch literature plainly indicates that money, money is the principal thing. While large sums are written up, large sums are even now being expended. I consent to the fact that there is much need of money in the church, but I aver stoutly that our needs for some other things are far in excess of our need of money in the church. These, however, receive but little or no attention.

I have held up the priceless trait of cooperation, for it was cooperation that gave us our surprising victory in our struggle for temperance. With this the Church of the Brethren could rightfully cooperate, it being a moral question, seeking the common good of humanity and the home. May the good Lord have mercy, much mercy, on his Zion!

Greenville, Ohio.

## Religious Training

BY JOHN S. FLORY

THE Protestant churches of the United States, if filled to their capacity, would hold slightly more than one-third of the people in this country. The Catholic churches would hold somewhat less. The rest of the people seldom, if ever, see inside a church. Half the people in this blest land receive no religious instruction whatever.

On the other hand, amusements have increased four thousand per cent in the last thirty years. Crime is on the increase. The United States holds the record of the civilized world, for criminality. One-sixth of all the people married in this country are divorced. Lawlessness and bolshevism are everywhere. Men organize to secure their wishes, whether right or wrong, by force. Boys and girls in high school organize against the school officials, and children in the lower grades "strike" against the authority of their teachers. The juvenile courts of our cities are crowded. Boys and girls in their early teens fill, in every State, houses of correction and homes for the delinquent.

Have you ever stopped to think what this must mean? What is the matter with society? What does it need? Just one thing—religion, the religion of Jesus

Christ. If there ever was a time when the world needed the saving salt of Christianity, that time is now. And the leadership of the Christian world recognizes this. This is why all the churches have on a Five-Year Forward Movement program just now. It is recognized that unless the forces of Christianity can counteract this wild lunge into the orgies of madness, lawlessness, and godlessness, during the next five years, it will be too late. The world needs help, and it needs it now.

But I meant to call attention to only one thing, specifically, at this time. This is our opportunity with our young people, especially the children. A large proportion of our own children, particularly in the villages and towns, are coming in direct contact with these very forces that are unsettling the peace of the world. What are we doing to counteract these influences?

There are doubtless many things that we might do. But it seems to me that the Daily Vacation Church School is peculiarly adapted to our needs just now. And who knows but that it was sent for such a time as this?

The experience of our people with these schools, last summer, has proved their worth beyond question. The children delight in them, and the parents, even, find it difficult to stay away. The work, as directed by professionally-trained teachers, is adapted to the capacities and needs of the children, and the instruction is of a grade probably not equalled in many of our Sunday-schools.

The cumulative nature of the work also heightens its effectiveness. For three hours a day, in a four weeks' course, the child will receive about seventy-two hours of instruction, which is nearly as much as he would receive in the Sunday-school in three years.

During vacation, too, his mind is not encumbered with other things, as when he is in school. He is more responsive to the teaching and it makes a stronger appeal. The fact that it is a little different from the ordinary routine of his school work, invests it with a freshness of interest.

In these early years, when the young life is buoyant and joyous, when the little feet have not gone far in forbidden ways; when the heart is tender and pure, and when the nature is impressionable and responsive—is not this the time when our best efforts should be put forth to establish those upon whom the church of the future must depend?

Of course, to maintain one of these schools in your church will make some extra work. It will cost some money. It will take some time from other things. But I wonder to what we could give our time to better advantage, or to what better cause we could devote a little of our means.

It seems to me that there must be many places in the Brotherhood where these Vacation Schools can be held this coming summer to the best advantage. It should be remembered that these are strictly church schools—denominational schools—and one of their chief functions is to train the young people in the principles and doctrines of the church. If we believe in these doctrines and think them worth propagating, it would be difficult to find another such opportunity as is presented by the Daily Vacation Church School.

We believe in the whole Gospel. We believe it has a message for the entire world. If it is ever to be heralded abroad to those who need it, it must first be established in the hearts and lives of those upon whom the church must depend for this service—our children. To whom else can we look?

Bridgewater, Va.

## A Half Day's Outing In Peking

One Saturday, during the winter term of the Language School, a number of us, in charge of Mr. J. S. Burgess, of the Y. M. C. A., were invited by him to visit some of the charity organizations of the city. This, we at once felt, would be quite instructive.

The day was fine, and the weather not very cold. Mr. Burgess had provided us with an excellent Chinese guide, who could speak both Chinese and English, so we felt quite well prepared for the trip. By means of rickshaws and bicycles we were off early in the morning. We were out until about noon, and visited three



different places—each quite a distance from the other.

The first place was a "Free Food Station," not far from where we live, operated by the Salvation Army. The building is only a temporary one, constructed of matting over a pole frame, in the shape of a house, with the ground for a floor. Let me say, just here, that, when occasion demands, the Chinese are quite skilled in preparing houses like this, some of them quite artistic in outward appearance. We were met at the door by a Chinese Salvation Army worker of excellent appearance, able to speak some English. He at once invited us in.

On the inside of the building we found all kinds of forlorn, forsaken and wretched-looking people, lining up for their breakfast. By means of a rope they were kept to one side of the room until breakfast was ready to be served. I wish you could see some of those desolate-looking creatures. There were men and women, both old and young, and a large number of children. Many were half blind, or crippled in some other way. Occasionally we saw an older person being led by a little child. The clothes of most of them were very ragged. Some were shivering with cold. I can not make you realize how dirty and ragged they were, because most of you have never seen anything half so bad. We were made to wonder if some of them had ever had a bath in their whole lives. However, among the many faces before us there were some interesting and intelligent-looking ones. We had to wonder what their past histories were, and whether they had ever had the least chance in life.

While they were waiting, we went to the kitchen to see the food being prepared. There we found an extremely large kettle of millet porridge being cooked. Men were stirring it with great wooden paddles. When it was ready, they dipped it out into tubs, and two men each carried them in where the bowls were placed for filling. When they started filling, the people began coming out from behind the rope and passed by the bench where the bowls were placed, each taking one. There was a stove in the other half of the room, and they were allowed to stand anywhere they could, on that side, to eat. It was all quietly done—there was no rushing or pushing whatsoever.

To see them eat, was thoroughly interesting. Their bowls were very large and were filled to the brim. They had no spoons with which to eat, but they knew quite well how to go about it, anyway. The porridge was almost boiling hot, so they would hold the bowls to their lips, then turn them round and round, and suck in the part which was nearest the edge and which, naturally, had become the coolest. Some of them had brought a kind of salty vegetable, which they ate, along with the porridge, to provide the desired seasoning. Several carried pots or buckets on their arms. We learned that those had come to take food home to their families.

Those people were given two meals a day, mainly of porridge, at a total cost of about ten dollars for the meal. The day before we were there, they said they had fed one thousand people. Only the poorest are allowed to come, but there are many of them. About half of those whom they had been feeding daily, when we were there, have no homes whatsoever. They sleep wherever they can.

Before eating their meal, the man in charge asked God's blessing upon it, and before the evening meal, he told us, they always have a short preaching service. The Salvation Army had two of these stations during the winter—one in the east city and one in the west. They had hoped to open another, but the police force did not favor it, and thus they were unable to do it. To us this seemed a most excellent work. Whether any permanent results are effected by this feeding and preaching, we can not say, but we do know that, for the present moment, the pangs of hunger in those poor, shivering bodies are partially satisfied, at least. The Salvation Army deserves a great deal of credit for its beneficence.

The next institution we visited was a Foundlings' home. It was founded several years ago by the wife of the Danish ambassador, and is run by the police. When we entered that place—quite a nice-looking one—we were invited into a large, clean room, where we were asked to wait until the matron was ready to show us through. When she appeared, we found her to be a pleasant, motherly-looking little Chinese woman, who was very willing to have us see her large family of babies—altogether fifty-nine, only seven of whom are boys.

Those children were about the cutest ones I ever saw. I don't know how clean they are ordinarily kept, but knowing of our coming that morning, each little tot was surely at its best. They, with their nurses, were in several rooms of the building. Each child that was big enough either sat primly on its little stool, or on a "kang" (brick bed). Except when told to bow to us, they sat still and stiff—it being really a laughable sight, to see them posed so perfectly for their visitors. I could not imagine an American youngster sitting half so still, even for a minute or two. Four of the very cutest, sitting on tiny stools, immediately jumped up, on our approach, and most gracefully bowed twice, almost to the floor. Their eyes were so bright and their smile so sweet that they were certainly charming. The smaller babies were

(Continued on Page 284)

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### The Church Day

THE church is the greatest institution on earth. Her divine origin, her called-out people, her purpose, power, and final victory, through her Divine Head, make her such. We need to review, occasionally, her glory and purpose, as well as our responsibility and privileges in her fellowship. It is the church that must go forward, so we are planning to make Sunday, May 30, Church Day. This day is appropriate for two reasons: *First*, it is Memorial Day, when the nation remembers, in sacred memory, those who gave their life in defense of the union of our nation. Shall we remember, with less devotion, those who gave their life in devotion to the church of Christ, which has made possible the basis of our civilization? *Secondly*, it will be but a few days before our people will be going to the Sedalia Conference. Delegates and others, in that Conference, will be responsible for directing the church as the "pillar and ground of the truth." A day of prayer and worship, with teaching on this subject, ought to make that Conference more fruitful for God's glory.

The church is the body of Christ. Against her the gates of hell shall not prevail. But power is with the church only as we abide in him. His power to bind and loose is promised only as we "meet in his name." His presence is with us only as we plan to go into all the world and teach all things whatsoever he commanded. Selfish and personal opinions are as fruitless in church government as in conversion. The Bible must be the ultimate test of all procedure. By it will all teaching ultimately rise or fall. It is God's Word, and must be accepted as such, and interpreted in the leading of the Spirit who gave it. The delegates who sit in the councils of the church should seek its light and wisdom for their service and action. The teaching of Church Day ought to be helpful to those who represent us in Conference.

The season is here when the lure of an automobile ride will call us away. Or the weariness of a day's toil on farm or in shop may keep us from church. We need to have impressed upon us the value of worship to build character, to strengthen faith and to confirm conviction for the battle of truth. Most of our great men were worshipers and church-goers. Gladstone gave it as a reason for his usefulness and read constantly from the Psalms and Isaiah—the worshipful books of the Old Testament. Ruskin committed in his childhood two hundred of the church hymns, through church attendance with a godly mother. The late Mr. Heinz gave it as the beginning of his success. It was the custom of our Lord among men. Though the preaching was cold and loveless and the worshipers (?) hated him, yet he went regularly, helped when he was permitted, and corrected as he had opportunity. He kept it up until they excommunicated him and led him to the cross. Should we excuse ourselves?

The church is the "pillar and ground of the truth." Truth is not found in Congress or the parliaments of the world. Congress only follows the wishes of the people, and the church must give the truth, that the ideals of life may be vitalized by the truth of God; otherwise our democracy will be a menace and our nation blotted from the earth. The church must make Christ as Lord and Master in her life, that the world may know him as the Son of God and the only Sacrifice for sin.

Then the Church of the Brethren has so many great truths that should be propagated—her loyalty to her Lord in obedience, her simplicity of life in frugality and service, her attempt to give a whole Gospel to the whole world, her good home life, her ethical doctrines of peace, honesty and helpfulness—all these are needed in our day, but are of little value until accepted in practice for ourselves and preached faithfully for the blessing of others in Christ's name.

Let us plan to make it a great day for Christ and his people! Preach and begin to practice, even more loyally, her great ideals of life and service. Reverence

her altars and hallowed precincts of Christian fellowship. Speak of the fathers into whose labors we enter, and from whose sowing we reap! Let us consecrate anew our lives for her work! Let us make it a hallowed day for the church we love! C. D. B.

### Forward Movement Notes

Bro. C. H. Shamberger, of Fruitland, Idaho, sends most encouraging word from the Far West region and says that a number of churches were just about to finish their quota on the heavy side. His own church, Payette Valley, went "over the top" to the extent of about 50 per cent.

Last reports, coming to the Forward Movement office, show that fifty churches have reached or gone beyond their quota. They are scattered from Pennsylvania to California. Spiritual blessings are following the bringing of gifts to God.

The Mormons have refused to cooperate in any way with the Interchurch Movement. Not that they had been asked, but it shows the type of opposition there is to any great evangelical movement. People like the above do not want the light of the whole Gospel thrown on the world scene.

At 9 o'clock, Sunday night, Bro. H. G. Miller, of Bridgewater, Va., wrote: "Over the top," and Bridgewater had an apportionment of approximately \$50 per member, so that in one-half day these hustling Virginians did the work that not, so very long ago would have been impossible in a year. Organization and education pay.

Bro. N. O. Troyer, of the Walnut church, Ind., writes in a most joyful strain, as to the result of the financial and spiritual drive in his congregation. They almost reached the top on Sunday, April 25, and it was but a few days until he again wrote, saying that the goal had been passed and that they were still going. No wonder he was happy.

The church making the best record, that has so far reported, is the little church at Kansas City, Mo., Bro. A. J. Wyatt, pastor. At first it was thought that no apportionment would be given to them, as they were largely supported by the Mission Board, but they wanted a share in the work, so they were placed on the basis of the other churches and when the returns were made, it was found that they had gone beyond their quota four hundred per cent. A number of churches have reported that their quota has been exceeded by from 20 to 50 per cent, and not yet complete.

Following the finish of the financial campaign, every congregation should at once launch a campaign for the deepening of the spiritual life, in which the spiritual resources of the church would be developed, and preparation made for the year of evangelism too, beginning shortly after the close of the Sedalia Conference. All will be a failure unless we realize that gifts of gold are heartless without the gift of self accompanying it. It would be a serious blunder to allow the high tide of interest, now evident in the church, to become dormant, giving it no opportunity for further activity. Let there be a season of waiting before God to find out his will concerning us, and then let us be willing to abide by his will.

The churches named below have reached or passed the financial goal set at the time of this writing, with others being added daily. The bulk of the reports will be received this week. The names are in the order in which they were received at the Forward Movement office, here at Elgin:

Eagle Creek, Ohio.	Cloverdale, Va.
Four Mile, Indiana.	Daleville College, Va.
Greene, Iowa.	Walnut, Ind.
Kingsley, Iowa.	Wyandot, Ohio.
Bridgewater, Va.	Back Creek, Ind.
Summit, Va.	Fort Wayne, Ind.
Timberville, Va.	Andrews, Ind.
Pleasant View, Va.	Onekama, Mich.
Elk Run, Va.	Woodland, Mich.
South Waterloo, Iowa.	Pleasant View, Allen county, Ohio.
Baker, Ohio.	Rock Run, Ind.
Minneapolis, Minn.	Manassas, Va.
Wakarusa, Ind.	Flat Rock, Va.
Fruitland, Idaho.	Green Springs, Ohio.
Kansas City, Mo.	Inglewood, Calif.
Huntington, Ind.	Pipe Creek, Md.
Troutville, Va.	

Most of these reports were made by telegraph, and reached the headquarters on Monday morning, April 26. Every one contained an optimistic note and said: "Over the top and still going." The spirit of service, as represented by these gifts, was a revelation to many. Some of those who reported at more length, by letter, told of the joy that it brought to those who gave. Several expressed themselves as being surprised at the gifts that were made by some from whom they had little reason to expect anything.



## THE ROUND TABLE

### The Family Mother

There's always one in the family that shoulders the weight o' care.  
 There's always one with the needed strength for whatever there is to bear;  
 She mothers us all in her gentle way, smooths many a pillow sad,  
 And carries the load through the troubled times 'til that day when our skies grow glad;  
 She's mother and nurse and counsel, too—an angel of faith and cheer,  
 And it helps us all in our hours of grief to know that she's standin' near.  
 Her voice is sweet and her smile is bright, and seldom we hear her sigh,  
 And seldom we think she has suffered, too, in the days that have passed her by;  
 For never she talks of the care she knows, but always she thinks of ours,  
 And things go smoothly when she is near, for she seems to have magic powers;  
 The dying cling to her hand at night and smile as they see her face.  
 And the living warm to her words of faith and her comforting touch of grace.

—Edgar A. Guest.

### Two Mothers

BY NORA E. BERKEBILLE

SHE was a dumpy little woman of perhaps twenty-five, and had a sweet little baby ten months old. She had on French-heeled shoes, the tops coming two-thirds of the way to her knees, stockings of black and white stripes, an inch wide, running around the leg. The barred dress skirt was short enough to show three inches of striped stockings when she walked. The waist was the thinnest of Georgette crepe, cut indecently low, and the head covering was outlandish, well matched to the skirt and waist. There was a frown on her face and she looked unhappy. I thought: "No wonder," and pitied the baby who had inherited such a mother.

Across the aisle from me sat a man and a woman, and in front of them, on the seat alone, was a little girl, just big enough to want her own way. The mother was about the age of the other woman, I think, but what a contrast! Instead of bobbed hair she had hers combed in a way most becoming to her pretty face. She had a dress, high enough at the neck, and low enough in the skirt, for comfort, and of a color and cut becoming and most suitable for traveling.

The little girl got into a tantrum, as children sometimes will, when tired out. But the mother's good sense showed in the firm, kind way in which she handled the situation. I knew she would, for good common sense in dress usually indicates good common sense in other things.

It is deplorable the way many American women are dressing. Look in our magazines, and in nearly every one we pick up we see pictures of women in evening dress, with just a band around the waist, as far up as the arm-pits, and then a little band to hold this up over the shoulders. There are bare arms, bare shoulders and a bare back. Too much of the chest is bare, appearing in public in a way that a real modest woman would be ashamed to dress for bed.

This, of course, is in society, but too many who claim to be Christians and, yes, even ministers' wives, wear dresses too low in the neck and too short in the skirt, for common decency.

This is not exaggeration. You have seen them and so have I.

If mothers will dress this way, what can we expect of their daughters? If ministers' wives have no conscience, as to this unholy way of adorning the body, or of the lack of clothing the body, what influence can the minister have on the flock when he tries to teach his members to be spiritual, modest, godly?

A modestly-dressed woman is always respected. A gaudy, half-dressed one may be.

Women, mothers, and particularly do I beg of young ministers' wives, to study the situation and let

us ask ourselves if we are a credit to American womanhood or a disgrace to it.

Which kind of mother do you want to be like?  
 Jewell, Ohio.

### Confession and Forgiveness

BY ROSIE S. MYERS

MUCH is said and written on the importance of forgiving wrongs committed against one another, while the subject of the necessity of repenting of our wrongs and confessing them is, perhaps, too lightly emphasized. The phrase from our Lord's prayer, "And forgive us our debts, as we forgive our debtors," is explained to mean that when we use the prayer, we are calling on God to forgive us just in the manner we are willing to forgive those that sin against us.

"Forgive, and ye shall be forgiven," is our duty when proper amends are made for the wrongs committed against us. But to forgive, whether or not the offender repents and confesses his sin, we are asking God to do the same for us.

If that is the teaching we get from the subject, we are living under a delusion, for nowhere in Holy Writ do we find that God promises remission for any sin, be it small or great, without repentance and confession and pardon being asked.

Luke, who wrote by inspiration of God, says: "If thy brother trespass against thee, rebuke him: and if he repent, forgive him." This is to be done, if called upon, as often as seven times a day. Under the law it is said: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" (Lev. 19: 17).

If we have the welfare of the offending party at heart, we should make every effort to cause him to see his mistake and bring him to repentance. And having done all we can and failed, we should, with a heart overflowing with love, and not revenge, let the matter rest with him who has said: "Vengeance is mine; I will repay, saith the Lord."

Martinsburg, Pa.

### The Awakening of the Church

DURING the last decade the church has been losing in power and seems to have been slumbering and sleeping. While she was rocked in the cradle of indifference, her children were deserting her and her friends were forgetting her. She was oblivious to her own opportunities and to the world's great needs. Many leaders were losing heart and becoming discouraged.

But now she is awakening. Encouraging reports are coming in from every quarter. She has begun to feel her responsibility and to realize her opportunity. She is looking upon the world's needs and endeavoring to supply them. She is beginning to work and pray, and when the church prays, the earth quakes and sin trembles.

The only way to save the world from the blight of sin, is through the church. She has begun her forward march. "Like a mighty army moves the church of God," and as one vast army she moves forward to conquer sin and redeem man for Christ. The support and prayers of every man and woman of the nation are needed to win this victory. Every citizen in this community should rally to the support of the church. Now is your opportunity to show your real strength. Put your best behind the church, and the church will develop the best that is in you.—J. A. Robinson in the "Pleasant Hill News."

### Dangers from the Interchurch Movement

BY M. M. ESHELMAN

1. It is no more safe to league up with wholly or partially disobedient denominationalism. It always leads into jeopardy of the fully obedient. Israel trusted in false hopes (Isa. 28); in false religion (Isa. 29: 1-14); in false intrigue (Isa. 29: 15-24); in a false treaty (Isa. 30); in a false trust (Isa. 31: 32); and the majority went into exile. God got the remnant. These scriptures were also written for our learning (Rom. 15: 4).

2. The four fundamental acts of God for this dispensation are: (a) Sonship, or the Word made flesh (Acts 2: 22 and John 1: 14); (b) Atonement (Col. 1: 20); (c) Resurrection (Acts 2: 24); (d) Glorification or crowning in Lordship (Acts 2: 36).

3. To these four fundamental acts, wholly on the part of God, he added, for the testing of the believers, faith and obedience, repentance or change of conduct, and baptism (or dipping). "Into the name of the Father, and of the Son, and of the Holy Ghost," for a change of relationship (Matt. 28: 19) and for the remission of sins (Acts 2: 38).

4. As a further test of the disciples' faith, fellowship, and obedience, God presents the ordinances of feet-washing, the Lord's Supper (a full meal), and the bread and cup of communion of the body and blood of Christ, and the holy kiss of charity, together with many personal commands and duties.

5. Now I ask, in all sincerity and by the Spirit of the Lord: "What advantage is it to the Church of the Brethren, which is obeying all the ordinances and teachings, and insisting on all the members to observe, in life and character, all the personal commands and duties, as expressive of heart holiness, to league or officially affiliate, for any religious purposes whatever, with ten millions of people, few of whom have ever been baptized (dipped), as per Christ's direction, in Matt. 28: 19 and Acts 2: 38 and related scriptures?" And, really, is there any requirement of the Lord, in his Word, for the Church of the Brethren, or any obedient people, to parcel out the earth, or to divide up the people of the globe with any other class of religious people? Bad kings and bad political rulers do this, to the detriment of the parceled people.

Brethren, beware of this spirit! The Church of the Brethren, if held to God's high purpose in her, has a great field—the whole earth—and can gain nothing for God by compromising this gift from Christ, her Lord. Alliance with the Interchurch Movement is the most dangerous and destructive thing put before the Church of the Brethren. To go in means a big absorption. A remnant would remain.

Brethren, keep your eyes on Eph. 5: 27, as well as Matt. 28: 19.

Glendale, Calif.

### Reports and Queries for Annual Conference

#### 1. Report of Committee on Organization and Division of Churches

##### Division 1.—Organization of New Churches

Article 1.—A body of members may call for organization when, in the judgment of the Ministerial Board and the District Mission Board, local conditions of the place from which the call comes, justify such organization.

Article 2.—The call for organization shall be in charge of the Mission Board of the State District in which the proposed church is located, and the organization effected by them, or elders appointed by them. An elder in charge and such officials as may be deemed advisable by them, and the members in council assembled, shall be elected.

The new organization shall then be reported to the clerk of the District Meeting and after its acceptance its delegates shall be seated in the District Conference.

Article 3.—In case of a mission point, they may petition District Meeting through the Mission Board or over the wishes of the Board.

Article 4.—Should a body of members be refused the right to organize, they may petition again.

##### Division 2.—Dividing Organized Churches

Article 1.—If a majority of an organized church decides to divide, they shall call to their council meeting one or more adjoining elders and at least one of the members of the Ministerial Board, who shall assist in determining lines, division of church property, etc., and in the election of elders for each of the new organizations, and other officers if deemed advisable. The new organizations shall then be reported to District Meeting, and recognition be obtained, after which their delegates shall be seated.

Article 2.—If a minority of a church desires to be organized, they may petition District Meeting for a committee of elders. This committee shall call a council in said church and, after hearing the reasons for and against a separate organization, shall make a report of their findings. If this report is favorable to the petitioners and is accepted by the church, the same procedure as in Article One applies for organization and acceptance by District Meeting.

If the report of the committee of elders, favoring the new organization, is rejected by the church, the com-

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## HOME AND FAMILY

### Hush! Do Not Waken Mama!

BY J. O. BARNHART

Oh, soft the coverlet we spread  
 'Neath which our mother lay,  
 And drew the curtains round her bed,  
 To shut the light away.

Through weary days and sleepless nights  
 She suffered as she lay,  
 Until one morn, at dawn of light,  
 Her spirit passed away.

But from our hearts the day had flown,  
 We sorrowed and we wept;  
 No more earth's light would wake our own,  
 For 'twas in death she slept.

But little Pearly, only three,  
 Our sorrow could not know,  
 Too young to understand or see  
 Why thus our tears should flow.

And yet, by child-perception keen,  
 She knew it had been long  
 Since mama such sweet rest had seen,  
 And thought our weeping wrong.

So, standing by her mama's bed,  
 She sought her papa's face:  
 "Hush! do not waken her," she said,  
 With gesture full of grace.

Oh, childish hand, oh, prattling tongue,  
 You could not, could not know  
 Your words our hearts with anguish wrung  
 And added to our woe.

You could not know that sleep so deep  
 No earthly power could break;  
 And nevermore, to sigh or weep,  
 Dear mama would awake.

Oh, if we could such wish retain,  
 Yet we would never try  
 To call her back to earth again,  
 To suffer and to die.

For why, again, should storm-tossed bark,  
 When it has gained the shore,  
 Be cast upon the waters dark,  
 To make its voyage o'er?

So sweetly sleep, till God shall wake  
 Thee to immortal day,  
 And us unto himself shall take,  
 And wipe all tears away.

Oakley, Ill.

### The Name One Niche the Highest

BY RALPH G. RARICK

AN aspiring lad once hazarded his life in a climb, high up a wall of rock, to cut his name above the names of all others. This story is well known to most of us. His name was, in that instance, "one niche the highest."

There is one name, peculiar to woman, which, in comparison with all others she may have, is distinctively "one niche the highest." The Great Designer of human life has given that name its relative importance, and woman reaches it, and makes it her own, actually, while in pursuance of the commendable aspiration to fit best into the scheme of things here below, and to be of greatest service to God and humanity.

We are seeing today more names cut in the rock of woman's opportunities than during any previous period of the world's history. There are many lines of activity now to which a woman may give her life. Nevertheless, with all of her fought-for and achieved emancipation—which, you will understand, I am not condemning here—there is yet one title which she has had since the race began, and above which she will never go. The titles of woman, wife and mother have always been in her world—these three—yet, coming through the first two of these, she finds her greatest in the term "mother."

Give ear to Luther. He is credited with saying: "When Eve was brought unto Adam, he became filled with the Holy Spirit, and gave her the most sanctified, the most glorious of appellations. He called her Eva—that is to say, 'The Mother of All.' He did not style her 'wife,' but simply mother. In this consists the glory and the most precious ornament of woman."

Mother! Aye, truly, that is the name which is not only to be given the surpassing eminence in the titles of woman, but there is, perhaps, no other word that stands for something this side of heaven, which is the symbol of so much sweetness and greatness. As some good minister has put it: "After the word God, which means to Christians a Father; after the word Christ, which means to Christians a Savior, the sweetest word is mother."

There is a good reason why our thoughts of mother are so closely related to our thoughts of heaven. She is "God's militant angel, keeping her dauntless watch above his endangered, beseeching world. Never doubting, never fearing, her faith is as limitless as her love, and her influence extends far outward, even unto the great eternity."

So, then, confining ourselves to what is here on earth, our noblest thoughts are of mother. Hence:

"The noblest thoughts my soul can claim,  
 The holiest words my tongue can frame,  
 Reverently I breathe her name—  
 The blessed name of mother."

We constitute a goodly per cent of mortals living who are of one heart in this sentiment. The name of mother receives its tribute out of almost every kindred, every tribe. It is held sacred by the king upon his throne and by the peasant farmer behind his plow.

The power of this name has spurred on many sons and daughters to victory, brought many a prodigal out from the beguilement of the far country, and in countless instances has caused chords that were broken to vibrate once more.

Young man, young woman, and you, my friend, whose present wayfaring is on the transgressor's road, it is good counsel you will find in this urging that you take the name of mother with you. Thus you will enter upon and keep in the path that leads upward to God.

Covington, Ohio.

### A Misunderstood Boy or Girl

BY H. A. CLAYBAUGH

JUST recently a man whom I had never seen before, came to me for help. His poorly-clad body, his forlorn, discouraged look, and the odor from his filthy body and old rags, all told me that he belonged to that large class of individuals who drift from place to place, all over the country.

He said that his home was in Pennsylvania, that he was one of a large family of children, and he had always had the idea that one of the family was destined to be queer, isolated and misunderstood by the rest of the family. His parents, brothers and sisters, had, consciously or unconsciously, allowed a middle wall of partition to be erected between themselves and this individual. From what he said, there had not been much effort, on the part of his family, to find the things in which he, as a boy and a young man, had been interested. The effort, no doubt, had been to impose upon him their plans, as to his life. He, however, lays the blame for his present condition all upon himself. For years he has been drifting around all over the United States. He seemed to take courage when assured that there was something definite in life for him.

Sometimes the wishes of the parent for a child coincide with the child's wishes, and sometimes they do not. There are many fathers and mothers who have lived upon the farm all their lives, who have worked hard all day and sometimes in the night, who have denied themselves many of life's necessities in order to get land upon which they desire their children to live as they have lived. If there are two children, two farms are needed. If there are three children, their plans include the third farm. Their plans are to have a farm for each child, have the child get married and settle down in the local community. Then the parents can live their last days in peace, and leave the world, feeling that all is well with the children whom God has given, and for whom they are responsible.

Sometimes there is a boy or girl who does not fit into the plan just suggested. I have met and talked with some who do not care for farming. The child does not care to help milk, or to feed the chickens, or to drive

a horse through the corn rows. He would rather be constructing a system of wireless telegraphy on the tiles of the roof of the house. Perhaps he would rather sit in the corner, reading an interesting book or story. If he is a member of a Brethren home, the *Missionary Visitor* or the *Messenger* may be calling for his attention. There are times when such a child is rebuked and scolded, or blamed for being lazy. He may be criticized by family, relatives and neighbors, and branded as a good-for-nothing, worthless individual.

Perhaps, when such misunderstood boys or girls can muster enough courage, they will manifest or express a desire to go to school and secure a further education. They are willing to go away to school, work in the school kitchen, or dining-room, mornings and evenings, or to carry ashes from a furnace that keeps some one else warm, if they can only follow an inner desire, a longing. Perhaps the seed, from which this desire is developing, has been planted by the Divine Hand, and might blossom forth into a life of activity different from the one planned by the kind, loving, well-meaning parents.

There is a boy in this big world, who had a godly mother, whom God took home a few years ago. Since the sad departure of the only one who understood him, he has been knocked around and misunderstood, until his courage is about gone. He has a desire in his soul—a longing never expressed—because he is still looking for some one in whom he can have confidence. Past experiences have crushed and made it almost impossible for confidence to be fostered.

From my experiences and observations in hospitals, prisons, rescue missions, etc., it seems evident that many of the men and women, who are now looking back over misspent lives—while lying on beds of affliction, while confined behind prison-bars, while staying in city lodging-houses, or while drifting around over the country in box-cars—have been in the class of misunderstood boys and girls. They go out from parental care—given up to fate by the parents many times—unable to face life's problems alone. They miss the benefits of congenial friendships, and join the class that is going down stream. A few, perchance, are rescued when the light is about extinguished, and when only the ruins of their lives can be given to God, but the majority seem to go into eternity without Christ. In talking with this class, many speak of good homes, and godly fathers and mothers, but they are unable to explain the situation.

Recently I saw a young man of twenty-two years, who was in the hands of an officer, in a place where criminals are examined. He said that he was born on a farm in Pennsylvania. He was a prisoner, charged with having had part in a murder case. On one occasion he looked me straight in the eyes and said: "I am not such a bad boy." In the same place where this boy was being examined, there were the histories and the pictures of thousands who had gone astray. Many of these people, by proper understanding and encouragement, might have used their talents and energy for the good of humanity instead of against society.

Many men and women, who are now some of the country's best business men, teachers, professors, pastors in rural and city parishes, and foreign missionaries, were misunderstood when they were boys and girls. Instances are known of parents who lie awake at night, and worry about a son or daughter, away at school, who has definitely decided to be a foreign missionary. Perhaps the same parent has a son or daughter at home who ought to be a more special subject for concern.

It is gratifying to go into homes where parents are glad to rent the farm that was originally intended for their son or daughter, now at school. It is cheering to see the child receiving help from his parents to pay his school expenses; to see the parents at Conference when the church honors the living sacrifice of one of their children as a missionary to a distant land. How pleasing it is to read the notes of joy, mingled with sorrow, from the parents, after school-days are over! In this step, the son or the daughter is carrying out the inner desire—often misunderstood at times because hard to express—in going to a land to which God had called

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## AMONG THE CHURCHES

### Calendar for Sunday, May 9

Sunday-school Lesson.—Eli and His Sons.—1 Sam. 2: 12-17; 4: 1-18.  
 Christian Workers' Meeting, The Christian Home.—John 19: 27.

### Gains for the Kingdom

Twenty-one baptisms in the Ephrata church, Pa.  
 Four additions to the Moxham church, Johnstown, Pa.  
 Fourteen baptisms in the Polo church, Ill.—Bro. Geo. W. Flory, evangelist.  
 Two accessions in the Trotwood church, Ohio.—Bro. J. W. Fidler, evangelist.  
 Six baptisms at Edith, Miss.—Brother and Sister Ralph G. Rarick, evangelists.  
 Six baptisms in the Royer Community church, Kans.—Bro. J. B. Denny, evangelist.  
 Seven baptisms in the Sharpsburg church, Md.—Bro. McKinley Coffman, evangelist.  
 Nine baptisms in the Forest Center church, Wash.—the pastor, Bro. W. H. Tigner, evangelist.  
 Six baptisms and one reclaimed in the First Church, Detroit, Mich.—Bro. E. F. Caslow, evangelist.  
 Twenty-one confessions and two reclaimed in the Huntington City church, Ind.—Bro. J. W. Norris, evangelist.  
 Twenty-one confessions, with fifteen baptisms in the Fulton Avenue church, Baltimore—the pastor, Bro. A. L. B. Martin, evangelist.

### Our Evangelists

Bro. L. I. Moss, May 9 in the Deshler church, Ohio.  
 Bro. J. H. Cassidy, May 9 in the Norristown church, Pa.  
 Bro. B. S. Landes, now in the Elk Run congregation, Va.  
 Bro. J. E. Young, now in the Colorado Springs church, Colo.  
 Bro. Jacob Funk, May 20 in the Conway Springs church, Kans.  
 Bro. J. W. Lear, some time in June in the Greene church, Iowa.  
 Bro. O. H. Feiler, Nov. 14, in the West Branch church, Maryland, Ill.  
 Bro. John A. Robinson, about May 16 in the Beaver church, Iowa.  
 Bro. F. D. Anthony, May 30 in the Vanclevessville church, W. Va., June 14, Accident, Md.  
 Bro. Ralph G. Rarick and wife, May 9 in the Afton church, near Cambridge, Nebr.  
 Bro. L. L. Lininger, May 24 at the Pleasant View house, Lower Cumberland congregation, Pa.  
 Bro. Ellis H. Wagoner, of Minot, N. Dak., to begin in the Kennmare church, same State, June 6.  
 Bro. John R. Snyder, June 20 in the Fruita church, Colo.; then in the First Grand Valley church, closing with a series of meetings at Hotchkiss, Colo.

### Personal Mention

Bro. D. B. Garber, recently of Headwaters, Va., should now be addressed at Bridgewater, same State.  
 Bro. L. F. Holsinger changes his address from New Enterprise, Pa., to 812 Wood Street, Johnstown, Pa.  
 Middle Maryland has selected Eld. S. D. Hartranft as its Standing Committee delegate to the Sedalia Conference.  
 Eastern Maryland will be represented on the Standing Committee of the Sedalia Conference by Eld. D. O. Metz.  
 Bro. Ellis H. Wagoner, of Minot, N. Dak., will be in charge of the Kennmare, N. Dak., congregation May 12 to Oct. 1.  
 Bro. Earl M. Bowman, of Lawrence, Kans., requests his correspondents to note his new address, 1312 Connecticut Street.  
 Bro. Lester Heisey has moved from Mansfield to R. D. 2, Laura, Ohio, where he takes pastoral charge of the Salem church.  
 Middle Pennsylvania is to be represented on the Sedalia Standing Committee by Elders W. S. Long and Galen B. Royer.  
 Eastern Pennsylvania has selected Elders John Herr and I. W. Taylor as members of the Sedalia Conference Standing Committee.  
 Bro. John Barwick, formerly of Mt. Morris, Ill., has assumed the pastorate of the Bethany church, Philadelphia, Pa., finding it a field of exceptional opportunities.  
 Bro. O. A. Myer, Secretary of the Mission Board of North Dakota, Eastern Montana and Western Canada, announces his change of address from Williston to R.

D. 2, Carrington, N. Dak. Those having occasion to address him on business pertaining to the District, will please take special note of the change.

The District of Southeastern Pennsylvania, New Jersey and Eastern New York has chosen Eld. M. C. Swigart as its Standing Committee delegate to the coming Conference.

Bro. H. E. Blough, 1014 E. Sixty-first Street, Chicago, is making a special study of Church Advertising and will appreciate your help. Clip from your newspaper any such advertising and mail him at once. The results of his studies may appear in the "Messenger" later.

We have just learned of the death, a few days ago, of Eld. H. C. Longanecker, of Union City, Ind. Further particulars are promised us soon. Bro. Longanecker's life was full of years and good works. He is the first to pass over, if we are rightly informed, of a large family of faithful servants of the Master.

Bro. John R. Snyder, who has been rendering most valuable assistance to the Executive Committee of the Forward Movement for some weeks past, and has spent most of this time at Elgin, returns to his home at Bellefontaine, Ohio, on Saturday of this week, for a few days' rest before resuming his evangelistic work.

How many of our ministers have a record for evangelistic activity like this? Eld. Andrew Hutchison, who is spending his declining years at La Verne, Calif., and is now in his eighty-fifth year, at one time in his ministry preached for 440 days without missing a day, and on a goodly number of these he preached twice, and in some cases three times.

Bro. Roger D. Winger, whose researches in the Publishing House files we mentioned some time ago, has about completed the advanced courses which he has been pursuing in Bethany Bible School and Chicago University. Churches in need of pastors will be glad to know that he is planning to take up pastoral work. He may be addressed at 144 South Divinity Hall, University of Chicago, Chicago, Ill.

### Elsewhere in This Issue

Churches of North Dakota, Eastern Montana and Western Canada will please note Bro. J. D. Kesler's announcement among the North Dakota notes.

On the last page of this issue will be found an announcement concerning the Sedalia Daily which should be of special interest to all who want the news of the Conference.

Bro. I. J. Rosenberger makes an announcement on page 287, concerning his new booklet, "The Church of Christ in Two Stages," to which he desires to call special attention.

On page 284 we publish the "Railroad Arrangements for Annual Conference, Sedalia, Mo.," as furnished us by Bro. P. S. Miller, our efficient General Transportation Agent. He has taken pains to make himself understood by all who may wish to attend the Conference, and we suggest that the communication be given a careful reading, and preserved for future reference.

### Miscellaneous Mention

The Merrington church, Sask., Can., is greatly in need of ministerial help. Those who may wish to correspond, regarding this opportunity for real service, will please address Bro. Norman E. Church, Kindersley, Sask., Can.

An increasing number of our congregations is finding the publication of local papers helpful to the cause. The "Brick Church Sentinel" and the "Community Christian" are two live little monthlies which have lately found their way to our desk. The former is the organ of the Morrill church, Kansas, and edited by the pastor, Bro. W. H. Yoder. The latter represents the Richland Center church of the same State, being edited by its pastor, Bro. Ira H. Prantz.

A brother and sister, living in a section where there are no Brethren and no church of our own, for a long distance, read of our Forward Movement and wanted to help, and they did help, as a most substantial check testified. If there are other isolated members or friends, away from an organized church, where they will likely not be solicited, just send your contribution to the Forward Movement Elgin, Ill., and you will receive due credit and, at the same time, help the good cause along.

Bro. D. M. Glick, Trevilians, Va., Sunday-school Field Worker for the Eastern District of Virginia, has a letter head with a Forward Movement ring to it. This is the way one corner of it reads:

### LET US AWAKE!

Stand up, Preach up, Reach up, Pray up, Pay up, Stay up,  
 And Never Give up. Let up, or Shut up,  
 Until the Cause of  
 Christ and the Sunday school  
 Is Built up.

### A Bystander's Notes

The Power of a Sacred Song.—The Bystander happened to be in a store, the other day, where phonograph records are sold. As he entered the room, several records

of a frivolous nature were being played for intending purchasers, arousing no particular interest, however, in the crowd of customers. When, finally, a record of "Abide with Me" was placed on the machine, at once all conversation ceased, and every one seemed interested in the message of the song. Seemingly there was an unmistakable appeal to the better impulses of all within range of the touching words. Their power could not be questioned.

The Church Paper a Vital Factor.—Mission stations in Porto Rico publish the "Evangelical," a religious journal that represents the claims of the six denominations at work on the island. It is favored with the largest subscription list of any journal in that land, but there is a reason for that exceptional showing. Each church is made responsible for about one paper for every three members. This places a copy of the church paper within reach of practically every professing Christian, with the result that the keenest of interest is awakened in all the church activities. The plan is well calculated to have the very best of results.

When the People Have a Mind to Give.—Mr. Jaffrey, president of the Toronto, Can., "Globe" Company, was so strongly stirred by the urgent need of suffering Armenia, that he set out to raise \$100,000 by means of a newspaper campaign. Some of the coworkers doubted the practicability of the undertaking, predicting that \$20,000 would be about the maximum of the funds to be obtained by the proposed plan. The effort, however, was made—a vigorous propaganda for funds, during a four weeks' period, resulting in raising \$250,000. This shows what may be accomplished by a determined effort. It should be a lesson to the many timid souls who are afraid to launch out in a good and laudable undertaking, even when there is abundant evidence that such an effort, intelligently presented, is sure to gain recognition.

Equal Rights for Women Slowly Gaining Ground in Great Britain.—While the Church of the Brethren has always accorded to the gentler sex all the rights and privileges to which they are justly entitled (Gal. 3: 28), churches and schools of the United Kingdom are only gradually and reluctantly conceding the claims that should, long ago, have been theirs without question. Hereafter they are to have greater jurisdiction in ecclesiastical matters, so far as the Church of England is concerned. According to the latest educational announcement, the great Oxford University will henceforth admit women on equal terms, with men to all its privileges. Step by step, women are entering into their own—even in Old England, the stronghold of long-established special rights and privileges for the sterner sex only. Surely, the world moves, and the progress for truth and righteousness will be all the more rapid when women everywhere labor side by side with the men in constructive work for the upbuilding of the Kingdom.

When the Conscience Is Aroused.—In conversation with a local banker, the other day, he related an incident, clearly illustrative of the fact that a fully awakened conscience always leads to right-doing. Some months ago an Iowa man called at the bank to have a draft cashed, being identified by an Elgin customer of the institution. Recently the latter inquired whether the bank, on the date of the transaction, had discovered a shortage in their receipts, after balancing their accounts for that day. Reference to the records showed a deficit of \$10. The bank's patron thereupon explained: "My Iowa friend accidentally received ten dollars more from you that day than were coming to him, but that fact never troubled him until, during a recent revival, he came under the convicting power of the Spirit. Then he could no longer retain the money paid him by mistake. He sent it to me at once, and here it is." Such is the power of a changed life. "A conscience void of offense toward God and toward men" always makes restitution of ill-gotten gains to the uttermost farthing.

The Grace of Hospitality.—We were much interested, the other day, in a communication in the "Continent" (a Presbyterian journal), according to which it would appear that the "grace of hospitality" is still a well-known characteristic of our people. The correspondent is a Pennsylvania reform worker of some note, who, during his frequent journeyings, meets with experiences, both pleasant and otherwise. At one place he found the hotel accommodations simply unbearable—the profanity and licentiousness were shocking. Upon mentioning his experience to one of the ministers (who happened to belong to our people), he was at once provided for in a family of his congregation—a remnant of God's people who faithfully observe his commands—as the correspondent puts it. "These people," he says, "consider it a pleasure and privilege to receive the Lord's laborers, as Christ expected the twelve to be received. They entertained me even during the entire week when I called to arrange for Sunday services in their churches." The Bystander was much impressed by the words of commendation, above alluded to. May they serve to recall the days, when it was considered a signal honor to entertain the Lord's workers in a spirit of devout hospitality, regarding their visit to the home as a rare privilege that repaid the hosts many times!



## AROUND THE WORLD

### Massachusetts to Curb Idleness

It will probably be a question, in the minds of many, whether a natural disinclination to useful toil can be successfully eliminated by legislative enactments. The Massachusetts Legislature, however, hopes to stimulate retarded production by a law which is aimed at "time slackers." The plan is to impose a prison term or fine upon any one without a lawful business who habitually mispends his time. Since that State—and the entire country, in fact—is in need of all its workers, there is at least some justification for the measure. Special emphasis is placed upon habits of industry by apostolic precept, when those "working not at all" are admonished "that with quietness they work and eat their own bread."

### Four Billions to Philanthropy

Recent statistics reveal the fact that since 1915 a total of about four billion dollars was collected for war organizations, Red Cross, religious and educational movements and other causes. This vast amount was, for the most part, given gladly, because the people were thoroughly convinced that the different causes were worthy of support, and a commendable outburst of liberality was thus aroused. It is also gratifying to note, in this connection, that the same conditions which made the struggle for existence a strenuous one, developed traits of character which are a decided credit to the nation. Undoubtedly the beneficence of the people will be as "bread cast upon the waters," richly blessing each cheerful giver.

### Japan's Aggressive Moves

According to Marshal Petain, of France, Japan's present war of conquest will eventually result in the complete domination of Siberia and Manchuria by the Nipponese. Severe fighting is in progress between Japanese and Russian troops along a far-flung battle-line, extending to the outskirts of Vladivostok. The administration of municipal affairs of many towns along the coast has already passed into Japanese hands. Latest reports show that astounding conditions prevail. Hundreds of young and old men, women and children are fleeing before the onrushing Japanese. Unable to find shelter, the fugitives are forced to spend night after night in the open—dying by scores from starvation and exposure incident to the storms of that frigid clime.

### A Significant Showing

One of our Lancaster County brethren, in sending us the information given below, says in the accompanying note: "I consider the facts given so vitally significant, that the widest publication should be given them." Our informant starts out by saying that, during the predominance of saloons, Lancaster County was one of the blackest spots of Pennsylvania, so far as disorder, drunkenness and crime were concerned, though in prosperity and agricultural resources it ranks with the best counties of the Union. To know just what prohibition has done, a visit to the county jail is of decided interest—the guards and keepers are still there, but they largely outnumber the prisoners. Prohibition has had its logical effect—the number of criminals has been perceptibly lessened.

### The Facts in the Case

It has been one of the most crafty devices of the liquor element, to call in question the attitude of certain prominent men, so far as their relation to temperance is concerned. Recently the generally-admitted "total abstinence record" of Benjamin Franklin was viciously attacked by the "wets." In refutation of their contentions, the following excerpt from the writings of Augustus J. C. Hare, Franklin's biographer, will be of interest: "Franklin lived in London while making his living as a journeyman printer. He relates that he drank only water, while the other workmen—some fifty in number—were great drinkers. Franklin was much the strongest. He could carry far greater weights than his companions, which greatly excited their surprise. They called him the 'water American.'"

### Noah's Ark a Dependable Craft

For a number of years, would-be critics of the Bible have delighted in ridiculing the technical details, governing the construction of the ark, as built by Noah at the direction of God. We have been told by these keen discoverers of serious errors (?) in the Sacred Record, that such a craft could not possibly float upon the water, since its very structure would be wholly contrary to commonly-accepted principles of naval architecture. In this connection it may be of interest to take cognizance of the experiment of Ed Lampe, a fisherman at Vermilion, Ohio. Convinced of the fact that a vessel, constructed according to the proportions of Noah's ancient craft, would more adequately weather the storms on the Great Lakes than the modern ships, he made a trial of it, and proved the superiority of such a vessel. Recently the United Fisher-

ies Company, of Sandusky, Ohio, one of the largest organizations of the kind, profiting by the experience, just cited, completed the first of six vessels, built on the "Lampe" plan—admitted by experts to be eminently successful. Seemingly the statements of the Old Book can be amply substantiated, if we will but give them a fair trial. As on previous occasions, the critics have failed to prove their point.

### Civil Control for Palestine

According to latest reports, the attempted control of Palestine by the Arab leader, Emir Feisal, was of short duration. It was a foregone conclusion by all, in close touch with the situation of affairs, that under no circumstances would the administration of that land be allowed to pass from the hand of Great Britain to the management of the powerful Arab Sheik. A civil administration will, however, soon replace the military rule which, up to a recent date, has been in sole control. A series of important and far-reaching public improvements will be effected as soon as the new administration is placed in charge.

### Will There Be a "United States of Europe"?

Premier Nitti, of Italy, predicts, in all earnestness, that ere long the various countries of Europe will deem it expedient to enter upon an era of sincere reconciliation and cooperation, for the purpose of forming a compact confederation of countries, very much like the United States of America. Nitti's ideal, which, a year ago, would have met with furious denunciations, is today possible because the vanquished, completely crushed and powerless, are at the mercy of their victors. Those who conquered are, however, themselves dependent upon the vanquished, because it is recognized that the European states can not individually revive. All must unitedly work for a common interest, or failure for all will ensue. Such reasoning is sound, based, as it is, upon a vital principle that was well recognized as far back as in the apostolic days.

### "No One Liveth Unto Himself"

At times we may get the idea that we are devoid of responsibility for others. This old world of ours is very much like your watch—every little wheel has a duty towards the other wheels. During the recent railroad strike, Detroit's most noted automobile manufacturer had to lay off 30,000 workmen, whose wages amounted to \$200,000 a day. All this because he could not get material. A recent panic in Japan's stock exchange at once, with lightning-like swiftness, leaped across the broad Pacific, and Wall Street immediately responded by a general demoralization of the stock market. Nitti, the Italian premier, justly recognizes the necessity of mutual responsibility, when he urges that Russia, Germany and Austria be allowed a due share of international commerce and industrialism, if the world is to regain the degree of prosperity, absolutely essential to its well-being.

### The Vanishing Day of Rest

Confronted by the fact that Sunday, as a day of rest, is gradually disappearing, one is made to wonder whether industrialism and artificial recreation are not unduly encroaching upon it. In Europe the alarm has been sounded, and in Spain and Italy Sunday newspapers have been banished, as being unduly inciting to an idle community. In our own country, Maryland has prohibited motion pictures on Sunday. It is generally conceded that those in attendance at these so-called places of recreation are neither morally benefited nor physically rested; hence the prohibition as referred to above. It is to be regretted, also, that the tendency of modern industrialism has been to crowd out the observance of Sunday. When the moral and religious sanctions and safeguards of Sunday begin to weaken, we can not expect purely materialistic interests to make very strong efforts to retain what is, to them, an unprofitable day. Be it remembered, however, that when Sunday begins to vanish, the arduous toiler will be the first to lose it, and yet he is the one who can least afford it.

### "What Will the End Be?"

Looking at the unsettled state of business affairs in the United States, one is really made to wonder what will be the end of the vicious circle of high prices and high wages. The rapidly-rising spiral of more wages to meet higher prices, has reached an altitude, wholly unknown in past years, but it cannot go on forever. There must be a limit—an end—somewhere, it would seem. Undeniably, we are in the grip of forces, just now, that crowd us farther and farther up the ladder of high prices—tendencies that, as yet, show no signs of abating. Laboring men, in their unions, have discovered they can dictate to capital by a combination of circumstances largely in their favor. There is this to remember, however, in the light of past experience, that there must be an end to the upward trend at some time or other, and then what? Just now the business world is keeping things going by expanding credits and currency. In other words—we are borrowing to keep up the artificial inflation, perceptible everywhere. But what will happen when the inevitable crash shakes the financial structure to its foundations? Banks will fail, business concerns will sus-

pend, factories will shut down. And we may be sure of one thing—when the house falls, the workers will be found under the wreckage. They will be the ones to suffer most unless—as they should have done—they have made provision for the "evil day." Undoubtedly there will be unemployment, bread lines, and the usual desolate conditions, peculiar to a season of depression. Then the people will go back to work—sadder but wiser. But will the toilers ever learn the lesson that permanent advantages can not be gained unless they meet capital fair and square, talk things over and make adjustments mutually just? Selfishness—greedy, intolerant—never pays.

### "A Million a Day"

In these days of heavy indebtedness, so far as our Government is concerned, it is somewhat surprising that our force of 19,000 soldiers, still in Europe, is kept there at an expenditure of a million dollars a day—more than \$50 per day for each of the men. As each soldier is paid but \$1 per day, it leaves \$49 for his board and the overhead charges—an expensive proposition, it would seem. One is made to wonder just why our boys should prolong their stay in Europe—more particularly so in view of the allies' statement "that our opinions on European affairs do not interest them, since we saw fit to stay out of the Peace League." Since the rivalries and jealousies of Europe do not particularly concern us, why should 19,000 soldiers be kept there at an expense of a million a day, especially so, when the labor of these men is urgently needed at home?

### Lloyd George's Frank Avowal

Great Britain's marvelous prestige at the present time is doubtlessly largely due to the sagacity and diplomatic skill of her illustrious premier, Lloyd George. His utterances, therefore, must be regarded as being of more than ordinary moment. In a recent address he admitted that the Peace League is "half jest and half failure"—merely put through to gratify and pacify President Wilson. The premier ought to know, having been in close touch with affairs all the way through. He might have gone farther, and referred to the generally-admitted fact that Great Britain is virtually the heart of the League of Nations, and arbiter of the world situation in general. The other signatory nations are very much like the clerks of a business office, invited by the chief for a consultation. There may be considerable talking, but in the end we all know whose decision carries the day.

### Another Step Towards Peace Maintenance

During the recent conference of the allied powers at San Remo, Italy, a sensible measure was decided upon, concerning the indemnity to be exacted from Germany according to the terms of the Peace Treaty. Instead of the indefinite amount, originally provided for, that country is to pay, all told, ninety billion marks—three billions each year for thirty years. With the elimination of militarism, the German republic will keep at useful work at least half a million of young men in their prime that, ordinarily, would be nonproductive while in the army. The wealth thus produced will go a long way toward meeting the annual indemnity. Recognizing the desirability of largely dispensing with militarism and its attendant heavy cost, will the other nations of Europe follow suit and testify to the genuineness of their convictions by at least a partial-disarmament?

### Religion the Only Real Remedy

Roger W. Babson is known, the country over, as a statistician of note, and the business world accepts his deductions as the final word in reliability. Though not a minister, he recently preached a sermon to a gathering in the Boston Chamber of Commerce, which might well have come from any Christian pulpit of the land. Outlining to his hearers the present serious situation of affairs, he touched upon the prevailing trend toward luxury and extravagance, the falling off in production, the necessity for saving and economy. "Right there," he said, "is the danger of the situation. Today the tastes of the people are running to luxuries. They are making, buying and selling the things of only a temporary value—things that will perish in a short time and which will never be productive in themselves. What can be done about it? History shows that humapity can be changed permanently by the religious factor only. That, it seems to me, is the only cure. The only thing which will stave off the crash, will be some sort of religious revival, which will get men into a different point of view. We must have something which will make men substitute faith for fear, production for selfishness—something whereby our minds may be focused upon making things, instead of upon a division of things. The great need of the hour is more religion, more emphasis on service." And here is another illuminative statement: The President of Argentina was recently asked why South America, with many more resources than North America, and settled first, is inferior to the northern continent. He replied: "South America was settled by men from Spain, who came in search of gold, but North America was settled by the Pilgrim Fathers, who left England with a vision for God and a desire to serve him." Do we see his point and are we ready to profit thereby?



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

### How Do Men Confess Christ and How Deny Him?

Rom. 10: 9, 10; Luke 22: 55-62.

For Week Beginning May 16, 1920

1. **Confessing Christ Is a Declaration of Our Attitude.**—When we speak of "confessing Christ," we usually mean an outspoken avowal of our allegiance to him. We holdly declare our faith in him and his teachings, and thereby assure others that he is, our Savior. Without such a frank and outspoken acknowledgment, it is impossible to be true to our profession. Timid Christians are at times discouraged, and fail to stand for Christ, because carping critics have spoken slightly of "lip service" and of "loud professions." There is nothing wrong about either of these, when they are sincere.

2. **Some Ways of Confessing Christ.**—Most gloriously do we confess Christ when we become members of his church, and, later on, give ample evidence of the genuineness of our profession by a renewed life. Our burial in baptism and our promises made on that occasion, are a confession that we believe that Jesus, who died for our redemption, has risen from the dead. When we partake of the Lord's supper and the communion, we are confessing to the world that we believe that Jesus shed his blood for us, and that we are willing to commemorate that vicarious sacrifice, in our behalf, by a vitally significant service.

3. **Our Daily Living Is Either a Confession or a Denial of Christ.**—Our conduct is even more emphatic than our mere words can possibly be. A young worker, occupying a responsible position in a business house, was told by a friend: "I am sorry you have such a poor opinion of your employer." Greatly surprised and very much embarrassed, the young worker said: "Why, I'm sure you never heard me say anything of that kind." This friend quickly rejoined: "No, I never did, but I know you are continually going, contrary to your employer's orders. You do your work almost any way except in the way he wants it done." Failing to obey Christ, and taking our own way, rather than his, is denying his right TO DIRECT OUR LIVES. By our actions we are making ourselves none of his.

4. **Real Confession.**—It is easy to hang on our walls great master words of Christ, such as "Blessed are the pure in heart, for they shall see God." But to make all that is done, under the shadow of that text, pure, is the test of our loyalty to Christ. It is easy to take an interest in Christ's Kingdom, and to be conspicuous in its service, but to go down to our daily business, and all the while to hear Christ's entreaty, "Follow me," clearly above the bewildering confusion of the world's distractions, and to honor him in our confession by unswerving obedience—that is a mark of our loyalty. It is easy to kneel in prayer, and to commit one's self to God's keeping, but to go forth to our pleasures, and to hear Christ saying, definitely and distinctly: "Lovest thou me more than these?" and to make answer truthfully, is to confess Christ.

5. **Confessing Christ by the Wise Stewardship of Our Possessions.**—Our Blessed Master clearly showed the impossibility of serving God and Mammon, impressing upon us the great fact that our confession of Divine Leadership, must be given force and vitality by our faithfulness as stewards. Our lips and lives must agree, if our confession is to be truly worth while.

6. **Suggestive References.**—When strength is renewed (Isa. 40: 31). Loyalty must be undivided (Matt. 6: 24). Christ's emphatic words (Matt. 10: 32, 33). Hesitancy in our confession not tolerated (Luke 9: 26; 61, 62). Unquestioned loyalty demanded (Luke 11: 23). All honor is due to Christ (Philpp. 2: 9-11). Our confession of vital importance (1 John 4: 2, 15). Sincerity in our confession (Matt. 7: 21-23). A test of our confession (1 John 2: 4). The foolish builder (Matt. 7: 26, 27). The result of denying Christ (2 Tim. 2: 12).

### Reports and Queries for Annual Conference

(Continued from Page 278)

mittee may, if deemed advisable by them, organize the petitioners as outlined above, provided two-thirds of the members, residing in said territory, are agreed.

Committee: I. Bruce Book, L. H. Eby, Samuel H. Hertzler.

### 2. Report of Committee on Voting Power at District Meetings in Foreign Lands

The church in America appreciates the splendid spirit of cooperation which the brethren and sisters in other lands have continually manifested towards our missionaries; and we rejoice to see their growth in grace, spirituality and strength, and to know of their desire and in-

creasing ability to assume their due share of responsibility toward becoming self-propagating, self-supporting and self-governing churches; however, rather than to further increase the voting privileges in their District Meetings, we recommend that gradually, and to an extent consistent with local conditions, the voting system be adjusted to conform to that prevailing in America.

Committee: J. B. Emmert, Dr. Fred J. Wampler, J. H. B. Williams.

### 3. Western Colorado and Utah

1. Whereas many churches are wanting pastors and many ministers are preparing themselves to serve as pastors, but we have no system or plan by which churches may be accommodated, therefore we ask Annual Conference through District Meeting of Western Colorado and Utah, to appoint a committee to draft a plan by which churches and pastors may be brought together, and report to next Annual Conference.

Request granted and sent to Annual Conference.

2. Fruita church, Fruita, Colo., petitions Annual Meeting through District Meeting that any question brought to Annual Meeting, if petitioned by at least ten per cent of the members of all the churches, shall be left to a referendum vote of all the churches. If passed by Annual Meeting, officials of said meeting are authorized to formulate rules and carry this into effect.

### 4. Middle Maryland

1. We, the Pleasant View congregation, in regular council assembled, petition Annual Meeting, through District Meeting of Middle Maryland, to appoint a General Old Folks' Home Committee, in conjunction with our General Child Rescue Committee.

Passed to Annual Meeting.

2. We, the Brownsville congregation, in special council assembled, April 22, 1920, petition Annual Meeting, through the District Meeting of Middle Maryland, for the Annual Meeting to come east in 1921, preferably Hershey, Pa.

Passed to Annual Meeting.

### 5. Middle Pennsylvania

1. To enable more of our young people, who are in our schools, and our brethren and sisters who teach, to attend all the sessions of the Annual Conference, we, the Huntingdon church, ask Annual Meeting of 1920, through District Conference of Middle Pennsylvania, to decide that the business session of the Conference open on the third Tuesday of June of each year.

Answer.—Request granted and sent to Annual Meeting.

2. We, the Huntingdon church, petition Annual Meeting through the District Meeting of Middle Pennsylvania, that a committee of three be elected by the Conference of 1920, to be known as the Conference Program Committee, whose duty it shall be to prepare and supervise our Conference programs from year to year. One member of this committee to be elected for one year, one for two years, and one for three years—the committee to be perpetuated by the election of a member to this committee each year by the Conference.

Answer.—Request granted and sent to Annual Meeting.

### 6. General Mission Board

1. Realizing the great difficulty of securing trained workers for the mission fields, especially with medical training, the General Mission Board petitions Annual Meeting to permit the Board to receive funds and loan them for this purpose, with the understanding that all such funds shall be loaned to worthy applicants in proper institutions, on conditions to be determined by the Board and canceled after satisfactory service in a period of years. Also that this fund may be used by congregations or other organizations, as a means through which they can give, and through which they may select those for training, upon their adequate support of it.

2. We ask Annual Conference to endorse the opening of a Mission in Africa, as soon as the way seems opened by the Spirit for us to do so.

3. In order that the Forward Movement may receive the fullest emphasis, we petition Annual Conference at Sedalia, Mo., to appoint a Committee of three, to serve as a Conference General Program Committee, up to and including the program of 1925.

### A Misunderstood Boy or Girl

(Continued from Page 279)

them, and planned for them, perhaps, even before their birth.

Mother, father, that boy or girl who is hard to understand, is just as valuable as the others. He is your responsibility. Perhaps he is the most talented in the family. If he becomes understood, and finds God's plan for his life, all is well; if not, it may be fatal.

3435 Van Buren Street, Chicago, Ill.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### AKRON, OHIO

We met in council April 3, with Eld. A. F. Shriver presiding. Two letters were granted and several were received. A committee was appointed to secure a helper for our pastor.

Bro. F. B. Surbey was chosen to represent us at Annual Conference, with Bro. Theo. Brumbaugh, alternate. Our delegates to the Sunday-school Convention are Sister Ella Schrock and Bro. Theo. Brumbaugh; to Christian Workers' Convention, Brethren Paul Myers and Guy Beach. Our love feast will be held on Sunday evening, May 9.

We reluctantly accepted the resignation of Sister Alice Klinger as our church correspondent. Brother and Sister Klinger expect to make their home in Dayton, Ohio, in the near future. The writer was appointed correspondent.

The treasurer's report was very gratifying. Besides raising \$836.94 for missions and supporting our work here, \$1,050 was paid on the property purchased by the church one year ago.

The work at this place is progressing nicely under the direction of our new pastor, Bro. A. H. Miller. We had one week's series of meetings preceding Easter, conducted by our pastor, which were well attended. Easter morning an interesting program was rendered by the Sunday-school.

Eld. G. A. Snider, of Lima, Ohio, was with us March 7 in the interest of the Forward Movement. March 28 Mr. Solomon, of Cleveland, talked during the Christian Workers' hour, in the interest of the Cleveland Hebrew Mission, after which an offering of \$25.90 was lifted for that work.

Ellet, Ohio.

Verna Diemer.

### OUR ARRIVAL IN INDIA

Our party of nine adults and four children have had a very pleasant voyage, generally speaking. Of course we had some days of being rocked rather roughly on the cradle of the deep, which kept some of us, as usual, close to our state-rooms. But some of our party are good sailors and did not join in the liberal offerings to the fishes. They missed that much experience, at any rate.

We are A. G. Butterbaugh, wife and three children, C. G. Shull and wife, B. F. Summer, A. S. B. Miller, wife and child, Nettie Brown and myself. The ports where we called, after leaving Seattle, were Vancouver, Canada; Yokohama, Kobe and Nagasaki, Japan; Shanghai and Hongkong, China; Singapore, Malaysia; Colombo, Ceylon. Eight ports before we arrived at Bombay, India.

At Hongkong we sent a telegram to India, telling them by which steamer we would reach Bombay.

The children have been lively all through the voyage. Little Ione Butterbaugh had the unpleasantness of a boil on her left cheek, which kept her from being herself all the time. This came on a few days out of Seattle, and after we left Hongkong another one under her chin began to appear. The first one was lanced by the ship's doctor. The dear little girl was very patient through all this affliction. She is not yet through with the second one, but we trust it will not be as bad as the other one was.

All the way we had cold weather until after we left Hongkong. Then it suddenly became very necessary to do away with all coats, winter wraps and our warm clothing in general. Two days from Hongkong brought us to the warm zone.

At Singapore the weather was both hot and rainy. They do not have monsoon there, as we do in India, but have occasional rains throughout the year. This city has a population of about 300,000 and is a most beautiful place. The vegetation is much like in India—very profuse. We walked through the Governor's gardens and enjoyed looking at the different kinds of trees, especially the palm trees.

While here—it being over a Sunday—we went ashore with Mr. Rupert, a Methodist missionary; also on his way to India, with his wife and three small children. They will be located north of Calcutta, at Asansol. We enjoyed their company on the ship from Hongkong to Singapore. They took a different steamer from here. Mr. Rupert took us to the M. E. church on Sunday morning, where we enjoyed, immensely, a service both morning and evening. The Methodists had a conference on and it was here that we met a goodly number of their missionaries from different parts of the Malay Peninsula, whom, otherwise, we would not have met.

Dr. A. A. Parker and wife, from India, were present. They live in the Bombay Presidency and have been fellow-missionaries of ours from Gujarat. Bishop Robinson has charge of Malay and the Philippine Islands, as well as a large district in India, so that he is obliged to spend most of his time in caring for the conferences, of which the M. E.'s have so many. The bishop lives in India



and has been a missionary there for a number of years.

If the "Messenger" readers have ever had experience in being shut away from the world, as seafarers always are, then they will, to some extent, appreciate just how much we enjoyed meeting those missionaries and especially some whom we had known before and met in our conferences in India.

We were anxious, at each port, to learn the news of the world, but at best, the papers of the East seem very brief and not much to the point.

Our Sundays were peculiar, too, for on the first one out at sea, a goodly number of us knew little about it, being ill with seasickness. The second Sunday was wholly missed, for we had passed the International date line just after midnight, which ushered us from Saturday to Monday. On the third Sunday we were at Yokohama, Japan, where we could attend Christian services at an English church in that city. The fourth Sunday we were at Kobe, where, again, we could go to the English church. We held one service in our cabin, which, I think, we enjoyed as much as any we attended. We were too much crowded to have services often in our cabin, and for this reason, our daily worship, when we were able to get about, was held in two cabins—the men had, theirs and we ladies ours, in separate cabins.

We landed at Bulsar March 3 and came out of the city at once. The Committee Meeting is in session and so we get to see a goodly number of the missionaries, of which we are glad. Baby Butterbaugh has now the attention of our doctors, which makes us all very glad and thankful. In some of our stations the influenza is still prevailing. Our party is now divided among the several stations where they have been assigned for language study, so we shall, all of us, be at work real soon. Sadie J. Miller.

Feb. 28.

### TRANSITION PERIODS

A changing of one's location in the earth means much. It meant much to Abraham, Jacob, Moses and to all Israel. With less human "elbow-room," at this late date in the world's history, it may mean vastly more to a mover, who changes places—household goods and all—on trucks, than it meant to our camel-traveling forefathers. Allowing for a difference in environments, at either end of the move, nowadays, the nerve-strain is greater, no doubt, than in the days of the past, though Abraham and others of his day doubtless had experiences that we of today would not like to repeat.

To cut loose from environments where social and religious ties have become a part of one's being, and to approach new conditions and relations of activities, even in the same line of work, is trying and nerve-testing. Even when exercising the best judgment and acumen, one still sometimes fails.

In every change of location there is always the regret of a good-bye to the old and tried-out systems of work and to familiar faces. The very streets, houses, and flower-beds of the neighborhood combine to put on a special charm, making more poignant the sting of regret at leaving.

With the writer, however, no locality is as precious as the "loved spot which my infancy knew." He was born in the Shenandoah Valley of Virginia, and there, so far as memory is concerned, the "bucket that hung in the well" still hangs there, and will continue to hang there, so far as his attachment goes, for there is but one Shenandoah Valley. The man whose geographical horizon has been limited, in contour, to the North Mountain, the Blue Ridge and the Massanutten, may be ignorant as to the geography of the earth's surface, and as to what commerce and the industrial developments are doing for the rest of the world, but he is in close touch with the charm of domestic life.

When Governor Spotswood first stood on the Blue Ridge, above Thoroughfare Gap, and looked out over the beautiful Shenandoah, the Red Man roamed throughout that entire section. But the tepees of the Indian villages have long since disappeared with that vanishing race, and towns, with their schools, churches and factories, stand in their place.

It always seemed to the writer that a great injustice was done the Red Man by the ruthless attitude of the white race. If we had approached the Indians with the spelling-book, the reader and the New Testament, instead of with the merchandise of booze and fire-arms, we would have, as a people, cleared our skirts of an injustice that will ever be a stigma upon the white race. But while denominational Christendom was absorbed in contentions over hair-splitting non-essentials and in applying certain beliefs and doctrines, the untaught Red Man was going to ruin through neglect. Christ was forgotten by the very ones to whom he had entrusted the charge of making his love known. Did you ever know what is meant by these words: "Fall not out by the way"? This falling out by the way has played havoc with many an evangelistic effort, and ruined many an opportunity.

But what we meant to mention more especially is the fact that we are in a new field of labor—new conditions, new relations, new requirements. The transition brought varied sensations, and of deep intensity. How will the

people at our new home receive us? How shall we measure up? What is the temperament of the people? How will things go for us in a country congregation, after a pastorate in the city work for nearly ten years—the last six at Fresno, a city now nearing the seventy-five thousand mark, counting the outlying additions? It matters not how much we may console ourselves by the thought that the Lord leads on—these questions will assert themselves in our cogitations.

But we did not have to wait long, to find that the Brethren at McFarland have the same fine social and religious characteristics that mark our Brethren everywhere. This we found out in many a private way, all along the first three weeks of our stay here, and it caused us to become well satisfied with the change, we had made.

But a great surprise came to us a few evenings ago, causing us to feel that the spirit of McFarland is just like the spirit of the fine body of members we felt at Fresno. Just as we had sat down to supper, on the evening of March 26, there began an uproar that emulated that of the worshippers of Diana of the Ephesians. But it did not last two hours, neither did it take a town clerk to appease the excited throng. The noise that brought us to the door was caused by the united hanks of some twenty-five autos, formed in a semicircle, with lights focused upon our door. Well, the short of it was that we were having a reception with a chicken shower—each family bringing something to replenish our poultry yard, depleted by moving. Counting all participants, just ninety-three persons formed the party, consisting of all ages, from babyhood to well into eighty. Speeches of welcome to the pastor and his wife, with a response, some recitations and songs, and light refreshments made the 12 o'clock hour come all too early. Whatever may be the religious relation of duty to pleasure, in the life of pastor and layman, the social hour has its essential place. Especially is this true of the young people. It is as much the duty of parents and church officials to create clean, well-arranged programs for social intercourse, under proper environments, as it is to arrange the regular program of worship.

One thing our life changes have taught us is this: Whatever changes must be made—dread them as much as we may—when the time comes for the transition, we are, in some way, made ready for them. And we are quite sure that, when the time comes for the greatest transition of all, we shall all be ready for it.

McFarland, Calif.

J. Harman Stover.

### A MESSAGE OF APPRECIATION

Our work in China has now been opened for ten years, and inasmuch as there have been a number of gifts, ranging from a few dollars up into the thousands of dollars, from various individuals, given to our work here during these years, we, the members of the China Mission, wish to use this opportunity of expressing our appreciation to these various individuals through the "Messenger" columns.

These gifts have enabled us to equip our work here in a way that would not have been possible without your special donations. Some of these gifts have gone toward school libraries, school equipments in the way of desks, beds, chairs, tables, playground apparatus, etc. Some have gone toward helping boys and girls in school. More seats have been put into our churches. Our Ping Ting church bell was also a special gift, and this serves for a boys' school bell as well, since the two buildings are side by side. A tablet-machine, operating tables, laboratory equipment, operating pavilion and wards have been given to help equip our medical work.

A horse has been donated to both the medical and evangelistic departments. This is a greater gift than it might seem, at first thought. You will be able to appreciate this at once, when you know that our fastest means of travel, in these parts, is on donkey back, and in case of a call for medical help, the doctors may be able to save many a life by being enabled to reach the sick in much shorter time. And when you have saved a life, you have put in a powerful wedge for opening up the way for the Gospel.

Our Girls' School, at Liao, was a gift from one of our sisters in America. Another large donation has been given to the mission for educational work. Reflectoscopes are being effectively used by the evangelistic and medical departments in the giving of illustrated lectures.

Who can measure the good already done and, in the years to come, yet to be done, which comes from these donations? Only our Lord himself knows and can see the extent of the influence for good which can come from these gifts.

We want to thank you all most heartily, whether your gifts have been large or small. They represent just so much of yourselves—of your own life's energy. And the bread which you have cast upon the waters will return to you again, nor can we say that any one gift has been smaller than another, for our Lord does not measure value in terms of dollars. Did he not say, when the widow had cast in her mite, after the others had cast in of their abundance: "This poor widow has cast more in, than all they which have cast into the treasury?"

May the Lord bless your lives richly, as well as the work which you have started here!

Gratefully yours,  
The China Mission, per Committee: F. H. Crumpacker,  
Minerva Metzger, Susie Vaniman.

### DEATH OF ELI L. HEESTAND

Eli L. Heestand, son of George and Christina Heestand, was born Dec. 8, 1870, in Wayne County, Ohio, and died at Lancaster, nine miles south of Huntington, Ind., March 27, 1920, at the age of forty-nine years, three months and 19 days. His death was caused by after-effects of influenza.

Bro. Heestand was the youngest of a family of six children. The other children—Aaron, Henry, Anna Gerber and Emma Shoemaker, of Ohio, and Maria Runkle, of Elkhart, Ind., are living. He grew to manhood on the home farm. He was never rugged, but always patient and kind, quiet, unassuming, a worthy pattern, a safe counselor and sure to win his way into the affections of those with whom he labored.

He united with the Church of the Brethren at the age of seventeen. He came to Elkhart, Ind., in 1893, at which place he lived with the exception of but a few short periods until 1917. Here he was elected as a deacon in 1895. In 1899 he was elected to the ministry, while living in the Baugo church. A few years later he was ordained. The greatest part of his active life in the church was spent in the Elkhart City church. Here he gave his life and his energies. Much of the growth and influence of this church may be attributed to his work.

The Northern District of India has long recognized his worth. He was much used on committee work, for which he was specially fitted. He served this District at its Conferences in all capacities, and twice represented it on the Standing Committee.

In 1917 he accepted the work at Plymouth, Ind., and was there for two years. Here his work was wonderfully blessed. All phases of the work were built up, and many united with the church. His labors were so blessed that it seemed unfortunate that he had to leave, but financial conditions were such that he was compelled to make a change. He accepted a call to take charge of the Salamonic church, of Huntington County, Ind., a year ago.

Each year he seemed to find increased joy in the Lord's work. During his sickness he greatly desired to get well, that he might be in the work he loved so much. His mind was always in it and his prayers were for it.

April 2, 1896, he was married to Salome E. Lehman, of Nappanee, Ind., to whom much credit is due for his work, sacrifice and success. To them were born five children, Cora Luella, Warren, Lehman, Paul Landen, Ruth Lucile, and Miriam Lafen, all of whom are living and at home.

Services were held at the Salamonic church on Monday, Bro. Ira E. Long officiated, assisted by the ministers of the Salamonic church. On Tuesday the body was taken overland to Elkhart, where services were conducted by the writer, assisted by a number of ministers of Northern Indiana. The pall-bearers were elders of this District. Though he is gone he will long be with us. C. C. Kindy.

Huntington, Ind.

### FROM HONGKONG TO BULSAR

Feb. 16 found us ready and glad to continue our journey, this time on the English Steamer "Dilwara." This is a smaller ship and is differently arranged from the "Kashima Maru." The stewards are Indian men, consequently a new adjustment had to be made to a new environment. One thing, quite noticeable among the "lady" passengers, was the cigarette habit, it being nothing uncommon to see a grey-headed mother and her young daughter puffing at the vile weed. The W. C. T. U. surely has a great work yet to do.

It was cold and chilly when we left Hongkong, but ere long we put away our winter clothing and tried to find a cool place on deck. The sea was rather rough during our first meal. We swayed from one side of the chair to the other, all the time wondering if one would be able to stay until the meal was over. But on the whole we had comparatively smooth sailing, for which we thanked the Father many times. What a comfort to have Christ for a Pilot on life's tempestuous seas!

On Saturday evening, Feb. 21, we sailed into Singapore, our first port after leaving Hongkong. Singapore is on an island at the end of the Malay Peninsula, just one degree from the equator, where it rains every day. Here is where we saw houses built on stilts over the water. Modern improvements, however, were manifested in the paved streets, garages and street-cars—or trams as they are called in the East. And along with this, Christianity has made its advent.

We were very fortunate in having the opportunity of attending a conference of Methodist missionaries, from all over the peninsula. At the Sunday morning session a Rev. Olney brought an inspiring message on "The Open Door"—first, for Christianity in Singapore, because of its metropolitan population; then the open door for the clean, upright business man, and for the young man who desires an education. The story was told of a young Chinese Christian, who was offered a five-year medical

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## A Half Day's Outing in Peking

(Continued from Page 277)

in little beds. Their pretty black eyes seemed to peer right into one's very soul.

The pitiable sight in this place was six little blind girls. How our hearts did ache for them, as we looked into their dull, sightless eyes, and their sad, expressionless faces! They sat as precisely as the others, but there were no smiles and no greetings from those, as we entered. We were certainly glad, however, that they have such a good place to be cared for.

The boys in this Home are sent to school when old enough, and the girls are married off at sixteen. While the management and workings of this and other institutions of a similar kind may not be ideal, by any means, yet the Chinese have big, warm hearts, and as they become better educated, they are sure to do their best in caring for the weak and friendless ones.

The last place we visited was an Old Ladies' Home. This was established more than twenty years ago, in response to an appeal made to a foreign lady by two aged women who had neither homes nor friends, and who were no longer able to work for a living. They came to the foreign lady, Mrs. Whiting, one day, and told their sad story. She, being grief-stricken over the loss of all her children, and having recently buried her last little boy, was deeply touched, and set about to do something for aged women, who had once lived in respectable homes, but were now homeless and friendless. Other ladies at once became interested too, and the Home we visited was the abundant fruitage of this early planting.

We were met inside the gate by the matron, a kind-faced, Christian lady of fine personality. Soon we met the inmates of the Home. Those fifty-two grandmothers, averaging about seventy-three years in age, were the largest aggregation of these sweet-faced souls we had ever seen together. Those who were not able to meet us outside, were seated inside. Each one made her accustomed bow. When a new one approached, and any of us failed to see her, she at once made it known by touching us, and then made her low bow. We poor, stiff foreigners bowed and greeted in return, until we were almost dizzy. The aged ladies were clean in attire.

These people are quite happy in the Home, and work at little odds and ends whenever they feel like it. A flower and vegetable garden has been provided, and each has her own little section to care for. This gives them much joy and pleasure during the warmer months. The matron told us that she occasionally has some Bible teaching with them, and a few have become Christians. Many of them desire Christian funerals when they die.

The Association, under which the Home is conducted, is composed of missionary ladies, and ladies of the foreign legations. They do not intend to enlarge the Home, but wish to make it a model institution. The Chinese officials and gentry, with their wives, often visit it. They appreciate it so much that they have since established a Home of their own. For every one of these aged ladies who dies, there are always several on the waiting list to enter. Women who have been beggars are not admitted—only women of the better classes. One or another of the missionary ladies of the city, visits the Home at least once a week.

Thus those dear aged people live and are cared for. How commendable that those who have toiled for years, may, in their declining years, have a place of rest and sunshine!

We returned to our homes, feeling richly repaid for the time spent. In each of the three places visited, a manifestation of real service was uppermost in all the efforts put forth. These institutions, whether directly or indirectly influenced by the Christian church, show forth the workings of Christianity in the hearts of the Chinese. The foreigner has brought it to them, and when they once come under its influence and accept it, they are up and ready to pass it on to their fellow-countrymen through the avenue of service and teaching.

Sara Zigler Myers.  
Union Language School, Peking, China.

## DISTRICT MEETING OF SOUTHERN OHIO

(Written by Request of Writing Clerk)

The District Meeting for Southern Ohio was held April 21 and 22 in the Salem church, about ten miles northwest of Dayton. Although a terrific rainstorm had passed over that part of the State, the day previous, flooding the lowlands and causing some delays in railroad traffic, yet the attendance was quite large. In these days of automobiles, not so much dependence is placed upon the railroads by the Brethren in Southern Ohio. Hundreds of automobiles were parked in and about the spacious church grounds.

The first service was held on Wednesday evening, April 21, when the Forward Movement was most ably presented in two splendid addresses by Brethren S. Z. Smith and S. A. Blessing. For this first service the large and commodious churchhouse was filled to its capacity.

Thursday morning the District Meeting proper convened, with the retiring officers in charge. The election resulted in choosing Bro. D. M. Garver, Moderator; Bro.

S. Z. Smith, Writing Clerk and Eld. S. A. Blessing, Reading Clerk. The greater part of the day was taken up in hearing reports from the different activities of the church in the District. These reports showed that the work in Southern Ohio is in a prosperous condition, with a wonderful field for development. There was a manifest disposition to reach out for greater things, and some good reports may be expected from this District before many years.

No queries go up to General Conference. In fact, there were but few queries and these of a local nature.

Brethren L. A. Bookwalter and S. A. Blessing were chosen to represent the District on Standing Committee, with Brethren S. Z. Smith and B. F. Petry as alternates. Bellefontaine, Ohio. John R. Snyder.

## Railroad Arrangements for Annual Conference, Sedalia, Mo.

### Important Information for Those Who Will Attend

For all those attending our Annual Meeting, which will convene at Sedalia, Mo., June 9 to 17, inclusive, the railroads will make reduced fares, selling round-trip tickets at about one and one-third (1-1/3) fares for the round-trip. It will not, however, be possible for any one to secure the benefit of the round-trip ticket at the reduced fares unless he presents to the ticket agent an Identification Certificate, properly filled out, as per form given below. If, therefore, you expect to make this trip, see that you secure the certificate from the proper party, authorized to obtain them from me, before going to purchase your ticket. I am now having the form printed, and will be prepared to furnish them upon application.

It must be apparent to all that, of my own knowledge, I do not know all who will want certificates, neither do I know the postoffice address of all, nor at what ticket-offices tickets will be applied for, therefore I urgently request of each congregation, throughout our Brotherhood, to find out the number of certificates wanted, and appoint some one of the congregation to send the list, or number wanted in the congregation he represents to me, he being very careful to write plainly his own name and postoffice address. Send all orders in as early as possible—certainly in time so as to reach me not later than June 3, 1920.

I hope all will consider this request to be of sufficient importance carefully to follow the suggestions given above.

In sending in orders for certificates, let each one be sure to ask for enough, that a second call need not be made upon me. I do not mean by this to invite those sending for certificates, to send for a great number, in excess of the needs, but for enough.

The necessity of my having to send out these certificates, puts upon me quite a burden of added work, therefore I request again that the congregations make their request through one representative only for certificates. A close and careful reading of this will set all wise concerning this matter.

The expenses incurred on account of printing, stamps for mailing, etc., I can not know now, but hope to be able to present a statement of it to the coming Standing Committee.

Address all communications to me, 404 Terry Building, P. S. Miller, General Transportation Agent, Church of the Brethren, Roanoke, Va.

### From the Western Passenger Association

Rev. P. S. Miller,  
Church of the Brethren,  
Roanoke, Va.

Dear Sir:—

Referring to your application for reduced fares, account above-named occasion.

Round-trip tickets will be sold at one and one-third fare, with minimum of \$1 for the round trip, from points in Western Passenger Association Territory upon presentation of identification certificates, applicable for members of your organization and dependent members of their families only, and the tickets will be good via the same route in both directions.

Tickets will be sold on June 7-12, inclusive, with return limit to June 24, 1920.

Tickets will be validated at Sedalia, on June 10-21, inclusive, by ticket agents at the regular ticket offices of the lines over which tickets read into place of meeting, and when validated to be good for return, leaving Sedalia only on date of validation, and passengers must reach original starting-point prior to midnight of June 24, 1920.

It will be necessary that you print and distribute the Identification Certificates to your members, following the enclosed form, in which should be included in space provided, facsimile of your signature, and instruct them to present and surrender Identification Certificates to Ticket Agents at their home towns, instead of requesting "Certificate Plan" certificates. One Identification Certificate will suffice for each member, including dependent members of his or her family, and it will not be necessary

to furnish separate certificates for dependent members of the family.

Please, therefore, immediately notify all members of your organization as above, and furnish each of them with an Identification Certificate, conforming to the sample enclosed herewith.

We have taken the matter up with the following persons, with a view of having reduced fares authorized for your Convention from the territories of the various other passenger traffic associations:

Mr. C. A. Fox, Chairman Central Passenger Association, 1950 Transportation Building, Chicago, Ill.

Mr. J. E. Hannegan, Chairman, Southwestern Passenger Association, St. Louis, Mo. (1005 Century Building).

Mr. E. L. Bevington, Chairman Transcontinental Passenger Association, 2136 Transportation Building, Chicago, Ill.

Mr. C. M. Burt, Chairman, Trunk Lines Association, 143 Liberty Street, New York, N. Y.

Mr. W. H. Howard, Chairman, Southeastern Passenger Association, Healey Building, Atlanta, Ga.

Mr. N. W. Hawkes, Chairman New England Passenger Association, Room 493 South Station, Boston, Mass.

Kindly acknowledge receipt, sending us a few samples of the Identification Certificate.

Yours truly  
Eben E. MacLeod, Chairman

### Facsimile of Identification Certificate to Be Issued

(Front)

### IDENTIFICATION CERTIFICATE CHURCH OF THE BRETHREN Sedalia, Mo., June 9-17, 1920

Ticket Agent:

This certifies ..... a member of the CHURCH OF THE BRETHREN and is entitled to purchase ..... round trip ticket— to SEDALIA, MO., ..... for himself (or herself) and dependent members of his (or her) family at the reduced fare and under the regulations authorized for the occasion named and in accordance with the conditions appearing on back hereof.

P. S. MILLER,  
General Transportation Agent.

(Back)

### INSTRUCTIONS TO TICKET AGENTS

1. This certificate is not valid unless presented on one of the authorized selling dates as specified in tariffs.
2. This certificate is not valid unless signed in ink in the presence of the ticket agent, in space provided below, by the purchaser whose name appears on face hereof.
3. Ticket agent must satisfy himself that the person who presents this certificate is entitled to the reduced fare under the conditions specified in tariffs and herein.
4. Ticket agents will be governed by instructions shown in tariffs.
5. Ticket agents will endorse hereon description of ticket or tickets issued, and attach this certificate to report to TICKET AUDITOR, as authority

Signature of purchaser.

Insert names of dependent members of family for whom excursion tickets are purchased, giving relationship:

Form ..... No. ....  
Form ..... No. ....  
Form ..... No. ....

### Please Note

The dependent members above referred to, will, I think, include cases where the wife or husband is not a member, but wants to go. It will be allowable. I am interrogating further concerning it. The Central Passenger Association has answered favorably to granting rates, same as Mr. MacLeod granted. I think all of the Associations, as mentioned above, will do so. P. S. Miller, General Transportation Agent.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ALABAMA

Oneonta.—Our regular council was held March 20. We are rejoicing in the fact that our new churchhouse is nearly completed. The building of it has been a hard struggle. All church officers were elected for another year. We decided to hold our communion May 15, beginning at 5 P. M. We had our Easter program April 11. The churchhouse was filled.—E. M. Culler, Cleveland, Ala., April 19.

### CALIFORNIA

Butte/Valley church met in council April 3, with Eld. Nine presiding. Bro. Lester Huffman was appointed Forward Movement Director. As we have no preacher residing at Macdoel, we decided to ask the Mission Board to help us in securing one.—Mrs. Herman R. Holzhauser, Macdoel, Calif., April 26.

Glendora.—At the April council Bro. S. E. Decker, of La Verne, was with us. Three letters were received. It was decided to contribute to the General Music Committee expense fund. Two years ago we gave the amount deemed necessary to furnish the administration building of the Liao Chou Girls' School. Finding another \$100 was still needed, that amount was also given. May 23 was decided upon as the time for a special missionary service, at which time a free-will offering will be lifted. We will hold our love feast May 16, beginning at 6 P. M. Our delegate to Annual Conference is Eld. Geo.



**II. Bashor.** With B. I. B. Netzeley, alternate. Our pastor's report of the past year shows that it was a busy one. The deacons also gave their report. The Sunday-school was given the privilege to purchase Bibles for use in the various Sunday-school rooms. Bro. Floyd Reiff and Sister Marion Miller were chosen superintendents of a Junior Christian Workers' Society. A committee was selected to revive the work among the Japanese in our midst.—Mrs. Sylvia L. Netzeley, Glendora, Calif., April 17.

## CANADA

**Irricana.**—At our March council Bro. Geo. Sudabaker was chosen delegate to Annual Meeting, with Bro. Geo. Long, alternate. These brethren, with their wives, plan to spend some time in the States during the coming summer. Easter Day was observed by a special program, given by the Sunday-school. Afterward a call was made for all who had a desire to unite with the church, and one responded.—Pearl Cawley, Irricana, Alta., Can., April 19.

**Merriington church** met in council March 22, with our minister, Bro. I. C. Baker, presiding. Our church was newly organized during the visit of Brethren Hollinger and Culp, of Alberta. We organized our Sunday-school and are using the regular Sunday-school helpers. Bro. Ben Winger was elected superintendent; the writer "Messenger" agent and secretary. The work is progressing favorably and the attendance at Sunday-school has been good, averaging about twenty-eight. We have arranged with Bro. Hollinger, of Redcliff, Alta., to give us two or three weeks of revival meetings, after our District Meeting in July. We are living in one of the best grain-growing districts in Saskatchewan. During the year most of the farmers in our vicinity had plenty of feed and have supplied some of the farmers in the dry area with straw for their stock. There are a number of quarter and half sections to be bought, and any one who is used to farming can not help but make a success here. The church is situated about ten miles north of the city, and about four-fourths of a mile east of Kindersley, about 126 miles from Saskatoon. We are in need of ministerial help, and would like to hear from a minister wishing to change his location. Write to Bro. I. C. Baker or the undersigned.—Norman E. Church, Kindersley, Sask., Can., April 19.

## COLORADO

**McClave church** met in council April 10, with Eld. W. D. Harris presiding. Two letters were granted. Eld. Harris was chosen delegate to Annual Meeting, with Bro. Marion Roesch, alternate. We decided to hold our love feast May 22, beginning at 6 P. M. The writer was chosen correspondent.—Rhoda M. Wertz, McClave, Colo., April 27.

## GEORGIA

**Valdosta Mission.**—April 18 we held our Sunday-school at the home of Bro. Clarence E. Bower. Bro. Bower and family moved here from Albion, Ind., in March, and we are very glad to have such Sunday-school and church workers. We are expecting a number of brethren and their families to arrive here this summer. We are all glad we will take pleasure in answering any letter of inquiry that may come to us.—O. F. Helm, Valdosta, Ga., April 24.

## IDAHO

**Nepesee.**—Our love feast will be held June 13, at 7:30 P. M. Bro. A. R. Fike and Sister Cynthia Thomas were elected delegates to District Meeting. The church sends a request to District Meeting. We decided to secure a pastor who can give his entire time to the work. One has been baptized recently and several letters have been granted. Bro. Sargent, of Bethany Bible School, was with us recently. Brethren Flora and Judy have been with us in the interest of the Forward Movement and the Interchurch Movement.—Mattie E. Thomas, Nepesee, Idaho, April 15.

**Payette Valley.** During Passion Week services in our church were fine and spiritual. The "Seven Saviors of Christ" were the central text for the week. Knight and Burch, of the United Brethren and Baptist churches, respectively, each spoke one night for us during that week.—L. H. Eby, Payette Valley, Idaho, April 24.

## ILLINOIS

**Batavia church** met in council April 12, with Bro. J. J. Flory in charge. Bro. W. J. Horner, of Chicago, was elected to fill the office of elder, left vacant by the death of Eld. G. A. Hengley. Our next love feast will be held May 23, at 7 P. M.—Nellie K. Netzeley, Batavia, Ill., April 20.

**Cerro Gordo.**—At the April council Bro. A. M. Christner was chosen delegate to Annual Councils, with Bro. A. L. Bingham, alternate. Two letters were received and four granted. The latter those of our pastor and wife, Bro. J. C. Brumbaugh and wife, who are moving to Elgin, Ill. Bro. E. F. Caslow, of Grand Rapids, Mich., has been selected to hold our series of meetings some time next fall. We enjoyed a splendid service Feb. 29, conducted by Bro. R. H. Nicomus, of Bethany Bible School. Every session was well attended and full of good things. March 28 Bro. J. E. Miller gave a lecture on "Opportunities for Our Young People." The following evening he gave an illustrated lecture on conditions in the Near East. April 18 Bro. Levi Shively, of Mt. Morris, preached for us and the following evening Bro. W. F. Heckman was with us.—Nellie M. Leedy, Cerro Gordo, Ill., April 25.

**Lanark church** met for a business session April 5, with Eld. J. M. Moore presiding. Eld. Chas. Delp and wife recently moved to our city and were received by letter. Bro. J. M. Moore was elected delegate to Annual Meeting, with Bro. Chas. Delp, alternate. April 14 our pastor gave a lecture to promote our interest in the Forward Movement.—Neil Stiles, Lanark, Ill., April 23.

## INDIANA

**Anderson.**—Our church met April 25 in the interest of the Interchurch Movement, for the purpose of raising our share of the budget. Our president, Sister Lena Hoover, had charge of the meeting. We had a fine attendance and have every reason to believe we will go over the top.—Elmer Cox, Anderson, Ind., April 27.

**Bethany.**—Our delegate to Annual Meeting is Bro. A. E. Clem; alternate, Bro. Nolin Neff. March 21, Bro. Owen Cottrell, of North Manchester, was with us in the interest of the Forward Movement, giving two addresses. March 28 Sister Morris, of Mishawaka, gave us two lectures on "The Signs of the Times." April 4 the Mission Band, of North Manchester, rendered an Easter program in the morning.—Mrs. Bertha Weybright, Syracuse, Ind., April 23.

**Camp Creek.**—As our love feast would come during the time of the Annual Conference, it was decided to change the date to June 19. Bro. Chas. Hiesler, our Forward Movement Director, gave us a splendid talk last Sunday, explaining the work and encouraging us in it. We are planning to do our share.—Laura Harley, Etna Green, Ind., April 27.

**Elkhart Valley.**—The March council one letter was received and six were granted. We decided to celebrate the church's 25th anniversary examination sermon is to be preached May 30, and the communion service will be held June 5, at 7 P. M. Our delegate to Annual Conference is Wm. Brubaker.—Madge Love, Goshoen, Ind., April 24.

**Huntington City.**—Evangelistic meetings were held April 11-25, with Bro. J. W. Norris in charge. The church was greatly strengthened spiritually. There were twenty-one conversions and one was reclaimed. The financial drive of the Forward Movement has been a marvelous experience for our church, and we are going away our quota. Everybody is very enthusiastic.—Mrs. Ernal Humbert, Huntington, Ind., April 27.

**Indianapolis church** met in council April 17, with Eld. S. C. Greyer presiding. A good representation of our membership was present and the spirit and cooperation, that seemed to prevail throughout the meeting, was very gratifying. Bro. J. J. Kintner, who has been church clerk and treasurer for several years, requested on account of his removal to be elected to the office. He was elected in his place. He also suggested that the office be divided, due to the rapid growth of the work. The writer was elected as church clerk and "Messenger" correspondent. There has been a steady growth in attendance at both the Sunday-school and church services. During a week's series of meetings, preceding our Easter Sunday, the church was conducted by our pastor, Bro. Greyer, fourteen made a decision for Christ. Seven have already been baptized and seven await the rite.

On Easter Sunday evening a cantata, entitled "Old Jerusalem," was rendered. All thoroughly enjoyed it. Our love feast will be held May 9, at 7 P. M. We would like to hear from any evangelist or friends, here in the city, with whom you would like the members here to keep in touch.—Lunette Mitchell, 2431 Kenwood Avenue, Indianapolis, Ind., April 20.

**Manchester.**—Our pastor, Bro. T. E. George, conducted meetings each evening during Passion Week, in accordance with the Interchurch World Movement. A love feast was rendered on Easter evening by the Sunday-school. Bro. Virgil C. Finnell gave two addresses April 10 and 11, concerning the Sunday-school. April 11-16 Jacob M. Harris, of Chicago, a converted Jew, delivered a series of addresses on Jewish life and prophecies. Mrs. Harris conducted the singing and lectured four afternoons on the "Victorious Life." Ivah M. Grossnickle, North Manchester, Ind., April 18.

**Mississippi.**—At the April council plans and arrangements were made for our District Meeting, to be held here in August. Bro. H. A. Maybush was with us April 17 and 18, giving very interesting and instructive lectures on the subject, "The Church and Our Mission work there. On Sunday he preached on the subject, "God Has a Plan for Each One of Us." A few Sundays ago Bro. Owen Cottrell talked to us about the Forward Movement. Recently Sister Helen Guyan, our District Sunday-school Secretary, also gave us a helpful visit.—Alice E. Miller, Gaston, Ind., April 21.

**Plunge Creek Chapel.**—Four members of the Volunteer Mission Band of North Manchester gave an interesting missionary program April 25. All present received a broader view of the work and the need of missionaries. April 11 Sister Ida Fields gave a reading, "The Peace of the House of David," which was much enjoyed. The school is now working on the community survey.—Bertha Royer, Sidney, Ind., April 26.

## IOWA

**Beaver church** met in council April 17, with Eld. C. B. Rowe as moderator. Bro. Arthur Stine, from the Panther Creek church, also was with us. One letter was received. Our delegates to Annual Conference are Brethren Oscar Diehl and Sam Powers, Jr. Bro. John A. Robinson, of Pleasant Hill, Ohio, will be with us at a three weeks' revival, beginning about May 15, and closing with a love feast. Sister C. B. Rowe is at present in a hospital at Colfax, Iowa, but we hope she will soon be able to return home. Since our last report we have been favored with lectures by Capt. Wiard and Miss Van Dyke, both of Bethany Bible School, Iowa. April 17.

**Greene church** enjoyed two splendid sermons April 11 by Bro. A. P. Blough, of Waterloo. His subjects were "The Challenge of the Hour" and "The Forward Movement." Our pastor is very enthusiastic over both the Interchurch and the Forward Movements. April 25 the day for the financial drive for the Forward Movement. The church has a team of 1000, and we are very glad to have reported \$1,067 at the evening service. Last evening we enjoyed a love feast, with our pastor officiating. We meet each Thursday evening in prayer service, in preparation for our coming revival in June, when Bro. J. W. Lear, of Chicago, will be with us. Our Sunday-school has decided to send \$100 of mission money this year, to the Forward Movement, and the Sisters' Aid Society will give \$30. The Home Department of our school has given \$1215 toward our apportionment of the support of Sister Anna Blough. The Sunday-school is making preparation to render Mothers' Day and Children's Day programs.—Elsie A. Fink, Greene, Iowa, April 25.

**Oscola.**—Our love feast will be held May 30. Bro. Chas. Colyn was elected delegate to Annual Meeting, with Bro. Ward Folger, alternate. We were planning to have Bro. Swallow, of Seavey, Minn., with us in a series of meetings in August, but owing to the death of Bro. Paul Hoover, his song leader, the meeting has been postponed and Bro. B. H. Miller, of Poplar Bluff, Mo., will be conducting the latter part of September.—Nora Colyn, Oscola, Iowa, April 20.

## KANSAS

**Burr Oak.**—We had an Easter program April 18, when a good crowd was present. Twenty-seven from our church attended the County Convention of the Interchurch World Movement, held at Manhattan, April 18. Bro. W. J. Horner gave a report on the work on the Forward Movement. Bro. Frantz, of McPherson, spoke to us April 25; also in the interest of the Forward Movement. The church chose Eld. G. W. Burgin as delegate to the Sedalia Conference, with Bro. Chas. Sloniker, alternate.—Irah E. Garber, Burr Oak, Kans., April 26.

**Chapman Creek church** met in council March 11, with Eld. U. S. Brillhart presiding. We decided to hold our love feast June 5, at 5 P. M. Bro. Clyde Forney, of McPherson, Kans., began a series of meetings at this place March 21. The attendance and interest were good and the meetings closed April 1.—Mrs. Blanche Brillhart, Abilene, Kans., April 25.

**Convay Springs.**—At the April council Bro. Downing was chosen delegate to Annual Meeting, with the writer, alternate. Bro. Funk will hold a series of meetings for us, beginning about May 20, after which we will have a love feast.—N. F. Brubaker, Convay Springs, Kans., April 19.

**Larned (Country Church).**—The people of our community enjoyed a week of Captain Wiard's lectures, most of them illustrated. All were interested. Our love feast was held April 17, when Bro. O. H. Feiler, of Hutchinson, was with us. Four members have been received by letter recently. We are organizing to carry on the work of the Forward Movement.—Mrs. Ica Marker, Larned, Kans., April 24.

**Ossage church** met in an all-day service April 18, for the purpose of discussing and explaining the work of the Interchurch Movement into the drive, which is now on. Bro. Earl Frantz, of McPherson College, brought an interesting and inspiring message in the morning. In the afternoon a program was given, pertaining to the Forward Movement. May 9 Dr. Kurtz is to give us two lectures.—May Nicholas, McCune, Kans., April 27.

**Royer Community church** has enjoyed a revival during the last three weeks, with Bro. J. B. Denny, of Independence, Kans., in charge. Six were baptized. The meetings closed on Sunday night with a love feast. Any one desiring an ideal location, would do well to look up our country. We have interurban facilities and Wichita, Kansas, is within easy reach. We have an ideal community center.—U. S. Royer, Newton, Kans., April 24.

**Salem.**—The last number of our lecture course was given April 16 by a male quartette and reader from McPherson College. On account of bad weather, our Easter program was postponed until April 28. Our love feast will be held May 1. Work on the new church building is progressing nicely.—Mrs. Margaret E. Lolling, Nickerson, Kans., April 20.

## MARYLAND

**Baltimore (Fulton Avenue).**—Bro. A. L. B. Martin will remain with us in our pastor's fourth year of work. Brethren Martin and D. C. Angle were elected delegates to District Meeting. March 28 Bro. J. Walter Englar, of New Windsor, Md., our District Sunday-school Secretary, gave us an interesting talk on Sunday-school work and also preached in the evening. Our one week revival closed April 4, with the decision day in the morning. The church has accepted Jesus Christ and were baptized April 25.—Ruth Atto, Sharpsburg, Md., April 27.

**Sharpsburg.**—April 11 our series of meetings began and continued until April 18 with increasing interest each night. Bro. McKinley Coffman, of Fairplay, Md., our home missionaries, brought us two splendid messages during the evening. One was on the subject of Jesus Christ and were baptized April 25.—Ruth Atto, Sharpsburg, Md., April 27.

## MICHIGAN

**Lake View.**—At our March council church officers were reelected for one year, with Bro. Nevinger, elder. We expect to hold our love

feast May 29. April 25 Brother and Sister J. E. Utery were with us in the interest of the Interchurch World Movement. Bro. Utery preached for us in the afternoon, and also gave us a splendid sermon in the evening.—Ella Keith, Brethren, Mich., April 28.

## NEBRASKA

**Lincoln.**—Our two weeks' series of meetings, conducted by our pastor, Bro. J. A. Smith, came to a close with a love feast April 25, Eld. D. G. Couser, officiating. The interest was great and one was received into the church. A few weeks ago one was received by letter and four letters were granted.—Josephine Couser, Lincoln, Nebr., April 26.

## NORTH DAKOTA

**Columbia.**—At the April council we decided to hold a series of meetings about the middle of June or the first of July, if an evangelist can be secured. We commenced our school and church services again, which had been discontinued during the winter months. Bro. D. A. Miller talked to us and his sermon was very much appreciated by all. The attendance so far has been fair.—Mrs. Harry Row, Brantford, N. Dak., April 25.

**Notice to the Churches of North Dakota, Eastern Montana and Western Canada:** The Board of Trustees met April 14 and organized for the ensuing year. Bro. S. W. Burkhardt was elected president; A. H. Blocher, treasurer; J. D. Kesler, secretary. All principal or interest money, payable to the trustees, should be sent to the secretary.—J. D. Kesler, Cando, N. Dak., April 26.

## OHIO

**Cleveland Mission.**—In keeping with the desires of the workers here, to do their part in the service of the Master, plans have been formulated that are of considerable importance to the Mission itself, and doubters of great interest in the school and church services. Briefly, these plans consist of well-set efforts to "over-top" our quota for the general Forward Movement or Conference offering May 2. Our first love feast will be held May 16, at 7:30 P. M. District Mission Board expects to meet with us. Regular morning services will be held, followed by baptism in the afternoon and communion at 6 o'clock. Our place of worship is located at the corner of East One Hundred and Tenth Street and Superior Avenue. From the Public Square any car, marked "Su perior," will bring one to the door.—C. E. Copeland, Cleveland, Ohio, April 21.

**Deshler church** expects to begin a series of meetings May 9, with Bro. L. J. Moss in charge. Our love feast is to be held June 27, at 7:30 P. M.—Mrs. Esther Dishong, Deshler, Ohio, April 26.

**Painter Creek.**—Bro. John A. Robinson was with us March 24 and April 16 and gave us two splendid addresses, one on "The Awakened Church" and one on "Christian Stewardship." April 11 Sister A. R. King, retired missionary from India, gave us a very interesting talk on India and her needs. Our two mission study classes are progressing nicely.—Martha Mhnnich, Greenville, Ohio, April 21.

## OKLAHOMA

**Hoyle.**—Bro. Emery Lawler is superintendent of our Evergreen Sunday-school and the interest is increasing. We decided to hold our love feast May 22. April 13 Bro. Marchand, of Thomas, Okla., and Bro. Nill, of Frederick, Okla., gave us an address on the Forward Movement. On Sunday morning following, Bro. Kurtz addressed us on the same subject, which was very interesting and instructive. We need help here, especially in the ministry, and would be glad to have some one respond to the call.—Mary E. Root, Ames, Okla., April 21.

## OREGON

**Portland.**—Bro. P. E. Robertson, of Lindsay, Calif., gave us a splendid lecture recently on the subject of "Handicaps." He was on his way to the Boise Valley church, to hold a series of meetings. Bro. Paul has returned from his tour of duty in Philadelphia, Pa. East, he attended services at one of the oldest churches in the Brotherhood—Johnston, Pa.—of which he has many interesting things to tell us.—Grace W. Hewitt, Portland, Oregon, April 20.

## PENNSYLVANIA

**Bethany.**—Bro. John Barwick, of Mt. Morris, Ill., came to us in answer to our call for a pastor. The opportunities and needs of our church in this community have unfolded the great field of service to him. Bro. Barwick has organized a Bible Study Class and has instructed in the same subject. His service, as yet, is very interesting and instructive. We need help here, especially in the ministry, and would be glad to have some one respond to the call.—Mary E. Root, Ames, Okla., April 21.

**Chambersburg.**—We decided to hold our love feast May 23, lasting all day and closing with the love feast at 6 P. M. Services will be held on Saturday evening, May 22. A splendid program was rendered by our Sunday-school on Easter morning. Eld. John Miller, of Carlisle, made an appropriate address.—Emma K. Carr, Chambersburg, Pa., April 22.

**East Fairview.**—April 18 the Volunteer Mission Band, of Elizabethtown, Colo., rendered an interesting missionary program in the Fairview church. Bro. D. H. Markey spoke of the "Conditions of the World," as the church sees it; "The Gospel of Salvation," by Sister Sara Royer; "A Missionary Reading," by Sister Minerva Reber, and "The Church Facing the Task," by Bro. Ezra Wenger.—H. A. Markey, Manheim, Pa., April 21.

**Ephrata.**—April 4 twenty-one applicants were received by baptism. In the evening an Easter program was rendered by the Sunday-school, including special music, exercises and recitations. April 11, at the morning service, several members of the Volunteer Band of Elizabethtown College delivered splendid addresses. Three selections by a male quartette were also inspiring. Both these services were well attended.—Gertrude R. Shirk, Ephrata, Pa., April 21.

**Harrisburg.**—At the April council Eld. W. K. Conner presided. Nine letters were received and three granted. Eld. Conner was chosen to represent us at Annual Meeting, and Bro. A. H. Hoffer and Bro. Wm. Trimmer, at District Meeting. Our love feast will be held May 28, at 7 P. M. There are no special services on our communion day, May 9, with a program in the morning. We have the promise of Bro. Frank Carper, of Palmyra, to speak for us at both services.—Sallie E. Schaffner, Harrisburg, Pa., April 20.

**Moxham.**—At the March council we elected Brethren D. P. Hoover and David Shoemaker delegates to District Meeting. The former was our representative at the Annual Conference. Our communion will be held May 16. April 11-16 Bro. Walter S. Long gave us a series of lectures which were very interesting. Last Sunday afternoon Mrs. Cora Stahley, with her Glee Club of twelve young men and a reader, of Manchester College, gave an entertainment in our church. Four have been added to the church since our last report.—Mrs. M. S. Reiman, Johnstown, Pa., April 24.

**Mountville.**—May 16, at 2 P. M., a missionary meeting will be held at the Mountville house. We expect a very good program for the occasion. Sister Sara Shissler, a member of the Elizabethtown Volunteer Band, has been engaged to deliver a talk on Consolation. A series of service is to begin at 1:30.—Cora A. McKenly, Mountville, Pa., April 26.

**Norristown.**—The church opened a Bible Institute April 24, with Drs. T. M. Myers and C. C. Ellis, of Juniata College, in charge. Dr. Ellis lectured on Prayer and Dr. Myers on the Church. The former remained with us for Sunday morning services, and Dr. Myers returned on Sunday afternoon and rendered a sermon with the best of attention and increased attendance. A good offering was received for the Bible work of the College. We are looking forward to a two weeks' series of meetings, with Bro. Cassidy in charge, beginning May 9.—J. Howard Ellis, Norristown, Pa., April 26.

**Scalp Level congregation** met in business session April 24, with Eld. H. S. Repley presiding. Bro. Repley was elected delegate to Annual Conference, with Bro. S. B. Hoffman, alternate. It was decided to hold our love feast May 9.—Amy Manges, Scalp Level, Pa., April 21.



## FROM HONGKONG TO BULSAR

(Continued from Page 283)

scholarship in the Hongkong University, but in order to accept this he must give up his Christ. Between the two he gave up the scholarship and kept his Christ. Does it pay to bring Christ to the heathen?

After this service we went to a Malay service. A Rev. Parker preached in English and had the sermon interpreted. His text was Rom. 12: 1, 2, emphasizing the transformed life, making it practical to the Malay Christian. We accepted the missionaries' invitation to lunch with them at the Boys' Boarding-school.

In the evening Bishop Robinson brought another message that did us all good. His text was from Gen. 47: 1-3: "What is thy occupation?" He said: "When we think of David, we do not think of the shepherd but of the man who lived after God's own heart. The occupation of a Christian is to make a life and not a living. Paul's occupation was not tent-making but serving the Lord. Is our occupation such that we are building for eternity?" The Bishop strikingly illustrated how foolish it is to live only to satisfy appetite. At a fashionable dinner in London one feature of the repast was larks' tongue. Ten thousand beautiful songsters had been hushed, to satisfy the appetite of those silly people.

We left Singapore Feb. 23, grateful, indeed, for the spiritual uplift received there. Our next stop was Colombo, on the island of Ceylon, arriving there on Saturday evening, Feb. 28. A very hard downpour of rain greeted us, which made it very unpleasant for those embarking. Here we saw the evening style of dress at home, in that it was brief! On Sunday it was very hot, but a few of us ventured forth in search of a church. We were directed to the Church of England, where we heard another helpful sermon on lessons gleaned from Abraham's servant, who was sent to get a wife for Isaac.

One thing, quite noticeable, in the churches of the Orient, is the very great reverence shown for God's house. When the worshiper is seated, he bows his head in a short, silent prayer. Then, after the benediction, there is the same act of worship before leaving the house. Then, too, one does not hear any of the "rag-time" songs so common at home. Let us go back to the good old hymns!

We landed at Bombay at 4 P. M., March 3. Bro. Lichty and Sisters Mow, Garner, Ebbert and Eliza Miller, and an Indian brother, were there with waving handkerchiefs to welcome us. You have heard it said that the people of the Orient are slow, but some one must have hurried, for in a comparatively short time we passed through Customs and were at the station, ready to go up country. The Shulls and Sister Brown got off at Dahanu. The rest of the party went on to Bulsar. Those of us at Dahanu went on to Bulsar the next day, to attend the Committee Meeting. We were happy to meet friends and to become acquainted with those whom we did not know. In the evening, at the "welcome meeting," Bro. Stover gave some wholesome, fatherly advice, impressing the fact that it is the life we live before these people that counts.

Thus ended a long but pleasant journey. All kept well with the exception of little lone Butterbaugh, who suffered with boils and now has malaria. We ask you to pray for us, that we may be able soon to learn the language, so as to be of great service to the Lord in India. Dahanu, India. Nettie Brown.

## IN MEMORIAM

Eld. Marion Prather was born April 13, 1849, and died at his home in Schoolfield, Va., Feb. 25, 1920, aged seventy years, ten months and twelve days. He married Martha Latham March 4, 1874. To this union were born six sons and six daughters. He is survived by his wife, ten children, forty-five grandchildren and three great-grandchildren.

Bro. Prather and his wife joined the Brethren Church in Ashe County, N. C., at Flat Rock church in 1877, and have since been strong defenders of the faith. He was called to the ministry in 1880 and was ordained to the eldership in 1895, serving faithfully in this office till the end. The community has lost a good friend and neighbor, and the church a strong and faithful member.

Services at the church at Schoolfield. This church was recently dedicated and Bro. Prather preached the first sermon. Eld. Frank Robertson, of Winston-Salem, N. C., conducted the services. Bro. Prather's remains were laid to rest in the Schoolfield burial grounds. W. C. Swift, Schoolfield, Va.

## FAIRCHANCE, PENNSYLVANIA

Ever since the completion of our churchhouse, on the outskirts of Fairchance, about the first of the year, the surrounding community has been pressing us for a series of meetings. Therefore, on Sunday evening, March 21, 1920, Eld. C. M. Driver, pastor of the Fairview church of the Georges Creek congregation, preached the first sermon of a two weeks' series to a full house of most interested listeners.

One of the outstanding features of these meetings was

the remarkable attendance and attention of these people during all of our evening meetings, and especially our crowded Saturday evening meetings, as compared with no meetings at all at the revival efforts of the various other churches, on Saturday evenings.

The encouraging fact of these meetings is that on Easter Sunday we were permitted to celebrate the birthday of fifteen dear souls into the Kingdom of our Lord through baptism.

This sacred and impressive rite was performed by Elder Driver in the pool in the basement of our new church, in the presence of a very attentive audience upon whom, we believe, lasting impressions for good were made in that solemn yet happy hour.

These newly-born into the Kingdom, consist of fathers, mothers, children and young people, male and female.

Two others, who had, at one time, gone away, came back again, and still others, who had been isolated from their church, were found and brought into active service again in our Sunday-school and church work.

Our ministering brethren of the congregation have decided to conduct a preaching service in this house regularly, from now on, each Sunday evening at 7:30 o'clock—a fact that is very gratifying to these people.

Our Sunday-school work, so far, is very encouraging. Our average attendance is about 125 and still growing.

We feel that there are yet many others, in whose hearts precious seed has been sown during these meetings, and which we know must sooner or later bear fruit.

D. F. Lepley.

## NOTES FROM FIRST DISTRICT (GUJARATI) OF INDIA

**Baptisms.**—The following churches of Gujarati report baptisms: Amlatha, in Raj Pipa State, reports 10 baptisms during 1919 and a membership of 49 at the close of the year; Anklesvar, 145 baptisms, and 726 members at the close of the year. Among these, 2 were baptized at Rudha, where the District Mission Board has charge of the work. Bulsar had 11 baptisms, closing the year with a membership of 110. There are 43 members in the Jalalpor church; no baptisms reported. The Vali church received 32 by baptism and has a present membership of 177. Vyara, our largest church, received 142 by baptism and closed the year with a membership of 752. This makes a total of 340 baptisms in the District and a membership of 1,959. At the beginning of 1919 the membership was 1,691, which makes an increase of 268 in the twelve months, after losses by deaths, etc., were deducted.

To get the total for our India church, we must add to the above the figures of the Second or Marathi District: Ahwa, baptisms, 29, membership, 96; Dahanu, baptisms, 12, membership, 43; Vada, baptisms, 36, membership, 59. Total baptisms, 77; total number of members, 198—an increase of 70 over the previous year. In both Districts there were 417 baptisms during the year, an increase of 118 over 1918; a total membership of 2,157, an increase of 338 during 1919. In 1918 the membership increased 202, which is 136 less than last year's increase.

**Influenza.**—At Anklesvar Sisters Miller and Ziegler, also Bro. Stover and family were sick with influenza during January and the forepart of February. The disease did not seem inclined to spread to our other stations until late in February, when it broke out in Bulsar. Many cases were reported in the city, and for that reason the temperance lectures, that were to be given here by Miss Mary J. Campbell, National W. C. T. U. Field Secretary, were cancelled. Bro. E. H. Eby and son Herbert were among the first to get it here. They are now well. Recently it spread among the Bible students and others, but no serious cases have developed. On account of it, the Bible School, and Boarding-school have been closed. Last Sunday there were no public services at the church. Ruth Ross, Sister Grisso at Jalalpor, also Sister Long and two or three of the children have it or have just recovered. Outside of the two Training College girls and a child that died at Anklesvar, there were no deaths among our Indian people. For this we are very grateful.

At a village to the southeast of Bulsar, whence several of the Wankel Boarding-school boys have come, the report was many were dying from influenza. Jatalabhai, a student of the Bible School, volunteered to go with medicine to this village and minister to the sick and dying. He went and stayed until he himself became sick with fever and was brought home. He reported that so many were dying that they could not all be buried or burned, so the bodies are being thrown into a near by river. When the people become sick, they drink liquor, instead of securing nourishing food. We praise the Lord for the spirit of service, as manifested by this brother in behalf of the sick and dying. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

**News Items.**—Vishrambhay, a worker among children, has spent a week or ten days at Bulsar, and also at Vali and Anklesvar, giving daily illustrated talks to the Boarding-school children and to others who could attend. He is from the I. P. Mission, Surat, and has received special training by Mr. Archibald, who is a specialist in working among children. The bright, cheery songs and the short,

practical lessons, taught the children, were listened to with great interest. Too often the children are neglected. Our brother has chosen well in spending his time teaching the young, who are more pliable and teachable than those of mature years. India needs more of his kind.

During the past few months Sister Emma Eby has been teaching a class of English-speaking children each Sunday. She left March 9 for Naini Tal, where she will have charge of a home for boys. She expects to have eight or ten boys to care for—several of whom are of the Mennonite Mission. One is the son of a neighboring missionary, south of Bulsar.

Tonight (March 10) Sister Kathryn Ziegler leaves for Landour with Lois Eby, Esther Long and Naini Ross. Sister Ziegler will have charge of the Girls' Home for several weeks until the person who will bring the second party of girls, shall arrive and take her place.

The medical work at Dahanu has been closed. Dr. Nickey is now at Bulsar, spending a few weeks studying Gujarati prior to taking over the hospital work at Bulsar.

Dr. Laura Cottrell underwent an operation for appendicitis at Maraj the latter part of January. The operation was entirely successful and she has nearly regained her normal strength. For this we are indeed glad!

Under the direction of Bro. E. H. Eby, Sisters Elizabeth Kintner and Sarah Replogle have been learning Gujarati according to the direct method, as outlined by Dr. Cummings. One missionary remarked that these ladies were able to talk more Gujarati after six weeks' study than he was able to use after six months. It is splendid that a practical method of learning a language has been found—one that will greatly hasten the time required to secure a working knowledge of Gujarati. Brother and Sister Arthur Miller and Bro. Summer began their language study this week.

Owing to the sickness of their baby, Brother and Sister Butterbaugh came direct to Bulsar after the missionary party landed March 3. They will proceed to Mahabeshwar for language study when the child recovers. The next day Sister Brown and Brother and Sister Shull came up from Dahanu, as the Field Committee was still in session. This week they are proceeding to Mahabeshwar for the study of Marathi. Brother and Sister Arnold are going with them to make a home for the new missionaries while they are there for language study.

Owing to sickness—a low fever—that fails to respond to treatment, the Medical Committee recommended to the Field Committee that Sister Goldie Swartz go to America this spring. When health permitted, she was able to give splendid service to the cause and it is greatly regretted by all that she can not continue in the work at Dahanu, where she is so much needed. Because of the need for more single sisters in Marathi, the mission decided that Sister Anna Brumbaugh be located in our Marathi field rather than Gujarati.

There have been three village love feasts at Vyara. The village Christians themselves pay all expenses of such feasts. It is a good thing for many of the village Christians who are not able to get in for the love feast when held in Vyara. Recently, while visiting at Vyara, Sisters Replogle and Kintner had the privilege of attending one of these feasts.

A much needed boarding-school building—which will also provide a suitable place for public services—is being built at Jalalpor. The town people continue to keep their children out of the public school on account of the class of Christian boys, who will finish their work there next month. The mission has been urged by some who have been supporting us in this trouble to move a Christian family there that has a boy of school-age. To keep one or more Christians in the school it was thought, would be helpful to prove to the people the right of Christians to the privileges of the Government schools. Otherwise we may lose what has been gained. But it was thought by the mission that, unless the occasion for moving such a family there, occurs in the normal course of events, it would be better not to go out of the way to do so. To do so might leave the impression among the people that the class of Christian boys had been put into the Jalalpor school to keep their children away—the very thing we have been falsely accused of doing. Sisters Shumaker and Grisso have bravely gone through stormy times there, and the work has gone forward in spite of opposition. With the coming of Bro. Forney and family, the heavy responsibility, resting on Sister Shumaker, will be lifted in the course of a few weeks. Neglect not to pray for the work at this place!

Sister Ida Himmelsbaugh has moved into the new bungalow at Umalla. The building of a dispensary there is now in operation. The Babies' Home was also moved from Vali to Umalla. Sister Himmelsbaugh has very heavy work and should constantly be held up before the Throne of Grace. Prior to their moving to Anklesvar last week, Bro. Arnold and family spent several weeks at Umalla, where he looked after the building work that is in progress there.

Sister Alice Eby will return to Ahwa March 12 having come out several days ago, to see Lois off for the Hill school at Landour, and to do needed shopping in Bombay and at Bulsar. She reports that a man-eating tiger was killed. It was found out that many of those,



who were eaten by the tiger—twenty-three in all—either exposed themselves because of excessive indulgence in liquor by lying down in an unprotected place, or by letting the fire burn too low, when sleeping out at night. Largely because of this, Government officials see the need of keeping liquor from the people of the Dangs. The shop near Ahwa is to be closed, which means that those who want liquor there will have to go twenty miles for it. Not only this, but the leading Government official states that it is their purpose to close all the liquor shops in the Dangs. This is certainly a move in the right direction. May the Lord grant that the proposed reform be speedily carried out!

A. T. Hoffert.

Bulsar, India, March 11.

## NOTICE

It will be remembered that in "Gospel Messenger" of Dec. 6, last, we gave a condensed outline of "The Church of Christ in Two Stages." The church was organized in its first stage by Christ and his apostles. It was reorganized by Bro. Mack and his associates in the reformation. My further research has culminated in a treatise: "The Church in Two Stages," now in the hands of the publishers.

I never pursued a subject with more interest than this new message the Spirit brought to me, for it threw light on so many dark corners. The treatise will consist of three parts: (1) The Church Organized by Christ and His Apostles. (2) The Church Reorganized by Bro. Alexander Mack and His Associates. (3) An Appendix. We are now ready to receive orders. Prices: 5 cents per copy; 15 cents per dozen copies. Please send no stamps.

We only ask payment to cover the expense of shipping and mailing. The price of printing being so excessive, we have contracted for but a small edition. We wish the laity to enjoy the pleasure of our treatise, together with our ministers. We will fill orders as long as our edition lasts. Direct all orders to the author.

I. J. Rosenberger,

Greenville, Ohio.

## SISTERS' AID SOCIETIES

**ANDERSON, IND.**—Report of Sisters' Aid Society for 1919: Enrollment, 22; we held 18 meetings; average attendance, 9. We gave to local congregation, \$16.39; to State District, \$10.55; to Annual Meeting, \$10. We donated work to the needy; also 58 pieces of clothing to poor families. We made 14 sun-bonnets and quilts, and held one market. We received collections, \$8.01; expenses, \$42.91. Officers: President, Sister Edith Martin; Secretary-Treasurer, the writer—Olive Hoover, Anderson, Ind., April 8.

**BROWNVILLE, MD.**—Report of Sisters' Aid Society for 1919: We held 15 meetings, with an average attendance of 5. Our work consisted principally of making prayer-coverings, coats, bonnets and children's clothing. Amount in treasury Jan. 1, 1919, \$28; received during the year, \$59.28; total, \$87.28. We gave to Child Rescue work, \$5; to Relief and Reconstruction, \$5; toward church furnace, \$5; Annual Meeting collection, \$5; Girls' Boarding School, India, \$25; hospital in China, \$25; general expenses, \$17.28.—Katherine Jennings, Brownville, Md., April 13.

**FAIRVIEW, MO.**—Report of Shoal Creek Aid Society for 1919: Enrollment, 12; meetings held, 22; average attendance, 5. Our work consisted of making quilts, prayer-coverings, clothes-pin aprons, book-satchels and doing other sewing. We gave \$5 to the Armenian sufferers; \$5 to Chicago Mission; bought cups for the church, \$13.15; balance, \$23.63. Officers: President, Sister Stella Early; Vice-President and Treasurer, Sister Bettie Reece; Secretary, Sister Bertha Reece—Virgie Argabright, Fairview, Mo., April 12.

**HAGERSTOWN, MD.**—Report of Sisters' Aid Society for 1919: Balance of cash on hand Jan. 1, 1919, \$65.52; money held, 12; average attendance, 9. We received from collections, \$15.37; \$12.20 for making comforters; \$32.85 for quilts; \$16.85 for prayer-coverings; \$7.30 for extra quilts; \$16.74. We paid \$9.83 for material for coverings, etc.; \$4.30 for shades for the church; \$65 for furnishing room for Old Folks' Home, \$5; Mary; \$10 to Quinter School; \$15 for the poor; \$20 to Girls' School, India; \$20 to the China Hospital; miscellaneous, \$3.35; balance, \$24.10. We gave to the needy 25 pieces of second-hand clothing; made 14 comforters, quilted 17 quilts, made 38 prayer-coverings and sold 25 bottles of extra Official. Officers: President, Sister Lattie Reiche; Vice-President, Sister Grace Holoploske; Secretary, Sister Fannie Reiche; Assistant, Mamie Cree; Treasurer, Sister Katie Fahney—Mamie Cree, Hagerstown, Md., April 7.

**HUNTINGTON, IND.**—Report of church Aid Society for 1919: We held 11 meetings; average attendance, 9; number enrolled, 20. Our work consisted of making comforters, quilts, aprons and prayer-coverings. We sold the quilt-tops. We gave \$18 for song books; \$5 to a sister; \$10 to Manchester Mission church; we had one sale dinner which netted us \$23.70; amount in treasury, Jan. 1, 1919, \$25.54; received during 1919, \$79.31; total, \$102.85; paid out, \$75.95; balance, \$26.90. Officers: President, Mary L. Hoard; Secretary-Treasurer, Sister Margaret, the writer—Dora A. Brower, Huntington, Ind., April 13.

**MANASSAS, VA.**—Report of Sisters' Aid Society for 1919: We held 12 meetings, with an average attendance of 10. We had 2 sales, the proceeds of which amounted to \$115. We sold pies, cakes, ice cream, candy, etc., along with clothing, comforters and fancy work. We did some sewing for the needy in the community. Total amount of money received, \$150; we gave to the poor, \$35; to Armenian Relief, \$24; for "Messengers," \$5; to Girls' Boarding-school, India, \$16.67; balance, \$45.—Mabel E. Harley, Manassas, Va.

**MAPLE SPRING, PA.**—The Ladies' Aid Society was organized with an enrollment of 24. Officers: President, Mrs. Mary Ferguson; Vice-President, Mrs. Sadie Rummel; Treasurer, Mrs. Annie Spelcher; Secretary, the writer—Jennie Thomas, Hooversville, Pa., April 10.

**PALMYRA, PA.**—Report of Sisters' Aid Society of the Spring Creek church: We held 24 half-day meetings and 2 all-day meetings; enrollment, 20; average attendance, 10. We did quilting, made sun-bonnets and aprons to order and comforters. Cash on hand March 1, 1920, \$15.62; calendars sold, \$205; quilting and quilts sold, \$80.71; donations, \$36.83; offerings at meetings, \$25.64; donations for Armenian Relief, \$36.04; meals served, \$47.55; total, \$447.60; expenditures, freight and commission on calendars, \$108.98; material, \$34.40; District Secretary's collection, \$17.12; church furnishings, \$39.25; Armenian Relief, \$36.02; church debt, \$200; total, \$435.48; balance, \$121.02. Officers: Sister Frances Allwine, President; Sister Kate H. Zug, Treasurer; the writer, Secretary—Agnes K. Longenecker, Palmyra, Pa., April 14.

**RUSSIAVILLE, IND.**—Report of Sisters' Aid Society of the Howard church for 1919: We held 12 meetings; average attendance, 9. We made 47 garments and 11 prayer-coverings. We sent clothing, valued at \$9.25, to Loganport, Ind.; clothing valued at \$18.65 to Kokomo, Ind.; clothing valued at \$17.80 to Chicago. Money received during year, \$11.80; offerings, \$9.92; balance from last year, \$12.50; total, \$34.22.

total expenditures, \$40.01; balance, \$2.21. Officers: President, Sister Ida Brubaker; Vice-President, Sister Stella Lybrook; Secretary-Treasurer, the writer; Assistant, Sister Marguerite Deardorff—Cora Henry, Russiaville, Ind., April 13.

**SHIPSEWANA, IND.**—March 17 we met to organize our Aid Society. Officers: Benjie Sherck, President; Clara Sherck, Vice-President; Wealthy Swoveland, Superintendent; Nettie Bollinger, Assistant; the writer, Secretary; Mary Sherck, Assistant. We are going to meet the first Thursday in each month—Ethel Sherck, Shipsewana, Ind., April 10.

**VINEYARD, ILL.**—Report of Aid Society for 1919: Number of meetings held, 19; average attendance, 7; amount of money on hand Jan. 1, 1919, \$16.62; paid for support of Leah Ruth Eber, \$20; made 25 garments for the Red Cross; made and sold 19 aprons, \$37.75; donated comfort to poor family; sent 3,338 quilt-pieces to Sister Eber, India; sent comforters, \$39; gave for Forward Movement, \$36.25; served lunch at sale, \$35.45; received from pledged, \$72.64; received from the poor, \$23.88; paid out, \$127.72. Officers: President, Emma Gibbel; Secretary, Iva Snell; Treasurer, Elizabeth Duncan—Lora Wagner, Virden, Ill., April 7.

**WINDBER, PA.**—Report of Sisters' Aid Society: Officers: Mrs. Wm. Gagahan, President; Mrs. Daniel Custer, Vice-President; Mrs. Ralph Custer, Secretary; Mrs. Elmer Penner, Treasurer. We held 40 half-day meetings; average attendance, 5. We made 36 prayer-coverings, 19 quilts, 3 comforters, 5 clothes-pin aprons and 12 bonnets. We gave collection plates to the church, \$8.50; to Armenian Fund, \$60; pastor's telephone, \$4.50; May 1919, Quinter Memorial Fund, \$5; bowers for the sick, \$2.25; Bro. Helm, \$2; balance, \$66.66. We donated to the poor 1 quilt, 2 comforters and 8 prayer-coverings.—Mrs. Louis Faust, Windber, Pa., April 5.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and address given.

**Fetterhof-Allen-Hawkins-Allen.**—By the undersigned, as the home of the bride's parents, April 14, 1920, Bro. Larry Fetterhof, of Pyrmont, Ind., and Ida Maud Allen, of Florida, Ind.; Bro. Emory Earl Hawkins, of Pyrmont, Ind., and Ruth Eva Allen—L. R. Beery, Florida, Ind.

**Glennman-Frants.**—March 23, 1920, at our home, Mr. Carl Glennman and Miss Martha Frantz, both of Sunfield, Mich.—Roy E. Miller, Copemish, Mich.

**Jones-Hylton.**—By the undersigned, April 15, 1920, at the parsonage, Bro. Arthur Jones and Sister Frances Hylton, of Protection, Kans.—O. H. Heller, Hutchinson, Kans.

**Key-Barnard.**—By the undersigned, April 8, 1920, at the home of the bride's parents, Woodie L. Key and Olive Barnard—J. E. Bryant, Grand Junction, Colo.

**Miller-Wagoner.**—By the undersigned, April 14, 1920, at the home of the bride's parents, Bro. Edward Miller and Sister Minnie Wagoner, both of Pyrmont, Ind.—D. L. Barnhart, Rossview, Ind.

**Strycker-Furness.**—By the undersigned, at his residence, April 12, 1920, Bro. Forrest Earl Strycker, of Vidora, Sask., Can., and Sister Laura M. Dunning, of Wenatchee, Wash.—W. A. Deardorff, Wenatchee, Wash.

**Taylor-Williams.**—April 4, 1920, at the home of E. L. Williams and wife, the bride's parents, Arthur Taylor, of Copemish, Mich., and Miss Anna Williams, of Mesick, Mich.—Roy E. Miller, Copemish, Mich.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Baker, Sister Mary,** nee Miller, died after a short illness, at her home, near Elk Lick, Pa., April 17, 1920, aged 66 years and 22 days. She is survived by her husband, Samuel Baker, seven children, three brothers and two sisters. For forty-eight years she has been a member and a faithful worker in the Church of the Brethren. She will always be remembered as a kind friend, a good mother, and a broad-minded Christian worker. Services at the Elk Lick church, by her pastor, Bro. B. F. Walz—Olive Maust, Elk Lick, Pa.

**Bitby, Dorothy May,** daughter of Brother and Sister Dolph Bitby, died April 15, 1920, aged 4 years, 9 months and 20 days. She is survived by her parents, two sisters, Services at the Union Grove church by Bro. J. A. Miller, assisted by Bro. Leo H. Miller. Burial in the Union cemetery—Alice E. Miller, Gaston, Ind.

**Bradley, Clyde K.,** died March 22, 1920, aged 23 years and 10 months. He united with the Church of the Brethren nearly five years ago. He leaves his father, mother, sister and two brothers. Services by the undersigned, assisted by Bro. C. B. Smith—J. R. Kindig, Waynesboro, Va.

**Brovand, Tobias,** born in Pennsylvania, died in Stark County, Ohio, April 13, 1920, aged 83 years, 4 months and 5 days. He is survived by two daughters, one sister, four grandchildren and one great-grandchild. Services at the East Nimishillen church by Bro. S. J. Hest and John Shwalter, of the Old Order Brethren. Burial in the East Nimishillen cemetery—J. C. Carper, Middlebridge, Ohio.

**Burger, Mary E. Shamp,** born June 6, 1846, died March 23, 1920. She married J. M. Burger in 1876. To this union were born two children. She united with the Church of the Brethren some years ago and died in that faith. Interment in the Paradise cemetery—Miriam Hoff Fetter, Wellersville, Ohio.

**Fahnestock, Sister Salinda,** wife of E. L. Samuel B. Fahnestock, died at her late home, Manchester in the bounds of the East Fairview congregation, of paralysis, April 18, 1920, aged 63 years. She was a member of the Church of the Brethren for many years. She is survived by her husband, who is elder in charge of the above-named congregation, and seven children. Services at the Fairview church, by the home minister, Interment in the cemetery adjoining.—H. A. Merkey, Manheim, Pa.

**Fasnacht, Mary W.,** only daughter of Brother and Sister Henry Fasnacht, of Lincoln, Pa., born Jan. 30, 1908, died at her home March 12, 1920, of a complication of diseases. She is survived by her parents and one half-brother. She was a member of the Springville Sunday-school. Services by Elders John Herr and Sister Roy at Middle Creek. Interment in adjoining cemetery—Aaron R. Gibbel, Ephrata, Pa.

**Fishburn, Hannah C.,** died at the home of her son, Wm. K. Fishburn, April 10, 1920, aged 79 years, 10 months and 3 days. She was a member of the United Zion Children's denomination, but had attended the Brethren church since her youth. She is survived by one son. Her husband, two daughters and a son died a number of years ago. Services in the Church of the Brethren by Elders David Killebaker, Samuel Kulp and Rev. John Brinser. Interment in Bowman's cemetery—Gertrude R. Shirk, Ephrata, Pa.

**Fry, Sister Sarah Elizabeth,** born in Virginia, died at her home near Freedom, Pa., April 17, 1920, aged 67 years, 6 months and 2 days. She is survived by one brother, two sons and eleven grandchildren. She was a faithful member of the Church of the Brethren for thirty-eight years. Her husband, Wm. A. Fry, preceded her twenty years ago. Services in the New Freedom church by the writer. Interment in the cemetery near by—J. H. Keller, Shrewsbury, Pa.

**Grove, John W.,** born in Augusta County, Va., died at his late home in the bounds of the Mt. Vernon congregation, of dropsy,

April 14, 1920, aged 84 years, 2 months and 1 day. In 1866 he married Sarah Seimman. To this union were born two sons, one of whom is Eld. W. D. Grove. He leaves two sons, four grand-children, six great-grandchildren, one sister and two brothers. In 1870 he united with the Church of the Brethren and was faithful to that profession. Services by the writer, assisted by Eld. J. R. Kindig, Interment in the Mt. Vernon cemetery—C. B. Smith, Staats Draft, Va.

**Guyer, Sister Rosana Snowberger,** died March 22, 1920, aged 63 years, 6 months and 21 days. She leaves her husband, four sons and one daughter. Services by Eld. J. B. Miller, assisted by the writer. Interment in a very faithful member of the church.—J. C. Stayer, Woodbury, Pa.

**Helsner, Georgia Geraldine,** daughter of W. N. and Nettie Hall, born in Lafayette, Ohio, Dec. 31, 1900. At the age of twelve she was baptized, becoming a member of the Methodist church, to which she remained faithful. Dec. 24, 1919, she married John C. Helsner. She died of pneumonia Feb. 7, 1920. She leaves her husband, father, mother and two sisters—Minnie M. Snider, Lima, Ohio.

**Heverling, Bro. Jeremiah,** died April 6, 1920, at the home of his daughter, Mrs. Jacob Light, near Avon, Pa., aged 68 years, 11 months and 17 days. He leaves two daughters; also a number of grandchildren, six great-grandchildren. Services and burial at Iona United Brethren church by Bro. S. K. Wenger and Martin Heiser—Elizabeth B. Nolt, Lebanon, Pa.

**Hire, Denver Charles,** infant son of Brother and Sister Wesley Hire, born Oct. 3, 1919, died April 4, 1920. He leaves his father, mother and one sister. Services at the home by the undersigned. Interment in Fountain Grove cemetery near Bryan—W. C. Detrick, Bryan, Ohio.

**Hoke, Sister Elizabeth,** daughter of Jacob and Catherine Miller, born in Indiana, died at La Verne, Calif., aged 71 years and 2 months. She married Henry Hoke, who preceded her in 1895. She is survived by four children. She was a member of the Church of the Brethren for a number of years. Services at the Church of the Holy Ghosten, Ind., by Bro. E. C. Swihart—Mrs. L. M. Uler, Elkhart, Ind.

**Hollinger, Mary Rebekah,** born in Jackson, Mich., Nov. 10, 1900, died April 7, 1920, in Burnett Sanatorium, at Fresno, Calif. At an early age she united with the Brethren Church in the Harris Creek congregation, Ohio. Bradford, Ohio. The writer, being isolated from the church, she united with the Methodist church. Bro. H. H. Hollinger, a number of years ago. Services at the home of her father in Lindsay. Burial in the cemetery near by—Mrs. Elsie B. Arding, Lindsay, Calif.

**Hoover, Glen W.,** son of Eld. Martin N. and Ethel Mac Hoover, born in Delaware County, Ind., March 19, 1901, died March 29, 1920, in Wayne County, Ind. Services by Eld. Jacob A. Miller, assisted by Bro. Carl Hilbert. Burial in the cemetery near the Brick church—Chas. W. Miller, Hagerstown, Ind.

**Judy, Bro. John D.,** died in the bounds of the South Fork congregation, Hardy County, W. Va., April 16, 1920, aged 81 years, 4 months and 25 days. Bro. Judy served the church for twenty years in the office of deacon and carried great responsibility in looking after the church in the absence of the ministering brethren. Services at the home of his daughter, at Peru, W. Va., by the writer. Interment in the family burial ground near Peru. Wm. Miller, Singer Glen, Va.

**King, Sister Barbara,** daughter of Frederick and Catherine Lorenz, died April 13, 1920, aged 66 years, 8 months and 13 days. She married Frank R. King in 1883. To this union were born ten children. She leaves her husband, three daughters, two sons and eleven grandchildren. She married in life she united with the Church of the Brethren and was a faithful and devoted Christian worker. Services at the Brethren church in Plevna by Bro. Aaron Moss, assisted by Bro. Sherman Kendall—Tena Smith, Kokomo, Ind.

**Kreps, Della,** daughter of Levi and Dorothy Hoover, born in Elkhart County, Ind., died April 18, 1920, aged 49 years, 8 months and 17 days. She married Chas. Kreps Sept. 25, 1890. To this union were born one son and two daughters. She is survived by her husband, son and daughter. She has been a Christian for about sixteen years. Services at the Elkhart City church by Bro. E. C. Swihart. Burial at Grace Lawn cemetery—Mrs. L. M. Uler, Elkhart, Ind.

**Overholser, Lewis,** son of Aaron and Elizabeth Overholser, born near Florida, Ind., died at his late home, at the same place, April 3, 1920, aged 68 years, 4 months and 29 days. March 3, 1874, he married Leah E. Musselman, who survives with one daughter, two grandchildren and one brother. The youngest daughter preceded him a few months and has been a member of the Church of the Brethren for forty-three years. Services at the church by Bro. L. R. Beery. Interment in the Maple Lawn cemetery—Mattie Veltz, Florida, Ind.

**Pence, Franklin S.,** born near Midland, Va., June 29, 1872, died March 1, 1920. He was the son of Bro. William and Sister Elizabeth Pence. He married Sister Carrie Chambers in 1917. He was a member of the Church of the Brethren and will be greatly missed. Services in the Midland church. Burial in the cemetery near by—Sallie E. Russell, Midland, Va.

**Price, Bro. Mathias M.,** died at the home of his daughter, Mrs. Lizzie Landis, in Hatfield, Pa., March 30, 1920, aged 80 years, 2 months and 10 days. He leaves his wife, one daughter and two sons. Services by Brethren Wm. Shriver, David N. Cassel and James Shisler in the Indian Creek church. Interment in the adjoining cemetery—J. Herman Rosenberg, Souderton, Pa.

**Royer, Letha Grace,** daughter of Brother and Sister Daniel Royer, of Lineboro, Md., born Sept. 2, 1892, in King William County, Va. Nine years later they moved on a farm near Black Rock, Pa., in the Upper Merion congregation. She was united with the Church of the Brethren. In 1914 Sister Royer decided to go to school and came to Elizabethtown College in the fall of the same year, and since then continued the Sewing course and two years of the Elmhurst Bible course, besides serving as head-cook for one year. March 1, 1920, she signed the Voluntary Declaration and ever after that prepared for mission work on the foreign field. Although hampered in her plans of preparation, yet when she decided to become a volunteer, she adopted the plan of systematic giving. For the three years of her life she gave regularly of her hard-earned means to the Lord. Up to within two weeks of the time of her death, which occurred March 10, she was teaching in the public schools of Carroll County, Md. Her body was laid to rest in challenge to all of her life. She was a faithful member of the church.—J. H. Keller, Larned, Kans.

**Schwler, Elmira,** nee Lampy, born near Cincinnati, Ohio, died at her home near Heizer, Kans., April 15, 1920, aged 76 years, 3 months and 6 days. She leaves her husband, four children, thirteen grandchildren and two great-grandchildren. In her death the church has lost a useful member. Services by the writer—M. Keller, Larned, Kans.

**Shirley, Lucile Elizabeth,** daughter of Mr. and Mrs. H. Clay Shirley, born July 24, 1917, died March 8, 1920, of pneumonia. Services at the Rockingham church by Bro. Oscar Early, assisted by Rev. Lowry of the Baptist church. Burial in the Wakenda cemetery—H. A. Merkey, Manheim, Pa.

**Shriner, Sarah,** born in Shaffer County, Ind., died at the home of her daughter, Mrs. Chas. Shaffer, Elkhart, Ind., April 16, 1920, aged 83 years, 1 month and 21 days. She married Henry Shriner in 1855. To this union were born eleven children. She was preceded by her husband and one child. She united with the Church of the Brethren fourteen years ago and has lived a consistent Christian life.—Mrs. L. M. Uler, Elkhart, Ind.

**Stephan, Phebe,** daughter of Barney Miller, born March 6, 1858, died March 28, 1920. In 1879 she married Adam Stephan, who died five years ago. To them were born fourteen children, nine of whom have survived. She was a member of the Church of the Brethren for forty years and was a faithful member—Clark Springer, New Philadelphia, Ohio.

**Zellers, Daniel B.,** died at his home, near Byron, Ill., March 29, 1920, aged 62 years, 10 months and 1 day. He was a son of Brother and Sister Daniel Zellers. He married Sister Julia Stouffer about 1860. To this union were born six children, four of whom survive. Services from the home by Rev. R. H. Zachman of Byron, and at the Silver Creek church by Eld. W. E. West—Nelson E. Shirk, Mt. Morris, Ill.



# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 285)

### TENNESSEE

**Sweet Water Valley.**—Since our organization in February, we have been somewhat delayed in getting started with regular church work on account of sickness in so many homes. The committee which was appointed to secure a place to hold services, reported as follows: As our membership is small and not very strong financially, and as building material and labor are so high that the erection of a church, just at this time, is almost beyond our reach, and as the Methodist people of Newton are planning to build a new church this spring and have offered their present church building, which is in good repair, but outgrown by them, to us, at a reasonable price, we have accepted the offer. This church is sufficiently large for our present needs, with room for growth. It is about the most central point for our present membership. It is a little town in a stage of growth and development, and has a bright future to become a large town. We are glad that others are interested in church work to the South, and would be glad to have good consecrated workers locate here. J. L. Clark, Jr., Athens, Tenn., April 24.

### VIRGINIA

**Christiansburg** church met in council April 17, with Eld. J. F. Keith presiding. Eight letters of membership were received. The Sunday-school this day was progressing nicely. We decided to hold our low feast May 15, beginning at 3 o'clock.—Mrs. E. E. Richardson, Christiansburg, Va., April 22.

**Little River.**—We decided to have a series of meetings this year, but a definite time was not set. April 17 and 18 Prof. A. R. Coffman, of Bridgewater, conducted a very instructive Sunday-school Institute along the line of the program. Visitors were with us from Elk Run, among them C. W. Zimmerman, who preached an excellent sermon on the subject, "Power of God."—Birdie Carper, Fordwick, Va., April 17.

**Mount Olivet.**—Bro. W. T. Pannell preaches for us every second and fourth Sunday, and we have Sunday-school every Sunday. April 25 thirty were present and we hope to have the number increase. We are expecting to have a series of meetings in May, with Brethren Pannell and Smith in charge.—Mrs. Martha Coffey, Dove, Va., April 28.

**Pleasant Hill.**—Bro. L. A. Bowman, of Callaway, Va., visited us April 14 in the interest of the Forward Movement. He gave us two very interesting and helpful talks. Plans are being made to increase the interest in church services.—Pernie L. Dickerson, Willis, Va., April 21.

### WASHINGTON

**Forest Center.**—During February we had a short series of revival meetings, held by our pastor, Bro. W. H. Tigner, which resulted in "true additions by baptism." This was followed by an enjoyable week of Bible Institute, by Bro. J. S. Zimmerman, of Yakima, Wash., which was of great benefit to all who attended, and an inspiration for greater Bible study. Early in March Bro. C. A. Wagoner, of Outlook, Wash., was with us over Sunday, preaching for us both morning and evening. April 15 Bro. F. A. Flora, of Moscow, Idaho, was with us in the interest of the Forward Movement. Those present were impressed with our opportunity and obligations to help in this great work.—Nora A. Willey, Valley, Wash., April 16.

**Omak** church met in council April 3. Our elder not being present, Bro. B. E. Brethren presided and elected officers for the present year as follows: Bro. C. E. Holmes, elder; Bro. Reuben Brethren, clerk; the writer, "Messenger" correspondent. We took up a missionary collection, which amounted to \$5. Bro. Virgil C. Finnell was with us during the latter part of March, and gave us some good lectures and talks on the importance of religious training.—Mrs. B. E. Brethren, Omak, Wash., April 26.

### WEST VIRGINIA

**Old Furnace** church met in council April 10, with Eld. B. W. Smith presiding. Bro. Smith was selected elder for the present year as follows: Bro. C. E. Holmes, elder; Bro. Reuben Brethren, clerk; the writer, "Messenger" correspondent. We took up a missionary collection, which amounted to \$5. Bro. Virgil C. Finnell was with us during the latter part of March, and gave us some good lectures and talks on the importance of religious training.—Mrs. B. E. Brethren, Omak, Wash., April 26.

## The Conference Daily

If you read Bro. D. L. Miller's article in the "Messenger" of April 24, you appreciate the fact that the Sedalia Conference will be a gathering of great importance to the church. You will want to keep in touch with the news and proceedings of Conference week. The Conference Daily will try to keep you posted.

Will elders, pastors, or church correspondents see to it that on

Sunday, May 16

the matter of the Daily is brought to the attention of the local congregations? Then let some one person in each congregation send in to the undersigned the whole list of subscribers. This is the easiest way to handle the names. For every ten subscribers' names you may have one paper free. Please so indicate when you send names. Under no circumstances send stamps. Send names before June 1. I can not be responsible for names sent later than that date.

"The Sedalia Democrat" in common with all other newspapers, is facing a paper shortage. It must pay greatly-increased prices for its paper. That means that the price of the Conference Daily must go up. It will be FORTY-FIVE CENTS this year. The Editor is assuming a great risk and must play safe. But the paper will be worth the money. We are assured the very best service that can be rendered.

Then please remember: (1) That the names of subscribers must be sent me by June 1. (2) That you may secure one paper free by getting nine subscribers. (3) That the price will be forty-five cents. (4) Absolutely no stamps will be accepted.

College Hill, McPherson, Kans., April 27.

E. L. Craik.

## ANNOUNCEMENTS

### DISTRICT MEETING

June 29-July 1, District of Idaho and Western Montana, Payette Valley church.

### LOVE FEASTS

**Alabama**  
May 15, 5 pm, Oneonta.

### California

May 8, 10 am, Laton.  
May 8, 7:30 pm, Reedley.  
May 9, Golden Gate Mission.  
May 9, 7 pm, Covina.  
May 9, Santa Ana.  
May 15, 7 pm, Chico.  
May 16, 6:30 pm, Glendora.  
May 22, Patterson.

### Colorado

May 8, First Grand Valley.  
May 8, Haxtun.  
May 22, 6 pm, McClave.

### Idaho

May 22, Bowmont.  
May 29, 7 pm, Moscow.

### Illinois

May 9, 6:30 pm, Dixon.  
May 16, Mt. Morris.  
May 16, Franklin Grove.  
May 16, Hickory Grove.  
May 16, 6:30 pm, Elgin.  
May 16, 6:30 pm, Pine Creek.  
May 22, 7 pm, Mulberry Grove, country house.  
May 23, Mt. Carroll.  
May 23, 7 pm, Batavia.  
May 23, 7 pm, Sterling.  
May 27, 7 pm, La Place, Centennial house.  
May 29, Hurricane Creek.  
May 29, 3:30 pm, West Branch.  
May 30, Chester Grove.

### Indiana

May 8, Beech Grove.  
May 8, 6 pm, Netie Creek.  
May 8, 2 pm, Topeka.  
May 8, 7 pm, Rock Run.  
May 8, Tippecanoe.  
May 9, 7 pm, Clear Creek.  
May 18, Burnett Creek.  
May 15, Blue River.  
May 15, Middlebury.  
May 15, 7 pm, Buck Creek.  
May 16, Mastic.  
May 16, Spring Creek.  
May 22, Middletown.  
May 22, Lupold.  
May 22, 7:30 pm, Killbuck.  
May 23, South Bend, First Church.  
May 23, 7 pm, White.  
May 27, 6:30 pm, Baugo.  
May 29, Auburn.  
May 29, Pipe Creek.  
May 29, Laporte, at Ross house.  
May 29, English Prairie.  
May 29, Upper Fall Creek.  
May 30, 6 pm, Hartford City, at Bethel Center house.  
May 30, Logansport.  
May 30, Bremen.  
May 30, Walnut.

### Iowa

May 16, 6:30 pm, South Keokuk.  
May 20, Osceola.  
May 22, 7 pm, Dallas Center.  
May 24, 7 pm, Brooklyn.  
May 28, Grundy County.  
May 29, 7 pm, Prairie City.  
May 29, 30, Des Moines Valley.  
May 29, 30, 10 am, Coon River.

### Kansas

May 8, 7:30 pm, Ottawa.  
May 8, Verdigris, Madison house.  
May 9, Richland Center.  
May 15, Prairie View.  
May 15, 6:30 pm, White Rock.  
May 23, Morrill.  
May 29, 10 am, Maple Grove.  
May 29, Monitor.  
May 29, Persimmon.  
May 29, 30, 2 pm, Belleville.

### Maryland

May 8, 2 pm, Pipe Creek.  
May 9, Greenhill.  
May 9, 4 pm, Ridgely.  
May 13, 2 pm, Pleasant View.  
May 15, 2:30 pm, Beaver Dam.  
May 22, 2 pm, Middletown Valley.  
May 22, Meadow Branch.  
May 22, 23, 1:30 pm, Beaver Creek, Beaver Creek house.  
May 29, 2:30 pm, Bush Creek.  
May 29, 4 pm, Long Green Valley.  
May 29, 30, Brownsville.

### Michigan

May 8, 10:30 am, Elmdale.  
May 15, 7 pm, Crystal.  
May 15, Woodland.  
May 29, 7:30 pm, Elsie.  
May 29, Lake View.  
May 30, Sugar Ridge.

### Massachusetts

May 15, 5 pm, North Bethel.  
May 22, Smith Fork.  
May 29, Peace Valley.

### Nebraska

May 15, South Beatrice.  
May 29, 8 pm, Alvo.  
North Dakota  
May 15, 6 pm, Minot.

### Ohio

May 8, Pleasant Hill.  
May 9, Akron.  
May 15, 10 am, Swan Creek, East house.  
May 16, Harris Creek.  
May 16, 6 pm, Cleveland.

May 22, 10 am, Eversole.

May 22, Oakland.

May 23, 7 pm, Lorain.

May 29, Ross.

May 29, 6 pm, Blanchard.

May 29, 10 am, Lick Creek.

May 29, 6 pm, Bear Creek.

May 29, West Charleston.

May 29, 6 pm, Pleasant View.

Oklahoma

May 8, Pleasant Plains.

May 16, Thomas.

May 22, Horry.

Oregon

May 29, Mabel.

Pennsylvania

May 8, 4 pm, Pleasant Hill.

May 8, 9, 5 pm, Dry Valley.

May 9, Riddlesburg.

May 9, Scalp Level.

May 9, 2 pm, Pittsburgh.

May 9, York, First Church.

May 9, 2 pm, Little.

May 9, Fairview.

May 11, 12, 10 am, Midway.

May 12, Mountville.

May 15, 1:30 pm, Back Creek, Brandt house.

May 15, 2 pm, Hatfield.

May 15, 4 pm, Barren Ridge.

May 16, 6 pm, Lewistown.

May 16, Codorus, Fairview house.

May 16, 6 pm, Roaring Spring.

May 16, Elizabethtown.

May 16, Williamsburg.

May 16, Johnstown, Walnut Grove.

May 16, Johnstown, Moxham.

May 18, 19, 9:30 am, Springville, Mohler house.

May 18, 19, 1:30 pm, East Fairview.

May 19, 20, 1 pm, Conestoga, at Bareville.

May 20, 21, 1:30 pm, Fredericksburg, Meyer house.

May 22, 4 pm, Manor.

May 22, 1:30 pm, Spring Grove, Kemper house.

May 22, Pettstown.

May 22, 1:30 pm, Welsh Run.

May 22, 2 pm, Upper Cumberland, at Huntstade.

May 22, 10 am, Upper Codorus, Black Rock.

May 22, 9:30 am, Maiden Creek, Mohrville house.

May 23, 23, 1:30 pm, Upper Conewago, Mummert house.

May 23, 6:30 pm, Shade Creek.

May 23, 6 pm, Carson Valley.

May 23, 6 pm, Clover Creek.

May 23, 4 pm, Ephrata.

May 23, 9 am, Lower Cumberland, Mohler house.

May 23, 4 pm, Harrisburg.

May 23, 6 pm, Chambersburg.

May 24, 25, 9:30 am, West Conestoga, Middle Creek house.

May 25, 26, 10 am, Chiques, at Chiques house.

May 25, 26, Myerstown and Heidelberg.

May 26, 27, 1:30 pm, White Oak, Pennville house.

May 27, 28, 10 am, Little Swatara, Zeigler house.

May 29, 2 pm, Akron.

May 29, 2 pm, Indian Creek.

May 29, 1:30 pm, Conewago, Bachmanville house.

May 29, 6 pm, Clear.

May 29, Mechanic Grove.

May 29, 3 pm, Reading.

May 29, Parker Ford.

May 29, 4 pm, Spring Run, Pine Glen house.

May 29, 30, 10 am, Falling Spring.

May 29, 30, 2 pm, Good Will.

May 30, 6 pm, New Enterprise.

May 30, Mt. Joy.

May 30, Manor, Penn Run house.

May 30, Codorus, Codorus house.

May 30, 6 pm, Smithfield.

May 30, Brothers Valley, Pike house.

May 30, 1:30 pm, Lower Conewago, Bermudian house.

May 30, 6 pm, Rummel.

May 30, 7 pm, Yellow Creek, Bethel house.

May 30, Middle Creek.

June 1, 2, 2 pm, West Greentree, at Greentree.

June 2, 3, 1:30 pm, East Petersburg, East Petersburg house.

Tennessee

May 15, Beaver Creek.

Virginia

May 8, 3 pm, Middle River.

May 8, Elk Run, Moscow.

May 15, 4 pm, Midland, at Midland house.

May 15, 5 pm, Bridgewater.

May 15, 3:30 pm, Pleasant Valley (Second District).

May 15, 3 pm, Christiansburg.

May 15, 5 pm, Fries Creek.

May 22, 5 pm, Summit.

May 22, 6 pm, Rileville.

May 22, 3:30 pm, Free Union.

May 28, 5 pm, Unity, Bethel house.

Washington

May 8, Tacoma.

May 15, 7:30 pm, Yakima.

May 15, 7:30 pm, Olympia.

May 29, 7:30 pm, East Wenatchee.

May 29, Seattle.

## Books for the Home

PREPARING FOR WOMANHOOD, .....\$1.25

Dr. E. B. Lowry.

This is another excellent volume in the world-famous sex hygiene series by Dr. Lowry. The foremost writer on the subject. This new book is for girls in their teens and it discusses health, recreation, home-making and everything connected with preparation for womanhood.

"Dr. Lowry's books are excellent and can be safely recommended."—The Journal of the American Medical Association.

"Dr. Lowry's books combine medical knowledge, simplicity, and purity in an unprecedented way. They are chaste and void of offense to the most delicate natures. The volumes are written with scientific accuracy and clearness."—The Journal of Education, Boston.

HOME NURSE, THE, .....\$1.25

Dr. E. B. Lowry.

A volume designed for the help of all those who must nurse their sick at home. In a simple and practical way it explains the care of the sick so that the home nurse can cooperate intelligently with the doctor.

"Uniting practical common sense with the best medical knowledge, it forms a safe guide."—American Journal of Nursing.

MAN AND THE WOMAN, THE, .....\$1.00

Arthur L. Salmon.

Men and women have always been something of a mystery to each other. Therefore, the author opens his volume directly with chapters entitled: "Does He Understand Her?" "Does She Understand Him?"

In other chapters equally interesting and pertinent the author studies human life in its delicate and vital articulations. The Man and the Woman is "an exceptionally well thought out and clearly expressed book on the relationship of the sexes."

Book News Monthly.

Agents should write for terms on this book and "The Joy of Love and Friendship," by the same author.

LETTERS OF A PHYSICIAN TO HIS DAUGHTERS, .....60c

F. A. Rupp, M. D.

These wholesome letters give the vital information that can save countless women from world of suffering, and even death, if the information is known.

MARVELS OF OUR BODILY DWELLING, .....\$1.20

Mrs. Mary Wood-Allen, M. D.

Health is one of the most valuable assets in life, but it can hardly be secured or retained without an understanding of our marvelous bodies. The aim of the author has been to present the vitally important subjects of anatomy, physiology and hygiene in a way that is intensely interesting as well as instructive. The task has been done so well that young and old are under a lasting debt of gratitude.

YOUR BABY, .....\$1.25

Edith Lowry, M. D.

A complete hand book for young mothers on the care of the baby. A clear and reliable guide containing many helps not found in any other books.

"Your Baby" should be read by every mother in the land.—The Medical Summary.

"If a mother can have but one book on the subject of maternity and infancy it should be this safe and practical guide by Dr. Lowry."—Motherhood Magazine.

Best Book for Better Babies

YOUR BABY

DR. E. B. LOWRY

Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., May 15, 1920

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## ...EDITORIAL...

### Speaking of Facts—Aren't These Rather Interesting?

If two per cent of the Protestant church membership of America had an annual income of five thousand dollars and if they gave one-tenth of that income for church expenses, local and benevolent, the amount would pay the whole bill for 1918. This is what Dr. W. B. Hollingshead, who has been making some investigations along this line, has found out. It is a remarkable statement, surely, and would be even more interesting than it is, were it not for those troublesome "ifs," especially the second one.

If five per cent had incomes of two thousand dollars and tithed them, they would easily handle that same church budget of \$249,778,835, and the other ninety-five per cent would not need to give anything. But do five per cent have such an income? Do five out of a hundred members in the Church of the Brethren have incomes of two thousand dollars? And if they had, would they give a tenth? Don't you wish they had, and would? Think how nice it would be for the other ninety-five of us.

If all church members had an income equal to the average wage of the hodcarrier and if one out of every eleven gave a tenth of that wage for church uses, it would pay the 1918 bill and leave a margin, for American Protestant Christendom, of over twenty-one million dollars. And the other ten of us could keep all the extra spending money for ourselves. But there is always some drawback. We can not all be hod-carriers. Some have to be teachers, preachers, carpenters, merchants, bankers or what not, and some have to be satisfied with raising corn and wheat on five hundred dollar land.

The average hotel waitress gets a dollar and forty-two cents a day, not counting tips. Suppose we tithe her wages. One in five would pay the whole church budget above-mentioned with a margin of over nine million dollars, and the other four would not have to give anything. Doesn't this interest you, especially if there is a chance for you to be one of those other four?

The lowest wage found in the United States Government statistics is that of the Alabama waitress. She gets fifty-seven cents a day. If one-half of the Protestant church membership gave a tithe of that, all the 1918 church expenses would be paid, with a margin

of over ten million dollars. If the whole membership tithed the wage of the Alabama waitress, that tithe would pay the 1918 budget, including all benevolences and leave a margin of more than two hundred and seventy millions of dollars for expansion of the work.

Yes, we know that the entire church membership includes children without incomes and many housewives who have no income separate from that of their husbands, but consider how extremely low the average wage is, on which the calculations of the last paragraph are based. And consider how many there are with incomes far above, many with incomes very far above fifty-seven cents a day.

These carefully-figured deductions of the above-named statistician are simply startling. Isn't it an amazing statement that the tithe of one dollar and thirty-seven cents a day or thirteen cents and seven mills from each member of the Protestant church of our country would maintain all expenses according to the 1918 standard and provide for new work the sum of one billion dollars a year?

Could we spare the money? Did you know that we spend for telephone calls alone nearly twice as much as for the work of the church? Did you know that we spend on the average more than twice as much for ice cream and candy as we do to help the Kingdom on?

Yes, yes, we know there is not much originality of authorship about this editorial. These facts are all borrowed and it will not make us blush at all to have you discover that much of the phrasing is borrowed too. We just wanted you to get these facts. We thought they might interest you. May we ask you, in conclusion, to exercise your imagination just a little?

Suppose we all tithed our incomes, not imaginary incomes, but the ones we actually have, little and large—suppose we all gave just one-tenth, no more, no less, would it make enough to strengthen the work any? Suppose, further, that we all tithed in the spirit of the Gospel, making the literal tenth the minimum, and giving, from that on up, as the Lord has prospered us, according to the dictates of love, do you think that would make a fund worth while?

Suppose we should put behind that great pile of money the genuine consecration of hearts and wills which will be required to make us give like that, and should apply it to the work of destroying the works of the devil, do you think we could accomplish anything? Do you think the Lord could use such a combination of consecrated hearts and wills and dollars in his business?

When will we understand? When will we see what the Lord could do with us if we would let him?

### A Suggestion on Estimating Tendencies

STRIKES, riots and tornadoes are more fascinating subjects for the reporter and the historian than the orderly processes of either industry or nature. They are more easily described. The results are more clearly seen. Hence it is that they occupy space in newspapers and historical records out of all proportion to their relative importance in the world's life.

Will the people of a hundred years from now have about the same conception of conditions in the early part of the twentieth century as we do of the "Dark Ages"? And with about the same degree of justice?

The times of the Judges have been called the "dark ages" of Israel's history. And it is certainly a dark picture which is painted on the mind of a casual reader of the Book of Judges. But isn't that picture over-colored in our minds, probably, because we do not stop to consider the import of such statements as "And the land had rest forty years"?

That story was told in seven words, while more than twenty times as much space was required to describe the eight years of oppression by the King of Mesopotamia. But were those forty years of liberty, peace and prosperity less significant for the people than the eight years of bondage? Should we ignore them in forming our mental picture of the period?

If these loose-jointed observations have any moral, perhaps it is that we should base our judgment of values less upon the unusual, sensational and spectacular, and more upon the steady, normal and beneficent action of those gentler forces which make most for the progress of the Kingdom.

### The Best Kind of Underwriting

WE have been hearing something about underwriting lately. A good many people who never met with the term before, have been led to ask what it means. And some of them have found out.

There are various kinds of ventures, perfectly worthy, which have to be underwritten by somebody before the people at large will respond. Because of the risk involved, some persons with more means than the average citizen or more faith in the value and success of the proposed undertaking, must guarantee the public against possible loss.

The riskiest thing in this world is living. Dangers of the deadliest kind—physical, mental, spiritual—lie in wait on every hand. And yet most people think it worth while to live and are very loath to give up the practice.

Occasionally somebody decides it doesn't pay and refuses to go on any farther.

The truth is that living is too dangerous an enterprise for anybody to engage in without proper protection. The wise course is to have the project underwritten by Jesus Christ. He does it gladly. And his guarantee against loss is absolute. He even shows you how to find life by losing it.

### Obedience and Life

BETWEEN the Christian whose religion is wholly occupied in searching-out commandments, one by one, and the Christian whose religion is a life of love, there is about as much difference as there is between the disappointed person who is always hunting happiness without finding it, and the sweetly-contented one who never thinks of his own comfort in his devotion to the common good.

Happiness is, at the same time, the most elusive and the most accessible thing in the world. If you lay plans for it and try to catch it, it will be sure to get away from you. If you forget it and get busy doing good to other people, its quiet comfort will possess you and overwhelm you.

It is much the same way with obedience to the will of God. Without such obedience, there can be no true religion, no true living. But no Christian can be very successful in realizing this ideal, as long as his chief concern must be whether he has found all the commandments.

But get his interest focused on the central principle of a religious life, let him see clearly that the religion of Jesus is nothing but life lived to the full, and commandment keeping will be natural and easy. Then he will understand what it means to keep the commandments. Anxieties about the number of them and the fear of missing some need trouble him no more.

There is no true life apart from obedience to the will of God. And there is no true obedience apart from a life of love.



## CONTRIBUTORS' FORUM

### At Evening Time

When I go home it will be evening,  
And I shall hear my own dear people sing,  
And see the lighted rooms, and take my place  
As one of them, in that sweet time of grace.

When I go home I shall be very tired  
Of struggling for the things that I desired;  
But I shall be content to end my quest  
Gaining the best things—peace and love and rest.

When I go home, how sorry I shall be  
Not to have brought more treasures back with me!  
Yet, though I be a failure, worn and poor,  
They will not turn me from my Father's door.

When I go home I shall be travel-stained,  
For winds have beaten me, and storms have rained,  
And earth has clung to me by vale and hill,  
But they will take me in and love me still.

When I go home—oh, will it not be heaven  
To be restored, accepted, loved, forgiven?  
Sorrow and sighing are for those who roam;  
At evening time—I shall go home.

—Selected.

### Moving Towards Coördination of Church Activities

BY A. B. MILLER

THE need of correlation and coördination in every instance where organization exists, is recognized on every hand. It is true in business, in education, in society and in the church. There must be, in order to realize the fullest measure of success in organization—certain fixed principles adhered to. First there must be a clearly-recognized and understood purpose. Again, there must be a well-defined part that each group is expected to perform in fulfilling that purpose. Finally, each group must function if the desired ends are to be reached.

Paul very forcefully illustrates these principles in the twelfth chapter of First Corinthians. First of all there is the "will" that purposes. Then there are the members of the body—each with its clearly-defined duty to perform. And finally there is the picture of each member functioning. That is the normal condition, and it means not only health but also success.

We need to learn this lesson in the organization of the work of the local church. There must be a clearly-defined purpose, the understanding of the task of each in its fulfillment, and then the doing of that task.

A church, recognizing these principles, proceeded to organize as follows, having first clarified its purpose—to have men know Christ and to manifest him through Christlikeness in character and in service:

1. The departments decided upon were prayer, religious education, music, junior work, young people's work, Sunday-school, finance, missions and permanent officials—such as deacons and ministers. The duties of each were defined.

2. Each department has three or more officers, one of whom is the departmental secretary, and becomes a member of the pastor's cabinet. In order to avoid duplication and secure the best-adapted persons on each board, a nominating committee was appointed, submitted its report and gave full opportunity for further nominations or changes in council.

3. The cabinet meets at the beginning of the year, hears reports on the work of the preceding year and submits plans for the coming year by departments. The boards then meet separately, and later in full joint session, when plans are finally acted upon. The entire congregation—especially all the officers, no matter how insignificant the office may appear—assembles later and each department reports on the year that is past and outlines plans for the future. The entire church—at least the working part of it—therefore becomes aware of the supreme total objectives for the year and the objectives of each department.

The general work of the Brotherhood is moving towards the same manner of solution of its problems, thanks to the Forward Movement. We are beginning to interpret in concrete terms our purpose as a church; each board is feeling the necessity of clearly under-

standing its part of the task, and there is the effort to perform that task.

May we not express the hope that some such plan shall be perfected. Then our purposes or mission shall be even more clearly and comprehensively defined. Then the secretaries of the various boards—each an expert in his department—shall constitute a Board of Religious Education and, in conjunction with all the boards in joint session, shall outline and clearly define the task and objectives of each department or board. Then we shall be found faithful in execution.

It would appear that our Five-Year Forward Movement will teach us the necessity of some such plan of organization at a very early date. That is what is meant by "moving towards coördination of church activities."

Bridgewater, Va.

### The Attitude of the Church of the Brethren, in the Midst of the Present Religious World-Enthusiasm

BY L. W. TEETER

DURING this period of religious excitement, there is a good opportunity for the Church of the Brethren to be indeed "as a city set on a hill that cannot be hid," and as such to "let her light so shine before men that they may see her good works and glorify her Father which is in heaven."

This is a time when the church must test true to her New-Testament-broad profession. This statement naturally raises the question as to what is, really, the length, and breadth, and height, and depth of her profession.

In the brief statement of our Lord and Savior Jesus Christ, made to his disciples, just before his ascension, is embraced the entire volume of, the New Testament faith and practice of the apostolic church, known as the "Commission of Our Lord and Savior Jesus Christ," compiled from the four evangelists. It is as follows: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20). "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16). "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24: 46, 47). "Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20: 21-23).

Now, that the doctrinal worth and preciousness of the contents of the foregoing "Great Commission of our Lord" may be fully recognized, the reader's attention is especially invited to the careful consideration of our Lord's statement, just previous to the commissioning of his disciples, as follows: "ALL AUTHORITY HATH BEEN GIVEN UNTO ME IN HEAVEN AND ON EARTH." This is *universal* authority. Such authority has never been given to any one but to our Lord Jesus Christ. With this great authority he conferred authority upon his disciples, to constitute them his apostles, to preach his Gospel to all the world.

Now, because of the universal authority, under which this Great Commission was first given, we must insist here, that, since the Church of the Brethren has assumed and fully accepted the same as her fundamental, organic law, she is not only held responsible for its faithful promulgation among men, but also becomes entitled to the companionship and deliverance of the Lord. In short, under the aforesaid authority, the Church of the Brethren is responsible to God to preach and teach the whole New Testament. All of it is given by the same Great Authority. No part of it can, therefore, be left out, omitted, or in any way be evaded. The New Testament is her creed—her only

creed. It is her "Perfect Law of Liberty," and will continue to be such so long as she will be governed by Our Lord's Perfect Commission—and no longer. To do less, would be doing violence to the Great Godhead.

It is very apparent, on every hand, that the present world tendency is, and has been for some years, to pay very little attention to the requirements of our Lord's Commission. It is scarcely ever quoted, or referred to as a whole, and much less obeyed. This condition is a solemn admonition to the Church of the Brethren to be all the more true to its demands.

Here I will ask the reader what his impression is as to the need of loving, believing, and obeying the entire New Testament teaching, as compared with knowingly disobeying much of it, in the face of such statements as the following: "To him that knoweth to do good, and doeth it not, it is sin." "If a man keep the whole law, and offend in one point, he is guilty of all." What is your conclusion? Let the reader most candidly and sincerely answer this question, as in the very presence of the Father, and the Son, and the Holy Spirit, realizing, under the deepest conviction, that your soul's salvation depends on your decision, as to which you will incorporate into your covenant with Almighty God, to become his spiritual child.

Now, in conclusion, I am glad to know that the Church of the Brethren has always held inviolate the complete commission of the Lord Jesus Christ, as recorded by the four evangelists, as her fundamental law of conversion and initiation into the Kingdom of God. As such it involves the necessity of preaching and teaching the whole New Covenant—usually called the New Testament—to the whole world; the baptizing of penitent believers into the name of the Father, and of the Son, and of the Holy Spirit; and of teaching every precept, every obligation and commandment, including the prerequisites to water baptism, namely, faith, repentance, and love; and the ordinances of complete baptism, of feet-washing, of the Lord's supper, and of the Eucharist, or communion of bread and wine; the salutation of the holy kiss, and Christian fellowship, through and by all the ordained means of grace, as included in the "ALL THINGS" of the Commission of our Lord and Savior Jesus Christ, as revealed to us in his New Testament.

Finally, let us determine what the church really is, and what is her mission. If, in the beginning, the Word was, and the Word was with God, and the Word was God, and if that Word became flesh, and dwelt among men, as the only begotten Son of God, full of grace and truth, and if this Son of God came into this world "to seek and to save that which was lost," then, most surely, those that were found and saved, became intensely like him who saved them, and like God the Father. Then the Son taught the saved ones his Word—the Gospel—and how they should, with it, continue "to seek and to save that which was lost," after he should return to his Father in heaven. In this reasoning we can see clearly, that God's church must be a *pure* church—an *unworldly* church—as nearly like God and his Son, Jesus Christ, as is possible. We see also, as clearly, that the mission of the church is to seek and to save sinners. The church is God's agency to carry on the work which his Son began, and to continue this until the end, all unto the glory of God.

Now, here is the Church of the Brethren, nearing the end of time. Is she fulfilling her mission? Is she up to the New Testament standard? Is she as the "bride" making herself ready to meet her Bridegroom? Now is the time for the bride to make herself ready, to "array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints" (Rev. 19: 8). Here it is clear that her wedding raiment will be composed of her righteous acts. If, therefore, the Church of the Brethren should fall short in doing the righteous acts of the New Testament, she will be rejected by her intended Bridegroom, as not having on the wedding garment which he washed in his own blood, and fitted for her (Rev. 1: 5; 7: 13, 14; 39: 6, 7).

If the Church of the Brethren would be the greatest power for good possible in this world she must keep herself unspotted from the world's vanities in all of her activities, and in pleasing harmony with her



ESPOUSED HUSBAND. Then she is assured of his presence, his guidance, and his protection; otherwise not. When the Corinthian church was being corrupted by worldliness, Paul warned them, saying: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty [craftiness], so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11: 2, 3). Of Paul's warning here, the reader can make his own application to his own profit.

Also, if the Church of the Brethren will remain loyal to her Lord's commission, and true to his New Testament teachings, she will have all the consecrated material and all the spiritual power she needs, to do her full part in completing the great spiritual temple.

In the Old Testament age, when the children of the captivity builded the temple of the Lord God of Israel, the adversaries of Judah and Benjamin heard of it, and "came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us" (Ezra 4: 1-3). Will the Church of the Brethren be as true to her God during the erection of the spiritual temple as were those ancient fathers in the erection of the typical temple? Solomon's temple and all the subsequent structures were types of the church of Christ (1 Peter 2: 5), of which the Church of the Brethren hopes and prays to be at least an humble part. May it be so!

Hagerstown, Ind.

### Can It Be Done?

BY A. G. CROSSWHITE

I MEAN, can the churches reach the several goals set by the Five-Year Forward Movement program committee? When I first learned of Rocky Ford's budget, I must confess to a little incredulity. Could it be possible that we were to raise *ten thousand dollars*?

But then, I reasoned, it is a five-year budget—two thousand a year. That's not so bad. So I added to this fund sixteen hundred dollars already sent in for relief work in the Near East, a home relief fund, GOSPEL MESSENGER fund, so much to the Red Cross, an equal amount to Jewish Relief, pastor's salary, fuel, light, and a number of other incidentals, and I began to wonder where this thing was going to stop.

Yes, there was the parsonage not paid for, seven hundred dollars for District mission work, that must be paid, the regular allowance to the General Sunday School Board, a hundred or more to the China fund, the support of a few orphans in India by the Christian Workers' Band and individuals, and all the means to come from about eighty wage-earners, out of a scattered membership of one hundred twenty, and none of them very wealthy, at that. "Oh, dear, oh, dear," thought I, "what shall we do?"

And my pessimism increased the more, as I definitely learned that the ten thousand was expected within a year! The situation now became serious as well as interesting, and the whole local church machinery began to hum, not with explosions of "can'ts" and "won'ts" but with emissions of positive currents of *optimism*, and we began the canvass in terms of "Forward Movement" enthusiasm.

Only the leaders took time to figure that it meant *one hundred and twenty-five dollars per member* for the working force; and now, after twenty-four hours, we have six thousand of it raised. What had we done before this? The very best? That does not enter into the account.

All over the Brotherhood we have simply been *playing on the job*. We have not yet had a vision big enough to interest business men and women in the Lord's work.

We have never yet given one-tenth as much for

Christian work as we have for our own personal gratification. We are simply land crazy, automobile crazy and weary from chasing the "almighty dollar," and it's a godsend that some power, whether in the church or not—it matters but little—brings us to our senses.

Satan's kingdom has received but two distinctive shocks in the Christian era. The first at Pentecost, the second at the Reformation. And now, since the "New Acts of the Apostles" is supplemented with another chapter, the church may well rejoice.

When we consider the gigantic efforts of Bolshevism and a dozen other forms of materialism, as well as the mad onrush of an angry sea of false religions—both homeborn and imported—we are made to wonder how the church can sleep so long. During the world war every drive to make the world "safe for democracy" was put over the top.

Almost the whole civilized world pulled together in a friendly, brotherly way. Come now and let's make the world safe for the Kingdom of Righteousness and Israel's King. Can it be done? Yes, when the church gets the *vision*. A thousand times yes. There can be no greater inspiration than William Carey's motto: "*Attempt great things for God: expect great things from God.*" As to the question of stewardship, the Lord is only coming into his own when the question of giving is settled, not upon the basis of a "tenth" but "as the Lord hath prospered."

But some one may be anxious to know whether the financial side only is emphasized by us. By no means. We are trying to reach every goal set by the General Boards, and raising money is the easiest part of it.

God is richly blessing our people "in basket and in store" and we are *proving* him herewith. "Give and it shall be given unto you" has become blessedly true with every sacrifice. Interest, attendance and membership are correspondingly increasing. Give God the praise! We thought we needed twice the amount asked for a house of worship. Well, we could have used a great deal of money right here at home, but *we* could wait better than McPherson College and Bethany Bible School, or any of the other beneficiaries of this budget.

Now, brethren and sisters, I am hoping that this message may inspire a liberal response to the call for a forward march, for this is an opportunity of a century and the Lord is leading on to victory.

Rocky Ford, Colo.

### Why We Should Not Affiliate with the Interchurch World Movement

BY S. W. FUNK

WE are not opposing this movement because there are no good features connected with it. We fully appreciate the good things it proposes, but we shall notice a number of objectionable features that should be sufficient reasons for the Church of the Brethren not to affiliate with it.

There are good things connected with many worldly movements. Even "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11: 14, 15).

#### A Cause of Division

The fact that our present affiliation is causing considerable division of sentiment among the ministry and membership, should be sufficient warning for our Conference not to affiliate. The loss sustained, by causing discord and division, will be too great for the gain that might be made (?) by affiliating with this movement—so recent an organization, and questionable in a number of respects, as viewed by many people. We have had too many divisions already in the church. Why should we, then, with our eyes open, willfully plunge into something that we know is causing division? Though we may raise millions from among ourselves and from the unregenerated, what will that avail if we are not united in carrying forward the great work?

Forty-five ministers of this District, at the last meeting of our Ministerial Association, decided unanimously as follows: "Not to affiliate with the Interchurch World Movement in any way." If all ministers of the

Brotherhood were more fully informed, and understood what affiliating with this Movement means, there would be a still greater division of sentiment, but it will all be known some day, and the dissatisfaction will be all the greater.

The division in many other denominations would also indicate that other people, as well as ourselves, feel there are unscriptural features connected with this movement: "United we stand, divided we fall." "Mark them that cause divisions among you," etc. (Rom. 16: 17).

#### "A Drive on No-Man's Land"

This movement is making a "drive" on what they aptly call "No-Man's Land," meaning the unregenerated or sinner. They have more recently modified this term and call those who have no church fellowship "Friendly Citizens." Some have even called them the "Cornelius Class." Not so, for this man was walking in the light he had—even better than many professed Christians—but this movement has planned, and is soliciting, every man and woman in the unconverted class, as a rule. Public sentiment will almost force them to give. There is, perhaps, no one who would refuse a voluntary offering from a good moral man, but to make a general "drive" on the unconverted, as a class, to help carry on Christian work, and then turn around and use that money to help save their souls, is certainly inconsistent and unscriptural. It can only lower the standard of the Christian religion and have a detrimental effect on those who are unregenerated.

It is argued that the property of the unregenerate would not be worth fifty cents on the dollar, were it not for the Christian churches in their community, and that, what they are really enjoying, is theirs only because of the churches. This may all be true, but to try to make them pay for it through public sentiment in the campaign, is not the sound doctrine of Christ. Jesus never taught that the churches should attempt to ask the sinner, or any subject of the adversary, to pay for what he is enjoying because of the Christian religion. On the other hand, we are to "pay tribute to whom tribute is due," as Christians. Our Lord says we should go and teach men to believe, to repent, and to be converted and baptized. *Then* we should teach them to observe the principles of giving.

#### Our Affiliation

The Interchurch Bulletin of Feb. 24 says: "Church of Brethren latest to join Interchurch Movement for evangelism. . . . Arranges cooperation ahead of Conference action. . . . \$2,670,000 aim set for this year," etc. It appears that the Joint Boards have ratified, or re-affirmed this former action April 15, having, as individuals, guaranteed the underwriting of 5%. This means that certain bankers of New York have furnished sufficient money, on the strength of the underwritings, to carry on the financial campaign of the denominations participating, as well as the campaign of all combined, or the Interchurch Campaign on "No-Man's Land," or on the unregenerated, or the "Friendly Citizens," as they call them. None of the individuals or churches, guaranteeing the underwriting of 5%, expects to pay it, because it is fully expected to raise sufficient funds from the unconverted to pay for all the campaign expenses and other expenses, in promoting the Movement, and still have a goodly sum of money left over to divide among the denominations participating, according to the amount of money each denomination has raised. Do you think it is the will of our Lord and the will of our Brotherhood in general, to use money from the sinner, gotten in this way, to carry on Christian work? The Brotherhood, generally, does not understand just what affiliating with the Interchurch means in this financial campaign, and it is due every member to know just *what* we are into, and what we will be into, should the Conference decide to continue the affiliation.

#### Church Federation and Interchurch One

To say that we are being craftily drawn into Church Federation, through this movement, is not too strong. According to the *World Outlook* of November and the "Interchurch Hand Book," Dr. James I. Vance, who is the chairman of the "Federal Council of Churches," sent out a call to the Home Mission Boards, etc. "The

(Continued on Page 298)



## The Conscience

BY J. H. MOORE

CAN the conscientious man safely depend on his conscience—the moral sense—to determine for him what is right and what is wrong? Yes and no. It all depends. Let me illustrate:

Years ago, when the *Brethren at Work* office was at Lanark, and the postage on each ounce for letters was three cents, the postmaster persisted in demanding an extra three cents for letters which, according to our office scales, weighed just one ounce. This became a bit too frequent to satisfy our sense of justice. So one day I placed a three cent stamp on a full letter, weighed it carefully, to be sure that it was not over one ounce in weight, walked up to the postoffice and asked the genial postmaster to lay it on his official scales. Doing so, he said: "Another stamp." I asked him why.

He replied: "The postal regulations demand three cents for each ounce or fraction thereof, and your letter weighs a fraction over an ounce."

I rejoined: "That is funny. That letter on our scales, down at the office, weighs just one ounce, and by the time I get it up here it weighs a fraction over. I can't understand this difference."

"I can not help it," he replied. "These are Government scales, placed here by Uncle Sam, and I am supposed to go by them and not by your scales."

"Set these scales near where I can take a good look at them," I insisted. I removed the letter and asked him to shove the weight back to the zero notch. "There," I said, "your scales do not balance. They pull down on the beam." Try as he would the scales would not balance. The beam persisted in dropping when the weight swung easy in the zero notch. Passing my hand under the swinging gear, I called the attention of the puzzled Government official to a balancing ball, gave that a few twists to the right and the beam came to a level—the balance was perfect.

"Well, well," he said: "I have often wondered what that little ball on the threaded rod was for." He manipulated the thing for quite a while, throwing the scales out of balance, then in balance again. He then moved the weight out to the ounce notch, placed the letter on the scales and it weighed just an even ounce. He smiled and then said: "Well, that is one on me."

From that time on we had no more trouble about overweight letters. The two scales—the one in our office and the one in the postoffice—were in perfect accord. They told the same story. The one never contradicted the other.

Here was a conscientious man, regulating his actions by Government scales and yet making mistakes right along. What was the trouble? Was there anything wrong with the man? We would say not. He was charging too much postage on full letters. Was he right? His scales said he was. Did he have good scales? Most assuredly. Well, where was the trouble? He had permitted his scales to get out of balance, and this led to all his mistakes in weighing letters.

Did the man err in depending on his scales? What else would he be expected to do? What are scales for but to use, and to follow? That is just what any honest man would do. But the real mistake this postmaster made was in not keeping his official scales properly adjusted. He was, day after day, regulating business by scales that did not tell the truth.

This illustration represents the condition and the workings of the conscience, a perfectly safe guide in a moral sense, when properly adjusted. Of course any honest man is expected to be governed by his conscience, but that does not mean that the conscience is always right. The conscience may even be good, and yet not line up with the standard of right and wrong.

When is an act right? When it lines up with the conscience? The conscience may be like the postmaster's scales—out of balance. Can such a conscience be depended upon to settle the question of right? Not any more so than the scales referred to. There is a standard of right that stands back of the conscience. This is "the truth." Conscience can never settle the matter of the truth, for truth is truth—conscience or no conscience. In fact, truth is the standard by which the conscience of every man and

woman is to be adjusted. Line up the conscience with this standard, and every conscience will become a safe guide in determining what is right and what is wrong. But with conscience out of line with the perfect standard, it can never become a safe guide. It will be continually leading its possessor into error. It is a monitor that will not stand the test. The only right thing to do with such a conscience is to adjust it—set it right, and then it will prove a true and safe guide.

I carry an Elgin watch. It is a good time-piece, but, like all other watches, it is not perfect; it will, in the course of time, get out of adjustment. At the waiting-room for the street car lines in Elgin, there is a clock that by wire is timed, and adjusted every hour. I made it a rule, when in this room, to compare my watch with this clock. In fact, I made the clock my standard. Was it then safe for me to depend upon my watch? Most assuredly. In the point of time it became my guide, and in this particular I regulated my work, going and coming, by the little watch I carried in my pocket. So long as I kept it lined up with the clock in the waiting-room, it never deceived me or misled me.

Is not my conscience much like the watch that I carry in my pocket? It becomes a safe guide so long as I keep it lined up with the New Testament. If the Book says one thing and my conscience says another, I am sure to be misled, for every honest man is sure to follow the dictates of his conscience. A thousand consciences, lined up with the Book, will, on all matters of right or wrong, speak the same thing. This is self-evident. The reason consciences differ so widely, is because they are not regulated by the same standard.

"But," says one, "should not each man regulate his life by his own conscience?" Admitted. But that does not prove that a given act is right. The conscience, like the postmaster's scales, may be out of adjustment. Paul persecuted the church of God with a conscience that he thought could be trusted, but when Jesus came on the scene, the persecutor was found to be wrong. In his conversion, the conscience became lined up with the teaching of the Master. Then and there he stopped his persecution. The Gospel became his standard of living. Well could he say: "My conscience also bearing me witness in the Holy Ghost." Whatever may be said of the value of the conscience, it must have a standard, and to be safe it must be lined up with a standard that represents perfection. The conscience may not be perfect, but its standard *must* be.

Sebring, Fla.

## Visions and Dreams

BY B. E. KESLER

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall dream dreams" (Acts 2: 17; Joel 2: 28).

WE are living in the last days (Heb. 1: 2; 1 John 2: 18), the time when this prophecy was to be fulfilled. Indeed, Peter tells us it was being fulfilled on the Day of Pentecost. That God did in olden times, and has in modern times, imparted his mind and will to men through the medium of dreams, is very true. The case of Abimelech (Gen. 20: 3, 6), and of Jacob (Gen. 28: 12), and of Joseph (Gen. 37: 4, 5, 6) are evidence, as also are the cases of Moses (Num. 12: 6), and of Solomon (1 Kings 3: 5), and of Daniel (Dan. 7: 1). So also are the cases of Joseph (Matt. 1: 20; 2: 12) and of Pilate's wife (Matt. 27: 19).

In ancient times God did, and in modern times has, revealed himself to man in visions. The cases of Balaam (Num. 24: 4), and of Ezekiel (Ezek. 8: 14), and of Daniel (Dan. 2: 19) are in point, as also are the cases of Peter, James and John (Matt. 17: 9), and Zacharias (Luke 1: 22), and of the women (Luke 24: 23), and of Peter (Acts 11: 5), and of Paul (Acts 16: 9) and of John (Rev. 1: 11; 4: 1).

The point to be noted here is not the methods employed, whether dream or vision, but the fact that the messages delivered or revelations given, were equally divine, whether by dream or by vision, and that being divine, there could be no discrepancies as against the one, and in favor of the other medium, and that the men who dreamed were entitled to and accorded as

much regard and consideration as the men who saw visions.

Now we are expressly told that "in the last days old men shall dream dreams and young men shall see visions," but unfortunately, somehow, we seem to be getting the idea that the visions of our young men must, of necessity, be different from the dreams of our old men, and that the visions of our young men must be given precedence over the dreams of old men, and should there be any difference between the dreams of our old men and the visions of our young men, the former, with their dreams, must stand aside—be silent—and give place to the latter, with their visions. This, in the end, can only bring confusion and disaster.

Rehoboam took the counsel of the young men instead of that of the old men and the resultant failure is well known (1 Kings 12: 6, 8, 10). When we reject the counsel of the aged, based upon a long life of actual experience, for the impulsive outbursts of enthusiasm of the young and inexperienced, we may look for confusion, disappointment and disaster. It may not come in our day, but it will come, and, methinks, I see it approaching now.

Another thought, worthy of note, in this connection, is the nature and the manner in which these modern visions are obtained. It is very easy to mistake an imagination, a fancy, or even an illusion, for a vision of the modern type. These imaginations, fancies and illusions may very easily be worked up in the mind, and God may have nothing to do with them. In Isaiah's time there were those who "erred in vision and stumbled in judgment" (Isa. 28: 7). In Jeremiah's day there were some who "prophesied false visions" and who "spoke visions out of their own heart" (Jer. 14: 14; 23: 16). With such visions God has nothing to do.

It will be a sad day, indeed, for the church, when such visions of the young are accepted in the management of the church, instead of the dreams of the aged, built upon a life of trial and experience.

Then, again, visions that are from God are said to be *seen*, while these modern visions, of which we hear so much nowadays, are said to be *gotten or caught*. How often we hear of some one *getting* a vision, or we are exhorted to *get* a vision, or chided because we have not *caught* any of the modern imaginations or fancies, mistaken for visions from God!

True, a vision may be seen with other than the natural eye, but the point to be certain about is whether the thing *seen* is from God, or evolved out of the mind, in which case God may have nothing to do with it.

And then, too, that the best results may obtain, and the mind and will of God may be wrought out among us, there must be absolute harmony between the dreams of the aged and the visions of the young, at the same time remembering that the aged *saw* visions too, when young, and having seen visions when young, and having dreamed dreams since becoming aged—if any preference is to be given, wisdom would seem to indicate that it should be in favor of the aged and experienced, rather than of the young and inexperienced.

"Oh, but the aged haven't 'caught' the vision of the wonderful possibilities that are before us!" Well, if that is true, it is bad, indeed. But are they *possibilities or imaginations*? Many a one has followed a phantom instead of a vision, and many an illusion has blinded the eyes of the unwary.

Then let us be slow in *getting or catching* visions that lead away from the simple life, and fidelity to the long-established principles which have given the church a unique position in the world, and wait until we shall clearly *see* a vision from God that shall show to us that the rules enacted by our fathers in council (many of them by the help of those of us living today), for the regulation of the private conduct and everyday life of the membership, are not the best.

True, "wise men sometimes change, but fools never do." At the same time, principles never change; methods may. And what would be thought of the captain at sea, who would leave the long-established routes, and steer his ship aside, to be exposed to the hidden snags, bars and rocks?

"Oh, but we must get out of the ruts." Is that so? Well, what would you think of your teamster if he



should forsake the long-traveled, well-beaten roadway, and turn aside to the bogs, stumps, and rocks that lie by the way? And did you notice how your chauffeur and yourself, too, stick to the ruts? Why don't you get out of the ruts? Some people think, or seem to, that everything else must stick to the ruts, but the church must get out!

When God's people of the past forsook the prescribed pathway—ruts that he marked out for them—and affiliated with the nations around them, and took up their customs, God was not slow to show his disapproval, and to call his people to fall back in line, into the ruts he himself laid out. Let us beware! All of God's laws are founded on system and order. "He established the bounds of the sea." He laid out the path of the planets in the heavens, "the sun knoweth his going down," each following the path laid out.

Shall his church be an exception to all else of his works, and just drift hither and thither, "tossed to and fro by every wind of doctrine and cunning craftiness of men who lie in wait to deceive" the simple and unsuspecting? Eventually, methinks, the head of the monster behind this Interchurch World Movement will bob up. Many have gotten wonderful visions through it. But, beware, my brethren, beware! The principles of the church are at stake. Shall they be maintained or forever lost?

Poplar Bluff, Mo.

### "The Gift of Giving"

BY CHESTER E. SHULER

A GENTLEMAN and his little daughter noticed a blind man sitting at a street corner, begging from the passers-by. Reaching into his pocket, the gentleman took out a coin and, handing it to the child, told her to drop it into the cup of the blind man. Another gentleman, having noticed the kind act, asked why the father let the child give the coin. "I want her to learn to do nice things while she is yet a little one," was the reply.

Our Heavenly Father could, if he chose, give to the unfortunate folks, all about us, all that they have need of, yet he deems it best that we, his children, be allowed to be the givers. He wishes us to learn to do kind, God-like things in this life, while we are surrounded by so many who need help. He knows it will bring a great blessing to all who do it.

The act of giving for Christ's sake—even though it be only a "cup of cold water"—brings grace to the giver. It brings happiness, too; and often material gain as well. It has, doubtless, been the experience of those, who have practiced regular giving to God's cause, that they have received innumerable blessings in return. The Christian who fails to take advantage of the Heavenly Father's kindness, in permitting his children to be stewards of his goods—to be the "givers"—is missing a rich experience.

Yet, some folks are afraid to "extend credit," as it were, even to God! A wealthy man was visited by the representatives of a charitable institution, for which they solicited his aid, reminding him of the Divine declaration that "he that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again." To this he replied: "The security, no doubt, is good, and the interest is liberal; but I can not give such long credit." Poor "rich" man! Not a fortnight had elapsed—so the story goes—until he received a summons which he could not refuse. He died. And, like the rich man of whom the Master tells us, he "was buried."

Treasure deposited in the Bank of Heaven is always secure (Matt. 6: 20). That "bank" never fails. The "interest" on our deposits there is paid to us in this life, in the form of happiness, joy and peace. The larger our "deposits" there, the greater will be our reward. We should be thankful, indeed, to the Father who permits us to "lay up treasure" in heaven, and to receive, by that act, so much that is indeed "worth while" in our lives.

Harrisburg, Pa.

EVERYTHING, just now, is in commotion, so that it is hard to study "Genesis," when all about us "Revelation" predominates.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### The Forward Movement So Far

IN attempting to find ourselves in the task of the Forward Movement, we have had some interesting experiences, both embarrassing and uplifting. Some mistakes have been made; sometimes I feel mostly mistakes. We have learned more of human nature and the goodness of Jehovah. We have learned of the value of team work, and with what difficulty it is secured. We have seen arbitrary facts and figures vitalized by spiritual forces, as well as these forces of the Spirit produce figures beyond our faith. We have had churches humiliated before the gracious outpouring of God's blessing, and perhaps some may have been exalted in themselves over what they have done. How the same thing often produces different results in different folks, and sometimes in the same folks! The difference is in us, I suppose. For some folks seem to be praising God, where others see nothing but the deception of Satan. Certainly, the Father's blessings do not always follow the channel of our opinion.

Whether or not the coordinating of the program of our Forward Movement with the Interchurch World Movement was the wisest course, we shall let the Lord and the church judge. That the greatest thought and prayer was given the matter, and the most cautious regard had for all the hallowed teachings and doctrines of the church by the Boards, when a way seemed directed of the Lord for procedure, was quite evident. As the days go by, we know more of this larger movement, and its success and difficulties will be pretty well demonstrated by the time of Conference. It is a great task they have undertaken and the sincerity and godliness of its leaders has never been questioned by some of us. But that they have had many connected with this quickly-constructed machinery, that did not represent its ideals, either in theory or practice, has created much misunderstanding.

That the Interchurch Movement has been of value to us, in the work of the Forward Movement, there can be no doubt. It brought into our Five-Year Forward Movement program, of arbitrary facts and figures, life and spiritual resources. We were able much more quickly to effect our organization, because of the dates to be met and the atmosphere created. Throughout our church there have been held hundreds of meetings for prayer, life enlistment for service, stewardship, evangelistic and other meetings, that could not have been held, had it not been for the many meetings of the larger movement throughout the land. Our doctrines and discipline, history and purposes have been presented in private and in public; which has stimulated our young people to church loyalty, and informed those, among whom we were not understood or known. Our educational institutions have been brought in a closer relation to each other, and more vitally efficient work for the church will result from this, we believe. The financial ingathering now going on for the Conference offering will be a great blessing, not only in what it will do, invested in consecrated life, but in what it will mean to the givers in greater consecration, interest and enthusiasm for the church we love. For renewed activity in evangelism, visits to neglected fields, better understanding with isolated ones and many other things, we must give some credit to the atmosphere created by the larger movement.

As to further coöperation with the Interchurch World Movement, there are reasons for careful consideration of the matter before any drastic decisions are made either way. There are theological difficulties in the way of any close federation that we can not afford to ignore; but guarded coöperation is desirable, so far as God's Word and truth lead. Our people must be taught a more intelligent and deeper loyalty to our principles, for whether or not we are in the Interchurch World Movement, we shall be compelled to hold our Biblical teaching through closer contact with those who differ from us. We mingle more freely than in the years gone by. Our separation must be one of conviction rather than space.

Then, on the other hand, if we fail to coöperate, when every denominational right is in no way interfered with, how can we explain our refusal? How shall we answer those who say we are not sincere in saying, during the war, that what the world needed was Bibles and the Gospel of Jesus Christ, instead of military power and armies? How can we satisfy those who have felt the Spirit's power in these days of service as never before? How can we prove we believe what we teach, or that it is truth, if we fear we shall lose it in contact with others? But the Lord will lead if we wait on him. May we not go ahead of him, nor "follow afar off." C. D. B.

### Forward Movement Notes

Reports are daily coming in to the Forward Movement office from churches that have reached their quota, or have gone beyond that figure. At the time of this writing, approximately 100 churches have reported as having reached their apportionment, or have gone over. These 100 churches have reported a total subscription of about \$175,000. This represents an average of 25 per cent more than the amount allotted to them. This does not include churches that have made only partial reports. If these sums were added to the above, it would approximate \$200,000. This is a splendid showing.

But the above does not represent the full measure of the giving. Much of it represents sacrifice. To some it means a new standard of giving. It has put our giving upon a more systematic basis. It has shown a number of churches what they could do financially. Churches that, a few years ago, gave a few dollars annually, have increased it to hundreds. It is said that two churches in one State gave as much, or more, in the Forward Movement campaign, than all the churches in the entire State gave in two years, not so long ago. And they will not go back to the old way again.

Then there is another blessing that came with the giving that can not be measured by figures, and it is the best of all. It is the spiritual blessing. We wish it were possible that we could give all the happy notes that were contained in the letters that came with the reports from the different workers. "We counted it a pleasure to be able to do this," said one. Another said: "Our people never felt as good as they did when it was announced that we had reached our quota," said another. "We had a wonderful prayer meeting," said a telegram from the East. "Our people are spiritually awakened as they have never been before," is written on a card from Iowa. "We had some of the Interchurch slides, showing the needs of the different fields over the world, and we just felt that we could not live on in plenty, while so large a part of the world is dying for want of the Bread of Life," wrote another.

One of the surprises was the way some of the smaller mission churches in the cities and isolated Districts did their duty. Nay, they counted it more than a duty—a blessed privilege. Mission points that have been struggling along found themselves in a wonderful way. The bigness of the thing appealed to them and wherever the need had been thoroughly shown, there were few who held back. Of course, as it was in the nation, in time of extremity, there were some who were "slackers," but we are glad they were so few. The church that is happy and rejoicing, is the one that joyfully and triumphantly went "over the top," to use a term of modern coinage.

While the date for the closing of the simultaneous campaign has passed, yet the work for our own Forward Movement will be kept up until the work has been completed. It was impossible, in the short time allotted for the organization of the territory, to get into all of the churches and carry out a campaign of education and inspiration. This will be continued at least until Annual Conference, by which time it is hoped that all churches, that have not been organized and in active service, may be visited by some one. It is the desire that every member and friend of the church be seen and given an opportunity to help. Weather conditions and consequent bad roads have interfered in many of the country districts.

A brother living away from an organized church, a member of the financial team of another denomination, wanted to give something, but wanted to give it to his own church. He had none of our own pledge cards or literature, so he filled out a card belonging to the other denomination for \$50, and mailed it to Elgin. This was "love for the brethren" manifest in a most appreciable

(Continued on Page 296)



## THE ROUND TABLE

### The Firing Line

BY WM. J. TINKLE

OVER in France, during the late war, the complaint was made that a certain organization, which was caring for the soldiers, established their welfare centers far back from the front lines, out of danger. No doubt they ministered to many soldiers, but the work that was most necessary, they failed to do. After the armistice was signed, a group of soldiers came back—haughty, insubordinate, not even saluting their officers. Those fellows, on duty back of the lines, had not smelled powder. There was need of some men in the rear, but the war was won on the firing line.

When we are sent to District or Annual Meeting, we like to feel very consecrated. We are working for the Lord. It is necessary work, but it is behind the lines. When we speak of the Forward Movement, we like to turn our eyes toward Elgin to see it move. But we should turn toward the firing line and do *our* part there. Jesus wants the majority of his soldiers to fight there, even though the work of each one may seem unimportant and slow. That is where the war will be won. Don't forget that in Jesus' war against the devil, the firing line is the local church.

Chicago, Ill.

### The Greater Forward Movement

BY CARL W. HOLL

THERE is a physical law which states that—other things being equal, the force that is most constant will always overcome the force that is less constant. Two athletes of equal capacity are in training for a contest. The one trains vigorously for a time, accustoming his body to withstand all kinds of endurance and strain, quickly coming to that development where his body is capable of supplying any demand that is made upon it. He then stops his training and allows his muscles to become soft and flabby again. He goes to the other extreme. The day before the contest he renews his training and prepares for the struggle, only to find his endurance low.

The other athlete begins with less vigor. His development is not rapid, but by steadily increasing his exertions, his body becomes hardened until the day before the contest he is in "prime condition."

The race is held. The former is hesitant; the latter is confident. At no time is there any doubt as to the outcome. The latter is easily victorious.

The Church of the Brethren is now in training for a greater contest than that in which the athletes contended. Their goal was physical prowess; ours is spiritual. Theirs was transient; ours is eternal.

What is our method of training? Are we working by "fits and starts"? Or are we taking a deep root and developing such a degree of firmness and stability as will enable us to reach the climax on that great and notable day when the Lord shall return to claim his own?

Just now we are in a great Five-Year Forward Movement. Special efforts are being made to increase the efficiency of the church by rendering a greater service to humanity.

My hope and desire is that we may reach all our goals. But may the benefit of the training that is received, during these years, not be lost. Rather may we strive earnestly, vigorously and prayerfully, only to have the church reach her zenith of usefulness in the final consummation of all things.

New Windsor, Md.

### Hannah Wondered

BY KATIE FLORY

THE day's work was done, and as the evening shadows began to gather and lengthen, and daylight faded away, Hannah seated herself in her accustomed place by the glowing fireside, and sat wondering, for she had not been without her trials and struggles in the past.

She thought about her efforts, put forth in teaching

her Sunday-school class. Had it been worth the effort? She had spent precious moments of study and prayer each week on the lesson and to her, her work did not seem far-reaching, and no visible results were manifest in the lives of her pupils. At times she felt like trying no longer. As she thought about her work and reviewed the past, there were gleams of hope to be gathered, as she thought of those interested faces and listening ears. Once in a while a word spoken by the most seemingly uninterested one was heard, which made Hannah start with fresh courage. Only a few of the parents of the children in her class ever spoke a word of either commendation or condemnation to Hannah, as a teacher, and she wondered if her work was worth the effort, or even appreciated. She really wondered if there was any reward awaiting her fruitless toil.

Hannah retired for the night and after a most refreshing and peaceful sleep, she awakened at an early hour, and as she reached for her Bible, by her bed, on the stand (for she observed the "Morning Watch"), she read for her lesson that morning these most comforting and encouraging words: "Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith Jehovah" (Jer. 31: 16).

Union, Ohio.

### Sleeping-Sickness

BY SAMUEL G. FAHNSTOCK

THIS strange malady is causing considerable comment in the medical world at the present time. We hear of a number of cases that have resulted in death after several weeks of unconscious, abnormal sleep.

To me this malady (spiritually applied) is not a new and strange disease. It is, however, also abnormal. Who can intelligently diagnose the case? Who can prescribe the effective and everlasting remedy? We see many souls born into his Kingdom (?) and enter the activities of the church with zeal and Christian service. Then, as far as the welfare of others is concerned, as well as that of themselves, they seem to have fallen asleep. Their familiar faces are often missed at the appointed place of worship. They do not believe in missions; and offerings for the same do not meet with their hearty approval and response. Who can diagnose the case? Who can apply the remedy? Perhaps they were not under the care and instruction of wise counselors. Perhaps they became indifferent, because of a lack of the sincere milk of the Word applied to their conditions in life.

Whatever the cause or reason, one thing is certain: Their hearts are set on things of this world and not on things above. Unfortunately, the number of cases has been, and still is, growing rapidly.

Who can supply the remedy? To my mind the fundamental principles of the meek and lowly Lamb must be instilled (not forced) on the minds, imprinted on the hearts, and practiced in the lives of men and women seven days of every week and three hundred and sixty-five days of every year, in order to effect a permanent and everlasting cure. Let us be awake to our opportunities and responsibilities and say with the prophet Isaiah: "Awake, awake, put on thy strength, O Zion!"

Brunnerville, Pa.

### The Social Purity Program of the Local Church

BY WILLIAM J. TINKLE

THE social purity problem is one which is very intricate. In different phases it is a problem of the marriage relation, of home training, of health, of civil government, of ethics, and of education. As all social questions are related, this one is no exception. It would be hard to name a social question to which social purity is not related.

Jesus recognized the gravity of this problem. While he dealt gently with the woman taken in adultery, he in no way condoned her sin. He told her: "From henceforth sin no more." He recognizes in this sin the only force strong enough to put asunder those whom God has joined together—i. e., husband and wife.

We must realize also that we are dealing with a

subtle problem. Agitation and publicity alone can never solve it. In this respect it differs from other social problems. Both slavery and liquor were overcome largely by agitation. But agitation, exercised unwisely, only suggests impurity to the individual, and makes matters worse. We must have much information and more wisdom, if we would do constructive work.

Another fact to be recognized is, that the problem is assuming bigger proportions all the time. Not that nothing has been accomplished in the past, but vice is manifesting itself in a greater variety of forms. For instance, most of our cities have closed their segregated districts, but in many places the automobile is a greater promoter of vice than the house of ill-fame ever was. The war has augmented some results of the social evil—especially venereal diseases. I talked about this to a doctor in a city, supposed to be above the average in morals. He said that four or five new cases of venereal disease came into his office each week. I asked if he specialized in venereal diseases. "No, indeed," he replied. "I should like to get rid of that line of treatment, but I can not turn the sufferers away to quacks and charlatans." But we should not be discouraged. The "Purity Cause" is gaining in strength to combat these tendencies. It has passed the stage of hot-headed sensationalism and has settled down to practical, helpful service.

In handling this problem, the chief aim of the local church should be to develop sentiment for greater purity rather than rescue. We should stop the spring at its source, rather than to dam the river in the valley. The primary idea should be to overcome the feeling that sexual matters are unclean. We should not look upon sexual instruction as something to be deferred until a child's development, but make it a normal part of a child's education. This, too often, has been omitted in the past. There is no occasion for harrowing, shocking speeches on the subject, but sexual purity should certainly be presented as a part of the normal instruction of the congregation. The pastor or some other minister should set forth the sacredness and purity of life in his sermons.

The church should help all of her members to lead a normal life. Sexual delinquency is abnormal and often brought about by abnormal living in other respects. Recreation is important. In the larger sense this includes any enjoyable activities outside of the regular work. When one works hard, early and late, with no diversion, he yields easily to dissipation. The activities of the church can be made the most wholesome of diversions.

Church workers should realize more and more that children and young people normally have a social nature. Instead of saying: "Don't go to questionable gatherings," they should say: "Come to our helpful social events." Gatherings of this sort are singing-classes, Sunday-school class meetings, birthday parties, picnics, missionary societies, etc. If these are carefully planned and led by adults, they will go a long way toward the creation of a healthful moral sentiment.

We should realize the relation which eating and drinking have to sexual life. One of the worst effects of narcotics and stimulants is their arousing of sexual desires. Meats and highly-seasoned food have the same effect in a smaller degree. The pastor should teach these facts, and, along with the other officers, he should set an example in temperate living.

As to the instructing of children—who should do it? All are agreed that it must not be left to vicious servants or playmates. It has been said that the instruction of children should be left to wise parents. This is quite true, but who shall enlighten those who are not wise? Many parents admit that they say absolutely nothing to their children about the most vital truths of life, because they do not know how. Here arises the duty of the church to enlighten and instruct the parent, for there is no other agency that can come so close to them. Fathers' meetings and mothers' meetings should be held as regularly as possible. These meetings should be addressed by the pastor, and the pastor's wife respectively. Some one should be appointed to



keep the church supplied with the best of literature on social purity. In most cases this should be read by the parents, and told orally to the children. This helps the parent to keep the confidence of the child, which is of the utmost importance. If the parents are unwilling to instruct their children, the pastor should see to it that they are taught in small classes by competent teachers.

In all this education it should be the aim to inspire parents—especially future parents—with eugenic ideals. Since God has entrusted to them the creation of new life, they should cooperate with him for the betterment of generations yet unborn.

Christianity is the hope of the world, but it must be applied. Let the local church awake to her duty, as she already has, in some places, of applying Christianity to this problem. While she can not accomplish the entire work of reformation, the key to the most important aspects is in her hand.

Chicago, Ill.

## HOME AND FAMILY

### What the Father Must Do

How's the little chap to know  
Just the proper roads to go,  
If you never travel with him  
While he's little, hand in hand?  
How's he ever going to learn  
Just what corners not to turn  
If you never try to tell him  
So that he can understand?

Who, think you, will train him rightly,  
Who will watch him daily, nightly,  
Who will take the time to show him  
Just the things he ought to do?  
Will some stranger or a neighbor  
Take upon himself the labor  
Which the Lord above intended  
As a duty, just for you?

Is it safe to trust another,  
Even though he be your brother,  
To the molding of his future?  
Can you watch him come and go,  
Can you go on money-making  
Without thought or trouble-taking  
To discover if he's learning  
Just the things you'd have him know?

There's no fortune worth his splendor  
Or his youthful days and tender,  
There's no goal so bright with glory  
Which is worth his happiness;  
He's your hope of joy tomorrow,  
As you'll find out to your sorrow  
If you let him wander from you  
While you seek your own success.

Let the fame and money go,  
Teach him what he ought to know,  
You will find a greater glory  
Than the selfish seeker can;  
Shape his mind and soul to beauty,  
God has given you this duty  
And your age shall glow with gladness  
When your boy becomes a man.

—Edgar A. Guest.

### The Gift

BY LEO LILLIAN WISE

THERE was a wistful look upon the face of Malcolm Platt that did not escape the notice of the young man who was sitting on the opposite side. Immediately after dismissal he made his way to Mr. Platt. With a cordial "Good evening," he held out his hand to the older man. Mr. Platt was genuinely glad to greet Howard Olney. They spent a little time in the usual exchange of remarks.

Then Mr. Platt said: "I often wish that it were possible for me to take the part in the meetings that others do. But it does not come easy to me to express what is in my heart. So many times, on Sunday afternoon, when I am studying the evening topic, I think of something that I fancy would do some one good, were I to say it, but during the meeting I am tongue-tied, and the hour is gone without my being able to express myself. Perhaps it would not be of much

value, though it would give me a sense of having done my duty in witnessing for Christ."

Howard impulsively laid his hand upon his friend's shoulder and said, feelingly: "If I were able to tell you the things you have said silently to me about your Christ, I would keep you here all evening. It is not only here that we are given the privilege to witness. The conscientious living, day by day, in the right way, counts one hundred per cent. And I have felt myself indebted to you for your whole-souled example. And there are others who feel the same as I do, I know."

The two men parted without further words. A little group of young men gathered later, that evening, in Howard's room: Royal, a bank clerk; Walter, who worked for a real estate man, and Arthur, a college senior, were his special friends. Nearly every Sunday evening they spent an hour together in discussion of whatever problems came to their attention.

Howard had scarcely entered the room until he began speaking: "I wonder if any of you noticed the way Mr. Platt was watching all of us tonight? He has the feeling that because he is unable to take an active part in the Christian Workers' Meeting, he is a sort of a failure."

Howard had only been in Elmore for two years, but he had not delayed in depositing his church letter, and he had become a leader here, just as he had been at home.

Walter was the first to speak: "Yes, I did notice the look, but I did not know what he was thinking of. I am sorry that he feels that way, for to me he seems to be one of the finest gentlemen I have ever had the privilege of knowing."

"That is the way I think, too," said Royal, "and no one will ever know all he has done for me."

The little group was silent a moment, for it came to the mind of all how, when Royal's father committed suicide, in a moment of despair, it was Mr. Platt who had quietly taken charge of affairs in the stricken home. And he had made it easier for Royal, to hold his position in the bank, despite the veiled insinuation that he might not be trustworthy.

Arthur broke the tension by remarking in a humorous tone: "Any one that can help a fun-loving fellow who seems to be quite capable of getting into all kinds of scrapes, and doesn't lose faith in the ultimate goodness of said fellow, surely is a pretty good type of saint, even if he never opens his mouth in meeting."

"From all I have heard, you ought to know about the value of a friend to help you out of scrapes," laughed Howard.

"But I am wondering if this is not a time for us to do something for him. I am heartily in favor of giving flowers to the living," continued Howard.

"The flowers, in this case, would be," put in Royal, "for us each, individually, as the opportunity presents itself, to give him a quiet word of appreciation for what he means to us."

"That's it exactly," cried Arthur. And each one gave assent with a nod of his head.

In a well-appointed yet simply-furnished home, several blocks away, Malcolm Platt had given his wife a full account of the meeting, adding a little of his conversation with Howard. For years Mrs. Platt had been an invalid, and scarcely ever was she able to leave home. But she took so much interest in all outside affairs that her husband found it a pleasure to take everything to her. And it doubtless would have astonished him to know how much of his real self she knew.

Tonight she read the longing on his part, to take an active lead in witnessing for the Master whom he loved so well, and in a subtle way she brought renewed courage to him. Their lives of beautiful consecration had been an inspiration to many, although they were unconscious of the fact.

The next morning, as Mr. Platt was busy in the bank, where he was the efficient cashier, he was approached by Royal who, after he had concluded his business errand, said, in his quiet way: "I wish I were able to tell you, in the right words, what your help has meant to me, but it is impossible for me to do so. Many a time I have been tempted to go away from here and begin elsewhere, and always you have

come to me with a word of helpful encouragement. Do you remember that when father was gone," and Royal, who choked over the words, paused, then went on: "You said to me that right here was the place to prove myself a man worthy to be trusted."

There was a shining look on the face of the older man, as he wiped his glasses carefully: "Royal, no one word of mine would have helped you, had you not had the elements of a real man in you. But if I have helped you at all, it is a pleasure to me, for the Master himself taught us to lend a helping hand."

At noon he seemed to be joined accidentally by Walter, who also went in his direction. There was the casual greeting, then Walter abruptly said: "I am expecting my young sister to be in town soon, and I have been wondering about a suitable place for her to stay. Do you suppose it would be convenient for her to come to your home?"

A vision of a merry, winsome girl came to Mr. Platt and he answered: "It would give my wife and myself much pleasure to have Ellen in our home, but we may seem a bit prosaic for her."

"Ellen thinks the same of you as I do, that you two are the finest people we know. You do not say so much, but your life speaks eloquently of the fine, inner life and that must be glorious. Good day, sir."

Later in the day—did Arthur just happen to drop in? As usual he went straight to the point: "It has occurred to me that I have been rather negligent in telling you how I have been glad for your patience with all my numerous misdeeds, although I never hesitated to come to you as soon as I needed help. Do you think I can be trusted to go away next year to teach?"

"Surely, I think so, and never for one moment have I doubted your real goodness, my boy," said the other, in tones of affection.

"Your belief in me," began Arthur soberly, "has steadied me more than once, for you know there are people who are always ready to think any one absolutely bad, when his love for fun gets him into unexpected dilemmas. I believe I have been able to get along with my class of boys because of you. I wish there were more real men like you, sir."

That evening, with shining eyes, he told his wife of what the day had brought to him, and the joy it had given to him was revealed in his voice. He confessed: "Only last night I was, in a way, rebellious, because it is not given to me to be able to testify in the open meeting the way others can. Of course, I am not all that they consider me to be, but I will be more contented now than I was before."

His wife laid her hand lovingly upon his shoulder, as she slowly answered him: "I prayed last night that in some way it might be revealed to you, how it pleases God to have you witness for him. Paul wrote that divers gifts were given to Christ's followers. My dear, to you was given the divine gift of being a friend in time of dire need. Not all are able, in dark hours, to say the healing word. You have that gift and you have been a wise, conscientious steward with it. I am so glad that the young men were moved to tell you what they think of you. It is well enough to give flowers to our dead, but we ought not to be chary of the word of appreciation which costs so little to give, but which, so many times, makes the recipient's life so much sweeter."

Tiffin, Ohio.

### The Postman's Testimony

BY JULIA GRAYDON

SHORTLY after the death of the mother of a friend of mine, the postman who delivered mail in the section where the deceased had lived, said to a neighbor: "I meet many people on my rounds and many old people, but Mrs. C—— was always pleasant, no matter when I saw her."

How many of us are "always pleasant" to those who come to our doors day after day? What is the postman's thought of you and of me, and what will be his testimony of us when we pass on?

A little kindness day by day  
Will help another on his way.

Harrisburg, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, May 16

Sunday-school Lesson, Victory Under Samuel.—1 Sam. 7: 2-17.

Christian Workers' Meeting, Missionary Program.

\* \* \* \*

### Gains for the Kingdom

One baptism in the Pyrmont church, Ind.  
Four baptisms in the Everett church, Pa.  
One baptism in the Falling Spring church, Pa.  
One baptism in the East Nimishillen church, Ohio.  
Two baptisms recently in the Owl Creek church, Ohio.  
Ten were baptized recently in the Juniata Park church, Pa.

Six have been baptized recently in the First Church, McPherson, Kans.

One was reclaimed and one baptized recently in the Lancaster church, Pa.

Six were received into fellowship in the Minneapolis church, Minn., April 11.

One addition to the Lincoln church, Nebr.—the pastor, Bro. J. R. Smith, evangelist.

Three confessed Christ recently, two of whom have been baptized in the Patterson church, Calif.

Twelve baptisms and two reclaimed in the Long Beach church, Calif.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

Twelve were baptized and five restored in the Wabash City Mission, Ind.—Bro. Geo. Swihart, of Roann, same State, evangelist.

\* \* \* \*

### Our Evangelists

Bro. O. F. Sherfy, of the Monitor church, Kans., at the Bethel church, Ind.

Bro. F. D. Anthony, of Baltimore, to begin June 14 in the Bear Creek church, Md.

Bro. O. H. Feiler, of Hutchinson, Kans., to begin May 16 in the Ottumwa church, Iowa.

Bro. H. H. Nye, of Elizabethtown, Pa., to begin June 20 in the Lancaster church, same State.

Bro. J. E. Myers, of Hanover, Pa., to begin June 5 in the Falling Spring church, same State.

Bro. Walter Hartman, of Bridgewater, Va., to begin May 16 in the South Annville house, Pa.

Bro. Moyné Landis, of North Manchester, Ind., to begin May 18 in the Union Center church, same State.

Bro. J. R. Smith, of Lincoln, Nebr., to begin some time in June in the New Rockford church, N. Dak.

Bro. Frank Sargent, of Chicago, to begin about the middle of October in the Owl Creek church, Ohio.

Bro. B. D. Hirt, of Huntington, Ind., is holding a series of meetings in the Ft. Wayne church, same State.

Bro. J. E. Shepler, of Bentons Ferry, W. Va., to begin about May 30 in the Pleasant Valley church, same State.

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### Elsewhere in This Issue

Mothers and daughters should be specially interested in Sister Catharine B. Van Dyke's announcement on page 300. Our sister presents a splendid opportunity of coming within range of helpful and inspiring influences, as well as participating in service for the Junior Department. Those who are qualified for the latter phase of activity, will please communicate with Sister Van Dyke at once, as suggested.

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### Personal Mention

Bro. Chas. O. Beery changes his address from 805 Second Street to 213 Ninth Avenue, Juniata, Pa.

Eastern Virginia selected Eld. I. N. H. Beahm as Standing Committee delegate to the coming Conference.

The First District of West Virginia is to be represented on the Sedalia Standing Committee by Eld. Jeremiah Thomas.

The Standing Committee delegate to the Coming Conference from the Second District of West Virginia, is Eld. E. G. Bean.

The Standing Committee delegates to the Sedalia Conference from Southern Pennsylvania are Elders H. M. Stover and Daniel Bowser.

All parties having correspondence with Bro. J. L. Cunningham will please note his removal from Flora to North Manchester, Ind., and address him hereafter at the last-named place.

Bro. A. R. Coffman, of Bridgewater, Va., has been chosen as pastor of the Coventry church, Pa. He will enter upon that work soon after being released from his college duties at Bridgewater College, in June.

Bro. F. D. Anthony should now be addressed at New Market, Frederick Co., Md. Bro. Anthony will devote the remainder of the current year to evangelistic work. The

months of July and December are still open to calls from churches that may desire his services.

Bro. J. R. Smith is in a position to hold another series of meetings in North Dakota during June, if advised to that effect at once by any church desiring his services. He may be addressed just now at 323 North Twenty-second Street, Lincoln, Nebr., or later on at New Rockford, N. Dak., in care of J. W. Plock.

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### Miscellaneous Mention

About five hundred persons witnessed the laying of the corner-stone of the new church building in the Salem Community, Kans., May 1. Bro. J. J. Yoder, of McPherson, same State, delivered the dedicatory address.

The latest addition to the list of churches in the State of Washington will be known by the name of "Whitestone." The new organization was formerly a part of the Okanogan Valley church, and starts out most encouragingly.

The Bethel Mahoning church, of Poland, Ohio, is looking for a resident pastor and would like to correspond with some one who is available. Further information may be secured by addressing Levi F. Good, R. D. 4, Youngstown, Ohio.

It was the Yakima church, Wash.—not California—whose Christian Workers' Society pledged \$400 for the building of a church in India. From a late communication we learn that over half of that amount has already been paid in.

We are glad to note that the work at Richmond, Va., is gaining a foothold that bids fair for a promising future. Services have been arranged for every second and fourth Sunday, and a Sunday-school is to be started as soon as a place can be secured.

If you see anything of that carload of paper, will you please let us know? It hasn't turned up yet. So we are still walking by faith rather than by sight. But this is good practice, no doubt, even though it gets on the nerves a trifle, at times.

Work on the church building, now being erected by the Salem church, Kans., is progressing satisfactorily. Despite the prevalent high prices for building operations of any sort, our people are not allowing the Lord's work to lag because of the increased cost.

The Vast Field Uncultivated at Our Door.—According to reliable surveys, well nigh a million people in the mansions and hovels of New York never cross the threshold of a church. Throughout the United States, forty million more are similarly unreached by church influences. Truly one might say that the church is encamped on the edge of a dark continent of worldliness and pleasure and sin. Through the air come the words of the Great Commander—the marching orders that must be obeyed at all hazards: "Go ye therefore, and teach all nations." Does the burden of unsaved souls rest heavily upon our hearts? Are we ready to dedicate ourselves wholly to the winning of their lives? Are we ready to forego all ease that the progress of the Kingdom may be hastened? Is ours the chief purpose of gathering the multitude out of the wilderness and leading it toward the shining city?

We have often wondered why most of us make so little out of the opportunities afforded us by contact with our neighbors. The very fact that they live near us gives frequent opportunity for kindness, helpfulness and sympathy. Keeping that in mind, surely there is no occasion for friction, selfishness and quarrels. To be a good neighbor we must needs be governed by "Golden Rule" principles. That, in itself, is a good beginning toward helpful and inspiring influences. We must be "shining lights" in our conduct to others, if we would impress our neighbor with the beauty of the Christ-life. Our neighbor is sure to see a great deal of us, as the days go by. What he sees, is certain to impress him for either good or ill. Viewed from that angle, our life and conduct assume proportions of unusual significance. Recognizing that the impressions made upon our neighbor are certain to be of the most vital significance, surely a new and vastly-increased sense of responsibility should be ours.

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### The Conference Daily. Subscribe Now!

To make the Conference Daily a success, it will be necessary that subscriptions be sent to the editor early. The publishing company has been promised that it will have the list in due time, so that it may render us the best service in getting the daily to the Brethren. Now it is up to us to help work up the list.

Will you not, therefore, send your subscription or subscriptions without delay, to the undersigned? Remember, the price is forty-five cents, but if you send nine names besides your own, you may have one paper free for the week. Let each congregation, through its elder or pastor, see that some responsible person undertakes the securing of subscriptions. Make announcement of the daily on Sunday, May 16. Send all subscriptions to the undersigned. STAMPS WILL NOT BE ACCEPTED. The lists will be closed June 1. Do not put off your orders. DO IT NOW!

E. L. Craik.

College Hill, McPherson, Kans.

### Forward Movement Notes

(Continued from Page 293)

manner. We are sure that there are others that feel the same way, and their pledges will likewise be appreciated. If you do not know just how you want to give your contribution, write the Forward Movement, Elgin, and they will explain.

The splendid results were not all confined to one section of the Brotherhood. Eastern Maryland and Virginia were among the leaders. Some churches in the first-named State went from 75 to 125 per cent above their quota and were not yet through. Pennsylvania sends some good reports. Ohio had churches that went from 100 to 150 per cent above their apportionment. The mission churches of Toledo, Marion, Cleveland and Middletown all went far above their quota. Indiana has a number of "over-the-top" churches and likewise Michigan. South Waterloo, Iowa, heads the list from that State with approximately \$15,000 for their offering. Kansas and Nebraska show up well, and from Southern California comes the good news that five of the churches have gone over in a splendid way, and had not stopped when the telegram was sent. Lindsay, in the Northern District, also exceeded its quota by a large margin. Chicago, Ill., which centers around Bethany Bible School, with the Hastings Street and Douglas Park churches, was away up in the thousands, when last heard from. Some good reports are coming from Tennessee, also.

But we have not said much about the spiritual part of the program, and this we want to emphasize. The money was a most essential part, but not the essential. Unless the church has caught a deeper and wider spiritual vision, unless our spiritual horizon has been enlarged until it has taken in the whole world, then we have failed, largely, in accomplishing the purpose for which the Forward Movement stands. Its primary purpose is not to raise money, but to stir men and women to see money as God sees it—a medium by which the Gospel may be carried to the whole world. The world is in a tumult. Man has been unable to meet and solve the problems as they have come, like an avalanche, during the past few years. Leagues, conventions, congresses, parliaments, or by whatever name they may be called, have failed and will fail. Only God, in his Infinite Power, can bring order out of the present chaos and that is why God should be brought to all the nations. Through him, only, can peace come—industrial peace, domestic peace, political peace, international peace—all wait on him, the Prince of Peace. We need our young men to herald these words to the ends of the earth. We need our young women to tell the story at home and over the seas. We need doctors to heal the body, that they may lead the way to the healing of the soul sick with sin. We need nurses with the gentle touch and the kind word, to sit by the side of the sick, that, while the body mends from its weaknesses, the Great Physician may be found near at hand with "healing on his wings," that will be as balm to the weary, sin-sick soul. Oh, how much we need workers in the field! At home and abroad they are calling. We have brought our silver and our gold, our bonds and our securities to the treasury of the Lord. Now, are we going to bring our boys and girls and put them at his feet? He is calling. Will the church answer and send them forth?

Supplies have been sent out, from the Forward Movement Headquarters, to over 900 churches out of a possible one thousand, which represents the organized congregations of the Brotherhood. Orders for supplies are daily coming in from other churches that were isolated, and could not be organized when others were visited. When we consider the shortness of the time in which this work was done, it is really marvelous how our people have taken hold of the work.

We want again to emphasize "Church Day," that has been set apart for Sunday, May 30. We wish it might be made a day of great spiritual blessing in every congregation of the Brotherhood. In view of the fact that the Sedalia Conference will be only a few days in the future, it ought to be a time of much prayer. There will be important problems at that meeting for discussion and decision. There is no danger if we allow the Holy Spirit to dominate our thoughts and our expressions, but when we get to a gathering of this kind, we too often go with prejudiced minds and biased thoughts, so that the Spirit can not work within us. If we go "empty," and pray for the Lord to "fill us," then we may be sure that we will have the right mind. So may this be a matter of prayer by the church at home. Again; take special pains to make it an "Every Member Present" Sunday. Make special efforts to have every member present at least at one service during the day. Invite in the friends of the church, and have something worth while for them when they come. Exalt Christ, the great Head of the church, and thus exalt the true church. Some churches have been beheaded. Christ is not there and there is consequently no life. These are the days when the church needs to be much alive—wide-awake, watching, warning, pleading, leading, teaching, praying, evangelizing, "for at an hour when ye think not the Son of man cometh." May the Lord give us a blessed day on May 30!



## AROUND THE WORLD

### One Million Gift to Church Campaign

We are living in a day when munificent giving is not at all rare, but the United Presbyterians of Pittsburgh, Pa., have the unique distinction of claiming the largest individual gift, thus far received during their campaign—\$1,000,000. It came wholly anonymously. While complete reports of the financial drive, the country over, are not yet available, it is generally conceded that the showing will be a most encouraging one. Better, even, than the financial ingathering is the renewed interest in religion, in communities where the campaign has been most thorough. "Where your treasure is, there will your heart be also," is being most forcefully verified.

### Mennonites Leaving Canada

According to recent reports, large Mennonite colonies of Manitoba and Saskatchewan, plan to leave Canada for the United States, to establish one great colony in the Mississippi Valley. It is alleged that they are tired of the fight to retain special educational privileges, and most of all they fear that public opinion will wrest from them their exemption from military service in time of war. It is claimed that more than eight thousand persons will be included in this wholesale move. Fourteen prairie towns will be practically depopulated, temporarily at least, while land holdings to the value of more than \$10,000,000 will have to be sold at whatever they may bring. But the Mennonites willingly make the sacrifice.

### Great Resources of Palestine

Recent reports of British engineers show that vast riches are available near the Dead Sea and on the plains of Moab. Before the war the Sultan claimed all natural resources. Unwilling to improve the country, he allowed nothing to be done by others. There was only one small bridge across the Jordan. Now three bridges have already been constructed by the British. Construction of canals from the Jordan will make available, for agriculture, the rich Moab plains on the other side of the river. Rich deposits of coal and oil are known to exist in the vicinity of the Dead Sea, while the purest of sulphur and bitumen are found in large quantities. A new era is about to dawn for the hitherto poverty-stricken inhabitants of the country.

### Nothing Safe Without the Church

Roger W. Babson—the statistician to whom we referred in our last issue—has a Business Information Bureau with more "big business" subscribers than any other concern of that sort. In a recent and most pungent letter, sent to his clients, he emphasizes the importance of the churches, as a guarantee of the continued stability and solidity of the nation. He asks them if they realize that the securities in their safety-deposit boxes would not be worth more than a bundle of waste paper, if the churches disappeared. Nothing makes those bonds and stocks and mortgages of any value except the honesty of the men who have accepted the investments and can be depended upon to pay when the time comes. The church is the logical conservator of integrity.

### A Disreputable Business

While, despite the Prohibition Amendment, whiskey continues to be sold surreptitiously and at prices beyond all reason, it is an admittedly disreputable proceeding. There is one fact, however, that should be remembered: The whiskey, thus consumed, is presumably purchased by those who were already given to its use. It is not being dealt out at ten thousand bars to young and old—one urging the other to have "just one more." With whiskey at a dollar a drink, there is less urging, and the temptation to prove that you "can take it or leave it alone" is not so strong. Besides, whiskey and whiskey selling are now properly regarded as criminal—just as are gambling, drug-using and other vices. Whiskey drinking is no longer regarded as decent, and the younger generation is not likely to become addicted to the practice.

### Taking the Church to Task

At a recent mass-meeting, in the interest of the "Inter-church World Movement," Vice-President Marshall, in no uncertain terms, arraigned the churches for their evident backsliding and insincerity. He urged these bodies to resort to an old-fashioned housecleaning, and to return to primitive practices. "Men may cry, Peace, peace," the Vice-President said, "but there will be no peace until the churches resume their proper functions, renew their faith, and prove their sincerity by their works. The churches, with a complacent smile, have turned over to the state the maintenance of the moral law, and the state has failed, as it always will, to maintain it. It is no wonder that the man on the street sneers at the churches. Do not think, for a moment, that he is tired of the words of the Nazarene. He merely questions the genuineness of Christianity as commonly exhibited. When the churches prove their faith in the communion of saints by their works, their courts will be thronged with worshipers and

there will be no need for patchwork legislation to reconcile labor and capital, nation and nation." These are words of truth and soberness, well worthy of serious consideration. Unquestionably the churches should strive to gain a clearer vision of the great world needs, and set about that task with renewed determination.

### The Passing of the "Hobo"

Dr. John P. Brushingham, Secretary of the Morals Commission, Chicago, declares that the "down-and-out" element, to whom whiskey and beer meant happiness a year ago, is rapidly disappearing—redeemed for a better life, owing to the absence of all intoxicants. Dr. Brushingham has discovered, during a two weeks' investigation of the lodging house districts of Chicago, that a really wonderful change has been wrought. Here are some of his deductions: "The enforcement of dry legislation is at least 92 per cent efficient. Blood diseases are rapidly decreasing. Drug addicts are fewer in number. Tuberculosis and alcoholic pneumonia cases are less numerous as a result of prohibition." Surely, a most gratifying showing!

### When Destruction Is Wholly Justifiable

Have you ever thought that there might be a time when destruction of costly property is perfectly justifiable? There is. Recently a train load of costly but now rusty steel shells left a great factory. Originally made to carry explosives and kill human beings, these heaped up cars of waste material now go to the scrap-heap—the metal, later on, to be fashioned into implements for the artisan or the husbandman. It will truly be a blessed day when every shell, sword, cannon, rifle and revolver shall be committed to the scrap-heap, eventually to be transformed into articles for the common good of humanity. Perhaps mankind is not quite ready for that most heartily wished-for consummation, but is it not truly worth working and praying for?

### Mexico in Control of Gen. Obregon

With President Carranza a hunted fugitive, Mexico City in full possession of Gen. Obregon, and practically all of the country's defenses in the hands of the rebel forces, the Mexican revolution was officially proclaimed complete on the evening of May 9. Another chapter in Mexico's troubled history has thus been closed, and another opened. Just how things will end, is a question that only the future will reveal. The revolution was accomplished without fighting, with the exception of a few skirmishes in the interior. If Carranza succeeds in getting out of Mexico, the revolutionists will be pleased. Should he be captured by Gen. Obregon's forces, he will have to stand trial in the civil courts for any misdeeds of which he may have been guilty as President. Torn and bleeding by internal dissensions, Mexico's lot is a most unfortunate one, and the end of the conflict is not yet in sight.

### Parental Care Can Not Be Evaded

A most significant decision was rendered in New Jersey, recently, when the judge of a court decided that a parent who deprives his child of proper medical attention, as defined by the statutes, is held responsible for its death. In the instance referred to, a girl, nine years old, at Newark, N. J., was stricken with diphtheria. Her father and mother—Christian Scientists—invoked the aid of one of their "healers," who gave her treatment according to the belief of that cult. When the child died, a charge of neglect was filed against her father, and a verdict of "guilty" has been entered against him. While the courts have always ruled that any adult has the privilege of personally being treated by other than the generally-recognized medical agencies, he has no such right as far as dependent members of his family are concerned. He must give them expert medical care, or suffer the consequences. Quite naturally, strong opposition has been aroused against the ruling above referred to. It would seem to be the part of wisdom, however, to give ample recognition to the achievements of expert medical men.

### The Great Gathering at Tokyo, Japan

In response to some inquiries, concerning the World's Sunday School Convention, to be held in the capital of the Nipponese Empire in October, we give at least a few of the leading facts. To begin with, the Convention is, undoubtedly, a supreme challenge to the Christian forces everywhere, at this most critical time in the world's history. As many as two thousand delegates from the various Christian nations are expected to go to Tokyo to emphasize the universal need of religious education, and to demonstrate through addresses, exhibits, conferences, pageants, etc., the most approved methods for the building up of individual, home and national character through Bible teaching and personal, consecrated effort. Some might wonder: "Why should this great Convention be held in a far-off Oriental land, and why in Tokyo?" That question is readily answered. As the World's Sunday School Association exists, first and foremost, to be of special service to the missionary boards on the foreign fields, nothing could be more logical than to hold the Convention at the gateway of the great mission area of the Far East, where nearly 300,000,000 of the younger

generation may be won for truth and righteousness. The program of the Convention will cover ten days. The general theme will be "The Sunday School and World Progress." The daily themes are a logical development of this general topic—vital and progressive. Preceding and following the Convention, there are to be many tours to mission stations, as well as other points of interest, in Japan, Korea, China and the Philippines. Sunday-school specialists will visit points of interest, to address gatherings of business men, educators, civic leaders and Sunday-school workers.

### Mission Work Highly Valued

That the Christian missionary is not only tolerated, but warmly welcomed by the Governments of most non-Christian lands, may now be regarded as a fact. Afghanistan, Bhutan, Nepal and Tibet are now the only lands in which the Christian missionary is officially prohibited from preaching the Gospel. In practically all other non-Christian countries, while he may meet with occasional hostility, he is recognized by thinking men and women—many non-Christians among them—as one who has the interests of the country and people at heart. In China, in Japan, in India, in Africa, and even in some of the countries of South America, many of the people are so fully convinced of the value of Christian missions, as to back the various enterprises by lavish financial contributions.

### "If Left to the People"

Of late it has been said repeatedly that compulsory military training, "if left to the people," will never be made a part of the nation's program. That statement is undoubtedly quite correct. The people in general do know what they want, and they are quite sure they do not want the thinly-disguised monster of militarism, known as universal military training. In this connection it is of interest—to keep in mind for ready reference—that in Great Britain the sentiment against militarism is growing stronger all the while. Students at Cambridge University—most of whom served as officers during the war—when voting on the question during the progress of a recent debate, strongly opposed all forms of compulsory military training. Australian troops, when asked to vote on the question, while in France, strongly declared themselves against enforced training of any kind.

### Why Church Mergers Fail

Press reports claim that Thermopoli, Wyoming, which has had four churches, plans to merge all four in one, thus saving overhead charges and concentrating effort—so it is thought. Experience has shown, however, that community churches of that sort rule out individuality in religious feeling. The Church of England was a community church for centuries, but what about it now? There are almost as many denominations in England as in America, and the universal sway of the original one has practically broken down. A "church" of the commonly-accepted phase is based on religious emotions, and those are likely to vary widely. That being the case, there is bound to be a dividing off into groups of kindred ideas and beliefs. The recognition of that fact is the strength of the Interchurch World Movement. It does not ask men to abandon their denominational beliefs, or to merge them with those of somebody else. It merely asks coöperation in the social effort that nowadays is bound to result from an earnest conviction of the presence of God in the universe. Union of that sort of effort, in promotion of righteousness throughout the world, can always be entered into most acceptably, and without the least disturbance of denominational integrity.

### A Plea That Should Be Heeded

It is a generally-conceded fact that the vexed race question will be practically solved when the colored man arises to the fullest sense of his possibilities, and when the white man can be made to realize that the negro is doing his best to become a useful fellow-citizen. Right now, forces are asserting themselves, that are bound to be of far-reaching significance along the line indicated. Only within very recent years have the colored people awakened to the great need of resorting to persistent, well-planned efforts to acquaint all persons in the United States with the real advancement of their race. Their present endeavors along that line are praiseworthy. "We must offset the influences working for our overthrow," we are told in an editorial of a nationally-circulated weekly journal of the colored race. "To begin this propaganda, we must first be conversant with our own history. The things worth while, that we have accomplished, should be made known. Here are facts that speak for themselves: We have in operation 1,000,000 farms. We own 600,000 homes, 50,000 business houses, 43,000 churches. Our accumulated wealth is \$1,000,000,000 and over. We have 30,000 school-teachers, and 1,800,000 pupils attend our schools. For higher education we have an investment of \$22,000,000." When we remember that the negro race constitutes one-eighth of the population of our country, we can readily see that the uplift of our colored people is of the utmost importance. In their struggle to rise to a higher plane, they should be given every encouragement. In thus assisting them, the white race opens the way to a more complete and more permanent understanding.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Psalm of Answered Prayer

Psalm 107

For Week Beginning May 23, 1920

1. **God Gives Beyond Our Anticipation.**—God answers the prayers of his saints, but he does far more than that. The Psalm under consideration does not, in any particular sense, confine itself to ANSWERED PRAYERS merely. It dwells also upon answers to prayers that did not specially insist on a response. The whole Psalm strongly emphasizes the truth that God, in his mercy, pours upon man abounding blessings, above all that he is able to ask or think.

2. **Answered Prayer Should Lead to Praise.**—Again and again the Psalmist exclaims: "O that men would praise Jehovah for his lovingkindness and for his wonderful works to the children of men." It is no purposeless utterance. The relation between prayer and praise should be an intimate one. We are more ready, generally, to pray for desired blessings than to praise the Lord for blessings he has graciously bestowed upon us. We think a hundred times of our own needs, where we think once of the graciousness of God in supplying our many needs. While, with child-like confidence, we ask the Lord for things urgently needed, we should not forget gratefully to acknowledge his answers. Surely, our prayers should be rich in gratitude for God's benign response to our prayers.

3. **What Is Meant by Asking According to God's Will?**—We must make both the matter and spirit of our prayers correspond to his will. We must ask first in the right spirit, and then for the right thing. To ask in the right spirit, we must, as the apostle says, "lift up holy hands." In the hands of supplication, which we raise to heaven, there must be found no sinful and inordinate desires. Of equal importance it is to ask for the right things. God's Word clearly shows us what we may expect through fervent, effectual prayer. The Bible is God's treasure-house, filled from end to end with precious jewels. The richest and rarest may be ours without money and without price.

4. **The Wonderful Teachings of This Beautiful Psalm.**—(1) Whatever be a man's trouble, there is but one way out of it—to cry to God. That way is never without results. Always deliverance comes, and always the obligation of praise lies on "the redeemed of Jehovah." (2) New mercies give new meaning to old praises. Fresh outpourings of thankfulness willingly run in well-worn channels. Very fittingly, therefore, the psalm bids the Lord's people to proclaim in full assurance that God's "lovingkindness endureth forever," since it has come down to them through centuries. (3) "The travelers," referred to in the psalm, are driven to God by their "distress." Happy are they who, when lost in a desert, be-think themselves of the only Guide. He does not reject the cry of the needy petitioner, but grants speedy and gracious deliverance. (4) Just as the Psalm begins with a tribute to the never-failing loving-kindness of Jehovah, so it ends with a call to all who would be wise to give heed to the various dealings of God. The apostle continues that thought in these words: "All things work together for good to them that love God." The more love, the more grace.

5. **Scriptural References.**—Gracious promises (Psa. 34: 15, 17). "The Lord always does his part (Psa. 37: 4, 5). A good resolve (Psa. 55: 16, 17). God's direction is sure (Prov. 3: 6). Definite assurance (Matt. 7: 7-11). The promise to the two or three (Matt. 18: 19, 20). "Whosoever ye shall ask in prayer . . . ye shall receive" (Matt. 21: 22). The Spirit's intercession (Rom. 8: 26). How to get wisdom (James 1: 5-7).

### Why We Should Not Affiliate with the Inter-church World Movement

(Continued from Page 201)

result was the Interchurch World Movement." Step by step the Interchurch Movement is revealing its aim for Church Federation, notwithstanding the fact that they have repeatedly asserted that this movement has nothing to do with Church Federation. This seemed to be necessary; otherwise the churches could not so easily have been drawn into the movement. Notice their last step! In the *Interchurch Bulletin* of March 27 they have the heading: "Federal Council and Interchurch Coöperate Fully." They give the names of the officers who met and united the two movements. They say: "These conferences seemed necessary after becoming apparent that some of the activities of the Federal Council seemed to be overlapped by the work

of the Interchurch. . . . The fact that many of the officers and the members of our group, are also actively identified with the other, should be conclusive proof that the interests of both agencies are mutual." Many articles are appearing in various papers, including Interchurch publications, advocating that the Interchurch Movement will ultimately bring about Church Federation, and that the various denominations must be willing to lay aside their differences of belief on doctrines, etc. One writer says that the denominations "will have to strike the lowest common denominator."

There can be no question but what we will have to sacrifice many of the doctrinal beliefs, so sacred to us and sink to the lowest belief of any denomination, if we expect to affiliate with this Interchurch Movement or Church Federation. We could give many more evidences that the Interchurch and the Church Council of Federation are practically one now, and if we wish to enter into Church Federation eventually, then we must simply continue to affiliate with the Interchurch Movement. It is even advocated that we should have "A World League of Churches," whose common sympathies and ideals can underwrite government. . . . It is not claiming too much to assert that the Interchurch Movement has already taken longer steps towards this realization than have ever been taken before."—*From Interchurch Movement Number of Christian Herald.*

Shall we belong to a "League of Churches," whose aim is even to underwrite governments? This is the Pope's aim. "Beware lest we be beguiled" (2 Cor. 11: 3, 4).

#### Principles Fundamentally Wrong

One of the prime motives, in originating this movement, seems to have been to save the world from commercial disaster, instead of saving the souls of men for Christ. The argument was presented to the large banking interests of New York, that Protestantism is on the verge of collapse, and if it fails, all commercial interests will fail. Thereupon these banks advanced all the money necessary to carry on the financial campaign of the churches participating, as well as for promoting the interests of the movement. Many men of wealth, including millionaires and multimillionaires, are pushing the movement to save themselves from financial disaster. It seems to be the prevailing thought that the consecration of money is going to save the world. Their advertisements in the *World Outlook* and other papers have this: "'One more revival, only one is needed,' said Horace Bushnell, 'the consecration of the money power to God. When this revival comes the Kingdom of God will come in a day.' Is this sound doctrine and true? The Word says: 'Though I bestow all my goods,' etc., 'it profiteth me nothing.'"

It takes the consecration and regeneration of men's hearts first, and then the consecration of money power will come naturally. Simon, the sorcerer, thought that the power of God could be purchased with money, but Peter said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8: 18-24).

Mr. Rockefeller said in *Interchurch Bulletin* of March 27: "The remedy for chaotic conditions, now existing, rests in brotherhood—brotherhood of men and of nations, based on the Fatherhood of God." Notice, the remedy is not based on the atoning blood of Jesus. This is the slogan in many of their advertisements. This world can never be saved by social reform under the guise of the Christian religion.

Again; the methods and terms used by this movement are largely taken from the great world war, and are employed for sentimental and psychological effect on the mind, in raising money for Christian work, instead of basing the campaign on the real, fundamental teachings of Christ on Christian giving.

#### A Bad Mix-up

Again; in order to make the Christian religion popular among all classes, this movement has gone into the theatrical business, and has been putting on the stage "The Wayfarer," which, they claim, is more effective than preaching. They say, in the *Bulletin* of Jan. 3,

that "it employs all the arts of the pageant, the drama and the opera." What do these terms mean?

Then, in *Bulletin* of Jan. 17, they say: "Endorsements from men prominent in the political, business and theatrical world poured into the business offices," etc.

Shall we continue to affiliate and be partakers of their evil deeds? Is this according to sound doctrine? "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 18-21)—not to put on the stage, plays that will meet the approval of all classes, even the vilest.

It is also generally known that there are quite a number of ministers, in the various denominations affiliating, such as the Methodists, Baptists, Presbyterians and others, who openly deny the Divinity of Christ, his atoning blood, the virgin birth, and the inspiration of the Bible, and it is not strange that scarcely one of them can be found opposing the Interchurch Movement. Perhaps none of them would be found affiliating with, and advocating, the movement, if it were absolutely sound in the fundamental doctrinal teachings of the Gospel. This is the kind of mix-up by which we are confronted. "Therefore come out from among them and be ye separate, saith the Lord" (2 Cor. 6: 14-18).

It is quite generally conceded that there is a great apostasy from the simplicity of God's Word, brought by Jesus Christ, and that there is a great indifference among professed Christians in talking, teaching, preaching and living the simple doctrine of Christ. We need an Interchurch World Movement whose great purpose it will be to push a great, spiritual campaign towards getting back to the simple, fundamental doctrines of Christ in all phases, and to live them.

This will meet the approval of God, his Son and the Holy Spirit, and will be the means of adding to the church daily such as will be saved, but it will not meet the approval of this world.

There never has been a more opportune time in our history, to present, before Protestantism and the world, the doctrine of Christ.

We should clearly set before the Interchurch Movement our reasons why we can not affiliate, basing them on the doctrine of Christ, and it would, perhaps, be well, if the coming Conference would appoint a committee to draft our reasons for not affiliating.

Charter Oak, Calif.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### DISTRICT MEETING OF MIDDLE PENNSYLVANIA

The District Meeting of Middle Pennsylvania convened in the church at Clover Creek, Bedford County, April 20, with 66 delegates in attendance.

The spirit of the meeting was excellent. While the weather was not so pleasant, it did not interfere with the interest of the meeting, except as it hindered the attendance in general.

Reports from the various lines of church activity, while brief, manifested interest in the several departments. The "Church History" is being pushed forward, but will not be published for a while yet, by reason of prohibitive conditions along printing lines. The Mission Board reports progress and promise in its fields.

Temperance, Child Rescue, Old People's Home and Christian Education all had consideration, and those in charge seem to have the vision of their greater needs.

The Elders' Meeting, while possibly not as large as it has been, on some occasions, disposed of considerable matter, reporting the organization of one new congregation—that of Twenty-eighth Street, Altoona. Five elders were ordained during the year and committees were sent to five churches, asking for ordinations, this year. Quite an interest was manifested in the "Ministerial Question," the need being apparent that more young men should be called to the ministry.

The Forward Movement was the greatest question before the meeting, as nearly all the activities seem to center on this. Brethren C. D. Bonsack, of New Windsor, Md., and Harvey Replogle, of Western Pennsylvania, were with us and contributed much to the interest of the meeting.

The Clover Creek congregation is one of the oldest in Central Pennsylvania, and was the home of many strong men, filled with missionary zeal, and who served their people well. Many changes have come, and while the brethren of former years have passed away, their mantles have fallen on faithful stewards, and the congregation is



still laboring to the perfecting of the work entrusted to it. Bro. J. K. Brown is their elder, ably supported by a number of younger men in the ministry, together with a strong following of brethren and sisters, who seem eager and willing to bear their part in the evangelizing of the world in this generation.

Two papers were sent to the Annual Conference. Brethren W. S. Long and Galen B. Royer are our representatives on the Standing Committee.

The next District Meeting is expected to be held in the Dunning Creek congregation, in the extreme western part of the District. J. C. Swigart, Secretary.

Mattawana, Pa.

#### PATTERSON, CALIFORNIA

We have been making good progress since the first of the year. A Junior Christian Workers' Meeting has been started and, under the leadership of Sister Ida Miller, is doing a splendid work.

Our pastor, Bro. M. H. Miller, attended the Interchurch Conference at San Francisco, March 1-3, and brought us a vision of the world needs, inspiring us to greater effort. Bro. Miller was appointed Local Director for the financial drive.

An offering of \$6 was taken, as requested, for the Dress Reform work. A week of meetings, preceding Easter, was held by our pastor. Three accepted Christ and two came from other denominations, making five accessions. Two have been baptized and others await the rite. Our love feast will be held May 22.

The joint convention of the Empire, Waterford, Golden Gate and Patterson churches was held April 18. A goodly number from the different congregations were present and a splendid meeting was enjoyed.

A weekly prayer meeting has been started, and also a Workers' Conference for Sunday-school officers and teachers. The financial committee recently presented the budget of yearly expenses.

The survey of town and community has been finished. The work here is moving along nicely and Bro. Miller is constantly holding up to us the fully-surrendered life of service.

To any one, wishing information regarding this place, we will gladly reply. Work is plentiful and wages are good.

Mrs. Edna M. Wray.

#### SEBRING, FLORIDA

Our love feast, April 22, passed off very pleasantly, there being fifty members present. Bro. R. F. McCune officiated. Bro. S. W. Bail and wife, of Arcadia, were in attendance. The feast was a very quiet affair, being held just a few days before the workmen began moving the chapel to the new lot on the corner of Pine and Oak Streets. Here we will have ample room to erect a good auditorium and then use the older building for Sunday-school purposes. In this way we hope to provide for at least eight class-rooms.

Of the tourist members, who were with us for the winter, or a part of the winter, nearly one hundred have returned to their homes in the North. This leaves about forty resident members. A number of the tourists have homes here, to which they can return for the winter.

Several ministers were here, and among the number we might name P. S. Miller, D. H. Zigler, I. J. Rosenberger, R. F. McCune, Wm. Bixler, Jos. H. Murray. There were probably a half dozen others whose stay was short. When our people got together in Sebring, they made quite a good showing. The chapel proved too small for our services and that is why we must build larger.

We are not lining up with the Interchurch World Movement, but are in perfect accord with our own Forward Movement, and a committee of two has been appointed to call on all the members for a liberal contribution to the Annual Meeting offering. It is the wish of the Sebring church to be represented in the Sedalia Conference by delegate.

The way members are locating at Sebring and securing property, it would seem that the place may yet become a strong center for our people in the Far South, and that from this center our workers may go forth planting churches in other parts of the State. By working from this center, we may yet be in a position to reach some of the millions of colored people in the South—a thing that we have not done. To us this part of the United States presents a marvelous field. We are here to make at least a beginning.

J. H. Moore.

#### SUMMIT CHURCH, VIRGINIA

We met in council March 27, with Eld. J. T. Glick presiding. Eld. S. D. Miller, of the Valley congregation, was also with us. We decided to have regular quarterly councils in the future. Elders Peter Garber and J. T. Glick were reelected to serve the church another year. Ten members were transferred by letter and one was received. One query was sent to District Meeting.

Delegates to District Meeting are B. H. Craun and W. J. Glick, with S. J. Cline and Paul Glick, alternates. Marion J. Craun was elected delegate to Annual Meeting, with J. T. Glick, alternate. Stephen Wise and Kenny Sheets,

with their wives, were installed into the deacon's office, having been elected at a former meeting.

The church is making preparations for a Vacation Bible School to be held some time during the summer. The Interdenominational District Sunday-school Convention will be held at Summit in the near future.

The Glade Sunday-school opened April 4 with promising interest for the summer. Since our last report we have taken a collection of \$300 for Armenian Relief.

Our church is very enthusiastic over the Forward Movement. Bro. J. T. Glick is General Director of the congregation, and a complete organization has been effected. Our Passion Week services were conducted by our home ministers. The meetings were well attended and interesting throughout. They proved to be very helpful and strengthening to the congregation.

May 3 Bro. M. G. Brougher, of Greensburg, Pa., will begin a revival for us. Our love feast will be held May 22, at 5 o'clock.

Mattie F. Wise.

#### ELDER P. J. BLOUGH

On Wednesday, March 31, Eld. P. J. Blough passed to his reward at the age of sixty-one years. His death was caused by pleuro-pneumonia. He was ill for five weeks.



Eld. P. J. Blough

Eld. Blough became a member of the Church of the Brethren at the age of twenty, while a student at Juniata College, Huntingdon. The following spring he was elected assistant superintendent of the first Sunday-school organized in his home church at the Pine Grove meetinghouse, the site of which is now covered by the Quemahoning Dam. Later, when the Church of the Brethren began work in Hooversville, he became the first superintendent there. This work in Hooversville was begun and carried on for a number of years largely at his own expense.

Sept. 4, 1897, he was elected to the ministry, and Sept. 3, 1904, he was ordained to the eldership. At the time of his death he was presiding elder of the following churches: Quemahoning and Somerset, in Somerset County; Ligonier and Greensburg, in Westmoreland County; Glade Run, Red Bank, and Plum Creek, in Armstrong County.

The deceased was a member of the Mission Board of Western Pennsylvania and served as its treasurer for twenty-five years. He was chairman of the Foreign Mission Committee of the District Sunday-School Association for thirteen years. He was chairman of the General Temperance Committee for twelve years, was editor of the "Temperance Bulletin" for about ten years. He was a trustee of Juniata College, and Regional Director of the Forward Movement of the Church of the Brethren for the Western, Middle and Southeastern Districts of the State of Pennsylvania. He represented the Western District of Pennsylvania on the Standing Committee of the General Conference at Des Moines, Iowa, in 1908, at Winona Lake, Ind., in 1913, and at Hershey, this State, in 1918.

When a young man, he conducted a general store in Hooversville, building up an extensive business which he carried on very successfully for twenty-seven years. He was also engaged in a number of other business enterprises during this time. In 1902 he organized the First National Bank of Hooversville, becoming its president, which office he held at the time of his death. He helped to organize the Farmers' Trust and Mortgage Company, of Johnstown. He was president of this bank until his resignation, about a year ago.

Bro. Blough was a son of Eld. Jonathan and Susan (Boyer) Blough. He was married to Emma Shaffer, of Scalp Level, and three sons were born to this union—E. McGary, Grant and E. Percy. A daughter died in infancy. Olive Marie, taken into the family when a week old, also survives.

About a year ago Eld. Blough and Sister Elizabeth D. Rosenberger, of Covington, Ohio, were united in marriage. She mourns his loss today. Two sisters, Ellen Shaffer and Annie Herring, survive him.

Only his own family—those who stood close to him—know the tenderness, the depth of feeling, the kindly care he had for each one. To them it seems as if he was taken when life was at its best. He longed to live if he might, and prayed to that end, but when the summons came, he was in the land of Beulah, where the shining ones walk—ready to depart and be with Christ.

Services at the house were conducted by the writer and Bro. E. M. Detwiler, of Johnstown. The funeral was held at the Maple Spring church. Despite the steady rain and bad roads, about fifteen hundred people were at the church. The services were in charge of Eld. S. P. Zimmerman, who referred to the last sermon which Bro. Blough preached there—his text being: "The people had

a mind to work." The elder expressed his regret that his collaborator was gone. Eld. Clyde Horst then spoke of the work done by Bro. Blough in Western Pennsylvania, of his fatherly care for the churches in his charge, and of the great service rendered to the mission cause by his efficiency during his twenty-five years of leadership. In the words of David he said: "Know ye not that a prince and a mighty man of Israel has fallen this day?"

Prof. W. J. Swigart, of Juniata College, Huntingdon, then referred to the more extended sphere of usefulness which the years brought Bro. Blough. He was placed on very important committees by our Annual Conference. His sound judgment made him a valued counselor. He was trustee of a State institution at Laurelton; also a trustee of Juniata College, in which capacity he attended meetings and considered problems, doing all that he could for the college. Bro. I. Harvey Brumbaugh, president of Juniata College, then spoke in appreciation of Bro. Blough's service. He made special mention of his influence for good among the students in the dormitories, and referred to him as a man of wide and noble influence.

Bro. Blough having been called home to be forever with the Lord, fell asleep in Jesus with this abounding hope:

"For thou' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to meet my Pilot face to face  
When I have crossed the bar."

Johnstown, Pa.

D. P. Hoover.

#### AN APPRECIATION

We enjoyed a short but highly interesting and profitable visit by Eld. J. D. Kesler, of Cando, N. Dak., and Deacon George C. Deardorff, of Rock Lake, N. Dak. They came in response to a call from our church, to assist us in some church work.

These brethren made the annual visit and reported the condition of the members as being favorable and the interest good.

On Thursday evening we met in council. After hearing the report of the visiting brethren, it was decided to hold our love feast May 15, at 6 P. M. A splendid spirit was manifested at our meeting. Bro. Kesler gave some good admonition along certain lines. He also gave some very encouraging thoughts, having been in close touch with the work here since it was started. He said that the prospects were better now than he had ever seen them at Minot. Bro. Deardorff is a member of our District Mission Board. He gave some very encouraging words too.

We have had much sickness among our members. It has hindered our work some, but we are all better now. We have been enjoying fine weather for the last few days.

We are praying that a great revival may be our privilege. Thus many lost souls will be brought to the Lord, and the saved strengthened. Minot needs a revival; it should be city-wide. Our work here is moving on nicely, though there have been many hindrances during the winter. With the coming of spring we are looking for better things. An interest in the prayers of our great Brotherhood is sought by all in this part of the country. Box 632, Minot, N. Dak., April 9. Leander Smith.

#### SIDNEY, OHIO

April 5 the members of this church convened in a business meeting. Our pastor, Bro. S. Z. Smith, was chosen delegate to Annual Conference, with Bro. J. M. Brenne-man, alternate. Bro. S. Z. Smith and wife were chosen delegates to District Meeting, with Bro. J. M. Brenne-man and wife, alternates.

Since the first of the year twenty-four have been received into the church by baptism, five by letter; we lost one by death. The attendance at Sunday-school, preaching services and prayer meeting is increasing under the wise direction of our superintendent and pastor. We have reorganized our teacher-training class with an enrollment of twenty-five. A few weeks ago we organized three divisions of our prayer meeting—men, women and juniors—with an attendance of sixty. The junior class made a lot of scrap-books for the Cook County Hospital at a recent meeting.

March 21 Bro. Van B. Wright, of Peebles, Ohio, began a series of meetings at this place, closing with Decision Day on Easter. All his sermons were very spiritual and uplifting. Considering the simultaneous Forward Movement meetings, held by the various other churches of our city, the attendance and interest were good. Eleven made the good choice. Our attendance at Sunday-school on Easter morning was 200 and the offering \$90. We did not have an Easter program because of being engaged in our revival at that time.

At this writing our pastor is out in the field, in the interest of the Forward Movement.

Bessie Schmidt Snyder.

#### DETROIT, MICHIGAN

It was our happy privilege, to engage in a two weeks' revival meeting, with the Brethren of the rapidly-growing city of Detroit. Our impression is that the church is keeping pace with it. The membership is composed largely of young brethren, who have been attracted by the high wages paid by the numerous factories, as well as the build-

(Continued on Page 300)



## NOTICE TO MOTHERS AND DAUGHTERS

To those who expect to attend the Mothers and Daughters' Conference during the time of our Annual Meeting at Sedalia, Mo., June 10-16:

1. Let every mother and daughter arrange to attend every session of the Mothers and Daughters' Association.
2. Come ready to teach and to be taught.
3. Come, if possible, as representative delegates from your local associations.
4. Come with an open mind, heart and hand.
5. Pray as you come and as you leave and while you're there.

### Wanted

Twelve or more young women who will be willing to work in relays in the Junior Department as kindergartners, story-tellers, song-teachers, caretakers and other kinds of child entertainers during the six or seven days of the Conference. A slight remuneration may be allowed for these. It is desired that these reports to me by letter personally and at once, that we may be organized as much as possible by June 1.

Catharine B. Van Dyke, Supt.

## DID YOU WRITE TO MOTHER?

Did you who are away from home write a cheery letter to mother, so that on Mothers' Day she would know that you were well and thinking of her?

Ah, I see her now, as the postman hands her that letter. How softly the mother-love shines in her eyes, as she notes the familiar handwriting. Breaking the seal she slowly reads the closely-written pages, joy beaming in every line of the careworn face. Then, with a sigh of contentment, mother proceeds with her daily duties, just a little more happy than before the letter came, for she knows now that "all is well" with the absent one.

How little it takes to throw a gleam of sunshine on the pathway of these loved ones! But how about the little mother who looked in vain for the letter that did not come? And father noticed a look of disappointment in the kind old face that day, and an added droop to the slightly-stooping shoulders. But the poor little forgotten mother smothered a sigh of disappointment and sweetly hummed that old familiar tune: "Some time we'll surely know."

Let us not forget those expected letters. Mother will be looking for them, not only on Mothers' Day, but at any and all times they are welcome.

Some time we will long for a chance to send mother a letter, telling her how we miss her, but it may then be too late—mother will have gone. Now is our opportunity! We can shed a ray of sunshine, letting it mingle with the light that falls on her from the hills of age.

As some one has said, so may we say: "We thank thee, Lord, for the knowledge that in this world of mad scrambling for wealth, there is a haven which is never invaded, never tainted—the heart of our mother."

Newville, N. Dak.

Flossie Garver Miller.

## AN APPRECIATION

Once upon a time (as stories used to begin) there nestled among the hills a little white, church where, on the Lord's Day, there gathered a goodly number of country folk from the surrounding farm-homes. In a little house, in the beautiful church grounds, there lived a minister and his family.

He was poor in worldly goods, but rich in some things that the world does not always value. He loved his flock and they loved him.

Often, when funds were low, a sack of flour, chicken feed or some other necessity would find its way to the veranda, or an envelope, with a bill in it, would be left in the hand of the minister or his wife.

"Channels of blessings" were these people, carrying bounties from God's storehouse to his needy ones.

A sister ordered the telephone put in, after the minister had ordered it out, because he could not afford the raise in rates, and she paid the monthly bills.

Once, when he was sick during a revival, the good brethren of his flock put the telephone from the pulpit to his bed, so he could enjoy the services. A Sunday-school class gave money that bought him a more comfortable bed.

A brother gave a load of hay, others plowed his garden and added to the little house, so it would be more convenient. The Aid Society replaced the threadbare rug by a new one, and helped in many ways.

When it was taking all the spare money for clothes for the children, or medicine for the sick, and the minister's wife had grown almost shabby, she was one day surprised with a beautiful dress of shimmering gray—the prettiest she had ever owned, and the kind the minister liked most, and had always wanted to get for her. Because of the choke in her throat, at their thoughtfulness and generosity, she could not half express her appreciation.

Then there were words of kindness, of love, of appreciation of his work, that were as welcome and valued as highly as the substantial gifts.

When he could no more get out among them, some of

the younger married people would come and bring their dinners and eat with the family, or bring a freezer full of ice cream, because they knew he was allowed to eat this.

Even the white-haired elder and his daughter and granddaughters and grandsons came thus, one hot summer evening, bringing their freezer of cream to cool the feverish body of the minister, and to make the evening pleasant for him by their cheerful presence.

Because he loved flowers, they sent them in abundance. His countenance would lighten up as he looked at them or asked the children to bring them close, that he might inhale their fragrance.

Then there came a time when the minister went away, and many of his flock accompanied him to his last resting-place.

But yet these good people did not cease their kindness, for they did not forget the lonely mother and children left in the little parsonage home.

They tried, in every way, to help her bear her burdens and cheer her in her loneliness, and help her to feel that there was much yet in life for which she should live. I wish I could enumerate all the good deeds done by those people. God alone has kept the true account and the Recording Angel has written it all down, to count for them in eternity.

Then there came a time when the little house was left empty. But a part of the heart of those who dwelt there was left behind. As they go out into the world, prayers shall often be lifted for the welfare of the loved ones, left among the hills and in the vales of that lovely church home and they look forward to the glorious day when the Great Shepherd shall gather them all in and there shall be a happy reunion around the Father's throne in heaven, where they shall dwell happily ever after, in the Savior's presence.

Jewell, Ohio

Nora E. Berkebile.

## THE CHRISTIAN'S OBJECTIVE

Looking out of the window, one afternoon, I watched the snow drifting around the buildings. I was made to think of the many who seem to live in the midst of storms (adversity) but do not know of the Sure Refuge and Shelter, Jesus Christ. Is not their condition a challenge to the church of God, to reach out and help them into a safe place? Can we, the followers of Christ, miss the golden opportunity of helping others to a knowledge of the truth?

It is the duty of us all to join the Forward Movement and by every legitimate means to rescue the lost and perishing ones. Too much time is wasted in debating on religion and arguing about creeds, etc. I am sure that the adversary of souls is pleased when God's people waste their time in useless arguments. It is necessary earnestly to contend for the faith, but some are so busy trying to persuade the people, that they forget the rest of their duty.

Jesus has told us to help others. Paul says that we are to bear one another's burden. There are many ways to live our religion. Clearly, we must do all we can in the Sunday-school and church. If God calls you for any other work, do it willingly, remembering that the harvest is ripe and that reapers are needed. You should be able to say, like Isaiah: "Here am I; send me." God's work must be done and if we do not do it, we will be held accountable. God has given us talents and will require a proper use of them. God wants us to be faithful in all things. Everywhere we hear the Macedonian cry. Let us, therefore, fall into line and, like loyal soldiers of Christ, march forward!

Kindersley, Sask.

Norman E. Church.

## A CAMPAIGN FOR BIBLE READING

Why not open a campaign of Bible reading? There are so many other campaigns in existence. This might be of the greatest good to the whole race. Suppose it opens in every congregation by the minister preaching and teaching one Sunday from these scriptures: "Seek ye out of the book of the Lord and read" (Isa. 34: 16). "How readest thou?" "Understandest thou what thou readest?" Just try it. Read a whole book of the Bible clear to the end, just as you would read a book that you never saw before—anxious to know what it says to you and to all.

Recently, for three nights in succession, I attended a gathering of about three-hundred preachers, to discuss the problems of the country church. Not once did I hear a speaker say that God has an answer in his Word. Much human machinery was suggested to be added to country equipment. But no suggestion was made that we must add divine characteristics to our lives, or else all equipment will be operated by human power.

Ezra created a great stir by reading the Bible to the thirsty people. Give them salt first, then they will be thirsty. "Ye are the salt of the earth."

Is it not true that in God's sight there is but one problem—sin? Has he not given a remedy for it, no matter what form it has taken or what stage it is in? Is it not true that the real thing that has hindered the progress of the country church, or measurably silenced it

is sectarianism? (See 1 Cor. 3.) But no one wants to admit it. Sectarian propaganda is not the salt, neither does it make people thirsty. The Gospel is the power (Rom. 1: 16); and the Gospel is life (1 Cor. 15: 1-7). Read it in the life and it will be abundantly manifest. Shawnee, Okla. J. E. Young.

## OUR RESPONSIBILITY TO THE POOR

When I look back over my short life and see the many changes that are constantly taking place in worldly progress, and in every vocation in life, I am sometimes made to wonder what the showing will be at the close of the present century, if the good Lord permits the world to stand that long. Even in the history of the Brethren church many changes are constantly taking place. This is seen in the work of the Sunday-school, the missionary movement, our District and Annual Conferences, and the Forward Movement. All along the line of church work there is a growing interest.

While the Church of the Brethren is striving to make rapid growth along many lines of church work, there is still room for much improvement. Just now I am thinking of several poor, isolated churches, who are struggling hard to keep up their organizations. Then I am made to wonder about the poor ministers, who have their families to support. Working hard six days of the week to keep soul and body together, they have little time to prepare spiritual food for the flocks whom God has placed in their charge. What can be done for them? Is there no willingness to do something in their behalf? Is there no hand strong enough to help lift the burden? Can we sit still, with folded hands, and feast on the good things we have received from the Lord's ambassadors? Is that the way the Lord Jesus did? Are we following his example? Are we going about doing good as Jesus did, in helping the poor and needy?

The great reckoning day is coming, when the Great Judge will say to us: "Have you kept the ordinances which I delivered unto you?" What will our answer be, when the Great Judge shall question us: "Have you been faithful to your calling? Have you preached the Gospel to the poor? Have you kept the ordinances as I delivered them unto you?" If we can truthfully say that we have not turned aside from any of God's commands our hearts will be filled with great joy.

My heart was stirred within me when I read of so many church doors being closed on account of an insufficient supply of ministers. May God speed the day when the Gospel will be preached everywhere!

I feel very much interested in our foreign missions, and pray that God's blessings may be upon them. On the other hand, we must not neglect our own beloved nation. We must not send away all our best talent, to the utter neglect of many precious souls in the homeland, who should be gathered into the fold of Christ.

Jones Mills, Pa.

Mary A. Nedrow.

## Queries for Annual Conference

### Northern Virginia

Since the Church of the Brethren has always believed it inconsistent with the Gospel of Christ, for Christians to train in the art of war or to bear arms, and has so taught:

In order that our beloved Brotherhood may keep in union on this principle, therefore, we, the Unity congregation, ask District Meeting of the Northern District of Virginia to petition Annual Meeting of 1920 to advise what course to pursue with brethren who volunteer, or who, when drafted, take full military service.

Answer: Passed to Annual Meeting.

### Eastern Pennsylvania

The Chiques church, in council assembled April 6, asks Annual Meeting of 1920, through District Meeting of Eastern Pennsylvania, to instruct the General Church Boards to confine the activities of the Five-Year Forward Movement within our Brotherhood.

Answer by District Meeting: We regard the fact of our General Church Boards having united with the Inter-church World Movement, as not in harmony with our long-established rule of faith and practice as a Brotherhood, therefore we request that our General Church Boards operate the Five-Year Forward Movement independent of any outside organization.

### Eastern Maryland

1. Resolved, That the District Meeting of Eastern Maryland ask Annual Meeting to petition our National Congress of law-makers, in Washington, D. C., to use their influence in favor of passing the Physical Education Bill, in lieu of the Voluntary or Compulsory Military Training Bill.

Answer: Request granted, and sent to Annual Conference.

2. We, the Pipe Creek church, ask the Annual Conference, through the District Meeting of Eastern Maryland, that the Annual Conference for 1921 be held in the Eastern Zone.

Answer: Passed and sent to Annual Conference.



3. The Meadow Branch church of the Brethren, of the Eastern District of Maryland, through the District Meeting of said District, petitions the Annual Conference at Sedalia to grant, that hereafter the General Conference Program Committee be made responsible for the Fathers and Sons' Meetings and the Mothers and Daughters' Meetings, held at our General Conferences and that they appoint each year suitable leaders for each.

Answer: Request granted and sent to Annual Conference.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CANADA

Fairview church met in council April 24. Bro. D. A. Peters was chosen moderator in the absence of our elder, Bro. J. I. Michael, of North Dakota, was re-elected elder. Other Sunday-school and church officers were chosen. Our Sunday-school opened April 25. We decided to have a series of meetings and a communion service some time during the summer.—Mrs. Martha Porter, Osage, Sask., Can., April 24.

### CALIFORNIA

Bethel church is still moving forward, not by leaps and bounds, but steadily, laying a good foundation for a larger church. More than a month ago we organized a Christian Workers' Society, with Bro. Floyd Venarout, president. April 25 Sister Irene Pike, District Sunday-school Secretary, gave some helpful suggestions for 1920. Four new members have recently been added to our number and another family has just moved in.—Mrs. H. J. McDaniel, Chowchilla, Calif., April 27.

Fresno.—Brethren I. V. Funderburgh and M. S. Frantz were with us recently in the interest of the Forward Movement. We were pleased to have Eld. Clarence H. Yoder and wife place their letters with us, making this their home congregation. April 25 Bro. Yoder preached the examination sermon, preparatory to the communion service in the evening. Bro. Ira H. Fox officiated, with eighty-six communicants present. Recently a new Sunday-school class was established in the home of Mrs. Cora Simpson, with five pupils. The need of a larger church building is very evident, and we hope that circumstances may soon shape themselves auspiciously.—Mrs. Elisabeth Whitlow, Fresno, Calif., April 28.

Long Beach church has just closed a series of inspiring revival meetings, conducted by Bro. J. Edwin Jarboe, of Chicago. Twelve were baptized and two reclaimed. April 27 we held our love feast with over 125 communicants present. Next Sunday Bro. Kaylor, of La Verne, will talk to us in the interest of foreign missions, and in the evening the Junior Department of the Sunday-school will render a missionary program.—Mrs. Frank Hoover, Long Beach, Calif., April 28.

### COLORADO

Colorado Springs.—On Easter Sunday five of our number volunteered their lives in deeper consecration to the Master's service, one to enter the ministry, the others to be ready for any work to which they may be called. We are expecting to begin a series of meetings in the near future.—Bertha Baker, Colorado Springs, Colo., April 24.

### IDAHO

Clear Water church met in council, with Eld. Fred Flora presiding. He also gave us a very inspiring talk on the Forward Movement. He came again April 20, instructing us further as to the financial drive, and we were very glad to hear him. We heard a series of stereoscopic views, accompanied by a very interesting and appropriate program by the Sunday-school children. We have just finished the junior course of mission study and consider taking up the senior study later. We also hope to install a Sunday-school library in the near future.—Mrs. Bertha Garrison, Lenoire, Idaho, May 1.

Winchester church met in council April 4. We decided to hold our love feast July 10, at 8 P. M. Eight letters of membership were granted. Bro. Fred Flora, of Moscow, Idaho, has given us two good talks on the Forward Movement.—Amanda E. Flory, Winchester, Idaho, April 25.

### ILLINOIS

Camp Creek church met in council April 24, with Bro. A. H. Lind presiding. Bro. Ed Myers was elected superintendent for the Sunday-school, which was organized the following day. The church voted to have a series of meetings this fall. Bro. Lind was chosen elder. This church is one of a number without a resident minister.—Carrie Hummer, Colchester, Ill., May 1.

Lamotte Prairie church met in council April 1, with Bro. Stoner presiding. We decided to send Bro. Stoner as delegate to Annual Meeting. Our church is making an effort to secure a minister to come and help us with the work here. April 21 Brethren Lear and Bucher gave a stereoscopic lecture, which was enjoyed very much by all.—Ruth L. Seiminger, Palmdale, Ill., May 4.

Macoupin Creek.—Bro. J. A. Smeltzer was elected delegate to Annual Conference, with Bro. Martin Brubaker, alternate. April 29 Brethren J. W. Lear and S. G. Bucher gave us an interesting illustrated lecture on the great mission work that is being carried on; also of the Five-Year Forward Movement. Their appeal in behalf of Mt. Morris College and Bethany Bible School was very impressive. Several letters of membership have been granted since our last report. Our Ladies' Aid reorganized, with Sister Clara J. Brubaker, President. An all-day meeting will be held at the church on the second and fourth Thursday of each month.—Clara B. Brubaker, Waggoner, Ill., May 3.

Virden.—Our Junior Christian Workers favored us with a nice Easter program April 11. The Juniors are doing splendid work in their mission study and about twenty-four are now ready for their diplomas. Our adult Christian Workers gave a splendid missionary program April 25, on "Aliens or Americans." May 1 Bro. J. W. Lear, of Chicago, and Bro. S. G. Bucher, of Astoria, were here with their lantern-slides in the interest of the Interchurch World Movement. We feel we have a much larger vision of what it means to take "the whole Gospel to the whole world."—Stella Brubaker, Virden, Ill., May 3.

### INDIANA

Lower Deer Creek church met in council May 1, with Eld. J. G. Stinebaugh in charge. Nine letters were read and five were granted. Some vacancies in Sunday-school offices were filled. Two queries were sent to District Meeting, and a petition to Congress, urging the passage of the Physical Education Bill. Eld. Stinebaugh was chosen delegate to Annual Meeting, with Bro. Ora Lewis, alternate. The solicitors for the Forward Movement budget reported almost enough subscribed and the following day the goal was passed.—Mrs. Owen D. Cripe, Camden, Ind., May 4.

Plymouth.—April 4 Bro. Moy Gwong, of North Manchester, was with us, preaching Saturday evening and twice on Sunday. The Sunday-school gave an Easter program at the Christian Workers' hour. April 8 Bro. Lawrence Shultz, of North Manchester, gave an interesting talk on Christian Education. The same evening Bro. I. R. Beery, of Flora, talked on the Forward Movement. April 20 the canvass was made to raise our quota, which has been reached. May 2 Bro. Claybaugh, of Chicago, presented a series of the needs of that great city. An offering of \$45.54 was lifted. One has been added to the church by baptism since our last report.—Mrs. Claude Cripe, Rossville, Ind., May 3.

Wabash City.—Our revival meetings closed after four weeks' duration, with our elder, Bro. Geo. Swihart, in charge. We enjoyed a spiritual harvest. Twenty-seven were received into the Kingdom,

twelve being baptized, five restored and ten received by letter. Bro. Swihart preached the Word in its purity, doctrinal sermons being the main subjects. We held our love feast April 25, with about 100 members present. If our readers know of any members living in Wabash who do not attend church, please let us know, giving us their address.—Glenn Weiner, 298 N. Cass Street, Wabash, Ind., May 3.

### IOWA

Iowa River church met in council April 10, with Bro. Wheeler presiding. Bro. F. M. Wheeler was re-elected elder for the ensuing year. Our feast will be held May 29, at 4 P. M. We are also glad to have with us again Brother Earl Jarboe and wife, who have just returned from Bethany Bible School.—Sunie Kinzie, Marshalltown, Iowa, May 5.

Muscatine.—April 18 we met in council, with Bro. I. W. Brubaker presiding. We decided to hold our love feast May 16, at 7 P. M. Bro. Wm. H. Eller was chosen delegate to Annual Conference. May 2 Bro. Eller gave an illustrated talk for the children. Our Sunday-school is growing, and the children for the children are a great help.—Mrs. Emily Wiers, Muscatine, Iowa, May 5.

Ottumwa (First Church of the Brethren).—We met in council on Friday evening, April 30. We decided to have special services July 4, appropriate for the day. We also decided to have our love feast June 7. Our series of meetings, to be conducted by Eld. O. H. Feiler, of Hutchinson, Kans., will begin July 16. We are looking forward to this event with great anticipation. Our prayer meetings, being largely attended. We are having special prayers, and consecrating ourselves for efficient work during the meetings. Those passing through here, on their way to Annual Meeting, are invited to stop over with us, and to attend our love feast. We are going over the top with our financial drive for the Annual Conference, for which we are thankful, and we are also glad to note that the interest, taken in this movement, is causing renewed activity in other lines of church work. Our members are all laboring people, and some have a hard time getting along. The winter has been long, and there has been a great deal of sickness. We thank those who have contributed clothing, to be used for the needy. Help of this kind will be thankfully received at any time.—Wm. E. Thompson, 118 South Moore Street, Ottumwa, Iowa, May 5.

### KANSAS

Larned (City Church).—We decided to hold our love feast May 30. Bro. L. L. Alger was chosen delegate to Annual Meeting, with Bro. S. Fox, alternate. Bro. Fox has been granted since our last council. May 11 Capt. Owen O. Ward made his week of splendid lectures, given in this city under the auspices of our church.—Pearle Fox, Larned, Kans., May 1.

Olathe.—Bro. H. T. Brubaker was chosen delegate to Annual Meeting, with Sister Katie Riffey, alternate. We decided to have a series of meetings some time in the interest of the Forward Movement. Several days with us in the interest of the Forward Movement. Bro. Ellis Studebaker, of McPherson, was here the latter part of March and gave a splendid sermon in behalf of the Interchurch Movement. Our Sunday-school teachers and officers meet once each month to consider the problems of the Sunday-school. We are going to have a contest for the Primary, Junior and Intermediate departments. Our school is planning an extra program for May 16. Our membership is small here, but the members have already pledged \$600 for the Forward Movement.—Goldie E. Henger, Olathe, Kans., May 3.

Rock Creek.—April 23 the Ladies' Quartette and a reader for McPherson College, gave the last number on our lecture course. Dr. Culler and Dr. Kurtz have both been with us since the beginning of the year. The attendance at these meetings has been very good. We had prepared an Easter program, but did not give it on account of unfavorable weather. We are expecting Bro. J. B. Denny, of Independence, Kans., to begin a series of meetings May 2.—H. D. Bowman, Sabetha, Kans., April 30.

### MARYLAND

Beor Church met in council March 20, with Eld. S. A. Miller presiding. Bro. Silas Miller was elected Sunday-school superintendent. Bro. F. D. Anthony is to hold a series of meetings for us, beginning June 14. Our love feast will be held June 19.—Bertha Spoerlein, Accident, Md., May 4.

Monocacy congregation held an annual love feast at the Thurmond house, May 1. Bro. Elias H. Ausherman, from the Grossnickle congregation, held the service. The feast was held at 10 o'clock, and time about 125 were present. The attention and interest were good. Bro. Ausherman also preached to a full house on Sunday morning and evening. We will hold our feast at the Mountain Dale house May 29, at 2:30.—Allen D. Hoyer, Greasman, Md., May 3.

### MICHIGAN

Woodland Village church met in council, with Bro. C. H. Dierdorff presiding. We decided to have a love feast May 22, to begin at 3 o'clock. We decided to have it represented at Annual Meeting by delegate this year. Two letters of membership were received, and we welcome Brother and Sister E. George, a young minister and his wife, into our midst.—Orpha Lehman, Woodland, Mich., May 5.

Woodland.—April 24 and 25 three members of the Bethany Volunteer Band gave splendid programs to well-filled houses, which were much enjoyed by all. The service was held at the home of Bro. H. V. Townsend's for our Forward Movement solicitors who are now pushing the work and we are planning to go over the top.—Mary E. Teeter, Woodland, Mich., April 28.

### MISSOURI

Rockingham church met in council May 1, with Eld. Oscar E. G. Rodabaugh presiding. Two letters were granted and three received. Bro. E. G. Rodabaugh was elected delegate to Annual Meeting. Our love feast will be held May 23, at 7 P. M.—Hester Bowman, Rockingham, Mo., May 2.

### NORTH CAROLINA

Flat Rock.—April 25 we had a good attendance at Sunday-school. We rejoiced in having with us Bro. Frank Lewis, of Konnarock, Va. Bro. Will Boone, Sister Irene Boone, Sister Laura Lewis, of Taylor's Valley, Va. Bro. Lewis preached three inspiring sermons.—Allie R. Eller, Warrensville, N. C., April 28.

### NORTH DAKOTA

Zion.—April 21 we were favored with a stereoscopic lecture on the Interchurch World Movement by Rev. Joseph Clare, pastor of the Congregational church of Cando. He impressed upon us very vividly the great need of Christian workers in our land, and we were all inspired. April 4 our Sunday-school rendered a very excellent Easter program. Steps are being taken to revive the Christian Workers' Meeting, which has been discontinued for a short time.—Mrs. J. B. Steele, Bisbee, N. Dak., April 28.

### OKLAHOMA

Bartlesville.—On account of our pastor, Bro. James Hardy, being in poor health, our revival was put off until May 9, and will close with a love feast. Bro. Hardy has been chosen delegate to Annual Meeting.—Emma Grodz, Bartlesville, Okla., May 4.

Red River church met in council April 1, with Bro. Jos. Nill presiding. One letter was granted. April 18 Bro. F. E. Marchand, of Thomas, Okla., gave us an inspiring talk on the Forward Movement. He also preached on Sunday night. Bro. Marchand and Bro. Nill visited several churches in behalf of the Forward Movement. Our quota has been raised.—Pearl Whitlock, Loveland, Okla., May 3.

### OHIO

Black River church was favored with a fine program on the Forward Movement April 15, by Bro. W. W. Feiler and Brother and Sister Fred Irvin. Our love feast was held at the church during the past week for the Annual Meeting offering. We decided also to take an open offering later, to give those an opportunity to give who do not favor the Forward Movement. This church met in council April 30. Eld. D. B. McFadden's time having expired, Eld. S. M. Fennell was chosen in his stead. He is also our delegate to Annual Meeting. We elected a permanent Ministerial Committee as

follows: H. E. Kilmer, one year; Wm. P. Wertz, two years; L. F. Findley, three years. It is their duty to solicit funds to pay our home ministers. Two letters of membership were granted. Our Sunday-school and Christian Workers' Convention of Northeastern Ohio will be held in our church this year. Bro. J. F. Garver, of Lodi, Ohio, is foreman of the committee of arrangements for this convention.—Mrs. A. Wolt, Lodi, Ohio, May 3.

Black Swamp.—April 22 Bro. E. E. Eshelman, of Fostoria, Bro. C. W. Stutzman, of Metamora, Ohio, and Bro. M. K. McKimmon, of Toledo, met with us. Bro. Eshelman gave a splendid talk on the Forward and Interchurch Movements. Several days later the members organized for more aggressive work. Sisters A. Baker and E. Clauson were appointed. We reorganized our church and we are being to do all in our power to make it a success.—Mrs. Asenath Baker, LeMoyne, Ohio, April 30.

East Ninemillion church met in council May 1. Bro. E. J. Eshelman was elected to the ministry and Brethren W. J. Cordier, C. J. Kinsley and Noah Culler to the Eldership's office. Our delegate to Annual Conference is Bro. Andrew Cordier, with Bro. H. J. Kinsley, alternate. Sister Ruth Cordier was elected "Messenger" agent and church correspondent. Three certificates were granted, and one was received into the church by baptism at this meeting. Our church and Sunday-school are progressing nicely.—A. J. Carper, Middlebranch, Ohio, May 3.

In Appreciation.—The undersigned desires, in this way, to thank the kind friends, who so graciously sent her the "Gospel Messenger." The paper is highly valued.—Mrs. Henry Crumrine, Adrian, Ohio, May 3.

Maple Grove.—We decided to hold our communion service on Saturday evening, June 5. Our pastor, Bro. H. H. Heintz, was chosen delegate to our Annual Meeting. We have had quite a little sickness among the members of our Sunday-school, but the attendance has been fairly good.—Mrs. C. L. Bowerize, Ashland, Ohio, April 26.

Mt. Zion church met in council May 2, with Bro. A. F. Shriver, of New Philadelphia, presiding. Bro. A. B. Horst was chosen to represent us at Annual Conference. We reorganized our church and Sunday-school work. Bro. Horst will remain as pastor, for which we are thankful. Bro. J. C. Snyder is our Sunday-school superintendent and Sister Ella Wise, "Messenger" agent.—Martha J. S. Loomis, New Philadelphia, Ohio, May 3.

Owl Creek.—At our council, May 24, it was decided that we conduct a series of meetings, beginning May 23, and have our communion services June 5. We are expecting Bro. Frank Sargent, of Chicago, to be with us in a series of meetings about the middle of October. Bro. G. S. Strausbaugh was chosen delegate to Annual Meeting with Bro. O. H. Bechtel, of O. H. Bechtel, trustees. The following church officers were elected: Bro. J. N. Bechtel, trustee, and Bro. J. N. Bechtel, trustee. April 26 Bro. Walter Keller gave a talk on the Forward Movement. Our quota for this purpose has now been raised. Two of our Sunday-school pupils were baptized April 25.—Zora Montgomery, Fredericktown, Ohio, May 1.

### PENNSYLVANIA

Altoona (Twenty-eighth Street).—Our congregation numbers over 100 members at present time. Our pastor, Bro. B. F. Waltz, formerly of the Elk Lick congregation, returned to take charge here. We are working on the Forward Movement. Our love feast will be held May 23, at 6:30.—Elsie Metzner, Altoona, Pa., May 4.

Anville.—April 24 four members of the Volunteer Mission Band of Elizabethtown rendered an interesting program, which was much appreciated. Our love feast was held May 1 and 2, with a good attendance. A number of our members were present. Eld. David Killefner, of Ephrata, officiated. We expect Sister Lydia E. Taylor to give us a talk on dressed Reform at Anville May 6. May 16 we expect to open a series of meetings at the South Anville house, conducted by Bro. Walter Hartman. Seven members have been received by certificate since our last report.—Fannie Kreider, Lebanon, Pa., May 4.

Codorus church met in council April 5, with Eld. D. Y. Brillhart presiding. A collection of \$16.45 was taken for the Dress Reform Committee. Bro. Levi S. Mohler, of Elizabethtown, will begin a series of meetings at the Codorus house May 1.—E. H. Lehman, Dallastown, Pa., April 26.

Covey.—Our pastor, Bro. L. R. Holsinger, has moved to Martinsburg, Pa., where he will engage in fruit-farming. He intends to do some evangelistic work. Bro. Holsinger was pastor for six years, during which time the church prospered both spiritually and financially. Many of our young people are preparing to give missionary service. April 18 the church elected Bro. A. C. Coffman, of Bridgewater College, Va., as her pastor. Bro. Guy R. Hartman, of Crozier Seminary, Chester, Pa., is filling the pulpit until June, when Bro. Coffman will be released from his work at Bridge-water.—Martha E. Halderman, Pottsville, Pa., May 4.

Everett.—Bro. G. E. Yoder, of New Enterprise, and Dr. Dupler, of Juniata College, held a Bible Institute at this place April 24 and 25. The meetings continued each evening of the following week, ending with our love feast May 22, which was largely attended. Four were received into the church by baptism.—Nancy Lashley, Everett, Pa., May 1.

Falling Spring.—April 18 regular church services were held in the Falling Spring church, at which time one applicant was baptized. We have the promise of Bro. J. E. Myers, of Hanover, to conduct a two weeks' series of meetings for us at the Falling Spring church to begin June 5.—H. N. Gearhart, Shady Grove, Pa., May 5.

Huntingdon.—We have had preaching each evening during the past week. Bro. Wm. R. Wertz is next to our church. Bro. Jacob Coppock gave us good food also. He is remarkable for his years, and we are glad that he and Sister Coppock can be with us for a while. May 2 we held our love feast, which was a time of spiritual strengthening. The Forward Movement work is kept before us, and we are praying for anything to how we may succeed in winning souls to Christ. Bro. Walker gave us a sermon on "Giving."—Eleanor J. Brumbaugh, Huntingdon, Pa., May 1.

Lancaster.—April 21 we met in special council. One was reclaimed. One certificate was granted and one received. The church decided to have the "Gospel Messenger" sent into each home of the brethren, now being in arrears. April 25 our Young Men's Bible Class held a joint meeting at the church with the Young Men's Bible Class of Ephrata. An interesting program was rendered. Bro. W. K. Conner, of Harrisburg, gave an excellent address on "John's Message to Young Men." The speakers at our children's meeting, May 2, were Bro. Abram Cook, of Ephrata, and Eld. J. H. Longenecker, of Palmyra. In the evening we enjoyed our love feast, at which time several visiting ministers were with us. Eld. J. H. Longenecker officiated. One was baptized prior to the love feast. Bro. H. H. Nye, of Elizabethtown, will conduct a series of meetings for us, beginning June 29.—Leah N. Philpott, Lancaster, Pa., May 3.

Lower Conevogue congregation met in council April 17, at the Bermudian house, with Eld. O. W. Cook presiding. A number of church letters were granted and several received. We appointed committees, among which was the Children's Aid Society Committee. We elected one trustee for the Bermudian house, and Eld. O. W. Cook was elected clerk. The annual conference of our district will be held Oct. 2 and 3.—R. D. Cook, Dillsburg, Pa., April 27.

Philadelphia (First Church).—April 11 our associate pastor, Bro. H. S. Kulp, gave an inspiring sermon on the subject, "Launch out into the Deep." In the evening our church was crowded to hear our pastor, Bro. C. C. Ellis, speak on "Do the Road Return." He showed that Christians are not happy until they do what we call Spiritualism for three reasons: It denies every fundamental doctrine of Christianity; it fosters the grossest immorality; it is forbidden in the Word of God. In the afternoon the Men's Bible Class held a rally. Bro. M. C. Swigart, pastor of the Germantown church, was the speaker. He also gave a short talk at the men's Sunday-school, which was highly appreciated.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 30.

Plum Creek.—Our Bible Institute was held April 24. We were fortunate in having with us Brother and Sister Galen B. Royer. (Continued on Page 304)



## DETROIT, MICHIGAN

(Continued from Page 299)

ing trades. The church was organized about four years ago, through the efforts of Eld. J. F. Dietz and a number of other brethren, who appealed to the District Mission Board for assistance. This resulted in the purchase of a building, which has recently been remodeled, to accommodate their growing needs. Now the indications are that the present quarters will soon be too small.

They have a very efficient Sunday-school, under the leadership of Bro. J. P. Guthrie and his excellent group of teachers. Several things impressed us—an abundant supply of efficient teachers, the large regular offerings both for Sunday-school and church purposes, the loyalty in attendance, and the splendid singing. Bro. Chas. Blough certainly has the faculty of getting the best out of the song service.

One of the disadvantages is the scattered condition of the membership, but many of them travel across the city every Sunday, to the services. The pastor (Eld. Dietz) and his helpers spend all the time that can be spared from their strenuous business duties, in calling upon the members, and especially in hunting up those who come into the city but who, for some reason, do not take the pains to hunt up the church. What a help our young members (and older ones, too) could be to the church and her hard-working servants, if, upon their arrival in the city, they would at once identify themselves with the church of which they are members, instead of simply getting all about the struggling little city church.

Many blessed friendships were formed, as well as old acquaintances renewed, during the two weeks' stay with them. We shall long remember the big-hearted hospitality with which we were entertained. We were unable to call in as many homes as we should have liked, on account of the short stay and the long distances we were obliged to travel to find them. Our prayer is that the Lord will abundantly bless the members of the Detroit church in their united effort to make Christ more fully known in that city.

E. F. Caslow and Wife.

2208 McKee Avenue, Grand Rapids, Mich., April 29.

OVER THE TOP FIVE HUNDRED DOLLARS  
IN SIDNEY, OHIO

Sunday, May 2, in just three hours of the afternoon, every home of the church and Sunday-school was visited in the city and the rural section. All the teams brought back very encouraging reports. The Sidney church was given, as her quota, five hundred dollars. The solicitation, made in a few hours, resulted in over one thousand dollars. Our friendly citizens have not reported yet, with a few of our members, who were away from home, at this time, who will be just as ready as were the others. The Sidney church has had a very steady growth during the past fifteen years. Since they have become self-supporting, they have grown in leaps and bounds, in numbers and in attendance at Sunday-school and church services. The pastor is convinced each day that a greater spiritual growth is made manifest.

On Sunday night reports of the team work were made. The church was filled to the extent that the Sunday-school rooms were required to accommodate the people. Many of our "Friendly Citizens" were out, and all expressed their appreciation of the service. A number of young men promised to join the pastor's class of men, which numbers from thirty to forty each Sunday.

The members of the Sidney church have taken the spirit of Nehemiah's people: "They have a mind to work." On Sunday morning, May 2, the Sunday-school numbered two hundred, and the offering was over eighteen dollars.

Pray for the mission churches and give them a chance! Think less about their weaknesses, and help them to become strong. Remember our Master Organizer and Teacher! "Be compassionate!"

We were all reluctant to have our pastor away so much in his District work, in the interest of the Five-Year Forward Movement, but we are happy to know that his work is nearly done, and that good reports are coming from Southern Ohio.

Bessie Schmidt Snyder.

Sidney, Ohio, May 3.

## AT HOME AGAIN

Recently we were permitted to spend several months on the Pacific Coast. On our way west we visited my wife's father at Virden, Ill., where, one Sunday, we were permitted to address many who formerly were under our charge while living at that place three years ago. We also visited and addressed the inmates of the Home in Girard, Ill., on our way out, as well as on our return. The next Sunday we addressed the members in Kansas City, Kans., where we labored as pastor for twenty-six years. On our return we worshiped with them again.

During our sojourn in California we met with and preached four times to the members of the South Los Angeles church. Under the care of Eld. J. W. Cline, with his efficient helpers, they are alive to all the activities of the church. We preached six times to the loyal body of members in the East Los Angeles church. Under the eldership of G. G. Lehmer, with five elders, they are faithfully working in several mission points. Hermosa is

under the direct care of Eld. J. G. Gilbert and wife. A revival was held by Eld. N. E. Baker, of Des Moines, Iowa, and the membership was more than doubled.

Through the untiring efforts of Eld. S. G. Lehmer, the mission at Santa Ana is being built up and will soon have a churchhouse completed. We met with the Boyle Height Mission Band several times during a revival, and preached once for them. They are a faithful band of workers, with Bro. C. W. Guthrie as pastor. We met with the Tropic church in Glendale and preached four times. This is the home of Eld. M. M. Eshelman. The church has been greatly reduced by emigration, but while they are not strong in number they are strong in the Lord. They are under the eldership of W. H. Wertenbaker. At present they are without a pastor.

We preached once in Inglewood where there is a live band of members and their work is telling for the Lord. Through the kindness of Bro. J. P. Dickey, of La Verne, who came after us with his car, we met with the members, and preached morning and evening in the town of Hemet. They are faithfully moving on under the leadership of Elders Yoder and Dickey.

We met with the Lindsay church and also preached for them. They have a large membership. No church in California has been built up as well, or in less time. Bro. M. S. Frantz is the pastor and elder.

While in Pasadena, we very much enjoyed a social meeting in the home of Bro. Gible, with a goodly number, including Bro. D. L. Miller and wife.

We are sorry we could not meet the Pasadena church in their worship. They are a strong church, with Bro. H. A. Brubaker as pastor.

While in California we attended the Bible Normal and worshiped several times in the La Verne church. Owing to the fact that the school is located there and that it is such a good place for retired people to live, it has the largest membership of any church in the State. With Bro. R. H. Miller as pastor, and Bro. J. P. Dickey as elder, with well-organized forces, they are doing a good work. This is also the home of Bro. A. Hutchison.

Today we addressed our home people in the Southland of sunshine. We find crops and fruit budding for good yields.

I. H. Crist.

Middleburg, Fla.

## MIAMI, NEW MEXICO

We met in April members' meeting and elected Bro. Wm. Mohler delegate to Annual Conference, with Bro. Ira J. Lapp, alternate. At a previous called meeting, Bro. Lapp was unanimously chosen pastor for next year. He is now at McPherson in school and at the close of the term will take up his work here.

Our Christian Workers' Society is subscribing as many one dollar shares as possible toward the fifty dollar pledges suggested by the "Missionary Visitor." Almost two of these have been taken up. This money goes toward our part of the support of our District Missionary, Bro. Crumpacker, in China. At the hour of the Christian Workers' Meeting the Juniors study "Mook."

Sister Mollie Bolinger was appointed Missionary Secretary of the Sunday-school. The third Sunday of each month is missionary day with us, and collections in all classes go for the support of a native Christian worker in India. Collections in individual classes on the first Sunday of the month are retained, to be used for mission work, or otherwise, as the class chooses.

The Mission Study Class is taking up the book, "New Life Currents in China." This work will be conducted by Bro. Lapp upon his return.

Mrs. M. N. Mikesell.

## DETROIT, MICHIGAN

Owing to the fact that Bro. J. W. Norris, evangelist, was appointed State Director of the Interchurch World Movement and could not begin our series of evangelistic meetings, as was previously announced, Bro. E. F. Caslow, of Grand Rapids, Mich., was secured and was with us from April 11-25. The immediate results were six baptisms, one reclaimed and eight received by letter, and a unifying of spirit and cooperation. Many cottage prayer meetings were held prior to the coming of the evangelist, which proved of great value to all the services.

The official board has decided to raise \$1,750 for the Forward Movement as our apportionment. On account of our evangelistic meeting coming to a close April 25, the day appointed for the beginning of the financial campaign, we decided to postpone our drive one week.

Our Sunday-school reached its highest number April 25, when 129 were present; the offering was \$37.53.

We have become acquainted with a number of new people by visiting those who have given their addresses to us. We urgently request that all members and friends write us now and then, and give the address of friends, so we can get them lined up with our people. The address of the church is 751 Cadillac Avenue.

973 Holcomb Avenue, Detroit, M. B. Williams.

## SISTERS' AID SOCIETIES

ADEL, IOWA.—Report of Sisters' Aid Society of the Panther Creek church for 1919: Number of meetings held, 19; average at-

tendance, 13. Our work consisted mostly of making garments which were sent to the missions: 13 to Hastings Park Mission; 49 to Kansas City, Mo.; 50 to Grand Rapids, Mich.; 63 to Child Receiving Home, Ankeny, Iowa; and a barrel of provisions to Douglas Park Mission, Chicago, for Thanksgiving. We sent \$20 to the Hastings Street Mission for Thanksgiving; amount received, \$102.65; per capita, \$4.99, on hand, Jan. 1, 1920, \$17.65. Officers: President, Sister Nettie Sheaffer; Vice-President, Sister Emma Scholes; Secretary-Treasurer, Sister Mollie Reiste.—Mrs. L. D. Replogle, Adel, Iowa, April 21.

KOONTZ, PA.—Report of Aid Society of Snake Spring congregation for 1919: We held 20 meetings, with an average attendance of 4. We made 2 quilts, 7 comforters, 14 prayer-coverings and other articles. Free-will offering, \$14.95; paid out \$10 for goods; sent \$35 for support of an orphan in the India Boarding-school. Officers: President, Sister Alice Davis; Vice-President, Sister Minnie Bechtel; Secretary, Mollie Koontz; Treasurer, Sister Annie Clapper.—Mrs. Mollie Koontz, New Enterprise, Pa., April 29.

SELMA.—The Ladies' Aid Society of this church was so much pleased with the success of our crazy quilt, that we feel to tell it to the "Messenger" readers. We turned in, at our last meeting, on our name quilt, \$149.56. Twelve members of our Society each pieced a square and secured as many names as possible—so much pieced a square would get the quilt. Our President, Mrs. D. L. Couter, turned in \$58.05, and received the quilt. We took in at that meeting \$163.91. We hope all of our sisters' societies may be just as successful as we have been.—Mrs. Olivia Warltner, Selma, Va., April 26.

SHADY GROVE, PA.—Report of Sisters' Aid Society for 1919: We held 14 meetings, with an average attendance of 7; enrollment, 12. We made and sold 35 prayer-coverings and 63 other articles; sold 103 bottles of extract; donated \$25 to Elizabethtown College; \$10 toward Thanksgiving dinner for the poor of Chicago; \$10 to an evangelist; \$10 to one of our ministers; carried over from 1918, \$76.39; total, \$169.86; paid out, \$135.88; balance, \$34.44. Officers: Sister Annie Gearhart, President; Sister Annie Showalter, Vice-President; Sister Katherine Fries, Treasurer; Sister Della Laughlin, Secretary; the writer, assistant.—Annie M. Fox, Shady Grove, Pa., April 30.

WEST CHARLESTON, OHIO.—Report of Sisters' Aid Society for 1919: We held 33 regular and 2 called meetings; average attendance, 5; average collection, \$1.22; total amount taken in, \$38.91; paid out, \$69.95. The work consisted of making clothing for children, prayer-coverings and comforters. Besides this, clothing was purchased for some poor children. A box valued at \$13 was sent to the Sidney Mission; \$5 to the Cincinnati Mission; \$10 to Miss O. C. Sollenberger and wife. Officers: Bertha Herschberger, President; Susie Coppock, Vice-President; Phoebe Karna and Nancy Snell, Superintendents; the writer, Secretary-Treasurer.—Deda Senemsen, West Charleston, Ohio, April 24.

## MATRIMONIAL

Marriage notices should be accompanied by 60 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to arrears of the Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beall-Applegate.—By the undersigned, at the home of the bride's parents, Brother and Sister Beall Applegate, of Muncie, Ind., April 24, 1920, Mr. Chauncey Beall and Hazel Louisa Applegate.—J. A. Miller, Gaston, Ind.

Bowser-Miller.—By the undersigned, at the parsonage of the Plum Creek church, April 2, 1920, Wilber O. Bowser and Gertrude Miller, both of Kalamazoo, Pa.—A. B. Replogle, Shelocta, Pa.

Tigner-Nugent.—By the groom's father, Eld. W. H. Tigner, at the Forest Center church, April 18, 1920, Brother Ernest R. Tigner and Sister Mae L. Nugent, both of Gray, Wash.—Nora A. Willey, Valley, Wash.

Herman-Madeira.—By the undersigned, at the home of the bride, April 4, 1920, Bro. Albert J. Herman, Jr., of Lancaster, Pa., and Sister Orpha Marie Madeira, of Harrisburg, Pa.—Chas. C. Madeira, Harrisburg, Pa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Aashe, Bro. Shedrick, died April 27, 1920, at his new home, near Kittanning, Pa., aged 63 years, 3 months and 19 days. Until quite recently he was a resident of Elderton, Pa. Death was due to a stroke of paralysis. He is survived by his wife and two sons. Services were held in the Plum Creek church by the pastor, A. B. Replogle. Interment in the Elderton cemetery.—Mrs. A. B. Replogle, Shelocta, Pa.

Bartness, Bro. Adam B., born in Montgomery County, Ohio, died at the home of his daughter, Mrs. J. C. Cripe, of Syracuse, Ind., April 11, 1920, aged 86 years, 4 months and 5 days. He was married to Sarah Ann Overseas, who preceded him, in 1871. To this union one daughter was born. Bro. Bartness was a member of the Church of the Brethren for about fifty years. He came to Indiana when two years old and has resided at Goshen more than forty years. There survive, besides two daughters, two grandchildren, one brother and four sisters. Services in the Goshen City church by his pastor, the writer. Burial in the West Side cemetery.—Frank A. Myers, 124 North Fifth Street, Goshen, Ind.

Bowersox, Bro. Benj. F., born in Ohio, died near Girard, Ill., April 20, 1920, aged 74 years, 8 months and 24 days. He made his home with his daughter, Mary Elaine, his wife having preceded him over eight years ago. The body was taken to Npruk, Okla., for burial. He united with the Church of the Brethren in 1868. He leaves two sons, two daughters, six grandchildren and one great-grandchild. Services in the church at Girard by the writer, assisted by Eld. D. B. Gibson.—M. Flory, Girard, Ill.

Cochran, Elizabeth (Peachtree) born in Pennsylvania, died at her home near Dalton, Ind., April 26, 1920, aged 56 years, 7 months and 18 days. She united with the Church of the Brethren when a young girl and was a consistent member. She leaves her husband, five sisters and three brothers. Services by Eld. A. R. Bridge, assisted by Eld. John Mourer.—Orpha Bridge, Monticello, Ind.

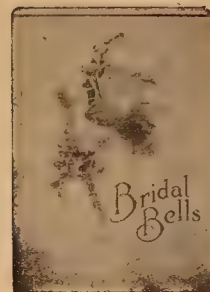
Condit, Lydia Luella, born near Polo, Ill., died of influenza, Feb. 6, 1920, aged 25 years, 11 months and 14 days. She married Watson Condit in October, 1914. To them three children were born who, with the husband, survive. At the age of ten she united with the Church of the Brethren. She and her mother, Sister Mathews, died the same morning of the same disease. Burial at Lipscomb, Texas.—Isaac H. Miller, Nash, Okla.

Diedorff, Anselm Fremont, born in Illinois, died at his home in Los Angeles, Calif., March 25, 1920, aged 62 years, 5 months and 1 day. Fourteen years ago he came with his family to Los Angeles, where he has resided since. He became a member of the Church of the Brethren while quite young, and for forty years lived a consistent Christian life. Services by the writer.—G. G. Lehmer, Los Angeles, Calif.

Dobbins, Rutha Jane, wife of Eld. James T. Dobbins, born in Clinton County, Ind., died near Monon, Ind., April 20, 1920, aged 79 years, 2 months and 28 days. She was the eldest daughter of Richard and Elizabeth Boulden. She united with the Church of the Brethren in 1873. She leaves two daughters and one son. Services by Eld. A. R. Bridge.—Orpha Bridge, Monticello, Ind.



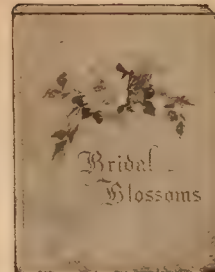
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The delicately tinted pages, together with the beautiful embossed hand tinted rose design on the cover, at once appeal to the most exacting taste. A heavy silk ribbon together with the silvered fillet and finish adds to the general attractiveness. The contents are original and up-to-date. The four seasons are represented by appropriate illustrations. The words of counsel and admonition have been written by the most competent writers of the day. Finally the book is completed by the addition of the marriage certificate, a page for names of bridal attendants, pages for guests, gifts, congratulations, wedding journey, new home, anniversaries, etc. Size 6 1/2 x 9 inches. Neatly boxed.



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Brethren Publishing House

Elgin, Illinois

Evans, Bro. Robert I., died at his home in Philadelphia, March 29, 1920, aged 82 years. In 1867 he married Mary Supplee. To them were born one son and a daughter. He was baptized in 1860, being one of the pioneers of the church. He faithfully served as Sunday-school superintendent and for thirty-five years as trustee. He leaves his wife, son, daughter and two grandsons. Services in the home of his wife by Bro. C. C. Ellis. Interment in Woodland cemetery.—Mrs. Wm. H. Schmitt, Philadelphia, Pa.

Ferguson, Rachel, born in Kansas County, W. Va., died of pneumonia, April 25, 1920, aged 90 years, 11 months and 9 days. She married Martin Ferguson in 1850. To them were born four children. They also raised three other children. She was a member of the Christian Church for many years. Her husband preceded her nearly twenty-five years ago. Since then she made her home with her adopted daughter, Mrs. Theo. Eldringhoff. Services at the New Hope Baptist church by the writer.—Phineas L. Fike, Peace Valley, Mo.

Glover, Winifred, infant daughter of W. D. and Edna Glover, of Akron, Ohio, died April 27, 1920. Services by the writer. Interment in Mount Peace cemetery.—A. H. Miller, Akron, Ohio.

Heiney, Jos., born at Cambridge City, June 29, 1835. In 1858 he married Miss Rachel Byerley. To them eleven children were born. He died April 19, 1920, aged 84 years, 9 months and 24 days. He is survived by his wife, eight children, fifteen grandchildren and six great-grandchildren.—Grace W. Hewitt, Portland, Oregon.

Irwin, Martha, daughter of Mrs. Nannie Irwin, died at her home Feb. 19, 1920, aged 9 years. Her death was due to appendicitis, followed by rheumatism. She was a regular attendant at Sunday-school and a faithful scholar. She is survived by her mother, one brother and four sisters. Services in the Plum Creek church by Bro. A. B. Replogle. Interment in the Elderton cemetery.—Mrs. A. B. Replogle, Shelocta, Pa.

Magley, Elizabeth Sumney, born in Holmes County, Ohio, died at the home of her son, in Columbia City, Ind., April 22, 1920, aged 82 years, 2 months and 6 days. She was a member of the Church of the Brethren for many years. She married Frederick Magley in January, 1862. To this union were born two sons and three daughters. The husband and three daughters preceded her. Surviving are two sons and eight grandchildren. Services in the Blue River church by Eld. Walter Swihart.—Mrs. Laura Frick, Chubbuck, Ind.

Martin, Elizabeth A., nee Karick, born in Elkhart County, Ind., died Jan. 20, 1920, aged 74 years, 8 months and 14 days. She married Jos. S. Kulp in 1862. To this union were born three sons and three daughters. One son and daughter preceded her. March 31, 1905, her husband died. In November, 1909, she married Moses Martin. She and her first husband united with the Church of the Brethren in their early married life and remained faithful. Services from the home by Eld. Calvin Huber.—Madge Love, Goshen, Ind.

Mathews, Sister Gillie Ann, daughter of Bro. Jacob and Sister Catharine Miller, born in Poweshiek County, Iowa, died of influenza, at Lipscomb, Texas, Feb. 6, 1920, aged 57 years, 9 months and 20 days. She united with the Church of the Brethren early in life, and remained a faithful member. She was the mother of nine children, four of whom survive. She also leaves her husband, five brothers, three sisters and twenty-five grandchildren. Interment at Lipscomb.—Isaac H. Miller, Nash, Okla.

Mathis, John H., son of Henry and Alice Mathis, born Nov. 6, 1918, died April 13, 1920. The father, mother and three sisters survive. Services at the home by the writer. Burial in the Brethren cemetery near the church.—Jefferson, Ames, Iowa.

Mattern, Bro. Adam, died at his home at Enna Green, of asthma and heart trouble, April 15, 1920, aged 60 years and 2 days. His first wife was Margaret Flory. In 1913 he was married a second time. He leaves his wife, three brothers, one sister, six stepchildren and ten grandchildren. He was a member of the Camp Creek church. Services by Bro. Dan Wyosang, assisted by Brethren Shively and Powers. Burial in Sanridge cemetery.—Laura Harley, Enna Green, Ind.

Meekins, Wm. H., born at Pittsburgh, Pa., died in the bounds of the Manor congregation, Pa., April 11, 1920, aged 77 years, 3 months and 22 days. He leaves his wife, five sons and four daughters, fifty-two grandchildren and thirteen great-grandchildren. He was a member of the Church of the Brethren for a number of years. Services at his late home by Eld. W. N. Myers. Interment in Taylorville cemetery.—Harry A. Holsooppe, Penn Run, Pa.

Penticoft, Lewis, and wife, Bertha, nee Quest, died in Freeport, Ill., two days apart, April 19 and 21, 1919, from serious burns received while lighting the fire with kerosene. They were each about twenty-four years old, and had been married three years. The sad accident stirred the sympathies of the people. The funerals were held in the Brethren church in Freeport, April 20 and 22, the writer conducting the services. They were laid to rest in one grave.—F. R. Keltner, Freeport, Ill.

Price, Bro. Howard Leroy, died at the home of his parents, near Polo, Ill., April 24, 1920, after a lingering illness, at the age of 26 years and 7 months. He was called to Camp Grant in March, 1918, where he served for fourteen months, during which time his health failed, and he never recovered fully. He united with the church at the age of twelve, and always remained faithful. He graduated from Mount Morris College in June, 1917. He is survived by his parents, Eld. C. C. Price and wife, and two sisters. Services by the writer, assisted by Eld. G. L. Wine. Interment at the Pine Creek cemetery.—J. E. Miller, Elgin, Ill.

Root, Sister Salome, nee Swartz, daughter of Bro. John F. and Susanna Swartz, born in Pennsylvania, died April 17, 1920, aged 74 years, 10 months and 20 days. She married Bro. Aaron Root in 1869. To this union were born two sons and four daughters. Sister Root accepted Christ when twenty years old and remained faithful. She leaves one son, Eld. John W. Root, three daughters, two brothers, one sister, six grandchildren and nine great-grandchildren. Her husband, one son and one daughter preceded her. Services in the Pymont church by the writer, assisted by Eld. Jeremiah Barnhart. Interment in the Pymont cemetery.—W. L. Hatcher, Rossville, Ind.

Sheets, Bro. William C., born July 7, 1855, died April 5, 1920, at his home in Goshen. Deceased was married to Cordelia McCutchen Oct. 16, 1882, to which union three children were born. Bro. Sheets was afflicted for a long time, and suffered much. He was a member of the Church of the Brethren at Goshen City. Services at the church by his pastor. Interment at Violet cemetery.—Frank A. Myers, 124 North Fifth Street, Goshen, Ind.

Sprouse, Sister Wm., died in Charlottesville, in the University Hospital, April 10, 1920, aged 56 years, 2 months and 12 days. She had been a member of the Brethren Church for a number of years. She is survived by her husband, two sons, four daughters, two brothers and six sisters. Burial at Sandy Ridge. Services by Eld. J. R. Kindig.—Emma J. Whitesell, Montebello, Va.

Swinger, Parma V., son of Brother Jacob M. and Martha Swinger, died April 13, 1920, aged 18 years, 10 months and 5 days. Death was entirely unexpected—the after-effect of influenza. He leaves his father, mother, five brothers and four sisters. Services by the writer. Interment in the Dexter, Mo., cemetery.—B. E. Kesler, Poplar Bluff, Mo.

Wingard, Sister Lucinda A., daughter of John Feeler and wife of John B. Wingard, born at Circleville, Ind., died at their home in Glasgow, Mont., of heart failure, April 9, 1920, aged 52 years, 2 months and 7 days. She united with the Brethren church in 1891. She leaves her father, husband, five daughters and one son. Services from the Methodist church in Glasgow by Rev. J. R. Jeffrey. Interment in the cemetery near by.—R. G. Mahugh, Nashua, Mont.

Wolf, D. Elmer, son of David and Mary (Long) Wolf, born March 17, 1847, near Hagerstown, Md., died Feb. 9, 1920. He married Clara E. Fahrney in 1872. At an early age he united with the Church of the Brethren and was a faithful and active member throughout life. He is survived by his wife, four children, one brother and one sister. Services by Dr. F. F. Holsooppe. Interment in Rose Hill cemetery.—Kathryn Lindsay, Hagerstown, Md.



# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 301)

Seven sessions were held, during which time they gave us inspiring and helpful messages. The evening numbers were especially interesting and instructive, and were very well attended. Bro. A. B. Replogle represented the church at District Meeting. Our love feast will be held May 16. Owing to the death of our elder, Bro. P. J. Blough, who had planned to be with us at that time, Bro. Royer has consented to be with us again. He will hold several night's meetings, prior to the love feast.—Mrs. A. B. Replogle, Shelocta, Pa., April 30.

**Red Bank.**—We are glad to report the work here progressing nicely. Our young people gave a very interesting Easter program. April 25, instead of the regular preaching service, we gave a missionary program, such as we have given once each quarter. We expect to begin a Mission Study Class soon, using the book, "Christian Heroism in Heathen Lands." We enjoyed a splendid talk by Bro. C. Walter Warstler, of Pittsburgh, who was with us April 30 in the interest of the Forward Movement. We raised our quota of \$1,000. We elected Bro. Warstler elder for the unexpired term of P. J. Blough, whose death left us without an elder.—Narcissa Ferguson, New Bethlehem, Pa., May 3.

## TENNESSEE

**Limestone.**—April 24 Elders S. J. Bowman, A. M. Laughrue and the writer met with the members of what is now the Liberty church, for the purpose of effecting an organization. About forty members were present. All favored an organization, hence the following officers were elected: Ministers: Pay Isenberg, Henry Isenberg; deacons: Newton Harrison, James Carter, Charles Moser. We have had members in this section for many years. This territory at one time belonged to the Pleasant Valley division. Two of our oldest deacons live near the church—Brethren Samuel Wine and Martin Adams. Bro. J. Isenberg, also a deacon, lives close. The ministers are both young, but well prepared for the work. The three deacons elected are also comparatively young. Sister Josie Hodge was chosen church clerk; A. M. Laughrue, elder. The Liberty church, when finished, will be a good house of worship. This church is located near the C. & O. R. R. Gray's Station and Fordtown are the nearest stations. It is also near the Sullivan County line, but the church is in Washington County. This makes seven organized churches in Washington County. Sister J. B. Isenberg, our "Messenger" agent, reported eight subscriptions during the meeting.—P. D. Reed, Limestone, Tenn., May 4.

## VIRGINIA

**Green Hill.**—Sister Annie Phlegar was appointed delegate to Annual Conference, with Brethren Poff and Joe Kinzie, alternates. We decided to have our love feast May 6.—Mrs. L. M. Austin, Green Hill, Va., April 30.

**Peters Creek** church met in council April 19, with Eld. C. E. Eller presiding. Two letters were granted. Brethren M. C. Garst and M. F. Bower were appointed to assist in the Sunday-school at Salem, Va., a new mission point, with our congregation. Our love feast will be held May 15, at 5 P. M. Bro. Levi Garst was elected delegate to Annual Meeting, with Bro. C. E. Eller, alternate. The majority of the members present voted to do their part toward raising our quota for the Conference offerings.—Mildred Naff, Roanoke, Va., April 30.

**Richmond.**—April 25 Bro. I. N. H. Beahm preached for us at the home of Bro. O. S. McDonald. This service was much appreciated, as some of the members had not heard the brethren preach for a long time. April 29 a number of brethren and friends organized a Sunday-school, with Bro. D. E. Clink, superintendent. We have decided to hold preaching services each second and fourth Sunday, and Sunday-school every Sunday, as soon as a place can be secured in which to hold regular services. Until further notice is given through the "Messenger," information as to places of meeting can be had by calling at 1017 North Twenty-sixth Street.—B. F. Clink, Richmond, Va., May 3.

**Topoco.**—At the May council a committee was appointed to solicit funds for the Forward Movement. An offering of \$54 was taken to pay the remainder of the debt on our Rock Hill church. On the Sunday following we met for Sunday-school with a good attendance, after which Bro. L. M. Weddle preached an inspiring sermon on "Prayer." In his closing prayer, Bro. Hyatt gave us an able sermon on "God's Plan for My Life." Our church is putting forth an effort to carry out the Forward Movement program.—Almida Alderman, Floyd, Va., May 2.

## WASHINGTON

**Forest Center** church had its largest audience April 18, over 200 being present. Bro. Tigner preached a splendid sermon on "The Home." Afterward he performed the marriage ceremony of his son, Bro. Ernest Tigner, and Sister Mae L. Nugent. Dinner was served in the church basement to all by the members of the church. These two will be greatly missed by the church. They plan to attend Bethany Bible School this fall and fit themselves for special Sunday-school work.—Nora A. Willey, Valley, Wash., April 30.

**Whitestone.**—We met April 19 to organize a church at this place. We were a part of the Okanogan Valley church, but on account of the distance to the church we were given the privilege of organizing here. There were thirty-one members at the time of the organization. Brethren M. F. Woods and C. E. Holmes were elected elders. March 27 and 28 Bro. Fennell was with us in a Sunday-school institute. The attendance was good and his lectures inspired us to greater efforts in Sunday-school work. An offering of \$26 was taken. In the Forward Movement campaign, April 25, \$285.00 was raised. Without doubt, more will be received before the week is over.—Mrs. Blanche Hawkins, Tonasket, Wash., April 29.

## WEST VIRGINIA

**Hazleton.**—We met in council at Mt. Dale April 24, with Eld. Jeremiah Thomas as moderator. Bro. Thomas presented the Forward Movement and organized our second Forward Movement. He preached that evening about the Forward Movement. Sunday morning Bro. Geo. Van Sickle preached an excellent sermon. We are making good progress in the Sunday-school.—William Jones, Hazleton, W. Va., May 3.

**Pleasant Valley.**—Bro. J. B. Shaffer met with us April 24, giving us two inspiring sermons on the Forward Movement. Four members were chosen to carry on the financial campaign. They have in cash \$250 and pledges \$354.40, up to date. Bro. J. E. Shepler and Sister Verna May Kirk will be with us May 30 in a missionary program. A series of meetings will follow, with Bro. Shepler in charge. We have an interesting Sunday-school, which has continued all winter and is now advancing. We have preaching every second and fourth Sunday by the writer.—Henry C. Sanders, Auburn, W. Va., May 3.

## WISCONSIN

**Rice Lake.**—May 3 Brethren C. C. Meyers and Galen Lehman gave talks and showed pictures of the Forward Movement, which were enjoyed very much by all. It was decided that we hold a love feast May 17. Bro. J. E. Morpheus and family have moved to Sheldon, Wis., which leaves us without a minister.—Ellen M. Prytz, Rice Lake, Wis., May 4.

## ANNOUNCEMENTS

### DISTRICT MEETING

June 29-July 1, District of Idaho and Western Montana, Payette Valley church.

### LOVE FEASTS

**Alabama**  
May 15, 5 pm, Oneonta.

**California**  
May 15, 7 pm, Chico.  
May 16, 3:30 pm, Glendora.  
May 22, Patterson.

**Colorado**  
May 22, 6 pm, McClave.

**Idaho**  
May 22, Bowman.  
May 29, 7 pm, Moscow.

**Illinois**  
May 16, Mt. Morris.  
May 16, Franklin Grove.  
May 16, Hickory Grove.  
May 16, 6:30 pm, Elgin.

**Indiana**  
May 22, 6:30 pm, Pine Creek.  
May 22, 7 pm, Mulberry Grove, country house.

**Iowa**  
May 23, Mt. Carroll.  
May 23, 7 pm, Batavia.  
May 23, 7 pm, Sterling.  
May 27, 7 pm, La Place, Centennial house.

**Kansas**  
May 29, Hurricane Creek.  
May 29, 3:30 pm, West Branch.  
May 30, Cherry Grove.  
June 5, 6, 7 pm, Yellow Creek.

**Michigan**  
May 16, Ft. Wayne.  
May 16, Muncie.  
May 16, Spring Creek.  
May 22, Burnett's Creek.

**Minnesota**  
May 22, 7 pm, New Bethel.  
May 22, Middletown.  
May 22, Lupold.

**Missouri**  
May 22, 7:30 pm, Killbuck.  
May 23, South Bend, First Church.

**Nebraska**  
May 23, 7 pm, White.  
May 27, 6:30 pm, Baugo.  
May 29, Union Center.

**Nevada**  
May 29, Apacheria.  
May 29, Pipe Creek.  
May 29, Laporte, at Ross house.

**New York**  
May 29, English Prairie.  
May 29, Upper Fall Creek.  
May 30, 6 pm, Hartford City, at Bethel Center house.

**North Carolina**  
May 30, Logansport.  
May 30, Bremen.  
May 30, Walnut.

**Ohio**  
June 5, 7 pm, Elkhart Valley.  
June 5, 7 pm, Wakarusa.  
June 5, 7 pm, Cedar Lake.  
June 6, 6 pm, Cedar Creek.

**Oklahoma**  
May 16, 7 pm, Muscatine.  
May 16, 6:30 pm, South Keokuk.  
May 20, Osceola.

**Oregon**  
May 22, 7:30 pm, Dallas Center.  
May 24, 7 pm, Brooklyn.  
May 28, Grundy County.

**Pennsylvania**  
May 29, 4 pm, Low River.  
May 29, 7 pm, Prairie City.  
May 29, 30, Des Moines Valley.  
May 29, 30, 10 am, Coon River.

**Rhode Island**  
June 5, Mt. Etna.  
June 5, 4:30 pm, Lillyville.  
June 5, 6, 11 am, Garrison.  
June 5, 6, 2 pm, Panther Creek.  
June 7, Ottumwa.

**Tennessee**  
May 16, Independence.  
May 23, Morrill.  
May 29, 10 am, Maple Grove.  
May 29, Monitor.

**Texas**  
May 29, 30, 2 pm, Belleville.  
May 29, 30, 2 pm, Laredo city.  
June 5, 6, 5 pm, Chapman Creek.  
June 6, Sabatita.

**Vermont**  
May 22, 2 pm, Middletown Valley, Grossnickle house.  
May 22, Meadow Branch.

**Virginia**  
May 22, 23, 1:30 pm, Beaver Creek, Beaver Creek house.  
May 29, 2:30 pm, Bush Creek.  
May 29, 4 pm, Long Green Valley.

**Washington**  
May 29, 30, Brownsville.  
May 29, 2 pm, Monocacy, Mt. Dale house.

**West Virginia**  
May 22, 3 pm, Woodland Village.  
May 29, 7:30 pm, Elsie.  
May 29, Lake View.

**Wisconsin**  
May 30, Sugar Ridge.  
June 5, 6 pm, Harlan.

**Wyoming**  
May 15, 5 pm, North Bethel.  
May 22, Smith Fork.  
May 23, 7 pm, Rockingham.  
May 29, Peace Valley.

**Nebraska**  
May 29, 8 pm, Alvo.

**Ohio**  
May 15, 10 am, Swan Creek, East house.  
May 16, Harriet Creek.  
May 16, 6 pm, Cleveland.

**Oklahoma**  
May 22, 10 am, Everson.  
May 22, Oakid.  
May 23, 7 pm, Laramie.  
May 29, Rosa.

**Idaho**  
May 29, 10 pm, Blanchard.  
May 29, 10 pm, Lick Creek.  
May 29, 6 pm, Bear Creek.  
May 29, West Charleston.  
May 29, 6 pm, Pleasant View.  
May 29, Owl Creek.  
June 5, Maple Grove.  
June 5, all-day, Greenspring, Sugar Grove house.

### ANNOUNCEMENTS

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., May 22, 1920

No. 21

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## ...EDITORIAL...

### The Paramount Issue

ARTICLES in some phase of Christian education appear frequently in our columns, but this week, in accordance with our custom, we give the subject extra emphasis. And we offer no apology for this custom.

The reader will not find these articles monotonous. There's too much life in them. And too much difference. Some of them were written for this special number and some were gathered from the regular offerings. Together they constitute an interesting variety. In part they invite us to lines of thinking comparatively new. In part they reassert old truths which will require reassertion for a good while to come.

It is a fearful thing to contemplate—that the world is today on the verge of a possible relapse into mediæval chaos, with a hundred or five hundred or a thousand years necessary to bring it up again into the light of a Christian civilization. But that is exactly where we are. One thing will prevent such an immeasurable catastrophe: an unprecedented advance in Christian education, such as will make possible a united and mighty assault upon the powers of darkness by the forces of Christianity. Only this can stem the tide. But this *can* do it. And this *will* do it.

Here is the key to success in our whole Forward Movement campaign. It is the heart of the program. Our constantly-broadening plans for missionary endeavor depend upon the strengthening of our facilities for Christian education. Everything depends upon this. It is the vital spot in our whole network of Christian activities.

The articles in this number will tell you why this is so. And why the situation is so terribly urgent. And they will give you some exceedingly broad hints as to ways and means of making your own little strength count for something in the cause.

About a half generation ago the school question was a very live one in our church. And today it is the liveliest one on the map. But how different the form of that question then and now! How to hold the schools in bounds, was the big problem then. How to speed them on to greater service, is the big problem now.

The great financial campaign, through which we have just passed, is going to do two splendid things for us. It will give us such a vote of confidence in our ability to do things as will make it impossible for us

to think of our task hereafter in little terms. And it will compel us to face squarely the problem of coordinating and rightly relating our educational institutions.

How many real colleges we are to have, and how many academies, seminaries or training schools—this is one of the questions we are up against. And it is a good thing that we are. It is time to grapple with it and settle it. It is time to bring our educational insti-

## Education Day, June 27

### Remember the Offering

All churches are requested to take an offering on Educational Day, June 27, and send it to the college in their territory, for the support of students who are preparing themselves for the ministry or missions.

This offering is very important and is an essential part of Educational Day. There are many worthy students who will not get an education without this help, and thus the church will be deprived of their leadership.

Here is where money counts for the Kingdom of God.

General Educational Board.

tutions into a system, in which each one will work not for itself alone but with an eye to its greatest contribution to the usefulness of the whole system.

A few months ago our schools got together, in the person of their presidents or other representatives, to consider for the first time in their history, a program of united action. The question was too big to dispose of all at once. But that meeting started something which will not stop until the Church of the Brethren has a properly-articulated system of schools, in which competition will have been entirely supplanted by co-operation—all working together and each taking its own indispensable part in the one great plan.

But this matter will be adjusted without very great difficulty, we think, and is not exactly what we mean by "the paramount issue." It is only one phase of it. That issue is the problem of awakening to a full realization of the pivotal place of Christian education in the church program, and strengthening our educational agencies until they are properly equipped for the great work demanded of them. In this we are making rapid, truly marvelous, progress. But the case is so urgent that we must quicken our pace to the last possible degree. The articles on the subject in this number will help us to do this.

And their usefulness will be greatly enhanced, brother preacher, if you study them carefully until you have assimilated the truth and inspiration which they contain, and then prepare for your congregation on Education Sunday, June 27, the strongest sermon the Holy Spirit can get out of you. There are no ready-made sermons here, but it would be an uncommonly dull preacher who could not find valuable material in these articles. And the Holy Spirit can help an industrious, conscientious preacher in the preparation of his sermon just as truly as in preaching it.

Christian education is the paramount issue in the world crisis of today. The Church of the Brethren is rising magnificently to meet the challenge. God bless her and make the years which are just ahead still greater in power and progress than the splendid years which are just behind.

### As to Consecrated Money

A GREAT religious leader of a half century ago made a statement which we have seen much quoted recently and also sharply criticised. The statement is substantially to this effect: "One more revival is needed

—the consecration of the money power to God. When that takes place, the Kingdom of God will come in a day."

"In a day" should not be taken too literally, perhaps, but we do not see what essential fault can be found with the statement if "consecration" is allowed to have its proper meaning.

There can be no consecration of the money power to God without the consecration of the hearts and hands which control the money. Money is representative of human energy. And when all the human energy which money represents, has been really consecrated to God, his Kingdom will certainly not be far away.

We should like to see what would happen anyway, if the money power were consecrated to God. We would be willing to risk the consequences.

Is what little money you control, consecrated to God? Would you be afraid to risk it?

### Now for a Great Spiritual Awakening

THE recent financial campaign has generated a spiritual atmosphere which alert pastors and leaders will be quick to note and capitalize for the permanent deepening of the spiritual life of their church membership. It is a great opportunity. "Where your treasure is there will your heart be also" never had more abundant confirmation.

One correspondent, in reporting to headquarters how his congregation had gone "over the top" by a large figure, added these significant words: "Had a wonderful prayer meeting." Do you get the meaning of that, gentle reader? Do you see why the success of the campaign affected the prayer meeting?

Another, telling of the revival which has come to his section of the Brotherhood, says: "My, how the church has needed this thing to wake her up! What a pity we have waited so long."

It is only a verification of the prophet's word to Israel: When we open our hearts to God and prove our interest in his Kingdom, by giving him what is rightly his, he does open the windows of heaven to us.

Note this testimony from another correspondent: "Our financial drive is the marvelous thing for us. Prayer and consecration took hold of us, and all, with but few exceptions, surprised us. Workers came back radiant—the greatest experience of their lives."

The time is ripe for a revival, such as the Church of the Brethren has never known. Not any "worked up" revival, but a spontaneous outburst of interest in, and consecration to, the things of God.

### What Would Deborah Say Now?

THERE are many fine things in the Song of Deborah, but none more pertinent to the times than that part of it which recounts the various parts which the various tribes had played in the triumph which is celebrated in the song. Some had helped and some had shirked.

Zebulun had done nobly. "Zebulun was a people that jeopardized their lives unto the death." And Naphtali had done well too. But "Asher sat still at the haven of the sea, and abode by his creeks." "And Dan, why did he remain in ships?" "By the water-courses of Reuben there were great resolves of heart," but apparently they never got into action.

One town seems to have been especially blame-worthy. "Curse ye Meroz, said the angel of Jehovah, curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah."

Yes, the victory was won in spite of the delinquency of some, but what a blot they have left on the pages of sacred history!



## EDUCATIONAL FORUM

### Watch Yourself Go By

Just stand aside and watch yourself go by;  
Think of yourself as "he," instead of "I."  
Note closely, as in other men you note,  
The bag-kneed trousers and the seedy coat.  
Pick flaws; find fault; forget the man is you,  
And strive to make your estimate ring true.  
Confront yourself and look you in the eye—  
Just stand aside and watch yourself go by.

Interpret all your motives just as though  
You looked on one whose aims you did not know.  
Let undisguised contempt surge through you when  
You see you shrink, O commonest of men!  
Despise your cowardice; condemn whatever  
You note of falseness in you anywhere;  
Defend not one defect that shames your eye—  
Just stand aside and watch yourself go by.

And then with eyes unveiled to what you loathe—  
To sins that with sweet charity you'd clothe—  
Back to your self-walled tenement you'll go  
With tolerance for all who dwell below.  
The faults of others then will dwarf and shrink,  
Love's chain grow stronger by one mighty link—  
When you, with "he," as substitute for "I,"  
Have stood aside and watched yourself go by.

—Selected.

### Our Colleges and the Church of the Future

BY D. W. KURTZ

THE people of the world were hoping and expecting that when the war was over, we would at once enter upon a new life, and that democracy and religion would spread rapidly over the earth. The facts are just the opposite. The world is in an infinitely worse condition than it was Nov. 11, 1918. There are twenty-one wars going on now. The Great War did not make a new world. There is more unrest, hostility, hate, fear, class antagonism, selfishness and vice in the world than there was at the close of the Great War.

Many people thought that the war would create a new world; now we know that war can only *destroy*, and the only creative force in civilization is idealism—Christian education. The great task of making a world that is fit to live in, is upon us. This is the task of the hour and the task of the future.

We have learned another thing through this war and the events since the war—that all efforts to create a harmonious world are failures, except the one way, the way of the Gospel of Christ.

Politics is a failure, and by itself can bring no peace, no harmony, no stability. Industry has no answer, and is at present breathless before great social forces with which it can not cope. There is more strain, more uncertainty, more danger of serious strife in the whole industrial world than ever. Diplomacy is a failure. It has been, and is a pack of lies, and has caused most of the trouble in Europe, and its methods of secrecy and selfishness are so abominable that there is no hope of peace nor security in diplomacy. Force is a failure, for war settled nothing, never did settle anything, and can not settle things. War only shows which side, for the time, is the stronger, but not which is right. "No problem is solved, until it is solved right." And no problem is solved right, unless it is in harmony with the will of God—the teachings of Jesus. The great war settled nothing, but unsettled many things. Nothing is settled by force—but only by righteousness and justice, through love.

Culture is a failure. Mere smartness, or learning, or science, can not solve the problems of humanity. The greatest advance in science has been used in the arts of destruction. They all might be used in the arts of peace. But the heart of man must be motivated by good will, instead of by fear and hate, if culture is to help us. I never advocated *learning*, but *Christian education*; as the way to the Kingdom of God and democracy. All the things that men thought would bring us peace and harmony and efficiency, have failed us. Politics, diplomacy, culture, industry, war, and state religions have failed, and there is no hope in any of them, or all of them put together.

Besides this hopelessness, there are positive menaces in our civilization. Materialism is regnant, not only

in Germany, where the philosophy of Nietzsche gave a basis for Prussianism, but all over our own country. Many teachers in our universities, many textbooks in science, history, sociology, psychology, and even ethics, are written from the materialistic point of view. The effect of this is so great, that in one university of over 4,000 students, of whom 90 per cent were church members before coming to this institution, less than 300 of them attend any religious services. In another university of over 4,000, less than 300 students attended chapel to hear one of America's greatest preachers, and less than 100 attended subsequent lectures on religion by famous speakers. All lectures had been announced for weeks ahead, and elaborate plans had been made for these meetings. The effect of materialism in textbooks and teachers is so deadening that during the next forty or fifty years we shall drift inevitably into Prussianism, Nietzscheanism and militarism, unless this influence is overcome by the church college.

Another menace is facing us now in big proportions. There are about 400,000,000 Bolsheviks in the world. Millions of them are in America. Their doctrine is: (1) There is no God. (2) There is to be no state—no democracy. (3) There is to be no marriage—no more Christian homes. (4) The present program is class-war—the poor are to kill those who possess, and take their possessions. To the genuine Bolshevik, nothing is sacred. He does not believe in God, in morality. He has no regard for state nor any authority. He does not believe in the home, nor sexual purity. He further considers everyone who owns more than he owns, as his enemy, who must share up or be killed and his possessions taken. This is the philosophy of Bolshevism.

There are in the world today the monsters of fear, hate, selfishness and vice. There is only one way to get rid of these monsters. Force will not do it—it will only drive the monsters into secret places and make them more dangerous. All efforts to legislate, force or suppress will fail. The actions of the Czar have proven the utter futility of overcoming social unrest by force. The Bolsheviks enjoy being martyrs, for martyrdom strengthens their movement. "The only agitator is injustice." There is just one way to get rid of evil, and that is to create good. The only way to get rid of fear is to create faith; to get rid of hate, create good will; to get rid of selfishness, create love and human brotherhood; to get rid of vice, create justice and righteousness. To create faith, good will, love and justice demands faith in the Father—God. A genuine Christianity is our only hope. We must change the atmosphere of present social, industrial and political society. Nothing but a vital Christianity has the dynamic to get men to live together in peace and harmony in a crowded world. Christianity alone can create political, social, and economic democracy.

The Christian college is the corner-stone of our hope. The church college is a part of the church. It is owned and controlled by the church. Its business is to teach, inspire, and train the leadership of the church and of civilization. Christianity is not inherited by physical heredity. It must be taught. The success of the future church, Sunday-school and missionary enterprise depends upon efficient leadership. The pillars of the church must be loyal and efficient.

The leading denominations need 100,000 additional workers for the next five years. Of these, 80,000 are for the home field, 20,000 for the foreign field. Where shall these workers be trained? The state schools can not do this. The church school is the only institution that can do this work. These leaders must know: (1) the message, the truth, the way of life—the Gospel of Christ. (2) They must know humanity whom they would serve—therefore they need a broad education in history, literature, sociology, ethics and psychology. They must know the world and its problems. (3) They must know how to do the work—methods of getting the Word of Life to the suffering world of today. The training of our leaders can only be done in a church college where teachers and influences are favorable for this task.

But it is not enough to train our leaders and let our boys and girls, who are to do the other work of the world, go to other institutions where their religious life can not develop and where, too often, it is de-

stroyed. Our church colleges give a Christian education to our farmers, bankers, teachers, musicians, wives and all who are to support the church. This is one of the biggest fields of service. The church must have loyal and intelligent supporters.

Any attempt to have a Forward Movement in missions, Sunday-school and church without a great Forward Movement in the church college, is doomed to failure. At present, the needs of the college are so great and the opportunities for good so large, that no investment counts so much as here. The college trains the minds and hearts of our leaders and supporters of the cause for the future. We shall never go higher than our leadership. If this is neglected, then woe to our future. The time is here when all people must recognize the place of the college in the life of the church and civilization, and make ample provisions for these colleges.

Every college in the church is in dire need of funds for buildings and endowments. Our teachers are getting much less than high school principals, yet have far better education and experience, and usually families that require for their support larger incomes. The increase in the student body requires more teachers, and this also means more endowment.

This increase in students is the greatest opportunity of the church to get leaders, and create the support needed for the future church. An investment here brings the highest returns. "He that hath an ear, let him hear." The colleges must have the united and loyal support of the entire church. This alone will make a forward movement in missions possible.

McPherson, Kans.

### A Farmers' Volunteer Band

BY M. W. EMMERT

DID you begin your career as a farmer at the age of twenty or twenty-five? Have you been working hard, winter and summer, cloudy and fair, early and late, until you are now forty-five or fifty? Has land enough come into your possession which, if rented to a younger man, will yield enough income to give you a comfortable living in a nearby village? Do you feel you deserve a well-earned rest? Is there a splendid, modern home, over in the village, for sale at a reasonable price? This is your opportunity to cut loose from hard labor and settle down to a life of leisure, or at least to a life of freedom, to do as you please. Here you can work when you feel like it and when you do not feel like work, you need not be driven to it by late seasons, scarcity, high price of help, and other adverse conditions, over which you have no control.

What a pleasure it must be to arrive at such a stage of life with good health and all other favorable circumstances! You are only forty-five or fifty, and may reasonably expect to live thirty more years.

Such a pleasing prospect may appeal to the farmer who has the retiring fever. I wonder how it appeals to his Maker. Is the Father pleased with you, my retiring brother? Can you enter upon this new career with an easy conscience? Does not the One, who has prospered you during all these years, that have just passed, expect better things of you? May the sin-sick, sorrowing world demand something of you? Has not the world a right to expect you to contribute much, to help heal its bruises? When missionaries need to be sent, when pastors need to be supported, and when colleges need to be endowed and equipped, can you live at ease in your modern home and ride with ease in your Packard?

Come now, let us reason together! For twenty or twenty-five years you have been farming for yourself. The Lord has given you the sunshine and the showers. The seasons of sowing and reaping have recurred in regular order under his direction. You owe all you have, of health and wealth, to him! You confess you do not need to work any more, to make your living. Your children are able to take care of themselves, having homes of their own. The income from your accumulated wealth will keep you the rest of your days. Would it not be your Christian privilege and duty to start farming at forty-five for the Lord? When the temptation to retire from active business life is beginning to grip you, when the desire to live a



life of ease is getting the better of you, beware! All is not gold that glitters. Idleness is the devil's workshop. Honest toil is God's conservatory of spiritual power. You would better begin a new career on the farm. Why not farm for the Lord, giving all your income, over and above your living, to the advancing of the Kingdom of our Lord and Savior Jesus Christ?

If fifty farmers, in the territory of each of our ten schools, would form a VOLUNTEER BAND OF RETIRED FARMERS, pledging themselves to give up the retired life, stay on, or return to, the farm, and give all their income to the endowment of the college in the school territory in which they live, the colleges of the Church of the Brethren would be able to take their place alongside of the colleges of any other denomination in America. Do the young men and women of our church deserve this first-class consideration? You know they do.

Why should not men, at the age of forty-five, be willing to give at least ten years of their life to the service of the Lord, when our young men, at the age of twenty-five, are offering their whole life on the foreign field? Do we not have heroes at forty-five, as well as at the age of twenty-five? May not the man at forty-five have the spirit of self-sacrifice, as well as the young man? Think of what fifty men, at the age of forty-five or fifty could do, for the schools of the church, by banding themselves together, in each school territory, to put the school on a substantial financial basis. I heard a good brother, who is prominent in the leadership of the Five-Year Forward Movement say: "O what fun to make money and give it to the Lord's work!" I am sure there would be more real joy in farming for the Lord than in retiring for yourself. Who will be the first to start the "Farmers' Volunteer Band"?

Many farmers retire when their income is barely sufficient to support them. Then, when the call comes for missions and colleges, they plead poverty. Shame on the strong, healthy Christian land-owner who, at forty-five or fifty, quits working and quits giving. Such men should be the financial backbone of all the aggressive work of the church.

No physically strong Christian has a right to retire from business, unless he enters into some form of active Christian service. The Lord has a greater claim on such a man than he has on the young man. A man at this age has been the recipient of more blessings from the Lord than the young man has. He is, therefore, more indebted to him. The King's business is in need of men of means, these days, as in the days of the rich young ruler. There is as much need for this kind of service as there is for service on the mission field. To quit producing when the world is so needy, to eat up the income from the gifts of God, of former years, may be justly branded as a spiritual crime! Would it be too harsh to call such a man a spiritual slacker? No, we will not call him a criminal or a slacker. We are acquainted with a large number of these good men. We know them to be good men. Their great trouble is that they have not realized the opportunity they have at their door, to do the deed of a spiritual hero. They have not had it put squarely before them that they may be as truly great, in the sight of the Lord, as the man who goes to Africa to lead the dark-skinned man to Christ. May the Lord lead these good men to see their big opportunity!

*Mt. Morris, Ill.*

## Salaries and the College Professor

BY A. B. MILLER

THE low salaries, paid to the teachers in our colleges in the past, are an evidence that we have turned "deaf ears" to the appeals of justice, that we have violated love's law of the "Golden Rule," and that we have been blind to our own impoverishment in such a course. That is the proposition.

No, I am not a college professor. I never was, and from present indications never will be. Neither father nor grandfather nor near relative, as far as I am aware, was or is today. Speaking frankly, I doubt if I have the spirit of sacrifice, so essential at present, and I am sure I possess neither the qualifications nor the inclinations to aspire to the position. People who

know me seem to feel very much as I do about it. At least no one has ever considered me seriously enough, even to intimate that I should be a college professor—a rather convincing argument that I am not "called."

In view of this I shall not be accused of being biased in discussing this subject. Neither will one be considered wholly ignorant who has gone through college himself in preparing for life's work, struggled with a college debt and has known the contrast in the cost of living on the farm, as compared with that in the city and town, through nine years' experience in the city. An intimate knowledge and personal investigation are brought to bear also upon the question at issue.

A recent survey, reveals the fact that from ninety to ninety-five per cent of the leaders of the Christian church come from the Christian colleges. These college professors become, therefore, the trainers and leaders of leaders. The same survey reveals that this sacrificing and indispensable body of men is woefully underpaid, while their constituency has been for years living on farms and in cities in comparative comfort, and, in recent years, prospering at an unprecedented rate—poverty, in America, practically speaking, being a thing of yesterday—not of today.

What should these men on whom the very life of the church depends, expect at the hands of the church? They have been existing. Do the law of the Golden Rule, the appeals of justice and the church's own enrichment demand that they have more than an existence? By all means. We are not arguing for enormous salaries. No teacher has chosen his profession because he expects to get rich. He knows that if money-making is his specific talent, that it should be exercised in other spheres. Nowhere are teachers paid salaries commensurate with those paid in the industrial world. This may be as it should be. They are the world's idealists.

There is a point, however, where the danger line is crossed, even for the good of the whole church. In fact, wherever the royal law of love is violated, sooner or later the one who violated it is sure to suffer. "All's love but all's law." We reap what we sow. A teacher must have food, shelter, clothes and tools to work with, and he must have them adequately. He must not be overworked. He must pay doctor bills for himself and family and provide for the years when he can no longer serve the church. There must be a thorough first preparation for his work, continued as he grows older, and a reasonable training provided for his children. Deny these things and we do so at our peril.

We repeat, we make no appeal that he should receive all he is worth, though it might be entirely just to do so. These men and women are idealists and long to serve, and they are also, for the most part, men and women of unusual caliber. If they were not talented they could not be successful. Certainly they should be unhindered in rendering efficient—one hundred per cent—service. Is such a thing possible on their present salaries? Let us be concrete.

As an illustration consider a young man of average health, ability and opportunity and above the average in initiative and sacrificial spirit. We shall deal in terms of today, not of yesterday, or of a probable tomorrow. He is eighteen and we shall presume he has just finished high school. He decides definitely to put his whole life at the disposal of the church. He chooses to be a teacher. He then becomes the possession of the church to use. What does the church demand of him for the years that follow? She demands, first of all, that he train to live richly and to serve efficiently and to so order his life that, if God permit him to live, his ripest years may be the best of all.

The cost of the fulfillment of such demands is infinite, and for the most part outside the realm of mathematics and beyond the calculation of the money changer. But salary deals with money. In terms of money, therefore, what will it cost?

Four years in college, total expenses at \$625, ..... \$2,500  
Two years in university, total expenses at \$1,000, .... 2,000  
Interest on money borrowed for six years, ..... 780  
Provision for sickness or accident for six years, .... 370  
(Less vacation earnings at \$275, \$1,650)

Total indebtedness, ..... \$4,000

Some one will say, "His parents should provide for

that." Certainly. No fathers and mothers will let such an exalted privilege slip by if they have the means. They would lose too much joy. It might be pertinent to ask, however, if you are in as good circumstances as the parents of that boy, while they put \$4,000 into that son, to be burnt up in service for you and your children and the church, where are you going to put your \$4,000 for the work of the church in those six years? Something for you to settle. Frequently, however, his parents can not provide this money. It then becomes the debt of the church on her own possession and for her payment.

The young teacher at the age of twenty-four begins his work. What are his needs if married?

Interest, .....	\$240
Provision for bond and sickness, .....	120
Rent (house and garden), .....	180
Board (food, etc.), .....	300
Heat and light, .....	50
Clothes, .....	250
Books, etc., .....	30
Furniture (average for ten years), .....	100
Traveling expenses, .....	30
Miscellaneous, .....	100
Payment on debt (average for sixteen years), .....	250
Summer school (average every two years), .....	100

The minimum, therefore, for an efficient teacher, at the beginning of his career, should be \$1,750 per year, allowing nothing for an average family of three children, or for larger families. Few have reached the minimum after years of service, and in spite of large families and with nothing laid by for old age.

We repeat the proposition: The low salaries paid to the teachers in our colleges in the past are evidence that we have turned "deaf ears" to the appeals of justice, that we have violated love's law of the "Golden Rule" and that we have been blind to our own impoverishment in such a course. Inefficient salary never produces efficient teachers. The time and worry taken, to make ends meet, the lack of thorough and continued training, the lowered vitality through overwork, and the wearing away of the lives of men, before life's richest and best years have been attained, must ever subtract from the enrichment of the church.

What are we going to do about it? That is the question. There is but one thing to do. Change front. We are going to do it. Let's begin now!

*Bridgewater, Va.*

## Get Your Education First

BY H. A. BRANDT

THE impatience of young people, to get at the work of the world, is only exceeded by their ability to drop one interest for the next that comes into view. During the past six months one young man has seriously considered being a farmer-preacher, a foreign missionary, a Y. M. C. A. leader, a pastor, and an evangelist. Some presentation of the opportunities, connected with each of these lines of work, has made it, for the time being, appear to be the one all-important consideration.

This young man's experience is in no way exceptional. Older folks, with a reasonably good memory, can recall the vast number of things that they, at times, hoped to be. Indeed, it will be a sad day for the world if young people should ever become less responsive to the needs of the world.

The instance of our young man, with the changing plans for the future, is not presented for the discomfiture of youth. He is rather introduced to show that the years of one's youth are, perhaps, the most difficult of all. It is a period when one is called upon to make decisions that will determine the whole course and worth of life, and this at a time when the hard but valuable lessons, gained by experience, are yet to be learned. And this is just where the advantages of an education—a Christian education—should be fully considered. Youth should know that, whatever the perplexities, with regard to the choice of a life-work may be, there is one thing that can be done with the assurance of large returns. That one thing is the getting of an education. One of the tragedies of life is the fact that so many people have to be thirty or forty before they begin to realize how fundamental an education really is. Because so many folks are neglecting to get an education at the proper time, it will be



worth our while to consider together a few of the reasons why an education should come first.

An education should come first because it saves time. What, spend time to save time? That is just our contention, provided the time is properly spent in getting an education. One can not accomplish much until he knows how to set about a task. Just today I learned a method that will save me about half the time necessary to accomplish a particular task, as compared with the old method. This will serve to illustrate how an education will help to save time by increasing efficiency. An education can be made to bring to one much of the best experience of the ages past, and, with this to begin with, one can save a lot of time. If an education is taken seriously, the four years spent in college can be made to equal about forty spent in the university of experience. Thus, by getting an education, and especially by the adding of a four years' college course, one can increase his efficient working period by many years. Indeed, if our figures, above given, are anywhere near correct, the four years, spent in rounding out one's training with a college course, may be made to add about thirty-six years to the efficient working period.

Again; it is of importance to give first attention to the getting of an education, for the reason that, while the education is in process, there is plenty of time for a mature choice of a life-work. Of course, there are advantages that go with an early selection. That is, if one does not need to wait to discover himself, but is certain that he is to be an artist or a farmer, he can drive directly for the goal. Yet early decisions have the disadvantage of leading to the sort of specialized preparation that in time will prove to have been too narrow for the widest usefulness. In any case it will pay to take ample time to decide on a life-work. In the meantime, one's general education may be in progress, with the result that when the decision is made one can come to the task with time saved and an increased efficiency.

Lastly, but by no means the least important, is the fact that an education can be made the best possible insurance against the uncertainties of life in the period of change in which we live. Education is no "cure-all," but it can make a man better able to adapt himself to life in a dynamic social order. Consider the lively stableman. Where he was not wise enough to see the ultimate triumph of the automobile, he has been left in dust and confusion, by the side of the road. So, also, the "village smithy" is fading away, except as he learns how to repair tractors and automobiles. The lively stable man and the blacksmith are but two, out of a great host, that have been compelled to change or give up the race, as new methods and new machines have been invented.

Things are moving so swiftly, in our time, that a man can hardly take up any time-honored calling with the assurance that it will remain unchanged for many years. The division of labor and the specialization that are characteristic of our time, call for an alert and capable mind, for a mind able to cope with changing conditions. Hence we repeat, that the best possible insurance against the uncertainties of the economic order, in which we live, is a well-balanced education. And if statistics tell the truth, it seems clear that those who have taken a liberal course in a Christian college have some subtle advantages over those who have rushed off to some technical school for special training. One needs to get a glimpse of life as a whole, before he can make the best of some special part of it. You, who are young, should consider well the advantages of getting an education first. Among other things it will save you time. It will give you a chance to make a mature choice of a life-work, and it will give you the best possible insurance against the uncertainties of life in a changing order of society.

La Verne, Calif.

### The Small Denominational College

BY AMOS H. HAINES

THESE are days of big things. People who think at all, are planning large in their prophetic vision. We hear of drives—many of them—Forward Movements, World and Church Federation, consolidations and combinations on every hand.

This spirit of "bigness" has taken a firm grip on the educational world. Schools and colleges are consolidating and combining their interests. They are asking for millions and millions of dollars to equip their plants for larger usefulness and service, and also to pay teachers a living and respectable salary. Teachers' combinations, and even strikes, are in vogue, for the purpose of securing more money for teaching services.

With all this and much more that might be said by way of preliminary, let us ask: "Is there a place for the small denominational college?" Let us answer with a big and emphatic "YES."

The temptation to abandon the denominational idea is no doubt strong in the minds of some, in order to fall in line with the popular drift of things and especially in order to get money. This tendency should be carefully guarded, lest the distinctive features of our church be entirely forgotten and abandoned.

Such books as "God's Means of Grace," by Yoder, and "History and Doctrines of the Church of the Brethren," by Winger, should be studied and taught, especially in the Bible departments of our Brethren schools.

We assert, most emphatically, that there is a place, and a timely place, for the denominational college. We mean college, not a normal training school, preparatory school or academy. Neither have we in mind the university idea.

The Church of the Brethren, in my judgment, is in need of about five such colleges. These colleges should exist, primarily, to train and develop all-round thinking young men and young women. These young people should be strong in body, mind and in spiritual functioning. The fundamental needs of the church should be kept paramount before these young people. Pastors and missionaries are the church's greatest need. These colleges should give such discipline and training as will enable the young graduate to go out, and, by a disciplined body, mind, conscience, heart and spirit, be able to prepare for technical work in any of the vocations or professions. The science of agriculture, home economics, engineering, electricity, law, medicine, forestry, and especially Biblical studies, when taken hold of by the disciplined mind, will yield results most helpful to the individual, and to the profession and industry pursued. In all this it should be remembered that making a life is more than making a living.

My *Yale Alumni Weekly* for March 19, 1920, has this sentence: "The first requisite of an educational institution is *teachers*, who are of the best type that can be found and who are enabled to give their best to the work."

A number of preparatory schools and academies should exist as feeders to these colleges. These should be Brethren preparatory schools—not attempting to do a college grade of work, but keeping constantly before the minds of our children and young people the fundamental principles of the Church of the Brethren. I mean, by no means, to confine the attendance at these colleges and academies to the children of Brethren families, but let it be known always what are the principles for which we stand.

Huntingdon, Pa.

### The Price and Value of a Christian Education

BY E. F. SHERFY

"My son, if thou cry after discernment and lift up thy voice for understanding; if thou seek her as silver and search for her as for hid treasure; then shalt thou understand the fear of Jehovah and find the knowledge of God" (Prov. 2: 3-5).

THE word "education" is not found in the text just quoted; but what we mean by "Christian education" was most certainly in the mind of Solomon, the lover of wisdom, when he wrote those words, which should be a mighty source of inspiration to every young man or woman who yearns for an education.

There are not more than two things which can stand in the way of a strong Christian education: (1) Mental weakness and lack of power to correlate thoughts and ideas. (2) Lack of just plain pluck and a nonwillingness to pay the price. I had thought of

adding a third—dependents to be cared for till one is forty years old; but I think even that is not to be added.

Maybe the price might be evaded in some way. Maybe it need not be met; or maybe some one else can pay the price for us. Never! There are some things which are nontransferable on a money basis. The real life treasures must be searched for as for hid treasures.

Nevertheless it does take cash to get an education. For the sake of the poor boy or girl, I am glad this is true. With the rich, this matter is immaterial, of course, but with the poor, cold cash represents warm blood; and the men whose education means most have put their very life-blood into it. It costs more dollars to go to school now than heretofore, because dollars are shrinking and faculties and curriculums are expanding in size and efficiency. But, on the other hand, there never was a time quite so auspicious and advantageous for a young person to work his way through school as now; for while tuition and "dormitory hash" have just about doubled in price, wages have more than trebled; hence, relatively, there is less cost to the student.

Then, too, there is the cost to the church. And again I thank God for this, for the sake of the relatively poor church. The rich, highly-endowed church schools, which are not beholden to their mother church to nurse upon her sacred financial bosom, can not be blessed of God; nor can her opulent mother, the church, receive a blessing through her pampered child, as can be had in the case of the poor, struggling Christian college.

Then, too, there is the cost of effort, not only in getting money to "get on," but also the hard digging, incident to "getting through" with the hard courses. In this, as in any noble work, there is little fruitage, this side the apples of paradise, sweeter than the fruitage of labor wrought in sweat. Here perspiration equals inspiration. God pity the bright student who gets his Greek or mathematics in a "jiffy" and spends the remaining time in "loafing."

In the Brethren church, as the vision is coming to us, more and more young couples, in their twenties and thirties, are tackling the school proposition. I speak not "theoretically" but "experimentally" when I say to such: "Just thank God, not that you started late, but that you started at all." It may cost your riding in a "Ford" through life, instead of a "super-six," but what is that, compared with the hid treasures of the efficiency of a Christian education?

No, no, young aspirant, it does not depend upon your father's bank book, but upon your own backbone. It is not a question of your age, but of your aim. It is not, How big is your purse? but, How big is your purpose? It does not depend upon your cash, or lack thereof, but upon your courage. It's not a question of luck but of pluck. It is not finances but faith that counts.

The gold mines in Colorado are blasted a thousand feet beneath the rocks. Such is a figure of what must take place if you and I are to seek knowledge as silver and search for her as for hid treasures.

But now the "value." Is it worth the price? Poor Richard said that it pays to pour your purse into your head, and he was right. More and more do we find that competition is so sharp that the business man, whether farmer, shopman or merchant, must have training under skilled experts, or he is doomed to mediocrity and failure.

The greatest word of the hour is "efficiency." Knotty problems are not the exception but the rule. A certain manual training teacher used to tell us: "You can never get a 'bit' too sharp." He then showed us how to get a razor edge on a plane bit. Then he would take that bit on the knottiest, most cross-grained oak, and make it to shine and to take on a polish, until it was fit for a panel in a king's throne. I tell you, young life, there never was a day when, economically, socially and religiously, there were so many cross-grained, knotty problems as today. And it is up to you and me to get the training which gives us a razor-edged efficiency in meeting those problems.

Pick up a college catalog, twenty years old, and you will find that the emphasis was put on getting an educa-



tion just to "get on" better. The emphasis was on what you could "get" by it. Now it is placed on the living of a life. It is of infinitely more value to *live a life* than to *make a living*. Here is the biggest value of an education.

The most of us are so very busy in making a living, that we have made so little preparation for the living of a life that our occupations are bigger than we; hence we know people by the ear-marks of their profession. The preacher is known by his long, steeple-faced expression. The farmer is known by his speech, and (in silo season) by his odor. The lawyer looks like a "case." The doctor looks like a pill, and smells of ipecac. Peter, James, John, Matthew and the others, when they entered the university of Christ, were known no longer as fishermen and tax collectors, but as MEN who had been with Jesus. And "man"—a "life" is the thing of value.

The value of education for service can not be over-emphasized from the standpoint of the church and her world-wide mission. May God lay upon our hearts the hundreds of dying churches (country churches especially), which perish for lack of trained leadership. May the church do her part in paying the price for this invaluable asset—this hid treasure more precious than rubies, of which it may be said, that all the things that can be desired are not to be compared unto her.

Conway, Kans.

### Educating the Young People

BY H. A. CLAYBAUGH

EDUCATION is a process which is never completed. All the experiences of an individual enter into this process and help in his development. What a man is, determines how well he is educated. Some one has said: "The test of an education is not what a person knows, nor what he is able to say, but what he has become." All people in civilized lands believe in education. Ignorance, the opposite of education, is opposed to religion.

The individual to be educated has, in many respects, nothing to say as to his training. Many of his educational advantages are in the hands of others. The physical, mental, and moral conditions of his parents, in a definite way, control the condition of the child at birth. Modern educators say that perhaps half of what the individual will be in life, is determined when the child is three years old. Whether this is speculation or not, it remains true that the early years of a child's life have much to do with the future of the individual.

After the child is born, the environment, or the surroundings, are the things that decide the extent and the variety of his education. Environment may be of two kinds—the kind which just happens, and that which is planned. The "just happen" variety has much to do with the education of the individual. This environment may be due to commercial purposes, and not with education in mind. There are the bill-boards, the movies, the streets, the factories. Many homes in the city and in the country are controlled by considerations of commerce, rather than education. Unfortunately, yet undeniable, is the fact that many parents prefer to make their child an asset, instead of a liability. They evidently think that it is their privilege to get out of him all that is possible, instead of realizing that the child is something that needs to be developed. The character of the individual is, perhaps, largely fixed by this environment.

Many instances can be given, showing the influence of environment upon the individual. A story is told of a home in the plains of Kansas, where there were several boys. All had a desire to go to sea when they grew to manhood, and some carried out their desires. It was hard to explain, why the boys were thus attracted to the sea, until it was learned that a picture of the ocean, showing a vessel, bound for a foreign shore, was in the boys' room.

Recently, at a Chicago Juvenile Court, two boys were being tried for stealing books. As they went into the stores, they carried with them a box having only three sides. This box, which was just the size of a

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## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Our Church

THE best things of life are the common things—the things closest to us. We marvel at the wonderful electric light, but it is poor and worthless, compared with the common light of the sun. You may know, intimately, a governor or president, but the man who lives next door, ready to respond to your daily need, is of more value to you. You appreciate those good friends who come down to your house frequently, but the common faithfulness of your family, with its sacrificial devotion, surpasses it by far; for they share the common struggles of life, never desert you in trial, and do it with "a love that thinketh no evil and endureth all things." But it seems hard to appreciate these common blessings and friends.

So it is with our church relations too often. We feel that our church is small. We want it bigger. She lacks vision and leadership. Well, this may be true enough. But, like the prodigal's home, it is better than we know, until a visit in the far-away country gives us a clear vision. The Church of the Brethren may not be so large; but in religion, like in some other things, *sort* is more important than *size*. As many have found the way of salvation in the mission as in the cathedral. On the other hand, however, let us not think that smallness is a virtue. It may be if it is the result of a courageous faith in following the Light of God. But if it is the result of lazy indifference and selfishness—as it too often is—then it is manifestly sinful. Therefore let us not take pride in its smallness, for the Holy Spirit rejoices in the growing church to which there are daily additions of those being saved; and multitudes added through Pentecostal Power. Love is never satisfied until it reaches the last of its own. We must bow in shame, when we think of the children of Brethren homes that have wandered from us, because the fires of love and mercy had burned low on its altars. We have a great church, with a splendid history; great spiritual ideals; ordinances and doctrines leading to marvelous fellowship and peace. We shall never do her honor until we appreciate the truth she holds, the service she gives and the love she feels for you and me, brother.

We should use our "Church Day" to remedy some of these conditions. Let us give an intelligent and earnest presentation of the church's great ideals and principles! Let us present Christ—the Head of the church—with his mercy, forgiveness, righteousness and atonement for sin! Let us make the church potent in faith and spiritual power in our community! Make it a force for evangelistic service and unselfish blessing to all within her influence! Let us cease to "dote about questionings and disputes of words, whereof cometh envy," but with the passion of her Master, let us seek and save the lost!

Several things might be done on Church Day. Certainly a sermon will be preached on the church. There is no more fruitful subject. A program might be arranged for at least one service. An all-day meeting, in some places, might be held. Get old and young together! Let the older members give of their experience of local history and counsel! Provide something for the young people to do! We have neglected them too long. All nature lives for its offspring. The church, to grow and to live, must reach the young. Study your own local problems and plan for the further progress of the work. Do not lower her standards of godliness and piety to the frivolity of the age, but, by patience and prayer, help all to realize her ideals and make her the mother of those who want to be the children of the Lord. There are some young men who should be called to the ministry. There are some ministers who should be given added responsibility. There are some who have not been visited for a long time. There are those near who have never been invited to your church. Will you not do something on this day to make your church more effective in your community and more faithful in witnessing

for the Lord? Then, too, in these days of lawlessness, we have been growing less respectful and obedient to the things that honor the church and her Lord. Let us make some sacrifice for her cause! The church needs leadership—the kind with a servant's heart, that the marching hosts may "carry on." Will not many, this day, dedicate their lives to the King's business? Resolve that fault-finding be left to others and that, instead, you will pray for the church, her ministers, institutions, conferences, and all upon whom responsibility rests. Pray for the weak and wayward, and always remember that your prayer is only sincere, so far as you yourself are willing to go to accomplish that for which you pray.

Grant us, Lord, a day of appreciation for, and consecration to, the "church of the living God, which is the pillar and ground of the truth." C. D. B.

### Bible Texts About the Church

"The church is subject to Christ."

"Great persecution against the church."

"The gates of hell shall not prevail against it."

"Give no occasion of stumbling to the church of God."

"Seek that ye may abound unto the edifying of the church."

"Christ also loved the church and gave himself up for it."

"The Lord added to the church daily such as should be saved."

"Prayer was made without ceasing of the church unto God for him."

"The church of the living God, the pillar and ground of the truth."

"Christ to be head over all things to the church which is his body."

"There is that which presseth upon me daily, anxiety for all the churches."

"He that hath an ear, let him hear what the Spirit saith unto the churches."

### Forward Movement Notes

Reports so far would indicate that Northwestern Ohio is leading all Districts in the number of churches having reached or exceeded their quotas. Of course we must remember, at this point, that quotas differ very much, since many Districts have also included a large budget for buildings or endowment for their college needs. These facts can not all be tabulated until the reports are more or less complete.

The Circleville Mission, of Southern Ohio, has so far exceeded all churches in the per cent of excess over their quota, having gone over it nine times. While this is more possible in the smaller places, it is refreshing to know that there are many who are learning to give like the Lord—"heaped up, pressed down, running over."

South Los Angeles church, Calif., gives a splendid account of the financial campaign with them, exceeding their quota more than 150%. Here are more folks with the spirit of the "second mile" in their giving. May the Lord help us all to turn from "free spenders" to "free givers" to the Lord, as these good folks.

The work of the Forward Movement misses the genial presence and faithful help of Bro. John R. Snyder, who, for two months, gave his faithful service day and night, at times, to the work here. The small amount of time for organization and the need of getting out suitable literature to express the spirit and purpose of the work of the Forward Movement to our people, made long hours and brought many problems. To all of these Bro. Snyder gave faithful and efficient service. He has returned to his evangelistic work and is at Rockton, Pa., now. May the Lord use our brother to lead many to the light of Christ, and in fellowship with the church in these days of sin.

Those congregations which, for one reason or another, did not make a general personal canvass for mission or other funds, will, we hope, make a liberal offering for World-wide Missions to the Conference. While there may have been good and sufficient reasons for not doing it, the way the Forward Movement suggested in such places, yet we are expecting none to miss the blessing

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## THE ROUND TABLE

### The Things That Remain

BY JULIA GRAYDON

"This man has home and child and wife.

And battle set for every day.

This man has God and love and life,

THESE stand, all else shall pass away."

WHAT more can a man have than home and child and wife and God and love and life? Home shall pass away. Riches shall take wings, intellect shall fail, but love and life and God remain. Then, no matter what the fight with sin and evil, the three best things remain and always shall remain. Our triumph shall be sure.

Pity the man who, leaving these three things, goes forth to see if there be something more satisfying. For a time he may find his heart's desire, but by and by it will turn to ashes in his hand, and he will look back with longing for the things which he has lost through his own neglect.

Harrisburg, Pa.

### The Sex Problem Solved

BY PAUL MOHLER

ONE of the problems of this world, that are here because of sin, is that of maintaining right relations between the sexes. It is even thought by some that the original sin, typified in the fruit of the tree of the knowledge of good and evil, was a perversion of the sex relation. At any rate, the sex problem is always with us and must be dealt with daily.

One attempted solution of the problem is to so seclude, veil, and restrict all women, that they have the least possible relation with any men but their immediate relatives. That is the Mohammedan way, but it is not a good way. It robs the world of the strength which womanhood alone can give it. Another proposed solution (in Russia) is to make womanhood common property and the slave of any man, strong enough to command her. That is not a good way. It robs the world of the wealth of woman's virtue. Only one practical solution remains—the Gospel plan.

The Gospel plan is for man's heart to be so regenerated and purified that it can bear a true love for woman without regard to sex. It is said that Jesus loved Mary and Martha and Lazarus. He had the same kind of affection for them all and it was a *real* affection—deep and true.

In 2 John 1, the apostle addresses "the elect lady and her children, whom I love in truth." Here, again, is a true love, the same for the lady as for her children. In verse 5 he is earnestly pleading for a deepening of love one for another.

This is the Christian relation, and it is the ideal. Moreover, it is the only plan that removes all burdensome restrictions, gives woman full freedom, makes man safe, and insures a wholesome state of society. Any lowering of this ideal creates a loss, makes disorder, disturbs peace, hinders the best development of mankind. He who is content with a lower ideal than this is an enemy to his race.

But this is more than an ideal. It is power, grace, and purity of heart, such as man has not in himself but must have from God. The love of God must be shed abroad in our hearts by his Holy Spirit, to make this ideal a fact.

Oroville, Wash.

### "Heeding the Good Shepherd's Voice"

BY CHESTER E. SHULER

It is said that a man in India was accused of stealing a sheep. He was arrested and brought before the judge, where the supposed owner of the sheep was also present. Both men claimed the sheep and had witnesses to prove their claims, so that it was not easy to decide to whom the sheep belonged. Knowing well the habits of the shepherds and the sheep, the judge ordered the animal to be brought into court. Then he sent one of the two men into another room, telling the other to call the sheep, to see whether it would come to him. But the poor sheep, not knowing the "voice

of a stranger," would not go to him. In the meantime, the other man, growing impatient, uttered a kind of "chuck," upon which the sheep immediately bounded away towards him. This "chuck" was the way in which he had formerly called the sheep, and it was thereupon decided that he was the rightful owner.

The Master knew well the habits of sheep and their shepherds, and often used that relation as an illustration, while teaching his disciples and others. Upon one occasion he told them that his sheep know his voice, and would follow after him. In these days, when the world is so full of false doctrines, and teachers of all sorts, how necessary it is that Christ's followers "know his voice"! On every hand false "shepherds" are calling—much as the man, in the illustration above, attempted to call the sheep, and many are heeding their call. God speaks to us in many ways. One way is through his Word; another is by "the still, small voice." Let us ever be listening for the loving voice of the Good Shepherd, and we shall never need to fear evil, even though we "walk through the valley of the shadow of death" (Psa. 23: 4).

The shepherd is ever mindful of his sheep while they graze upon the plain or the mountain side; he is always on the alert, lest one should fall over some dangerous cliff or become entangled in a thicket. Just so, God's Word tells us, the Good Shepherd cares for those of us who heed his voice. As the shepherd guards the steps of his lambs, so the Master watches over his children. Truly, "The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psa. 37: 23).

As the wolf and the thief seek to harm and steal the sheep, while the shepherd is absent, so Satan and his agents seek to kill the souls of Christ's followers today (Psa. 37: 32). But mark the retribution that comes upon the wicked! Great are the promises of the Word to those that remain faithful to the Good Shepherd (Psa. 37: 33-40).

How thankful we can be for such a Shepherd!

Harrisburg, Pa.

### Reflex Sparks from the Interchurch Effort

BY W. J. SWIGART

THE claim of the Interchurch Movement, and that of the Forward Movement in our own church, that preceded it, was that, while the money asked for is needed and an important factor, yet the money is by no means the chief factor or aim. The money offerings must be sanctified by prayer and sincere desire for increase of grace and spiritual power within the church, and a consecration of heart and service for the extending of the grace of salvation to others. Furthermore it was urged that the contributing of this money itself will prove a means of spiritual grace to the givers and to the church.

The undertaking is made in faith and the results and proof will have to be waited for. However, aside from the gratification experienced by the churches that have already attained the financial goal or apportionment—and passed it—there are some reflex effects that are indicative of vital results and worth remembering.

At the meeting of captains and members of the team, for counsel and reports, the alert mind will glean something. It should be remembered that, in the constitution of the captains and teams, in the accomplishment of the work, about one-fifth of the membership is enlisted and are at actual work. That, in itself, is something. In a meeting of these teams one brother said: "In my canvass or survey I found some things and I want to mention three of them right here, especially for the attention of our new pastor: (1) A number of our members do not take the GOSPEL MESSENGER for their families. (2) A number of the members have not been attending church, and know little about this Forward Movement. (3) There is a need of specific teaching of our church doctrines right in these homes, and our pastor will need to get right into them."

Another brother immediately said: "Yes; but we, who are making this canvass, can do a lot of this work just as we visit them ourselves, especially in getting them out to hear our pastor preach. We can say more than can he, on this point."

Several solicitors reported that after the parties had subscribed to this particular cause, they asked to have envelopes for the weekly church offerings.

Another man reported that some on his list could not be found and a "tracer" was placed on the case.

The interest was intense throughout. One captain said: "If we can get the members to church, we can get this money easily." Another said: "It will work both ways, and if we get their money, we will get them to church. If they give to this cause, their interest is increased, and they will come to church to see how it goes, and to help it along."

From another Brethren church I have the information that since the survey and solicitation work were made, two persons, who had dropped out entirely, have voluntarily reinstated themselves with the church and its work.

\* Another circumstance (not within the experience of the Church of the Brethren) came to me, in which the "Friendly Citizen" figured. A solicitor approached a wealthy business man and told him of the movement in which the churches are engaged, and suggested to him that probably he felt some sort of friendly obligation to the Christian church, as an institution in the community and in the world, and would contribute to this fund. The man frankly told him he was not a member of any church, never attended any church, and never felt that he was under any obligation to the church; but he added that he would think it over. In a day or two he went after the man who had solicited him and told him he had been "thinking it over," and it came to him that he was carrying on his business in a church community and under the protection of Christian laws. His most reliable employees sustained church relations and were identified with Sunday-school and other religious work. He said that his own family and children attend church and Sunday-school, and seem very happy therein. They all had the protection and benefit of moral surroundings and Christian society. Their homes and property were safeguarded by a general Christian sentiment. His business and trade in foreign lands were safe and prosperous, largely in proportion as Christianity had been extended to those countries—in short he had discovered that he is under great obligation to the Christian church. He ended the interview by passing to the man his check for five thousand dollars. This may be an exceptional case, but it is a case—and who will doubt that that man, in due process, will discover that his own greatest personal need is the Christ of the Christian church.

It occurred to me that a little testimony, not only as to the reaching of goals and quotas, but also of the reflex effects of the movement, may be interesting and helpful, and hence these facts from this place are submitted.

Huntingdon, Pa.

### A Word to the Unedicated Minister

BY WM. J. TINKLE

THERE seems to be a hidden feeling, down in the hearts of some of our middle-aged and elderly ministers that they are not wanted in the work. They are not making much fuss about it, but they feel that the young ministers want to shoulder the work and let them sit back. They say, or perhaps only think: "This is the day of the educated ministry. I have served my day and I am too old to go to school, so I'll farm, or go into business, or retire, and let the educated young minister do the work."

Now, my dear brother, I would like to sit down and have a heart-to-heart talk with you, and tell you that we young ministers don't feel that way about it. We recognize the value of experience and look up to those who have it, and many of you are not ready to be laid on the shelf for many years yet. There should not be so many churches that have to go without pastors when we have so many able, experienced ministers. Some ministers have large families and could not care for them on the support given by congregations, but the church is getting a bigger vision in this respect.

Education is not everything. One of the most successful pastors of my acquaintance is a man off the

(Continued on Page 316)



## HOME AND FAMILY

### "Wanted, a Minister's Wife"

SELECTED BY MRS. LEONA SHERFY

Wanted, a perfect lady,  
Delicate, gentle, refined,  
With every beauty of person  
And every endowment of mind;  
Fitted by early culture  
To move in a fashionable life.  
Please notice our advertisement:  
"Wanted, a minister's wife."

Wanted, a thoroughbred worker,  
Who well to her household looks,  
(Shall we see our money wasted  
By extravagant, stupid cooks?)  
Who cuts the daily expenses  
With economy sharp as a knife,  
And washes and scrubs in the kitchen:  
"Wanted, a minister's wife."

A very domestic person—  
To "callers" she must not be "out."  
It has such a bad appearance  
For her to be gadding about.  
Only to visit the parish  
Every day of her life,  
And attend the funerals and weddings!  
"Wanted, a minister's wife."

Conduct the ladies' meeting,  
The sewing-circle attend,  
And when we work for the needy,  
Her ready assistance to lend.  
To clothe the destitute children  
Where sorrow and want are rife;  
To hunt up Sunday-school scholars:  
"Wanted, a minister's wife."

Careful to entertain strangers,  
Traveling agents, and "such";  
Of this kind of "angel visits"  
The leaders have had so much  
As to prove a perfect nuisance,  
And "hope these plagues of their life  
Can soon be sent to their parson's":  
"Wanted, a minister's wife."

A perfect pattern of prudence  
To all others, spending less,  
But never disgracing the parish  
By looking shabby in dress.  
Playing the organ on Sunday  
Would aid our laudable strife  
To save the society's money:  
"Wanted, a minister's wife."

Bloom, Kans.

### Count on Me

BY ELIZABETH ROSENBERGER BLOUGH

THE president of the Sisters' Aid Society was speaking. She seldom said much, as she was usually too busy, planning for the next meeting, or cutting garments, or encouraging some sister to do her best for the society.

"We need to make some money. It is needed for a number of things. We want to help in making the class-rooms attractive. We want to invite all the members to meet with us, some evening. We shall serve cake and coffee, at least, on that occasion. Then, too, our missionary in China needs money for a helper, for pictures, for a conveyance of some kind. So, you see, we dare not drop our needles, even if the summer is at hand, and the days are going to be warm."

Sister Bowers was on her feet. She liked to make a speech. "I just wondered," she said, "why there are not more here today. I can't always come, but when I can, I am in my place. I could mention many that could be here; it's discouraging for the rest of us. I thought, mebbe, we'd quit this summer, as some don't take the interest they should." She said more, but this is all of her talk that we remember.

Then arose Abby Wheatley with these words: "We are all with you, Sister President. I know of many who are praying for us, while they are busy in their own kitchens. I think we are doing very well, and for all that you said should be done, I want to tell you that you can count on me."

"Thank you," said the president very earnestly.

"And me," "And me," "Oh, you can count on all of us," came the hearty response.

Now we happen to know that Abby Wheatley is not rich, she is not more able than any one else to do things, but she has endeared herself to the workers of that church by her willing spirit. She has gone to her Sunday-school teacher, when it was a question of going to visit some one, with the cheery "Count on me." She is dependable, too. Everything she promises is as good as done. She does not wait to be urged or even asked, when it is a matter of making sandwiches or giving a little more. She is there with whatever is required. One day she said: "It is such a privilege to do things for Jesus, that I am happy, whenever I find that he needs my services."

Oh, for a church made up of members like Abby Wheatley! It would almost bring about another Pentecost. If the members were ready to do whatever should be done, instead of waiting around with excuses for not doing, our pastors would have to preach a new series of sermons, commending the members for the work done. There would be none of that buzzing, murmuring of excuses for not being there, for not having known, for not having done the work assigned, for not attending to the committee work. Abby Wheatley counts it a privilege to do these things—a grand chance to show that she really loves her Savior.

Most modern automobiles are equipped with a self-starter. You press the button and the machine starts—the day of cranking a car is passing. There is not much fun in cranking a car. Sometimes it takes a long while, and sometimes the car "backfires." Nor is it fun to crank up a church member. Often when you think he is about ready to start to work, you find the cranking has to be done all over again, at a great loss of time. Church members of the finest kind are of the self-starter kind and, like Abby Wheatley, they are the ones who furnish enthusiasm and cheer for all the rest. These fine-spirited members are always at church and Sunday-school. When they know a thing should be done, they start out to do it without any urging.

We make the most of life by losing it. True living is a succession of battles, in which the better triumphs over the worse—the Spirit over the flesh. There is one fundamental law in human nature which forbids joy to the selfish soul. We can no more be happy and selfish, than a singer could be happy if forbidden to sing a note. Abby Wheatley's face shone—she was content when she was about the task which had been given her. Wholly different was the sister who whirled by in her machine. Too selfish to stop for any church work, she grumbled and scolded, and made those about her miserable. Her soul was hungry and needy, but she did not realize that to do the will of God was meat and drink for her. Only as we fulfill the law of doing what is to be done easily, gladly, doing it for some one else, do we acquire happiness.

"First let me go and bury my father," said one man, when Jesus asked him to follow him. Some of our church members seem to say by their actions: "Let me first do all I want to do for myself, and then, when nothing else calls me, I'll serve on your committees, I'll give what I can spare, and I'll take more interest in the church." So they are busy doing what they want to do for themselves. Always there is something else that must first be done, and the time for following Christ in definite service is still in the future until the one thing, remaining to be done, is to die.

"Dear one, be busy, for time fieth fast,  
Soon it will all be gone;  
Soon will our season of service be past,  
Soon will our day be done.  
Somebody near you needs now a kind word;  
Some one needs help, such as you can afford;  
Haste to assist in the name of the Lord  
There may be a soul to be won."

Johnstown, Pa.

### The Laborer

BY BESS BATES

As usual, Bro. Reed had preached an excellent sermon to his people; as usual, he had asked something definite of them; and as usual, a group of the "main ones" had gathered about the entrance to discuss it. Uncle Jim Lovelock, Deacon Brown and Deacon Potter formed the center of the circle. About each

was a group of approving members, eagerly listening to the argument.

For a number of years the Komo congregation had been giving three hundred dollars a year toward the support of a volunteer missionary. When they had started out, three hundred dollars was enough to support a student in one of the church schools, but a demand had arisen from the Mission Board for more medical missionaries, so Komo had decided to apply the three hundred toward the support of a medical missionary. The fact that a medical course was much more expensive than a course in a church school, had not caused them to increase the yearly amount. There were always visionary young people, full of faith in the Lord's help and in their own strength, who were willing to start out on a difficult course, determined to work for what the church did not give them.

But on this Sunday morning Bro. Reed had startled the congregation by boldly asking them to increase their three hundred dollars to eight hundred dollars—the actual cost for one year in a medical course—not even allowing for clothing and small luxuries. The congregation had gasped. That was unheard of. And Deacon Brown was perfectly frank to give his opinion in language that was audible to the street.

"There isn't any question about it," he declared. "Three hundred dollars ought to see them through any course. Let them work for the rest! If they can't do that, they don't have much strength and wouldn't make good missionaries anyway. Let them have hardships before they go to a foreign land. They will stand it better over there than. Three hundred dollars ought to see any one through. I don't spend that much on myself in a year. I'm against this church giving any more for the education of missionaries. Look at the money we have lost already on young Collins. He failed in his course and had to quit. Three hundred dollars is bad enough to lose. We don't want to lose eight hundred."

"Now, now, that's right," murmured Deacon Potter, and there was a general nodding of heads by the members about them.

"But," interposed Uncle Jim Lovelock, while the deacon was gathering more ammunition, "this is the way I look at it. Some young person volunteers to study medicine and then agrees to go to the mission field to practice. While he is on the mission field, he only gets a support. He will never be able to lay up anything toward old age or toward a debt he might have contracted during his period of education. Now from the time he starts in school, he is just as much a missionary as if he were really on the field, practicing, and he should have a full support. We do not expect our missionaries to earn part of their living. They are supported while they are learning the foreign language, and that is just as much going to school as studying medicine is. I believe we ought to do it. It would be no more than right, and Komo always likes to do things right."

"Why doesn't the Mission Board support them then?" asked Deacon Potter, and there was a murmur of "Yes, yes," and "That's right," from the bystanders.

"The Mission Board has no funds for that purpose, or it would," said Uncle Jim, "and until it does, it is up to us to help things along."

"Humph," grunted Deacon Brown, "if the Mission Board doesn't do it, there is no need of us doing it."

"The Mission Board can't do it until there is sentiment for such support in the church, and the funds provided for that purpose. A good way to bring that about is for Komo to start out right now, by giving ample support to a medical student. If you are not fully assured of the reliability of our young people, or of their ability, require them to pass their first year's examinations and stipulate that, if they fail to become missionaries, they are to pay back the amount advanced by the church. We can't lose that way. Even missionaries have to return from the field, at times, and are a loss to the Board. But that all goes in the business and no one censures any one for it. The reason why Bro. Collins failed in his course, wasn't because he didn't have the brains to get through, but he had to work so hard for his living that he didn't have

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## AMONG THE CHURCHES

### Calendar for Sunday, May 23

Sunday-school Lesson, Israel's First King.—1 Sam. 9: 13 to 10. 24.

Christian Workers' Meeting, Vigorous, Eager Youth.

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### Gains for the Kingdom

One baptism recently at Canton, Ill.  
One confession in the Ottawa church, Kans.  
Two baptisms recently in the Flora church, Ind.  
Two baptisms recently in the Liitz church, Pa.  
One baptism recently in the Sidney church, Ohio.  
One baptism recently in the Independence church, Kans.  
One baptism recently in the Golden Gate Mission, Calif.  
One baptism recently in the Nettle Creek church, Ind.  
Two baptisms recently in the Cincinnati church, Ohio.  
Two baptisms recently in the Millidgeville church, Ill.  
One baptism recently in the Mississinnewa church, Ind.  
Three baptisms during April in the Green Tree church, Pa.  
Four baptisms recently in the Washington City church, D. C.  
Four baptisms recently in the First Church, Philadelphia.  
Two baptisms recently in the Forest Center church, Wash.  
Four baptisms recently in the South Los Angeles church, Calif.  
One baptism in the Canton Center church, Ohio, since the last report.  
Two have been baptized and one awaits the rite in the Knob Creek church, Tenn.  
Three have been baptized in the Second Church, South Bend, Ind., since the last report.  
Fourteen were baptized in the Polo church, Ill.—Bro. G. W. Flory, of Covington, Ohio, evangelist.  
Eight were baptized in the Bay View church, Texas.—Bro. D. G. Brubaker, of Taft, Texas, evangelist.  
Two were baptized in the Pleasant Hill church, Pa.—Bro. W. G. Group, of East Berlin, Pa., evangelist.  
Twenty-three confessed Christ in the Boise Valley church, Idaho.—Bro. P. E. Robertson, of Lindsay, Calif., evangelist.  
Three were baptized and one reclaimed in the Ke-wanna church, Ind.—Bro. David Hummer, of North Manchester, same State, evangelist.

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### Our Evangelists

Bro. Ellis Wagoner, of Kenmare, N. Dak., beginning June 1 in his home church.  
Bro. Leo, H. Miller, of Eaton, Ind., to begin August 8 in the Ladoga church, Ind.  
Bro. H. S. Randolph, of Mt. Morris, to begin May 28 in the Millidgeville church, Ill.  
Bro. Geo. Harp, of Middletown, Md., to begin Oct. 17 in the Locust Grove church, same State.  
Bro. L. R. Holsinger, of Martinsburg, Pa., to begin June 5 in the Montgomery church, same State.  
Bro. Robert T. Hull, of Somerset, Pa., to begin June 14 in the Hostetler church, same State.  
Bro. Ira J. Lapp, of McPherson, Kans., to begin May 29 in the Parsons church, same State.  
Bro. John B. Denny, of Independence, Kans., to begin May 23 in the Silver Lake church, Nebr.

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### Personal Mention

Bro. S. A. Honberger, late of Wichita, Kans., should now be addressed at Albany, Oregon.  
Bro. Ira W. Weidler changes his address from Souris, N. Dak., to Box 822, Wilmington, North Carolina.  
Western Maryland is to be represented on the Standing Committee of the coming Conference by Eld. J. T. Green.  
Bro. Ellis Wagoner, formerly of Minot, N. Dak., has, with his family, located at Kenmare, same State, where he will have pastoral charge for the coming year.  
Bro. W. O. Warstler is to be the pastor of the Fostoria church, Ohio, for the year beginning Aug. 1—so we are informed by the correspondent from that church.  
The Denver church, Colo., has, for the present, secured Bro. Bruce N. Eshelman, of Red Cloud, Nebr., to take charge of the pastorate in that city. He is to remain at least until September.  
Bro. M. R. Zigler, Home Mission Secretary, left Elgin last week for Fruitdale, Ala., and other parts of the Southland. The itinerary of his trip includes, of course, the Sedalia Conference.

Correspondents of Bro. Asa Bowman, recently of Floyd, Va., are requested to note his change of address to Christiansburg, Va., R. D. 1, Box 27, and to enter the necessary correction in the last Yearbook.

Bro. Jacob W. Sanner's address, for the last ten years, has been R. D. 2, Ligonier, Pa., but that fact was not brought to our notice until recently, when we were informed that he should be addressed as above, and not at Casselman, as the Yearbook has it.

Bro. H. Spenser Minnich, Assistant Secretary of the General Mission Board, spent last Sunday with the members at Leeton, Mo. In company with Bro. Jas. M. Mohler, of that place, representing the General Sunday School Board, he expected to visit the Conference Grounds at Sedalia, in the interest of the Exhibit Department of the Conference activities.

Bro. J. W. Lear spent a half day at the Publishing House last week, attending a meeting of the Gish Fund Committee, of which he is Chairman. The list of books available to ministers under this fund was gone over, some changes agreed upon, and other necessary business transacted. A report of the meeting will be given to our readers by the Secretary in the near future.

Word has just reached us that Sister Flory, wife of Eld. Jas. A. Flory, of McPherson, Kans., passed to her heavenly reward on last Sunday, the 16th. She was seventy-three years of age. Funeral services were set for Tuesday of this week. Among the surviving children is our missionary at Liao Chou, China, Bro. Raymond C. Flory. May God comfort the hearts of all the sorrowing ones.

Bro. D. L. Miller's meetings in the Walnut Grove church, Johnstown, Pa., were scheduled to close with a love feast last Sunday, the 16th, after which Bro. Miller expected to return to his home at Mount Morris for a short rest, preparatory to his next engagement at Yale, Iowa. There were fourteen applicants for baptism, at last report. Besides the Walnut Grove congregation, there are three others within the city limits and three in the suburbs, making a membership of nearly 2,000 in the Johnstown community.

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### Elsewhere in This Issue

Members of Northern Indiana will please note the announcement of Bro. Chas. C. Cripe, Writing Clerk of District Meeting, as given among the Notes.

On page 316 we publish a notice by the Lodging Committee of Annual Conference. The members of the committee are doing their utmost, to provide the best possible accommodations for our people. We bespeak a careful reading of the communication referred to, in order to avoid misunderstanding and disappointment.

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### Miscellaneous Mention

In "Messenger" of May 8, the note from Norristown, Pa., stated that Dr. Myers lectured on "The Church." It should have been "The Christ."

Church Day, Sunday, May 30—are you keeping it in mind? The General Director of the Forward Movement makes some excellent suggestions on the subject in his department this week. Be sure to read them and heed them.

Any congregation that may have no further use for "Kingdom Songs No. 1," will please inform Bro. Levi Beanblossom, Rocky Mount House, Alta, Can., as to what number they have, and he will give shipping directions.

Acting upon information furnished us, we stated, on page 280 of the "Gospel Messenger," that Bro. Lester Heisey was to take pastoral charge of the Salem church, Ohio. We are now informed that, while locating in that church, Bro. Heisey is not to enter upon the work referred to in the item.

Special Notice to the District Secretaries of the Aid Societies.—We kindly ask that the District Secretaries of the Aid Societies send the apportionment money for the Ping Ting, China, Hospital, and the Anklesvar, India, Girls' Boarding-school, to the General Mission Board, before June 1.—Mrs. S. L. Whisler, Secretary-Treasurer.

Christian Workers' Exhibit.—The General Christian Workers' Board asks the Christian Workers' Societies—Junior, Intermediate and Senior—to send their exhibits for the Annual Conference to Bro. H. Spenser Minnich, care of the Church of the Brethren Conference, Sedalia, Mo. Please send the material so that he will receive it by June 9.

Bro. F. A. Garber, Leon, Iowa, desires to make the following further statement concerning the proposed "Old Time Song Service" at Annual Conference: "For the benefit of the many persons who have written to me about the Old Time Song Service, which, as I recently announced in the 'Messenger,' is to be held at Annual Meeting, I will herewith state that we propose to hold it at some time when it will not interfere with any other part of the program. The place and hour for the proposed meeting will be announced in due time from the platform."

## More Concerning Reduced Fares to the Annual Meeting

All the Passenger Associations, covering territory where our members live, have announced the fares and conditions, as published in "Gospel Messenger" of May 8, except the Transcontinental, which, I think, will announce favorably within a few days. The Santa Fe R. R. is an association within itself, and as yet has not given its answer. I mention these facts now, that those intending to go, may be informed as to the situation, and take the pains to inquire of the ticket agents for information, that may reach me too late, to send for publication in "Gospel Messenger" in time to be of benefit to those wanting the advantages of the reduced fares. Ministers who have "Clergy Fare Certificate Order Books," and will buy tickets at the ministers' fare rate, will not need the Identification Certificates. I am sending out the Identification Certificates immediately upon receipt of the orders, so if any fail to receive same promptly, it may be taken as caused by delayed mail, in which event it might be better to order again, rather than wait too long, and thereby run the risk of not obtaining them at all.

P. S. Miller, General Transportation Agent.

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### Forward Movement Notes

(Continued from Page 309)

of giving something in the name of the Lord, since his goodness has abounded to us, as a people, in these days, when others are suffering so much.

We are glad for those, who in their reports of success in their canvass, say: "Praise the Lord." Indeed we ought. Suppose we could do nothing, or had nothing to help make salvation known! How good the Lord has been to us! What a privilege to share with him in service and the grace of giving! What a miracle that the Lord is willing to use us in his plan!

The cause for greater joy, however, is not what we CAN do for him, but what he has done for us. You remember the disciples returned once with joy, because of THEIR success. But the Master, who knows men as they do not know themselves, graciously said: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." Putting our joy in this, it is not likely to turn into sorrow.

Will you pray that all the offerings may be used with wisdom and care, that the greatest good may come to the most people? Pray for the boards, colleges and missionaries. Prayer changes things.

Five ways to help folks: What we are, what we say, what we do, what we give, and how we pray. We need to follow our giving with consecrated life—words fitly spoken and deeds of kindness. But pray earnestly, for this reaches beyond the seas, enters closed doors, and changes the secret impulses of the heart.

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### Standing Committee for 1920

1. Arkansas, First and Southeastern Missouri, .....	W. T. Price
2. California, Northern, .....	M. H. Miller
3. California, Southern and Arizona, .....	W. E. Trostle
4. China, First, .....	Ernest D. Vanman
5. Colorado, Western and Utah, .....	S. Z. Sharp
6. Denmark, .....	Not represented
7. Idaho and Western Montana, .....	Fred A. Flora
8. Illinois, Northern and Wisconsin, .....	P. R. Keltner
9. Illinois, Southern, .....	Geo. W. Miller
10. India, First, .....	W. B. Stover
11. India, Second, .....	J. M. Pittenger
12. Indiana, Middle, .....	J. C. Murray, I. B. Book
13. Indiana, Northern, .....	David Metzler, Henry Wysong
14. Indiana, Southern, .....	E. O. Norris
15. Iowa, Middle, .....	W. W. Wise
16. Iowa, Northern, Minnesota and South Dakota, .....	W. O. Tanner
17. Iowa, Southern, .....	A. L. Sears
18. Kansas, Northeastern, .....	W. H. Yoder
19. Kansas, Northwestern and Northeastern Colorado, .....	H. F. Crist
20. Kansas, Southeastern, .....	J. A. Campbell
21. Kansas, Southwestern and Southeastern Colorado, .....	D. W. Kurtz
22. Maryland, Eastern, .....	D. O. Metz
23. Maryland, Middle, .....	S. D. Hartman
24. Maryland, Western, .....	J. T. Green
25. Michigan, Secord, .....	J. E. Uley
26. Missouri, Middle, .....	Jesse D. Mohler
27. Missouri, Northern, .....	H. M. Brubaker
28. Missouri, Southwestern and Northwestern Arkansas, .....	P. L. Fike
29. Nebraska and Northeastern Colorado, .....	J. B. Moore
30. North and South Carolina, Georgia and Florida, Geo. A. Branson	
31. North Dak., Eastern Montana and Western Can., .....	J. H. Brubaker
32. Ohio, Northeastern, .....	Adam Miller
33. Ohio, Northwestern, .....	E. E. Eshelman
34. Ohio, Southern, .....	S. A. Blessing, L. A. Bookwalter
35. Okla., Panhandle of Texas and New Mexico, .....	E. J. Smith
36. Oregon, .....	S. P. Van Dyke
37. Pennsylvania, Eastern, .....	John Herr, I. W. Taylor
38. Pennsylvania, Middle, .....	W. S. Long, Galen B. Brubaker
39. Pa., S. E., New Jersey and Eastern New York, .....	M. C. Swigart
40. Pennsylvania, Southern, .....	H. M. Stover, Daniel Bowser
41. Pennsylvania, Western, .....	M. J. Brougher, S. P. Early
42. Sweden, .....	Not represented
43. Tennessee, Secord, .....	A. M. Laughman
44. Texas and Louisiana, .....	D. G. Brubaker
45. Virginia, Eastern, .....	L. N. H. Beahm
46. Virginia, First, .....	J. A. Dove
47. Virginia, Northern, .....	D. H. Zigler, J. Carson Miller
48. Virginia, Second, .....	Not reported
49. Virginia, Southern, .....	J. W. Barnhart
50. Washington, .....	G. A. Shamberger
51. West Virginia, First, .....	Jeremiah Thomas
52. West Virginia, Second, .....	E. G. Bean



## AROUND THE WORLD

### The Union of "Dry" Forces

With the exception of the Anti-Saloon-League, all the temperance and prohibition forces of America have agreed to become members of the recently-formed American Section of the World Prohibition Federation. Entering into active work immediately, the new organization will be an active factor in the enforcement of the Prohibition Amendment in the United States, but it has a still more extended aim. Continuing the fight against alcohol in other lands, it will aim to drive out the savages of liquor throughout the great world field. The task is a most momentous one, but there is every assurance that the new association will be fully equal to it.

### Church Propaganda in Japanese Journals

For some years several earnest mission workers in Japan have resorted to the propagation of Christian principles by means of purchased space in the newspapers. While, necessarily, these articles have set forth the far-reaching possibilities of Christianity most vigorously, there has never been any objection raised by the publishers, though, at times, the Buddhist and Shinto positions and practices have been severely called into question. In connection with the Scriptural elucidations, there are also offers to send Gospel literature free to all who may wish to read it. In response to this, there are thousands of applications, all of which are given prompt attention. This novel method has undoubtedly proved its value.

### Cosmopolitan Sunday-Schools

A decidedly novel feature of Sunday-school efficiency is the latter-day attempt to have these schools become "all things to all men." The foreigner who has come to our shores with a knowledge of his own language only, can not be reached unless an appeal is made to him in words that he can understand. To that end several city schools are now teaching the lesson in several different languages, aiming to reach as many of the "strangers within our gates" as possible, by a presentation of the Gospel Message in their own tongue. After a thorough trial of this method, it has been found that foreigners can readily be induced to attend a class where their language is spoken—the first step in the upward move.

### The Same Old Sins

Humanity has proudly boasted of present-day achievements, which, indeed, are in many respects truly wonderful, but what about man, so far as moral progress is concerned? Dr. W. P. Merrill suggests that while a resurrected ancient would stand amazed at the inventions, everywhere evident in a modern city—our transportation methods, our lighting and heating, our mechanical devices, our unseen power, and unaccounted for sounds—he would be wholly unmoved if taken "to see the town by night" under the guidance of a profligate young man. Sad to say, the sins of our day are the same old sins of 5,000 years ago. Untouched by Grace Divine, the human heart is still "deceitful above all things and desperately wicked; who can know it?"

### Poverty of Heathen Languages

Missionaries who attempt to translate the Scriptures into the various languages and dialects of heathen lands, are confronted by many serious perplexities, chief of which is the utter poverty of these vernaculars, so far as the finer and more ethical things and ideas of life are concerned. A linguist, who attempted to translate the parable of the Prodigal Son for an Indian hill tribe, found that their only word for "festival" carried the meaning of "much beer drinking." He thus had the utmost difficulty in rendering the phrase: "They began to be merry." The problem of the translator is, therefore, a most difficult one. Not only must heathen hearts be touched by Christian influences, but their language, too, must be born again, before the great Bible truths can be adequately conveyed.

### In Honor of a Worthy Life

These are busy days, but in various places and ways, the world celebrated, May 13, the hundredth anniversary of the birth of Florence Nightingale, and that, too, with ample justification. Not enough emphasis, perhaps, is placed on lives of that sort and the lessons they teach. Many young women who are asking, in all sincerity: "What can I do worth while?" might find an answer by the study of lives that have added to the sum total of human welfare. As will be remembered, Florence Nightingale went to the military hospital at Scutari during the Crimean war. Finding that a multiplicity of military "red tape" hindered the best service for the wounded, she took the short cut to results by decisive action. She forced the British Government to face the unwelcome fact that soldiers, hitherto shamefully neglected, were even then perishing of wounds that, by proper treatment, might have been healed. Her masterful mind pressed many of England's ablest men into the most strenuous service. She never paused, never stopped, never ceased her heroic

fight for the wounded. She may well be regarded as the mother of modern nursing. Florence Nightingale, like many other brain workers, lived far beyond the three score and ten, attaining the ripe old age of ninety years. Her message from the tomb is a call to devoted service; her memory is a blessed heritage.

### India's Liquor Traffic

Latest reports indicate that regrettable practices, with reference to India's liquor traffic, may be speedily remedied. Hitherto a large part of the educational funds has been dependent upon liquor excise revenues, as administered by the British Government. The new reform bill assigns the liquor excise to native control, and inasmuch as the Mohammedan and Hindu religions favor prohibition, and are uniting with the Christian forces of that land in a plan that will operate in such a way that educational funds will not be curtailed, a forward move in liquor elimination seems imminent. The eventual banishment of all intoxicants from India will be of the utmost value to all missions. As in more civilized lands, liquor has ever been the blight of highest progress.

### Mysteries of Nature

Living organisms, imprisoned in amber, and believed to be incomparably older than the microbes found in Egyptian papyri, have been discovered by Dr. Galippe, of the French Academy of Science. Expert biologists consider these organisms as belonging to the very earliest elements, possessing life at a period before prehistoric man. As the origin of amber has been traced to a very early age of earth's history, the survival of these organisms, in their sepulchral habitations, is certainly a most marvelous phenomenon. Human reasoning would say that a living organism could not have survived for so long a period, and yet the scientist cites facts on this matter that can not be doubted. Finite reasoning can not solve some of the mysteries of nature.

### Death of a Noted Worker

With the death, May 9, of Bishop John H. Vincent, the country at large lost one of the most interesting figures in constructive religious life. Born at Tuskalooza, Ala., Feb. 23, 1832, and reared under the best religious influences, he early evinced the keen interest in spiritual matters that characterized his subsequent life. He was the originator of the Sunday-school quarterly, which, from its humble origin in 1865, has developed into a multitude of publications, devoted to lesson study, and which are issued by all the various denominations. His most signal service, perhaps, was the establishing of the Chautauqua Assembly, on Lake Chautauqua, N. Y., in 1874. The various summer schools and lectures, developed from that vision of greater opportunity, have now become a universally-recognized institution of American life.

### What a Hindu Leader Thinks of Christianity

Mahatma Gandhi, a most influential Hindu leader, who, during the war, caused the British Government some anxiety, because of his power over the masses, recently gave to a missionary four essentials for Christians, if Gospel teachings are to gain a firm foothold in India: "(1) Christians—leaders and all—must begin to live more like Christ. (2) Christians must practice their religion just as it is laid down—without any changes or attempts at toning it down. (3) Christians must lay greater emphasis on the love side of Christianity. That is the central thought of the Gospel. (4) Missionaries and others, working among Hindus, must study more sympathetically the attitude of non-Christian religionists, thus creating a greater bond of sympathy, and making it easier to lead them to the perfect light." His suggestions are well worth considering.

### More About Armenia

It was the fervent hope of the Armenians that the defeat of Turkey would mean personal safety and the reestablishment of their national independence, with a country extending from the Black Sea to the Mediterranean. To general surprise, however, the secret was disclosed, with the signing of the armistice, that the Allies, while in the midst of the war, had made an agreement as to the partition of Turkey. According to this, Cilicia, the Mediterranean coast area, which the Armenians expected to use as their outlet to the South, was assigned to the French. As is usual in political adjustments, self-interest caused France to insist upon Cilicia, to insure a plentiful supply of the necessary cotton for their industries. Acting apparently on the rule that possession is nine points of the law, the French insisted upon immediate transfer of the territory in question, without awaiting the formal signing of the Turkish peace treaty. Accordingly, the British troops were withdrawn last November, and French forces assumed control. These being chiefly Algerians and Senegalese, were apparently not as good guardians as the Indians, whom the British had employed, or, perhaps, the French officers were less competent administrators. Whatever the cause, trouble between Moslems and Christians broke out shortly after the British withdrew. The French commandant, Gen-

eral Gouraud, ordered both parties to disarm and trust him for protection. The Armenians complied, but the Turks hid most of their arms and soon used them again. A small force of Armenians, armed by the French as a home guard, proved ineffective. As the Turkish menace grew, the French retired, leaving the Armenians unprotected. Many of the poor people tried to follow the French to the coast, but thousands perished from cold and privation—a terrible blizzard overtaking the refugees while going through the mountains from Marash to Adana. More than 20,000, among them two American missionaries, thus perished. At latest reports the French forces have not yet succeeded in restoring orderly conditions. We must still say: "Stricken Armenia."

### Chinese Journalism

Just awakening to the power of the press, the Chinese are making the best possible use of their journalistic mediums. In Pekin alone, there are now forty native newspapers; although, at the time of the Boxer uprising, there were virtually no newspapers at all. One of the missionary colleges at Pekin, seizing the opportune moment, is instituting a course in journalism for the benefit of those who desire to enter that field, and who propose to labor for the uplift of the country in general through newspapers "touched with Christian principles." The latter phrase is most significant. What would happen, in our own favored land, if more of the journals—daily papers especially—were "touched with Christian principles?"

### What Happens When Churches Decline?

Even a wholly tranquil country community can degenerate as readily as a city slum, if the people are deprived of religious influences. A rural survey of eighteen Southern Ohio counties shows that ignorance, immorality and superstition prevail in them. There is an increase of vice, and the reason for the deplorable showing is readily seen upon closer examination—normal types of religion are wholly lacking in many sections. The only sect that has been gaining ground is the body known as "Holy Rollers." Such a story of degeneracy and decay hardly sounds American, and yet it is not the first moral survey, indicating subnormal conditions. In some parts of New England and New York the decline of the people socially, morally and economically, is ascribed to the decay of the church.

### "The Only Lasting Satisfaction"

A determination to die poor because "it is a disgrace for a man to die rich," was expressed recently by Mr. Nathan Straus, of New York, now seventy-two years of age, and known as "the millionaire philanthropist." He emphasized a keen sense of stewardship when he said: "It is criminal not to share with those who are poor and suffering. The man who dies with worldly riches has failed in the greatest thing in life—his duty to the world." Indicative of the fact that the source of real joy has been discovered by the noted philanthropist, Mr. Straus declared that by works of beneficence, only, his aim will be realized. He says: "I want to be rich in happiness and good works. There is no satisfaction in money alone. Food and home, work and play, should be for rich and poor alike. The only lasting satisfaction that I have found, is attained by what you can do for the world."

### We Must Have Definite Results

Can the principles of successful leadership in business affairs be applied to the winning of souls for the Kingdom? One of the religious journals ascribes the lack of success, on the part of some of the ministers, to a serious failure in so driving home the Gospel Message that it brings forth heartfelt conviction. In attestation of that fact, it adduces this striking incident: A wide-awake and successful western sales-manager was spending a few days in New York. Though a man of business, he never forgot his obligations as a Christian, and so he quickly found his way to one of the large metropolitan churches. The minister, a vigorous, convincing man of unquestioned faith, preached a remarkable sermon, in which was a strong undercurrent of evangelistic appeal. The business expert, who knew the psychology of salesmanship from every angle, was held spell-bound by the power of the preacher. At the close he went forward, to congratulate the minister on the splendid effort he had put forth. "That was a marvelous presentation you made this morning," said the sales-manager, "and as a stranger within the gates I want to thank you for it, but having said that, honesty compels me to state that if you worked for me, I would discharge you." Wholly bewildered, the minister asked for an explanation. "Why, it's perfectly simple," said the successful man of business: "You marshaled your talking points in a masterful way, and you had your goods sold, but you made the fatal mistake of not trying to take any orders." As the minister reflected on the sales-manager's criticism, the conviction grew to a certainty that his visitor was right. He had made his case, but had failed to crystallize it into what a business house calls "results." Awakened consciousness was not carried to the point of heartfelt conviction.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Coöperation in Christian Service

John 17:20-23; 1 Cor. 3:5-10

For Week Beginning May 30, 1920

1. **The Value of Coöperation.**—When Paul speaks of Christians as being workers together with Christ, he emphasizes the essential factor of any successful combination of effort. Having one common aim proves to be a strong incentive to energetic action, and speedily accomplishes the end sought. How evident, then, that we can only coöperate with others in Christian service, when our objects are wholly Christian. A society that exists for amusement only, can not coöperate with a Christian Workers' Meeting, nor can a card-club be of any service to a prayer meeting.

2. **Why Coöperation in the Service of Christ Is Absolutely Necessary.**—As Paul has so beautifully delineated, we differ from each other in spiritual gifts: "Now there are diversities of gifts but the same spirit." For to one is given by the Spirit the word of wisdom; to another the word of knowledge; . . . to another faith, . . . to another prophecy, . . . but all these worketh that one and the self-same Spirit, dividing to all men severally as he will." Clearly, then, each one must endeavor to ascertain his particular adaptation, and gladly coöperate with his co-workers in the great work of the Kingdom.

3. **Personal Preferences Should Not Hinder Us from Active Coöperation.**—Paul said: "I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you." How such an anxiety for real service puts to shame the petty excuses, so often framed for our unwillingness to coöperate in matters of highest spiritual importance!

4. **All Christian Forces Should Coöperate in Constructive Efforts for the Advancement of the Kingdom.**—The victories for civic righteousness have never been won without the whole-hearted coöperation of all who profess Christ. Wesley at one time said: "I desire to form a league, both offensive and defensive, with all Christians." The wisdom of such a combination has been abundantly demonstrated by the success of the prohibition movement. Only by the united support of all the churches was it possible to overcome the well-organized forces of the liquor traffic.

5. **Coöperation in the Various Church Activities.**—As a matter of course, there should be the most hearty coöperation between the various activities of the church—the Sunday-school, the Christian Workers, the prayer meeting, the Aid Society, etc. All these are working towards a common end, though each of these is doing a special work in its particular field. Certainly there can no greater mistake be made by these different organizations than to look upon each other as rivals, instead of coöperating as fellow-workers in the Kingdom of God. To attain to the highest degree of success, there must be the most complete coöperation.

6. **A Spirit of Coöperation Is Divinely Endorsed.**—When we begin to be like God, we begin to be helpfully coöperative in every laudable endeavor. That trait is a test. It indicates the measure of our devotion, as well as the quality of the mind of Christ that is in us.

7. **Suggestive References.**—Christ's teaching on Christian tolerance (Mark 9:38-40). Essential elements of Christian service (Rom. 12:10-18). Unity of effort desirable (Psa. 133:1). The "other sheep" that are Christ's (John 10:16). One body—many members (Rom. 12:4, 5). Our dependence upon one another (1 Cor. 12:5, 12, 13, 26, 27). One body and one Spirit (Eph. 4:4-6, 12, 13, 16, 25).

### Educating the Young People

(Continued from Page 309)

book, was placed upon the counter while they looked at the books, and, unobserved, they would fit the box over a book and escape unnoticed. In this way they had stolen several hundred dollars' worth of books. The judge asked them where they had learned this clever device, and they admitted that they had seen it at the "movies." The streets and bill-boards undoubtedly add their contribution to the destruction of youth. This is all due to the fact that their environment was planned with other things in mind, apart from the good of the individual. The effect of environment upon the child is the child's reaction to it.

The opposite—or planned environment—makes the home a vital factor for the good of the child, and so, also, the school and the church. The more the church and home plan for the young people, the less children

will be at the mercy of other influences. The recreation of the child should be planned and supervised, and thus made an important part of his education.

It is a privilege of the home and the church to coöperate, in a very definite way, in the education of the young people. Religious education is the thing for which the church stands. The church and the home, in investing their money in our schools, are really investing their money in the young people.

The church schools, perhaps, will never be an asset to the church from a commercial standpoint, but in the transformation of character and training, that the young people receive from the school, the church and home can feel that a real investment is being made by supporting the schools—an investment that is permanent because it is in character.

The aim of the school is the building up of Christian character. All departments of the school, all its activities, should keep this in mind. It should be remembered that the only reason for a denominational school is, to carry out the wishes of its constituency in sending forth, from its portals, those whose lives will count for much, in filling the secular vocations of life with men and women of high ideals and strong Christian character, enabling the church to do its duty in supplying consecrated, trained leadership for the spread of the Gospel at home and abroad.

Our schools are depending upon the home and church to supply the students and money. The home and the church are depending upon the schools to give the young people the proper training. The church and the home should encourage young people to prepare in the largest way possible for life.

What the student is, when he comes from college, depends upon three things: (1) What he is when he enters college. (2) What the college is prepared to do for him. (3) What he is willing to have done for himself. The home and the church largely determine the first, and have a great deal to do with the second. If the heredity and the environment are of the planned type, the school will get better material with which to work. If funds are supplied from the home and the church, the schools will have adequate equipment and more efficient helpers to do their part. If the first two get proper attention, then the responsibility is at the feet of the individual.

The unsaved world is a challenge to the church, the home and the school, for a united effort to send education to replace ignorance—to send the light to replace darkness.

3435 Van Buren St., Chicago, Ill.

### Resolutions

WHEREAS, the great war has retarded the progress of the Gospel of Christ and the program of the Christian church; and

WHEREAS, we are facing a great world crisis in industry, education, morality and religion, which challenges the best thought and energy of the church to a Forward Movement, having as its objectives the Christianizing of our entire social life and the evangelization of the heathen world; and

WHEREAS, there is a great shortage of preachers, teachers and missionaries, in every church and nation, due largely to the sacrifice of thousands of young lives in the war, and to the withdrawal of thousands of others from college and university training; and

WHEREAS, we believe that the spirit of brotherhood and good will, as exemplified in the life of our Christ, can be taught most effectively by living lives of love and unselfish service, we, the undersigned students of Bridgewater College, resolve:

**First:** To give our lives freely and unselfishly to the service of others, that we may perpetuate, with increasing force, the Gospel of brotherhood and peace.

**Second:** To give first consideration in choosing our life work to those professions which contribute directly to the Christianizing of our social life, to the enlightenment of all the people and to the evangelization of the entire world.

**Third:** To express our willingness to serve unselfishly in any profession and in any part of the world into which the Divine Spirit may lead, that the spiritual and religious program of the church may be promoted with promptness and efficiency.

**Fourth:** To enter upon our training with greater energy and faith, in order that we may be the more quickly prepared to answer the challenge of the world with our lives, and make a greater contribution to the objectives of the Forward Movement of our church.

**Fifth:** To appeal to the men and women of the church to dedicate their possessions to the Kingdom of God, as we dedicate our lives, in order that the service, which we hope to render, may be made possible and the Gospel of love and self-sacrifice proclaimed through us to our generation.

SIGNED BY FIFTY-FOUR STUDENTS.

### Educational Work in India

Echoes from the Anand Conference

It was the pleasure of several of our missionaries to have a day or so with the party, forming the Commission on Rural Education, sent out to India from the West. They sought to solve the question of why so large a per cent of the Christian community is illiterate. Their enquiries provoked a great deal of interest and discussion, and they are to bring out a report of findings which many of us are anxious to see.

They sought information centering about three problems, namely: (1) The economic condition of the backward classes and the remedy. (2) Aside from the three "R's," and in the hope of keeping the youth in the villages, what industries may be taught in the village schools? (3) The shortage of trained teachers, their pay, supervision, etc.

The matter of "Co-operative Credit Societies" was discussed by two men who have made good—one a Government servant. Others joining in the discussion had only sorry stories of failure, or else of much worry and trouble to tell. One missionary said—much to the chagrin of several high-caste Hindus present, and his statement was supported by other missionaries—that "low castes do not often succeed in obtaining even Government land, merely because the high-caste do not want them to become property holders." The hour spent in this discussion was very heartening and made one feel that we ought to be on the job in real earnest.

Many missions have done a good deal along the line of industrial training. The trained workmen, though, very often drift to the cities, and hence are of little real value to the community from which they sprang. It is generally felt that a new type of school and a new type of teacher is needed for rural areas. Education of the head does not greatly benefit the village lad. It is felt that education in the future should be more practical from his standpoint—should be more in harmony with the rural needs. The village people need to be educated away from dirt, disease, debt and the devil. Agriculturally and mechanically, instruction in fundamental needs is to be given.

In the matter of trained teachers, there is a deplorable shortage in all missions. The reasons are that in entrance examinations to Government colleges, our Christians of backward class extraction so seldom were able to out-rival the many candidates from the high castes. The best, only, of the large host of candidates, were yearly selected. In those days missions did not have their own training colleges. Now, since the British Government has committed the matter of education to the Indians, it is all the more felt that missionaries should stand together. We can show our real strength only in union, and by having such training colleges as will command not only the respect but also the attendance of the Indian people. It is possible that our work will meet with more opposition in the future than it has in the past. In that case, also, unity of action will mean greater strength for our cause.

There is a growing feeling that more head and heart training, leaving out the hand, is not sufficient even for our teachers, for the sake of their character. It has been asked why we do not teach other things besides the three "R's" in village schools. The answer was that our teachers know nothing else. To meet the need of education, suitable to rural needs, the teacher himself must first know the fundamentals of the several trades, so as to guide well the children in their studies and the older people in their work. Many missionaries are thinking along the lines of Tuskegee for our India work. Our own Field Committee has committed itself to some such plan. May it work even more rapidly and gloriously here than it did under the guidance of Booker T. Washington. We can profit by his experience.—I. S. Long.

In this Commission were five members, only two of whom visited Gujarat. They were Miss Allen, of Hamerton College, Cambridge, England, and Dr. D. J. Fleming, Union College, New York. Sister Eliza B. Miller and Govindji K. Satvedi were the other two members appointed to attend the conference from our mission, besides Bro. Long. Sister Miller furnished me with a statistical report of the whole of Gujarat, prepared for the benefit of the Commission. A few items from it will be of interest:

Approximately, in Gujarat there are 65,672 Christians, 17,413 Christian families, 21,121 children of school-going



age and 1,656 villages in which there are Christians. There are 528 mission primary day schools, 19 boarding-schools, 3 middle and 5 high schools. In the schools there are being taught 11,256 boys and 5,403 girls. There are 2,384 pupils in boarding-schools. The percentage under instruction, of the entire Christian community, is given at 56; that for our mission is 60 per cent. The number of land owners is 3,260; in our mission, 480. The average annual income of a family is Rs. 207; for our mission, Rs. 170. The contribution for church purposes during the previous year was Rs. 42,169, which is an average of Rs. 2/6 per family, or ten annas per head, of the Christian community. An anna is worth two cents and in a rupee there are 16 annas.

**Village Schools.**—A look at some of the more important items in the statistical report of our India mission for 1919 will be of interest and profit. Under village schools a total of 99 are reported, 21 of which are village night-schools. This total is 24 more than in 1918, and 23 more than in 1917. The total enrollment is 1,845, which is 318 more than last year and 117 more than in 1917. The number of girls is 237, which is 12.8 per cent of the enrollment. In 1918 the percentage was 12.2, and in 1917 it was 12.4. Those who are in the Second Standard or above, may be called literates. In 1919 the number of literates was 339, which is 18.4% of the total; in 1918 those in second standard and above, numbered 285, which is 18.6 per cent; and in 1917 there were 238 literates, which is 13.7 per cent of the enrollment. The large increase in the enrollment over 1918 has kept the percentage of literates for 1919 very nearly the same as it was the previous year, although there were 54 more literates reported. The figures given in this and the boarding-school report do not mention the total number of different pupils enrolled during the year, but rather the average monthly enrollment.

**Boarding-schools.**—In our thirteen boarding-schools are enrolled 148 day-pupils and 618 boarding-pupils, a total of 766. In 1917 there were 163 day-pupils, 319 in the boarding-schools—a total of 482, which is 284 less than 1919. The records for 1918 are not complete in that the total enrollment, given at 458, is but little less than the number as reported in the "Messenger" in the fore part of last year. The report, which was taken from the April "Prakash Patra," 1919, does not, I notice, include the Wankal Boarding-school, and in some cases the number of day-pupils is not complete. Hence, to increase the number by at least a hundred, would make it more nearly accurate. The influenza epidemic, no doubt, is largely the cause of a decrease in the 1918 village-school and Sunday-school reports. In 1917 there were 200 literates among the 482 pupils, indicating that 41.5 per cent of the enrollment was in the standards from two to six. Those in the seventh standard are classed under the training department, and are not included in the figures given. In 1918 there were 202 literates, or 44.1 per cent of the 458 pupils enrolled. In 1919 there were 313 literates out of 766 pupils; which makes a percentage of 41. Here, again, the large increase in the enrollment of primary pupils kept the percentage down. In 1917 there were 184 girls, which is 38.2 per cent of the enrollment. In 1918 there were 161 girls, which is 35.3 per cent of the enrollment. In 1919 there were 272 girls, which is 35.5 per cent of the enrollment. In our boarding-schools the percentage of girls and of literates is from two to three times that of the village schools.

There is daily religious instruction in all the schools. In 1917 there were 40 of our boarding-pupils baptized. In 1919 125 became Christians. The number of pupils who are learning gardening is 342; carpentry, 82; tailoring, etc., 19; cooking, sewing, etc., 242. The receipts from gardening amount to Rs. 2,600 or about \$900.

**Training Department.**—During the past year the number in the Bible School, seventh standard vernacular, high school, training college, etc., partly or wholly at mission expense, was fifty men and twenty-seven women—a total of 77. In 1918 the men numbered 35 and the women 15—a total of 50. In 1917 there were 32 men and 6 women—a total of 38. The number has more than doubled in two years. This should mean more workers in the future. There are 12 men and 14 women in the Bible School.

**Summary.**—At the close of the year there were 112 mission schools—a gain of six over 1917; 148 teachers—a gain of 19 over two years ago; 2,150 males and 538 females—a total of 2,688 under instruction. In 1917 there were 1,900 males and 358 females—a total of 2,258 under instruction. The figures in hand for 1918 are less than those of 1917. Of the total number under instruction, 16 per cent were females in 1917, and 20 per cent were females in 1919. There are still four males to every female under instruction, but the encouraging thing is that conditions are better now than two years ago, when there were more than five males to every female under instruction. In 1917 there were 476 literates in all, which is 21.1 per cent of the total. In 1919 there were 729 literates, which is 27.2 per cent of the total number in school.

Mention has occasionally been made of the Rev. Dr. Taylor in these notes. His death occurred in February.

He was of missionary parentage and spent some forty-two years in India. He was a scholar and educator second to none in Gujarat, and his loss is keenly felt in other missions beside that of his own—the Irish Presbyterians. His excellent Gujarat Grammar has been a great help to all students of this language. A touching and fitting tribute to his memory was read at the recent Gujarat Missionary Conference, at Surat, when all who were present stood and listened with bowed heads!

Bulsar, India.

A. T. Hoffert.

## The Laborer

(Continued from Page 311)

the time and strength to get his lessons. I talked to him about it and I know. It has left him discouraged by what he considers a failure. The very fact that he had to quit will follow him through life and will always be a source of sorrow and regret. Yet he was not to blame, and as soon as he can save the money, he intends to pay back to the church what was given him. We should not make a big stir about losing that three hundred. It's a disgrace to Komo that we didn't give him more."

Right then Aunt Nancy pinched Uncle Jim pretty hard, or he might have said a good deal more. His eyes were flashing and his tones were almost as loud as those of Deacon Brown. But there were some serious, interested faces when he got through and there was a noticeable thinning of the group behind the deacons.

"I talked to Bro. Dunning," went on Uncle Jim, "when he was here at his Christmas vacation. The three hundred we gave him this year will pay for his tuition and his books. He is fortunate enough to find a cheap room, and he must work for all the rest. Right now he has classes constantly from nine in the morning until five and six in the evening, with one hour off at noon for lunch. Aside from that he works three hours a day waiting on tables for his board. He just has ten minutes to eat his lunch. After he gets that work done, he must prepare his lessons, keep up his note-books and get whatever recreation he can. You all know how he is looking—thin and worn out. You all know how he went away from here in the fall—the picture of health. I am convinced he won't stand the strain of work like that very long. He loves his work. He has faith that the Lord is leading him in it. He is determined to stick it out whatever the cost. And I say: 'Don't make that cost too great.' Do not let him fail in this. Let's help the Lord to help him by giving him an adequate support. I'll give another hundred a year toward his support if each of you deacons will, and he will have the money raised in no time. I hear Silver Run is thinking of doing this very thing. Let's beat this time. Come on with your hundreds and who is ready with a fifty?"

Uncle Jim had out his notebook and his own hundred pledged. He passed it around among the bystanders near him, who readily pledged various amounts. Then he passed it to Deacon Brown.

"Humph," growled the deacon, but with a twinkle in his eyes, "I'll give a hundred to this, if you will match my five hundred for remodeling the church."

Uncle Jim bit his lip. He had argued that they ought to wait until materials were cheaper before they remodeled and for that reason had been holding up the work. But—

"I'll go you, deacon," he promised.

Prophetstown, Ill.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### MORRELLVILLE CHURCH, JOHNSTOWN, PA.

New life has come into our church since the introduction of a few special features. On the first Sunday in March our Sunday-school entered upon an inter-class contest. The goals, to be striven for in the contest, were six in number, viz., attendance, enrollment, new members, punctuality, lesson preparation and offerings. Banners were awarded each Sunday to the winning class in each of these points. During the contest, which lasted six weeks, our attendance was increased seventy-five per cent. Our offerings were more than triple the amount reached before the contest. A number of the classes scored one hundred per cent on the points of lesson preparation and punctuality. Now, since the contest problem is over, the

spirit of it still remains, and a healthy enthusiasm pervades our school.

April 18 our Teacher-training Class had its graduation exercises. The class, a little more than a year ago, began the study of Book One, under the leadership of the pastor, Bro. Sollenberger. Out of a class of twenty all but four completed the course and received certificates.

Our council was held April 13. The evangelistic committee reported that they had secured the services of Bro. T. M. Myers, of Huntingdon, Pa., for a revival in August of this year, and of Bro. H. B. Heisey, of Lewis-town, Pa., for some time in 1921. Elders J. E. Blough and E. M. Detwiler were present and conducted the ordination of Bro. C. C. Sollenberger to the eldership.

Our communion service, April 25, was a spiritual and enjoyable occasion. Mrs. Cora Horst Sollenberger.

## EDUCATION AND FAITH

We read much today of the value of education, and truly an education is a good thing to possess. But there is danger of overestimating the value of education, as a help in Christian service. In proportion to this overestimation grows the underestimation of faith—living Christian faith. One ounce of faith will do more in the evangelization of the world than all the education that is, or has been, on the earth since time began. "The world through its wisdom knew not God," says Paul. John adds: "This is the victory which hath overcome the world, even our faith."

Eva M. Brallier.

Curlew, Iowa.

## ANNUAL CONFERENCE OFFICIALS

Following is a list of our bishops, living yet, who served as Moderator of Annual Conference:

Name of Bishop	Terms Served as Moderator	Terms Served on Standing Committee	Years in the Ministry	Age
Henry C. Early, .....	1	10	40	64
Daniel L. Miller, .....	1	10	33	78
David E. Price, .....	1	10	62	87
Daniel H. Garver, .....	1	10	36	83
Isaac W. Taylor, .....	1	10	58	84
Levi T. Holsinger, .....	1	10	42	86
Samuel F. Sanger, .....	1	10	44	87
Lewis W. Tester, .....	1	12	38	71
Frank Fisher, .....	1	6	38	63
John Zuck, .....	1	7	51	75

This is a list of our bishops, living yet, who served as Reading Clerk of Annual Conference:

Name of Bishop	Terms Served as Reading Clerk	Terms Served on Standing Committee	Years in the Ministry	Age
Otho Winger, .....	1	10	41	42
H. C. Early, .....	1	10	40	64
Geo. W. Lentz, .....	1	10	32	53
P. R. Keltner, .....	1	10	37	67
Lewis W. Tester, .....	1	12	38	71
Levi H. Dickey, .....	1	13	55	80
Galen B. Royer, .....	1	11	31	57
Isaac W. Taylor, .....	1	10	58	84
John W. Lear, .....	1	1	21	50
John Heckman, .....	1	1	34	54
S. F. Sanger, .....	1	1	44	70
S. F. Sanger, .....	1	1	44	71

This is a list of our bishops, living yet, who served as Writing Clerk of Annual Conference:

Name of Bishop	Terms Served as Writing Clerk	Terms Served on Standing Committee	Years in the Ministry	Age
Daniel L. Miller, .....	5	6	33	78
John H. Moore, .....	2	2	51	74
James M. Moore, .....	2	2	41	44
A. C. Wiand, .....	4	4	27	49
J. V. Yoder, .....	1	4	28	51
J. W. Lear, .....	1	21	21	30
A. Crosswhite, .....	1	33	33	63
J. A. Dove, .....	1	1	34	54
W. B. Stover, .....	1	1	29	54
L. M. Blough, .....	1	1	43	43
L. H. Eby, .....	1	3	38	62
L. J. Rosenberger, .....	1	4	50	77

Elizabethtown, Pa.

Edgar M. Hoffer.

## THE RENEWED LIFE

Col. 3: 1 speaks of the believer as having "risen with Christ." What does it mean? Not the resurrection, after we have departed from this life and have been laid in the grave. It is a good thing to have "risen with Christ," and to serve the people as a teacher, leader and helper. If in a Sunday-school class, rise with Christ to renewed worth, power, information, thought, wisdom and strength of character, so that people will want you to be a teacher.

A larger door of opportunity opens when we have truly "risen with Christ." Like Shamgar, we should be strong enough to overcome six hundred modern "Philistines" with a "stick," and set Israel free.

Then, if we have "risen" from earthly things we will be seeking for the better things. If we have been living

(Continued on Page 318)



## FROM THE LODGING COMMITTEE FOR THE SEDALIA CONFERENCE

A canvass for rooms is now being successfully conducted, and my recent visit to Sedalia convinces me that ample lodging, convenient for all who attend the Conference, is assured.

A careful record is made of all rooms listed, and no one need be at a loss to know, just what to expect when assigned his room. As has previously been announced, rooms of known respectability only, are listed.

In answer to inquiries made by a few persons, with reference to charges announced for lodging, I here state, that the announcement that "two persons may occupy said room at same price" does not mean that each one of the two persons must pay \$1.50, but it does mean that a single room with one bed, may be occupied by two persons at the price of \$1.50 per night.

A little planning beforehand, with a little care when making application in person for lodging, will procure same at 75 cents per person, per night. The Lodging Committee is desirous that persons avail themselves of that privilege.

A member of the Standing Committee, accompanied by his wife, should apply for lodging through the regular LODGING BUREAU, on corner of Fourth and Ohio Streets, northwest corner of Courthouse Square.

A member of the Standing Committee, NOT accompanied by his wife, may apply for lodging at the "Lodging Annex," located on the Conference grounds.

Our lodging accommodations on the grounds, outside of tenting space, is limited, but we are in position to take care of a few who are unable to take lodging in the part of the city, in close proximity to the grounds or car line. The Committee of Arrangements has no tents for rent.

I wish to thank the many pastors and elders for their liberal response to my letters of inquiry, as to the probable attendance from the congregations under their care, and urge those, who have not already reported, as well as those who may find it necessary to add to their former estimate, that they continue sending such information, as we are thereby materially assisted in anticipating the necessary amount of lodging, thus eliminating much personal correspondence. Send information on regulation Postal Card which can be systematically filed for reference.

Send no money in advance for lodging. Pay for same when room is assigned, taking receipted ticket therefor. If the room assigned proves to be unsatisfactory, make second effort. You are thereby protected against disappointment or possibility of overcharge.

Work is at present being done on the grounds. The many shade-trees, with their rich foliage, are rapidly pushing out. The well-constructed, spacious buildings, the grassy lawns, the hard-surfaced drive-ways, the concrete side-walks, together with the present prospects for full attendance, all indicate and point towards a successful meeting. Arrange, if possible, to attend the Sedalia Conference.

W. W. Holsopple, Foreman Lodging Department.  
Versailles, Mo., May 11.

## WHY NOT A FATHERS' DAY?

We have recently celebrated Mothers' Day, which is a privilege that we should all appreciate, for mother has done for us what no one else would. She has made sacrifices so many times, that life might mean more for us, that we might be a light in the world, and reach the goal for which we are striving. I, for one, however, feel that we owe respect to father also, for father has done his part for us too. What would life be, or have been, if it had not been for father?

Why not celebrate Fathers' Day—combining the two observances by celebrating Fathers and Mothers' Day? They are one. The Book says: "Honor thy father and thy mother." Now can't we, as a church anyway, arrange for our next celebration to be in honor of father AND mother, and use two flowers in place of one?

Troutville, Va. Mollie Manges.

## BROWNSVILLE, MARYLAND

Our church met in council April 10. Brethren Wm. Holder, Wilbur S. Jennings and S. F. Spitzer were chosen delegates to District Meeting; Bro. S. F. Spitzer to Annual Meeting, with Eld. N. P. Castle, alternate.

Bro. Carl W. Flohr, of Vienna, Va., gave an interesting talk at our Temperance Meeting, at West Brownsville, April 17, and spent the following week in our congregation working in behalf of the Daily Vacation Bible School. He gave two talks at each of our three churches, also one at the Union Sunday-school, Gapland. The prospect is bright for a school at each of these places.

The District Meeting of Middle Maryland was held in our church April 21 and 22. A large crowd was present at all the sessions, and the meetings were interesting and busy. There were a number of brethren here from other Districts. Prof. Ross D. Murphy, President of Blue Ridge College, preached on the Forward Movement on Wednesday night. Eld. S. D. Hartranft, of Maugansville, Md., was chosen as the District representative on Standing Committee at Annual Conference; Eld. C. M. Hicks, of Clear Spring, alternate.

Four members of the Blue Ridge College Volunteer Band gave a temperance program here May 1 and three missionary programs at our three churches on Sunday. They furnished special music, and their programs were all very interesting and much appreciated. Collections were taken at each place, amounting to more than \$26, which was given to the Band for their expenses. The balance is to go toward the hospital in China.

May 6 Bro. J. S. Bowls, of Burkittsville, Md., gave us a talk on the Forward Movement, and explained the drive which is now on for the Annual Conference offering.

Mrs. Nellie S. Kaetzel.

## IN MEMORIAM

Emma Sensenbaugh, daughter of Brother G. W. and Catherine (Blickenstaff) Sensenbaugh, was born near Oakley, Ill., August 25, 1881. She spent her early life on her father's farm and attended the country schools. In the winter of 1894 she dedicated her life to the service of the Lord and lived true to this call with an unswerving faith. She was always active in church work. Whether it was as Sunday-school teacher, at teachers' meetings, at prayer meetings, in the Sisters' Aid Society, the Christian Workers' Society, she was always ready to do her part. In May of 1904 she graduated from the Art Department of Mt. Morris College.



Sister Emma Sensenbaugh

Services at the Cerro Gordo church by Elders J. W. Grater and D. W. Shock. Interment in the West Frantz cemetery. Lima, Ohio. O. P. Haines.

## Queries for Annual Conference

### From the General Church Boards

1. To the General Conference of 1920, assembled at Sedalia, Mo.,

Greeting:

Since the American Bible Society, of New York City, has undertaken the important task of supplying the world with the Holy Scriptures in all the languages of the world, publishing the Bible without note or comment, selling it at cost to those able to buy and giving it to those not able to buy, and since the Society has no income except its sale of Bibles; the General Boards of the Church in Joint Meeting ask the General Conference to decide that the Society shall be placed upon the list of benevolences of the Church of the Brethren.

Committee: H. C. Early, J. W. Lear.

2. To the Sedalia Annual Conference:

At a Joint Meeting of the General Boards of the Church of the Brethren, held in Elgin on Jan. 28, 1920, the following resolution was unanimously passed:

"After careful consideration of the Interchurch World Movement, its aims, purposes and program; and in view of the declaration made by the Cleveland Interchurch Conference, setting forth the status of the Movement; and because of the necessity for immediate action, the General Boards of the Church of the Brethren decide to relate our Forward Movement Program, in so far as it is consistent with our principles, to the Spring Campaign of the Interchurch World Movement. The whole program for future relation of our Forward Movement to the Interchurch World Movement to be subject to the decision of the 1920 Annual Conference."

The Cleveland decision referred to above, is as follows: "We confirm our definite understanding, that this is not an ecclesiastical movement nor an effort at organic church union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict with other denominational agencies. It does not assume responsibility or authority on questions of church or missionary policy, recognizing that these belong to the coordinating agencies and organizations."

In harmony with the above resolution we now come to you for instructions as to our future relations to the Interchurch World Movement.

General Mission Board,  
General Educational Board,  
General Sunday School Board,  
General Christian Workers' Board.

## A Word to the Uneducated Minister

(Continued from Page 310)

farm, with a meager education. But he is a man full of zeal and love, and he gives his time to the work. He has changed a failing-mission point into a prosperous church. The pastor who preceded him—an educated man—wanted to close the doors when he quit. I am getting an education myself. I realize its value. But I never shall depend upon it to take the place of zeal and love, and wisdom born of experience.

My dear brother, while you may have but little education, I believe God has a place for you to work, and through your own study he can teach you much. And we young ministers will not be jealous of your success.

In closing, I wish to tell you of an aged elder who is

so weak that he must preach sitting down, yet he preaches every time he can, both at home and in neighboring churches. May God bless such fathers in Israel!

Chicago, Ill.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

**Golden Gate Mission.**—April 20 Brother and Sister Vaniman and children arrived here from China. On the following day, at our regular prayer meeting, Bro. Vaniman gave us a very interesting talk. Last Sunday, at the close of our morning service, one who had formerly been baptized, was received into the church. At the close of the evening service one was received by baptism.—Ivy Walter, Oakland, Calif., May 7.

**South Los Angeles.**—Easter Sunday we observed Decision Day, at which time four of our Sunday-school scholars were baptized. Our Christian Workers' Society has been newly organized, and we have adopted a constitution and by-laws. The District Christian Workers' officers visited our Society April 11, and gave us some very encouraging talks. The Junior Christian Workers' Society rendered a special program on China Sunday evening, April 25. On Mothers' Day evening we were favored with a program of special music and addresses, pertaining to mothers and the home life, given by the officers of the Mothers and Daughters' Organization of this District. Bro. Davis continued the service with a splendid sermon, which we enjoyed very much. Our offering this year, for the Annual Conference, is \$2,301.—Lena Irene Swank, 1156 East Forty-fifth Street, Los Angeles, Calif., May 10.

## CANADA

**Rocky Mount House.**—We have a small Sunday-school in operation here, under the auspices of the Presbyterian church, our membership being limited to myself and son in this neighborhood. I was wondering if some of the Brethren congregations, that have replaced their "Kingdom Songs No. 1" with "Kingdom Songs No. 2," would please let us know about it. We have a pretty good country, timbered with spruce, jack pine and poplar. There are some homesteads available, but reserved for soldiers, fifteen miles each side of the railway; also deeded farms for sale at from \$600 to \$2,000. It is a good opening for a minister of our church, as there are no organized churches yet, of any denomination. The country is well adapted to the dairy business. Would be glad to answer inquiries, should any of the brethren desire to locate here.—Levi Beamblossom, Rocky Mt. House, Alta., Can., April 28.

## COLORADO

**Fruita.**—We have secured the services of Bro. J. R. Snyder, of Bellefontaine, Ohio, for a revival, which is to begin June 20. Our love feast, which was announced for June 6, was postponed, and will be held at the close of the meeting.—J. A. Austin, Fruita, Colo., May 4.

**Sterling.**—Since our last report we have had some interesting and helpful meetings. April 4 we enjoyed a splendid Easter program, given during the regular worship hour. April 11, Bro. Moore delivered a splendid sermon on Tithing. May 1 Bro. W. J. Horner gave us an illustrated lecture on the Forward Movement. On Sunday morning he gave us an inspiring sermon on Stewardship. Bro. Clarence Heckman is here now, expecting to spend the summer with us. We are glad to have any one going through the country, or looking for a location, to stop and see our people, country, and worship with us.—Mrs. Charles Ullery, Sterling, Colo., May 6.

## DISTRICT OF COLUMBIA

**Washington City.**—Sunday, April 11, our District Sunday-school Secretary, Bro. J. Walter Englar, visited our Sunday-school, and also gave us an address at the morning church service on the Forward Movement Campaign. On the following Sunday the home ministers began special evangelistic meetings, continuing one week. Bro. A. L. B. Martin, of Baltimore, assisted in these services by filling the appointment on Monday night. Four have been baptized since our last report. Our love feast was held on Sunday evening, May 2, with the largest number of communicants present in the history of the Washington City church. Sunday, May 9, being "Mothers' Day," appropriate exercises were held during the Sunday-school period, which were followed by an excellent sermon by the pastor on the text, "Behold thy mother." These services were splendidly attended and were most inspiring.—Mrs. J. H. Hollinger, 120 D Street, S. E., Washington, D. C., May 10.

## GEORGIA

**Valdosta Mission.**—From time to time we receive letters of inquiry, as to the location of Valdosta. It is located in middle Southern Georgia, just fifteen miles from the Florida line, in a good farming section. The climate in this latitude is delightful, and it is a good place for any one looking for a location, to stop and see our people, and at the same time, there are excellent opportunities for brethren who might wish to locate here and engage in farming. These facts were carefully considered when Valdosta was chosen as the place for the first and only mission of the Church of the Brethren in the South. We held Sunday-school and church services each Sunday and are very much encouraged. We have just organized a Teacher-training Class, which meets once each week at the different homes.—O. F. Hejn, Valdosta, Ga., May 12.

## IDAHO

**Boise Valley.**—Revival meetings here are in progress, and so far twenty-three have come forward—eleven having taken their first step, the others being those who had gone backward, but who are now desiring to walk closer with the Lord. We are praying that a number of people of other Christian faiths may be willing to unite with us, as workers are needed. The meetings will continue until May 16, following which we will begin in the Nampa church.—P. E. Robertson, Nampa, Idaho, May 10.

## ILLINOIS

**Big Creek church** met in council May 8, with our elder, Bro. I. D. Heckman, presiding. Sister Maranda Ridgely was chosen delegate to Annual Conference, with Sister Evelyn Bowler, alternate. Bro. Heckman is now coming to us once each month for services on Saturday evening and Sunday morning and evening. His efforts are very much appreciated by the members and also by the other people of the community.—Dow A. Ridgely, Parkersburg, Ill., May 12.

**Canton.**—At our last council Bro. D. E. Edman was elected delegate to Annual Meeting. We decided to change the location of the church to the center of the city. Arrangements were made for a love feast, which was held May 1, with good attendance. Since our last report one has been added by baptism.—Susie Vansyckle, Canton, Ill., May 12.

**Elgin.**—"Mother" was accorded all the honors last Sunday. Carnations were almost prohibitive in price, but we were worth in our hearts. Emmert Stover, oldest son of our first missionary to India, talked in the morning on a subject on which he had first-hand observation, "The Motherhood of India." His tender voice added to the harmony of the Men's Club. Bro. B. F. Wampler, put on a full program in the evening. We were most happy to be included in the Club's itinerary. Such a sample of young manhood is a fine advertisement for a college. We pin our hopes on the virginal young men who have caught the far look, the straight short hair, and the conscious dignity of the Alaine service.—Adaline H. Beery, Elgin, Ill., May 13.

Milledgeville church enjoyed a social and musical feast May 1 and



2, given by the Boys' Glee Club of Mt. Morris College. Bro. H. S. Randolph, of Mt. Morris, will conduct our series of meetings, beginning May 28. Two have been recently baptized at this place.—Mrs. S. L. Whisler, Millersville, Ill., May 12.

**Polo** church has just closed a splendid revival. Bro. G. W. Flory assisted us. The attendance was all that could be desired—a full house. He preached the truth and spared not. The Spirit wrought with men. Fourteen were received into the church by baptism. Others were near. Immediately following our meetings, Evangelist Mel Trotter began a union meeting in our town. A large number of people decided to lead a better life and accept Christ. We are receiving a number of people into our church membership from these meetings, and the end is not yet.—John Heckman, Polo, Ill., May 9.

## INDIANA

**Andrews**—We held our love feast May 6, which was quite well attended. The visiting ministers present were Brethren Sink and Hummer. Eld. Oberlin and Bro. Long were also present. Our church has gone over the top in the financial campaign of the Forward Movement. After Conference our pastor, Bro. Long, expects to fill the appointments in our church for a time. Our Sunday-school is progressing in an encouraging manner.—Ruth Long, Andrews, Ind., May 10.

**Cart Creek**—May 9 Sister Cora Winger Shultz, of North Manchester, gave a reading of the book, "The Sign of the Cross," which portrays the persecutions of the early Christian church. A large and attentive audience greeted her, and her work was very much appreciated.—Mrs. Emma Winger, Marion, Ind., May 11.

**Flora** church met in council with a large number of the members present. Eld. Stinebaugh presided. Two letters were read and two were granted. Bro. I. R. Beery was chosen delegate to Annual Meeting, with Rome Sherry, alternate. We also voted to send a plea to Congress, protesting against Military Training. We decided to hold our communion June 5, at 7:30. Two have been baptized since the last report. We are working in the Forward Movement, and in the drive to make up our quota, the members responded well.—Mattie Welty, Flora, Ind., May 6.

**Indianapolis** church held her love feast on Sunday evening, May 9. About seventy members were present and we had a real spiritual feast. Visiting ministers were Eld. Leithman, Geo. L. Thompson, L. E. Teeter—Bro. Teudebaker officiating. We are planning for a "Fellowship Day" on the last Sunday in May. This will be an all-day meeting at the church, the purpose of which is that all of our members, living in different parts of the city, may spend a day together and enjoy the association of each other. We welcome any who have formerly been connected with the work here, in any way, as well as members or friends from our neighboring churches.—Lunette Mitchell, 2431 Kenwood Avenue, Indianapolis, Ind., May 11.

**Kewanee**—Bro. David Hummer came April 18, to begin a revival meeting. A week of song and prayer service was held prior to the meeting, which was very successful. We welcome any who have interest and attendance, which grew as the meetings progressed. Three were baptized and one reclaimed. We held our love feast May 1, with good attendance. The ministering brethren present were D. Hummer, G. E. Swihart and Roy Mishler.—Myrtle Mishler, Kewanee, Ind., May 9.

**Logansport**—Recently two, who went to another church from ours, have returned to the church in Logansport. We have gone over the top in the Forward Movement drive, but are failing in our quota in the Friendly Citizens' effort. While we have been without a local pastor—a want to be supplied in the near future by the return of Bro. W. W. Devilliss, who has been having much success with good sermons by those whom Bro. Oberlin, as our elder, has sent to us.—Josephine Hanna, Logansport, Ind., May 10.

**Mississinewa**—Our communion was held May 1, with Bro. Ira Hiatt officiating. On the following day our pastor preached a good sermon about parents' responsibility to their children for religious training and each Christian's responsibility for others. One was baptized after the service. Bro. Oberlin, our pastor, preached a splendid Mothers' Day sermon. Bro. Flory was with us in our Union Township Sunday-school Convention.—Alice E. Miller, Gaston, Ind., May 9.

**Nettle Creek**—We held our communion May 8 and the service was very much enjoyed. There were nearly 250 members present, with a number from other congregations, that added much to the enjoyment of the meeting. There were seven ministers with us. Eld. C. D. Bonasack was also present, and remained to conduct a Children's Meeting at the Sunday-school hour. He also preached both Sunday morning and evening to a large crowd of people. Prior to our communion service, we held a service at the church by baptism.—Chas. W. Miller, Hagerstown, Ind., May 10.

**New Salem** church met in council May 8, with Bro. Chas. Cripe presiding. We decided to hold our love feast Sept. 18. The present Sunday-school officers were re-elected to serve for the rest of the year. Bro. Chas. Cripe is to conduct our revival meetings in October following our District Meeting.—Dora A. Stout, Milford, Ind., May 10.

**Notice to Churches of Northern Indiana**—Minutes of District Meeting of 1914, Art. 1, reads: "Decided that all queries, requests, petitions, etc., intended for District Meeting, also all programs for Ministerial, Educational, Temperance and Aid Society Meetings; also a summarized statement of the receipts and expenditures of the State District, shall be sent to the District Secretary at least ten days previous to the meeting. The clerk shall have them published and sent to the churches for consideration of the delegates. This booklet should be out not later than Sept. 1." Will all churches, wishing to present business for the coming District Meeting, and all program committees, please note this so that the above decision may be complied with? Send all matter to the writer not later than August 25.—Chas. C. Cripe, Writing Clerk of District Meeting, Bremen, Ind.

**South Bend** (Second Church)—We held our love feast May 21, with a fairly good attendance. Our Sunday-school and church services are doing nicely. Recently three young men were baptized. Our young people will render a special program May 9.—Mae Pontius, South Bend, Ind., May 8.

**Topeka**—We held our love feast May 8. Among the visiting members were the following ministers: Bro. J. H. Fike, Emerald Jones and George Sherk. Bro. Jones talked to us on Saturday afternoon and preached on Sunday evening. Bro. Fike, on Sunday evening, plain, practical sermons for our everyday life. May 29, in the evening, we will have with us members of the Mission Band from Bethany Bible School, who will render a program.—Mrs. Sarah E. Yontz, Topeka, Ind., May 10.

## IOWA

**Curlew**—A few evenings ago some of the members and friends stopped in the fields an hour earlier, and met at the church to plant some trees. We expect to have a very successful day May 19. We have begun cottage prayer meetings, which are held on Wednesday evenings. May 5 our pastor called us together to consider ways and means for the betterment of the Sunday-school.—Eva M. Bralier, Curlew, Iowa, May 10.

**Libertyville**—March 30 and J. Eld. Wm. E. Thompson, of Ottumwa, Iowa, was here at the Libertyville house in the interest of the Forward Movement. April 8 Eld. M. W. Emmert, of Mt. Morris, Ill., gave an illustrated lecture on the Forward Movement. April 18, Eld. Thompson preached in Batavia. Arrangements were made for him to return the fourth day of each month for afternoon sermons at 2:30 o'clock. May 2 will be an all-day meeting. Dr. Samuel Weir, of Iowa Wesleyan College, of Mt. Pleasant, Iowa, gave a lecture on World-wide Temperance. In the afternoon a consecration service was held. Our Christian Workers' Society was reorganized April 25, with Bro. Glenn Carr, president. The financial drive for the Forward Movement is nearing the end.—Nellie F. Clotfelter, Batavia, Iowa, May 5.

## KANSAS

**Fredonia**—Mothers' Day was observed on Sunday with a short, appropriate program, followed by a sermon on the same subject by

our pastor. Each mother was presented with a little remembrance by the Sunday-school. May 16 we are planning a basket dinner at the home of Mrs. W. H. Sell, after which the mothers will be taken to the State Sunday-school Convention at Topeka, which will tell of the good things they heard while there. Our people are responding well financially to the Forward Movement.—Mrs. W. H. Sell, Fredonia, Kans., May 12.

**Garden City** church met in council April 23. Bro. O. H. Peiler, of Hutchinson, with us in the interest of the Interchurch Movement, and gave us a very interesting talk. Our love feast is to be held June 19.—Edith Weaver, Garden City, Kans., May 12.

**Independence**—Our love feast, announced for May 2, was postponed on account of the storm, and we expect to hold it May 16. Recently, after a stirring sermon, three came forward, to consecrate themselves to the Master. Since our last report one has been baptized and two have been received by letter. Last Sunday evening the Christian Workers' hour was turned over to Bro. W. H. Miller, who gave us a good talk on the Child Rescue work, after which a collection of \$8.04 was taken for our cause. Bro. J. H. Hardy, of Bartlesville, Okla., then gave us a short talk on "The Unchangeable Christ." Bro. Denny and wife just returned a few days ago from a meeting held in the Royer Community church, Newton, Kans. Bro. Denny expects to hold meetings this coming summer and fall, a few dates have been set. Silver Lake church, Okla., May 23; Rock Creek church, when convenient; at Sabatia, Kans., also in the North Solomon church, Kans., dates yet to be stated; one in the Pleasant View church, near Darlow, Kans.; Osage church, near McCune, Kans.; Altamont and Galeburg. Some dates for the summer are still to be taken. Those wishing his services should address him at 604 North Sixteenth Street, Independence, Kans.—Pella Carson, Independence, Kans., May 6.

**Kansas City** (Armourdale Mission)—We observed Mothers' Day with an appropriate program in the morning and a sermon in the evening. Twelve mothers took part in the morning program, which was much enjoyed by all. We are planning improvements in the churchhouse, preparatory to arranging a baptistry. We have also fitted up four Sunday-school rooms, which relieves the congestion in the main audience room. Special prayer services are being held each week, preparatory to our midsummer revival, to be held in August. We are in the process of preparing for the coming year. Our annual Sunday-school outing will be on the first Sunday in June in Swope Park. Attendance at all services is gratifying—113 being present last Sunday at the morning service.—Anna Miller, Kansas City, Kans., May 12.

**Monitor** church met April 28 for the annual Community Day. Ex-Governor Hoch was in fact the member of the three delegates to the county, gave an instructive and entertaining program. Storytellers, and instructors in athletics entertained the children and juniors on the church lawn. A bountiful basket dinner was provided in the church dining-room at the noon hour. A beautiful, sunny day helped by all. We are planning improvements in the churchhouse, preparatory to arranging a baptistry. We have also fitted up four Sunday-school rooms, which relieves the congestion in the main audience room. Special prayer services are being held each week, preparatory to our midsummer revival, to be held in August. We are in the process of preparing for the coming year. Our annual Sunday-school outing will be on the first Sunday in June in Swope Park. Attendance at all services is gratifying—113 being present last Sunday at the morning service.—Anna Miller, Kansas City, Kans., May 12.

**Osage** church was favored May 9 with two lectures by Dr. D. W. Kundt, the subject of the morning lecture was "Christian Education," which was very interesting and inspiring. The lecture on Sunday evening, on "The Symphony of Life," also was splendid. We were glad to have Dr. Kundt in our midst. An offering of \$75 was taken.—May Nicholson, McCune, Kans., May 12.

**Ottawa** church enjoyed a spiritual love feast May 8, with more than 100 members present. Eld. J. E. Smith, of Scott Valley, officiated, assisted by our elder, Bro. G. M. Throne. On Sunday morning Bro. W. B. Devilliss gave a most impressive Mothers' Day sermon. At the close an invitation was extended, and one confessed Christ. In the evening Bro. J. E. Thompson gave an address of his inspiring sermon on "The Christian's Spiritual Son." Each service added much to the sacredness of the day. April 25 we had an all-day meeting and basket dinner, in furtherance of the Forward Movement drive. Next Sunday evening the Christian Workers' Societies will have a joint service at the church. A special program is also being prepared for Children's Day.—Olive M. Wheeler, Ottawa, Kans., May 12.

**Parsons**—Our regular council meeting convened May 6, with Eld. J. S. Clark presiding. Bro. Joe Amos was elected to represent the church at Annual Conference. Mothers' Day was observed with a program in the evening. Bro. J. Lapp, of Princeton College, will be here a revival May 29. We went over the top with our Forward Movement budget.—Mrs. H. E. Clark, Parsons, Kans., May 6.

## MARYLAND

**Pipe Creek** church met in council in the Pipe Creek house May 1, with Eld. J. J. John presiding. We had a large representation of members present and the service was very successful. The Forward Movement. Six letters were granted and five were received, among them those of Eld. Jos. Bowman and family, of Virginia. Eld. J. J. John is our delegate to Annual Meeting. Our workers report that the church has gone over the top in the Forward Movement.—Ida M. Englar, Uniontown, Md., May 5.

## MICHIGAN

**Vestaburg** church met in council May 8, with Eld. Robison presiding. One letter was granted. We decided to secure Bro. Caslow, of Canada, to give a series of lectures on the Forward Movement during the winter of 1921. It was suggested that we have a library and a committee was appointed, consisting of Sisters Lillian Bollinger, Lottie Bollinger and Lucinda Royer. Sunday-school officers were elected, with Bro. B. F. Switzer superintendent. Our communion is to be held in November, the date to be decided later.—Vera Bollinger, Vestaburg, Mich., May 10.

**Zion**—Our quarterly business session was held in March, at which time we decided to hold a two weeks' revival meeting, June 13-27, providing we can secure a minister. We also decided to hold our love feast June 26—an all-day meeting being planned for the occasion. Since our last report two have been received by letter. May 9 a Mothers' Day program was rendered. Several readings were given, after which Bro. Bowser delivered a short, but splendid discourse on the same subject.—Neva Martindale, Prescott, Mich., May 10.

## MINNESOTA

**Bemidji**—The members at this place were greatly encouraged by the presence of Bro. Virgil C. Finnell, who gave us one of his interesting lectures May 5. Our Sunday-school in the city is progressing nicely. The one in the country will be reopened as soon as a vacant place can be secured in the summer. We feel the need of efficient leadership to push the work. There is a bright outlook for the church, both city and country, if we could secure a good resident pastor, to work with us in the upbuilding of the Kingdom. We invite the correspondence of any who wish to change location.—Rose Brower, Bemidji, Minn., May 10.

## MISSOURI

**Cabool** church held a love feast at the country house May 9, with Eld. F. E. Miller officiating. About fifty members were present. The Sunday-school is progressing nicely. Bro. F. E. Miller as superintendent. Bro. Howard Oxley, of Springfield, gave an inspiring sermon at the morning service. This was followed by a picnic dinner on the grounds at the church. The school is planning a Children's Day program, to be given June 20. Our Christian Workers' Society has been reorganized, with Bro. F. E. Miller, president. The next District Meeting of Southwestern Missouri and Northwestern Arkansas will be held in this church in October, the date to be announced later.—Mrs. J. W. Oxley, Mountain Grove, Mo., May 11.

**Fairfax** church met in council May 8. Eld. F. E. Miller, of Cabool, Mo., was present. Bro. Ramie Gass was chosen to the ministry. Bro. Andy Doyle was chosen deacon. Bro. J. B. Hylton will represent us at Annual Meeting. Our Sunday-school is progressing nicely, with Bro. Andy Doyle, superintendent.—Belle Hylton, Avas, Mo., May 11.

## OHIO

**Bear Creek**—Prof. Otto Winger, of North Manchester College, was with us April 17 and 18, and delivered two inspiring sermons. He gave an excellent address at our community meeting on Sunday afternoon. Our financial campaign was a success, going over the top the first day. Sister Anna Eby gave a good talk May 9 on "The Homes of India." Bro. W. R. Miller expects to come to us May 29—the time of our love feast—and will give six Bible Land lectures during the following week. We have arranged with Sister Cora Stahly to conduct a singing class the last week in June.—Maudie Filburn, Dayton, Ohio, May 11.

**Canton** Central church met in members' meeting May 8, with Eld. Taylor presiding. One letter was read and three were granted. Eld. Taylor was re-elected for a term of two years. An election was held for a deacon. There being a tie, the church decided to elect except two brethren—Roy Dorer and John Hochstetler. The former and his wife were duly installed. Bro. Hochstetler and wife not being present, will be installed later. Our delegate to Annual Conference is Eld. Taylor. Eld. Taylor, Bro. Wm. Horn. Delegates to Sunday-school Convention are Brethren Elder Erick and Roy Dorer. Our communion service will be held June 5, at 10 o'clock. May 7 one was baptized. Our church has done well in raising her quota for missions of the Forward Movement.—Rachel A. Mohu, Louisville, Ohio, May 12.

**Charleston**—April 18 Bro. Ira G. Blocher delivered two splendid sermons. May 9 Bro. Solomon Bolinger preached two fine sermons. We also had with us Sister Olive Beck, of Ft. McKinley, who assisted in the Sunday-school, teaching the junior class. The work at this place is progressing nicely, at present, with good attendance and good interest.—Lee J. Patton, Chillicothe, Ohio, May 11.

**Cincinnati** church held her love feast May 11, with forty-four members present. Eld. J. W. Fidler had charge, with Brethren J. C. Inman, Edgar Schooley and Harold Miller assisting. Several congregations of Southern Ohio were represented—the largest number, coming from Middletown. Recently two more have been added to the number by baptism.—Mrs. Mabel Knoepfle, Cincinnati, Ohio, May 11.

**Fostoria**—We have secured Bro. W. O. Warstar as our pastor the coming year, and he will begin work August 1. Bro. Norris will be with us in December, to conduct evangelistic services. We are planning on a love feast May 23, at 6 P. M. We have gone over the top in the Forward Movement drive, having raised \$111.12. During the past few weeks a Junior Bible Class has been conducted each Saturday morning. There are about sixteen enrolled. The small children also meet Saturday forenoon, to make toys and other articles for the Chinese children. The junior boys meet on Saturday afternoon. At present we are planning for a Vacation Bible School.—Vera Ingle, Fostoria, Ohio, May 10.

**Jonathan Creek** church met in council May 7, with Eld. E. B. Bagwell presiding. Committees were appointed to arrange for the District Meeting, to be held here in August. A committee was also chosen, to try to secure a pastor for us as our present pastor has resigned. Our love feast was held May 29, at 6 P. M. The Forward Movement has been almost completed. The members responded very well. Our Sunday-school is purchasing a library.—Mary H. Snider, Thornville, Ohio, May 12.

**Ludlow**—Bro. J. A. Robinson gave us two instructive talks on the Forward Movement. The church is doing well in its systematic visiting, with visible results. Both Sunday-schools have an attendance surpassing their former enrollment. In our financial campaign we found a growth in the spirit of giving. Our weekly prayer services are very helpful. May 9 the Sunday-school rendered a fitting Mothers' Day program. Eld. W. A. Bookwalter gave a very touching address following the program. We expect to have our home communion soon.—Mrs. J. C. Bright, Ludlow, Ohio, May 10.

**Middle District**—We met in council May 7, with Eld. J. P. Miller presiding. Three letters were granted and four received. Our deacons gave a report of their annual visit. The work of the Forward Movement was taken up in connection with this visit. We decided to hold our love feast May 29, at 6 P. M. We are planning for the Lord's work. Our communion service is announced for June 5, at 6 P. M. Mothers' Day was appropriately observed in Sunday-school and preaching service.—Glen C. Miller, Tippencanoe City, Ohio, May 11.

**Springfield** church met in council May 1, with Eld. A. H. Miller in charge. Four letters were granted. A church trustee and a member of the Temperance Union were re-elected. Two delegates were chosen to represent us at the District Sunday-school Convention. Bro. Chas. Kurtz was elected delegate to Annual Conference, with Bro. M. S. Young, alternate. Arrangements were made to organize a Sunday-school at Wingfoot Corners—a point within our church's territory. An Easter program was rendered by the children and young people of the Sunday-school. A missionary program, in connection with the Forward Movement, will be given May 23, in charge of our Local Director, Bro. Chas. Kurtz.—Alice C. Mumaw, Mogadore, Ohio, May 8.

## OKLAHOMA

**Elk City** church met in council April 30, with Eld. Wm. F. Bosserman presiding. We decided to be represented at Annual Meeting by delegate, and Bro. J. A. McVey was elected, with Sister McVey, alternate. Our love feast was held May 29, at 6 P. M. Bro. Bosserman officiating. He delivered a very spiritual sermon on the following day. Our church decided to give nothing toward the Interchurch World Movement. We firmly urge moving forward in Christ's work and believe in laying aside, on the first day of the week, as a "sabbath" for the world's needs. We are planning for the coming year, in the form of "drives," for worldly show or honor.—Wm. Root, Elk City, Okla., May 1.

## OREGON

**Albany** church held her love feast May 8, with thirty-four members communing. Eld. H. H. Ritter, of Mabel, officiated. We were glad to receive eleven new members by letter, among whom was Eld. S. A. Honberger, of Wichita, Kans.—Eugene W. Pratt, Albany, Oregon, May 10.

## PENNSYLVANIA

**Green Tree**—We are looking forward to our revival meetings, beginning May 13, which will be conducted by Bro. Geo. W. Ely, of Covington, Ohio. Mothers' Day was observed at all services May 9. The Sunday-school was conducted by the ladies, in honor of the day, and a special program rendered. At our quarterly missionary services, Sister Ruth Royer, who is a medical student at the University of Pennsylvania, addressed the Sunday-school, and during the morning message of the world's needs. Our love feast will be held May 29. During the month of April three were baptized. The pastor and wife have been chosen as delegates to Annual Conference.—Iva K. McKee, Oaks, Pa., May 11.

**Hanover** church held her love feast May 2, with Eld. Mitchell Stover, of Waynesboro, Va., officiating. He also preached for us in the morning. The meeting was well attended. Five ministers were present from adjoining congregations.—Mary A. Rhinehart, Hanover, Pa., May 10.

**Littitz**—Since our last report two have been added to the church by baptism and ten by letter. May 2 four members of the Student Volunteer Mission Society of Elizabethtown College, at Elizabethtown, Pa., were with us. In the morning the Mission Band rendered a program, which was very much appreciated. In the evening Bro. Cassidy spoke to us on "Alexander Mack and the Early Church." May 9 was our love feast day. Eld. J. H. Keller, of Shrewsbury, presided. Mothers' Day sermon in the morning. In the afternoon eight visiting brethren were with us and preached. Eld. David Killeffer officiated at the feast.—Florence B. Gibbel, Littitz, Pa., May 10.

**Palmira**—April 18 we were glad to have with us, in Sunday-school, Sister Martha Martin, of Elizabethtown, Pa. She presented an original paper, "The World's Needs." Bro. Dubbs, of Heidelberg, preached for us, his theme being: "Come and Go with Us, and We Will Do Thee Good." In the evening of May 9 we had a special program for

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## THE RENEWED LIFE

(Continued from Page 315)

among the modern rubbish and stuff, we have been in darkness. Now let us live the new life of faith.

What will we find at the "right hand of God" (Col. 3: 1)? Life in its fullness, power, wisdom, righteousness, truth, pardon, light, riches, character, help, patience, fullness—all that goes to make up a perfect personality.

Shawnee, Okla.

J. E. Young.

## WHAT KIND OF A CHURCH WOULD IT BE?

I was much impressed, while on duty in a home where the folks are members of the United Brethren Church. Their Bible never got dusty. As time allowed me, I opened the Bible and there I found a printed slip, furnished by their pastor and sent to all of his members. He asked each of his members to study the words on the slip, and make an individual work out of it. On it were the words: "What kind of a church would my church be, if every member were just like me?"

Wonderful words, indeed, and how true! Let us, as brethren and sisters, make an individual work out of pondering these few lines, and let us keep them in mind: "What kind of a church would my church be, if every member were just like me?" Mary G. Bruckhart.

Elm, Pa.

## THE CHRISTIAN WORKERS' UNION

April 13 the Christian Workers' Union held a very spiritual meeting in the First Church. Bro. T. L. Fretz, one of our ministers, is superintendent of this work. Twenty-one different organizations were represented, and it was a real pleasure to hear their reports and their testimonies of what the Lord had done and was doing. Miss Green, with fourteen children, representing the Italian Mission, brought a message of song and also a report of the work. Mrs. Keeler, of the Sunshine Home, spoke of the work among the children and aged. Everybody's Mission was represented by Bro. Shaddinger; the Hebrew Mission of Brooklyn, N. Y., by Bro. Shuster; the Sunday Breakfast Association by Bro. Daniels and Miss Barrows. The Redeemed Men's Chorus, of eight voices, sang very acceptably.

The Salvation Army was represented by Bro. J. Steinle, and the work at Haddonfield by Brother and Sister Symonds. Car barn and shop meetings, also hospital work, were told of by Mrs. Franks. Bro. Gestner spoke about distributing Christian literature among the soldiers and patients in hospitals. Bro. Mayo, who has charge of the Lord's Mission, gave an inspiring message. A representative of the Armenian Relief told of the terrible conditions in Armenia, and of the great work being done there by Americans. Bro. McIntyre, of the Whosoever Gospel Mission, gave a very impressive talk on Christian work through missions and churches. Bro. Couper, of the Tioga Mission, gave encouraging words. Rev. Sheip, pastor of the Messiah Baptist Chapel, spoke from the Old Testament. The Camden work was represented by Sister Powers; her testimony was very effective. Miss Doage, representing the Christian Alliance, gave a very direct testimony of the power of God in forgiving sins. Bro. Walton, of Barachah Mission, and Bro. Evans also gave interesting talks.

Bro. H. Stover Kulp, pastor of the First Church, told of the telescopic view of the Bible teaching, which he conducts in the rooms of the Union. Bro. H. K. Garman, of the Upper Dublin Brethren church, spoke well. Bro. Wilgus brought the Gospel in song. Bro. Davidson, of the Beach Street Mission, told of his work, and Bro. Movits gave a great testimony of his conversion and desire to help his fellow-men at the Olivet Mission.

The meeting was filled with inspiration and encouragement for all. Bro. Fretz referred to the work at Holmsburg, and was ably assisted by Sisters Hoke and Robinson. Bro. Fretz's reports to the meeting of the Union can not be fully described here, but they merit the warmest commendation of the Union. Mrs. Wm. H. B. Schnell.

Philadelphia, Pa.

## ELDER OREN'S SERMON

Eld. Oren made an interesting and beautiful application of 1 Kings 20: 40, last Sunday, April 18.

Benhadad and his thirty and two kings, and the vacillating Ahab were the factors on the one side, while the God of the hills and of the valleys was in control on the other.

"I will accept of your covenant," said Ahab. "Get up into my chariot, my brother, and ride."

"My brother!" In a little over three years that chariot was drenched with his own heart's blood by this same "brother."

A little while before this, the besotted and hypocritical Benhadad and his thirty-two kings had surrounded Samaria, demanded all of Ahab's silver and gold and wives and children, and had scared Ahab into a cowardly fit of subjection: "My lord, O king, according to thy saying, I am thine, and all that I have."

"Well, then, tomorrow we will search your house and the houses of your servants, and we will take any and everything else that strikes our fancy!"

Luckily for Ahab, there were some "elders in Israel." They had some courage, some recollection of past happenings, some faith in God, and they advised Ahab not to consent.

Benhadad was drunk when he heard that Ahab had balked at the proposed humiliation, and with a tongue, thickened by wine, he mumbled out: "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me!" "And if any of Ahab's men come out, take them alive!"

They came out. And, sure enough, they were live men when they came out, for they slew the Syrians with a great slaughter and the boastful Benhadad was glad to get away on horseback.

This was the Lord's victory No. 1.

The next year Benhadad tried it again, after reorganizing his army and planning a different method of attack. They came, and the little army of Israel looked, in comparison, like "two little flocks of kids," for the Syrians "filled the country."

But the "kids" proved to be live men again, for by evening of that day they had 100,000 Syrians lying around "hors-de-combat" over the field. The rest fled to Aphek, and there 27,000 more were wiped out.

This, for Ahab, was the Lord's victory No. 2.

The next is Benhadad's victory.

With sackcloth on their loins, and ropes on their heads, Benhadad, with his party, came begging for his life. "Is he yet alive?" said Ahab, "he is my brother." "My brother Benhadad; go bring him." "My brother Benhadad, get up into my chariot!" "My brother Benhadad, I like your covenant. I'll sign your covenant, my brother Benhadad!" And with this "covenant" he let Benhadad depart. "So, Ahab, being 'busy here and there' (about Naboth's vineyard, etc.), let his drunken heathen slip away. The bogus 'rope and sackcloth' 'covenant' failed. It proved to be a refuge of lies, and Israel went to war to enforce it. 'My brother' of bibulous and heathen proclivities, had proved a hypocrite and a sneak, whom Ahab had saved, but whom the Lord had appointed to utter destruction.

The next battle was fought at Ramoth-gilead. There Ahab's life went for Benhadad's life. His blood-stained chariot was washed at the pool of Samaria, and the dogs licked up his blood.

It doesn't pay to get too "chummy" with pretended friends of bad habits, no matter how meek they may pretend to be. Especially should we avoid a covenant relationship with those who are given to an idolatrous respect for the revealed Will of God, else, while "we may be busy, here and there," the Spirit of God may depart from us, and, like Israel under Ahab, living spirits may come to lead us to destruction.

J. L. Switzer.

Carthage, Mo.

## MEMORIES OF THE PAST

We have with us yet a number of aged bishops who served on Standing Committee many years ago.

No elder is living that served on a Standing Committee previous to 1875.

Bishop David E. Price is the only elder left of the 1876 Standing Committee.

Bishops D. E. Price and Jacob A. Murray remain of the 1877 Committee.

Bishops John F. Eikenberry, Daniel D. Sell and Jeremiah Beeghly are left of the 1878 Committee.

Bishops Andrew Hutchison, Edmund Forney, Solomon Bucklew and S. S. Sharp remain of the 1879 Committee.

Many of our aged readers attended the Conference in 1880, at Lanark, Ill. That is just forty years ago. All the members of the 1880 Standing Committee are in eternity. Their names follow: Enoch Eby, Moderator; John Wise, Reading Clerk; James Quinter, Writing Clerk. Other members were: Christian Bucher, Robert H. Miller, S. S. Mohler, David Long, J. P. Ebersole, D. P. Saylor, J. Thomas, J. Calvert, L. Kimmel, J. H. Lemon; Isaac Miller, M. Bare, J. Berkey, C. C. Root, J. Thomas, P. J. Brown, J. S. Snyder, D. Bechtelheimer, J. Lichty, P. Niningger, J. Kauffman, and D. Deardorff.

Bishops Andrew Hutchison and Edmund Forney remain of the 1881 Committee. Bishops D. E. Price, S. A. Honberger, Henry Brubaker and A. Hutchison are here yet of the 1882 Committee.

Bishops Noah Longanecker and George Barnhart remain of the 1883 Committee.

Bishops D. E. Price, Solomon Bucklew, Edmund Forney, Levi H. Dickey, and Noah Longanecker remain of the 1884 Committee.

Bishops P. E. Whitmer and M. M. Eshelman are left of the 1885 Committee.

The 1886 Conference was held on Bishop Jesse Stutsman's farm in Ohio. Bishop D. E. Price was Moderator. These elders are here yet of the 1886 Committee: D. E. Price, L. H. Dickey, Henry Brubaker, Wm. Davis, S. H. Miller, and S. M. Goughnour.

Bishops Lewis W. Teeter, Edmund Forney, Solomon Bucklew, S. B. Shirk, Geo. Barnhart, Jesse Stutsman, Daniel Chambers, and M. M. Eshelman remain of the 1887 Committee.

Many of our readers attended the 1888 Conference at

North Manchester, Ind. Bishop James Quinter was called to eternity at that time. Only four elders are left of the 1888 Committee: viz., Jonas Graybill, D. B. Eby, Levi H. Dickey and Wm. R. Harshbarger.

Ten elders remain of the 1889 Committee, and ten elders are here yet of the 1890 Committee.

Bishops Daniel L. Miller, John Zuck, Jonas Graybill, J. E. Ellenberger, Jeremiah Beeghly, Jacob Whitmore, and J. C. Witmore are living yet of the 1891 Standing Committee. Our beloved brother, Bishop D. L. Miller, served his first term on Standing Committee in 1891. He served six times as follows: 1891, 1892, 1895, 1898, 1900 and 1902.

These bishops remain of the 1892 Committee: D. L. Miller, S. R. Zug, C. H. Brown, Geo. S. Arnold, James A. Sell, J. J. Rosenberger, Isaac Rairigh, D. B. Eby, B. B. Whitmer, L. H. Dickey, J. C. Murray, Edmund Forney, David Bowman, Wm. Davis, J. H. Neher and Henry Brubaker.

May God bless these aged pilgrims, who did so much for Christ and the church, and as the evening of life comes upon them, may they feel happy in Jesus, their Savior. As, one by one, they cross the silent river, they will meet their blessed Savior and all the loved ones gone before. Edgar M. Hoffer.

Elizabethtown, Pa.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

**Ebie-Culler.**—By the undersigned, at his home, May 2, 1920, Bro. Lloyd Ebie and Sister Grace Culler, both of Louisville, Ohio.—M. M. Towne, Louisville, Ohio.

**Reppert-Huffard.**—At the home of the writer, May 1, 1920, Bro. Roy B. Reppert, of Flora, Ind., and Sister Ethel M. Huffard, of Rossville, Ind.—D. L. Barnhart, Rossville, Ind.

**Seldondridge-Keckler.**—At the Lutheran parsonage, April 3, 1920, by Rev. J. M. Francis, Waynesboro, Pa., Bro. Paul W. Seldondridge, of Lancaster, Pa., and Sister Etelle Keckler, of Waynesboro, Pa.—J. A. Seldondridge, Bird-in-hand, Pa.

**Summers-Naragon.**—By the undersigned, at his residence, May 1, 1920, Bro. Harmon Summers and Sister Mary E. Naragon, both of North Liberty.—H. B. Dickey, North Liberty, Ind.

**Webb-Fewel.**—By the undersigned, at the residence of the bride's sister, May 1, 1920, Sister Dossie Webb and Mr. Lawrence E. Fewel.—S. T. Fisher, Peru, Ind.

**Wine-Van Sickle.**—By the undersigned, Feb. 26, 1920, at the home of the bride's uncle, Bro. Homer D. Wine, of Low Point, Ill., and Sister Nita B. Van Sickle, of Hart, Mich.—G. Nevinger, Hart, Mich.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Adams, Salinda,** nee Ditzler, wife of Alvin Adams, died April 28, 1920, aged 18 years, 11 months and 15 days. She is survived by her husband and infant son, also father, mother and one brother. She was a member of the Church of the Brethren. Services at the church by Eld. David Kilheiner. Interment at the Mt. Airy cemetery.—Gertrude R. Shirk, Ephrata, Pa.

**Andrews, Wm. Henry,** son of Geo. L. and Margaret Rodabaugh Andrews, born in Henry County, Ind., died April 15, 1920, aged 75 years, 6 months and 7 days. In 1870 he married Hannah P. Bennett, who died Feb. 20, 1887. To this union were born eight children. His second wife was Sister Sarah J. Garber. To this union were born two sons and three daughters. He leaves his wife and ten children, two brothers and two sisters. He has been a member of the Church of the Brethren for over forty years, and for a number of years served the church as deacon. Services by Bro. R. E. Gotschal.—Arthur La Follette, Portland, Ind.

**Brenneman, Bro. Jacob,** son of Elias and Caroline Brenneman, born in York County, Pa., died at his home in York, April 2, 1920, aged 58 years, 7 months and 29 days. He married Lucy Shinde in 1862. To this union were born eleven children. He is survived by his wife, nine children and fourteen grandchildren. He and his wife united with the church twenty-three years ago. He was elected to the office of deacon in 1902, and to the ministry in 1907. Bro. Brenneman was faithful and patient, and his life was an example worthy of all. He spent most of his life on the farm, but on account of failing health he moved to York four years ago. Services at the house by Eld. J. A. Long. Burial in Greenmount cemetery.—Alice K. Trimmer, York, Pa.

**Croninger, Mary Magdalene,** youngest daughter of Joseph and Hanna Towne, born in Hillsdale County, Mich., died at her home near Alvordton, Ohio, May 1, 1920, aged 38 years, 9 months and 19 days. Feb. 16, 1902, she married Alvin Croninger. To this union were born two sons and six daughters. At the age of twenty-two she united with the Church of the Brethren and lived a faithful Christian life. She leaves her husband, eight children, mother, two brothers and two sisters. Services by the writer, assisted by Bro. Geo. Thronc. Burial in the Walnut Grove cemetery.—J. W. Keiser, Alvordton, Ohio.

**Fink, Sister Lucinda,** died at the home of her daughter, Mrs. Jacob Miller, at Emigsville, April 14, 1920, aged 63 years, 6 months and 7 days. She was a member of the church for many years. She is survived by five sons and five daughters. Services at Aughenbaughs meetinghouse by Eld. Daniel Bowser and Bro. L. Elmer Lase. Interment in the adjoining cemetery.—Alice K. Trimmer, York, Pa.

**Gottshall, Sister Catherine Mae,** daughter of Bro. Samuel and Sister Lizzie Gottshall, died in the bounds of the Mingo congregation, Pa., March 29, 1920, aged 18 years. She followed the church of the Brethren for appendicitis. She united with the church less than a year ago. She is survived by her father and mother, four brothers and one sister. Services by the home ministers. Burial in the Mingo cemetery.—Henry H. Ziegler, Limerick, Pa.

**Harris, Sister Elizabeth B.,** daughter of Jacob G. and Mary C. Heaton, born in Huntington County, Ind., died April 21, 1920, aged 43 years, 7 months and 10 days. She married Ulysses G. Harris in 1899. To this union were born seven children. She united with the Church of the Brethren in 1893 and has been faithful and devoted to her belief. She is survived by her husband, six children, three step-children, three brothers, one sister and her father. Services at Salamonic church by Eld. B. D. Hirt, assisted by Eld. D. W. Paul. Interment in Lancaster cemetery.—Mac Hoover, Huntington, Ind.

**Heineman, Lottie,** daughter of Amos and Sallie Heineman, died of a complication of diseases April 28, 1920, aged 27 years, 8 months and 28 days. She was a member of the Church of the Brethren for sixteen years. She is survived by her parents and one sister. Services at the church by Eld. I. W. Taylor and Bro. A. W. Zuck. Interment in Mohler's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

**Layman, Bro. Joseph,** of the Green Mount congregation, Va., died at his home April 19, 1920, aged 72 years and 28 days. Death was due to a complication of diseases. He had been a member for a



number of years. He is survived by his wife, three daughters and one son. Services in the Pine Grove church by Brethren B. B. Miller and L. W. Miller. Interment in the cemetery near by.—Anna M. Kline, Broadway, Va.

**Lindower, John I.**, died April 14, 1920, in the Fostoria church, Ohio, of sarcoma, affecting the kidneys and finally the stomach—the illness being of three months' duration. Bro. Lindower died at the age of 49 years. He is survived by his wife, and three children; also by four brothers and two sisters. At the time of his death he was the superintendent of our Sunday-school, a member of the board of trustees, and church clerk. He was for six years a member of the District Mission Board, and was always an active and efficient church worker. Services in the Fostoria church by the writer. Text, Philipp. 1: 21.—E. E. Ehlman, Fostoria, Ohio.

**Mishler, George**, son of Solomon and Magdalene Mishler, born in Somerset County, Pa., died April 27, 1920, aged 91 years, 9 months and 8 days. He married Susan Stouder in 1852 and shortly afterward united with the Church of the Brethren. He has since lived a devoted Christian life. To them were born two sons and five daughters. His wife and two daughters preceded him. He leaves two sons, three daughters, eighteen grandchildren and fifteen great-grandchildren. Services by D. H. Anglemeyer and Harvey Schwalm.—Geo. W. Anglemeyer, Nappanee, Ind.

**Mohler, Miranda**, daughter of the late John L. Mohler, died April 24, 1920, aged 72 years, 9 months and 21 days. Death was due to a paralytic stroke. She was a consistent member of the Church of the Brethren for forty-eight years. She is survived by two nephews and one niece. Services by Eld. Samuel Kulp. Interment in Mohler's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

**Moore, Homer Earl**, born at Olympia, June 29, 1912, died April 3, 1920, Services by the writer.—D. B. Ely, Olympia, Wash.

**Mummert, Bro. Aaron Ephraim**, son of Isaac and Harriet Mummert, died at the home of his son, Robert S. Mummert, York, Pa., March 24, 1920, aged 74 years, 7 months and 22 days. Death was due to paralysis. He is survived by one son, two brothers and two sisters. Services at Holtzswamp church by Eld. Daniel Bowser and Bro. Charles Altam. Interment in the adjoining cemetery.—Alice R. Trimmer, York, Pa.

**Newcomer, Sister Mary Eliza (Hammer)**, was born in Mount Morris, Ill., died at her home, located on the same street on which she was born, April 30, 1920, aged 77 years, 3 months and 3 days. She was the daughter of John and Eliza (Witmer) Hammer, and spent her entire life in Mount Morris and vicinity. May 17, 1885, she was married to Eld. Melchor S. Newcomer, who was called home Feb. 18, 1920. To this union were born nine children. Besides the husband, four children preceded her to the spirit world. She leaves four daughters and an only son. She, with her companion, united with the Church of the Brethren in 1866, and remained a devout Christian and a faithful helper to her husband during his many years of service to the church and the community. She has been in failing health for the last four years, but bore her affliction patiently. The recent passing of her companion, with whom she had shared the joys and sorrows of life for fifty years, proved too much for her failing strength, and her desire was to unite with those gone before. This wish was soon granted, when she peacefully closed her eyes in death. Services in the college chapel on Monday, May 3, conducted by the writer, assisted by Elders F. E. McCune and M. M. Sherrick.—James M. Moore, Lanark, Ill.

**Rummell, Harold Farrell**, son of Bro. Nelson and Sister Verma Gochour Rummell, died at the Roaring Spring Hospital April 22, 1920, aged 1 year, 11 months and 20 days. He is survived by his parents, one brother, two half-brothers and two half-sisters. Services in the Brethren Church in Everett by Eld. Ira A. Hainstock. Interment in the Everett cemetery.—Nancy Lashley, Everett, Pa.

**Sadler, Sister Sarah E.**, died April 29, 1920, aged 60 years and 24 days. She was born in Preble County, Ohio, and moved with her family to Johnson County, Mo., where she married J. L. Sadler, at Centerville, Mo. A year later they moved to Independence, Mo., where she lived until her death. She was a faithful member of the Church of the Brethren for many years. Surviving are her husband, J. L. Sadler, of the home address, four children and three brothers. Services at the home by the writer, assisted by Rev. L. Proctor, of the Baptist Church. Burial in Woodland cemetery.—J. A. Wyatt, 6338 Hughe Street, Kansas City, Mo.

**Seaton, Thos.**, born in Canonsburg, Pa., died at the home of his daughter, Mrs. J. Kilpatrick, Jacksonville, Ohio, May 2, 1920, aged 87 years, 2 months and 11 days. He married Elizabeth Murphy in 1855. Two sons and five daughters were born to them. His wife died seven years ago. In 1886 he united with the Church of the Brethren at May Hill, Ohio, and remained in faith. Services at the home of the daughter by the writer, assisted by Eld. R. N. Leatherman. Burial in Tranquillity cemetery.—Van B. Wright, Peebles, Ohio.

**Shideler, Bro. Jacob M.**, son of Aaron and Rebecca Shideler, died April 30, 1920, aged 69 years, 1 month and 16 days. In 1881 he married Mary A. Cline. He has been a member of the church of the Brethren for many years. He leaves his wife, five sisters and one brother. Services at Loon Creek by Eld. Aaron Moss, assisted by Elders D. W. Paul and B. D. Hirt. Interment in Lancaster cemetery.—Mac Hoover, Huntington, Ind.

**Shively, Martha A.**, daughter of Nicholas and Harriet Brubaker, died at her home, Trotwood, Mo., April 29, 1920, aged 72 years, 1 month and 9 days. She was born in Green County, Ohio. She married Jos. U. Shively in 1875. There were born to this union two children, who survive with her husband and four grandchildren; three brothers and one sister. She united with the Church of the Brethren in 1874, in the Bear Creek congregation, and has been a member of that church ever since. Services in the West Dayton church by Bro. D. M. Garver.—Miriam Garver, Trotwood, Ohio.

**Thomas, Joseph O.**, born in Stark County, Ohio, died at his home, South Bend, Ind., April 26, 1920, aged 81 years, 8 months and 4 days. In 1869 he married Elizabeth Shanover. To this union were born three sons and four daughters. He leaves his wife, two sons, three daughters, nine grandchildren, one brother and two sisters. Bro. Thomas united with the Church of the Brethren in 1861 and was a faithful member. Services at the Second Church by Bro. Bert Pontius, assisted by Bro. Daniel Hartman. Interment in Viland cemetery.—Mac Pontius, South Bend, Ind.

**Whitehead, Daniel**, son of David and Mary Ann Whitehead, born in Montgomery County, Ohio, near Trotwood, died in Trotwood April 29, 1920, aged 73 years, 4 months and 25 days. June 23, 1868, he was united in marriage to Anna Spitzer, which union was blessed with eleven children, one son having preceded him. He united with the Church of the Brethren Aug. 3, 1881, remaining ever faithful. During the later years of his life he became more enfeebled, but spent much of his time in reading his Bible, in which he took great interest. He was a kind father and a good counselor. He will be greatly missed in the home, and by all who were intimately related to him. He leaves a devoted wife, five sons, five daughters, thirty-six grandchildren, nine great-grandchildren, four brothers and four sisters. Services in the Trotwood church by Eld. D. M. Garver, assisted by Elders Wm. Swinger and C. M. Bantz.—Miriam Garver, Trotwood, Ohio.

**Wingard, Willis**, died April 23, 1920, aged 49 years, 3 months and 10 days. He leaves a wife and six children. Services in the Scalp Level church by Rev. S. G. Shetler, of the Menonite church, and Eld. H. S. Replegle. Burial in the Berkeley cemetery.—Amy Manges, Scalp Level, Pa.

**Yarger, Elizabeth**, daughter of Clinton and Mary Anna Mickel, died March 30, 1920, aged 60 years and 23 days. She married S. E. Yarger in 1880. One daughter and four sons were born to this union. She leaves her husband and children, one sister, four brothers and eleven grandchildren. Services by Eld. D. S. Dredge, at New Castle.—Mrs. Ruth B. Shroyer, New Castle, Ohio.

**Ziegler, Leonard**, son of Bro. Howard J., and Sister Leah Ziegler, died in the home of the Mingo congregation, April 11, 1920, of scarlet fever, aged 7 years. He leaves his father and mother, one sister and a brother. Brief services at the grave by Bro. P. A. Smith. Interment in the Mingo cemetery.—Harry H. Ziegler, Limerick, Pa.

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## Notes From Our Correspondents

(Continued from Page 317)

"Mothers' Day," with selected songs and recitations. Sister Taylor, of Mt. Morris, Ill., then talked to a well-filled house. June 5 we will hold our love feast at the Palmyra house, beginning at 3 P. M. We shall also have preaching the next forenoon. In the evening we shall have our Children's Meeting—Elizabeth A. Blauch, Palmyra, Pa., May 11.

Perry congregation met in council April 21, with Bro. David Roth presiding. Bro. Ed. L. Gotschal was elected trustee for the Manassas Union church; Bro. C. H. Steerman, "Messenger" agent; the writer, church correspondent. Arrangements were made for repairing the church at Three Springs. We decided to hold our love feast the first Saturday and Sunday in October—Alice Reeder, Blain, Pa., May 11.

Philadelphia (First Church)—April 18 our pastor, Bro. C. C. Ellis, gave a forceful sermon on "Go Forward," bringing the Forward Movement home to each member. At the close of the evening service four united with the church by baptism. Bro. M. G. Brumbaugh's lecture, April 16, on "The Vital Problems Growing Out of the War" appealed to each one. He especially urged physical training instead of military training. Two letters of membership have been received since the last report.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 10.

Pleasant Hill—Our two weeks' series of meetings, conducted by Bro. W. G. Group, of East Berlin, Pa., closed on Friday evening. Bro. Group labored earnestly and visited a number of families in the community. The attendance and attention were good. Two were baptized and two were received. The love feast, held May 8, was not so largely attended, on account of sickness in the community. Ministers present from adjoining congregations were Eld. C. L. Baker, who officiated, Bro. W. G. Group, J. Monroe Danner and Bro. H. S. Baker. On Sunday morning Eld. D. H. Bag, of Abbottstown, Pa., was present. Eld. S. K. Jacobs is our delegate to Annual Conference. Our offering for World-wide Missions is \$46.00.—Amanda K. Miller, Spring Grove, Pa., May 10.

York (First Church)—Eld. J. A. Long and Bro. L. Elmer Leas will represent us at Annual Meeting. At a special council, held April 27, five letters were received. We decided to build a new church house instead of remodeling the old one. A motion was passed not to affiliate with, or endorse, the Interchurch World Movement in any way. The graduating exercises of the Mission Study Class were held April 25, when a very interesting program was rendered. About fifty short talks were given by members of the class. The diplomas were presented by Bro. D. W. Baker. The closing remarks were made by Eld. J. A. Long. At a special council held May 6, two letters were received. Alice K. Trimmer, York, Pa., May 6.

## SOUTH DAKOTA

Willow Creek church has raised its Forward Movement apportionment of \$1440. Bro. Leatherman, of Minneapolis, spent a day with us and gave an address to the church in the evening. We are planning for the observance of Mothers' Day—Lola M. Root, Wetonka, S. Dak., May 7.

## TENNESSEE

Knob Creek met in council May 1, with Eld. S. J. Bowman as moderator. We elected Bro. D. F. Bowman to represent us at Annual Conference. We set the third Sunday of our Annual missionary service, to raise funds for Sister Anna Sesse. We also organized our Sunday-school, electing Bro. John A. Pritchett, superintendent. Since our last report two have been received into the church by baptism and one awaits the rite. Our Sunday-school and prayer meeting are progressing very nicely.—Mrs. C. R. Simmons, Johnson City, Tenn., May 5.

Pleasant View congregation met in council May 8, on Sunday, Bro. Sam Miller of Chicago, gave a Mothers' Day talk, which was very entertaining. He also had charge of the service in the evening. Our council meetings, which have been held quarterly, will now be held every second Saturday of each month, at 9:30. We will have services at the regular time, as has been the custom heretofore.—N. T. Larimer, Jonesboro, Tenn., May 10.

## TEXAS

Bay View church met in members' meeting May 8, Eld. D. G. Brubaker presiding. Plans for future work were made, with the Forward Movement program in view. The date for our love feast is May 29. Bro. H. D. Blocher was chosen as delegate to Annual Conference. He was also chosen solicitor for missionary and Forward Movement work. Bro. D. G. Brubaker and Bro. H. D. Blocher were chosen delegates to District Meeting. Bro. H. D. Blocher and wife, alternates. We ask for District Meeting in 1921. We decided to have a Mission Study Class. As we have an open field for mission work, we ask our Home Mission Board to accept this congregation as a mission station. We began a series of meetings April 24. Bro. D. G. Brubaker preached eleven inspiring sermons. He preached the doctrines of the Bible so plain that all could see the truth. The interest, all through the meeting, was encouraging. Eight were added to the church by baptism. We are in need of more consecrated workers. The climate is good here during the whole year. We have mild winters. A good breeze from the bay makes the summers very congenial. Many people have regained their health here.—Mrs. Cora Fulks, Tatt, Tex., May 8.

## VIRGINIA

Elmaville—May 1 Sister Elsie N. Shickel, of Roanoke, Va., was with us four days and gave us a very good talk on Sunday-school work and the great need of more Sunday-schools and workers in our churches. She organized two schools, one at the Good Will church and the other at Sunny Hill, with the writer as superintendent of the two Sunday-schools.—J. B. Jones, Elmaville, Va., May 6.

Valley church met in council May 8, when officers for the year were elected: Elder, S. H. Flory; clerk, J. T. Flory; "Messenger" agent, J. Luther Miller; correspondent, the writer. Bro. S. H. Flory is our delegate to Annual Meeting, with Bro. N. E. Garber and Sister Mollie Hedrick, alternates. Bro. J. Luther Miller and Chas. Neff were called to the deacon's office and will be installed later.—Mrs. D. B. Showler, Bristow, Va., May 12.

## WASHINGTON

Forest Center—May 2 our pastor, Bro. W. H. Tigner, baptized two applicants. Several of the sisters of our church took their dinners and spent the day of May 6 with our pastor's wife—the occasion being her birthday. Mothers' Day was observed May 9, and an appropriate sermon was delivered by Bro. Tigner.—Nora A. Willey, Valley, Wash., May 11.

Seattle church welcomed her new pastor, Bro. M. Alva Long, and family, by gathering at their home April 26, each one bringing a donation. We will celebrate Mothers' Day next Sunday, and the Primary Department is organizing a program for Children's Day, to be given some time in June. The Ladies' Aid reorganized, with Sister Long as President. We expect to go over the top in our Forward Movement offering.—Mrs. Cora R. Long, Seattle, Wash., May 10.

Tacoma—Correcting a statement made several weeks ago through the "Messenger," we wish to state that the Sunday-school and Christian Workers' Convention will be held in Centralia May 23, instead of Tacoma, as formerly planned.—Jennie Garman, Tacoma, Wash., May 10.

## WISCONSIN

Stanley—May 8 about sixty-five of our people met at the home of Bro. Jacob Winkler, to bid farewell to our pastor, W. W. Gibson, and family, who are leaving for their future home in Indiana. They were presented with a purse of \$38, as a token of love and friendship. Bro. Gibson's labors have been very satisfactory and he has made many friends both inside and out of the church. Bro. Claude Cripe will have charge of the work until later in the summer. Bro. Ralph Rarick will locate here as our pastor as soon as arrangements can be made after the Sedalia Conference.—Mrs. O. W. Henderson, Stanley, Wis., May 12.

## ANNOUNCEMENTS

DISTRICT MEETING  
June 29-July 1, District of Idaho and Western Montana, Payette Valley church.

### LOVE FEASTS

California  
May 22, Patterson.  
Colorado  
May 22, 6 pm, McClave.

Idaho  
May 22, Bowman.  
May 27, 7 pm, Moscow.  
June 13, 7:30 pm, Nerperce.

Illinois  
May 22, 6:30 pm, Pine Creek.  
May 27, 7 pm, Mulberry Grove, country house.  
May 23, Mt. Carroll.  
May 23, 7 pm, Batavia.  
May 23, 7 pm, Sterling.  
May 27, 7 pm, La Platte, Centennial house.  
May 29, Hurricane Creek.  
May 29, 30, 6 pm, West Branch.  
May 30, 6 pm, Cherry Grove.  
June 5, 6, 7 pm, Yellow Creek.  
June 6, 7 pm, Polo.

Indiana  
May 21, Burnetts Creek.  
May 22, 7 pm, New Bethel.  
May 22, Middletown.  
May 22, Lupold.  
May 22, 7:30 pm, Killbuck.  
May 23, South Bend, First Church.

May 23, 7 pm, White.  
May 27, 6:30 pm, Baugo.  
May 29, Union Center.  
May 29, Auburn.  
May 29, Pipe Creek.  
May 29, Laporte, at Ross house.  
May 29, English Prairie.  
May 30, Upper Fall Creek.  
May 30, 6 pm, Hartford City, at Bethel Center house.  
May 30, Logansport.  
May 30, Bremen.  
May 30, Walnut.  
June 5, 7 pm, Elkhart Valley.  
June 5, 7 pm, Vankarua.  
June 5, 7 pm, Cedar Lake.  
June 5, 7:30 pm, Flora.  
June 6, 6 pm, Cedar Creek.

Iowa  
May 22, 7:30 pm, Dallas Center.  
May 24, 7 pm, Brooklyn.  
May 28, Grundy County.  
May 29, 4 pm, Iowa River.  
May 29, 7 pm, Prairie City.  
May 29, 10 pm, Des Moines Valley.  
May 29, 30, 10 am, Coon River.  
June 5, Mt. Etna.  
June 5, 4:30 pm, Libertyville.  
June 5, 6, 11 am, Garrison.  
June 5, 6, 2 pm, Panther Creek.  
June 5, 6, 2 pm, Fernald.  
June 7, Ottumwa.

Kansas  
May 23, Morrill.  
May 29, 10 am, Maple Grove.  
May 29, 10 pm, Monitor.  
May 29, Parsons.  
May 29, 30, 2 pm, Belleville.  
May 30, Larned City.  
May 30, 5 pm, Chapmash Creek.  
June 6, Sabetha.

Maryland  
May 22, 2 pm, Middletown Valley, Grossnickle house.  
May 22, Meadow Branch.  
May 23, 12:30 pm, Beaver Creek, Beaver Creek house.  
May 29, 2:30 pm, Bush Creek.  
May 29, 4 pm, Long Green Valley.  
May 29, 30, Brownsville.  
May 29, 2 pm, Monocacy, Mt. Dale house.

Michigan  
May 22, 3 pm, Woodland Village.  
May 29, 7:30 pm, Elsie.  
May 29, Lake View.  
May 30, Sugar Ridge.  
May 30, 6 pm, Detroit, First Church.  
June 5, 6 pm, Harlan.  
June 6, Thorapace.

Minnesota  
May 29, Seavey.

Missouri  
May 22, Smith Fork.  
May 23, 7 pm, Rockingham.  
May 29, Peace Valley.  
Nebraska  
May 29, 8 pm, Alvo.

Ohio  
May 22, 10 am, Everaole.  
May 22, Oakland.  
May 23, Jonathan Creek.  
May 23, 7 pm, Loramie.  
May 29, Ross.  
May 29, 6 pm, Blanchard.  
May 29, 10 am, Lick Creek.  
May 29, 6 pm, Bear Creek.  
May 29, West Charleston.  
May 29, 6 pm, Pleasant View.  
May 29, 6:30 pm, East Dayton.  
May 30, 6 pm, Fostoria.  
June 5, 6 pm, Middle District.

June 5, 10 am, Canton Center.  
June 5, Owl Creek.  
June 5, Maple Grove.  
June 5, all-day, Greenspring, Sugar Grove house.

### Oklahoma

May 22, Hoyle.  
June 5, Washita.

Oregon  
May 29, Mabel.  
June 5, Portland.

Pennsylvania  
May 22, 2 pm, Springfield.  
May 22, 6:30 pm, James Creek.  
May 22, 4 pm, Manor.  
May 22, 1:30 pm, Spring Grove, Kemper house.  
May 22, Pottstown.  
May 22, 1:30 pm, Welsh Run.  
May 22, 2 pm, Upper Cumberland, at Huntsdale.  
May 22, 23, 10 am, Upper Codorus, Black Rock.  
May 23, 9:30 am, Maiden Creek, Mohrville house.  
May 22, 23, 1:30 pm, Upper Conewago, Mummert house.  
May 23, Summit Mills.  
May 23, 10:30 am, Ligonier.  
May 23, 6:30 pm, Altoona, Twenty-eighth Street.  
May 23, 6:30 pm, Shade Creek.  
May 23, 6 pm, Carson Valley.  
May 23, 6 pm, Clow, Creek.  
May 23, 4 pm, Ephrata.  
May 23, 9 am, Lower Cumberland, Mohler house.  
May 23, 4 pm, Harrisburg.  
May 23, 6 pm, Chambersburg.  
May 23, Meyersdale.  
May 23, 23, 9:30 am, West Conewago, Middle Creek house.  
May 25, 26, 10 am, Chiques, at Chiques house.  
May 25, 26, Myerstown and Heidelberg, Heidelberg.  
May 26, 27, 1:30 pm, White Oak, Pennersville.  
May 27, 28, 10 am, Little Swatara, Zeigler house.  
May 29, Green Tree.  
May 29, 2 pm, Akron.  
May 29, 2 pm, Indian Creek.  
May 29, 1:30 pm, Conewago, Bachmanville house.  
May 29, 6 pm, Clair.  
May 29, Mechanic Grove.  
May 29, 3 pm, Reading.  
May 29, 4 pm, Spring Run, Pine Glen house.  
May 29, 30, 10 am, Falling Spring, Hade house.  
May 29, 30, 2 pm, Good Will.  
May 30, 6 pm, Albright.  
May 30, 6:30 pm, Maple Spring.  
May 30, 6 pm, New Enterprise.  
May 30, 10 am, Joy.  
May 30, Manor, Penn Run house.  
May 30, Codorus, Codorus house.  
May 30, 6 pm, Smithfield.  
May 30, Brothers Valley, Pike house.  
May 30, 1:30 pm, Lower Conewago, Bermudian house.  
May 30, 6 pm, Rummel.  
May 30, 7 pm, Yellow Creek, Bethel house.  
May 30, Middle Creek.  
May 30, Parker Ford.

June 1, 2, 10 am, West Greensburg, at Greensburg.  
June 2, 3, 1:30 pm, East Petersburg, East Petersburg house.  
June 3, 4, Big Swatara.  
June 5, 3 pm, Palmyra.  
June 5, 2 pm, Mingo house.  
June 5, 2 pm, Ridge, Fogelsang house.  
June 5, 6, 2 pm, Mt. Olivet.  
June 5, 6, 1:30 pm, Richland.  
June 5, 6, 2:30 pm, Aughwick, Germany Valley house.  
June 6, 3 pm, Spring Creek, Palmyra house.  
June 6, Shamokin.  
June 6, Indian Creek, County Line house.  
June 6, Rockton.  
June 11, 2:30 pm, Buffalo Valley.

Texas  
May 29, Bay View.

Virginia  
May 22, 5 pm, Summit.  
May 22, 6 pm, Rileysville.  
May 22, 3:30 pm, Free Union.  
May 22, 4 pm, Troutville.  
May 23, 6:30 pm, Staunton.  
May 29, 3:30 pm, Green Mt., Mt. Zion church.  
May 29, 5 pm, Unity, Bethel house.

Washington  
May 22, Wenatchee.  
May 29, 7:30 pm, East Wenatchee.  
May 29, Seattle.  
West Virginia  
June 12, 10:30 am, Berkley.

## NOTICE

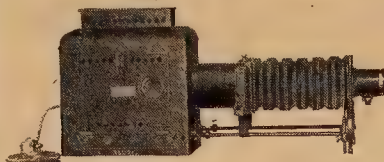
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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., May 29, 1920

No. 22

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## ... EDITORIAL ...

### The Church and Yourself

EVERY day is church day for the sincere Christian. Not necessarily a day to go to church, nor even to think especially about the church, but a day in which to live the kind of life for which the church stands.

A mother whose life is thoroughly wrapped up in her children is not consciously thinking of those children the whole day through. But her plans and activities are centered in them, nevertheless, and whenever she does take time to think what she is living for, her children are the answer. And she finds it helpful to think of this sometimes.

It is the same way with the Christian and the church. Whether he thinks of it or not, the true Christian's everyday activities are an effort to contribute something toward the realization of the church ideal. Yet it is a good thing to take special thought occasionally about what the church's reason for existence is, and how our individual prospects and responsibilities are affected thereby. Evidently this is what the Executive Committee of the Forward Movement had in mind when they suggested the observance of Sunday, May 30, as Church Day.

Has it helped you to take fresh stock of your spiritual assets? Does the church mean something to you? Are you glad there is such a thing and that you are a member of it? Or do you wish sometimes that you did not have to bother with it?

### What We Go to Church For

"The function of a religious service . . . is like that of the disks of pure color, which Ruskin carried about with him to rest and refresh his eyes with after a close examination of paintings."

We do not go to church to hear discussions on business or politics or housekeeping or any other of the perplexing details of daily living. We go to refresh our spirits for the task of dealing with these practical matters in the coming week.

We do not go to church to get ready-made answers to the questions that we have to worry with, so much of the week time. We go to get the spirit with which to seek the answers.

We do not go to church to have our minds distracted by theological puzzles or hard problems of any kind. We go to have them rested by a fresh look at God and the fundamental verities.

### The Churches at Johnstown, Pa.

It has been the writer's rare privilege to spend several weeks in Johnstown, Pa., recently. During this time Bible Land talks were given, and sermons preached in the Walnut Grove church, the largest, as to numbers, in the city of the flood. It numbers about 600 members. Four years ago they erected and dedicated their new house of worship. It is one among the most commodious and best-arranged churchhouses it has been my privilege to visit.

The large auditorium will seat comfortably about six hundred people, and the side-rooms and capacious galleries will raise the seating capacity to thirteen hundred. Thirty-four Sunday-school rooms, large and small, are provided, and these are all used. Last Lord's Day the number at Sunday-school was over four hundred. The building, including a good parsonage in connection with it, cost not far from \$50,000. If it were built now, since the unheard of advance in labor and material, it would cost more than double that amount.

Eld. M. Clyde Horst has been bishop and pastor of the Walnut Grove church for six years. Under his watchful care and persistent efforts, over two hundred and fifty members have been added to the congregation—enough for a good-sized church.

Johnstown, including its suburbs, has a population of about 100,000, and in the city and suburbs there are seven organized churches of the Brethren, and one Progressive Brethren church. The membership of our seven churches runs well up to 2,000 in number. Perhaps no other city in the country has so many of our churches and members. There are more members here than are found in several of our State Districts.

For some years our people devoted their efforts to building up churches in the country. In later years they turned their attention to the cities, thus following the example given by the apostles. They established first of all churches in the large cities. Among these may be named Jerusalem, Antioch, Corinth, Damascus, Ephesus, Philippi and the then Capital City of the world—Rome. We are doing well in devoting a share of our activities to the establishing of primitive Christianity in our large cities. May God bless our efforts and keep us always ready and willing to "obey from the heart that form of doctrine to which we have been delivered!"

The other churches in Johnstown are the Roxbury, with a membership of about 550, and Bishop E. M. Detwiler in charge; the Morrellville, with a membership of 250, and Bishop C. C. Sollenberger, pastor, in the care and oversight of the body; the Moxham church, with Bro. D. P. Hoover as bishop and pastor. In addition to these, there are three organized churches in the immediate suburbs of the city, as follows: Cone-maugh, Pleasant Hill and Viewmont. These help to swell the membership in Johnstown to nearly 2,000.

The Johnstown flood! Who has not heard of it? It is not my purpose to write a lengthy account of this great disaster, but as I stood in the narrow valley, in which the city is built, and thought of the great wall of water, seventeen feet high, rushing down on the doomed city, carrying destruction and death before it, the very thought appalled me. The population of the city was then 30,000 and over 3,000 lost their lives, as the flood swept the center of the city away.

In the beautiful city of the dead, on the hill-top, the Grand View cemetery, are the graves of 816 bodies of the unknown dead of the flood. A monument has been erected by the citizens of Johnstown in their memory.

The great flood came May 31, 1889—just before our Annual Conference at Harrisonburg, Va. We were

then in Washington, D. C., on our way to Conference. The city was flooded and boats were rowed along on Pennsylvania Avenue. It was one of the great floods of the century.

We had a good meeting at Johnstown. The audiences were large, attentive and appreciative. Some were received into church fellowship. One soul is worth more than all the world and a meeting that brings even one to Christ is blessed of God and a success. To bring souls to Christ, fully and unreservedly, should be the highest aim of every evangelist.

D. L. M.

### The Church and the Churches

WHAT is the church? An organization of God's people, with officers and ordinances and all the necessary machinery for carrying on its work? An organization which includes all of God's people and no others? Is that the one to which you belong? Or is it the unorganized company of all the elect of God, whoever and wherever they are? Or is it the whole body of professed Christians? Or the organization whose principles and ideals correspond exactly and completely to those set forth in the New Testament, regardless of the practice of its membership? Or the one which comes nearest to that standard?

"The church" is a term of many shades of meaning and the purpose of the foregoing questions is not to pave the way for any stereotyped definition but rather to stimulate a little useful thinking about the relation of our own church organization to "the" church, as well as to other organizations of like purpose.

Members of the Church of the Brethren ought to believe that they can do the will of God more completely in that church than in any other. If there are any who do not so believe they are in the wrong place. They should change either their convictions or their location. But members of the Church of the Brethren should also grant to members of other churches what they ask for themselves.

This does not mean that we may not try to lead others into the fuller truth which we believe we possess. This is both our privilege and our duty. But it must not be forgotten that the ability to perform this service involves the willingness to receive light, as well as the desire to give it.

We have a right to the conviction that our doctrines and principles are in accord with the truth. But to assume that it is only people of other churches who have something to learn, while we have already found the whole truth—this is nothing but prejudice and bigotry.

These facts suggest the right attitude of members of one church—our church, let us say—toward those of other churches. It is the attitude which combines conviction and tolerance. It is not the loose liberality which says that one church is as good as another and that it is of no consequence to which you belong. It simply says: "This is what I conscientiously believe to be the truth and I can not sacrifice my convictions of right in the smallest measure. But I can respect you in holding, with equal sincerity, a different view. Let us, with Christian charity, labor on at our common task, and pray that the Spirit of God may show us both which has the greater truth and make us both eager to walk in it."

These facts also suggest to what extent members of different churches may cooperate in Christian effort. They can and should cooperate in any work they are agreed is right. They should not cooperate in any work which requires compromise of conviction. The last statement will not be questioned, but the first is equally true. Together they embody the principle



which must determine every question of coöperation between churches, whether in connection with the Interchurch World Movement or with any other of the various federation projects.

The Interchurch Movement has commended itself to the favorable attention of our people because it simply acts as a stimulator of greater church activity and involves the surrender of not a single point of church doctrine or polity. In this connection it is interesting to cite the attitude of the *Christian Standard*, of Cincinnati, Ohio, organ of one wing of the Disciples of Christ, and one of the most outspoken opponents of the Interchurch Movement. Its main objection is that the effect of the Movement will be to bolster up denominationalism and so retard church union. With this it is interesting to compare the suggestion of others, that this Movement is nothing but a crafty scheme, to draw us into church union in an underhanded way.

The Interchurch Movement question is not included in the scope of this article, except at this one point. But since this point is involved in it, we ought to meet the issue with perfect frankness.

So far as the policy and purpose of the Movement itself is concerned, denominational peculiarities are protected absolutely. This has been made evident repeatedly, and persons who persist in statements to the contrary, are excusably misinformed. On this point the *Christian Standard* is right. But there is still something more to be said. In the various co-operating churches there are men and women who believe in a closer union and are doing all they can to encourage this. They hope that the Interchurch Movement will somehow contribute to this end. The only justification for such a hope is the well-known psychological fact that association tends to cultivate friendliness and minimize differences. This much ought to be cheerfully admitted. And when that admission is made, the whole truth of the matter is out. There actually is a certain amount of danger that if Brethren and Baptists, for example, coöperate in one cause, in which they are already agreed, they might finally come to agree in something else.

But face the possibility squarely. Does it argue that they should not, therefore, coöperate at all? It can not be doubted that through our contact with people of other churches, in the past in certain lines, such as Sunday-school work and social reforms, we have obtained from them some very valuable hints. Is it possible that further lessons of value might be learned from further association with them?

Then what about the other side? What of our opportunity to give something to them? Are the Brethren principles so weak, so incapable of being commended to the minds of others, that we dare not stand them up too close to those of a Baptist or a Methodist, lest it be ours that suffer by comparison? Might it do the other folks a little good to get better acquainted with us and find out just what we stand for?

At the State Pastors' Conference which the writer attended, it fell to the lot of a certain brother to represent the Church of the Brethren, when reports of the denominational conferences were made to the general assembly. He did it most creditably, combining courtesy and denominational loyalty in the finest manner. He mentioned some of our distinctive doctrines and made it perfectly clear that the church which he represented, though among the smallest in numbers, believes it has something to contribute to the cause which the others do not have.

It was a good example of the right course in a situation not without some perplexing aspects. It suggests the proper attitude toward the whole question of interdenominational activities. Certainly we can not countenance any sort of coöperation which asks us to give up a single thing which we hold essential to a complete Gospel program. And just as certainly we can not lightly esteem any opportunity to enlarge the scope of our influence and increase our own efficiency. It is a responsibility that can be met only in the right way. We can make a mistake on the one side as easily as on the other.

Let us pray that God may lead us by his Spirit to do the thing that is right.



The Auditorium, Sedalia Conference

## CONTRIBUTORS' FORUM

### Physical Education and Leisure

BY M. G. BRUMBAUGH

IN my last article I pointed out the fact that the people of this country have so moved in their labor legislation as to increase the leisure of our entire citizenry. I also indicated that we have done no great service to make this leisure an occasion for good to our people. We have had countless movements to conserve the life of the people in toil. We have given over the leisure to the accident of occasion, to the caprice of individuals, to the appeals of saloons, "movies," dance-halls and other things that hold no help and actually produce no good in society. Generally, these agencies are definitely evil and the effect, in any case, is by no means assuring. These are not agencies designed to conserve and to promote the well-being of society. They are the schemes of selfish interests, shrewd enough to make money at the expense of the larger good of the individual and of society. Happily the saloon is gone. But see to it that it does not again come into existence in the form of a poor man's club, dispensing light wines and malted drinks with a small percentage of alcohol. Resist this effort at all hazards. The church of God can not temporize with this thing. It must be always and wholly against all forms of intoxicants. God can not use us to his glory unless we are wholly sober and sane and clean.

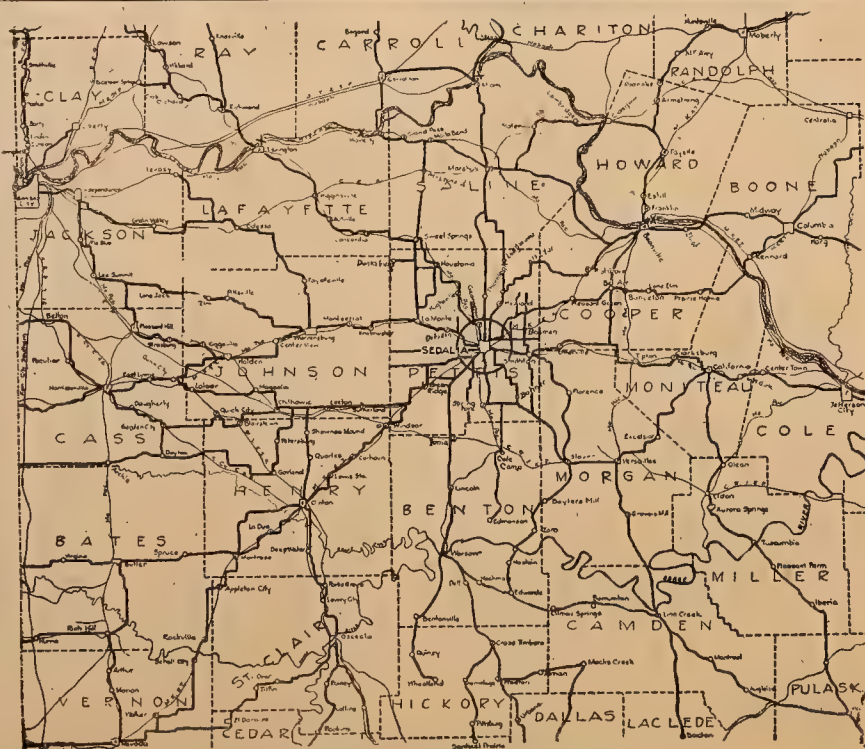
What have we done to make leisure an occasion of uplift? What agencies are at work to secure better-minded, deeper-religioned, sounder-bodied people for the republic? Have we any forms of recreation that really do recreate and upbuild our people? Go into the great urban centers and see what is open freely and appealingly for our masses.

We must study to utilize the leisure of our people quite as fully as we study to utilize the toil of our people. This may seem a radical doctrine to some. Consider it well. In the next decade we will be giving money and enacting laws to make the leisure time an occasion for improving the quality of labor, the patriotism of our people, the intelligence of the masses, and the physical well-being of all. Why should we not do so? What objection can any one interpose? If this country is to become increasingly the kind of country we pray it to become, and that we believe God wants it to be, surely we shall not allow all the leisure of our people to be given to idleness or to acts that are worse than idleness.

I plead for a great movement to make leisure as profitable, in terms of health, efficiency and piety, as toil is now profitable in terms of money. What is likely to result if the movies are open afternoon and night for uncensored plays, every day in the week, while the churches are open only one evening in the week and one or two hours on one day of the week? Do you think this is a fair competition? Do you think this will best advance the type of citizenry you hope and pray for in this country?

If, for obvious reasons, you do not want your children and the workers of the land to attend the offerings now open to them, what have you done to offer better or more useful and uplifting agencies for them? Have we been wholly fair to the cause of Christ in the matter of making it easy for all the people to do right?

The physical welfare of a race is fundamental to its intellectual and spiritual life. Weak bodies are cruel tyrants, demanding attention and compelling care. Strong bodies are ready servants, obeying with ease



MAP OF AUTOMOBILE ROADS LEADING TO SEDALIA, MO.

All of the highways, shown in heavy tracing on the above map, are plainly marked for distances ranging from 70 to 110 miles from Sedalia, and all are used by motor tourists. If further particulars are desired, apply to the rooms of the Sedalia Chamber of Commerce for routing information, maps, etc. Following is the key to the roads, as designated: No. 1, Southern Cross-State Highway—Kansas City, Sedalia, St. Louis. No. 2, Lakes-to-Gulf Highway—Carrollton, Sedalia, Springfield. No. 3, Northwest Road—Sedalia, Richmond, Lawton. No. 4, Northeast Road—Sedalia, Booneville, Moberly. No. 5, Southeast Road—Sedalia, Linn Creek, Lebanon. No. 6, Southwest Road—Sedalia, Clinton, Nevada. No. 7, Sedalia, Blairtown, Harrisonville Road. (X), Missouri River Crossing.





Women's Building—Standing Committee Rooms in Rear

the demands of mind and spirit. Surely, in leisure we can conserve the strength of our people and provide opportunities for warding off disease, upbuilding weak bodies and acquiring some degree of skill and grace in the use of our bodies as servants of our spirits. Plenty of sleep in well-ventilated rooms, simple nourishing foods in moderation, ample exercise in the open air, warm, modest clothing, made for comfort and not for show, and with these such wholesome recreation as will nourish the spirit and remake the mind, will, in my opinion, help to improve the quality of our citizenry, increase our production in industry, give us healthier children, lessen the expense of corrective treatment and vitally promote the Kingdom of God in the world.

Philadelphia, Pa.

### Enforced Military Training Rejected

BY W. J. SWIGART

FOR some time it had been evident that the military training issue must face a final test. Congress and the newspapers bore evidence of stress and pressure, intensified somewhat by the uncertainty always present. Divided sentiment in both military committees, as well as in both branches of Congress was present, and apparent throughout the history of the bill. Notwithstanding this division of sentiment it was feared that it might slip through into law, especially if the opponents should be taken unaware by the advocates of the measure.

The Central Service Committee confesses to some anxious experience in regard to it. We had planned to meet in Washington on April 12, to sense the situation. On Thursday afternoon, April 8, Bro. Henry, our alert secretary, heard the debate in the Senate. Late in the afternoon he wired me to be present on Friday morning. Effort was made to reach Bro. Taylor by telephone, but he was absent and would not be home till Saturday, so we had to go without him.

Friday forenoon was spent around the office buildings of the House and Senate. Some of the men seem to know our business when they see us around. This morning they spoke freely of the matter, and a change in the status was evident. The afternoon was spent in the galleries of the House and Senate. A very gratifying change in the situation was apparent, both about the office buildings and on the legislative floors. Evidently some of them "had been hearing from home." A considerable number of the Senators and Representatives were, from the beginning, and from conviction, opposed to the measure, and enough others seemed quite willing to join in opposition, to make a majority, because of this word from their constituents.

Realizing that the country and the Senate would not accept compulsory training, the advocates of the measure had amended the bill by substituting *voluntary*

training for *enforced*, and eliminating all provisions in the bill for required enrolling, local and district boards, etc., that had been incorporated into this bill, almost verbatim, from the Army Conscription Law of 1917. This amendment was passed in the afternoon by the significant vote of 46 to 9, and some of the nine who voted against the amendment did so because they are opposed to any sort of military training for our youths.

Since sentiment has now swung so signally against compulsory military training, it was interesting to note the change in expression, on the part of some congressmen who before had been reticent on the subject, or who had been committed in favor of it. In one office we were told: "It is fore-  
ever dead and the only pity is that the voluntary training was hitched on to it." Another congressman said, in answer to my inquiry: "It [military training] is

ness of its own citizens. The responsibility rests somewhere, and an awful responsibility it is. This whole nation and all the nations of the earth are the affected parties, but must wait and look helplessly on, while personal feeling and politics play on and take precedence.

While universal, enforced military training, in its concept, was to apply only to our own country, I think the import and effects of such a measure were not fully appreciated. So far as its extent is concerned, in reaching out and affecting, in its provisions, every separate city ward, every village, every township precinct, every community and every home, in our wide, wide country, this provision—with its enrollment requirements, its local and district boards, and so far as its effects on the standards, ideals and necessities of life and living are concerned—was the most far-reaching and significant measure that has been proposed in this country this side of the draft law of 1917 itself. All this being so, the fact that it has been signally rejected by the country, becomes the more significant, and the relief experienced and thanksgiving forthcoming, should be proportionate.

The war and its exigencies and demands rested heavily upon us. After the armistice, many of our brethren were detained in prison. Once and again release came until all were out.

In the meantime the proposed enforced military training measure appeared and has been pending through many months—and now it is virtually removed from the legislative calendar—of the present Congress at least. The enactment of the measure into law would have been a calamity in many different senses. Many of our devout people have been painfully sensible of this fact and have been importuning the God of righteousness

and our Christ of peace, to rule through the Spirit in the hearts and minds of men to avert it. Now let us join as earnestly, if not in general and formal thanksgiving, at least in no less sincere personal thanksgiving.

It was not a little interesting, when listening to the speeches of those grave men on the floor of the Senate, to hear them use the identical arguments that we, of the non-resistant churches, have been making in our hearings before the military committee, and in our writings and Conference deliverances and our petitions to our law-makers, to the War Department and to the President: The psychological effects of such a law on the youth, and the people generally, in thrusting war and its preparatory arts upon the country, and engendering the spirit of militarism in the minds of the youth. The suggestion and inclination to fight, when equipped and trained for fighting, etc.

"The eagle, equipped with talons—the tigress, possessed of canine teeth and formidable claws to tear—the young cock invested with spurs—all are driven by



Exhibit Building of General Church Boards

of course still moving around, but it is only as a chicken moves around after its head is cut off, and will soon be quiet." But while enforced training is doubtless off for consideration in this Congress, of course it may be revived in the future. One man argued that

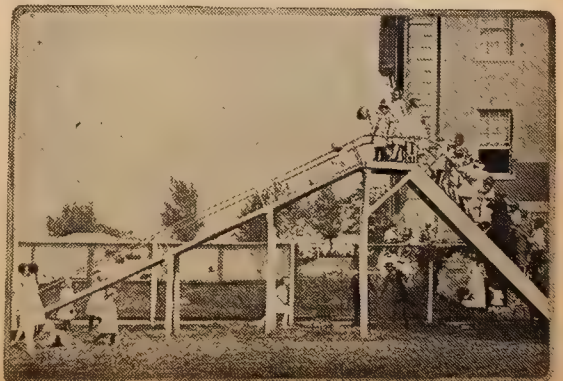
### The Conference Offering

Christ and his Gospel are for the whole world. The Church of Christ must therefore aim at no smaller field. Our missions, colleges and churches must organize, train and work to that end. Never did sin and restlessness challenge the church and her message as now. This should bring an offering of life, service and money as never before. Material blessings have abounded to us, and our young men have been spared from the ravages of war. We trust every congregation and individual may have a part in this offering. Congregations that have made no special canvass, will bring a great offering, we trust. Those making the canvass will fill report cards accurately, please. Report cards or envelopes can be had for the asking; they will also be on the grounds. Let us dedicate anew ourselves, our children and possessions as faithful stewards for a Loving Lord!

THE FORWARD MOVEMENT.

the President is favorable to the enforced training, but this was urgently denied by others who are close to him.

During the past three years extraordinary measures have forced themselves upon the attention of the legislative and executive departments of our Government. Very important and very far-reaching issues are now pending and urgently demanding attention. The Treaty of Peace and the League of Nations are subjects that are world-wide and universal in their import. The whole family of nations upon this earth is in waiting. The peace and commerce and the interests of the entire human family are unsettled and, in a sense, waiting on the United States. To say the very least that can be said, our Government stands, in its aloofness from the Treaty and the League, in a ridiculous and discreditable light before the world and in the conscious-



Children's Playgrounds, Sedalia Conference



instinct to use these weapons because possessed of them. Place guns in the hands of our youth, and invest them with the art and the authority to use them, and they will thirst for the opportunity and the occasion," said the Senator from the West, as he turned his blind eyes from the Speaker to the galleries. "There is a commercial spirit in some of the promoters of war. War makes business, and profitable business. The country now is money-mad, and some men seem to worship no God but gold," was another statement in the blind Senator's speech.

The history and experience of the world, during the last six years, have been most notable. It seems sometimes almost like the awakening from a troubled and confused and dreadful dream, rather than the remembrance and consciousness of things that really took place.

The world and we, as a part of it, have witnessed in horror what the maintenance of a world war means. With all the machinery and ingenuity and genius of war with which each side was invested, by common consent, it finally resolves itself "into a man-killing contest"—which is really the genius of all war. Whichever party could furnish the more material and men, to be lined up for destruction and death, would ultimately win out. War is the most expensive and the most foolish way of settling differences. Why should there not be a league of arbitration?

But we, as a people, have known also what it means to maintain the principles of peace in the midst and presence of war—and have learned that it is different from maintaining these principles in a time of peace. The doctrine had been accepted and advocated as a matter of fact and as a very plain and reasonable doctrine of Christianity. Since 1865—more than a half century—no real and actual test had been necessary, and nearly all churches were as positive in emphasizing the follies of war and the wisdom of peace as had we.

But with 1917 came the concrete test. The war was on. Enrollment, conscription, camps, military status, and the final test, all came in rapid succession. Men's souls were tried. But their faith failed not and the testimony has been demonstrated, not in mere creed or declaration or confession, but in experimental fact and conduct, wherein were endured the contempt of under-officers in the camps, bodily suffering and imprisonment—all for conscience' sake and for Christ's sake.

As a people we should not only hold to the doctrine of peace, but practice and demonstrate this testimony to the world and among ourselves, making its principle applicable in every activity of life, bearing about within us the badge of Christian discipleship, and testifying to the world "that we love one another."

Boards of Trade, Chambers of Commerce, etc., declare against war on economic grounds. We agree with them and on every other argument against war. But our opposition to war and our objection to engaging in warfare is *ethical and religious*.

And now that we are brought through thus far, and we are released from the anguish and the burdens experienced while in the storm center of the war and the draft, and the aftermath of the prisons, let us come joyfully and cheerfully forth with the suggested million dollars or more, as a small but glad and willing thank-offering to our Kind Heavenly Father.

Huntingdon, Pa.

## Visions and Dreams

BY OTHO WINGER

(See Gospel Messenger, Page 292)

THE editor of the GOSPEL MESSENGER has a difficult task to decide what to publish, when articles of a conflicting nature are presented or when the tactics of written debate are employed. The present writer usually has but little interest in debate, either written or oral, but the article referred to above contains an inference that I can not accept as being correct. I refer to the suggestion that the ills of the church are due to young leadership, and especially that the woes of this Interchurch Movement are thus to be explained.

It is not the first time that the case of Rehoboth and the young men about him has been cited as certain proof that the young are not to be trusted, and that old men in their counsels are safe. But if some young

enthusiast wanted to take advantage of the situation, he might tell how Solomon, as a young man, was a wise and safe leader, but how, as an old man, he brought upon Israel the woes which they later reaped. He might refer to the fact that it took a young man, Gideon, to smash the abominable idol that his father had permitted to stand. He might refer to Josiah, who refused to walk in the "ways of his fathers," but wrought a much-needed reform in Judah. He might tell how John and Jesus and Paul were all young when they entered on their great and responsible missions.

And church history would furnish plenty of rebuttal material. It took a young man, Martin Luther, with conviction enough to break with the fathers, to bring about the Reformation. It took a young man of less than forty years, Alexander Mack, with conviction and honesty and courage enough to break with his fathers, to found the Church of the Brethren. It took a young man, Wilbur B. Stover, to face the opposition, to dare the unknown outcome, and to keep up the needed enthusiasm and appeal, until the Church of the Brethren forsook the counsels of some of the fathers and entered actively on its great mission.

But it is not fair, for either young or old, thus to state but half the truth. Our brother rightly refers to visions and dreams as a suggestive answer to this question. At least this great truth should be gotten, that God uses both the young and the old in his work. And it will, indeed, be a sad day for the church when either is ignored, or when lines of division are drawn on this basis. And any teaching or sentiment that will foster such a division, must be decried and held as dangerous to the interests of the church.

We might give examples to illustrate. There might be found some elders who have no problems with their children in the church. They either have no children, or their children are out of the church altogether. There are some congregations which have no trouble with their young people. We have had to disorganize—rather bury—a few such congregations in the Middle West. It isn't always a credit for churches to be said to be in perfect peace. The cemetery is a very peaceful place.

There is only one way to direct the church work rightly, and that is for the old and the young to work together. There was a time when there were but few young people in the church—almost none in any of our church work. But that day is past. The young people are taking an interest in the church as never before. And that is going to continue. And there are so many fathers and mothers, who are glad to see it, that it can never be otherwise.

A history of our Conference deliberations shows that we are not dividing on church questions according to age, but according to temperament and conviction. Years don't tell a man's attitude to progress. Some men, less than forty, are as big as they will ever be. Some men of seventy, like Paul, do not consider themselves "perfect," but they "press on" and stretch "forward" to the things that are before.

The peculiar conclusion to our brother's article, following his argument, would leave the impression that the Interchurch World Movement is due to the leadership of the young. The facts do not warrant any such inference. True, some of us do not see alike, but we are not divided as old and young.

Some of the most enthusiastic supporters of the Interchurch World Movement are not young in years: One brother, past middle age, a recognized conservative leader in the church, whose positions on questions of dress, musical instruments and church union have been such as would fully satisfy our conservative brethren, attended the Cleveland Conference, took in the whole situation, and came back with the conviction that the church would be safe in going in. Another elder from the West, whose age and long conservative leadership would certainly place him above suspicion, writes that he was suspicious of the whole thing, but decided to attend the State Conference. He went there to study, and after three days returned with the conviction that we had nothing to lose in affiliating. A list of those who attended the Indiana State Conference at Indianapolis would show that there were as

many of the older elders of the State there as of the young. One elder of seventy-nine years, who has given a life-long service to the church, was on the front seat, ready to learn and happy to know of the outlook for the Kingdom of God. One elder of middle age is reported to be molding sentiment against the Annual Meeting offering on the grounds that the forty thousand dollars for ministers is to be used to shelve the old ministers and put the young in their place. This might have a reply. But God knows how little truth there is in that accusation. Men could know the truth if they would take the trouble to investigate.

I have drifted, but let us return. I am not arguing for the Interchurch World Movement. Some of us have convictions pro and con. It is well that the opposition should be presented. All respect to the men and women who honestly and intelligently oppose it. It may develop that, as a church, we will not want to affiliate. If it will not help us to perform our work better, we ought to turn it down. Conference will settle that. But whatever the decision, it must be supported by arguments that appeal to the reason and to the truth, rather than by any appeal to sentiment or reference to a cleavage between old and young. We will work together and, by the grace of God and the leadership of the Spirit, do that which is pleasing to our Father and for the growth of the Kingdom.

North Manchester, Ind.

## Heaven a Home

BY EDITH E. PETERS

ONE after another the loved ones of the home had been called away, and as friends looked into the face of the mother, they wondered just how much the heart can bear and not break.

Then, as they tried to console, the mother, with a smile that claimed kinship in the skies, replied: "It is hard, oh, so hard, but as they go, one by one, heaven seems more like a real home. These finite minds of ours can not comprehend the beauty and glory of heaven. Indeed, we can not see heaven one-half so well before our own are called there. When those of our own flesh and blood leave these homes of ours, and their souls go to the eternal home, then, as never before, we see God as our Father, Jesus Christ as our Elder Brother, and heaven as our home."

What wonderful love and compassion of the Father, to prepare a home "over there"! Even to the little child, heaven seems, oh, so much nearer, because mother is there. They can better understand what awaits them on the other side.

The thought of heaven as a home should thrill the heart of every Christian, for death, without ceremony, knocks at every man's door—rich and poor alike. And how sweet the joy to know that our loved ones are "only going home"!

No wonder the soul of the poet burst forth in the words: "A home in heaven. What a joyful thought!" It surely brings joy such as this old world can never give.

How dearly we love these earthly homes of ours! How, when away from them (though imperfect as all human institutions are), we long for them and find no other place so dear. And when a home is broken up, oh, how sad, yet how sweet, to know that there will be no partings on the "other side."

I believe that many times God, in his infinite wisdom, calls loved ones in order that heaven may be realized as a home by those who remain. It draws the Christian man and woman more closely to their Father. And to the unsaved, what a touching appeal, to meet their loved ones "at home at the end of the day"!

May we strive daily to be worthy of admittance to the home whose "Builder and Maker is God."

How fathers, mothers and children look forward to reunions here in this life—a home-gathering! It means so much. And should not this give us a foretaste of the great reunion in the eternal home?

Who can fathom the beauty and perfection of our "mansions in the sky"? May we work and pray daily to be ready when our Father says: "Child, come home"!

Wirtz, Va.



## The Unfair Delegate

BY WM. KINSEY

It might be well, for some churches, to follow up their delegates at the Annual Conference, and see if they are truly representing them or not. It has been observed that when the missionary and the educational programs were on, some delegates absented themselves from the meetings, seemingly not wanting to hear things missionary and educational. Instead, some of these indifferent delegates have been seen out under the trees, sitting and talking. Yet it is generally conceded, by the leaders of the church, that the business session of the Conference is not really the biggest thing of the Conference; rather it is the sending out of the missionaries, etc.

We believe that idea to be about correct. In delegating authority to missionaries, and sending them out to the uttermost parts of the earth, the church is functioning according to the Divine plan. Missionary, educational and other endeavors of the church are but the expression—the fruit or product of all the business machinery of the church. In the cursing of the fig tree we doubtless have the example of a people who were abundant in profession, but lacking in good works. The tree was all leaves but showed no fruit.

The fruit is the end or purpose of the organism. 'Pity the Conference whose work is only that of business sessions. The business of attending to fruit, which results from the business of planting, is a good work. It is important—the end—and must not be neglected. We must continue to make ourselves holy work, and then take care of the work.

The delegate who does not want to hear things missionary and educational, is turning a deaf ear to the voice of God, and ignoring his work, and in nine times out of ten is not fairly representing the church that sent him to Conference.

Further, it has been observed that some of the class of delegates referred to (a small number, perhaps), were at a side-meeting of some kind, when they should have been attending some of the important sessions of the Conference. This is hardly fair to the church that is participating in the cause of God.

The responsibility of a delegate is commensurate with his opportunity. In our form of church government he must be true to the people he represents. We are pleading for the fullest sympathy, on the part of all churches, in behalf of missions, education, Sunday-schools, etc. It is the spirit of God's cause as it moves forward, and we should ring true.

*Blue Ridge College, New Windsor, Md.*

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Churchgrams for Church Day

**Make Church Day, May 30,** worth while in your congregation.

**Plan for something definite** that will stimulate church loyalty.

**Keep your courage;** a discouraged man withers everything he touches.

**We need more loyalty** to our church, with less prejudice toward others.

**A deeper conviction** in the truth we know, with less malice for those who differ.

**What the church needs** is less attractions and more power for real attraction.

**We might help our church atmosphere**—not with rose water, but with mercy and love.

**The church must better the community** or the community will weaken and blight the church.

**The Church of the Brethren** can be traced across the continent by the good homes it has built.

**Let us stay by our creed—the Bible.** All religion must stand or fall eventually by this test.

**Many churches would be more winsome,** if they were more joyful—not frivolous, but reverential in their joy.

**Do not run from the shadows;** study them. They describe that which stands between you and the light.

**One reason** why we like a twin six more than a flivver, is because we pay more for it. Try this with the church.

**We should appreciate more** the wisdom of the fathers and have more hope for the young people. All wisdom is not confined to our day.

**In many churches** one-half suffers for something to do, and the other half for something not done for them. They need better organization.

**The investment of life** is like the investment of money—you get no interest until it is given out for use. We must submit it wholly to the management of those to whom we give it. Try this with your life to the Lord.

**The man who does business** as a faithful steward of the Lord, whether on the farm, in store, office or shop—if that is God's place for him—is as important to the church as the minister or missionary. There is much more joy, however, in getting closer to the place of need or line of battle.

**The next giving** must be of the young life of the church. All money is useless until it is invested in life for efficient service for Christ and the church.

**A good doctor** must know the body as well as medicine. Church leaders should know the Bible, none the less; but human nature and need, much more.

**Some of us preachers** are growing old. Are we planning for the young folks to fill our places? "How shall they hear without a preacher? How shall they preach except they be sent?"

**Do the ministers of your church** meet to talk, think and pray over and plan their work? Try it, if you do not, and invite the good women and other earnest workers in occasionally. This will develop team work and help you to get some things done you have been putting off.

**As long as the young people** must resort to the public hall and moving picture parlor for their social hour, the home is in danger. The church must provide, in some way, for the young people to get together under better influences, if we shall maintain the sacredness of marriage and the glory of the Christian home.

**One of the characteristics** of the worship of our church needs constructive attention—good congregational and worshipful singing. There may be helps, but there is no substitute for such worship. Are we giving our young folks the training they need? Are the colleges helping all they can? Let us not neglect the "singing and making melody with your heart to the Lord." It is a wonderful part of our worship!

C. D. B.

### Honor Roll

In addition to the congregations, heretofore published in the MESSENGER, as being on the Honor Roll, the following are herewith given, as reported to date. Remember that most of the goals, herein referred to, mean the Conference offering, though in some cases they include also a big educational budget.

**California**  
El Centro  
South Los Angeles  
La Verne  
Hermosa  
Golden Gate  
Patterson  
  
**Illinois**  
Mount Morris  
Champaign

**Oak Grove**  
**West Branch**  
**Franklin Grove**  
**Chicago**

**Indiana**  
Salamonie  
Middlebury  
North Winona Lake  
Solomon's Creek  
Bremen

**Loon Creek**  
**Pleasant Valley**  
**Wawaka**  
**New Bethel**  
**Beech Grove**  
**New Hope**  
**Goshen City**  
**Elkhart City**  
**Oak Grove**  
**Pine Creek**  
**Anderson**  
**New Salem**  
**Auburn**  
**Pymont**  
**Cedar Lake**  
**North Liberty**  
**La Porte**  
**Lower Deer Creek**  
**English Prairie**  
**Tippecanoe**  
**Logansport**  
**New Paris**  
**Ladoga**  
**Plymouth**

**South Dakota**  
Willow Creek

**Colorado**  
Haxtun

**Delaware**  
Bethany

**Iowa**  
South English  
Council Bluffs  
Coon River  
South Keokuk  
Mt. Etna

**Kansas**  
Parsons  
Monitor  
Paint Creek  
Garden City  
Osage  
Victor  
Madison

**Maryland**  
Fulton Avenue  
Broadfording  
Pleasant View  
Sams Creek  
Long Green Valley  
Woodberry  
Green Hill  
Denton

**Michigan**  
Long Lake  
Lake View  
Grand Rapids  
Sunfield  
Detroit  
Homestead  
Woodland Country  
Woodland Village

**Oregon**  
Albany  
Myrtlepoint  
Newberg

**Pennsylvania**  
Riddlesburg  
First Altoona  
Warriors Mark  
Jacobs Creek  
Greensburg  
Williamsburg  
Red Bank  
Roaring Spring  
Huntingdon

**Ardenheim**  
**Scalp Level**  
**Pittsburgh**  
**Connellsville**

**Virginia**  
Fairfax  
Belmont  
Hollywood  
Staunton  
Haven  
Fredericksburg  
Buena Vista  
Mill Creek

**West Virginia**  
Pleasant Valley  
Goshen  
Harman  
Beans Chapel

**Washington**  
Outlook  
Tacoma  
East Wenatchee  
Sunnyside

**Tennessee**  
Pleasant Hill  
Cedar Grove

**Missouri**  
Adrian  
South Warrensburg

**Minnesota**  
Root River  
Hancock  
Lewiston  
Worthington

**Ohio**

Pleasant Hill  
Springfield  
Hickory Grove  
Garden City  
Harris Creek  
Bradford  
Circleville  
Black Swamp  
Blanchard  
Sand Ridge  
East Swan Creek  
Richland  
Marion  
New Carlisle  
Rome  
Sidney  
Cleveland  
Lima  
Fostoria  
Deshler  
West Milton  
Bear Creek  
Chippewa  
Stonelick  
Middletown  
West Charleston  
Toledo  
Owl Creek  
Donnels Creek  
Lower Miami  
Prices Creek

**Oklahoma**  
Guthrie  
Oklahoma City

**Nebraska**  
Beatrice  
Red Cloud

**Idaho**  
Boise Valley  
Weiser  
Bowmont

### Notes from Reports

East Wenatchee, Washington, reports a thousand dollars more than quota. This is religion of the "second mile": not confined to what you ought to do, or must, but a kind of spiritual aristocracy of privilege and honor to the Lord. May we all strive for this goal in giving and living!

Greensburg Congregation, Western Pennsylvania, reports having reached an amount of \$7,850 on a quota of \$1,500. This means raising their quota over 700 per cent. All things considered, this is a record difficult to excel! This is giving like the Lord—"heaped up, pressed down, running over." No wonder this church has prospered. God bless them and their faithful pastor!

From away down in Texas comes a good report from the Manvel church—a splendid and liberal contribution to the

(Continued on Page 328)



## THE ROUND TABLE

### Do Unto Others

BY LEO LILLIAN WISE

THE following clipping tells its own story and points a lesson:

"Yesterday afternoon, as people were returning from shop and office, a workman—a foreigner—knelt on the frozen pavement in front of one of the down-town stores. About him were a number of packages, and close under his arm he held another, perhaps the most precious. But the troublesome one contained fruit that had burst from the bag which held it. He struggled and occasionally murmured, for his much-torn bag and his cold fingers were making his efforts futile. But he was a genius. He thought of his blue-checked handkerchief, and soon he made a package that held, let us hope, until he reached his home.

"No one offered assistance. He attracted much attention, and a few passers-by paused slightly, smiled a little, but went on.

"We read and we talk Americanization. Lending the helping hand to the foreigner is a worth-while point toward making him like us, but here the opportunity was allowed to pass.

"Will any reader of this item secretly plead guilty?"

Would this have happened in your town? What would you have done? Would you have lent the helping hand or would you have passed by?

Tiffin, Ohio.

### Behold, I Have Given

BY ELIZA POPE VAN DYNE

THERE are innumerable things that successful men or women must know and do, and know eminently *how* to do; but chief among them is a constant listening to that Voice that tells them what to do. God comes unto each of us and whispers: "Be this." It is God in you, God's plan for you, and when the greatest, highest, dream comes, that is the goal for you. "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but the same God which worketh all in all. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Surely, as we adhere to Christ's teachings, "Follow me," and see that nowhere, under any name, is there another certain guide, so we must gradually learn to listen to that inner voice: "I want to be"—the intuition, the desire, which means that you *can* be.

When any one realizes his calling partly, or slightly, it is called inclination; when, now and then, one realizes it *fully*, it is known as inspiration. But not alone is one inspired to be an artist, a writer, a minister, but equally and as vitally, to be a husband, a wife, a friend. Not alone is one gifted as an orator, or fitted for an international character, but more greatly gifted, with good humor and with love, "Covet earnestly the best gifts: and yet shew I unto you a more excellent way." Then follows that wonderful thirteenth chapter of First Corinthians. There we find that the greatest of abilities is the ability to *love*. There we find the fulfilling of the law.

Since God made the ocean unalterably the ocean, since he made the oak unlike the maple, and each blade of grass different from every other blade of grass, so he put into every man a vital part that is his and his alone—his vision, his special work for God. There is no other being like you, and no other work like your work. There is no other part like your part in the divine order of things. So, above every possible advantage, derived from ability or intellectuality, is the advantage of a rarer attainment still—specialty. That doesn't mean a profession, necessarily, but a special person. It means following your own particular star and none other.

Because another is successful—is famous even—in a diverse occupation, should never touch—certainly never check—the longing in a different heart for a different goal. The dissimilarity of your own promptings, and so your own power, makes his achievement, in his particular line, a stimulation for you to advance in yours, but not a guide.

The moment a person realizes all that he is, and all

that he can do, because of what he is, he is more than content; he is inspired. This mighty instrument within our hands was put there for use and a purpose, and only the possessor knows how to use it, and what the purpose. Surely, as an American delights in a nation different from all others; as a citizen prefers his own town because it is a city of homes, or of churches, or of parks and monuments; as a man sees his wife as distinct from all other women, and a woman recognizes her husband as separated from all other husbands—even so a human being should revel in developing his own exclusive pattern of a human being. "To thine own self be true!"

Washington, D. C.

### "Nothing Between"

BY JULIA GRAYDON

WE like a clear vision always, no matter what it is at which we gaze, and we want nothing in the way to obscure or hide the object which fixes our attention at the time.

Is it always so with the life hid with Christ in God? Do we fix our eyes upon the Christ and allow nothing to obscure our vision of him? Do we let anything stand in the way between him and us? Any forbidden pleasure—anything which will keep us from seeing him in all his love and purity?

Does this something, which troubles us and clouds our vision, come or go at our will? Can we conquer it? If so, let us thrust it aside and refuse to see anything but the Christ himself and we will be able to say with the poet,

"Then all is peace and light  
This soul within;  
Thus shall I walk with thee  
The loved Unseen.  
Leaving on thee, my God,  
Guided along the road,  
Nothing between."

Harrisburg, Pa.

### The Perfection of the Future Life

BY GEORGE W. TUTTLE

IMPERFECTION is written upon all below. But it is the bungling workman who says, carelessly: "Oh, that is good enough!" One of the finest workers in wood, whom I have ever known, said to me: "I have never yet turned out work with which I was fully satisfied." To others his work might seem faultless, but the lure of perfection was ever before him—the vision of the perfect—that made of him a master workman.

The Christian who has advanced the farthest in spiritual life and attainments, is usually the most humble. What he has already attained seems so little, in comparison to that which yet beckons, and says: "Conquer me!" Like Paul, he presses forward, if thereby he may apprehend that for which he is also apprehended of Christ Jesus.

The fine musician practices, day after day, year after year. No matter how perfect the harmony to other ears, there are always finer chords, sweeter music, more perfect harmonies, beckoning to the eager musician. The musician passes, the longings for perfection are unfulfilled. Is this the end?

Heaven to me stands for perfection. That which we have longed for here, with unspokeable longing, will be granted us there. Christian longings and hopes and ambitions are the infinite part of a man—the soul—and they will have infinite satisfaction in heaven. There we will become that which we have longed to be. "When that which is perfect is come, then that which is in part shall be done away."

The Master is the seal of heavenly perfection. "What," some of those on the right hand might say, "heaven—all of heaven—for me? My service was so small, and so imperfect, and I longed to do great things for thee." Then, will not the Master say: "That which seemed imperfect to thee, I have perfected, and that which seemed small in thine eyes has become great in mine?"

Will not all things be perfect in the future life? Will not service be perfect? Will not all of the miserable envyings, and misunderstandings, and selfishness and conceit be cast out of us? Will not eyes of love,

and hearts of appreciation, and fullness of Christ-like virtues, be given us?

The musician will make perfect music in heaven, while the poetry of the poet will be perfect in thought, in metre and in rhyme. Our ideals will be realized, and all of heaven that was in us, when we were upon earth, will be brought to perfection in heaven. No incompleteness in heaven—no poverty of mind, no coldness of heart, no imperfection of work. The "completeness that has flowed about our incompleteness" here, and that has been dimly discerned on earth, will then shine forth before us in the full light of heaven.

Pasadena, Calif.

### Where Buidlest Thou?

BY MARY E. PRENTICE

NEAR a river that flows by a pleasant busy little Oklahoma city are a number of very odd, salmon-colored sand hills. In the early spring, when the winds commence to blow, there is always something doing at those hills. Fine particles of sand are blowing from one side to another, in accordance with the wind. In late summer those hills have taken on a very different position.

These shifting hills are just like the person, in this world of ours, who is blown about by every wind of doctrine. "One never knows where to find him, for he is never the same." Every new whim catches folks as the wind does the dust, and they are gone.

Only a few miles from those hills, which border the river, are some great, towering rocks. For years and years those rocks have weathered every storm, whether wind or rain. They are always just the same—standing there tall and strong and firm. They are just like the person who is always steadfast in the faith. We always know where he stands on every issue—always for the right unflinchingly. How we can trust such a person, and how comforting the thought of him—ever the same!

It is through Christ, their Pattern, that people of this sort are always staunch and true. Let us all look carefully where we are building!

Oh, my brother, my sister, where are you building? Is your house upon the rock or upon the sand?

Aline, Okla.

### What Must We Do?

BY IDA M. HELM

"REPENT ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him," was Peter's answer on the Day of Pentecost to the people who questioned: "What must we do to be saved?"

Repentance is one of primary importance in the doctrine of the Christian religion. It is an act in which the sinner, with deep sorrow for his sins, forsakes them and turns to God with full confession. There is no promise of pardon without confession.

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." To feel one's need, his utter helplessness, and that he is lost from God, cut off from the sustaining, nourishing Bread of Life, that he has been feeding on the husks of sin, which have reduced him to the verge of starvation, is a preparatory adjustment to repentance. Having experienced these measures; with genuine sorrow for his sin, he says: "I will arise and accept Jesus the Bread of Life. There is plenty in my Father's house. Then, why should I starve and die, eating the husks of sin?" He turns his back on sin and henceforth follows Jesus in the way of life.

The measures leading to repentance are not, necessarily, long. Repentance itself is instantaneous. Some people hold to the idea that it takes days, weeks, or even months, to repent, but it has no Bible teaching, either in precept or example, to support it. Repentance is a voluntary act and is preparatory to baptism—the visible door into the church, the body of Christ. Repentance does not rest on deathbed stories or mourners' bench notions, but on solid facts—a deep realization of our own undone condition, the power of God



to save and a complete turning from sin and following Christ whithersoever he leads.

There is no better time than now, and there never will be a better time to repent and be baptized. "There is none other name under heaven given among men, whereby we must be saved."

Ashland, Ohio.

## HOME AND FAMILY

### The Joys of Home

When the gentle mother's singing, and the children are at play,  
And the home seems filled with laughter at the ending of the day,  
I can settle down contented and discover there and then  
That I'm owning all the gladness that life has to give to men.

When the little ones are healthy and the mother wears a smile,  
I don't need to sigh for riches for I've everything worth while;  
When the nights are calm and peaceful and the daily tasks are o'er,  
I find that I'm possessing all that men are striving for.

When I'm free from all distraction and my thoughts are running clear,  
When the sound of happy children is the music that I hear,  
Through the sham of earthly glory and its golden lure I see,  
Though I've neither fame nor fortune, all their joys belong to me.

He that finds his loved ones happy when his daily tasks are through,  
And has brought them to contentment, has done all that man can do.  
For the purpose of all struggle when the clash and clamor cease,  
Be the toiler great or humble, is a home that's rich with peace.

—Edgar A. Guest.

### Aunt Nancy's Conventions

BY BESS BATES

THE Sisters' Aid Society had an unusually large attendance that afternoon. They had gotten through with the formalities of the opening and had settled down to sewing and talking. Most of the news had been passed about and commented on when Sister Reed said: "James just got back from the Ministerial Convention. He got so many new ideas. He just seems like a new man."

"Yes, Fred always gets so many good ideas when he goes to the Sunday-school Conventions at Lake Geneva. It helps him through the whole year," remarked Sister Green, as she expertly rounded the end of a button-hole.

"The deacon went to an Agricultural Meeting, down at Culver, this week, and came back determined to buy a tractor. He thinks it will be a fine thing, but I tell him, he is getting too old to go into farming so hard. He ought to slow up a little. But that's all the good it does for me to talk," snapped Sister Brown, as she emphatically bit off her thread.

"Well, I don't know what papa would do if he couldn't go to the city twice a year, to buy his stock for the store. It seems like he just lives to get those trips. I tell him he oughtn't to be so anxious to get away from home. Look how the women have to stay in, one year after another, and no change at all, unless it happens to be a wedding or a funeral, and what is there inspiring about that? It always makes me sad," Sister Potter lugubriously wiped a tear from one eye, and adjusted her bulk more comfortably in the straight-backed chair, which she hated.

Then Sister Gushing spoke up. She had been busy copying a new quilt-block that Sister Manners had brought, or she certainly would not have been quiet so long. She exclaimed: "That's just what I tell E. T., every time he comes home from something, that the men certainly do have an easy time of it. Of course, I have no children to tie me down, but the house is always there to take care of, and three meals a day to get, and all my sewing and church work and calling. I

never get done. I just tell E. T. about every day that women ought to have an easier life."

"And why don't we?" asked Aunt Nancy, who had been quietly listening and sewing. "Why don't we? Why aren't there conventions and meetings for us to attend? And when there are, why don't we go?"

"The children," exploded Sister Manners. "I haven't been away from mine since they came."

"It costs too much," smiled Sister Reed. "After James goes to the places he has to go and we get the things we have to get, it just seems like there isn't anything left. So, if I do have a longing to go to this or that place, I just forget it."

So it became perfectly evident, as they went on talking, that work and money and children kept them at home, and then, as Sister Manners said: "There aren't any conventions or meetings for just plain, tired housewives—sewing, cooking, cleaning, baby-tending housewives. You can read about special meetings of lots of kinds, and expensive things to get, and that's all right for women of time and money, but when you get right down to it, there isn't very much for just us plain mothers. And we need something. We certainly need something."

"Well, let's have it then," cried Aunt Nancy. "Let's have a convention of our own, if we have to do everything ourselves."

"I don't see how you can do it," objected Sister Brown.

"We can do anything we set out to do within reason," insisted Aunt Nancy. Sister Brown was about the only person that riled Aunt Nancy, whether she meant to or not. "We can have a convention right here in Komo that won't cost us much and will give us an inspiration. I know we can. Let's set a day to meet. We can take a whole day and evening, and bring our meals, and we will leave our husbands and children at home. We can play that we are a hundred miles from them. We will all get together and have a good time and compare notes on our work."

"We have already done that," complained Sister Brown. "We know each other's recipes and houses and family secrets and everything. I can't see how that would be any better than going to the Aid or Sunday-school."

"We'll make it every one in Komo. We can invite people from the country and down Silver Run way, too. We'll go to all the other churches and tell them about it, and canvass the town to get the women that don't go to church. We will put it in the paper, so that every one will know about it. Have every woman come and bring her dinner. No unmarried woman allowed, and all children, all work, all thought of work must be left at home. This is to be a Housewives' Convention. We will get together to compare notes on our work and get acquainted with each other, so we can start back to our work with new enthusiasm."

"I like that," declared Sister Reed emphatically. "I am for it."

"And I," chorused others.

"But," said Sister Gushing, "what will we do for speakers and things?"

"That," admitted Aunt Nancy, "will be the hardest part. We haven't any money. We will have to do it ourselves at first. I think it would be nice to divide the day up into parts and discuss some particular kind of our work, like they do at Sunday-school Conventions, when they have speeches on primary classes and adult classes and such. In the evening we could have just pure entertainment, recitations and singing, perhaps."

And thus the "Komo Housewives' Convention" was started. Of course there were some women who refused to come. And there were some who would not mix in anything that another church had started. But most of the women were anxious for something of that kind.

A Program Committee was formed; also committees to advertise the Convention, to arrange for refreshments, a place of meeting, entertainment, etc. Many times the main workers wished that they had money for out-of-town speakers, but it was really amazing how much talent they found right there in Komo.

They discussed six subjects, three in the morning

and three in the afternoon. In the morning there were three papers read—one on "Cooking," one on "Cleaning," and one on "Sewing." After each paper, the women told of short-cuts they used in their housework and compared notes on recipes, economies, etc. In the afternoon, "Children," "Husbands" and "Spirits" were considered. And really, the meeting waxed warmest over "Spirits," for every housewife there had had her battles with the blues, and keeping up a cheerful spirit had been one of her greatest problems. The discussion lasted so long, that it almost seemed there would be no supper at all. In the evening, they forgot all problems in recitations, songs and a social time.

When Aunt Nancy got home that night, she kept Uncle Jim awake until midnight, telling him about it. "Well, Nancy," he said at last, "I'm sleepy. You sure got wound up at that meeting."

"You aren't the only man listening to new ideas, Jim Lovelock," declared Aunt Nancy, as she went about straightening the sitting-room. "And I wouldn't be surprised that there are some husbands who are going to reform, from what some of the women said this afternoon."

"I've no use for these new-fangled ideas in women," insisted Uncle Jim, more wide-awake than he had been for an hour.

"I was just thinking," grinned Aunt Nancy, hanging up his coat, "that if I had begun on you when you were younger, to make you hang up your things, it would have saved me a lot of steps."

"If that's what you got out of your Woman's Convention, I'm done with them," laughed Uncle Jim, as he carefully picked up his hat before Aunt Nancy got to it.

"No joking about it, Jim, it was a good meeting, and those women went home tonight encouraged and happy, and able to pick up their husbands' clothes, and do lots of other things with a smile, Jim, I say with a smile. And when a woman can smile at her work, that means happiness for the whole family."

Prophetstown, Ill.

### Some Nuggets on Dress

BY W. K. CONNER

From the "Pentecostal Herald" Dress Issue, Feb. 11, 1920

"It is singular that the church should permit a godless, extravagant and immodest world to dictate to it in the matter of dress."—H. C. Morrison.

"No holy man or woman can be fashionable."—H. C. M.

"I have found many preachers who seem to think that dress is too small a matter to be discussed, and for several summers I do not recall to have heard from the pulpit a word against the modern, indecent dress except what I have said myself."—H. C. M.

"The immodest woman is the curse of any community, the destruction of the home, the enemy of the church, the servant of the devil. . . . She is to be dreaded and shunned more than any plague."—H. C. M.

"The dress that is too short below, exposing the limbs, as well as the style that is too low above, practically baring the breast, is a lust-begetting, hell-born fashion that should have the support of no self-respecting woman. A young man, whom I was trying to lead to Christ, said: 'I simply can not be a Christian as long as the women dress as they now do.'"—L. L. Pickett.

"We are closing the saloons, but the women of our country may open the floodgates of damnation to men by following the brothel-born fashions of a libidinous and lust-wrecked foreign race. Paul exhorts the women to 'adorn themselves in modest apparel, with shamefacedness and sobriety.' May his wise counsel prevail!"—L. L. P.

"By a dress that exposes her person to public gaze, or even more seductively hides it under a film of suggestive lace, she has given direction to the thoughts of those who look at her. She has declared that their eyes may touch her, that their thoughts may be occupied with an inventory of her physical charms. She has openly announced that she is willing to be appraised by

(Continued on Page 330)



## AMONG THE CHURCHES

### Calendar for Sunday, May 30

Sunday-school Lesson, Jonathan and His Armor-bearer.

1 Sam. 14: 1-46.

Christian Workers' Meeting, Grandparents' Program.

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### Gains for the Kingdom

Five baptisms in the Mt. Morris church, Ill.

One baptism in the Kingsley church, Iowa.

Four baptisms in the Buck Creek church, Ind.

One baptism in the Elizabethtown church, Pa.

One baptism in the Beaver Creek church, Tenn.

Eleven confessions in the Nokesville church, Va.

Two baptisms in the Chippewa Valley church, Wis.

Two baptisms recently in the Roanoke church, Va.

Two baptisms recently in the Green Hill church, Va.

Eight baptisms recently in the Hagerstown church, Md.

Two baptisms in the East house, Swan Creek church, Ohio.

Four accepted Christ recently in the Cedar Grove church, Tenn.

Five have united with the Seavey church, Minn., since the last report.

Two baptisms recently in the Rheems church, West Greentree congregation, Pa.

Eight baptisms in the Pleasant Plains church, Okla., since our last report from that place.

Four confessed Christ in the Big Creek church, Okla.—Bro. Jos. Sala, of Miami, Texas, evangelist.

Two baptisms in the Paradise church, Texas. Bro. Blair Hoover, of Plattsburg, Mo., evangelist.

Three confessions at Pleasant Dale, Daleville congregation, Va.—Bro. L. C. Coffman, of that church, evangelist.

Twenty-three confessions in the Marble Furnace church, Ohio.—Bro. R. N. Leatherman, of Cincinnati, evangelist.

Five confessed Christ in the Patterson church, Calif.—Bro. Martin Miller, of the same congregation, evangelist.

Six confessed Christ in the Toms Run house, Sugar Hill church, Ohio.—Bro. E. O. Norris, of Pendleton, Ind., evangelist.

\* \* \* \*

### Our Evangelists

Bro. Merlin Shull, of Chicago, to begin June 20 in the Monticello church, Minn.

Bro. J. F. Swallow, of Seavey, Minn., to begin August 15 in the Nemadji church, Minn.

Bro. C. A. Wright, of North Manchester, Ind., to begin May 28 in the Eel River church, same State.

Bro. J. Lloyd Nedrow, of Jones Mills, Pa., to begin a revival May 29 at Elbethel, same State.

Bro. Granville Nevinger, of Hart, Mich., to begin during November in the Kaskaskia church, Ill.

Bro. W. L. Hatcher, of Rossville, Ind., to begin August 29 in the Hickory Grove church, same State.

Bro. E. F. Caslow, of Grand Rapids, Mich., is holding a series of meetings in the Thornapple church, same State.

Bro. John E. Rowland, pastor at Bunkertown, Pa., is holding a series of meetings in his home congregation at the Good Will house.

Brother and Sister Wm. J. Tinkle, of Chicago, to begin June 12 in the Edgeley church, N. Dak.; in the Sunfield church, Mich., July 17.

Bro. John R. Snyder, of Bellefontaine, Ohio, reports encouraging prospects for his revival at Rockton, Pa., with Prof. G. E. Householder, of Altoona, same State, in charge of the song services. Despite the rainy weather, the attendance and interest are increasing.

\* \* \* \*

### Personal Mention

Bro. J. B. Hylton, late of Mansfield, Mo., should now be addressed at R. D. 2, Ava, same State.

Bro. George W. Rogers has moved from 701 Second Street, Juniata, Pa., to East Freedom, same State.

Bro. George L. Studebaker has changed his address from 203 Granville Avenue to 117 South Council Street, Muncie, Ind., of which fact his correspondents will please take note.

Bro. D. L. Miller's meetings at Johnstown, Pa., closed with eighteen baptized, one received on a former baptism and three applicants to be baptized later—twenty-two additions in all.

We are requested to state that the reference to the work of Bro. J. W. Norris, as it appeared in the "Messenger" for May 15, page 302, lower part of second column, is misleading. Bro. Norris is Assistant Regional Director of the Forward Movement for Indiana, having been loaned to this work by Manchester College, and he is not a Director of the Interchurch World Movement, as stated in the correspondence referred to above.

### Elsewhere in This Issue

On page 332 Bro. W. W. Holsopple makes another announcement in behalf of the Lodging Committee. Together with previous notices, ample information is now available for all who expect to be at the Conference. The members of the Lodging Committee have done their best, and there is no reason why any one should hesitate to go to the Conference, so far as the best of lodging facilities are concerned.

Are you planning to go early? Why not get the largest possible return for the expense of your trip to Sedalia? Study the Conference program as given on page 332. There may be a few additional features, concerning which definite information has not reached us, but you have evidence enough to convince you that the Sedalia Conference will be a continuous feast of good things, and that you can not afford to miss any of it. The Life Work Conference and Bible Institute begins Wednesday evening, June 9. Be on hand, if possible. If this is not possible, do the next best thing. Get there as soon as you can.

\* \* \* \*

### Miscellaneous Mention

Dedication services of the newly-acquired church building of the Woodworth church, Ohio, are announced for May 30—Bro. O. P. Haines, of Lima, Ohio, delivering the address of the day.

The new house of worship in the Franklin (Decatur County) church, Iowa, is nearing completion, and the dedication has been arranged for June 6—Bro. M. W. Emmert, of Mount Morris, Ill., preaching the sermon for the occasion.

A mission has been organized at 139 North Jessie Street, Pontiac, Mich.—so we are informed by Bro. Enoch J. Eby, of that place. The little band of members meets each Sunday afternoon, and would be pleased to hear from any members living in Pontiac or vicinity. Prospects for a flourishing congregation in that city are most encouraging.

A telegram from Bro. P. S. Miller, Conference Transportation Agent, announces the following: "Tickets on sale June 3 to 9 from Pacific Coast Points." This, as we understand, completes all needed railroad arrangements for the Conference. Rates of fare and time limits are such that a large number of our members should attend the great gathering.

Bro. W. O. Beckner, of McPherson, Kans., requests us to make special mention of the following announcement to the District Ministerial Boards: "At last year's Annual Conference representatives of the various District Boards met, and had some very helpful discussions of the problems which are being worked out by the Boards. At some time during the coming Conference, at Sedalia, a meeting will be called in which all members of District Boards will be entitled to a voice. Watch for announcement in Conference Daily. Come, let us help each other!"

How many of our readers know of the work of the Utah Gospel Mission, with headquarters at 9277 Amesbury Avenue, Cleveland, Ohio? It is devoted to counteracting the influences of the Mormon propaganda and is the most effective agency in this field of which we have knowledge. It is able to give complete and accurate information on the history, principles and methods of this blight to American Christian civilization. If you are having any trouble on this subject in your community, we suggest that you write the Mission, addressing it as given above, for helpful literature.

Representatives from the Wabash and Missouri Pacific Railroads were in Elgin on Monday of this week, who informed us that they are arranging through service from Chicago to Sedalia for the benefit of our people, on the evenings of Tuesday and Wednesday, June 8 and 9. Tourist sleepers and chair cars will leave Chicago at 11:40 P. M., over the Wabash, from the Dearborn Street Station, arriving at Sedalia over the Missouri Pacific without change at St. Louis, at 2:05 o'clock the following afternoon. By writing to Mr. Harvey E. Dixon, 144 S. Clark Street, Chicago, at once, you will be able to secure tourist reservations for either Tuesday or Wednesday evening. Your early attendance to this detail will insure you splendid connections, and the privilege of being in a specially-reserved car for our people.

The Committee on Evangelism asks us to publish the following special notice to all evangelistic workers: "The year beginning with Sept. 1, 1920, will be a special year of evangelism. The Evangelistic Committee is urging that in every congregation there shall be held, during this period, at least one season of evangelistic services. It is also asking that each church will allow its pastor as much time as possible for this special work. It especially urges the cooperation of those who are able to direct the song service in evangelistic meetings. Both music directors and evangelists are urged to be present at the Sedalia Conference. A special program has been arranged to emphasize 'evangelism.' There will be one hour spent in organizing for the coming year. Your presence and cooperation will be very much needed and appreciated."

The Conference Booklet is now ready for the press, and we hope to have it out in a very few days. Send your orders at once. Only ten cents per copy.

The little band of members at Bemidji, Minn., have excellent prospects for the upbuilding of the work at that place, but are very much in need of a resident minister. Correspondence is invited on the part of any minister who may feel impressed to take up that work. Address Rose Brower, R. D. 4, Bemidji, Minn., for full particulars.

Representatives of the Chicago & Alton, and the Missouri, Kansas & Texas railways have informed us of the service to the Sedalia Conference which their lines are prepared to offer, as follows: Leave Chicago 11:30 P. M.; arrive St. Louis 7:49 A. M.; leave St. Louis 9:08 A. M.; arrive Sedalia 3:20 P. M. They add further: "All day trains, through from Chicago to Sedalia, carry high back seat coaches, parlor cars and dining cars; also solid steel up-to-date standard equipment on all night trains."

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### A Bystander's Notes

**Preposterous Claims of Mormonism.**—With an effrontery truly remarkable, Mormonism calls all Christian religions man-made, and lauds only itself as God-made. As a matter of fact, Mormonism is so wholly man-made—judging by its fruits—that there is not the least room for doubt on that point. The facts speak for themselves.

**Business and Religion.**—The Bystander, as well as most of the older readers of the "Messenger," well remembers the time when it was a common expression, not to be questioned: "Religion and business do not mix." As, at this time, we look back to that almost forgotten period, we are made to wonder how people could have clung to such an ill-advised idea. Today the ablest financiers of America acknowledge that religion and business MUST mix, to insure permanent results. Yes, "Business MUST get religion."

**Keeping One's Temper.**—Sir Hamilton Grant, who some weeks ago finished negotiating an important treaty with the Afghans, on behalf of the Government of India, told an interviewer that "the secret of negotiating with the Afghans is to keep your temper." Perhaps most of us do not know much about the Afghans of Asia, but there is a lesson for all of us in the incident, since we are compelled, every now and then, to meet people of that stripe in America—Afghans in this special respect, that to negotiate with them one must needs keep his temper. The utter folly of losing one's temper is clear to all. If Sir Grant found that the Afghans were decidedly provoking, he was always conscious of the fact that he was not sent there to resent insults, or to gratify his own feelings by telling the Afghans just what he thought of them, but he was there to negotiate a treaty, and his own personal feelings had nothing to do with the matter. The work assigned him was first and foremost. Losing one's temper means usually the saying of words decidedly hurtful. The angry tongue is a sharp sword and does deadly work.

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### Notes from Reports

(Continued from Page 325)

Conference offering. Reports coming in show conclusively that the spirit of giving is widespread. There is scarcely a State where our people live that have not given a good report of interest and response in money. Faith and Christianity are not controlled by geographical lines or climate. There is hope for all who will.

Giving careful study to the reports of the churches we are convinced that giving and growing go together. But we give because we grow, or grow because we give—we shall let the reader settle that—but they are inseparable friends. Increased giving is a sign of growth, either in size or spiritual vigor—often both. It also tells the kind of growth. We give what we have, whether of love and service or selfishness and sin. What are we giving anyhow? How fine it would be if we could give like the Master, both in kind and willingness!

Let us remember that quotas, and reaching them, or exceeding them, as in these reports, do not tell all the truth. Many congregations that have not yet reported, are striving earnestly to raise the much needed money for their colleges also, with the Conference offering. They may not be able to say "over the top," and yet they may do more than some of us who exceed the goal of the Conference Offering. Even amounts do not tell all the story. Here and there are those who have given all their living. The Master would say: "This is more than all the rest." The Lord counts the gift more from what you have left than from the amount you give. This is the better test.

C. D. B.

### LINOTYPE OPERATOR WANTED

We need a linotype operator for regular and permanent work. Must be experienced and capable. Good salary and ideal working conditions. Apply at once to Brethren Publishing House, Elgin, Ill.



## AROUND THE WORLD

### The Dangers of Spiritualism

Of late the daily papers have been giving much valuable space to the views of various individuals regarding "psychical research." In this connection, the advice of Bishop Nicholson, of Chicago, may be of interest. He cautions against the "ultra-inquisitiveness into the hereafter." As a matter of fact, we need less of such speculation and more of active participation in the everyday problems of clean living, true neighborliness and citizenship at its best. "One Abraham Lincoln or one Frances Willard," says the bishop, "are in my judgment worth more than a whole trainload of seekers after 'familiar spirits.'" We heartily agree with that diagnosis of Spiritualism.

### British Embassy Against Liquor

While the various diplomats of foreign nations are privileged to serve liquor, at whatever public functions they may have, at Washington, Mr. Geddes, the new British ambassador, has definitely settled the question, so far as his embassy is concerned. He has decided that, in deference to the National Prohibition Amendment of the United States, his attitude will be wholly in favor of a dry regime. As might be expected, considerable discussion has been aroused concerning his announcement, but it is the unanimous verdict of the better element of Washington's diplomatic representatives that Mr. Geddes has adopted the only wise and consistent course of action.

### The Girls That Disappear

Police statistics tell us that last year 68,000 girls left their homes in the various cities of our land. Stealthily as they made their disappearance, only two out of each hundred are never found by the ever vigilant police officers. Judges of the Juvenile Court are called upon, in most of the cases, to restore the girls to their respective homes, and the experiences of these officers, in making the necessary adjustments to that end, are well worthy of serious consideration. Always chief and foremost, among the reasons why girls leave home, stands the most important one—the absence of proper parental training. Home environment of the right sort, during the critical period of the teen age, is all-important.

### Forcing Opium upon China

According to recent reports, the Japanese Military Government in Shantung Province, China, has completed a most efficient organization of the opium monopoly, to sell Formosan and Indian opium to the Chinese people. All this is, of course, in direct opposition to the decision of the Chinese authorities—rigid as its enactments against the sale and use of opium are. The crafty Japanese import the drug as "military supplies," thus avoiding the Chinese custom-house examination. This outrageous violation of China's emphatic opium prohibition is most astounding. It is a latter-day application of the ancient rule of despots: "Might makes right."

### Conflicting Claims in Syria

As the outlook is now, the demands of France, regarding the city of Damascus, are irreconcilable with the native aspirations, and war is the only alternative of the Arabs—according to their leaders. They are willing to grant preferential claims to French industries, but the Arabs will not grant to France complete control of their foreign policy and indefinite advisory power over their cabinet. It will be seen from the above, that the situation of affairs in Syria is by no means as tranquil as we had been led to suppose. Emir Feisal, who has proclaimed himself King of Syria, has been promised the entire support of the delegates from Palestine and Mesopotamia, and there is every assurance that all Arab tribes will rush to his support. If so, France and Great Britain will have to face a critical situation of affairs.

### Shelton's Experience With Chinese Bandits

After nearly three months of intense peril and hardship as a captive of a band of Chinese bandits, Dr. A. L. Shelton, a missionary of the Disciples of Christ Board on the Thibetan border, landed in Vancouver April 26. His diary reveals some astounding experiences. He was dragged into captivity by the bandits, while Chinese soldiers were attempting to seize these ruthless marauders. He was totally deprived of sleep, while his captors dragged him deeper and deeper into the mountain fastnesses. Not for several weeks was he allowed to change even his clothes, or to take a bath. Confined to his bed, finally, by a severe attack of illness, his faithful cook succeeded in penetrating to his place of imprisonment, bringing with him a letter from Mrs. Shelton. At about that time he was threatened with sudden execution, and it was then that the lawless band got the real surprise of their lives, for this most remarkable captive did not show the least semblance of fear, nor did he evince any resentment. Like Paul of old, during his voyage to Rome, Mr. Shelton did not neglect to render needed service to

his captors, whenever possible. He taught the bandit leader to read, and ministered to the sick upon every opportunity. He had great success in curing sore eyes. His final escape, after a most distressing season of captivity, was brought about by a neighboring magistrate who, through a spy, discovered Dr. Shelton's place of confinement.

### "Rubbish Pile Infants"

By that name they are known in Bengal—those little, helpless, whimpering bundles of humanity on top of a rubbish pile—and always they are girls. Where these infants come from, and who are their parents, no one knows. If such an infant cries loud enough, while some one is passing, it is probably picked up and cared for. The assignment of a baby, to a pile of refuse is not cruelty but necessity. Parents in India love their children, and to go to the rubbish pile with a little bundle of humanity is not easy, but perhaps it seems easier to those people than to watch a baby die because there is no food to keep it alive. It is hunger, superstition and caste that consign the infants of India to wanton destruction. Only the introduction of Christian principles will work a change

### Churches to Combat Brahman Caste Idea

Caste, the chief obstacle to India's progress, is to be vigorously attacked in the program of the thirty denominations, now cooperating in the mission activities of that vast realm. This work will include the establishing of schools and hospitals, and the introduction of better methods of labor, and more practical social agencies. The civilization that is the salient characteristic of Christianity is to take root in the ancient soil of India. Hinduism is divided into different cults, or sects, over which Brahmanism dominates. This is by no means a form of control wholly agreeable or just. The castes, thus affected, are governed by ironclad rules, from which there is no appeal or escape. It is readily seen, therefore, that the proposed fight on the castes will help to remove a burden that has become decidedly grievous.

### India's Abounding Resources

According to a leading Calcutta journal, India is very rich in mineral resources. Its gold, silver, coal, iron, asbestos and other mines have scarcely been tapped, because the Government makes no provision along the lines of mining engineering, and stands in the way of the operation of mines by the people themselves. Gold exists in the Kolar mines and other parts of India. Experts estimate that not even the thousandth part of the iron deposits in India has been worked or even prospected. Silver and precious stones have also been found. Coal fields are vast, rich and almost inexhaustible. Valuable as all these are, they can not compare, in real worth, with the millions of souls, yet to be rescued from impending doom, to become jewels in the diadem of the Great King.

### Juvenile Delinquents Ignorant of Religion

It has been the conviction of the Religious Education Department that the amount of juvenile delinquency, with which the children's courts of the land have to cope, is in direct ratio to the number of children who have had no religious instruction, such as the Sunday-school is designed to afford. That statement is to be definitely proved. A staff of experts has begun an extensive study of children's court cases, to determine what percentage of the youthful transgressors ever attended Sunday-school. With the completion of such a survey, the statement above given can be amply substantiated by figures that tell their own story. Incidentally, the persons least interested in church matters, can be made to see that the thorough religious training of the youth of the neighborhood, will be the best guaranty of safety for life and property throughout that section.

### The Delusion and Despotism of Socialism

That some good people—honest and law-abiding—have been ensnared by the enticements of Socialism, is all too true. The vicious tendencies of that sort of political tenet have been pointed out, at times, in these columns, and in some instances we have incurred decided censure on the part of a few of our readers, who consider Socialism as a cure-all for all the ills of the body politic. An excerpt from a recent article in the "London Daily Herald," in praise of the Socialistic rule of force, clearly indicates the true aim of the followers of Karl Marx: "Discipline—iron, rigid discipline of the workers by the workers—is needed in Russia. It will be needed here, whenever the workers come to power. The Socialist state calls for more severe and unrelenting discipline than any other. . . . Our choice is for that compulsion which aims at transforming the chaotic struggle of today into the state wholly ordered by the workers." Seldom have we seen the point at issue so clearly stated. Usually the real aims of Socialism are hidden behind a protective screen of sentimental idealism. The above citation, however, gives us a clear-cut assertion of its central truth—that it must rely upon the enforcement of iron-clad compulsion, not merely when the nation is engaged in the exceptional effort of war, but day by day, in the peaceful ac-

tivities of men and women. In a spirit of that sort the tyrants of Egypt built the pyramids in the blood and sweat of an enraged people. Then, too, it should be remembered that Socialism, as an outspoken foe of all religious principles—the church at its best—can hardly be regarded as a safe and dependable criterion of humanity's highest welfare. If the Bible is true, the delusive principles of Socialism can not be accepted by him who makes the Holy Oracles his rule of action. "Do men gather grapes of thorns, or figs of thistles?" Socialistic theories can not possibly be harmonized with Christ's teachings.

### Back to the Farm

Confronted by serious prospects of a national food shortage, it is becoming more and more apparent that the exodus of farm labor to the cities must cease, and that additional help must be given the farmer. The world's call is for food—more food. It is a universal plea, and one that can not be ignored. It is as loud in prosperous America as in war-devastated Europe. The late James J. Hill, railroad magnate and empire builder of the Northwest, spent the last ten years of his life warning Americans that lavish exportations of foodstuffs to other countries, while this nation itself courted starvation by lessened production, is criminal. His prophecy was realized quicker than he expected. But what can we do about it?

### "Educators in Crime"

On several recent occasions it has been clearly shown that some of the sensational scenes of moving picture shows are highly educative—frequently leading to greater proficiency in crime. One of the films, exhibited in New York, showed how several shrewd hold-up men stopped an elevator between floors, stripped several society people of their diamonds at the point of a pistol, and made an easy get-away, when the elevator returned to the ground floor by their direction. Two men of shady reputation were impressed by the act, as shown on the screen, enacted it in all its reality, and were successful. The suggestion of the moving picture made more efficient criminals of them. History records that a wave of crime has followed every war, for war, as a rule, breaks down morality. It liberates whatever barbaric tendencies there are in man. Our newspapers are full of "bandit" stories—robberies, burglaries and the like—all more or less daring and spectacular.

### Relief Work by Friends in Austria

Ever since the signing of the Armistice, British and American members of the Society of Friends have been carrying on greatly-needed relief work in Central Europe. The distressing conditions in Germany are enough to touch the hardest heart, but in Austria the sufferings of the people have gone beyond all limits. Of these, one of the Vienna workers has this to say: "On the day of my arrival in Linz, a vast demonstration occurred in the courtyard of the Landeshaus. In the morning war cripples, together with their children, and with widows of dead comrades, gathered in hordes to attest their misery and starvation. Battered men and emaciated women stood there silently. There were no speeches, no shouted threats, and no violent conflicts. They stood quietly, but the very sight of their unhappy plight was a protest louder than oratory. There they remained—motionless for an hour. Then, as peacefully as they had come, they dispersed—utterly devoid of all promise for the future."

### Faithful Amidst Persecution

A writer in the "Missionary News" speaks most touchingly of the sufferings of Korean Christians, by reason of the bitter persecution, visited upon them by the Japanese, and what he says reminds one strongly of the trials and tribulations of the early Christian church. When, some weeks ago, the time came for the Korean District Conference, it was found that one hundred of the pastors, evangelists and other church workers were in prison, on account of their alleged participation in the Independence Movement. In spite of that perplexing situation, however, the District Conference was held as usual, with a deep realization of the perilous times through which the devoted band of believers was just then passing. By some means the imprisoned believers succeeded in sending this message to the Conference: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. What shall we then say to these things? If God be for us, who can be against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" The message, as might be expected, sent a thrill through the Conference. Verily, the Korean churches have been in the midst of trouble, suffering and persecution. Unjust accusations by their Japanese oppressors have confined many of the church leaders to dismal dungeons. Their very adherence to the cause of God and of right has brought upon them their sad plight. When visited in prison, their great concern was for the churches they had left. There was not a word of complaint, nor was there any request that their own lot might be made easier—the progress of the Kingdom was uppermost.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Our Relation to Others—World Brotherhood

Luke 10: 25-37

For Week Beginning June 6, 1920

1. Do We Know What "Brotherhood" Means?—When a supercilious exponent of Jewish law disclaimed responsibility for those whom he might have helped, Christ brought in the broad and comprehensive teaching about the "neighbor"—a subject of world-wide scope, if rightly considered. Christ's great vision of helpfulness knows no limits. It means "world brotherhood" in its widest range. Do we know our brothers of the great world field, as Christ would have us know them? Some people know who their relatives are—naturally speaking—but do not always care to own them. Rightfully we have little tolerance for those who are ashamed of their own family folks. But what shall we say of those who claim to be children of the Father's family, and yet are guilty of the same feeling of selfish indifference—not caring to own their relationship to all the world?

2. Even the Early Christians Were Slow to Learn.—Those old-time members had but a very crude idea of world-wide brotherhood. All of us are quite familiar with the fact that Peter was dreadfully shocked when he was called to become an evangelist to the Gentiles. Perhaps some of us have felt rather exalted, while reading about the frank recital of his discovery that "God is no respecter of persons." Self-righteously we said: "Why, WE always knew that." Perhaps that is true, but do we always ACT as if we knew it? Are we quite ready to admit that the most ordinary foreigner has the same rights in the Kingdom of heaven that we have?

3. Is Ours a Helpful Influence?—It is quite true that many of the foreign people, who come to our shores, have low ideals and habits, that unfit them—as we may think—for companionship with the good and the refined. And yet, our attitude toward them should be that of concern, rather than contempt. The men and women who are doing mission work among foreign people in our cities, tell many pathetic stories of the suffering that some of these aliens are compelled to undergo, because of the unkindness of those who should be their helpers.

4. Paul's Blessed Example.—Though the great apostle was a Jew of the most rigid type—a "Pharisee of the strictest sect"—with all the proud prejudice of his race, yet he became a "big brother" to the Gentiles. With a compassionate love, akin to that of the Master, he came to love those whom he once looked upon with scorn, because he now saw them as God's creatures and as a part of the world for which Christ gave himself. Love for God, and a realization of Christ's love for all the world, is a cure for the narrowness that, unfortunately, afflicts so many of us.

5. Encouraging the Spirit of Brotherhood by Christian Courtesy to the Foreigners.—As a matter of course, all prejudice towards "the stranger within our gates" must yield to a wholly Christ-like demeanor. We must guard against any tendency towards jeering or heartless talk about the foreigner, whose opportunities have been so far below our own. How unbecoming, how wrong, when educated, refined people—professed followers of Christ—fail to see, in the foreigner, an opportunity for world brotherhood—world evangelization!

6. Suggestive References.—The stranger in the days of Moses (Lev. 19: 33, 34). God accepts the devout of any nation (Acts 10: 34, 35). God "made of one blood all nations of men" (Acts 17: 25-28). Kindness to the least is done unto Christ (Matt. 25: 34-40). The Golden Rule (Matt. 7: 12; Luke 6: 31). Pleasing our neighbor for his good to edification (Rom. 5: 1-3). A good resolve (Heb. 10: 24). The royal law (James 2: 8, 9).

### Some Nuggets on Dress

(Continued from Page 327)

the eyes of men as a beautiful animal.—Mrs. Mary Wood Allen, M. D.

"Miss Mary Bartelme, the first woman judge in Illinois, makes the startling statement that half of the crime and immorality in the world, and Chicago in particular, is due to the way the women dress."

"Ninety-nine per cent of the American women study the fashion plates more than they study the Bible."—C. F. Wimberly.

"The women of America spend more for artificial flowers, for their hats and bonnets, a great deal, than the whole church of God gives for missions."—A. Sims.

"A lady (?) faints to see a chicken's head cut off.

Yet she attempts to worship the God of pity, with a bird on her head—which was caught in a padded trap and skinned alive—to please her unholly pride. Perhaps this same merciful, benevolent, holy (?) creature is the preacher's wife! Shame!"—A. S.

"You will be told that you might as well be out of the world as out of fashion. If you don't worship it you will be hated and despised as much as the Hebrew children were. You will get into the furnace of persecution, sneer and reproach, which will be a worse one than theirs was, for they escaped in a few hours."—A. S.

"Modesty is woman's greatest asset, and if that be gone she is of all creatures most pitiable. In this connection let me say that no truly modest woman can wear the gauze waists that many wear."—Mrs. H. C. Morrison.

"John 2: 15 knocks the whole fashion business in the head and buries it forever."—Mrs. H. C. M.

These are just a few of the many fine things that issue contains. If you want all, send five cents to the *Pentecostal Herald*, Louisville, Ky., and you will get a copy, unless the issue is exhausted.

Harrisburg, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### GOLDEN GATE, CALIFORNIA

At this place there is a most excellent opportunity for the Church of the Brethren, so far as foreign and home missions are concerned—especially the former. The writer, with a company of ten, drove by auto ninety miles on Sunday morning, May 9, arriving at the little Golden Gate church in plenty of time for Sunday-school and church services. As this day was set apart for their communion services, we lunched in the Merritt Lake Park, and spent several hours driving around the city. This was our first visit to Oakland, and we were surprised that no other visiting brethren were there, to encourage this little band. While with the Oakland members, we enjoyed a most spiritual and soul-filling service.

In behalf of God's earthly Kingdom, we wish to say to those who enjoy his bounties, that we, as his children, should rally loyally to the establishment of a creditable church building at Oakland. Millions of souls, out of every nation under heaven, are accessible to this location, opening many opportunities to reach out into foreign countries while, right at her doors, these same poor souls are struggling to build homes, giving us, who are not fitted to go into foreign lands, opportunities to work in home missions, if Jesus reigns supreme in our hearts. If we measure the great need of a Brethren church in San Francisco, the gateway to the Orient, and port of sailing for many of our beloved missionaries, I feel sure we can not be satisfied with a church building to cost less than \$100,000.

Brethren, here is a golden opportunity, a most devout and consecrated membership to begin with, a God above saying: "Go," "send," "pray," "give." Will we respond in his name? A. B. Coover.  
Empire, Calif.

### NOTES FROM VALI, INDIA

Vali has seen several changes in staff during the last few months. In February, Brother and Sister Arnold and Sister Himmelsbaugh, who have had charge of the work here for the last two years, moved away. Bro. Arnold's went to Anklesvar, and Sister Himmelsbaugh went to Umalla, where a new bungalow has just been completed, and where a Dispensary and a Babies' Home are being built. Umalla is the railway station for Vali, and three miles distant.

We arrived here from America the middle of January, having been detained at Dahanu on account of the sickness of our little daughter, Frances. Through the excellent care given her by Dr. Nickey and Miss Mohler, she is now quite well. We are feeling well settled now, and enjoy our home and work very much. God surely has been good to us in allowing us to return to this needy field and we praise him for it.

There have also been changes in our Indian workers. Several have been sent to the Bible School at Bulsar and two others to the Ahmedabad Training College. Our greatest need is trained workers, and these we are trying to prepare as fast as possible. Their absence hampers the work considerably now, but we are hoping that this will be made up when they return.

On Saturday, Jan. 30, we held our love feast—about 125 communing. This is a season enjoyed much by our Indian Christians, and the source of much help to them. The meeting was conducted by Bro. Lichty. We were very glad to have him with us, and our Indian Christians

especially enjoyed his presence, for he built up this work from the beginning, and is greatly loved by them. Bro. E. H. Eby was also present. He came as District Sunday-school Secretary, and on Sunday held a meeting for the Sunday-school workers and those interested. He gave a very enthusiastic talk on improving our schools, especially those in the outlying villages. He also had a good word for the Vali school, mentioning our good attendance and our beginning promptly. As a result of the meeting, a primary department was organized and is meeting separately, the writer being the superintendent. There are three classes in it and all are studying the Graded Lessons for Primaries from the Indian Sunday School Union, recommended by Bro. Eby. There are about sixty children in the department and they meet on the bungalow verandah. Some effort is being made to introduce simple hand-work and object-lessons, to help the children retain the lessons learned. Most of the children are quite delighted with this, while some respond very slowly. They have never had any playthings, nor have they used their hands in this way, so it seems difficult. There is very little joy connected with Indian childhood. It is often difficult to get them to smile in response to the smile you give them. They can't believe you mean it.

Our small folding organ is a never-ending wonder and delight, especially when their own familiar songs are played, and when they can sing to its accompaniment. What a wonderful opportunity is before the one who teaches little children! When we think of what these children may mean to the cause of Christ in Raj Pipla State, ten years from now, if we do our work right, we can only fall on our knees and pray for help and wisdom in this work. Pray for us in this ever-enlarging work with the children!

On Sunday afternoon we have a Junior Christian Workers' Society, where songs are sung, new ones learned, and a Bible story is told. There are from seventy to one hundred in attendance.

One institution here, started and built up by Bro. Arnold, is a Boys' Boarding-school. Here the boys attend school regularly, and are also taught farming, trucking and carpentry. About the middle of February the State School Inspector was here and inspected the school. On the whole he was well satisfied with the work done. Two boys were passed from the sixth standard, and sent to Bulsar for further training. The Inspector was much pleased with their industrial work and regretted that the State has not introduced it, as yet, into their schools. He noticed the absence of calisthenics and physical training, and recommended that it be introduced next year. We would like much to have a playground for these children where they can enjoy themselves in a healthy way during their spare minutes.

The results of the boys' farming, under the direction of Bro. Arnold, is about as follows: Cotton, \$100; rice, \$100; coffee, \$250; tur, a small grain, \$10. Besides this, considerable truck was raised. This not only helps in money but shows that the boys have been working, which is a necessary part of their education. At present a well is being completed near their buildings, both for their use and irrigation purposes. The building for housing the boys is being extended and improved.

The evangelistic work of this State is in charge of Bro. Lichty—our work being educational and industrial at this place. However, as we believe all missionaries should be evangelistic and to inspire our Indian Christians to become more interested in spreading the Gospel, and also to train our Boarding-school boys in this important work, we have been making some effort along this line.

In February we had a special evangelistic week throughout the whole mission. Three Gospel Bands went out from Vali several times during this week. Books and tracts were sold and many heard the Word of God. Since then we have made an effort to keep up this spirit, and while we can not go every night, we have gone every Sunday night. As a rule, we have two or three bands—Bro. Holsopple going with one and I with another, taking with us the small organ which always brings a crowd. A group of the Boarding-school boys goes with each band, to help with the singing, to repeat the ten commandments, etc. A Christian teacher accompanies the band and generally does the speaking. The Christian farmers and others of our village are encouraged to help in the meetings, and usually do so. In my party there are generally some of our women, even though they must carry their heavy babies, in order to go. This work is all done at night. We generally leave here at about eight and return at ten, or later, depending on the distance we go. The Boarding-school boys enjoy this very much, and we feel that if they learn HOW, and get the habit here, they will continue it when they go home on vacation, or to stay, and that will mean spreading the Gospel all over our State. This part of our work brings us much joy.

During the latter part of February a religious fair was held at the foot of a mountain, three miles from here. A large Gospel Band went from here and set up a booth under a banyan tree. The organ was there, and through it we were able to keep a crowd the whole afternoon, listening to the Gospel songs and stories. Many Gospels and religious books were sold. A religious fair in this



country is usually a very unreligious affair, but we all felt that God was in the booth under the banyan tree.

But, oh, the thousands there who were steeped in sin and still heard not his call! And the many who heard it and heeded not! This State is so full of ignorant, sinful people who need Jesus Christ and his cleansing power. Pray for us and our Indian workers that we may together work for the glory of him who died for us!

Mrs. Q. A. Holsopple.

Post, Umalla, via Anklesvar, India, March 31.

#### REPORT OF OUR LAST DAYS IN THE SOUTH

Our last series of evangelistic meetings in the South was at Edith, Miss. This is no town—merely a stop on a logging railroad, out in the "piney woods." Though at present that section is sparsely settled, it is more and more being made a satisfactory place of residence for the native southerners. The nearest town is ten miles away, known as Leakesville.

That was strictly a new place for the promulgation of our faith, as none of our ministers has ever preached in those parts. In the family of Bro. John J. Massey are six members of our church, but they had been there only about a year and were waiting for such a time as this, when one of our ministers would come to them and open up the field.

Our services were begun on Sunday, April 11. For the first few times we assembled, under the Lord's blessing, in a vacant dwelling-house. Then we were invited to Brown's schoolhouse, two miles southwest of Edith. We made that our place of assembly for the remainder of the time, with the exception of one Sunday morning, when we went on two miles farther, to the Methodist Chapel.

The news of our work was rapidly made known, with the result that we soon had large crowds at services. Some nights the two rooms of the schoolhouse were filled, and many would be standing out in the yard. They were hungry, and it was a great joy to break unto them the Bread of Life.

They were quite favorable to our faith and practice. There were no objections to our organizing a church there—in fact, they are insisting that we do so. It is the old-time cry: "Come over into Macedonia, and help us." Shall we, beloved, be disobedient unto such visions of opportunity to do good in these United States?

There were six applicants for baptism. In all probability there would have been more if we had urged them as strongly to make the good decision as we would have, had there been an organized membership to assist them in holding fast their profession. The good seed was sown in many hearts, and our prayer is that a church of ours will be established there, to advance this sowing to the harvest.

The rite of baptism was administered in a mill-stream, with scenic surroundings. For the most part the community people had never seen anything like it, and so, at the time appointed, there was a great concourse of our people at the water-side. All things worked together most agreeably, and an impression for good was wrought upon the bystanders as, one by one, the happy six arose to walk in newness of life.

We are sorry that this little band has no resident minister, yet we are glad that they have in their midst such a good worker as is Bro. John J. Massey. At Stonewall, where he formerly resided, he won five souls through personal work, and sent for one of our ministers, who came and baptized them. Doubtless Bro. Massey will do this much, and more, at Edith. We also have hopes of services, at least once a month, by Bro. Glen W. Petcher, minister at Citronelle, Ala.

April 27-29 we were again with the members at Fruitdale, Ala. We gave them a preaching service one evening, conducted a funeral one afternoon, and in the evening officiated at their love feast. April 29 we began our return trip to the North.

For one week we were at Girard, Ill., and gave three messages there on Sunday, May 2. At this writing we are in the Afton church, Nebr., and have well begun our efforts in this campaign for Christ.

Cambridge, Nebr., May 13.

Ralph G. Rarick.

#### OREGON SUNDAY-SCHOOL CONVENTION

The Thirty-fifth Annual Convention of the Oregon Sunday School Association conveyed in Portland May 6-9 and a splendid meeting was enjoyed by all in attendance.

The theme of the conference was "Brotherhood," and the watchword, "One is your Teacher and all ye are brethren." Every phase of Sunday-school work, from the Cradle Roll up to and including the adult department, was discussed by experienced workers, and many helpful suggestions were given. All the work was on the plan of the Graded Lessons, which was highly emphasized and encouraged.

The leading thought in several speeches was that "no study is more important to the child than the study of the Bible, and the truth which it teaches; and there is no more effective agency for this study than the Sunday-school."

Prominent out-of-town speakers were Dr. John H. Boyd and R. A. Waite, of Chicago; Dr. J. C. Worley, of Los Angeles; Mrs. Ella M. Humbert, of Spokane, Wash.

Dr. Waite, in his splendid address, "Four in One," gave us the following alarming statistics: "The United States of America has been invaded by three enemy armies which threaten our national existence. First there is within our borders an army of five and one-half million illiterates above ten years of age. Second, there is an army of fifty-eight million people who are not identified with any church—Jewish, Catholic, or Protestant. Third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday-school or other institution for religious training." Grace W. Hewitt.

Portland, Oregon.

#### NINETEEN TWENTY-ONE CONFERENCE

The two Districts of California are each making a call for the Conference of 1921. Each District has appointed a committee on location. These two committees held a joint meeting at Oakland, Calif., March 4, at which time a mental survey was made of the various probable locations within the State, and, after making comparisons of these several cities, it was unanimously decided that Oakland offered better facilities than any of its competitors. Following are some of the advantages in favor of this city:

##### Location

Oakland is the third largest city in California, with a population of about 215,000. Berkeley has 55,800, Alameda, 28,000, Emeryville, 3,200, Piedmont, 2,000, making a total of 304,000 population. All these are practically one city, though under different municipal governments. Any point in the combined cities is within one car-fare of the auditorium and the Golden Gate Church of the Brethren.

Oakland is situated on the east shore of San Francisco Bay, opposite the city of San Francisco, and connected with it by four ferry systems, which average a thirty-minute service across the bay, with a boat every ten minutes.

##### Climate

At the time our Conference is usually held, no rains occur at Oakland. The atmosphere is cool and pleasant, the nights are invariably cool, requiring several blankets for comfort.

##### Transportation

Oakland is the terminus of all the transcontinental railroads entering California—the Southern Pacific, Santa Fe, Western Pacific, and also a number of local railroads. It is the Pacific Coast terminal of the Lincoln Highway. The leading highways of the State also connect with this city. Airplane lines are now being established in California, touching the larger cities. A fleet of fourteen planes recently passed from Los Angeles up this valley to the Bay Cities. Airplanes make frequent trips around the Bay and to adjacent towns and country.

Oakland is the port of departure and return for most of our missionaries in Eastern Asia. So you can have your choice of coming to Oakland by water, by rail, motor car, or airplane.

##### Lodging Accommodations

Oakland is well supplied with hotels, large and small, with good restaurants and cafeterias. It being a convention city, the citizens are accustomed to entertaining many strangers, with public or private lodgings, within easy reach of the proposed site for the Conference of 1921.

##### The Auditorium

The City of Oakland, through its officials, has kindly offered to the Locating Committee their fine modern auditorium. The building is 400 feet in length, by 200 feet wide, built of reinforced concrete, making it fireproof. It has three departments for public meetings, which can be used at the same time, without one interfering with the other. There are also a number of smaller apartments, such as committee rooms, rest-rooms, etc. As all our meetings can be held in this one building, it will be not only convenient, but it will obviate the loss of time and labor in going to outside buildings. There are also bath and toilet-rooms in this building for public use.

The main auditorium will comfortably seat from 6,000 to 8,000 people. The acoustics are said to be excellent. The second in size, of the convention halls, will accommodate 2,000, the next, about 600 people, comfortably. From five to seven different functions, or meetings, can be held in this building at the same time, with little, or no inconvenience. A total of 18,000 people can be accommodated in this huge building.

##### Recreation Room

In front of the auditorium is Lake Merritt, surrounded by fine parks and lawns for recreation, giving ample room for outdoor exercise.

There is also a roof-garden and promenade the entire length of the building, and overlooking the lake and surrounding city and hills. Refreshments are sometimes served on this roof garden. There is also a large refreshment room and kitchen in another part of the building.

If the Sedalia Conference will grant California's request

for the Annual Meeting of 1921, we shall do all we can for its convenience, comfort and success.

Oakland, the "Golden Gate" congregation of this city, as well as the churches of California, extend to one and all a hearty welcome. The Locating Committee from Southern California are Brethren W. E. Trostle, S. J. Miller and Robert H. Miller. The latter two were present at this joint meeting. The committee from Northern California are J. U. G. Stiverson, A. M. White and H. A. Whisler. The former two were present, as also was Eld. M. H. Miller, the delegate from Northern California, and the writer. By the request of this joint committee I make this report.

S. F. Sanger.

Empire, Calif.

#### SHOU YANG, SHANSI, CHINA

Mission work in Shou Yang County, Shansi, was begun some years earlier than 1900. It was started by Dr. E. H. Edwards and Mr. Piggot as an independent mission and as such, was conducted very successfully for several years. Later, however, arrangements were made whereby the supervision of the work was taken over by the English Baptist Mission at Tai Yuan Fu—Dr. Edwards himself being transferred to Tai Yuan Fu, to take charge of the medical work there.

By the year 1900, when the great Boxer Rebellion broke out, there was a thriving Christian church of more than one hundred members at Shou Yang. This work was completely destroyed by the extreme cruelty inflicted upon both Chinese Christians and foreigners at that time. Of the once thriving church, all except two were either killed or forced to recant, by the persecution and torture of the Boxers. Those who witnessed this torture, are loath to speak of it. The Chinese of this time seem to be ashamed that such a thing ever happened in their fair country.

After the Boxer trouble was so far settled that foreigners were safe in the interior of the country, the English Baptist missionaries reopened their work, both at Tai Yuan Fu and at Shou Yang. They had recently bought additional property at Shou Yang and were planning to enlarge their work along all lines, but because of their depleted strength, both in men and in money, due to their loss in the great European war, they were unable to carry out their plan of missionary endeavor, and therefore withdrew their forces from the Shou Yang field, leaving our mission free to take up the work in that territory.

The county has a population of about 196,000, of whom the greater part follow farming or stock raising as an occupation. They live simply and are very friendly to our work. The county has a number of large market towns, that are important to the success of mission work in this section of Shansi. Shou Yang, the county-seat, has a population of eight or nine thousand people.

Since the taking over of the work of this section by our mission, in the latter part of June, 1919, we have had an almost daily round of visitors. At first they came in large numbers, and almost entirely out of curiosity, to see what this new set of Western people were like. However, as time went on, the number of daily visitors became less, leaving only those who had more than a passing interest in the work, to continue coming. The larger part, having their curiosity somewhat satisfied, returned to their various villages, and reported what they had seen and heard at the Jesus society. In this way the news of our work has spread to nearly all of the surrounding villages, and we hope that the way is being prepared for some real teaching to be done in these villages.

Perhaps one of the strongest evidences we have, of the interest and confidence of the people of this district, in our work, is the response they made to an announcement of the opening of a Boys' and a Girls' School on the mission compound. Since our accommodations for housing the children are somewhat limited, we hesitated to open the schools at this time, but, acting upon the supposition that, since we were new here, the people would not respond to an invitation to send their children to the school, we announced that early in October there would be a Boys' and a Girls' school opened on the mission compound. As a result, the boys and girls began to register and before the time for opening the schools, registration had to be stopped because we had no place to house the pupils.

With forty-five or fifty school-children thus added to our regular church services, we found our chapel too small to accommodate the entire congregation. In view of the present interest, both in the schools and in the preaching services, the station has decided to repair some of the present buildings, with a view of accommodating the people until a more permanent place of worship can be arranged for and built. The carpenters and masons are now at work, remodeling and enlarging a building for the Boys' School. The Girls' School is now using our present chapel as their assembly and recitation room. The property, which was recently bought for the work here, is too small to allow for any expansion, so one of the greatest needs we have is for funds to buy more land on which to erect suitable school-buildings and dwellings for the foreign families.

(Continued on Page 334)



### FROM THE LODGING COMMITTEE FOR THE SEDALIA CONFERENCE

In addition to the notice, heretofore published, concerning lodging at the Sedalia Conference, and as my concluding announcement, I send the following. This is also for the information of those who may wish to follow the timely suggestion in Bro. Gabel's letter, published in the "Messenger," and otherwise distributed, some weeks ago, in which he says: "All who can should come in autos and bring a tent and bedding along." This also applies to those who may bring bedding along in some other way. Then, too, it pertains to those who may think the price and class of lodging service, previously announced, too expensive for them. To all these I wish to announce that we have good space and shelter, for a more primitive mode of lodging, and at a lower scale of price than has already been published.

The above accommodations are to be procured through the Lodging Committee, located on the Conference Grounds, and are a concession separate from, but cooperating with, the Lodging Bureau on Fourth and Ohio Streets in the city. It is not the intention of this notice to discourage, but rather to encourage our people generally, to procure their lodging through the regular Lodging Bureau, as previously announced. The object of the concession, suggested in paragraphs one and two of this article, is, that all desiring to attend the meeting may know that we have overlooked nothing towards making the arrangements satisfactory for them.

Those coming by auto or overland, will enter the Conference Grounds at the Sixteenth or Main Street entrance, which is at the north end of the grounds, and the nearest the city. Those from either steam road or street car will enter at the south end of grounds.

Persons coming to the city over either railroad will experience little difficulty in finding their way to the Lodging Bureau, as it is located only about four and one-half blocks from the Missouri Pacific R. R. Depot, and less than eight blocks from the Missouri, Kansas and Texas R. R.

You should apply to the Lodging Committee for space and lodging immediately upon arriving on the grounds, where space and lodging will be assigned.

Versailles, Mo., May 19.

W. W. Holsapple.

### CONFERENCE INFORMATION

The Conference grounds being some distance from the city proper, it will not be so convenient to take meals at eating-houses outside of the grounds, as at some of our former Annual Meetings.

However, the committee has not overlooked this fact, and has made ample provisions for such accommodations. Mrs. Anna Kaler, who has charge of the Y. M. C. A. Cafeteria, will make ample preparation to serve meals to all at a reasonable price. She is experienced along this line of service and comes well recommended. She will also serve meals at the Y. M. C. A. café up town, which needs no recommendation.

In addition to this meal service, a large, commodious lunch-room will be fitted for those who do not wish a full meal. A variety of the best that can be had will be served, and at as moderate a price as possible. It will be principally under the same management as that of Wichita. Our Executive Committee insist that this Conference be well attended, and for the benefit of our young people who wish to lessen expenses, a number will be needed to serve in the lunch counter department during the busy hours. In this way lunch will be furnished them. Some regular help will also be needed. Come, enjoy the meeting, meet your friends, and get acquainted. It will be elevating, inspiring, and long to be remembered.

Those wishing to serve, will please give reference and notify the undersigned at an early date.

Plattsburg, Mo.

I. M. Hoover.

### General Conference Program

(For more detailed information see under "Programs in Detail." Meetings in Main Auditorium unless otherwise stated.)

#### Wednesday, June 9

7:30 P. M., Life Work Conference and Bible Institute begins.

#### Thursday, June 10

9:00 to 11:45 A. M., Life Work Conference and Bible Institute.  
2:00 to 4:45 P. M., Life Work Conference and Bible Institute.  
7:00 to 9:00 P. M., Life Work Conference and Bible Institute.

#### Friday, June 11

9:00 to 11:45 A. M., Life Work Conference and Bible Institute.  
2:00 to 4:45 P. M., Life Work Conference and Bible Institute.  
7:00 to 9:00 P. M., Sisters' Aid Society. Amphitheater.  
7:00 to 8:00 P. M., Life Work Conference and Bible Institute.  
8:00 to 9:00 P. M., Dress Reform Meeting.

#### Saturday, June 12

6:30 to 7:00 A. M., Morning Worship.  
8:00 to 11:30 A. M., Forward Movement Program.  
10:00 to 11:00 A. M., Sisters' Aid Society. Amphitheater.  
1:00 to 2:30 P. M., Child Rescue Meeting.  
2:00 to 4:00 P. M., Women's Dress Reform Meeting. Amphitheater.  
2:45 to 5:00 P. M., Home Missions Program.  
7:00 to 8:00 P. M., Temperance Program.  
8:00 to 9:30 P. M., Relief and Reconstruction Program.

#### Sunday, June 13

6:30 to 7:00 A. M., Morning Worship.  
8:30 to 10:15 A. M., Sunday-school.  
10:30 to 11:45 A. M., Sermon on "The Future Outlook of the

Church of the Brethren," by H. C. Early.

1:15 to 2:00 P. M., Song Service.  
2:00 to 4:00 P. M., Educational Meeting.  
4:30 to 6:00 P. M., Christian Workers' Meeting.  
6:30 to 7:00 P. M., Song Service.  
7:15 to 9:15 P. M., Sermons on "The Kingdom of God," by E. B. Hoff and D. W. Kurtz.

#### Monday, June 14

6:30 to 7:00 A. M., Morning Worship.  
8:00 to 9:30 A. M., Student Volunteer Program.  
10:00 to 11:45 A. M., Sunday School Meeting.  
1:30 to 4:00 P. M., The Great Missionary Convocation.  
6:00 to 7:30 P. M., Historical Society Meeting.  
8:00 to 9:30 P. M., Peace Meeting.

#### Tuesday, June 15

6:30 to 7:00 A. M., Morning Worship.  
8:00 to 11:30 A. M., General Conference Business Session.  
1:30 to 4:45 P. M., General Conference Business Session.  
7:00 to 9:00 P. M., Program on Evangelism.

#### Wednesday, June 16

6:30 to 7:00 A. M., Morning Worship.  
8:00 to 11:30 A. M., General Conference Business Session.  
1:30 to 4:45 P. M., General Conference Business Session.  
6:00 to 7:00 P. M., Conference Echoes.

### Programs in Detail

#### LIFE WORK CONFERENCE

Moderator, I. V. Funderburgh, Chairman of General Christian Workers' Board

#### Wednesday, June 9, 8 P. M.

Illustrated Lecture on India.—W. B. Stover.

#### Thursday, June 10

11 A. M., Theme: Making Life's Program  
Jesus, Christ the Hope of Mankind.—R. W. Schlosser.  
Consecration to His Ideal.—L. A. Blickenstaff.

3 P. M., Theme: Preparation for Life  
Providing the Store of Knowledge.—Ross D. Murphy.  
Developing the Latent Talents.—M. W. Emmert.  
What Shall I Do with My Life?—D. L. Miller.

8 P. M., Theme: Opportunities Over Here.

Illustrated Lecture.—M. R. Zigler.  
Responsibility of the Church of the Brethren.—E. E. Eshelman.

#### Friday, June 11

11 A. M., Theme: The Glory of Service  
Glories I Have Experienced.—Ida Buckingham.  
Address.—C. C. Ellis.

3 P. M., Sectional Conferences

Ministerial and Evangelistic.—J. H. Cassidy.  
Medical and Nursing.—Dr. G. H. Van Dyke.  
Educational.—Robt. E. Mohler.  
Professional.—R. W. Miller.

7 P. M., Theme: Opportunities Over There  
Illustrated Lecture on China.—Ernest Vaniman.

#### BIBLE INSTITUTE

In connection with the Life Work Conference there will be Bible Study Hours as follows:

9 A. M., Thursday, June 10.  
2 P. M., Thursday, June 10.  
7 P. M., Thursday, June 10.  
9 A. M., Friday, June 11.  
2 P. M., Friday, June 11.

#### PROGRAM ON EVANGELISM

#### Thursday, June 10

10 A. M., Preparation of Church for a Revival.—J. H. Cassidy.  
Printer's Ink in a Revival.—John R. Snyder.  
4:30 P. M., Music of the Revival.—B. F. Wampler. Personal Work and Prayer.—Oliver H. Austin.

#### Friday, June 11

10 A. M., The Evangelist During the Revival.—E. S. Coffman. Con-  
Subject: The Only Way Out.  
3 P. M., Questions and Organization.

#### Tuesday, June 15, 7 to 9 P. M.

1. The World's Greatest Need.—H. S. Replogle.  
2. The Price of a Soul.—Jacob Funk.  
3. Enrollment for Service.—J. W. Lear.

#### EARLY MORNING CONFERENCES

Of the General Mission Board, District Mission Boards, Missionary Educational Secretaries and Home Mission Workers. Daily, 6:50 to 7:50 o'clock.

#### Friday Morning, June 11

Greetings from the General Mission Board. Roll Call of District Boards. (Each Board will give a brief report of their work and introduce their workers who are present.)

#### Saturday Morning, June 12

Home Missions as Viewed by the General Mission Board.—H. C. Early. General Discussion.

#### Sunday Morning, June 13

Training the Workers.—D. W. Kurtz. General Discussion.

#### Monday Morning, June 14

Business Meeting.  
Qualifications of Workers.—M. Clyde Horst.  
District Missionary Secretary and His Work.—J. W. Cline. General Discussion.

#### Tuesday Morning, June 15

An Adequate Program for a Rural Church.—J. J. Yoder, S. S. Plum. General Discussion.

#### Wednesday Morning, June 16

An Adequate Program for a City Church.—C. L. Wilkins, M. C. Swigart. General Discussion.

#### MOTHERS AND DAUGHTERS' MEETINGS

The Mothers and Daughters' Association will hold meetings each day of the Conference at from 4 to 5 or 5:30 P. M. Place to be announced.

#### SISTERS' AID SOCIETY

#### Friday, June 11, 2 to 4 P. M., Amphitheater

1. Devotional Exercises.  
2. Our Forward Movement.—Mary P. Ellenberger, Emma Wheeler.  
3. How Have an Ideal Aid Society.—Mrs. Geo. L. Studebaker.  
4. Why a Girls' Boarding School in India.—Olive Widdowson.  
5. Why a Hospital in China.—Anna V. Blough.

#### Saturday, June 12, 10 to 11 A. M.

Business Session

#### DRESS REFORM MEETINGS

#### Friday, June 11, 8 P. M.

Address: The Doctrine of the Simple Life.—D. W. Kurtz.  
Offering for the Work of the Committee.  
Announcement of Winners in Prize Contest.

#### Saturday, June 12, 2 P. M., Amphitheater

A Women's Meeting conducted by the Sisters of the Committee.  
Subject: The Only Way Out.

### FORWARD MOVEMENT PROGRAM

#### Saturday, June 12, 8 to 11:30 A. M.

8:00 to 8:20, Devotional.  
8:20 to 9:30, (1) Why the Forward Movement Was Necessary.—O. H. Feiler, Hutchinson, Kans. (2) The Spiritual Possibilities of the Forward Movement.—D. G. Berkebile, Bradford, Ohio. (3) What the Forward Movement Does for the Local Church.—Walter M. Kahle, Troutville, Va.  
9:30 to 10:00, Forward Movement Echoes.  
10:10 to 11:30, (1) The Forward Movement in Its New Aspects.—A. C. Wicand, Oak Park, Ill. (2) The Church of Tomorrow.—F. F. Hol-  
sapple, Hagerstown, Md. (3) The Rightful Place of the Church of the Brethren.—C. C. Ellis, Philadelphia, Pa. (4) Conclusion.—C. D. Bonsack.

### CHILD RESCUE MEETING

#### Saturday, June 12, 1 to 2:30 P. M.

The Cry of the Helpless.—Jacob Funk.  
The Child and Missions, or, The Relation of the Saving of the Child to the Coming of the Kingdom.—Mrs. E. F. Sherly.

### CONFERENCE ON HOME MISSIONS

#### Saturday, June 12, 2:30 P. M.

Devotional.—J. W. Fidler.  
The Task.—M. R. Zigler, V. C. Finner.  
Our Resources: (1) Is Your Christianity Worth Propagating?—Otto Winger. (2) The Whole Church Organized for Service.—A. J. Culler.

At Work: (1) Missions in the Large City.—W. J. Horner, J. M. Henry. (2) Building a Rural Community.—W. A. Kinzie, A. P. Blough.  
Planning for the Future: Our Greatest Asset.—H. K. Ober.

### RELIEF AND RECONSTRUCTION

#### Saturday, June 12, 8:00 to 9:30 P. M.

J. E. Miller, Chairman

Address by A. J. Culler.

### GENERAL SUNDAY-SCHOOL SESSION

#### Sunday, June 13, 8:30 to 10:15 A. M.

In Charge of General Sunday School Board  
In the Auditorium: (1) Setting of the Lesson.—D. W. Keller. (2) Application of the Lesson.—Jacob Funk.  
Other Classes: The Bulletin Boards will announce classes for Primaries, Juniors and Intermediates.

### EDUCATIONAL MEETING

#### Sunday, June 13, 2 to 4 P. M.

Chairman, D. W. Kurtz

1. What Our Schools Have Done for the Church.—A. C. Wicand.  
2. Relation of the Colleges to the Future of the Church and the World.—J. W. Lear, D. M. Garver.  
3. Offering for the Educational Board.

### CHRISTIAN WORKERS' PROGRAM

#### Sunday, June 13, 4:30 to 6:00 P. M.

1. Special Devotional Exercises.—Eva Lichty Whisler.  
2. Report of the Secretary.—A. B. Miller.  
3. Address: The Metamorphosis of the Christian Workers' Society.—I. V. Funderburgh.

### CONFERENCE OF STUDENT VOLUNTEERS

#### Monday, June 14, 8 to 9:30 A. M.

(Program to be Supplied)

### SUNDAY-SCHOOL MEETING

#### Monday, June 14, 10:10 to 11:15 A. M.

In Charge of General Sunday School Board

Theme: Religious Education

1. Religious Week-Day Instruction.—John W. Deeter.  
2. The Vacation Church School.—C. S. Ikenberry.  
3. The Function of the District Sunday-school Secretary.—Ezra Flory.

### THE GREAT MISSIONARY CONVOCATION

#### Monday, June 14, 1:30 to 4 P. M.

H. C. Early, Moderator

Opening Devotions.  
Address.—Walter S. Long, Pennsylvania.  
Song.  
Address.—J. M. Blough, India.  
Offering and Report on Forward Movement Financial Campaign.  
Presentation of Missionaries.  
Presentation of Missionaries under Appointment.  
Prayer of Consecration.

### HISTORICAL SOCIETY MEETING

#### Monday, June 14, 6 to 7:30 P. M.

Chairman, D. W. Kurtz

Devotional Exercises.  
Paper: Beissel Because of Sower.—J. G. Francis.  
Offering for the Society.  
Business Session.

### PEACE MEETING

#### Monday, June 14, 8 to 9:30 P. M.

Chairman, W. J. Swigart

Address: The Fallacy and Folly of War.—A. C. Wicand.  
Address.—Jacob Funk.

### Notes From Our Correspondents

As cold water to a thirsty houl, so is good news from a far country

#### ALABAMA

Fruitdale church held a love feast April 25, with Bro. Ralph G. Rarick officiating. The house was well filled, and the service was impressive. We are in hopes of having more mission work done in the South now, which is what we have been praying for ever since we came here twenty-five years ago. We expect Bro. Zigler to be with us soon.—J. Z. Jordan, Fruitdale, Ala., May 13.

#### ARKANSAS

Springdale church observed Mothers' Day with a program by the children, followed by a spiritual sermon by Bro. Brown. A lunch was then served and all seemed to enjoy themselves immensely. Afterward a business session was held. Eld. C. H. Brown was elected delegate to Annual Meeting, with the writer, alternate. We decided to hold our love feast on Sunday evening, June 20, and extend an invitation to all who may be passing this way from Annual Meeting to stop. Those that come with the view of locating in this ideal country, will please call on the writer.—L. W. Stong, Springdale, Ark., May 15.

#### CALIFORNIA

Laton church met in special council April 26, for the purpose of talking over and having our plans for the Forward Movement. We have a great work to do here in our vicinity, as we found in a church and Sunday-school survey. May 8 we held our love feast, an all-day meeting, commencing at 10 o'clock. While the attendance was smaller than usual for various reasons, we had a good spiritual animation sermon in the afternoon. In the evening Bro. D. R. Hol-singer, of this place, conducted the services, assisted by Brethren Wine and Myers. Bro. Wine preached again for us on Sunday.—Verna De Hart, Laton, Calif., May 12.



**Live Oak.**—Our love feast was held May 1. We were glad to have with us a goodly number of visiting members. Neighboring congregations. Bro. Yearout, of Chico, officiated. He also gave the message on Sunday morning. Bro. I. L. Hyton, of Empire, Calif., spoke that evening. We went over the top in our Forward Movement financial drive. Our Christian Workers' Society investigated the possibility of opening a Sunday-school at Pennington, six miles west of Live Oak. The people there have completed their organization and had Sunday-school last Sunday. The Christian Workers' Society appointed a committee to see that four or five members from our church are present each Sunday. These parties are to be prepared to fill vacancies in the officers or teachers' ranks, wherever called upon to do so. One of our ministers will preach for them every two weeks.—Sarah C. Davis, Live Oak, Calif., May 10.

**Patterson.**—The little band at this place is at work, with Bro. Martin Miller as our leader. He recently held a short series of evangelistic meetings and the following one confessed Christ. At the morning service and four more in the evening. April 18 Golden Gate, Empire, Waterford and Patterson held their Sunday-school Convention. Each church was well represented, and we had a very spiritual meeting. We are few in number, but the prospect is good for others to move in during the season.—J. M. Follis, Patterson, Calif., May 12.

## COLORADO

**Denver** church met May 9 for an all-day meeting, including a children's program in the forenoon. After a splendid lunch, provided by our good sisters, another good program was rendered. This is a day always looked forward to by both old and young. The collections were taken up for various causes. We decided to hold our love feast June 6, at 7 o'clock. Eld. Crist, of Quinter, stopped on his way to California and gave us one of his good sermons. Quite a number of our members are attending the Sunday-School Convention at Greeley this week. Our Sunday-school is progressing well. Bro. L. Miller as superintendent, and has ably been filling all appointments since our former pastor, Bro. Burgin, left for Burr Oak, Kans. Our prayer meetings are increasing in attendance.—W. R. Cline, 1070 Gas & Electric Building, Denver, Colo., May 13.

## FLORIDA

**Santa Rosa.**—In July, 1913, a little Sunday-school was opened in our home and continued until the last of December, 1919, when we closed on account of the condition of my husband, whose health had been failing for some time. He died on December 1, 1919, and he is now improving. April 4 we again started Sunday-school and though the number in attendance is not large, much interest is manifested. We had preaching also as long as my husband's health would permit. We had three series of meetings, one by Bro. J. M. Shuler, of Mechanicsville, two united with the church; the second by Wm. White, of Alabama; the third by S. A. Honberger, of Wichita, Kans. At different times baptism was requested—five being added in all. We were in hopes of having an organization, but all have moved away, leaving my husband and myself alone as in the beginning.—Sarah J. Buck, Santa Rosa, Fla., May 9.

## IDAHO

**Twin Falls.**—We plan to have a series of meetings during the autumn months. The committee is in correspondence with evangelists at the present time, and it is hoped that a time will be set in the near future. The time seems ripe for a strong evangelistic advance and we look forward to a fine meeting. The attendance at our services is showing a very marked increase. The present enrollment of the Sunday-school is 142, besides the cradle roll. The attendance shows a good increase. On Sunday, May 9, we had a Mothers' Day program, instead of the preaching services. Another program is being arranged for Children's Day—the first Sunday in June. This church has subscribed its full quota for the Forward Movement.—Chas. W. Ronk, 711 Third Avenue North, Twin Falls, Idaho, May 13.

## ILLINOIS

**Champaign** church observed Mothers' Day. Bro. R. W. Kitson gave a talk in the morning on the subject of "Motherhood." In the evening the children and mothers rendered a program. Our love feast will be held June 6, at 7 o'clock.—Mrs. Mabel Lewis, Champaign, Ill., May 15.

**Mt. Morris.**—Our love feast, May 16, was well attended and much joy. Eld. E. McCune officiated. Previous to the occasion we had more, all Sunday-school scholars, were received by baptism. Bro. McCune's father, Eld. R. F. McCune, of Princeton, Kans., and wife, are giving us a pleasant visit on their return from Florida.—Nelson E. Shirk, Mt. Morris, Ill., May 18.

**Mulberry Grove** church met in council May 8, with Eld. M. Flory presiding. It is the hope that the dear Father will send the seed of each month in the country house and on the fourth Sunday in town. Bro. Flory gave us four sermons which were an inspiration to all. Our love feast will be held May 22, at 7 P. M.—Cecile Crutchley, Mulberry Grove, Ill., May 10.

## INDIANA

**Beech Grove** church met May 6 in council, preparatory to our love feast. Our regular June council business was also transacted. Two letters were received. Eld. J. M. Shepherd was chosen delegate to Annual Conference with Sister O. Norris, alternate. Our love feast was held May 16 with a large attendance. Eld. D. W. Bowman, of Anderson, officiated. Our Christian Workers rendered a fine missionary program May 16, after which an offering of \$5.50 was taken for the work in India. Our Forward Movement committee reports that our quota has been reached. We have had a very successful all-day meeting, known as "Church Day." A basket dinner will be served in the basement of the church at the noon hour. A committee has been appointed to secure a speaker for the morning and afternoon services.—Edna Norris, Fortville, Ind., May 19.

**Buck Creek** church held her communion May 15, with Bro. O. D. Werking officiating. Since our last report four have been baptized. The church has received missionary inspiration through the efforts of our home ministers and workers and Bro. Leo H. Miller, with his illustrated lecture, and by the help of the Volunteer Mission Band, of North Manchester College. Four of the members of the band came to us April 17, with three splendid programs which were full of inspiration and help. The membership responded willingly and gladly to the Forward Movement campaign.—Vinnia Bowman, Mooreland, Ind., May 17.

**Eel River.**—Recently Brethren Otho Winger and Ira E. Long worshiped with us and gave us much appreciated sermons. We expect Bro. C. A. Wright, of Manchester College, to assist us in a revival meeting, beginning May 28. Our love feast will be held June 5, beginning at 7:30.—Laura Miller, North Manchester, Ind., May 17.

**Hickory Grove** church met in council May 15, with Eld. D. R. Hardman in charge, assisted by Eld. James Rogers. We decided not to send a delegate, to Annual Meeting this year. The deacons reported that our altar call had been answered. A new member was raised. Eld. W. L. Hatcher, of Rossville, Ind., will begin a series of meetings here August 29.—Edgar A. Hymmer, Pennville, Ind., May 16.

**Middletown.**—May 16 Bro. Lewis preached for us. Eld. Roof was also with us. May 9 Bro. Jos. Holder gave us a good lesson. The Forward Movement was well represented, considering the few members. Bro. C. A. Wright, of Manchester College, to assist us in a revival of the Mississippian congregation, gave us an interesting illustrated lecture April 15. Our Sunday-school is small in number, but the interest is good.—Florida J. E. Green, Middletown, Ind., May 17.

**North Liberty** church met in special council April 27, in the interests of the Forward Movement, and solicitors were appointed to recruit the members. Their reports were very encouraging. We decided to meet our allotment. May 1 three members of the Volunteer Mission Band of Bethany gave a very inspiring program. May 2 Bro. J. C. Brumbaugh, of Elgin, delivered a very interesting discourse. We feel encouraged, as our Sunday-school and preaching services have been increasing in attendance lately.—Mary Markley, North Liberty, Ind., May 13.

**Oscola** church met in council May 8. Our elder not being present, Bro. Huffman presided. The church decided to have a love feast

Sept. 25, beginning at 6:30 P. M. The writer has been elected "Messenger" correspondent.—Norma Heffer, Oscola, Ind., May 19.

**Plymouth.**—The Mothers' Day program, given by the Sunday-school on Sunday evening, and the Missionary Program, by the Christian Workers' Society, on the following Sunday evening, were good, and well attended. We are happy in knowing that in our Forward Movement campaign our little church has raised several hundred dollars more than our quota. We are excited in the present outlook for a new church building, which we so much need.—A. Laura Appleman, Plymouth, Ind., May 17.

**Somerset.**—The joint Sunday-school Convention of Wabash, Landessville, Marion, Cart Creek and Union churches convened May 9, with Bro. E. S. Brubaker, as moderator. All the churches were represented by a large number of very helpful programs were rendered. In the morning, "The Organized Class" was discussed by Bro. Jesse Winger. He was followed by Bro. Adams, of North Manchester, on the subject, "Child Life." "Its Possibilities" was discussed by Bro. E. S. Brubaker. "Training for the Future" was given by Bro. Obed Eide. After dinner a good talk was given by Bro. John Fritz on "The Need of Organized Mission Study in Sunday-school," followed by Bro. Geo. Swigart, of our Mission Board. "Social Problems of Our Young People" was well handled by our District Secretary, Bro. Lawrence Schultz, and "What Did the Sunday-school Contribute to the Community?" by Kenney Eikenberry—Ruby Tinkle, Marion, Ind., May 14.

## IOWA

**Franklin** (Decatur County).—We met in council April 30, with Eld. A. L. Sears presiding. Bro. F. A. Garber was chosen delegate to Annual Meeting, with Bro. Edgar Carter, alternate. Our new church building is under way. Bro. M. Morris, Ill., will deliver the dedicatory sermon. Our Sunday-school has been reorganized, with Sister Mary Sears, superintendent. Mothers' Day was observed with a good program. Our Leon mission Sunday-school, which was held in a dwelling-house, has grown so that we needed a larger building, and have rented the Baptist church building. This school observed Mothers' Day with a program May 16. We have been preaching every Sunday in the country at 11 A. M., by Brethren Sears and Garber, and every two weeks in Leona at 10 P. M. We would be glad to have the passing through this way to Annual Meeting with us, for the dedicatory service.—Mrs. Mattie E. Johnston, Leon, Iowa, May 18.

**Grundy** County church had an Easter program of songs and readings. Mothers' Day also was observed by the Sunday-school and Christian Workers, and a fine sermon was given by our pastor. Last Sunday the organizers of the new church building, Bro. M. Morris, Ill., had an enrollment of about fifty members, but quite a few have moved, so our working force is something over thirty. Songs and readings were given, concluding with an address by Sister Keller. An offering was taken for the widows of India.—Hannah C. Messer, Grundy Center, Iowa, May 13.

**Kinsey.**—Our membership has been experiencing many spiritual developments. In the drive for mission funds we far exceeded our quota. One has recently been baptized. Bro. Finnell recently was with us in several excellent meetings. We are expecting Bro. W. H. Trostle to be with us in a revival some time in June. Our pastor, Bro. S. S. Nelson, has gone to Florida to attend to his health. June 6. Owing to the difficulty in securing a suitable location for the new church building will not be erected till next year.—Edith Lehman, Kingsley, Iowa, May 18.

## KANSAS

**Sabetha** church met in council May 11, with Eld. Roy Kistner presiding. Six members were received by letter, and one letter was granted. Bro. R. A. Foder was chosen delegate to Annual Meeting, with Bro. Roy Kistner, alternate. April 16 the Ladies' Quartette and a reader from McPherson College, gave the last number of our lecture course, which was very interesting. Bro. Clyde Forney spent a few days recently with us, in the interest of Sunday-school work. He gave us an inspiring and helpful talk. Our church is putting forth an effort to reach the people of the Forward Movement program. Our Sunday-school is progressing nicely and preparing a program for Children's Day. A number of our members are planning to attend the Annual Meeting at Sedalia.—Mrs. John Heikes, Sabetha, Kans., May 15.

**Victor** church has enjoyed two short series of meetings recently. Bro. John Prather, of Elphinstone, began March 8 and gave us some splendid sermons while here. Bro. August Becker, of Norcatur, Kans., began a series of meetings April 18, which continued over May 2. Our love feast, April 24, was enjoyed by only a few, owing to other conditions. The splendid song service, conducted by Bro. Becker, was a most refreshing and invigorating inspiration in the community. Both Bro. Becker and Bro. Prather gave talks at the Covert Rural High School, which were enjoyed very much by both faculty and students. The Victor church raised \$26 more than her quota in the Forward Movement.—Cecile Elliott, Covert, Kans., May 17.

**White Rock** church held her love feast May 15, with twenty-one members present. Bro. Geo. Burgin, of Burr Oak, presided. On Sunday he gave us a very interesting sermon on "Higher Ideals of Life."—Irene M. Shuler, Lovell, Kans., May 17.

## MARYLAND

**Broadfording.**—April 28 and 29 Bro. Earl W. Flohr, of Vienna, Va., was with us in the interest of the Vacation Bible School work. Our church decided to hold a school, if we can secure suitable teachers for the same. May 16 four members of the Students' Volunteer Mission Band of Blue Ridge College, gave us an excellent program at the morning service. At the evening service of the same day Bro. J. Walter Thomas, of Westminster, Md., preached for us, using as his theme, "Our Responsibility." Brethren Kinsey and Murphy, of Blue Ridge College, were with us in a Bible Institute June 1 and 2. Bro. Charles E. Adams, of Blain, Pa., has promised to be with us in a series of meetings at the Broadfording church, beginning about Sept. 1. Our Sunday-school is moving forward under the leadership of Bro. J. Richard Reid and his assistants, increasing in interest and attendance. Recently we organized a Sunday-school at the Rock Hill church, with Bro. Victor Koons as superintendent.—C. E. Martin, Maudgansville, Md., May 17.

**Hagerstown.**—May 16 our communion service was held. Bro. Wm. Kinsey, of New Windsor, Md., preached the preparatory sermon in the morning and conducted the services in the evening. There were 38 communicants present. A conference offering amounted to \$15. This church has succeeded in securing a commitment for the Forward Movement drive. May 9 a Mothers' Day service was held. An appropriate sermon was delivered by the pastor, Dr. Holsoepel. Special music was rendered by children of the Sunday-school. Eight have been baptized recently and one more is expected to be baptized by letter. The church building has been completed, the walls having been refrescoed and a new lighting system installed. May 23 there will be held a rededication service. At the evening service the choral society will render the sacred cantata, "Jehovah." May 30 there will be a memorial service held for those who have passed away.—Kathryn Lindsay, Hagerstown, Md., May 18.

## MICHIGAN

**Cedar Branch** (Hart Church)—Eld. G. Nevinger came to this locality about five years ago and worked hard to win young people to the cause. He drives six miles every Sunday, when roads are passable, to deliver a message to a waiting people. He and Sister Nevinger have been with us in our union Sunday-school, as well as at the evening service since the snow left. We have a fine little Sunday-school with 40 members. We are planning for Children's Day and a Sunday-school picnic later.—Dudley Fierstine, Hart, Mich., May 10.

**Marilla** church met in council May 18, with Eld. J. Edson Utery presiding. Our election of church officers resulted as follows: Elder, Bro. J. E. Joseph; church clerk, Bro. L. A. Ebey; trustee, Bro. I. L. Grossnickle; corresponding secretary, Bro. J. E. Joseph. Bro. I. L. Grossnickle will represent us at Annual Conference.—Phebe C. Ebey, Marilla, Mich., May 17.

**Woodland.**—Our love feast, May 15, was enjoyed by eighty-seven

members, with Bro. J. M. Smith officiating. Brethren I. F. Rainigh and E. George assisted in the services. Our quota for the Forward Movement drive was \$2,500. Our members are all rejoicing that we went \$1,200 over the top. Our attendance and interest at our Christian Workers' Meetings are encouraging.—Mary E. Teeter, Woodland, Mich., May 17.

## MINNESOTA

**Monticello.**—Bro. Leatherman, of Minneapolis, was with us April 25, in behalf of the Forward Movement. Bro. Finnell was with us two evenings of the following week in the interest of Sunday-school work. May 9 the Sunday-school gave a very interesting Mothers' Day program. Our quarterly council was held and letters of membership were received. Bro. Jay Smith was chosen delegate to the Annual Meeting, with Bro. W. S. Splink, alternate. We expect Bro. Merin Shull, of Bethany Bible School, to be with us in a series of meetings, beginning June 20. The church decided to hold a communion service at the close of these meetings.—Mrs. W. S. Splink, Monticello, Minn., May 14.

**Nemadji.**—Bro. Virgil Finnell was with us May 3 and 4 in a Sunday-school Institute, and in behalf of the Forward Movement. His stereopticon lecture on "Tobacco and Cigarettes" was given to a full house. Bro. J. F. Swallow, of Seavey, Minn., expects to conduct a series of meetings here, beginning August 15.—Pearl M. Ramer, Barnum, Minn., May 14.

## NEBRASKA

**Alton** church is now engaged in a revival, with Bro. Ralph Rarick and wife as evangelists. The attendance and interest are good, and Bro. Rarick is giving us plain Gospel Messages. Bro. W. J. Horner was with us recently, in the interest of the Forward Movement, and gave us a helpful and inspiring lecture. During the months of February, March and April we had only a few services on account of sickness in the community and bad weather. Since we are started again, the attendance is increasing. Our love feast will be held at the close of the revival.—Constance C. Snell, Alton, Neb., May 15.

**Lincoln** church was refreshed by the coming of Bro. Friend Couser, who entered into the work in a manner which brought very favorable comments from those in attendance. His singing was splendid and his talk to the Sunday-school was much appreciated. We are planning a love feast for some of our aged and afflicted sisters.—Josephine Couser, Lincoln, Neb., May 17.

## NORTH DAKOTA

**Minot.**—On Thursday evening, May 13, we held a special council preparatory to our love feast. The writer presided. We decided to represent at the Annual Conference at Sedalia, Mo. The writer was chosen to represent the church at the annual meeting on Monday evening, May 15. Thirty-three members surrounded the Lord's table. Brethren Ellis E. Wagoner and Jorgen Boy, of Kenmare, N. Dak., were with us. Bro. Wagoner officiated. We had a very spiritual meeting. On Monday afternoon I was called to Berthold, N. Dak., to visit Sister Couser. I had been here for some time, but was unable to stay more than a few of us met in the home and held the anointing service. She expressed herself, next morning, as having received great comfort from the service. She also said that she felt much improved and believed that much of the help came from the anointing. She requests the members of the Brotherhood, in her behalf, Bro. Rarick, is the pastor at that place. They have made many friends since locating there.—Leander Smith, P. O. Box 632, Minot, N. Dak., May 19.

**Surrey.**—We enjoyed having Bro. D. M. Shorb preach for us again before he leaves to take up his evangelistic work for the summer. Our love feast will be held June 5, at 6 P. M.—Nora E. Petry, Surrey, N. Dak., May 16.

## OHIO

**Lower Stillwater.**—At our May council two letters were accepted and five granted. A collection was lifted and turned over to the treasurer of the Sisters' Aid Society. The Local Director of the Forward Movement reported a favorable condition of the work. With a number of our members present, we held a very successful meeting our appointment. The hearty and cheerful response shows that the latent powers of our Brotherhood are being touched. Steps were taken toward organizing a Sunday-school at another point in this territory, through an investigation warrant the effort.—L. A. Bookwalter, Troutwood, Ohio, May 13.

**Marble Furnace** church has just experienced a blessed revival, with Bro. R. N. Leatherman, of Cincinnati, evangelist. Bro. Van B. Wright preached during the first week and Bro. Leatherman during the second and third weeks. Twenty-three confessed Christ, two being reclaimed; three had formerly come forward. The messages were clear and convincing so that many responded to the earnest appeals.—L. C. Ramsey, Peebles, Ohio, May 20.

**Potomac.**—The members of the Ludlow and Salem congregations met in council May 15, with Eld. Newton Binkley presiding. Eight letters were granted and four received. A love feast will be held at this place during June 5. An offering was taken for the "Messenger" fund for the Sunday-school campaign since the Forward Movement campaign.—Mary Weisenberger, Laura, Ohio, May 17.

**Reading** church met in council May 15, with Eld. A. I. Heestand presiding. One letter was received. Arrangements are made to send the "Messenger" into the home of every member who does not receive it. Bro. Floyd Irvin will represent us at Annual Meeting. We observed Mothers' Day with a program of more than 100 slides on the crucifixion of Jesus, on Friday evening before Easter. Bro. Keller, of Canton, gave an illustrated talk on the International Movement. Our next council will be held August 1 at 10:30 A. M. Our Mission Study Class will graduate on Sunday morning, June 6. Bro. Golen B. Boyer, of Janata College, will give the address. Saturday evening, June 5, the class will give a dramatization of the story of Robert and Mary Moffat, missionaries to Africa.—Rena Heestand, Moultrie, Ohio, May 12.

**Silver Creek** church met in council May 8, with Eld. J. W. Keiser presiding. Two letters were granted. Bro. Geo. Throne was chosen delegate to Annual Conference. We decided to adopt the envelope system of giving. The Christian Workers gave a missionary program on Sunday evening, which was well attended. Our Sunday-school is progressing nicely. Our love feast will be held June 19, at 10:30 A. M.—Mrs. Otis Fisher, Pioneer, Ohio, May 17.

**Sugar Hill.**—Bro. E. O. Norris, of Indiana, was with us in a three week series of meetings at this place. Bro. Norris' sermons were a spiritual uplift to all. May 16 Bro. L. A. Bookwalter gave a talk on the Forward Movement. Those present were impressed with the need and opportunity to help in this work.—Mary Bowser, West Alexandria, Ohio, May 17.

**Swan Creek** (East House).—May 8 two were received into the church by baptism. Our council was held May 14, with Eld. G. A. Snider in charge. Our delegate to Annual Meeting is Bro. Herman Peters, with Sister Sarah Smith, alternate. The following day our love feast was held. Brethren Herman Peters, O. L. Haunstein, and Elmer Berkebile were chosen members of the church. Bro. Herman Peters and wife and Bro. Elmer Berkebile were duly installed. Ministers present were G. A. Snider, C. W. Stutzman, Ira Butts, Will Detrick and Aaron Smith. Bro. Detrick officiated at the communion service and preached for us on Sunday morning.—Nancy E. Smith, Wauson, Ohio, May 15.

**Woodworth.**—May 1 Mr. N. A. Kaercher, of Youngstown, Ohio, presented to the Woodworth church the deed of the property and building in which we have been holding services. We expect to hold dedication services on Sunday afternoon, May 30. Bro. O. P. Haines, of Lima, Ohio, will conduct the first series of meetings, about June 2 and 9. A week ago, will preach the dedicatory sermon. The church is located on the Youngstown and Columbiana road, seven miles south of Youngstown, and eight miles north of Columbiana.—Ruth Garver, Poland, Ohio, May 14.

## OKLAHOMA

**Big Creek** church recently enjoyed a very spiritual series of meetings, conducted by Bro. Jos. Sals, of Miami, Texas. He delivered



## SHOU YANG, SHANSI, CHINA

(Continued from Page 331)

In addition to the main station at Shou Yang, we have work at an out-station, about six or seven miles from here. The work at this out-station is under the direction of a native evangelist, and has a very promising outlook. The village elder has asked the evangelist to assist him in delivering lectures of a moral nature to the people. The Chinese have called it their "Heart-cleansing service." The people are compelled by law to attend these services.

Shou Yang County has sixteen large market centers, in any or all of which the mission could open evangelistic work if we only had the workers. With our present force of workers, we can only have regular work in one of these towns, and visit the others as frequently as we can find time. Our constant prayer is that the Lord will raise up workers who will feel the responsibility of delivering his Gospel as they have received it.

The work, as a whole, has a very promising outlook, and we believe that the Lord is going to save many of these dear people for his own. We have greater hopes because of the sacrifices that were made in former years for the work here. The price paid, in the death of the many Christians, both foreign and native, during the Boxer Rebellion, will surely not be paid in vain. The Lord has promised to hear the prayers, and to reward the sacrifices of his faithful ones, and we believe that he is faithful to his promise.

Walter J. Heisey.

## DEATH OF RACHEL C. SHIVELY

"To me to live is Christ, and to die is gain," is a text often quoted by Christians and frequently used as a text for sermons by ministers, but those who were present at the funeral of Sister Rachel C. Shively, at Bayard, Ohio, felt that it was, in the career of the deceased, the basis of a devoted life. In her last moments she asked that the above be used as the text for her funeral sermon. Unquestionably the spirit of the occasion was in harmony with the text.

The life of Sister Shively was such that she was spoken and thought of, during her life-time, as a saintly woman. This fact, together with her ripe age, took the sting out of the occasion of her death, and made it a time of victory. Her life went out with the calmness and peace of victory through Christ. Her friends and children, in looking upon her face for the last time, were so inspired with the steadfast hope and the fond memories of a sainted life, that their faces were illumined with true joy. Tears were few. After the funeral her daughter said: "It was an occasion of joy."

Sister Shively, born Jan. 12, 1846, near New Philadelphia, Ohio, was the daughter of Elijah and Margaret Sechrist. She grew to womanhood surrounded by Christian influences, to which she yielded her heart in childhood, ever loving the Lord and his service. She was married to Aaron Shively Sept. 1, 1867, and was a devoted helpmeet to him in his duties as a minister of the Gospel. She took an active and leading part in the Sunday-school work of the Reading congregation, of which her husband was pastor for many years.

When her husband passed away, and she moved into the village of Bayard, where she was unable to attend her own church regularly, she—unlike many of our members—did not remain away from Christian services because she was unable to attend her own, but immediately began to take an active part in promoting the interests of the little Methodist Sunday-school near her home. Here she helped many souls, young and old, both physically and spiritually. Surely, many stars will be in her crown for the good work she did in that little village, as the superintendent of the Sunday-school, the leader of the Aid Society, and as teacher and helper of any one in need. Her fruitful life came to an end on Wednesday, April 14, 1920. She leaves two daughters and one son, one brother, two sisters, and a host of friends, whom she had won by her Christ-like life. Interment at the Moultrie Chapel. Services by Bro. Floyd Irvin.

Moultrie, Ohio.

Rena Heestand.

## IN ANSWER TO INQUIRIES ABOUT OUR NEW CHURCH

"Why was this waste made?" (Disciples?) "She hath wrought a good work on Me" (Jesus)—Mark 14: 6.

The conclusion we form, as to some movements, depends largely upon the point and purpose from which we view them. This is vividly illustrated in the above Scriptural reference, where, to the vision of one, the great expenditure was a deplorable waste. To another it was a good work wrought upon the Lord, and received his eternal approval.

For a number of years many members of the Altoona church (now the First Church of the Brethren) believed that a new and better equipped church building should be erected in order to do our best work for the Lord. Accordingly, at a business meeting, held Oct. 1, 1915, a committee was appointed to secure information as to plans,



First Church of the Brethren, Altoona, Pa.

material and cost of same, and to report at next meeting. Jan. 7, 1916, the church decided to build—a committee of five being appointed to direct the entire work of construction. May 14, 1916, the last service—a largely-attended love feast—was held in the old building, and the cornerstone of the new building was laid Dec. 17 of the same year. The late war coming upon us during the process of building, caused some delay. The house was completed in the autumn of 1917, and the dedication service was held Nov. 18.

During the past thirty months we have had ample opportunity to test its general equipment and accommodations in every way, and the results are all that could be desired. We give this brief description of the new house to the public with the sole aim that it might carry at least a slight suggestion to others who may be contemplating the erection of a church building. We have also received requests for further information from others,

who are deeply interested in the general work of the Brotherhood.

The new house of worship stands on the site of the old church, on the northeast corner of Sixth Avenue and Fifth Street. The rough texture brick of a deep-tinted buff, used on the exterior, trimmed in white stone, and the stained-glass windows, present a pleasing appearance. There are three main entrances—all placed in the towers of the building. The building is of Gothic architecture, intermingled with shades of Corinthian. There are entrances from Sixth Avenue and at the northern end of the structure. Another entrance, adjacent to the Sunday-school room, faces on Fifth Street. The church has a frontage of seventy-two feet on Sixth Avenue, and 118 feet on Fifth Street, including the parsonage.

The interior of the church is finished in dark golden oak, and the walls are tinted to match. Windows, wood-work and frescoing combine in perfect shades, and the indirect lighting system lends a soft, homelike effect to the church.

Furnished with a circular seating system of comfortable pews, the auditorium has a seating capacity of 500. The pulpit platform is arranged in tiers, giving the minister plenty of room, and comfortably seating a good-sized chorus. The pews are plain. The pulpit has for a background a beautiful hand-painted picture of the ascending Christ.

Special attention has been given the baptistry, in the eastern corner of the auditorium. This is raised to a sufficient height to permit a view from any part of the room. It, too, is finished in golden oak woodwork and white tile inside. Access to the baptistry is had from a room at the rear, specially fitted with concrete floor and drained to an outlet in the center of the room.

The Sunday-school room, finished to harmonize with the auditorium, seats 650 persons. The two rooms have been so arranged that they can be thrown together as one. A thirty-six foot opening has been left between the two, which can be closed by a drop partition.

Separate class-rooms have been arranged around the Sunday-school room. There are nine rooms on the first floor and ten rooms in the upper balcony. Seventeen of the class-rooms can be closed with sliding glass doors.

In the basement are five dressing-rooms for the ladies and four for the men, to be used when baptism is administered. Rest-rooms, toilet rooms and kitchen are completely furnished. In addition to these, there is a very large room for use when conventions and other such meetings are held in the church. The parsonage on Fifth Street, adjoining the church, corresponds in style and finish to the entire church building.

The church, parsonage, and equipment represent a cost of \$56,309.65, including the purchase of the property new to the church, at a cost of \$4,000. We are happy to report that this indebtedness has been reduced to \$16,000 without any solicitation beyond our local congregation.

Altoona, Pa., May 10.

W. S. Long.

## SISTERS' AID SOCIETIES

**CURLEW, IOWA.**—Report of Aid Society from Nov. 25, 1919, to April 8, 1920: Meetings held, 6; average attendance, 7. Received by offerings, \$472; for work done, \$355; total, \$827; paid out for material, \$149; money in treasury, \$678. One workman assisted in making quilt blocks; curtains for the church; two comforters; we also did general sewing.—President, Mabel Whitaker; Secretary, Eva M. Brallier, Curlew, Iowa, May 8.

**LIBERTY, ILL.**—Report of Aid Society for 1919: Number of meetings held, 10; enrollment, 25; average attendance, 7. Amount of money received during year, \$185; paid out, \$71.50; balance, \$429.91. We made 27 garments for the fatherless children of France, 21 prayer-coverings, 2 mats and 2 quilts; served lunch at two sales; gave to Sister Shank, \$5. Officers: President, Mrs. Lillie Harshbarger; Vice-President, Mrs. Emma Clary; Treasurer, Mrs. Adah Buskirk; Secretary, the writer.—Edna Barnhill, Liberty, Ill., April 26.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barker-Nichols.**—By the undersigned, at the parsonage [date not given by the writer], Bro. H. Barker and Miss Alice Nichols, both of Omaha, Neb.—W. W. Blough, Omaha, Neb.

**Blocher-Kring.**—By the undersigned, March 24, 1920, at his home, Bro. Elmer Blocher and Sister Margaret Kring, both of Shields, N. Dak.—J. O. Kesler, Tregarden, Ind.

**Fagney-Holloway.**—By the undersigned, at his residence, April 29, 1920, Bro. Harry E. Fagney and Sister Mary J. Holloway, both of Glad Park, Colo.—J. E. Bryant, Grand Junction, Colo.

**Eberly-Brubaker.**—April 24, 1920, at the home of Eld. Jacob H. Longenecker, Bro. Abraham G. Eberly and Sister Edna E. Brubaker, both of Denver, Pa.—Wayne M. Donnoyner, Reinholds Station, Pa.

**Goemer-Gomer.**—By the undersigned, at his residence, May 9, 1920, Mr. Arthur Goemer, of Zenda, Kans., and Sister Lillie Johnson, of Norwich, Kans.—J. R. Wime, Wichita, Kans.

**Keiper-Campbell.**—By the undersigned, at the parsonage, May 12, 1920, Bro. Harry F. Keiper and Sister Beatrice C. Campbell, both of Johnstown.—M. Clyde Horst, Johnstown, Pa.

**Linninger-Minear.**—By the undersigned, at the home of the bride's mother [date not given by writer], Sister L. B. Minear, Bro. Bruce Milton Linninger, of Ashland, Oregon, and Sister Blanche Violet Minear, of Medford, Oregon.—M. C. Linninger, Ashland, Oregon.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Bales.** Sister Kathryn, daughter of B. F. and Emma Clemens, born near Siet, Mo., died near Wiley, Colo., April 3, 1920, aged 25 years, 7 months and 29 days. She was baptized in the Pleasant View church, when a young girl, and was a consecrated Christian. Feb. 22, 1914, she married Elwood Bales. To this union were born one son and one daughter who, with the husband, survive. Services at their home by Eld. Jacob Funk. Burial at Norborne, Mo., where services were held in the Wakenda church by the writer, assisted by Eld. E. G. Rodabaugh. Interment in the Wakenda cemetery.—E. W. Mason, Siet, Mo.

**Bollman.** Sister Gladys T., nee Schoonover, born near Wakarusa, Ind., died in a hospital at Nappan, Ind., of appendicitis, aged 23 years, 8 months and 2 days. She married Bro. Geo. Bollman Oct. 9, 1915. To them were born two children, one of whom preceded her to three months ago. She was a member of the Wakarusa Church of the Brethren, always taking an active interest in all departments of church work. Services and burial at South Union.—Christian Metzler, Wakarusa, Ind.

**Boyd.** Geo. L., born in Washington County, Md., died at the home of his daughter, Mrs. Chas. Rowland, Carroll County, Ill., April 27, 1920, aged 78 years, 9 months and 6 days. In 1866 he married Sarah Zuck, who died April 18, 1918. To this union were born seven children. He leaves five children, sixteen grandchildren and four great-grandchildren. He united with the Church of the Brethren in 1890 and remained faithful. Services at the Cherry Grove church by the writer and Elders Chas. E. Delp and J. M. Moore.—I. R. Young, Lanark, Ill.

**Bowman.** Sister Elizabeth, nee Harshbarger, died of cancer, May 3, 1920, aged 54 years, 3 months and 7 days. She had been a member of the church for thirty-five years and was a woman of the highest Christian character. She leaves her husband and adopted daughter, one brother and two sisters. Services by Bro. H. C. Early. Interment in Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

**Burger.** Mary F. Shamp, born June 6, 1846, died March 23, 1920. She married J. M. Burger in 1871. To this union were born two children. She united with the Church of the Brethren some years ago and died in that faith. Interment in the Paradise cemetery.—Miriam Hoff Fetter, Weillerville, Ohio.—[Republished as amended by J. M. Burger.—Ed.]

**Eller.** Peter, son of Andrew and Elizabeth Eller, born in Hamilton County, Ind., died March 8, 1920, aged 72 years, 10 months and 16

days. During the Civil War he volunteered for service and was mustered out in April, 1866. He married Barbara Murray, and they united with the Church of the Brethren in 1871. He leaves two children.—Katherine Smeltzer, Arcadia, Ind.

**Farmer.** Sister Christine, born in Fairview, Ill., died in East Alton, Ia., at the home of her daughter, Mrs. Della Tapp, May 11, 1920, aged 73 years, 6 months and 1 day. Eight children survive. Her husband died about sixteen years ago. She united with the Church of the Brethren when ten years old and remained faithful. Services at the home of her daughter, Mrs. Pearl Butts, in Litchfield, Ill., by the undersigned. Interment in Elmwood cemetery.—M. Flory, Girard, Ill.

**Flory.** Sister Elizabeth, wife of James A. Flory, of McPherson, Kansas. She was born in England March 28, 1847, and died May 16, 1920, aged 73 years. The funeral was held at the Bethel church, Nebr., on Tuesday, May 18. Death was due to an illness, resulting from an attack of influenza. Her husband, one daughter, four sons and fifteen grandchildren survive her. From among her sons, Raymond, the youngest, was called to be a missionary in China. She was for many years a faithful member of the Church of the Brethren.—S. C. Miller, Elgin, Ill.

**Fry.** Carl E., son of Brother and Sister E. A. Fry, born in St. John, Kans., April 20, 1918, died Feb. 20, 1920, at Empire, Calif. He leaves father and mother, two brothers and two sisters. Services at the house by the undersigned. Interment in the Modesto cemetery.—L. L. Hylton, Empire, Calif.

**Fry.** Geo. M., born in Putnam County, Ohio, died at Fernald, Ohio, May 11, 1920, aged 66 years, 9 months and 20 days. He married Nancy Chitty in 1874. To this union were born four daughters and two sons. The sons and his wife preceded him. He was a member of the Church of the Brethren for forty-three years, and always faithful. Services by the writer, assisted by Eld. F. M. Wheeler. Interment in Johnson's Grove cemetery.—D. W. Wiese, Fernald, Iowa.

**Harple.** Sister Sarah K., nee Plautz, died April 25, 1920, aged 49 years, 11 months and 18 days. Sister Harple united with the Church of the Brethren many years ago and was a consistent member of the Congregational congregation. She was sorely afflicted with inflammatory rheumatism for nineteen years, but never complained. She is survived by her husband, six children, three sisters and three brothers. Services at Carpenters church by the home ministers. Interment in the adjoining cemetery.—D. S. Myer, Bareville, Pa.

**Helvie.** Lydia Ann, nee Griffler, born near Canton, Ohio, died in Omaha, Neb., April 14, 1920, aged 85 years. She married Lewis Helvie in 1859. To this union eight children were born, all living except one, which died in infancy. Sister Helvie united with the Church of the Brethren at Omaha, Neb., in 1910, and has ever lived a consistent Christian life. Services by the writer.—W. W. Blough, Omaha, Neb.

**Hoover.** James Herbert, son of Pearl and Midge Hoover, born near Siet, Mo., died April 25, 1920, aged 14 years, 2 months and 5 days. Death was due to heart failure, caused by an attack of influenza. He leaves his mother, one brother, and three sisters. Services in



the Bethany church by the writer, assisted by Eld. G. W. Clemens. Interment in the Wakenda cemetery.—E. W. Mason, Stet, Mo.

Keith, Sarah, nee Weddle, wife of B. P. Keith, died May 10, 1920, aged 79 years, 8 months and 7 days. She united with the Brethren church at an early age. Services at the Pleasant Hill church by Eld. A. N. Hylton and J. S. Sowers. Burial in the Pleasant Hill cemetery.—Pernie L. Dickerson, Willis, Va.

Landen, Martha Louise, daughter of Brother and Sister Frank Landen, died Feb. 23, 1920, of bronchial pneumonia, aged 1 year, 6 months and 24 days. She leaves her parents, two sisters and two brothers.—Katherine Smeltzer, Arcadia, Ind.

Layman, Wilbur, son of Brother and Sister Henry Layman, died in the bounds of the Bethel church, May 9, 1920, aged 9 years and 2 months. Death was caused by blood poison. Services in the Bethel church by the writer and A. D. Crist. Burial at Middleburg, Fla.—I. H. Crist, Middleburg, Fla.

Lichty, Robert S., son of Lyman and Hannah Lichty, died April 6, 1920, aged 2 years, 3 months and 15 days. Services from the home and at Rolands Reformed church by Eld. H. B. Yoder, H. S. Sonon and the writer. Interment in adjoining cemetery.—D. S. Myer, Bareville, Pa.

Macdonald, Esther Alice, daughter of Simon P. and Leah Eversole, born at Goshen, Ind., March 3, 1867, died at her home in Centuria, Wash., May 8, 1920, aged 53 years, 2 months and 5 days. She was a member of the Church of the Brethren for more than twenty-five years, and remained faithful till death. She was married to R. J. Macdonald in 1892, to which union were born five children. She is survived by three sons. Services in the Centuria church by the writer.—W. C. Lehman, Puget Route, Olympia, Wash.

McConly, Bro. Eli, died at his home May 3, 1920, aged 84 years, 8 months and 20 days. Death was due to a complication of diseases. He is survived by three daughters and two sons. Services by Brethren David L. Little and Henry S. Baker. Burial in Mt. Olive cemetery.—Mary A. Rhinehart, Hanover, Pa.

Miller, Sister Emma C., daughter of David and Elizabeth Zerbe, born May 26, 1839, died April 29, 1920. In 1864 she married James Myers, who died fourteen years later. In 1879 she married John Cabell, who died in 1891. The following year she married Emanuel Macdosses. She united with the Church of the Brethren when a young girl, and was a consistent member. Services by Eld. Hugh Miller.—Sara Bigler, Gettysburg, Ohio.

Needles, Mary Elizabeth, daughter of Benjamin and Delilah Byerly, died May 4, 1920, aged 79 years and 2 months. In 1859 she married Erwin M. Needles, who died nineteen years ago. She is survived by ten children. She joined the Church of the Brethren when a young woman, and lived a Christian life. Services at Ottawa by Bro. W. B. Devibish and at Havana, Kans., by Bro. W. H. Miller. Burial in the Havana cemetery.—Lois Needles Throne, Ottawa, Kans.

Noffanger, Daniel Cordon, died May 11, 1920, at his home at Rose Hill, Ill., aged 37 years, 5 months and 27 days. He married Maggie Crawford in 1901. To this union five children were born, two of whom preceded him. Three children, his wife and one grandson survive. He united with the Church of the Brethren nineteen years ago. Services by the writer at his father's home, near Pleasant Mound. Burial in the cemetery near by.—Urias Blough, Pleasant Mound, Ill.

Owline, Mrs. Delilah, nee Oswalt, daughter of John Jacob and Elizabeth Oswalt, was born near Arcanum, Ohio, April 27, 1863. She was the firstborn of a family of fifteen children. John Harvey Owline was born June 12, 1861, also near Arcanum. He was of a family of seven children. He was married to the above-named Delilah Oswalt Oct. 26, 1881. This union was blessed by four sons and three daughters. Over thirty years ago they united with the Church of the Brethren, ever remaining faithful. Sister Owline died on the night of March 28, 1920, being instantly killed as a result of the cyclone. She lay close to her husband, who also was seriously injured. He died, as a result of the accident, two days later. Both were laid to rest in one grave in the Abbottsville cemetery. Bro. Owline's age was 58 years, 9 months and 18 days. Sister Owline's was 56 years, 11 months and 1 day. Services in the Abbottsville church by the writer, assisted by Bro. Binkley.—A. H. Weimer, Greenville, Ohio.

Phenis, Isaac B., son of Isiah Phenis, born in Union County, Ind., died April 3, 1920, aged 66 years. In 1881 he married Miss Flora Kauffman. To this union were born five children, four of whom survive. He united with the Arcadia Church of the Brethren and lived faithful to his belief.—Katherine Smeltzer, Arcadia, Ind.

Sala, John, son of Irvin and Lydia Sala, died April 25, 1920, aged 2 years, 10 months and 1 day. Surviving are his parents, four sisters, one half-sister and one half-brother. Services at the West Side church by Bro. H. Forney.—Anna Warstler, Goshen, Ind.

Sanor, Eliza, daughter of Lewis and Catharine Stoffer, died April 26, 1920, aged 87 years, 8 months and 4 days. She married Samuel K. Sanor. To this union were born seven sons and two daughters. She is survived by four sons and one daughter, besides a number of grandchildren and great-grandchildren. In early life she united with the Bible Christian Church. Interment at the Moultrie Chapel. Services by Bro. Floyd Irvin.—Rena Heestand, Moultrie, Ohio.

Sherrick, Sister Mary Ann, died at her home in Lancaster, Pa., April 29, 1920, aged 74 years. She was a member of the Church of the Brethren many years. Her husband preceded her. She is survived by two daughters. Services by Eld. H. B. Yoder, assisted by Eld. I. N. Musser.—Leah N. Phillip, Lancaster, Pa.

Shively, Isaac, son of David and Hettie Shively, born in Darke County, Ohio, in 1845, died May 12, 1920, at his home in Mantion, Mich. He married Elmira Fitzwater. To this union were born nine sons and one daughter. One son and Mrs. Lawrence Waller. Fourteen years ago he united with the Church of the Brethren and about ten years later was elected to the deacon's office, in which he served until death. He leaves eight sons, one daughter and twenty-one grandchildren. The body was brought back to Celina, Ohio. Services by the writer.—P. E. Cordier, Celina, Ohio.

Slisler, Opal June, infant daughter of Bro. Carl and Sister Mabel Slisler, died at their home, near Bronson, Mich., April 28, 1920, aged 23 days. Services at the home by the writer.—J. H. Fike, Middleburg, Ind.

Smith, Samantha A., born near Montreal, Can., Oct. 5, 1844, died May 9, 1920, at the home of her granddaughter, Mrs. Effie Shoemaker, near Laporte, Ind. Her husband died March 4, 1913. She is survived by two daughters, one son, sixteen grandchildren and seven great-grandchildren. Services at the home by the writer.—J. H. Fike, Middleburg, Ind.

Smith, Bro. Jacob A., died of heart trouble, May 9, 1920, aged 72 years, 2 months and 5 days. He was a faithful member of the church. He leaves his wife and ten children. Services by Bro. H. C. Early. Interment in the Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Warner, Mrs. Alice, wife of John M. Warner, of Greenville, Ohio, died May 9, 1920, aged 61 years, 4 months and 8 days. Early in life she united with the Church of the Brethren. She was married Aug. 11, 1878. To this union were born eight sons and two daughters. Two infant sons preceded her in death. She was much devoted to her children and made many sacrifices for their benefit. Services from the church at Greenville, Ohio, by Bro. S. Z. Smith, of Sidney, and Bro. D. M. Garver, of Trotwood.—A. H. Weimer, Greenville, Ohio.

Watts, Sister Emily, wife of Bro. Gera Watts, died at her home near Mount Morris, Ill., May 7, 1920, aged 54 years, 4 months and 21 days. Her parents were Mr. and Mrs. Lawrence Waller. She united with the Church of the Brethren in early girlhood. Her husband, four children, two brothers and two sisters survive. Services by Eld. F. E. McCune.—Nelson E. Shirk, Mt. Morris, Ill.

White, Sister Nannie J. Yost, born April 12, 1877, died April 26, 1920, in the Mobile Infirmary, after undergoing an operation. She was a member of the Fruitdale church and was a consistent worker. She is survived by her husband, Wm. E. White, two sons and four daughters. Services at the Fruitdale church by Bro. Ralph G. Rarick. Burial in the Pine Street cemetery.—J. Z. Jordan, Fruitdale, Ala.

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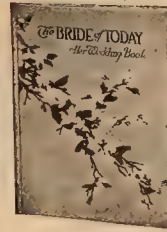
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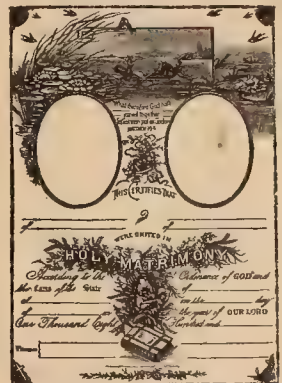
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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 333)

seventeen discourses, which were good, straight Gospel sermons. Four made the good choice. The meeting closed with a full house and the best of interest. Our love feast was held May 9, with Bro. Sala officiating. Sixty-four members were present. April 15 we organized a Sisters' Aid Society, with Sister Letha Burnett, President—Nellie B. Kinzie, Ripley, Okla., May 17.

Paradise Prairie church held a love feast May 1. Brethren Ray Waggoner and V. K. Meek were present, the latter officiating. We were favored with a splendid sermon by Bro. Waggoner on Sunday morning. Bro. Meek spoke in the evening. April 7 Brethren Herndon and Meek gave us some interesting talks on the Forward Movement.—Emma J. Westfall, Coyle, Okla., May 13.

Pleasant Plains church enjoyed a love feast May 8. Visiting brethren and sisters were present from several churches. Elders I. H. Miller and A. B. Diller, of Nash, and John W. Deeter, of McPherson, were the ministers present. Just prior to the feast we met in council, when Bro. Sam Ayers was called to the ministry and with his wife was installed. Since our last report eight of our Sunday-school boys and girls have been baptized. The attendance at all of our services is increasing. May 9 Bro. Deeter talked to us about the Forward Movement. In the evening we had an Anti-Tobacco program, followed with a splendid sermon by Eld. Miller. Large crowds attended all of the services—Mary Prentice, Ahler, Okla., May 14.

## PENNSYLVANIA

Antistam church met in council April 24, with Eld. H. M. Stover presiding. Bro. Albert Hollinger, of Marsh Creek, and Bro. Baugher, of Linesboro, Md., were present. Bro. Stover was elected elder for another year. Three certificates were issued and three were received. We made choice of Bro. Laban Leiter, with Bro. M. A. Jacobs as alternate, to represent us at Annual Conference. We decided to have two love feasts in the congregation this spring, one at Welty's, May 29, and the other at Price meetinghouse, June 19, at 1:30 P. M.—Jessie Demuth, Waynesboro Pa., May 8.

Codorus.—The Volunteer Mission Band of Elizabethtown College rendered a splendid program May 9. A collection of \$58 was taken. The speakers were Jesse D. Reber, Daniel E. Myers, Clarence B. Sollenberger and David Markay. They also furnished special music.—E. H. Leiman, Dallastown, Pa., May 16.

Elizabethtown.—May 7 we met in council to call two brethren to the ministry. Brethren Irvin Hoffer and Ezra Wenger were chosen and immediately installed into office. Elders S. Z. Whitmer and Hiram E. Kaylor assisted in the work. Mothers' Day was very appropriately observed. Two of our Sunday-school classes—the fellow-Helpers and Berean—rendered a splendid program, followed by an excellent address by Bro. Diller, Myer, of Bareville, Pa. May 16 we held our love feast, when more than three hundred members commended Bro. Isaiah Musser, of the Mountville congregation, to the Lord. After the morning services one was received by baptism.—S. F. Engle, Elizabethtown, Pa., May 17.

Midway.—Sister Lydia Taylor was with us May 2 and spoke at the Cornwell house. Our love feast was held May 11 and 12. The following ministering brethren were with us: Eld. John Herr, Eld. J. H. Longenecker, who officiated, A. B. Gingrich, Henry Zug, Allen Becker and Nathaniel Eshelbourn. The next day we held two love feasts to Annual Meeting, instead of one, as was formerly announced. Our alternate, S. K. Wenger, is also to go. Our Sunday-school again pledged to support six Armenian Orphans for another year.—Elizabeth B. Nolt, Lebanon, Pa., May 17.

West Greentree.—At the close of our regular services at Rhensia, May 9, two young people made application for membership and were baptized. The Sunday-schools are moving along nicely. A fairly good interest is manifested at our midweek prayer meeting, and at our Christian Workers' Meeting.—S. R. McDannel, Elizabethtown, Pa., May 13.

## TENNESSEE

Beaver Creek church assembled May 15 to observe her love feast and communion, with nineteen members present. Bro. P. D. Reed, of Limestone, officiated. Bro. S. C. Miller, of Chicago, was also with us. On Sunday Bro. Miller preached a missionary sermon. An offering of \$28.30 was taken for World-wide Missions. Since our last report one has been baptized and one has been received by letter.—Mrs. J. Vernon Spangler, Fountain City, Tenn.

Cedar Grove.—Bro. A. E. Nead, our pastor, was with us May 8 and 9 and preached three very interesting sermons. On Sunday his subject was, "The Second Coming of Christ." Four recently accepted Christ and await baptism.—W. D. Isenberg, Rogersville, Tenn., May 11.

## TEXAS

Paradise.—Bro. Blair Hoover, of Plattsburg, Mo., just closed a series of meetings. Two were baptized and received into the church. We had a very good meeting and splendid attendance. Bro. Hoover intends to move here this fall and with them a few others will move. We already have a few pioneers here and expect to organize a church. This is a good country and a good place to start a church. We need some good workers and would be glad to have other Brethren families move in. We have good crops almost every year, and good land can be bought from \$30 to \$45 per acre on reasonable terms. Any one wishing more information, write the undersigned.—O. B. Hummer, Booker, Texas, May 16.

## VIRGINIA

Burks Fork church met in council May 15, with Eld. A. J. Weddie presiding. Five letters were granted. An offering of \$5.85 was taken for the home church work. On the Sunday following Bro. Lee Jennings preached to a large audience—Hattie E. Hylton, Floyd, Va., May 18.

Daleville congregation met in council on Saturday, May 8, with Eld. T. S. Mohman presiding. Our spring love feast was held immediately after the council, with a good number of members present. Our delegates to District Conference are Brethren L. C. Coffman, J. T. Layman and J. W. Kenberry, with Brethren C. W. Mangus, W. K. Coffman, and J. P. Bowman, alternates. Bro. J. W. Kenberry is our delegate to Annual Conference. One member was reclaimed, and one was received by letter. One letter of membership was granted. A report was made of the late financial drive of our congregation. About \$4534 was pledged to the cause of missions, which was \$1,000 beyond the goal set. Financial week concluded a series of services, held in the interest of the Forward Movement. Our elder, Bro. J. W. Kenberry, with our resident ministers, was in charge. We appreciated very much Prof. E. E. Speicher's practical and soul-inspiring talks and sermons. He has recently brought his membership to our congregation, and we are especially glad. Prof. L. C. Coffman conducted services during the evangelistic week. One soul was added to the Kingdom. We had a series of fine sermons, from which every one who attended received great inspiration and benefit. Similar services were conducted at several other churches in our congregation. As a result of Prof. Coffman's evangelistic efforts at Pleasant Dale, three souls were saved. During the campaign, Daleville Sunday-school made a drive for new members. Visiting in the homes, and inviting every person in the community

to join the school, increased the attendance about one-third. We are in immediate need of more supplies and equipment, in order that all may be accommodated.—Lois Amy Eller, Daleville, Va., May 15.

Green Hill. Since the last report two Sunday-school boys have been received into the church. May 8 we held our love feast, with Bro. C. E. Eller officiating, assisted by Bro. L. N. Kinzie. Afterward Bro. Eller gave a very interesting talk on the Forward Movement.—W. B. Poff, Glenvar, Va., May 14.

Nokesville church met in council May 1. A number of letters were received and others granted. Our delegates to Annual Conference are Brethren M. G. Early and W. F. Hale; to District Meeting, Brethren G. W. Beahm, M. G. Early and A. K. Graybill. The church considered seeking Conference recognition for Hebron Seminary. Our series of meetings by Bro. A. L. B. Martin closed Sunday night with eleven applicants for baptism and young people. The attendance and interest were exceptionally good.—Mrs. Mary B. Beahm, Nokesville, Va., May 19.

Pleasant Hill church convened in regular council May 8, with Eld. A. M. Hylton in charge. We decided to hold an election in the near future. Services the following morning were in charge of Eld. S. E. Hylton, and the evening Bro. J. B. Sowers spoke to us.—Pernie L. Dickerson, Willis, Va., May 14.

Redox Grove church met in council May 8, with Eld. W. F. Vest presiding. Three letters were granted. The writer was chosen church correspondent. On Sunday we met for Sunday-school, following which Eld. W. F. Vest preached a good sermon on the subject, "Deciding for Christ."—Lena M. Bowman, Floyd, Va., May 13.

Rowland Creek congregation held her council May 15, with the pastor presiding. He gave us a stirring sermon and we had a good meeting. There were two additions to the church at this time. The Sunday-school was reorganized, with Bro. Shelton chosen as superintendent again. The other officers also were retained.—Nancy J. Suit, Seven Mile Ford, Va., May 17.

WhiteRock congregation met in council April 3, with Eld. S. P. Reed presiding. Two letters were granted. The following officers were chosen for the coming year: Bro. S. P. Reed, elder in charge; the writer, correspondent. Bro. C. D. Hylton visited us April 12 in the interest of the Forward Movement and gave two interesting and helpful talks.—Mrs. Hettie E. Duncan, Carthage, Va., May 11.

## ANNOUNCEMENTS

**DISTRICT MEETING**  
June 29-July 1, District of Idaho and Western Montana, Payette Valley church.

**LOVE FEASTS**  
Arkansas  
June 20, Springdale.

Colorado  
June 6, 7 pm, Denver.

Idaho  
May 29, 7 pm, Moscow.  
June 13, 7:30 pm, Nezperce.  
July 10, 8 pm, Winchester.

Illinois  
May 29, Hurricane Creek.  
May 29, 30, 6 pm, West Branch.  
May 30, Cherry Grove church.  
June 5, 6, 7 pm, Yellow Creek.  
June 6, 7 pm, Polo.  
June 6, 7 pm, Champaign.

Indiana  
May 29, Union Center.  
May 29, Pipe Creek.  
May 29, Laporte, at Ross house.  
May 29, English Prairie.

May 29, Upper Fall Creek.  
June 5, 6 pm, Hartford City, at Bethel Center house.  
May 30, Logansport.  
May 30, Bremen.  
May 30, Walnut.

June 5, 7 pm, Elkhardt Valley.  
June 5, 7 pm, Wakarusa.  
June 5, 7:30 pm, Cedar Lake.  
June 5, 7:30 pm, El River.  
June 6, 6 pm, Cedar Creek.  
June 19, 7 pm, Camp Creek.  
June 20, 6:30 pm, Huntington City.

Iowa  
May 29, 4 pm, Iowa River.  
May 29, 7 pm, Prairie City.  
May 29, 30, Des Moines Valley.  
May 29, 30, 10 am, Coon River.  
June 5, Mt. Etna.  
June 5, 4:30 pm, Libertyville.  
June 5, 6, 11 am, Garrison.

June 5, 6, 2 pm, Panther Creek.  
June 5, 6, 2 pm, Fernald.  
June 7, Ottumwa.  
June 21, 7 pm, English River.  
June 3, 8 pm, Franklin County.

Kansas  
May 29, 10 am, Maple Grove.  
May 29, Monitor.  
May 29, Parsons.  
May 29, 30, 2 pm, Belleville.  
May 30, Larned City.

June 5, 6, 5 pm, Chapman Creek.  
June 6, Sabetha.  
June 19, Garden City.

Maryland  
May 29, 2:30 pm, Bush Creek.  
May 29, 4 pm, Long Green Valley.

May 29, 30, Brownsville.  
May 29, 2 pm, Monocacy, Mt. Dale house.

June 19, Bean Creek.

Michigan  
May 29, 7:30 pm, Elsie.  
May 29, Lake View.

May 30, Sugar Ridge.  
May 30, 6 pm, Detroit, First Church.

June 5, 5, 6 pm, Harlan.  
June 6, Thornapple.  
June 19, Rodney.

June 26, Zion, all-day meeting.

Minnesota  
May 29, Seavey.

Missouri  
May 29, Peace Valley.

Nebraska  
May 29, 8 pm, Alvo.  
North Dakota  
June 5, 6 pm, Surrey.

Ohio  
May 29, 6 pm, East Nimishillen.  
May 29, Ross.  
May 29, 6 pm, Blanchard.  
May 29, 10 am, Lick Creek.

May 29, 6 pm, Bear Creek.  
May 29, West Charleston.  
May 29, 6 pm, Pleasant View.  
May 29, 6:30 pm, East Dayton.  
May 30, 6 pm, Fortaria.

June 5, 5, Potsdam, Pittsburgh house.  
June 5, 6 pm, Middle District.  
June 5, 10 am, Canton Center.

June 5, Owl Creek.  
June 5, Maple Grove.  
June 5, all-day, Greenspring.  
Sugar Grove house.

June 19, 10 am, Richland.  
June 19, 10:30 am, Silver Creek.  
June 27, 7 pm, Desher.

Oklahoma  
June 5, Washita.

Oregon  
May 29, Mabel.  
June 5, Portland.

Pennsylvania  
May 29, Green Tree.  
May 29, 2 pm, Akron.  
May 29, 2 pm, Indian Creek.  
May 29, 1:30 pm, Conecago.

Bachmanville house.  
May 29, 6 pm, Clear.  
May 29, Mechanic Grove.  
May 29, 3 pm, Reading.

May 29, 4 pm, Spring Run, Pine Glen house.  
May 29, 30, 10 am, Falling Spring, Hade house.

May 29, 30, 2 pm, Good Will.  
May 30, 6 pm, Albright.  
May 30, 6:30 pm, Maple Spring.

May 30, 6 pm, New Enterprise.  
May 30, Mt. Joy.

May 30, Manor, Penn Run house.  
May 30, Codorus, Codorus house.  
May 30, 6 pm, Smithfield.

May 30, Brothers Valley, Pike house.  
May 30, 1:30 pm, Lower Conecago, Bermudian house.

May 30, 6 pm, Rummel.  
May 30, 7 pm, Yellow Creek, Bethel house.

May 30, Middle Creek.  
May 30, Parker Ford.  
June 1, 2, 10 am, West Greentree, at Greentree.

June 2, 3, 1:30 pm, East Petersburg, East Petersburg house.  
June 5, 3 pm, Spring Creek, Palmyra house.

June 3, 4, Big Swatara.  
June 5, 3 pm, Palmyra.  
June 5, 2 pm, Mingo, Mingo house.

June 5, 2 pm, Ridge, Fogelsanger house.  
June 5, 6, 2 pm, Mt. Olivet.

June 5, 6, 1:30 pm, Richland, Richland house.  
June 5, 6, 30 pm, Aughwick, Germany Valley house.

June 5, 6, Marshcreek house.  
June 6, Shamokin.  
June 6, Indian Creek, County Line house.

June 6, Rockton.  
June 11, 2:30 pm, Buffalo Valley.  
June 19, Markleysburg.

June 19, 1:30 pm, Antietam, Price meetinghouse.  
June 20, Montgomery.

June 20, 6 pm, Snake Spring Valley.  
June 27, Hostetter.

Texas  
May 29, Bay View.

Virginia  
May 29, 3:30 pm, Green Mt., Mt. Zion church.

May 29, 5 pm, Unity, Bethel house.  
Washington  
May 29, 7:30 pm, East Wenatchee.

May 29, Seattle.  
West Virginia  
June 12, Eglen.

June 13, 10:30 am, Berkeley.

# Books for the Home

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"Dr. Lowry's books combine medical knowledge with simplicity and purity in an unprecedented way. They are chaste and void of offense to the most delicate nature. The volumes are written with scientific accuracy and clearness."—The Journal of Education, Boston.

"Dr. Lowry's books combine medical knowledge with simplicity and purity in an unprecedented way. They are chaste and void of offense to the most delicate nature. The volumes are written with scientific accuracy and clearness."—The Journal of Education, Boston.

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Brethren Publishing House, Elgin, Ill.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., June 5, 1920

No. 23

## ...EDITORIAL...

### As the Conference Draws Near

THE 1920 Conference is at hand. Is it possible that a year has passed since we gathered at Winona Lake in the Becker Bicentennial—that memorable week of inspiration and spiritual uplift which our Senior Editor aptly called "Our Best and Greatest Conference"? Will the week at Sedalia mark a still further advance? Or is that too much to expect?

We shall not have, this time, the psychological advantage of a special occasion, such as we had last year. But we shall have the greater advantage of the momentum acquired in the Forward Movement. For though the Movement began, according to the calendar, Jan. 1, 1919, it was not until the Conference that it actually got started. And it was not until a few months ago, when the organization which was authorized by the Conference was effected, that the Movement began to get well under way. But the Forward Movement is now on in good earnest. The impact of it has been felt throughout the Brotherhood. Material substance has been consecrated to the Lord's work by new standards of giving. And new life has been quickened everywhere, or almost everywhere. Surely, under such an impetus the Sedalia Conference should be another milestone in the progress of the cause.

This does not mean, necessarily, that we must have more and better speeches than we had a year ago, or even that the public manifestations of enthusiasm must be more marked. It means that the Conference should furnish evidence that the spirit of consecration to the things of the Kingdom has taken still deeper hold upon the church. It means that the purpose of the church, to rise to its responsibilities, should appear more firmly fixed than ever.

Such evidence may find various avenues of expression, but none will be more significant than the world outlook which the Conference discloses in its handling of the business which comes before it.

The docket of business is somewhat heavier than for several years. There are more items to be considered and a number of them are likely to enlist unusual interest. The schedule of unfinished business includes nine different topics and on most, if not all, of these the committees assigned will have reports to offer, some of them of considerable length. The Church Boards have several subjects to present and a goodly number of the State Districts are bringing one or more queries. Most of the business has to do with matters of polity and methods of work, though here and there points of doctrine are touched upon. Altogether the schedule of business covers a wide range of interest.

In every such situation two tendencies will be found contending for the ascendancy. It has been so from the Jerusalem Conference down, and it will be so from the Sedalia Conference on. If radical and reactionary are words with too strong an emphasis, let us use the better-flavored terms progressive and conservative. These are both respectable words with an honorable history and a promising future.

In observing that these two tendencies are always "contending" for supremacy, it should not be inferred that there is always a conscious struggle between them, or that the participants are always lined up into two opposing parties. It is true that most people, by nature or education, tend to one viewpoint or the other, yet the struggle, if we may call it such, between these tendencies, may often be found in one and the same person. Many a man, facing problems in which the

issues seem very delicately balanced, has found himself torn between two equally insistent voices within his own breast, one warning him to be careful lest something be lost which the past has shown to be of value, the other warning him to be careful lest he block the wheels of progress in a time when the world-needs pleads so earnestly for every ounce of consecrated strength.

No, we should not look for sharply-drawn lines and it would be unfortunate if we could find them. We should simply note that, from the apostles' day to this, the church has worked out her problems through the interacting of progressive and conservative impulses and the recognition of this fact should help us to approach the work of the Sedalia Conference with the right outlook.

If we could trace these tendencies through all the intervening years, it would be a profitable exercise. But since we can not do this, we can find no better place in the history from which to get a suggestion of the right outlook for ourselves, than at the very beginning of it—the Jerusalem Conference itself.

That conference had a world outlook. At that conference the church decided to cease trying to be merely a Jewish sect, and accepted its divinely-ordained function of world-wide service. That conference adopted a Forward Movement program more comprehensive and involving a much more significant departure from previous practice than anything the Church of the Brethren has yet attempted.

But if the Jerusalem Conference was predominantly progressive, it was also conservative. Not only was there no thought of abandoning a single Christian principle but it had respect for long-standing prejudices and made concessions to them in so far as it could do this without hindering the forward step.

The Jerusalem Conference moved cautiously. But it did move. That must not be lost sight of. On the troublesome question of the Jewish distinction between clean and unclean meats, it was conciliatory to the last degree. On the main issue—the reception of Gentiles without requiring them first to become Jews—it moved boldly forward. It was cautiously courageous. It was conservatively progressive.

The world outlook of the Conference at Jerusalem would be a splendid one for the Conference at Sedalia.

### "Launch Out into the Deep"

SOME observations were made recently on this page concerning the advisability of a greater effort to gather our children into the church. A special effort of this kind at the Easter anniversary was suggested.

If we can do so without detracting anything from that idea, we would like to suggest another, which seems to us equally important. It is that we should begin to think, with equal seriousness, of enlarging the spheres of our evangelistic interest.

Why should we be so hesitant to break into circles where the people never heard of us? How are all to be reached with the Gospel if we work only with our own families or those who know us? What of the great masses, in the humbler walks of life, who have hardly been brought under church influence at all?

Shall we pass these by because they don't "understand our people" very well? Is the Gospel only for those who do?

The fishing is better, sometimes, a little farther out from shore. Peter found it so, at the Master's word, on the Sea of Galilee. Many have had a like experience in fishing for men.

## CONTRIBUTORS' FORUM

### Open the Door

Open the door, let in the sun;  
The winds are sweet and the flowers are fair.  
Joy is abroad in the world today;  
If our door is wide, it may come in this way.  
Open the door!

Open the door, let in the sun;  
He hath a smile for every one;  
He hath made of the raindrops gold and gems;  
He may change our tears to diadems.  
Open the door!

Open the door of the soul; let in  
Strong, pure thoughts which shall banish sin.  
They will grow and bloom with a grace divine  
And their fruit shall be sweeter than that of the vine.  
Open the door!

Open the door to the heart; let in  
Sympathy sweet for stranger and kin;  
It will make the halls of the heart so fair  
That angels may enter unaware.  
Open the door!

—British Weekly.

### Night Messages from the Bible

BY GALEN B. ROYER

#### Rejection

It is a most solemn thought that Jesus is not wanted by the very people who need him most. Everywhere men, not ALL men but MOST of them, do not want Jesus. We stand in amazement at the present (January, 1920) ruling power in Russia, seeking to stamp out every vestige of worship of God and his Christ, the world's Savior. If this rejection is the more prominent in that nation, bleeding and torn by internal strife, is it less conspicuous in other lands, where men heed not the call of the Savior: "Come unto me," and your "yoke will be easy and your burden light"?

Rejecting Jesus has marked the Kingdom's pathway from the day of our Lord's birth. It is a sad story to relate that Jesus, as a Babe, was rejected. "He was in the world, and the world was made by him, and the world knew him not." "He came to his own [property] and his own [the Jews] received him not" (John 1: 10, 11). Whenever the Holy Spirit reveals where Christ is, what is the effect? It is exemplified in the word "troubled." "When Herod heard these things he was troubled, and all Jerusalem with him."

Ordinarily people rejoice when a baby boy is born into the world. Even in heathen lands, where baby girls are despised, baby boys are welcomed. One would expect, when the question is asked: "Where is he?" that all Jerusalem would have been delighted and glad to see the Child. But they were ready, instead, to say: "Not wanted." So it is in the world today. Though not as bold as the signs: "Keep off the grass," yet more positive are the attitudes: "Not wanted." Try preaching Jesus at an evening party or at a dance, and see how quickly a chill comes over the crowd, and a sullenness follows, because of the intrusion. Go to the theatre with its gaiety and frivolity, and declare the words of eternal life, and you are hushed: "You are out of place." Indeed, at the theatre may be found church members who will be loudest in declaiming your effort. They, too, are the least faithful at God's altars of prayer.

"Not wanted" is written over the entrance of too many institutions of learning. The public schools, in many States, have so declared themselves. Those larger seats of learning, where only technical and "re-



liable" investigations are carried on, on the basis of believing only what can be proven, have the sign up: "Not wanted." Even leaders of religious thought in some theological schools wax bold, and discard simple faith in Christ for their own "substantially-proved" notions about him, and the sign is up there: "Not wanted."

Be not surprised at this, beloved. Jesus was rejected in the days of his childhood, even before he asserted his Messiahship, and he has been rejected ever since. I see rejection in the history of the church. Behold the pages of ecclesiastical records and note in how many instances "forms," "precedents" and "expediency" and a partial service—just that part which suits our tastes and ideals—have taken the place of Jesus Christ, who alone is to be our Example in all things (1 John 2: 6; Matt. 17: 5, 6). The real Christ, "not wanted," crops out in their uncertain statements of assurance of salvation. Some day, however, these persons shall be sadly in need of Jesus as Friend and Redeemer, and they will be greatly troubled because of his absence then.

Herod and all Jerusalem were troubled because Jesus was born; and is it not remarkable that in their dark hour of trouble they should turn to the Scriptures to find the way out? After all, when people want solid, reliable information, they turn—perhaps as a last resort—to the Scriptures. They do not go to the professors in the colleges and preachers in the pulpits, who declare the first eleven chapters of Genesis to be a myth, who can not accept the Pentateuch, who sneer at the story of Jonah, who assign to the Book of Isaiah at least two authors, who reject the virgin birth of Christ, who reason away his Deity and do not look for Christ's return. The honest inquirers do not go to the books which point out the errors of the Scriptures—errors which do not exist in the Bible at all, but are in the minds of the critics. No, no! Thank God, light and truth came from God through Jesus Christ, the Revealer, by way of the Scriptures and under the inspiration of the Holy Spirit. What some men have chosen to call "errors" become wondrously beautiful truths, when studied under the direction of the brooding power of the Holy Spirit.

Always remember that there is the difference of *infinity* between what God says and what man thinks and says. This statement may be illustrated thus: The finest cambric needle, under a high-power magnifying glass, reveals a rough surface and blunt point; but examine likewise the sting of the bee, and no matter how much it is magnified, it remains a point perfectly smooth, pointed and most beautiful. How can man's writings be otherwise than imperfect and wrong, when his vision is blurred by the cataracts of his own sinfulness, and trust in his own goodness and spiritual attainments?

Herod seeking the Scriptures also presents a striking testimony of the value of God's Word—one that should be cherished—that, in the midst of his confusion, he turns to the despised, neglected Word of God and listens—even follows in that way! Sad it is that at heart he purposes to apply the information to evil account, under the guise of good, "that I may come and worship him also." That, however, is much like people do today. They go to the Bible to prove their position, rather than to be led to the Rock that is higher than they—to establish God's position in them. Debates, controversy and the like, all tend to the same wrong end. Herod had murder in his heart. Remember, too, beloved, that if you simply seek to *prove your point*, you may imperil your spiritual life. We are to be *witnesses for Christ*; he does not need our help to defend him and his Word. He is best able to do that through our faithfulness as witnesses.

But God is never outgeneraled by the iniquity of man. The Boy Jesus was saved through the heaven-directed Wise Men, who returned another way. Then Joseph took the child and fled to Egypt. Behold the mother, perhaps riding a donkey, the Child in her lap, and Joseph stepping thoughtfully beside, as they march away to Egypt. Beautiful, you say? Yes, from one viewpoint, but how pitiable from another! A world needing a Savior so greatly, the Savior here to

save man, but the Savior must flee by night to save his own little life. He must remain in hiding till the death of the king.

Why to Egypt? "That it might be fulfilled which was spoken by the prophet, 'Out of Egypt have I called my Son.'" How wonderful are God's ways, and why does not man learn reverence and faith through them instead of being filled with doubt? For thus spoke the prophet Hosea: "When Israel was a child, then I loved him, and called my son out of Egypt." Jesus, to retrace the history of Israel, went to Egypt to be called out, even as God's chosen people of old had been called out. It would appear that the Master's whole pathway was through the historic grounds of God's effort to save man.

How cruel is sin! Herod, seeing he was defeated in his plans through the Wise Men, ordered the slaughter of innocent children—two years old and younger—thinking thereby to get rid of Jesus and to satisfy his own selfishness. So it is today. Selfishness destroys in larger proportions than Herod ever thought of doing. Herod killed his hundreds of innocents and there was great weeping in and about Bethlehem. The American Tobacco Trust, with some well-organized but misguided, enthusiastic Christians, put the cigarette into the mouths of clean sons, and opened their lives to vice and crime. Missionaries waited in New York to go to Africa and could not find passage, while boats sailed, every now and then, carrying liquor to their very fields. Other instances might be mentioned. It will not do to cry out against Herod alone; the "rulers of this world's darkness" are, if anything, sometimes more infamous, cruel and murderous than he.

But thanks be to God, Jesus remained unchanged through all these trying scenes. Unloved, and not wanted, he grew in "favor with God and man." His parents brought him back to his homeland, to his own people—and though they wanted him not, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 11, 12).

Though rejected today, he is still the Friend of sinners. He is the Worthy One. "Him that cometh unto me I will in no wise cast out." Let us leave all else and simply come to Jesus. He will save.

Huntingdon, Pa.

### Shall It Be Forward?

BY M. CLYDE HORST

THERE are several reasons that justify a Forward Movement. In the present world crisis, "every creature" should have the light. Our claim, to be apostolic in faith and practice, makes a decided advance imperative. Furthermore, why should not all "of like precious faith" cooperate in evangelizing the world in this generation with the least possible duplication of effort, and the resultant waste of resources?

But a backward movement is necessary in some quarters, before there can be a real moving forward. There must be a return to "the faith once for all delivered." While this message has some reference to the apostolic sacraments, its main application is to the fundamental doctrines of the New Testament. While we were scrupulously careful to be sound in the faith, with reference to the former, we have grown quite liberal concerning the latter.

There is concrete evidence that Paul's admonition: "Stand fast in the faith," is timely yet today. Some say that sin did not originate in the fall of man, but rather in his failure to rise—a sort of falling upward. Often, when the atonement is expounded, that which is really fundamental—its very life and power—is studiously evaded. There is denial, in some quarters, of the virgin birth, and the resurrection of the body. Paul, we are told, was mistaken concerning the character of the last days, and "the blessed hope" is actually an object of scorn. Much of the Old Testament—even some of the parts that Christ quoted as historical—are relegated to the realm of mythical things.

There can be no real Forward Movement with such an "uncertain sound." If we do not hold to the Bible of the Christ, we will not long hold to the Christ of the Bible. If we depart from the doctrine of the apostles,

we can not hope for the primitive power. Unless we "contend earnestly for the faith once for all delivered," the new emphasis upon education, evangelism, and missions, is vain. Germany's world-famed progress proved to be the opposite of progress, because, in her forward movement, the Bible had become a mere "scrap of paper." If we permit the theology "made in Germany" to dominate our thought and life, our Forward Movement will turn out to be a backward step in the final test.

John, the beloved disciple, once wrote as follows: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." The application of this message has often been overdrawn, but we certainly ought to follow it literally when the fundamentals of the faith are at stake.

Johnstown, Pa.

### The Attitude of Jesus toward Christian Coöperation

BY FLOYD M. IRVIN

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17: 20, 21).

For what was Jesus praying when the above words poured forth the deepest desire of his soul? Was it for those only who were converted by the twelve? Was it for Lutherans only, or for Presbyterians, or Methodists or members of the Church of the Brethren? Our usual answer is: "For us." But how many does the "us" include? The prayer tells us plainly: "Those who 'believe on me'"—those who believe on Jesus. Not only those who believe on him in just the same way that I do, but all those who believe on Jesus. He prayed for all those who truly profess and desire to be his followers. He may even have included Roman Catholics.

What was the one thing he most desired for them? It was that which he desired so earnestly that it found expression on his lips just before his death in that great high-priestly prayer, "that they may all be one."

How did Jesus desire us to be one? He asked that we might be one as he and the Father were one—completely surrendered to God, one in purpose, one in working out God's will, so enrap in our devotion to God that we will work together as one person in promoting his Kingdom.

Why did Jesus pray that we should be one? "That the world may believe," he prayed. Is it not to be expected, then, that, when all the people of evangelical faith in Jesus unite as one in their purpose and goal—when they work together as harmoniously and unitedly as did Christ and the Father—the world will believe? Are not those who oppose the coöperation of believers, in promoting the Kingdom, working against the will and prayer of Jesus, and throwing a stumbling-block in the way of many in the world who might otherwise believe? When we see that, by holding ourselves aloof from one another as we have done in the past, we have won comparatively few of the world to believe, should we not unite in our work that the prayer of our Lord may be answered and that the world may believe?

Homeworth, Ohio.

### Shall We Withdraw from the Interchurch World Movement?

BY IRVING M. REIFF

THAT this movement has been a success from a financial standpoint, there can be no doubt, since the majority of the churches have reached their quota, or better, and others will still make their quota. Since these quotas were very large, as compared with former ones, raised by the different churches, this coöperative movement has, in some way, assisted in raising this money. That there can be no objection to the different denominations raising their funds for their own Forward Movements at the same time, for the sake of greater efficiency, there can be no doubt.

As to Church Federation, there is nothing to suggest it or make it possible, under present conditions, and



when there is any appearance of such a trend in the movement, there will be ample time then to withdraw.

The real objection, if there is any, will center around the "Friendly Citizens' Fund." Can the church take his money? The writer does not know what this fund has amounted to, in the whole, but as for Minneapolis, it was a failure, either from not being properly handled, or because this class of people do not, as a rule, give their money for benevolent purposes, as Minneapolis raised less than \$7,000 for this fund. This sort of citizen enjoys the benefit of the church and the Christian home in having a better place in which to live, to do business and to raise a family, but he fails to appreciate these privileges; otherwise he would give to the church what he should towards its support. How can we better help him to appreciate these things than to go to him and ask him to help support the church? If he refuses, it will at least cause him to think upon the matter, and, after doing so, he may not only give his money to the work, but himself.

Then there are many large corporations, such as Montgomery Ward & Co., Sears, Roebuck & Co., the Standard Oil, etc., whose principal stockholders belong to some denomination, and give their money to that denomination, but whose business reaches to every State. They sell goods to the members of every denomination, and receive money from them all. They would, doubtlessly, welcome the opportunity to donate to a general fund, to be distributed to all the different denominations, where it rightfully belongs, for all these have assisted them in making their money.

The Interchurch World Movement looks after this class of citizens, and at the same time does not interfere with each denomination in its own Forward Movement. It merely assists each in the raising of its own funds by unity of action in campaigns, and by publicity. Our little church in Minneapolis received the most cordial treatment from the large churches of the city during the drive, and the papers gave us more space than they devoted to the larger churches, owing to the fact that we were one of the first in the city to go over. Many people asked: "Who are these people of the Church of the Brethren and what do they believe?"

Then we should not lose sight of another fact. If two churches are in the same section of the city, and have been competing with each other, in seeing which one could get the most Sunday-school scholars away from the other, from now on they will look for boys and girls not in Sunday-school. If either one of these churches should rebuild, it will choose a territory not covered, as yet, by church influences, instead of rebuilding on the old sites. The Minneapolis church is doing that very thing at the present time—at least it is looking to that end.

The writer believes that this movement puts the church in its proper light before the world, and puts it upon the proper financial basis to cope with twentieth century environments. Satan is traveling fast; shall the church stand still?

Minneapolis, Minn.

## Wherewithal Shall We Be Clothed?

BY EVA M. BRALLIER

SPEAKING of clothing, here is one pertinent question: If Satan could decide for the church, would he prefer to see us cling to our order of dress, or would he rather see us dress as the world does? That isn't hard to answer. There is only one answer to it.

Here is another question: If Peter and Paul were here to advise us, would they say: "Keep your order of dress"? Or would they say, "Dress as the world does"? For, remember, there are only these two ways for the rank and file of the church. Either it will be the one or the other.

Many tell us that, since no order of dress is laid down in the New Testament, there are no grounds for it in the church. But let us note the difference in conditions in these times and in the times of the apostles. In those days, and at least until very recent years, a man could stand at a city gate in Palestine and, as the people passed through, he could accurately tell from what province each came by the garments he wore.

The styles did not change. Each man wore the same kind of garment that his father and grandfather had worn before him. Under such conditions there was not the need to call attention to dress that there is now, save to teach the Christians to abstain from decking themselves with gold and precious stones. But how is it now? Unless milady is careful, her hat will be narrow in the brim when it should be wide, or the crown will be low when it should be high. She must buy new once a year, at least, or suffer the humiliation of knowing she is out of style!

Did you ever notice that, in many cases, as soon as a member forsakes the order of the church, he or she sees the way clear to wear a finger ring or some other gold ornament, thus plainly violating a Gospel teaching? Satan is seldom satisfied with getting a soul to take one downward step. More are immediately in order.

I wish that all of our brethren and sisters could see the power of the restraining influence of our order of dress. If God so highly commended the Rechabites for obeying the commands of their fathers, which commands were not specific laws of his, how much more highly shall he commend us for regarding a custom of our fathers, which custom, for so many years, served a worthy purpose? Considering the conditions under which we are now living, this principle and its faithful observance are more needed than ever before in our history. Let us take a firmer stand for Gospel simplicity in dress!

Curlow, Iowa.

## Tithing

BY F. A. VANIMAN

IN THE MESSENGER of May 15, I was quite interested in the editorial, "Speaking of Facts—Aren't These Rather Interesting?" Yes, those facts are very interesting. They go to show what could be done by a united effort. All it takes is for us all to work together—all tithe our income—and we could make things move in a way that would surprise the most skeptical. The reason why the Government can so easily raise a tax of four billion, is because everybody has to help. The article referred to above, shows how easily the Christian people could raise \$249,778,835, and nobody feel it.

We have a membership of about 100,000. I think one-fifth of that number should be able-bodied men, with an earning capacity of \$1,000 per annum and upward. Some have an income of \$2,000. Some have an income of \$5,000. Some have an income of \$10,000. A few may have an income of \$15,000 or \$20,000. But we will be fair, and average the income at \$2,000. Carpenters and painters and day-laborers, nowadays, are getting from \$5 to \$8 per day, and hence have an earning capacity of \$1,200 to \$2,000. Many of our schoolma'ams, for next year, will be getting from \$900 to \$1,500 for nine months' work, and therefore our deductions are practical. This will give us 20,000 men, earning, for next year, at the average income of \$2,000, the neat sum of \$40,000,000, of which the tithe is \$4,000,000. And this, according to the Scriptures, is our duty to give. The Mormon church demands it, and they are growing, in spite of the laws of the land. Don't you think it is about time that we are asking Annual Meeting to pass a decision, asking our members to do the thing we are talking about so much? Why? Because it is scriptural, because it is right, because it will make our church grow as nothing else can do. "Where a man's treasure is, there is his heart also." Just get our people to giving to the church in a systematic way, and they will love the church as they have never loved her before.

I am very sorry that our ministers are not agreed on this question. Some of them, when you get down to business on the tithing question, and ask that it become a matter of business with our members, will tell you: "It all belongs to the Lord." So it does, but the Lord does not ask us to give it *all* away. And if you know, men, you know that unless you can get them to give as much as one-tenth, you can never expect them to give any more. And the fact of the business is, that many of our wealthy members are not giving very

much of *anything*, and are leaving their wealth to their children who are not members of our church.

It seems to me, from a purely business standpoint, that our church leaders should see the wisdom of advocating and teaching the principle of tithing, and have the Annual Meeting pass a query, making it a matter of duty to tithe, and the Lord will add his blessing. If you want to be convinced, just send for "What We Owe, and How to Pay It," by a layman. And if you study it carefully, you will see the point.

McPherson, Kans.

## The Interchurch World Movement

BY ED. R. HERNDON

THE Interchurch World Movement is today claiming a great deal of attention. Some see only good in it, while others see only evil. As I see it, it is not wholly bad, neither is it a panacea for all church ills. Like everything done by man, it has its flaws and imperfections. Nothing done by man can be perfect until man becomes perfect. A great deal of stress is being put on the finance plan and it is being both praised and condemned, but to me that is one of the small things of the movement. The most important thing in the movement, I think, is the united evangelistic campaign.

Two or three years ago the American slogan was: "Let politics be adjourned." But today it looks like everything but politics was being adjourned. Why this change? Because all politicians are talking politics at this time, and their united effort is swaying the public mind in that direction. So, if all Christians are engaged in one great evangelistic campaign, they will have greater power to sway the public mind from sin to righteousness than if each acted independently of the others. And anything that will help to draw souls from darkness to light, should not be passed by lightly. Let us "become all things to all men, that by all means we may win some."

Some are afraid that the Interchurch World Movement will lead to federation or church union. What did Christ pray for but that those who believed on the Father through his name might be one, as he and the Father are one? If the Father should see fit to answer his Son's prayer at this time, should we be greatly alarmed?

Some are afraid it will cause us to give up some of our time-honored customs and doctrines. If we have any customs or doctrines which have no better excuse for their existence than that they are "time-honored," let us not let them stand in the way of any means that may help us to bring souls to Christ. But if we should be asked to give up any part of the Gospel of Christ, or forsake any command or ordinance of the New Testament, then let us stand by the Word, though we stand alone.

The Church of the Brethren is being stirred from center to circumference by the Interchurch World Movement, and we are not all agreed as to what stand we should take in the matter. But let us not allow a division to come in the church over this matter. We were not all agreed when the first church paper was started, nor when the Sunday-school work was taken up, nor when the church colleges were started, and why should we expect all to see the Interchurch World Movement in the same light? The sun does not rise in Boston and San Francisco at the same moment, but it shines on both cities alike when it *does* shine, and so we advance in the light of God's Word. Let us say today as the founders of our Brotherhood said, two hundred and twelve years ago: "We will live up to all the Gospel light we have, and accept more as it is revealed to us."

Weatherford, Okla.

## SISTERS' AID SOCIETIES

A splendid program has been prepared for our Aid Society Meeting, to be held at Sedalia, Mo. It is hoped that a good body of Aid Society workers will be present. There will be some very important business to consider for the benefit of all Aid Societies. We also urge that all money be paid from the Societies to the General Mission Board, for one year, toward the hospital in China, and the Girls' Boarding-school in India.

Philadelphia, Pa.

Mrs. M. C. Swigart.



## AMONG THE CHURCHES

### Calendar for Sunday, June 6

Sunday-school Lesson, Saul's Failure.—1 Sam. 15.  
Christian Workers' Meeting, The Book I Love Best.—  
Psa. 119:97, 103.

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### Gains for the Kingdom

Five baptisms in the Mountville church, Pa.  
Two baptisms in the Harrisburg church, Pa.  
Six baptisms in the Cleveland church, Ohio.  
Two baptisms in the Samson Hill church, Ind.  
One baptism in the Minneapolis church, Minn.  
One baptism in the West Johnstown church, Pa.  
Twelve baptisms in the First South Bend church, Ind.  
Six conversions at Rockwood, Pa.—Bro. C. W. Warster, of Pittsburgh, evangelist.  
Two baptisms in the Ft. Wayne church, Ind.—Bro. B. D. Hirt, of Huntington, evangelist.  
Eleven baptisms in the Bethel church, Neb.—Bro. E. F. Sherfy, of Conway, Kans., evangelist.  
Eight baptisms in the Long Lake church, Mich.—Bro. E. F. Caslow, of Grand Rapids, evangelist.  
Seventeen baptisms in the Salem church, Ohio.—Bro. David Metzler, of Nappanee, Ind., evangelist.  
Eleven accepted Christ in the Inglewood church, Calif.—Bro. J. Edwin Jarboe, of Chicago, evangelist.

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### Our Evangelists

Bro. J. H. Cassidy, of Huntington, Pa., some time early in 1921 in the West Johnstown church, Pa.  
Bro. W. C. Detrick, of Bryan, Ohio, to begin some time in November in the First South Bend church, Ind.  
Bro. J. H. Beer, of Denton, Md., to begin July 27 in the Beaver Dam house, Beaver Dam congregation, Md.; to begin Oct. 16 in the Hatfield house, Hatfield, Pa.

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### Personal Mention

Bro. O. P. Haines, having taken pastoral charge of the Lima church, should now be addressed at 613 Dinglefield Avenue, Lima, Ohio.

The Second District of Virginia, we have just learned, will be represented on the Sedalia Standing Committee by Elders H. G. Miller and Peter Garber. We regret that this information did not reach us in time to be included in the Conference Booklet.

Bro. Chas. D. Bonsack, General Director of the Forward Movement, is spending a few days at his New Windsor home, taking in the Blue Ridge Commencement activities and attending the meeting of the College trustees. On his return to Elgin he plans to bring Sister Bonsack with him, to remain a month or two, at least, thus very materially lessening the domestic privations which he and his family have endured during the last few months.

Bro. I. N. H. Beahm, of Nokesville, Va., who had been chosen to represent Eastern Virginia on the Standing Committee, will not be permitted to attend the Conference. We share his great regret that he is to be denied this privilege. Here is the story in his own words: "From Luke 15 we learn that 'hired servants' had curtailed privileges. From Eph. 6 we learn that 'servants' are to be obedient.' When one is hired he must serve faithfully. I am now a 'hired servant,' and not being able to get a leave of absence for some two weeks, the pleasures of Annual Meeting must be foregone. But in this case the 'hired servant' will be ably proxied by Bro. M. G. Early. Staying 'by the staff' is becoming monotonous. To work for Brethren is growing more desirable. There is more liberty among Brethren. One's heart aches to be at the Sedalia Conference."

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### Miscellaneous Mention

According to Bishop Clarke, of the Episcopal Church, the great world-wide crime-wave is due to a lack of reverence and the neglect of a faithful study of the Bible in the homes. His position is well taken. Home influences are the most essential factor in the life of the individual. If the Bible is accorded its rightful place in the home, the members of such a family are sure to be influenced for good throughout their lives.

We regret the necessity of going back to half-size again but it seems wise to do this, rather than run the great risk of having no paper at all for the Conference issues. That we know, would be a great disappointment to many readers. The freight situation, together with that in the paper market, has created a condition which is very embarrassing indeed. We do not know when that long-ago ordered carload will arrive, and it has become well-nigh impossible to pick up any other, even in the smallest lots. We have confidence that our readers will credit us with doing the very best we can. We shall return to full size as soon as we can have reasonable assurance of a sufficient supply to warrant this.

With China as their prize, American breweries and American churches are now engaged in what may become one of the greatest contests in the history of the world. The churches of America are consecrating money and men in abundance, in order that the Chinese people may be brought in touch with Gospel principles. On the same steamers, at times, that are thus promoting the work of the Kingdom, American brewery machinery and mechanics to construct and operate breweries, are being sent to China also, but for a purpose wholly different from that of the mission worker. Not China only, but all the world, is looking on with the keenest of interest, to see if the selfish purpose of the brewers is to succeed, or whether the lofty aim of the churches will ultimately prevail. The final battle for a world all dry or all wet, may possibly depend on the fact whether, during the next

few years, the beer traders gain control of China through the greedy outreach of business, aided and abetted by our Government, and the iniquitous creation of an appetite for strong drink.

Much of the world's unrest—so evident all about us—may be due, perhaps, to the unsatisfied longings of the soul, which can not be met by aught of earth. Canon Kingsley truthfully says: "There is a discontent which is certain, sooner or later, to bring with it the peace of God. It is to be discontented with OURSELVES, as very few are." To be discontented with our LOT, is peace-destroying; but "to scorn content and to live laborious days" is at least the fair beginning of peace—the peace that endures.

Many of our people, especially the younger ones, have attended and enjoyed some of the Missionary Education Conferences which have been conducted in past summers by the Missionary Education Movement. These Conferences are now under the direction of the Interchurch World Movement and the dates for the coming season are as follows: Winter Park, Fla., June 3 to 10; Blue Ridge, N. C., June 25 to July 5; Silver Bay, N. Y., July 9 to 19; Estes Park, Colo., July 9 to 19; Asilomar, Calif., July 13 to 23; Ocean Park, Me., July 20 to 30; Lake Geneva, Wis., July 23 to Aug. 2; Seabeck, Wash., July 28 to Aug. 7. Strong programs are being arranged. Among the speakers at some of the Conferences is the well-known agricultural missionary, Sam Higginbottom, of India. The office of our General Missionary Board will be glad to give further information about any one which you may think of attending.

The Business Department recently received a communication of unusual interest. It was a notice of amount due for an unpaid "Messenger" subscription, which had been mailed Dec. 18, 1897, from Mount Morris, Ill., where the "Messenger" was located at that time. It had been retained in an old envelope with the Mount Morris address on it and had been forwarded to Elgin. The sender explained that she had just come across it among some old papers, that she did not have the money at the time she received the notice, but that she had it now and was ready to pay it as soon as she heard from the House. She probably wondered whether the "Messenger" was still alive, as it is evident she had not heard of its removal from Mount Morris to Elgin. We appreciate this evidence of a reawakened conscience, even if we must regret that any subscriber, and in an adjoining State at that, could lose out so completely on the development of our publishing activities.

A recent report of the American Bible Society presents some matters of intense interest. Its output of Bibles during the past year—275 miles of the Sacred Volume, if laid end to end—would reach from New York to Boston, on to Lowell, and just run over into New Hampshire. Over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 were Testaments, and 2,500,000 were portions of Scriptures. Nearly 140 million copies of the Word have been issued by the Society during its history of 104 years. During the recent World War 6,678,301 Testaments were distributed among the belligerent forces of all nations. A most remarkable feature of the year is the completion of the great Mandarin Version of the Chinese Bible. This cost several hundred thousand dollars and took twenty-five years of work, on the part of the translators. By this version the Bible is made accessible to over four hundred million people, or one-fourth of the population of the globe—more people than were ever reached by any one translation in history.

Quite a sensation was created at the General Conference of the Methodist Church, while in session at Des Moines, Iowa, recently, when the committee reports, concerning the Conference Course of Study, were under consideration. The majority report, endorsing the textbooks now being used, having been rejected, the minority report, after a long and heated debate, was finally accepted. Dr. H. P. Sloan, of New Jersey, chief representative of the minority group, insisted that the prescribed books in the Course of Study, on which every minister has to pass an examination before ordination, teach heretical doctrines, such as the denial of the virgin birth of Christ, nonbelief in the divinity of Christ, and disbelief in other fundamentals of faith. That such textbooks should be made part and parcel of the Course of Study, aroused great indignation, which fact is not surprising. If the seeds of unbelief and skepticism are allowed to take root in the hearts of the spiritual leaders, what will be the fruitage in the lives of those whom they attempt to teach?

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### LINOTYPE OPERATOR WANTED

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## Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Some Thoughts for Conference

May there be fervent prayer for guidance in all things.

May Christ be exalted at Sedalia and preached unto men everywhere.

The Conference is one of the oldest institutions in our church and one of its best.

Let us not be suspicious of the man who differs from us—we may agree with him later.

Church of the Brethren—the very name suggests fellowship, counsel and conference.

More conviction in truth and less dogmatism in opinion might add to the spiritual results at Sedalia.

The Conference should be a great melting-pot of ideas, from whose refining should come the gold of truth.

If you had the same environment, temperament and training of that brother you would be just like him. Judge one another no more.

A helpful exercise would be to hunt up, before Conference, the "one anothers" of the New Testament and take them along to Sedalia.

The cost of the trip to Conference is no more wasted than your time given to go and cheer and pray with your neighbor, if done with the same motive.

Our ideas of orthodoxy in religion are largely the result of our training. This should make us very anxious for the training we give, and patient toward those we did not train.

Evangelism is to be the prevailing note at Sedalia, and the year to follow. Will you not tell somebody about the salvation of Christ, his friendship and the life of victory to all who trust and obey?

Hear sympathetically those who differ from you. They do not all intend to be disloyal or to be obstructionists, as it may seem. Get their viewpoint and if wrong, lead them out into the clearer light of truth.

### A Word to the Unschooled Minister

We certainly will need more and more trained men for the ministry. Our children, through schools, papers, books, pictures and other channels, are becoming generally intelligent. One to lead them efficiently, should have as much general intelligence and more specific knowledge in the line of his leading. While this is true, and shall become increasingly so, yet there will always be a place in which God can use those of us, deprived of this opportunity. Good judgment and a consecrated life will always be at a premium, with or without education.

A brother with limited education, a few years ago, found a group of folks who disregarded law and menaced their community. He worked with them as he had opportunity. With a good sister, he taught lessons of frugality, honesty and industry in home-making and housekeeping—always teaching the salvation of Christ and the value of the church. Now there is a church of thirty-eight members—the house of worship about paid for by their own money. Family altars have been erected. Young and old lead in prayer. A night-school and a singing-school have been kept up at different times. This church reports exceeding their goal in the Conference Offering. This, as the Forward Movement believes, ought to be repeated in many other communities. We need more preachers who will get "up in the chariot" with folks and "preach Jesus." Will you be one?

### Honor Roll

(Continued from Last Week)

The following churches should be added to the list of congregations reaching or exceeding quotas:

Stiverson, Wash.	Neosho, Kans.	Monroe, Iowa.
Ash Grove, Ohio.	Seattle, Wash.	Elgin, Ill.
Nampa, Idaho.	Lick Creek, Ind.	Camp Creek, Ind.
West Grove, Spokane, Wash.	Carthage, Mo.	Artemas, Pa.

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Life Lessons from the Book of Proverbs

Proverbs 20:1-15

For Week Beginning June 13, 1920

1. A Treasury of Precious Truths.—We make no mistake in going to the Book of Proverbs for lessons that illuminate the pathway of life. On every page we find set forth glorious truths, that fit into life as we know it. A world of meaning is couched in Prov. 4:23: "Keep thy heart with all diligence; for out of it are the issues of life." We may be inclined to think that the outward life is all that really counts, and yet it is the heart that actually determines our course. "Watch your step," is a terse motto that applies to many dangerous and treacherous



places on life's pathway, but "Watch your heart" is better.

**2. Much Depends on the Right Sort of Start.**—In Prov. 4:14 we are told not to enter the path of the wicked. Did you ever think of the fact that it is the entrance to any new venture that really counts? If you never start down the hill, you need have no fear of finding yourself at the bottom. A young man who was known as a fine, manly fellow in the town in which he was raised, went to another town, where he had secured employment. Unfortunately he fell into association with companions of questionable morals, joining them in some of their excesses. All the while he felt quite sure that he would readily be able to drop the bad habits again, upon returning home. As it happened, he never went back. Having entered the path of the wicked, he went all the way.

**3. The Power of the Soft Answer.**—Prov. 1:15 tells us that a soft answer turns away wrath. On the other hand, an answer of bitter invective causes increased anger. To be sure, it is not always an easy thing to give a courteous answer when sorely aggravated, and perhaps some of us have not practiced much along that line, but what a world of trouble we would save ourselves and others, if we were but a little thoughtful "to pour oil on the troubled waters." As a rule, a pleasant answer to an outburst of anger is wonderfully palliative to angry passion.

**4. Helping the Poor.**—Prov. 19:17 reminds us of the fact that he who has pity on the poor—providing for their needs—is rendering a distinct service to the Lord. This is an investment not to be excelled. As a rule, the people of means are always anxious to place their loans where they will be safe and also remunerative. In this case, great honor and rich returns await him who lends unto the Lord.

**5. A Good Name Is of More Value Than Riches.**—So says Solomon. Often individuals are tempted to risk the loss of a good name for the sake of a few paltry dollars. But what joy can riches bring if no one respects you or believes in you? A good name is wealth. In the business world a reputation for sterling integrity is a prime factor of success.

**6. The Sin of Idle Gossip.**—Some of the counsels in the Book of Proverbs are decidedly severe and cutting. In Prov. 16:28 we are told: "A whisperer separateth chief friends." There is no justification whatever for the malice of him who whispers things that should never be told. How contemptible is he who, by insinuation and suggestion, breaks up a friendship between those who would otherwise continue to love each other!

**7. Suggestive References.**—How to gain knowledge (Prov. 1:7, 33). The Source of Wisdom (Prov. 2:5, 6). A lesson in diligence (Prov. 6:6-8). The reward of diligence (Prov. 10:4). Honesty commended (Prov. 11:1). One way to be happy (Prov. 14:21). A sure way of gaining peace (Prov. 16:7, 32). Some people that must be avoided (Prov. 20:19). Guiding the heart aright (Prov. 23:19-21). Parental integrity blesses the children (Prov. 20:7).

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### ROANOKE, VIRGINIA

We have not completed our Forward Movement program yet, but have obtained some results worth mentioning. A five weeks' program was put on at the home church and two missions—sixty-eight services, or more, being held at the three places. Some family altars have been set up. At all three places Sunday-school attendance has increased. Two have been received into the church by baptism.

We have just awakened to the wonderful opportunity we have, here in Roanoke, for church extension. At the home church the Sunday-school rooms are so crowded that we have ceased to call for new scholars but are trying to solve the big problem of what to do with those we have.

At the Tinker Creek Mission they have no Sunday-school rooms. This mission is a little more than three and a half years old, located in the midst of the North-eastern Railroad shop community, the only place of worship there. It is quite a little village now and the Mission must soon have more room if it is to continue to grow.

The Southeast Mission has only two rooms and is in great need of more. It is located near the silk mill, where a large dormitory is being erected to house 300 girl employees of the mill. Our mission being the closest place of worship for these girls, as well as a large number of others, the church realizes the wonderful responsibility to those people.

Just four miles south of Roanoke a Sunday-school has been organized by an Episcopal worker who taught school there this winter. She found that a large majority of the people hold to the faith of our church, so she ordered our literature. Then she communicated with Sister Elsie Shickel, of the Sunday-school Board, asking that we take charge; otherwise the Episcopalians would; that there were more than seventy-five little children, and that they must have a Sunday-school. Bro. Brubaker was elected superintendent, but needs help. Bro. J. Allen Flora intends to organize the workers at the home church to assist him. There are other places near here where we could do work of this kind without intruding on the territory of any other denomination.

We had Easter and Mothers' Day programs rendered by the Sunday-school. We are having splendid interest and attendance at prayer meeting. Twelve have been

added to the church by letter and four letters have been granted since our last report.

The members met for council May 7. Our love feast will be held May 23, at 6 P. M. Elders P. S. Miller and B. B. Garber are our delegates to Annual Conference, with Brother and Sister L. C. Moomaw, alternates.

Mrs. John H. Shickel.

### AID SOCIETY INSTITUTE

It was my great privilege to attend the District Aid Society Institute, held at Anderson, Ind., May 12. I was greatly benefited by going. Sister Geo. Studebaker acted as Moderator. The subjects were well discussed. Some of them were: "Advantages of the Aid Society in Cities and Rural Churches," "How We May Get a Larger Vision of Our Opportunities," "How We May Comply with the Forward Movement by Having an Aid in Every Church."

Our church has not organized a society as yet, but we trust to be able to do so in the near future. We have very few workers in town, which is one reason why we have not as yet organized. It was stated that there were only two churches in the District without an organization: Upper Fall Creek and Middletown. We had one before the division came, and if we go to work and continue faithful, we can organize again, even if the number is small.

Florida J. E. Green.

Middletown, Ind.

### PITTSBURGH, PENNSYLVANIA

Our Sunday-school rendered an inspiring program on Easter Day, and the attendance and collection were especially good.

On Sunday, April 18, Mrs. Cora Stahly and the Glee Club, of North Manchester, Ind., were with us. The songs by the club and the readings by Miss Keener delighted a crowded house. We surely did appreciate meeting the club, and its influence and inspiration will be remembered for some time.

Some of our midweek meetings have been cancelled or postponed, as our pastor, Bro. C. Walter, Warstler, has been out in the field speaking in the interest of the Forward Movement, which opened its campaign April 25. We went "over the top" in raising our quota, and have subsequently received other subscriptions.

On the morning of May 9 we had "Mothers' Day" exercises, and in the evening we held our communion. Bro. S. W. Bail, who was our pastor for a short time, prior to the coming of Bro. Warstler, arrived unexpectedly on Saturday night and assisted with the communion services. Mrs. Bail gave an excellent reading in the morning.

We were saddened to learn of the death of Eld. Walker, of Somerset, Pa. Bro. Walker was always a good friend of the Pittsburgh church. He has been with us since the origin of the church, many years ago; acting also in the capacity of elder. In view of the fact that he has been so closely associated with our people, Bro. Warstler assisted at the funeral, May 12.

We are happy to mention the splendid work of our Sisters' Aid Society. The ladies do a great deal of quilting, and their services are very much in demand. During the past year more than \$25 has been given to mission work outside of our own congregation. They are also working steadily with the "Workshop for the Blind." Their assistance at that place is certainly appreciated.

Several special programs and meetings are scheduled for the coming season; June 27, Children's Day in the morning, and in the evening a special musical program, called "Opportunity Night." June 23 is the annual "Go to Church" Sunday.

Beginning with May 17, our pastor takes charge of a revival service at Rockwood, Pa. We wish him the best of success in his work there. Arrangements have been made to have his place filled by local ministers during his absence.

Nelle M. Forney.

5878 Burchfield Avenue.

### PLEASANT DALE, INDIANA

The work of remodeling our church is practically completed, all but the hanging of a few doors and the outside painting, which will be done in the near future.

The time set for the dedication is Sunday, June 6, and for this occasion we have secured Eld. Otho Winger, of North Manchester, to deliver the addresses, which will probably include three: At 10 A. M. the dedicatory sermon; at 2 P. M. a missionary address; at 7:30 P. M. a sermon on a subject of Bro. Winger's own choosing. We also have the promise of Sister Cora Stahly, musical director at Manchester College, to be with us on that day, to conduct the song service. We would advise those coming to spend the day to bring song books.

Now a word in regard to the remodeling. This church has been so changed that to those who have a picture in their mind of the old house, the new one will be a surprise. Besides the main audience room we have six Sunday-school rooms, a very nice mothers' rest-room and a gallery at the north end of the house. The inside finish is all of the best polished oak, and the walls and

ceiling are painted in colors so that everything blends. The house was all wired, while in the remodeling stage, —either to connect with the current from Decatur, or to install our own plant. At present we have the use of a fine Delco plant that is giving the best of satisfaction, and which, through the kindness of a brother, is loaned to us at a very nominal cost.

Too much praise can not be given to our committee on remodeling, especially its very efficient foreman, who sacrificed practically all of his time, and who supervised and planned the work.

We want to say to the members of our adjoining churches, and to others as well: "Plan to be with us on June 6, get the inspiration of the day, and help us on to nobler things!"

J. L. Kline.

Decatur, Ind.

### AN APPRECIATION

We desire to express our thanks and appreciation to the Prices Creek, Georgetown and West Milton Aid Societies for the help they gave us this spring in housecleaning and sewing. About thirty came one day from Georgetown and West Milton, and cleaned thirteen rooms and two halls. Several days later thirty-six came from Prices Creek and cleaned eight rooms and five halls, besides finishing nearly sixty pieces of sewing. The inmates as well as the helpers enjoyed the lunch provided at the noon hour.

Words fail to express our appreciation of their help. It means so much to us. And I am sure that our Heavenly Father approves of the willing hearts and hands of those who so freely came to help lift the strenuous burden of housecleaning. May God bless them all!

The work of the Home is moving along very nicely. We have thirty-one inmates and nine children. Three have lately found homes, and we are praying that God will so work upon the hearts of the childless fathers and mothers, that they will open their homes, and share them with these unfortunate little ones.

We have five girls, ranging in age from two to fifteen years, and four boys from four to thirteen years, who need a mother's love and a father's tender care.

God only knows the wonderful possibilities that are wrapped up in these little ones.

Any one interested can receive full information by addressing the Brethren's Home, Greenville, Ohio.

Greenville, Ohio. Mrs. Allie M. Petry, Matron

### A LETTER FROM LUAN LIU, CHINA

This Sunday evening marks the end of eight days' work done at this place. We had looked forward for some time to coming here, but tomorrow we are going home again.

Luan Liu is on the railway, about six miles from Ping Ting. The women here are less afraid than the women of any other of our out-stations. When the railway was built, about thirteen years ago, some French people lived here, and somehow that has helped to make these people less timid. Yesterday I met the woman whom the French first secured to help them. She was in need, and the wages offered persuaded her to do the work. She told of how her neighbors and friends spoke of the misfortunes that would come, should she work for the foreigners, but a crowd of women were laughing about it yesterday.

It is now a little more than a year since the first mission work was done among these women. Some of the women who were first interested have moved away, some have had to quit reading, because of the interference of relatives, and some have become discouraged, but six or more of the women, who first started, are still reading and learning of Jesus, and two have made remarkable progress. Several of the younger girls have entered school, so we are not teaching them to read in their homes.

During the week fifteen have been reading regularly. Yesterday I met one of the brightest young women I have ever seen. She read our first two primers, containing about eighty characters, in less than an hour. This morning she came to see me and wanted to read. She missed only six or eight characters of the eighty she had studied yesterday. I then started her on a little book, called, "Ten Easy Lessons." It tells of Jesus and some of the wonderful things he did. This was soon finished and I started her on another book called, "Thirty Lessons." When that was half finished, I had to dismiss her, for it was past dinner-time, and after dinner was our church service.

Last Sunday, Miss Metzger and a native teacher from the Girls' School came to help in the Sunday service. How this young Christian teacher did plead with her people to leave off their ways that hinder progress, and how she urged them to follow Jesus! About fifty people listened to her. Today the crowd was smaller, but the people were very attentive, and when the meeting was over, several showed that they had grasped something of the teaching of the "Ten Commandments."

Mrs. Li, one of the Christian women from Ping Ting, has been helping this week. This is her first trip and



she is somewhat inexperienced, but, after all, she does help some, especially in the mornings when I reserve my time for teaching Franz.

Some of the teaching has been done under difficulties. I have done the "grinding at the mill," while women and girls have studied characters. They appreciated the rest and studied so eagerly. How one wonders at their perseverance! Grinding the meal is not an easy task, and with their crippled feet one wonders how they get it done at all. Some of the teaching has been done in their homes and some at our room.

This letter would be incomplete unless something were said of the room in which we live. This is the first room the Ping Ting station has fitted up for foreign occupancy at the out-stations. It is about six by fourteen feet, with two paper windows—one to the north and a small one to the east. The walls have been white-washed—and we have some Sunday-school chart pictures hung on the wall. The floor is of brick, the ceiling of sticks and paper. Our furnishings consist of a cupboard made from boxes, a small table, two chairs, a heating-stove and two camp-cots. How grateful we are for these furnishings! How much real comfort a chair and a cot do bring when one is away from home! And how glad we are for the stove! Heretofore we have lived on a Chinese brick-bed, heated most of the time to be sure, but sometimes we have been unable to get warm. Then, too, the privacy this room affords is invaluable.

Yes, the week has been an enjoyable one. How many lessons of contentment and patience one can learn from these dear people! How much more fully we can appreciate what Christianity has done for womanhood! Above all, how one can measure the real joy there is in working, together with our Heavenly Father, for the saving of those who should be his! Anna N. Crumacker.

April 11.

#### WHAT ARE OLD CLOTHES?

##### An Appeal

If you should attempt to answer this question, you would have to vary your reply to meet every household and every condition. To say that old clothes are garments which being old style are no longer possible of wear, may fit those hanging in the millionaire's attic; the same definition could not fit all places, for the reason that in most homes clothes "are possible of wear" as long as there is a piece left.

But suppose you have ripped and dyed and made over, and the garment is no longer of possible service, even for one who has capable fingers and is economical. There is still covering in it, is there not? There is still warmth in its folds and there is always some one a little poorer who can find a use for it. To bring to every one a realization of how very, very poor one may get, and still live, the Near East Relief is devoting its resources to visualizing the people of Syria, Armenia, the Caucasus—all those countries over which the Turk has left a trail of famine and blood—to the more fortunate in America.

Last winter hundreds and thousands perished of hunger and cold. As rapidly as food can be sent in to these countries, the people are being fed, but there are not funds sufficient to clothe them. This is a matter that has been brought squarely up to the American people.

Your old clothes—it makes no difference how old—it will keep a body warm. The Old Clothes Drive scheduled for early in June will be nation-wide. The garments will be sent overseas at once, so as to reach these unfortunate people before the first frost.

You can take part in this charity. You will take a part, for it is a drive that asks nothing the poorest among us can not afford to give. Near East Relief.

#### MANCHESTER COLLEGE COMMENCEMENT WEEK

Manchester College celebrated her quarter centenary during the commencement week which closed May 20. It was a fitting close to a great year, and indicated a crowning success of the efforts of the Church of the Brethren, through twenty-five years, to build up an institution at this place.

One after another the programs of the week followed, attended by large crowds and enjoyed by all.

The Senior Reception and Roll Call showed the largest class yet to be graduated—more than one hundred in all. Thirty-two College graduates, twenty from the School of Education, twenty-eight from the Academy—other departments furnishing the rest.

The Joint Literary Program was given by the four College and two Academic Literary Societies. The Volunteer Band united with the Bible Society in a separate program. This is the first year for the institution to have four College Societies, but the growth of the College Department has been such as to make this number necessary.

The Baccalaureate Sermon, delivered by the pastor of the Church of the Brethren here, Eld. T. E. George, Ph. D., was a masterpiece of scholarship, eloquence and inspiration.

The Music Department rendered the oratorio: "The Prodigal Son." This department has won wide fame this year through the Men's and Ladies' Glee Clubs and the College Quartette. During nine years of faithful work, Sister Cora Stahly and her assistants have built up a strong Music Department.

Perhaps the most impressive part of the entire week was the College Pageant, prepared and directed by Sadie Stutsman. One hundred characters in pantomime reviewed the history of the past twenty-five years of the institution. Those who saw it were impressed, as never before, with the great sacrifice and struggle by which the institution has made a success. The work of such men as Brethren E. S. Young, David Hollinger, I. D. Parker, and many others, was brought before those present in a most im-

pressive manner. So large was the attendance that the program had to be given twice the same evening.

Thursday was Alumni Day and many of them returned to enjoy it. The public assembly was addressed by Eld. J. W. Lear, representing the church, and Prof. O. H. Williams, State Inspector of Colleges. Both men presented forcibly the need of efficient Christian colleges. Prof. Williams has been a great friend of Manchester College and partly through his strong recommendations, Manchester has a standing among the first institutions of Indiana. The Alumni Banquet and Program were well attended, and the alumni present arranged to help the college in a substantial way.

The class address was given by Dr. Herbert L. Willett, of Chicago. Every one present was delighted with the soundness of his message, his splendid style of oratory and with the fine Christian spirit that pervaded the entire address.

The membership of the graduating class has already been given. One unique feature was the graduation of Bro. Moy Gwong, of Canton, China, the first Chinese brother to receive the A. B. degree from our colleges. His last address to the student body was wonderful in its expression of what a Christian college has meant to him. Bro. Gwong returns this summer to his home people, after an absence of ten years.

Most of the trustees were present during the week and held some very important sessions. Their largest problem is to provide room for the student body this coming year. The past year has been the largest in the history of the institution. The total attendance reached 670. Of these, 280 were in the College of Liberal Arts; 175 more students of college standing were enrolled in the School of Education; while the Academy had its largest enrollment with 120 students. Other departments furnished the rest of the 670.

Manchester College faces the future with a fine outlook. The Summer Quarter will far exceed any preceding Summer Term. The problem for the coming year is not so much to get students but to care for them. But the trustees and executive board are looking after this. The faculty has been enlarged, and a number of the teachers will spend the summer in advanced post graduate study in universities. The large Administration Hall is being built, though hindered somewhat by transportation facilities. A large building, purchased by the trustees, will be used temporarily for dormitory purposes, while more private dwellings are being erected in the college neighborhood than ever before in one summer. Clara Harper.

#### IN MEMORIAM

Levi B. Newcomer was born in Stark County, Ohio, and died May 3, 1920, aged seventy-six years, nine months and nineteen days.

When eight years of age, his parents moved to Hancock County, Ohio, where he resided for many years, moving to Fostoria, Ohio, a year and a half ago. At the age of nineteen he united with the Church of the Brethren and was called to the deacon's office in October, 1867. In 1863 he married Sister Molly Thomas, who died Feb. 28, 1901. To this union were born five sons and three daughters. In 1902 he married Sister Mary Keller, who survives, with six children, and six brothers and sisters. Bro. Newcomer will be missed in the church, as his place was never vacant unless sickness kept him away. He was esteemed and loved by all who knew him.

Services in the Fostoria church by the undersigned, assisted by Eld. L. H. Dickey, Interment in the cemetery near his old home. J. L. Guthrie.

#### WHAT ABOUT THE COMING CONFERENCE?

As we are nearing the time for our great Annual Conference at Sedalia, I am impressed with the many opportunities that we, as a people, will have, to show our religion to the world. To begin with, while we desire the railroad officials to be kind and considerate, let us remember that many of us, never having traveled extensively, may burden the employes with many questions. In this let us, by all means, be considerate—ask no needless questions, and, having been given the desired information, let us be duly appreciative. In that way some will take extra pains to help us.

Some one has said that the great sin of the American people is selfishness. Let us see to it that we are not found guilty of that sin. Let us respect old age and the unfortunate in life! Let us seek to accommodate, rather than to be accommodated.

At the Winona Conference, last year, a brother was there with his auto. Seeing a sister walking, carrying a traveling bag, he asked her to ride. Cheerfully he took her to her destination, though she was a little out of his way. He was rewarded by being told that he was the third gentleman she had met. She related how two others had helped her. Let us be gentlemen at the coming Conference. It is the little things that make life really pleasant, and the knowledge that we have helped some one, is truly worth while.

Many of us will be placed in strange homes. Our hosts will soon see if we measure up to the standard of a Christian, and to the doctrine we profess.

I have, in my little experience, observed that if we show ourselves appreciative and receptive, our entertainers can not do too much for us, sharing with us their very best. Many of us will return from the Conference to our stopping-places late at night. Let us enter these homes silently, taking much care not to disturb the quiet of the

home. We should avoid loud talking and noise of any sort.

After enjoying the hospitality of a home, it would be wholly fitting to express our appreciation by a gift which, though inexpensive, will be an expression of our regard. A vase, may thus be paved for a lasting friendship, and a continued correspondence, that often follows, will recall memories of the pleasant hours spent together.

May God's Spirit be with us, that much good may be accomplished by our people at the coming Conference. R. D. 2, Springfield, Ohio. Cyrus Funderburg.

#### WEST JOHNSTOWN CONGREGATION, PENNSYLVANIA

On Easter evening our Sunday-school rendered a good program, but the unfavorable weather interfered with the attendance. Our church was represented at District Meeting by Brother and Sister E. M. Detwiler and the writer. April 11 we were favored by a touching sermon by Bro. C. G. Hesse, of Norristown, Pa. April 18, in the absence of the pastor, the writer filled the pulpit in the morning. In the evening a large crowd listened to the Glee Club and a reader from Manchester College, Ind. They were accompanied by Sister Cora Stahly.

Our spring council convened April 29, with Bro. E. M. Detwiler, Moderator. Our delegate to Annual Meeting is Bro. E. M. Detwiler; alternate, Bro. J. C. W. Beam. May 2 we enjoyed a splendid love feast, conducted by the home ministers.

For the past four years our pastor has been teaching a class in Seal Course work. April 28 five of the number finished the course and May 9 they, together with the members of the last teacher-training class, held their graduating exercises. They had secured Eld. Ohio Winger, President of Manchester College, Ind., to deliver the Commencement Address upon this occasion. He preached on Saturday evening and on Sunday forenoon for us. In the afternoon he delivered a strong address to men in the lobby of the Y. M. C. A. Building in the city. In the evening, in addition to Bro. Winger's helpful address, each of the graduates had a part in the program. These are the first to receive the International Advanced Diploma in our congregation.

May 23 was Anti-Saloon Field Day in our city. We were favored by an able address in the morning by Bro. Dana Z. Eckert, of Pittsburgh, Pa. Over a hundred dollars was donated to the temperance cause.

One sister has been baptized since my last report and several letters were granted and received. We have engaged Bro. J. H. Cassidy for our evangelistic campaign, early in 1921; also Bro. Ralph W. Schlosser for the fall of 1923. We are also trying to secure the services of some one for 1922. Because of road construction, a large number of our members on Kaufman Ridge have not been able to attend services at the church. In order to give them the benefit of the Sunday-school, Bro. Detwiler has been, for some time, conducting a branch Sunday-school for them in the schoolhouse on a week-day basis. Our people have taken hold of the canvass for the financial end of the Forward Movement with commendable enthusiasm and we are nearing the goal—\$4,000. The work was divided among seventeen teams. We are sorry to have to report that our elder, Bro. Norman W. Berkley, has, for the past two months, been under the heavy hand of affliction. At present slight hopes are entertained for his recovery. Jerome E. Blough.

1309 Franklin St., Johnstown, Pa., May 23.

#### CLEVELAND, OHIO

We are just beginning to grasp the great possibilities that lie before us in this city. All our members are giving their loyal and united response to the great Forward Movement and Conference offering. Our people not only met the quota of \$300 but oversubscribed it approximately 50 per cent for a total of \$438.

Sunday-school and church attendance, our increase over one year ago averages about 100 per cent, with a marked increase in zeal and spirituality.

The development of a work, such as this, in the city of Cleveland, is a matter of great importance and concern, not alone to the State District to which we belong, but also to the entire Brotherhood. In our present membership eight separate State Districts and five different States are represented.

In every organization there are events that serve to fuse together the workers of the organization with a greater unity of purpose. The service of Sunday, May 16, proved to be such an event for our little mission group. On that day Brethren G. A. Cassel and H. H. Helman, of our District Mission Board, together with our elder, Bro. A. F. Shriver, met with us. To our regret, Bro. Shepherd, Secretary of the District Mission Board, could not be present.

Our morning services were of great spiritual uplift. We had an attendance of seventy-two at our Sunday-school. A short, inspiring talk was given to the workers by Bro. Cassel. The morning worship that followed led us deeply into the joys of Christian service. Bro. H. H. Helman, of the Maple Grove church, brought to us a splendid message. As a fitting close to this service, six came forward to unite with us.

In the afternoon baptismal services were held, following which our most aged member in Cleveland, Sister Solomon Cogan, received the anointing. She was glad to be present at our Sunday morning service, some time ago—the first time in her eighty-fourth birthday.

In the evening, at 6 o'clock, thirty-five members participated in the communion services. So far as we know this love feast is the first that our people have enjoyed in Cleveland. Eld. A. F. Shriver officiated.

Kind reader, please remember the Cleveland Mission in your prayers. Should you know any one in this city, who should be interested in our services, please send us his address, and some of our Brethren will visit him personally. May we ask, too, that the pastors of the Brotherhood cooperate more fully along this line, and advise us of those who purpose coming into our city from other churches.

Then, again, we appreciate the visits of our people from outside the city, who find it possible to meet with us from time to time. Recently Bro. Hershberger, of Everett, Pa., favored us with a much appreciated message. At







## PENNSYLVANIA

**Damascus Union church** enjoyed a week's meetings, commencing May 15, conducted by Bro. E. S. Rolan, of the Long Meadow church, who is working under the direction of the Mission Board of Middle Maryland. The attendance and interest were good throughout the meeting. Brethren John Mellott and Isaiah Mellott, of the Pleasant Ridge church, assisted with the work on Tuesday evening, and will offering of \$25.35 was taken at the close of the meeting, which has been placed in the hands of the Mission Board of Middle Maryland. —Annis M. Lytton, Plum Run, Pa., May 24.

**Germantown church** held her communion service May 15, with the largest number ever in attendance. We had with us a number of visiting brethren. Bro. Garman, of the Upper Dublin church, officiated at the May 16 communion service. The Christian Workers' Society and Intermediate Endeavor held a combined meeting, led by Sister Beatrice Brown, of the Intermediates. The subject was "Missionary Service," and it was a helpful meeting. Our Sunday-school is well attended, and the good interest is manifested in all our church activities. The church holds one delegate to Annual Meeting—Mrs. M. C. Swigart, Philadelphia, Pa., May 24.

**Ligonier.** We enjoyed a fine sermon yesterday morning by Bro. S. P. Zimmerman. He officiated at our communion in the morning, at which about sixty-five were present. Some time ago Bro. C. Walter Warbler, of Pittsburgh, was with us in the interest of the Forward Movement. Our congregation has almost doubled her quota. Bro. John Caruso, of Brooklyn, is to come to Wilpen, a mining town near here, to hold a series of meetings for the Italian people. Bro. M. J. Brougher, of the Pleasant Ridge church, will be the subject of Bro. P. J. Blough. We are planning to make some improvements on our church building this summer.—Mrs. Wilson E. Leonard, Ligonier, Pa., May 24.

**Harrisburg.** May 12 our Parents' Day program was well rendered. Bro. Frank Carper, of Palmyra, gave us some splendid talks. Our love feast was held May 23. Bro. J. A. Long, of York, preached the examination sermon and officiated at the communion. He also preached in the morning. Four members were received by letter. On Saturday two were baptized. The Woman's Bible Class will meet at the Almshouse. May 16 the Sunday-school holds teachers' and Sunday-school workers' meetings monthly, Tuesday evenings before the first Sunday of the month. Our Children's Day services will be held June 6, at 6:45 P. M. We have the promise of Bro. Geo. Weaver, of Manheim, to give an address. He also expects to be present at the morning service.—Sallie E. Schaffner, Harrisburg, Pa., May 24.

**Lower Cumberland.**—We held our love feast May 23 at the Mohler house, opening at 9 A. M., with our Sunday-school work in charge of Bro. Allen G. Becker, of Lancaster, Pa. The evening love feast, which was much enjoyed, with 180 members present. One letter of membership was received. At this meeting it was decided to continue the Sunday-school, but it will be held at 2:30 P. M., at the Mohler house.—J. W. Walley, Pa., May 25.

**Maiden Creek.**—May 16 the Elizabethtown Volunteer Band rendered a program. Our love feast was held May 22, with a large number of visiting members present. One was received by baptism after the morning services. The following ministers were present: John Herr, Wm. Oberholzer, Jacob Meyer, Henry Kiley, Ira Gable, R. H. Schenck, Jacob Merkey and Henry King.—Edwin S. Ernst, Bernville, Pa., May 24.

**Mountville.**—May 11 and 12 our love feast was held at the Mountville house. We had a very enjoyable service. The visiting ministers present were Brethren Plautz, Hostenstein, Gible and Bowman. The latter officiating. Bro. Plautz preaching services the next morning. May 12 Sister Lydia Taylor gave us an instructive talk on "Christian Attire." A collection was taken, to be used by the committee as they need it. May 16 our quarterly Missionary Meeting was held at the Mountville house where a splendid program was rendered. An offering of \$18.38 was taken for the Stewardship given by Sister Sara Shissler, of the Volunteer Band of Elizabethtown College. An offering of \$18.38 was lifted for the scholarship fund of the college. April 25 five were received into the church by baptism, and one awaits the rite.—Cora A. Moxley, Mountville, Pa., May 24.

**Spring Creek.**—May 9 Sister Lydia Taylor delivered a lecture on "The Simple Life in Dress." In the evening we devoted a part of the time to recitations and talks on "Mother." The regular preaching services having been recalled, we were again privileged to hear Sister Taylor at the Palmyra house. May 10 we held our quarterly love feast. May 16 we had our mission program. Bro. J. H. Longenecker delivered a special sermon.—Verna Blough, Hershey, Pa., May 20.

**Spring Grove.**—We held our love feast May 22 and 23. Visiting ministers with us were Brethren S. R. Zug, Amos Hostenstein, W. G. Group, Hiram Eschman, D. Killeiner, Martin Eisele, David Snader, Sr., John Eberhart, J. J. Moyer, David J. Snader, Jr. and Geo. Wolfe. Eld. Zug officiated. Bro. Eschman also preached for us on the 23rd.—Florence L. Mohler, New Holland, Pa., May 23.

## TENNESSEE

**Pleasant Valley church** met in council May 17, with Eld. Austin Dehl presiding. Bro. A. M. Laughrun was elected pastor. A collection of \$13.95 was taken for church expenses. It was decided to give a missionary program June 6. Bro. A. E. Nead, of Limestone, gave four inspiring addresses. Bro. Nead was with us on Sunday.—Pearle Sellers, Jonesboro, Tenn., May 24.

## TEXAS

**Pleasant Grove.** May 16 our regular church services were held, both morning and evening. Our Saturday evening service was postponed on account of unfavorable weather, but the services on Sunday were well attended and enjoyed. One has been added to our church since the last report. Bro. Parish, of Security, Texas, will be a welcome helper in our band of worshippers.—Jessie Mahaffey, Huismist, Texas, May 24.

## VIRGINIA

**Basic church** observed Mothers' Day May 9. Bro. H. C. Early delivered an excellent sermon. A large congregation listened with close attention. He emphasized the great importance of showing our love for mother. Church Day will be observed May 30, when we hope that Bro. C. B. Smith, of Jarratt, Va., will give an address.—W. G. Wright, Basic City, Va., May 24.

**Middle River church** met in council May 22, with Eld. J. W. Wright presiding. Bro. D. L. Andes was ordained to the eldership. Bro. Samuel Wine was elected to the ministry and duly installed. Elders Peter Garber, of the Church of the Brethren, and Eld. Samuel Bollinger, of the Church of the Brethren, were present. The latter remained with us and delivered a very able sermon on Sunday morning following. Our Sunday-school rendered a program on Mothers' Day, which was very much appreciated by all who heard it.—Rebecca Garber, Fort Deane, Va., May 24.

**Pleasant Valley (Southern District).**—We met in council May 15, with Eld. S. P. Reed as moderator. One certificate was received. Brethren Wm. Reed and I. A. Reed and wife, who had been previously elected, were installed into the ministry. Bro. H. L. Reed was appointed to secure an evangelist, to conduct a series of meetings some time this summer. We have taken up the program of the Forward Movement, and it is being carried out with the exception of the evangelistic week, owing to a failure to secure any one for that work. We met May 16 for Sunday-school and preaching services. Eld. R. T. Akers preached an excellent sermon on the subject, "Enlisting for Christ." In the evening the Christian Workers' Society rendered a program. Following this Eld. S. P. Reed gave a discourse, using the subject, "The White Fields." We have just closed a Singing Normal, conducted by Bro. J. A. Landerman, which has been a real benefit to us.—Mrs. Livie A. Dulaney, Floyd, Va.

**Richmond.**—The brethren are having services in Richmond on the corner of M and Twenty-sixth Streets, in the hall over a grocery store. Sunday-school is held at 10 o'clock each Lord's Day, and preaching services are held on the second and fourth Sundays. The Twenty-fifth and Broad or the Clay Street cars will bring one to the place.—B. F. Glick, Richmond, Va., May 22.

**Texas Chapel church** met in council May 22, with Eld. Asa Bow-

man in charge. We decided to have an election for two deacons at our next council, to be held July 24. Officers were elected for another year: Sister Sallie Akers, clerk; the writer, church correspondent; Bro. Floyd Akers, "Messenger" agent. Two letters were sent, one same evening Bro. Bowman preached for us on the subject, "Pure Religion." On the following day we met for Sunday-school, after which Bro. Bowman preached to a large audience on the Forward Movement.—L. E. Lephew, Alleghany Springs, Va., May 24.

## ANNOUNCEMENTS

## DISTRICT MEETING

June 29-July 1, District of Idaho and Western Montana, Payette Valley church.

## LOVE FEASTS

June 20, Springfield.

June 6, 7 pm, Denver.

June 11, 7:30 pm, Nezperce.

June 10, 8 pm, Winchester.

June 5, 6, 7 pm, Yellow Creek.

June 6, 7 pm, Polo.

June 6, 7 pm, Champaign.

June 5, 7 pm, Elkhardt Valley.

June 5, 7 pm, Wakarusa.

June 5, 7 pm, Cedar Lake.

June 5, 7:30 pm, Flora.

June 5, 6, 2 pm, Cedar River.

June 6, 6 pm, Cedar Creek.

June 19, 7 pm, Camp Creek.

June 20, 6:30 pm, Huntington.

June 5, Mt. Etna.

June 5, 4:30 pm, Libertyville.

June 5, 6, 11 am, Garrison.

June 5, 6, 2 pm, Foster Creek.

June 5, 6, 2 pm, Fernald.

June 7, Ottumwa.

June 19, 7:30, Dry Creek.

June 20, Spring Creek.

June 21, 7 pm, Engle River.

June 3, 8 pm, Franklin County.

June 5, 6, 5 pm, Chapman Creek.

June 6, Sabetha.

June 19, Garden City.

June 19, Bear Creek.

June 5, 6 pm, Harlan.

June 19, Thornapple.

June 19, Rodney.

June 26, Zion, all-day meeting.

## North Dakota

June 5, 6 pm, Surrey.

June 26, 6 pm, Nemare.

## Ohio

June 5, Potsdam, Pittsburg house.

June 5, 6 pm, Middle District.

June 5, 10 am, Canton Center.

June 5, Owl Creek.

June 5, Maple Grove.

June 5, all-day, Greenspring.

June 5, 6 pm, Sugar Grove house.

June 19, 10 am, Richland.

June 19, 4:30 am, Silver Creek.

June 27, 7 pm, Desher.

June 5, Washita.

June 5, Portland.

June 5, 3 pm, Spring Creek.

June 5, 3 pm, Palmyra.

June 5, 2 pm, Mingo, Mingo.

June 5, 2 pm, Riggs, Fogelsanger house.

June 5, 6, 2 pm, Mt. Olivet.

June 5, 1:30 pm, Richland.

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## THE GOSPEL MESSENGER

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D. I. MILLER, Editor

EDWARD FRANTZ, Office Editor

L. A. PLATE, Assistant Editor

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She married Josiah S. Gabel in 1880. In early life she became a member of the Church of the Brethren and continued to live a devoted life. She leaves one son. Services by Bro. J. R. Smith, assisted by Elders M. E. Stair and D. G. Couser.—Josephine Couser, Lincoln, Nebr.

**Hardman, Joel P.**, son of Daniel and Elizabeth Hardman, died April 24, 1920, aged 72 years, 10 months and 13 days. He married Martha Winnebrenner in 1872, who died August 20, 1888. Surviving are two sons and two daughters, one brother and three grandchildren. He was a faithful member of the Church of the Brethren for nearly half a century. Services in the Salomone church by Elders Ira E. Long and H. E. Wike. Interment in the cemetery near the church.—Hampton Zuck, Huntington, Ind.

**Harvey, Melissa**, died May 5, 1920, at the home of her son, in Lima, Ohio, aged 69 years and 12 days. She was a member of the Blanchard church. Services at the home of her son in Lima by Eld. David Byerly. Burial in Woodlawn cemetery.—Vera Early, Lima, Ohio.

**Hileman, Marinda**, nee Godard, born in Union County, Ill., died near Mabel, Oregon, April 24, 1920, aged 71 years, 11 months and 23 days. In 1864 she married J. C. Hileman, who survives with six sons and four daughters, three sisters and two brothers. Four children preceded her. She was a member of the Methodist church. Services by the writer. Burial in the Mabel cemetery.—H. H. Rummel, Mabel, Oregon.

**Hoover, Ellen Fetter**, daughter of Mary and Henry Fetter, born in East Union Township, died of cancer, May 13, 1920, aged 58 years, 4 months and 26 days. At the age of fourteen she united with the Church of the Brethren and lived a consistent Christian life. In 1879 she married Daniel Hoover, to this union were born two sons and two daughters who survive with her husband, three grandchildren and three brothers. Services by Brethren A. I. Heestand, R. M. Mooman and D. M. Brubaker. Interment in the Paradise cemetery.—Miriam Hoff Fetter, Weir, Nevada.

**Lammende, Sister Anna**, daughter of Abraham and Catharine Whittemore, born at the home of her daughter, Mrs. E. E. Yoder, near South Bend, Ind., May 11, 1920, aged 82 years, 8 months and 8 days. She married Adam Lammende in November, 1867. To this union were born one daughter and two sons, one of whom died in infancy. Her husband died in 1898. She was a member of the Church of the Brethren at the age of nineteen and lived a devoted Christian life. Services at the Oak Grove church by Eld. J. F. Appleman.—A. Laura Appleman, Plymouth, Ind.

**Lohr, Sister Elizabeth (Myers)**, of Johnston, Pa., died April 2, 1920, aged 82 years, 7 months and 9 days. She leaves her husband, three sons and three daughters. Services at the home of Bro. Rummel, Johnston, Pa.

**Miller, Sister Anna**, daughter of Andrew and Miranda Peterson, born in Joliet, Ill., died May 14, 1920, at her home near Weiser, Idaho, aged 36 years, 1 month and 27 days. She united with the Church of the Brethren at the age of nineteen and lived a noble Christian life, which was an inspiration to all who knew her. In 1909 she married Bro. John C. Miller, who, with three children, one brother and one sister survives. Services at the Weiser church by Bro. H. E. Fasnacht, assisted by Brethren E. E. and Chauncey Shambarger.—Hazel Fasnacht, Weiser, Idaho.

**Miller, Mrs. Jerome**, son of Landon and Emma Miller, born near Relief, N. C., died near Powells Station, Tenn., May 15, 1920, aged 22 years, 9 months and 5 days. He had been a member of the Beaver Creek church for about six years. He married Miss Eva Tipton in 1918. To this union was born one daughter, who survives, with his wife, mother, three brothers and three sisters. One sister preceded him a week ago. Services by Bro. J. Henry Peterson and Rev. R. W. Weaver. Interment in the Beaver Creek cemetery.—Mrs. J. Vernon Spangler, Fountain City, Tenn.

**Miller, Bro. Andrew J.**, son of John and Rachel Miller, born in Delaware County, Ind., died April 14, 1920, aged 58 years, 11 months and 13 days. He married Cynthia A. Branson in 1868. Bro. Miller united with the Church of the Brethren at the age of nineteen and was elected to the office of deacon, in which he served faithfully. He leaves his wife, one brother and one sister. Services by Eld. E. O. Norris, assisted by Eld. J. A. Miller.—H. E. Millsbaugh, Muncie, Ind.

**Missimer, Sister Catharine**, of Manheim, White Oak congregation, died in the St. Joseph's Hospital at Lancaster, of blood poisoning, May 6, 1920, aged 58 years, 11 months and 3 days. She is survived by two sons, one daughter and one brother. Services in the Manheim church by Elders J. H. Longenecker and H. B. Yoder, assisted by Elders J. H. Longenecker and H. B. Yoder. Interment in the Chiques cemetery.—Susan M. Gible, Manheim, Pa.

**Overholzer, Amanda**, died at her home in New Chester, Pa., of cancer, April 9, 1920, aged 76 years. Burial at the Hampton meeting-house. Services by Eld. C. L. Baker.—Nellie I. Kreider, East Berlin, Pa.

**Plougher, Dwight Lamont**, infant son of Gilbert and Hattie Plougher, died April 18, 1920. He leaves his father and mother. Services in the Pleasant View church.—Vera Early, Lima, Ohio.

**Rose, Adam Oster**, died April 20, 1920, aged 63 years, 10 months and 26 days. He leaves his wife, three daughters and four sons. Services in the New Paris church by Bro. T. B. Mickle, assisted by Rev. John Winwood. Burial in the cemetery near by.—Mrs. H. D. Miller, New Paris, Ohio.

**Smith, Sister Susan**, nee Eschman, died March 23, 1920, aged 71 years. Services at Hanoverdale by Elders J. H. Witmer and J. A. Landis. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

**Umbarger, Sister Annie**, daughter of Thomas and Elizabeth Umbarger, died May 2, 1920, aged 78 years, 10 months and 15 days. She was a member of the church at Hanoverdale by the home ministers. Interment in the adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

**Wellington, Elizabeth Downing**, born in Illinois, died May 13, 1920, aged 53 years, 1 month and 18 days. She married Calvin Wellington in 1885. Thirty-three years ago she united with the Church of the Brethren and lived a faithful and consecrated life. She leaves her husband and two brothers. Services by Eld. E. O. Norris.—H. E. Millsbaugh, Muncie, Ind.

**Whitson, Sister Louisa**, nee Miller, daughter of Landon and Emma Miller, born near Relief, N. C., died at her father's home, near Powells Station, Tenn. May 9, 1920, aged 26 years, 4 months and 12 days. In 1910 she married Zack Whitson. To this union were born two sons and one daughter. She was baptized May 9, 1908. She is survived by her husband, three children, father, mother, three brothers and three sisters. Services by Bro. J. Henry Peterson, assisted by Rev. R. W. Weaver. Burial in the Beaver Creek cemetery.—Mrs. J. Vernon Spangler, Fountain City, Tenn.

**Workman, Sister Maria L.** nee Forbes, born in Illinois, died at the home of her daughter in Eugene, Oregon, May 6, 1920, aged 68 years, 5 months and 25 days. She married Eld. Philip Workman, who preceded her about ten years ago. She is survived by two sons and four daughters, one stepson and two stepdaughters. Services by the writer. She was a member of the Mabel congregation, organized in 1877. Services by the writer. Burial in the Mabel cemetery.—H. H. Ritter, Mabel, Oregon.

## MATRIMONIAL

Marring notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Erickson-Fike.**—By the undersigned, April 18, 1920, at the home of the bride's parents, Eld. B. J. Fike and wife, Sister Gladys Fike and Mark A. Erickson.—A. R. Fike, Nezperce, Idaho.

**Paul-Neff.**—At the bride's home, in La Verne, May 7, 1920, Mr. Earle S. Paul, of Los Angeles, and Sister Chressie Neff.—W. I. T. Hoover, La Verne, Calif.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Arnold, Sister Martha**, died in the bounds of the Beaver Run congregation, May 17, 1920, aged 77 years, 10 months and 19 days. She was the wife of Eld. Peter Arnold, who died April 19, 1919. She lived alone and was found by the neighbors dead in bed. Services by Eld. Jonas Fike.—G. S. Arnold, Burlington, W. Va.

**Baker, Andrew J.**, died at his home in Abbottstown, Pa., April 23, 1920, of infirmities of old age, aged 91 years, 7 months and 20 days. His wife, who was Annie Zeigler, survives. He formerly lived in the Lutheran faith, but joined the Church of the Brethren some years ago. Burial at the Mummert cemetery. Services at that church by Elders C. L. Baker and S. S. Miller.—Nellie I. Kreider, East Berlin, Pa.

**Boyd, Bro. Wm. Henry**, born in Martin County, Ind., died May 16, 1920, aged 75 years, 5 months and 4 days. He married Ellen Powell in 1868. To this union were born seven sons and five daughters. He united with the Church of the Brethren in March, 1920. He leaves three sons and four daughters, seventeen grandchildren, three great-grandchildren and two half-brothers. His wife died in March, 1919. He was a veteran of the Civil War. Services by Bro. John W. Root. Burial in the Simmons cemetery.—Mrs. O. P. Tranter, Shoals, Ind.

**Brenner, Clessen D.**, son of Bro. Walter and Sister Jennie Brenner, born at Salem, Mich., died at their home in Martiny Township, May 6, 1920, aged 5 years, 9 months and 7 days. He leaves his father, mother and sister. Services by Eld. Samuel Bollinger in the Church of the Brethren.—W. E. Tombaugh, Rodney, Mich.

**Coyle, Katherine (Stuckey)**, born in Stark County, Ohio, died of a complication of diseases, April 12, 1920, aged 63 years, 11 months and 14 days. She is survived by her husband, D. W. Coyle. Sister Coyle was a member of the Church of the Brethren for a period of thirty years. Services in the Freeburg church by Eld. A. H. Miller, of Akron, Ohio. Interment in the adjoining cemetery.—D. F. Stuckey, Paris, Ohio.

**Duncan, Sister Lucy**, nee Goad, died at her home in Floyd, in the bounds of the White Rock congregation, of cancer, March 15, 1920, aged 49 years, 10 months and 4 days. She is survived by one son and two daughters. Her husband preceded her about three years ago. Services at her home by Eld. Michael Reed.—Mrs. Hettie E. Duncan, Carthage, Va.

**Eby, Sister Anna**, nee Plautz, born at Lancaster, Pa., died near Palmyra, Pa., May 1, 1920, aged 88 years. She was a member of the Church of the Brethren, living within the bounds of the Yellow Creek church. For a number of years she was cared for in the home of her daughter, Sister Mary Kuhleman. Services by the writer in the Yellow Creek church. Burial in the cemetery near by.—J. E. Weaver, Kent, Ill.

**Gabel, Sister Annie Salome**, nee Miller, born in Cumberland County, Pa., died May 12, 1920, aged 69 years, 8 months and 19 days.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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## ...EDITORIAL...

### The Conciliatory Function of the Conference

The function of our General Conference may be comprehensively described, perhaps, as inspirational, constructive and conciliatory. A little more reflection might result in a better choice of adjectives, but these will do.

The first refers to what the Conference does by way of giving us a better grasp of our mission and a stronger desire to fulfill it; in other words vision and purpose—helping us to see and to will. This is done chiefly in the meetings which are not a part of the Conference "proper," but which we have come to realize are, nevertheless, a very proper part of the program.

The constructive function of the Conference finds expression in formulating plans, methods and agencies for carrying on the work of the church. This is converting inspiration into action. This aspect of the Conference work has grown tremendously of late and is certain to increase as the years go by. Here belong our missionary and educational activities and all the work of our various Church Boards and Committees.

The third of our three adjectives—the one with which this brief discussion is chiefly concerned—refers to taking counsel together on matters of church polity and doctrine. A generation ago the Conference was almost wholly occupied in this, and it is still an important feature, though somewhat overshadowed in recent years by the other two factors. This year it has a larger place than usual.

In this part of the Conference work we bring together our questions and differences of interpretation, talk them over and seek to reach a common understanding in regard to them. So far as possible, we strive to come to an agreement, and even when we can not reach an absolute unity of opinion, we can reach a unity of purpose and still work together in brotherly love. In this respect we have made great progress. At one time we thought we could hardly fellowship one another unless we agreed in everything. That mistaken idea has split certain churches into almost as many branches as they have congregations. But we have learned that the deeper unity of the Spirit can exist in spite of many differences in individual opinion. We have also learned in part, and need to learn more fully, that only as this is true can we approximate that perfect "unity of the faith and of the knowledge of the Son of God."

A surprising thing turned up in our correspondence, the other day. Referring to a matter to come before the Sedalia Conference, a brother said there would be a division in the church if that matter were not decided a certain way. It was the same as saying that some would refuse to work with the church any longer unless the question should be decided in harmony with their views, and the writer intimated that he was one of that number. Now the strangest thing about this was that the brother who thus expressed himself is one who has been urging the importance of loyalty to Conference decisions. Have you never noticed how easy it is to be loyal to the decisions that suit us? And also how very much alike we all feel when the decisions do not come our way?

Now it is reasonably certain that we are not all going to be pleased with everything the present Conference does. It is altogether possible that nobody will be pleased with everything that is done. But what do you think we had better do about it? Are you planning to "bolt," like the brother referred to above, if something

doesn't go to suit you? Suppose we all did that? Wouldn't that be a great way to help the cause along?

But let us make a different supposition. Suppose we all agree beforehand that whether this or that is disposed of according to our individual taste or not, we will all work together harmoniously and wholeheartedly. Suppose we all decide that in the event the other man is not willing to work with me in my way I will work with him in his way, so long as he is willing to work for the progress of the cause.

Wouldn't that be unity of a very effective kind? And wouldn't that contribute most to the upbuilding of the Kingdom?

### The Whole Gospel for the Whole World

It is a terse way of putting the content of the Great Commission, and what a splendid motto it makes! Look at it and note its symmetry of form. Pronounce it and note what an inspiring ring it has!

But why is it that we seem unable to see both of those "wholes" in it?

Some see only the second. They are very enthusiastic about getting the Gospel to the whole world but forget that the world needs the whole Gospel. They forget that disciple-making, fundamental as it is, is only the beginning of the work. After that must come "all things"—the whole course of spiritual education.

Others see only the first. They are so intent upon preserving the wholeness of the Gospel Message that they almost forget to take it anywhere. At least they feel very lightly the responsibility of the church, to see that the whole world gets it.

It is a waste of time and energy to try to decide which of these blunders is the worse. They are both bad. A half-Gospel can never bring to those who get it a whole salvation. And a whole Gospel can never bring any kind of salvation to those who do not get it.

"The whole Gospel for the whole world" is a fine motto indeed if we take the whole of it.

But perhaps we ought to add still another "whole" and thus, with a trinity of "wholes," make the wholeness of it absolutely complete: The whole church taking the whole Gospel to the whole world.

### Middle Men

THERE are middle men and middle men, some useful, some useless and some harmful.

There is the middle man who is merely neutral. He has no convictions of his own. He always sides with the winning side as soon as he can find out for sure which side that will be. Sometimes he helps a little, but not much. He is mostly dead weight, to be hauled along by those who do the pulling.

Then there is the middle man, so-called, who simply wobbles back and forth from one side to the other. You can never locate him. He doesn't stay at one place long enough. If you think you have him pinned down at last, you find, on closer approach, that he isn't there. Like the canyon road which crosses the stream fifteen times in two miles, he keeps up an appearance of holding a middle position by being always in the act of crossing over to the other side. The fewer of him the better for the cause.

There is also the genuine middle man who keeps, or at least tries to keep, a straight course between the two extremes. He is the most useful variety. Human nature tends naturally to extremes, and the man who can discern the safe and sane path between them and has courage enough to walk in it, renders a great service. The Lord has need of many such.

## CONTRIBUTORS' FORUM

### My Whole Life for the Whole Gospel for the Whole World

BY ALBERT C. WIEAND

THESE are great days—great because of great opportunities on every hand. Never before have young people had the opportunity of selling their lives so dear and making so much out of them.

Men grow big by facing big tasks and doing big services. These opportunities for big service are at hand.

Never before has the church faced the whole task of the whole world, but this is now being done through the survey that is being conducted by the Interchurch World Movement, bringing before us the actual needs of all the people in our own country as well as in the wide world. In America every county and township is being investigated, and the needs are definitely being assigned to different denominations, up to the limit of their ability.

In the foreign fields, the whole machinery of foreign missions is being put under tribute to conduct a survey, to find out what the whole task in the foreign field is. Ere long we shall know just how many pagans, by right, belong to the Church of the Brethren, just how many Mohammedans are our share, how many unevangelized nominal Christians, with no real knowledge of Christ, belong to us. Then, we shall be able to figure out just how many missionaries from the home field, how many native workers, just how much organization and equipment and money it will take to accomplish the task.

Having this, we shall know how much training and what specific specialization we need to go in for, and this will spell out the opportunity and responsibility of the educational problems of the church.

Our slogan as a whole should be: "THE BEST PREPARATION IN THE WORLD FOR THE GREATEST WORK IN THE WORLD."

The slogan of each honest-hearted young man and woman of the Church of the Brethren ought to be: "MY WHOLE LIFE FOR THE WHOLE GOSPEL FOR THE WHOLE WORLD."

What does all this mean for your life?

It means, in the first place, that the biggest opportunities for your life are in religious service, in distinctively Christian work. It means that every young man and woman that can possibly be persuaded to forsake selfish and secular duties, should give himself over to some field or other, according to his own talent and ability, with the one motive of bringing in the Kingdom of Christ as rapidly as possible. All these will be needed and must be found and inspired. Then they must find themselves and be trained in the best way, for the highest service, in this greatest of all undertakings. In the whole history of the world there has been nothing quite like it—unless it be the undertaking of the Apostolic Church under the inspiration of Jesus Christ, when, with eleven fishermen, he stood on the Mount of Olives, just before going home to glory, commanding these men to tarry at Jerusalem until they be endowed with power. Then, beginning at Jerusalem, reaching out through Judea and Samaria, even to the uttermost parts of the world, they were to preach the Gospel and establish the church of Jesus Christ and to bring in his Kingdom.

There never was a vision quite so large as that.

The primitive and apostolic church took this thing



seriously and put all their forces at the disposal of the leaders, for the realization of this one great task. Those who had possessions did not say that they were their own, but they sold them and brought them and laid them down at the apostles' feet. Something of a similar devotion must lay hold on us in these days.

If it is the enlargement of your personality, the development of your faculties to their best possibilities, the ennobling of your character—if this is your aim, there is nothing quite like the call to the highest service for inspiration and dynamic power.

When one faces this, he must pray. No man can look his real life's work fully in the face, with an honest heart and an open mind, without being brought to his knees. Every true man realizes that, in order to accomplish this, he must have Divine Help—the help of Almighty God.

No man is fitted for such an undertaking unless he gets a new vision of God and a new experience of God. It was true in the case of Moses. He met God at the bush in such a new way that he fell down and worshiped, taking the shoes off his feet, realizing that the ground whereon he stood was holy ground. It was so with Jacob at Bethel, when he had a new vision of God, and made a new dedication of himself. It was true of Ezekiel, when he was called to his great service. Isaiah also had a new vision of God, which made him plead for purification for the task that led him to dedicate himself utterly unto God. It was true, too, of our Lord, for were not the heavens opened, and did not the Spirit of God descend upon him anew, to baptize him for the task which he had resolved to undertake, of winning the world back to God? It was true of the Apostle Paul, it was true of Peter, and of John on the Day of Pentecost. Paul had the vision of Jesus appearing to him personally.

Every man who has caught such a vision in modern times, has dedicated himself anew to the accomplishment of the work. So it was with Moody. He had such a divine experience, in answer to prolonged prayer and meditation on these things, that he rarely dared, even with his most intimate friends, to refer to it. It was something almost too sacred to speak about.

Having caught the vision of a world task and having dedicated one's self to it, and having caught a new vision of God, there is nothing to shape and mold the character like the study of the Word of God. There is nothing which helps one to grow so rapidly as the study of the Word of God. There is no other book like it. It has stood the test of the ages, as no other book has or can. It has stood the test of research and investigation, such as no other book has been subjected to, and what is more, it has stood the severest of all tests—that of practical experience through many generations.

Once, at a ministers' conference, in recent years, the question was asked: "What, do you feel, is the strongest argument that the Bible is inspired?" One minister of large experience said that to him practically the biggest argument that the Bible is inspired is the fact that it had stood so much preaching.

And the Bible is not anywhere near being worn out or exhausted. Never was it so much alive, or so near up to date as it is in these days. Never was the Bible so well understood, and yet there are profound depths of truth, still to be investigated, that have never been sounded before. The men who have spent their lives in the study of it are bound to testify with George Müller, of Bristol, England, that mighty man of prayer, when he said: "I have read the Bible through from cover to cover more than a hundred times, and it grows fresher every time I read it."

The people who make light of the Bible are the people who have never yet discovered it. They may have studied books about the Bible, they may have heard lectures about the Bible, but they would have to testify, if they spoke truly, as one of the most famous of modern theologians, when he came to face eternity, having had the opportunities of a long illness, to bring him to a realization of things as they are. Knowing that he must die, he said, shortly before his death, to one of his most intimate friends: "Six months ago I would not have believed that such a revolution could

come over any man as has come over me within this time. I seem now to have spent my life in technicalities and things which really do not amount to much. If I had my life to live over again, I would spend very much more time in the cultivation of holiness."

It is men of this type, however learned they may be, however provident they may be, with what authority soever they may speak, that minimize the truth of the Bible, or that can not understand it, or that find so many alleged blunders. But the real soul-winners of the world are the men who believe in the Bible because they have experienced what it can do. They have seen it at work, bringing men to God, and transforming their characters as nothing else will do.

After all, the only test of whether anything is true, is the test of experimental knowledge. And so you will never really believe in the inspiration and absolute trustworthiness of the Scriptures until you have verified its great truths and fundamental principles in your own experience. If the deepest things you know, the divinest things you have ever experienced can be adequately explained by what you find in this Book, and can be explained on no other hypothesis, then will you have such an abiding faith in the Word of God as nothing can change, unless you should fall from grace and lose your experience.

Suppose that, in the days of Benjamin Franklin, when men knew so little about the laws of electricity, he had discovered a modern or technical textbook on electrical laws and experiments. It would have been unintelligible and mysterious, even to his wonderful mind, unless he had done one thing—verify by experiment, under the direction and guidance of that book, the results which it claimed. If the thing had been done, then he would have proved, to all reasonable men, that what it said is true, and that the volume was a trustworthy one.

Even in these days the vast majority of men know as little about spiritual and personal experience with God as Benjamin Franklin and men of that day knew of electricity and its practical results and experiences, as perceived today. And there is but one way by which we shall ever prove the truth of God's Word—that is studying it with the utmost care and, with like conscientious experimentation, find out, in the experience of our own lives, the truth of the principles which are given herein.

For, after all, the Bible is not a compendium of some arbitrary edict and rules, which the great God has made. The Bible is a revelation of the laws of the spirit world, as they are in the nature of things. It is a revelation and not a series of edicts and arbitrary measures.

There are laws in the spirit realm, just as there are in the psychological or physical or physiological world. And these spirit laws are inviolable, just as sacred and universal in their application and operation as are the laws of electricity or the law of gravitation. He who obeys the laws of electricity gets electrical results. He who disobeys them meets the punishments of these laws. Just so he, who obeys the laws of the spirit world, gets spiritual experience. He who disobeys them gets the negative results of punishment and suffering which the infraction of these laws entails.

Perhaps the greatest monument, after all, to the truth of the Bible is this, that the holiest men of all times are the people who have understood God's Word best, the people who have adored it most, the people who have most successfully used it in the regeneration of the lives of others. For, after all, the best people in the world, even among the righteous, are the people who trust the Word of God and shape their lives according to its precepts and truths.

Oak Park, Ill.

### First a Pentecost

BY BISHOP JOSEPH F. BERRY

EVERY real revival begins with a Pentecost.

Jesus said: "Tarry." Tarry in honest self-examination. Tarry in frank confession. Tarry in earnest supplication. Tarry in personal surrender. Tarry until you have lost the last trace of self-sufficiency. Tarry until the tongues appear. Tarry

until the sound of a mighty rushing wind fills the place. *Tarry until ye are filled with the Holy Spirit.*

Pentecost might have come at the end of the first hour of the first day. But it did not. God understood the discipline of waiting. This is the era of Pentecost. It is the dispensation of the Spirit. The promise of the Father has never been revoked nor modified. We have absolutely the same right to ask for the presence of the Holy Spirit in our hearts and in our churches as the disciples had at the beginning. No matter now about the details of organization. To have a real revival, we must first have a Pentecost.

Prayer is also an essential prerequisite to a genuine work of grace. True prayer always antedates a true revival. When a revival breaks out in any community, *some one has been praying.* It may have been the pastor. It may have been a Sunday-school teacher. It may have been some shut-in saint, whom nearly everybody has forgotten. It may have been two or three earnest souls who have pledged each other to pray, until something gives way. But, some one, realizing the spiritual needs of the church and the peril of the unsaved, has been laying siege to the throne of grace.

Sentence prayers have their use. More extended public petitions form an important part of religious meetings. But the chief praying must be intercessory prayer—persistent wrestling with God. If God's people are not willing to surrender ease, and domestic duties, and social engagements, and business cares, and spend days and nights in prayer, they can not expect a mighty spiritual movement in the community. Multiplied committees, and catchy songs, and grotesque preaching, and elaborate organizations may fill the tabernacle or church, and furnish a long list of persons who have become "interested in the meetings"; but only intercessory prayer will bring Scriptural conviction and Scriptural conversion to the careless multitudes around us.

Roll upon us, O God, the burden of the world's indifference and sin! Give us a vision of the church's peril and need! Make us to travail in pain, in the midst of moral and spiritual desolation! Take sleep from our eyes! Take joy from our hearts! Give us an agony of desire! Make us to *wrestle, wrestle, wrestle until victory is assured!*

*The great, crying, tremendous, overwhelming need of the church is for the coming of the hunger and habit of intercessory prayer!*

Let us put first things first! Let us get into our hearts the hot fires of a genuine Pentecost and a prayer-wrought, quenchless, *consuming passion* to rescue poor souls, now lost and undone!—*From the "Indian Witness" for March 3, 1920.*

### Tongue-Tied Christians

BY MRS. WALTER SELL

PERHAPS God has sent into your home a precious little gift—a wee bit of dimpled humanity. How tenderly you care for this soft, cuddling bit of simple purity! Time passes. The little rose bud is slowly unfolding; the little head is covered with soft, warm curls; tiny, pearly teeth are appearing in the little round mouth. Now you eagerly watch for the first word that baby will speak. The first "Ma-ma, and Da-da" will thrill you through and through. But no word comes. Baby is tongue-tied.

Likewise there is great rejoicing in the church; a precious soul has been newly born into the Kingdom of Christ. He is a man of great influence, a leader among men. His business takes him into large crowds. He talks with many, he interviews many. Eagerly now we watch for the first word of testimony. We expect him, who has so many opportunities, to turn many to Christ. Time passes. No testimony comes. The man is spiritually tongue-tied.

The world would have been in a sad condition if the disciples and apostles had been of the "Dead Sea" religion. Can you imagine the great Apostle Paul being spiritually tongue-tied? Could Peter have saved 3,000 souls in one day if he had been as cold and silent about his Christ as we are? They, no doubt, would have escaped the bitter trials they went through, and would have, perhaps, lived longer, had they followed our



example of "keeping still." It is true that Peter became frightened once, causing his tongue to wag the wrong way, but he did not stay long in that condition. Some of us never come out of it. We never recover. It has been said that "the crosses we fear are heavier than the crosses we bear."

Fear is not all that binds our tongue; spiritual laziness plays a large part in the game of life sometimes. If we do not say anything about our Lord, people will not question us, and it saves us a great deal of wearisome explaining, and, of course, we run no risk of persecution either. Yes, we will do some things if we are pushed; we have enough wheelbarrow religion.

Christ says in Matt. 10: 32: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven." Now read verse 33: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." This is putting it strong. It puts a ban on a tongue-tied religion. We do not have to deny the Lord with our lips, as did Peter. We can do it with our lives. We should testify for Christ verbally, practically, and aggressively. It does not pay to profess Christ while living a worldly life, for we will only be laughed at. The world will point at us and say: "Whose is the image and superscription?"

Tongue-tied Christians, awaken! Your testimony is needed. Souls are perishing. Seeing a soul fast going to eternal destruction, ought to loosen your tongue. If it does not, you need converting; you are not saved yourself. The world needs the true Christ. You know him and what he has done for you. Why don't you tell others about it? Hasn't he given you cause to glorify him? The old-time saving Gospel is needed. So many of the churches have adopted worldly means of holding the people—pool-rooms, card-parties, dancing, allowing the men to smoke while the preacher talks, etc., but the people are not being held. They have become tired of the empty, foot-light religion. They yearn for the true, thirst-no-more water of life. They do not want to pass out into eternity with the din of a jazz band sounding in their ears. The Sunday-school attendance in the United States fell off more than 680,000 during the last two years. The decrease in 1919 alone was 409,765. When people can not hear the Word of God in the churches, they become disgusted, and are very hard to reach again. We do not need worldly problems discussed in the pulpit. We need the story of the plain, crucified, glorified Christ, without any "trimmings." The Anti-Christ will come soon enough.

We pass this way but once, and as we pass, let us leave a testimony of Christ on every door-step, and in the heart of every individual whom we meet.

La Verne, Calif.

## How Does the Holy Ghost?

BY I. N. H. BEAHM

THIS is particularly the Holy Spirit era. His reign is in progress.

The question to be answered in these paragraphs is: "How does the Holy Ghost work in the assembly?"

Men differ on his workings in the convention of saints. A few think that, if there is not a unity of mind in the opening of a discussion, the Holy Spirit is not in the service. Other few think that, if some time is used in arriving at unity of sentiment, the time is "wasted," and that the Holy Spirit is absent. Despite all that the correct view seems to be, that it matters not how widely divergent the individual conception may be, if the deliberation brings them more and more nearly together in "the love of truth," and the conclusion evinces unity, then the Spirit reigns.

The Jerusalem conference was a Holy Ghost meeting. "And the apostles and elders came together for to consider of this matter. And when there had been much disputing" (Acts 15: 5, 6), crystallization of sentiment was effected. Then came these words: "For it seemed good to the Holy Ghost, and to us" (Acts 15: 28).

The Holy Spirit is hindered in his work by a "hurry" to close and start home. He is often handicapped by hastened and shortened discussion. He is

embarrassed when the Moderator determines how the decision shall be. The true Moderator is the agency through whom the Holy Spirit has an untrammelled opportunity of expressing himself.

If a few men assume to commit the church to a policy, expecting the Holy Spirit to come down into the general assembly and endorse their action, we can not predict the result from Scriptural example with such certainty.

Willingness for full and free deliberation to reach a decision, and then a readiness to accept that Conference decision, as not "man made," but the "voice of God"—these are essential to Holy Spirit expression and permanent union and world-wide evangelization.

"For to consider of this matter" means to weigh carefully all the testimony and reasons advanced on a given subject, and to decide in the light of the many-sided vision evolved from the deliberation and consideration.

He who does not believe that the Holy Ghost does express himself through a fair, free, devout religious assembly, regarding the interpretation and application of the Gospel today, is skeptical on a fundamental principle. And such skepticism has "wrought havoc among the churches."

What is the church? "The house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3: 15).

Who are the church? "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12: 50).

Give the Holy Ghost a full, free, deliberate opportunity to voice the Will of God!

Nokesville, Va.

## "Moneymaniacs"

BY CHESTER E. SHULER

It is very evident that money forms the "subject" in regard to which a "mental derangement," defined in the dictionary as "monomania," is formed in the minds of many individuals today. In the office, the shop and the store, on the streets and in the home, one hears this topic discussed perhaps more than most other things. To many folks it appears to be the sum and substance of life. Their very existence appears to depend upon their ability to grasp and accumulate gold and silver, while other things of real value are passed by as naught.

The Master's admonition, in regard to the fallacy of accumulating "treasures upon earth," seems to have been forgotten by the masses. It is only when death's door is reached that there comes the realization of the worthlessness of this world's goods, its fame and its honor. It is then that the glitter of gold and the sparkle of precious stones vanish, and the awful reality of entering eternity empty-handed is visible to many folks, whose eyes have been blinded by the god of this world. Satan endeavors to keep men from thinking much about eternity. He would have them think only of this world and its goods.

A distinguished man lay on his death-bed, when a great mark of eminence and honor was brought to him. Turning a cold glance upon the treasure he once would have clutched with an eager grasp, he said, with a sigh: "Alas! this is a very fine thing in this country; but I am going to a country where it will be of no use to me." All of his life he had clutched, grasped and hoarded, striving for wealth and worldly honor. Now it had come, at the last moment, and was utterly worthless. He had failed to exchange his worldly goods into the currency of heaven! A rich man here, he would be a pauper in the other life. Such is the vanity of riches.

One of the delusions of a "moneymaniac" is the idea that wealth will bring happiness. Perhaps there are many happy millionaires, but certainly they are the exception, rather than the rule, and the chances are that it isn't their money which makes them happy.

"You must be a happy man, Mr. Rothschild," said a gentleman who was sharing the hospitality of his home, and who was marking its superb appointments.

"Happy! Me happy!" was the reply. "What, happy, when, just as you are going to dine, you have

a letter placed in your hands saying: 'If you do not send me \$1,000, I will blow your brains out!'"

It is a common saying that a hog is good for nothing while he is alive; not good for use, as the horse; nor to draw, as the ox; nor to clothe, as the sheep; nor to give milk, as the cow; but only for the slaughter. So a covetous rich man, just like the hog, does no good with his riches while he lives; but after his death, his riches may be disposed of to better advantage.

Money has its place. It is a very necessary thing, and, when used properly, can bring much happiness and blessing both to him who uses it and those for whom it is used. A minister once visited a merchant and found him in his counting-house, where he saw books of business on the table, and all of his books of devotion on the shelf. He said to his merchant friend: "Sir, here is earth on the table, and heaven on the shelf. Don't think so much of the table, as altogether to forget the shelf." Doubtless that's the trouble with the wrong use of money. We forget to take our Master with us to the counting-house. We forget to ask him to help us plan the use of the money he has given us to use. With Jesus as "Senior Partner," our money will be rightly used.

Harrisburg, Pa.

## A Fair Question

BY GEORGE W. TUTTLE

THIS motto was prominent. My eyesight is poor, and I had forgotten to bring my glasses, but I could read every word and every letter of that life-searching, questioning motto that hung on the opposite side of the big church. It was not a new motto—no, but it was an irresistible one. The wording is familiar:

"What kind of a church would my church be, If every member were just like me?"

There was that silent, insistent, persistent question, as luminous and powerful as was the handwriting on the wall, at the feast of Belshazzar! True, the answer might be: "Tried in the balances and found wanting," or it might be: "They shall shine as gold in the Kingdom of the Father."

Multiplied influence or subtracted power? Which would it be if every member were just like me? We can not hide under the blanket of numbers. We can not say: "Plenty of people to do the work; I will just be a passenger."

What the church needs today is workers. Alas for the young member who says—all unconsciously, possibly—"I will just fold my arms, and look pleasant." The church is not a worldly photograph gallery. "Young folks, get busy, get busy!" the angels would say when they take photographs of loyal, consecrated hearts to hang on the walls of heaven.

Just ask yourself this question: "If every member were just like me?" What then? Would your pastor bubble over, like an overflowing fountain, with praise to God for Spirit-filled hearts and consecrated lives of his members? Would his eyes shine, and would joy fill his heart as he used that luminous word: "Dependable"? Would love flood every heart, and service be the richest, greatest lure that could be held before consecrated men and women? Would the opportunities of earth appeal to us as much as the glories of heaven? Would we do his will now? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Would "I don't feel like it!" awaken leaden echoes if every member were just like you, or would "For his sake!" make all the bells of heaven ring for joy? The star of feeling may be covered by clouds of doubt, or depression or fleshly ills—keep your eyes on the Star of Bethlehem that will shine undimmed through all eternity.

If every member were like me, could God say: "Now I can open the windows of heaven and pour out the blessings. I can open the floodgates, for the channel is ready, the way is made smooth, and the harvest is sure"? Would he say that, or would he say: "Alas, they have built walls of selfishness so high that even the tides of my love can not flow over them"?

Pasadena, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, June 13

Sunday-school Lesson, A Shepherd Boy Chosen King.  
—1 Sam. 16: 1-13.  
Christian Workers' Meeting, Other Helpful Books.

♦ ♦ ♦ ♦

### Gains for the Kingdom

Ten baptisms in the Batavia church, Ill.  
Three baptisms in the Juniata church, Pa.  
Two baptisms in the Rodney church, Mich.  
One baptism in the Maiden Creek church, Pa.  
One baptism in the Iowa River church, Iowa.  
One confession in the Oakland church, Ohio.  
One baptism in the First Church, Philadelphia.  
One baptism in the Pleasant Dale church, Ind.  
Two baptisms in the Falling Spring church, Pa.  
One baptism in the Meadow Branch church, Md.  
Four baptisms in the Fulton Avenue church, Baltimore, Md.

Three confessions in the Fairview church, Pa.—Bro. G. L. Wine, of Polo, Ill., evangelist.

One baptism in the Union Bridge church, Md.—Bro. T. S. Fike, Thurmont, Md., evangelist.

Eight baptisms in the Grand Rapids church, Mich.—Bro. Ira E. Long, of Andrews, Ind., evangelist.

Seven baptisms in the Brooklyn church, N. Y.—Bro. Walter M. Kahle, of Troutville, Va., evangelist.

Ten baptisms at Rouzerville, Antietam congregation, Pa.—Bro. M. A. Jacobs, home minister, evangelist.

Eight confessions and one baptism in the Annville church, Pa.—Bro. Walter Hartman, home minister, evangelist.

One confession in the Union Chapel, Unity congregation, Va.—Bro. S. D. Zigler, of Harrisonburg, Va., evangelist.

Two were baptized and three reclaimed in the Bethel church, Va.—Bro. J. H. Wimmer, of Selma, Va., evangelist.

Two confessions in the Afton church, near Cambridge, Nebr.—Brother and Sister Ralph G. Rarick, of Covington, Ohio, evangelists.

♦ ♦ ♦ ♦

### Our Evangelists

Bro. Geo. S. Harp, of Middletown, Md., to begin Oct. 17 in the Locust Grove church, Md.

Bro. Jacob Funk, of Wiley, Colo., to begin the last of July in the Smith Fork church, Mo.

Bro. C. A. Wright, of North Manchester, Ind., to begin June 14 in the Reading church, Ohio.

Bro. J. Edwin Jarboe and wife, of Chicago, Ill., to begin June 20 in the Lewiston church, Minn.

Bro. H. J. Beachley, of Harrisburg, Pa., some time in August in the Manchester church, Ind.

Bro. J. W. Norris, of North Manchester, about the middle of September in the White church, Ind.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin about the middle of June in the Rodney church, Mich.

Bro. Charles Walter, of Summum, Ill., to begin meetings in the Kaskaskia church, same State, on or before Sept. 1.

♦ ♦ ♦ ♦

### Personal Mention

Bro. A. B. Hollinger changes his address from Newville, N. Dak., to Cando, same State.

Bro. Chas. W. Eisenbise, late of Kingsley, Iowa, should now be addressed at Atascadero, Calif.

Bro. J. W. Myer, of Lancaster, Pa., is to locate in the Seneca church, Fla., his postoffice address being Eustis.

Bro. B. J. Fike, of Nezperce, Idaho, is to assume pastoral charge of the work at Outlook, Wash., about July 1.

Bro. C. S. Lehman, after six years' pastoral work at Lima, Ohio, changes his address to R. D. 1, Mansfield, same State.

The Arcadia church, Ind., is arranging for dedication services of their reconstructed house of worship June 27, Bro. Otho Winger delivering the address for the occasion.

The Doctors Cottrell, now on their way from India, were scheduled to sail from Hong Kong May 27, on a steamer bound for Vancouver.

Dr. Brubaker and family and Sister Emma Horning were booked for passage on the Steamer "Nanking," sailing from Shanghai June 4. They are to land at San Francisco.

Sister Ida Buckingham, missionary to Sweden, reached the homeland on her furlough May 25, and expects to be at the Sedalia Conference. Her address, while in America, will be Cerro Gordo, Ill.

Bro. G. W. Buntain, of Wenatchee, Wash., made his first visit to the Publishing House on Friday of last week. Bro. Buntain is visiting a number of points on his Eastern trip and of course includes the Sedalia Conference in his itinerary.

May the God of all comfort solace the hearts of all the sorrowing ones! Bro. W. F. Haynes, pastor of the Viriden church, Ill., for the last three years, died at his home in Viriden, on Wednesday morning, June 2, after an illness of only two days. Some account of our brother's life and service for the Master will be given soon—probably in our next issue.

Bro. W. B. Stöver and party were so delayed in finding sailing accommodations from Calcutta that it was doubtful whether they would reach America in time for the Conference. According to information from the Steamship Company, they were due to arrive at Boston June 7. If this hope has proved justified, they may be at Sedalia, after all, by the time this issue is in the hands of our readers. So may it be.

Bro. J. H. Moore, of Sebring, Fla., former Office Editor of the "Messenger," was, when last heard from, planning to be at the Sedalia Conference. Brother and Sister Moore expected to reach Mexico, Ind., about June 4, where Sister Moore intends to remain, while Bro. Moore attends the Conference. It is five years since Bro. Moore had the privilege of enjoying an Annual Conference, and "Messenger" readers will join us in hoping that nothing may have occurred this time, to prevent the realization of his desire.

### ORDER NOW

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of the

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Held at

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June 9-16, 1920

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### Miscellaneous Mention

Regular postoffice facilities are to be established on the Sedalia Conference Grounds, we are informed, including "two deliveries daily of first-class mail, also registry and parcels post service on all days of the Conference except Sunday."

Supplementary to the article published in our last issue, concerning the gathering of clothing for the Near East Relief during June and July, we herewith state that the clothes should be sent to the State Headquarters of the Near East Relief, or, if sent to New York City, address, prepaid: "Near East Relief Warehouse, 549 West Thirty-ninth Street." It is of great importance that the clothing be serviceable, warm and substantial. It is useless to send filmy and impracticable garments. The refugees are in great need and, above all, must be clothed warmly.

♦ ♦ ♦ ♦

### Gish Fund Books Taken from the List

At a recent meeting of the Gish Fund Committee, the following books were taken from the list: "History of the Christian Church," Vol. V, Part II, "When Home Is Heaven," "The Life and Times of Jesus the Messiah," "The Seven Churches of Asia," "The Minister as Shepherd" and "The Manhood of the Master." Any ministers who have not yet secured the above list of books and wish to do so, may still secure them if their orders with cash are mailed to the Brethren Publishing House, Elgin, Ill., not later than June 17. The price of these books will be found in the Yearbook.

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## Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Some Lessons Taught

During the past four months, since the organization of the Forward Movement, as authorized by last Conference, we learned many things, some for record, some not. We learned more about team work and cooperation, and the helps and hindrances thereto. Any attempt to go forward is beset with difficulties. The majority of us, like the ten spies, fear the giants of difficulty, while admitting that it is a goodly land. Even to go back to the "onions and garlic" of Egypt seems better, at times, to the faint-hearted, than God's manna in the wilderness, as we journey to the land "which the Lord our God doth give unto us."

Walking by faith is a serious business. A great and terrible wilderness is anticipated by those who try to analyze the reasons for this or that path. Some say: "We are going back, rather than forward." Others say: "Go straight on." Sometimes, with Israel, we felt: "Whither shall we go up? our brethren have discouraged our hearts, saying the people are greater than we." Indeed, mistakes in such a place are very likely, require circuitous paths, and prolong the wilderness journey. But if we "wholly follow the Lord," there is no doubt about the ultimate possession.

While we feel ourselves identified more or less with the ten faint-hearted spies who dropped into oblivion by the way (no one scarcely remembers their names, as compared with the two who believed), rather than the heroes of Caleb and Joshua; yet all saints will testify that every stretching forward effort for the Lord Jesus is a sort of wilderness experience, at times. But what a triumphant victory in the end to those who "wholly follow the Lord" with what may seem to others a reckless faith.

But we have learned the joy of a big task. What an awakening to us, when the thing we thought impossible, is done. It is the real joy of life to undertake big things for God, if that is the way he points. It is only in the accomplishment of a seemingly impossible thing that we know absolutely that God is with us. Do not avoid the hard places, if duty directs that way. The joy of overcoming is only to those who come over. In the Forward Movement work this has been demonstrated again and again. Letters say: "We found it a joy," "Much easier than we expected," "Could have done more," "Wish it was bigger," "What a prayer meeting we had after we did it."

Of course, there are those who misunderstand you. There is so much self-interest in both politics and religion, that we can not blame so much the suspicion that comes to those of honest motive. Being sure that it is your honest endeavor to do and know God's will, none need fear. What a splendid lot of people have been revealed in this work, who respond with sacrificial devotion to the call of the church! God bless them and include us all in that number, if we will.

We have found, too, that most that we expect to happen, never does. Some were afraid, because of the cooperative effort by the Interchurch Movement all about us, we would lose our peculiar rites and doctrines in some attempt at church union. I am sure there has come out of it all a peculiar loyalty and devotion to the church that never was experienced before. We learn, too, that there is more doubt of love enough to work together, than of fear that we shall get too close together. Then many felt that there might be unholy money coming into the Lord's treasury. From recent reports there seems to be no fear at this point. Likely it might have been worse for us, if it had come to us that way—not because the money would be unholy, but because ours would become such, by letting the other fellow do what we ought to do with our own—no, the Lord's money.

We have learned of the goodness of God once again. His presence has been with us in energized prayer. We have awakened to a new sense of stewardship of prayer, life and possessions, perhaps as we never felt before. Spiritual impulses have been awakened in all of us. The world's need has been presented in such a way that the lost sheep for whom Christ died shall have our effort until he knows the Gospel Message. And how the message of our fathers, of greater piety, devotion, integrity and godliness is needed! The principles of simplicity, obedience and faith must be taught more diligently. In fact the church must be made the home of the children of God, who shall seek to give the Gospel in life and message to the ends of the earth, be the pillar and ground of the truth, and the light of the world. Lord, give us faith to go forward together with thee!

C. D. B.

### The Lord Bless These College Students

No one can read the following report, on the part of the students in our colleges, without praising the Lord. They had aimed to raise the sum of \$8,500 for hospital equipment in China, but on learning of the larger For-



ward Movement effort among the churches, they felt they wanted to exceed their quota and make a contribution to the Conference offering in addition, with the results, in total, as given below.

We must remember that college students usually do not have much money, or when they do, they are at that period in life when personal wants seem unlimited and are usually supplied at the sacrifice of every other need. But the following reveals another story. It shows a real sacrificial devotion to the church and its cause. The Lord alone knows what it promises when the opportunity comes for these young people to supplement their financial showing with that larger gift of life. How we ought to make our colleges the object of our prayers, counsel and larger giving, that this number of young people may be increased and their efforts appreciated!

The list of the colleges with the amounts contributed up to date, follows. This report is submitted by Bro. A. D. Helser, Travelling Student Secretary, to whom much credit is due for the results given, and who wants to thank each student for his devoted cooperation in which, we know, the whole church joins.

Bethany, .....	\$5,485.00	Elizabethtown, .....	La Verne, .....	\$1,250.00
Blue Ridge, .....	704.00	.....	Manchester, .....	2,550.00
Bridgewater, .....	1,455.00	Hebron, .....	142.00	McPherson, .....
Daleville, .....	2,054.00	Junata, .....	1,205.00	Mt. Morris, .....

United Offering from all colleges, \$21,970.00

### The Honor Roll of Churches

Up to date the following congregations are to be added to the list of those which have reached or exceeded their goals. What evidences of God's favor lie back of these gifts! How the Lord's children are enjoying this larger service for their Father's kingdom! One little church of nine members, and some unable to give, humbly and timidly offer a little gift of more than \$400 in cash. The Lord alone knows the life of devotion back of all these gifts. The Lord bless them all!

Loramie, Ohio, .....	1st Ch. Canton, Ohio, .....	Unity, Va. .....
Bush Creek, Md. .....	Mable Grove, Ind. .....	Hartford City, Ind. .....
Mabel, Oregon, .....	Lindsay, Calif. .....	Pine Creek, Ill. .....
Canton Center, Ohio, .....	Reedley, Calif. .....	Madison, Va. .....
N. Spokane, Wash. .....	Brumbaugh, N. Dak. .....	Akron City, Ohio, .....
Center, Ind. .....	Washita, Okla. .....	Topeco, Va. .....
Clear Creek, Ind. .....	Viewmont, Pa. .....	Brooklyn, N. Y. .....
Painter Creek, Ohio, .....		

## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

### The Supremacy of Love

1 Cor. 12:31; 13:1-13

For Week Beginning June 20, 1920

1. **The Good and the Best.**—Paul's marvelous exaltation of Christian love, in the chapter of our topic, is, in addition to other features, a masterly setting forth of the good and the best. With the first verse the writer begins to set forth a remarkable array of graces and virtues. To covet any or all of them is a meritorious proposition, for surely the man of liberality, of eloquence, of heroism, of large vision, has equipment for service above those who lack these qualities. However, the apostle would remind us that it becomes the Christian to be satisfied with nothing less than the best.

2. **Our Love to God.**—Love is absolutely necessary if we would sustain right relations to God. All that the Father requires of us can be met only by those who have love in their hearts. What we call the religious life, is sure to become irksome if it is lived because of compulsion. Those who abstain from doing evil, and aim to maintain a fair show of good works, simply because they are afraid to do otherwise, can not please God, because such service is not the logical outgrowth of the heart.

3. **Why Love Is Greater Than All Else.**—Love is superior to either works or gifts of any sort, because cause is greater than effect. The mother gives her time and strength and substance to her child, not simply because she would come under the ban of civil law if she neglected her child—the impelling motive is far greater. Continually she is lavishing upon it more than the law asks. Love is the sole cause of her devotion, and is greater than anything she does.

4. **Love Willingly Gives the Supreme Gift.**—While money—and plenty of it—is needed for the advancement of the Kingdom, we must ever bear in mind that the mere giving of money is not sufficient. There must be an entire consecration of all that we have and are because "love constraineth us." It is quite possible—for there have been some instances—that a man with no love, for souls might give large sums of money to missions, but only the lover of the lost WILL GIVE HIMSELF, and go to the lonely and dangerous places for their sakes.

5. **Love the Sovereign Balm for All Ills.**—A present-day requirement of supreme value is a more general spirit of sympathy and love—a spirit that can more quickly discern the virtues of others than their vices. We should

not, of course, condone the vices to which others are given, but we should not make them a standard whereby to pass judgment upon humanity as a whole, or upon any individual in particular. If we encourage the cultivation of the virtues, then the vices will gradually die away.

6. **Love Is Unfailing.**—Love, in the Bible meaning of the word, is the root of all the holy impulses. It is not a mere sentiment between individuals—it is a life; it is a sacrifice; it is a service. When we speak of some one as being good, we imply that all the old-fashioned, time-honored virtues are to be found in him. Whittier, when dying, said: "Give my love to the world." That, to our mind, is every Christian's supreme mission.

7. **Suggestive References.**—"Love ye your enemies" (Luke 6:35). The new commandment (John 13:34, 35). "By love serve one another" (Gal. 5:13, 14). Walk in love (Eph. 5:2). We must forgive as Christ forgives (Col. 3:12-14). "Love . . . with a pure heart fervently" (1 Peter 1:22). How we may know "we have passed from death unto life" (1 John 3:14-17). The proof of our love (1 John 4:11, 12). Forbear one another in love (Eph. 4:2, 32).

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### SUNDAY-SCHOOL CONVENTION

The seven Sunday-schools of Huntington County met in Semiannual Convention May 23, at the Clear Creek church, with Eld. I. B. Wike as Moderator. After the regular Sunday-school session, the program began. Such topics as the following were discussed: "In What Way Is the Social Life of the Organized Class Essential to

### Statistics of Our Colleges

	1916	1917	1918	1919	1920
1. Total Enrollment, .....	2,584	2,580	2,434	2,455	3,339
2. College Enrollment, .....	536	689	698	656	1,270
3. Bible Department, .....	494	659	723	812	905
4. Ministers Attending, .....	145	139	175	201	260
5. Volunteer Bands, .....	137	351	433	433	486
6. Free-will Offerings, .....	\$15,117.62	\$12,687.18	\$13,697.04	\$14,855.07	\$18,148.61
7. Total Endowment, For .....	\$55,638.00	\$79,110.51	\$1,179,113.41	\$1,322,200.00	
8. Productive Endowment, .....	\$32,318.00	\$40,633.01	\$924,258.91	\$1,294,225.14	
9. Net Assets, .....	\$1,564,041.58	\$2,104,639.76	\$2,556,131.23	\$3,180,961.47	

By comparing the above figures, it will be noted that the increase in the enrollment is 32%. Of the total enrollment, 39% is in the college department, as compared with 60% one of the Forward Movement goals. The total enrollment is rapidly nearing the mark of 3,500, as another of these goals. Very likely this goal will be attained next year. A commendable feature is the constantly-increasing enrollment in the Bible Department. For the past year this was 28% of the total enrollment. During the past five years the number of ministers attending was nearly doubled. The Volunteer Bands in the same period have increased 25%. The free-will offerings have fallen off when our nation entered the world war are steadily moving upward, having passed considerably beyond the pre-war figures. During the past four years, the net assets have more than doubled and the productive endowment almost trebled.

Respectfully submitted,

General Educational Board,  
D. C. Reber, Sec.-Treas.

Soul-winning?" "Importance of Special Days in the Sunday-school." The various speakers made us feel deeply the importance of each question under consideration. An open discussion resulted in much enthusiasm, concerning the necessity of the organized class and special days.

The first subject of the afternoon session was, "Religious Training in the Home: (a) Daily Bible Study; (b) Family Altars." It was ably discussed, the speakers making us see clearly the need of daily Bible study and a re-establishment of the family altar.

Bro. L. W. Shultz, of North Manchester, explained fully and urged the various churches to have at least a two weeks' Daily Vacation Bible School. We are hoping that a number of the churches of Middle Indiana will take advantage of this more efficient means of teaching the Bible to the children. "Tithing in the Sunday-school" was efficiently discussed and the idea of proportionate giving was urged by all.

Several special songs were also given and two very appropriate readings by students from Manchester College. The entire meeting proved to be a real inspiration and made us feel very keenly the need of more consecration and a full surrender of our lives to the Master.

Huntington, Ind. B. D. Hirt, Secretary.

### DEATH OF BRO. JOHN STURGIS

Dr. John Sturgis, born in Bond County, Ill., died at his home in Perrin, Mo., May 13, 1920, of paralysis, aged seventy-seven years, seven months and twenty-seven days. He married Sarah Catherine Shoemaker in 1868. To this union were born four children. One son and daughter, together with his wife, survive. He was the son of Dr. Daniel Sturgis of Cerro Gordo, Ill. Of this family only one sister remains.

He united with the Brethren Church in his early boyhood and was faithful until death. He was elected to the ministry in 1868, in Indiana. Later he was ordained to the eldership in the Smith Fork church, at Plattsburg, Mo., where he faithfully performed the duties of that office. Being a physician and practicing in a large country territory, he could not have definite or regular preaching dates, but he preached wherever he went, as his life was one of service to humanity, ministering to the physical ills as well as the spiritual.

Dr. Sturgis spent few years in Indiana, at Wawaka and Ligonier, practicing his profession. Returning to Missouri, he located at Perrin, a small country town, where he enjoyed a large practice over the country.

Services at the Brethren church by Bro. H. M. Brubaker. Burial in the cemetery adjoining the church. Ada Sell, Plattsburg, Mo.

### A FORWARD MOVEMENT IN CHINA

It is hardly just to attribute the changes that have come about in China, or parts of them, during the past few years, to any one person or group of persons. As we look about us and note the progress, made during the past year only, we must recognize that some Great Power is working; and as we look back over the past few years, the improvement is still more evident.

Perhaps among the most noticeable changes are the discontinuance of foot-binding of women, and the establishing of compulsory education. About three years ago it was announced that steps were going to be taken to prohibit foot-binding but one only needed to look on the street and in the homes, to see what a gigantic task was before the Government. Some of us said we did not believe it could be done under five years' time. Then the woman or girl, who was laughed at and scorned, was the one who attempted going out with big feet. Now, we have not only had to shorten the period of time, but the whole matter is reversed, for it is now the tiny, bound feet that are pointed out and remarked about, if they appear on the street. The Chinese regard styles about as highly as do Americans. When it was style for women to have little feet, they suffered all kinds of agonies in order to appear properly (?) before the public eye and to receive praise by binding the feet to the smallest possible size. They could almost compete with the American woman in enduring torture while conforming to the body to peculiar shapes, to please the eye of fashion. Now the style has changed, and the fair sex is not only not ashamed to appear with unbound feet, but the law is respected also.

A few years ago, when we tried to open schools for girls, we were not only hooted at for making the attempt, but met with little success in mountain districts. Now, even in these remote parts, the Government is taking steps to enforce compulsory education of girls and boys, and planning to provide at least some education for men and women under forty years of age.

Yes, a new day has dawned for the women of China. Especially is this true in Shansi. Woman is growing in appreciation and will soon be looked upon as something more than a mere chattel. A law has been passed in Shansi, prohibiting the marriage of girls under fifteen years of age. Up to that time they are to be educated, and it now looks as if the illiterate wife and mother will no more be known.

The forward movement in education in Shansi is truly wonderful, compared with conditions only a few years ago. The establishing of many Government schools, and increased enrollment in our own mission schools, show that the day is not far distant when we will have an educated class to work with.

While some temples are being kept in repair, and temple worship and theatricals are continued, the rising generation is losing its regard for these things, and these features will lose their attraction as education advances. As these things, which have held so large a place in the heart of the Chinese, decline, a substantial substitute should be given them. If we can

not give them something better, their condition will be made worse rather than better, for the zeal and sincerity for their idol worship of previous times was far preferable to atheism.

What do these conditions mean? (1) That the many prayers offered, in behalf of China, since Robert Morrison began the campaign by candle-light in a basement, are being answered. God is rapidly opening wider and wider the door of opportunity in the Flowery Kingdom. (2) How is the Christian church going to meet the situation? Present forces, including all Protestant organizations, are proving wholly inadequate. May the Forward Movement in the homeland so cooperate with the forward movement already being set on foot in Chinese Government circles, that this unparalleled opportunity may not be lost!

Liao Chou, Shansi, China.

Winnie E. Cripe.

### THE 1920 COMMENCEMENT AT MCPHERSON COLLEGE, KANSAS

The school year just closed was one of the best in the history of the college. Our enrollment reached a total of over 600 and there were 94 graduates in all departments—33 of them being in the College Department and 39 in the Academy.

The college graduating class presented a fine seventy-five-foot flag-pole to the Institution as a class memorial. It was fittingly dedicated on class day.

Dr. Kurtz used John 3:3 for the text of the Baccalaureate Sermon, "Except ye be born anew ye cannot see the kingdom of God." To him the "kingdom of God" was the one thing he wanted men to see. It was a very real thing to him. The thing most needed today is that men open their eyes and see the Kingdom of God, the rule and reign of God. The law of gravitation is not disputed; men accept it as orthodox. Why not accept the law of life? That law is regeneration of purpose and motive and thought, until all conform to the reign of God in the heart.

Dr. Kurtz drew lessons from history. He pointed out how, in the past, the nations that lived for selfishness and luxury all had a sad and inglorious ending. Greece went down because she was built on the sands of slavery, rather than on the rock of democracy, notwithstanding her great philosophers. Rome had her day; her people clamored for "food and fun," forgetting the great principles of the rights of each individual. Down she went, notwithstanding her great statesmen and lawmakers. Down must go any nation and every nation whose people do not follow the law of self-denial and love. The way of life is by the road of Gethsemane and Golgotha.

The commencement address was given on Friday, May



28. by Dr. M. G. Brumbaugh, of Philadelphia. We have been trying for some years to get Dr. Brumbaugh out this way, and were very fortunate, this year, in securing his services.

Three great questions of life were pointed out by the speaker: (1) Where did I come from? (2) Where am I going? (3) What am I to do while here? Or, in other words, Origin, Destiny and Duty. Dr. Brumbaugh was at his best and delivered a most timely address. He pointed out the momentous year in which we are now living, with a nation going right on prohibition and woman suffrage, but rotting in gold and sordid politics.

Every college graduate represents a thousand men. Only one in one hundred, who enter the common schools, ever get through high school; only one in ten who finish high school ever gets through college. Every college graduate is captain of a thousand. Behind him are nine hundred and ninety-nine who must look to him for leadership.

The speaker closed by pointing out some homely virtues which represent the very best in character: (1) Be courteous; (2) Be dependable; (3) Be humble.

Our auditorium is too small to accommodate such a crowd as was expected for our commencement, so the closing exercises were held in the M. E. church in town. The day was rainy and the roads muddy, and yet the house was full to overflowing.

Our Summer School follows immediately, and already the enrollment is large.

Prospects for next year are most encouraging. Reservations for dormitory rooms are heavier than ever. We expect to begin work on our new Science Hall just as soon as funds enough are in sight for it. Room for classes will be our great need next year. There will be a number of changes in the faculty for next year, but all of them make us larger and stronger.

In the year just closing, McPherson College has grown to be the largest denominational school in Kansas.

McPherson, Kansas, June 1. W. O. Beckner.

#### DEATH OF ELD. DANIEL H. WALKER

Eld. D. H. Walker was born in Stony Creek Township, Somerset County, Pa., near the Pike church, July 5, 1850, and fell asleep at Geiger, Pa., May 9, 1920, aged sixty-nine years, ten months and four days. He was a son of the late Daniel P. and Elizabeth Walker.

Having finished his school-work, he taught school for five years. He was married to Mary Knepper, Dec. 10, 1868. To this union were born four sons and three daughters. The mother of these children died June 15, 1883. Later, Eld. Walker married a sister of his former wife, Ella R. Knepper, and to this union were born two sons and four daughters.

June 15, 1869, he was baptized by Eld. Ephraim Cober. He was elected to the deacon's office in November, 1880. He was called to the ministry June 3, 1886, and was ordained as an elder Nov. 12, 1889. He was active in his ministry to within the last year of his life, when physical weakness made it necessary to relinquish the task. During his ministry he held over 160 series of meetings in eight States of the Union. His sermons number 2,700, all told—the last one was delivered in the Geiger church Sept. 21, 1919. His subject was "The Bible," a fitting topic for his final public discourse.

His ministerial labors extended beyond local circles and offices, for he was four times a member of the Standing Committee of the Annual Conference.

He solemnized many marriages and conducted scores of funeral services. Besides his religious labors he was active along other lines. He served for several years as school director, bank director, and president of the Farmers' Fire Insurance Company. He was a great reader of good literature and much interested in education.

In 1906 he was given charge of the Brothers' Valley congregation and in 1907 placed in charge of the Pittsburgh church, of which he was the elder until his death.

Besides the children mentioned, the widow and 27 grandchildren survive; also one brother and one sister. In the death of Eld. D. H. Walker the Brotherhood, as well as the Western District of Pennsylvania has lost a useful man. The community lost a valuable citizen. Bro. Walker was not simply a preacher but an expounder of the Word—a man of strong convictions and loyal to his church.

Funeral services in the Pike church by the writer, pastor of the Meyersdale church. The text, 2 Tim. 4:6-8, and all the arrangements for this service, were made by Bro. Walker.

The body was laid to rest in the Pike church cemetery. The service was one of the largest ever held in the Pike church. The church could not accommodate all the people.

Meyersdale, Pa. T. R. Coffman.

#### Resolutions on the Death of Eld. D. H. Walker

Whereas, It has pleased Almighty God, our Heavenly Father, in his infinite wisdom and love, to take unto himself our faithful and beloved elder, therefore be it

Resolved, That by his death our congregation and Sabbath-school have lost a member of firm faith and deep convictions, who has labored among us, and was faithful even until death; and be it also

Resolved, That, while his passing has cast a spirit of sadness over us, and while we mourn, when we realize that we shall never again behold his face, nor hear his voice here below, yet we bow in humble submission to, and in reverent recognition of, the wisdom of our Father, in all his dealings with his children, and thank God for his useful life and Christian example, the memory of which will ever be an inspiring force to more faithful work for God and humanity. And be it further

Resolved, That we hereby express to the members of his bereaved family our heartfelt sympathy and love, and pray that our Heavenly Father, who doeth all things well, may grant them his sustaining grace and comfort, leading them by his voice even in the dark hours, that "all things work together for good to those that love the Lord." And be it further

Resolved, That these resolutions be placed on our minutes and a copy sent to the mourning friends.

Daniel Maust, Noah Beghly, Mrs. John Mowry, Committee.

#### THE LONGANECKER TWIN PREACHERS

Eld. Henry Longanecker was one of the twin sons of Benjamin Longanecker. He was born near Georgetown, Ohio, in 1848, and was one of a family of thirteen children, all of whom survive. He spent his boyhood days with his grandfather—his mother dying before he was a

year old. He lived with his grandparents until fifteen years of age. Then his father brought him to his own home again, and Henry and his twin brother, Joseph, farmed the place for a few years. He remained on the home farm until 1869, when he married Tillie Isanberger. To this union four children were born.

Eld. Longanecker and his wife united with the Church of the Brethren in 1870. He was elected to the ministry Sept. 8, 1882, in the Oakland congregation. He at once entered into the work with much energy and zeal. He was elected the first Sunday-school superintendent of the North Star church, May 1, 1885. He served the Mosquito church, as its pastor, from July 1, 1893, until March 12, 1895. He then moved to Anderson, Ind., serving as pastor for one year, moving to Sidney, Ohio, in 1896.

Bro. Longanecker was the first pastor of the Sidney Mission, remaining for four years. He had the satis-



Joseph Longanecker

Henry Longanecker

faction of seeing the membership grow from eighteen to eighty-eight.

In 1900 he, with his family, moved to Berthold, N. Dak., and organized a Brethren church there in the spring of 1901. He served as its minister and was ordained elder, April 25, 1902, remaining in charge for nine years.

In 1910 he moved to the Tekoa church, Wash. Here he served as pastor and elder for three years, and also had charge of the Spokane church for the same time. Feb. 1, 1911, he organized a church at Winchester, Idaho, and served as its elder for two years.

Two years later he moved back to Berthold, N. Dak., and remained there three years, after which he returned to the State of his birth, locating in the Poplar Grove congregation, where he passed away April 22, 1920, aged seventy-one years, seven months and five days. During his ministry he baptized 112 people, preached 126 funeral sermons, and solemnized 57 marriages.

Eld. Longanecker's twin brother, Joseph, is also an elder in the church, they having enjoyed the unique distinction of being the oldest twin preachers of the Brotherhood. Bro. Joseph has spent most of his life service for the Master in the Price's Creek congregation, having lived and labored within its bounds for thirty-five years, serving as elder for eighteen years. He has had the satisfaction of seeing the church grow from a membership of seventy to a large active church of over three hundred. He has recently moved to Brookville, Ohio, where he now resides, still active and true to the Master's cause. During his ministry he has baptized over 500 people, preached 100 funeral sermons and solemnized 60 marriages.

Castine, Ohio. Katie Crawford.

#### THE PASSING OF SISTER NEILSINE JOHANSEN

March 31 we were saddened by the news of the death of our beloved, sister, Neilsine Johansen, the wife of the elder in charge of the Thy congregation, Bro. Martin Johansen. Sister Johansen had been stricken with paralysis in November and had lingered alone, entirely helpless for a time. The call of the angel of death was a welcome visitor to her. She expressed her desire to go to her home, where she knew there would be no suffering. Inflammation of the lungs set in and in a few days she was called home to the better resting place.

In the passing of Sister Johansen the community loses a good neighbor, one who was always ready to assist in the alleviation of suffering and want. The family loses a kind and affectionate wife and mother. The devotion of parents and children was a marked characteristic of the home. She was the mother of ten children, some of whom have preceded her to the glory world.

A noted fact in connection with the burial of Sister Johansen was, that it was the first time in the history of Denmark that a person, not a member of the State Church, was allowed to be taken into the church at the time of burial. Heretofore only State priests were allowed to go into the church and officiate at the burial of their own members. Members of other churches had to be placed outside of the church and the services held in the yard. But at this time we were allowed to go in with the corpse and the Free Mission minister, who took all responsibility upon himself, that nothing would be said or done to discredit the State Church, was allowed to officiate, the State priest following with a beautiful short talk and closing with the State Church benediction.

All this may not seem of any note to those not acquainted with State religion. But to us here it marks an important epoch in the history of the country, especially the church history. It predicts the waning of the legalistic side of the State religion. Many are awaiting the time when this shall be a reality.

Koldby, Denmark, April 27. Will E. Glasmire.

#### FOR THOSE WHO ATTEND CONFERENCE AND THOSE WHO STAY AT HOME

A few evenings ago, on my return home from my work in a railway yard, which keeps me on duty until eleven o'clock at night, I passed our railway station as usual.

Glancing through the open doors and windows, I noticed several plainly-dressed men and their families, evidently awaiting train connections.

As this was no unusual incident, it made no special

impression on my mind, except the thought that their light was not hidden under a bushel.

But imagine my chagrin, on the following evening, when several of my fellow-employees, who are not professors of religion, related the following incident:

After working-hours they entered a near by restaurant for refreshments, and while there, one of these plainly-dressed people entered and asked the proprietor for a pack of cigarettes. This dealer, though known as a godless man, refused to handle the vile cigarette and so informed this plainly-dressed man, who then left the place. Though he went his way, he was not forgotten.

The comments that followed were anything but favorable to this man, and what is more, they cast reproach upon the church he represents.

But this is not all. A few moments later the man of plain garb was observed on the station platform, industriously puffing on a cigarette which he had secured at some other place.

Now, brethren, do you see the point? Leaving out the question of right or wrong, in the use of tobacco, at least the above is a clear case of inconsistency, and is so recognized by even ungodly men. While the most scathing comments on this inconsistency were made in my presence, I was powerless to defend such conduct. Could you have done so? Could the man himself have defended his action?

In my daily contact with men of nearly all shades of belief and practice, I have found few who do not respect the man who proclaims his religion by outward signs, whatever their personal opinion of the custom may be. But they expect him to LIVE UP TO IT, and I can not make this point too strong. The outside world expects us to live up to the standard we have set, and they have a perfect right to do so.

Let this thought be ever with us, whether we attend Conference or any other gathering, the trainman, the merchant, the banker—in fact all whom we meet—are sure to recognize us, and are mentally appraising us at all times. How careful, then, we should be, not to bring shame upon the religion we profess and the church we represent!

This may occur in various ways, a few of which are these: The use of tobacco in any form, loud and boisterous talk or laughter whereby we disturb others, discourtesy, or a lack of appreciation for favors received, the exhibition of a selfish spirit, regardless of the rights of fellow passengers, giggling, discussing the faults and failures of others, where such remarks may be heard promiscuously, etc. Finish it yourself.

Let us impress this thought on your mind: All our brethren and sisters who go to Conference or elsewhere are exemplifications of our church from the moment they leave home until they return. The effectiveness of their influence will be determined by countless acts, almost unconsciously performed—whether for weal or woe, the future will tell.

Remember that, as living epistles, you will not fail to be read, May God grant that it may not result unfavorably! Live up to your profession! J. E. Overholser.

Bradford, Ohio.

#### DEATH OF MRS. JAMES A. FLORY

Elizabeth Flory, nee Adams, was born in England March 28, 1847, and died at her home, at McPherson, Kans., May 16, 1920. Her last illness lasted about thirty days.

During the last ten days she was conscious only part of the time. Her death was caused by heart failure and bronchial pneumonia, following an attack of a gripe.

Her parents came to America in 1849, and lived first in Philadelphia, then in Ohio, and in about 1871 settled near Loganport, Ind. Here she learned to know James A. Flory. Their friendship ripened into love. They were married Feb. 1, 1876, in Fillmore County, Nebraska, one mile north of the Bethel church. They established their home in a sod-house on the farm now owned by Chas. Flory. There they met the problems of frontier life, reared their splendid family, and helped to build a good community and church. Their home has always been a model one, in many respects a frontier home, which was beautiful with flowers, trees and shrubs, and the home by the kindly spirit, always manifested in the lives of the inmates of the home. Mother Flory was at her best in the home, and of her sweet, beautiful life we can say with Whittier:

Mrs. James A. Flory

"The blessings of her quiet life  
Fall on us like the dew;  
And good thoughts where her footsteps pressed,  
Like fairy blossoms grow."

"Sweet promptings into kinder deeds  
Were in her every look;  
We read her face as if who reads  
A true and holy book."

Six children came to bless this home, of whom four sons and the only daughter grew to maturity and live to comfort the father in the lonely days ahead. They are: Arthur and W. E., of Carleton, Neb.; Charles, of Shickley, Neb.; Raymond C., missionary at Liao Chou, Shansi, China; Mrs. S. C. Miller, Elgin, Ill. She also leaves 15 grandchildren.

In 1908 Brother and Sister Flory left their beautiful country home and moved to McPherson, Kans., that they might be with the two youngest children who were attending McPherson College. They built for themselves a good home, and filled the yard with flowers and shrubbery. Here they lived until the door of immortal glory opened to Sister Flory on Sunday morning, May 16, 1920. The thread of her life lengthened out to seventy-three years, one month and nineteen days.

Brief services were held at the home on Sunday afternoon, at which numerous expressions of sympathy were given and many tributes were paid to the noble character of Sister Flory.

Sister Flory spent much of her time, during these last years, in growing beautiful flowers, which she loved to share with old and young. It was only fitting that many of these sincere tokens of true love were placed on her casket. No mother on College Hill was better known or more dearly loved, by the entire student body of the College, than Mother Flory.

The remains were taken back to the old home and, after appropriate services by the writer, assisted by Bretney Beckner, E. S. Rothrock and Suptin, were laid to rest in the Bethel cemetery, Holmesville, Nebr.

Edgar Rothrock.



## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

**Covina**—Bro. Decker, of Ashland, Oregon, preached for us twice April 11. Eighteen years ago he delivered the dedicatory sermon for this church and it seemed good to have him back again. May 2, the Christian Workers' Meeting, an offering of \$45.00 was taken for the Children's Home Society of Los Angeles. Bro. B. F. Master-son, of Long Beach, Calif., preached on the morning of May 16. In the evening a very appropriate missionary program was given. An offering of \$426 was taken, to be sent to Sister Martha Shick, of the South China Mission. Bro. E. S. Young, of Claremont, Calif., delivered a sermon, preparatory to the communion, to be held in the evening. Several visiting ministers were present. Bro. Young officiated. Our new addition to the church is now completed and ready for use. The Juniors of the Sunday-school and Christian Workers will appreciate it; also the Aid Society, which will now have a permanent place for its meetings.—Mrs. Tempie S. Funk, Charter Oak, Calif., May 26.

**Golden Gate Mission**—May 9 thirty-six of our brethren and sisters enjoyed a love feast and communion service. We were glad to have with us several brethren and sisters from Empire—Irvin Walter, Oakland, Calif., May 25.

**Redley**—May 8 we enjoyed our love feast, which was well attended. Several visitors from neighboring churches were with us, among them Bro. J. H. Stover, of McFarland, who officiated, Brethren Edgemoor and Thomas, of Fresno, Bro. S. P. Noll, of Lindsay. May 9 Bro. Henry Harvey and wife were installed into the eldership. Bro. R. Rhoades and J. H. Stover conducted the services. Our Forward Movement drive resulted in going over the top. The average per member was \$20. The young people also gave very liberally. We are going to have a picnic at the new place at Reddings Park, Fresno.—Mrs. W. M. Weimer, Redley, Calif., May 28.

### COLORADO

**Antioch church** met in council May 22. Several letters were granted and four received. We decided to have an all-day meeting May 30. The writer was chosen correspondent. Sister Rink is our delegate to Annual Meeting.—Mrs. A. A. Heaton, Yoder, Colo., May 31.

### FLORIDA

**Arcadia**—Eld. Garst was with us over Sunday, preaching for us at the morning service. Bro. also gave an inspiring talk at the evening service. At our April council Bro. A. L. Sellers was chosen delegate to Annual Meeting, with Bro. Garst, alternate. Bro. Garst was chosen delegate to District Meeting. Twenty-two were present at our love feast of April 30.—Mrs. M. C. Tracy, Arcadia, Fla., May 28.

**Seneca church** is still holding its close. The Sunday-school attendance is very good and the young people's meeting is also doing well. We are looking forward with pleasure to Bro. J. W. Myer, of Lancaster, Pa., coming here, having bought a tract of land. Sister Clara R. Price, of the same place, intends to winter here and later build on her tract of land. There are opportunities here for any brethren who wish to do their bit for the Lord's cause, as well as to enjoy a splendid climate.—Ira W. Miller, Eustis, Fla., May 26.

### ILLINOIS

**Batavia church** has had a spiritual awakening of late. Nine of our Sunday-school scholars and one adult have been baptized, and one has been received by letter. On Mothers' Day the Mt. Morris Male Quartette had charge of the morning service, which we enjoyed very much. Our pastor, Bro. John Flory, has been giving us good messages each Sunday. Our love feast, held May 23, was very spiritual. Bro. Blocher, of Chicago, Brethren Bousack and Williams, of Elgin, and Bro. Hollinger, of Naperville, were with us. Our classes in religious instruction are doing well. Bro. Flory, an efficient teacher. Bro. Flory and Sister Stetley. Our Sunday-school is also increasing in interest and numbers.—Bernice Ashmore, Batavia, Ill., May 26.

**Virden**—We met in regular business session May 27. Our elder, Bro. W. H. Shull, was chosen for another year. Bro. Edgemoor was re-elected clerk. Our Christian Workers' Society was reorganized, with the writer as president. Bro. J. W. Lear, of Chicago, is here in the interest of the Forward Movement. The Primary Department of our Sunday-school is preparing a program for Children's Day.—Stella Brubaker, Virden, Ill., May 29.

### INDIANA

**Arcadia**—We wish to announce that on Sunday, June 27, we will rededicate our church. Bro. Otto Winger will deliver the address. Dinner will be served at noon and everybody is invited.—Kathryn Smetzer, Arcadia, Ind., May 31.

**Bethel church** met in council May 16, with Bro. Lee Cory presiding. One letter was received and five were granted. Bro. J. B. Neff was elected Sunday-school superintendent, and Sister Ethel Stout, president of Christian Workers' Meeting. May 17, Bro. Owen Cottrell gave an illustrated lecture on the Forward Movement, which was appreciated by all present.—Ethel Schuder, Milford, Ind., May 31.

**Loon Creek**—May 9 Mothers' Day was very appropriately observed in the evening by a program, in which two excellent ladies' quartettes played an important feature. Following the program, Bro. D. W. Paul delivered a splendid address on "Mother," which was greatly appreciated. During the absence of our pastor, Bro. B. D. Hirt, who recently conducted a revival meeting in Ft. Wayne, Bro. Paul and Bro. Lawrence Goodmiller filled the pulpit in a most efficient manner. Our people are responding financially to the Forward Movement. The Christian Workers' Society is very interesting. A number of special programs have been given since the first of the year. Our two young people's Sunday-school classes have decided to take up the study of the book, "Ancient Peoples at New Tasks," as a mission study during a part of the period of their class meetings. Children's Day will be observed the third Sunday in June.—Lottie O. Hirt, Huntington, Ind., May 26.

**Pipe Creek church** met in council May 27, with Bro. Frank Fisher presiding. The report of the annual visit was received. Five letters were granted. May 29 we held our love feast. The following ministering brethren were present: Chas. Oberlin, Perry Coblentz, Aaron Moss, Geo. Sonafank and Frank Fisher. Bro. Moss officiated.—Ruth E. Darr, Pipe Creek, Ind., June 1.

**Yellow Creek church** met in council May 29, with Eld. Harvey Schwalm presiding. Eld. H. M. Schwalm was also present. Four letters were granted. The writer was elected church secretary. A paper, relating to the Interchurch World Movement, giving reasons why we should not affiliate with it, was read and the church unanimously decided to send a Standing Committee at Annual Conference. Irvin Miller, Goshen, Ind., May 30.

### IOWA

**Curlew church** met in council May 25, with Eld. Eddy presiding. Bro. L. A. Whitaker was chosen delegate to Annual Meeting. The solicitor reported the greater part of the pastoral support made up for next year. May 19 and 20 Bro. Virgil C. Finnell gave us two illustrated lectures. The one on the subject of "The Church in the West" was very favorably received. We are looking forward to the first line Sunday-school and hope soon to reach.—Eva M. Brallier, Curlew, Iowa, May 29.

**Iowa River church** held her love feast May 29. Bro. Garber, of Cedar Rapids, officiated. Bro. Keller, from the Iveser church, and Bro. Cecil Sell, from the Fernald church, assisted. Fifty-five communicants. Baptism was administered in the evening to one of our Sunday-school girls. Sunday morning we assembled in a Children's Meeting, after which Bro. Garber delivered the memorial address to a well-filled house. At noon a basket dinner was served to 200 people. Afterward we met again and a patriotic program was rendered to an overflowing house. The children decorated every grave in the cemetery with a small bouquet of flowers and ferns.

In the evening Bro. Garber delivered another splendid address.—Susie Kinzie, Marshalltown, Iowa, June 2.

### KANSAS

**Ablene**—We held our love feast at the Holland house May 9 and 9. Bro. Benj. Forney officiated, assisted by Bro. E. M. Reed, of Galesburg, Kans. There were nearly 100 present. Bro. Forney preached on Sunday morning. We recently enjoyed a series of talks by Bro. Clyde Forney, our District Sunday-school Secretary. Our County District Sunday-school Convention was held at May 25. It was a very helpful meeting. Children's Day program is being prepared for June 6.—Mrs. Hattie Belle Weber, Elmo, Kans., May 28.

### MARYLAND

**Baltimore** (Fulton Avenue).—Since our last report four have been baptized and three received by letter. May 2 we held our love feast, with the largest number of communicants ever present. Bro. F. D. Anthony officiated. May 9 we observed Mothers' Day, when an appropriate sermon was delivered by Bro. B. D. Angle. Our quota for Annual Meeting offering was \$400. We have gone over the quota, having raised to date \$500. Our children's meeting was held on Sunday, June 20.—D. C. Angle, Baltimore, Md., May 31.

**Meadow Branch church** held her semiannual love feast May 22, with the usual large attendance. The ministers who assisted in the service were Brethren J. J. John, E. C. Bixler, W. P. Englar, John D. Rupp, Jr., and Wm. Gossell. Eld. E. C. Bixler officiated. May 23 a love feast was held in the home of aged sister in Westminster, assisted also by several members. The writer officiated. May 24. Union Bridge—May 9 Eld. T. S. Fike, of Thurmont, Md., began a revival, closing May 20. We had a good meeting, which was manifested by the well-filled church each evening. One was baptized.—Carrie L. Garner, Union Bridge, Md., May 27.

### MICHIGAN

**Grand Rapids**—Bro. Ira E. Long, of Andrews, Ind., began a series of meetings May 9, continuing for two weeks with fine interest and good attendance. Eight were baptized. Sister Ethel Dintaman, of Middleton, Mich., led the song services. We held our quarterly members' meeting last night. Sister Viola Horst was elected superintendent of Sunday-school. Bro. George Bixler, of Westland, Mich., president of Christian Workers; Bro. I. W. Chambers, delegate to District Meeting; the writer to Annual Meeting. The Grand Rapids church went over the top in fine shape in the Forward Movement. Our quota was less than \$600 and we raised in pledges and cash \$712. In the evening of May 27, with Eld. Samuel Bollinger in charge. We elected Sunday-school officers for the coming year, with Bro. Geo. Jehnzen, superintendent. Bro. Bollinger gave us two good sermons on Sunday. In the afternoon two young men were baptized. We expect Bro. E. E. Caslow, of Grand Rapids, to begin a revival in the middle of June. Our love feast will be held June 19.—W. E. Tombaugh, Rodney, Mich., May 25.

### MINNESOTA

**Monticello**—May 25 we met in a special members' meeting. Five letters of membership were granted. After careful consideration it was decided to postpone our series of meetings for the present. We are glad to report that interest and attendance have again increased at our services, after a long and cold winter and spring. The Christian Workers' Meeting is also being revived on Sunday evenings.—Mrs. W. S. Sink, Monticello, Minn., May 26.

### MISSOURI

**Mineral Creek**—After an absence of six years we were again permitted to worship with the brethren here. May 16 Bro. Spenser Minnich was present and taught an excellent sermon on "The Forward Movement." In the evening he gave a special program by the Christian Workers' Society. Bro. Minnich gave us an illustrated lecture on the Forward Movement, which was very much enjoyed. On Monday evening Bro. S. S. Blough, of the General Sunday School Conference, gave an excellent discourse on "The Great Teacher." May 27. Bro. Geo. Lenz, preacher, to an appreciative audience.—Zilpha Campbell, Leeton, Mo., May 27.

**Smith Fork church** met in council May 29, with Bro. H. M. Brubaker in charge. Three letters of membership were received. We held our love feast May 25, with a good attendance. Bro. Blair Hoover officiated, assisted by Bro. S. Eitenberger, of McClelland, Colo., and our pastor, Bro. H. M. Brubaker. During the month two of our aged ministers, who have done a great service for this congregation, passed away. Much interest is being manifested in our Sunday-school and Christian Workers' Band. We expect to hold our revival meeting the last of July, with Bro. Jacob Funk as evangelist. We are committed to meet July 27. Bro. Blair Hoover was chosen delegate to our Conference, with Bro. R. C. Orr as alternate.—Ada Sel, Plattsburg, Mo., May 30.

**Warrensburg church** met in council May 27, with Eld. D. L. Mohler presiding. Bro. E. A. Markey was chosen delegate to Annual Meeting, with Bro. Amos Wampler, alternate. May 27, Bro. W. J. Taylor, of Leawards, Mo., gave an excellent lecture on the Forward Movement. The Middle Missouri in October.—Rowena Wampler, Warrensburg, Mo., May 31.

### NEBRASKA

**Kearney church** met in business session May 24, with Eld. J. J. Tawzer presiding. The Christian Workers' officers were elected for the next six months, with Samuel E. Forney as president. Bro. W. J. Lellan, alternate. The town here is in the midst of a great union revival, with Dr. Scoville in charge.—Mary F. May, Kearney, Nebr., May 26.

### NEW YORK

**Brooklyn**—Our revival meetings, conducted by Bro. Walter M. Kahle, of Troutville, Va., came to a close on Sunday, May 16, and we all feel renewed spiritually and ready for more active service for the Master. As a result of these meetings, seven were baptized. As Bro. Kahle was one of our former pastors, he is acquainted with most of the members and we were glad to have him visit in our midst. At a special meeting of the members of the church called by Bro. Mac Peck to the ministry and Bro. John Krepas to the deacon's office. They were duly installed May 16. We had a most impressive Mothers' Day service May 9, consisting of special music and several given, and a very interesting program. As to how much their mothers have meant to them, and several were glad to respond. At the close of the service, each mother was presented with a white carnation by the youngest member of the family. On Sunday, May 16, we held our love feast. A good number of our members were with us. Our pastor, Bro. S. Noffsinger, was our representative at District Meeting, and will also represent us at the Synodal Conference.—Ada M. Oldham, 50 Nevins Street, Brooklyn, N. Y.

### OHIO

**Announcement**—Those desiring to attend the Northeastern Ohio District Sunday-school Convention, June 23 and 24, will be met at trains at the following places: Those coming on B. & O. R. R. at Interurban, stop off at Lodi; on W. & L. E. stop at Youngstown; on N. O. stop off at Spencerville; on C. & E. from the south on C. & E. from the north at 12:22 P. M.; from the north at 5:14 P. M.; B. & O. at Lodi, eastbound; 7:58 A. M. and 2:50 P. M.; westbound, 10:40 A. M. and 2:13 P. M. For the benefit of those coming by automobile will say that the Black River church is west of Lodi; one three and one-half miles and three miles east of Spencerville; and one mile south and two miles west of Chatham in Medina County. There will be a Chatham telephone at the church. Free service to Lodi or Spencerville.—D. B. Garver, Spencerville, Ohio, June 1.

**Beech Grove church** met in council May 30, with Eld. Sylvan Bookwalter presiding. Six letters were received and six were

granted. We decided to hold our love feast Oct. 23, at 10 A. M. Hettie Rife, Hollansburg, Ohio, June 2.

**Greenwood church** will celebrate its forty-second anniversary June 20, with a Homecoming service—an all-day meeting. Visitors will be welcomed, especially former pastors and elders of Greenwood; and those having moved to other places.—Maude Cooperider, Glentford, Ohio, June 3.

**Lick Creek** met in quarterly council May 22, with Eld. G. W. Sellers presiding. Two certificates of membership were received. May 29 we held our love feast, which was an all-day meeting. Bro. D. G. Berkebile preached on Sunday morning. In the afternoon, with Elder Edward Kintner in charge of the meetings, Bro. John Kintner and the writer were chosen as deacons, and Bro. Clyde Mulligan was called to the ministry. All were duly installed into office. In the evening Bro. C. W. Stutsman officiated in the communion service. On Sunday morning about four hundred were in attendance at Sunday-school. Some very good talks were given to the children, and older ones as well. Following the Sunday-school, Bro. Berkebile preached an inspiring sermon.—Frank Mulligan, Ney, Ohio, May 30.

**May Hill**—The work of repairing our church has not been begun as yet. Bro. Wright is endeavoring to give us one sermon each Sunday. At the services yesterday, a man, seventy-six years of age, gave his all to the Master. We have a very interesting Sunday-school. The Forward Movement is being taken up, and we hope soon to have the top. —Margaret T. Gorman, Seaman, Ohio, May 31.

**Oakland church** met in council May 15. The visiting brethren gave a good report. Our love feast, held May 22, was largely attended. Eld. D. G. Berkebile had charge. The building committee have \$10,000 subscribed for the remodeling of the churchhouse, which will be begun in the near future. Our pastor, Bro. Flory, is laboring among the students of the local college. At the close of the meeting last Sunday, one came out on the Lord's side.—R. T. Waggoner, Bradford, Ohio, May 31.

**Stoneliok church** held its regular council May 29, with Eld. C. V. Coppock presiding. Bro. X. L. Coppock was chosen to the ministry. Brethren S. Z. Smith and N. R. McCarty had charge of the services. One letter of membership was granted. Our Sunday-school is improving. In our Forward Movement campaign we went over the top. May 16 Bro. G. W. Buntain, of Wenatchee, Wash., preached for us. Our elder preached a powerful sermon May 30 on "True Patriotism."—Mary S. Orr, Newburg, Ohio, May 31.

**Upper Twin church** met in council May 29, with Eld. A. W. Brubaker in charge. One letter was granted. The Willing Workers' class of Wheatville was granted permission to fit for themselves a Sunday-school room the class having increased in numbers so that the present accommodations are inadequate. Sept. 11, at 10 o'clock, the church was set for the dedication of the new building. Samuel Rodefer, Geo. Jordan, Jos. Coffman and Amos Young comprise a committee, appointed to investigate a site and solicit funds for the purpose of erecting a church in Eaton. The building which they are using is no longer available and temporary quarters will be secured so that the Sunday-school will not be interrupted. The auditing committee reported the books of the treasurers in excellent condition.—Lucy E. Kirafoe, Gratiot, Ohio, May 25.

### OKLAHOMA

**Prairie Lake**—We held a week's series of meetings, closing May 1 with a love feast. Bro. Fouts gave us some very good sermons and we feel that the members were greatly strengthened. Our love feast was an enjoyable occasion, although the number present was small on account of stormy weather. The morning service was open-air service, with Sunday-school and preaching services in the morning. A basket dinner was served at noon, followed by a temperance program. We are now having very interesting prayer meetings on Thursday evening of each week. From these meetings our Teaching-training Class is being organized. We are planning to have a singing-class, followed by a series of revival services, some time in August or September. We are glad to have the department, is being organized in the Sunday-school. Bro. Fouts is our delegate to Annual Conference, with Sister Fouts, alternate Mrs. Fred Root, Waynoka, Okla., June 2.

### OREGON

**Newburg church** held her love feast May 22, with thirty-seven members present. Bro. G. H. McCarty had charge of the services. All members were with us, and we were glad to have so many of our Sunday-school pupils, who recently came into the church, take part in the service.—Eliza J. Moore, Newburg, Oregon, May 28.

### PENNSYLVANIA

**Annonville**—May 9 one applicant was received through baptism. Our series of meetings, which were conducted by Bro. Walter Hartman, one of our home ministers, came to a close May 30. The attendance was very good and the interest was very encouraging. We appreciated Bro. Hartman's presence. Many of our Sunday-school scholars stood for Christ. Fannie Kreider, Lebanon, Pa., May 31.

**Ephrata**—Our love feast was held May 23. Bro. S. R. Zug, of Palmyra, and Bro. Henry Hollinger, of Lebanon, were present during the morning service. Bro. Zug addressed the Sunday school, after which Bro. Hollinger delivered a sermon. Bro. W. Taylor, of Ephrata, was in charge of the examination service. During the evening Bro. Hollinger officiated.—Gertrude R. Shirk, Ephrata, Pa., May 26.

**Fairview church** met in council May 8, with Bro. T. T. Myers presiding. Four letters were granted. The church decided not to be represented at Conference. Bro. Myers was chosen our representative. Our love feast was held our love feast, which was largely attended. May 11 Bro. G. L. Wine commenced a series of meetings, and preached, in all, seven sermons on "The Church." Three young sisters gave their hearts to Christ.—J. B. Snowberger, Williamsburg, Pa., May 30.

**Falling Spring**—We held our love feast at the Hade meetinghouse May 29 and 30. The weather was ideal and the church was crowded. About 300 communed and it was one of the largest attended feasts held during the last ten or twelve years. Visiting ministers present were Eld. C. R. Oellig, P. S. Lehman, D. A. Foust, J. W. Wilson, E. F. Hosfield and Oellig gave a splendid talk in regard to the Forward Movement. Afterward we listed an offering of \$115.01. There were other offerings taken at the report of the offerings, which will also be sent, and the full amount of our offerings was received prior to our love feast, two applicants were baptized.—H. N. M. Gearhart, Shady Grove, Pa., June 1.

**Oley Mission**—We enjoyed one of the best Mothers' Day services, ever held at the Baumstown house. The church was filled to its utmost capacity and the spirit of the meeting was in keeping with the day. We have arranged an all-day service for our annual Community Day, June 27, when the brethren, sisters and friends gather from far and near to enjoy an all-day service in the grove. The morning service will be devoted to talks to the children of the Sunday-schools. Addresses will also be given along the line of Christian Education. In the afternoon Bro. H. Beachley, of Harrisburg, will talk on the "Second Coming of Christ." Eld. R. P. Bucher, of Quarryville, will speak of "Nonconformity to the World." Bro. R. W. Schlosser will speak on "The Church's Stand on Secret Orders." We heartily invite as many as are interested to be present.—D. W. Weider, Birdsboro, Pa., June 1.

**Philadelphia** (First Church).—At the April council four letters were received and three granted. Delegates to District Meeting were Brethren C. C. Ellis and H. Stover Kulp. Bro. Ellis will represent us at Annual Conference, with Bro. Kulp, alternate. Bro. Ellis has consented to continue his service with us until October. We held our spring love feast May 9, with almost 200 communicants present. The ministering brethren were H. K. Garmann, C. C. Ellis, L. M.



**Kenn, M. G. Brumbaugh, H. Stover Kulp, Victor A. Hengst, J. A. Bricker and T. L. Fretz.** Bro. Garman officiated. We will hold a Bible Institute June 4, conducted by Eld. T. T. Myers, of Juniata College, assisted by our pastors. Services our last report one of our Sunday-school scholars has been baptized.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 29.

**Red Bank.**—June 19 and 20 we expect to have with us Bro. J. H. Brumbaugh and Bro. T. T. Myers, of Juniata College, to hold a Bible Institute. Our love feast will be held June 27. We observed Mothers' Day with appropriate exercises. Our Mission Study Class is quite interesting.—Narcissa Ferguson, New Bethlehem, Pa., June 1.

**Walnut Grove.**—During the first week of May Bro. D. L. Miller delivered a series of Bible Land lectures, which were most inspiring and greatly appreciated by our people. In these addresses he explained the fulfillment of the prophecies of the Bible. During the following week Bro. Miller conducted a revival meeting. Eighteen were baptized and one was received into fellowship on former baptism. The meeting closed May 16, with a love feast at which Bro. Miller officiated.—Lois Detweiler, Johnsons, Pa., May 31.

**West Conestoga.**—Our love feast was held May 24 and 25, with a large attendance. Quite a number of visiting ministers were present. Eld. Samuel Zug, of Palmyra, officiated. Since our last report one has been received into the church who was formerly a member of another church.—Jacob M. Bollinger, Litz, Pa., May 26.

## TENNESSEE

**Knob Creek.**—We held our regular annual missionary services May 16 for the purpose of raising funds to support our missionary, Sister Anna Bowman Seese, for the year 1920. She has been in the China mission held for the past three years. The services were conducted by Bro. John A. Pritchett, and consisted of specially-prepared songs, readings, etc. Bro. R. C. Edwards presided. The sermon, which was considered one of the strongest missionary appeals ever presented to our people. After the sermon an offering of \$21.65 was taken, which was increased to more than \$350 before the day was past. The Forward Movement is being very liberally supported here by our people. From all sources we now have approximately \$500. Several of our members are going to attend Conference.—Mrs. C. K. Simmons, Johnson City, Tenn., May 25.

## VIRGINIA

**Bethel.**—Bro. J. H. Wimmer, of Selma, Va., began a series of meetings May 13. He labored earnestly and visited a number of families in the community. The attendance and interest were excellent. Two were baptized and three reclaimed.—Bro. C. D. Hynton, of Frontville, gave the Forward Movement which inspired us to try to do more for the Master. Our Sunday-school is progressing nicely, with Bro. Paxton Vaness as superintendent.—Cora B. Byer, Saltpetre Cave, Va., May 25.

**Brigdwave** church met in council May 22, with Dr. Flory presiding. Bro. A. K. Coffman and wife were granted letters of membership. Prof. Contreras, of the University of the Pacific, for college for graduate study and will, at the same time, serve the Coventry church, Pa., as pastor. Dr. Flory and Prof. Cool were appointed by the senior elder to bring to the congregation reports from Annual Meeting. We are glad to have the services of our pastor again after his very interesting stay as Regional Director in the Forward Movement campaign.—Mrs. J. D. Miller, Brigdwave, Va., May 30.

**Copper Hill** church met in council May 22, with Bro. N. P. Wimmer presiding. We elected Brethren G. T. Stump and J. E. Wimmer delegates to District Meeting; alternate, Bro. H. B. Shaver. We met May 21 for Sunday-school, followed by preaching service, conducted by Bro. J. H. Shaver. We celebrated Mothers' Day and had with us Brethren C. D. Hynton, T. S. Mohrman and Price Hynton as speakers. The crowd was large. Luncheon was served at the church and all enjoyed the day. Our next church meeting will be held July 24.—Clytie E. Holt, Copper Hill, Va., May 25.

**Unity.**—Bro. S. H. Hughes began a series of meetings at Union Chapel May 8 and continued until May 23. He gave us some very interesting and helpful sermons. The interest and attendance were good. One accepted Christ and the church was strengthened. May 29 we had our love feast at Bethel, which was well attended. Bro. D. H. Ziegler, of the Forward Movement, gave the sermon. We gave us a very interesting sermon on "Religious Education," and also helped to arrange for a Vacation Bible School, which will begin the middle of July.—Anna R. Roller, Timberville, Va., June 1.

## WASHINGTON

**North Spokane.**—May 16 Eld. J. J. Filbrun gave us two inspiring sermons. In the afternoon anointing services were held for Bro. Dave Teeter and Sister Guy Barnett. Any members passing through the city are the city meet with us at North 4344 Passa Street.—A. Dull, Spokane, Wash., May 22.

**Outlook.**—On Mothers' Day we had an interesting joint meeting of the Senior and Junior Christian Workers. We have secured Bro. B. J. Fike, of Nezperce, Idaho, as our pastor for one year. He will begin work about July 1. We have gone over the top in our Forward Movement offering. Mrs. A. Wagner, Outlook, Wash., May 26.

## WEST VIRGINIA

**Mt. Union.**—Bro. A. C. Auvil, of Thurston, W. Va., began a series of revival meetings at the Mt. Union home on Sunday, May 30, to continue for two weeks. Our love feast will be held June 12.—Mrs. Jas. F. Hamilton, Box 25, Morgantown, W. Va., May 30.

**Smiths Chapel.**—It has been a long time since a report from this place has appeared in the "Messenger," but our church is still alive, though we have no resident minister. We have preaching during the summer by Bro. John D. Bluff. We are anxious to have a series of meetings this summer, but can not secure an evangelist. Our Sunday-school is very good. A Mothers' Day program was rendered, which was enjoyed by all.—Cynthia J. Kahle, Princeton, W. Va., May 25.

## WISCONSIN

**Worden.**—May 4 Bro. C. W. Lahanan, of Franklin Grove, Ill., gave an illustrated lecture in the interest of missions and education. A full house responded promptly to the call for pledges for the Forward Movement and \$225 was raised. We have a good Sunday-school and great zeal and interest are manifested in church work. Our pastor, Bro. J. M. Myers, was called to a mission point and will not be with us next Sunday. In his absence we are to have a missionary program.—Mollie Turner, Stanley, Wis., May 26.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bail-Stittely.**—At the home of the writer, May 22, 1920, Guy Edward Bail, of New Windsor, Md., and Irene Stittely, of Libertytown, Md.—Wm. E. Gosnell, Mt. Airy, Md.

**Becher-Edmiston.**—By the undersigned, at the home of the bride's parents, Brother and Sister Wm. Edmiston, May 23, 1920, Mr. Clarence Becher and Sister Lonie Edmiston, both of Acosta, Pa.—H. Q. Rhodes, Somerset, Pa.

**Critchfield-Edmiston.**—By the undersigned, at the home of the bride's parents, Brother and Sister Wm. Edmiston, Acosta, Pa., May 23, 1920, Bro. Wm. Roy Critchfield and Sister Becca C. Edmiston, both of Acosta, Pa.—H. Q. Rhodes, Somerset, Pa.

**Garst-Covington.**—May 12, 1920, at Washington, D. C., Bro. Errett J. Garst, of Wichita, Kans., and Miss Claudia Covington, of Coalgate, Okla.—Dr. Radcliff, Washington, D. C.

**Green-Strine.**—At the home of the writer, May 22, 1920, Lewis Earl

Green and Sister Susan Katherine Strine, both of New Windsor, Md.—Wm. E. Gosnell, Mt. Airy, Md.

**Morton-Pence.**—By the undersigned, on May 15, 1920, at the home of the bride's parents, at Walnut Grove, Oregon, Oliver Ora Morton and Sister Alice A. Pence.—M. C. Lining, Ashland, Oregon.

**Stamer-Huber.**—By the undersigned, at the home of the groom's brother, Harvey L. Stamer (date not given by writer), Bro. Leonard R. Stamer and Sister Essey P. Huber, both of Glendora, Calif.—Geo. H. Bashor, Glendora, Calif.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Blough, Bro. Annis,** born in Somerset County, Pa., died at his home near Deaton, Md., May 11, 1920, aged 52 years and 8 days.

In 1892 he married Sister Sadie Shaffer. To this union were born eleven children, five of whom preceded him. He united with the Church of the Brethren when a young man and lived a consistent Christian life. He was elected to office of deacon in 1916, serving efficiently. He is survived by his wife, four daughters, two sons and five grandchildren. Services at the church by Brethren J. W. Krahil, assisted by Brethren J. H. Beer and L. K. Ziegler. Interment in Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

**Bolan, Addison E.,** born at Sperryville, Va., May 17, 1831, died at East Venn, Wash., May 1920, aged 68 years, 11 months and 14 days. He married Susan V. Bailey in 1875. To this union were born five daughters and three sons. Two of the children preceded the father. Bro. Bolan joined the Church of the Brethren over forty years ago and lived a consistent Christian life in the church of his choice. Services at the East Venn church by the writer, assisted by Eld. A. B. Peters. Interment at Sunnyslope cemetery.—Warren Slabaugh, Wenatchee, Wash.

**Carr, Bro. Oscar,** son of Mac and Mary Bates Carr, born in Carlinville, Ill., died at his home in Virden, Ill., May 23, 1920, aged 65 years, 3 months and 20 days. In 1885 he married Julia E. Carr. To this union were born one son and one daughter, who survive with the mother. He united with the Church of the Brethren early in life and died in that faith. Services at the Church of the Brethren in Virden by Brethren W. F. Haynes and E. H. Brubaker. Interment in the Pleasant Hill cemetery.—Stella Brubaker, Virden, Ill.

**Cox, Sister Mollie,** died at the home of her daughter, Mrs. Walter Coffman, at Barren Ridge, Md., May 23, 1920, aged 83 years, 5 months and 22 days. She was a member of the church for many years. She is survived by one sister, one son and one daughter. Services at the Barren Ridge church by Brethren G. A. Phillips and A. B. Early. Interment in the adjoining cemetery.—J. W. Crickenberger, Waynesboro, Va.

**Diehl, Sister Aileen,** daughter of Mr. and Mrs. Albert Diehl, died of pneumonia, March 23, 1920, aged 21 years, 10 months and 29 days. She united with the Church of the Brethren when a young girl and remained faithful. She leaves her mother, father, two brothers and three sisters, all members in the Pleasant Valley cemetery near Sellers, Jonesboro, Tenn.

**Good, Bro. John W.,** born in Rockingham County, Va., died at his home near Remington, Va., May 16, 1920, aged 76 years, 6 months and 18 days. He was a veteran of the Civil War, at the close of which he became a member of the church. For many years he was a deacon and always a faithful member. He was married to Mrs. Anna Good, who preceded him about fifteen years ago. To this union were born four children. One son and one daughter survive. Services at the Midland church by Eld. M. G. Early, assisted by Eld. J. A. Hingardner. Interment in the cemetery close by.—Mrs. A. J. Andes, Bedford, Va.

**Johnson, Sister Hannah,** nee Tyson, wife of Joseph H. Johnson, died Jan. 25, 1920, after a lingering illness, which followed an attack of influenza, aged 62 years, 4 months and 16 days. She leaves her husband, five sisters and one brother. The Royersford church lost one of its most faithful, consistent and devoted members. Only six children but her son her husband's son, Mr. Knapp and one son preceded her in death. She was a faithful member of the Church of the Brethren. Surviving her are two sons and one brother. Services at the New Paris church by Bro. Chas. Arnold.—Clara Harshman, New Paris, Ind.

**Knapp, Lovina,** born in Union Township, Elkhart County, Ind., died at her home in New Paris, May 9, 1920, at the age of 65 years, 11 months and 19 days. In 1885 she was united in marriage to Jerry Knapp. To this union were born three sons. Mr. Knapp and one son preceded her in death. She was a faithful member of the Church of the Brethren. Surviving her are two sons and one brother. Services at the New Paris church by Bro. Chas. Arnold.—Clara Harshman, New Paris, Ind.

**Leer, Noah,** born in Elkhart County, Ind., died in Wakarusa, Ind., May 14, 1920, aged 73 years, 11 months and 23 days. He was a member of the Old Order Brethren church. His wife, Jennie Leer, born in Elkhart County, Ind., died May 16, 1920, aged 68 years, 4 months and 21 days. She was a member of the Church of the Brethren. They were married May 2, 1869. Both died of pneumonia. To the bereaved are left three sons. Mr. Knapp and one son preceded her in death. She was a faithful member of the Church of the Brethren. Surviving her are two sons and one brother. Services at the Old Order church, near Goschen, by Leander Miller, of that church, and the writer. Burial in the Stutzman cemetery.—Christian Metzler, Wakarusa, Ind.

**Miller, Esther,** daughter of Christian and Barbara Shively, born in Montgomery County, Ohio, died at her home in North Manchester, Ind., May 13, 1920, aged 79 years, 6 months and 16 days. She married John Miller in 1851. Two years later they united with the Church of the Brethren and were devoted to its welfare and progress. She leaves her husband, six sons and two daughters, thirty grandchildren and forty-three great-grandchildren. Services at the church, assisted by Bro. J. H. Warrick, North Manchester, Ind.

**Mummert, Elizabeth,** born in Miami County, Ohio, died May 21, 1920, aged 77 years, 8 months and 4 days. She married David Mummert in 1860. To this union were born twelve children. Two sons and one daughter survive. She has been a life-long member of the Brethren church, ranging the same shortly after her marriage and living a consistent Christian life.—Mrs. Ethel Busch, York, N. Dak.

**Mummert, Thelma,** youngest daughter of Henry and Joanna Mummert, born in Wells County, Ind., died at Saybrook, Ohio, April 28, 1920, aged 24 years and 28 days. When nine years of age, she became a member of the Church of the Brethren. Services at Montpelier, Ind., by Bro. A. L. Wright.—Iviah M. Grossnickle, North Manchester, Ind.

**Neer, Hugh E.,** son of Emanuel Tompson and Mary Ann Neer, born in Van Wert County, Ohio, died at the home of Mrs. J. W. Urey, North Manchester, Ind., April 14, 1920, aged 51 years, 4 months and 8 days. He married Clara Urey in 1882. To them was born one son. He united with the Church of the Brethren in 1886 and was Sunday-school he was teacher of the Men's Class. Services by Brethren A. L. Wright and T. E. George.—Iviah M. Grossnickle, North Manchester, Ind.

**Paul, Levi,** son of Mr. and Mrs. A. Paul, born near Johnston, Pa., died April 25, 1920, aged 77 years and 21 days. In 1866 he married Elizabeth Eckert. To this union were born five children. He united with the Church of the Brethren a few years ago. Surviving are his wife, one son and one stepson. Services at Waterford by Eld. Wm. Hess and M. D. Stutzman.—Anna Warstler, Goschen, Ind.

**Plattner, Sister Catherine,** nee Bittner, wife of Jacob Plattner, deceased, born in Hagerstown, Md., died at the home of her daughter, Mrs. F. B. Beach, in Baltimore, Md., May 19, 1920, aged 74 years, 4 months and 18 days. She was a member of the Church of the Brethren for seventy-four years. She is survived by four children, twenty-five grandchildren and nineteen great-grandchildren. Services by Eld. L. A. Peck.—Olive M. Peck, Fort Hill, Pa.

**Rakes, Sister Mary,** born in Preble County, Ohio, died May 15, 1920, aged 71 years, 11 months and 25 days. She was the daughter of Jonathan and Rachel Macy. From early years she was a member of the Church of the Brethren. She leaves two daughters, one son and a brother. Services by Bro. Jacob Price, assisted by Rev. Steffy,

of the Lutheran Church, at the Walton Methodist Church.—Jacob Crupe, Galveston, Ind.

**Reish, Merlin Ellsworth,** born in Bertinold, N. Dak., died May 22, 1920, of stomach and bowel trouble, contracted from the mother, aged 13 days. He was the son of Bro. Joseph D. and Sister Margaret M. (Swank) Reish. Services by the writer in the home at Test, Dak., 25. He is survived by father, mother and two little brothers. Burial in the Bertinold cemetery.—Leander Smith, Box 632, Minot, Dak.

**Shultz, Sister Elizabeth,** nee Hostetter, died May 23, 1920, aged 74 years, 1 month and 5 days. She was married to Joseph Shultz May 19, 1867. To this union were born seven children. One child died in infancy. Five sons and one daughter survive. A of seventeen grandchildren, fifteen are living and two dead. There are six great-grandchildren. She was a faithful member. She united with the church when only 16 years of age. Services in the Meyersdale church of the Brethren on Wednesday afternoon by the pastor, Eld. T. Rodney Hoffman, assisted by Eld. Silas Shiver. The body was last in rest in the Greenville cemetery. Her husband and six children survive.—H. R. Coffman, Meyersdale, Pa.

**Sions, Gurthie May,** daughter of Hider Smith, born in Hardy County, W. Va., died Feb. 24, 1920, aged 38 years, 6 months and 29 days. She leaves her husband, five children, her father, eight sisters and five brothers. She united with the Church of the Brethren at the age of thirteen and lived a consistent life. Services by the writer.—A. S. Arnold, Williamsport, W. Va.

**Stone, Sister Agnes,** daughter of David and Barbara Emmert, born near Leaf River, Ill., died at the home of her mother, May 20, 1920, aged 48 years, 11 months and 6 days. She was married to John Stone in December, 1892. One son and three daughters were born to them. At the age of nineteen she was baptized into the church. Services by Eld. F. E. McCane.—Nelson E. Shirk, Mt. Morris, Ill.

**Walling, Sister Stena,** daughter of Brother and Sister McCoy, died at her home, near Lanesboro, Iowa, March 26, 1920, aged 69 years, 3 months and 21 days. She was married to Harvey A. Bosley Sept. 24, 1879, who died Nov. 7, 1883, leaving her with two small children. Later she was married to Albert Salisbury, who died in 1908. In November, 1912, she was again married to Henry Walling, who survives her. She united with the Church of the Brethren Sept. 14, 1886, was baptized by Bro. D. Silas Shiver. She was a faithful member till death. Services in the Lake City Methodist church by Rev. Whear. Interment in the Lake City cemetery by the side of the father of her children. She was of a kind disposition and loved her home and children as only a loving mother can. She was patient.—Sam Diehl, Carroll, Iowa.

**Wealand, Elizabeth,** nee Sharp, died May 20, 1920, aged 75 years, 9 months and 2 days. Death was due to a paralytic stroke. She was a member of the Church of the Brethren. She is survived by ten children. Services at the church at this place by Bro. E. M. Decker, of the Brethren church, at the Hopland cemetery.—Gertrude R. Shirk, Ephrata, Pa.

**Weaver, Glen David,** infant son of Brother Cloyd C. and Sister Bertha Blough Weaver, died in the West Johnston congregation, May 16, 1920, aged 28 days. He is survived by father and mother and a little brother and sister. Services at the house by Eld. E. M. Decker. Interment in Grandview cemetery.—Jerome E. Blough, Johnston, Pa.

**Wogoman, Commodore Perry,** died April 20, 1920. Bro. Wogoman was guarding a railroad bridge during the high water on the morning of April 20. He was left alone and during this time he disappeared. It was supposed that he was drowned, but not until his body was found May 20, could this be verified. He leaves, besides his wife, five children. Bro. Wogoman united with the church last February. He was sincerely endeavoring to live a consistent Christian life. Memorial services in the Goschen City church May 23, his pastor officiating.—Frank A. Myers, 124 North Fifth Street, Goschen, Ind.

**Wyland, Bro. Solomon,** born in Elkhart County, Ind., died at the home of his daughter, Sister Anna Yoder, at Sabetha, Kans., May 20, 1920, aged 83 years, 1 month and 17 days. He married Miss Catharine Bozarth in 1859. To this union were born three sons and four daughters. Two sons and two daughters preceded him. In 1870 he united with the Church of the Brethren and maintained his relation to the church to the end. He is survived by his wife, three children, thirteen grandchildren and eleven great-grandchildren. Services at the Church of the Brethren at Sabetha by Bro. Roy Kistner. The body was taken to Harlan, Iowa, where another service was held by Bro. Irving Houghton, assisted by Rev. Geo. Roberts, pastor of the Methodist church. Burial in Bowman Grove cemetery.—R. A. Yoder, Sabetha, Kans.

**Zimmerman, Israel,** of Farmersville, Pa., died May 13, 1920, aged 38 years. Death was caused by a fracture of the skull, sustained in falling from an automobile. He is survived by his wife and three children. Services in the Farmersville church by Bro. E. M. Martin and D. Kihlberg. Interment in Mohler's cemetery.—Florence L. Mohler, New Holland, Pa.

**Zook, John Harold,** only son of Brother Simon and Sister Mary Zook, died at his home at Curryville, May 12, 1920, of pneumonia, aged 2 years, 3 months and 14 days. He is survived by his parents and one sister. Services at the home of his father, Bro. Elmer Zook, in the Cross Roads cemetery.—Alice M. Baker, Curryville, Pa.

## ANNOUNCEMENTS

DISTRICT MEETING		Michigan
June 29, July 1, District of Idaho and Western Montana, Payette Valley church.		June 19, Redney.
July 28, 29, District of Texas and Louisiana, Marlin, Texas.		June 26, Zion, all-day meeting.
LOVE FEASTS		North Dakota
Arkansas		June 5, 6 pm, Surrey.
June 20, Springfield.		Ohio
Idaho		June 19, 10:30 am, Silver Creek.
June 13, 7:30 pm, Nezperce.		June 26, 10 am, Richland.
July 10, 8 pm, Winchester.		June 27, 7 pm, Desher.
Indiana		Pennsylvania
June 19, 7 pm, Camp Creek.		June 12, Elbethel.
June 20, 6:30 pm, Huntington City.		June 19, Markleysburg.
Iowa		June 19, 1:30 pm, Antietam.
June 7, Ottumwa.		Price meetinghouse.
June 19, Salem.		June 20, Montgomery.
June 21, 7 pm, English River.		June 23, 6 pm, Snake Spring Valley.
June 7, 8 pm, Franklin County.		June 27, Hostetter.
Kansas		West Virginia
June 19, Garden City?		June 27, Red Bank.
Maryland		June 12, Egdon.
June 19, Bear Creek.		June 12, Mt. Union.
		June 13, 10:30 am, Berkley.

## THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., June 19, 1920

No. 25

## Echoes from the Sedalia Conference

### Wednesday, June 9

FOLLOWING the refreshing rains of yesterday and before, it is an ideal day, or nearly so, though there is a faint suggestion in the atmosphere of added possibilities in the way of temperature. The buildings and grounds seem admirably adapted to Conference purposes. The Committee of Arrangements is composed of able, faithful and experienced men, who are doing their best to make the preparations adequate to every need. From the view-point of material conditions, it is an auspicious outlook. We only need to approach the Conference in the proper spirit and a great blessing from the Lord's hands is assured.

Our Transportation Agent, Bro. P. S. Miller, says that he has mailed out about 3,400 identification certificates, distributed as follows: From the States east of the Ohio, 683; between the Ohio and Mississippi, 1,303; between the Mississippi and the Rocky Mountains, 1,273; Pacific Coast States, 100. Now if you know how many other members of the family are going along with these certificate holders, how many ministers will use the special clergy fares, and how many people will come in automobiles, airplanes or by other means of travel, you can tell what the attendance will be at the Sedalia Conference.

Bro. Miller found the Passenger Associations ready to grant the one and one-third fare, provided it would be used in sufficient numbers to justify it. At the last moment the Trans-Continental Association informed him that the promised travel from the Pacific Coast would be too light to warrant the special rate from that territory. But in many other sections where the rate was granted, the number using it was too small to justify the railroads in making the concession, and Bro. Miller feels that the thanks of our people are due the railroad people for the courtesies extended. He might have added, but did not, that our thanks are due to him for his faithful and laborious efforts in our behalf.

Considering that the Trans-Mississippi Zone has not yet found a permanent location, Missouri has had a fair share of Conferences in recent years. The last one was at St. Joseph in 1911, and before that we had the Carthage Conference in 1904, and the one at Pertle Springs, near Warrensburg, in 1890. Other Conferences in this Zone, within this general period, were held at Wichita, Kans., in 1917, at Des Moines, Iowa, in 1908, at Lincoln, Nebr., in 1901, at Cedar Rapids, Iowa, in 1892 and at Ottawa, Kans., in 1887 and 1896. If the advantages of all these places could be combined into one, how easy it would be to settle on a permanent location!

Everybody was surprised, last year, at the number in attendance at the opening session on Wednesday evening. And everybody was surprised again this evening. There were not as many as at Winona Lake a year ago, but there were more than half as many, which seemed to be at least twice as many as anybody had expected. As for the reason for this low advance estimate—well, it doesn't matter, but it was a pleasant surprise and made us feel that the Conference was having a good beginning.

And it was a good beginning, even though a few minutes late in getting started. But that was no won-

der, when you heard the explanation of Bro. J. H. B. Williams. When it was found that Bro. Stover would not likely reach America in time to give his lecture, Bro. J. B. Emmert had been secured to take his place. But a failure in railroad connections prevented his arrival in time. Then, when Bro. Williams explained how two other plans for the evening had ended in disaster, we appreciated the difficulties of the Life Work Conference in getting under way.

But when Bro. Helser remarked, in the closing devotions, that he believed God had planned that meeting; nobody, we venture to guess, would have taken issue with him. For before the meeting was over, the spirit of consecration, the spirit of earnest seeking of the will of God and of self-surrender to it, seemed to have seized the people's hearts.

Bro. R. H. Miller, pastor of the La Verne church, Calif., had led in very simple but very impressive opening devotions. Bro. D. L. Mohler and Bro. John R. Snyder had both spoken briefly but forcefully about the great call of the world's great need, and the unprecedented opportunities for service which the present world situation offers. And then, if we judged rightly, the music had not a little to do with the success of the meeting.

This was just as much unplanned as the other part had been. Song books were scarce. Two familiar hymns, "Revive Us Again," and "Stand Up, Stand Up for Jesus," were sung by the congregation under the leadership of Bro. E. M. Studebaker. Two other numbers, "I Want My Life to Tell for Jesus" being one of them, were sung by a quartet of California young men, who had been unconsciously preparing for the occasion by singing their way from California to Sedalia. One of their number, Bro. Leland Brubaker, also sang alone, "Have Thine Own Way, Lord."

Bro. I. V. Funderburgh, Chairman of our General Christian Workers' Board, is Moderator of the Life Work Conference and presided at the meeting. He very fittingly suggested the idea of making that last-named song the Conference hymn. Certainly there is none with a more appropriate sentiment. The whole meeting was so spontaneous and yet so quietly, impressively simple that no one could leave it without feeling that he had been to Bethel—that the Spirit of God was surely in that place.

### Thursday, June 10

The auditorium program for these first days is of a varied nature. It includes a Bible Institute, a study of Evangelism and a Conference on Life Work. It makes an interesting and instructive combination.

The Bible Study Hour is in charge of Bro. John W. Deeter, of the faculty of McPherson College. He is giving a series of Studies in the Teachings of Jesus. His subject at the session this morning was "The Attitude of Jesus Toward the Social Institutions of His Time."

Bro. Deeter first explained that by "Social Institutions" of the time is meant those forms and doctrines which were approved by the existing social order. Some of the principal points made in his excellent address were: Jesus related his work to that of John the Baptist, approving heartily both his character and

his message, even though both were lacking in certain eternal aspects of the Kingdom. Jesus' intimate association with men contributed much in enabling him to be the perfect Savior that he was. His burning passion to be-at-one with man caused the masses to have confidence in him.

In the hour given to Evangelism Bro. J. H. Cassady spoke on the "Preparation of a Church for a Revival" and Bro. John R. Snyder discussed "Printer's Ink in a Revival."

Bro. Cassady referred to the weeks and months of advance preparation, made in Billy Sunday's evangelistic meetings and then asked his audience how much preparation the congregations to which they belonged were in the habit of making when they call an evangelist. A personal letter from the pastor to each member of the church about the contemplated revival was one of the many concrete suggestions offered. But it ought to have a two-cent stamp on it, he said. Personal relations between the members should not be overlooked in the preparation.

Bro. Snyder said that this is an age of publicity, but we ought not to allow Satan to monopolize it. Advertising is much more expensive than it used to be and yet much more of it is done than ever before. The reason is that experience has proved that it pays. Why advertise everything but the most valuable thing? He referred to a church that thought it not wise even to publish announcements of prospective meetings, as it would be following worldly methods, but he did not think this a legitimate objection. Newspapers are ready to print church news if we have any that is worth while. He cited the striking sign, "Prayer Releases Power," which has been placed above one entrance to the Conference Auditorium as a suggestion of the possibilities in this kind of advertising. And he urged the point that it is the cause which should be kept in view in all church advertising.

The general theme of the Life Work Conference hour was "Making Life's Program." Bro. R. W. Schlosser discussed "Jesus Christ the Hope of Mankind" and Bro. L. A. Blickenstaff treated the subject, "Consecration to His Ideal."

Bro. Schlosser's main contention was that Jesus Christ must be the foundation of all life plans. He is "the way, the truth, and the life." Other religions have truth. Only the religion of Jesus has "the" truth. But Jesus is not only the Source of all truth; he is the Exemplification of his own ideals, of humility, sacrifice, love, every virtue. The speaker drove his message home in a very effective manner by means of the illustration of the contractor who used faulty material in the construction of a building, instead of that called for in the specifications and who then had that building presented to himself.

Bro. Blickenstaff is a layman, a successful business man, who has been led to respond to a call for his services on the India mission field. His personal experience in changing his own life-plans to make them conform to what he became convinced were God's plans, naturally added much force to his earnest plea. He told how persistent prayer had given him a willing mind, how he had sought full assurance of God's will in the matter, and had found it. We have friends, he said, in whose hands we would be willing to trust our possessions. Why not trust God with our possessions and our whole life?

(Continued on Page 356)



## CONTRIBUTORS' FORUM

### Something Good

When over the fair fame of friend or foe  
The shadow of disgrace shall fall; instead  
Of words of blame, or proof of thus and so,  
Let something good be said.

Forget not that no fellow-being yet  
May fall so low but love may lift his head;  
Even the cheek of shame with tears is wet  
If something good be said.

No generous heart may vainly turn aside  
In ways of sympathy, no soul so dead  
But may awaken strong and glorified,  
If something good be said.

And so I charge ye, by the thorny crown,  
And by the Cross on which the Savior bled,  
And by your own soul's hope of fair renown,  
Let something good be said.

—James Whitcomb Riley.

### Consecrated Occupations

BY ALBERT C. WIEAND

I do not see why a farmer may not be as consecrated as a minister, nor why a business man should not be just as unselfish as a missionary, nor why a school-teacher should not be as unselfish a servant of the community as the pastor of a church, nor why the mother in a home, who guides the little feet in the way they should go, has not as holy an occupation as the reformer, who afterwards has to bring them back from the ways of sin and deliver them from the snares of the devil, into which they have fallen because some mothers have failed to do their duty.

It is selfishness and self-indulgence that are wrong. Money is not wrong in itself. It is the "love of money which is a root of every kind of evil."

I suppose the reason why we are in the habit of thinking that money itself is intrinsically wrong, is due to the fact that most people use it in a wrong way, in these different occupations. I suppose we are accustomed to feeling that missionary work, or the work of a minister, is more holy, because these people, on the average, do live more unselfish lives, and do give the larger and more unselfish service to the community. We demand it of them.

When I go to a doctor for consultation, with reference to my body, and talk with him for ten minutes, he charges me \$3. But when the doctor comes to me for spiritual advice and I give him half a day of the hardest kind of labor, as a minister, advising him in spiritual things, nobody thinks that the pastor ought to be remunerated for the work. We expect the pastor to work absolutely unselfishly for the good of others, whereas the public conscience as yet expects other professional men to take up work for selfish purposes and personal enrichment. What would we think of a minister who, because there was no fee forthcoming, would refuse to give help to a needy soul? And yet other professional men are constantly excused for doing this very thing, times without number.

Certainly, in the nature of things, this is all wrong and our standards are perverted. There is no reason whatever why, in one profession, a man should live more unselfishly than in another. Selfishness is just as wicked in a business man as it is in a preacher. Self-indulgence is always wrong, whether exercised by a tramp or a millionaire, whether by some lover of fame or by some preacher who preaches for popularity's sake.

We expect our missionaries to live for others, and to sacrifice their children for the salvation of the lost, but, on the other hand, we expect our farmers and business men to live for themselves and to pile up wealth for their own self-indulgence and to hand it down to the next generation of their children.

The sad part of it all is that too often the children of the farmers and business men take these lessons in selfishness and "better the instruction." They take very little interest in the Kingdom of God. They have been brought up to work early and late for the piling up of "the almighty dollar," and to spend it in pure

selfishness, and too often they take the money which their parents slaved for, to go to the devil with. This could hardly happen if our children would see us live unselfish lives of service—faithful to the cause we profess. If, on every hand, the children would see their parents pay more attention to the church, and if they would have more interest in it than in anything else, certainly that is what they would naturally also take up, most of all.

Oak Park, Ill.

### The Winona Auditorium

BY J. E. MILLER

If you should drop in at Winona Lake now, you would find the men busy with the new auditorium, a sketch of which is given on this page. When the building is completely furnished, it will cost between sixty and seventy-five thousand dollars. It is built on the Billy Sunday style of tabernacle with this difference, that the building is permanent and not temporary.

The management at Winona hopes to have the auditorium under roof and enclosed, so as to be dedicated by August. This does not, however, mean that the

opinion on this side of the world, as I gather from editorials, missionaries from all lands, and from intelligent India people, is, that the Senate is showing a narrow, selfish policy—one wholly without world vision. The Senate seems to be determined on "America for Americans," securing self, whatever happens to the rest of the world. Without the United States in the League of Nations, the other allied signatory powers are loath to take up the work of the League.

During the war, America, under the leadership of her President, gained the moral leadership of the world, and was decisive wherever she cast her vote. This leadership the United States might have today, and they might have kept it forever. How sad that we do not have it just now! The rest of the world is losing confidence in the good will of America. We seem to have lost our altruism and are again swallowed up in making money, while the Turks go on massacring the poor Armenians.

What, America unwilling to have the mandate over Armenia! Is not the cost it will entail the main reason for our saying "No"? Or is America afraid some little near by nation, already worn out by reason



building will be finished by that time. With its seating capacity of 8,000, it will be a most commodious tabernacle in which to hold our Annual Conference when it comes to the central section.

At this time I wish to remind the churches of the nine Districts of our responsibility for the Conference, when held at Winona Lake, that each of them wants to have its share in erecting this building. It has been estimated, by the Committee of Arrangements of this section, that if the churches will contribute at about the rate of 50 cents per member, we can easily raise \$10,000, thus securing a permanent building and location.

When you remember that you have not been called upon recently for any contributions, when the Conference goes to Winona Lake, because it is self-supporting, you will see that it is worth something to us to help the Assembly people to erect this new auditorium. There was a time when the Districts were assessed for the support of the Annual Conference. We hope this will never need to be done again in the central section. A slight contribution now will mean a good auditorium and an ideal location for the Annual Conference, whenever it comes to our section. May I not urge that every section in these nine Districts do its best to raise about 50 cents per member? Get in touch with your representative on the Committee of Arrangements, and ask him where you shall send the money for this purpose.

Elgin, Ill.

### What the World Expects of America

BY I. S. LONG

ON a memorable occasion Nelson—I think it was—uttered these memorable words: "England expects every man to do his duty." The world expects America to do her duty, and nothing short of it, and in this hour of her history may our statesmen rise to the occasion.

Some of us can not refrain from expressing our deep sorrow over the Senate's fumbling the Treaty of Peace and the League of Nations' Covenant. The

of the recent war, will question our supremacy over there? Armenia begged, and the Allies also requested, America to accept this mandate, and while we have been fumbling matters, Armenia has fallen "among thieves," and at least 15,000 have been massacred. The blood of Abel cried unto God from the ground. How about the blood of these Armenians? I fear America, rich and powerful by the mercy of God, will yet be scourged by the Almighty for her selfishness.

What a glorious name America won for herself during the war! The word "America" spelled not only "opportunity," as hitherto, but altruism of the purest type. It was America who taught the nations the meaning of democracy. It was the high ideals, issuing from America, that caused the kings of Europe to lose their thrones. Today, educated Indians laugh as they read the doings of the Senate—so isolated and narrow the senators seem.

The covenant of the League of Nations is evidently not perfect. Nevertheless, had we, like the rest of many nations that have signed, gone in and maintained our lead in the affairs of the world, just such amendments as are useful might easily have been made, it seems to me. America can again regain her prestige by showing a cosmopolitan spirit. It will cost something to join the League, in an effort to enforce peace throughout the world. That is true, but it will cost far more, surely, to stay out and to be forced, now and again, to join in war to overthrow some oppressor of nations. From all reports, war may arise at any time—even now. America is no longer isolated, but is a part of both hemispheres, so close has science brought nation to nation. Without America's leadership, the League will not be a vital force in world affairs, and hence the world will be where it was in 1914.

The church of Christ did not do its duty, did not measure up to her opportunity, before the war. If the church had been really converted, there would not have been this awful scourge. Today the church should help the nations to "win the peace" of the world. It seems to me that our own church, in



council, or in some other way, should declare herself and make her influence felt on this subject. Any sort of arbitration tribunal is better than none at all.

While the Peace Conference was in session, again and again intelligent Indians told me that the world depends on America to secure just rights to all—that we can look for justice from no other quarter. The world still expects America to do her duty!

Vyara, India.

## Our Plain Duty

BY PAUL MOHLER

THE Church of the Brethren and a few other churches are in a remarkable position. During the world war, our members were given the privilege of refraining from military duties in spite of the universal call to service. This has been very bitterly resented by many that believe that every citizen should do his duty toward the nation. Personally, I believe that we should all do our duty, and if I thought that we could render the best service to our age by serving in the army, I should certainly advocate that very thing. But I do not believe it. I believe that we can and should do other things more important.

America has enemies. Civilization has enemies. Freedom has enemies. Righteousness has enemies. These enemies may not be showing their teeth just now. They may not be ready, but they are getting ready. They may not attack in our time or in our children's, but they will attack sometime unless they are defeated or restrained before they reach that point. When any one asks me in regard to our patriotism, I can only say that it is demonstrated by our teaching, preaching, and living the Gospel of Peace, so as to prevent war. I claim that when people are doing all in their power to bring the Kingdom and the righteousness of God into the world, they are creating the real foundation for national safety and prosperity. If others will not join with them in this program, then those others are the ones under obligation to meet the onslaughts of the enemy in the best way they can. When we have done what the Lord enjoins upon us, we have done our full duty, but not until then.

Now right here is the point. Are we doing all that we can? Are we preaching the Gospel to the unbelieving nations that may become our national enemies? Are we preaching the Gospel to those within our own gates that may rise up against our institutions? If we are not, we shall have no right to claim exemption when the call to arms may come again. We can not justify ourselves to ourselves. We can not satisfy our own minds if we refuse to serve under arms, unless we have done our part—all we can do—

to establish and maintain peace through the Gospel of Christ.

Some one may ask why we should not do both. Why not do all we can to prevent war; then take our part as soldiers? Simply because the one is so antagonistic to the other that we can not do both. We have to choose which we shall do, if we are to do either with all our might. But that is not the question right now. The question before us is whether or not we are going to justify the exemption we have already enjoyed, as well as that which we may expect in the future.

We have brethren who, before the war, were very, very moderate in their efforts to spread the Gospel. They were stingy with their money when the Lord called for it. They held back their sons when God called for them. When the nation called, they would have given thousands of dollars to have held back their sons from the service, but their sons wanted to go, believed it their duty to go, and went. Some of them came back and some did not. Those parents could not convince their sons that they had done their duty by the nation; their sons knew they had not. If they could have satisfied themselves, they could not satisfy their neighbors, their fellow-citizens, or any one with a penetrating mind. What will those people do now? Will they repeat their past performance? Or will they get into the Forward Movement with all they have and are?

Brethren, we, like Paul, are debtors, "both to Greeks and Barbarians, both to the wise and to the foolish." So let us, like him, be ready to preach the Gospel to every man. It is our duty; it is what we owe. We must pay or be dishonored. We can not look either God or man in the face if we neglect this great call. Even in the days when we had no strong aggressive leadership, calling for our best efforts, we had no real excuse for inaction. Now, when we are besought insistently to work and to give unto the uttermost, we have not even the shadow of an excuse. It is time for us to get into whole-hearted service or to close our churches. No one in heaven or on earth can have any respect for a lukewarm church.

Oroville, Wash.

## A Suggestion from Nature on Tithing

BY S. H. YEATER

REGARDLESS of any divine command or ecclesiastical requirement, we believe it is safe to say that human experience, both past and present, verifies the statement, that free-will offerings to God, to the end that God and man may be made to approach each other, have universally been attended with blessing and pros-

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colleges, in policy, relation to each other, the fundamental ideals of truth and service to be realized in their training. The church ought to direct sympathetically these institutions, because they are molding the character, creating the atmosphere and establishing the ideals of the next generation. We can not arbitrarily say just what must be taught, nor what conclusions shall be reached in the investigation of truth. This would be contrary to the best ideas of education. But we can help in the selection of the men and women who direct and control these institutions. We need those of faith in God and his Christ—those who are honest and sincere to themselves, to the student and with their constituency. We need those who respect the Bible as the Word of God—those whose life rings true in every test. We can give our financial support that the best men to be found can be made available for our colleges—that enough men and women can be employed to give discipline in social, religious, industrial and personal matters at all times—that proper equipment may be made available in order that these Christian students may have equal chance with the best. We can give our counsel and cooperation, which are of inestimable value. We ought to be frank and anxious, when sending our young people, that the colleges will have our support in every right purpose. We can pray! Oh, what a difference it would make, if we held up to the Throne of God those who are striving to mold the next generation!

## Sunday, June 27, Is Educational Day

Let us not feel that this is a bit of sentiment, to be opposed or forgotten, or that we have no obligations or interest. Neither let us feel that an offering, however valuable that may be, is the extent of our responsibility. The question of Christian education touches every vital interest of home and church, life and character, faith and truth. We dare not be careless at this point. Dear Lord, help us with wisdom, and faith to give our lives to the task, that these whom thou hast given us may be guided into that larger life of service for thee. All nature lives for its offspring! God grant that the church may do no less for those for whom Christ died!

In some places, it seems, the idea was left with the churches that the Conference offering of a million dollars was all that was to be asked for this year. In all literature sent out by the Forward Movement, in which this matter was referred to at all, it was clearly stated that the colleges, for buildings and endowment would make an appeal to the churches in their own way during the year. In some of the college territories this was done with the Conference offering. In others it was not, and where it was not done in that way, certainly the college in that section must have equal opportunity with others elsewhere, in attempting to raise their proportion of needs for this purpose.

# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## The Needs of Our Colleges

DR. ATHEARN, in his recent book, "A National System of Education," makes the following statement as the opening sentence of the book: "Four thousand two hundred college professors caused the world war." This is as interesting, as it seems to be true. We are scarcely aware of the influences, growing out of our present educational systems. The ideals and principles of life and thought have been largely transferred from the home to the school and its teachers. We no longer can control the thinking of the child about the ideas and activities of the home. Schools, papers, books, pictures and others, do more, in forming the thought life of the child, than the home, unless the home is unusually attentive to, and qualified for, that task. This fact alone is responsible for ninety per cent of the problems, both in the church and the world. Our liberty is being interpreted in terms of selfish wants, rather than the need of others. Our democracy, which grew out of the fear of God and the example of Jesus, in defense of the weak, is being replaced by a lawless demand for personal rights and privileges. This con-

dition, we believe, is due to the fact that Bible influences and the fear of God have passed out of our school system.

While these facts and conditions are growing out of the quiet influences of the social life of our youth, both in and out of school, long before they reach a college, yet it is the higher education that makes the teachers, the textbooks, and forms the leaders of thought and action, that largely mold the atmosphere which our children breathe. If the system of materialistic culture in the universities and colleges of Germany created the conditions for the war, then the prayerful attention of every thoughtful and earnest Christian should be directed to the institutions of higher learning in our own country. While we might here discuss many things we shall learn to do, eventually, to better these conditions, there is but one phase of the matter now, for our consideration, and that is our own colleges. How can we help them? Are they worth while?

"The church of the living God is the pillar and ground of the truth." This being true, it is time that the church, in the most helpful way, should direct its

EDUCATION has to do with life. Jesus says: "What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Let us keep first things first. The Master means here the life that he alone can give to those who are willing to give up the selfish, earthly life of indulgence. Our education must include that, and does, we are persuaded, or else what means this army of young people who come from our colleges each year to go in Christ's name to the nations in darkness? Yes, automobiles, home comforts are not to be despised; but must be held in service for the life that is in Christ.

THE needs that will be presented in each territory of the various colleges are such as have been arrived at by careful investigation. They will have to be met, if the college is to exist. We may need to correlate our colleges to each other better. They must meet the needs of their particular section, but as well must they be properly related to the whole system of education in our church. They must serve the constituency in its personal, religious, social and industrial needs, so far as possible. Let us get back of them with our support and guidance, that they may be dynamos of spiritual power for Christ and the church! C. D. B.



## ECHOES FROM SEDALIA CONFERENCE

(Continued from First Page)

While these inspiring messages were being given to a large audience in the auditorium, the Standing Committee was getting started on its work. It was called to order promptly at eight o'clock by the Retiring Moderator, H. C. Early, who was assisted in the organization by the Retiring Clerks, Otho Winger and Jas. M. Moore.

Bro. Early called upon Bro. D. L. Miller to conduct the opening devotions. Bro. Miller read the ninety-first psalm and then asked Bro. S. Z. Sharp to lead in prayer. Bro. Sharp represents Western Colorado and Utah and enjoys the distinction of being, not only the oldest member of the present Committee, but also, so far as known, the oldest who ever served in that capacity. In his eighty-fifth year, his strength and alertness are equal to those of many much younger men.

The officers elected for the present Conference are as follows: Moderator, I. W. Taylor, of Pennsylvania; Reading Clerk, D. W. Kurtz, of Kansas; Writing Clerk, J. A. Dove, of Virginia. Bro. Taylor and Bro. Dove have both had experience in their respective duties, while Bro. Kurtz's ability is well known, so that we are assured of an efficient organization. The Moderator was elected on the first ballot. Three ballots were required for each of the Clerks. Bro. H. H. Helman, of Indiana, was chosen to serve the Committee as Doorkeeper or Messenger, with Bro. Oliver Austin, of Kansas, as his assistant.

Committees have been named as follows: On Credentials: Edgar Rothrock, R. W. Schlosser, Chas. Cripe, G. A. Snider and P. S. Miller. On Resolutions: E. M. Studebaker, I. D. Heckman and J. P. Dickey. On Letters of Greeting: F. F. Holsopple, C. C. Ellis, J. S. Flory.

In the afternoon Bible Study Hour Bro. Deeter's subject was "Jesus and Special Privileges." The discussion was based chiefly on the first of the three wilderness temptations and urged the point that this was essentially a temptation to claim the special privileges which popular Judaism had always claimed, but which Jesus absolutely rejected. He preferred to accept the common lot of men rather than use his power in a way that implied distrust of his Heavenly Father. The speaker stressed the thought that it was just when he was doing this, when he was identifying himself in the most emphatic way with the fortunes of those whom he had come to save, that the conviction of his own unique relation to God was so strong and comforting.

"Preparation for Life" was the theme of the afternoon session of the Life Work Conference. Particular aspects of this theme were presented as follows: "Providing the Store of Knowledge," by Ross D. Murphy; "Developing the Latent Talents," by M. W. Emmert; "What Shall I Do with My Life?" by D. L. Miller.

Bro. Murphy said the best way to prepare for future living is to live right now. As to the question what a young man or young woman should know, his answer was: "The truth." And here he showed how the idea of one God, one principle in the universe, is the foundation of all true science as well as true religion.

Bro. Emmert pointed out very frankly the dangers involved in the development of latent talent and emphasized attention to the fundamentals of Christianity as the proper safeguard. His illustration of the "Ford," which ran into a telephone pole, portrayed vividly what may happen in the case of uncontrolled power. Those who fear that education is being stressed too much to the neglect of spirituality, would have found much reassurance in these addresses.

Bro. Miller said he would make some changes in his life if he had it to live over. He cited the example of Barnabas as one who was controlled by the right sort of life purpose and then read a striking paraphrase of the latter part of Acts four, showing how it would read to describe the way we usually do, in contrast

with the high ideal of Barnabas. Bro. Miller said he had belonged to the church for nearly seventy years and after this experience could wish for nothing better than to be "a good man full of faith and of the Holy Spirit."

The program on Evangelism for the afternoon included two most excellent addresses—the first by Bro. B. F. Wampler on the "Music of the Revival" and the second by Bro. O. H. Austin on "Personal Work and Prayer."

Bro. Wampler said that Luther's opponents feared his hymns more than his preaching, thus illustrating the importance of the music part of church worship and of revival services in particular. He advocated trained choristers, explaining that the chief element in the training he had in mind is spiritual discernment, a fine sense of propriety in the use of hymns. He made a plea for the use of the "good old hymns," in connection with revival hymns strictly so-called.

Bro. Austin's address was an earnest appeal for prayer—much prayer—in the revival, and for the consecrated personal interest which impels one to be a personal worker. He dwelt upon the method of Jesus in reaching individuals. Human beings were attractive to God, he said, they were attractive to Jesus, and they ought to be attractive to us. Personal evangelism is God's way of saving the world.

In the evening session of the Bible Institute Bro. Deeter discussed the attitude of Jesus to the use of force. He showed how the principles of his teaching are utterly opposed to the militaristic idea, and that the methods of militarism can not, therefore, have any part in the building up of his Kingdom.

The evening program of the Life Work Conference was a fitting climax to the day. But it can not be easily described. For most of it had to be seen as well as heard, to be appreciated.

Bro. M. R. Zigler, our Home Mission Secretary, gave an address, illustrated by stereopticon slides, which portrayed most vividly the opportunities for mission work in the homeland. It was an "eye-opener," it is safe to say, to every one who "saw" and heard it. The audience looked and listened with the most rapt attention and we are sure that impressions were made which will bear fruitage in the years to come. It was a revelation to be shown how ignorant we are of human need at our very door.

Bro. E. E. Eshelman gave a closing address on "The Responsibility of the Church of the Brethren," which must have clinched the conviction in many a heart that, as a church, we have been inexcusably blind to our duty, as well as to our opportunity. The speaker evidently believed that our church has a message which would help the people and conditions that Bro. Zigler had showed us. How do you feel about the matter?

The first full day of the Sedalia Conference was surely rich in spiritual nourishment. If it could all be properly assimilated, what spiritual blood and bone and muscle it would make!

### Friday, June 11

To anyone who tried to take in the whole auditorium program—not to speak of other possibilities—yesterday was a rather full day. But this morning the Conference went on something like a really full schedule.

Six o'clock was the hour for morning worship and dedicating to God the first-fruits of the day. At 6:50 came the first of the Early Morning Conferences between the various missionary agencies. The object of these Conferences is to help missionary secretaries, District officers and other mission workers to understand their duties better, and inspire them to greater service. A program has been arranged for each morning.

Special street car service has been provided to accommodate those wishing to attend the six o'clock devotional service—the first car leaving "down-town" for the grounds at 5:20 A. M. This is a good test of

interest in spiritual things. It is a splendid opportunity for finding out the ones you can count on.

At eight o'clock there was a "Teen-age" Conference, or something of that nature, under the direction of Bro. Virgil C. Fennell.

Then the Sisters' Activities are on today in real earnest, with Aid Society meetings and Mothers and Daughters' Conferences. We hope to have some report of these later on, but we mention them, that you may know there is something going on at the Sedalia Conference.

Bro. Deeter's address this morning, in the Bible Study Hour, continued the leading thought of last evening—that the Kingdom of God can not be established by the use of force. A religion of force defeats the purpose of love. Bro. Deeter's studies have been largely an interpretation of the three wilderness temptations, disclosing their significance in showing how Jesus rejected the popular conception of a Kingdom of God, established by his sudden miraculous intervention, and how he determined to remain loyal to the only principles by which such a Kingdom can be established.

The program on Evangelism this morning included two addresses—the first by Bro. H. H. Helman on "The Evangelist During the Revival," the second by Bro. T. E. George on "Conserving the Results."

Bro. Helman began with the thought that an evangelist should come to a church to hold an evangelistic meeting, not to tell the pastor how to run his church, nor to look out a new location. He should not come with a set of stereotyped sermons but should be able to grasp the local situation and adapt himself to it. He should "keep fit" physically, have regard to his personal appearance, be the intellectual equal of his hearers, but most of all should abound in "spiritual assets," chief of which are a deep religious experience of his own and an abiding faith in the doctrine of the cross.

Bro. George said that a prime essential to the conservation of the results of a revival is cooperation on the part of the church. He then developed, at some length, the importance of nurture. Too often the babes are left to starve, which is the main reason—so many backslide rather than the one usually assigned—undue excitement or lack of real conversion. The speaker named Bible study, prayer, church attendance and personal witnessing for Christ, as important elements in the process of nurture. The nature of worship was brought out at some length and with great effectiveness. Instruction, too, is important, but only the kind that issues in some activity, is of value.

The Life Work Conference this morning had for its theme "The Glory of Service." Sister Ida Buckingham, our missionary to Sweden, lately returned on furlough, spoke on "Glories I Have Experienced" and Bro. C. C. Ellis discussed the topic, "Serving in the Will of God."

The keynote of Sister Buckingham's address was found in the words of Jesus, "These things have I spoken unto you that my joy might remain in you and that your joy might be made full." Fullness of joy—that was the richest experience which had come to her, she said, and the most glorious was that which came from serving when the service seemed hardest to render.

Bro. Ellis began with the thought that it was Jesus who had introduced to the world the idea that the way to be chief is to be servant of all. But the much used word "service" is often more a term to conjure with than a reality. It is not enough to serve, but the service must be according to God's will. The glories of such service are two: Spiritual contentment and its onward reach into eternity. Such service yields the only true satisfaction and the only kind that lasts. These ideas were amplified and enforced by vivid illustrations.

Bro. Fundeburgh, the Chairman, followed with a forceful closing appeal and then occurred the most im-



pressive scene yet witnessed. After reading the pledge, a certain young sister had recently made—a pledge to serve wherever and in any way that God might lead—he called for those who had made a like pledge, and from 75 to 100 young people arose and later, at his request, went forward. And at his further invitation for additional volunteers, a large number arose. As they sang with bowed heads and bowed hearts, "Take My Life and Let It Be," every soul in the audience must have been deeply touched. It was a fitting climax to a session of unusual richness.

We were sorry to be obliged to miss the closing number of Bro. Deeter's excellent series of studies on the relation of Jesus' teaching to the ideas and doctrines which were current in the Judaism of his time. The significance of the temptation experience of Jesus was brought out in a way we have not been accustomed to think about very much. Other passages were considered too, notably some of the parables, but the central thought of the series was the contrast between the common Jewish understanding of the Kingdom of God and its real nature, as it was expounded by Jesus. Survivals of that Jewish understanding are still to be found today, hence the timeliness of these very profitable Bible studies.

The Life Work Conference for the afternoon session met in sections. That is, there were four sectional conferences. The idea was to apply the principles, which have been set forth in preceding sessions, to the actual choice of a life vocation. What are the opportunities for service in various vocations and what are the things to be considered in making a choice—these were the points to be considered.

Bro. J. H. Cassady had charge of the section on Ministerial and Evangelistic work, Dr. G. H. Van Dyke directed the group who studied the claims of Medicine and Nursing, Bro. Chas. Norris presided at the Educational Conference, and Bro. Ralph W. Miller presented the opportunities in Business and the Professions. Dividing into groups in this way, may have a tendency to diminish enthusiasm, or at least the demonstration of it, but it brings the individual young man or woman closer to his problem and we surmise that this was the most practical session of the whole Life Work Conference.

It happened that the afternoon session of the program on Evangelism immediately followed the Ministerial and Evangelistic section of the Conferences, just referred to, so that the one simply merged into the other. They were much alike in nature—informal and spontaneous expressions by any who cared to speak.

Bro. Cassady, who was Chairman at these evangelistic sessions, explained the plans of the Evangelistic Committee for the special campaign of evangelism from Sept. 1, 1920, to Sept. 1, 1921. Questions were asked and answered and it was made very plain to all who may have felt that the Forward Movement was mainly a money-gathering institution that this is not the case. Emphasis is now to be transferred from financial drives to a great, united and systematic effort to win souls for the Kingdom.

Bro. F. F. Holsopple moved that the meeting give expression to its approval of the organization and plans of the Committee, and pledge its hearty support. Of course the motion was carried unanimously. In behalf of the Committee, the Chairman invited suggestions on the management of the campaign, and such are welcomed at any time.

The evening program in the auditorium was varied and very interesting. The first part of it was the closing session of the Life Work Conference. And the first part of that was Bro. J. B. Emmert's exceedingly encouraging remarks about what has been accomplished on the India mission field.

Bro. Emmert did not deal very much in figures, but he told how the mission was developing into a strong, self-governing church in India. He described how they conducted their council meetings, and their Sun-

day-schools with native superintendents and teachers, not a few of them much more efficient than some in our American schools, how they go out to preach and win converts, how they have organized the temperance work, and how they have planned a Forward Movement and have set their goals—all of it was inspiring and yet rather humiliating to a self-respecting congregation in the homeland.

This was followed by another interesting address by Bro. Ernest D. Vaniman, just returned from China. He appeared in the costume of the Chinese teacher. He spoke mainly of conditions as existing in the womanhood of China, foot-binding and marriage customs and explained how these were changing under the influence of Christian teaching. The latter part of his address was illustrated by stereopticon slides, graphically picturing the conditions with which the workers on that field must deal, as well as some of the results which have been accomplished. The outlook for the China field is a very encouraging one.

A few appropriate remarks by the Chairman, Bro. Funderburgh, including his thanks to all who had participated, and a quiet season of devotion, in which a verse of the Conference hymn: "Have Thine Own Way, Lord," was sung, brought to a close our second Life Work Conference. It takes no prophet to foresee that there will be many more.

The program arranged by the Dress Reform Committee followed immediately. Bro. J. J. John, a member of the Committee, was in charge. Bro. Galen B. Royer led in prayer. The Standing Committee honored the meeting by its presence, appearing on the auditorium platform for the first time. The principal feature of the program was an address by Bro. D. W. Kurtz.

The central thought of Bro. Kurtz's address was that the Doctrine of the Simple Life is involved in the very nature of Christianity, and the way to determine what the demands of the Simple Life are, in the matter of dress, as in everything else, is to ask what it means to be a Christian. This involves faith in Jesus Christ, which includes belief, trust, and obedience to his principles, which are absolutely opposed to worldliness in every form. The method of approach to the problem is through "the expulsive power of a new affection."

Simplicity, modesty and appropriateness or seemliness are involved in proper dressing. What these mean, was forcibly set forth. As helps to attaining them, Bro. Kurtz urged efforts to build up the spiritual life, teaching the doctrine of stewardship and obedience to the law of God. He strongly urged the duty of cooperation with others in fostering simple life principles in the community, just as we have done in the case of temperance.

An offering was taken for the work of the Committee and the winners of prizes announced in the essay contests, which have been promoted by the Committee. Awards of fifteen and ten dollars, respectively, were made to Sister Sanford, of Franklin Grove, Ill., and to Bro. Russell Robertson, of Mount Morris, Ill.

It has been a great day, full of good things, many of them unmentioned here. The attendance and interest have grown steadily.

### Saturday, June 12

No human being could take it all in, but we did find out this morning that some of the "side-issues" of this Conference are big enough to be main features if there were room for them. Accidentally dropping into the Early Morning Conference of the mission workers, we found Bro. H. C. Early in the midst of an earnest speech on "Home Missions as Viewed by the General Mission Board." The Home Mission Secretary, Bro. Zigler, had charge of the meeting and it was an interested group that listened.

There were many other splendid things on the forenoon program, too, but the principal object of interest was the special Forward Movement Program which occupied the time from 8 until after 12, in the main

auditorium. It proved that the already most excellent spirit of this Conference was capable of still greater deepening and expansion.

Explaining "Why the Forward Movement Was Necessary" Bro. O. H. Feiler said the reason is the same as that which brought Jesus to the world, and the same as that which caused the apostolic church to go forward. He referred, with telling effect, to our war experience and the regrets, expressed by some, that they could not be giving their sons to spread the Gospel instead of sending them to the army. Are we ready now, he asked, to make our pledges good? Are we ready now to put as much into the interests of the church as some were compelled to put into the war? The Movement is necessary to save our children, to save the church itself, and to make the Gospel felt among the masses.

Bro. D. G. Berkebile, speaking of the "Spiritual Possibilities of the Forward Movement," some of which had already been realized to a considerable degree, named as one of them a vision of a great needy world. It was a tragedy, he said, that we did not get this sooner, but it was glorious to see how the consciences of our ministers and churches have been quickened, how they met for weeks, night after night for prayer, and how family altars had been reestablished. Hearts are being turned to heavenly things and the process of personal sanctification is being promoted. Let the church lay her all on the altar and you can not measure the blessing that will come to her.

Bro. Walter M. Kahle told us "What the Forward Movement Has Done for the Local Church." First, it has opened her eyes to immediate opportunities. It has shown the power of prayer, value of intercession for definite persons and objects, taught stewardship, a new conception of our mission field and the value of cooperation. Second, it has brought a challenge to meet the need. The speaker referred to a local church which had experienced a greater spiritual awakening in the last four months than in the preceding four years. Third, it has given a vision of future possibilities. We are not at the end of a tiresome campaign, but at the open door of a great future. Our eyes have been opened and we see.

Here followed a half hour of "Echoes" from the regional directors and other workers in the campaign. As they told of their experience in the work and of what they had seen, no one could overestimate the richness of the blessing which has already come to the church. No part of the program was more inspiring than this. The half hour was concluded with the singing by a chorus, of a new Forward Movement song, written by Bro. W. J. Hamilton, of Rockwood, Pa.

The next address was given by Bro. A. C. Wicand on "The Forward Movement in Its New Aspects." When we began the Movement we had no such vision of objectives as we have now. New vistas always open up with progress. We have an enlarged outlook as to money, missionaries, religious education and in every way. We have secured a new basis of facts for estimating goals. What is the work that needs to be done, how much will God hold us responsible for, is what we are asking now. Our business men will furnish the money, our young people will furnish the workers—shall we preachers stand in the way? As to the danger of cooperating with others, Bro. Wicand has no fear that our own doctrines and principles will suffer therefrom. He thought those who might be constrained, in this way, to give them up, might as well go where they belong anyhow.

Bro. F. F. Holsopple next talked to us about the "Church of Tomorrow." Naturally we feel solitude on this point but we need have no undue fears. Our fathers started out on unknown seas also. The speaker paid a glowing tribute to the pioneers of the church and felt confident that God would enable us to meet our problems and tasks as successfully as they had met theirs. He cited the action of the Wichita Conference on the Ministerial question as an indica-

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## THE ROUND TABLE

### A New Tract for Young People

BY JAMES M. MOORE

THERE has just been published, by the General Mission Board, a tract entitled: "The Call of the World to the Christian Young Man," by Bro. Charles Calvert Ellis. Its publication was recommended by the Tract Examining Committee.

Bro. Ellis is eminently well qualified to write upon the subject, and he most clearly depicts the challenge of the world to the young man of today. He also vividly portrays the great call of God through the world's need to a life of Christian service. The tract should be read by every young man and woman in the church, as well as by those who are halting between two opinions.

This message of Bro. Ellis is greatly needed at this time when the allurements of a financial career are drawing so many away from the ministry and other lines of church work. Souls are at stake, and our best efforts will be none too much.

Pastors, why not order a goodly number of copies? Then preach a sermon in which you place before the young the call to service, making some quotations from the tract? At the close see that every young person has a copy to read. Can you find a better way to do your part in helping to direct the young people in your community?

The tracts can be had of the General Mission Board at fifty cents per hundred.

Lanark, Ill.

### The Quiet Places

BY ELIZA POPE VAN DYNE

ALL over the world, just now—the political, the social, the individual world—there is a crying need for rest, mental rest, and a peace that means more than the mere cessation of killing. Not to be engaged in actual war, means nothing much better than war, if a public opponent can injure you beyond repair, if a neighbor can wound the heart, if a friend can kill the faith in man in you. We are desperately in need of a firm foundation; our souls cry out to know.

The long national uncertainties have created national irritabilities; the personal doubt has brought forth violent open statements; the world is in high fever, the world is angry; the world is doubting. It must not be! Every man and woman who knows better must have a hundredfold more zeal in believing and in loving. Let all who are blessed with peace soothe, perhaps with word, or look, or touch of hand, perhaps by letter, perhaps by the mere presence somewhere of a tranquil soul! Let all who have been taught to love, teach anew to love! Let all who have faith, pray!

We can not wait for the other peace-makers; we are the people, the family, the nation. We are the center of a quiet spot or the beginning of a happy day. Holding fast to the God in us, let us pour out to others the knowledge that we have! "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." If only we could enter daily, twice daily, into our closet to pray, and as often enter into the troubled world to help. If only we would take time to be still. Nowhere else is there such a power as there is in a quiet mind.

Above all we must beware of the temporary wavering—the mood. Tomorrow you may not feel that way, but tomorrow the beginner, the quivering man or woman who saw you today will feel that way; and so the momentary feeling, as the little word we know about, makes its long, long journey.

People everywhere are peculiarly sensitive today. The war has hurt. Every life has had its revolution, and the reorganization, most of all the peace, is slow. Every heart has its ache, perhaps because the son or the sweetheart is not there; or because the arm or the leg or the eyesight is not there; or because the proper or sufficient position is not there. There has been a sudden reaction from our foreign service, and the individual is seeking his own—in a search that is ruth-

less and frantic. Another war is raging in the hearts of men. They are troubled; they do not understand; they doubt. It spreads from heart to heart, from group to group, from continent to continent.

Now, then, is the time for the Christian to be such a Christian as he has never been before. Now is the time to hope, to believe and to know. Now is the time for good cheer and righteous judgment. Now is the time for prayer.

"Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not."

Washington, D. C.

### The Christian Soldier's Greatest Danger

BY EZRA FLORY

WE were told, during the dark days of the war, that the most trying time would begin when the conflict would be over. No one doubts that these days of reconstruction are fraught with a strange medley of contrasts and problems. This condition maintains not only in the political, social and economical world, but in the church as well. An epidemic of unrest and revolutionary tendencies is in evidence all about us, when sober-minded self-control and conservatism should predominate. There is upon us a general shaking loose from old moorings, and with it a tendency to brand constituted authority as stupid. The condition is pathological, and in dealing with it we should, as Christians, bring into the troubled conditions a calm that will allay the terror and anxiety that afflicts society. We should take refuge in the greatness and goodness of God and share the serenity and peace that come from him to possess our souls. The Christian soldier's opportunity is great, in such a time as this. Are there now no visible foes, no outward battles, no palms of victory for the conqueror? The field is my own heart. My enemy is my own wish, and the spectator is my own conscience. The test is now greater than when we faced these material, carnal enemies.

Is this not what Paul meant when he wrote to the Ephesian Christians: "For our wrestling is not against flesh and blood, but against principalities, against the powers, against the world-rulers of this darkness, against spiritual hosts of wickedness in the heavenly places"? The apostle vividly describes the Christian soldier's armor, after an earnest admonition to withstand or win. But the greatest danger Paul sees for the Christian soldier is just at the point where he has "DONE ALL." Paul has rightly discerned the situation, for the most arduous bit of the Christian's life is the camp rather than the field of battle. When a soldier sees a great throng of enthusiastic fellows, it is not so difficult to lay aside every weight. How different when all human voices have ceased to cry: "Well done"—when there is no one to tell you: "You have fought a good fight"! This is the time of testing. This is the time when, most of all, we need to fall back upon the Mighty One, who never faileth, whose strength is sufficient! Are there not such conflicts in your own Christian experience? Remember, these are the tests through which the Christian soldier wins the day for himself, for the world and for the Father.

Elgin, Ill.

### Feed My Sheep

BY MARY E. PRENTICE

IN John 21: 16, Jesus said to Simon: "Lovest thou me?" Simon answered: "Lord, thou knowest that I love thee." Then Jesus says to him, "Feed my sheep." A fisherman by trade, Simon was to commence a new occupation. Three times Jesus tells him to feed his sheep. He was to quit his fishing and to do the work of the Kingdom; greater work was awaiting him.

We begin this life hungry physically, and throughout all our years this power asserts itself. Indeed, we do not live to eat; we only eat that we may live and strengthen our bodies for the real work of life—that of feeding others mentally and spiritually. Always humans are hungry for something they do not have, and that to their credit. Our body is not satisfied with

a limited diet, neither should our minds and spirits be. Jesus knew us so well; else why should he give the command: "Feed my sheep"?

People of the world are so closely related that no matter what our position in life, we should be glad and willing to share with others. Some people are wealthy in money, others are wealthy in mind and experience, but all of us can be wealthy in love and we can share it with those who are less fortunate than we are. There are so many people in the world and some one is always hungry for something, that it is the business of every Christian to be as helpful as possible. Do not let it worry you if you are hungry, in some way, most of the time. So is a healthy normal child hungry. It is our business to be hungry for better things, and when we have them, to share them with our brothers and sisters. It is said that the beautiful song we have all learned to love, "Home, Sweet Home," was written by a man who had no home, but was always hungry for one.

During the war it became almost a national business to feed the hungry world. How much more should we be anxious to feed those who are starving spiritually! Our world is full of such.

When Jesus told Simon to feed his sheep, he meant us as well. Let us gladly share the good things of the Gospel with some one less fortunate. May we make the feeding of Christ's children (sheep) our lifework and win the reward—a home in heaven!

Aline, Okla.

### The Responsibility of Our Influence

BY CHESTER E. SHULER

A CERTAIN preacher delivered a course of lectures on infidelity, and was pleased to learn that an infidel, who had attended the services, was deeply impressed.

"Which of my arguments did you find the most convincing?" the preacher asked the infidel.

"No argument moved me," was the reply, "but the face and manner of an aged blind woman, sitting in one of the front rows."

Each one of us exerts, constantly, perpetually, some influence upon some one else. We are helping or harming our fellow-beings every moment of our lives. No one can avoid this responsibility. Our deeds of today do not die with the setting of the sun; they live on and on in the lives of others.

It is said that the pulsations of the atmosphere, once set in motion by the human voice, go on and on while the sound dies. The waves of the air, thus set in motion by the words spoken, are said to travel the surface of the earth and ocean, and in less than twenty hours every atom of this atmosphere takes up the altered movement. We throw a pebble into the lake. It sinks out of sight and is seen no more, but from the spot on the water, where it went down, rings form, and these roll on and on, and widen out, until they reach the farthest shore.

Just so, the hasty words, the words of hate, and scorn, and pride—so heedlessly uttered—produce wounds in the heart of some one for a moment, but that is not all. They leave an eternal influence. Their "waves" move out upon the sea of eternity forever.

Those near us are always—often unconsciously—affected by our influence. We may not say a word or give a look, kind or unkind, to any one, yet we cheer and help, or sadden and dishearten, by our countenance, as others look at us, or as we look at them.

Our influence is continuous. It never ceases. What a great responsibility! How frequently do we hear men and women say: "Well, if I choose to do so and so, it is my own business," or, "If I choose to drink whiskey or smoke cigars and cigarettes, it doesn't harm any one else but myself." Ah, what a fine thing it would be if a bad habit did not affect others! But a graver mistake was never made than to think and reason thus. Although we may not be aware of it—although, indeed, we may think such a thing impossible—there is some one looking to each of us, sometimes for the purpose of guidance, and, again, for the purpose of finding a fault in our lives. I wonder if it would not be well for each one of us to examine carefully his habits of living, in order to ascertain the sort of "model" that others may be following.



There are those who are constantly helping their fellow-beings by loving looks and words, and there are those who are a constant cause of depression and sadness to their associates, because they neglect to do the helpful things. Truly, "a merry heart doeth good like a medicine," and the Christian, whose heart is right, is always a blessing to those about him. How we love the memory of those whose lives have proved a blessing to us!

In a cemetery, a little white stone marks the grave of a dear little girl, and on the stone are cut these beautiful words: "A child of whom her playmates said: 'It was easier to be good when she was with us.'" Can that be said of all of us, after we shall have departed this life? Then

"Deem it not a little thing,  
A pleasant word to speak;  
The face you wear, the thoughts you bring,  
A heart may make or break."

Harrisburg, Pa.

### Cumulative Power

BY JOHN E. MOHLER

NUMBERS are commonly associated with power. Many things that men desire are attained by numbers. Objects of value are secured by dollars in great numbers. Political or social movements become a land-

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## HOME AND FAMILY

### Glory to God!

BY B. F. M. SOURS

The ages vast are marching, marching,  
From morn to farther morn.  
The constellations, in their transits,  
See the new eras born.  
Beyond the ken of finite vision  
The portals swing ajar—  
Kingdoms arise and wane, and numbered,  
Among the archives are.  
I hear the voice of romping childhood  
About my pathway ring:  
I hear the little birds at morning  
Sing carols to my King:  
The holy harpers strike, the glad notes  
That sound in heaven above,  
And all creation seems, in chorus,  
To praise the King of Love.  
O heart of mine! Are worlds unnumbered  
To sing the song of praise?  
Are all the lisping lips of children  
Their happy songs to raise,  
And hills and vales to swell, triumphant,  
Of love that knows no bound,  
And not a note of gratitude—heart—  
In thy deep depths be found?  
"Lift up your heads, ye gates immortal!"  
We hear the heavens sing,  
O portal, everlasting homage  
Do now unto thy King!  
God is supreme. His throne forever  
Above all thrones is high,  
And he has veiled his heavenly glory  
Lest we should blind and die.  
But through the veil a wondrous rapture,  
A beam of splendor streams:  
We see the Christ, thorn-crowned and pierced,  
And dawn around him beams;  
And little children love his story,  
Of Bethlehem—Calvary—  
And earth and heaven flood with glory,  
O risen Christ, from thee!

Mechanicsburg, Pa.

### Mrs. Antils and the Servant Problem

BY REBECCA C. FOUTZ

In Two Parts—Part One

"Oh, dear!" sighed Mrs. Antils, as she wearily dropped into a chair without so much as removing her wraps, "how I used to wish that we were prosperous enough to afford a servant! And now, because I've been so fortunate as to be able to keep the same one for several years, I've the whole club on my back."

Her husband smiled interestedly. "What form has the inquisition taken now?" he queried, half in fun.

"Nothing more seemingly dangerous than a paper

to be read at the next meeting. Innocent enough looking on the surface, but, stripped of its cover, it means to be put on the stand for a cross-examination by all the jealous women who can't keep a girl two weeks."

"Well, that isn't your fault," came quickly from Mr. Antils.

"No, but they say that I've sown discord among their help because of the way I treat Meggy. They won't believe me that it's just good common sense, fair treatment and ordinary business principles, applied to household management and employés. They intend, almost literally, to pick me to pieces, to learn the secret which they claim I won't divulge, so that I can be ahead of them. And all because I succeed where they fail. Oh, dear!" she sighed again. "But I'm going to go and have it out with them," she finished with a grim laugh.

"Yes, and teach them all a lesson," was her husband's confident reply. Mr. Antils had unlimited faith in his wife's ability to be equal to all occasions, and this had helped her many times.

The Antils had been married fifteen years. They began "poor but ambitious," and willing to pull together. The first little nest had been a few rooms. Then, as business prospered, they moved to a good flat, and later steadily increasing prosperity justified their investing in a modern little home in the suburbs of Fernwald.

The Antils had been there now for five years and when, soon after coming, their third child was born, Mr. Antils insisted that his income was ample enough now for his wife to keep a maid, in addition to having her regular woman come certain days to do the heavier work. "This will give you more time to devote to the children and also leisure to take up some outside activity," he had argued.

"Yes, and add servant troubles to my many other problems," she returned doubtfully. "When I hear the woeful tales of those who have experience with the servant girl question, I decide that they aren't worth the bother. And besides, I get along very well with my present plan of management." This in a self-assuring tone. But the fact was that she had often secretly wished for more help, so that she could spend some time in keeping body and mind fresh and young, and also broaden her vision by letting the soul of her spread beyond the narrowing round of family cares and household duties, but she had hesitated because she had dreaded the new problems that "help" would bring.

"Well, well, Marcella," Mr. Antils declared, in earnest surprise, "I never knew you to be afraid to tackle a proposition, or to fall down on it when you did. You succeed where others don't."

The color came brightly to the surface of his wife's cheeks. Even after ten years of married life she had not gotten over the foolish habit (to her) of flushing at his compliments. But his praise had the desired effect. It put her on her mettle. She must prove herself worthy of his confidence, so she consented without further words.

For the first six months maids came and went with almost clock-like regularity, while Mrs. Antils battled with and studied the servant problem. She was a thinking woman and not afraid to try innovations. That was four years ago, and she still had Meggy—the girl she had hired at the end of that period of experimentation.

During these years she had been able to give her home and family the best of care, keep herself attractive, to be a constant chum to her husband, and to work actively in the "Neighborhood Club."

Gradually Mrs. Antils had become the envy of the gossip-buzzing little suburb, to whose residents the servant question was a constant irritant, keeping the households and their mistresses generally upset. In time the ladies used the pretext of friendly calls to question Mrs. Antils' methods, since they had proved so successful. She had been quite amiable about it and gladly explained the theories she had worked out as practical, but they were skeptical, and then unbelieving, when they failed to make the same plans avail in keeping their own help, and finally they became resentful when they began blaming her "fool

notions," as they called them, for making the servant situation even worse than a "bad enough before" state, by setting such a "bad example" with her own maid.

This state of affairs kept up until the housewives of Fernwald's suburb became desperate. Then it was that they hit upon the idea of the Club paper. They were confident that their united effort would wrest from Mrs. Antils some secret they were sure she had not told.

There was more than a full attendance at the Club meeting that afternoon—the members had taken full advantage of the privilege of bringing friends with them. There was also a general feeling of sitting over easily ignitable explosives.

In due course, Mrs. Antils read her well-prepared paper. It contained such phrases as "pick your girl," "square deal," "forbearance," and "training." Some could scarcely refrain from expressing their contempt for the (to them) ridiculous ideas advanced.

There was a provision in the Club's constitution for an open question period after the reading of any paper, so as to give those present an opportunity for discussion, or to get information on any point that was not clear to them. This rule was seldom taken advantage of, because the members usually felt that they knew more about the subject treated than the one who had written it up. But today there was no hesitation about using this privilege.

After a few seconds of expectant silence, this was fairly shot at Mrs. Antils by Mrs. Farrow:

"Those theories sound very good, but I don't see that they are practical, or how they can always be applied."

"Well, I make no hard and fast rules. Everything that comes up for solution is handled according to the then present situation. And there is always some new phase that has to be satisfactorily met. I only gave general principles, in the application of which I always try to use common sense, sympathetic understanding, what business acumen I have, and, last but not least, the Golden Rule. I do not pretend to have definitely solved the ever-pressing question of help that is help and not all worry, but I have found some very practical methods that go a long ways towards reaching that goal."

"Where and how did you find such a jewel as Meggy?" questioned a newcomer jealously.

"Yes, and how do you ever manage to keep peace between her and the children?" came from another.

Here Mrs. Andrews managed to put in: "And do you really think that giving her the title of 'house assistant' helps to keep her satisfied?"

"And what sort of witchery do you use to keep her from getting a grouch as black and threatening as a thunder-cloud when you get company or anything else occurs to make extra work?" one asked.

The questions were coming now like rapid-fire gunnery, with no pause between for Mrs. Antils to answer. She waited calmly until they had all fired their shots before she began to fire back.

Waynesboro, Pa.

### "Meet Me in Heaven"

BY JULIA GRAYDON

SOME years ago, when our grandfather, a dear, good man, lay dying, he said to his daughter (our mother), who knelt at his bedside: "Tell all my dear grandchildren to meet me in heaven."

It made an impression on me when I heard about it, and I wrote some lines on the subject. The other day I came across those verses. I am not going to copy them, but again those words of his impressed me. He was sure of the home above and glad to go if it was his Father's will, but he loved us all and so his last thought was: "Tell them to meet me in heaven."

The thought of those waiting in that home above for our coming, brings that other life nearer to us. Christ said to his disciples: "Where I am there ye may be also."

And so for us the words, "Meet me in heaven," have a twofold meaning—a meeting with our Savior and also with those whom we have "loved and lost awhile."

Harrisburg, Pa.



## ECHOES FROM SEDALIA CONFERENCE

(Continued from Page 357)

tion of the way the church is facing the future. Let us push steadfastly on till the King shall come and his glory fill the earth.

At this point the program was interrupted to permit the Mayor of Sedalia to extend a welcome to the Conference, which he did in a very gracious and cordial manner. By request of the Committee of Arrangements, Bro. D. L. Miller responded to the welcome in terms equally well chosen. Both addresses occupied only about fifteen minutes.

"The Rightful Place of the Church of the Brethren" was discussed by Bro. C. C. Ellis in a unique but simple and effective way. That place, he said, was every place and in the first place. "Every place" was the idea of our church fathers, why should it not be ours? Where is it that we have no right to go? And why not also the first place? We had the first place in Sunday-schools and have recently taken first place in contributions to the Armenian Relief. Let us be first in giving money, in giving life for the far-flung battle-line, in growth of the church numerically, and in the development of Christian graces. Are our doctrines too unpopular for us to grow? Bro. Ellis does not believe it. He believes there are multitudes of souls everywhere who will gladly accept the Gospel as we interpret it, if we push the cause with vigor.

Another Forward Movement song, written by Brother and Sister Wm. Beery, of Elgin, Ill., was sung by the chorus, and Bro. Bonsack, Chairman of the meeting, offered a few pointed concluding observations: All power is in Jesus Christ and we must make him the Guiding Light of the Movement. Prayer must be its basis, but remember that the power is not in the prayer but in him to whom we pray. And we must be much more diligent in the religious training of our children. And we must now shortly give our energies to the evangelistic program which has been arranged.

The first program of the afternoon was that provided by the Child Rescue Committee. Two excellent addresses were given, one by Mrs. E. F. Sherfy, the other by Bro. Jacob Funk.

I wish you could have heard Sister Sherfy tell about finding the girl baby for a certain home, what difficulties she had, and what finally came of it, when she met that girl baby, not long ago, a faithful worker in the church. The story of the two orphan brothers, one of whom became a circus follower and the other, brought up in a Christian home, a minister in our church, was equally effective. You would have believed that Child Rescue Work pays.

Bro. Funk talked about the "Cry of the Helpless." More than half the babies die before they reach seven years, many through neglect, and vast numbers of the rest grow up without Christian influence and become criminals or social liabilities in some form. Three classes of children need special help: The child without parents, the child with one parent dead and the other unable to furnish proper care, and the child of "illegitimate parents," or of those who, for one reason or another, do not care for their children. Who will attend to this? Nobody, unless the church does. Yes, this will mean some money, along with the other many demands, but what is money for?

The Child Rescue Meeting was followed immediately by the Conference on Home Missions. One of the marked features of the Sedalia Conference is the emphasis on this subject. In this meeting the ground was covered in a most thorough and practical manner. The task, our resources, the present work and future plans were all included in the treatment. The speakers on the subject were Brethren M. R. Zigler, Virgil C. Fennell, Ohio Winger, A. J. Culler, W. J. Horner, J. M. Henry, W. A. Kinzie, A. P. Blough, and H. K. Ober.

No one could hear such a discussion as this without realizing, as never before, the need for home mission work. The audience was challenged to test the worth

of its religion. It was shown how to organize the local church for thorough Christian service. A word picture of the conditions and opportunities in the large cities was forcefully presented. The assembly was told how a rural community could be built up, and all went away with an inspiration to plan more wisely for the future.

The topics were treated by men who are doing the things which they advocate. We are unable to give a fuller report of the meeting at this time, but hope that at least some of these practical addresses will find their way, in substance, into later issues of the MESSENGER.

The Temperance Meeting, at seven o'clock, was somewhat out of the ordinary, but was intensely interesting from start to finish. It dealt entirely with the subject of "Tobacco."

The results of scientific experiments, carried on in connection with his course in chemistry in college, this past year, demonstrating absolutely the poisonous nature of the cigarette, were presented by Bro. Ralph Strohm in a very vivid and forceful manner.

This truth was then riveted still more firmly by Bro. Virgil C. Fennell in a lecture, illustrated by stereopticon slides. How can you sidestep this challenge of one of the speakers: "If you keep on raising tobacco, after knowing these unquestionable facts, it will prove that you think more of the almighty dollar than you do of human character?"

Bro. A. J. Culler, Chairman of the meeting, made a concluding statement of the plans of the committee for the coming year which, in accordance with the action of the last Conference, include the subject of "Social Purity."

The Relief and Reconstruction program was also of an unusual character. The leading feature was an address by Dr. Culler, in which he described his experience as director of our Relief Work in Armenia. The way he gripped the large audience, showed the intense interest of our people in the subject.

He first discussed the political situation, showing how the commercial greed of the allied nations, in dealing with the remnants of the old Turkish Empire, was largely responsible for the latest outbreak against the Armenians and the partial destruction of the work at Marash, where Bro. Culler was located.

He then told of the horrors which had come within his personal knowledge and described the nature of the relief work. He then explained how the money was expended, as has already been published in the MESSENGER.

In answer to the question why the Turks kill Armenians, he gave four reasons: (1) The Armenians are good money-makers, while the Turks are not. (2) The Armenians love culture and education; the Turk hates it. (3) Racial and religious hatred. (4) The Turks are socially degenerate, while the Armenians are comparatively pure. Hence, the Turks kill Armenian men to secure the women as their wives.

It was another great day of the Conference. We have only touched upon some of the high places.

### Sunday, June 13

The early morning was filled with meetings for consecration, worship and conference. At 8:30 the great annual Sunday-school Session was held, in which the regular lesson for the day was studied. Classes and competent teachers were provided for the various grades. The adults met in the main auditorium, where they were instructed by Brethren D. W. Keller and Jacob Funk.

Bro. Keller explained the setting of the lesson, while Bro. Funk made the practical application. Here are some of the points made: David was called by God. The Lord calls everybody. You are here because God needs you here. David was called to be king of Israel. Is Jesus King of the church, of your home? David's previous life prepared him for his call. We must pre-

pare for God's calls. We have not a sufficient number of pastors because we have not prepared them.

Don't worry about the calls. Prepare, like David; be willing to heed the call. Do parents help or hinder their children, in answering the call? Do not put all the blame on somebody else. Are you willing?

The Sunday-school Session was followed by the preaching service, in which the sermon was delivered by Bro. H. C. Early. His text was, "Stretching Forward to the Things That Are Above" (Philpp. 3: 13).

His subject was: "The Future Outlook of the Church of the Brethren." The speaker did not assume to be a prophet, but merely an observer of conditions and tendencies. The beginning of the Church of the Brethren—the spirit which animated it—is a strong promise of the future. It began with the Bible in hand, while its exponents were upon their knees. It will go on in that spirit.

The church is not going to pieces. Its doctrinal basis is a pledge of its permanency in the future. It stands for all the great fundamental doctrines of the Bible. It holds to the sufficiency of the Bible for all purposes of salvation.

Our fathers wisely refused to make a formal statement of their beliefs. The Bible is our only creed. Conference decisions, wisely made, are good counsel on many questions, but their authority must rest upon the Bible. Our plea is the whole Gospel for the whole world. What a basis for confidence in the future! The inner trend of the church life is an ample guarantee of the future.

There is a growing appreciation of young life. Never was there a day so filled with promise for the young. In church government we are stressing the positive and constructive more, and the negative and repressive less. Life can not be developed by repression and negation. It can only be done by a positive program. Doctrine must always be a big work for us, but two others are coming into greater recognition. These are service and sacrifice.

At the Educational Meeting, this afternoon, Bro. A. C. Wieand told what our schools have done for the church—that is, he told part of it, but that was more than most of us had even thought about.

Here is a part of the record: They have helped us to find and use many workers who would not have been discovered otherwise. They have helped many to give more service. They have helped us to secure a higher quality of service. They have secured us longer terms of service. We use younger men. Our schools have given us a wider range of church activities. They have saved our children for the church. They have saved the ideas of the church—the ordinances, for example, as they showed us the meaning of them.

In 1876 the church had four college graduates. We have now 1,000. All of these but 20 were educated wholly or in part in our own schools. Nearly half of these give their time exclusively to church work. Out of 140 missionaries, 135 were trained in Brethren schools. Out of 62 members of church boards and committees, 54 were educated in our schools. Other figures just as interesting were given.

Bro. J. W. Lear's subject was: "The Relation of the Colleges to the Future of the Church and the World." There are three big words here, the speaker said, college, church and world. The world is the field of the church's activity, and the college is the instrument to help the churches to work the field. The war did not make the world safe for democracy or anything else. The church still has this task. It must bring to the world the Gospel of intellectual, social and spiritual blessings.

Education is dangerous, but ignorance is much more dangerous. The Christian college enables the church to visualize the need of the world. It changes the



thought life of the church. Society must be saved from the deteriorating influence of materialism. The only answer is the Christian college. The church is to be separated from the world, but not segregated. She must keep in view the end for which Jesus was manifested—to destroy the works of the devil. The Christian college is her best instrument. Our fathers and mothers should patronize our schools by sending their children. They should give them their prayerful concern and their money. Quit saying: "Your school." Say: "Our school." The Christian program is as big as the world. It is a tremendous task we have. It ought to be done, and by God's grace it can be done. It will be.

The Christian Workers' program, at four o'clock, was certainly one of the best ever given at an Annual Conference, but it came at an unfortunate hour. It should have had a larger audience. The special features, songs and readings, and the Secretary's report, followed by the address of Bro. Funderburgh, gave the meeting a unique character.

"The Metamorphosis of the Christian Workers' Society" was the subject. The feature of the address was the striking analogy which the speaker pointed out between the four stages in the life of an insect and the development of our Christian Workers' Society. The egg was hatched in 1903. The cocoon tracked in 1919. It is about to develop wings and fly.

The place of the organization in the life of the church was set forth, its field defined and its great opportunity for usefulness was pointed out. We shall try later to give our readers a chance to get a better understanding of this interesting presentation than is possible in these notes.

The evening service consisted mainly of two sermons by Brethren E. B. Hoff and D. W. Kurtz on the general theme, "The Kingdom of God." Bro. Hoff dealt largely with the conception of the Kingdom, as it appears in the Old Testament, from the Abrahamic covenant on down through the times of the prophets. The various figures by which God's relation to his people is indicated, such as those of king and subject, father and son, husband and wife, were called up and their significance noted. The Old Testament is full of foreshadowings of the New Testament conception of the Kingdom, the rule of God in the hearts of men.

Bro. Kurtz spoke mainly of the Kingdom as it was presented by Jesus himself. He emphasized the thought that the Kingdom of God was the whole concern of Jesus. Everything that he said and did pertained to its establishment in the world. It is a spiritual relationship, dependent upon the regeneration of the heart and growth in grace. There is no other way to get into the Kingdom and there can be no other way to promote it. Citizenship in it is a gift. It can not be earned, neither can it be received apart from the conditions of spiritual kingship with God. All wars have been attended by a revival of Jewish apocalypticism, which is opposed to the Christian conception of the Kingdom, and the last war is no exception. The blessed hope of the second coming of Christ must not turn us aside from the Christian program of extending the Kingdom in the only way in which this can be done.

### Monday, June 14

Besides the early morning meetings for consecration, worship and conference, the program of the Student Volunteers, the Sunday-school Meeting, the Historical Society Meeting, and the Conference of College Faculties and Trustees, there were many other interesting activities in this great day of the Conference, but further mention of them must be deferred until next week. We must tell you, however, something in this issue about the one most important event of the day—the Great Missionary Convocation.

The meeting was in charge of Bro. H. C. Early, the Chairman of the General Mission Board. The opening devotions were led by Bro. W. B. Stover, who, with Sister Stover, had not been able to reach the Con-

ference at its beginning, but who had arrived in time for this occasion. "Take My Life and Let It Be" was sung, we believe, with the Spirit and the understanding.

The first address was given by Bro. W. S. Long, of Altoona, Pa. Great inspiration was aroused by his excellent sermon, his theme being: "We Are Witnesses of These Things." He spoke of the sin which is inherent in human nature, the atonement for sin, made in the vicarious death of Christ, and the Scriptures as the basis of our missionary activity.

Our mission to the world is to tell of the Christ through whom it can be saved. A witness is etymologically a martyr. We must witness to the point of martyrdom, if need be. This obligation is upon us, whether we volunteer or not. We have an unfinished task.

After the singing of "God Will Take Care of You," Bro. J. M. Blough, of India, talked to us about "Jesus' View of the World." "As the Father sent me into the world, so send I you into the world." Jesus was the light of the world, and so are we. We are here in the place of Christ, to carry out his work. We must know the world as he knew it, and feel about it as he felt. What was Christ's view of the world? It was that of a lost world. The world has been potentially saved but not actually.

Christ saw also a neglected world—sheep without a shepherd. He saw also a ripe world. How much more so it is now! It is open and accessible. Multitudes would accept the Gospel. Our own work in India, the speaker said, has proved that most of the unsaved can be brought into the Christian church. What should Christians do? What did Christ do?

Bro. J. H. B. Williams then took the floor and directed the gathering of the offering. He spoke of the rising tide of consecration in the Church of the Brethren, as was evidenced by the reports which had come in from many churches—some giving more than their whole District had ever contributed before.

Next on the program was the introduction of the missionaries—those going out for the first time as well as those at home, on furlough. This was followed by what seemed to many the most impressive part of the program—it was the lowering of the large service flag which hung above the platform—while ten new crosses were pinned on it, a chorus of eight voices singing at the same time, "I'll Go Anywhere." The service was concluded by a fervent consecration prayer, offered by Bro. J. A. Dove.

Here these notes must close. We hope to be able to tell the rest of the story in our next issue.

## AMONG THE CHURCHES

### Calendar for Sunday, June 20

Sunday-school Lesson, The Lord Our Shepherd.—Psa. 23.

Christian Workers' Meeting, Value of Studying Missionary Books.—Acts 1:8.

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### Gains for the Kingdom

Eight baptisms at McPherson, Kans.

Nine baptisms in the Brothersvalley church, Pa.—Bro. L. S. Knepper, pastor, in charge.

Five accepted Christ in the Owl Creek church, Ohio.—Bro. G. S. Strausbaugh, evangelist.

Eleven baptisms in the First Church, York, Pa.—Bro. D. K. Clapper, of Meyersdale, Pa., evangelist.

Five were baptized and one reclaimed in the Mt. Joy church, Pa.—Bro. R. T. Hull, pastor, in charge.

Eight baptisms in the Good Will house, Lost Creek congregation, Pa.—Bro. J. E. Rowland, pastor, in charge.

Twenty-one accessions to the Meyersdale church, Pa.—Bro. T. Rodney Coffman, pastor, in charge of the meetings.

Seven baptisms in the Rummel church, Pa.—Bro. A. J. Beeghly, pastor in charge; three were baptized and one reclaimed previously.

Nineteen baptisms and two reclaimed in the Union Center church, Ind.—Bro. Moyné Landis, of Sidney, Ind., evangelist; three were baptized prior to the meetings.

### Our Evangelists

Bro. G. E. Yoder, of Waterside, Pa., to begin June 20 in the Baltic church, Ohio.

Bro. D. L. Miller, of Mt. Morris, Ill., to begin June 22 in the Coon River church, Iowa.

Bro. D. M. Glick, of Trevilian, Va., to begin August 28 in the Hollywood church, Va.

Bro. H. H. Helman, of Ashland, Ohio, to begin June 19 in the Chippewa church, Ohio.

Bro. H. H. Nye, of Elizabethtown, Pa., to begin July 10 in the Lake Ridge church, N. Y.

Bro. Joe Vancil, of Barnum, Minn., to begin June 20 in the Golden Willow church, N. Dak.

Bro. J. H. Fike, of Middlebury, Ind., to begin July 25 in the Maple Grove church, Ind.

Bro. W. E. Roop, of Westminster, Md., to begin July 25 in the Christiansburg church, Va.

Bro. J. C. Inman, of Springfield, Ohio, to begin in August in the Donnels Creek church, Ohio.

Bro. Warren Slabaugh, of Wenatchee, Wash., to begin in July in the Bow Valley church, Alta., Canada.

\* \* \* \*

### Personal Mention

Bro. D. L. Forney, now busily engaged again in mission work, should be addressed at Jalalpur, Surat District, India.

Bro. J. F. Edmister, of Garrison, Iowa, has moved to the White Rapids Settlement, Wis., his postoffice being Amberg.

Bro. O. P. Haines, of Akron, Ohio, has been secured as pastor of the Lima church, same State, and has already entered upon his duties.

Bro. Robert L. Stinette, formerly of Chicago, Ill., is now with the members of the Liberty church, same State, and should be addressed accordingly.

Bro. A. R. Coffman, late of Bridgewater, Va., is to have charge of the Coventry church, Pa., and should be addressed at R. D. 3, Pottstown, same State.

Bro. C. Walter Warstler, pastor at Pittsburgh, Pa., is not locating at Fostoria, Ohio. Bro. Otho H. Warstler, of Syracuse, Ind., is the minister who has moved to the place named, as pastor.

Bro. C. S. Lehman changes his address from Lima, Ohio, where he has labored for the last six years, to Mansfield, same State. He is in pastoral charge of the Richland congregation.

Bro. Wilbur B. Stover sends us the following under date of June 9: "We arrived in Boston on Monday, the 7th, after forty days on the water—the most pleasant voyage we have ever had. In the forty days, not more than some four days were a bit bad, and then we had fog or wind. Our voyage was fine, but more than anything else was the good spirit and companionship of the passengers. We had services in the first-class dining-room every Sunday, and prayer service, with much singing, each evening in second-class. This was simply exceptional. I have not spent so much time singing as I did on this voyage, at any period of my whole life. It was good for us and we all enjoyed it. We were late in getting started and so have to miss the first days of Conference. There were seventeen different denominations on board, and we talked mainly of our similarities as we face a common enemy—sin—as we work in the same cause, and have the same difficulties. It was a new experience, to the most of us."

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### Miscellaneous Mention

In reporting the missionary offering of the Fairview congregation, Ind., as reported in "Messenger" for June 5, page 343, the wrong amount was inadvertently given. It should have been \$166.

The members of the New Philadelphia congregation, Ohio, have arranged for the dedication of their new home of worship on Sunday, June 20, Bro. Otho Winger delivering the address for the occasion.

On account of a conflict with the time of another gathering, the date of the District Conference of Idaho and Western Montana, originally announced for June 29 to July 1, has been deferred for one week—July 6 to 8.

The Alexander Mack Assembly is to be held on the Juniata College Campus, Huntingdon, Pa., on Saturday and Sunday, July 3 and 4. This gathering is the outgrowth of the Ministerial and Sunday-school Reunion, authorized by the Middle District of Pennsylvania, to afford a larger opportunity for fellowship, proper recreation and rest, and stimulating and well-directed culture. We are not able, at this time, to announce the subjects to be considered, but we take pleasure in giving the names of the speakers: Dr. P. B. Fitzwater, of Chicago; Bro. V. F. Schwalm, of North Manchester, Ind.; Dr. C. C. Eiffls, of Huntingdon, Pa.; Dr. O. R. Palmer, of Philadelphia, Home Director of the African Inland Mission. Room and board may be had at the College upon reasonable terms.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Training in Good Citizenship

1 Peter 2:11-25

(With Special Reference to the Observance of Independence Day)

For Week Beginning June 27, 1920

#### 1. What Is Meant by "Training in Good Citizenship"?

—Briefly stated it means preparation for the faithful and intelligent discharge of our duties toward the state. All the affairs of government, from the petty township office to the White House, must be looked after by the citizens in general, for it is their well-exercised power that must provide the needed officials. From Peter's analysis of the relation, sustained by Christians to the "powers that be," we may readily draw lessons that are as applicable today as in the days of the early church. How concise is the apostle's admonition: "Be subject to every ordinance of man for the Lord's sake"! Christians—just as other men—have their appointed place in the commonwealth. All that the state requires citizens to do, in promotion of good government, the maintenance of order, the adequate support of institutions and the like, must be assumed by them, just as much so as by others. Whether the demands, made upon them, in this wise, be always for ends which they would personally prefer, is not a point at issue, so long as their rulers provide wisely and adequately for the general welfare of the country. This, evidently, is the apostolic rule. Here is the reason: Men are to submit to the "powers that be" for the Lord's sake. Those in control of public affairs are "ordained of God," and due obedience should be rendered to them.

#### 2. The Good Citizen Is Well Informed.

—An intelligent conception of the various duties, incumbent upon us as citizens, is all-important. We may mean well, but that is of no value if we are ignorant concerning our laws and their wise administration. Some thought must, necessarily, be given to the question of how we can help in making and keeping the government clean and righteous. We require the alien to pass a rigid examination, testing his knowledge of the commonly-accepted essentials of citizenship. Should not the native-born citizen measure up to an even greater proficiency in good citizenship?

3. God's Plan as to Those in Authority.—The Bible says nothing concerning special forms of governmental administration. These are to be ordered as men, at various times and under various conditions, deem most expedient. But the Bible doctrine is that God uses all powers of the world for his own purposes and to work out his will.

4. The Most Consistent Christian Is also the Best Citizen.—As a matter of course, every devoted Christian should be found among those who consistently abide by the laws of the land wherein they dwell. Even if the principles of their religious profession should not be accepted by their rulers, their good citizenship will be sure to disarm hatred and abate persecution. Naturally, therefore, they are ever to range themselves on the side of law and order. "For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men." Thus the world is to be renewed.

5. Suggestive References.—Divine sanction of rulers (Rom. 13:1-7). A deliverance that never fails (Psa. 20:7). The secret of national strength (Isa. 26:1-3). How we may be a pattern of good works (Titus 2:7, 8). "Salt of the earth; light of the world" (Matt. 5:13-16). Praying for "all that are in authority" (1 Tim. 2:1, 2). Christ's counsel to Peter (Matt. 17:24-27). We must be honest with Cæsar as well as with God (Matt. 22:17-21). "Subject to principalities and powers" (Titus 3:1, 2).

### A Suggestion from Nature on Tithing

(Continued from Page 355)

perity. It seems, however, that *well-doing*, at least—if not well-being—is a necessary adjunct, in order to secure the blessing. It was said to Cain: "If thou doest well shalt thou not be accepted? But if thou doest not well, sin lieth at the door."

The criticism is on the doing. Those of us who, like Cain, have been tillers of the soil, have learned this lesson in a most practical way. In the fall we gathered our crop of corn, and stored it away for safe-keeping. It came from the soil—virtually it came from God. Winter being over, there came to our minds, with the warmth and sunshine and showers of spring, the conviction that if we desired another crop, we must make an offering—a tithe, perhaps, or less,

of what had been given us. We gave it back again into the bosom of the earth, whence it all came.

Did we select the *poorest* to propitiate her, so that she would again bestow on us her bounty and her blessing? Did we give tardily and grudgingly? Did we sit in the shade, and while away the precious summer-days, when "Mother Earth" and "Father Sol" were putting forth their best energies to give us the hope and desire of our hearts? Then, when we expected the "time of refreshing" to come "from the presence of the Lord," doubtless our countenances fell, as did Cain's. With envious eyes we viewed the overflowing bins of our neighbors, who not only made an offering, but *did well*, in that they selected the *best* for giving. They gave promptly and unsparingly. They kept in touch with, and lent a helping hand to, the soil and the sunshine. They *did well*. They won the gracious favor of Dame Nature, and she smiled back on them approvingly.

This may not seem so practical to those who are not farmers, yet I hear Paul, who probably never turned a furrow in his life, say: "We are laborers together with God, ye are God's husbandry." That is, a cultivated field. Jesus spoke of "sowing the seed, and of gathering the harvest in due season, if ye faint not." "First the blade, then the ear, and last the full corn in the ear." Concerning his own life, Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone."

This may seem to you impertinent and far-fetched, but I am sure that there must be, in our Christian economy, some such relation between the giving, the working and the receiving. The basis of all our rules and customs may be found in the laws of nature. Truth is stranger than fiction, only because we are more familiar with the latter. Christianity has no rules on this subject, but only principles on which to base its rules.

From its infancy it has assumed to be self-supporting. Paul, in 1 Cor. 9:7-14, gives a short dissertation on the subject. Cyprian, and Ambrose, and Augustine, all regarded and taught tithing as a part of the Christian system.

I know of at least two good reasons why we, at the present time, should adopt tithing as a rule. The first is because it systematizes our giving. In the multiplicity of life's duties, system is necessary to success. The other reason is, that it seems more commensurate with the needs of man. Here, undoubtedly, lies the true measure of our responsibility—the need. The testimony of all those who have practiced this method of giving, is in its favor.

Lecoma, Mo.

### Cumulative Power

(Continued from Page 359)

slide through many persons uniting to one end. In the church we see some objects attained in the same way. So strong do numbers appeal to the human mind that elation and good cheer go with a consciousness that many are uniting in the common cause. Seeing and knowing these things, we shall do well, in our Christian service, to weigh the potency of numbers in reaching the highest ideal God has for us, in power.

The first thing that may impress us forcibly is that God's greatest power upon earth has always been the very opposite to the rule we have just pointed out. In olden times men stood out singly and alone, and wielded power that overcame the multitude. Witness Moses, Elijah, Elisha, Daniel, and others. And when the Son of God came in the flesh, absolutely alone with God, forsaken by all, he overcame the world. There were no numbers there, and even the little band, which had followed him in discipleship, forsook him. He and the Father were alone, when his greatest power of overcoming the grave was manifest. I speak only as men speak, when I say he was alone, for truly he was not alone even with the Father, for a multitude of God's holy angels surrounded him, if men could but have seen.

Now, regardless of the system of power in the church being different from the ages preceding the coming of Jesus in the flesh, the rule of God's power, through individual ministry, is the same as Jesus demonstrated. For to us he is "the way," as he de-

clared. It is not the multitude now—any more than then—for us to depend upon for the power of God to manifest upon earth. One individual, absolutely true to God, in the name of Jesus, still has more power, by far, than thousands together who are less true. We, who hunger for the power of God to rule upon the earth, should hold this truth as absolute, and then place ourselves so completely in the hands of God that he will mould us and fashion us and instruct us to become holy instruments through Christ. Then we shall live again in power amongst men. For truly he declared that the works which he did we should do also, and greater, and he is the Truth, which can not fail of fulfilment.

I know that many think it was because of the holy multitude that the power of God was so great upon the Day of Pentecost. But the multitude through whom the power came, was made up of individuals who had been schooled by Jesus to stand true to God alone. When one of them asked him about the work of one of his brethren, Jesus answered: "What is that to thee? follow thou me." This is today the answer to each one who is overconcerned for his brother's course. The power that must come to earth before the end of the world, is the power of the single individual and God alone, through Jesus Christ. The sooner we know this truth, the sooner are we ready to become prepared, as individuals, through whom the perfect ministry of Christ's power shall work.

I see a beautiful spirit of tolerance growing, among the Brethren, in their joining hands with other churches, in bringing blessings to mankind. But not in this union can the power, which Christ has vested in his church, move the multitude as he designs it should. It is not so much *teaching* that the world now needs, for the world is full of teachers, and knowledge is much increased. Non-Christian cults are drawing disciples after them from the churches, not so much by teaching as by works of power, which the church fails to produce, and which Jesus said should be done in his name. Coupled with their power is ability to teach by word, which can not be excelled even in the church, in a way that will appeal to many who want more than the church gives them, and which they feel should be given. The sooner we awake to this the better, for then will we be ready to look to the lever which can move the multitudes Godward.

This lever is the POWER of Christ, which shall yet bless the world sufficient to set the multitudes to seeking him as they have never done. Then shall they be ready to receive the teaching which they now refuse.

1053 Ganahl Street, Los Angeles, Calif.

### Vyara Notes, India

BY I. S. LONG

This is summer, and it feels like it too. The hot waves at midday almost scorch one's face. Happily, we do most of our going and coming of mornings and evenings, just now. An engineer said to me, the other day: "All one can now look forward to is the rains."

There is much building going on throughout the mission, just now, mainly under the general management of Bro. Ross. Here at Vyara we are erecting a second bungalow, larger quarters for the school and the Girls' Boarding-school, and for several teachers and servants. These buildings are much needed and will make possible room for two "Miss Sahabs," and thus much more work among the girls and women of this district may be accomplished.

This week we are having the Gujarat "missioner for children" with us. He is entertaining the children and winning them nicely. He is better able than some of us, to adapt his talks to the requirements of children.

The other day I was going out to inspect the work on new buildings. En route I overtook two men who were staggering, and two women. I picked up a cane-stalk, as if to beat one of the men. At once he began to confess and to say, if let off this time, he would never drink again. On inquiry I found out that he had spent 50 cents for liquor on self and wife, and the other man and woman, who were his visitors. He spent about 75 cents for a loin-cloth and perhaps 15 cents for vegetables and peppers. He admitted that he had not another coin left.

I asked: "And how will you feed these people over Sunday?"

"Sir, yes, what? But, at any rate, we had to give them a drink."

Then, two-thirds drunk as they were, they begged me to have all the liquor shops removed from our coun-



ty, saying: "As long as they are here before our doors, we just must drink. We can't keep from it."

A few days ago I received a note, written in English, about as follows: "The Parsee has persuaded the stepmother of one of the boys in your boarding-school to sign over eleven acres of land, worth more than 1,200 rupees, in lieu of a debt of 275 rupees—only 85 of which has he paid. He does not mean to pay any more. This he did secretly, hoping no one would ever find it out. The woman is in his hands too. But since she has married again, she is not the legal guardian for the little boy, hence had no right to sign over the land. You ought to do something; otherwise, because of that small debt, the boy will lose all his land." What would you do in such a case? Would you go to law in behalf of the boy against the rich Parsee?

The other night an aged widow went to visit in another village. While away, her six cows and oxen, vessels and household furniture were all stolen. On her return, she reported to the head-man of the village, who said: "Oh, you are only an old widow. You will soon die. Nothing is due you. Go, and stay with your friends in the other village." She reported to one of our teachers, who saw the sheriff for her. It was found out that the head-man of the village had instigated the other old woman, who was living with her, to leave, and to come to this head-man, her brother, to live, bringing all the furniture along. He said: "You are very old and will soon die. Then this property will become mine." Now, doing a friendly act, should we go to law and spend half of what the woman is really worth, in court, in order to secure to her that which is her own? Justice was not done in the private settlement, for each of the women was given half the estate, but since both sides agreed, I thought I had better keep still. "Something is better than nothing," the old widow said. This sort of theft or extortion goes on continuously.

All of us missionaries are heartily in sympathy with the Forward Movement plans of the home base. Our native people recently met in a representative capacity and agreed on a similar five-year program, to direct which, for the first year, Bro. Holsapple was chosen. The aim generally was to double our constituency and offerings, etc., within five years. Hereby you will understand that the India mission stretches out to you the right hand of fellowship in the glorious task of bringing the message of salvation to all peoples.

"Today is the day of salvation." This is our opportunity. Greater than being rich, or happy, or famous is the being good and unselfish, for the good are true to Jesus and the unselfish serve others.

## In India Again

BY D. L. FORNEY

Our last notes were sent from Yokohama, Japan, our first stop after leaving Seattle. From there our voyage was fine, and an interesting study, being broken only by stops at Kobe, Nagasaki, Shanghai, Manila, Hong Kong, Singapore and Colombo, before reaching Bombay.

We also spent a few hours in Tokyo, where the World's Sunday School Convention will convene next October. This is a typical Oriental city, and those who attend the convention in October should not expect to find the modern up-to-dateness of our convention cities in America. Hotel conveniences and modern improvements are decidedly limited, while prices for such conveniences will no doubt be high. There will be abundant opportunity to exercise patience, along with many other Christian graces. And if the spirit of Japan's representative at the Geneva Convention prevails at the Tokyo Convention, and if his invitation message: "That the Land of the Rising Sun might become the Land of the Risen Sun of Righteousness" is realized, a wonderful purpose will have been served.

The sights of the Orient will attract many. Fujiyama, the sacred mountain of Japan, once seen, will never be forgotten. Diabutsu, the immense image of Buddha, is not now revered as once it was. The "world-renowned" water-falls of Kobe attract many passers-by, as do many other objects of interest.

Shanghai and Hong Kong are typically Chinese cities, with a very fair proportion of English and American residents. One thing that seemed very apparent, in both Japan and China, and especially the latter, is the accessibility and openness for the Gospel. In a short trip into the interior of China, this spirit was very noticeable. Changes—political, social and religious—are going on. Foot-binding in Southern China is a thing of the past. Ancestral temples are being used for Christian schools. Many, from various districts, have gone to America, and have become Christians. Some have returned to their old homes and have infused new ideas into the home-life of their people. The rising generation is seeking an education, which means more light. Gospel teaching is needed. Sunday-schools should be organized. All these are needed, and who will come?

It was our privilege to enjoy a visit with Sisters Martha Shick and Elizabeth Arnold, of South China. Here is a needy field and a wonderful opportunity. These two faithful workers are able to reach only a few of the millions of unreached souls in this vast territory. Real Christian courage is needed to enter a field, fraught with so many privations and dangers, as are to be met here. This is the home of our Brethren Moy Wing, Moy Gwong and Moy Stoner, and is as an opening wedge that should be used to open up this vast territory that is ready for the harvest. Of such a place as this our Master has said: "Pray ye therefore the Lord of the harvest that he send laborers."

The arrival of our missionary party in India is the last group of those going out from the 1919 Conference. We were met in Bombay by Bro. Stover and family, who were making final preparations for their sailing to the homeland, along with Bro. Pittenger and family and others. Besides Bro. Stover and family there were also Brethren Hoffert and Lichty, Sisters Ross and Goldie Swartz.

Before our boat was at the dock, Bro. Lichty clambered up the side of the vessel on the rope-ladder, and brought to each of our party a goodly supply of home letters. He also helped us through customs and all other necessary requirements, till we were on the train, ready to leave Bombay. On Sunday, April 4, we took the night-train for our various stations. Bro. Hollenberg's stopped at Dahanu, and were met at the station, though near the midnight hour, by the workers there. Bro. Wagoner's stopped at Bulsar, as did also Sisters Brumbaugh and Blickenstaff. Bro. Wagoner's are domiciled at Bulsar for the study of Gujarati, while the others, a few days later, proceeded to Mahabaleshwar to take up the study of the Marathi language. Self, wife and Lucile came on to Novsari, Jalapur, arriving on the morning of April 5 (that being the birthday of my father, Edmund Forney, eighty-two years of age; mother also past eighty). We were met at the station by Sister Shumaker and others, who had come for the fourth time to meet us.

We were soon "at home" in the bungalow that had been our home almost twenty years before. Songs and prayer and garlands of flowers were part of the reception. Some familiar faces greeted us, but the larger number were new ones. One of the familiar faces was that of our old teacher in Gujarati, Mr. Deshmuk. He has been a teacher of the language to a number of the missionaries, and a valued helper to the mission in various ways. We appreciate his help again, in getting a new hold on Gujarati.

Of the prospects for the future we can say more as we get better acquainted with conditions. There is plenty to do, so we will not be idle, as we found the first Sunday, when the native minister, Naranji, could not be present, and the Gujarati message, though not a lengthy one, was delivered by your humble servant—the first for sixteen years.

In less than two weeks after our arrival, the children of our party were accompanied by Sister Alice Ebey to the school among the hills of Landour. We are lonely without them. But good letters from there and from children in the homeland help very much. Sister Shumaker, on the advice of Dr. Nickey, will also leave May 6 for Landour, for a much needed rest. For the work of the Jalapur station we must thus early assume a larger share of responsibility, for which we need Divine guidance and help. The work is the Lord's, not ours alone, and we know that he is able when we are not. We plead the prayers of the faithful for these tasks.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### ROANN, INDIANA

An Easter program was given April 4 by the children. April 11, both morning and evening, we were glad to have with us four members of the Volunteer Band of Manchester College, who favored us with readings, special music and splendid talks on subjects of interest to all, such as: "How May We Discern the Will of God?" "The Power of the Cross," "The Laymen's Movement," and "Save America and Save the World." A free-will offering was taken for the members of the Band and the forwarding of their work.

April 18 Bro. Ira Long, of Andrews, Ind., gave us a very forcible sermon on the Forward Movement. April 25 we were glad to have with us Eld. I. B. Book and family. Eld. Book gave us an inspiring sermon on "The Fruit-bearing Vine." Bro. Cottrell, from North Manchester, was with us May 2 and 9 to give us further explanation of the Forward Movement.

We observed Mothers' Day with a short program at the opening of the Sunday-school hour. Since our last report one has been received by baptism. June 3 we met in regular council, with Eld. I. B. Book presiding. One letter was granted. Bro. Ira Seitner was reelected church trustee for three years; Bro. Ray S. Figert, Sunday-school superintendent; Bro. C. C. Miller, president of the Christian Workers' Meeting; the writer, superintendent of the Home Department for the next six months.

We decided to hold our love feast Oct. 2, at 6 P. M. At present we are working on the Forward Movement budget.

Sarah C. Seitner.

### UNION BRIDGE, MARYLAND

On Sunday evening, May 9, the writer met with the members of Union Bridge, to enter upon a two weeks' series of meetings. A good-sized audience was present, and close attention was given to the message. The meetings increased in interest and attendance. A number of members from Blue Ridge College and the Beaver Dam congregation attended, giving encouragement and inspiration. Good song services also contributed to the interest of the meetings. The visits in the homes were pleasant in the truest sense. One brother of seventy some years was baptized.

May 15, with a number of the members from Union Bridge, we attended the love feast at Beaver Dam. On Sunday morning the writer was called home to preach a funeral sermon. In his absence Bro. Bowman delivered the message at Union Bridge. The writer returned in the evening and continued the meetings until May 23.

The same evening we commenced a week's series of meetings at Mountain Dale, a mission point in the Monocacy congregation. A good-sized audience was present to greet the speaker. The meetings continued with increasing interest and attendance until May 28. The preaching was of a doctrinal character. On Saturday morning three were baptized. The same evening the love feast was held at this place, with ninety communicants present. Brethren D. O. Metz and John Albaugh, of Beaver Dam, and J. S. Weybright, of Thurmont, were present. Bro. Metz officiated. We were glad to have with us, at the feast, our aged elder, John Flohr, of the Monocacy church.

Bro. Arthur Rice is located here and is doing efficient work. They have 107 enrolled at Sunday-school, with an average attendance of about seventy-five. The members conform to the standard of the church. This is also true at Union Bridge. There is no inclination to depart from the simple life. The meetings closed on Sunday morning, with a full house.

T. S. Fike.

### EVANGELISTIC SIDE-LIGHTS FROM INDIA

**Evangelistic Week.**—This special week of evangelistic effort was observed at all our stations except one. Nearly all observed one week in February, but not all the same week. As the statistical report, to appear in the June "Missionary Visitor," gives a detailed account of the results of our evangelistic work at each station, and the total for two years, there will be no need of going in detail here. The total number of work groups was 32; workers, 364; villages visited, 554; meetings held, 417; the number who heard the Gospel Message was 21,067. We sold 5,593 Gospel portions, 1,342 tracts, 37 New Testaments and 8 Bibles. We distributed free 4,120 tracts. There were 22 schools asked for. Forty-three are recorded as inquirers and 16 were baptized.

In comparison with last year, we find an increase of 8 in the number of towns visited; 1 more Bible, 578 more tracts and 507 more Gospels were sold. In other respects, there were 12 work groups and 191 workers less than last year; also 363 fewer meetings were held and the number of hearers was 12,883 less than reported last year. There was a decrease, in the sales, of 14 New Testaments and 186 tracts, as compared with last year; also 12 fewer schools were asked for, 15 fewer inquirers and 3 baptisms less than were reported in 1919. But last reports show that the offerings at District Meetings total Rs. 2,377.9, which is Rs. 379.6 more than last year. The reports of this week of special effort show that more literature is sold and distributed than during the remaining 51 weeks of the year. During the week of special effort, in 1919, there were 4,886 Gospels sold. The total for the year is 6,909; 51 New Testaments, as compared with 74 for the year; 1,528 tracts and 2,283 for the twelve months. During that week 3,542 were distributed free, while during the year 5,862 tracts were given free. However, during that week only 7 Bibles were sold, while the number for the year amounted to 42. As to number of baptisms during 1918, there were 15 during evangelistic week, and 299 during the year, while in 1919 there were 19 baptized during the time of special effort, and 417 for that year. Most of the literature is sold, during the rest of the year, through colporteurs. The Bulsar colporteur sold over 1,200 Gospels during 1919.

Evidence that should be more prayer and greater preparation, previous to these times of special effort, and there should be more determined effort to do more evangelistic work throughout the year. During 1919 there were 6 tenting or touring groups, who spent in all 36 weeks in that work. Among them were 4 missionaries and 18 Indian workers, who made repeated visits to 68 villages. During the past season Sister Royer, at Dahanu, and Sister Ziegler, at Ankleswar, were able to spend most of the winter season tenting in the villages. Bro. Lichty was able to visit most of the villages in which we have work in the Raj Pipla and Ankleswar districts. There is room for much more work along evangelistic lines in the villages, and we can expect great improvement along this line, after our splendid group of new missionaries get a working knowledge of the language.

It is encouraging to note that from Vali, every Sunday evening, three groups of workers visit near by villages and break to the people the Bread of Life. One group visited a liquor-shop, run by a Parsee lady, and held a meeting. In that meeting the evils of drink were emphasized. From Bulsar also three groups of Bible students and older boys of the Boarding-school go out each Sunday evening to preach the Word. When possible, the missionaries go out with these groups. Such work is to be encouraged.

At the recent Gujarati Missionary Conference, in Surat, ample time was given to a consideration of the growing friction, in some quarters, between the missionary and the Indian worker. The growing spirit for national independence and self-government is being felt in the Christian church. It is the natural result of the awakening in education and teaching, and the missions must so adjust themselves as to give larger responsibility and power to the Indian church. Too often the well-educated Indian seeks other work rather than the Christian mission. The ministry of B. M. Lampar, of the M. E. Mission, told of an incident at their recent National Conference that gave hope of better things. The spiritual tone of this conference ran high and the needs of India

(Continued on Page 366)



## CLOSING THE SCHOOL YEAR AT MOUNT MORRIS, ILL.

The General Commencement Exercises of Mount Morris College were held on Friday, May 28, at 10 o'clock. The address of the day was delivered by Dr. O. D. Foster, who was a student of the college a number of years ago and has since that time won wide distinction for himself. He delivered a very able address on the present crisis of the world. At the conclusion of this address, thirty-six diplomas were granted to the graduates of the various courses.

A regular Trustee Meeting was held during Commencement Week. The trustees seem well pleased with the present outlook, and are making plans for extensive improvements, which will be necessary to take care of the increasing number of students, who are planning to attend the college. Nearly all dormitory space is already reserved for next year. They also endorsed very heartily the project of landscaping the campus, which is being carried out on an extensive scale.

The other events of the week were as follows: (1) The Alumni Banquet, which was attended by nearly a hundred graduates of the college and their friends. (2) The Senior Class Program, in which the academic grades appeared. (3) The Cantata, entitled, "David the Shepherd Boy"—a rare musical treat to those who heard it. (4) The Oratorical Contests of the literary societies. (5) The Baccalaureate Sermon, in which Eld. Edward Frantz impressed upon the members of the graduating classes the challenge of real Christian living in the present chaotic period of our world history. A. J. Brumbaugh.

## SOME ANNUAL MEETING ATTENDANCE STATISTICS

Up to, and including June 5, I received 423 orders for Identification Certificate blanks for the buying of tickets at reduced fares to the Sedalia Conference. These orders totaled 3,356 certificates. The orders, as received and mailed out by me, came from representatives or individuals representing 423 congregations. Only one of the number ordered as many as one hundred, one for seventy-five, and a few for forty and fifty, a goodly number for six, ten and twelve, but about forty per cent of the orders called for from one to five blanks. The numbers, as called for by the States, and the names of the several States, are shown in the table herewith given, placed properly as they belong in our Conference territory:

### Conference Territory Represented by States

East of the Ohio and South of the Potomac		
Pennsylvania, .....	375	West Virginia, .. 17
Virginia, .....	294	Tennessee, .. 10
Maryland, .....	69	New York, .. 5
Total, .....		
West of the Ohio and East of the Mississippi		
Indiana, .....	446	Illinois, .. 402
Ohio, .....	423	Michigan, .. 29
Total, .....		
West of the Mississippi		
Kansas, .....	601	Colorado, .. 27
Iowa, .....	294	North Dakota, .. 21
Missouri, .....	294	Nebraska, .. 11
Nebraska, .....	60	Texas, .. 11
Total, .....		
Pacific Coast		
California, .....	62	Washington, .. 27
Total, .....		

To know the total number, going by rail to the Conference, we must add for the ministers who enjoyed the privilege of traveling on clerical fares. This number, I think, approximately from 450 to 600, which will make the total that traveled by railroad to this year's Conference from 3,750 to 4,000.

The several Passenger Associations seemed very much inclined to favor us with the one and one-third fare for the round trip from all points, provided, however, that we, in return, used it in sufficient numbers to warrant the carriers doing so. The Trans-Continental Passenger Association, finding that the travel would be light from the Pacific Coast, informed me, at the last moment, that the prospective number did not warrant carriers granting us the reduced fare, though the matter had been long under advisement. They, however, recommended to the brethren to buy all-year tourist tickets to Kansas City, or to St. Louis, Mo., rebuying, at these points, tickets to Sedalia at the excursion fare rate, authorized therefrom—this being the best that could be offered us.

The work assigned me I did as best I could, considering all the circumstances connected therewith. A careful study of the above statistics, as to numbers from the farthest away territories, will surely call for thanks from us to the railroad people for favors granted us in the entirety.

E. S. Miller,  
General Transportation Agent.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Pasadena.—May 21 our church held its quarterly council. Six letters were granted. Recently our missionary committee donated \$100 toward summer deputation work of the Mission Band of La Verne College. Our members enjoyed their spring love feast May 16, with Bro. Ernest Vanmar of Chicago officiating. Our apportionment for the Forward Movement was \$1,460, and up to the present time we have raised \$1,687. The church voted to retain our pastor, H. A. Brubaker, until September, 1921. Our elder, Bro. Tiedtke, has taken a leave of absence, and will be engaged in revival services and also attend the Sedalia Conference as a member on the Standing Committee. Our delegate to Conference is H. A. Brubaker.—Mrs. Ida B. Gibbel, Pasadena, Calif., June 1.

Santee.—May 23 Brother and Sister G. H. Bashor, and Brother and Sister S. E. Decker, of Glendora, Calif., were with us. In the evening we held our love feast. At the council meeting, Sisters L. E. Allen and Mary Gish, of San Diego, were chosen to canvass the members of the city, to see what could be done along the line of starting a church in San Diego. Any alert minister who would like to be where he could help build up the Lord's work and at the same time enjoy a fine climate, could not find a better place, nor a more needy field. There are quite a few members in the city now, that we know of, and more might be found after the work is started. Any one desiring further information about the matter,

may correspond with Sister L. E. Allen, 3551 Newton Avenue, San Diego, Calif., or the writer—Anna R. Hyatt, Santee, Calif., May 29.

### CANADA

Bow Valley church met in council May 22, with Bro. Weddle presiding. Two letters were read. Bro. Warren Slabaugh will hold a revival meeting for us in July. On Sunday evening the Christian Workers gave a missionary program, after which Bro. Weddle delivered a splendid sermon on missions. The annual offering was lifted for one sister said they were willing to be used as the Master saw fit. Bro. J. W. Weddle was elected delegate to Annual Conference, with Bro. L. S. Shatto, alternate. Bro. F. E. Pobst is our delegate to District Conference, with Bro. J. C. Culp, alternate.—Maude Pobst, Gleichen, Alta., Can., May 30.

### COLORADO

Colorado Springs.—Our revival meetings, conducted by Bro. J. E. Young, of Nebraska, have closed. Three confessed Christ. May 23 we held a memorial service for the soldiers of the G. A. R. of this city, sixteen being present. Our pastor gave a splendid sermon on "Christian Welfare." Bro. A. P. Becker, of Norcorat, Kans., was with us a few days, and gave several inspiring talks. Bro. Yoder, of the Mennonite church, recently gave us a very good talk on "Everyday Life in Argentina," which he spent some time.—Bertha Baker, Colorado Springs, Colo., June 1.

### IDAHO

Boise Valley.—Our regular council was held May 20, with Eld. Imo presiding. The visiting brethren gave a good report. In order to do more active Christian service, an organizing committee, composed of seven members, was appointed. This same committee was chosen as a paragon building committee. Sunday-school was reorganized for six months, with Bro. Roy Rhodes, superintendent. The Christian Workers' Meeting also was reorganized and this time Clifton Johnson was chosen president. Our delegates to District Meeting are Brethren Oliver Benner and Roy Rhodes. A committee of four was selected to arrange for a Fourth of July program. Since our last report four members have been reclaimed, making a total of seventeen received into the church as a result of our late series of meetings.—Mrs. C. E. Sandy, Meridian, Idaho, May 31.

Notice to the Churches of Idaho and Western Montana.—Because of conflicting with the Chautauqua at Payette, the date of District Meeting, June 29 to July 1, has been changed. It will be held July 6-8. All ministers will please announce the change in public, so that all may be informed.—Fred A. Flora, Clerk, Moscow, Idaho, June 3.

### ILLINOIS

Cherry Grove church met in council May 27, with Eld. I. R. Young presiding. Bro. Alvin Sword and wife were elected delegates to District Meeting. Christian Workers' officers were elected, with Bro. Roy Frey as president. Bro. Chas. Shier was elected church trustee. May 30 we held our love feast. The roads and weather were ideal, and consequently we had the largest number of members present we have had for years. About 250 members commenced—thirteen of that number being ministers. May 28 Sister Eva Trostle, from Bethany, gave us an excellent talk. May 9 the Chicago Mission Band entertained us. May 16 Brethren Claybaugh and White, of Chicago, gave us stereoscopic views, which were greatly enjoyed by all.—Lanah E. Shidler, Lanark, Ill., June 1.

Liberty church met in council May 8, with Bro. Robert Stinnette presiding. We appointed Ray Clay as delegate to Annual Meeting, with Kell Akers alternate. We devoted the last series of meetings in September or October. Bro. Robert Stinnette and wife, of Indiana, came to us from Chicago. We are glad to have them, as we have been without a pastor for some time. We are arranging a program for Children's Day on June 20. The members of our neighborhood churches, has been of great value to us. We went over the top nicely with our apportionment in the Forward Movement drive. There is much work to be done in this community and we are hoping soon to have a resident pastor.—Anna Buterbaugh, Polo, Ill., June 3.

Mulberry Grove.—Our love feast was held May 29. We enjoyed having with us some members from adjoining churches. Our May council was held at the usual time, May 28 Bro. J. W. Lear and his counsel were with us, in the interest of the Forward Movement. A large crowd was out and much interest was manifested in the talks that the two brethren gave us.—Mrs. W. H. Ketting, Mulberry Grove, Ill., June 2.

Oak Grove church met in council May 29. Eld. Ervin Weaver was chosen delegate to Annual Conference, with Bro. Kenyon, alternate. We are planning on having all-day entertainment for the Sunday-school July 4.—Edna Wine, Low Point, Ill., June 8.

Pine Creek.—We held our love feast May 22, with Prof. Randolph of Mt. Morris College, officiating. On Sunday morning he preached an inspiring sermon. Sister Fanny Bucher conducted the song service. May 9 a Mothers' Day program was rendered by the Sunday-school, after which Bro. Redden, of Mt. Morris, gave a splendid sermon, in keeping with the spirit of the day. As we have had no pastor since the first of the year, Bro. Redden has been doing most of the preaching for us. His messages are practical and helpful and we appreciate his work. The interest and helpfulness, which has been shown by some of our neighboring churches, has been of great value to us. We went over the top nicely with our apportionment in the Forward Movement drive. There is much work to be done in this community and we are hoping soon to have a resident pastor.—Anna Buterbaugh, Polo, Ill., June 3.

Yellow Creek church met in council May 29, with Eld. P. R. Kettner presiding. Our love feast, which was held June 5 and 6, was largely attended. Bro. I. R. Young, of Cherry Grove, officiated. On Sunday morning Bro. Geo. Miller, of Wadams Grove, spoke to us. We are preparing to give a program on Children's Day.—Minnie Kuehlman, Pearl City, Ill., June 7.

### INDIANA

Auburn.—On the evening of May 29 we enjoyed our love feast. On Sunday morning preceding, the pastor, Bro. J. C. Shull, gave a message, looking forward to this meeting, that the hearts and minds of all might be in preparation to receive the largest blessing. The number of communicants was small, but we felt closely drawn to each other and to the Lord. The pastor officiated. On Sunday morning following, a special children's service was conducted by the pastor's wife. The value of such a service to our neighboring churches, has been of great value to us. We went over the top nicely with our apportionment in the Forward Movement drive. There is much work to be done in this community and we are hoping soon to have a resident pastor.—Anna Buterbaugh, Polo, Ill., June 3.

Bachelor Run church met in council June 2, with Eld. Ira Kreider presiding. Five letters were granted. Bro. Kreider was chosen delegate to Annual Conference, and Bro. Fred Myer, delegate to the District Sunday-school Meeting. Our love feast was held for Oct. 23, beginning at 6 o'clock. Bro. Kreider was chosen elder and pastor for another year. It was decided to secure Bro. Heestand, of North Manchester, to conduct the song service during the revival of the fall. Which will be held the latter part of August, with Bro. J. F. Swallow, as evangelist.—Ruth Garrison, Brighthouse, Ind., June 7.

Beech Grove church observed Church Day May 30, with an all-day meeting. The attendance was large. Bro. D. W. Bowman, of Anderson, delivered a very inspiring sermon, which was being "For Church and My Place in It." In the afternoon Bro. Wm. G. Marshall had charge of the music.—Edna Norris, Fortville, Ind., June 8.

Bremen.—After receiving the news that Bro. Nicodemus could not be with us in a revival, because of serious sickness, Bro. Cripe held one week of instruction, which was continued for two weeks. Eight were received into the church by baptism. Our love feast was held May 30.—Dorothy Carbiener, Bremen, Ind., June 8.

Clear Creek church met in council June 3, with Eld. I. B. Wike presiding. Bro. J. E. Young was elected delegate to Annual Meeting. May 9 a Mothers' Day service was held. An appropriate sermon was delivered by our pastor, Bro. Wike. A committee was chosen to arrange for a Vacation Bible School, to be held some

time in August. We are planning for our Children's Meeting June 27. Our Sunday-school and preaching services are very interesting and inspiring.—Ardeth Lassiter, Huntington, Ind., June 4.

Ed River church met June 3, preparatory to our love feast. Our regular quarters council business was also transacted. Six letters were received and two granted. Bro. C. A. Wright, of Manchester College, assisted us in a ten days' revival meeting, closing May 30. Three of our Sunday-school children were baptized. Our love feast was held June 5, with a goodly number attending. The following ministers were in attendance: Brethren Daniel Wysoyng, J. D. Rife, A. R. Bridge, Geo. Miesher, Chas. Miller and S. L. Young. Bro. Wysoyng officiated. We expect to entertain the District Meeting of Middle Indiana the second week of October.—Laura Miller, North Manchester, Ind., June 7.

Goshen City.—May 9 Bro. A. C. Wicand conducted the examination service, preparatory to our love feast, at which he officiated in the evening. The attendance was unusually large and the meeting was very spiritual and helpful. May 30 four members of the Bethany Mission Band gave a missionary program, which included an illustrated talk by Bro. Neher. A special council was held June 2, at which five letters were read and thirteen granted. The church approved the plan of the Sunday-school to hold a Daily Vacation Bible School, beginning July 12 and lasting two weeks.—Beulah I. Manahan, Goshen, Ind., June 7.

Kewanna church met in council May 27, with Eld. Geo. E. Swihart presiding. Six letters were read and two were granted. Bro. Judson Crabill was elected trustee. Eld. Roy Miesher was chosen delegate to Annual Meeting. It was decided to hold an all-day Harvest Meeting some Sunday in August, with Eld. Chas. R. Oberlin, of Logansport, Ind., in charge.—Myrtle Miesher, Kewanna, Ind., June 7.

Kokomo church has just closed a two weeks' revival. Bro. Fair, our pastor for the coming year, thought it a good way to get acquainted with his flock, also with friends of the Brethren. He preached seventeen sermons, and much interest was manifested all during the meetings. Two Sunday-school scholars were baptized on Sunday afternoon. Many new members are moving to our city and are taking hold of the work with zeal, which is an encouragement to the church here as well as to the pastor.—Mrs. Anna Davis, Kokomo, Ind., June 7.

Manchester church met in council May 27, with Eld. T. E. George presiding. Six letters were received and three were granted. A Vacation Bible School will be conducted by Bro. E. E. George, this summer, at the church here. Elders T. E. George and J. H. Wright were chosen delegates to Annual Conference. We are expecting Bro. H. J. Beachley to be with us in a series of meetings in August.—Ivah M. Grossnickle, North Manchester, Ind., May 27.

Maple Grove congregation convened in council May 27. It being impossible for G. L. Studabaker to be with us, Eld. J. E. Mitchell presided. We decided to have a Harvest Meeting the latter part of August. We feel very much encouraged having secured Bro. Ota Gibson and wife, of Bethany Bible School, to take charge of the church during the summer months.—Mrs. Mae Dumond, Jassonville, Ind., May 31.

Maple Grove.—May 24 Bro. D. O. Cottrell, of North Manchester, was with us in behalf of the Forward Movement. The church met in council May 29, with Bro. Frank Kreider presiding. Four letters were granted. Our series of meetings will begin July 25, with Eld. J. H. Fike, of Middlebury, evangelist. Following the meetings our time for Sunday afternoon. Our church has pledged to raise the full quota for the Forward Movement. Our prayer meeting, each Wednesday evening, is becoming very interesting through the spiritual devotion of Bro. Roush. A singing school has been organized for Saturday evening, with Bro. Earl Nusbaum as leader.—J. S. W. Whitcher, New Paris, Ind., June 1.

Pleasant Dale.—June 6 was the day for the rededication of our church. The house was filled both morning and evening with our neighbors and friends and a number from adjoining churches. Among the visitors were Sister Clara Stahl, of Manchester College, who had charge of the singing; Bro. Geo. Winger and wife, Bro. D. B. C. of Marksville, La., Bro. C. C. of Marksville, La., Bro. Lawrence Shultz and wife, Brethren Geo. Swihart and Jacob Heller, Bro. Winger preached the dedicatory sermon in the forenoon. The building committee were lacking about \$4,000 and the offering went over the top, amounting to \$4,407.29. Bro. Winger preached a strong timely sermon in the afternoon. The offering was \$1,200. The Aid Society served dinner free but some wanted to give, and \$23 was raised. Bro. Swihart preached in the evening to a well-filled house. He also held services for a week prior to the dedication, preaching in all ten spiritual, doctrinal sermons. The attendance was very good and our members were strengthened.—Emma Miller, Magley, Ind., June 8.

Pleasant View church met in council June 3, with Eld. Snell presiding. Six letters were read. Bro. Snell was re-elected elder for the coming year. It was decided that our Harvest Meeting be held Sept. 12, and our communion service Sept. 19. We expect Bro. J. E. B. of Union City, Ind., to be with us in a series of meetings. May 9 four members of the Volunteer Mission Band of Manchester College gave a splendid program. Bro. Russell Wenger preached for us June 6, both morning and evening.—Bertha Snell, South Whitley, Ind., June 8.

Shipshewana church met in council, with Eld. J. L. Miesher presiding. A letter was granted. We elected our Christian Workers' officers for the next six months, with Mary Sherk, president. Our Harvest Meeting will be held July 25, May 23 we had a joint Sunday-school meeting at this place. The attendance and interest were good. Attendance at our Sunday-school and church services were good. June 8 one was received into the church by baptism.—Mrs. Geo. S. Sherk, Shipshewana, Ind., June 8.

Spring Creek church met in council May 8, with Bro. Myrle Landis presiding. Several letters were received and the reports of the annual visits were made. Bro. Geo. Miesher was chosen delegate to Annual Meeting, with Bro. Geo. Snell, alternate. Our Children's Meeting will be held June 20. June 21 we expect to begin a two week's Vacation Bible School. Our series of meetings will be held by Bro. Hugh Miller, of Bellefontaine, Ohio, beginning about the middle of October. May 16 we held our love feast, which was very well attended and enjoyed by all present. May 30 Bro. Lawrence Shultz, of North Manchester, gave us a talk on "The Christian Education." A reading was given by Sister Leman.—M. Amanda Rusher, Sidney, Ind., June 1.

Union church met in council June 3, with Eld. Eli Rose presiding. Several trustees and other officers were elected. We decided to hold our Harvest Meeting Sept. 12, and our communion service Sept. 19. We expect Bro. J. E. B. of Union City, Ind., to be with us in a series of meetings. May 9 four members of the Volunteer Mission Band of Manchester College gave a splendid program. Bro. Russell Wenger preached for us June 6, both morning and evening.—Bertha Snell, South Whitley, Ind., June 8.

Union.—We have just finished a two weeks' revival meeting, with Bro. Myrle Landis, of Sidney, Ind., as evangelist. Nineteen were received into the church, and three others were baptized some time ago, making a total of twenty-four received into the church. The sermons by Bro. Landis were a great uplift to the church. He also helped put inspiration into our song service, which was directed by Gladys Strycker, one of our chorists. On Saturday evening we held our love feast, which was largely attended.—Geo. W. Anglemeyer, Nappanee, Ind., June 7.

Wabash.—May 23 Bro. Renlogie gave a talk on Sunday-school work. In the evening Sister Clara Shultz gave a reading on the book, "The Sign of the Cross," both of which were much appreciated. June 3 the church met in council, with Eld. E. S. Brubaker presiding. Bro. Bowers was chosen delegate to District Meeting. Our Harvest Meeting will be held Sept. 12, followed by our series of meetings, conducted by Bro. Norris, of North Manchester.



**Williams.**—Bro. H. H. Ritter, of Mabel, Oregon, visited the churches in Southern Oregon in the interest of mission work. He preached in the Williams church May 16. The members are few and scattered and we enjoy such visits. We are looking forward to purchasing a churchhouse in Grants Pass and organizing this year.—Alice S. Christlieb, Grants Pass, Oregon, June 1

## OHIO

### PENNSYLVANIA

Altoona (Twenty-Eighth Street).—We held our love feast and communion May 23 with about 100 members present. It was the

## PENNSYLVANIA

**Altouna** (Twenty-Eighth Street)—We held our love feast and communion May 23, with about 100 members present. It was the first love feast with our new pastor, Bro. B. F. Waltz. Our elder, Bro. J. H. Waltz, is a very capable and experienced man, and is acquainted and is taking a survey of all members and families. We have been receiving very helpful messages from the pulpit. May 30 has observed Church Day. A sermon was delivered by the pastor, on "The Work of the Church." An increased interest is being manifested in the church, and the study class. We are ready to organize a Christian Workers' Society, to meet on Sunday evenings before church service. May 18 two classes of young people gave an interesting program, followed by a reception to Brother and Sister Waltz. The young people are trying to help wherever they can. The young people, recently purchased, have been redecorated. The Sunday school is doing well. The young men are giving their time to clear the debt on the parsonage, which is already half paid.—Elsie Mentzer, Altouna, Pa., June 8.

**Codorus.**—May Bro. Levi S. Mohler, of Elizabethtown, Pa., came to the Codorus house for a series of meetings, which lasted until May 15. There were no converts. May 16 a love feast was held at the Fairview house. The following ministers were present and officiated: Bro. J. E. Picklin, A. L. Little, J. E. Myers, Hiram C. Thomas, Thos. Keiser, Daniel Weisner, and G. L. Weaver. The following May 30 a love feast was held at the Codorus house. The officiating ministers were present: Bro. J. E. Myers, L. W. Leiter, P. C. Whitmore and Bro. Ralph W. Schlosser, who officiated. Bro. W. Grant Group will hold a series of meetings at the Pleasant Hill house some time in August.—E. H. Lehman, Dallastown, Pa., June 4.

**Conestoga.**—Since our last report one has been received by baptism. May 15 Sister Lydia Taylor favored us with a lecture on "The Kingdom of God," which was well attended. The new Brethrenville house, which was largely attended. Ministers present were Elders G. N. Falkenstein, Aaron Hoffer, David Snader, Sr., Geo. Wolfe, S. N. Wolfe, John Myer and S. H. Hertzel, who is elder in charge of the work here. July 1 the Brethrenville Sunday-school opened with 100 scholars. When the program will be rendered on June 13 we will have our quarterly missionary meeting. Eld. M. G. Forney, of East Petersburg, will deliver the address. We are anticipating holding two revival meetings during the next month— one in August at the Monterey house, where Eld. A. A. Reber, of Philadelphia, will be the evangelist. The monthly meeting at Brethrenville house in November, if we can secure an evangelist.—D. S. Myer, Brethrenville, Pa. June 5.

**Fredericksburg.**—We held our love feast May 20 and 21, at the Meyer house, with Eld. Samuel Witmer officiating. Ten other ministering brethren from neighboring congregations were present. Five certificates have been received since our last report. May 8 Sister Lydia E. Taylor spoke at the Fredericksburg house. Mothers' Day was very appropriately observed. Our three Sunday-schools rendered a program of exercises at the Fredericksburg house. Eld. Henry Ober gave a much appreciated address on "Faded Orange Blossoms."—Annie B. Wenger, Fredericksburg, Pa., June 1.

Maple Glen.—June 5 and 6 Bro. O. R. Meyers, of Juniata College, was with us in a Bible Institute. In the four meetings that convened he gave us rich things to think about. Sunday morning we were made to feel that the responsibility of the Sunday-school

**Lima.**—The church work here is progressing nicely. Recent-  
ly two were received by baptism. Bro. O. P. Haines, of Akron, Ohio,  
has been secured as pastor of the church, to fill the vacancy caused  
by Bro. Lehman accepting charge of the Richland congregation  
near Mansfield, Ohio. May 25 a farewell party was given for Bro.  
Lehman and family, who have labored here in pastoral work for  
six years. A program was given, after which Brother and Sister  
Lehman, were each presented with a Bible.—S. Kathryn Bower  
Lima, Ohio, June 3.

pupil is as great as that of the officers. In the afternoon we were told how to make our worship attractive, so that we might draw more to our Sunday-school and church services. The evening discussion was on "Leadership," which was also very much appreciated. We feel that the teaching of Bro. Meyers was an inspiration and spiritual uplift to our church.—Mrs. P. S. Davis, Springs, Pa., June 7.

**Maple Spring**—May 21 Brethren M. Clyde Horal and E. M. Detwiler, of Johnstown, came to the Spiveville and Hooversville houses to elect ministers and to ordain an elder. On May 22 the two churches met at the Maple Spring house, where the vote was concluded by the following: Bro. Silas Hoover, of Hooversville, for pastor, Spiveville, W. D. Rummell, of Hooversville, Galen Blough, of Maple Spring, and Paul Rummell, of Juniata College, were elected ministers. Bro. Galen Blough and his wife were installed. Eight deacons were elected: H. J. Koonz, Elmer Lohr and C. O. Zimmerman, of Hooversville; Bro. W. D. Rummell, of Maple Spring; Bro. Silas Hoover and Harry Kaufman, of Maple Spring. Our love feast, held on May 30, was largely attended. Bro. Silas Hoover was with us for the service, and preached two splendid sermons. Our Christian Workers' Meeting was reorganized, with Bro. J. Walter Kaufman as president, and Bro. W. D. Rummell as secretary. About 100 members of the juniors' class were present. Two were received by letter at our council.—Anna Rummell Kaufman, Hollisopple, Pa., June 3.

**Marsh Creek.**—We held our love feast June 5. Elders Grant Group and Silas Utz were with us, the former officiating. Bro. Frank Kline was elected deacon and installed on Sunday morning. Bro. Group preached to a well-filled house. One has been baptized since the last report.—Ida M. Lightner, Gettysburg, Pa., June 8.

**Meyersdale.**—July 9 we began a two weeks' series of meetings conducted by the pastor, Bro. A. Rodney Coffman. There were twenty-one accessions to the church. The meetings closed with the love feast and communion—one of the largest ever held. The church and Sunday-school are both in a prosperous condition. The plan for the new church have been adopted by the board, and we hope to begin work as soon as arrangements can be made.—Mrs. D. J. Fike, Meyersdale, Pa., June 3.

**Mt. Joy.**—The work here is progressing and we feel much encouraged. Our Sunday-school and church attendance has increased since our pastor, Eld. R. T. Hull, is with us. His efforts are much appreciated. Our two weeks' series of meetings, conducted by our pastor, closed May 30 with a love feast, which was well attended and much enjoyed. About two hundred members communed. Five were added to the church by baptism and one has been reclaimed. We observed Mothers' Day with a program instead of the preaching services. We exceeded our quota in the Forward Movement.—Jerusha E. Myers, Mt. Pleasant, Pa., June 7.

unday-school de

**New Enterprise.**—Our communion, held May 30, was a very pleasant occasion. Our pastor gave us a very helpful sermon on Sunday morning on "Self-examination." At the close three confessed Christ and were baptized in the evening, before the feast. Among the many visitors who enjoyed communion with us was Bro. L. R. Holsinger, who officiated at Bro. Yoder's request. Margaret Replogle, New Enterprise, Pa., June 7.

**Rummel.**—May 2 four members of the Volunteer Mission Band of Juniata College, rendered an interesting program. We have just closed a series of inspiring revival meetings, conducted by our pastor, Bro. A. J. Beeghly. Seven were baptized. We held our love feast May 30. May 9 Brother and Sister Jas. E. Murphy were installed into the ministry. Bro. Murphy was elected a number of years ago. One letter of membership was granted. Prior to our meeting there were three baptized and one reclaimed. We are planning a Children's Day program.—Mrs. Stella Hoover, Windber, Pa., June 5.

officers were elected  
I. H. Miller, president

Shade Creek—The work here looks encouraging. Our Sunday school attendance has increased considerably during the last few months. May 1 and 2, representatives of the Volunteer Band and Juniata College gave a much appreciated program at the home of Mrs. Mary Ann Hart. The pastor, Rev. D. B. Dyer, of Ridge house. Three have been baptized since our last report. At our last council two letters were granted and five received. It was decided to hold an election for one or more ministers July 1. Our series of meetings, which had been announced to begin June 14, will begin Tuesday, June 15, at 7:30. The first service of the week, held May 23, was well attended—almost 200 members being present.—Mrs. J. L. Weaver, Hooversville, Pa., June 3.

**OREGON**

Mabel congregation had a love feast May 29. Bro. Pratt, Albany, officiated. He had been with us one week, holding meetings. Eld. S. A. Honberger, of Wichita, Kans., who is visiting Albany, Oregon, also was with us. Fourteen members were at the feast.—H. H. Ritter, Mabel, Oregon, June 3.

(Continued on Page 368)



## EVANGELISTIC SIDE-LIGHTS FROM INDIA

(Continued from Page 363)

and other countries were vividly presented. It greatly impressed a number of the young men present, who volunteered their services at home or abroad to the church under any conditions and wherever she might decide to send them. As a result, there was organized the first Foreign Mission Board of the Indian M. E. Church. To get the Indian students to realize the needs of their own people and to consecrate their lives fully to the service of the Lord, is essential, before large numbers of them will freely work at a sacrifice in the cause of Christ and his church.

"Jesus Christ and India," an editorial in "The Indian Mirror" (Calcutta) of April 2, under the above title, paid high tribute to Jesus Christ, whose sacrificial death "has been a vivifying force through the ages. . . . There is not a single spot on earth which has not been illuminated by the light of Christianity. . . . Nations have suffered because they left Christ out of calculation and gave allegiance to gods of their own creation."

Referring to the debt that India owes to Christ the writer said: "The Christian thought has influenced and continues to influence large numbers of people professing other religions, is too patent to need any demonstration. High class Hindus are sending their children unhesitatingly to mission schools and colleges. The philanthropic work of Christian missionaries is being imitated by various non-Christian societies. The last census showed 3,876,203 Christians in India, or 12 per cent of the total population. Of these as many as 3,574,770 were Indian Christians, the remainder being chiefly Europeans and Anglo-Indians. The rapidity with which the Christian faith is spreading throughout India may be gauged from the fact that, during the ten years preceding 1901, the number of Christians had increased by 32.6 per cent. It had more than doubled since 1881, and multiplied nearly threefold since 1872. The proportional increase has been greatest, by far, among the martial races of the Punjab, in spite of the hostile attitude of non-Christian bodies like the Arya Samaj. In Bengal, the Indian Christian community has risen in ten years by 30 per cent. The greatest triumphs of Christianity, however, are among depressed and aboriginal tribes, such as the Panchamas of South India, the Khasis of Assam, the Namasudras of East Bengal, the Murdas and Craons of Chota Nagour, and the Karens of Burma, whose social and mental horizon was hopelessly clouded. The influence of Christianity is displayed most strikingly in the field of education. Although the Indian converts to Christianity are recruited mainly from the aboriginal tribes and the lowest Hindu castes, who are almost wholly illiterate, they have, in proportion to their numbers, three times as many literate persons as the Hindus and more than four times as many as the Mohammedans. One Indian Christian in six is able to read and write. For males the proportion is one to four, and for females one to ten. Generally speaking, Christianity has been a great uplifting force in India, among the lower and aboriginal classes.

"The late Keshub Chunder Sen used to say that it is not the British Army, but the Gospel of Jesus Christ that insures the peace, tranquillity and happiness of the Indian Empire. That is literally true. And it may be said now, with stronger emphasis, that so long as the rulers in India act out in their lives the principles of the Sinaitic Decalogue, their supremacy will remain inviolate. But once discard the Man of Galilee and replace his laws by those of mere expediency, this great empire, built by the genius and sacrifice of the British race, will stand no longer where it stood before. Religious neutrality is one of the basic principles of British rule in India, but this does not mean that British rulers should take up an attitude of indifference toward the faith of their fathers. Indeed, the more the British rulers of India turn to Christ Jesus for help, guidance and inspiration, the more they will clear their vision and increase their capacity and strength. In other words, India will rejoice to see her Christian rulers practice Christianity more than they are known to do in these days. Statecraft and diplomacy did not save Europe from the bloodiest war ever known in history. Perhaps the Sermon on the Mount might have done so, if the nations had paid heed to it."—The Indian Witness."

**The Forward Movement.**—It is refreshing to hear of the energetic manner in which the Forward Movement campaign is being carried at home. The church has a right to expect the Indian church and mission to enter most aggressively in a Forward Movement on the field. In order to accomplish larger things for Christ in India, a representative Forward Movement Committee of Indian and missionaries is to meet April 22, more definitely to plan the work. Pray that our Indian church and the missionary body may become so energized by the Spirit of Jesus Christ as to bring about a great movement toward Christianity in our field! Without a greater manifestation of the power of the Spirit in our lives, we can not do the great work God has for us.

Bulsar, India, April 20,

A. T. Hoffert.

## FIRST DISTRICT OF WEST VIRGINIA

The Ministerial and Sunday-school Meetings of the First District of West Virginia were held in the Old Furnace congregation, six miles south of Cumberland, Md., which church is presided over by E. B. W. Smith. The ministerial force consists of A. J. Whitacre and son, J. E., and Bro. Lichtler. Although a comparatively new congregation, it is in a prosperous condition, with a fine future.

The meeting opened May 27 with a sermon on "Peace." The Church of the Brethren has been a guardian of peace ever since her organization. Many of our number have suffered in the past because of our peace principles, and our young brethren acquitted themselves nobly during the late war.

Some very important subjects were discussed on Friday, such as: "The Minister—His Call, Life," "In His Study," "Outlining Sermons," "In the Pulpit and Community," "Pastoral Work" and "Distribution of Our Ministerial Force." There were seventeen speeches made, which occupied the time till noon. Distribution of our ministerial force has come to be a problem. Some of our

congregations have as high as thirteen ministers, while three have none.

The afternoon was occupied very profitably on the following subjects: "Evangelism," "Better Attendance at Council," "Importance of Reverence for the House of God," "A Home for the Homeless Child." Our committee has already placed a number of children in homes, and it is hoped, in the near future, to have a home owned and controlled by the First and Second Districts of West Virginia, and the Western District of Maryland. It is thought advisable to secure a good farm and home, which can be made nearly self-supporting.

The day closed with a roll call of the ministers. Out of fifty only seventeen responded. Seven congregations were represented, while ten were not. One of our crying needs is to get our ministers stirred to attend these meetings. Since our last meeting, Bro. Albert Johnson, one of our ministers, passed to the great beyond, and at this time a letter of sympathy was sent Sister Johnson and family.

In the evening a missionary sermon was preached. An offering of \$31.05 was taken.

Saturday was a day full of Sunday-school enthusiasm. "The Advantage of a Conference of Superintendents and Teachers" elicited more than ordinary interest, and it was thought good, hereafter, to have supper supplied on the grounds, that the time might be occupied, between the afternoon and evening sessions, in this conference.

Sisters' Aid Societies were also discussed. It was also thought good to have a conference of the Societies, sometime, at our Ministerial and Sunday-school Meeting. The meeting closed by a very helpful sermon in the evening. Bro. Earl Flohr, of Vienna, Va., added much to the interest of the meeting.

Sunday we spent with the brethren in Keyser, W. Va. Their new church is nearly completed. They are sadly in need of a house of worship. We met with them in a hall, where there was an interesting Sunday-school, after which a very attentive congregation listened to the preached Word. They hope to have the house ready for dedication early the coming autumn. Emra T. Fike.

Oakland, Md.

## ENTERED INTO REST

Eld. William Franklin Haynes was born near La Place, Ill., June 28, 1880, where he spent his boyhood. Early in life he gave his heart to God, uniting with the Methodist church. In 1904 he became a member of the Church of the Brethren. In December, 1905, he married Sister Etta Wheeler, of Cerro Gordo. The following year he was called to the ministry. They moved to Butte Valley, Calif., where two years were spent in ministerial work at different mission stations.

He spent seven years at Patterson, Calif., as pastor. Later a year was spent in Illinois, and Bro. Haynes enjoyed a year of study at Bethany Bible School, Chicago. Feb. 1, 1917, he accepted the call as pastor of the church in Virden, Ill., where he faithfully labored until God called him to a higher service.

Bro. Haynes was especially gifted with strong qualifications of Christian cheerfulness and a congenial disposition, never being easily discouraged. He was possessed with an unusual spirit of helpfulness to all about him, and was never too busy to assist any one in need.

Brother and Sister Haynes were never blessed with children of their own, but their big hearts found joy in being friends to all children, and they shared their home with motherless children at different times.

May 30 Bro. Haynes took seriously ill with pleurisy and inflammation of the heart, and died June 2, 1920, aged thirty-nine years, eleven months and four days. He leaves his wife, father, two brothers and two sisters. Services at Virden by Bro. D. W. Shock, of Girard, and Bro. E. H. Brubaker, of Virden. The body was taken to Cerro Gordo, where a second service was held by Eld. Geo. W. Miller, assisted by Bro. Shock. Interment in the new by cemetery.

Stella Brubaker.

## LA VERNE, CALIFORNIA

We held our love feast last Sunday evening, with our pastor, Eld. R. H. Miller, in charge. He also preached the examination sermon at 11 o'clock. About three hundred and thirty were at the tables in the evening. This service was inspiring and reverential.

In round numbers, our Annual Meeting offering reached \$7,500.

Our mission study work has been completed by a stenographic lecture on "Christian Americanization," by Bro. D. W. Leifer, president of our Christian Workers' Society. Four classes were in session and the interest was good. We studied "Christian Americanization," by Brooks.

Our missionaries to China—Brother and Sister Ernest Vaniman, are home on furlough, and have been in our midst for a few weeks. In our "Forward Movement" prayer meeting Sister Vaniman gave us an interesting talk on the needs of the China mission field. Later she discussed "Chinese Womanhood" at our Mothers' Meeting. On Mothers' Day she discussed the same subject at the morning preaching hour. On Sunday after their arrival, Bro. Vaniman told of their work in China during the morning preaching hour.

The La Verne College Mission Band presented a pageant, entitled, "The Pill Bottle" (which portrays the need of medical missionaries in India), in the college auditorium on two evenings, and later in the First Christian Church of Pomona, at the earnest request of her pastor. Well-filled houses greeted the participants in posed of nearly twelve hundred people. Many impressive lessons were sent home to the hearts of the hearers. The climax, as felt by some here, came when a college graduate, while visiting her parents in India (they being medical missionaries) comes in contact with the great

need of more doctors in India, and wrestles in prayer as to whether she will be an "interior decorator in New York," or a doctor in India. Immediately after she lets the Lord "have his own way," Sister Beulah Noll sang: "My Life I Have Given to Thee, Dear Lord." Another exceedingly impressive point was when the "outcast woman," the high caste woman and all the other patients, in successive groups, sang a verse of "Just as I Am," all joining in the last verse.

Our College Mission Band surely has made its influence felt in a powerful manner, with their singing to "shut-ins," and carrying echoes of the morning preaching service to them each Sunday afternoon. They also sing at the hospital, engage in deputation work and personal work among their schoolmates, etc. Several parents have been heard to say that they would rather live in La Verne than anywhere else, because of the "uplifting power" of the La Verne College Mission Band."

May 23.

Grace Hileman Miller.

## LOS ANGELES MISSION, CALIFORNIA

Herewith we give a brief report of our work at the Boyle Heights Mission since the Santa Fe Avenue Mission was merged with the Boyle Heights Mission, Jan. 1, 1919.

The two former missions—Channing Street, which was established in 1897, and Santa Fe Avenue, into which it was merged in 1907—were located in industrial districts. At no time, to my knowledge, during the twenty-one years of mission work at these two points, has it been in the minds of the workers to establish a permanent work, or to effect a church organization.

But the work at the Boyle Heights Mission is already taking on an aspect of permanency. Nov. 16 of last year, we dedicated, free from encumbrance, our new church-house, containing six Sunday-school rooms besides the main auditorium, costing \$4,644.16, and deeded to the trustees of the District. As the churches of the District assisted in making possible our new building, we desire to acknowledge the following amounts received, as reported by the treasurer and the auditing committee:

First Los Angeles church, which includes the members of the mission, \$3,852.51; Glendora, \$438.50; Pasadena, \$93.50; Covina, \$85; Inglewood, \$59; Pomona, \$35; Hemet, \$33.65; Long Beach, \$26; La Verne, \$25; Los Banos, \$5.

Recently Bro. William Lehmann, of the First Los Angeles church, donated \$3,500 for a new parsonage, which is to be known as the "Lehmann Memorial Manse." Property has been purchased across the street from the church, and repairs and additions to the present building are to be made. This property has also been deeded to the trustees of the District. For all this financial assistance the members of the mission desire sincerely to thank the donors, and attribute all glory to the Father, Son, and Holy Spirit, through the humble service.

Another encouraging feature of our work is that four of our members have recently bought property near the mission, in addition to the number who already owned their property. This adds permanency to the work.

Our average attendance at all preaching services during the past year was fifty-two, and for the Sunday-school sixty-one. Our membership is twenty-five. Three were baptized in February. Our members furnished last year nearly half of the pastor's support, and the Mission Board the balance.

The outlook for our future work is most promising. We have splendid talent among our members, and opportunity of Christian growth in our six regular services each Sunday, and two evenings each week.

Los Angeles, Calif.

C. W. Guthrie.

## DISTRICT MEETING OF THE SECOND DISTRICT OF VIRGINIA

The Conference of the Second District of Virginia was held in the Mt. Vernon church April 29 and 30 of this year—the congregation in which Bro. James R. Gish, of sacred memory, did effective work as a sower of the Word, along in the sixties. While we were together in the meeting, we enjoyed the hospitality of the brethren and sisters in those parts, and in a special way the elders appreciate the good home of Bro. J. R. Kindig, where they were lodged and held their special business sessions during the time.

Bro. Kindig is elder of the congregation and a namesake and relative of Bro. Gish. Bro. C. B. Smith is pastor of the church at present. The latter served as Reading Clerk of the meeting. There are several other ministers and elders in the congregation, who, along with the other officials and the laity, spared no means or time to make us feel welcome in their midst.

Dr. J. S. Flory, former president of Bridgewater College, for the first time served as Moderator, very efficiently. In fact, the entire set of officers served in their several positions for the first time, this year. And frequently was the good and timely advice of the older and more experienced sought, and very kindly given.

The spirit of the meeting seemed to be the very best. Even those who viewed a matter from directly opposite directions were very kindly disposed toward each other, and yet no one sacrificed his own feeling or conviction simply for the satisfaction of those who thought differently.

We were right in the midst of the Forward Movement Financial Canvass, and a number of the churches had already, at the opening of the conference, reported as having raised their quota, and more, so there was real reason for rejoicing. And all along, too, the spiritual side of Christian service was stressed, so as not to become ill-proportioned or vainglorious in our lives. On Wednesday evening Bro. A. B. Miller, our Regional Director, gave us an inspiring address from Acts 1: 8: "The Price of Power." And on the following evening Bro. Paul H. Bowman delivered his masterly discourse from Luke 9: 58: "Stewardship and Possession."

The Board of Trustees of Bridgewater College, in giving the report of their work for the year, showed, by comparison with previous years, that there has been a steady but sure growth in the work of the institution. This is very apparent to all who have learned of the inadequateness of the present equipment, in buildings, laboratories, etc. It must suffice here, simply to say that the growth of the College department, the increased interest in Bible study and the enlarged enrollment of



ministerial students have been almost marvelous. The Student Volunteer enrollment shows an increase of 23 per cent this year. The college now has on the foreign field about one worker for every two years of her existence.

The District Mission Board reported quite an amount of work done and money raised, but saddest of all is the vast yet unoccupied territory and the unanswered Macedonian calls.

The Omaha's Home report showed that the words of the Master had not been forgotten, in which he said: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of heaven."

The Ministerial Board, too, has not been neglectful of its duty. It has been instrumental in installing into office a number of those who the church believed were called of the Spirit to serve the Lord officially.

The Board of Religious Education, whose Field Director is Bro. Minor C. Miller, has been doing very effective work through Sunday-school Institutes and Vacation Bible Schools.

The Temperance Committee, in giving its report, indicated plainly that, since the apparent victory over strong drink has been won, it is now their purpose to center their efforts upon the elimination of the tobacco evil.

The twelve Sisters' Aid Societies, reporting at this meeting, through their District Secretary, Sister Ida Fry, remind us of Dorcas of old. With their many deeds of mercy and helpfulness, we could ill afford to do without them. The enrollment is 398, with an average attendance of 144; money received, \$2,659.11; paid out for home work, \$790.80, and for foreign, \$1,012.45.

There were two ordinations reported this year. Committees of elders were appointed to visit six of the congregations, the coming year, for that purpose.

There were no queries sent from our District to the Annual Meeting this year.

Our delegates on Standing Committee at Sedalia are Elders H. G. Miller and Peter Garber.

Churchville, Va. W. H. Zigler, Writing Clerk.

### CARTHAGE, MISSOURI

A basket dinner and an all-day meeting at the church were enjoyed at Carthage recently. Eld. J. M. Mohler was present, and also favored us by bringing his good wife along.

Bro. Mohler's pleasing way of entertaining the children captivated them entirely. His main theme was the "abounding liberality of the Carthage congregation" which, indeed, was typified by the long tables, laden with good things, as well as by the liberal contributions of money, previously made for church work. He thought that all this "aboundant" into the riches of our liberality. This, while praiseworthy, he characterized as being only the easy part of our service.

Then he reminded us that, in reality, we had only done what thousands of worldly organizations had done long before, in giving up their earthly gains to the service of God. The real service, he said, is not to give our money merely, but OURSELVES to God. We must give the whole heart. That is what God wants—money or no money, for "out of the heart are the issues of life." Therefore we must not be "conformed to the lust of the flesh, the lust of the eye, or the pride of life, but transformed from these things. This—Bro. Mohler said—is our most difficult proposition, placed as we are, in a sinful world. The money part is, in comparison, a very easy matter.

A little reflection here will show his wisdom. Look at what other churches have done in contributions of money—their magnificent churches, their immense sums for propaganda, their lavish displays of pride. In all of this they think they are doing God's service.

If the mere matter of contributions were the main thing, our gifts would sink into insignificance, as compared with others. But, brethren, God wants US. The money is already his. Let us give him, therefore, the service of our whole body, soul and spirit!

Carterville, Mo. J. L. Switzer.

### A RESCUED LIFE

Some of our mission workers at the County Hospital paused at the bedside of a pitiable, wretched woman who had spent many years in sin of the vilest type. Our girls stopped long enough to say a few words about Christ, and to give the unfortunate creature an address where they could be reached, in case she ever desired help.

The story of this life must have been somewhat similar to that of the Prodigal Son, the woman of Samaria, or the woman who anointed the feet of Jesus. The power of God was needed to transform the lives of those erring ones of old, and the same power proved effectual in the life of the woman above referred to.

The struggle over sin has been a long, hard fight against the power of Satan. The woman was started young on the road that leads to destruction. She was the youngest of fourteen children, born on a farm in Pennsylvania, and while yet a child was compelled to see father and mother separated, because of drink and its accompaniments.

A very sad incident happened when the subject of this paper was six years of age. An older brother came into the house one day with an ax and told the child that he was going to cut off her head. He carried the threat so far that the child was thrown into convulsions through fright. She regained consciousness soon, but in a short time had other attacks of a similar nature. The doctor was called and gave the child a small quantity of morphine, in the hope of giving her relief. Other convulsions followed and more drugs were given.

In place of removing the trouble, another more serious situation came. An appetite was formed until the patient would sacrifice every comfort of life to satisfy the craving for drugs. The farm and other possessions soon slipped away from the mother. Nearly all the children were living wretched lives, and this girl was compelled to work very hard, to help support the family.

At thirteen she began to keep company with the boys, and at the age of sixteen she added, to a growing drug habit, sexual sins which helped to drag her to the ditch. When she was nineteen, she met a man who had been a periodical drunkard. He was supposedly converted. They were married in March, but were separated in August. The girl kept right on living an immoral life for three years, when the husband returned and again

lived with his wife. They started west and settled in a city in Indiana. Here they lived together for about three months, when the husband left again.

The disgraceful life that she lived in this city caused the police and detectives to go to her resort, and give her three hours to leave the city. From this city she came to Chicago, where the Salvation Army found her in a drunken condition on the streets. She was taken to a rescue home, but soon got away for drink and drugs, and was taken by the police to a local Police Station. The Salvation Army went to the prison and took her to a home, hoping that she might be freed from the drug habit. By this time she was taking as high as 32 grains of morphine a day—enough to take the life of about ten people who have not acquired the habit.

She met her husband again and went to live with him. This time they lived together for three months. A child was born, which added to the seriousness of the situation. The patient now went into a private home, hoping to support herself and child by work. Salvation Army workers, Rescue Missions, Mission Homes, and many individuals came in touch with her, and tried to rescue the poor, unfortunate woman from her misery.

She went from the above Home to a shameful life in wine-rooms and cafes. She engaged in card-playing, dancing, and immorality of the worst kind. Policemen, many times, would carry her, paralyzed with drink, from the back-room of a disreputable resort to a patrol wagon. Then she would be taken to a police station or to a Charity Home.

She had remembered meeting our people in the Hospital, and in her desperation and wretchedness she came to our girls for relief. She was put to bed and for eight long weeks, night and day, one of the greatest battles that was ever fought took place. Convulsions, continually, were hers to endure and untold agony, because of a craving for drugs. Her muscles would get as hard as bone, and her eyes as glass. A wild expression of despair would seize upon her. When consciousness was regained, there would be a calling upon God for mercy and help. The faithfulness of a few of our sisters did much for the unfortunate one, under circumstances that could not well be expressed in words. The power of God finally gave relief to one who was bound hand and foot, enduring the worst wherewith Satan afflicts humanity.

For over two years the woman has been doing much better than could have been hoped for. Nothing but the power of God could have made it possible for a person to overcome such a craving for drugs. Penniless, with a child to support and health to regain, she has been fighting a noble fight for complete victory. She is doing much better than some who have had manifold better opportunities to live the Christian life.

H. A. Claybaugh.

3435 Van Buren Street, Chicago, Ill.

### FROM THE CATAWBA SANATORIUM, VIRGINIA

Through the kindness of some good brother, sister or friend, I am the grateful recipient of copies of the "Gospel Messenger" and "Our Young People" each week for distribution among the sick and convalescents. Those who have participated in this contribution—this modest missionary effort—may be interested to know that their endeavors have not been without reward. These messengers of truth, hope and comfort have located a dear brother in Christ, and a young man who was once a member of the Church of the Brethren, and who is still near the Kingdom. I am sure that these papers are read with interest and profit by others.

Dear reader, have you a relative, a friend, or do you know of a brother or sister, who is here in this institution, whom you would desire to share in the distribution? Send me their names and I will look them up. I might add that good books of the worth-while kind are at all times acceptable. A few small Testaments, which can be purchased in Roanoke for the small sum of fifteen cents, might be used to advantage and lead an erring soul to God.

Wm. A. Good.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the bride and groom. Request should be made when the notice is sent, and full address given.

**Brubaker-Crist.**—By the undersigned, at the home of the bride's parents, Elder and Mrs. Daniel A. Crist, La Verne, Calif., May 29, 1920, Bro. Albert Brubaker and Mabel Crist—R. H. Miller, La Verne, Calif.

**Hoover-Rowland.**—By the undersigned, June 2, 1920, at the home of the bride's parents, Brother and Sister A. C. Rowland, Bro. Burp E. Hoover, of Hastings, Mich., and Sister Candace Rowland, of Peru, Ind.—D. P. Klepinger, Peru, Ind.

**Kaylor-Marshburn.**—By the undersigned, at the home of the bride's parents, Sister Nancy Marshburn, La Verne, Calif., May 30, 1920, Eld. J. I. Kaylor, missionary on furlough from India, and Ina Marshburn—R. H. Miller, La Verne, Calif.

**Knis-Rummel.**—By the undersigned, June 1, 1920, Bro. Ralph Knis and Sister Laura Knis, daughter of Elder and Sister Wm. H. Rummel, of Johnstown, Pa.—Arthur L. Rummel, Johnstown, Pa.

**Krall-McClure.**—By the undersigned, at the home of the bride's parents, May 20, 1920, Clarence Krall, of Oakley, Ill., and Sister Pearl Mae McClure, of Cerro Gordo, Ill.—W. T. Heckman, Cerro Gordo, Ill.

**Stutsman-Ream.**—By the undersigned, at the home of the bride's parents June 3, 1920, Bro. Doyle Stutsman and Sister Marguerite Ream, both of Johnstown, Pa.—C. C. Sollenberger, Johnstown, Pa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Beery, Iva Estella,** daughter of Bro. Lester and Sister Bertha Beery, died April 24, 1920, aged 7 years, 7 months and 3 days. She leaves her father and mother, a brother and a sister. Services by the writer. Burial in the La Place cemetery—Geo. W. Miller, La Place, Mo.

**Brower, Russel Leroy,** son of A. J. and Maud Brower, born at Dayton, Ohio, May 18, 1900, died near Brookville, Ohio, May 31, 1920. Death was caused by electrocution when he accidentally came

in contact with a high tension wire. He leaves his father, mother, four brothers and two sisters. He became a member of the Church of the Brethren in 1914. Services by Eld. J. W. Fidler and the writer—B. F. Petry, Eaton, Ohio.

**Crues, Sister Mary,** daughter of Solomon and Hetty Miller, died at home near Eaton, Ind., May 30, 1920, aged 62 years, 2 months and 12 days. She married Bro. Abe Crues in 1876. She united with the church in 1878 and remained faithful. Her husband, four sons, four grandchildren, one brother and five sisters survive. Services by Bro. G. L. Studebaker—Alice E. Miller, Gaston, Ind.

**Evers, Bro. Sam L.,** died within the bounds of the Pleasant Valley congregation, of paralysis, March 23, 1920, aged 74 years, 4 months and 9 days. He served in the Civil War and joined the church in September, 1866. His wife preceded him six years ago. One child died in infancy and his daughter died several years ago. He leaves three sons, several grandchildren and one great-grandchild. Services at Pleasant Valley church by Eld. Peter Garber—Ruth E. Williams, Mt. Sidney, Va.

**Frank, Leona Ruth,** born Sept. 2, 1894, at Kearney, Neb., she married Howard Frank in 1912. She died at Haxtun, March 26, 1920, aged 26 years, 6 months and 24 days. She united with the Methodist church when a girl. Services in the Church of the Brethren at Haxtun—S. G. Nickey, Haxtun, Colo.

**Hardman, Martha Lucinda,** daughter of John and Sister Hattie Hardman, born at Barham, Minn., Nov. 24, 1918, died at Haxtun, April 30, 1920. Services at the Haxtun church by the writer—S. G. Nickey, Haxtun, Colo.

**Mapp, Harvey L.,** son of Ezerom and Mary Mapp, born at Moorefield, Ind., March 6, 1892. At the age of twelve he was baptized into the Church of the Brethren. In 1915 he married Sister Grace Hulise. In 1917 he was called to the deacon's office. He died in St. Luke's Hospital, Denver, May 24, 1920, aged 28 years, 2 months and 19 days. He leaves his wife and two sons, one brother, one sister and his widowed mother. Services at the Haxtun church—S. G. Nickey, Haxtun, Colo.

**Lahman, Sister Lydia,** daughter of Emanuel and Elizabeth Saylor, born in Somerset County, Pa., died Dec. 29, 1919, following a stroke of apoplexy. She married Ephraim P. Lahman in 1864. Her husband died Sept. 1, 1918. Sister Lahman finally settled in Kansas City, Kan., in 1903, where she made her home to the last. She is survived by one sister, one brother, a daughter and two granddaughters. Services by the writer—W. P. Strole, Rosedale, Kan.

**Light, Bro. Israel,** died at the home of his daughter, Mrs. Sallie Wolfe, at Freeport Mills, Pa., March 23, 1920, aged 55 years, 1 month and 11 days. Bro. Light was married about seven years and toward the last his hearing was affected also. He was called Christ as his personal Savior about fifty-four years ago. He is survived by one daughter, three grandchildren and one great-grandchild. Burial at Light's cemetery, with services in the adjoining meetinghouse by Eld. J. W. Rogers and Bro. S. G. Meyer—Annus B. Wenger, Frederickburg, Pa.

**Metzgar, Bro. Abraham R.,** of the White Oak congregation, died June 1, 1920, at the Neffville Brethren Home, of dropsy, aged 79 years, 1 month and 25 days. He is survived by one son and two daughters. He was a consistent member of the Church of the Brethren for many years, living exemplary life. Services at Longenecker's church by Elders N. B. Fainstock and Aaron Hoffer. Interment in adjoining cemetery—Susan M. Gubbe, Manheim, Pa.

**Miller, Bro. David,** son of Daniel and Susanna (Paul) Miller, died at his home near Stockport, May 19, 1920, aged 76 years, 1 month and 11 days. He united with the church about fifty years ago. In 1866 he married Mary A. McCune. He leaves one son, one daughter, two sons, one brother, sixteen grandchildren and seven grand-grandchildren. Services by Bro. J. A. Miller and Rev. Cross—Alice E. Miller, Gaston, Ind.

**Proctor, Hannah Rebecca (Fitzwater),** born in Rockingham County, Va., Oct. 4, 1852. She married H. L. Proctor. To this union were born six sons and three daughters, all of whom are living. She was a mother and seven brothers. She was in poor health for a number of years. Two years ago her daughter brought her to Ontario, Calif., in hopes of regaining her health. She united with the Church of the Brethren at the age of sixteen and was a faithful member. Services by the writer, assisted by Simon Yundt—E. S. Young, Claremont, Calif.

**Renner, Sister Hannah Amanda,** wife of Eld. Francis C. Renner (deceased), died May 14, 1920, aged 72 years and 7 days. She leaves five sons, four daughters and thirty-six grandchildren. She united with the church at twelve years of age and lived a devoted life. Services at the Rocky Ridge church by the writer, assisted by the brethren. Interment in the cemetery near by—T. S. Fike, Thurmont, Md.

**Replogle, Bro. Daniel B.,** of the Woodbury church, died May 19, 1920, aged 70 years, 7 months and 12 days. He died following an operation in the hospital in Cumberland, Md. Services at the home of Mrs. M. E. Yeager, assisted by the brethren. He was preceded him about six years ago—J. C. Stayer, Woodbury, Pa.

**Ritchey, Susan H.,** youngest daughter of John H. and Sister Mary Ann Hootstetter, born in Salunga, Pa., died at her home in Ridgely, Md., May 10, 1920, aged 67 years. She was married three times. In 1871 to Chas. C. Hopton, who died in 1874. Two children were born to this union. In 1880 she married Amos K. Hirt, who died in 1910. Three children were born to her. In 1911 she came to Ridgely, Md., where she married Bro. Daniel Ritchey. In the same year she was baptized into the Church of the Brethren and lived faithful until death. Death was caused by a complication of diseases. She is survived by her husband, five sons and two daughters, four grandchildren, one brother and two sisters. Services in the Ridgely church by the home ministers, assisted by Bro. L. K. Kiegl. Interment in the cemetery at Greensboro, Md.—Mary A. Hopton, Ridgely, Md.

**Shultz, Sister Elizabeth,** wife of Bro. Jos. Shultz, of Meyersdale, Pa., died May 16, 1920, aged 74 years. She is survived by her husband, five sons and one daughter, one brother and one sister. Services at the Meyersdale church, of which she was a faithful member, by her pastor, Rev. T. Rodney Coffman, assisted by Bro. Silas Hoover. Interment in the Greenville cemetery—Mrs. D. J. Fike, Meyersdale, Pa.

**Shutt, Emma,** daughter of Henry and Mary Shutt, born in Holmes County, Ohio, died at her home near Baltic, March 31, 1920, aged 67 years, 7 months and 5 days. Her father, mother, four brothers and two sisters preceded her. She leaves two brothers and two sisters. She united with the Church of the Brethren in 1871 and served as a class leader. She was assisted by Rev. S. H. Miller of the Mennonite church. Burial in the Fisher cemetery—Nettie Fair, Baltic, Ohio.

**Sleppy, Sister Anne,** daughter of Christian and Catherine Laughman, died May 31, 1920, aged 62 years and 13 days. She was married to Bro. John Sleppy in 1878. To this union were born nine children. In July, 1881, she united with the Church of the Brethren and was a faithful member. She leaves her husband, four sons, two daughters, ten grandchildren, two brothers, a half brother and one sister. Services at Pleasant Hill church by Brethren C. L. Flory and Geo. Mohler. Interment in Sugar Grove cemetery—Mary West, Pleasant Hill, Ohio.

**Strauss, Nona Olive,** daughter of Philip and Mary Strauss, born near Nappanee, Ind., Feb. 14, 1905, died at the same place May 23, 1920, aged 15 years, 3 months and 9 days. Besides her grief-stricken parents, she leaves eight sisters, 2 brothers, a grandmother and many other relatives. Three years ago Nona was stricken with scarlet fever, from the effects of which she never fully recovered. One year later, while preparing to graduate with her classmates, she was obliged to leave her school, and she has had a struggle for life ever since. During her two years of suffering she was ever patient. A sweet disposition was always hers. Nona's words and was expecting soon to meet her Savior. Services at the church in Nappanee, Ind., conducted by Eld. J. F. Appelman, of Plymouth, Ind., in the presence of a large concourse of people—A. Laura Appelman, Nappanee, Ind.



## Notes From Our Correspondents

(Continued from Page 365)

**Springfield** congregation held her love feast May 22 at the Springfield house. Eld. Lillian Martin, of Elmhurst, conducted a two weeks' meeting prior to the feast. Three young people were received by baptism. May 11 Sister Lydia E. Taylor gave us an interesting talk on "Dress Reform." An offering of \$5.34 was taken. May 9 Mothers' Day was observed at the Quakertown house. A carnation was sent to the mothers who could not attend the service. May 30 we lifted the Conference offering: Springfield house, \$18; Quakertown, \$57.84; Berean Bible Class, Quakertown, \$10—Lucina Hersberger, Quakertown, Pa., June 7.

**Woodbury.**—Bro. G. E. Yoder, of the New Enterprise church, began a series of meetings in the temple house May 14 and continued each evening until May 23, preaching in all sixteen sermons and conducting the love feast May 23. While there were no immediate accessions, we trust that some good may result. Bro. John B. Snobberger, also of New Enterprise, had charge of the music. Our love feast was largely attended. Eld. Yoder officiated.—J. C. Stayer, Woodbury, Pa., June 2.

**York (First Church).**—Our love feast, held May 9, was largely attended—about 450 members communing. Ministering brethren present were: Bro. Chas. C. Madeira, who officiated, D. K. Clapper, Harry Brindle, Jacob Trimmer, L. Johnson, C. Wittmer and W. G. Group. At this time Bro. Clapper commenced a series of meetings and continued for two weeks. Eleven Sunday-school scholars were baptized.—Alice K. Trimmer, York, Pa., June 2.

### TENNESSEE

**Meadow Branch** church met in council May 22, with Eld. J. H. Peterson presiding. A. M. Ienberger and R. C. Hileman were chosen deacons and installed into office. Three Sunday-school boys were baptized after the council. On Sunday Bro. Peterson preached a missionary sermon. An offering of \$35.55 was taken for World-wide Missions. The church was largely attended.—Mrs. R. C. Hileman, Tate, Tenn., June 1.

### VIRGINIA

**Bethlehem.**—This congregation is rejoicing in the realization of the blessings obtained by availing to her opportunities and possibilities. Bro. Hyton came to us in March and discussed the plans of the Forward Movement. A program of services was arranged and put into effect. The Student Volunteer Band of Daleville gave programs at four places in the congregation. Two series of meetings were held. The congregation, as a whole, is taken on more spiritual life, some were added to the church, and others are counting the cost. The Volunteer Band, and the teams making the solicitation, were students, mostly from this congregation. The Southern District of Virginia has twenty-five organized churches, but this congregation has pledged amounting to about one-fourth of the quota for the entire District. The pledges amount to four times as much as was ever given in a single year up to this time, and yet we have failed to measure up to the tenth. The Brotherhood will not rest until the congregation as a whole is taken on "press forward towards the mark" that, at not a far distant day, "we may measure up as the Lord has prospered us.—L. A. Bowman, Callaway, Va., June 5.

**Christiansburg.**—We held our love feast May 15, with Brethren C. E. Williams and Asa Bowman as visiting members. The former officiated. Sixty-seven members were present. Bro. Bowman has moved into our congregation and we are glad to have him. Eld. J. F. Keith is our delegate to Annual Meeting. Bro. W. E. Roop, of Westminster, Md., is to begin a series of meetings July 25.—Mrs. E. E. Richardson, Va., June 7.

**Flat Rock** congregation met in council May 22 at Liberty church, with Eld. D. P. Wine presiding. We have raised our quota of the Forward Movement. We had a number of talks on the Forward Movement by members of the local congregation. After the regular business session we held an election for a minister. Bro. B. F. Good was elected, but has asked for time to consider the matter.—N. C. Wampler, New Market, Va., June 1.

**Hollywood.**—We were very glad to have twelve members of the Mission Band from Hebron Seminary render two programs May 2. Sister Denise Hollinger gave us a very interesting talk on the Vacation Bible School. Bro. M. C. Wick visited us May 15 in the interest of the same work, and preached on Monday evening. The Christian Workers gave a Mothers' Day program May 9. Bro. D. M. Glick will begin a series of meetings August 28.—Anna Bowman, Fredericksburg, Va., June 7.

**Mt. Vernon.**—Recently Bro. S. P. Van Dyke, of Newberg, Oregon, and Bro. W. D. Gentry, of South English, Iowa, preached for us. The Forward Movement drive has been put on and is being worked in the home congregation and at our four mission points with encouraging results. We met in council May 27, with Eld. J. R. Kindig presiding. It was decided to adopt the assessment plan of raising church finances for this year. A committee was appointed to secure an evangelist to hold a series of meetings some time this fall. A committee was also appointed to arrange for a special lecture course some time in the future. Capt. Ward will lecture for us in August on the subject of "Social Evils." Bro. C. B. Smith and wife, who have been here, are much encouraged with the work. The Sunday-school is increasing and a Christian Workers' Meeting has been organized.—Mrs. J. F. Loving, Waynesboro, Va., June 1.

**Red Oak Grove** church met in council at Stonewall May 29, with Eld. W. F. Vest presiding. One was received by letter. We decided to have an election for minister and deacons at Red Oak Grove July 10. On the Sunday following we met for preaching services. Brethren Herman Spangler, W. F. Vest and Willie Yearout gave good talks on the subject, "Well Done."—A. Ella Vest, Floyd, Va., June 4.

### WEST VIRGINIA

**Pleasant Valley** (Second District)—May 30 I held an all-day Missionary Meeting here, which was, we believe, a day well spent. We very much appreciated the help of the home people. Dinner was served on the grounds to about five hundred. An offering of \$34.10 was lifted for Home Missions. While here, I also organized a Mission Study Class and secured the appointment of a Missionary Committee. We hope that the work will prosper and that much good may be done.—Verna May Kirk, Missionary Secretary, Hammond, W. Va., June 1.

### WISCONSIN

**White Rapids Settlement.**—May 30 Bro. Clement Bontrager, teacher of the Mission Study Class, had charge of a missionary program, which was very instructive. The close of the meeting a collection of \$9 was lifted for the Conference offering. Bro. J. M. Myers, of Stanley, Wis., gave a sermon on Saturday evening. Bro. J. F. Edmister and family, of Garrison, Iowa, purchased land and moved here this spring. We now have regular preaching services. Although Brother and Sister Edmister have been very busy with farm work, they have been a big help in all departments of the church. The attendance in the Sunday-school is increasing. We have from thirty-five to forty every Sunday. Many settlers are coming in this spring, and we would be glad to see more of our members. We will gladly answer your questions about this country.—Mrs. Pearl Kulp, Amberg, Wis., June 2.

### NOTES NOT CLASSIFIED

**McFarland.**—The State Sunday-school Convention, recently held at Visalia, was attended by nineteen from our church. They report a helpful and inspiring camp. Sister Lydia E. Taylor was chosen delegate to the Sedalia Conference, with Sister Oda Moomaw, alternate. Seven Brethren Sunday-schools of this part of the valley have arranged for an outing, and a Sunday-school program is to be held at Morney Park June 17. Our pastor, Bro. Stover, is giving an interesting Saturday evening sermon from the Book of Genesis.—Jacob Nill, McFarland, Calif., June 7.

**Peabody** church met in council June 5, with Eld. J. J. Yoder in charge. The election of officers resulted in choosing Bro. Kinzie, of Nickerson, elder; Sister Neva Rowland, clerk; Sadie Thomas, "Messenger" correspondent; Fannie Yoder, missionary solicitor. A committee is to see about remodeling our church. June 6 we had an all-day meeting. Bro. J. J. Yoder gave us two splendid sermons. In the afternoon he talked on the rural church and community problem.—Katie Yost, Peabody, Kans., June 9.

**Antioch** church met in council June 5, with Eld. Isaac Bowman presiding. Eld. L. E. Brubaker was also present. One letter was received and two were granted. We decided not to have a Vacation Bible School this summer, as we had previously arranged for work which will take up a good part of our time. Bro. S. H. Flora, who has returned from Daleville, preached Sunday morning on "Sowing and Reaping." An offering was taken to help an unfortunate brother.—Orpha Flora, Boone Mill, Va., June 7.

**Greenspring** church met in council June 4, with Eld. G. A. Snider in charge. The church has enjoyed many blessings during the past year under the leadership of Bro. Snider. Bro. H. W. Thomas was chosen presiding elder for the coming year. Bro. Albert Sellers was elected trustee for our Sugar Grove house. One letter was received. Since our last report four letters have been granted. The Forward Movement met with success here—our church going over the top by about \$600. Two weeks later, under the direction of our ministers, Brethren S. U. Stover and H. H. Tenna, we enjoyed a series of eight sermons, which were greatly appreciated. Three accepted Christ. We are contemplating another revival in the fall, with Bro. D. G. Berkebile as evangelist.—Mrs. A. F. Sellers, Greenspring, Ohio, June 9.

**Rio Linda.**—The joint Sunday-school Meeting of three churches was held July 5 at the Rio Linda schoolhouse, as the church is too small. Rio Linda is located nine miles north of the city of Sacramento, on the Sacramento Northern Electric Railway. The depot for that line is on the corner of Eighth and Jay Streets in Sacramento.—Mrs. J. M. Fisher, Rio Linda, Calif., June 7.

**Coon River.**—The Sunday-school rendered a Mothers' Day program, consisting of recitations, duets, solos and class songs. A large and appreciative audience was in attendance. May 5 Bro. Wm. Cordis gave us a very interesting talk on the Forward Movement. Our love feast was well attended and we were all spiritually benefited. A number of ministering brethren were with us, among the number Bro. Homer F. Caskey, of Leoux, and Bro. Dan Wise, of Fernald. Some very interesting messages were delivered by them. Bro. Caskey preached at the Yale house on Sunday evening. Two deacons were chosen: Brethren Harland Baroun and Harley Erb, and both were duly installed. Our prayer meetings are held at the homes and are growing in interest and attendance. We expect to begin a series of meetings at the Yale house June 22, conducted by D. L. Miller. Bro. Elias Caslow will conduct a series of meetings at Bagley in September.—Faye Fisel, Yale, Iowa, June 7.

**Owl Creek.**—Eld. G. S. Straubhaugh conducted a two weeks' series of meetings for us. Five accepted Christ. Bro. Wm. Hags for us of Nappanee, Ind., had charge of the song services. June 5 we held our communion—an all-day meeting. The services were in charge of Bro. Chas. Wright, and Bro. C. S. Lehman officiated at the love feast. Our Christian Workers' Society has been reorganized, with Sister Hazel Workman as president. Bro. Howard Gilmore and the writer were chosen delegates to the Sunday-school Convention. Bro. Eldon Keller is the delegate to the Christian Workers' Meeting.—Zora Montgomery, Fredericksburg, Ohio, June 10.

**New Paris.**—A Bible Institute was held at the New Parish church May 22 and 23 by Bro. L. Harvey Brumbaugh, President of Juniata College, and Prof. T. T. Myers, of the same place.—Mrs. H. D. Miller, Schellburg, Pa., June 9.

**Pleasant View** church met in council May 22, with Eld. David Byerly as moderator. Our love feast, May 28, was well attended. Bro. O. P. Haines, of Lima, officiated. Our various activities are progressing nicely and the Sunday-school enrollment is now 303. June 6 the children rendered a splendid program to a large audience.—Vera Early, Lima, Ohio, June 8.

**Laporte.**—Eld. J. H. Fike held a ten days' meeting previous to our love feast, which was held May 29. The interest in the meeting was good. The membership was strengthened and encouraged. The Sunday-school gave a Mothers and Fathers' Day program last month. Children's Day will be observed June 27, at 8 o'clock. Sister Laura Swadley, of Bethany Bible School, has been engaged to give an address to the children. Bro. Merlin C. Shull is our delegate to Annual Meeting.—Rachel C. Merchant, Laporte, Ind., June 9.

**Chippewa Valley** church met in council June 5, with Bro. C. L. Salsburg presiding. We decided to do some repair work on the church. We also plan to hold a series of meetings some time during the month of August, with Bro. J. F. Britton, of Virginia, evangelist. Bro. C. C. Myers, of Wadams Grove, Ill., and Bro. Lester Root, of Bethany Bible School, were with us May 15, and conducted our love feast service, which was very well attended. Bro. Myers baptized two white here.—John W. Hays, Ind., June 9.

**Pleasant Plains.**—June 5 and 6 Eld. S. S. Blough was here in the interest of the Sunday-school, giving three splendid addresses, which inspired us to do better work. The Monitor church was with us June 6, in a joint session. We are thankful for such men as Bro. Blough and the message he brought.—Mary Prentice, Aline, Okla., June 9.

## ANNOUNCEMENTS

DISTRICT MEETING	
July 6-8, District of Idaho and Western Montana, Payette Valley church.	Kansas June 19, Garden City.
July 28-30, District of Texas and Louisiana, Manvel, Texas.	Maryland June 19, Bear Creek.
LOVE FEASTS	
Arkansas June 20, Springdale.	Michigan June 19, Rodney, all-day meeting.
Idaho July 23, 8 pm, Winchester.	Ohio June 19, 10:30 am, Silver Creek.
Illinois June 26, 7 pm, Rock Creek.	June 19, 6 pm, Chippewa, Beech Grove.
Indiana June 19, 7 pm, Camp Creek.	June 26, 6:30 pm, Tuscarawas.
June 20, 6:30 pm, Huntington City.	June 26, 10 am, Richland.
June 24, 7 pm, West Goshen.	June 27, 7 pm, Desher.
Iowa June 19, Salem Creek.	July 3, Baltic.
June 19, Dry Creek.	Pennsylvania June 19, Markleysburg.
June 20, Spring Creek.	June 19, 1:30 pm, Antietam.
June 21, 7 pm, English River.	Price meetinghouse.
July 5, 8 pm, Franklin County.	June 20, Montgomery.
	June 20, 6 pm, Snake Spring Valley.
	June 20, Dunning Creek, New Paris house.
	June 27, Red Bank.
	June 27, Hostetler.

## THE GOSPEL MESSENGER

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July to December, 1920

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., June 26, 1920

No. 26

## Echoes from the Sedalia Conference

Monday, June 14

(Continued from Last Issue)

The ground floor was almost full at the Student Volunteer Meeting this morning. The tone of the meeting was set by the opening remarks of Bro. Williams. His plea was that we take the step just ahead and trust that the way will open as we proceed.

Bro. W. B. Stover related some interesting personal experiences, showing the varied life of the missionary. One of them was about the native who was willing to die for his faith, but didn't like "this being a little, little, little of a martyr all the time." But that is just what a Christian must be ready to do. And signing the Volunteer pledge helps to do this.

Bro. Fred Replogle mentioned some of the problems of the Volunteer. There is first the problem of making the decision. Then he is tempted to go back on it because of doubt of his ability, and not to live up to his ideals when surrounded by an unfavorable atmosphere. Financial difficulties in securing his preparation are another problem. He needs the prayers of the Brotherhood.

Bro. Moy Gwong, who is going back to South China as pastor of the band of Christians there, talked about the victory over self. Jesus overcame self. We can, too, with his help. Don't merely have visions; do something. If we are busy with serving we have no time for quarreling.

Bro. H. C. Early referred to President Wilson's war time phrase about striking a balance of the resources of the nation. So we must strike a balance of the resources of the church for missions. We need not only preachers and missionaries but business men, farmers and home-makers.

Bro. A. D. Helsler, President of the Student Volunteers, talked about "Doing the King's Business." Wasting your life is the greatest tragedy. To prevent this, have a trusty guide. We trust too much in the material, the spectacular, and in compromises. We need a baptism of suffering. We are too prosperous. Don't aim to do only the reasonable in life. Was it reasonable for Stephen to be stoned, for Jesus to be crucified, and for missionaries to be martyred?

"Religious Education in the Home," "A Program of Religious Education for the Local Church" and "The Function of the District Sunday-school Secretary" were the subjects considered at the Annual Sunday School Meeting. The speakers were John W. Deeter, C. S. Ikenberry and Ezra Flory.

Bro. Deeter answered two questions, Why have religious education in the home, and how. As to the first, religious education is necessary to conserve a proper balance of interests in the home life, to keep the emphasis at the right place. We have produced great merchants, business men and every kind except great prophets. And yet the home is the most effective instrument of training there is. As to the "how" of this subject, the answer is in the fourth chapter of Deuteronomy: Love spiritual things and then teach them diligently.

The state has left religious education to the church, Bro. Ikenberry told us, but the church has not accepted the challenge. True, we have some of it in the Sunday-

school, but we need much more. The speaker exhibited charts showing the great disparity between time and money given to secular and religious education, as well as between time given to religious education by Jews and Catholics on the one hand, and by Protestants on the other. The public schools can not teach religion because of differences of faith. Some good moral instruction might be given but many most fundamental truths could not be taught. The vacation church school offers a good opportunity to take an important step in the right direction.

We have now fifty-two District Sunday-school Secretaries, Bro. Flory told us, and they are of many kinds. They are the "key" people in the effort to promote religious education. No field depends more on trained leaders and yet none is so poorly equipped. Indifference and mediocrity is the rule rather than the exception. But there are some exceptions. Some districts are employing a Secretary on full time and full support, with most gratifying results. A good Secretary must have love for the work. He must have a vision of his field and must survey it carefully. He must act as a medium between the schools and the best things happening in the Sunday-school world. He should hold conferences and institutes. He should be on the lookout for latent talent and encourage its development. We must have better Secretaries, or, to use the better term, "Directors of Religious Education."

The Historical Society held a meeting on the Auditorium platform in the early evening, the leading feature of which was a paper by J. G. Francis on the subject: "Beissel Because of Sower." It was a critical examination of the relation of Conrad Beissel to various principles of the early Brethren church, and its outstanding leaders. It was not exactly a defense of Beissel, for it was admitted that he championed such ideas as celibacy of the clergy and Sabbatarianism, yet the writer felt that full justice had not been done Beissel by some writers on the subject. The paper brought out the stand which he and his disciples took on the church's use of the ban, baptism and celibacy, and showed how he differed on these points with such men as Becker, Sower, Martin and the Macks.

Just before the Peace Meeting, which was the leading feature of the evening session, the Music Committee gave a rather hastily-improvised program which, we believe, was a very profitable part of the Conference. Bro. Wampler, Secretary of the committee, made a statement, explaining the work of the committee and the purpose of the letter which had been sent out to the churches. A Round Table on the subject was conducted. Talks were given in encouragement of the committee's work by Brethren S. H. Hertzler and Frank Fisher. An offering for the work was taken. The Music Committee is one of the newest of our church agencies and we have hardly waked up yet to its importance. It has a vital field and needs the hearty support of the churches.

At the Peace Meeting, the Chairman, Bro. Swigart, made an introductory statement on the present status. The two points brought out were that all those who had been imprisoned for their religious beliefs had been released and the bill providing for enforced mili-

tary training had failed in Congress. For these blessings a fervent prayer of thanksgiving was offered.

"The Fallacy and Folly of War" was then discussed by Bro. A. C. Wieand. The implications of the subject were most ably defended. The Scriptural teaching was briefly but clearly presented, and special attention given to the contention often met that God approves of war because of the light in which it appears in the Old Testament. But God used the best material possible and war, like many other things, was suffered but not sanctioned. How war nullifies the ten commandments and legalizes every crime was shown. It takes more courage to stand defenseless for a moral principle than to fight. War is psychologically wrong because resistance engenders more resistance. It gives occasion for heroism, but a great missionary crusade would give greater occasion for it. Our great duty on this question, in time of peace, is to erect barriers against war, to provide for its prevention.

Bro. Jacob Funk gave a short but very enthusiastic address, the main point of which was that we can win the cause of peace as we have won the cause against the saloon—at the ballot box. We should cooperate with other peace organizations to make our influence effective. Public officials don't care what we talk so long as we vote for war interests. Don't vote for men who favor militaristic measures. Bro. Funk's earnest plea was listened to with the most rapt attention.

We told about the great Missionary Meeting last week. Other activities of this eventful day we must pass by without special mention.

Tuesday, June 15

It was just a few minutes past 8, this morning, when the Retiring Moderator, H. C. Early, called the assembly to order. After the singing of "Holy, Holy, Holy," Bro. Early made a few pertinent observations about the transition from the convention part of the Conference to the business session. He referred to the spirit which had been so evident in the five great preceding days and expressed the hope that this might set the pace for the business session.

Opening devotions were conducted by Bro. S. Z. Sharp, of Colorado. He read the twelfth chapter of Ecclesiastes and then led in fervent prayer. "Sweet Hour of Prayer" was then sung and following this the new organization was announced and took charge of the Conference.

"The names of the Moderator, I. W. Taylor, Reading Clerk, D. W. Kurtz, and Writing Clerk, J. A. Dove, were mentioned in our notes last week, and also those of the Doorkeepers or Messengers, H. H. Helman and O. H. Austin. In addition to these M. C. Swigart and W. H. Yoder were named as Tellers, and P. R. Keltner as Timekeeper. Bro. Swigart also acted as Assistant Reading Clerk.

The new Moderator signaled the entrance upon his duties by some brief but very appropriate remarks. He urged the delegates to regard the building in which we met as the Lord's house, for the time being. "Thy Kingdom Come, Thy Will Be Done" was suggested as the motto of the deliberations, to be engaged in. Let us be clay in the Potter's hand, he said, and yield wholly to the influence of the Holy Spirit.

The attendance was not large at the opening of the session—probably not exceeding 1,000. This number,

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## CONTRIBUTORS' FORUM

### A Sermon to Preachers

I am greatly disappointed with some preachers of today. With their logic and their ethics; their aristocratic way; With their science and their theories and their new theology.

Full of everything but Jesus and his love for you and me. There is plenty in the Bible for the preachers of today. If they will but search its pages and for help divine would pray;

For God's Word is everlasting and it never will grow old, 'Tis indeed a priceless treasure, far more precious e'en than gold.

What we want is consecration in a good true man of God, With a Bible education, and a love for God's dear Word; Who can lead us and direct us to the truth, the life, the way.

Which brings peace to soul and body through the burdens of the day.

If the preachers in our churches would preach Jesus crucified,

How through love for us he suffered, and through love for us he died,

Then our pews would not be empty, as so many are today, But be filled to overflowing in a Pentecostal way.

What we need is just plain Gospel, in the good old-fashioned way,

Place of Emerson or Shakespeare, or some topic of the day.

What care we for all their saying, or their teachings true and tried?

We just want the dear old story of the Savior crucified. That alone can make men better, that alone can make men free.

Just the precious, dear old story, of God's love for you and me;

That is what the folks are wanting, there is where the crowd will be;

Where they hear the same old story, which they heard at mother's knee.

—Christian Herald.

### Keeping Together

BY JAMES M. MOORE

EVERY earnest Christian much prefers that, there would be no such thing as a personal dispute. However, we are living in a world that is made up of imperfect people, and hence we must expect many differences in thought and action. Adding to this the fact that selfishness does exist, it is to be expected that at times serious difficulties will arise.

This condition is found not only among those who make no religious profession, but divisions actually develop among those who otherwise are classed as good people. Indeed, it is often painful to us, and we are many times burdened because we can not promote the harmony we would like. Not being able to do what we would like to do, what attitude ought we, as active church workers, to take?

It is always illuminating to look into the record of Jesus' life, and see what he did as he met similar problems. In his day there was much dispute over the lawfulness of paying tribute to Caesar. The Pharisees said it was wrong, for in so doing the people were giving worship to the emperor, as was indicated on the Roman coin. The Herodians maintained that to refuse to pay tribute was disloyalty to the powers that be. As is usually the case, there was some truth on both sides.

Not so much for information as for the purpose of entrapping Jesus, the question was put to him straight: "Is it lawful to give tribute to Caesar, or not?" Upon the basis of the truth on one side Jesus might have become a party to the dispute, but he did not. He took a sane view of the situation, and appealed to the reason of all through his definite statement of right, as in substance he said: "Render unto Caesar tribute, and unto God worship" (Matt. 22: 15-22).

Again Jesus was placed in rather a difficult position when he was appealed to by one of two brothers who were having difficulty in settling an estate (Luke 12: 13-21). Of course, each brother wanted his share, and at least one of them felt that he was not getting fair treatment. He presented his cause, and asked that Jesus decide in his favor.

From the statement of one side of the case, it might

seem very clear as to what ought to be done. Jesus, however, was not taking sides, especially not upon hearing one man's testimony only, and that of one implicated. He did see the basic difficulty, and gave a strong warning against covetousness. It was as though he had said: "Your real trouble is not the inheritance—it is covetousness; get that out of your hearts and the estate will be easily settled."

With this kind of an example set before us by our Lord, in these and other instances, it would seem that we, as leaders, ought to learn the folly of taking sides. There are always two sides to a dispute, and the reason why people can not get together is due to the fact that one man shuts his eyes to the view-point of another.

We, as pastors and elders, are placed where we are for the purpose of guiding and helping. If we close our eyes to the position of one class and take up the contention of the other, we thereby forfeit the opportunity of being of any assistance whatever. We become affiliated with one of the contending parties, and hence must look to some one else to bring us together.

We, of course, love the people under our care, and feel a strong tendency to sympathize most with those into whose confidence we happen to be thrown most fully. We must learn, however, to sympathize with people and their opinions without always fully agreeing with them. We need to realize, too, that we can be of the greatest help by holding ourselves above prejudice and extremes, and, as much as possible, taking a broad and reasonable view of both sides of any question.

This requires much grace, but God's grace is always sufficient. It will mean that we must refrain from expressing ourselves hastily, but deliberation is always profitable. We will sometimes be misunderstood, but we will be better understood in the end. We may even be falsely accused, but better that than actually in the wrong through haste.

Should any question still be in our minds, it might help us to consider the instances within our own knowledge where churches have been torn to pieces, as it were, and their work greatly hindered for years. It will be found, that in each case at least some of the leaders had taken sides in the disputes that had arisen. Unfortunately, it is often true that the prominent factors in local church troubles are officials, which fact makes conditions still worse.

On the other hand, where the official body, as a whole, was able to confer reasonably and charitably, there was a strong tendency among the laity to get together. Should there have been some members who were contentious and extreme, the fact that the leaders were not taking sides prevented any serious harm to result.

The flock of God under our care is so precious in his sight that there is no effort too great and no sacrifice too much, if we can, by any means, be instrumental in maintaining the love and unity for which Jesus prayed, and which is to be such a strong influence for the building up of the church.

Lanark, Ill.

### The Gospel of Life and Love

BY S. Z. SHEAR

#### In Two Parts—Part One

THERE is nothing more precious than life, nothing greater in this world than love. The Gospel of John is the Gospel of life. Each of the four evangelists wrote his Gospel for a specific purpose. Matthew wrote for the Jews or Israelites, and presents Christ in his humanity, as the Son of David, the promised Messiah, foretold by the prophets of Israel, hence he begins his Gospel by saying: "The book of the generation of Jesus Christ, the son of David the son of Abraham." He goes no farther back than Abraham, since he is the head of the nation of Israel. Matthew's Gospel also forms the link between the Old Testament and the New.

Mark wrote his Gospel at Rome, for the Romans, and presents Christ as the Son of God. Hence he gives no human genealogy, but begins with the introduction of Christ into his ministry, and records his life-work while on earth.

Luke, a Gentile by birth, wrote for the Gentile Christians, and presents Christ as the Savior of all mankind, hence he traces the genealogy of Christ back to Adam, the father of the human race.

John presents Christ as God, and as existing before his incarnation in the form of the Word, and he tells us: "The Word was God" (John 1: 1). He was the Creator of all things (John 1: 3), hence John goes back to creation and beyond, to begin his Gospel. One of John's purposes, in writing his Gospel, is stated in John 20: 31: "These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." This makes the Gospel of John the Gospel of life.

Now let us compare the Gospel of John, in the treatment of life and love, with that of Matthew, Mark, and Luke.

Matthew uses the word *life* nine times, and the word *love* thirteen times. Mark uses the word *life* five times, and *love* three times. Luke mentions *life* ten times, and *love* ten times. John alludes to *life* twenty times—or twice as often as any of the other evangelists. He mentions *love* fifty-one times—or nearly four times as often as any of the others. This makes the Gospel of John preeminently the Gospel of life and love. In discussing this subject, John presents Christ as the Author of all life—natural as well as spiritual.

1. *Christ, the Source, Dispenser, Supporter and Prince of Life.*—There is no more interesting study than that of biology—the science of life—to notice the innumerable forms in which it appears—the great variety and the broad scope which it covers. For example, look at the dense jungles of vegetation in the tropics, the stately palms, the wide-spreading banyan tree, the exquisite forms and coloring of the flowers—God's beautiful thoughts, as Beecher calls them. Then there are the birds of beautiful plumage that fill the air with their songs, and the countless species of insects. The naturalist, Ostensacken, who spent a lifetime in studying flies, catalogued over eight thousand species of them. Agassiz tells us that the number of species in the sea is so much greater than those on earth, that the latter are hardly to be considered.

No less wonderful is the distribution of life-forms on land, in the sea, and in the air, than the great variety. Life is very persistent. It is found almost everywhere. In the Arctic regions the intrepid explorer finds valuable animals and birds, such as the ermine, the sable, the marten and the eider-duck. On the top of the Alps the traveler sees the beautiful *edelweiss* growing beside the snow and the glacier. The writer himself plucked flowers with one hand, while he grasped a handful of snow with the other, on the same spot, on top of Pike's Peak. So numerous are the forms of life and so universal is the distribution, that we wonder whence and how they all came.

In all ages scientists have studied nature to find the origin of life. They have never found it there. They will never find it. The only place where to find its source, and how it came into this world, is in the Bible, and the place in the Bible is in the Gospel of Saint John. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him [the Word]." All things include vegetable and animal life. The Word, or Christ, spoke the living forms into being. The Word said: "Let the earth bring forth grass, herbs and fruit-trees and it was so" (Gen. 1: 11). "Let the earth bring forth living creatures after their kind, cattle and creeping things, and beasts of the earth, and it was so" (Gen. 1: 24). John's Gospel tells us that Christ is "the Life" (John 14: 6)—the Source and Fountain of all life.

Incidentally it is asked: "Where does the life of animals and plants and human beings go, when they die?" We find the answer in Eccl. 12: 7: "The dust [of which they are made] returneth to the earth as it was, and the spirit returneth unto God who gave it." All life is spirit, not matter.

2. *Christ, the Author and Supporter of Eternal Life.*—When Christ or the Word created vegetable and animal life, he created the laws by which those beings are supported. That which sustains man's spiritual and eternal life is Christ himself. He is "that



bread from heaven," as we learn from John 6: 48: "I am the bread of life." Here the word *bread* is used in its broadest sense, meaning food in any form. When we pray: "Give us this day our daily bread," we mean food in any form. To the true follower of Christ it means food for the soul as well as for the body. For man's eternal life, Christ has made ample provision, as he says: "I am the living bread which came down out of heaven. If any man eat of this bread, he shall live for ever, yea and the bread which I will give is my flesh, for the life of the world."

When Christ says: "My flesh, for the life of the world," he means the sacrifice of his body upon the cross. "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in yourselves." When we partake of the bread and the cup in our communion services, we not only "show forth the Lord's death till he comes," but we do more—we accept the promise of Christ: "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

Fruita, Colo.

## To the New Ministers

BY W. G. NYCE

THROUGH recently-published statistics it has been learned that in 1919 the ranks of the ministry of our church were augmented by 144 accessions. Perhaps ministers, even more than others, can appreciate and be glad for this, as they realize how great is the need for these additions, and how immeasurably great is the opportunity that confronts each one of them.

As a brother-workman, who has not yet attained, but is pressing on, and who loves the church and its ministers, and especially those fine young fellows in whom lie such boundless possibilities for the great forward movements of the church, I would like to venture a suggestion, which, if adopted, will do great things for every one of them. It is simple, and not a secret of the seminary, nor the wisdom of an oracle. It is culled from the example of the Greatest Preacher of all. It is the memorizing of Scripture passages.

Could anything be more simple as a means to success? And yet, I ask those who have tried it, can anything be more mighty! If the minister begins now and learns a verse of Scripture every day for twenty years, even though he should be denied the means to purchase many other books, or the time to read them, he will possess a power, an illumination, a gift of expression, and above all, a deeply spiritual nature, that will make him always worth hearing, in his sermons, and always respected in his personal influence in the church.

The Scriptures are the materials with which we construct the edifices of faith and worship and praise that we build up every Sunday. And sorry is the plight of the man who can not readily find his material when he needs it. He then has but little time to leaf through his Bible after texts. His memory, if untrained, is likely to leave him in the lurch. If he has written out texts, or cut them out of old Bibles and pasted them in order upon a sheet, as some do, even that hinders, to a certain extent, his freedom of concentration upon his theme.

And yet, the Word is all-important and must be quoted exactly if the people are to be fed upon it. Fortunate is the minister whose *mind* is stored with Scriptural material for such an occasion. He is but a mouthpiece, but through him the Word grips the people and holds them. It blesses them and converts them.

How I wish some good brother could have come to me, at the outstart of my ministry, and convinced me of the value of learning a verse a day! I am trying to make up for lost time now, and have learned the great blessing of the Word when it comes to live with you. But memorizing would have been easier then, and I have lost many years.

Three distinct advantages come to the minister who learns a verse of Scripture a day. He gets a confidence from his familiar knowledge of God's Word. In his meditation upon that Word he is kept clean and spiritually alive. And his memory—a very necessary implement in his business—is most effectively trained.

No need to pay out a lot of money for a memory-training system if you are willing to let God do it. I know a godly old brother who for many years sat in darkness because of the loss of physical sight, who, in conversation, would quote one scripture after another, with chapter and verse, and always fittingly. When I marveled at his memory, he said it was not his good memory, but God bringing to him the scriptures he needed, as promised in John 14: 26: "He shall teach you all things, and bring all things to your remembrance." First let the Holy Spirit teach you the verses, and then he will bring them to remembrance.

Later experience has taught me also the value of selection of the scripture to be memorized, for particular purposes. The entire doctrine of salvation from sin will justify a collection of at least a hundred of the most direct and oft-quoted passages. Suggestively, these might be divided somewhat as follows: Sin and its penalties could be well described in five or more passages, such as Psalm 14: 2, 3; Isa. 59: 2; Rom. 5: 12; John 3: 18 and Rom. 6: 23. The judgment, one or two, as Rev. 20: 11 and Rev. 22: 11-15. Repentance, one or two. Christ, half a dozen. Salvation in general, passages of hope and good counsel and invitation, twelve or fifteen. The blood of Christ, five. The New Birth, five. Faith, five or six. Surrender, two. Assurance, seven. The Holy Spirit, five. Now, as the accepted time, ten. Your selection would doubtless vary from the above number of each kind you would wish to learn.

Think what a power you can have in personal work when you can meet every fear and doubt with the words of the life-giving Scripture itself! And then the privilege of using these passages all over again in the next Sunday service! And from Sunday to Sunday these scriptures will have application, never growing old nor losing their force.

The texts referring to baptism ought to be memorized in toto—at least two dozen of them. Also all those referring to the Lord's supper. The ability to speak with authority comes from such verbal knowledge, and the letter is the prescribed vehicle of the Spirit.

Selections of Scripture, appropriate for comfort for the sick and dying, and those who mourn, can be memorized to great advantage. We are all helpless enough in the presence of great sorrow, but if we can communicate the Father's own sympathy and assurance, we are rendering the very best service possible. It is profitable to have committed some scripture for use at graveside services as well.

Among other portions which should be thus learned are the Ten Commandments, about half the Psalms, parts of Isaiah, including the 12th, the 35th, the 53rd and 61st chapters; the Beatitudes and other portions of the Sermon on the Mount; John 14, or, better still, the entire last discourse of the Master, including chapters 14-17; 1 Cor. 13, and all the prominent passages relating to the second coming of our Lord. It may seem like a good deal to learn, but Robert Speer said recently that, by memorizing a verse a day, the entire four Gospels can be learned in ten years. And it is all useful equipment, and all an increasing source of joy to the memorizer, who becomes daily conscious of a growth of spiritual wealth and power. Trying just a single Psalm will convince you of this, and make you want to learn more—if learned a verse a day, with the sort of meditation upon the passages that will inevitably ensue as they are thus learned.

The location of each text, or Psalm or chapter should also be fixed in the mind, and as these are usually quoted before the text, it is best thus to learn them. Much reviewing is, of course, necessary.

The writer has been following the Bible Success Band plan for several years, which yielded such happy results that he was led into these independent excursions in God's Word. It takes very little time to learn a verse a day, and the busiest of us, if we count it worth while, can accomplish it. The early morning is the best time, and if the working day starts off rather early, perhaps before daylight, and the speed keeps up, and there is no time for the Bible, perhaps that is a part of the adversary's plan to defraud you of your

verse. Find an old Bible and cut out the verse, and put it in your pocket, and while you are feeding the stock, or walking to the shop, or riding to work on the trolley car, learn it in spite of the devil's devices. For the pastoral worker, who has at least control of his time, though it may be equally limited, the main thing needed on his part is application. But to all I say, that there is a Divine might in this simple means that will go far toward making up for a lack of training, and supplement even the best training, for greater efficiency.

Pottstown, Pa.

## The Pastor

BY WARREN SLABAUGH

THE church has awakened to her need of more intensive spiritual care, on the part of the ministry, and is looking for men who will give themselves for this work. There was a time when the church was willing that the ministry should serve without material recompense; in fact, it was expected that the ministry carry a full share of the financial burdens of the church, in addition to the burden of their office. Today that condition is giving way for the better, both for the minister and the congregation. For the minister there is a larger appreciation of his services. For the congregation there is more efficient shepherding.

It is true that the minister may expect no such salary as he can obtain from other professions, but he should be assured of a support sufficient to keep him free from anxiety. This is certainly a change for the better. The church is making it possible for the minister to magnify his sacred calling; and so the blessing comes back to the church in the fuller service that he is able to render.

Congregations are calling for pastors and many calls are not answered because of a lack of workers. The need, on the part of the church, becomes a temptation to the minister to enter the work without adequate preparation. We do need more pastors—but more than that, we need *better* pastors. And it is on the matter of preparation that I would presume to offer a word of counsel. The need of the church today and the wonderful possibilities of the future should appeal to every young man who has the cause at heart, but the responsibilities of the task should challenge the best that is in him who is entering the work.

Pastors will need to prepare for the work. The professions of the world demand special preparation—of how much greater importance is ministering to souls! Jesus spent years in preparation for three short years of ministry, and shall we say that his preparation was not needed? Would we allow men to minister to the health of our bodies without training?

To you, who would enter the work, there is the choice of two roads: You may prepare to entertain and please your people. This is, by far, the easier and more popular way. The other is not so easy, but in it, alone, you will be able to fulfill your sacred call from God—to be the spiritual leader of your people.

The former ideal will be easier to attain and, perhaps, the demand may, in some circles, be greater for this kind of service. Human nature is about the same as it has always been. Folks would rather be entertained than to be stirred to sacrifice and moral conflict. With some, the church is a sort of *refined club*, where they may go for entertainment. Many professed Christians are satisfied with their lives, though, it may be, that those lives are on a low moral plane. They consider that all is well, as long as they live up to the standards of respectability in their community.

Naturally, careless ones do not relish having their consciences stirred to rebuke them. "Prophecy to us smooth things," was the demand of the prophet's time. "For the time will come when they will not endure sound doctrine. For, having itching ears, they will heap to themselves teachers after their own lusts." If the mere pleasing of people is to be your task, you will need to prepare yourself in the art of pleasing. No expense nor effort should be spared. Though it is not possible to please every one, still, he that would follow this policy, will strive to be pleasing to the greatest number.

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## ECHOES FROM SEDALIA CONFERENCE

(Continued from First Page)

of course, was much increased, later in the day. But the surprising thing was the unexpectedly large number of delegates. This was found to be 580, exactly the same number as at Winona Lake last year. So the Sedalia Conference, in respect to representation, is fully up to standard.

The reading of Acts 15 and the Conference rules and the confirmation of the committee appointments on Credentials, Resolutions, and Letters of Greeting, as given last week, completed the preliminaries and the Conference was ready for business.

The first matter taken up was the report of the Committee on Saving Our Children to the Church. This report embodied two recommendations, one that steps be taken by the Conference to provide, through the Ministerial Boards or otherwise, more adequately for the pastoral needs of the churches, the other that a department be established to be known as the Bureau of Survey and Conservation, to continue this work.

After some explanations and no small amount of earnest but kindly-spirited discussion, the report of the committee was adopted and the General Mission Board authorized to carry out its recommendations as far as practicable.

The request of the General Mission Board that the American Bible Society be placed on the list of benevolences of the Church of the Brethren was next taken up. This order of business was due to the presence of Dr. Kirkbride, of the Society, who made a statement to the Conference, descriptive of the policy and work of the Society. Most of our readers probably know that the one business of this Society is to publish the Bible without comment and distribute the same. This it is now doing in more than 600 languages and it is constantly adding to this number.

Bro. D. L. Miller spoke in confirmation of Dr. Kirkbride's statements and in support of the Standing Committee's answer to the request of the Mission Board, which was to the effect that the request be granted. He has long been a contributor to the Society, as have other individuals and also many congregations. But it never before had official recognition by our Conference. This it now has, as the answer granting the Board's request was, of course, adopted.

Coming back to unfinished business the report of the Committee on Revision of Annual Meeting Minutes was heard and accepted. The committee reported its work completed. The revision is to be published shortly, including the minutes of this year's Conference.

The report of the Committee on Revision of Credential Blanks was next considered. After some discussion and a very slight change in the wording at one point the report was accepted.

The morning session was concluded with devotions led by Bro. J. H. Moore.

Bro. J. C. Murray led in prayer at the opening of the afternoon session.

The Committee report on Dividing and Organizing Churches, which had been read just before the morning adjournment, was called up, but the Conference could not quite satisfy itself that the report was in proper form. It was referred to the Standing Committee for consideration.

At this point the General Director of the Forward Movement made a report on the Conference offering. The amount to date was \$669,588.04. Bro. Bonsack explained that reports were coming in continually and that about 400 churches were yet to be heard from. This means that if these churches measure up to the standard set by the 600 which have reported, the million dollar goal will be reached and passed. What has already been accomplished is abundant cause for the deepest gratitude. Praise the Lord for this outpouring of his Spirit upon the Brotherhood.

The report of the Committee on the General Publication Board question now came up for consideration. This brought out the most extended and most animated discussion of the day. And yet it was all in most excellent spirit. You will certainly want to read it in the Full Report.

The problem was to find a way of providing for a Publication Board that would be both morally and legally right, in view of the original contract under which the publishing interests came into the control of the Mission Board. The plan offered by the committee provided for a complete separation of the Publishing House from Mission Board control, but there was a fear in the minds of some that this might involve legal complications which would make the plan unworkable.

After much discussion a substitute plan was offered which would give us a separate Publication Board, nominated by the Conference and confirmed by the Mission Board, thus leaving the trusteeship of the latter in our publishing interest undisturbed. This plan seemed to have a fair chance of acceptance, yet it did not satisfy those who desired complete separation. A motion to adopt it was lost by a vote of 238 to 239.

The Conference then came back to the original plan of the committee. This also failed to pass by a vote of 235 to 282.

The net result is that the situation is exactly where it was before the action of last year, "looking toward" a separate Publication Board. The publishing interests, for the present at least, remain under the full control of the General Mission Board. One of the finest things about it was that although there had been such marked difference of opinion, there seemed to be universal good feeling over the outcome.

The report of the Committee on Voting Power at District Meetings in Foreign Lands was adopted without discussion.

The Use and the Practice of Law was the next subject for consideration. The committee which had been appointed last year on the question, presented a report which evinced very thorough study of the subject and was a very full and careful presentation of the results. After a brief discussion the report was adopted. The discussion might have been more prolonged, had not the delegates been pretty well "talked out" already for one day.

Thus the first day's labors of the Business Conference were brought to a close. It was not a large number of items that had been disposed of, but in view of their importance and the careful consideration which had been given them, the feeling was general that a good day's work had been accomplished. The closing devotions were led by Bro. I. J. Rosenberger.

The evening in the main auditorium was devoted to the final session of the Program on Evangelism. Three principal addresses were given by H. S. Replogle, Jacob Funk and J. W. Lear on the subjects, The World's Greatest Need, The Price of a Soul and Enlistment for Service.

Bro. Replogle contrasted the wants of the world and the needs of the world. After a brief reference to the world's mad race for pleasure, its needs were vividly set forth. The heathen world needs most of all true Christian homes. The speaker emphasized the Christian influence and atmosphere generated by the wife and mother, noting that heathen lands lack even respect for womanhood. The civilized world needs Jesus Christ in business, commerce and social life. The simple life would replace the present inequality between aristocracy and poverty. Most of all our nation needs salvation. The church needs a vision of the awfulness of sin, of what a lost soul is, of the price of redemption and of the fact that we are saved to serve.

Bro. Funk spoke briefly, in his characteristic way of driving things home, of the great value which God places on a soul, as is evident by the sending of his Son into the world. He then showed us the price we

must pay to win souls for God. We deck our daughters in hundred-dollar gowns and send them to church with a ten-cent contribution. We vote for the evangelist to come and then go off to the beach or lake in our automobiles. Have you ever sacrificed a night's sleep because of some lost soul?—a meal? Have you ever sacrificed a single thing? Don't give up too soon, either. Keep on praying, trying. Not only the minister, but the whole congregation must pay the price of winning souls.

In enlisting for service we must not expect the preacher to do it all, Bro. Lear said in his energetic speech. Every one must be enlisted. But enlist, don't be drafted! Volunteer service is worth more than the compulsory kind. Enlistment for service is not to be made only when the evangelist is there, but in 365 days of the year. Enlistment for service means being square and honest and Christian every day within our own selves. What harm is done by the unclean lives of professors of religion! Enlistment for service in prayer is needed. And for service in personal work. The whole congregation should enlist in the service of preparation for the evangelist to come.

### Wednesday, June 16

"Have Thine Own Way" was sung at the opening of the morning session. Bro. S. F. Sanger conducted the devotions, and then came another hymn, "Must Jesus Bear the Cross Alone?"

The Moderator then made a few appropriate remarks designed to quiet the uneasiness about going home. He urged the delegates to give attention to the disposition of the business and consider the other question when they got to it.

The first business of the morning was the filling of vacancies on the Church Boards and Committees. Nominations made by the Standing Committee—most of them being reappointments—were confirmed by the Conference as follows:

General Mission Board, H. C. Early; General Educational Board, D. W. Kurtz; General Sunday School Board, Ezra Flory; General Christian Workers' Board, W. O. Tannreuther; Auditing Committee, E. M. Butterbaugh; Temperance and Purity Committee, A. J. Culler and H. S. Replogle, the latter to fill the unexpired term of P. J. Blough, deceased; Peace Committee, Jacob Funk and I. W. Taylor, the latter in place of A. C. Wieand, resigned; Dress Reform Committee, Mary Polk Ellenberger; Homeless Children Committee, E. E. John; General Railway Transportation Agent, J. K. Miller; Annual Meeting Treasurer, J. B. Deeter; Tract Examining Committee, John P. Dickey; Music Committee, J. B. Miller; Officers of Sisters' Aid Society, Mrs. M. C. Swigart, President, Mrs. Geo. L. Studebaker, Vice-President, Mrs. S. L. Whisler, Secretary-Treasurer; Central Service Committee, W. J. Swigart, I. W. Taylor, J. M. Henry, C. D. Bonsack, advisory member; Relief and Reconstruction Committee, J. E. Miller, H. Spenser Minnich, M. R. Zigler. Committees to several local churches were also named, to assist in the adjustment of local difficulties.

The report of the Committee on Direction and Control of Evangelists was taken up and after considerable discussion was recommitted for revision and report next year.

The last item of Unfinished Business was now reached, the report of the Committee on Difference of Practice and Teaching. The committee had not been able to prepare its report in time for printing in the Booklet, but the delegates readily waived the rule on this subject and received the report. Because the Moderator was a member of the committee, he requested Bro. P. R. Keltner to preside during the consideration of this report.

It was decided to consider the report by sections, acting upon each section separately.

Section 1, referring to the holding of civil offices, was adopted, after some discussion, by a vote of 379



to 142. Section 2, referring to secret lodges, was adopted without a count, after being slightly amended. The text of the decisions rendered on all sections of the report, together with the speeches made, will be found in the Full Report of the Conference, to which the reader is referred.

Section 3, relating to the use of musical instruments in churches, called out much discussion. Yet true brotherly kindness was manifest in it all. The section was finally adopted by a vote of 361 to 161. Sections 4 and 5, the former dealing with worldly games and the latter with sisters wearing hats, were both adopted with little discussion.

The time for the noon adjournment had now come and the morning session was concluded with devotional exercises, led by Bro. W. B. Stover.

The afternoon session was opened with devotions led by Bro. L. W. Teeter, but the Conference was not quite ready to resume business. That homegoing question would not stay down. A special train was on the program and the railroad people had to have advance notice about that. So it was agreed that the special train should be ready by Thursday noon, or thereabouts. This practically settled the time of closing the Conference, and to make reasonably sure of being able to finish the business, it was decided to have a night session.

The matter which had been under consideration before the noon adjournment was again taken up, and the three remaining sections of the committee's report were adopted with little discussion, two of them having been first slightly amended. The report was then adopted as a whole.

The remainder of the afternoon session was given to the Interchurch question. It was well known that this would prove to be a live question and extended discussion was expected. And in this we were not disappointed. The discussion not only exceeded that on any other subject in quantity, but it was also more animated. Considerable feeling had been developed on the subject, and while the speeches were in good spirit for the most part, there was not wanting also some evidence of overheated imaginations.

Permit us to remind the reader again that the proceedings of the business part of the Conference are to be given in full in the Full Report, and that this year's Report promises to be of unusual interest. We give here only the general trend and the manner in which the business was disposed of.

The question came up from three different angles. First, there was the statement of the Joint Boards, reciting the action of Jan. 28, 1920, concerning the relating of our Forward Movement to the Spring Campaign of the Interchurch World Movement, and asking for instructions as to the future. Second, there was the query from Eastern Pennsylvania, asking that the Boards operate the Forward Movement independent of any outside organization. Third, there was the Report of the Boards on the organization and progress of the Forward Movement, which report, though not printed in the booklet, had been received for consideration.

A motion to adopt the answer to the query from Eastern Pennsylvania was passed at a very early stage. In fact, there had been scarcely any discussion of the question. It was on the disposition of the report of the Boards that the main discussion arose. This report contained several recommendations. Part of these were intended to protect the church against all possible legal complications, in terminating its relationship with the present Interchurch organization. The others sought to make possible, in the event of the satisfactory reorganization of the Movement, a modified form of cooperation, such as would enable the Boards to secure the benefit of the world surveys, still in progress, and would authorize them to contribute therefor the sum of \$5,000.

The latter recommendations were eliminated. The

former, together with the body of the report, were finally adopted. But the more one thinks of it, the more the mystery deepens that there should have been any argument at all over these first recommendations. And yet it was at this point that the discussion waxed warmest. Some of this will not make very pleasant reading ten years from now.

Many delegates who were fully convinced that the action of the Conference on the main question was, everything considered, the wisest one that could be taken, nevertheless deeply regretted that some of the methods used should be tinged with unnecessary harshness. It was also an occasion for regret that so many seemed quite unable to appreciate the magnitude of the positive benefits which have been realized. To use the familiar and expressive figure, suggested by one speaker, they could not see the doughnut for the hole.

But where are we now? What is the present status of the Forward Movement? The Conference has decided that it shall not be coordinated with the Interchurch Movement. The MESSENGER loyally accepts the decision, and will strive as hard as ever to promote our Forward Movement in the manner directed by the Conference. Those who favored cooperation with the larger movement must not allow their enthusiasm to be dampened. There is but one right thing to do, and that is to work with all our might for the extension of the Kingdom in the way the Conference thinks best!

An equally heavy obligation rests upon those who have not seen their way clear to enter heartily into our own Forward Movement because of its tentative affiliation with the Interchurch. That objection is now removed. They have given their endorsement to our own Movement, and the church will expect them to make good. And they will. Now we are united again and with one heart and soul we shall work and pray together. Praise his Holy Name!

It was fine to sing: "Tis So Sweet to Trust in Jesus" after such a strenuous session. Bro. Chas. D. Bonsack led in the closing prayer.

The evening session was opened with devotions led by Bro. P. S. Miller.

The report of the Committee on Dividing and Organizing Churches, which had been recommended, was presented in an amended form and promptly adopted.

The General Mission Board asked permission to receive funds and loan them to worthy applicants to assist them in preparation for the field, with authority to cancel the loans after a period of satisfactory service. The only question raised was whether the Mission Board or Educational Board should handle these funds, but after a little discussion the paper was passed as presented. The request to endorse the opening of a mission in Africa was granted without question.

The two papers from the First District of Arkansas and Southeastern Missouri—one asking for a change in the rules governing Conference deliberations and the other pertaining to certain phases of the dress question—were both returned. The paper from Northern California, asking for a restatement of the position of the church on war in all its phases, was referred to the Peace Committee.

Southern California and Arizona asked to have a Ministerial Certificate provided for our ministers, and offered a form which was accepted by the Conference. The paper, relative to the date of Annual Conference, was returned. The request to have the Conference of 1921 in California, brought up the question of location and all the papers bearing on the subject were heard. The recommendation of the Standing Committee that the Conference be held in the Eastern Zone was accepted. The location is, of course, known to be Hershey, Pa.

In accordance with the request of Western Colorado and Utah, a committee was appointed to "draft

a plan by which churches and pastors may be brought together." The members of the committee are W. S. Long, J. W. Lear, S. S. Blough, D. H. Zigler and J. P. Dickey. The petition for a "referendum vote of all the churches," in certain cases, was returned.

Middle Indiana along with several other Districts asked for the repeal of a number of old decisions "made obsolete by common practice and consent." The request was granted in each instance. Among the subjects involved was the long-debated one of Life Insurance. The answer to this provides that "Life insurance policies are permitted where the taking of such policies violates no Gospel principle."

These requests for repeal had their origin in the Revision of our Annual Meeting Minutes which has been in progress for several years. The discussion of the subject led to a reconsideration of the previous action of this Conference, accepting the report of the Revision Committee, and authorizing the publication of the new Minute book at once. The Committee is to have another year to give opportunity for the elimination of still other decisions, considered no longer useful.

It was now about 10 P. M. and a motion to adjourn prevailed. The concluding devotions were led by Bro. M. C. Swigart.

#### Thursday, June 17

The last session of the Conference was led in opening devotions by Bro. Frank Fisher.

As the first business of the morning a motion was offered to the effect that elders urge their churches to contribute to a fund for assisting the Church Boards in paying off the underwriting obligations which the members of the Boards had individually assumed. It was perfectly evident that the motion would pass, but it was withdrawn upon the urgent request of the Boards, which were unwilling that any color whatever should be given to the charge that they were seeking to relieve themselves by involving the Conference in this matter. The delegates were given an opportunity later, however, for some expression of their feelings on this subject, in the report of the Committee on Resolutions.

An earlier action of the Conference had provided for the appointment of a representative of the Church of the Brethren before the American Bible Society. Bro. A. C. Wieand was named as this representative.

A paper from Eastern Maryland, relative to petitioning Congress in favor of the Physical Education Bill and against Military Training, was referred to the Central Service Committee. A number of papers came up in the morning session which had been covered by previous action.

The discussion which arose in connection with the petition from Middle Maryland for a General Old Folks' Home Committee resulted in referring the subject to the Executive Committee of the Forward Movement with instructions to bring to the next Conference a plan for handling all our church benevolences.

Several papers concerned the appointment of a Conference Program Committee. The one from Middle Pennsylvania seemed to be in the best form, and in accordance with its terms such a committee was added to the list of our permanent Church Boards and Committees. The committee appointed this year consists of W. O. Beckner, G. A. Snider and J. A. Dove.

A committee was also appointed in response to the request of Middle Missouri, to prepare a Church Manual, containing installation and ordination formulas, with forms for the marriage ceremony, baptism, funerals, etc. The members of this committee are Galen B. Royer, A. J. Culler and A. C. Wieand.

In reply to the petition from the First District of Virginia, the Conference recommended that after the admission of members into the church, elders and pastors conduct classes in doctrine and the funda-

(Continued on Page 380)



## THE ROUND TABLE

### Face to Face as Friends with Friends

BY ALBERT C. WIEAND

"Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, the tent of meeting. And it came to pass, that every one that sought Jehovah went out into the tent of meeting, which was without the camp.

And it came to pass, when Moses went out unto the tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the tent.

And it came to pass when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent; . . . and all the people rose up and worshipped, every man at his tent door. And Jehovah spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33: 7-11a).

TRULY this is a wonderful story.

Here is the secret of Moses' power. Here was the place where he communed with God, and where God revealed himself to Moses.

Does God's pillar thus stand at your tent door? Do you know God face to face, as friend with friend? Do you take time to commune with God in this way? Does your heart call for him more than for any other friend? Have you time for him?

We take time for the morning newspaper, to refresh our minds as to what the world is doing, what *the mind of this age* is. But how seldom do we take time to refresh ourselves about the eternal principles of life! Therefore the world is so superficial and hence we have no power.

The secret of real greatness is such communing with eternal things and meditation on eternal principles and the divine ideals as they are set before us by our God. Such power can not be hidden.

In the case of Moses, when he went out to the tent, the people followed him, knowing that he was going to commune with God. And when they saw God coming down to meet him, they worshipped, for they saw that he knew a secret of power and blessings which they had not found elsewhere.

So it is ever. The man who insists upon time to be alone with God and to commune much with him as friend with friend, and face to face—this man is unique. He has a secret of power which others know not of, and he is able to wrestle and grapple with problems which others have no courage to face. And so it was with Moses. When other people had their problems, they brought them to him, because they knew that he could bring them into the presence of God, and obtain Divine Wisdom and Power for their solution.

Oak Park, Ill.

### How Do You See It?

BY A. I. MOW

SEVERAL times the question has been asked me: "What does 1 Peter 3: 18-20 mean?" Really, in the light of what I knew, it was not an easy question to which any very certain answer can be given. Once, while reading Gal. 3: 22, 23, my mind wandered back to the above-named scripture: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive, in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient," etc.

Paul said something very much like that: "The scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith came we were kept in ward under the law, shut up unto the faith which should afterwards be revealed."

In the same chapter he said: "If there had been a law given which could make alive, verily righteousness would have been of the law." "As many as are of the works of the law are under a curse."

Writing to the Romans (Rom. 11: 30-32) of the disobedience of Israel he says: "For as ye in time past were disobedient to God, but now have obtained

mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all."

Both Peter and Paul doubtless were speaking of the same thing. Each had his own way of saying it; the one a little clearer than the other.

"Spirits," I think, should not be construed to mean disembodied souls. "Prison" need not necessarily mean some antediluvian and hopeless dungeon. Bondage means bondage under sin—or "kept in ward under the law" is what Paul called it—and is, in my mind, the clearer expression.

I do not think that Peter meant to imply that Jesus did a mission tour in purgatory, while he lay dead, but rather that he always preached to the disobedient spirits who were in ward under the law, just as Noah did while building the ark.

"Jesus was put to death in the flesh, but made alive in the spirit." "It is the Spirit that giveth life; the flesh profiteth nothing." "God is a Spirit." Jesus Christ was spiritual because he was the Son of God. He lived in the Spirit because he was born of the Spirit. The regenerated man—he that is born of water and the Spirit, is also a son, and is spiritual: because that which is born of the Spirit is spirit. He is therefore free from the law—free from the bondage of sin. He is not in ward, but he is a free man.

The spirit of the Jewish cult was imprisoned by the Mosaic doctrine. It could not extricate itself from the law, therefore it was, in ward under the law, and the law not being able to give life, left the adherent in hopeless thralldom. Jesus always preached in the spirit of freeing men from the curse of disobedience. Every preacher, from Noah down to us, has the mission of preaching to the spirits in prison, who were once in disobedience, the same as the antediluvians.

This may not be just as Peter thought it to be, but I offer these suggestions for those who are interested, and who would probably be glad to work out the divine solution to what those good men meant by what they said.

Weiser, Idaho.

### Riches

BY KATIE FLORY

How to become rich, is one of the questions that interest too many people today. It makes not much difference with some *how* riches are gotten, just so heaps of this world's goods are gathered, whether they are obtained through lust, greed, graft or fraud. How easy it is for the good farmer to tell how he made the past year's crops turn to his bank account, or how readily the wise housewife can tell how much her vegetables, eggs and milk brought her in money, the last month or two! And how we do toil and strive and long to know how to turn these material things into investments that will yield large returns! The Lord knew this would be the trouble with us, and so, in order to check us in our onward rush for these things, he has given us the true estimate and value of earthly things, as compared with the eternal. He has told us *how* to become truly rich and what a difference there would be here in the world, and what great surprises would await us, if we would seek his way of becoming rich.

"If riches increase, set not your heart upon them." Why? Because there is danger of trusting in them rather than in God. When Israel prospered, then they were to heed the warning of forgetting God. "And he that was sown among the thorns, this is he that heareth the word, and the care of the world and the *deceitfulness* of riches choke the word, and he becometh unfruitful."

There is a delusion in riches. "A man's life consisteth not in the abundance of the things which he possesseth." "They that will be rich fall into a snare and temptation and many foolish and hurtful lusts, which drown men in perdition and destruction. For the love of money is a root of all kinds of evil."

But what are true riches? "Contentment is nature's riches." "To be content with what we possess,

is the greatest and most secure of riches." The development of self is greater riches than any earthly possessions we may obtain. Many of our great men who were thinkers, orators and writers—such as Luther, Lincoln, Newton, Watt, and our blessed Savior as well—came from the lowly cabin, cottage, and modest, meager home. Just see what vast stores of soul-wealth and rich thought they gained for themselves and left to all succeeding generations. Worldly wealth often makes one proud, self-indulgent and lazy. It saps away the best elements of one's character, such as self-denial, integrity and trust in God.

To be rich in spiritual wisdom, in good works, as were Dorcas and Paul, to have high ideals, lofty ambitions, to be rich in character and soul—this is worth more than millions of this world, for what will it profit if we gain money and fame and lose our own soul? It is easier for a camel to go through a needle's eye than for a rich man, who trusts in his riches, to enter into the Kingdom of God. To those who will fully surrender to Christ and follow him wholly, is made a wonderful and sweeping promise: "Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." What more than this could anyone want?

"A tent or a cottage, why should I care?

They're building a palace for me over there!

Tho' exiled from home, yet still I may sing:

All glory to God, I'm the child of a King."

Union, Ohio.

### The Stranger's Faith

BY PAUL MOHLER

MATTHEW tells us about a man that was not one of the people of God by nation, who put to shame many that were. It was a centurion of Capernaum, a Gentile, who came to Jesus beseeching him to heal his servant. When Jesus promised to go and heal him, the centurion said: "I am not worthy that thou shouldst come under my roof: but only say the word and my servant shall be healed." When Jesus heard that, he marvelled and said: "I have not found so great faith, no, not in Israel." Of course he said the word and healed the servant.

Let us think about that awhile. It may do us good. Isn't it a fine thing to belong to a good church—one that has a doctrine and practice so firmly based on the Scriptures that no one can dispute it? Isn't it fine to be able to open the Bible and say, whenever we read a command of the Lord, "Our church keeps that command"? Isn't it splendid to be able to say that our church stands for everything that is pure and good and true in Christian civilization? Don't we like to think of our splendid schools, our church papers, our benevolences, and our missions—all so clean and high in character?

But have you ever thought of the fact that one can have all those feelings and rejoice in all those good things, without having as much faith as that centurion had? One can have a lot of things that are closely related to Christianity and that even belong to Christian living, without having faith. But we can never have real Christianity without faith. We must never forget that.

This little story indicates, however, that one can have faith without having some of the other things that belong to Christianity. Of course, faith will lead a man into the fullness of Christian practice, but he can have a *real faith*—a great deal of it, enough to shame the regular Christian—without having learned many things that look pretty large to some of us.

Now, it is not possible to recognize this fact without wondering how God regards such a man, in comparison with the rest of us. If God were to express himself, would he say that he prefers folks like us, that do his commandments (the ones we emphasize), even though we are weak in faith, or would he rather have the man that has *great faith*, even though he *does* neglect some of his commands because he has not yet seen the importance of them?



Well, it would be a pity if God had to choose. The world ought to be full of people that have the great faith and the careful obedience too. But if he did express his choice, I think he would choose the man of much faith; for that man has the foundation. God can build something on faith, but when a man doubts, hedges, plays safe, refuses to put himself in God's hands, for fear he will not take care of him if he stands for the right, or goes out to win men to Christ, Almighty God himself can not take pleasure in that kind of man. "Without faith, it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is and that he is a rewarder of them that seek after him."

Oroville, Wash.

## HOME AND FAMILY.

### Reproved

BY FAY ALDENE GRAY

There was a sheep missing from the fold tonight  
When you closed the door in the waning light;  
It wandered away  
In the early day

While you were not watching. Do you hear it bleat,  
So weary and faint in the pelting sleet?  
Its white fleece is torn  
By bramble and thorn;

It shivers alone in the darkness and cold,  
And is yearning again for the sheltering fold.  
"It had its own way;  
For it loved to stray

From the flock afar?" But it can not get back  
Without YOU. It has lost the homeward track,  
And is sick for the stalls.  
The Head Shepherd calls:

"Answer me, underling, have you looked for it?  
Here you, unconcerned, in your easy chair sit  
So cozy and warm  
Away from the storm.

But my bruised sheep out there will not rest nor sleep  
Because you have failed your vigil to keep.

Have you counted the cost  
Of my precious sheep lost?

'You will soil your coat if you bring it home?  
And it always loved in the wilds to roam?'

As a brand from the fire  
I snatched you from sin's mire.

Go! find my lost sheep ere it perishes there!  
It was bought with my blood and the holiest prayer."  
Hammond, Ill.

### Mrs. Antils and the Servant Problem

BY REBECCA C. FOUTZ

#### In Two Parts—Part Two

"I'll answer one question at a time and give more detail," she said quietly.

"In the first place, I want to say that I am neither a wizard charmer nor a philanthropist. I have had the same troubles as most women, in my experiences with maids. It was just hire and discharge, or leave without notice. I found them a very discontented lot, always on the jump, thinking that the next place would be easier. I decided that there certainly must be a better way and started my experiment by applying the same principles which our husbands use in their business." She paused, and her eyes looked grave as she went on: "I often think that if they acted in business as we often do in the managing of our households, they would be broke up long ago. They never could keep help under the conditions that we try to. Now housekeeping is our business and instead of wailing about things, we should try to overcome difficult situations as our husbands have to do in their work. But too often we 'fall down on our job,' and instead of squarely meeting and solving our problems, we are too much inclined to just throw up our hands in despair or blame it all on the other party." She said this without egotism or malice.

"To go back to the first question—I soon learned that the first essential was carefully to pick my girl, for some are not even satisfied with a square deal. I searched for some time before I found the right one.

"My Meggy is one of a large and poor but respectable family. Like most girls, she preferred to work in a shop or a factory because of the better pay and shorter hours, and the lack of stigma which is attached

to the word 'servant.' But the steady confinement was breaking her health, so I asked her to give my method a trial. She was untrained but willing, and we had a very frank talk and made a regular business agreement. As you have already heard, she is called my house assistant.

"She goes home over night because her home is near enough and she prefers this arrangement—coming in time in the morning to get our 7:30 o'clock breakfast. After lunch she prepares the dinner and puts it in the fireless cooker. This gives her from three to five out, or for rest—just as she chooses. Then she works from five to seven, finishing dinner and putting it away, and while doing this she heats a cereal for breakfast and puts it in the cooker, thus shortening this meal's preparation in the morning. Saturday forenoon she does baking or other extra cooking for over Sunday and leaves after the noon meal. In the evening we have a light meal, which I get myself, or in summer we are generally out somewhere picnicking. Sunday we go out for our dinner. By this plan she works no longer hours than in the factory and has the same amount of freedom. And because she gets her board, we figured the wages accordingly.

"Monday morning there is always extra straightening out to do, besides the regular work. Tuesday forenoon she does some baking, Wednesday she helps my washer-woman to iron, Thursday she sweeps upstairs, and Friday downstairs.

"I plan my meals ahead and have everything laid in, so there is no delay. I also provide Meggy with all the appliances and conveniences that I should want for myself.

"She is kind to the children and I do not allow them to mistreat her in any way.

"If we have company, or anything else occurs that she is needed outside of her regular hours, we come to a mutual agreement, either of pay for overtime or that she may take that much time some day when she wants it. And here I would say that I do not complain or talk as if I were granting her a favor when she does take it. It's her right and just plain business, but on this point we women, as employers, are inclined to fail. We are often unreasonable and unjust, only seeing things from our own standpoint.

"We use the same plan when she wants time off—she makes it up at times that suit us both."

"Don't such methods often inconvenience you?" Mrs. Lee asked.

"To be sure, but then all life is forbearance and give and take. Besides, Meggy often sacrifices little pleasures to help me over a rush, and she does it ungrudgingly because she knows that I will do the same for her. We all do this sort of thing frequently for our family and friends, and why not with those on whom we are dependent for our work and the consequent successful running of our households? The results make it well worth while.

"We are always frank with each other and talk over kindly any little differences or grievances. We are just two human beings who need each other, and so work to that end.

"Evenings or week ends, when she keeps the children for us, we pay her the same as we do one of her friends, whom she gets when she can not accommodate us. There is always an agreement first, with each party satisfied with the arrangements. Then there is no explosion afterwards. This thing of trying to get all out of servants that you can, or to encroach on their privileges, is enough to make them act as they often do. I think that we would do the same in their places."

"But suppose one can not afford to do the way you tell about, or if one has a large family?" questioned Mrs. Farrow.

"Well, that isn't the maid's lookout, but we often act as if it were, or assume that she should take pity on us because of our own special predicament. She is not responsible for the size of either our income or our family and can not be expected to sacrifice for them. Neither should she. Servants are poor and have to do the best for themselves they can—just as we all try to do." Mrs. Antils added this last clause with a twinkle in her eyes, but went on quite seriously:

"If I could not afford to do as I have said, I would either do without these extras or do them myself, and not expect Meggy to help me out of pity. Servants can't live on pity—nor is business done on that principle. The more I study this question, the more I'm convinced that this is one of our greatest weaknesses in our dealings with help."

"How would you manage if your maid—assistant, I mean—couldn't go home over night as yours does?" put in Mrs. Andrews.

"Work out some arrangement that would be satisfactory to both, just as I have done with the girl I have. As I said before, there are no hard and fast rules that will fit all cases—only general principles that can be applied. Each girl and each household may require a different plan, but above all, let it be 'on the square.'"

"And as a final word, I have permission to announce Meggy's marriage in a few weeks. It gives me pleasure to do so. I don't feel that she should not leave me. She has a right to her own life. She is worthy, and deserves the best.

"With my next assistant I will doubtless have new conditions to meet, but I don't fear them. I've learned that there's a solution to most problems. Meggy has found a girl for me, and has recommended me to her. My reward is sufficient in this."

As Mrs. Antils finished, some of the women openly scowled. They were too narrow-minded to reach the speaker's level and high ideals. Such thoughts as "impractical," "visionary," "perfectly crazy ideas," "catch me pampering a maid like that," and "think of announcing her servant's marriage at a club meeting" were plainly expressed on their countenances. Others, however—the wiser ones—went away seeing a new light.

Waynesboro, Pa.

### Natural Affection

In a bound volume of the "Pilgrim," published in 1875, I find this article, written by Bro. J. M. Zuck, the founder of Juniata College. The young people attending our schools today, have heard of his great work, so humbly commended, but they have never read a line he penned. This was written before he opened the school at Huntingdon. To those of us, who were intimately associated with him in the school, Bible Class, Literary Society, church and daily life, the article will appeal with greater interest.—Wealthy A. Burkholder, Mercersburg, Pa.]

PARENTAL love is beautifully exemplified in the death of Absalom. Touchingly David says: "Deal gently for my sake with the young man, even with Absalom." These were the parting words of David, as his hosts passed out of the city in pursuit of his erring son. Then, when the messengers returned, the anxious father's first question was: "Is the young man Absalom safe?" Safe! alas, no! Could love and grief find more eloquent expression than in the language of the heartbroken father: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

Willis puts part of this lamentation in these words of pathetic tenderness:

"Cold is thy brow, my son, and I am chill  
As to my bosom I have tried to press thee.  
How was I wont to feel my pulse thrill  
Like a rich harp-string yearning to caress thee.  
And hear thy sweet 'my father' from those dumb  
And cold lips, Absalom."

But there is a love even more deep and tender than that of a father. It is the love of a mother. It is the love of Hagar in the wilderness, weeping with a depth of love that touched the heart of the Heavenly One who thereupon sent his angel to dry her tears. We draw our earliest life from a mother's love, and all along the checkered path of after-years her presence or her influence is ever with us to hallow and to bless. She is the last to desert us; and when, like Hagar, she does turn away, it is, like Hagar, to hide her tears and to commit us unto him whose love, like hers, never faileth. Well has it been said that love, in its true nature, is an emanation from him whose name is love, and though often degraded upon earth, we still find it pure, sublime and lasting in the heart of the mother.

Love, as a rule, is stronger in the parent than in the child. If it were not so—if filial love were as strong and lasting as parental, especially that of the mother—

(Continued on Page 379)



## AMONG THE CHURCHES

### Calendar for Sunday, June 27

Sunday-school Lesson, The Schools of the Prophets.—1 Sam. 19: 18-24; 2 Kings 2: 1-8.

Christian Workers' Meeting, The School of Christ.—Matt. 11: 29.

\* \* \*

### Gains for the Kingdom

One baptism in the Chico church, Calif.  
One baptism in the Hart church, Mich.  
Two baptisms in the Flora church, Ind.  
Two baptisms in the White church, Ind.  
One baptism in the Ladoga church, Ind.  
Two baptisms in the Lima church, Ohio.  
One baptism in the Roann church, Ind.  
One baptism in the Conestoga church, Pa.  
One baptism in the Egdon church, W. Va.  
Two baptisms in the Viewmont church, Pa.  
Four baptisms in the Chanute church, Kans.  
Three baptisms in the Aughwick church, Pa.  
One baptism in the Shipshewana church, Ind.  
One baptism in the Marsh Creek church, Pa.  
Three baptisms in the Uniontown church, Pa.  
Three baptisms in the Shade Creek church, Pa.  
Two baptisms in the Pleasant Hill church, Ohio.  
Two baptisms in the Independence church, Kans.  
Three baptisms in the New Enterprise church, Pa.  
One baptism in the Long Green Valley church, Md.  
Two baptisms in the Chippewa Valley church, Wis.  
Two baptisms in the South Waterloo church, Iowa.  
Three baptisms in the Meadow Branch church, Tenn.  
Four were reclaimed in the Boise Valley church, Idaho.  
Three confessions in the Colorado Springs church, Colo.  
One was baptized and one reclaimed in the Peace Valley church, Mo.

Two baptisms in the Kokomo church, Ind.—Bro. Fred Fair, pastor, in charge.

Eight baptisms in the Bremen church, Ind.—Brethren Cripe and Roose, evangelists.

Five baptisms at Rockton, Pa.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Two accepted Christ in the Columbia Furnace church, Va.—Bro. W. I. Miller, evangelist.

One confession in the Bartlesville church, Okla.—Bro. Jas. Hardy, of the same place, evangelist.

One baptism in the Norristown church, Pa.—Bro. J. H. Cassidy, of Huntingdon, Pa., evangelist.

Five were baptized at Rice Lake, Wis.—Bro. C. C. Myers, of Waddams Grove, Ill., evangelist.

Three baptisms in the Conway Springs church, Kans.—Bro. Jacob Funk, of Wiley, Colo., evangelist.

Three baptisms in the Eel River church, Ind.—Bro. C. A. Wright, of Manchester College, evangelist.

Three baptisms in the Springfield congregation, Pa.—Bro. Nathan Martin, of Elizabethtown, Pa., evangelist.

Three confessions in the Greenspring church, Ohio.—Brethren S. U. Snavely and H. V. Thomas, evangelists.

Twenty-three baptisms in the Middle Creek church, Pa.—Bro. C. Walter Warstler, of Pittsburgh, evangelist.

Two confessions in the Upper Twin church, Ohio.—Bro. D. R. Murray, of North Manchester, Ind., evangelist.

Nineteen additions to the church at Oakley, Ill.—Bro. J. F. Swallow, of Malmø, Minn., evangelist; one baptism since the meetings.

One baptism at Union Bridge, Md.—Bro. T. S. Fike, of Thurmont, same State, evangelist; three baptisms at Mountain Dale, Md.

Eight additions to the Salem church, and seven at the White Oak house, same congregation, Va.—Sister Mary Martin, of Maryland, evangelist.

Sixty confessed Christ, twenty-nine of whom were baptized, and nine reclaimed in the Nampa church, Idaho, Bro. P. E. Robertson, of Lindsay, Calif., evangelist.

\* \* \*

### Our Evangelists

Bro. Leo Miller, of Eaton, Ind., to begin in August in the Ladoga church, Ind.

Bro. O. P. Haines, of Lima, Ohio, is holding a series of meetings in his home church.

Bro. J. F. Swallow, of Malmø, Minn., to begin in November in the Mexico church, Ind.

Bro. A. B. Miller, of Bridgewater, Va., to begin in October in the Morrill church, Kans.

Bro. Geo. Early, of New Hope, Va., to begin July 18 at the Long Green Valley congregation, Md.

Bro. A. C. Reber, of Ridgely, Md., to begin in August in the Monterey house, Conestoga church, Pa.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin the last of June in the Beaverton church, Mich.

Bro. C. F. McKee, of Oaks, Pa., is holding a series of meetings in the Scalp Level church, same State.

Bro. John R. Snyder, of Bellefontaine, Ohio, is in a revival in the Fruita church, Colo., which began June 20.

Bro. W. Grant Group, of East Berlin, Pa., to begin some time in August in the Pleasant Hill house, Codorus congregation, Pa.

Bro. Irwin R. Fletcher, of Connellsville, Pa., to begin the latter part of September in the Salem house, Brothers-valley church, Pa.

## Education Day June 27

Did you forget about it? We hope the churches everywhere have arranged for the observance of this day, as requested by the General Educational Board in our issue of May 22 and reminded last week by the General Director of the Forward Movement. Look up that special educational number again. In particular, remember the offering to be taken for the support of students who are preparing themselves for the ministry or missions. There are many worthy students who will not get an education without this help. The church needs them. The cause needs them. Here is a place where you can help in a way that will count for the progress of the Kingdom.

### Personal Mention

Sister Mary Cline, of Weyers' Cave, Va., was a visitor at the Publishing House last Monday. Sister Cline is one of the missionaries approved at the late Conference. China is her destined field.

The Mission Rooms have received word of the safe arrival of Drs. A. R. and Laura M. Cottrell at Vancouver, June 16. They may be addressed until further notice in care of D. Owen Cottrell, North Manchester, Ind.

Sister Olivia L. Stover, of Bradford, Ohio, is in position to serve several churches as song leader during contemplated series of meetings this season. Those who may desire her services, will please address her as above.

Bro. Samuel Bowser, of Prescott, Mich., who greatly desired to attend the late Conference, wishes in this way to inform his many friends, whom he had hoped to meet there, that he was prevented from so doing by physical disability.

Bro. Harrison Frantz, of McPherson, Kans., will serve as pastor of the Cheraw, Colo., church during the summer. We are glad to learn that the work of the Lord is prospering. The dedication of their new house of worship is to take place June 27. Bro. D. W. Kurtz delivering the address for the occasion.

\* \* \*

### Elsewhere in This Issue

Churches of Idaho and Western Montana will please remember that the date of the District Conference has been changed from June 29 to July 1 to July 6-8. Further particulars concerning this will be found among the Notes.

The Old Folks and Orphans' Home at Mexico, Ind., is to hold its first "Annual Homecoming," at the Home July 4. Members of the Middle District of Indiana will please note Bro. Ira Fisher's special announcement among the Notes, and respond to the cordial invitation in the spirit in which it is given.

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North Dakota, Eastern Montana and Western Canada will convene in District Conference July 6 to 8 in the Newville church, N. Dak. Members of the District will kindly note Bro. W. H. Rhoads' announcement among the Notes.

\* \* \*

### Miscellaneous Mention

A Correction.—In last week's "Messenger," page 361, first column, last line but one in third paragraph, please read "the cocoon cracked," instead of "tracked."

The Albany church, Oregon, is preparing to build a new house of worship as soon as the necessary plans can be made and fully decided upon. It is always gratifying to learn of activities of this sort. It shows that the congregation is alive, and abounding in the Lord's work.

Any one of our ministers, who may desire to locate in a rural congregation, is invited to correspond with Bro. W. H. Carrier, R. D. 1, Hoyle, Okla. The pastor, now in charge of this—the Paradise Prairie church—expects to leave Sept. 1, and the congregation is desirous of securing some one for the work who can enter upon his duties at the time above indicated. Applicants for the position will please address Bro. Carrier.

\* \* \*

### A Bystander's Notes

Have you ever figured how much time is devoted to the religious education of the average Protestant child? Only twenty-four hours a year. Not very much, we all admit—especially so as compared with the two hundred hours per year, which Catholic children are required to devote to study of their religious tenets. Need we wonder why Catholics are so thoroughly rooted and grounded in their belief? We may rightfully differ from the Church of Rome on some of the leading factors of religious belief, but we must admit that the thorough instruction of their children in church affairs, during the early years of their life, is well calculated to make them ardent adherents of their church. The lesson is obvious. Would not the establishing of Vacation Bible Schools, in all of our congregations, be at least a fair advance in the right direction?

Taking Labor Troubles to Christ.—More and more is humanity recognizing the fact that our Lord Jesus is the best—the only real—Conciliator of labor troubles. The recent avowal of their reliance upon that Sovereign Mediator, by the organized crafts of Wheeling, W. Va., is most significant. The resolutions adopted, emphasize the following four points: (1) A declaration of their belief that the teachings of Christ constitute a platform upon which all can agree. (2) Their conviction that Christ's precepts can successfully be applied to modern industrial problems. (3) Their willingness to cooperate with those who may desire to join them in an earnest endeavor to apply Christ's teachings to the settlement of labor troubles. (4) In evidence of their sincerity they have appointed a committee that is authorized to take all necessary steps.

Noonday Prayers in the Dark Continent.—It is remarkable, indeed, to be told that the mayor of Cape Town, Africa, has introduced a two-minute pause at midday, when opportunity is given to spend that period in prayer to God. Just as soon as the midday gun is fired as a signal, the bugle-call is sounded from the balcony of the Mansion House Chambers, and silence is observed throughout the city. Passersby in the street take off their hats, traffic is stopped, and in the shops both clerks and customers stand still, in an attitude of reverence. Seemingly far-off Africa is teaching the greatly-needed lesson to ever-busy America, that it pays to stop a few moments, during the busy day, to seek guidance and strength from the Father. "Take time to be holy," is the thought of a sacred song, too often forgotten amid the distractions of this restless age.

Why Not Be Optimistic?—An experienced trade reviewer, in summing up the course of American commerce and industry, significantly says: "Each week the pendulum of progress swings over a wider area." The phrase is a most felicitous one and might well be applied to the rapidly-growing progress of the Kingdom. Another phrase is equally suggestive: "There is no step backward. Few discordant notes mar the cheerful tone of reports from the leading centers. More new enterprises are starting than for several years. Confidence is further strengthened." There is a wealth of good counsel in these words for those who feel that, while prosperity may be growing for others, it isn't coming their way. What, if it has not—as yet? It may be just around the corner. Why not rush on to meet it? At any rate, the man who can not see the pendulum of prosperity swing his way, can refrain from making his disappointment and his impatience a check to the pendulum's wider and wider swinging. If he is unable to march in the procession, he can, at least, hand out a word of cheer to those who are toiling along in its ranks. When your country, in general, is on the up grade, it is only a question of time when you will feel as much of the lift as your merits deserve. Sooner or later the pendulum of prosperity will swing your way, if you watch your chance and are ready to grasp your opportunities.



## AROUND THE WORLD

### "The Best Book on Business"

In a recent address, Mr. Bruce Barton, author and journalist, took occasion to mention some things regarding the value of the Bible, that are of decided interest, and the more so because some of us may not have looked at the matter in just that light: "The Bible has the greatest record of salesmanship ever written," says Mr. Barton. "St. Paul sold religion to Athens when it was fearfully overstocked with religions of its own. And he did it by making a survey of the situation and utilizing conditions at hand, just as a modern salesman must do. The things that Christ did were great things, and are well worthy of the greatest publicity today. If they were properly presented, thousands would be led to the truth."

### A National Disgrace

That there is no excuse for the brutal excesses of mob rule, is admitted by every law-abiding citizen. Stringent enactments against lynchings seem powerless, however, to prevent occurrences like the recent unexcusable one, at Duluth, Minn. Because of an attack on a white girl, six negroes had been arrested, and there was no reason to doubt that, in the due process of law, the full penalty would have been inflicted. Despite that assurance, however, a large mob quickly gathered, wrenched three of the negroes from the grasp of their lawful guardians, and proceeded to hang them. It is claimed by some that the recent war has, in some way, increased the tendency towards mob violence. That may be true in part. Undoubtedly, however, this country needs to be aroused to a renewed realization of law and order and of respect for duly-constituted authority.

### A Step Towards Freedom

Following a recent conference of hundreds of widows of every caste in India, eighty widows were remarried immediately. Comparatively unimportant as this announcement might seem, at first thought, its significance is readily seen when we remember that heretofore no widow was allowed to remarry, and that a woman was considered a widow, even though she had been only betrothed to a man who had died. The Conference, referred to above, was brought about through missionaries whose work had been among the despaired widow classes. Theirs has been a life of abject servitude and great indignities. "The Remarriage Conference," as it has been called, has restored to the widows all rights and privileges that should be rightfully theirs. From that standpoint the Conference is regarded as one of the most important steps in the emancipation of women which India has yet taken.

### A New Problem

Several prominent institutions of learning—outside of State universities—find themselves in a most peculiar situation. With the tremendous pressure of attendance, they are confronted by the problem of increased expenditures for additional accommodations—now exceedingly costly. A careful investigation of the actual cost of instruction per student having shown that it is more than twice what he pays in tuition, remedial measures would seem to be in order. As a partial solution of the problem it is now planned to raise the tuition rate to a somewhat higher scale, eventually remitting a part of it to specially deserving, diligent students. It is thought that this plan will make loafing in college what it ought to be—an expensive luxury. It would be hard on fraternities, intercollegiate athletics, etc., but would undoubtedly tend to promote real efficiency—placing, as it were, a premium on close application to study.

### China's Promising Awakening

Latest reports from China describe a mental and moral regeneration among the people of that land, which promises much for the future of their sadly misgoverned country. Politically, the outlook is disheartening. Unprincipled provincial military governors have levied extortionate taxes to support provincial armies, and general discontent among the people is quite apparent, in consequence. But while the central government in Peking has, through inefficiency, lost the confidence of the people to some extent, there is also a brighter and more hopeful side of the picture—the remarkable change that has been wrought in the spirit of the Chinese. A new feeling of national solidarity is now uniting the inhabitants of all parts of the republic in the one common aim—the upbuilding and general prosperity of the entire realm. Today every Chinese is alive to the importance of the Shantung issue and its fair settlement, just as they are concerned about any question that vitally affects any other part of the country. This is a change of the greatest significance. The newly-aroused national spirit is not only of vast significance for China, but it also materially affects the world at large.

### Jerusalem Has a Daily Paper

Much has been done to modernize the ancient City of David, but the most recent attempt along that line is indicated by the successful inception and continuance of the "Jerusalem News," its first daily paper. Its circulation began Dec. 19, 1919—the anniversary of the taking of Jerusalem by General Allenby. The significant motto of the paper is: "Jerusalem News Is Good News," while its policy is indicated by Lincoln's immortal words: "With charity for all and malice toward none." The editor, W. D. McCracken, is an American who, with commendable enterprise, gives his readers an up-to-date journal, amply representative of the Holy City.

### Mormon Activity

It is doubtless a zeal of some sort, but it is not one "according to knowledge," that has enabled the "Church of Latter Day Saints," commonly known as Mormons, to carry on their work of startlingly effective proselytism to regions far and near. According to the findings of the Utah Gospel Mission, of Cleveland, Ohio, more than 350 Mormon organizations have been established at new points in recent months. Not only in the United States, but also in Canada and in the Hawaiian Islands, as well as elsewhere, are they pushing their claims. A temple was dedicated at Laie, in the Hawaiian Islands, in 1919, and a similar structure is to be erected at Mesa, Arizona. Mormonism spends at least \$100,000 in newspaper propaganda. These articles are published in non-Mormon papers, are skillfully written, and reach fully four million readers weekly.

### The Bishop Who Came as Engine Oiler

Dr. Warne, the Methodist Episcopal bishop of India, had, as a matter of course, to be in attendance at the Quadrennial General Conference in Des Moines, Iowa, this spring. To his great disappointment he found that not a ship sailing from India toward America had an empty bunk for another passenger. What was he to do? For one thing, he would not allow his episcopal dignity to interfere with whatever expedient his Yankee ingenuity might suggest, and so it is not surprising that Dr. Warne finally solved the problem not only effectively, but also economically. He hired himself to the master of a big passenger liner as an engine-oiler, and kept the big engines well lubricated during the whole voyage. So, instead of having a heavy expense account to hand in, upon his arrival in Des Moines, the bishop had \$57 of hard-earned cash, as profit from the voyage. How true, that to the man of real consecration the apparent hindrances become stepping-stones to added achievements!

### Is the White Race Menaced?

In a survey of world conditions, one thing is quite evident—yellow, brown and black races are on the ascendancy, while the white race, heavily drawn upon during the recent world war, has suffered tremendously. So significant is the showing that leading men of the western nations are urging the speedy discontinuance of the many smaller wars that are still being waged, diminishing the ranks of the whites and exhausting their resources. Of first importance would seem to be the establishing of friendly relations with Russia. France, England and the United States can better afford to lose the billions lent to the Czar than to have powerful Russia, justly enraged and vengeful, unite with brown Asia against white Europe. Asiatic invasions of former centuries failed. A latter-day attempt, jointly managed by Japanese cunning and Russia's wealth, might come with monstrous airships, and well-equipped armies, destroying cities and spreading desolation over a large part of Europe.

### Entangled World Conditions

Nothing is more perplexing, to the promoter of peace and good will to man than, the present tangle of world affairs. On the eastern border of Poland, on the Berezina and in the Pripiet district, the Polish armies are in a life-and-death struggle with the forces of Red Russia. There has been constant war in that region, by varied contestants, for six years, and the end is not yet. In Persia, conflicting interests seem to arouse factional strife, that can but prove disastrous to the unhappy people of that land. In India, sinister intrigues of the "Red" agitators threaten to poison the minds of the simple-minded populace, suggesting a possible substitution of anarchy for the present administration of British sovereignty. General attention has been directed to the recent negotiations of Krassin, the Bolshevik, with Premier Lloyd George, at London. Russia wants peace and its share in the world's business affairs. Competent judges of the situation declare that there can be no revival of Europe until the gates of Russia's natural wealth are made available for a needy world. That country, undoubtedly, holds the key of the world situation, just now. But how may it be turned? Western Europe is unwilling to take proper action. Poland and Russia are seemingly unable to disentangle themselves, and still tread the blood-soaked earth in desperate and apparently futile conflict. Will saner counsel help them to adjust matters? Ancient

hatreds and new feuds are smoldering in the Balkans. Where Austria once ruled, new nations are at swords' points. If western civilization is to survive, there must be, without question, an exercise of influences wholly unselfish. Whether the leading nations are ready for the higher altruism of the Man of Galilee, is a little doubtful. That it is, however, the one Supreme Remedy for the world's ills, can not be questioned.

### Danish Sailors and Stokers Lose Strike

When, some time ago, the sailors and stokers at Copenhagen, Denmark, entered upon a nation-wide strike, there were some fears that the extensive maritime traffic of that country would be completely paralyzed. The strikers were so unreasonable in their demands, however, that the general public failed to sympathize with them. This had the immediate effect of causing hundreds of volunteers to come forward to man the ships. In consequence, it was not surprising that June 11 the strikers decided to resume work upon the old terms, but most of them will have to wait until the 150 ships, manned with 4,000 volunteers, return from the various far-off ports of the world to which they have sailed. The strikers have, however, learned a lesson they will not soon forget.

### They Are Real "Friends"

Without question, the Society of Friends, commonly known as Quakers, has, through its war-time Reconstruction Work, been of greater service to war-scourged Europe than any other religious body. The French Government assigned to this church that section of the country which was the scene of the last operations of the American troops. According to latest reports, more than 46,000 families have been given substantial aid. By means of tractors, 1,500 acres have been plowed for the small farmers. Bees, goats, cattle and chickens have also been supplied. Twenty-two thousand trees have been planted, 1,500 houses have been built for twenty-five villages. Not one of the 700 American helpers, engaged in the work above described, receives any salary. In recognition of the signal service rendered, the French government has named one of the villages "The City of Friends." Truly, a most significant name!

### Gaining the Victory

Latest reports indicate that, by an effective elimination of the causes that produce the dreaded yellow fever, the Rockefeller Foundation will eventually overcome a disease that has slain its millions. It has been definitely established that only a certain kind of mosquito, by its bite, causes yellow fever, and no mosquito can do this, until it has first bitten a yellow fever victim. The disease exists as a permanent infection in certain limited areas, just as malaria exists in others. But Rockefeller scientists, working where yellow fever is epidemic, believe that eventually they will so thoroughly conquer this scourge of humanity, that it will never regain its old-time power. Should such be the case, the Rockefellers will have more than earned all the money that the people have given them. Incidentally there is a lesson of rare value in the persistence of the scientists above referred to. In its battle against the adversary of righteousness, the church of the Living God has yet to learn the lesson of unrelenting persistence. Our highest attainments and our most strenuous endeavors must be devoted to the promoting of the Kingdom.

### The Cross Must Be Supreme

A leading diplomat of Turkey, Sodjar Assimavni, recently said: "We shall never be governed by the cross. The crescent will always remain aloft, despite the broken sword." Sodjar is undoubtedly mistaken, for Divine Writ assures us that of God's Kingdom "there shall be no end." A glance at the past history of Turkey, with a survey of the present status of affairs and the probabilities of the near future, is of some significance just now. About six hundred years ago—May 26, 1453, to be exact—the cross stood at the top of St. Sophia, in Constantinople. Next day Sultan Mohammed II. captured the city. Taking his ease in the palace of the slain Christian Emperor, Palaeologus, he proudly boasted of his achievements, relegating Christianity to the discarded things of the past. Then the muezzin climbed to the highest turret of St. Sophia, took down the cross, put up the crescent and shouted the news that Allah, and Mohammed, his prophet, were the new rulers. Those were days of sore trials for the Christian inhabitants of the realm. Two-thirds, at least, were driven away as Turkish slaves—the men to labor at unrequited toil, the women consigned to even a worse fate. If Mr. Sodjar, however, in full knowledge of Turkey's decline in recent days, is correctly interpreting the present "signs of the times," he surely should be convinced that the ascendancy of the crescent has been stayed, and that the cross again rules supreme. And what of the future? "Will not the progress of Christianity—"shining more and more as unto the perfect day"—eventually usher in the universal reign of the Prince of Peace, when all shall "know the Lord from the least to the greatest"? Let us pray that the glad day may soon dawn!



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Art of Building Character

1 Cor. 3:10-17

For Week Beginning July 4, 1920

1. **Character-Building Is a Real Art.**—Well may we emphasize the word "art." A character truly worth while requires foresight, patience, determination. There are obstacles to be removed, discouragements to overcome, ere we can hope to succeed in the erection of a substantial structure—a building for eternity.

2. **What Character Really Is.**—We can not too strongly emphasize the distinction between character and reputation. Our character is what we are in God's sight, while our reputation is merely what we appear or claim to be in the presence of our fellow-men. Possibly our reputation may be a direct reflection of our character, but all too often the apparently fair reputation is but the rankest deception, utterly misleading to the human eye. In the interest of loyalty to the Lord and his work, it is frequently necessary to sacrifice reputation on the altar of character. Moses esteemed the reproach of Christ greater riches than the luxurious and sensuous affluence of Egyptian royalty. Joseph went to prison in disgrace, but his character remained pure and upright. God's own beloved Son, the most noble Character in the annals of human history, "made himself of no reputation" and, in return, the Father bestowed upon him "a name that is above every name."

3. **The Power That Directs.**—The inception of a truly artistic building is to be found in the architect's brain. He conceives, others execute, and the result is a superb edifice, abundantly demonstrating the architect's ideals of symmetry and beauty. So it is in the spiritual realm. The structure must follow the most minute plans of the Chief Builder, not only as to materials but also as to proper construction. With unflinching accuracy, God has revealed to us his ideal of an upright character, and it is our business to do the building thereof as he has directed. David describes such a man in *Psa. 1*. Moreover, we are provided with a Living Model—the open book of the Perfect Life—the example of the world's Redeemer, as he lived among men.

4. **Paul's Words of Admonition.**—With his unflinching discernment, the great apostle foresaw that it is quite possible for a Christian to do character-building that will not pass Divine scrutiny. In that case, Paul says, the man will be saved as by fire—his work shall be burned, but he himself shall be spared. He shall be in the position of a man whose house is destroyed by a conflagration. The man is saved, but his property—all that he has slowly gathered around him and valued as the fruit of his labor—is gone. So says Paul—shall such a man pass into the heavenly state, leaving behind him, as he barely enters the portals of bliss, the wreck of all he has attempted to build up. He leaves, as the result of a laborious life, a ghastly, charred ruin and a cloud of dust. To have been wholly useless—without having advanced Christ's Kingdom to even the smallest extent—must be humiliating indeed.

5. **Suggestive References.**—How David longed for greater fellowship with God (*Psa. 42:1, 2*). How we may work along right lines (*Psa. 96:2, 3, 10*). Doing things with our might while life is ours (*Ecc. 9:10*). "Arise, shine" (*Isa. 60:1*). "They that be wise shall shine" (*Dan. 12:3*). "Seek that ye may excel" (*1 Cor. 14:12*). "Always abounding in the work of the Lord" (*1 Cor. 15:58*). Advancing day by day (*2 Cor. 4:8, 9, 10, 13, 16, 17, 18*).

### TOPICS FOR THE QUIET HOUR

For Week

Third Quarter of 1920

Beginning

July 4, The Art of Building Character, ..... 1 Cor. 3: 10-17  
 July 11, The Surrendered Life, *Prov. 23:26; Rom. 12:1, 2; 2 Tim. 2:21*  
 July 18, Our Business, ..... *Luke 2:40-52; 1 Peter 2:9; Heb. 10:22-25*  
 July 25, Essential Characteristics of the Christian Life, *Eph. 4:17-32*  
 Aug. 1, The Contest for a Crown, .....  
 Aug. 8, What Bible Reading Will Do for Us, ..... *1 Cor. 9:24-27; Rev. 2:10; 2 Tim. 4:7, 8*  
 Aug. 15, Conditions of Christian Fellowship, ..... *Psa. 119:97-104*  
 Aug. 22, Religion Pays, ..... *1 John 1:1 to 2:1-6; Mark 3:35*  
 Aug. 29, Cultivating High Ideals, ..... *1 Tim. 4:8; 6:6; 1 Cor. 3:18-23*  
 Sept. 5, Christian Country, ..... *Col. 3:1-4*  
 Sept. 12, The Right Use of Opportunity, *Eph. 5:14-17; Col. 4:5, 6*  
 Sept. 19, The Purifying Hope, ..... *1 John 3:1-11*  
 Sept. 26, Convictions That Can Not Be Misunderstood, *Rev. 3:15, 16*

### The Pastor

(Continued from Page 371)

If you are to be dependent for your support upon your parishioners, you will need their good will. This very fact has constituted the chief objection of our church against the salaried ministry. We were afraid

if the minister were dependent on his people for his living, there would be a real temptation to preach to please the people, in order to protect his material interests. Too many times, in the history of other denominations, the minister's hands have been tied by his dependence on his own people.

However, I am sure that our people are not largely of this inclination. The Christian who is in earnest will look to his pastor for direction, though it mean the searching out of sin in his own life, and in making greater sacrifice for the Kingdom. He will recognize in the pastor a spiritual leader and look to him for spiritual guidance. And the pastor will receive better material support from this man, even though his teaching and leading may not always please the carnal man. I would rather depend for my support upon a church that accepted my leadership, even though it meant the rebuking of sin, if necessary, than to find my living by trying to please those who are bent on their own selfish interests, for their carnal minds, encouraged to greater lengths of pride and self-indulgence, would be little inclined to share with others.

To prepare for spiritual leadership is certainly more difficult than the other course—not that you should neglect the intellectual side of your preparation. Cultivate all the talents the Lord has given you. Master the art of public speaking! Learn all that homiletics can teach you. Improve your personality—all your talents are God-given! All the little things of convention and good manners may not well be neglected. But remember that it is the Gospel of Jesus that you are commissioned to minister, and here your endeavor must be centered. All the arts of presenting a message are of no value to the man who does not have a message to give. And, on the other hand, nothing will so fully overcome any handicap of mannerism or lack of natural ability, as the possession of the Message of God burning in your heart and on your lips. You will have to make the message your own; you can not give the water of life to the thirsty soul, unless it flows out of your own life. If you do not know God and are really living in him, you can not lead others to him. So there must be ample preparation of heart and soul—the intellectual knowledge of the Word must have become heart knowledge and experience. You are going out, not to entertain men but to minister to immortal souls, and you must face the solemn responsibility.

Then, when you are assured of your call and your preparation, allow God to thrust you out. You are the shepherd of the flock. The Holy Spirit has made you that, therefore you must be true to the call, though there seems to be an easier road to popularity. It is no easy task you have chosen. If you are looking for an easy life, go back to the professions of the world. The man in the office works eight hours and is free when his door is closed. His cares are put away as easily, and his papers are locked in his desk. But not so in the profession you have chosen. You must bear souls on your heart as the shepherd carries the lambs in his bosom. "Who is weak and I am not weak? Who is caused to stumble and I burn not?" If sin in the lives of your people is not the most terrible tragedy to you, if bringing men and women closer to God is not the greatest goal to be attained, then, for the sake of the Christ who died for lost mankind, turn back and bring not disgrace to this most holy profession.

Again, let me repeat, you are to be a spiritual leader. Your people have the right to expect this. They may not know how this leadership will be accomplished—some may even resent it. But if you have the vision of God and of soul needs, your duty is clear. What you need is grace to do your duty and wisdom to do it right. You are no more to be a lord to drive than an idol to be admired and worshiped. You are a servant—the word *minister* means that.

Don't think that success lies in changing programs and springing surprises on your people. Certainly, changes have an appeal, but if you change simply for the sake of changing, their value is very doubtful. And you will need to be exceedingly versatile, to keep this up indefinitely. Ultimately, your bag of tricks will be exhausted and you will have to seek new fields. May I suggest that there are some things that never

get out of date? Note these: The Word of God, interpreted and applied to the lives of men; the leading of men to a deeper prayer-life and devotion; the helpful personal touch, the moulding lives for good; the comforting those who are in sorrow. All these, and many more, are required. You need have no shame in following such a program.

Again, let me urge, it is not your business to entertain. If entertainment is good and to be desired, your people can secure it best from those whose profession this is, and with whom you should not attempt to compete. Your calling is infinitely more important. Entertainment is not what men need from the church. Some may be attracted by that, but the heart that is hungry is not fed—it is all husks. Heart hunger can be ministered to only with spiritual food. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Chicago, Ill.

### Ministerial Problems

BY D. E. CRIPE

In this transition stage of the Church of the Brethren, when we are changing from a free ministry to a supported ministry, which implies a specially-chosen pastor for each church, and a retiring of the ministers not thus chosen, there are naturally some problems which must be faced, and which ought to be wisely solved. These have already been well discussed through the GOSPEL MESSENGER, but they have not been exhausted, and a little more on the subject may not be amiss.

Perhaps the most important of these problems are, how to supply enough qualified pastors to serve the churches, and how to make use of the over-supply of ministers, who are not qualified to serve as pastors. It is just possible that these two problems might be taken together, and handled wisely and discreetly, both might be solved by one and the same act.

The method pursued at present, to make a pastor, is to take a promising boy and educate him carefully for the calling he is to fill. This is the proper way, and no one should find any fault with it. However, it is a slow method, and, like raising a fruit-tree, it can not be pushed beyond a certain limit. It also is largely an experiment, as not all promising boys are so constituted as to make good pastors, and human foresight can not always tell which one will prove a success and which one a failure. Then, too, there are so many tempting openings in the world for an educated young man of good morals, that he may be lured to other pursuits, through a love of worldly gain. At best we must expect some failures, and the number thus prepared, under prevailing conditions, is far beneath the number required for the serving of the churches.

Is it not possible that, in addition to the young men who are yearly turned out as pastors, older ministers, at present unqualified to serve as pastors, might still be educated and trained so as to become passably good pastors, able successfully to serve some of the many needy churches? These older ministers have some qualifications for the work, some, even, which the best of the younger brethren do not have, and can not be expected to possess. They have had experience in preaching the Word and in church work. They have shown their faithfulness and devotion, else they could not occupy the position in which the church now holds them. They have had time to grow in grace, and to develop the patience so necessary for the work of the pastor. They have studied the Scriptures to some extent, and know more of the commands and teachings of Christ and the apostles than any one ever preaches.

Some men, who have attained to middle age or older, have become so fixed and set in their ways that they can not well make a change in their life and labor, but many of them would be only too glad to fit themselves for greater usefulness, take up new plans and new methods if they were properly taught, even if it required self-denial and sacrifice. They might not learn so readily as younger men, but their minds are still retentive and they are eager to grasp truths. They would not have so much to learn, or near so great a



change to make, as the inexperienced boy, who is to become a pastor.

However, at present we have no special school for the remaking of these ministers, and there is little inducement offered them to attend such schools as we already have. Then, too, there is little hope given them that their services will be accepted after they have fitted themselves for the work of the pastor. The call at this time is largely for young, untried ministers, as the belief is common that people would rather receive the same message or the same truth from a young man than from an older one.

The successful pastor can make use of any and all kinds of knowledge, but it is possible that a man might be a good pastor and know only one language. He might be unlearned in classical literature, in science and in mathematics. He might never have taken a thorough Bible course under a competent teacher. Three things are, however, indispensable to the successful pastor—he must know how to meet and converse with people; he must be able, clearly and effectively, to teach the truths of God's Word; he must be guided, in his life and labors, by the Holy Spirit. If a minister has been successful in any line of church work, it may be taken for granted that he is possessed of the Spirit, and on this point needs no farther teaching from man.

Always to know how to meet all classes of people, under all circumstances, and how to talk with them so as to exert the best influence, is a very important matter, and one in which many ministers often fail. It is an art, or an accomplishment, which does not seem to be taught in any school, and not many are endowed with it by nature. The ability to teach Scripture truths in an interesting and effective way, is, perhaps, the most important of all the pastor's qualifications. The correct outlining of the subject or text is less important than properly treating it after it is outlined. The teacher who can aid ministers to treat subjects in a way that will interest and hold all classes of people, young and old, will do much towards preparing them to become useful pastors.

The Bible Terms or Normals, which are held in many places, while very useful in their way, do not fill the requirement of preparing ministers for pastors. Studying a book of the Bible is very beneficial, especially for the young, but it is little help to the experienced minister in his preaching. It may give some added light to his knowledge of the Scriptures, but it does not enable him to teach it more forcefully. What he needs is more practical help in his preaching.

To meet the requirements of retraining or remaking our ministers into pastors, the following plan is suggested: Let somebody, well qualified to choose—perhaps the Standing Committee would be the proper one—select a number of able ministers, who have been successful pastors and built up strong, loyal churches, and name them as suitable and competent teachers for the work of remaking ministers into pastors.

Then let each State or each District, that has more ministers than are needed, and fewer pastors than the churches require, secure one of these brethren, who have been named as suitable for the work of teaching ministers, to hold a Normal at some central church in its District. While this Normal is open to all, it is especially intended for the benefit of the ministers, and no other work must be allowed to interfere with it, or divide its interest. But the night session can be devoted to public preaching by the one who labors there as teacher, and in his sermons he can practically exemplify the theory of his teaching. In his contact with the people the teacher can also demonstrate the best methods of meeting all classes as they can thus be reached.

The church which has the benefit of these sermons would, no doubt, willingly lodge and board the ministers who have come there to learn. The District which calls for such a teacher can well afford to meet the expense incurred by his services. Where the ministers are too poor, as many of them are, to devote their time, to such a term, and meet the expenses of attending the same, the local church, which they have long served, should feel it a privilege to help them with the necessary means.

The length of such a Normal could be regulated by circumstances. A month or two of such teaching, to ministers who are anxious to learn the way of serving the Lord more effectively, would go far towards preparing them for the work of the pastor. In their home churches, which, as yet, have no pastors, they could put their knowledge to practice.

Thomas, Okla.

## Natural Affection

(Continued from Page 375)

earth would indeed be more like paradise than it is. "Over the Hill to the Poor-house" would be the sad dirge of fewer aged hearts, and fewer of the veterans would wish to lay their weather-beaten forms and silver locks beneath the clods of the valley.

But the earth is not destitute of filial affection. We find bright and cheering examples of it in every neighborhood and often where it would least be expected. It is a plant that sometimes shuns the orange groves of the rich, while it strikes its roots deep in poorer soil. But wherever found, we love to see it grow up into a stately tree, affording grateful shade and faithful protection to the aged ones, who planted it in love and

Nurtured it with tears  
Mid the joy and fears  
Of earlier years.

Filial affection is only one cluster, yet how incomplete is the great vine of love without it! Though it may not shine aloft, like the star of Bethlehem, it is one of the brightest lights in every sunny home. It is not the least of those gentle charities which soothe and bless mankind. Wherever it blooms, it is a flower of beauty, hope and promise. It is a well-spring of joy forever in the hearts of both the loving and the loved.

## CORRESPONDENCE

"Write what thou seest, and send it unto the church."

### AID SOCIETY MEETING

A joint meeting of the Aid Societies of the First District of Virginia convened at the Roanoke City church May 20. The forenoon was spent in an "Old Time Quilting" and doing other work. Dinner was served by the Roanoke Society.

The afternoon was given to a program in which the work and needs of our District were discussed by representatives from the different societies. Reports were also made, showing much work accomplished. The business session was conducted by Mrs. D. V. Shaver. A paper was passed and sent to District Conference, asking recognition by the District. In anticipation of the request being granted, the following officers were elected: President, Mrs. Levi Garst, Peters Creek; First Vice-President, Ada Carter, Selma; Second Vice-President, Mrs. P. E. Faw, Roanoke; District Secretary, Mrs. D. V. Shaver, Daleville—the organization to go into effect immediately after District Conference.

At 8 P. M. Bro. D. P. Hylton delivered a lecture, giving us much encouragement to press forward in our service for humanity.

The social feature of the day was much enjoyed and, we feel, beneficial to all. We hope that the inspiration gained in this meeting will mean more societies and much work for the Master in our District.

Roanoke, Va.

Nina K. Moomaw.

### EDUCATION AMONG THE BRETHREN

We are rapidly coming to realize the real worth of the right kind of educational training—the sort which does not stand merely for personal culture and emolument, but which is a development of the powers that God has given for the service of mankind. The history of educational sentiment among our own people is a fascinating story, and at the same time highly edifying. It can best be appreciated by those who are able to enter into the genius of the Brethren, as they have held their religious convictions, and adjusted themselves to the environments surrounding them.

It has been my recent privilege to examine the materials gathered by Brethren W. Arthur Cable and Homer F. Sanger, which are to be published as an "Educational Directory of the Church of the Brethren." I am impressed with the fact that the work has a unique value for us, containing information which is not covered by any other publication. More than six hundred persons have contributed facts toward making it complete, and the compilers are taking pains to have all details accurate. Already they have had several requests for data which they have been able and glad to furnish. This is an en-

couraging promise of the usefulness which the published volume will serve.

This book is not a biography in the usual sense of that term, for it is much more than that. Covering the scope of time from 1708 to 1920, it undertakes to set forth a life sketch of those among the Brethren who have made a distinct contribution to the educational progress of the church. The outstanding feature of the work is the arrangement of these sketches into the following lists:

The first contains the biographies of all members of the Church of the Brethren who are graduates of a four-year college course (A. B.) or its equivalent; also graduates of college courses of less than four years which required, as a prerequisite, a standard four-year high-school course or its equivalent.

The second is a list of those who were graduates of such courses, but have died.

The third groups those, now living, who are not graduates of such courses, but, because of their efforts to advance education, deserve mention.

The fourth memorializes those deceased members who also deserve recognition for a like reason.

In addition to these there is a supplementary list of all nurses who are graduates now, or will be, before or during 1923.

The information given regarding each person includes items of family, church, and school history, with special emphasis upon the career as a student, teacher, writer, promoter, or in whatever way the individual added to educational progress. One can readily see how such an accumulation of facts becomes a basis for many interesting studies, relating to the place of schools in the life of the church, and the places occupied by those who have enjoyed the advantages of education.

The contents of this volume are of genuine interest to all the friends and relatives of people who have definitely served the church in an educational way. Schoolmen and ministers will find a number of practical uses for its data. Additional interest is found in the fact that the editors are both brethren with experience in our own schools as well as others. The work is being prepared for as early publication as possible.

Oak Park, Ill., June 14.

J. Hugh Heckman.

### BROTHERSVALLEY CHURCH, PENNSYLVANIA

We met in council May 29, with Eld. D. K. Clapper presiding. We decided to hold an election for ministers in the near future. On account of the new congregation, organized at Somerset, there were twenty certificates granted. We received two members by letter.

Our pastor, Bro. L. S. Knepper, began a series of meetings May 22, closing with a love feast May 30. There was much interest in the meetings and very helpful sermons were preached. Nine were added to the church by baptism.

Our quota of \$3,600, in the late financial drive, was fully reached. The Willing Workers and Friendly Bible Classes of the Pike Sunday-school gave a very good program on Mothers' Day. The Mission Band of Juniata College rendered splendid programs at the different houses May 15 and 16.

Our fall love feast will be held at the Pike house Oct. 3, preceded by a two weeks' series of meetings at the Salem house, by Bro. Irwin R. Fletcher, of Connelville, Pa. Bro. L. S. Knepper represents us at Annual Conference.

Our first Vacation Bible School will begin June 21, at the Pike house. Bro. Foster Statler and Florence Just are the instructors.

Brethren Galen B. Royer and J. H. Cassidy will be with us on Educational Sunday, June 27, with services at the Salem and Summit houses in the forenoon, at Raymans in the afternoon, and at the Pike house in the evening.

Berlin, Pa.

J. C. Reiman.

### ELD. N. W. BERKLEY

Eld. Norman William Berkley was born at Berkley's Mills, Somerset County, Pa., August 19, 1860, and died at his late home, Johnstown, Pa., May 26, 1920, aged fifty-nine years, nine months and seven days. Bro. Berkley was the son of Israel and Annie Liut Berkley, both deceased, and was a member of a family of thirteen children. Eld. Albert Berkley, a brother, preceded him about seven months ago.

Eld. Berkley spent ten years of his life in the profession of teaching. In 1890 he resigned as principal of the Roxbury public schools, to become an employé of the Loraine Steel Company, as timekeeper. His ability and devotion to duty won for him rapid promotion. At the time of his death he was head of the distributing department as chief bookkeeper.

In March, 1883, he married Laura Belle Davis, who survives with an adopted daughter.

Bro. Berkley gave his heart to Christ when a boy. Until 1893, when the Church of the Brethren began work in Roxbury, Bro. Berkley attended the Methodist Sunday-school. Since that date he has been active in Sunday-school work as pupil, teacher, chorister and superintendent.

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## IN MEMORIAM

Eld. Josiah Evans Ellenberger was born near Plattsburg, Mo., and died at his home in Edinburg, Texas, May 16, 1920, aged sixty-nine years, three months and twenty-six days.



Eld. Josiah Evans Ellenberger

Eld. Ellenberger lived in his home community until his forty-second year. He was intellectually inclined and of a deeply religious nature, and the natural consequence of these valuable traits of character was a studious life, and faithfulness in self-culture.

In 1872 he married Julia Etta Carnes. He united with the Brethren church in 1869. In 1876 the church called him to the ministry, and from that time on, until a sad accident, a few years ago, wrecked his health for all time, he redoubled his energy and with wonderful perseverance, without financial aid and with no opportunity to secure additional schooling, developed the bright, strong mind with which God had endowed him. While providing bountifully and cheerfully for his large family he gave many years of faithful, intelligent and loving service to the church. Both his hard-won learning and financial acumen helped to enrich his church. Having proved faithful and capable he was ordained as an elder Sept. 14, 1885, and, because of his keen mind and good judgment, he ranked as one of the foremost elders in his District.

In the spring of 1893 he moved his family to a farm near Polo, Mo., where he continued to labor earnestly in the cause he loved, until the hand of affliction rendered it impossible to continue. Believing that a change of climate might benefit his condition, he, with his wife and youngest son, moved to Texas in 1916. The desired result was not obtained and for eighteen months creeping paralysis has made its fatal progress toward death. He is survived by his wife, five sons, two daughters and fifteen grandchildren. Six children preceded him. Only one brother, G. W. Ellenberger, is now left.

Services by Eld. D. D. Sell, assisted by Eld. S. B. Shirley at the Plattsburg church, after which the body was laid to rest in the churchyard. Mary P. Ellenberger. Skidmore, Mo.

## ECHOES FROM SEDALIA CONFERENCE

(Continued from Page 373)

mentals of the Christian life. The same District brought a paper asking that the relation between the presiding elder and pastor of a church be clearly defined. It was thought, however, that this could be satisfactorily handled by the local congregation in connection with the Ministerial Board.

In answer to a paper from Northern Virginia, the Conference reaffirmed the former position of the church, relative to war, and urged pastors and elders to teach the doctrine of peace. A second paper from the same District, relative to tithing, was answered favorably. The Conference urges Gospel giving in the strongest terms and encourages the practice of tithing.

This completed the list of queries, and the Annual Reports of Church Boards and Committees were next in order. These were adopted, for the most part, without public reading. Where auditors' reports or recommendations were involved, these were read. The Temperance Committee and Child Rescue Committee asked for recognition in the Forward Movement budget and this was granted. The privilege was given to the Dress Reform Committee and Music Committee to come directly to the Conference hereafter with petitions or recommendations, as the Church Boards have been permitted to do.

Letters of Greeting were received from China, India, Sweden and Denmark and a suitable reply was given—the action of the Conference being expressed by a rising vote of all present.

There remained only the reading and adoption of the report of the Committee on Resolutions which is herewith given in full:

## Resolutions

WHEREAS, It has pleased our Heavenly Father to permit us to come to Sedalia, where, under his blessings,

we have enjoyed the various sessions of this uplifting Conference; therefore

BE IT RESOLVED, That we thank God for protection in our journey, for his care of our loved ones at home, for the beautiful weather, for health, for every physical comfort with which he has so graciously blessed us, and for the guidance of the Holy Spirit. We invoke his continued protecting and directing Presence, as we return to labor in our respective fields.

We hereby express our appreciation:

(1) To Mr. Ernest G. Bylander, Secretary of the State Fair Association, and through him to that Association, for the use of these commodious grounds;

(2) To the Mayor and citizens of Sedalia for the hearty welcome to their beautiful city and their splendid homes, and for their efforts which have made our stay pleasant;

(3) To the State Districts, under whose supervision the Conference is held, and to the Committee of Arrangements for their untiring efforts, which have contributed to the success of this meeting;

(4) To the transportation companies for their courtesies and efficient service; and

(5) To all who have, in any way, contributed to the success of the Conference and the comfort and convenience of those attending.

We commend:—(1) The officers of the meeting for their faithfulness and promptness in the directing of our deliberations;

(2) The brethren and sisters for the spirit of love and fellowship, so strongly manifested; and

(3) Those who served in the various programs for their inspiring messages.

(4) We express our profound gratitude to Almighty God and to the United Boards of the church and their helpers, for their greatly enlarged outlook, activities, inspiration and unprecedented success of our Forward Movement, and we commend them for their devotion, courage and self-sacrifice in behalf of the progress of the church and the cause of Christ; and we recommend that all our members, who feel to do so, be permitted to volunteer contributions towards the payment of obligations assumed personally by the members of our General Boards in behalf of the church.

We urge the coöperation of our churches with the United States Public Health Service, which is working with the State boards of health in the circulation of literature to educate the public to a higher standard of social purity. Its purity booklets, some prepared for parents, others for young men, for young women, for boys and girls, should be widely circulated.

We endorse anew our position on the simple life in every activity, and protest against the increasingly immodest, unhealthy and uncomfortable fashions in dress. We will not be prevented by any demands of commercial interests from doing our best to protect minors against the use of cigarettes, and we insist that scientific arguments and facts of experience and observation be used industriously, to prevent men and women from enslaving themselves to this or any other habit-forming drug that wastes both money and life, and we urge our people to refrain from the use, production or sale of tobacco.

We urge our people to defend the Christian day of rest,

(1) As a protection of the labor forces;

(2) As a necessity of life in the increased complexity of modern civilization; and

(3) As absolutely required to keep the vision of God in the eyes of the people. Our beloved church can never progress upon the ruins of the Christian Sabbath. We urge a determined stand against the commercialized amusements which have marshalled their forces and won many victories, of late, in their plans to commercialize the people's rest day.

In harmony with the example and teachings of Christ and the apostolic church, we reaffirm our position against militarism and all personal and national strife, and pray that more and more the men and nations of the world will, in the spirit of love and brotherhood, resort to justice and reason in the settling of all differences and disputes; and believing that the experiences of the past few years have proved the fallacy and folly of war we urge our people to teach persistently the principles of peace.

And finally, believing that God will, in the future as in the past, lead the church in all exigencies, so that the gates of hell may not prevail against her, be it resolved that, pressing "toward the mark for the prize of the high calling of God in Christ Jesus," we encourage our beloved Brotherhood to go on in the Forward Movement to a deeper consecration and more fervent prayer, to a larger faithfulness in stewardship, to a more thoroughgoing spread of the truth through all the mediums of church activities and Christian education.

Ellis M. Studebaker, James M. Moore, J. P. Dickey, Committee.

Concluding devotional services were conducted by Bro. Edward Frantz. It was about 11:30 A. M. when the Moderator declared the Sedalia Conference adjourned.

## Miscellaneous Observations

You may think, from what we have written, that the Sedalia Conference had a rather full program. It did. But there were many meetings and conferences which have not been covered in these notes, some not mentioned at all. The special activities of the sisters have been passed by, but we expect to have some report of these for later publication. There were the usual school reunions and family reunions and illustrated lectures, and we heard also something about an "Old-time Singing."

The Church Boards and Colleges had the best exhibits of their activities and the best place in which to exhibit them they have yet enjoyed. We hope nobody got away from the Conference without a visit to the Exhibit Building. We noted with special interest the building plans for future development, shown by a number of the schools. They had a decidedly forward look.

More convenient buildings and grounds for Conference purposes we have never had. To the city and State authorities concerned we ought to be very grateful for the use of them, as well as to the Committee on Arrangements for their part in securing them. The auditorium was not only the largest we have used—larger than we could fill—but the hearing qualities were quite satisfactory when the people were quiet and the speaker would face his audience properly and speak out clearly instead of talking to the ground. And that grand stand was inexhaustibly spacious. The upper deck could accommodate three good-sized meetings at once, without interfering with each other, while the ground floor was a great social meeting-place, having space to spare, after housing the lunch counter, Publishing House headquarters, the plain clothes people, and lodging and information bureaus. The rest-rooms and wide verandas of the Woman's Building were a comfort to many.

The weather was all and more than could be expected in a combination of June and Missouri, and nearly all that could possibly be desired. A little too warm at times for perfect comfort, but at no time really oppressive. It was a good year for the tenters and there would have been many more of them, could they have been assured of such ideal weather conditions.

The attendance was relatively small, judging by Winona or Hershey standards, but as large as can be expected in the Western Zone. We do not know the exact number, possibly 10,000 on Sunday and from 5,000 to 8,000 on the other principal days. Yet, as previously noted, the delegate body was equal to the largest we ever had. This was a real surprise.

The Conference Motto, "Evangelism and Life Service," was not only beautiful in sentiment but tasty in appearance. It was a genuine work of art. Other banners and mottoes above the platform and around the walls added impressiveness to the occasion. "Live Simply, Give Liberally, Serve Faithfully, Pray Earnestly" has a lot of thought-food in it. And there were many others just as good.

Did you never wonder, after some men have spoken, why they said it? The Conference floor is a pretty good place to get a man's measure, isn't it?

The Sedalia Conference will rank as one of the greatest ones in the history of the church. Personally we would have had some things a little different—who would not?—yet we must pronounce it a worthy successor of the Becker Bicentennial. Following the great forward sweep of that memorable occasion, and remembering well the law of action and reaction, all that some of us had dared to hope was that the pendulum this year would not swing too far the other way. But just go through your Conference Booklet, noting the volume of business handled and how each item was disposed of. How many can you find that do not have a distinctly forward look? Some of them are of less significance, some of more, but the uniformity of trend is unmistakable. And so is its direction.



At some time, in the near future, we may take occasion to remark a little further on the meaning of the 1920 Conference as a whole—its probable bearing on the future of the church. Enough to note now that it has proved that the Forward Movement is a fact. The Church of the Brethren is going on to greater things—to greater service as an instrument for building up the Kingdom.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Chico church held a two weeks' series of meetings during May. We enjoyed a spiritual love feast May 15. Visiting ministers present were Brethren C. W. Davis and W. R. Brubaker, of the Live Oak church. The latter officiated. Bro. Davis preached a good sermon on Sunday morning. One was baptized before the service. We held our regular church meeting June 5, with Eld. Yearout presiding. Bro. Arnie Wright was re-elected Sunday-school superintendent; Sister Sarah Rife, president of the Christian Workers' Society. Our Sunday-school is progressing nicely under the leadership of Bro. Wright.—Mrs. Lillie G. Yearout, Chico, Calif., June 10.

Live Oak church met in council June 4. One of our ministers preached at Cadara every two weeks. This makes two preaching points besides the home work which our ministers are filling. Church Day was observed. Bro. Chas. M. Yearout, of Chico, is with us at present, in a series of doctrinal sermons.—Sarah C. Davis, Live Oak, Calif., June 10.

Patterson.—Our love feast was held May 22. Ministers present were Brethren Levi Winklebuck, J. J. Reppert and Bro. Hylton, of Empire. Bro. Reppert preached the examination sermon. Bro. Winklebuck officiated at the feast, assisted by Bro. Hylton. The visiting brethren preached for us both Sunday morning and evening. Their help was much appreciated and enjoyed. Sister Ida Miller is representing the Patterson church at Annual Conference. We are glad to report that we have raised money in excess of our quota. Five letters of membership have been received since our last report. Bro. W. T. Wilkinson was elected Sunday-school superintendent. The Patterson church was sorry to hear of the death of Eld. Will Haines, of Virden, Ill., a pioneer and loyal worker of this church. A short memorial service was held during our prayer meeting. Sister Irene Fike was with us recently in the interest of the Sunday-school.—Mrs. Edna M. Wray, Patterson, Calif., June 10.

### CANADA

Fern Ridge.—Since our last report, in "Messenger" of Feb. 21, eight members have moved into our midst. Some have bought, and others are looking for places. May 30 we organized a Sunday-school. Officers and teachers were elected, with Bro. Ezra Fike, superintendent. Other members are expected here for the future. There is a good chance here for a real live minister—one that wants to work for Christ. Perhaps some have said: "If I knew that they really needed me, I would go. I wonder, however, if I could make a living there." In answer to this, or some other such question, we need you. There is a great reading the Word of God, we note that when Christ sent out his disciples, they were always provided for. We have his promise that he will never leave us nor forsake us. If we go out to do his will, we may rest assured that he will keep his promise. We must guard against the little doubts that get into our hearts. There is a great opportunity here for any one wanting to change locations. By addressing the undersigned, all your questions will be fully answered.—E. Temby, Fern Ridge, Can., June 10.

### COLORADO

Cheraw.—Since March 1 our Sunday-school has been meeting at the home of the writer. The attendance averages about sixty. June 27 has been set for the dedication of our new church. Dr. D. W. Kurtz, president of McPherson College, will conduct the dedicatory services. Bro. Harrison Knapp, of Denver, will be our pastor for the summer. Our community and town are prospering and we invite any one interested in Colorado to come and help us in the Lord's work here.—David Hamma, Cheraw, Colo., June 10.

Haxton church enjoyed another week of very interesting and instructive lectures by Capt. Wiard, along the lines of Social Evils. Two of the numbers were given at our neighboring town of Durango, June 5 and 6. Our Sunday-school Convention was held at the Haxton church—the largest ever held in Phillips County. Lunch was served in the basement of the church to about 750 people on Sunday. Mrs. Shaw and Mr. Wright, State Sunday-school workers of Colorado, gave us some very interesting talks. Bro. S. G. New, of J. H. Kinn, Sister Florence Dickey and Sister Nancy Peters expect to attend Annual Meeting this year. Our Sunday-school is steadily increasing in attendance and interest.—E. L. Lapp, Haxton, Colo., June 8.

Sterling church met in council June 2, with Bro. Moore presiding. Sister Moore was chosen delegate to Annual Meeting. We expect to have a Vacation Bible School after our series of meetings. Recently Bro. Forest Eisenbach gave us two helpful sermons. We enjoyed a missionary program some time ago, given by our junior boys and girls. Next Sunday morning we will have a Children's Day program. A class has just finished the lessons on the Journeys of Paul. We are glad to have Sister Horner, of Chicago, here to spend the summer with us.—Mrs. Charles Ulery, Sterling, Colo., June 11.

### DISTRICT OF COLUMBIA

Washington City.—May 16 Bro. R. D. Murphy, acting president of Blue Ridge College, preached for us both morning and evening in the absence of our pastor. We have exceeded our assessment in the Forward Movement Campaign. The Eastern District of Maryland has granted the privilege of soliciting the District for funds for our new church building. Our pastor, Bro. J. M. Henry, has accepted the call of the church to serve as pastor for another year. We expect to hold our Children's Day exercises on Sunday morning, June 20. Our Sunday-school decided to conduct a Summer Vacation Bible School, beginning some time in July. Since our last report, four letters of membership have been received and one member has been reinstated.—Mrs. J. H. Hollinger, 320 D Street, S. E., Washington, D. C., June 16.

### FLORIDA

Bethel church met in council on Saturday. In the absence of Eld. A. D. Crist, who was at Annual Meeting, the writer presided. Bro. Daniel Beely was elected president of our Christian Workers; Sister I. H. Crist, superintendent of the Eastern District of Maryland, was designated, delegate to District Meeting. Our church petitions District Meeting to divide the territory, as at present it includes North and South Carolina, Georgia and Florida. Our church also calls for the District Meeting of 1921. This section of Florida has just harvested the largest corn crop in the history of the country, making from four to eighty barrels per acre.—I. H. Crist, Middleburg, Fla., June 17.

### IDAHO

Nampa.—We have just closed a glorious revival of three weeks, led by Bro. P. E. Robertson, of Lindsay, Calif., assisted by Bro. J. B. Williams, also of California, who conducted the singing. Sixty confessed Christ, twenty-nine new converts have been baptized. Practically

the entire membership stood for reconsecration and the influence was felt throughout the town.—Mrs. C. Ray Kneib, Nampa, Idaho, June 10.

Notice.—The date of the District Meeting of Idaho and Western Montana, to be held at Fruitland, Idaho, has been changed from June 29-July 1 to July 6-8. All persons coming by rail should buy tickets for Ontario, Oregon, at which place trains will be met. If you arrive in the night, call Fruitland central, make your way to him, and you will receive immediate attention.—Emma Kesler, Fruitland, Idaho, June 14.

### ILLINOIS

Big Creek.—April 29 Elders J. W. Lear and S. G. Bucher came to us with their illustrated lectures on the Forward Movement. Bro. I. D. Heckman, of Cerro Gordo, filled his regular appointments here over last Sunday. Last evening Bro. A. J. Beeghly, of Pennsylvania, preached for us. He was elected to the ministry here and we were very glad to have him with us again. He and his wife are on their way to the Conference. We have organized a singing class, which meets just before the Christian Workers' hour. Sister Elsie Bowers, who was baptized at our latest series of meetings, is our instructor.—Dow A. Ridgely, Parkersburg, Ill., June 13.

Oakley church recently closed a very interesting two weeks' series of lectures conducted by Bro. C. F. Swallow, of Malmu, Minn. The attendance and interest were good. There were nineteen additions to the church. A love feast was held at the close of the meeting, with Bro. Swallow officiating. The following Sunday one more was baptized. In the evening Sister Ida Buckingham, on her way from Malmu, Sweden, gave us a talk on her work.—Jennie Wagner, Oakley, Ill., June 6.

### INDIANA

Announcement.—On Sunday, July 4, the Trustees of the Old Folks and Orphan's Home will hold their first annual Homecoming at the Home in Mexico, Ind. This will be an all-day meeting and will be in the interest of the institution. All our brethren and sisters who can come, are invited to attend. A special invitation is given to all those who were once children in the Home. A special meeting will be arranged for the children, on Saturday afternoon, and on Sunday, and afternoon, which should be of interest to all the brethren of the District. We earnestly invite all those who can to attend.—Ira Fisher, Mexico, Ind., June 14.

English Prairie.—We held our communion May 29, at which time Bro. Hiram Forney, from West Goshen, was with us and delivered an inspiring sermon. Bro. Forney was also with us on Sunday. We held our council June 4, with Bro. Chas. Light presiding. Bro. S. J. Burger was chosen elder for another year. Bro. Carl Yoder is to be our delegate to Annual Meeting. We will hold our Harvest Meeting some time during the forepart of August.—Gertie McGee, Howe, Ind., June 10.

Flora church held her love feast June 5. Brethren Aaron Moss, Boyd Bechtelheimer, Will Angle and Gilbert Stinebaugh were with us. Eld. Moss officiated. We had a good attendance of members. A number from adjoining churches were also with us. The following day, the Volunteer Mission Band, of North Manchester, gave two programs for the forenoon service. These young people are devoted to their work, and the missions were much appreciated by a good crowd. Two were baptized June 5, before the communion services.—Mattie Welty, Flora, Ind., June 11.

Howard church met in council June 5, with Eld. John Flora presiding. Eld. Ira Kresling, of Indiana, was also with us. The time of our communion was set for Oct. 2. Our delegate to District Meeting is John Flora, with Howard Dearhoff, alternate; to Sunday-school Meeting, Sister Alpha Dearhoff. Our elder for the coming year is Leslie Ockerman. The church elected three deacons: Howard Dearhoff, of Malmsbury, and the writer. All three, with their wives, were installed. Our series of meetings will begin the latter part of September.—Everett Henry, Flora, Ind., June 16.

Indianapolis.—May 30 we had an all-day meeting at the church, it being the day previously set aside by the church as Fellowship Day. A program was rendered in the afternoon, mostly by the children. In the evening an informal program was given and several of our young men and women, as well as older people, spoke with interest on different subjects. Our Annual Meeting offering of \$105 was lifted that day. One letter of membership was received.—Lunette Mitchell, 2411 Kenwood, Indianapolis, Ind., June 8.

Ladoga church met in council June 12, with Eld. E. N. Goshorn in charge. Bro. Leo Miller, of Eaton, Ind., has been selected to conduct a series of meetings in August. Our church property is being repaired and improved. Our love feast will be held August 22. Eld. Goshorn was elected delegate to District Meeting. After the business session, baptism was administered to one applicant.—Mr. L. Goshorn, Ladoga, Ind., June 13.

Mexico.—May 2 the Mission Band, from North Manchester, gave us two inspiring programs. May 9 Mothers' Day was very appropriately observed in the morning by a program, rendered by the children and older ones. June 3 we held our council, presided over by our elder. One letter was granted and ten received. We decided to have a series of meetings on Sunday, Nov. 6, with Bro. Swallow of Iowa, in charge, beginning with our love feast.—F. E. Keyes, Mexico, Ind., June 15.

Middletown.—June 6 we met in council, with Bro. Roof acting as moderator. Two letters were received. We have adopted the plan of a free-will offering every Lord's Day morning, for the support of the church. We have changed our time of communion from Sept. 25 to 26. We had the pleasure of listening to Bro. A. F. Wine, of Chicago, on Sunday morning, and to Bro. Hoppis, of Anderson, in the evening. Our love feast was not so largely attended, but we enjoyed a spiritual feast. Bro. Clarence Hoover, of Anderson, officiated. We met last evening to begin a weekly prayer meeting. Bro. Ira Hiatt, of the Antioch church, is to preach for us next Sunday.—Florida J. E. Green, Middletown, Ind., June 11.

### IOWA

Kingsley church met in council June 2, with Eld. H. H. Wingert presiding. Officers were chosen for the Christian Workers' Society for the remainder of the year. Bro. Winzert was chosen delegate to Annual Meeting, with Bro. E. J. Beeghly, alternate. Five letters of membership were granted to Bro. Chas. Eisenbach and family, who have moved to Kingsley, Iowa, to make their home. We are planning a Children's Day program, to be given June 20. We are also expecting Bro. Trostle to begin a revival on that day.—Edith Lehman, Kingsley, Iowa, June 9.

### KANSAS

Chapman Creek church held her love feast June 5 and 6. About fifty communed. On Sunday evening the children gave a very interesting missionary program. May 30 Bro. Ralph Strohm, of McPherson, Kans., gave a lecture on the evils of tobacco. He told of a number of experiments he had made and the effects tobacco would have on animals. It is a lecture that every boy and girl, too, should hear.—Blanche Brillhart, Abilene, Kans., June 14.

Independence.—Since our last report two have been baptized. Three have been received by letter. All lines of church work are doing well. The church is working on the Forward Movement. On account of bad weather we did not get to hold our love feast, which was held on Sunday morning, May 30, at which time we had an all-day meeting. In the morning Bro. W. H. Miller delivered an able talk on "Fathers and Mothers." In the afternoon our junior Christian Workers rendered a fine program on the same subject. Afterward nearly all present took part in a singing both morning and evening. June 6 Bro. Miller gave a good talk on the old hymn, "Come, Thou Fount of Every Blessing," which was enjoyed by all. Our Gospel Team holds a meeting each Monday evening. Our Sisters have now an Aid Society which meets each Sunday. Bro. Ralph Strohm, of McPherson, Kans., lectured along the lines of temperance.—Pella Carson, Independence, Kans., June 10.

### MARYLAND

Long Green Valley congregation held her annual love feast May 29 and 30, with the largest number ever attending a feast at this place. Eld. J. A. Long of York, preached two sermons, and delivered an address at the service. Brethren W. T. Miller, J. M. Prigel and W. E. Roop assisted in the services. Just before the love feast one was baptized. The series of meetings at this place is now expected to begin July 18, with Bro. Geo. Early as evangelist. Eld. J. M. Prigel will represent this church at the Annual Meeting. Our Sunday-school is planning a Children's Day service.—Bertha Neuhauser, Gittings, Md., June 11.

Meadow Branch church met in council June 10 in the Westminster house, with Eld. Uriah Bixler presiding. One letter was received. The Sunday-school has been granted the privilege of holding a short-term Vacation Bible School. The securing of a pastor at this place has been indefinitely deferred. The building committee's report on the Westminster church was approved and the committee continued. The missionary committee reported that more than our quota of \$200 had been pledged for the Forward Movement. Our series will begin a series of meetings August 15. Our next love feast will be held Oct. 23, at 2 P. M. Sister Elizabeth McNutt favored us with several missionary addresses June 5 and 6.—W. E. Roop, Westminster, Md., June 14.

### MICHIGAN

Beaverton church met in members' meeting June 5, with Bro. Perry A. Arnold presiding. Our Sunday-school was reorganized, with Bro. D. B. Mote, superintendent of the Adult Department; Sister Martha M. Whitmer, of the Primary Department; Sister Alice Rau, of the Home Department; Sister Elsie Rau, of the Cradle Roll; Bro. and Sister Castor, of Grand Rapids, will be with us the last of June hold a series of meetings at the close of which we will have a communion service.—Martha M. Whitmer, Beaverton, Mich., June 7.

Durand.—We are now holding our Sunday-school and preaching services in the schoolhouse. Another family has moved near us, from the Zion congregation, and others are coming to locate in the country over—perhaps to locate. We have fifteen members. We are thirty-five miles northeast of Lansing, twenty-five southwest of Flint, sixty northwest of Detroit, ninety-two northwest of Toledo on the Ann Arbor Railroad. We have an average attendance of forty in our Sunday-school. Our place of worship is just four miles south of Durand, leaving town on Oak Street, at what is known as the Cole schoolhouse. All inquiries as to country, and prospects of building up the work here, will be cheerfully answered.—L. H. Rowant, Durand, Mich., June 14.

Elmdale church met in members' meeting June 5, with Eld. C. H. Dearhoff presiding. We elected Sunday-school officers for one year, with Sister Wilbur Tyler, superintendent. Bro. C. H. Dearhoff was chosen delegate to District Meeting, with Bro. G. R. Leede, alternate. Sister S. S. Weaver was re-elected a member of the Local Missionary Committee.—Emma Weaver, Alto, Mich., June 14.

### MISSOURI

Deepwater.—While visiting relatives in the neighborhood of our church Bro. Ralph Rarick gave us nine very helpful sermons, beginning June 2 and closing June 8. We very much appreciated his services, with us.—Lillian Fahnestock, Montmore, Mo., June 11.

Peace Valley.—Eld. W. B. Gish, of Thomas, Okla., preached for us June 6. The writer's son, Eld. J. A. Robinson, of Pleasant Hill, Ohio, came to visit us June 8 and delivered two stirring discourses. Tuesday evening he spoke on "The Awakened Church." In his second discourse he defined the word "Christian" from a Bible standpoint. After the service two came forward; one was baptized and the other reclaimed.—T. A. Robinson, Peace Valley, Mo., June 14.

Shoal Creek.—We met in council June 5, with Bro. J. H. Argabright as moderator. We reorganized our Sunday-school with Bro. Harve Harter, superintendent. Sister Stella Early was elected president of the Christian Workers' Society.—Virgie Argabright, Fairview, Mo., June 9.

### NORTH CAROLINA

Brummett.—Bro. G. A. Branscom, of Melvin Hill, paid us a visit May 14. He preached that evening and also on Saturday morning and evening. On Sunday he gave us something to study about. He was here in the interest of the educational work of the church. Our Sunday-school is doing good work and is increasing in number.—Emma Bryant, Brummett, N. C., June 16.

### NORTH DAKOTA

Egeland.—Our two weeks' series of meetings begins June 20, with Bro. D. M. Shorb, of Minot, in charge. Our church is planning on spending July 4 at Snyder's Lake, with Ellison, Brumbaugh and Zion. The day will be occupied with a program, picnic dinner, etc. District Meeting begins on Tuesday, July 6, and will be held at Newville. Our Ladies' Aid has started. Some members of the Aid suggested sending money to India for the hospital to be built, and plans concerning this are being made. Our high school closed Friday with a class of twenty-four graduates. Several of these are planning on entering college next year. We have an average attendance of thirty.—Pearl Crombie, Egeland, N. Dak., June 9.

James River church met in council June 5, with Bro. Dave Miller presiding. Bro. O. A. Myer, wife and daughter were received by letter. Bro. Myer has been with us since the middle of April and has been preaching for us every Sunday, which we appreciate very much, as we have been without a minister for over a year. We are having a good Sunday-school, with an average attendance of eighty. We organized a Young People's Meeting, with Sister Martha Newton, president. We decided not to hold a series of meetings this year, but to have a love feast—the date to be announced later.—Mrs. J. V. Miller, Carmichael, N. Dak., June 10.

Notice.—Our District Conference will convene in the Salem church, Newville, N. Dak., on July 6-8. Newville is located thirty-three miles northwest of Devils Lake on a branch of the Great Northern. Those coming by rail will be met at destination, Newville, and conveyed to the grounds by automobile, a distance of two and one-half miles. I kindly request all who can to bring bedding, as this will help largely to solve the lodging problem.—W. H. Rhoads, Starkweather, N. Dak., June 15.

### OHIO

Baltic church has postponed the series of meetings and love feast for an indefinite time. Owing to sickness in his home, Bro. G. E. Yoder can not be with us at the time heretofore mentioned.—Mrs. Nettie Fair, Baltic, Ohio, June 14.

East Nimschillen church enjoyed a love feast May 29. Visiting members were present from several churches, including ten ministering brethren. Bro. Wm. Bixler officiated and one hundred forty members communed. On May 30 Bro. Theo. Brumbaugh gave a talk to the children and preached a very inspiring sermon. Bro. Wm. Bixler preached his first sermon, impressing upon us the great need of our duty to our fellow-men. Bro. Anthony Kingsley is our delegate to the Sunday-school Convention. Our Sunday-school and church services are increasing in attendance.—Ruth Cordier, Hartsville, Ohio, June 10.

Greenwood.—On account of Annual Meeting being so near that date the "Homecoming" at Greenwood, Perry County, Ohio, is to be the 27th instead of the 26th, as was stated last week.—Maude Cooperider, Glenford, Ohio, June 9.

### OKLAHOMA

Hollow church met in council June 12, with Eld. W. H. Miller presiding. A committee was appointed to plan for the improvement of our church and surroundings. We decided to organize a Sisters' Aid Society. Three letters were received. Our love feast was held on Saturday evening, with a goodly number of members present. Bro. Miller gave us two very inspiring sermons on Sunday. A collection of \$50 was raised for Bro. J. B. Denny. Bro. Ralph Lohnbaugh is home from college and will preach for us on the first and third Sundays of each month. Bro. Ralph Strohm, of McPherson, Kans., gave us two very inspiring sermons in behalf of the Forward Movement, and \$240 was solicited the following week for that purpose. Bro. L. A. Flemming, of McPherson, (Continued on Page 384)



**ELD. N. W. BERKLEY**

(Continued from Page 379)

ent. Jan. 26, 1899, when the West Johnstown congregation was organized, Bro. Berkley was installed into the ministry, having been previously elected by the Johnstown congregation. He was advanced to the second degree in 1900 and ordained to the eldership May 4, 1915. In June of the same year he was chosen presiding elder of the West Johnstown congregation, which position he held at the time of his death.

In the departure of Eld. Berkley the church loses an efficient elder, a wise counselor, an enthusiastic worker, and a loyal supporter of her tenets and practices. He displayed wisdom and fairness in handling the business of the church. He was aggressive in his work for the church, yet, at the same time, he always paid due regard to principles of the Gospel and the general usages of the church.

As a preacher and teacher, Bro. Berkley was able and forceful. His messages were the result of thorough and prayerful preparation. There was a ring of sincerity in all he said. While he was not so widely known as many preachers of lesser ability, it was not due to lack of ability, but to a devotion to his daily work, which kept him closely engaged.

Services in the Sell Street church by the writer, assisted by Eld. D. P. Hoover. Interment in Grandview cemetery, Johnstown, Pa. E. M. Detwiler.

**SOUTH WATERLOO, IOWA**

The second joint Christian Workers' Conference for the churches of Ives, Spring Creek, Greene, Franklin County, South Waterloo and Preston (Minn.) was held at the South Waterloo church May 29 and 30.

Bro. Virgil C. Fennell gave an illustrated lecture on Saturday evening on "A New Day in Religious Education."

On Sunday morning many from a distance availed themselves of the ideal weather, and all of the above-named churches, with one exception, were represented at the first morning service. During the Sunday-school hour a conference was conducted by Bro. S. S. Neher, of Kingsley, for the young men. A similar conference for the young women was in charge of Sister Anna Blough. Questions of vital importance to the young people were discussed.

At 11 o'clock Bro. J. E. Miller made a strong appeal for adequate preparation for life-work. He showed that the quality of work done during mature years depends mainly on the training received during the formative period of life.

A basket dinner was served at the noon hour to more than five hundred, who were in attendance at the forenoon service.

At the afternoon meeting Bro. S. S. Neher gave some splendid thoughts in his address, "Day-Break in Your Life." He spoke of the increased capacity for work, which comes with an enlarged vision. "Without a vision the people perish."

The evening session of the Conference was taken up by Brethren Virgil C. Fennell and J. E. Miller. The former spoke of the value of the fourfold development, emphasizing a normal development physically, socially and spiritually. Bro. Miller, in the closing address, pictured the vast opportunities open to the young people of the present day and the corresponding responsibility.

During the different sessions, music from the various churches was appreciated.

On Sunday evening, May 23, Dr. John Bunyan Smith, of the Walnut Street Baptist church, of Waterloo, delivered a highly appreciated Baccalaureate Address, "Jesus Christ, the Same Yesterday, Today and Forever," to the thirteen graduates of the Orange Consolidated High School.

Since our last report, two have been received into the church by baptism.

Our people have given a splendid response in the Forward Movement financial drive. At the present date, \$18,739.25 in cash and pledges has been raised.

Anna M. Hamer.

**WEEK-DAY RELIGIOUS TRAINING**

Some one has said that "the tangle of human life problems may be unraveled by following just one thread—the education of the child."

Solomon admonishes us: "Train up a child in the way he should go; and when he is old, he will not depart from it."

The home was God's first institution, which he established long before the church. As the home, so is the church, the nation, the world. The religious training of the future potential parents is the greatest need of the world today.

"Children should be educated in and into the church. Whatever our theory may be, of the spiritual relation of the child to the church, this statement is certain and true: 'Children should be consecrated to God from their birth.' Of such is the Kingdom of heaven. We should assume this as the normal state of the case and treat the child

accordingly. He should be trained in the nurture and admonition of the Lord. His first intelligent lesson should be of God and worship. The happiest hours of childhood should be in learning of the way to God through Jesus Christ."

Statistics show that the Sunday-school attendance in the United States decreased by more than 680,000 during the last two years. The Interchurch canvass has revealed some startling facts along this line, which the Christian people of our land are making a noble effort to correct.

A year ago the various pastors of our city, feeling, in a way, this great unmet need, conceived the idea of "Week-day Religious Training" for the children of our elementary schools.

Being a Christian man himself, our school superintendent, seconded by the Board of Directors, made it possible for every child in the grades to spend one hour each week, throughout the year, in the church of his choice, where he received such religious instruction as his pastor outlined. Though the children were not compelled to take this training, there were comparatively few who did not take advantage of this opportunity.

Of course, it was a new experience for us all and as we look back over the year's work, we find it practically impossible to measure the results in soul-growth—only the Master-Teacher alone can do that.

Character develops slowly. It is the product of hourly actions, words and thoughts. It does not reach perfection in a year, or even in a life-time; but if we faithfully and prayerfully plant the precious seed of the Kingdom in the tender heart-gardens of our little ones, God will surely not overlook the harvest.

Measuring the results in intellectual growth is a far easier task, for they are visible to us all—and we are proud of them.

The first three grades of our school studied the Life of Christ, beginning with the annunciation. The lessons were always illustrated either by objects on the sand table or by cuttings, drawings and pictures.

Their interest in the life of our Savior never seemed to wane, and as they repeated the Bible verses, sang their songs about him, or timidly offered up their little prayers—it often seemed that the Holy Spirit himself was present with us.

In our closing exercises, last Sunday, they dramatized the annunciation, the manger scene, the visit of the shepherds and the magi, using the words from the Bible narrative, as far as possible.

One little eight-year-old girl gave a ten minute talk on the Ministry of Christ, illustrating it by use of crayon drawings, which we had made in the school.

Our pastor, Bro. Flory, had charge of the next five grades. He endeavored to give them a general knowledge of the Bible, teaching them the names of the Books of the Bible, the Apostles, the Twenty-third Psalm, the Ten Commandments, the Beatitudes, besides various Bible stories.

Then, as drill work, he taught them to find instantly any reference he might call for; also to locate quickly the book and chapter of the various Bible stories which they had studied.

In our verse-finding contest, last Sunday, they found thirteen references in about two minutes and located five Bible stories in twenty seconds. Besides reproducing a few of the Bible stories, they gave a little play of "Ruth," using the words of the Bible narrative.

We feel that in spite of some discouragements, God has blessed the work. Eight of our pupils, ranging from the third grade up, have at this tender age recently started out on the King's highway, happily engaged on business for their King.

May God continually bless and safeguard them as they climb onward and upward toward that glorious home in the Celestial City.

Nellie K. Netzel.

**CLOSING EXERCISES AT BETHANY BIBLE SCHOOL**

On Sunday, June 6, President A. C. Wicand delivered an edifying Baccalaureate Sermon on "The Supreme Principle of Life Adjustment," from Matt. 6:33. He emphasized the fact that life's true perspective consists in seeking, finding, and holding to God. This is not always easy in the face of the world's temptation to lower ideals in practice. Those who aspire to Christian leadership are under the moral imperative to overcome this temptation and live close to God.

Important business was transacted at the annual meeting of the Electorate and Board of Directors, June 8. The charter and by-laws of the school were revised. All members of the General Educational Board are now electors of the Association, and that Board is constantly to have at least one representative on the Bethany Board of Directors. Bro. J. W. Lear was chosen to fill that place for one year, and Brethren E. B. Hoff and H. E. Keller were chosen to succeed themselves as directors.

The Mission Training program was an inspiring survey of the year's work along that line, and the Volunteer program was a call to consecration for spiritual service. The Class Day service was given to a treatment of dif-

ferent phases of religious education. Bro. R. C. Wenger, of Manchester College, was the speaker at the Alumni program, where he dwelt forcefully on "The Immanent Responsibility of Bethany Alumni."

Dr. Edmund D. Soper, of Northwestern University, gave the graduation address on the theme: "The Modern World and the Missionary Motive." From first-hand knowledge of eastern religions and customs he made a comprehensive survey of the problems which are common with the West. The East has taken over much of western civilization without accepting the religious foundation upon which that civilization rests. No wonder there is much chaos and atheism. The positive Christian missionary motive must be to build a Christian base under the religious, educational, social, and industrial life of the world. The prevailing need is Christ.

The president's annual report revealed the fact that 376 students have been enrolled during the past year. About one-third of these are of Seminary standing. So large a student-body taxes the accommodations for their care and instruction, and further enlargement is contemplated as soon as it is expedient.

Four ministers were graduated from the Seminary with the degree "Bachelor of Divinity." Two women finished the Training School and received the degree "Bachelor of Sacred Literature." There were four graduates from the School of Music, two from each, the two-year and the three-year course. A graduate degree, Master of Theology, was conferred upon two members of the faculty for advanced work here and in the University of Chicago.

The year has been attended with many blessings. Unsparring support has been given the New Forward Movement in harmony with the Church Boards. The successes of the past form an assurance of the Lord's presence in the future, if we are faithful to him. The Summer Quarter begins June 21 and will close Sept. 3, giving a full major credit on each course.

J. Hugh Heckman.

3435 Van Buren Street, Chicago, Ill.

**YOUTH OR AGE, ENTHUSIASM OR EXPERIENCE, WHICH?**

Have you noticed the tendency, of late years, to ask the younger men to lead out in the work of the church? When we are looking for an evangelist, we want a young man. If we are looking for a pastor, we want a young man. In our Bible Institutes the young men predominate. And in recent years that paradox—the young elder—is becoming more and more prevalent. Is it any wonder that our dear aged elders have felt "Oslorized" in a sense?

Our young physicians are in place if they are guided by the counsel of the older practitioners. But the older men have been strict about sticking to old and well-known methods. Sometimes we thought them over-cautious about trying out the new things. We have been sick, weak, anæmic—lack of the iron of faith in the "Blood" is our trouble. Our young physicians prescribed a liberal amount of exercise—violent in fact, some did. They wanted us to run races in social service, and do gymnasium work in missionary zeal. We have tried it, but in some way our strength doesn't seem sufficient. We are making a noble effort but the vital lack still keeps us anæmic.

Well, what are we going to do about it? Something must be done quickly, or the life even may be endangered. Our older men have been pushed to the outer edge of the circle of advisers, but occasionally one, a little bolder than the rest, advises good food, the sincere milk and meat of the Word. There is where the lack is. We have been trying this exercise, good in itself if rightly used, on an empty stomach and a famished body. How foolish we hadn't known it ourselves! Move back, young doctors! Make room for some of the older ones we see in the rear. Let them come and feed us on good, old-fashioned diet! Then, perhaps, we will try your exercise regime again.

Eva M. Bralier.

Curlew, Iowa.

**HOW THE LAITY MAY HELP THE MINISTER**

"Good morning, Bro. Spangler," said the chief clerk of the machine-shop one morning. Returning his cordial greeting, I reached out for a hearty handshake—such as I always expected from this loyal Methodist. While he had never before known very much of our people, he was beginning to manifest a sincere interest in us.

Just then he drew from his pocket the county paper, and approached me with this unexpected statement: "Did I not hear you say in your sermon, on Sunday, that your people did not swear?"

"You certainly did," I replied emphatically. "Is not Mr. —, cashier of the — Bank, a member of your church?"

"A very loyal one too," I said, "the son of one of our leading members, a very consecrated man." Having a high opinion of the brother, I could well speak of him as a loyal member.

"How do you account for this?" he continued, point-



ing out in the paper the report of the financial condition of the above bank, the closing affidavit testifying to the fact that the cashier did "solemnly SWEAR that the above is a true statement," etc. This statement was duly signed by the directors—one of them an official of the congregation.

By that time I was surely at the end of my string. Apparently my friend had caught me (as he supposed) in an untruth. He had somewhat lost confidence in me and my faith. I had hopes, at one time, of winning him to a nearer relationship with Christ, but my efforts were seemingly of no avail now.

Then our conversation ran on, and finally I brought out my Bible and read to him the teaching against swearing from Matt. 5:33-37 and James 5:12.

My friend then started on a new topic: "Did I not understand you to say that your people taught against the use of tobacco?"

I had to reply affirmatively.

"Is Mr. — a member of your church?"

"Yes, he is one of our members—an exceptional Christian man," I replied.

"And what about Mr. — and Mr. —?" asked my friend, as he named six of the members.

"All of these men are loyal members and active too, so far as I know," was my reply.

"Do they not hold a large amount of stock in the — Mercantile Company?"

"I am so informed," I replied.

"Does that company not sell cigarettes and all forms of tobacco, even to small boys?"

Here I had to admit: "I have known boys less than nine years of age to buy cigarettes from this company."

"Is not that handling a demoralizing agent—working against your own interests?" came the piercing question, while he cordially placed his hand upon my shoulder, and laughed triumphantly. He then said: "I'm afraid you are giving your people credit for virtues that they do not possess." With these words he passed on toward his work.

Greatly puzzled, I quoted various scriptures defending my argument, but he only laughed, saying: "I know all these too; but I think it is more consistent not to claim that I possess them till I really do."

What shall I do? Must I discontinue preaching because some members are inconsistent?

If we, as ministers, must continue to preach a whole Gospel, would it not be proper for us to appeal to the lay-members in general, to back up our preaching by a consistent life?

H. C. Spangler.

Dillons Mill, Va.

## A FEW FACTS

Persons by the name of "Miller" are quite numerous in the Brotherhood. The 1920 Ministerial List gives 109 "Millers." Virginia has 21 of these, while Indiana has 15.

The oldest ministers in the Brotherhood, known by the name of Miller, are the following: Bro. Samuel Miller, of Southern Ohio, is 86; Bro. S. H. Miller, of the State of Washington, is 82; Bro. Isaac N. Miller, of California, is 79; Bishop Daniel L. Miller, so well known among us, is 78 years of age.

The oldest "Miller" in office as a minister, is Bishop S. H. Miller, of Sunnyside, Wash. He was elected to the ministry in 1876—44 years ago.

May God bless all the Millers of our Fraternity! Many of them are prominent bishops. Many ministers by this name who, in past years, were among us, are now at rest. The writer has often stood at the grave of Bishops Moses Miller and George Miller. May the Lord's work go on, and on, in Jesus' name!

Edgar M. Hoffer.

Elizabethtown, Pa.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Applegate-Mahoney.**—By the undersigned, May 30, 1920, in the Brethren church, Muncie, Ind., Mr. Wesley Applegate and Sister Hazel Mahoney, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Barnhart-Eller.**—By the undersigned, at their home, Modesto, Calif., May 29, 1920, Bro. Ray Barnhart and Sister Daisy Eller, both of Empire, Calif.—John F. Eller, Empire, Calif.

**Dickey-Schrock.**—At the bride's home June 2, 1920, by the undersigned, Paul E. Dickey and Sister Nellie V. Schrock—L. S. Knepper, Berlin, Pa.

**Eikenberry-Peterson.**—By the undersigned, at the home of the bride's parents, Mr. and Mrs. B. Peterson, near Barnum, Minn. (date not given by writer), Bro. Leslie J. Eikenberry and Miss Luella Peterson, both of Barnum, Minn.—Joel A. Vancil, R. D. 1, Barnum, Minn.

**Flory-Lehman.**—By the undersigned, at his home, June 3, 1920, Bro. Allen C. Flory of Winchester, Idaho, and Sister Ethel A. Lehman, of Nepesee, Idaho—Fred A. Flora, Moscow, Idaho.

**Frost-Frye.**—By the undersigned, at the parsonage of the Walnut Grove church, Pa., May 29, 1920, Brother Joseph Cloyd Frost and Sister Freda Jeanette Frye, both of Scalp Level, Pa.—M. Clyde Horst, Johnstown, Pa.

**Frantz-Neher.**—At the residence of Brother and Sister Ira C. Vani-man, Wichita, Kans., June 6, 1920, by the undersigned, Bro. Harper W. Frantz and Sister Alberta R. Neher, both of La Verne, Calif.—Edw. Frantz, Elgin, Ill.

**Good-Blough.**—By the undersigned, at Davisville, Pa., June 5, 1920, Clyde L. Good, of Boswell, Pa., and Sister Ada J. Blough, of Hollisville, Pa.—N. H. Blough, Davisville, Pa.

**Grubb-Eckel.**—By the undersigned, at the home of the bride's parents, Brother and Sister John Eckel, of Dale Terrace, Johnstown, Pa. (date not given by writer), Bro. Dan J. Grubb, Jr., and Sister Naomi Ruth Eckel, both of Dale Terrace, Johnstown, Pa.—M. Clyde Horst, Johnstown, Pa.

**Long-Yoder.**—By the undersigned, May 30, 1920, at the home of the bride's parents, Brother and Sister O. D. Yoder, Mr. David Edward Long, of Custer City, Okla., and Sister Mabel Marie Yoder, of Cordell, Okla.—J. R. Ritter, Cordell, Okla.

**McCreary-Hammel.**—By the undersigned, at the home of Bro. James Hammel, June 1, 1920, Mr. John A. McCreary, of North Canton, Ohio, and Sister Bertha Mae Hammel, of R. D. 1, Hollidaysburg, Pa.—Geo. W. Rogers, East Freedom, Pa.

**Shamberg-Verbeck.**—By the undersigned, May 19, 1920, at the home of B. W. Klenberry, East Wenatchee, Bro. Percy M. Shamberg, of Oroville, Wash., and Sister Evelyn Verbeck, of Tonasket, Wash.—C. E. Holmes, Tonasket, Wash.

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## Notes From Our Correspondents

(Continued from Page 381)

Kans., was with us May 23. Our Sunday-school and Christian Workers' Meeting are progressing nicely, with Bro. E. G. W. as superintendent and presiding. Our Sunday-school classes are being organized. Large, interested crowds attend all services.—Zada Loshbaugh, Hollow, Okla., June 15.

Oklahoma City church met in business session on Tuesday, June 8. We need more room for our growing Sunday-school, and an investigation committee was appointed to see about remodeling the church, so as to furnish better working facilities. Bro. C. C. Clark was elected Sunday-school superintendent for the next term. Bro. S. S. Blough, of Astoria, Ill., recently spent two days with us, having been sent here by the General Sunday School Board. From his wide experience we printed matter, etc. Bro. G. T. McGuire, of Jones, Okla., preached for us on Sunday, in the absence of our pastor, Bro. Breon, who, with Sister Breon and others, from here, is attending the Conference at Sedalia.—Mrs. A. E. Herrmann, 1130 W. Thirty-second Street, Oklahoma City, Okla., June 14.

Paradise Prairie church met in council June 5. As the time of our minister, Bro. N. S. Grippe, will be up Sept. 1, we decided to put a notice in the "Messenger." Should this interest a minister thinking of locating in a rural district, we would like to get into communication with him.—W. H. Carrier, Coyle, Okla., June 15.

Paradise Prairie church met in council June 5, with Bro. N. S. Grippe presiding. Two letters were granted. Christian Workers' officers were re-elected, with Bro. Joe Carrier, president; the writer, correspondent and "Messenger" agent. A committee was elected to secure a pastor. We regret very much to lose another family from our midst. May 22 and 23, S. Blough, of Astoria, Ill., was with us in the interest of the Sunday-school work, and gave us three splendid lectures. Our Sunday-school is progressing nicely.—Lillie Shoemaker, Coyle, Okla., June 15.

## OREGON

Albany church met in council June 12, with Eld. S. A. Honberger presiding. Two letters were received and one was granted. We decided to be represented at District Meeting. Brother and Sister Victor O. Whitman, of Clatskanie, gave us an excellent sermon at the writer alternates. We appointed Brethren Victor C. Whitmer, W. G. Hoover and R. L. Graybill to draw plans and make estimates for a new church building.—Eugene W. Pratt, Albany, Oregon, June 12.

Portland.—May 30 the grandparents rendered the Christian Worker program which we all enjoyed. Some splendid testimonies were given regarding their conversions, special blessings received and experiences in early church work. Eld. G. C. Carl and wife closed the service with a special song. June 6 the Christian Workers' service was a missionary program and singing. Bro. R. L. Graybill and wife were the guest speakers. We held our love feast June 5, with more than fifty members present. Bro. Reed, of the Newberg congregation, had charge of the examination services, and Bro. H. B. Ritter, of Mabel, Oregon, officiated.—Grace W. Hewitt, Portland, Oregon, June 8.

## PENNSYLVANIA

Aughwick congregation met in council May 29, with Eld. G. H. Swayne presiding. We adjourned to meet June 5 for our love feast. Bro. J. A. Myers, of Juniata College, gave us an excellent sermon at Germany Valley church on Sunday morning, June 6, also at Rock Hill in the afternoon. Three were baptized previous to our feast.—W. B. Wilson, Three Springs, Pa., June 9.

Harrisburg.—The Children's Day program, June 6, was well rendered by the children and all that took part. Bro. Geo. Weaver gave some very interesting talks on Monday and Tuesday evening. Early Roll Day will be observed on Sunday, June 27, at 10:30 A. M., with recitations and songs by the children and also music by the choir. Our Sunday-school will hold the annual outing at Reservoir Park in the afternoon of July 1. Our midweek prayer meetings are very auspicious, and the attendance good.—Sallie E. Schaffner, Harrisburg, Pa., June 12.

Heidelberg.—Our spring love feast was held at the Heidelberg house May 25 and 26. The Myerstown congregation joined with us for this service. Eld. David Kuehner, of Ephrata, officiated. Ministers from adjoining congregations were present and preached for us. Bro. Wm. H. Kuehner, of Myerstown, presided at the Annual Meeting. Three of our members died lately, and four have been added since the last report.—H. F. King, Lebanon, Pa., June 12.

Indian Creek.—On Sunday, May 30, our two weeks' revival closed. Bro. Michael Kurtz, of Richland, Pa., was with us and preached nineteen instructive sermons. On Saturday, May 29, we had our communion services, with Bro. Kurtz officiating. On Saturday, June 5, the church met to transact its quarterly business. Bro. Waldo Ziegler was re-elected president of the Christian Workers' Society for six months; Bro. David Cassel re-elected on the Missionary Committee for three years; Bro. A. A. Fries re-elected on the Temperance Committee for three years. Our Annual Meeting offering amounted to \$145.50. A collection of \$123.50 was taken to replenish the church treasury.—B. M. Booz, Vernfield, Pa., June 8.

Lancaster.—May 7 the organized classes of the Sunday-school rendered a program and were addressed by Prof. H. K. Ober. Our monthly missionary meeting was held at the Lancaster church. Bro. Meyer spoke on "Christ the Hope of the World." At the close of the meeting remarks were made by our pastor, Eld. H. B. Yoder, who then presented Bro. Meyer a purse of \$35. Bro. Meyer and his family have since left for Eustis, Fla., where they expect to locate. The church at this place closed its ministry about twenty-four years ago and we feel very grateful to him for his faithful labors here during this time. May 23 Brethren Harlan J. Brooks and Archie Patrick, of Manchester College, preached for us. Our offering to Annual Conference is \$227.—Leah N. Phillips, Lancaster, Pa., June 12.

Lost Creek congregation met in council May 22, in the Good Will house, prior to the love feast. Our pastor, Bro. Rowland, had charge. Bro. Rowland began a series of meetings in the Good Will house May 16, continuing for two weeks. The meetings were very well attended and much interest was manifested the end of the week. Eight were baptized—most of them Sunday-school scholars. On May 29 the love feast was held at the same place. Bro. Conner, of Harrisburg, and Bro. Lightner, of Gettysburg, were with us. The former presided in the afternoon and on Sunday morning. Bro. Rowland is our delegate to Annual Meeting.—Isaac P. Bashor, McAlisterville, Pa., June 9.

Middle Creek.—Great revivals in country churches are not things of the past. They are still possible in the present and future, if we are willing to pay the price. The old Middle Creek church has just demonstrated this fact. Two weeks before our evangelist was to come, our workers formed a "Committee of Prayer," pledging themselves to spend at least ten minutes each day praying for the conversion of those on the "prayer list." We were exceptionally fortunate in securing, as our evangelist, Eld. C. Walter Warstler, pastor of the Pittsburgh church. He preached straight from the shoulder, and his message grip and hold. However, his personal touch with the individual sinner is even more successful. Our crowds were very large, and while the campaign only lasted a little less than two weeks, twenty-three were received into the church by baptism. The revival closed with a love feast on May 30, at which 346 members were present.—W. J. Hamilton, Rockwood, Pa., June 7.

Norristown.—Bro. J. H. Cassidy of Huntingdon, Pa., began a series of meetings May 9, continuing for two weeks. The attendance was fair. We were assisted in the song service by the singers from a number of the other churches in the town, which was greatly appreciated. One Sunday-school scholar was baptized, and two others came forward. June 13 we had Children's Day exercises in the evening. In the morning Bro. Hesse delivered a good sermon on "The Lost Crown." The children rendered a fine program in the evening, which was followed by an illustrated lecture by Bro. Hesse on "Moses Delivering the Children of Israel from Bondage."—J. Howard Ellis, Norristown, Pa., June 14.

Philadelphia (First Church).—May 9 we had a good representation of mothers present for Mothers' Day. They sat in a body and sang, "Faith of Our Mothers, Living Still." In the afternoon we observed our Sunday-school anniversary. The following superintendents favored us with good talks: W. S. Price, of Royersford, Pa., who was our first superintendent, Roland Evans, Bro. Brownback, Roland Rowe. Brethren T. T. Myers, A. H. Ressler and J. A. Myers were represented by letter. Talks were given by others representing the different departments. Special music was furnished. These services were extremely interesting and much appreciated. We have changed our Sunday-school hour from afternoon to morning, beginning at 9:30, followed by church services at 10:30, during the summer months; evening services at 7:45.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., June 15.

## TENNESSEE

New Hope church met in council June 14, with Eld. J. B. Hilbert in charge. We elected Brethren H. H. Benson and D. C. Morrell as delegates to District Meeting; alternates, Brethren J. B. Hilbert and Joseph Conley. We met June 13, for Sunday-school, which was followed by preaching service, conducted by Eld. A. M. Laughrun. His subject was "Temptation."—Mary Hilbert, Jonesboro, Tenn., June 14.

## VIRGINIA

Buena Vista.—Eld. A. S. Thomas came to us May 26 and held meetings for three evenings. During this time the brethren made the annual visit among the members. On Saturday night we held District Meeting; alternates, Brethren J. B. Hilbert and Joseph Conley. We met June 13, for Sunday-school, which was followed by preaching service, conducted by Eld. A. M. Laughrun. His subject was "Temptation."—Mary Hilbert, Jonesboro, Tenn., June 14.

Columbia Furnace.—Bro. W. I. Miller began a series of meetings May 1 and continued for two weeks. He gave us some very interesting and helpful sermons. The interest and attendance were good. Two accepted Christ and the church was strengthened. We held our love feast May 8, which was well attended. Eld. H. R. Mowry was with us during the meeting. Sister Mary Kagey conducted the song service, which was enjoyed by all.—Mrs. Emma Holler, Edinburg, Va., June 16.

Evergreen.—The Annual Ministerial and Sunday-school Meetings of the Eastern District of Virginia were held at the Evergreen church at Pirkey, Greene County, May 20 and 21. Regardless of the fact that we are located eighteen miles from the railroad, the District was well represented. The spirit of the meeting was excellent and the church has been much strengthened by having our dear members with us. Evergreen and Mount Grove observed Church Day May 30, and enjoyed a special praise service for the blessings that came to us through the Forward Movement campaign. We feel grateful that the Mt. Carmel congregation has made her quota of \$26.15 with \$14.00 over the top. Evergreen, the mother church, went \$100 over her quota. Surely the Lord has blessed us already with a large blessing. A recent Community Survey of the Evergreen Sunday-school has created a new stimulus, and we believe, will add increased activity in the work. Of the ninety-three families visited, forty-one had no Bible in the home, with ninety-three members. We found twenty-six homes without a Bible. Only about 50 per cent of the persons canvassed are attending some Sunday-school. Sister Helen Sandaia will remain in the work this summer and Sister Mary Knight and Lily Sanger, of Hebron Seminary, will assist in the work at the Chapel and Mt. Herman. We welcome them to the work. May the Lord use them mightily in the advancement of his cause and bring honor and glory to himself.—Nellie Wampler, Pirkey, Va., June 8.

Harrisburg church met in council May 14, with Bro. E. S. Coffman presiding. The visiting brethren made an exceptionally good report. Eld. J. M. Kagey was with us. We appreciated his talk, which was inspiring and uplifting. Our pastor, Bro. Coffman, will remain with us for another year. We decided not to send a delegate to Annual Conference this year.—Mrs. Emanuel Blosser, Harrisburg, Va., June 14.

Salem.—Sister Mary Martin, of Maryland, held a meeting at White Oak schoolhouse, in April, which was very helpful to the members. Seven were added to the church at that place. In May Sister Martin held a meeting at Salem, which also was beneficial. Eight were added to the church at that place.—Mitylene Dettra, Stephens City, Va., June 14.

Sangerville church met in council June 4, with Eld. J. M. Foster presiding. Eight letters were granted. Brethren M. G. Sanger and A. L. Miller are representing us at Conference. Bro. O. S. Miller, of Timberville, began a series of meetings at the Sangerville house June 6. So far the interest has been very good. A Vacation Bible School will be held here very soon.—Meda G. Argenbright, Sangerville, Va., June 14.

## WEST VIRGINIA

Egion congregation has enjoyed another love feast. Our series of meetings began June 6 and continued through the week. Eld. Obad Hamstead, of our congregation, preached every night until Saturday evening, when the love feast and communion were held. Eld. Jonas Fike officiated. On Sunday morning Eld. Hamstead preached. One was baptized June 12.—Goldie Judy, Egion, W. Va., June 14.

## WISCONSIN

Rice Lake.—Bro. C. C. Myers, of Wadsworth Grove, Ill., spent May 29 and 30 with us. Our love feast was held May 29, and Sister Mary Meyers gave us three very good sermons, which we all enjoyed. During his stay five were received into the church.—Ellen M. Frytz, Rice Lake, Wis., June 5.

## ANNOUNCEMENTS

DISTRICT MEETINGS	
July 6-8, District of Idaho and Western Montana, Payette Valley church.	Iowa July 3, 8 pm, Franklin County.
July 6-8, North Dakota, Eastern Montana and Western Canada, Salem church, Newville, N. Dak.	Michigan June 26, 2 pm, district meeting.
July 28-30, District of Texas and Louisiana, Marvel, Texas.	New York July 24, Lake Ridge.
LOVE FEASTS	
Idaho July 23, 8 pm, Winchester.	Ohio June 26, 6:30 pm, Tuscarawas.
Illinois June 26, 7 pm, Rock Creek.	June 26, 10 am, Richland.
	June 27, 7 pm, Deshler.
	Pennsylvania June 27, Conneville.
	June 27, Red Bank.
	June 27, Hosteler.
	Texas July 29, Marvel.

## THE GOSPEL MESSENGER

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## AGENTS-WANTED

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July to December, 1920

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., July 3, 1920

No. 27

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## ...EDITORIAL...

### The Wonders of the Grace of God

If you will compare what Paul says about the Corinthians in the introduction to his first letter to them with some things he says about them in the body of that same letter, you will certainly be struck with the contrast. How could persons, guilty of the things with which Paul charges them, "come behind in no gift"? How could they be "enriched in him . . . in everything"?

If you work at that puzzle a while, it may help to keep you from despairing utterly of the church today.

The actual attainments of the Corinthian Christians were far below their possibilities in Christ. Paul spoke first of the latter. He painted an ideal picture of them, and then held up the looking-glass before their eyes, to show them their shortcomings.

American Christians are much like the Corinthians. There is the same difference between the actual and the ideal—the same necessity for reproof and warning, and the same ground for courage and thanksgiving and rejoicing.

The grace of God in Christ is wonderful.

### How to Know What to Say

THE prerequisite for effective witnessing for Christ is very clearly and very emphatically set forth by the Apostle John. What he wrote about was no mere fancy of his own imagination. He was not guessing. He had heard and seen and handled—how those words are dwelt upon in the introduction to his first epistle!

"The life was manifested"—that was the main point. He saw the manifestation of life—there was no getting around that. And that was what he wanted to "declare" unto his readers.

Just read those first four verses over carefully, and then again, until the strength of the writer's conviction and the ground of it sinks down into the depths of your own soul. And then ask yourself whether you are that kind of a witness-bearer. If not, consider why.

No one can have such an experience with the life which Jesus Christ imparts to men, as John had, and not declare it unto others. And no one can declare that life with any power, unless he *knows* what it is.

## Our Annual Conference

By special request of our genial and good Office Editor, I am writing a brief account of one of the best and most important Conferences it has been my privilege to attend, in our beloved Brotherhood. To the writer the Meeting was a decided inspiration, and God is praised that we had the privilege of attending. Our Conference of 1920 is a matter of history and its good advice, wise counsel and brotherly conclusions will have their influence on the church we love so well. Let us all pray, hope, and earnestly labor for the good, and our spiritual upbuilding in Christ. It should be the highest possible aim of every member of our Fraternity to attain to a higher degree of spirituality, a closer walk with God and to live and make manifest the Christ-life to the world.

As a matter of course, not so many were in attendance at our Conference at Sedalia, Mo., as when it is held in the denser-populated States of the East. And then, too, the attendance in the East is usually estimated higher than it really is. You may read in the headlines of the daily papers that twenty-five to fifty thousand people were present at the Meeting. These figures are at least doubled, and can not be relied upon. If we have a ten thousand crowd at the Conference, it makes a big showing. A very careful estimate was made of the attendance at Sedalia, and at the very outside it was not over five thousand, if it reached that large number at any one time.

The delegate body was the largest, except that at Winona Lake last year, we have ever had at an Annual Conference. There were 568 in attendance. Seated in the center of the great auditorium, as they were, they made a large audience of themselves. It was not only a large but also an active, intelligent and bright representation of the churches of our Brotherhood. It is a pleasing and encouraging fact to note that our churches are being increasingly represented at our Conferences these years. It is to be hoped that the time may come when every church in our Brotherhood will be represented at our Annual Meetings. If so, we shall have about one thousand delegates present.

Full descriptions of the grounds and the ample, commodious buildings, have been given in these columns. Everything was found in good shape and we had a good place for the Meeting. Those who wrote up the place did not overdraw the merits of the place. The buildings were more than we needed.

The Committee of Arrangements filled their place with satisfaction, and did fine work. They made a marked success in their arrangements. The brethren composing the Committee are able men, and understand their business. Every detail was arranged, and there was no break or hitch in the proceedings. For their excellent arrangements and successful efforts they deserve praise.

The large auditorium—one of the largest we ever used—has a seating capacity of over ten thousand without crowding, and was but little over half filled with an audience, at any one time. The seats are well arranged and comfortable. A commodious platform was arranged for the Standing Committee. There were fifty-seven Brethren on the Committee, and there were seats on the platform for over one hundred persons. At no time, during the Meeting, were these seats all taken.

The acoustic properties of the auditorium were not of the highest type. A good many calls were made for louder-speaking. One of our good brethren, whom God has blessed with a fine, loud voice, sat in the rear of the delegates and said: "In our part of the audi-

torium we can not hear what is said." He used his strong voice at its best, and yet all on the platform could not hear all he said. It required the voice of "a son of thunder" to fill the immense structure. It was not built for a public-speaking place, but for the accommodation of the Missouri State Fair.

The program, published in the Conference Booklet, shows that some forty spiritual meetings were held on the grounds from the beginning to the close of the exercises. In addition to these, each of our colleges held large and enthusiastic reunions. The meetings were all good, and of a high spiritual type, and the speakers were at their best. Space will allow reference to but one of them. On Sunday morning our beloved brother, H. C. Early, gave a most excellent sermon on "The Future Outlook of the Church," which will not soon be forgotten by those who heard it and put the proper construction on it. He gave a masterly presentation of this important subject. He held the audience—and it was the largest of the Conference—in the closest possible attention. He said that our church has no creed save the Word of God. The very fact that we now have an able committee, revising our minutes as they were revised in 1897—large numbers of obsolete queries being rescinded and stricken out of our minute book—shows conclusively that they are not held as a creed. We make these omissions and changes without difficulty. A few years ago one of the large popular churches of our country was split from center to circumference in an effort to change her creed. Other speakers deserve mention but the list is too long for this brief write-up.

The writer has attended some forty Conferences, but never attended one where so many important and far-reaching questions were voted on by the delegates and the votes counted. It shows that the delegates were a thinking body of brethren and sisters. They were sent to the Conference to act, and they acted.

Many very interesting speeches were made, and the Moderator, Bro. I. W. Taylor, of Pennsylvania, did remarkably well. He was fair and impartial, and gave all, who wanted to speak, an opportunity. Even after continued calls for the question, he permitted brethren to speak. This took time, but it is better to take a little more time than to cut a brother off who is full of a speech. If he must carry it home with him unspoken, he will be sure to feel that he should have had an opportunity to deliver it, and that if he had, the question would have been decided in accord with his views. Give those who desire, a chance to speak.

God has blessed our Reading Clerk, Bro. D. W. Kurtz, with a good voice. He can be heard. He has the expulsive, explosive method of speaking. He throws his voice out. When one speaks with his voice in his throat, or in his nose, he can not well be heard. The nasal twang belongs to the French, and should be discarded by our public speakers. Our Writing Clerk, Bro. J. A. Dove, of Virginia, will show the character of his work when he publishes the minutes of the Conference.

Our genial Office Editor has already given a fine account of the meeting, but he insists that the writer should have a say. Among the many questions that came before the Conference, there were three very interesting and most important ones that caused some anxiety and a deep interest among our people.

These were all considered and discussed in the best possible spirit. The speakers were in deep earnest but were kind to each other. No unkind words were spoken. All did not agree, but there is a high spiritual plane that can and should be reached, and that is this



—while we may not agree in all things, yet we can love one another in Christ.

One of the three important questions, and perhaps the most important, was the Interchurch World Movement. The prominent Boards of the church made a full report of their work and submitted the entire question, without reservation, to the Conference. The Boards explained how they had carefully and prayerfully examined and studied the entire question, and had concluded that it was a wise move. They did not claim that no mistakes had been made by the leaders of the Interchurch World Movement, but that these had not been foreseen. The Boards of godly men believed that the move made was for the best interests of the church. The subject was most thoroughly, ably and kindly discussed. The following decision was made by the Conference, in answer to the query from Eastern Pennsylvania: "We regard the fact of our General Church Boards having united with the Interchurch World Movement, as not in harmony with our long-established rule of faith and practice as a Brotherhood, therefore we request that our General Church Boards operate the Five-Year Forward Movement independent of any outside organization."

It was published in the MESSENGER before the Conference that the Boards had agreed to pay the amount guaranteed by them to meet the expenses of the "Interchurch World Movement"—five per cent of all we asked for. Our asking was large and the amount demanded by the Movement was large. A number of the speakers favored the Conference helping these brethren bear the burden, but the members of the Boards insisted, most strenuously, that no such action be taken. They proposed to meet the obligation. Our Boards are made up of men who stand by their word.

The second intensely interesting question that came before the Conference was the Report of the Committee on the Simple Life. Its report was not printed in the Booklet, for it was not fully prepared until the Committee met at Sedalia. The Committee made a thorough and painstaking investigation. The report was discussed at great length and finally, with a few amendments, was passed by the Conference and we now have the report as the rule of practice in our churches.

Because of the importance of the question, we submit the answers made by the Committee as amended and passed by Conference:

The following decisions are intended to give direction in specific problems of the church in the light of present conditions, with the hope of unity of effort and coöperation towards the true ideal of the spiritual life.

We, therefore, earnestly urge all of the membership to keep in good faith the advices and counsels of the Conference.

In answer to the query we decide:

1. "Members Accepting Civil Offices": We decide that members elected to such offices may serve when by so doing no Gospel principle is compromised.
2. "Affiliation With Secret Lodges": We decide that none of our members align themselves with, or in any way affiliate with oath-bound secret lodges or other societies that would involve violation of Gospel principles, for the following Scriptural reasons: 2 Cor. 6: 14-18; Matt. 5: 33-37; James 5: 12; John 3: 19-21.
3. "Musical Instruments in Churches": We advise that musical instruments be not used in the churches where they disturb the peace of the congregations.
4. "Worldly Games Manifestly Sinful": We decide that all games manifestly sinful be forbidden.
5. "Sisters Wearing Hats": We refer to the Annual Meeting decision of 1911.
6. "Wearing of Neckties": We would discourage the wearing of neckties, but we decide that the wearing of the necktie should not be made a test of membership or fellowship.
7. "Wearing Gold": We refer to the Annual Meeting Minutes of 1911, Article 4, Section 3, Paragraph 5, 1917, reprint.
8. "Committee on Loyalty": We believe that the centers from which all efforts to correct irregularities should come are, first, the local church, and second, the elders of the District. When pastors and ministers fail in developing the spiritual life of their congregations, and where worldliness becomes prevalent, we recommend that the District elders assist in creating proper conditions. If discipline is essential which the local church cannot supply, the elders of the District have full authority, through special committees or otherwise, to deal with such cases. If these means fail, the way is open to General Conference through Standing Committee.

Upon the adoption of this report all former decisions relating to subjects herein named are superseded.

Committee: P. S. Miller, D. W. Kurtz, I. W. Taylor, G. A. Shamberger, John Heckman.

Answer No. 7 was amended by adding 1 Tim. 2: 9, 10 and 1 Peter 3: 3, 4 to it. If this counsel of the Conference is faithfully carried out, it will restore the Simple Life—one of the doctrines of the Church of the Brethren. It is hoped and prayed most earnestly that this may be the result.

Another important question was the Report of the Committee in favor of a Publication Board. There are a good many members who feel we ought to have such a Board. The question was ably and kindly discussed. Those in favor put forth their best and strongest arguments, and those opposed did the same thing. After a lengthy discussion the delegates voted the report down and said: "No Publication Board."

The passage of the following, without a dissenting voice, gave the writer one of the surprises of his life: "Former decisions on life insurance are hereby repealed. Life insurance policies are permitted where the taking of such policies 'violates no Gospel principle.'"

In 1901, at Bellefontaine, Ohio, a committee reported in favor of insurance in about these same words, and the report lacked only about twenty votes of having a two-thirds majority. Now it passes the Conference without discussion or a dissenting word. We certainly do change.

On Wednesday evening a night session of the business meeting was held, and as a result, the Conference was closed on Thursday, June 17, at noon. It is sure to go down in history as one of our most important Annual Meetings. The Holy Spirit was present and made glad our hearts. The Missionary Meeting was good beyond measure. When it was announced publicly that the offering amounted to \$669,588.04, it almost took our breath. Wonderful, indeed, was this offering. We thank the Lord for putting it into the hearts of our people to give so liberally.

After much labor, the first offering was allowed to be taken at Pertle Springs, Mo., in 1890. The amount was \$224.30. Compare that with nearly three-quarters of a million at Sedalia. The total ten-year offering in the nineties was \$5,269.81. The next ten years it increased to \$77,256.37 and the next to \$398,020.69. Total for the thirty years, \$480,530.87. The offering at the last Conference was nearly \$200,000 more than the entire offerings for thirty years. Surely, we can thank God for the liberality of our people. Praise his holy Name!

D. L. M.

### "That Ye Also May Have Fellowship"

THAT was John's purpose in telling about it. That was what moved him. He wanted others to enjoy the good thing he had found so satisfactory.

That good thing was "life." The way to it was through "fellowship"—fellowship with the source of life—fellowship "with the Father and with his Son Jesus Christ."

To have fellowship with another is to share in his experience, his thoughts, his emotions, his choices, his spirit. To have fellowship with the Father and with his Son Jesus Christ is to share in their nature, to be like them in spirit. And this is *life*. No wonder John wanted his readers to have part in this fellowship.

Now there is a very strange and very interesting fact about fellowship. While it always involves a sharing of experience among those in the fellowship, if that experience is saddening or grievous to be borne, it lightens it, divides it up, so to speak; but if the experience is gladdening and joyous, it multiplies it for everybody.

That's why it is such an exceptionally fine thing to have fellowship with the Father and with his Son Jesus Christ. They are such heavy stockholders in the fellowship that it lightens our own sorrows wonderfully—just about reduces them to zero—and just as wonderfully multiplies our joys. And that is real *life*.

Don't you think others would enjoy this fellowship? And that you would enjoy it more yourself if the company were larger? Why don't you try a little harder, then, to bring the others in?

## CONTRIBUTORS' FORUM

### God's Care for Me

BY FAY ALDENE GRAY

The God who keeps the sparrow  
Will keep me, too;  
His help I always borrow  
In all I do.

To his white altar soaring  
Where prayer-wreaths twine;  
From a full chalice pouring  
Grief's bitter wine.

His love can fail me never  
By day or night;  
My will alone can sever  
Its bond of might.

In either time of snowing,  
Or singing birds,  
His care is ever flowing  
To wandering herds.

Like his wood-folk I'm feeding  
By sheltered springs;  
Rude storms and winds unheeding  
Beneath his wings.

Why should I dread tomorrow  
Or things to be?  
For more than any sparrow  
He cares for me.

He cares in fiery trials,  
In hopes most high;  
And hears, in stern denials,  
The soul's low cry.

He is so watchful, tender  
In everything;  
To each heart's need he renders  
Sweet comforting.

I shall go onward singing  
My happy song;  
For doves of peace are winging  
My way along.

Far more than any sparrow  
To him I am;  
Bone of his bone and marrow  
In Christ the Lamb.

Hammond, Ill.

### The Gospel of Life and Love

BY S. Z. SHARP

#### In Two Parts.—Part Two

WHILE the Gospel of Saint John may be called the Gospel of *life*, it may also be called the Gospel of *love*. While each of the other evangelists uses the word *love* from three to thirteen times, in their Gospels, John uses the word *fifty-one* times in his Gospel, and in Revelation and his Epistles thirty-eight times, or eighty-nine times in all. He is the apostle who came nearest to Christ—the one who leaned on Jesus' bosom both literally and spiritually. He was one of that inner circle of three of Christ's disciples, who were admitted to the most sacred activities of their Master, such as the raising from the dead of Jairus' daughter, the Transfiguration, when Christ shone forth in his Divinity, and also in the Garden of Gethsemane, when his humanity suffered. John alone of all the apostles had the courage to follow his Master into the palace of the high priest, where Jesus was tried and sentenced to death. He was the faithful witness, to observe the trial before Pilate and to behold the dying agonies of the Savior of the world, while hanging upon the cross. He, too, heard his last expiring words. He is repeatedly called "the disciple whom Jesus loved." There is something intrinsically precious that gave him this name. It was he alone, of all the apostles selected by Christ, to behold that wonderful drama called "The Revelation of Jesus Christ which God gave him to show unto his servants the things which must shortly come to pass, and signified it by his angel to his servant John."

While the writers of the Old Testament gave us the names of God, the Elohim, a plural name suggesting the Trinity; the Jehovah, the I Am, the Almighty, and also named his attributes, the Omniscient, the Omnipotent and Omnipresent, "merciful, gracious, slow to anger and abundant in loving-kindness and truth"



(Ex. 34: 6), it was left to John to give us a definition of God, to tell his essence.

#### 1. WHAT GOD IS

(a) *God Is a Spirit.*—John tells us, in John 4: 24, that "God is a Spirit: and they that worship him must worship him in spirit and in truth." God, in essence, is not matter but SPIRIT. He is so constituted that he can be present everywhere at the same time, pervade all matter, be the soul of the universe. John has recorded elsewhere that God is *light* and God is *love*. These three divine utterances are the most sublime expressions ever formed, to express the metaphysical, intellectual and moral essence of the Deity. They are unfathomably deep, yet not too profound, for even a child or a poor Samaritan woman to grasp for practical purposes. The Father is Spirit, the Word or Son is Spirit and the Holy Spirit is the union of the two, and comes forth from both. This is God. It was left to Saint John to reveal this divine arrangement.

(b) *God Is Light.*—In speaking of the Son or Word, John says: "This is the true light that lighteth every man coming into the world." God gives man reason and a conscience, and elevates him above the brute. It is the "Inner Light" of the mystic. In his epistle (1 John 1: 5) John says: "God is light," not a light, but *light*, that is his nature, the divine constitution on his intellectual side, as "*God is love*" on his moral side. Light and love are not attributes of God. They are *himself*. To the heathen God is a god of darkness, to be feared and propitiated. To the philosopher he is an abstraction—an idea not cognizable by man. To the Jew he is "*a consuming fire*." To the Christian alone is he revealed as *Light*—absolutely free from everything material, obscure or gloomy. "In him is no darkness at all." John, in portraying the heavenly Jerusalem (Rev. 22: 5) says: "There shall be night no more, and they need no light of lamp or of sun, for the Lord God shall give them light."

(c) *God Is a Consuming Fire.*—The Jews were told, in Deut. 4: 24, "Jehovah thy God is a consuming fire." As such he manifested himself to the Jews. To Moses he appeared in a bush burning with fire. He descended on Mount Sinai in fire. He led the Israelites through the wilderness with a pillar of fire by night. Fire from the Lord descended upon the altar and consumed the sacrifice when the tabernacle was dedicated. The holy fire never went out on the altar. The fire of the Lord slew the two sons of Aaron at the door of the tabernacle when they took strange fire into their censers instead of fire from the altar. Fire came down from heaven and consumed the sacrifice of Elijah, licked up the water in the trench around it, and consumed even the stones of the altar.

The fire from God fell upon the two captains and their fifty soldiers each, who were sent by the King of Israel to Elijah, and consumed them. No wonder the Israelites regarded God as a consuming fire and worshipped him with fear. It is when we compare the god of the heathen, that of the philosophers, and that of the Israelites, above described, with our God of love that we can form a just estimate how greatly we are favored.

(d) *God Is Love.*—John tells us that "God is love" (1 John 4: 8), an essence that is immortal and not what we call love in man. That is only a quality and dies when the man dies. We speak of husbands loving their wives, wives loving their husbands, and mothers loving their children. This kind of love is not divine, but purely human and should be called only *affection*, for it dies with the body. The love of God, however, is divine, immortal and eternal, and "is shed abroad into our hearts by the Holy Spirit which is given to us" (Rom. 5: 5).

#### 2. THE LOVE OF GOD MANIFESTED

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). This shows the boundless, immeasurable love of God, that made provision for the sins of the whole world. He gave the greatest and best gift that heaven could bestow. He first satisfied justice in making propitiation for our sins, and then offered free salvation to

every one who believes and complies with the conditions of salvation. In addition, it gives us an Intercessor and Advocate with the Father. It makes us children of God (1 John 3: 1).

#### 3. THE LOVE OF JESUS

It takes the pen of John to portray the supreme love of Jesus for humanity. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). "I am the good shepherd. The good shepherd layeth down his life for his sheep." "Having loved his own, he loved them unto the end," or to the uttermost. In the face of his impending suffering he assumed the form of a servant to his disciples and performed a servant's act by girding himself and washing his disciples' feet. From the beginning of the uttermost. In the face of his impending suzerenth chapter we learn of the boundless love of Jesus for his followers; also in 1 John 3: 1-10.

#### 4. OUR LOVE TO GOD

The love of God for us places us under the greatest obligation to love him. It is expressed in the greatest commandment in the Bible: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength." We should love him because he gave us his Son as a ransom for us and offering us eternal life. We should love God because he first loved us.

#### 5. OUR LOVE FOR ONE ANOTHER

If we love God and his Son, Jesus Christ, we will also love one another. "This is my command, that ye love one another, even as I have loved you" (John 15: 12). This means that we should be willing to lay down our lives for one another. The golden text of John's first epistle is, "Little children, love one another." "We know that we have passed from death into life because we love the brethren."

*Fruita, Colo.*

### Growing in Prayer

BY EZRA FLORY

To know and teach the doctrine of prayer is a nice thing, but did it ever occur to you that we are failing with one age in particular, in directing the prayer life? Many are zealous to teach the little child certain forms of prayer, but permit the later ages to grope in darkness or to pick up incidentally what they may, from those who are older. Our teaching is usually directed to the small child or to the adult. For those between these years little is done. In many instances small children are not taught. In more cases the youth has outgrown his earlier forms, for we grow in prayer just as we grow in everything else.

We need practice in prayer, for that is central in religious teaching. A boy's world grows, so must his petitions. Youth grows out of the set forms of childhood.

A careful study of children, along this line, is illuminating. Note the following questions asked of students recently:

1. *Do you remember any difficulties in praying during childhood or during youth?*

Nearly all say: "I was not taught to pray during childhood, nor do I remember any prayers of that period." Some have observed the prayers of small children. One child wanted to "talk to his plate"—that is, ask a blessing. Another prayed that his papa would not tease him so. One prayed at the bedside: "One for the money, two for the show, three to make ready, and four to go."

Many are the imitative prayers—in tone and gesture like those of another. One little boy prayed, a few days ago: "We thank thee, Heavenly Father, for the nice snow, so we can coast. If you don't think it is nice, just come down and try it."

Youth finds much more difficulty in praying. The papers are almost a unit in this conclusion, though a few say it was quite easy, for their Sunday-school teacher, or some other person, directed them. One says she continued the practice at this time because she united with the church, and then thought it a sin not to pray.

2. *Do you remember any special prayers that were answered or unanswered? Note these replies:*

One prayed not to tremble at Christian Workers' Meeting when she had a part to render. Another prayed for her mother who was ill and was assured of her recovery, which came to pass. One prayed to find her doll's dress. One prayed that her bashfulness might pass. Another prayed for a piano. One prayed for money she had lost, and then found it.

3. *Was praying easier at some times than at others? If so, how do you account for it?*

The answers are unanimously in the affirmative. It was easy to pray when scared, when happy, when under anxiety, as upon examination day, when they wanted something very urgently.

4. *Did you give up praying for shorter or longer periods? If so, what caused you to cease, or to start again?*

Some stopped in winter because they were in a hurry to get into the bed. Some started when there was something they wanted very much. Some said they ceased because they could not think of a thing they needed. Some did not cease.

5. *Did you find difficulty in "growing up" in prayer?*

Yes, I lacked faith. I drifted along without knowing what to do, and felt sorry about it, but would not tell any one.

6. *In what ways had you to unlearn early ideas of prayer?*

I had to unlearn the idea that God is far away and that we must use certain words to get him to listen. Another: "I had to unlearn the thought that we might pray too often—the idea that I was not praying unless I could make a noise that sounded like prayer. I thought that God would not hear my prayer unless I ended with the Lord's Prayer." One says: "I wondered if my parents really believed in prayer, for they prayed at church and not at home." Another said: "I have had to change from the notion that I could get whatever I asked for, just because I wanted it. I had to learn that we must praise as well as ask, that we must help to answer our own prayers as far as possible."

7. *Were you helped in the years of dawning adolescence by anyone?*

The answers are thus: "I just picked it up through experience. I was helped by the good example of my teacher. A sermon which showed me that my motive was wrong." "From books," says another. "None till I went to Bible school. A brother helped me in a private way. I did not try to pray aloud until I was seventeen and then I was helped by an elder." "I was not helped," says another. "I was helped when at college, where definite prayer exercise proved a blessing." Most of them drifted along unaided, except as they could pick up a bit here and there.

8. *Did you feel your needs were understood, or were you left to grope along your way alone?*

Answers: "I had to grope along. I was misunderstood and failed to get help till I was in my high school age. The good life of parents, though they never talked to me about prayer, was of great help. The talks with missionaries helped me. The people whom I heard praying and knew they meant it."

9. *What proved most helpful at different stages?*

Children should be taught early that God does not always answer prayers. God is not angry for this reason. His *NAYS* are as important as his *YEAS*. No prayer will save us from effort. It is a sin to be on our knees when we ought to be at work. One little child asked her father if any one can answer prayer but God. The father said: "No." The child replied that others can answer them. When he was chided, he said: "Well, I could answer yours if I had your pocketbook." Another said: "Is Jesus dead? I do not hear you talk to him any more." Prayer without work is as foolish as work without prayer.

Most children think prayer is a means of getting what they want. One prayed for the Christmas pack-

(Continued on Page 394)



## Prayer

BY D. C. MOOMAW

PRAYER is inspired by a consciousness of *dependence*. Thus we address prayers to our parents, our friends, the government, and, preëminently, to our Heavenly Father. It is the latter that I want to emphasize in this article.

We are dependent on God for everything that we need, physically and spiritually—everything in time and eternity. We are as much dependent on him as a newborn child is on its parents. If he were to withhold the things we need physically, we would perish in a fortnight. Our food comes from him now, as much as it did when the children of Israel went to the fields and forests daily for their manna, though not in the same form.

Every pulsation of the heart, every inspiration and expiration of our lungs needs Divine permission. Our life and breath are in God's hands.

These and numberless other things affirm our contention that prayer to God is essential to our physical welfare. It is equally essential to our spiritual welfare—rather more—inasmuch as the spiritual interests are of far greater moment than the temporal.

I need not say to the readers of the MESSENGER that praise and prayer are, in a sense, correlative. One is incomplete without the other. The former is a recognition of our obligation to God for the things we pray for. The latter is a summary of the things we need, and our application therefor. What should be our posture in prayer? The prophet Daniel "kneeled" three times a day in prayer. That is a fine expression of a realization of our inferiority. It is consonant with the supreme sovereignty of God.

But that posture is not essential, in every case, to prevailing prayer. It is said, at one place in the Book, that "when ye stand praying," etc. Position has no vital relation to prayer. Whether walking, running, riding, reclining, eating, drinking—whatever position we may assume—prayer will prevail if it is uttered in the prescribed spirit.

Place is a factor in prayer that has essential features. I refer to closet prayer. It must be, under certain circumstances, hidden from public view. Were you to go out on your balcony and attract public attention to your private prayer, it would not avail.

It must be in *simple style* as to its rhetoric. Repetition, verbosity, pomposity and similar features will nullify the whole performance.

It must be *continuous*—every day, every hour, every minute. The prophet prayed three times every day, kneeling—that is, he went before his God in a formal manner and gave expression and enunciation to his needs. We might ask why he could not have presented a summary thereof in his morning prayer. Simply because emergencies occur every hour of the day, and he met them as a loyal slave of the Infinite Sovereign of the skies.

David says, in one of the Psalms, that "his praise shall be continually in my mouth." Do we meet that test? Is it as involuntary as our breath? If it is not, then do we fail to measure up to the standard established by the Loving Lord, his apostles and the holy prophets.

It is said of a devout woman that when she robed herself she prayed that the Father would clothe her with his righteousness. When she ate her daily meals, she asked that he would feed her on the Bread of Life. When she drank any liquid, she requested that the Lord would give her the Water of Life. When she cleaned her rooms and things she pleaded that he would cleanse her heart from the filthiness of sin. Thus, in the performance of her daily duties, she found inspiration to make supplication for things as essential to her spirit's welfare as they were to her temporal welfare. If we aspire to the goal of "manhood in Christ," in the divine life, we must develop the same essential characteristics.

Again, our prayers must be *subject to God's will*. Our Lord gave us an illustration of that feature in his prayer in the Garden of Gethsemane: "Not my will but thine be done." The same qualification is emphasized in the apostolic writings. In every prayer

we must defer to Divine Wisdom and the Divine Will.

Prayer is further conditioned on our *obedience to God*. It is said: "Ye receive what ye ask because ye keep his commandments and do those things that are pleasing in his sight." It is an inexcusable folly to expect him to answer our prayers when we are serving Satan.

It is further conditioned on our *motives*. St. James says: "Ye ask and ye receive not because ye ask amiss that ye may consume it upon your lusts." Any prayer that does not have, for its objective, God's glory and the welfare of humanity, will not be answered. Our prayers must be honest, sincere and unselfish.

Again, it must be braced by *absolute faith in God*. "Nothing doubting," is the absolutely vital element. "He that doubteth is damned," that is, condemned to the ignominy of failure. Can we reach the sublime height of achievement to which St. Paul refers when he said: "He is able and willing to grant us exceeding more abundant than we can ask or think"? What riches in spiritual development would we attain if we would try to meet that condition? And I will say that it is within our reach if we comply with the conditions set forth in this article. "My faith hath saved thee," is the assurance in every case where our Lord answered prayer.

Again, our prayers should always be *addressed to the Father*. Before our Lord came into the world, all prayers were addressed to God. After that time they were to be addressed to the Father. That was a characteristic of all the prayers of the Savior. I have heard ministers of the Gospel address prayers to Christ, and I have heard prayers addressed to the Holy Ghost. Roman Catholics address prayers to the saints and to the Holy Virgin. These latter are all fruitless because God is the Dispenser, and all of these others are mediums through whom the Father grants our prayers. This statement only comprehends our Loving Lord as the efficient Medium. "In my name" we have the definite agency. "If ye will do his will, anything ye ask in his name, he will give it to you." Is not that infinitely sweet and precious?

It is limitless in its effects. Mountains move in answer to prayers, the sick are healed, the deaf hear, the blind see, the lame walk, the dumb talk, the dead are raised, and if "we have committed sins they shall be forgiven" (James 5: 15).

There are times when we meet discouragements in regard to prayer. The case of "the unjust judge" illustrates it. The importunate widow worried him by "her continual coming" and to rid himself of her, he chastised her adversary. So God chooses to put our sincerity to the test by withholding an immediate answer and our remedy is to keep on praying till the answer comes. If we are right in his sight, the answer will come, that is, if we have performed all the conditions as heretofore set forth: faith, obedience and subjection to the Divine Will.

If, what I have affirmed in behalf of the efficacy of prayer, is true, why do we not remove mountains, heal the sick, raise the dead, as they did in the apostles' time, as our Lord promised in Mark 16, 17 and 18? And why do we not dream dreams and see visions, as foretold in Joel? Is it because we do not sustain the relation to God that would assure those results? And if not, why not?

I need not call attention to the inimitable prayer that our Lord gave us as a model till the time when prayers shall cease. In the short schedule of fifty-eight words he expresses every sentiment embraced in every possible emergency, performed every function, covered the entire field of human wants, spiritual and temporal, and human obligations, through all the ages. It is a perfect model, compared to which many of our performances are ridiculous, silly burlesques.

The number of words in the Lord's Prayer would hardly suffice for our preliminary remarks. We ask ourselves the question, sometimes, Why do we not show the signs spoken of in Mark 16: 17, 18. In my own experience those signs have not been absent, in a measure. If they have not been in evidence in those specific forms, they have in other forms, just as vital to our welfare spiritually. I can not enumerate them

or give specific instances, but I unhesitatingly affirm that if we meet the conditions of successful prayers, the results which the Holy Ghost emphasizes, in many passages in the Book, will follow as sure as the Holy Ghost is a member of the Immaculate Trinity.

Punta Gorda, Fla.

## Bolshevism

BY A. V. SAGER

Wise and righteous men of every age have been greatly concerned about the problem of the equitable distribution of property—the wherewith to live in a decent, wholesome way, and to raise their offspring with clean minds and bodies. To labor nobly and well with their hands, in fields and factories, in the bowels of the earth, in any domestic capacity, and to be able to hold up their heads in the best social scale, to have their children associate and be allowed the privileges of other children—these are ideals to which the world must aspire, if it would avoid future discontent and revolutions.

There is always that spectre of "class distinction" and "class privileges," so long as *some* people can live in fine palaces, furnished with the most elegant and costly paraphernalia that the arts and crafts of the world can supply. Millions of dollars are invested, of which there is no use, outside of their intrinsic value. All of these things may be far and way above their owners' actual need, while others, who labor hard with their hands, must live in hovels and have their bodies covered with rags.

In the struggle for existence and self-preservation, when the world was young, there was that brutal instinct, in the mind of man, to shove others to one side, if the usurper was strong enough to do it by physical force, and to appropriate the property of others, even though he had no moral right.

In Bible times there was that same covetous desire by some, which the prophets so sharply rebuked. Isa. 5: 8: "Woe unto them that join house to house, that lay field to field . . . that they may be placed alone in the midst of the earth." Micah 2: 2: "And they covet fields, and take them by violence, and houses, and take them away; so they oppress a man and his house, even a man and his heritage."

St. Augustine said: "The superfluities of the rich are the necessities of the poor." They who possess superfluities, possess the goods of the poor. Another noted divine said: "A small number of very rich men have been able to lay, upon the teeming masses of the laboring poor, a yoke a little better than that of slavery itself." That same pitiless, brutal instinct still prevails in the strong, to drive the weak to the wall, to crush opposition. With all of our fine talk about our charities and Christian graces, that spirit of avariciousness has never been quenched. What we do now is more methodical, more diplomatic, more in line with the legal code, leaving out the "Ten Commandments." Physical force in our business relations is decidedly out of the question; it is not *genteel*.

We have been talking about economics in general, as that practice affects the moral and ethical status of any people. Now we endeavor to say something on the same line as it applies to Russia and its people. *Bolshevism*, which, in our English mind, sounds very ugly and dangerous is, in its primary meaning, quite inoffensive. Its meaning in Russia is *majority*.

To coordinate into a working, stable, and efficient organization such a mass of human beings of different languages, customs, and habits, is a job beyond our comprehension. For many years Russia has been sitting on a volcano of her own making. Her people have fretted under a galling yoke of social and economic inequality and the lash of a despotic government, until thousands have given their lives as martyrs to a freedom that has never come. Take, for instance, the crown-lands—millions of acres, devoted to the use of royalty, whose coffers were already bursting with the fabulous wealth, squeezed out of the sweat and toil of the masses. Then there were other millions of acres belonging to the noblemen of the empire, that fostered the support of an idle and unproductive class. Tolstoy, himself a nobleman, who saw the viciousness



and awful consequences that must follow such a system, divided his estates among the peasants, dressed himself as a peasant, and went to work with hoe and spade as one of them.

Bolshevism, like all other organizations in their initial stage, has its different shades and types. Some are bitterly antagonistic to any form of organized government. Many misguided ones, who have been kept in ignorance, and whose characters have been dwarfed, pinched, and crushed by the iron heel of oppression, do not hesitate to take the most dire vengeance on their former persecutors. To para-

phrase the language of the rich man and Lazarus, the thought of these poor people may be: "*You have had your day; now we will have ours.*" Thus we see that Russia is reaping the harvest of the seed she has sown in the years of her reckless and improvident life. She has lived stupidly on and on, regardless of the historical experience of other nations that have risen to great heights in prosperity, pomp, and splendor, and have gone down in gloom and despair. "*As ye sow, so shall ye reap*" is equally applicable to nations as to individuals. The soviet system of a republic is on

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ing, giving money or mercy. But we can not substitute what we like for what we ought. It must be in the will of God.

All gave hope for the year of evangelism ahead of us. We have been remiss in the duty of giving; but luckily much more in testifying and pleading with men in behalf of Christ that they may be saved. Our own children often—those about us daily—would condemn us. But you say: "This is the Spirit's work." It is, indeed, but he uses men. The Spirit hunted a man to help the Ethiopian eunuch. Jesus told Saul of Tarsus to go to a man who would tell him what to do. An angel told Cornelius to send for a man at Joppa, to teach him the way of life. The Lord still wants men to help other folks to know the Christ. Will you help? This is the purpose of the next step in the Forward Movement. Will you pray that we may all be used in some definite way to bring the saving Gospel to all who are away from Christ?

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### The Conference Offering

As was announced at Conference, the offering, aggregating \$669,588.04—to which have been added since many thousands more in cash and pledges—is one for which we desire to offer thanks to God and pray his wisdom in the use thereof. That this has been given by but a little more than half of the congregations, would make it quite hopeful that the contemplated million should be forthcoming by the end of the year. It might be stated, too, that the congregations giving this money are very generally those who are contributing large sums for the various schools and colleges, as well as for pastors and the work in the home church. Those who have not contributed, should proceed to do so, that, at the end of the year, when we publish the list of the churches contributing, a united purpose in the church we love shall be manifest. If the Forward Movement can help you in any way, write us. All together now, for each other and the truth we love, and, above all, for him who gave all for us. Then pray that the windows of heaven may be opened to every giver and that the Bread of Life may go with every gift!

### The Interchurch World Movement

SINCE the Conference has decided against any further affiliation with the Interchurch World Movement, that matter is settled, so far as this department of our activities is concerned, with that decision. Yet a review of that Movement and any help it may have contributed, during these months, may not be out of place. With its past organization and financial uncertainty at the moment, no one could with enthusiasm look upon it as being desirable for further coöperation, without reorganization.

It was much misunderstood. Everybody interpreted it from his own view-point. Many said it was directly aimed at organic union, when the facts are that the liberty that was granted to denominations has made its very existence difficult and uncertain. Its mistakes are manifest and admitted by its friends. It started out on too big a program without a sound financial provision for funds. That led the denominations to feel they would not need to pay a just consideration. It opened a door for denominational rivalry in securing funds. Its very bigness demanded much help that led to the employment of folks who were not always in sympathy with its purpose, and who misrepresented it. It forgot that God did not hurry his plans, and it became anxious to do big things quickly. Its appeal to wealth and money, therefore, was rather abnormal in its short existence.

Notwithstanding these evidences of human weakness in the Movement, we can not deny the profound blessing in our own work. It helped us to put our own Forward Movement on a spiritual basis. It awakened spiritual resources in all of us. It helped us to see the fields and needs of the world. We have felt our obligations as faithful stewards of the Lord as never before. The spirit and power of prayer took hold of us anew. The needs of a world in sin gave a call to our young people that shall be fruitful in the years ahead. It has made clear that Christ is the only Light of the world—a point concerning which most of us had a hazy faith. And perhaps one of its greatest

assets to us was to deepen loyalty to our own church and its mission. This is always the fruit of coöperation to those who hold, in faith and conviction, the truth of God. In fact, Christianity and love are two things you can not well keep without giving them to others.

For these and other fundamental reasons the question of coöperation in our Christian work must be given consideration. It is easy to admit its difficulties and dismiss it, but this does not solve the problem nor answer the Master's prayer. We live beside those who pray devoutly, and worship the same Christ. We are indifferent, we oppose, or we coöperate in some fashion. We hold truths that can not be compromised. The ideas of the Interchurch World Movement opened to us the only path, so far suggested, that seemed feasible. Is coöperation, perhaps, an unorganizable thing? It may be, but direction will likely be more safely guided by the church than if each of us shall be a law to himself entirely. A committee might study this problem with profit to us, and avoid some possible embarrassment in the days ahead. The vision of John on Patmos suggests great truths. He saw seven golden candlesticks, which are the seven churches, and Jesus in the midst. So the closer to Christ we get, the nearer to each other we must be. To the writer denominations seem to be a necessary condition for men on the earth, but that there must be some plan of coöperation, seems not only wise, but imperative that the world, for whom Christ died, may believe that Christ is its only Savior (John 17: 21-23).

### The Forward Movement Program at Sedalia

SEVERAL notes were sounded in the splendid addresses at the Forward Movement Meeting on Saturday morning, at Sedalia, that we desire to record here for those not present. Conviction, inspiration and helpfulness marked almost every word. How we might have enjoyed more time for the good things that the many Directors of the Forward Movement would have given, had time permitted.

One thing was certain—never before did loyalty to, and faith in, the Church of the Brethren stand out so prominently. Whether studying its history or looking forward to the future, whether its doctrines, organization or mistakes were referred to, the same note of hopefulness and loyalty was sounded. Whatever the cause of this feeling, it was inspiring to hear and see it manifest. There is no power in knocking and kicking. Genuine loyalty alone will enable us to correct any error, vitalize our practices into living expressions of life, and enable us to bear fruit to the honor of the church and the glory of God.

Another note, expressed and felt, was the supremacy of the spiritual forces in any forward work of the church. Even the testimonies of pastors and workers, in their echoes from the financial campaign, bore testimony to increased interest in the prayer meetings, larger attendance at worship and Sunday-school than previously. Stewardship of life and property had been recognized as never before. Each speaker bore testimony in life and address that any permanent progress must proceed on this basis. To this might be added that anything to the glory of the Lord, as directed by the Spirit, is spiritual, whether it is praying or plow-

### The Conference

THE Sedalia Conference demonstrated the great value of these Meetings. We sometimes feel that the expense of getting to the Conference is scarcely justified, but what would we do without this unifier, this safety valve, this melting pot of opinion and practice? We had our usual problems, with some new ones added this year. Perhaps the new ones were valuable to take attention from the old ones, lest they become chronic. These days of Christian fellowship, where the light of truth is sought through prayer and conference together, are more than worth while—they are indispensable. May the Lord ever give us open minds as we thus assemble! May we never run ahead of him with plans born of our own prejudices! May we faithfully follow the light he gives as we return!

While the Conference affords all these privileges of adjusting view-points, and taking counsel together, there are dangers of acting upon immature judgment. We sometimes feel that more time might be given to matters before the meeting with good results. Too often the desire to go home or the weariness of the mind settles more questions than the welfare of the cause that brings us together. The cries for the "question" may sometimes grow out of the anxiety to get away; or, perhaps, the fear that more light would compel them to undergo a change of judgment. After we have spent the Lord's money in reaching the Conference, such reasons as these should not be sufficient summarily to dismiss a question that may have been born of the Spirit and nursed in prayer. We are apt to lose too much time in parliamentary order and not use it in prayerfully studying the questions before us. Unless the fullest and freest discussion is permitted, we shall have no use for a Conference, as the very word and institution means only that. While it is true that many of our speeches do not give much light, yet it is better, we are persuaded, to suffer that inconvenience, than to have the cause suffer for any lack of prayerful consideration through the years that follow.

The Sedalia Meeting was a busy one. It had a forward look. Many of its decisions were the result of careful study by faithful committees; which, by the way, is a good plan to save time and do justice to the question at issue when delegates want to go home. It put new emphasis on motives that actuate rather than methods of performance. It transferred importance from the act itself to the "Gospel principle" involved in doing it. While there is danger of this being abused, yet we all need the heart-searching on our knees, of motive in action, with all we do in our religious life. This is the place at which God looks and the power that ultimately vitalizes or vitiates for good or ill all that we do. This is the emphasis that leads us to the Word of Life and to our knees for the Spirit's guidance.

Yes, while some things might have been different to profit, we yet feel that the Sedalia Meeting demonstrated the value of our Conferences as being the most important institutions in the progress of the church—with enough weaknesses in its deliberations to encourage the ambitious who would desire to improve upon the activities of the present to the glory of the Lord.



## THE ROUND TABLE

### Speaking Against

BY PAUL MOHLER

JAMES says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law but a judge" (James 4: 11).

I suppose the most puzzling point of this passage is the statement that judging a brother is the same as judging the law. Have you wondered about that? Perhaps the following interpretation will be interesting and helpful if not convincing.

How common it is to hear one brother tell of some serious wrong committed by another. You ask him if he has reported it to the officers of the church. He admits that he has not. Why not? Because he doesn't want to mix in any trouble, so he just tells other people about it and stops there.

Once in awhile the man that tells you is telling you for the purpose of getting you to help the man who is in the wrong, get right again. That is, of course, a kind thing to do, and not at all the thing that James is condemning. But generally, your informer has passed judgment on the person discussed, has decided that he is a poor sort of Christian, or none at all, and he is telling you, in order that you, too, shall think little of him. In short, he has judged him and condemned him to suffer the loss of your good opinion. It is just like the mob that decides that a man is guilty and worthy of death, without court action, and proceeds to hang him without regard to law. In other words, your informer has despised the law and has lynched his victim.

In doing this, he has decided that the regular legal course is not good or wise or necessary. This is certainly judging the law. What is the legal course? Why, if one hears a serious report against a brother, the regular legal proceeding in the Church of the Brethren is to report it to the officers of the church. It is then their duty to investigate it and, if there is found to be ground for it, they must bring a charge against the brother and give him a full and fair opportunity to clear himself or to confess his sin, make reparation, and publicly announce his determination to resist such temptations in the future.

Some object to this because it is unpleasant and apparently harsh. But is it less pleasant than lynching? Personally, I much prefer to meet the legal process rather than the lynching. For if the report is false, I am given the opportunity to deny it and to prove its falseness. If I am guilty, it gives me the opportunity to confess, to repent, and to be reinstated in the right relation to the church and community. There are few people that will think ill of me if I openly confess my fault, do my best to repair it, and express my determination to do better in the future. But if I do not have this opportunity, good people will long remember my mistake to my discredit.

We are told that in communities where the law is not enforced, people lose their regard for it, and when they are outraged by some unusual crime, they form a mob and lynch the offender. A lynching is practically unknown in any community where the law is regularly and impartially executed.

It is perfectly natural that the same thing should occur in a church. When laxness creeps in and offending members are not taken to task and required to repent and make restoration, "speaking against" one another is sure to creep in. Your reputation is never safe in such a community, for when people start in to judge one another, they get careless about the evidence. They will pass sentence on you on mere suspicion. No matter how unnatural and strange to you the evil report may be, there is always somebody ready to carry it around and drive your friends away from you. How much better it is to bring all evil reports before the court and settle them!

It is foolish to resist the action of the church in investigating accusations. A church alive to the best interests of its people, will protect them.

I had a very annoying experience several years ago. Somebody started the report that I was a German spy and had been arrested and confined in Federal prison. This in spite of the fact that I was serving as pastor of a church and writing occasionally for the MESSENGER. Some one even carried the story to Annual Conference and told one of my brothers about it. The first I knew of it was when friends began writing to me. The report was so ridiculous and so easy to disprove that it did me no real harm; but I tremble to think what might have been if I had been accused of something that could not, from the very nature of it, have been clearly disproved. I am willing to meet any charge brought before a church, but I don't like being lynched. Give me the church where every man accused has the opportunity to meet his accusers face to face. There will be less speaking one against another. They will not "judge the law."

Oroville, Wash.

### Things That Make for Peace

The great and fine and holy way by which peoples and nations come together and stay together is by them, one and all, living for deep and unworldly things. It is the things of this world which divide us, and chiefly is it greed of gain.

The unseen things unite us—things of beauty in music, in literature, in art, and, in the supreme art—in life.

Life seen in all its pathos, overshadowed by the eternities, interpreted by faith in God's love for us all, it is that which draws us nearer to one another.

For me, the surest proof that we mortal men are intended for some unworldly career is just this, that when we abandon ourselves, as we were all doing when war broke out upon us, and as, God forgive us, we still seem to be doing when we abandon ourselves to passionate and worldly things, we let loose and feed appetites and dispositions which reduce us beneath the surface to beasts of prey. Whereupon a nation becomes a pack of wolves, and one day it meets another pack, and there is the disgrace of war.

But, on the other hand, the fine things all unite us: the unseen things—science, research, the pursuit of excellence—in speech, in feeling, in manners, in faith and hope and love.

"Let us follow after the things that make for peace." These are the words of one who was a great Christian, of one who was acquainted with the world on a large scale, and who interpreted Christianity not merely, and I should say not chiefly, as a scheme of personal improvement or consolation, but as a solvent for certain great national animosities of his own day which, in his view, as earlier in his Master's view, boded a world-shaking calamity which nevertheless might with difficulty be averted.—Dr. John A. Hutton.

### God's Messages

BY F. E. MALLOTT

God speaks to men by three methods—through, his Word, through other men, and through circumstances.

To many it is a totally disregarded fact that God speaks through the events of life. There are some who attach a fanciful and arbitrary meaning to events and are especially fond of interpreting calamities. Between these two is the humble child of God, who prayerfully studies the Word and reads current events by its light. He believes that God works and that through the centuries moves steadily, irresistibly, majestically on to fulfillment the Divine purpose. And day by day we catch messages from God as we glimpse his working.

The recent war was a circumstance which was not without its meaning. A great many interpreters arose to give to the world its significance. Many there were who scanned the pages of Daniel and Revelation and stretched their imaginations to find a record of the war. So-called seers were consulted, astronomical phenomena scrutinized, and chronologies industriously compiled. And when the war closed on the eleventh hour of the eleventh day of the eleventh month, strange thrills of anticipation went round.

But it is to be feared that in this search some missed the great message which the war flashed out to this generation. The message that a merely nominal Christianity has failed; that the world needs desperately vital godliness; that the demons of selfishness and materialism, from which springs militarism, must be

exorcised; that the church must rouse herself and really apply herself to the mighty task of building a world consciousness.

A rich man, famed for avarice, lay dead. The comments of the community were interesting. In some minds it was clearly a special visitation of Divine wrath. The angel of death was vividly pictured as going forth and smiting him down as an awful punishment for his avarice. It could not have been that, for in the community were men as bad, if not worse, than he. But in his death was a message—a message, not of Divine wrath, but of the vanity of riches, of things human, of the fleeting swiftness of life.

A devout Christian had died. As they lowered the coffin, seven brothers and sisters, all of whom were unconverted, stood about weeping. How clear was the message—those unconverted souls faced the issues of eternity.

Not alone in the events of life, commonly considered calamitous, is there a message from God, but to the young man or woman blessed with a Christian home, there is the message: "For unto whomsoever much is given, of him shall much be required." To the trained Christian student with a life and talents to invest, the possession of these is a message.

Yes, God speaks through the circumstances and events of life. And we must seek their meaning, not in strained nor fantastic, speculative conjectures. The Psalmist said: "Thy word is a lamp unto my feet and a light unto my pathway." The child of God reads the Word prayerfully, and, meditating upon its eternal principles and truths, he comes to recognize the expression and outworking of these truths in the current events of the day. God speaks through circumstances and his messages are confirming and recalling his written Word.

Deshler, Ohio.

### A Divine Purpose for You

BY H. A. CLAYBAUGH

Does God have a thought for you and a thought for me? What does it mean to us, to others, and to him if we find his will, or mark out and follow a plan which self has made? God has a will for all creation. The sun rises and sets at regular times. The stars are at their posts of duty under all circumstances. The seasons come and go regularly. If he plans for the grass, the flowers and birds, how much more for you and me?

God had a definite work for the saints of the ages. Adam was to dress and keep the garden. Abraham was to go to a certain land for a definite task. Moses was to go to Egypt as a deliverer. Before Jeremiah was born, he was ordained a prophet to the nations. Jonah's task was at Nineveh. Paul's work was among the Gentiles. Jesus' work was to do the will of God. He made everything else a second consideration. If God had a thought for those who have been willing to know and do his will in the past, how he must be thinking, and how he would enjoy revealing his plans to us now!

The will of man enters in: "If any man will to do his will, he shall know." The sun and stars can do nothing but shine; the seasons can only come and go; the bud can only become a flower, but it is man's privilege to be and do what pleases God, or to refuse. In the latter event, he will do what pleases self. Because of this prerogative, on the part of man, we find all the lack of harmony of the human race. All that is wrong with the drunkard, the prostitute, the criminal, the selfish, the miser, and all the unsaved, is the one lamentable fact that they have missed God's will and are following wills which are contrary to the will of God.

Another serious result of man's refusal to choose God's will, is seen in the extent to which the interests of the Kingdom are suffering. There is but one missionary to every 75,000 people in China. If there were 100, where there is now only one, each would have a parish of 750 souls. Where are the ninety and nine? Some are evidently missing God's plan. If a missionary could reach 10,000 souls a day, in Africa, it would take sixty-five years to reach Africa for Christ. Simi-



lar facts are true of India. Where are Africa's and India's portions of workers? Coming to America, we find seventeen counties in the Western States without churches. We are told that 12,000 out of 17,000 churches of one denomination, are without services every Sunday.

Where are the workers? They are in dens of vice, in lodging-houses, in business, in banks, and on the farm. Pleasure, fame, business and money are bidding for God's divinely-appointed ministers, teachers and missionaries, and are getting them. It has been my task to look into the faces of drunkards, harlots, prodigal sons and daughters, who had spent their substance in riotous living, and I have been asked to comfort those who looked back over the past and realized that they have missed God's will. It is also possible to live in luxury, in secular affairs, or in selfishness of an aristocratic type, and at the end look back over the past in the same condemnation.

Doing the will of God is doing the thing that pleases him. The dominant motive in every Christian's life should be to find and do the will of God. In other words, every Christian should find and be engaged in doing the work that will bring the most glory to God and the greatest blessings to the lost. Every Christian is responsible for the work of God—the salvation of the unsaved. The task is too large for the preachers. If left entirely to them, it will fail. Some can do more for him by preaching, some by teaching, some by farming, etc. If the Church of the Brethren does the will of God in its obligation to the world, it will mean some form of contribution from every member.

Going to church does not constitute service, any more than going to the table is working to buy food, unless there is some definite work done at church. Being preached to and taught in the Sunday-school class is part of the preparation for service. Every Christian may have a definite part in the propagation of the Gospel. What that definite part is, is God's will for his or her life. His will can be found if the individual wishes to find it. "Seek ye first the Kingdom of God."

All can not be preachers, teachers, missionaries, but all can have a vital part in this great work. All can make this work the dominant desire of their lives and can live for God instead of for self. All are needed. All should say: "Here am I. I am ready to do my part, ready to find and serve the purpose of my creation."

Chicago, Ill.

### "Why?"

BY D. F. LEPLEY

BRETHREN, why does the evangelization of not only the world, but of our own country, yes, of our own community, and of our own children, progress so slowly?

I want to speak of evangelization here as meaning the same as conversion, because evangelization means nothing unless it manifests a transforming power over the lives of men, to make them give up all their old, mean, selfish and sinful habits of thought and life, to the end that they shall be created, as it were, into new creatures. Yes, to be born again into new lives in Christ Jesus.

Brethren, why is it that there are so few "new births" into the Kingdom of our Lord, when there is so much noise made in the church? Is it because the tree (the noisy professor) bears "nothing but leaves"?

Is it because his light doesn't shine, or because there is nothing visible in his life, to prove to sinners that he believes his own noisy professions?

It seems to me that the apostle Jude, "the servant of Jesus Christ, the brother of James," foresaw in his day the cause of the church's spiritual poverty in these latter days, and I believe it would pay every professing Christian to read and reread the entire book of Jude. It is not very long. It only has twenty-five verses, but it is a veritable gold-mine of enlightening truth.

He reminds us that there are certain ungodly men, crept into the church unawares, who turn the religious affections of God into carnal indulgences and "deny the only Lord God and our Lord Jesus Christ."

"Filthy dreamers" they are, "that defile the flesh and despise authority." They know no God but self. They are "spots in our feasts of charity"—gluttonous, carnal. "Clouds they are without water," carried about of winds, playing for notoriety, to be seen of men—"farming" the church with noisy professions, for money, honor or position, changing their course or their doctrines whenever it works to their profit.

Trees they are whose fruit withers, without fruit (their roots are dead), "raging waves of the sea [noise, noise, nothing but impotent noise], foaming out their own shame."

"Wandering stars" they are, without a righteous purpose, without stability. They pose as lights in the church, but they are wandering lights. When you look for them where they ought to be, they are not there. When sinners try to read the truth by their light, they find nothing but the blackest darkness in their lives.

What can be expected from such witnessing in a church, community, state or country, but unbelief and spiritual poverty?

Oh, that we might distinguish the difference between just noise, and that "still small voice," that "meek and quiet spirit," that humility of heart and mind—yes, that self-surrendered Christ-life, like unto that of our Master and our Lord.

Oh, that we might be filled with these Godlike graces that were the source of his marvelous power with God and over the hearts of men. Then our lives would have power to turn the hearts of sinners Godward, and count for something worth while.

Then sinners would not search in vain to find the healing, life-giving fruit in our lives, nor walk in utter darkness by our sides.

Then hearts, burdened with a passion for the souls of sinners, need not cry out in anguish. Why? Connellsville, Pa.

## HOME AND FAMILY

### Smile

Smile when your heart is nigh breaking.  
Smile when the shadows grow dark.  
Smile when your body is aching.  
Smile o'er the unkind remark.

Smile though your tears keep flowing.  
Smile in the face of the foe.  
Others may keep you from sowing.  
Seed God would have you to sow.

But smile the smile of rejoicing:  
There's One who ever proves true;  
Yield not your heart to repining,  
Some one is mindful of you.

Smile though your heart may be crushing,  
Under the weight of great care.  
Smiles may help others in hushing  
Words which no love in them bear.

Smile when the world seems the bluest,  
Smile e'en though others revile;  
God smiles on those who are truest,  
Then do not forget, but—smile.

—Selected.

### Loveliness' Plans

BY IDA M. HELM

LOVELINESS was not her real name—that was Harriet Marden—but Loveliness fitted her so beautifully that her real name was lost in the characteristic one.

Loveliness could remember when the name would not have been a fitting one for her, because she was proud and selfish and irritable, and her little brother called her "Touch Me Not." Now she was glad that she had found a better way of living and cultivated a kind and loving spirit. She treated every one kindly and never held a grudge against any one.

When she was unkindly treated, she did not harbor ill-will toward the wrong-doer, but she found occupation for thought in good and lovely things, and her manner always proclaimed a forgiving spirit. Almost invariably the wrong-doer came to be sorry for the unkind deed of which he was guilty. She was always planning something nice for somebody, and her plans

did not always call for money, though sometimes they did. All in all, she was so gracious that her brother began calling her Loveliness.

On the way home from school, one day, she learned that the Widow Frey's little daughter, Dorothy, was crying because their only cow had died. They depended on that cow to give milk and butter, which they exchanged for groceries and clothes.

Loveliness went home in a brown study, and for two whole hours she looked very sober and thoughtful. Then she said, her eyes glowing: "I have it; I know what I'll do."

The next morning Loveliness came into the school-room, her face beaming with eager anticipation. Golden heads, black heads, brown heads and auburn heads bobbed about her as she told her plan. When she had finished, every girl listening gladly agreed to give up all luxuries and put her spending money in one common fund till they had enough to buy the widow a cow.

A few weeks later the girls came in a company to the widow's home, bringing a fine Jersey cow—one that had been tested and was known to be valuable for giving milk and butter. "Loveliness planned the surprise for you," the girls explained.

As the widow led the way to the pasture lot, she said, while something, that looked suspiciously like tears, glistened in her eyes: "Truly, Loveliness is her rightful name."

A few weeks later Loveliness came to the girls with another plan. This one did not call for money. The daughters of bakers, bankers, coal-diggers, merchants and farmers stood around her and listened attentively as she explained: "I called on Bessie Lee last evening, to see why she has been absent from school lately. Her mother is not well and can not do any work, and as they can not afford to hire help, Bessie is obliged to stay out of school to do the work and to care for her mother. Bessie stood first in our grade; it's too bad she has to give up school. I was just wondering whether Elizabeth Windsor could be induced to leave the Old Ladies' Home, to stay with Mrs. Lee for company, to bring her medicine to her, and to prepare the noon meals, if we girls would go in on Saturdays and help Bessie to do the washing, ironing and baking. Then Bessie could continue in school. We could get our mothers to furnish Elizabeth with clothes from their garments no longer worn. You know Elizabeth was companion to Mrs. Summers for several years, and when she died and Mr. Summers went west, no one asked for Elizabeth's service, so she went to the Home. Mrs. Summers always said that Elizabeth was sympathetic and capable as a companion."

Just then the school-bell rang and the girls took their seats. They stopped occasionally, in the midst of their studies, to think about the nice surprise they were planning for Bessie. By the following Saturday the plan was all arranged, and the girls went in two automobiles, to visit the Old Ladies' Home. They carried with them bouquets of flowers and potted plants, fragrant with blossoms, some taken from their own collections of flowers, and some given by kind-hearted florists who were let into the plan, and were eager to help in making a glad time for the women living at the Home.

The girls visited every woman in the Home in her own room, and, after pleasant, heart-felt greetings and a short visit, each woman was presented with lovely, fragrant flowers.

Then all the women were gathered into one room and the girls sang: "He Knows It All." Then Loveliness read the fourteenth chapter of St. John: "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." She read on to the end of the chapter, and the sweet old, yet ever new, story carried new meaning and strong hope to each heart.

Truly, they are words of cheer for times of deepest gloom. There is room for all—a place for each one of God's children in the many mansions—and if we live

(Continued on Page 395)



## AMONG THE CHURCHES

### Calendar for Sunday, July 4

Sunday-school Lesson, David in Camp and Court.—  
I Sam. 17: 1 to 18: 9.

Christian Workers' Meeting, Peace.

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### Gains for the Kingdom

Three baptisms in the Sabetha church, Kans.;  
One baptism in the Bear Creek church, Ohio.  
One baptism in the Elizabethtown church, Pa.  
Ten baptisms in the Cedar Grove church, Tenn.  
Two baptisms in the Canton Center church, Ohio.  
One was reclaimed in the West El River church, Ind.  
Five baptisms at Beaver, Iowa.—Bro. J. A. Robinson, of Pleasant Hill, Ohio, evangelist.  
Six baptisms in the Wakarusa church, Ind.—Bro. E. C. Swihart, of Elkhart, Ind., evangelist.  
Nine confessions in the Walnut church, Ind.—Bro. I. R. Beery, of Flora, Ind., evangelist.  
Two baptisms in the Montgomery church, Pa.—Bro. L. R. Holsinger, of Pottstown, Pa., evangelist.  
Five confessions in the East Petersburg house, Pa.—Bro. Grube, of East Berlin, Pa., evangelist.  
One confession in the Shady Grove church, W. Va.—Bro. Jeremiah Thomas, Bruceton Mills, W. Va., evangelist.  
Seven were baptized and three await baptism in the Quenahoning church, Pa.—Bro. H. Q. Rhodes, pastor, in charge.  
Ten were baptized and two reclaimed in the Ottumwa church, Iowa.—Bro. O. H. Feiler, of Hutchinson, Kans., evangelist.  
Five were baptized and two are to be restored in the Buck Valley house, Artemas congregation, Pa.—Bro. John Bennett, of Artemas, Pa., evangelist.  
Eight were baptized and four reclaimed in the Brownsville church, Md.—Bro. C. H. Steerman, of Honey Grove, Pa., evangelist; one was baptized at Brownsville.  
Five were baptized and two were received on former baptism in the East Dayton church, Ohio.—Bro. Wm. Buckley, of Dayton, evangelist; five were baptized and three reclaimed prior to the meetings.  
Eight were baptized in the Union Chapel, Markleysburg congregation, Pa.—Bro. C. R. Wolf, of Brandonville, W. Va., evangelist; three were baptized in the Asher Glade church, same congregation.—Bro. D. K. Clapper, pastor, in charge.

### Our Evangelists

Bro. J. Edwin Jarboe and wife are in a revival at Lewiston, Minn.  
Bro. B. B. Garber, of Roanoke, Va., to begin Sept. 5 in the Peters Creek church, Va.  
Bro. J. W. Rogers, of Red Key, Ind., to begin Oct. 16 in the Salomonie church, Ind.  
Bro. Reuben Shroyer, of North Canton, Ohio, to begin Sept. 5 in the Wawaka church, Ind.  
Bro. S. S. Shoemaker, of Hartville, Ohio, to begin August 29 in the Canton Center church, Ohio.  
Bro. L. Avery Fleming changes his address from Wheatland, Mo., to 435 Lehmer Street, McPherson, Kans.  
Bro. H. J. Beachley, of Harrisburg, Pa., desires us to announce that the date of his meetings at North Manchester, Ind., has been changed. He begins there July 4; at Indianapolis, Ind., July 25; at the Manor church, Columbia, Pa., Aug. 15.

### Personal Mention

Bro. Mervyn Mensch has been chosen as pastor of the Buffalo congregation, Pa.  
Bro. J. F. Swallow, of Seavey, Minn., to begin the latter part of August in the Bachelor Run church, Ind.  
Bro. Hugh Miller, of Bellefontaine, Ohio, to begin about the middle of October in the Spring Creek church, Ind.  
Bro. H. S. Randolph wishes his correspondents to note his change of address from Mount Morris, Ill., to North Manchester, Ind.  
Bro. Chas. R. Oberlin changes his place of residence from North Manchester, Ind., to 1826 George Street, Logansport, same State.  
Bro. J. S. Zigler, of Fayetteville, W. Va., stopped off at Elgin last week on his way home from the late Conference. This was Bro. Zigler's first visit to the Publishing House.  
Bro. L. A. Bickenstaff, of La Verne, Calif., spent Friday of last week at Elgin, making his first visit to the Publishing House and conferring with the Mission Rooms regarding his new work. Bro. Bickenstaff goes to India

this fall as business agent for the mission there. As our missionary work expands, the agencies and activities multiply, which are needful to contribute to its largest success. And the largest success is what every true disciple of Jesus wants.

Bro. J. H. B. Williams attended the Sunday-School, Missionary and Educational Meetings of Northwestern Ohio, last week, at Lodi, that State, and contributed to the inspiration of the occasion, along with Brethren J. B. Emmert, Otho Winger, and others.

Bro. I. J. Rosenberger, of Greenville, Ohio, has recently prepared a 48-page pamphlet, entitled: "The Church of Christ in Two Stages," a copy of which has just been laid on our desk. It is a revision of articles which have appeared in the "Messenger," with an appendix containing some additional observations. While the "Messenger" can not endorse the viewpoint of our brother's treatment throughout, the pamphlet contains much which deserves the careful attention of every lover of the truth.

Bro. J. B. Denny, of Independence, Kans., is, according to a letter of June 25, by Bro. W. H. Miller, awaiting a serious operation at the hospital in that city. He had arranged with a number of the churches to hold meetings during the fall and part of the winter. The churches interested will understand, by the statement above given, why Bro. Denny can not respond to the calls made. Should he recover ere long—as all are praying he may—his promises will be made good as far as possible. It is hoped that our brother will be remembered by our members at the throne of grace.

Bro. J. A. Murray, of Raleigh, Tenn., who has been afflicted for more than half a century with what the physicians call "indolent ulcers," writes us of the unusual distress which he has recently been called upon to suffer. Bro. Murray earnestly desires the prayers of "Messenger" readers in his behalf, and especially of those who may recall their former acquaintance with him. "Not that I desire that the Lord should lengthen out my life," he says, "but that he might restore to me the ordinary comforts, or grant me grace and patience to endure with Christian fortitude whatsoever is his will for me to endure."

Shortly after Easter last, Bro. J. F. Britton, of Vienna, Va., found it necessary to consult a specialist and on May 12 to undergo an operation for infection of the mastoid bone. He writes us that he is now much improved, though still under medical treatment. He has suffered much and at times felt like one forsaken, "by reason of the gloom and darkness which had beclouded his mind." Bro. Britton desires the prayerful, sympathetic interest of his brethren, and hopes to be able soon to resume his evangelistic labors. His engagements permit consideration of a few calls for October and November. Congregations desiring his services should write him soon.

### Elsewhere in This Issue

On page 396 will be found an announcement by Bro. W. O. Begkner, concerning the Summer Assembly, heretofore held at Beatrice, Nebr., but this year to convene near Morrill, Kans., August 10 to 15. Good speakers, an excellent program, and a charming place "beneath the elms and sycamores and beside the still waters of Sun Springs" should be ample inducement for a large attendance.

### Miscellaneous Mention

The Joint Fourth of July Meeting of the Waddams Grove and Yellow Creek churches, Ill., will be held on Sunday at the Yellow Creek house. Bro. W. B. Stover will give addresses. Basket dinner at noon. Invitation to neighboring churches.

Do you forget—you who enjoy the blessing of good health—do you forget the suffering and afflicted ones, do you pray for them, and do you, so far as possible, share the burden with them? Elsewhere this page reminds you of opportunity for such service.

The District Conference of the State of Washington is to be held Aug. 3-5 at Outlook. Bro. E. Stanley Gregory, District Clerk, desires us to announce that the books of the Treasurers of the different boards are to be closed thirty days before the time of the District Conference.

The dedication of Figarden church, Calif., is announced for July 18.—Bro. W. F. England, of La Verne, Calif., preaching the dedicatory sermon at 11 A. M. In the afternoon there will be a special program. A praise service and sermon are scheduled for the evening. The new house of worship is located about eight miles north of Fresno City.

Bro. J. H. Long, of Quinter, Kans., sends us the following notice, which is here given prominent mention for the benefit of those specially concerned: "There were a few lost articles left at the Information Bureau at the Conference in Sedalia. Owners may have same by proper identification, and applying to the undersigned, not later than thirty days after the publication date of this paper. After that, the articles will be disposed of and the money sent to the General Mission Board."

Just before going to press we received word that the Joint Fourth of July Meeting of the Chippewa, Beech Grove and Wooster churches, Ohio, is to be held July 5 in the Wooster congregation.

The Editorial desk acknowledges with thanks the receipt of the Annual Catalog of La Verne, McPherson and Mount Morris Colleges. These are the first of our schools for the current year to favor us in this way. All give unmistakable signs of growing interest in Christian education.

By special request we announce that the annual Ministerial and Sunday-School Meetings of the Eastern District of Maryland will be held at the Fulton Avenue Brethren church, Baltimore, July 21 and 22. At the same time and place there will convene a special District Conference for Eastern Maryland. The delegates should make a strong effort to be present. The Fulton Avenue members will deem it a great favor, if all those who expect to remain over night and who desire lodging, will kindly write L. R. Polch, 2910 Westwood Avenue, Chairman of Lodging Committee. The program of the meeting will follow next week.

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### Delegates at Sedalia

It is a matter of interest to many readers to study the Conference representation from year to year, to note the ranks in respect to official standing from which the delegates come, and the number furnished by each District. The subjoined tables give this information for 1920. In our notes last week the number of delegates was given as 580. A careful examination of the credential certificates shows that this first count was too high by twelve. Some delegates, who had not brought the regular official certificates, also filled out the regular forms later. This duplication of certificates probably led to the slight error in the report of the credentials committee. As it was, the representation was large, the largest we ever had except last year, when the number was 580. This tendency to a more complete representation of the churches is gratifying and should be encouraged until we reach at least 75 per cent.

STATE DISTRICTS	Elders	Ministers	Deacons	Lay Brothers	Sisters	Total
Arkansas, First and S. E. Missouri,	1	1	1	1	1	5
California, Southern and Arizona,	1	1	1	1	1	5
China,	1	1	1	1	1	5
Colorado, Western and Utah,	1	1	1	1	1	5
Idaho and Western Montana,	1	1	1	1	1	5
Illinois, Northern and Wisconsin,	9	2	4	2	3	18
Illinois, Southern,	10	3	2	2	2	19
India, First,	1	1	1	1	1	5
India, Second,	1	1	1	1	1	5
Indiana, Middle,	19	2	4	1	1	26
Indiana, Northern,	13	1	7	1	1	23
Indiana, Southern,	13	1	7	1	1	23
Iowa, Middle,	9	3	2	1	1	16
Iowa, Northern Minnesota and South Dakota,	10	3	2	2	2	19
Iowa, Southern,	9	3	2	1	1	16
Kansas, Northeastern,	9	3	3	4	1	19
Kansas, Northwestern and N. E. Colorado,	5	2	2	2	1	12
Kansas, Southeastern,	9	4	1	1	1	16
Kansas, Southwestern and S. Colorado,	16	4	1	1	3	24
Maryland, Middle,	9	4	1	1	1	16
Maryland, Western,	6	3	1	1	1	12
Michigan,	6	3	1	1	1	12
Missouri, Middle,	3	2	2	2	1	11
Missouri, Northern,	3	2	2	2	1	11
Missouri, Southern and N. W. Arkansas,	4	2	2	1	1	10
Nebraska, Northwestern and Eastern Colorado,	1	1	1	1	1	5
North and S. Carolina, Georgia and Florida,	3	1	3	3	1	11
North Dakota, E. Montana and W. Canada,	3	1	2	2	1	9
Ohio, Northeastern,	15	2	1	1	1	19
Ohio, Northwestern,	16	2	1	1	1	19
Ohio, Southern,	27	9	1	1	2	39
Oklahoma, Panhandle of Texas and New Mexico,	7	3	1	1	1	13
Oregon,	23	12	1	1	1	38
Pennsylvania, Eastern,	13	2	1	1	1	17
Pennsylvania, Middle,	13	2	1	1	1	17
Pennsylvania, Southern,	16	3	1	1	1	22
Pennsylvania, S. E. New Jersey and E. New York,	2	2	1	1	1	6
Pennsylvania, Western,	14	2	1	1	1	19
Sweden,	1	1	1	1	1	5
Tennessee,	1	1	1	1	1	5
Texas and Louisiana,	1	1	1	1	1	5
Virginia, First,	1	1	1	1	1	5
Virginia, Eastern,	4	1	3	1	1	10
Virginia, Northern,	8	4	1	1	1	14
Virginia, Second,	1	1	1	1	1	5
Virginia, Southern,	1	1	1	1	1	5
Washington,	6	2	1	1	1	11
West Virginia, First,	1	1	1	1	1	5
West Virginia, Second,	1	1	1	1	1	5
<b>Total</b>	<b>335</b>	<b>122</b>	<b>61</b>	<b>101</b>	<b>40</b>	<b>558</b>

Comparative table for the last 24 years:

Time and Place	Elders	Ministers	Deacons	Lay	Sisters	Total
1897 Frederick, Md.,	93	122	14	10	29	239
1898 Knoxville, Ill.,	136	142	28	13	31	290
1899 Roanoke, Va.,	126	127	26	13	32	284
1900 N. Manchester, Ind.,	149	149	34	16	34	332
1901 Lincoln, Nebr.,	156	135	37	12	30	330
1902 Harrisburg, Pa.,	163	121	44	13	33	353
1903 Bellefontaine, O.,	162	139	44	13	33	351
1904 Carthage, Mo.,	160	133	40	8	33	334
1905 Bristol, Tenn.,	165	121	38	16	34	354
1906 Springfield, Ill.,	173	160	41	16	34	384
1907 Los Angeles, Calif.,	100	59	52	16	32	259
1908 Des Moines, Ia.,	130	138	47	12	34	321
1909 Harrisonburg, Va.,	193	121	44	13	33	384
1910 Winona Lake, Ind.,	228	157	54	14	33	466
1911 Sedalia, Mo.,	227	112	45	16	40	440
1912 York, Pa.,	212	139	34	13	32	430
1913 Winona Lake, Ind.,	256	124	61	12	33	486
1914 Sedalia, Mo.,	117	32	36	10	39	234
1915 Hershey, Pa.,	233	140	33	13	36	455
1916 Winona Lake, Ind.,	251	151	67	14	36	525
1917 Wichita, Kans.,	178	99	51	8	40	425
1918 Hershey, Pa.,	247	121	34	13	36	451
1919 Winona Lake, Ind.,	333	130	59	17	36	585
1920 Sedalia, Mo.,	335	122	61	101	40	558



## AROUND THE WORLD

### Why Their Success Is Phenomenal

A recent statement concerning the Seventh Day Adventist Church tells us that they have entered more countries than any other denomination in the world. We are assured that their Sunday-schools alone contribute over one million dollars to missions annually. Their numerous publishing-houses are putting out books, tracts and pamphlets by multiplied thousands in ninety-four languages. They expect to sell fully five million dollars' worth of their literature during the present year. Their utilization of all available resources, in the successful propagation of their peculiar tenets, might be profitably studied by our people. The present world situation demands the very best methods and the most strenuous endeavors.

### Prohibition in Great Britain

That a "dry" wave will strike Great Britain, and eventually will make a world-wide sweep, is the opinion of Mr. W. E. Johnson, the noted Anti-Saloon League worker. As will be remembered, his work in England, in behalf of temperance, attracted world-wide attention. He says that Scotland is ready to go dry and that Ireland is well on the way to prohibition. It must not be supposed, however, that all this can be accomplished without the serious objection of the liquor interests. Already the brewers and distillers have raised a \$4,000,000 fund, and we are told that there is to be a fight to the finish. Former army and navy men are being mobilized as chief campaigners. In the end, however, the cause of right will triumph—slow as it may be. The victory is the Lord's.

### War Explosives Aiding Agriculture

Advocates of peace have for many years looked forward to the time when war appliances might actually be turned from their work of destruction to the wholly constructive work of the industrial arts and of husbandry. To Italy must be awarded first honors for a really practical solution of the problem that has puzzled all the participants in the recent war—the disposal of left-over explosives. These are now used in a thoroughly scientific manner on the soil of Italy's farms, digging up the ground to a great depth, loosening the soil as never before, letting in oxygen in abundance, and making it easy for roots to go down to great depths. This naturally increases the food supply, to the benefit of the nation in general. So successful has this experiment proved that the manufacture of explosives for agricultural purposes will now be entered upon on an extensive scale.

### Unhappy Armenia

Why every one of America's European Allies balks at a mandate for Armenia and is quite anxious that the United States assume the responsibility, seems to be explained by American relief workers who have recently been functioning in Armenia, but who have now returned to our shores. These workers have the interests of the Armenians at heart, but they report that it is, apparently, no place for America to become responsible for. They assert that the entire Caucasus country is involved in currents and counter-currents of racial and religious hatred, which make it fertile soil for Bolshevism. It is thought that Armenia and, in fact, the entire Caucasus region, will soon be swallowed up in the Bolshevik movement, and it is too late now for any nation—much less America, which is least conversant with the situation—successfully to undertake a mandate for the safeguarding of the Armenians from their enemies. Such a task would require a large army and involve, possibly, the loss of many lives.

### Prohibition Upheld

In response to several inquiries as to the present status and the future outlook of the prohibition question, we offer the following: The Supreme Court of the United States, in a comprehensive and final decision on several pending cases, has upheld the validity of the Eighteenth Amendment to the Constitution, and it also confirms the constitutionality of the Volstead law. On these two fundamental points the court was unanimous. By the action of the Supreme Court the following disputed points are definitely settled: (1) The Eighteenth Amendment was enacted in full conformity to law. (2) Referendum provisions of State constitutions, as in Ohio, can not invalidate the ratification of amendments to the Federal Constitution by action of the State Legislatures. (3) The adoption of the Eighteenth Amendment is not beyond the powers of the Federal Government under Article V of the Constitution. (4) Operation of the Eighteenth Amendment can not be affected by any action of State, court or individual. (5) Congress may legislate for the enforcement of prohibition, and such action is valid in any State. (6) The sale of liquor, manufactured prior to the adoption of prohibition, may be prohibited by Congress.

### The British as "Good Samaritans"

Two hundred children from Vienna, Austria, were recently taken to England, where they are to be better fed than is possible in their hunger-stricken land of nativity. This is a decidedly humanitarian movement, and all the more so since further efforts of this sort are to be made in the near future. The children, above referred to, clearly exhibited the deplorable consequences of long-continued under-nourishment. The British benefaction will, therefore, mean a new lease of life for the little sufferers. From the standpoint of restoring friendly relations between England and Austria, the act of kindness to the stricken children will be of highest value—in full harmony with the teachings of the Blessed Christ.

### A Case Against the Smokers

In an effort to stop the destructive forest fires, the cost of which, annually, runs well up into millions, Secretary of Agriculture E. T. Meredith has written to the leading tobacco companies in the country, asking their cooperation in a campaign against the careless use of fire. According to statistics, smokers are known to be responsible for a great many of the devastating forest fires. In camping and traveling through the woods, smokers frequently drop lighted matches, cigar stubs and cigarettes. Often, too, they throw ashes from their pipes on the ground. As a rule, they never stop to note the result of their actions. For this reason Mr. Meredith asks that the tobacco dealers inclose a printed warning in their packages, urging smokers to use caution when discarding their "smokes."

### A Real World Benefactor

A coiner of adages, some years ago, pronounced a blessing on the man who would cause two blades of grass to grow where but one grew hitherto. This thought would suggest that due honor should be given to the horticultural specialists who, with indefatigable toil, have succeeded in achieving real distinction in bringing plant life to the highest stage of perfection. Queen's University, at Kingston, Ont., has just made Seager Wheeler a "doctor of laws," because of his meritorious efforts along agricultural lines. As a matter of fact, he is "a doctor of the earth," a benefactor of the human race. A poor man, so far as finances go, with a little farm of 160 acres, he has added forever, to the wealth of Canada and the world, millions every year. He holds the record of wheat production—eighty-three bushels to the acre. And, wholly unselfish, he is ready to show all other farmers how to grow more wheat.

### A Salutory Change

For many years the little town of Weston, Wis., has been wanting a church, but that ardent desire was never brought to actual realization until prohibition worked out its changes. Even then its citizens were not wealthy enough to provide a building, had not the former saloon man come to the rescue. Call it a change of heart or whatever you may like—he came forward with the announcement that, having decided to enter another line of business, he would give the use of his saloon building and dance hall for church purposes—the necessary remodeling of the structure to that end being quite feasible. The saloonist's former residence is to serve as a parsonage. At the first service in the "converted" church building, the former dispenser of liquor occupied a front seat and was one of the most earnest attendants. Several lessons suggest themselves in the incident referred to, chief of which is the most significant one that a real change of heart is bound to manifest itself by a fruitage that can not be mistaken.

### A World Revolutionary Movement

For the last two years, army intelligence officers—members of various secret service organizations of the allied nations—have been bringing in reports of a world upheaval, outside of the equally threatening peril of Bolshevism. Early reports rather intermingled the two, but at latest advices the lines of separation have become more clear. Bolshevism aims at the overthrow of existing society, and the establishment of an international brotherhood of men who work with their hands, as rulers of the world. The second movement aims for the establishment of a new racial domination of the world. Close inquiry has shown that the moving spirits in this are Jewish radicals. Within the ranks of communistic insurgents is a group of this party, but it does not stop there. To its crafty leaders, communism is a mere incident—a step to reach their goal. They are ready to use incipient or actual revolts wherever these may impend—the Islamic uprising, the native unrest in India, the unmitigated hatred of the central nations for the allies, Japan's aggressive schemes, and even the commercial rivalry between America and Japan. As any movement of this sort must necessarily be, it is primarily anti-Anglo-Saxon. It sees its greatest task in the destruction of the British Empire, but it also threatens the growing commercial power of the United States. The executive head of the movement is avowedly none other than the notorious Trotsky, whose erratic theories and ex-

cesses are well enough known to require no further mention at this time. That the first test of strength will come on the far frontiers of India, Afghanistan, and Persia, is altogether likely, for at latest reports Great Britain is already rushing large masses of troops and ample military equipment to the regions in question. With this latest revelation of world unrest, all hopes for universal peace have, for the time being, been shattered. To the earnest believer there remains but the one hope—the overruling Providence of God. "His Kingdom ruleth over all."

### Is Mexico to Reform?

At least one good move has been made by Adolfo de la Huerta, Mexico's new President—one, too, that is most surprising. He has closed all saloons opposite to Brownsville, Texas, and it is reported that the order applies to all Mexico. A campaign against gambling is to follow as a logical sequence. Undoubtedly President Huerta has at least a rudimentary idea as to the value of sobriety and morality in general. No nation—and least of all Mexico—can hope to attain to national prosperity and permanency unless it takes the necessary steps to that end by ridding itself of the vices that hinder. To the people of the United States, Mexico's new conditions will be most acceptable.

### Turkish Crisis Worries Allies

By the rigid terms of the peace treaty the Turkish empire was practically destroyed—the specifications of the treaty parceling out the richest possessions among the allies, and confining the Turks to a small, barren district in Asia Minor, without a single port. Hedged in by the Greeks and other bitterly hostile nationalities, the utter despair of their untenable situation has brought about the formidable Nationalist revolt under Kemal Pasha. Confronted by a decidedly ominous outlook, in consequence of the above, the allies called a hurried conference, June 20, with M. Venizelos, the Greek premier, and as appearances indicate at this writing, another war is to begin at once. The entire procedure is a forcible illustration of the fact that a manifestly unjust and untenable settlement is certain to be productive of further trouble. We were promised an era of peace and, behold, we are in the midst of war!

### Agricultural Possibilities of India

When Mr. Sam Higginbottom first began work in India, sixteen years ago, he saw a people sunk in poverty, ignorance and hopelessness. Taking note of the wretched conditions all about him, Mr. Higginbottom determined to bring about a real betterment. Accordingly he left India after a stay of five and one-half years to take a course in scientific agriculture in America. With a donation of \$30,000 he returned to his work in India. Across the river from Allahabad 275 acres of land were purchased. Then American farm machinery was secured, and soon the experimental farm was in complete running order. Mr. Higginbottom has demonstrated that he can increase the yield per acre from 200 to 400 per cent. Instead of earning but a cent a day, as in the days of yore, his graduates can earn from \$20 to \$50 a month. It is claimed that there will be no more famines if his methods are adopted throughout India. The Maharajah of the province of Gwalior, where Mr. Higginbottom is working, is heartily backing the movement, and has given him complete control of eleven villages.

### The Open Door in Abyssinia

With the proposed opening of missionary activities by our people in Africa, the suggestion has been made that Abyssinia be selected as our special field. In view of that possibility, a few facts, pertaining to that country, may be in place. While it is generally conceded that Abyssinia is a difficult field, we do well to ponder the words of Dr. Zwemer, of Cairo, Egypt, a competent judge of the situation: "No one who has studied the missionary occupation of northeastern Africa, can hesitate as to the vast possibilities of Abyssinia. Among the unoccupied fields of the world, Abyssinia has long been a challenge. Whole tribes that were once Christian, and still bear Christian names, have become Mohammedan within the past two decades. The situation is positively alarming. Islam is steadily penetrating into hitherto Christian districts, and making superficial progress among the restless tribes." While religious intolerance and political jealousy have in times past jointly closed Abyssinia to the Gospel Message, there are great possibilities, nevertheless, at the present time, in that region, for the faithful ambassador of the cross. He must expect, of course, the rigid opposition of the debased priests of the Abyssinian Church. Then, too, there has been some danger of drastic punishments, at times inflicted by the Abyssinian authorities on those who were suspected of favoring another form of Christianity. Of late, however, there are clear signs of a notable awakening. The British and Foreign Bible Society has in recent years distributed the Sacred Word in all parts of the country, and remarkable results are in evidence. Will the fuller Message of Light and Life be given the people?



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Surrendered Life

Prov. 23:26; Rom. 12:1, 2; 2 Tim. 2:21

For Week Beginning July 11, 1920

1. **God's Tender and Oft-Repeated Appeals to Man.**—In his entreaties to his children, the Father lovingly impresses the importance of a whole-hearted surrender. Note these fervent pleas: "My son, give me thine heart." "Come, . . . let us reason together, saith the Lord." "Return unto me and I will return unto you, saith the Lord of hosts." In Ezekiel 18 we have a still more pressing invitation: "Have I any pleasure at all that the wicked should die, saith the Lord God; and not that he should return from his ways, and live?" When Saul of Tarsus, intent upon his campaign of persecution against the early church, was halted in his mad career, there was a note of divine tenderness in Christ's appeal: "It is hard for thee to kick against the pricks."

2. **Why Do We Resist When the Lord So Lovingly Pleads?**—Too many of us—like some injured bird, rescued by a most gentle and solicitous benefactor—struggle in the hands of our Loving Father, when he would win us for the highest and best things. Evidently we do not understand him, nor do we trust him fully. Well might he say to his doubting children: "Be still, and know that I am God."

3. **What Is the Object of a Surrendered Life?**—Of first importance, perhaps, is the abounding personal experience which it is sure to impart to us in all its richness. It will reveal to us, in endless variety, opportunities for service. It will bring to us blessings we had never conceived of, much less asked for. To attain to these most desirable things, we must assume an attitude that will make possible the divine bestowment of favors that can come only to a wholly surrendered life. The Loving Christ, who wept over stubborn Jerusalem, and regretfully abandoned the young ruler to his unwise choice, still knocks at the door of hearts that are closed to all influences by doubt or pre-occupation. How often he would have entered, had he received even the least encouragement!

4. **How a Surrendered Life May Reach Others.**—Christians are meant to be channels of blessings to others, but how many can truthfully lay claim to that exalted sphere of usefulness? The surrendered life is, necessarily, a busy and a fruitful life. Jesus said: "He that abideth in me, and I in him, the same bringeth forth much fruit."

5. **Are We Willing to Pay the Price of a Full Surrender?**—A deep enthusiasm for religion—one that is willing to lay all that it has or stands for on God's altar—is far from common. All too few are willing to pay the price of supreme excellence; they are unwilling to expend the enormous price that must be paid. It is not a matter that can be done on a jump, and finished at a spurt, or very much hurried. Only by careful, persevering, painstaking examination and study can we reach a definite comprehension of just what Christ would have us do. We must transpose the melody of his life into the key of our own times without impairing its beauty.

6. **Suggestive References.**—Characteristics of a surrendered life (Psa. 24:3-5). Whole-hearted service (Psa. 119:1, 2). What the Lord requires (Micah 6:8). A test (Luke 6:45). Walking in the Spirit (Rom. 8:1, 4). The armor of light (Rom. 13:12-14). The Christian as a temple of God (1 Cor. 3:16). The fruits of the Spirit (Gal. 5:22-25). "Blameless and harmless" (Philipp. 2:15). What to think about (Philipp. 4:8). The new life (Col. 3:10-15).

### Growing in Prayer

(Continued from Page 387)

age to come. It did not come. Then he lost confidence in prayer. The prayer of one earnest boy was not answered and his mama died. Now he is an adult that is skeptical. One boy went into the back yard and threw stones at God, because he made it rain when he wanted to go to a picnic.

Prayer is not to override God's law, but to cooperate with him. The strong men have been men of prayer and we must hold this ideal for the child to grow into. Prayer is not so much for its external benefit, as for growth into the moral and spiritual ends of life.

We must help adolescents to adjust their prayer life to their new, enlarging ideals, which have outgrown the earlier formal prayers, and who need more than the haphazard prayers they have heard.

Elgin, Ill.

### The Elect of Matthew Twenty-four

BY GEO. E. STERN

MATTHEW twenty-four is one of the chapters of the New Testament that have been the subject of considerable speculation, and it is altogether likely that such will continue until the end of the world.

Let this be so. There need not be, however, any speculation about some things that are in it, but since there is some, I wish, in this way, to let my voice be heard, and, if possible, clear up the mist that is blinding the eyes of some of our beloved people.

First let us notice two very great mysteries that were disturbing the minds of the disciples: "Tell us, when shall these things be, and what shall be the sign of thy coming and the end of the world?"

About the first question we are thoroughly convinced by history that Jesus knew what he was talking about, for in A. D. 70, when the Roman army destroyed the city, they so literally fulfilled this prophecy, that a great number are still alarmed about the second prediction.

But I want to disabuse your minds of the fact that Jesus has left any room for Christian people to be alarmed about the sign of the time, for in chapters 24 and 25 he has made very plain the answer to the second, as well as to the first.

The first thing that seems to be uppermost in the mind of Jesus is, to guard those whom he loves against the very thing that causes the troubled hearts of this age (verses 42-44). "Watch"—ye know not the time, but he "cometh." From verses 45-51 we learn that there is no room for evil thought in the heart. Though Christ tarry, he will surely come, and he will punish the unfaithful.

In the parable of the ten virgins we have this thought: "Be ready; he is coming; no time to get ready after he comes." From the talents with which he has entrusted us, Christ expects to gain fair profits. After a long time he is to return. Then he will reward all according to each one's faithfulness or unfaithfulness. *There must be profits.* At the judgment, which will be soon after his coming, there will be a true reckoning, according to service rendered. Eternal punishment and eternal life will be meted out.

The whole discourse emphasizes watchfulness and faithfulness. There need be no fear for those who are watchful and faithful, but to those who neglect and are unfaithful, sure destruction impends.

Now, if we feel still doubtful as to who are the elect, let us take a look at the remainder of the New Testament. But since there are twenty-three texts, I will give only the most important. Please note Luke 18:7. Would you say that this applies to any particular people, to the exclusion of all others? If so, why not to the disciples to whom he was speaking (Luke 17:22 and 18:1)? And if it applies to others, it surely refers to those who become disciples through them.

Of course, we must be anxious to hear what the Great Apostle to the Gentiles has to say. He first speaks to the church at Rome (Rom. 8:33). In verse 31 he classes them with himself. Having God on their side, they come under the justification of the Divine Son of God and are the elect or chosen of God.

Then, can you apply the characteristics of Col. 3:12, to any other than Jesus Christ or those who have "made their garments spotless by virtue of the blood of the Lamb"?

The teaching of 2 Tim. 2:10 gives us room for deep thought, for here we see that Paul recognizes that the elect must obtain salvation "which is in Christ Jesus with eternal glory."

The fact is made clear in this text that, whether they be Jew or Gentile, there is something in Jesus Christ that is essential to the obtaining of eternal glory, such as, we believe, is the purpose of Matt. 24:31.

From 2 Peter 3:9 we learn that there is no question but that the apostle—a Jew that had to be converted to this fact by a heavenly vision—considered the Gentiles to be an elect race. Don't pass this text without reading verses 1-10 inclusive.

I trust that, since we have allowed God to speak to us through his Word, there is no question as to who the elect are, spoken of in Matt. 24. We are sure that

verse 22 applies to others than Jews only, for terrible as was the slaughter among them at the destruction of Jerusalem, there were some that were, undoubtedly, chosen by God to be spared. From the words of verse 24 we can be sure that there are those who are *false prophets and false Christs*—and still may be workers of signs and wonders. It stands to reason that the Christian people of this age need to take warning, for it is the purpose of modern workers of signs and wonders to lead astray the unwary, that these might not enjoy the blessings of the elect of the thirty-first verse.

I pray that these blessings may be retained by the Church of the Brethren, an elect people, called, as in 2 Tim. 2:10, to enjoy the realization of Matt. 24:31, and to stand approved with the victorious Lord of lords and King of kings of Rev. 17:14! May Col. 3:12-17 be the characteristic that distinguishes us, as the elect or chosen of God in this world, till he comes and finds us watching for his return.

Gleichen, Alta.

### Repentance

BY J. C. ESKILDSON

"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death" (2 Cor. 6:10).

Of all the essentials, here in life, repentance is the greatest. In all ages God has urged and begged men to repent. His voice, through Jesus, is the same in this age, pleading with men to repent. Every sinner should heed that Heavenly Voice, while there is yet time and grace to repent in!

What is repentance, and how can we repent? Repentance comes from God through his Holy Spirit. It is wholly his work to draw us to him—if we will—yes, if we will be saved. This is the meaning of the question. From sin and sorrow we repent unto godliness, in order to know him, and when we *do* repent in God's grace, let us repent thoroughly. Let us, indeed, humble ourselves in the dust before the great and almighty King. This is necessary; this is what God demands. All power is his. To him justly, and to no other, belong all glory and all true worship. If we will learn of him, we must follow his directions. These are quoted in the Bible.

The trouble with people nowadays is that they don't believe in repentance. They ascribe the need of this work to so-called "great sinners." Our modern knees despise the dust. Everywhere we are prevailed upon to look up—*ahead*—but never down. But in a weak age, men are very apt to speak weaker words.

The variety in man's nature and in the world, does not influence God to alter his inexorable decree, and it yet remains to men to adhere to real wisdom, and to learn of God, whose first great and solemn lesson is repentance.

We should all be willing to admit the fact that sorrow of and for the world worketh but death—that it is and ever will be a great mistake, ending in greater regret, while godly sorrow worketh repentance to salvation not to be repented of. This is the difference. This great statement concerns us all. Every individual, in order to know God, and to be known of him, must repent. There is no other way. No matter how high our position may be, how much influence may be ours, how well we may be thought of, and how good we imagine we may be, yet we are far, far away from God's Kingdom—so far that, without repentance, he will never recognize us nor consider us as "his children." We read in Malachi: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?"

Everywhere the devil is quoting Scripture in order to deceive the people. And the bulk of humanity, it seems, is so easily led astray. In all ages people have clung to false hopes, to straws and floating things insecure in the swiftly-rushing streams; nor is mankind growing wiser in that respect in this more modern period. Science has long since demonstrated that to weep tears over the ancient record of God's history of men, is folly. By superior learning (so termed) we



are informed and warned to avoid those who weep, sigh and pray, because these things are not practical, necessary, or belonging to our age. And repentance? Oh, that is not at all essential—an impulse of ancient insanity, soon to be exterminated by a far better method—a thing very much, indeed, to be avoided.

The universal cry is: "Don't believe, but think!" My belief is that we can do both and be saved. If we think much before we believe, how much of God's greatness do we discover? The majority of thinkers learn little save fatigue and mystery beyond the capacity of reason. They are defeated and perplexed. They are puzzled more than they are able to explain. They are humbled because they see power inscrutable and unlimited, and they learn the great lesson of repentance and belief which follows. Here and there a few thinkers discuss various aspects of unbelief—the result of seeking God outside of his Word. They pretend to have found out great truths, informing mankind that science is now, of necessity, our modern God, while the ancient Jehovah ever was a myth! These valiant thinkers refuse to repent; they are not in love with the dust, but prefer to stand erect and gaze. Their field of research is large; their scope of reason is not so small, but without the Spirit-power of the Almighty their creed is but weak. It is useless in this life and it will sink into the very earth with them, while they, the mockers, the scoffers, the unbelievers, will sink lower still, according to God's Word. Surely, unbelief is a most fearful thing—a poison more to be dreaded than all others, which only kill the body. On the other hand, repentance and tears are healing sympathies from the river of life and should be indulged in for the sake of the individual and to the honor of God and Jesus!

When we mention godly sorrow, what do we mean? Have we truly experienced any of it in our lives? Do we realize what godly sorrow is? If we are not acquainted with that lesson, let us learn it in our day of grace. This godly sorrow leadeth unto salvation not to be repented of. Think of that! This reveals to us the great fact that God is perfect, good and almighty. Every individual, saved by God through the blood of Jesus, is indeed a "saved man" and requires no additional finishing touches made by men. He stands firm upon the rock foundation, secure on God's ground. He will never want to dispense with so perfect a gift! No one would want to repent from light unto darkness.

These statements being Gospel, let no man fear those who oppose them. Let us render to God what is his, which is *all*—and let us be willing to learn of him through his Word, though written many ages since by mortal men, made immortal by his Spirit and power. While we are so inconstant, so variable, so weak and foolish, let us remember that God is ever the same Omnipotent Being—that his decrees are inexorable, that a penalty will follow sin, that our age is sinful and almost God-denying, that he sees the wickedness of men, but that repentance is pleasing in his sight, that by so doing in good earnest, his great heart will bear with our infirmities, and that through this heaven-given means he will have mercy, and spare and save us.

Are we willing to learn great wisdom? Are we willing to repent? While grace divine is ours, now is the time to quit folly and secure salvation. Don't merely *think*, but believe. Don't endeavor to outreason God, but repent, weep and pray. Let our godly sorrow be sincere; let us, indeed, eat of the dust; let the tears flow as they then will. Let the world look on and mock. Let us, indeed, come close to Jesus!

*Alta, Ill.*

### Loveliness' Plans

(Continued from Page 391)

close to him here, he will take us to our possessions that he now holds for us, and give us a clear title to our inheritance in the "Happy Land."

Then the women were given a chance to select a song they wished to hear. Grandma Zeigler modestly suggested that they sing: "How Firm a Foundation." Then the large building rang with the melodious music made by the sweet, clear voices of the happy girls.

Grandma Frick said: "I would like to hear you sing, 'Jesus Paid It All.' That's the song they sang when I was baptized." Sweetly solemn thoughts passed through the minds of the listeners as the girls sang.

Thus they continued for an hour or more, the women choosing hymns and the girls singing, and many happy, solemn scenes of former days were recalled. Then Loveliness, the soloist among the second grade high school girls, sang:

"O beautiful homeland just over the line,  
Prepared for the weary by Christ the Divine,  
Who says if I'm faithful that home shall be mine,  
In the beautiful, golden sometime."

Eyes dim with age brightened, and eyes downcast with loneliness looked up, shining with gladness and revived hope. Discouraged hearts were greatly cheered as the blessed words of the "beautiful homeland" gripped their souls.

Then good-byes and promises to come again were given. The girls supplied Elizabeth Windsor with a warm cloak and hood, and whisked her away to the home of Mrs. Lee. The old ladies were left with pleasant thoughts of the beautiful chapter of St. John, and the lovely songs kept ringing in their ears and vibrating in their hearts. The lovely, fragrant flowers surely brightened the winter days.

Sunshine and cheer flooded the Lee home that evening when kind-hearted, capable Elizabeth Windsor took her place as companion to Mrs. Lee, and the girls revealed their whole plan—the plan Loveliness had suggested. Bessie realized that the girls' helpfulness made it possible for her to resume her place in school. Mrs. Lee said: "What would Loveliness do if she ever got to a place where nobody needed help?"

*Ashland, Ohio.*

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### DO YOU LOOK AFTER THE POOR AND THE MECK?

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

"Blessed are the meek: for they shall inherit the earth."

Poor and meek are two excellent, high, spiritual, happy qualities, under heavenly promise. The "meek," or yielding ones, often are neglected by those who have earthly goods. Tremendous efforts are being put forth to equip the young. I do not complain about that, nor do I disdain the effort. It is a sin, however, to ignore or neglect any one's personality or existence. The spirit of helpfulness is in keeping with the Helper or Holy Spirit.

Can we rightfully say: "Blessed are the Homes for the Aged Poor"? The Pacific Coast region needs more than the one at Empire, Calif. One is greatly needed in Southern California. The means for this can, no doubt, be had if the proper effort were made. Why put all the corn in a few hills? Poor crops result in that way. Why not have a Home in Oregon, another in Washington, another in Idaho—one or more, in fact, in each State?

Seemingly, big sums of money come for the asking. Why not give some attention to the poor and the meek? Often these are *lonely*, in real need, with few spiritual joy-thrills, by way of public assemblies. Will you not, please, give proper attention to the poor NOW? Give us an opportunity to build a commodious Home for the Aged in some quiet place in Southern California. Why not? You can thus bring blessings and get blessings.

Glendale, Calif.

M. M. Eshelman.

### ONE OF CHINA'S NEEDS

China needs the saving Gospel of Jesus Christ. She needs the broadening and the cultural influence of western education. These two needs are receiving considerable attention by the Christian missions throughout China. The Government also is taking considerable interest in education, and the curriculum of the public schools is being modeled after the curriculums of western schools. But there is another great need in China that, we feel, is not receiving the proper attention. She needs to dignify and elevate labor.

The man who farms, or does any other manual labor, is spoken of as a "show ku dee"—one who suffers hardship. If a laboring man is asked in what business he is engaged, he speaks of himself in the same manner. Thus the entire social code seems permeated with a depreciation of manual labor. This lack of respect for labor was rather of a surprise to me, as I had read that the agricultural classes were considered about second in the scale of social standards. Chinese sages have dignified labor in their writing; but the Chinese do not verify these writings in practice.

According to common practice, education unfits a man for manual labor of any kind, by raising him to the social stratum where he is not supposed to stoop to soil his hands by taking up a hoe to dig, or to repair his brick wall that has fallen down. After the schoolboy completes three years of school-work, he then begins to feel himself above carrying water, hoeing the fields and other manual labor. He becomes a gentleman of ease about his home and village, while his father, mother, brothers and sisters, who have not received the culture of education, must slavishly toil on, and also shoulder the extra work which their cultured (?) son has left to them. This conception, that education and honest toil are not close kin, is one of the great weaknesses of China. Many times I have asked fathers if a certain one of their sons could read, or whether he was attending school. The parents would invariably answer: "Oh no, no, he does not need to read. He is going to be a farmer or a common laborer." So long as there is this gulf between education and labor, China can hardly become a strong and prosperous nation.

What is the remedy to this situation? Education. But it must be education of the right kind. China needs industrial and agricultural schools that teach the latest and best improved methods in industries of all kinds. If a Chinese boy wishes to learn any trade, different from that of his father, he enters upon an apprenticeship of several years. Thus many learn trades without learning to recognize a single character, and the same patterns and methods are handed down generation after generation. Through this system a man is limited to one trade. His mental caliber is not broad enough for him quickly to change and to take up another trade. It would necessitate several years more of apprenticeship. Consequently China is in great need of schools that will teach trades after up-to-date, improved methods, along with a foundation broad enough that will not necessarily limit a man to one trade for life.

A few missions are taking advantage of this need and have established industrial schools as a missionary enterprise. These experiments are proving highly satisfactory. They promise greatly to assist in solving the self-support problem. One of the greatest weaknesses in missions is that they do not teach their converts self-support. Their churches, schools, etc., are almost altogether supported by foreign funds. We are convinced that this system does not produce many strong Christians. But until we lay the proper foundation, by teaching them to respect and love honest labor, we can hardly expect them to support any systems or organizations higher than those which they have supported in the past. Industrial and agricultural schools should go hand in hand with, or be branches of, the general school-work in our missions.

Liao Chou, China.

R. C. Flory.

### NOTES FROM ANKLESVAR, INDIA

This church engaged in a very enjoyable communion service on Thursday evening before Easter, when missionaries, teachers, village workers and village Christians, Boarding-school girls and a few favored guests sat down together under the beautiful, moon-lit India sky, while the songs and the prayers, the messages from the Scripture and the attending words of the preacher turned our hearts and our thoughts back to the suffering and death of our Lord, and forward to his triumph, when he shall again gather his disciples to the great "marriage supper of the Lamb."

Raghevbhai Rama, one of the conspicuous and all-around helpers here, for the last twelve years, went from us to assist Bro. Holsopple as Housemaster in the Boys' Boarding-school at Vali.

During the early days of March, Bro. Arnold and family moved here, to become a part of the staff of this station for one year. For the season they have gone to Mahablesvar, where they are looking after the household affairs of our language students, who are getting their beginning in Marathi at that place. We expect the Arnolds home about the first of June.

The past few weeks have brought many comers and goers at our station. Sister Ziegler went away for a month with the missionary children to get them started in their new home at Landour. Sister Grisso, who is to begin her work here about July 1, moved her goods and packed up to go to Landour for her well-earned vacation, after successfully passing her second language examination in March. Sister Sadie Miller made her home here for a few weeks after landing, to unpack and repack her goods, preparatory to going to Landour, to take charge of the Children's Home. Sisters Swartz, Ebbert, Replogle, Kintner and Himmelsbaugh made short calls at various times. The Millers spent a Sunday with us; also Brethren Hoffert and Summer. Bro. Eby was with us over our communion season.

April 3 the Stover family bade farewell to their many friends here, to start on the journey to America. A touching service was held before they went to the train. They were loaded with flowers by their many friends, who, in this way, wanted to show their love and respect to them. It seemed as though, from all quarters, there

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## Bolshevism

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trial. It may be many years before Russia can place herself on a stable and permanent basis, and have her machinery of government running smoothly. The different elements of race, language, habits, and religion must be united into one cohesive body.

But there is a growing discontent among nearly all the Christian nations. There is always a rumbling sound preceding an earthquake. We are wont to point with pride to our great America with fabulous wealth, its wonderful achievements and progress in many lines of human activities for the betterment and uplift of the race. And we are wondering why this uneasiness should exist—why everybody can not be happy. We build churches with our money, hospitals to care for the sick and the maimed, schools to educate our children, asylums to care for the poor unfortunates, and we send missionaries to the benighted heathen. When yet there is an ominous unrest, we ask in all humility: "Does the religion of Jesus Christ, as interpreted by the churches, appeal to the masses?" Or do we take it for granted that fates so direct that there must be discontent and grumbling? Has our conscience become so obtuse that we do not care to be bothered to hunt the real cause?

Is the trouble economic or social, or both? If it is either one or both, the religion of Christ, as taught by him and properly administered, should be a healing balm. Men who are normal do not care to have their lives smothered out by their fellow-men, whether by physical or any other force. Nor do they care to be content simply to pick up the crumbs that fall from the table, when they have the right to the table. There is a perfectly legitimate question asked by persons who are not anarchists, not even socialists in the accepted sense: "Why is it that one per cent of the population of the United States own one-half its wealth, and this, too, when a great mass of the people is really very poor; and, further, can these men placate their conscience by giving a few hundred thousands or a million or two to the churches or charity?" From some sources there is a feeling that the churches are playing hide-and-seek with this gigantic evil.

In other words, they are not fully alive to a situation that is at once grave and menacing. Does that same brutal instinct still prevail, that crowds the weak to one side while the strong help themselves to that which, by rights, belongs to the weak? Are we, like Russia, sowing seed now that our posterity must reap through tears and blood? When we realize the power that wealth gives, and when we note the temptation to use that power for evil, the situation becomes fraught with peril. To avoid this peril and to bridge the ever-widening chasm between the very rich and the extremely poor, and to quench this growing tendency to covetousness, the tendency of the strong to crush and smother the worthy endeavor of the weak, all Christians should teach, by precept and example, and should insist, with all their God-given powers, upon a stricter application of the Golden Rule.

Fairfax, Va.

## The Place of Law

BY WARREN SLABAUGH

THE place of law, in the life of the Christian, is always a subject full of interest and especially so in this day, when the spirit of independence of legal restraint has taken such a hold on the people of the world, as is manifested by the widespread unrest. But I wish to speak of the law of God and our relation to it. When I first began to study the Bible in earnest, this subject of law soon assumed the character of a paradox, for I found Paul saying that we are not under law (Rom. 6: 15), and elsewhere Paul makes much of Christian freedom, and it is generally freedom from law to which he refers.

But why should we be free from the law? It appealed to me that my God had a right to make laws and impose them on me, and that for my good. In Psa. 19 David magnifies the "judgments of the Lord" and says, in conclusion: "Moreover, by them is thy servant warned and in keeping of them there is great reward."

And then I found verbal contradiction in the words of Jesus: "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill. For verily, I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be accomplished" (Matt. 5: 17, 18). Here is a word that is decisive. Jesus himself said that instead of the law being annulled at his coming, it was to continue and become even more binding. The balance of the chapter is taken up with examples of this fulfilling.

Then I found Paul saying that the law must be fulfilled in the Christian's life. So, here is the problem: How are we free from law and, at the same time, under the necessity of fulfilling it?

First of all, I am assured that the law of God will continue and that, in my life. If I am responsible, according to God's revelation to me—and this revelation increases since I have become a child of God—then my increased responsibility is proof of the demand of law on me.

But I am also assured that I am not saved by my obedience to law (Rom. 3: 21). I am saved, when, feeling my need of salvation and of God's favor, I come and throw myself upon the mercy of God, and he forgives my sin. Sin is the only thing that can stand between me and my God, and when this is forgiven, all is well. But God forgives, not by annulling his law or setting aside its penalties; he is able to show his love in forgiveness because my Savior paid the penalty of sin for me on the cross. So I am saved by grace, not by works of law. "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ; . . . because by the works of the law, shall no flesh be justified" (Gal. 2: 16).

Paul sometimes uses the term, "law," as being synonymous with "works of law," and means by it a system of legalism by which men attempt to win the favor of God. This was the method by which the Pharisees attempted to be justified, and some of these same people had come into the church without giving up their legalistic notions. These are they who said: "Except the Gentiles be circumcised and keep the law of Moses, they cannot be saved." Following Paul into Galatia and Corinth, it is in meeting this propaganda that Paul makes his assertion of freedom from law. It is from legalism that we are free, Paul says. Our salvation depends on our faith—not upon the perfect keeping of the statutes of God's law.

But because we are not under legalism, we are not free from the law itself. Its demands have not been abrogated but intensified, and though we are under grace, every transgression must be accounted for and pardon sought. And we are not to continue breaking the law of God because grace abounds. Even though we may not hope to attain to sinless perfection and must avail ourselves of the atonement continually, still there must be accomplished a death to sin by which sin is more and more prevented in our lives. "Follow after holiness without which no man shall see the Lord." I can not conceive of a holiness which is not built upon a loyalty to the will of God.

Let us look more carefully at the place of law. We have noted that works of law are not a means of salvation, for that system demands that perfect obedience be attained and that is impossible. Paul himself says that his experience with legalism caused him to give it up. "I through law [legalism] died to law" (Gal. 2: 19). But the law, what is its place? "What then is the law? It was added for the sake of transgressions" (Gal. 3: 10). Further on, in verse 24, he says: "So that the law is become our tutor to bring us to Christ." In Rom. 7: 7 the question is asked, "Is the law sin?" and the answer is, "God forbid!" This brings the conclusion: "But sin that it might be shown to be sin, by working death in me through that which is good—that through the commandment sin might become exceeding sinful." The law, then, is the revelation of God's character and his wishes for our lives and therefore, can not be put away. And through it we come to realize our need of salvation. Though we are not under legalism, we are under God's law.

But another question arises: "Does not law provoke us to rebellion and cause us to persist in a thing when forbidden?" There is a passage, Rom. 7: 5-11,

where this is possibly suggested. Verses 5 and 11 seem to have such a tendency in mind. But the principal thing in this passage, as shown by the conclusion in verse 13, is, that the purpose of law is revelation. If we assume that the principal effect of law is negative, we are forced to put a premium on ignorance. "If ignorance were bliss, it were folly to be wise." I refuse to believe that this is the normal reaction when law is brought to our attention. A favorite example to uphold this contention is this: If you do not want the children to play with matches, do not forbid them. I doubt the validity of such argument. The obedient child loves to honor the wishes of the parent, and the disobedience must be charged rather to fact of suggestion. If law has only this evil effect—inciting to rebellion rather than influencing us to, obedience—then, indeed, law must be evil and we had best do away with all laws—religious and civil together. This stand is a denial of all the effects of civilization. If law incites rebellion, then abolishing the penalties for murder would presumably abolish murder. It is true that the murder law does not wholly abolish murder, but I am sure that none of us would want to live in Chicago if these laws were wiped from the statute books. This reminds me of a favorite argument of the wets just now. They would have us believe that those who drank before will not be prevented, but even more—the fact that liquor is forbidden will inspire a thirst in those who before the prohibition had no desire of this kind.

\* Of one thing I am sure—though law, administered by a strict legalism, may have a certain negative effect, still the normal effect of law is positive. The true citizen does not rebel at the laws of his country, but glories in them and finds pleasure in keeping them; and this, even when sometimes he does not understand their value. It is sufficient that it is the will of his country. It is not the spirit of patriotism but of Bolshevism that disregards law and order. It is not the absence of law that makes for peace in the family circle—the normal child is loyal to the wishes of the parents. The child of God does not resist the authority of God. "Oh, how I love thy law! It is my meditation all the day."

Chicago, Ill.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### THE SUMMER ASSEMBLY PROGRAM

The program for the "Summer Assembly," which has been held at Beatrice, Nebr., in previous years, but which is this year to be held near Morrill, Kans., August 10 to 15, is one of the best ever offered.

The "Assembly" idea has grown among us. Our people within reach of this annual gathering and school of workers have come to look forward to the Assembly as one of the great events of the year. This year the program is better than ever. Three of the greatest subjects, in the minds of Christian people, are provided for and are to be handled by three of our men, best able to handle them.

"Missions," "Sunday-School Work," and "The Bible," are the big subjects among us. Stover, our own Wilbur B. Stover, of India, our own H. K. Ober, of our General Sunday School Board, and Bro. D. W. Kurtz, whom everybody in the country knows—these are the three leaders who have promised to be with us for the entire time, Aug. 10-15.

Then there will be good music and helpful conferences on pastors' problems, work for the little folks, work for the young folks, and a great, good time for everybody. Get ready for a great week of tenting "beside the still waters" of Sun Springs, beneath the elm and sycamore. Write and let us know that you are coming, so we may have your tent up and ready for you. Write to Bro. W. H. Yoder, Morrill, Kans. Remember the date!

McPherson, Kans.

W. O. Beckner.

### VIEWMONT, PENNSYLVANIA

We are glad to report that our church is progressing under the leadership of Eld. M. Clyde Horst, and Bro. L. B. Harshberger, pastor. Recently two asked for admittance into the church and it was the privilege of the writer to baptize them.

May 20, at our special council, we had with us, besides Eld. Horst, Bro. H. S. Replogle, of Windber, and Bro. D. P. Hoover, of Moxham, to take the voice of the church for an elder, and also for the election of a minister. The



writer, with his wife, was ordained to the eldership, and their son, Arthur, was elected to the ministry and installed. He and his wife are making ready to go to Juniata College this fall, further to prepare for the work that the Lord has planned for them.

Our love feast, which was held May 23, was enjoyed by sixty-five members. We are glad to report that this small church, of 104 members, has gone over her quota by \$150. Last year, when our delegate went to Annual Meeting, we sent \$75, and some thought that was good. But when that wonderful appeal was made for missions, our delegate pledged this church for an additional \$100, which was easily raised. This year we have raised it to \$1,000.

Our Circuit Convention will convene at this church June 30 and July 1, beginning the evening of the first day, making three sessions. In addition to our Field Secretary, Bro. Foster B. Statler, we expect to have with us Eld. H. K. Ober. Wm. H. Rummel.

Johnstown, Pa.

## THE SEDALIA CONFERENCE

The purpose of this article is not to give a detailed account of the Conference, but to mention the spirit and the fundamental ideas which seemed to predominate, first in the inspirational meetings and then in the business sessions.

Beginning with the Life Work Conference and continuing on through the great Missionary Meeting, how the name of Christ was magnified! How his atoning blood was expounded as the only hope for the world! How the will of God was made supreme! Surely this was very opportune in view of the distressing world conditions, which were also vividly portrayed. Our responsibility to those who know not the good news, was the burden of many speeches. Evangelism was given more emphasis, possibly, than in any previous Conference. The evangelistic campaign was mentioned for the coming year, the details of which will soon be made known. We should be untiring in our efforts to take the spirit of evangelism into every church throughout the coming year.

There was much apprehension concerning the business of the meeting. The relation of our Forward Movement to the Interchurch World Movement was one of the matters of keenest moment. Upon this there was much difference of opinion. Also there seemed to be some antagonism—one side thinking of the other as not being open to the will of God—and in the light of some acts and discussions in the consideration of the matter it may be said that it was true in some instances. But in the judgment of the writer, the difference generally was not due to selfishness, but to the different angles from which the question was viewed. All were seeking and open to the will of God, but those opposed to any relationship with the Interchurch World Movement were made so by their desire to see our own Forward Movement on a more conservative and stabilized basis; while, on the other side, there was the call of a distressed world, which should be immediately relieved. The two incentives led to dissimilar methods of procedure, and here the difference was—in policy.

The closing moments of the business session were possibly the most uplifting of the entire Conference, although few had remained, other than the delegate body. The Moderator called on Brother Frantz to close the meeting. After some appropriate remarks he called for the hymn, "Blest Be the Tie That Binds." The singing of the hymn was entered into heartily and meaningfully. It seemed that all those present were going out united for action, although there had been differences. May it be so in our whole Brotherhood! Financial mistakes seem depressing. However, in reality, there are much more serious mistakes. How disastrous it would be if we as God's children should, in the years to come, fail for any reason in the dedication of our lives and money to him. Since the decision of our Conference, may we, in the coming year, respond to the call of our Boards, not as from ourselves, but as a call from the Christ, in his endeavor to save a lost and despairing world.

John M. Roller.

Timberville, Va.

## DEATH OF BRO. JOHN B. HOFF

Bro. John B. Hoff was born in Wayne County, Ohio, died at La Verne, Calif., June 9, 1920, aged eighty-seven years, two months and thirteen days. On Christmas Day, 1855, he married Mary Buckley, who died in January, 1913. Before coming to La Verne in 1905, he spent most of his years in rural life, near Smithville, Ohio, and then near Waterloo, Iowa.

He leaves four children, eight grandchildren and two great-grandchildren. One son is Eld. E. B. Hoff, of Chicago.

Bro. Hoff was a faithful member of the Church of the Brethren from his youth. His long life of quiet Christian living has been a source of inspiration to those who have known him.

Services in the Church of the Brethren, La Verne, Calif., by the writer, assisted by Eld. S. J. Miller. W. I. T. Hoover.

## SUNDAY-SCHOOL AND MISSIONARY MEETING

This meeting will be held in the Church of the Brethren, Elizabethtown congregation, Elizabethtown, Pa., Monday, July 5.

Sunday-school Program, 9 to 11:30 A. M. The Effective Management of the Sunday-school Library.—Grover C. Bair. The Junior Christian Workers' Society.—Anna Gruber. The Teaching of Social Pu-

erty.—H. K. Ober. Holding the Teen-Age Pupils.—Walter Hartman.

Round Table.—A. M. Kuhns.

Missionary Program, 11:30 P. M. My Personal Responsibility to God Concerning My Means.—S. K. Wenger. The Present Opportunities of the Church.—Nathan Martin. Where Are the Responses?—S. G. Meyer. Round Table.—Morris B. Ginder.

Committee, I. W. Taylor, H. H. Nye, J. G. Meyer.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ARKANSAS

Springdale.—We held our love feast last Sunday evening, with twenty-one members present. Ministers present were Eld. C. H. Brown, Geo. W. Stong, W. S. Watts and Edwin Harader. Many good, inspiring talks were made to a very attentive audience. Altogether it was an inspiring service.—L. W. Stong, Springdale, Ark., June 22.

### CALIFORNIA

Empire church met in council June 2, with Eld. S. F. Sanger presiding. Eight letters were received and five were granted. The Sunday-school is making arrangements for an outing July 5. Bro. Ernest Davis gave us an excellent sermon on Sunday morning, May 30. He was on his way home from La Verne College.—Myrtle Julius, Modesto, Calif., June 2.

Los Angeles Mission.—At the election of our Sunday-school and mission officers this week, Bro. C. W. Guthrie was continued as our pastor for another year; Brethren L. M. Davenport and C. F. Smith as Sunday-school superintendents; Sister Guthrie as "Messenger" correspondent. Our Sunday-school outing will be on Saturday, July 10, at Sycamore Grove. Our pastor is giving us lessons on "The Seven Church Epistles" at Christian Workers' Meetings.—Jennetta E. Bryant, 2526 East First Street, Los Angeles, Calif., June 12.

### COLORADO

Denver church met in council June 6, with Bro. Fitz, our elder, presiding. Bro. Fitz also represented us at Annual Meeting. We had an enjoyable love feast June 6. Bro. Bruce Eshelman, our pastor, offered Bro. Chas. Shively, of La Verne, Calif., a former member of the Denver church, as our pastor to be at Annual Meeting. The Denver church is progressing nicely. As in all other churches—some leave, but others are coming in. Many of our members are inquiring about our fine climate—our long, cool summers and our short winters. We are always willing to answer any inquiries. Here in Denver, a city of over 230,000, there is a wonderful field. We should have more than one church in such a large city.—W. R. Cline, 1070 Gas Building, Denver, Colo., June 22.

### FLORIDA

Seneca church rejoices in the addition to our church of Bro. J. W. Myer and family, who have moved here from Lancaster, Pa. This will be quite a help to us here, as we have been without a minister for over a year. Work is progressing very nicely.—Ira W. Miller, Eustis, Fla., June 11.

### ILLINOIS

Martin Creek church met in council, with Eld. J. W. Harshbarger presiding. We decided to have our love feast some time in October, but will decide later as to the date. Sister Clara Harshbarger, of Batavia, Ill., was home over Sunday and led the song service, which was appreciated.—Amelia Leinard, Geff, Ill., June 21.

Pine Creek.—We held our business meeting June 22, with Eld. S. S. Plum presiding. Brethren Irvin Trump, Ernest Schmidt and Burt Stauffer were elected deacons and, with their wives, were duly installed. We also decided to adopt the use of the envelope system of giving. On Sunday evening, June 20, we had our Children's Day exercises. The churchhouse was nearly filled. The children rendered a good program. We feel much encouraged by the news that Bro. J. W. Fyock and family, of Toledo, Ohio, have decided to locate here and take charge of the pastoral work. We expect them in about a month.—Anna Butterbaugh, Polo, Ill., June 23.

### INDIANA

Camp Creek church met in council June 4, with Eld. Christian Metzler presiding. The church went beyond its quota in the Forward Movement drive. Our love feast was held June 19, with a large attendance. Seven visiting ministers were present. Bro. Daniel Wyssong, of Nappanee, officiated, and led the pulpit for us on Sunday. Two of our number are attending the summer term at Manchester College.—Laura Harley, Elma Green, Ind., June 21.

Center church met in council June 6, with Bro. Edw. Stump presiding. Seven letters were received. Our Harvest Meeting will be held on Sunday, August 28. Bro. J. F. Britton will begin our series of meetings Sept. 14, and our love feast will be held Oct. 2. We have more than raised our quota for the Forward Movement.—Ruth Lane, Walkerton, Ind., June 14.

Landess church met in council June 19, with Bro. David Hummer presiding. A very good number of members were present. We are to have a series of meetings, with a love feast at the close. The date will be announced later.—Mrs. Nora Pence, Landess, Ind., June 21.

Salomone church met in council June 15, with Eld. H. B. Wike as moderator. On Sunday evening, June 13, several were granted. Bro. D. W. Paul was chosen elder in charge. The Sunday-school is arranging for a Vacation Bible School, to be held the last two weeks in August. Bro. J. W. Rogers, of Red Key, Ind., has been secured for a series of meetings, to begin Oct. 16.—Hampton Zook, Huntington, Ind., June 20.

Wakarusa.—Bro. E. C. Swihart, of Elkhart, conducted a week's series of meetings prior to our love feast of June 5. Six were added to the church by baptism. Our love feast was a very spiritual occasion, with Bro. H. S. Bowers officiating.—Christian Metzler, Wakarusa, Ind., June 19.

Walnut.—On Mothers' Day a program was given. While a quartette sang, the children presented their parents with flowers. Bro. I. R. Beery gave us a splendid message. Our revival meetings were conducted by I. R. Beery, of Flora, Ind., and continued for three weeks with a good attendance. Nine confessed Christ. The meetings closed May 30 with our love feast, at which there was a good attendance. Bro. Beery officiated.—Helen Mowiser, Tippecanoe, Ind., June 22.

West El River congregation met in council June 19, with Elders Emanuel Leckrone and Abraham Miller present—the latter presiding. Two letters were read and accepted. One was reclaimed. We decided to reorganize our Christian Workers' Meeting for Sunday evenings, at which Bro. Oscar W. Diehl is president. Our Sunday-school is progressing fairly well.—Ruth Metzger, Claypool, Ind., June 21.

### IOWA

Beaver.—May 16 Bro. J. A. Robinson began what proved to be one of the most glorious revivals this community has ever experienced. Bro. Robinson was assisted by Miss Naomi Swihart, of Chicago, who was also a great inspiration. The meetings were well attended, preached the Word in power and simplicity. After the first week the house was filled almost every night. The entire community had a great spiritual awakening, but more especially the Beaver congregation. Renewed energy has been pledged by all for a deeper consecration and a greater zeal for the salvation of souls. On Sunday afternoon Bro. Robinson gave most impressive instruction to the applicants for baptism, after which five were baptized. Our services were closed on Sunday evening with a love feast, when about 100 were present.—Oscar W. Diehl, Beaver, Iowa, June 18.

Beaver.—Our meetings, conducted by Bro. John Robinson and Sister Swihart, closed May 30, with a love feast. The meetings were well attended throughout. Five were baptized. Bro. Oscar Diehl has returned from Conference and spoke to the people last night.

Bro. Hoeffle filled the pulpit in the morning. The Sunday-school is progressing nicely.—Belle Ruth, Grand Junction, Iowa, June 20.

Fairview congregation met in council June 5, with Bro. O. Ogden presiding. The election of officers resulted as follows: Bro. John Burger, Sunday-school superintendent; Bro. Gusta Ogden, Christian Workers' President. Our series of meetings will be held some time in October, followed by our love feast. We observed Mothers' Day with a short program, after which a very touching sermon was delivered by Bro. O. Ogden. We expect to entertain the District Meeting at Southern Iowa the latter part of September. A good many of our members attended the Annual Conference at Sedalia. Bro. M. A. Whisler was our delegate.—Mrs. Ola Tarrence, Udell, Iowa, June 22.

Fernald.—Our love feast was held June 5, beginning at 2 o'clock, with evening services at 7. We had a fine meeting and a large attendance. Several members from neighboring congregations were present. We had breakfast and worked at the church on Sunday morning. Dinner also was served.—Iva M. Sipling, Fernald, Iowa, June 10.

### KANSAS

North Solomon church met in council June 12, with Eld. I. S. Lerew presiding. Four letters have been granted since the last report. Our church building has been undergoing repairs, so we have not been able to have services for the observed Mothers' Day. During this time we have been worshipping with the Progressive Brethren and Methodist churches. We have secured Bro. Denny, of Independence, Kans., to hold our series of meetings this fall. Our love feast is set for Sept. 4 and 5, beginning at 10 A. M.—Mrs. John Moyer, Portia, Kans., June 14.

Prairie View church met in council June 17, with Eld. J. S. Crist presiding. Bro. W. E. Stover was elected superintendent of the Sunday-school, and Bro. John Daque, president of Christian Workers' Meeting.—Mrs. Emma Armantrout, Friend, Kans., June 20.

Sabetha.—June 6 we held our love feast, with about 200 communing. Bro. W. J. Yoder officiated. The Morrill congregation withdrew their services and met with us. Just before the services three were baptized. We expect Bro. H. A. Claybaugh, of Chicago, to give his illustrated lecture July 3 and 4. Bro. Roy Kistner and family are visiting in Texas and Colorado, and expect to return home about August 1. The District Meeting of Northeastern Kansas will be held here in October. Children's Day was observed June 6, with an interesting program.—Mrs. John Heikes, Sabetha, Kans., June 23.

### MARYLAND

Brownsville.—Our love feast was held May 29 and was a very pleasant one. Several ministers were present, were granted. Eld. J. S. Bowls, of the Pleasant View congregation, officiated. The church was baptized just before the communion services. Eld. Caleb Long gave us a splendid sermon on Sunday morning. Bro. C. H. Steer-Brownsville May 29 and continued for two weeks. The church was splendid. Eight were received into the church by baptism and four were reclaimed. We are planning for an all-day meeting the Fourth of July, with a Children's and Sunday-school Meeting in the morning and afternoon, and a missionary program at night. We will also have our Temperance Meeting on the preceding evening. We expect several speakers to be with us at these meetings. We went over the top in our Forward Movement drive.—Mrs. Nellie S. Kietzel, Brownsville, Md., June 19.

### MICHIGAN

Fairview church began a series of meetings June 6, continuing for two weeks, with Brother and Sister Nathan McKimby, of Toledo, Ohio, in charge. The meetings were very uplifting and helpful to all. Two were reclaimed to the church, one being baptized and one reclaimed. June 12 we met in council with Eld. C. W. Stutzman presiding. Our Sunday-school officers were re-elected, with Bro. Wm. Roberts, superintendent. Our Sunday-school is increasing in interest and attendance.—Mrs. B. F. Roback, Blissfield, Mich., June 21.

Thornapple.—June 9 marked the close of a very interesting and helpful series of meetings, conducted by Bro. E. F. Caslow and wife, of Grand Rapids, Mich. Bro. Caslow preached nineteen sermons while with us; also assisting in the funeral services of our esteemed, departed brother, Eld. S. M. Smith, June 6. That evening he officiated at the communion, when about 100 were present, and the Lord's table. Sickness and the busy planting season greatly lessened the attendance at nearly all the meetings, yet those present enjoyed a rich feast of spiritual things. A fair representation of members met in quarterly council June 12. Bro. Roy J. McRoberts was chosen as Sunday-school superintendent. The following were committed to Bro. Harold Rowland is the new president of the Christian Workers' Society. Bro. McRoberts will also represent the church at District Meeting. The congregation was favored with Bro. McRoberts' first public address last Sunday. Bro. Rowland has also given us three sermons. The work of these young brethren was much appreciated.—Grace E. Messner, Lake Odessa, Mich., June 18.

### MISSOURI

Shelby County.—We held our love feast June 19, with thirty-five members present, the greater part of the number being young people. July 4 we will have an all-day meeting, with basket dinner at the church, regular services in the morning, and a special program in the afternoon. The church appointed a committee to secure for August a series of meetings, to be held in the evening. We are in number we would like to secure some one close to us. Our delegates report a very good meeting at Sedalia, and all felt encouraged over the great interest in the mission work and Forward Movement.—Merle Stouder, Cherry Box, Mo., June 22.

### NORTH DAKOTA

Columbia.—June 13 Bro. D. A. Miller opened our morning services and then turned the hour over to Sister Vivian Richter, who has just returned from Bethany Bible School. She has volunteered for missionary service and will continue her work at Bethany this fall. Our series of meetings will open June 20, conducted by Bro. D. A. Miller. They will close with a love feast July 3, at 6:30 P. M.—Vada Row, Brantford, N. Dak., June 19.

Golden Willow.—Bro. Vancil finding it impossible to be here June 20, we decided to defer our meetings until after District Meeting. He will be here July 13 to begin a series of meetings, to be held in the evening.—Nona McCann, Sykeston, N. Dak., June 21.

Salom church met in council June 16, with Eld. J. W. Shively in charge. Plans are being made for our District Meeting, which will be held here July 6-8. The Sunday-school and church attendance is very good.—Flossie E. Miller, Newville, N. Dak., June 20.

Willow Grove church met in council June 15, with Eld. D. T. Dierdorf, of Surrey, presiding. Bro. Dierdorf was retained as elder for another year. Bro. Sylvan Stouder was elected delegate to District Meeting. At this time the writer's wife was installed into the ministry. One has been received into fellowship by baptism and two on former baptism.—J. R. Suter, Edgeley, N. Dak., June 16.

### OHIO

Bear Creek.—Our communion was held May 29, with Bro. W. R. Miller officiating. The following week he gave six illustrated lectures on the Bible Lands and two other talks. Our Musical Institute will be held June 28 to July 4. Sister Cora Stahly, of Manchester College, will be the instructor. June 3 Bro. Mox Gwong will give a talk in the evening. July 4, after the Sunday-school session, we will have a Temperance Address. In the afternoon a joint Sunday-school Meeting will be held. June 20 Bro. Ivan Erlbaugh and family, of Bethany, were with us. Bro. Erlbaugh gave the last report.—Maudie Filburn, Dayton, Ohio, June 20.

Canton Center.—June 5 we held an all-day service prior to our communion in the evening. Brethren Miller, Bright and Shroyer took part during the day. Brethren Stuckey and Eshelman assisted.

(Continued on Page 400)



## NOTES FROM ANKLESVAR, INDIA

(Continued from Page 395)

were representatives with flowers—the barber, the milkman, the lumber merchant, the mason, the secretary from the municipality, not to mention many others. The years of association at this station not only since October, 1913, but all the years of service in India, have endeared these faithful workers to the people of the land for whom they live and labor.

At present the Girls' Boarding-school is on its vacation. Only twenty out of one hundred are "at home." All the others are scattered to the various villages and towns of the district from which they come. They will all be back May 15 for the opening of school for another year. After the examination, one student proceeded to the Preparatory Department of the Normal School, and five to the Anglo-Vernacular School, where they begin studies in English, preparatory to nurses' training.

The hot days of summer are upon us again. Monday of this week was the hottest day up to date, when the thermometer registered one hundred and eleven in the shade of the front veranda. Since April 15 the heat has been excessive, in comparison to what it was last year. However, the nights have been very pleasant, so that we have been able to get our rest after the heat of the day. But even though it is hot, who would say that this is a dull season? There is so much activity about us, and so much to do, that, after all, our minds are on those things rather than on the heat. Just as in spring-time at home, the birds return from the place where they had gone to spend the winter, so here in India, also, we find new birds with the arrival of the hot season. Among them is the black cuckoo, whose joyful notes always remind us that this is the bird announcing the coming months of rain. The Indians say he announces the season of the luscious mango. I fear that this year this happy bird would sing very little, if wholly for the mangoes, because they will be a short crop. This bird's notes may be heard at any time of the day or night. If awake at midnight, his note is just the same as at the height of the noon-day heat.

Then there is the busy myna, here and there and everywhere. As last year, a pair has built a nest in the veranda roof over the office door. We rejoice over this, for many a beautiful song is heard from the honeysuckle bush near by, where one or the other of the pair delight to perch. Who would not be glad for all these feathery creatures that make the season more joyful?

Then, at this season, too, we have, in our streets, "the voice of the bridegroom and the voice of the bride," making a joyful noise, even as in the days of old. This is the wedding season among the Hindus, and the music and dancing of the weddings are nightly occurrences. And what a festive time it is, as the processions march from the house of the groom to the house of the bride! All are in their best clothes! Sometimes there is a finely-arrayed horse, on which the bridegroom sits. Sometimes flowers are strewn in the way. There is feasting and dancing and music, to the delight of all, and especially the children. Even our dear old "dhoobi" (washerman), who lost his wife during the influenza epidemic, is a bridegroom again this year. Is it any wonder that he appeared in green velvet slippers, the other evening, to deliver a batch of clothes and to announce that he could not work for a few days, because he was engaged in wedding festivities?

This also is the cotton season, when all three of the Anklesvar gins are busy at work, extracting the cotton and the seed. Early in the morning the whistles blow, and crowds of men, women and children hasten to their labor in the gin. Early in the day dozens of carts, laden with cotton, race to the yards, wanting to be the first ones on the scene. So the busy world and nature, with all their activities, encourage us to be busy and happy in the work of the Kingdom of our Lord, whose joyful service should make his subjects far more joyful than the children of this world. Eliza B. Miller.

## THE GIVING OF TITHES

A recent article in the "Messengers" caused me to think upon the above-named subject.

Inasmuch as tithing has been commanded and also practiced, at times, in the Old Dispensation, we may readily see the importance of rendering to God the things that are God's.

All admit that the giving of the tenth, or better still, the consecrating of an entire life of service, is indeed a blessing to man, and an honor to God, but we must be cautious in impressing this very plain command on giving. Some might want to tax, or decree, by church ordinance or decision, a specified sum, upon the plea that the Lord will add his blessing. If this were literally true, all we would need is unlimited authority and the entire world would be evangelized (?).

But would this be the salvation which came by Jesus Christ? Does the Lord say: "You must do thus and so, and then I will add my blessing"? Does he not strive to win you, to will to do that which is pleasing in his sight? Let us remember that legalism never promotes spirit-

uality. God's blessings come to us, not because of our own works, or because we have merely obeyed the letter of the law. It is only by grace we are saved. If it could be impressed upon the hearts of God's children to give as the Lord has prospered them, wonders could be done in advancing the cause of Christ, and being a greater blessing to others, as well as to ourselves, but let us be sure that we use Christ's methods.

Brunnerville, Pa.

Samuel G. Fahnestock.

## DEDICATION OF THE NEW FRANKLIN CHURCH, DECATUR COUNTY, IOWA

Our new church building was dedicated June 6, when we had an all-day meeting, beginning at 10 o'clock in the morning and closing with an evening program. The new structure, which is forty-four by thirty feet, is of the most modern type, with full basement, and is a credit to our membership, which worked so hard to secure the erection of a new church. The war coming during the process of building, caused some delay.

The day's program began in the old church at 10 o'clock, with a farewell service, conducted by Bro. F. A. Garber, who read the following poem, which he had written:

Old Church, to thee good-bye,  
The hands that reared thy sacred walls  
In mouldering silence lie.  
Their footsteps answer not thy call.

Or if, perchance, they live,  
With trembling step and pained hand  
With naught but love to give,  
They're pilgrims in a stranger's land.

For two score years, and more  
Beside the city of the dead,  
In calm or tempest's roar,  
In silence thou hast reared thy head.

Where are the little feet,  
That hurried blithely at thy call?  
Where are the hearts that beat,  
As beats the heart in one and all?

In every land and clime,  
By fate's decree they scattered are;  
Changed by the hands of time,  
Or worn by ceaseless grind of care.

What sounds of sacred truth,  
Thy sturdy walls have echoed forth;  
The voice of joyous youth,  
And sages' word of matchless worth.

The mourners' helpless sigh,  
Hath often filled this solemn place.  
When friends were called to die,  
And last we saw their pallid face.

What sacred memories rise,  
As here we linger for a while;  
And view familiar scenes,  
And fleeting shades we highly prize.

Again a last farewell,  
The tears we shed are not for thee,  
But for the tales you tell,  
And sacred scenes of yours we see.

At 11 o'clock everybody marched to the new church, where the dedication services were held. Bro. M. W. Emmert, of Mt. Morris, Ill., delivered a masterly discourse, which pleased the large congregation very much. Afterward the sum of \$2,000 was raised in about twenty minutes, which made it possible to dedicate our new church free of debt. At noon a basket dinner was served in the old church building.

The afternoon service was conducted by Bro. Emmert, assisted by the Presbyterian and Church of Christ ministers of Leon. Bro. D. L. Miller had charge of the evening service, giving an interesting lecture on his foreign travels. Bro. Miller is a good speaker, and he had much of interest to tell his large audience. He also spoke on the following Monday and Tuesday evenings. Bro. Emmert also remained with us until Wednesday. We appreciated the presence and labors of these brethren during their short stay with us. We have Sunday-school each Sunday at 10 o'clock, preaching at 11 and Christian Workers' Meeting at 8. Mrs. Mattie E. Johnston.

## FIRST CHURCH, OTTUMWA, IOWA

A very successful revival meeting was enjoyed by this community, which closed with a love feast on Monday evening, June 7. Eld. O. H. Feiler, of Hutchinson, Kans.,—conducted the meetings and was with us nearly three weeks. His good sermons and splendid personal work will long be remembered in this community, for every where he went, he made friends. He preaches the whole Gospel, and maintains that the only safe guide through life is the Bible. His tactful way of giving his message soon wins the hearts of the young people—an essential factor in revival work. The other denominations took a great interest in the meetings, which speaks very well for the evangelist as well as for the church. Large crowds attended the meetings each evening from the beginning.

As a direct result of the meetings ten were baptized and two reclaimed. Others are near the fold and, we trust, will be reached in the near future. The church has been strengthened and spiritually built up, and we feel that much good has been done.

One of the most interesting services of the meeting was conducted on Sunday afternoon, May 30, when Bro. Feiler gave the graduating address to the class of eight, who took the Mission Study Course, using "Christian Heroism" as a textbook. All successfully passed the examination. The house was crowded with people. At

this meeting we also had with us two members of the Mission Board of this District. These also spoke words of encouragement about the work at this place.

While the meetings have closed, we feel that the spirit of these splendid services will still live in the hearts and lives of those who attended, and that we shall see fruits of the seed sown in years to come. We enjoy the work at this place, and are praying that God may richly bless our efforts, that souls may be saved and the church enlarged. Pray for us! Wm. E. Thompson.

## THE CALL TO GREATER SERVICE

While we, as a people, do not believe in war, it sometimes happens that we are unconsciously drawn into a meeting, in special honor of those who died in the late war. While we do earnestly regret the precious blood that was shed, the many cherished lives that were lost, yet our holding meetings in their honor, can not in any way help them. When we are through with the meetings, we shall not have eased, in any way, the suffering through which they have passed. They have paid the price of war with their own lives, and the thought of their sacrifice will, doubtless, always be sacred in our memory.

But our part, as it appears to me, is not to make memorials to them, but to follow up the sacrifice they have made, with the "Great Plan of Salvation." They paved the way with their life's blood. And now, dear reader, it is up to you and to me, to see to it that the Gospel of Christ is carried to those nations, for the freedom of whom so many precious lives were lost.

Will we stand still and see their lives given for naught? Or will we, as good Christian soldiers, take up our part of the work? Dear reader, if you and I can not go, we must find some one who will go.

The most of us, as members of the Church of the Brethren, stood as non-combatants during the world war. Will we show or prove to our Government that now we are ready to take up our part of this great work? Are we ready to prove to our Government that we really stand for what we pretended to stand during the world war? Will we make immediate preparation for carrying the Gospel to these nations? If we do, "all is well." If we do not, our Government will have a right to condemn us as pretenders and shirkers.

Let us prepare immediately, and without doubt in our hearts, for the great work that now devolves upon us! Let us take a stand with Christ as our Captain, as combatants for him, with the banner of our King Immanuel held high! Let us march bravely, fearlessly, to the work of rescuing souls who, if we do not come, are doomed to die without Christ! Brethren, sisters, the call comes to us, and we can not evade it.

Many of us have sons—noble, manly sons—yes, and comely, precious daughters. These, with some special preparation, some encouragement, some teaching along right lines of work, would be willing, yes, even glad to go. Will we not give them for the work? Will we not make the sacrifice? We claim to have a higher standard than that of war. Will we prove it and prove it now? Our God and his cause is precious to us and we must push the work. Who is ready? Who will go?

"The Captain is calling today,  
He's calling for you always,  
He sends you his love,  
Right down from above,  
The Captain is calling today."

Darlow, Kans.

Barbara Martin Showalter.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Broadwater-Sonie.**—At the home of the bride's parents, June 9, 1920, Bro. Samuel D. Broadwater, of Preston, Minn., and Sister Isla Sonie, of Foley, Minn., by Eld. I. N. Wagoner and the undersigned.—E. B. Hoff, Maywood, Ill.

**Christy-Zimmerman.**—At the home of the bride's parents, June 1, 1920, Yakima, Wash., Bro. D. D. Christy, of Chicago, and Sister Mary Zimmerman, of Yakima, Wash.—J. S. Zimmerman, Waterloo, Iowa.

**Dornink-Newcomer.**—By the undersigned, at the home of the bride's parents, Brother and Sister Geo. Newcomer, of Zion, N. Dak., June 12, 1920, Bro. Howard Dornink, of Frederick, Ill., and Sister Jessie Newcomer.—Marvin Kensinger, Zion, N. Dak.

**Dunbar-Robison.**—By the undersigned, at the home of the bride's parents, June 16, 1920, Bro. Harvey N. Dunbar, of Bowers, Ind., and Sister Geneva Robison, of Colfax, Ind.—W. Carl Rarick, Muncie, Ind.

**Gunther-Treadway.**—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Chas. Treadway, Sunnyside Farm, Md., June 12, 1920, Bro. Edwin Melvin Gunther, of Frederick, Md., and Sister Mary Ellen Treadway, both of Long Green, Baltimore County, Md.—Wm. E. Rood, Westminster, Md.

**McKimmy-Mote.**—By the undersigned, at the home of the bride's parents, Brother and Sister D. B. Mote, June 6, 1920, Bro. John Ray McKimmy and Sister Mary E. Mote.—W. B. Neff, Beaverdam, Mich.

**Miller-Couser.**—By the undersigned, May 24, 1920, at the East Dayton Church of the Brethren, Brother C. O. Miller, of Hagerstown, Ind., and Sister Cora M. Couser, of Dayton, Ohio.—Wm. J. Buckley, Dayton, Ohio.

**Montz-Crowe.**—At the home of the bride's parents, June 9, 1920, Bro. Glen R. Montz and Sister Iris Irene Crowe, both of Foley, Minn., by Eld. I. N. Wagoner and the undersigned.—E. B. Hoff, Maywood, Ill.

**Neher-Trostle.**—By the undersigned, June 17, 1920, at the home of the bride's parents, Brother and Sister I. T. Trostle, Bro. Oscar W. Neher, of Waterloo, Iowa, and Sister Etha Mae Trostle, of Franklin Grove, Ill.—O. D. Duck, Franklin Grove, Ill.

**Root-McKinley.**—By the undersigned, at the home of the bride's



parents, June 1, 1920, Bro. Louis D. Root, of Chicago, Ill., and Sister Florence A. McKinley, of Eaton, Ind.—W. Carl Rarick, Muncie, Ind.

**Watkins-Andes.**—By the undersigned, at the home of the bride's parents, McPherson, Kans., May 30, 1920, Bro. Earl Watkins and Sister Orpha Andes—A. J. Culler, McPherson, Kans.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Cooper,** Sister Martha Lucinda, born in Hamilton County, died May 26, 1920, aged 97 years and 11 months. She married Wm. Cooper in 1844. To this union were born eleven children, five of whom survive with twenty-six grandchildren, fifty-nine great-grandchildren and five great-great-grandchildren. Services at the Bear Creek church by Elders Noah Erbaugh and Parker Filbrun—Maudie Filbrun, Dayton, Ohio.

**Ellisberry,** Alice Jeanette, died June 9, 1920, aged 14 years, 6 months and 9 days. Services by the writer, assisted by Brethren J. D. Coffman and Salem Beery—J. E. Bryant, Grand Junction, Colo.

**Geiman,** Sister Belle, wife of Bro. Edward Geiman, of Baltimore, formerly of Westminster, Md., died May 7, 1920, aged 24 years. She leaves her husband, one son, her parents, Brother and Sister Clayton Moomsinger, one brother and a sister. Services in the Meadow Branch church by Eld. J. W. Thomas. Interment in the church cemetery adjoining—W. E. Roop, Westminster, Md.

**Harrison,** Earl Raymond, oldest son of Brother and Sister John Harrison, born in Johnstown, Pa., Oct. 18, 1891, died at the home of his parents, near Vermontville, Mich., April 25, 1920. In June, 1907, he united with the Church of the Brethren. He leaves his father, mother and two brothers. Services at the Kilpatrick church by Eld. J. M. Smith, assisted by Elders Henry Smith and L. F. Rairigh—Mary E. Hahn, Woodland, Mich.

**Landis,** Mrs. Columbia, nee Tutwiler, died June 6, 1920, at her home, near Weyers Cave, Va., aged 81 years, 11 months and 16 days. She was a member of the Methodist church. Her husband preceded her death by two years and one day. One of her grandchildren survive. Services at Pleasant Valley by Rev. Allen, of the Methodist church. Interment in adjoining cemetery—Mrs. M. C. Williams, Weyers Cave, Va.

**Lehman,** Frances Ellen, nee Byrd, born near Webster, Ohio, died at her home in Woodland, Mich., May 14, 1920, aged 60 years, 8 months and 21 days. She married John Lehman in 1880. To this union four children were born. In 1881 she united with the Church of the Brethren and lived a beautiful Christian life. Her husband preceded her nearly three years ago. She leaves three sons, one daughter, five grandchildren, one brother and two sisters. Services at the Woodland church by Elders J. M. Smith and L. F. Rairigh. Interment in the Woodland cemetery—Mrs. E. Hahn, Woodland, Mich.

**McFarland,** Howard, son of Wm. and Sarah E. McFarland, died at the hospital in Springfield, Ohio, of mastoiditis, June 7, 1920, aged 31 years, 6 months and 20 days. March 24, 1909, he married Minnie I. Flory. To this union three children were born, two brothers and his wife, mother, four brothers and five sisters. Services at the Donnels Creek church by Rev. Barney Warren, assisted by Rev. C. E. Byers, both of the Church of God. Interment in the Myers cemetery—Elsie Winget, Springfield, Ohio.

**Shoemaker,** Clyde Allen, died of heart failure, June 2, 1920, at his home near Froid, Mont. He leaves father, mother, two brothers and four sisters. Services in the Grandview church by the writer. Burial in the Grandview cemetery—Guy Kao, Froid, Mont.

**Stouffer,** Bro. Geo., died May 27, 1920, within the bounds of Brands church, of the Back Creek congregation. He is survived by his wife, three sons and two daughters. Services by Bro. Niswander. Interment in the St. Thomas cemetery—Pearl Heckman, Williamson, Pa.

**Stoner,** Bro. Wm., son of Bro. Samuel and Sister Mary Stoner, born in Rockingham County, Va., Nov. 1, 1853, died near Nampa, Idaho, of pneumonia, June 10, 1920. He was a charter member of the Flat Creek church at Conway Springs, where he was elected to the office of deacon twenty-two years ago. In 1894 he married Sister Augusta Kinney, who survives, with five sons, one daughter and four sisters. In 1903 he moved with his family to Idaho and became a charter member of the Boise Valley church in 1906, and in which he labored faithfully. Services at the Boise Valley church by Elders H. H. Keim and H. Graybill. Interment in the cemetery near by—Mrs. C. E. Sandy, Meridian, Idaho.

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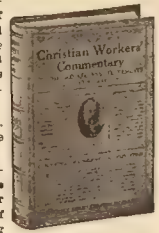
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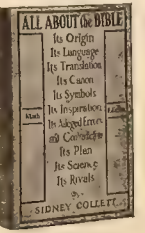
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## Notes From Our Correspondents

(Continued from Page 397)

in the evening service. Bro. Shroyer officiated. Two were baptized before the communion service. Our series of meetings will begin August 29, in charge of Bro. S. S. Shoemaker, of Hartsville, Ohio. The Fourth of July service of the four churches, Akron City, Canton City, Hartsville and Canton Center, will be held here—Rachel A. Mohr, Louisville, Ohio, June 21.

**East Dayton**—On May 2 our pastor, Bro. Wm. Buckley, began a series of meetings, which continued for three weeks. Five were baptized and two were received on former baptism. Five were baptized on the first day, who had previously applied for baptism. In April three were reclaimed and three received by letter, making a total of eighteen since April 1. May we held our love feast, which was well attended. We are expecting to have with us, July 11, Sister Eva Trostle, of Chicago.—Dacie Baldwin, Dayton, Ohio, June 21.

**Marion** church met in council June 5, with Bro. J. L. Guthrie presiding. Officers were chosen for the ensuing half year, with Bro. Jos. Bowman, superintendent; Bro. E. E. Eshelman, elder. Promotion Day was observed on our church May 30. Bro. E. P. Yoder, of West Liberty, has been filling the pulpit here every other week, since Bro. Lehman has been stationed at Mansfield.—Rachel Bowman, Marion, Ohio, June 23.

**Sugar Creek** church met in council May 22, with Eld. G. A. Sander presiding. One letter was read and one, who had left the church some years ago, was restored. Bro. David Ritchie requested to be installed into the ministry. The request was granted and the service took place Sunday, June 20, with Brethren Samuel and S. L. Driver officiating. We held our love feast May 16, an all-day meeting, beginning at 10 o'clock. Preparations are being made for Children's Day exercises.—Mrs. S. I. Driver, Lima, Ohio, June 23.

**Sugar Hill** church met in council June 5, with Eld. J. F. Brubaker in charge. Four letters were read and two were granted, because of ill health. Eld. Brubaker asked to be relieved of his charge. The request was granted and Eld. B. F. Petry was elected to fill his place. Visiting brethren were Aaron Brubaker, Noah Erbaugh, Samuel Horning, John Root and D. R. Murray.—Mary Bowser, West Alexandria, Ohio, June 22.

**West Charleston**—May 15 Bro. M. G. Brumbaugh delivered an inspiring lecture. June 6 we held our love feast, with Bro. J. B. Luning officiating. June 19 we met in business session, with Bro. Jacob Coppock in charge. One letter was granted. We decided to have a Bible School the last week in August. Prayer meeting is to be held in the homes every two weeks. June 20 Bro. J. C. Flora, pastor, gave an interesting address on Annual Conference. Short talks were given by several others who had been in attendance.—Mrs. Bertha M. Eidemiller, Tippecanoe City, Ohio, June 22.

## PENNSYLVANIA

**Artemas**—The writer recently held a one week's series of meetings at the Buck Valley house of this congregation. The meetings began without previous notice, at the close of the Sunday-school session, but there was a fair attendance, with marked interest. Five were baptized and two are to be restored to fellowship in the near future.—John Bennett, Artemas, Pa., June 17.

**Buffalo** church met in council June 5, with Bro. Greene Shively presiding. Bro. Mervyn Mensch was chosen pastor of our congregation. We held our love feast June 11 and 12. Bro. Adam Hollinger, of Shamokin, and Bro. P. C. Shelley, of Richfield, were with us. About fifty members communed. Bro. Shelley stayed with us over Sunday and preached in the afternoon.—Jacob G. Shively, Millmont, Pa., June 21.

**East Petersburg**—Bro. Grube, of East Berlin, closed a two weeks' series of meetings at the East Petersburg house May 30. The attendance was very good, and splendid interest was manifested throughout the entire service. Five came forward to the altar. One baptism was administered at Bro. Hostetter's, with the love feast following at the East Petersburg house. There were a number of ministers present. Eld. Hershey Gifford officiated.—Phares J. Farny, Lancaster, Pa., June 15.

**Elizabethtown**—Our love feast was held May 29 at the Bachmanville house. It was very well attended by the members and many others. Several visitors gave very interesting talks. A program was given at the Congregational by the Volunteer Mission Band, of Elizabethtown College, which was also very well attended. One applicant was baptized.—Mary Enterline, Elizabethtown, Pa., June 4.

**Elbethel**—Recently Bro. J. Lloyd Nedrow, evangelist, of Trout Run, conducted a series of meetings at the Elbethel house. Our council was held June 10. Our love feast took place June 12. The attendance was fairly good—forty being present.—Tura M. Knopsider, Freed, Pa., June 21.

**Markleysburg**—Our pastor, Eld. D. K. Clapper, was absent during May, but the appointments were acceptably filled by our home minister, Eld. M. J. Wolff, of Farmington, Pa. May 23 Bro. C. R. Wolf, of Brandonville, W. Va., began a series of meetings in the Union Chapel, which continued for nearly two weeks with good interest. Eight were baptized. June 7 Eld. D. K. Clapper began a meeting in the Asher Glade church, which lasted until June 13. Three were baptized. Immediately following Bro. Clapper began a series of meetings at the Pleasant View church, which continued until June 19, at which time we held our love feast. An election was held on Saturday after the examination services, and Brethren John Glass and Harvey Miller were chosen deacons. The former was installed at the Sunday morning service. Bro. Clapper delivered an excellent sermon on Sunday morning, on "World-Wide Missions." In the evening we were favored with a splendid sermon by Eld. Solomon Buckley. The visiting ministers present at our love feast were Elders Bucklew, Geo. W. Vansickle and S. C. Umbel, who was our former elder. Bro. Vansickle officiated. An offering of \$40 was lifted at Asher Glade and Pleasant View for world-wide missions.—Lucinda M. Chriss, Markleysburg, Pa., June 24.

**Montgomery**—We just closed a very spiritual series of meetings, conducted by Bro. L. R. Holsinger, beginning June 5 and closing June 20 with a love feast, which was enjoyed by all the present. Bro. Holsinger officiated. Bro. D. R. Berkey was with us. Two were baptized.—Mrs. Oran Fyock, Rochester Mills, Pa., June 22.

**Pleasant Hill** congregation met May 30 to hold memorial services for Sister Samuel Baublitz, who died some time ago. The services were in charge of Bro. J. Monroe Danner, of East Berlin, assisted by the home ministers. In the afternoon of the same day we had our Children's Day exercises. Sister Martha Martin, of Elizabethtown, Pa., gave an inspiring address. She was followed by Bro. G. Howard Danner, who also delivered a very interesting address. Some of the children gave recitations and songs. June 19 we met in council, with Eld. D. R. Hoff presiding. Six letters were granted. Our love feast will be held Oct. 9, at 4 P. M. The offering for Annual Meeting was \$56.50. Memorial services were held June 25, in memory of Sister Jacob Keeny, who died a few weeks ago. The services were in charge of Eld. L. L. Meyers, of Loganville, Pa., assisted by Eld. D. B. Hoff.—Amanda K. Miller, Spring Grove, Pa., June 21.

**Sipesville**—At a council, held June 12, the Quemahoning congregation was divided, and Sipesville was made a congregation by itself. A council meeting will be held June 29 to organize. Our pastor, Bro. H. Q. Rhodes, conducted a series of meetings at the church two weeks prior to the love feast. Seven applicants were baptized and three await the rite. The love feast was held June 20, with Eld. Zimmerman presiding. The Sunday-school work is progressing. A teacher-training class or Mission Study Class is being organized. June 30 and July 1 we expect Bro. Griffith, Assistant Field Secretary of Western Pennsylvania, to give us instruction and advice for a better Sunday-school.—Mrs. W. R. Critchfield, Friedens, Pa., June 22.

**Walnut Grove**—A Mothers and Daughters' Meeting was held June 10, when a sacred program was rendered. More than 200 mothers

and daughters were present. During our pastor's absence the services are being conducted by our local ministers. Special programs have also been rendered. Bro. L. G. Shaffer gave a most interesting report of the Sedalia Conference on June 20. In the evening observed June 22, Bro. Griffith, of Juniata College, will speak to us.—Lois Detweiler, Johnstown, Pa., June 20.

**Yellow Creek**—A Bible Institute was held at the Bethel church June 12 and 13 by Prof. T. T. Myers, of Juniata College. The meetings were well attended and much interest was shown. Many helpful suggestions were given. A collection of \$23.25 was taken for mission work at the college. We all appreciated Bro. Myers' talks.—Levi E. Greenawalt, Everett, Pa., June 21.

## SOUTH DAKOTA

Willow Creek church is enjoying a series of revival meetings under the leadership of Bro. M. M. Sherrick and Sister Alma Stump. Our love feast is to be held on the evening of July 4. The meetings opened with a good attendance and interest.—Lola M. Root, Wetonska, S. Dak., June 21.

## TENNESSEE

**Cedar Grove**—Eld. Jesse Clark, of Washington County, was with us June 12 and 13, and preached three inspiring sermons. Ten have been baptized since the last report. One has been received by letter. We expect to have ten days' singing, commencing July 3, with Sister Pence in charge. Our pastor, Bro. A. E. Nead, will be with us on Friday night before the second Sunday in July.—W. D. Isenberg, Rogersville, Tenn., June 19.

## VIRGINIA

**Green Hill** church met in council June 5. Bro. Joe Kinzie and Sister Annie Phlegar were elected delegates to District Meeting. Our love feast will be held on Saturday before the second Sunday in October, and our spring love feast on Saturday before the second Sunday in May. These will be standing dates. Our annual meeting will be held about the last of September, the exact date to be decided later.—Mrs. L. M. Austin, Salem, Va., June 20.

**Griffin** church has just finished a two weeks' revival meeting, with Bro. I. L. Bennett, of West Virginia, evangelist. The attendance was large and the interest in the sermons was good. The messages were inspiring and uplifting to the church. Our song service was directed by Miss Ollie Kerlin and was a great success.—Gertrude Robinson, Deerfield, Va., June 22.

**Mt. Zion**—We met in council at Mt. Zion, Green Mount congregation, May 23. Several letters were received and a number were granted. Preparation was made for the love feast, May 29, which was very much enjoyed by a large number of members. Eld. S. I. Bowman, of Harrisonburg, Va., and Eld. J. M. Kagey, of Dayton, Va., were with us. On Sunday Eld. Kagey preached. Afterward Bro. I. W. Miller, of the Green Mount congregation, was ordained to the eldership.—Anna M. Kline, Broadway, Va., June 16.

**Notice**—All those coming to the District Meeting at Rowland Creek church, Seven Mile Ford, Va., Smyth County, should come to Marion, Va., and call for J. L. Sims. He has been appointed to take care of those coming by rail and to secure conveyances to the church. Come the 18th or the 19th, Wednesday or Thursday mornings.—Nancy J. Suit, Seven Mile Ford, Va., June 21.

**Peters Creek** church met in council June 5, in the Oak Grove house, with Eld. N. H. Garst presiding. One letter of membership was granted and one received. A report of the treasurer showed that \$1500 of our quota of \$4500 had been pledged for the Forward Movement. The yearly church visit was ordered and provided for by the appointment of visiting brethren. Our series of meetings will be conducted by Eld. B. B. Garber, of Roanoke, Va., beginning Sept. 5. A Vacation Bible School is to be held at the Peters Creek house, beginning about the middle of August. Sister Kathryn Royer, who is doing mission work in our community this summer, and Sister Elsie Shickel, of Roanoke, Va., will have charge of the school. Delegates to District Meeting are Brethren Price Garst, C. F. Whitson and D. C. Naff.—Mildred Naff, Roanoke, Va., June 19.

**Rowland Creek** congregation met in council June 19, with Bro. J. L. Sims presiding. Bro. Martin G. Owens, of Flat Ridge, was chosen elder for this year; Bro. R. L. Suit, of Seven Mile Ford, pastor; Bro. J. L. Sims, assistant; the writer, clerk. Brethren R. B. Suit and E. J. Osborne are delegates to District Meeting.—Nancy J. Suit, Seven Mile Ford, Va., June 21.

## WASHINGTON

**Whitestone** church met in council June 12, with Bro. M. F. Woods presiding. One letter was received. Brother and Sister Woods were chosen delegates to District Meeting, with Sister Anna Brown, alternate. It was decided to have Bro. Finnell with us, while on his way back from Japan, an event which will be looked forward to with great interest. Officers for a Christian Workers' Meeting were elected, with Warren Holmes, president.—Mrs. Blanche Hawkins, Tonasket, Wash., June 15.

## WEST VIRGINIA

**Shady Grove** church enjoyed a series of meetings, beginning May 26 and closing June 19, conducted by Eld. Jeremiah Shook. He preached twelve inspiring sermons. One stood for Christ.—Bro. C. R. Wolfe assisted Sunday evening, June 6. We feel that much good has been accomplished through the efforts of our elder. We are going over our quota in the Forward Movement.—Ida D. Wilson, Brandonville, W. Va., June 15.

## WISCONSIN

**Stanley** church held her first love feast June 19. Quite a few from surrounding churches were present. Our elder, Bro. C. C. Price, of Pole, Ill., will be with us on July 29 and preside at our church council. Our pastor, Bro. Ralph Rarick and wife, will not be able to be with us until about the first of September. Bro. Clyde Cripe will fill the appointments until that time. We have arranged for a joint Sunday-school Meeting, to be conducted by Bro. Ezra Flory about Sept. 18—the exact date to be announced later.—Mrs. O. W. Henderson, Stanley, Wis., June 23.

## ANNOUNCEMENTS

DISTRICT MEETINGS	
Iowa	
July 6-8, District of Idaho and Western Montana, Payette Valley church.	July 3, 8 pm, Franklin County.
July 6-8, North Dakota, Eastern Montana and Western Canada, Salem church, Newcastle, N. Dak.	July 10, 4 pm, Milk River Valley.
July 23-25, Oregon, at Ashland.	July 3, 6:30 pm, Columbia.
July 28-30, District of Texas and Louisiana, Marvel, Texas.	New York
July 4, Willow Creek.	July 24, Lake Ridge.
Idaho	South Dakota
July 23, 8 pm, Winchester.	July 4, Willow Creek.
	Texas
	July 29, Marvel.

## THE GOSPEL MESSENGER

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., July 10, 1920

No. 28

## ...EDITORIAL...

### Sedalia and the Future Church

It would only be another proof of the proverbial shortness of human memories to say that the Sedalia Conference was marked by a higher tide of spiritual enthusiasm than the Becker Bicentennial. But it would show equal short-sightedness or dullness of discernment not to see, in the late Conference, another milestone in the progress of the church. It was not a stand-still Conference. It took a step—decisive enough that you could see it. And the direction of it was forward.

Three distinct tendencies were manifest. More than three, perhaps, but three, at least, which have a direct bearing on the future.

Let us note, first, the aggressive outlook of the Conference. For it was decidedly aggressive, in spite of a few things which may have seemed to look in the opposite direction. Signs of this were numerous.

Of such signs probably none is more significant than the appointment of a committee to devise a plan for bringing together churches seeking pastors and ministers available for such service. There is a real need here and the fact that the Conference felt it shows how far we have come toward realizing the crucial character of the pastor question. There are still many churches where the need of special pastors has not arisen. At least the need has not been felt and we may freely grant that in some cases the need does not exist. But there are many others where the cause is suffering greatly for the want of competent pastoral leadership. Here is the vital spot in most of our church problems. The action of the Conference on this matter is a good omen.

So is the endorsement of the proposed mission in Africa, the student loan fund proposition, and the authorizing of the Mission Board to carry out the recommendations of the committee on Saving Our Children to the Church. What forward-looking possibilities there are in all of these! And in this connection mention should be made of the Forward Movement plans for a year of special emphasis on evangelism. And of the Conference motto: "Evangelism and Life Service." The evangelistic note was clear and strong at the Sedalia Conference.

The outgrowth of the request for an Old Folks' Home Committee is another indication of the aggressive outlook. A plan for handling the whole subject of Church Benevolences is to be brought to Conference next year. This is fine. And one of the fine things about it is that it will not only lead to a broadening and unifying of our activities along benevolent lines, but it will suggest like possibilities in other fields. Our temperance, peace and social purity endeavors—everything in the way of social reforms—all this will be united some day under the direction of a single board which will thus find a field big enough to occupy a large part of its time. We tried something like this a few years ago, but we were not quite ready for it; we did not have it worked out well enough in our own minds. And we do not know yet exactly what we want, but we are on the way. Our face is forward. We are taking more and more a positive, constructive attitude toward the world conditions which confront us.

A second tendency very noticeable at Sedalia, was this: Our Conference is not disposed to go much further in prescribing rules for the guidance of individual conduct. We do not go into details so much as

formerly. This was manifest in the action on the committee report with reference to holding civil office, certain articles of attire, use of musical instruments, and so forth, as well as in the disposition of a number of queries. The repeal of certain obsolete minutes had the same significance.

It is becoming almost a habit of the Conference, when asked whether it is right or wrong to do this or that, to answer, It is not wrong provided you do not violate any Gospel principle. This is not a very definite answer, but for that very reason it is often the best that could be given. It throws the question back upon the judgment and conscience of the individual, and this gives practice in one of the finest exercises that can be found, for character strengthening and spiritual discernment. And this is one of the ends of Christian discipleship—"fullgrown men, even those who by reason of use have their senses exercised to discern good and evil."

As the third outstanding tendency, we note that the late Conference was jealous of the distinctive principles of the Church of the Brethren. Since Jehovah is said to be a jealous God we can surely use this adjective in a good sense.

This feeling was undoubtedly back of the Conference attitude toward the Interchurch question. Other considerations entered into it, but one was the fear, which no amount of reassurance could allay, that some compromise of principle might be involved. As to the reasonableness of that fear we can have our differences of opinion, but we must all agree that concern about the future doctrinal basis of the church is a healthy sign.

Another place where this tendency was very evident, was in the action recommending that elders and pastors provide for the instruction of those received into the church, in doctrine and the fundamentals of the Christian life.

The conviction that our system of faith and practice must not be impaired, that we have an invaluable contribution to make to the cause of Christianity, is deep-seated and gives added promise of usefulness in the years to come.

Are not such tendencies as these real marks of progress? With a constantly-enlarging program of aggressive action, with increasing stress upon the development of individual initiative and Christian character, with true devotion to the doctrines and principles which have given us our strength and which, we are more firmly convinced than ever, the world needs to make it really Christian, who can not see that the Church of the Brethren is facing a future full of open doors—doors which will lead into fields of ever-widening service in the extension of the Kingdom?

### What the Forward Movement Is Not

SPASMS of vehemence bring results quickly, sometimes. Good results, sometimes. But there is danger of harm when these are substituted for the effort which, if more moderate, is also more sustained.

Cucumbers may be forced in a hothouse, but not bread. Both are useful, but the latter is much more useful. And it takes more sunshine and more rain to produce it.

The Five-Year Forward Movement is not a short spell of violent effort. It is a time of getting under way. It is a time of getting up a proper head of steam for the long and steady pull. It is a time of preliminary practice in the job we are going to work at in earnest when the five years are past.

## CONTRIBUTORS' FORUM

### "My Bible and I"

[The author of the verses given below, Major D. W. Whittle, was a leading evangelist of his day. Turning from a lucrative position, he entered the field of evangelism. Afire with a love for the souls of men, he turned many from a life of sin to the path of righteousness. Personally, he attributed all his success in evangelism to his intense love for the Blessed Bible.—Ed.]

We've traveled together, my Bible and I,  
Through all kinds of weather, with smile or with sigh!  
In sorrow or sunshine, in tempest or calm,  
Its friendship unchanging, my Lamp and my Song!

We've traveled together, my Bible and I,  
When life had grown weary and death e'en was nigh;  
But all through the darkness of mist or of wrong,  
I found it a Solace, a Prayer and a Song!

So now who shall part us, my Bible and I?  
Shall isms or schisms, or "new lights," who try?  
Shall shadow for substance, or stone for good bread,  
Supplant its sound wisdom, give folly instead?

Oh, not my dear Bible, Exponent of light!  
Thou Sword of the Spirit, put error to flight;  
And still through life's journey, until my last sigh,  
We'll travel together, my Bible and I.

### The Church of Today

BY ELGIN S. MOYER

OCCASIONALLY we hear the statement: "The children of today are the church of tomorrow." This is true enough. It will be a sad condition for the church if, during the next few years, these young people do not develop into a strong and effective leadership. It is our duty to train them for the tasks of the future.

But I am wondering if we are putting the emphasis at the right place. What about the present? Where do the children stand today? Are they not a vital and integral part of the church right now? Our statement does not seem thus to imply. But whether we are wont to speak of them as the church of today or not, they are an indispensable part, and we must make them feel so. What could the church do without her boys and girls? Much of her life, activity and inspiration would be lacking.

Let us make our boys and girls feel that they are needed—yes, that their services are indispensable. All the boys and girls in the church should have an active part to perform in the church work. They should have some definite personal responsibilities placed upon them. The older brethren and sisters, in all seriousness and prayerfulness, should give them their share of the work, expect them faithfully to carry out their part, and encourage them in it.

There are so many tasks that the young people can do. Think of the influence they can exert upon their comrades, if they are properly encouraged! And then there are aged brethren and sisters and shut-ins, whom the boys and girls will be glad to visit and for whom they can sing and be a ray of light and a joy, if they are given a chance and a bit of encouragement. They can act as solicitors in an every-member canvass for charities and for church or mission funds. They can help to work-out programs and to plan helpful meetings in Sunday-school or the Christian Workers' Society. They should have their junior societies, junior church and many other junior activities.

They are children in the church as truly as they are children in the family. But just as truly as they are an integral part of the church as they are a part of the family. They will be active and useful in the future activities of the church just about to the extent that we use them now, and make them know that they are one in activity with the rest of us.



Boys and girls, you are a part of the church. We can not get along without you. The church could not do nearly so much as she does, were it not for you. And, listen, we want you to do still more. The church is living in a wonderful age, an age of great need and opportunity. It is an age in which our boys and girls can do much for the Kingdom. Just think of the work that you want to do and that your fathers want you to do in ten or twenty years. Well, that is just the kind of work you want to begin to do now. Yes, learn to do it now, so that you can do your work better when you are older and are the church leaders. But more than that—do it now because your part of the work is so necessary. You can do a work that older people can not do. Don't forget this—the church needs you. Give the church your best. It will be appreciated, and God will abundantly bless you.

Chicago, Ill.

### Gleanings from the Conference

BY MARY POLK ELLENBERGER

UPON entering the auditorium for the first time, we were immediately impressed by the Conference motto: "Evangelism and Life Service."

Printed in large, black letters upon a broad, white streamer, and swung directly above the platform, one could not fail to take notice of it at once.

The profound significance of those striking words—and they can never again be separated in our mind—arrested our wandering thoughts and, we believe, evoked from a thousand hearts the prayer that, through the influence of the great Conference, about to be held beneath that banner, world evangelism should receive an impetus, and that many souls would be inspired to a more complete service.

Then, later on, another streamer was attached to the lower edge of the first motto, which read: "*Live Simply, Give Liberally, Serve Faithfully, and Pray Earnestly.*"

The latter was displayed for a special program, but it harmonized so perfectly with the former, that, by request, it was allowed to remain until the close of the meeting.

A message condensed itself from the two mottoes into this: "Something to be done and the way to do it."

So clearly were the needs of the world laid before us by the splendid speakers, that no true Christian, who gave intelligent attention to the messages—delivered with such passionate earnestness by those who have sacrificed, suffered and wrought in the strange, far-away lands, and who bring to us their personal experiences—can ever again forget his responsibility for the untaxed, unsaved millions of souls in the world today.

We were reminded that "one soul passes into the great unknown world at each tick of the clock, that 9,000 souls would perish while we were sitting in the afternoon service, and that two and one-half millions went down in the darkness each month."

We were pointed to Calvary for our answer, when we question God's relation to the heathen world—his concern for the wretchedness there. "Look upon Calvary and read God's answer there. I have had mercy—you have mercy."

"God will take care of them, but what of our responsibility? Is it right to receive redemption from those scarred hands, and give him only what is left after our luxuriant living? Can we afford to give him but the crumbs that fall from our feast? We have no right to crucify Jesus afresh!"

After the touching appeal, many hearts must have been convicted; self-questioning in many minds arose, no doubt, for we have not done what we could so easily have done.

The Conference offering was great, but does it represent actual sacrifice and frugal self-denial?

What might it not have been, had we given until we actually felt the drain upon our resources? A million dollar offering would not have brought us to that point.

We are haunted by that ringing question: "What are you going to do about it?" What are we, indeed, as individuals, and as a church, going to do about it?

We are persuaded that one of the greatest contributions of power for good comes to our Conferences in the presence of our returned missionaries. Their zeal for souls, and their enthusiasm for Christian service is contagious and spreads the fire of the Spirit as no other human agency can do. They have gone into the far distant country. They have seen the want and woe and degradation from which they have labored to rescue the perishing souls. Then, after a term of years so spent, they return like the homing pigeons, to the homeland with their message. Wounded they may be, in body, but they are strong in spirit. Their message is kept safe until confided to the hearts at home, where the divine fire is fanned afresh and, in response to the world call, silver, gold, flesh and blood are laid upon the altar of love and service.

In no department of the Conference are growth and development more noticeable than in the different Women's Meetings. The value of organization and of definite purpose is recognized, and a specific objective has created a warm response to the call of the Forward Movement. A general uprising in the cause of Christian Education and Missions, both at home and abroad, is apparent. That the church needs feminine as well as masculine judgment and action, has been proved by the impetus given to Sunday-school and mission work by the active participation of women.

When women catch the vision, and get busy, who can surpass them in building sentiment for the propagation of Christian ideals and in turning the tide of liberality, encouragement and prayer towards our missions, and our schools, from which recruits must come for future evangelism and service?

And there, too, we find the unflinching influence of the missionary sisters, who, in their gentle way, reveal the cruel facts and needs of heathen life. As a result, plans are being pushed for Christian schools and hospitals in the foreign fields, without which the most effective service can not be given.

A practical demonstration of the contrast between the Christian hospital bed, and the heathen way was made in the exhibit seen in the Educational Building. A strong, sanitary and fully-equipped bed, dressed in immaculate white, stood in one corner—a Christian hospital bed. In the opposite corner—the line of demarcation made by laying a piece of rough two by four upon the floor—a wisp of straw had been sprinkled upon the bare floor. That constituted the heathen hospital bed. We did not need the placards in order to distinguish one from the other.

Turn as we would, there was no escaping the fine sentiments and poignant appeals of the splendid posters upon the walls.

For instance: "If your map has less than the world upon it, you can not rightly decide upon your field of Christian service."

"One hundred million people in the United States are supplied with churches, schools and hospitals."

"One hundred million people live in lands unoccupied by Christian missionaries and outside the plans of any missionary agency."

And again we hear the voice of God asking: "What are you going to do about it? There is a way—God has provided it; he makes no unreasonable demands: "Live Simply, Give Liberally, Serve Faithfully and Pray Earnestly."

Again it was very encouraging when—at the close of the Women's Meeting, conducted by the sisters of the Dress Reform Committee, after the "Simple Life," as "the only way out" of our many problems, had been thoroughly discussed in its many phases—a sister expressed her desire to know the sentiment of the large and attentive audience concerning the doctrine of simplicity. She asked the Chairman to call for a standing vote of those who wished to pledge themselves as being willing to stand back of the Committee in their work, and to encourage and pray for true simplicity of life, in all its phases, as a principle of our church. The vote was almost, if not quite, unanimous. And the decision made by that splendid body of Christian women, promises much for the church in the future, for which we thank God.

Upon the whole we conclude that if there were any among us who prophesied before the Conference that

confusion, dissension and perhaps division were imminent, they must have forgotten to calculate upon the earnest prayers of the faithful, that the Holy Spirit should pervade the atmosphere of the meeting, so controlling our minds and hearts, our actions and lips, that evangelism and service be not impeded. Truly, "prayer releases power." Thus, after having drunk deeply of the fountain of courage and inspiration, all could return home with a clearer vision of the world's needs and of their own duty toward them, and with a deeper conception of Christ's great sacrifice on Calvary.

While the Conference of 1920 has finished its program, plans for 1921 are already being made. Let us keep the lessons, learned in the former, fresh in mind, that we may build constructively toward the latter, aiding it to be greater still!

Skidmore, Mo.

### Let Me Know What Is Right

BY OLIVE A. SMITH

To a person who has a strong desire to live close to God, there is no more persistent longing than that for a knowledge of right and wrong. We learn to beware of any individual who is never in doubt as to what is right. Thinking we do right, we do wrong—not once in a life-time, but repeatedly. Moreover, the results of our wrong-doing can not be removed. We may pull out the nails we drove into the post, but the holes remain. Our very heart's blood can not buy back the treasures we lost because of our selfishness, our unkindness, or some other of the personal faults which beset the human soul. Yet, at the time, we may have been quite sure that we were doing right.

There are many murderers who have never been tried for their crimes because their victims perished slowly, inch by inch, as it were, under the blighting effects of selfishness or the scourge of petty ambitions. The world, all innocent of these relations of human souls, may applaud the murderer for his goodness.

The moral law does not seem as simple as in the days when the Nazarene walked and talked with men. With all the apparent increase of crime and sin, however, who would say that wanton wrong-doing is more common? With the growing complexity of life there have come complexity of obligations and confusion of the principles of right and wrong. It is the egotist or the morally self-sufficient person who always says: "I know that I am doing right." The man of true Christian spirit will say: "I wish I might gain more knowledge of what is right, and act in accordance with that knowledge."

Emporia, Kans.

### The High Cost of Inefficient Sunday-school Teachers

BY MRS. JOSEPH MILLER

WE hear much about the high cost of living, these days—all necessities having reached an extremely high point—but it remained for a wide-awake young brother to "stir us up," as the Apostle Paul would say, and awaken our minds to the fact that we have a great many inefficient teachers in our Sunday-school. Although I heard a number of good talks at the Sunday-school Meeting, where the young brother spoke on the subject which heads this article, yet none of them impressed me as deeply as this one.

Recently I heard a good brother say that he would rather have his daughter remain away entirely from Sunday-school, than to have her receive some of the teaching she was getting there. Another person remarked that the lack of proper teaching was also detrimental to the Sunday-school and church. It seems as if the Sunday-school, in the minds of different parties, has been "weighed in the balances and found wanting."

Much literature has been sent out by the Brethren Publishing House, and many articles have been printed, concerning the training of Sunday-school teachers, and, we presume, some have heeded the good advice given, but we know there are numbers who have not, and the schools are running along in the same old rut,



picking up a teacher here and there. It seems, in my humble opinion, that we are deplorably lacking in our teaching force.

Let us ask ourselves a few plain questions: Are we as careful in selecting our superintendent and the officers and teachers of our Sunday-schools, as the Boards of Education are in selecting their corps of teachers for our day-schools? I am sure we can all say "No" to that question. Well, why are we not? Should not the spiritual be of far more value than the mental and physical? What will our children gain if they learn all that teachers and textbooks can give them, and yet lose their souls?

In the selection of our superintendent, officers and teachers, do we pray earnestly for guidance? Do we study our members and select consecrated men and women, who know their Bible and can teach it in a way that will draw our children to it, so that they will love and reverence God's Holy Word and will have a desire to follow its teachings? Do we select Christian men and women whose daily lives correspond with their "Sunday life"?

We have all seen this same thing occur in congregations, where the same superintendent and teachers are put in year after year, whether efficient or not. You know we are noted for "reelecting," as you will realize if you look over the GOSPEL MESSENGER correspondence. I don't know why it is, unless we are too indifferent, too lethargic, to exert ourselves in trying to find the BEST material the church has to offer. There are congregations where one or two families hold all the offices, or most of them. Sometimes you find that the superintendent and three or four members of his family, take care of the Sunday-school. There may be splendid talent lying dormant in those congregations, but no chance is given for development. There are members coming into the church who are very consecrated to the Master, but they are never given the least thing to do, and they become discouraged, feeling that their talents are all laid away in a napkin.

Oh, the lamentable condition all over our land, not only in our own church, but in other denominations, of inefficient Sunday-school teaching, where the children are taught a little of everything else, but very little of the Bible truths. Some teachers try to hold their pupils by "buying" them with knickknacks—candy, cards and presents of various kinds. Some teachers allow the lesson hour to be taken up in "cheap" talk—parties, new dresses, moving picture shows, ball-games, etc. Some try to "bait" the young folks by offering a good social time, during the week, picnics, parties, etc. All these things have their place and time, and young people must have clean, social pleasures, but if you can't hold your scholars by teaching them the Word of God, by holding up to them the Blessed Christ—the One altogether lovely—as their Ideal, their Model; if you can't hold them with fundamental truths—then it is time for you to QUIT. You have missed your calling.

If you can not devote MANY hours to Bible study during the week, and spend much time on your knees, asking God's help and guidance in leading these dear souls; that are entrusted to your care, to Christ, then give up your class at once, for it is best for you as well as for your pupils. If you think you can snatch a few moments' time to look over the Quarterly, and then expect to teach a class and make the pupils think you know all about the lesson, you are mistaken.

A certain teacher once said: "Oh, I don't need to study the lesson very much; I have been reading my Bible all my life, and all I need is just a little while to look over the lesson." But if you were in that class once, you would know that the teacher had not given much study nor thought to the lesson before him, for he had very little to impart to his scholars that was really worth while. High cost of inefficient teaching? Yes.

Bro. H. K. Ober told his view of an ideal Sunday-school teacher at a meeting I once attended. The writer having attended Sunday-school for over forty years, and having had good, bad and indifferent teachers, is free to say that only one of them ever came up

to Bro. Ober's high ideal. That woman is a very devout Christian, who spent much time on her knees in prayer for her work and her pupils. Many hours were spent with her Bible before her. She often got up as early as 4:30 and 5 o'clock in the morning, that she might have more time for these devotions.

Although she was reared in a deeply pious Christian home, and had read her Bible since childhood, yet she felt that much time, thought and prayer must be given, if she were to be a successful teacher, and her scholars knew, when they came to the class, that they would hear something, worth while. They received sound Bible truths that would stay with them during the coming week and through the months and years as they passed by—they were FED.

Another attribute that corresponded with Bro. Ober's ideal teacher was the fact that while the pupils were being "filled," she was also able to "draw them out"—get their view-point—not allowing herself to do all the teaching or "preaching," as some call it. A Bible quotation, a word fitly spoken here and there, would help the class to see wonderful truths, get helpful, practical suggestions as the lesson was unfolded to the attentive hearers. That class became an organized one, studied missionary problems, and became decidedly missionary in spirit. During the almost five years in which the class was in existence, between four and five hundred dollars was given to foreign and home mission work. Hundreds of visits were made to the sick and the distressed. The afflicted and shut-ins were remembered with postcard showers, letters of comfort, gifts and flowers. The poor were assisted in various ways.

During the existence of that class, five of its members were called to teach classes in the Sunday-schools, and one member, who moved into another District, became superintendent of the school.

If one class can be a success, why should not others? They will be if they have a consecrated, ideal teacher at the head of it.

2603 N. Sichel Street, Los Angeles, Calif.

## The Bible the Book of God

BY CHAS. M. YEAROUT

"Seek ye out of the book of the Lord and read."

WE should search this Book and study it, that we may know what the will of the Lord concerning us is. The Psalmist says: "Thy word have I hid in mine heart, that I might not sin against thee." This Book is like a fruitful tree by springs of living water, which furnishes food and drink for the weary traveler. Its rich stores are inexhaustible. Here satisfy thy hunger and thirst, by partaking of the soul-reviving feast, and drinking from the streamlets of salvation.

Many people do not seem to appreciate the Bible as the Inspired Word of God. Many of its teachings and doctrines are regarded lightly, or ignored entirely, by some who profess to accept of it as the Word and Counsel of God. Many seemingly forget that its Author is the Infallible God, and that its truths are eternal and unchangeable, and are given to man by the Infinite Father for man's guidance and government in this life, fitting and preparing him for the life to come. If the truths of the Bible are accepted of and lived up to practically, they make us just what God designed we should be in this world, in order to be his sons and daughters. It is the only safe Guide to direct man through this earthly pilgrimage, pointing the humble, trusting believer constantly to the Lamb of God that taketh away the sin of the world and to that peaceful rest in the fair climate of eternal glory.

Some one has so beautifully and aptly expressed the value and worth of the Bible in the following lines, that I here insert them as my own:

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

"Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed.

"Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibility; will reward the greatest labor, and will condemn all who trifle with its sacred contents."

The Bible is composed of two grand divisions or parts—the Old and New Testaments. The Old Testament unfolds God's plan in types and shadows, pointing forward to the coming of the promised Messiah, and Savior of the world. The New Testament is a revelation of God's ultimate will and completed plan of human salvation. The gems and truths of the ages are here unfolded to man's understanding and comprehension in and through Jesus Christ, "who brought life and immortality to light through the Gospel." In him are revealed the hidden mysteries and purposes of God in bringing about man's deliverance from sin and the clutches of Satan.

Do we desire heavenly wisdom? It is here revealed and made accessible to man. Do we desire to know God? He here introduces himself in all his beauty and power. Do we desire to walk in the paths of righteousness? They are here pointed out in unmistakable terms. "The wayfaring men, though fools, shall not err therein." Do we desire to make a preparation for the heavenly home? The how, with clear instructions, is given in God's holy Word. Do we desire to be freed from the disease and ravages of sin? The infallible remedy is prescribed in the Bible. Take the remedy according to the divine directions and be made whole. Are you in darkness and far from home? "Thy word is a lamp unto my feet and a light unto my path," and constantly points the wayworn pilgrim heavenward. The pathway from earth to heaven is plainly marked. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

But in order to have and enjoy the light of life, we must walk in the light. The lantern only lights the pathway of those who walk in its light. It lights the way for a step. Take that step and it lights another, and so on to the end. The Word of God marks out and lights up the pathway to glory, but only guides those who take the steps as they are lighted by the teachings and principles of righteousness, laid down in the Gospel plan of salvation.

To know the Bible in its spiritual meaning is to know God. To know the Bible is to know the love of God. To know the Bible is to know Christ as the Savior of men. To know the Bible is to know man, and his relationship to the Divine Father. To know the Bible is to know the cost of man's salvation and the value of the souls of men. These things are revealed only in the Bible. To practice the things taught in the New Testament, is to know and understand the truths of the Bible:

"Blessed Bible, how I love it!  
How it doth my bosom cheer!  
What hath earth like this to covet?  
Oh, what stores of wealth are here!  
Man was lost and doomed to sorrow:  
Not one ray of light or bliss  
Could he from earth's treasures borrow,  
Till his way was cheered by this.

"Yes, I'll to my bosom press thee,  
Precious Word! I'll hide thee here!  
Sure my very heart will bless thee,  
For thou ever say'st: 'Good cheer!'  
Speak, my heart, and tell thy pond'rings;  
Tell how far thy rovin'g led,  
When this Book brought back thy wand'rings  
Speaking life as from the dead.

"Yes, sweet Bible, I will hide thee  
Deep, yes, deeper in this heart;  
Thou, through all my life, wilt guide me,  
And in death we will not part.  
Part in death! no, never, never!  
Through death's vale I'll lean on thee:  
Then, in brighter worlds forever,  
Sweeter far thy truths shall be."

The poet composed the above lines on the statement of the Psalmist: "Oh, how I love thy law!"  
Chico, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, July 11

Sunday-school Lesson, Jonathan Befriends David.—1 Sam. 20.  
Christian Workers' Meeting, With Jesus and the Open Book of Nature.

### Gains for the Kingdom

Two baptisms in the Laton church, Calif.  
Ten baptisms in the Elk Run church, Va.  
Two baptisms in the Huntingdon church, Pa.  
Two have been reclaimed in the Ft. Wayne church, Ind.

Eight baptisms in the Ashland (Dickey) church, Ohio,—the result of Decision Day.

One baptism and two received on former baptism in the Willow Grove church, N. Dak.

Twenty baptisms in the Worthington church, Minn.,—Bro. J. F. Swallow, of Seavey, Minn., evangelist.

One baptism in the Zion church, Mich.,—Bro. Samuel Bollinger, of Vestaburg, Mich., evangelist.

One was baptized and one reclaimed in the Fairview church, Mich.,—Bro. Nathan McKimmy, of Toledo, Ohio, evangelist.

Twenty confessed Christ at Burnham church, Pa.; fifteen have been baptized and two reclaimed,—Bro. H. B. Heisey, of Lewistown, Pa., evangelist.

### Our Evangelists

Bro. R. E. Gotschall, to begin Sept. 19 in his home church, Hartford City, Ind.

Bro. Wm. J. Tinkle, of Chicago, to begin in August in the Solomon's Creek church, Ind.

Bro. J. F. Britton, of Vienna, Va., to begin Sept. 14 in the Center church, Ind.; Leonard, Mo., August 21; Mondovi, Wis., July 31.

Bro. Joel A. Vancil, of Barnum, Minn., to begin July 11 in the Golden Willow church, N. Dak., instead of June 20, as stated in our issue of June 19.

### Personal Mention

Bro. J. W. Fyock, of Toledo, Ohio, has consented to take pastoral charge of the Pine Creek church, Ill., and will enter upon his new duties in the near future.

On account of health conditions in his family, Bro. Joel A. Vancil, of Barnum, Minn., has found it necessary to locate in a milder climate. He is ready to consider calls from churches in need of a pastor, with a view of taking up the work by Nov. 1, or possibly sooner. His preference is to devote all his time to pastoral work.

Bro. W. J. Horner, of Chicago, who is helping some of the churches to complete their Forward Movement financial campaign, gave the "Messenger" rooms an appreciated call recently. Aren't you getting tired of hearing so much about money? So are we. Let's hurry up a little and get that out of the way, so we can give our thought to higher things.

It was a very pleasant interview indeed we had with Bro. W. B. Stover, the other day, recalling the circumstances of his first going to India, twenty-six years ago, and the developments of our mission work since then. Bro. Stover had come over from Mount Morris, where the reunited family is living during the furlough period, after seven years of separation. Do you imagine they enjoy it? By the way, what have you done for the sake of the Kingdom? Something you could really feel?

### Miscellaneous Mention

Notice to Churches of the Southern District of Indiana.—Bro. Jacob A. Miller, Gaston, Ind., Writing Clerk of last District Conference, announces the following: "All matter intended for the District Meeting Booklet should be sent to the writer not later than July 25. Please be prompt."

We go to press with this issue on Saturday forenoon, in order that it may reach our readers in ample time, and without being delayed by the suspension of activities during the observance of Independence Day. News items that reached us too late for this issue, will be found in next week's "Messenger."

It is gratifying, indeed, to note that in many of our congregations appropriate Fourth of July services were arranged for. With a little care, the exercises can be made not only interesting to young and old, but highly profitable as well. In many localities the question resolves itself to two alternatives: Will we, as a church, arrange for an appropriate observance of the day, or will we simply do nothing at all, allowing some of the members—those least able to withstand temptation—to drift

with the thoughtless, worldly-minded crowd, into places and associations of questionable propriety? It is a question well worthy of careful study.

We speak quite emphatically, sometimes, of "contending for the faith." A worthy aim it is, to be sure, but we are made to wonder, now and then, whether our conceptions of "the faith" are quite as clear as they ought to be. Is there not a possibility that we may contend for some pet notions of ours, instead of contending for "the faith once delivered to the saints"?

The Minutes of Annual Conference for 1920 are now in the hands of the printers and will be completed as rapidly as our facilities permit. The decision of Conference makes it the duty of each District Secretary to order a sufficient number of Minutes to supply each family with a copy. Our quantity price for all such orders is three cents per copy. Others, who may wish to buy a few copies only, may obtain them at the rate of two copies for ten cents.

Notice to the Churches of Northern Illinois and Wisconsin.—Bro. J. E. Miller, Elgin, Ill., Writing Clerk of last District Conference, desires to direct special attention to the following announcement: "Those churches that have not yet sent in their queries and other business to come before the District Meeting of Northern Illinois and Wisconsin should not fail to do so at once. The same applies to special and irregular committees and boards of trustees, whose items of business are to appear in the Program of Business."

How did you celebrate the "Fourth"? Is it going to help you to be a better citizen hereafter? At a certain prayer meeting last week the leader remarked, speaking of "Training in Good Citizenship," that he knew of no better way to be a good citizen than by being a good Christian. Right, wasn't he? Or do you find the two ideas irreconcilable? Does your "citizenship in heaven" unfit you for good citizenship on earth? Or the latter for the former? Consider how Paul did honor to both his heavenly and earthly citizenship.

Will those contributors whose patience has been well nigh exhausted because their articles have been so long in getting into print, see if they can not find in stock still a little more of that fine Christian grace? This exhortation has special reference to those who sent us contributions of unusual length. When the ordinary mechanical difficulties are intensified by an occasional shortening of the space at our disposal, the chances of the short article's taking precedence over the long one are correspondingly increased. But "all things come to him who waits," the proverb says with much, if not with literal, truth. So just "learn to labor and to wait."

"The church is a workshop and not a dormitory," said Alexander MacLaren, and when he made that significant statement he put his finger on a tender spot in the life of the church. There has ever been a tendency, on the part of many religiously-inclined folks, to use the church as a sort of Pullman car, whereby they could sleep their way into the Kingdom. The Lord supplies no Pullman service this side of the night of death. By that time all reservations are final. Many church members of today should take to heart what the Lord said so emphatically in one of his parables: "Why stand ye here all the day idle?" To each of us comes the decisive message: "Go work today in my vineyard."

We are almost afraid to say anything about it lest our hopes be dashed to the ground again, but the prospect that our paper troubles will soon be over, for a while, is better than it has been for some time. Last week, owing to the fact that promises are not as good to print on as paper, we got into something of a predicament. Having planned the full-size issue, we found our paper supply about forty per cent short. After some very energetic hurrying and scurrying, we were able to tide over the emergency and provide for a half-size issue this week. And now we have enough paper for full-size issues for the next two weeks, and great hopes of—but why concern ourselves about that now? "Sufficient unto the day is the evil thereof."

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## AROUND THE WORLD

### A Wise Decision

According to late reports, the French Government has decided to cease blaming the United States and American speculators for every ill that has fallen to the lot of France, of late. With praiseworthy determination the officials in charge have come to the conclusion that there is just one way to surmount the difficulties, everywhere apparent. It is the application of the magic remedy—"work," and plenty of it. As we read it, we were forcibly impressed by its applicability to the spiritual realm. Many congregations deplore, the chaotic conditions by which they are confronted. There is but the one unfailing cure: "More work for the Kingdom."

### A Marked Transformation

When Henry Howard began work among the Terero Indians of Brazil, six years ago; he found them to be drunken, lazy, brutal, illiterate, immoral and diseased. They were without God and without hope. During his years of strenuous effort, in the uplift of these people, he was opposed by Romanism, by drink-selling traders, who imposed upon the natives on every occasion, and by other unscrupulous exploiters. When Mr. Howard left on his furlough, recently, he could point to one hundred earnest converts, eight native preachers, and a day school of 580 pupils. The drunkards of bygone days are now sober; immoral men are now clean-minded and God-fearing; profligate youths are now staunch defenders of Gospel principles. The wonderful change is a demonstration of God's wondrous grace.

### Has Labor Overreached Itself?

In addition to high prices of lumber, the abnormally high wages, insisted upon by carpenters and other workers, have seriously curtailed building operations throughout the country, and especially so in Chicago and other cities. The result is that no one who is not compelled to do so, will undertake construction work of any sort, until prices and wages get back to something like normal. And still there are strikes and more strikes. But who will be benefited? Under present conditions, the strike army is likely soon to become an army of unemployed— anxiously looking for jobs. A survey of the situation in general goes to show that there is a possibility of so thoroughly losing sight of "Golden Rule" principles that disaster will impend. In the end there may still be high wages, but little or no work.

### Robbing Childhood of Home Privileges

Half of Russia's children, three years old and over, are now cared for in state homes or barracks, under control of the government. While these institutions are described by newspaper correspondents as "bright stars in the darkness of the Soviet government," the mere fact that they are necessary to save Russia's dependent children from starvation, is really the most severe indictment of the inadequacy of the Soviet principles. We are quite sure that American parents would not agree to a plan as described above. They want the privilege of rearing their own children, and they demand conditions which will permit them to do so properly. The state home plan was once tried out in Sparta, the capital of ancient Laconia, but as a matter of fact, the people of that country contributed less to civilization and achieved less, in its brief day of power, than any other people of similar note. Home life at its best is the strength and stability of any country.

### The Armenian-Turkish Situation

In view of the fact that our people have been munificent donors to the relief work for the suffering Armenians, the report of the Commission, sent to investigate the Armenian-Turkish situation, is both interesting and enlightening. The Commission, which was headed by Major General Harbord, spent several weeks in Turkey and Armenia, traveling extensively through the country and making a close and intelligent investigation of the entire situation. Their findings fully confirm all the previous reports, concerning the horrors of the situation. Fully half of the Armenian people have already been exterminated, and a large part of the remainder is so enfeebled by starvation and disease that the condition of these survivors is extremely deplorable. The Turks have also suffered a great diminution of man-power on account of the war, although they still outnumber the Armenians and relentlessly continue their persecution. The Commission, while it does not make definite recommendations concerning the assumption of a mandatory by the United States, does recommend that if we assume the mandatory, it should extend over a large section of Turkey and include Constantinople. In the opinion of the Commission, the assumption of a mandatory for Armenia alone would involve us in great difficulties and would necessitate the keeping of a great force of soldiers there for a long time. It is thought that the Turks would not object to a mandatory by the United States—this country



being wholly altruistic and having no territorial ambitions. In that way Turks and Armenians might be brought to live together in reasonable peace and harmony. Such an undertaking, according to the Commission's estimate, would cost our country \$275,000,000 for the first year, and gradually decreasing amounts for subsequent years. It would inspire renewed interest at home in the regeneration of the Near East.

#### Moslems as Gospel Propagators

Dr. Alexander, a mission worker in Egypt, gives a most encouraging report about the missionary zeal of converted Mohammedans and some, even, not yet in church fellowship. As they happen to meet, they are eager to discuss Bible topics, and they can readily point out the superiority of the Blessed Book over the wholly inferior Koran, the sacred book of Islam. On the trains in Egypt, in places of business, in the shops, in the khans, Moslems are frequently seen with a copy of the New Testament, which they read to their fellows. As a rule, all educated Moslems have a copy of the Bible in their libraries. Many of them have committed to memory portions of the Gospels and of the Psalms. They are free to admit that Mohammedanism has nothing so exalted as the sublime teachings of the "Sermon on the Mount."

#### Proposed Union of Mennonites and Amish

There has been a strong pressure among both Mennonites and Amish, that the two bodies—so similar in religious sentiment and general practice—enter upon negotiations that will eventually bring about a close organic union. A conference to that end was recently held at Milford, Nebr., which gathering is described by the editor of the "Gospel Herald" (Mennonite) as a more harmonious meeting than any he ever attended. He frankly says: "As the two wings of the church have been one in fact for a number of years, it is fitting that the last remnants of the 'middle wall of partition' be wiped away." This promising effort of our Mennonite and Amish friends well deserves to meet with success. Incidentally it might suggest a course of action by which other denominational units, closely affiliated in general religious belief, might join their forces in a united and constructive campaign for righteousness.

#### Turning Waste into Money

Realization of more than \$500,000 a year from the sale of waste material, which ordinarily would have been thrown away, is an achievement of the Pacific Division of the American Red Cross, embracing California, Arizona and Nevada. Tin foil, old newspapers and magazines, old metal, rags, rubber, etc.—ordinarily, perhaps, regarded as being of small value—will furnish, when carefully collected and stored, large sums in the aggregate. While reading the above, we were reminded of an interesting incident that occurred in a British village. A little crippled girl was much impressed with the desire to give to foreign missions. With no means of her own, she determined to collect iron and other old metal, hoping that from the sales of these she might secure the needed funds. Taking her little wagon, she laboriously went her rounds day after day. Her purpose soon became known, and the contributions of waste material were many, amounting in the aggregate to nearly \$1,000 for the first year. "Who hath despised the day of small things?" questions the prophet. "Gather up the fragments that nothing be lost," is the admonition of the Master to his disciples. Through the centuries the message comes to his children of today, urging them to utilize even the waste material for the glory of the Kingdom.

#### Methodist Attitude Towards Amusements

A great moral victory was gained at the late Methodist General Conference in Des Moines, Iowa, when the clause against worldly amusements was retained in the "Church Discipline," unchanged, by a vote of two to one. It appears that the attack upon that part of the Methodist "Discipline" was sponsored chiefly by the Association of Dancing Masters and moving picture promoters—influences wholly outside of the church proper. That sinister intriguers of that sort found it possible to gain a foothold in the deliberative body of a leading denomination, is astounding, but that, in this case at least, their well-planned scheme was foiled, is gratifying indeed. Hereafter, as in the past, worldly amusements can not be engaged in, by a member of the Methodist Church, if he desires to remain in good standing. Of course, much will depend upon the faithfulness with which the amusement ban is enforced. It must be more than a dead letter—not merely because it is a rule of action for its members, but because the spiritual attitude of the church makes it a power for righteousness beyond anything in its history. And that statement applies to any religious organization that claims to occupy a high spiritual plane. Significantly Paul says: "Do I seek to please men? . . . If I, yet pleased men, I should not be the servant of God." Seeking to retain the favor of others, we may sometimes be induced to share in amusements contrary to the spirit of the Holy Oracles.

#### A Campaign of Iniquity

Much indignation has been aroused by the pernicious activity of the British-American Tobacco Company, in seeking to win the people of China for the cigarette habit by every possible expedient. Already more than \$5,000,000 has been spent in the distribution of samples, and the promoters are hoping to reap a most copious harvest from the sowing thus made. For several months, a package of cigarettes was wrapped in every parcel of dry goods, sold at the stores to the Chinese women. As a result, the cigarette habit is being fastened on the unsuspecting people of China, upon whom, hitherto, opium had a strangle-hold, which could only be dislodged by the most stringent governmental edicts. How can so-called Christian nations allow this cigarette propaganda?

### Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

#### To the Churches

The busy days in the treasurer's office, since Conference, with the care in records, sending out annuity checks for July first and transferring responsibility, caused by the absence of Bro. Williams during his trip to the mission fields, have made it impossible to tabulate the reports and money received, for an accurate report in the "Messenger" this week. This will be done as soon as the data are available. It is approximately correct to say that more than \$700,000 has been reported by about 600 churches. This means that about 400 churches have not reported as yet. Many of these will, and we hope that all will during the year. At the end of the year there will be a report of all the congregations, and we trust that each one shall have done what it could.

We want to do for each congregation what we have done for others, and since the Conference has cleared the way for those who were anxious over the Interchurch relations, we shall be glad to render any service to any congregation that will be to the glory of the Lord and the progress of the church. We are anxious, too, that the financial part of the program shall be completed, so that we can give all time and energy to the awakening of the church to her possibilities and privileges in evangelistic endeavor.

To go forward means the necessity of power. Weakness is the cause of backstepping and standing still. The spirit of the early church and the apostles was one of undaunted faith, courage and power. It is this apostolic faith, and allegiance to the Master of Life, who leads us on, that we need for our day, or any other day. This is the need of the church. We need a new realization in prayer. We need those who shall go aside to spend much time in prayer. We need those who shall believe that prayer is the fundamental thing, with the reading of the Word, in directing proper home life, and who will have the courage to establish and maintain the family altar. We need those who believe in the Living Christ, and who will go to the place of worship, irrespective of poor sermons and uninspiring singing, to join others in praise and prayer for definite purposes and work. Will you help to create this faith in your congregation by being one who shall joyfully do this, because of what Christ has meant to you?

We want to make the next eighteen months, if it is God's will, more effective in evangelistic service. This will need much wisdom in planning and prayer. We cannot witness until endowed with power. We can not do anything worth while until we have prayed about it. But prayer, to be effective, must mean that you are willing to do anything within your power and strength to bring about the thing you pray for. Anything less than this would mean insincerity. So if we believe it is better to walk with Christ than alone in the dark, we should embrace every opportunity to help those who know not the Lord in the forgiveness of their sins. What opportunities we have lost for personal evangelism! This is the reason why many of us have lost the consciousness of the Lord's presence and power. Love must express itself, or die. Faith must act or we lose her inspiration. We may not always win those whom we approach, but if we approach them with the proper motive, we shall be stronger and they shall be no worse.

We have depended so long upon series of meetings and special evangelistic seasons that we have almost forgotten that evangelism is the regular business of the church and every individual Christian. All we are, do, say, give or pray, should be to advance the work of our Master, the Kingdom of Christ. This is done by strengthening ourselves in worship, by observing the ordinances, and in Christian fellowship. It is done by the fine Christian spirit with which we do our business, on the farm, in the shop, store and factory. It is done by the way we dress, act and live, whether at work or play. Any attempt, too, to win others to Christ by talk, unless backed up by these daily evidences of life, will lack power.

There is just as much sense in talking to others about the Christian life as about most of the things we do, and much more so than about some of the frivolous things of our conversation. There is just as much pleasure too, and the kind that keeps sweet longer. A passenger alighting from a street car said to the motorman: "A fine morning." The motorman replied: "Most assuredly; the Good Lord made it." That passenger was a better man all day because of that testimony. Another man met his neighbor, saying: "A fine morning." The reply came: "Yes, overhead" (because it was sloppy on the streets). Immediately the kindly suggestion came from the first speaker that "he was thinking overhead; not underneath." A week later that neighbor called and said he, too, had been "thinking overhead," since the morning greeting, and wanted help. Will you "think overhead" until you can talk "overhead" and live that way too? Paul meant something like this when he said: "Our citizenship is in heaven." How nice it would be to carry a little of the spirit of that citizenship everywhere we go! Let us begin today!

### THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

#### "Our Business"

Luke 2: 40-52; 1 Peter 2: 9; Hebrews 10: 22-25

For Week Beginning July 18, 1920

1. **What Is Man's Real Business?**—That which engages most of our time and attention, that which is our principal concern of interest, may rightfully be regarded as our business. Looking at the answer, given by Jesus to his parents when they found him in the temple, we can readily see that, even at that early age, the service of God held first place in his life.
2. **Christ's Submission to the Will of His Father.**—As we follow the Master through the busy years of his ministry, we see him living out the truth of the words which, seemingly, were characteristic of his entire life: "I came down from heaven not to do my own will but the will of him that sent me." He made the Father's business HIS BUSINESS—truly a blessed example to us! No matter whether he labored in the carpenter shop, at home, or in the synagogue, he did and said the things that were pleasing to God.
3. **What Was the "Father's Business" as Accepted by Christ?**—Fully realizing the lost condition of man and the need of a better covenant, Christ made it his business to proclaim to all mankind the joyful news that the Loving Heavenly Father had sent him to give eternal life to all who will believe and accept that Glorious Message. This was the Father's and the Master's business in this world.
4. **How Christ Performed His Allotted Task.**—Despite the opposition and persecution of the Jewish leaders, Christ nobly performed the work that had been laid upon him by the Father. Patiently he suffered for us, enduring "the contradiction of sinners against himself," the reviling, the mocking, the buffeting, the crown of thorns. Submissively and patiently he continued on until, with the sin of the world resting upon him, he cried out, in the agony of the cross: "It is finished." His unblemished life was given as a ransom for us.
5. **Christ's Parting Message and Its Import to Us.**—Before his ascension Christ gathered about him the faithful few who had believed, and commissioned them to go into all the world, and tell the story of the "abounding love" that prompted the Father to give his only-begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." It is, without question, the one chief business of man to go into all the world with the Gospel Message. If individually prevented from active work along that line, there is ample opportunity to help others in going.
6. **Peter's Exalted Conception of the Christian's Business.**—The apostle speaks of Christians as "a chosen generation, a royal priesthood, an holy nation, a peculiar people," and lays upon them the duty of showing forth the beauty of holiness to all the world. He teaches that everywhere and at all times this duty has its place and its opportunity. Wherever the goodness of God's mercy has been tested, there should be hearts full of thanksgiving, voices turned to the praise of him who has done great things for them. As men thus labor, will the Kingdom be brought nearer.
7. **Suggestive References.**—It is the Christian's business to follow the Master (John 8: 12). "The armor of light" must be put on (Rom. 13: 12, 13). "Walk as children of light" (Eph. 5: 8, 11). "He that . . . worketh righteousness is accepted" (Acts 10: 35). Blessed promises to those who overcome (1 John 5: 4, 5, 18, 21). What our character should be (2 Peter 3: 11, 12, 14). Fruitfulness insured (2 Peter 1: 5-8). Godliness profitable in all things (1 Tim. 4: 8).



## HOME AND FAMILY

### If I Could Live It Over

If I could live it over, live the days and weeks and years,  
And know the self-same laughter and the self-same time  
of tears,  
If life should bid me venture for a second time on earth,  
I'd want the self-same children gathered round the self-  
same hearth.

There are things I'd try to better, there are deeds I'd  
never do;  
I'd keep the happier highways where abide the friendships  
true;  
I'd make the most of laughter and the joys that came  
my way,  
But I'd want the self-same children at the ending of the  
day.

If I could live it over, I believe, with what I know,  
I could write my life in service and do better here be-  
low;  
I should hunger less for glory and the empty pomp of  
fame,  
But I'd want the wife and children and my friends to be  
the same.

I could change my way of living, I could start myself  
anew,  
And I fancy I could master what this time I've failed to  
do;

Oh, I know that I'd be different and avoid the faults which  
mar,  
But I think I'd want my loved ones just about the way  
they are.

—Edgar A. Guest.

### The Cracked Teapot

BY NORA E. BERKEBILE

It was the most beautiful tea set I had ever seen  
and I told the owner as much, while I stood and  
admired it. Every woman loves beautiful dishes and  
I am no exception to the rule.

"Yes, I like it very much and prize it highly," she  
replied. "It is a gift from my aunt who lives in New  
York City. I was so sorry when the lid got broken,"  
she said, lifting the lid of the teapot and turning it  
upside down to show me where it had been mended.

I had not noticed before that it had been mended,  
for it did not show much from the outside. I could see  
it plainly after my attention had been called to it. The  
set was as precious to her as ever, yet, whenever she  
looks at it, some of the joy of its possession is marred  
by the knowledge of the broken lid that has been  
mended. To those who do not know of the break, the  
teapot is beautiful, whole, complete; but to the owner  
it will always be a mended piece of china.

A dear old couple were on board ship and the woman  
was knitting. Then she began to ravel until all the  
previous day's work had been taken out. "Why,  
mother, what is the matter?" asked her husband. "Oh,  
I made a mistake," she answered. "I did not notice it,  
did you?" he said to me.

"No, I did not until she called my attention to it,"  
I replied.

With a twinkle in his eye he said: "No one would  
have ever seen it, mother, so why ravel out your work  
and do it all over again?"

"I knew the mistake was there and I would have  
always seen it," she replied with emphasis. And at  
that the old gentleman chuckled and looked at her  
admiringly.

He would have been disappointed in her had she not  
corrected the imperfect work and he knew she would  
not have done otherwise while he himself was a man  
who had no patience with work improperly performed.

How like life! Some people think the young must  
sow more or less wild oats before they are ready to  
settle down to the problems of life.

But, ah, what a mistaken idea! Like the owner of  
the broken teapot lid they may mend things the best  
they can, but always there will be the consciousness  
of past wrong-doings. While they may appear clean  
and whole outside, when communing with their inner  
selves they will feel that something has been lost.  
They are not whole. They might have had a clear rec-  
ord, but because of youthful follies the crisscross lines  
show here and there in their character.

The Lord can mend the broken ones and use them

in his service, but how much more wonderfully they  
might have been used, had there been no broken,  
weakened parts!

When we see our imperfections and find where we  
have made mistakes that may yet be remedied, let us,  
like the dear old lady knitter, spare no effort that our  
imperfect work may yet be made perfect, so we may  
have the inner consciousness that it is complete and will  
bear the closest scrutiny. It is not enough that others  
think we are pure and clean. We should know it our-  
selves if we would live the fullest lives.

Jewell, Ohio.

### The Prayer of Faith

BY OMA KARN

TOM CRANE was the only son of his parents. At  
the age of eighteen he ran away from home. Time  
passed and no word concerning his whereabouts came  
to the distressed father and mother. The mother was  
a woman of strong, deep-rooted faith. She prayed  
that they might be informed where their boy was. As  
days, weeks, and months went by, leaving her an-  
guished petition still unanswered, she sought the  
Throne of Grace all the more frequently and the more  
confidently, instead of losing faith.

There came a day—a gray, lowering day in the  
month of December—when the mother experienced  
an indefinable, intuitive feeling that her boy was in  
great and sore trouble, in need of her, longing for her  
presence. All day long, as she went calmly about the  
usual duties, this feeling oppressed her heart. As the  
long day drew near its close, the burden of her thoughts  
increased. Unable longer to bear the weight alone, she  
retired to an inner room and, locking the door, fell  
upon her knees in prayer. On this occasion she did not  
plead that their boy might be kept from the danger of  
temptation and that their anxiety concerning him  
might be relieved. Instead, she asked for him a  
friend—an earthly friend—some one who might take  
her place in this time of his need, and help him to  
resist the power of the tempter. She arose from her  
knees greatly comforted, and went forth again to her  
work. Had others been present, they would have  
noticed a strange, transforming light irradiating her  
countenance.

While the scene described was taking place in the  
sorrow-stricken home, there was a noted physician  
at another place, several hundred miles distant, dis-  
missing from his consultation room, a young man—a  
suffering, broken down wreck of humanity. "I can  
do nothing for you until you overcome the alcoholic  
habit," the physician was curtly saying.

The man—he was little more than a boy—stumbled  
blindly from the room. In the corridor outside he  
narrowly escaped colliding with a man a year or two  
his senior. Doctor Harris was an understudy in the  
office of the celebrated Doctor Davis. The young  
student looked after the forlorn figure, shuffling down  
the corridor, with interest and sympathy. "I cannot  
define my feeling," he said, when later he was narrating  
what followed. "A strange insistent something—a  
Compelling Presence—seemed to oblige me to follow  
the boy and learn what was wrong with him. I wanted  
to know in what way I could help him. I am glad I  
went after him. He had traveled a long way into the  
'Far Country' and was dangerously near to commit-  
ting suicide. I sent him out to Clever's Sanitarium  
for a month's treatment. When he was dismissed there  
I found him something to do. For six months I did  
not lose sight of him. I am glad that I did not. In  
the end the young man made good. Two weeks ago—  
a thoroughly reformed prodigal—he came home."

Ashland, Ohio.

### The New Woman and the Old Creed

BY ELIZA POPE VAN DYNE

THE whole world has suddenly awakened to find it-  
self different. No one can regret it, and certainly no  
one can criticize it, any more than we regret or criti-  
cize the attractive little boy growing up into a powerful  
man, or the glorious full-blown apple tree changing its  
blossoms for fruit. It is a change, a going on, and it  
is good.

One of the throbbing questions, if not the great

question, lies in what the new, the different, woman is  
going to do, or, perhaps, in what she is going to leave  
undone because of what she is going to do. There is  
nothing in the whole world to compare in complexity  
with the professional woman—or her mind, or her  
heart, or her future. She can be, she is going to be,  
very, very wonderful, or else she will drift into the  
habit of not being wonderful.

She has become monarch over a tremendous realm,  
and only the very fine can stand it, only the finer still  
can use it "for the kingdom, and the power, and the  
glory."

If ever a heart in the history of hearts needed wis-  
dom, it's the ambitious woman's; if ever a soul needed  
to be "guided continually" it is hers. One step too  
far toward the new goal and all the priceless old will  
vanish while her back is turned. Once she gets caught  
up in the grand march toward the professional world  
(and there are few women who will fail to get caught  
up in it) and she will find the way is hard and com-  
plicated, unless she be in constant communion, unless  
she "pray without ceasing," unless she draw upon her  
God for daily power and love and understanding.

The one vital thing is that the business woman shall  
not let her vocation become the only thing; that she  
shall not permit her work to take her joy away. First,  
the business or professional woman is tired, and, sec-  
ond, she is cross. The daily physical grind finds her  
untrained, she can't quite stand it; the constant dis-  
appointments, great and small, keep her sensitive and  
hurt.

Hers is a difficult role: the role of a fighter, of a  
pioneer, and of a great heart. She must possess the  
man's initiative and ability and the woman's gentleness  
and delicacy; she must have a man's mind and a  
woman's heart; she must, above all, be a Christian—  
a lover of people and of lovely things. Such a com-  
bination of tests has never been laid upon a class or  
sex before. It is big.

But the individual woman will have to struggle  
mightily even to feel kindly toward those succeeding  
precisely where she has failed; she will have to man-  
age, somehow, to remember those who failed where  
she has succeeded; she will have to keep her mind wide  
open and receptive that she may take in all things, and  
not just one thing. But before all that, she must  
guard, and regard, and guard again, her gentleness,  
her sweetness, for there is nothing quite so delicate,  
nor so easily uprooted and tossed aside; nor is there  
anything so essential.

The moment one becomes busier than one should be-  
come; or too absorbed to notice; or too full of the out-  
side, chaotic world, to listen to the quiet inner Spirit,  
then the harshness comes, the irritability, the uncon-  
scious unkindness.

We must not! For this new thing is only an addi-  
tion, a trial, and not at all the whole, or the decision in  
the matter. "Wherefore, take unto you the whole  
armour of God, that ye may be able to withstand in  
the evil day, and having done all, to stand."

Washington, D. C.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### ELK RUN, VA., VACATION BIBLE SCHOOL

Having been frequently informed, by our District Di-  
rector of Religious Education, Bro. Minor C. Miller, of  
the importance and benefit derived from a Vacation  
Bible School, a strong desire for such a school developed  
on the part of some of our members. As it was some-  
thing new, some were slow to approve of it, but finally  
the Sisters' Aid Society ventured to shoulder the financial  
obligations, connected therewith, and also to furnish three  
of their own number as teachers. They were Sisters  
Minnie Smith, Rebecca Miller and Bertie Huffer.

They began their noble work June 7, continuing from  
2 to 4 P. M. each day, Sundays excepted, for two weeks.  
The work had scarcely begun, however, until it was ap-  
parent that another teacher was needed. Sister Martha  
Senger, of Bridgewater, was then procured, who rendered  
valuable service during the rest of the period. The en-  
rollment was 43, with an average attendance of 35.

A more interesting bunch of young people would be  
hard to find. The Bible was the text-book. Besides the  
study of numerous subjects from the Book direct, there  
were a number of Bible-drills used, and songs and pray-  
ers taught.

As a direct result of this effort ten of the number were  
made willing to become followers of Christ. In this we  
greatly rejoice.

On the Sunday following the Institute, June 20, a very  
interesting program was rendered by the school. This



was not only helpful to the participants but instructive to all who heard it. These two weeks were, beyond question, one of the most beneficial periods that our church has enjoyed in a long time. Plans are already being made for a repetition of this work in the coming year.

Churchville, Va. W. H. Zigler.

#### DEATH OF BRO. SAMUEL M. SMITH

Bro. Samuel M. Smith, son of Henry and Mary (Mohr) Smith, was born near Bradford, Darke Co., Ohio, Aug. 21, 1848, where he grew to manhood. His first marriage, to Katherine Flory, was in 1872. The following fall they came to Michigan, settling on a farm three miles south of Woodland Center. They resided there about seven years, when they moved to a farm in Campbell, Ionia County, where he lived to the time of his death. To this union were born a son and one daughter—the latter being called home Aug. 25, 1895. His companion departed this life in 1883. The next year he married Lydia Long. This union was blessed with two daughters.

About four years ago Bro. Smith underwent a serious surgical operation, from which he never fully recovered. His strength gradually failed until the past few months, when he rapidly declined. The end came peacefully on Thursday noon, June 3, 1920.

At the age of twenty-one he publicly confessed faith in Jesus Christ as his Savior, and was received by baptism into Christian fellowship with the Church of the Brethren at the Harris Creek congregation, Ohio. He was elected to the deacon's office in the Woodland church, Mich., at the time of the organization of that congregation, in 1873. After coming to the Woodland church he was called to the ministry of the Word Nov. 8, 1883. Fourteen years later he was ordained to the eldership.

Brother Smith served the church faithfully in the ministry about thirty-six years. His labors for the church he loved were not confined to his home congregation, for he figured prominently in various lines of church work throughout the District of Michigan for a number of years.

In 1885, when the first District Mission Board was organized, he became one of the members, serving in this capacity seventeen years in all. He gave this work his best service, with careful and prayerful attention, not only in personal activity, but also supporting it by liberal contributions of money.

He was elder in charge of the home congregation for several years, and served as nonresident elder, in charge of at least six other local churches at different times, for a period of one or more years each. His presence and help at our District Meetings were much appreciated. He served many times as Writing Clerk, and a few times as Reading Clerk or Moderator at those gatherings.

Four times he represented our State District at General Conference as member of the Standing Committee. He also served a number of times as delegate from the local church at District and General Conference. As a member of the District Ministerial Committee he assisted at the election and installation of church officials at many council meetings in local churches. He contributed liberally to church and benevolent work, and in his quiet, unassuming way greatly forwarded the Master's cause.

His brethren who labored with him, could always rely upon his loyal support in directing the work of the church in harmony with the teachings of God's Word. While a man of strong convictions, yet he was broad enough to be charitable toward those who conscientiously differed with him. Home and family ties were ever strong with him, and it was a source of deep joy and satisfaction to him, to see his children, one after another, espouse the cause of Christ.

While his voice will no longer be heard in prayer and preaching, yet the language of 2 Cor. 13:11 and 14 would fittingly express his messages to the church: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all Amen.

Funeral services were conducted by Brethren E. F. Caslow, P. B. Messner, and C. H. Deardoff June 6. Text, 2 Tim. 4:6-8. Interment in Clarksville cemetery. Lake Odessa, Mich. Peter B. Messner.

#### RESOLUTIONS IN MEMORY OF BRO. A. H. BRUBACHER

The following resolutions were adopted by the Bible Study Class of the Church of the Brethren, South Ninth Street, Lebanon, Pa., Jan. 10, 1920, upon the departure of their beloved teacher, Eld. A. H. Brubacher, who fell asleep in Jesus Dec. 17, 1919:

WHEREAS, It has pleased God, our Heavenly Father, in love and mercy to take unto himself our dearly beloved and highly esteemed teacher, Eld. Ammon H. Brubacher, and

WHEREAS, His gentle, fatherly admonitions, his Christian demeanor, his diligent and faithful teaching, as well as his touching sermons and his warm handshakes were an inspiration and encouragement to all of us, and

WHEREAS, This Bible Study Class feels its loss most keenly in its bereavement of such a friend and teacher.

RESOLVED, (1) That this class express its feeling of irreparable loss;

(2) That we look unto the Father as One who doeth all things well;

(3) That we pledge ourselves both to renewed diligence in Bible Study, and devotion to the good work which our beloved teacher always so faithfully fostered.

Be it further RESOLVED, (1) That a copy of these resolutions be sent to the bereaved widow, mother, and sister;

(2) That they be inserted in two of Lebanon's daily papers, and in the "Gospel Messenger";

(3) That they be recorded in the minutes of the Bible Study Class, as well as in the church minute book of Lebanon.

Martha Z. Eckert, Alvin Brightbill, Lizzie Kreider, Committee.

#### CARTHAGE, MISSOURI

An echo from Sedalia Conference was given us, while Elders Jesse and Amos Peters, nephews of Eld. Geo. Barnhart, of Washington, were visiting here. They brought us cheering word from the Conference. Bro. Jesse also gave us an inspiring sermon last Sunday morning.

Westward the Bethlehem Song of Glory has taken its way—the Star of Bethlehem, together with the "Star of Empire"—until the echoes assure us that the mountains of the great Northwest and the vales thereof, are ringing with that grand salvation song. So spreads the Blessed Word, so our missionaries go forth, so the Blessed Gospel is preached and spread from State to State. Beginning like the eastern star, they go on and on, as our faithful missionaries carry the good news all over the land.

We must observe, too, that the progress seems to be with accelerated and cumulative power as they go, for the echoes that reach us are often astonishing.

We would have had the Brethren to remain longer with us, but news of sickness at home took them hurriedly away.

They brought us the first and only word, so far, that we have had from Sedalia. They reported the delegation to that meeting very large, but the attendance, otherwise, not up to expectations. Much disputing, they said, made the Conference somewhat like its prototype of Acts 15, but no Peter or James seemed to be there to calm the troubled waves. We are much gratified, however, that the Conference decision and letter to the churches seem to coincide very nearly with that at Jerusalem, and we rejoice for the consolation.

J. L. Switzer.

Cartersville, Mo.

#### IN MEMORIAM

Eld. Fredrick Fesler, son of Peter and Sarah Hoover Fesler, was born in Rockingham County, Va., died June 11, 1920, aged eighty-five years, one month and four days. He was one of a family of six children, all of whom preceded him except one brother, Samuel Fesler, of Covina, Calif.

In 1838 the family moved to Madison County, Ind., near the little village of New Columbus. Bro. Fesler lived in that vicinity all his life, with the exception of seven years spent in Johnson County, Iowa. In 1857 he married Malinda Jane Cline, who died August 19, 1904.

Bro. Fesler united with the Church of the Brethren in 1858, and a few years later was called to the ministry. Because of his loyalty, efficiency and zeal, he was soon advanced to the eldership and for over fifty years he has served in this capacity, preaching hundreds of funerals, solemnizing many marriages, visiting and comforting the sick and often assisting in the funeral service. He was entirely a ministry of love, as he never made a charge in his life for any religious service. The church and her work were always first in his heart; business and temporal things came afterward. Bro. Fesler was often called to adjoining congregations to assist in the work of the church, where his good judgment and sound counsel was instrumental in accomplishing much good. He is rightly looked upon as the founder of the Anderson (Ind.) church, which is a fitting monument to his sacrifice and devotion, and as the benefactor of the Anderson church his name will ever be cherished by a grateful people.

He leaves two sons and ten grandchildren. Two children preceded him. Services in the Anderson church by Eld. D. W. Bowman. Burial in the cemetery near Ovid, Ind.

Anderson, Ind. J. S. Alldridge.

#### DEATH OF SISTER MARY A. DOTY

Mary A. Doty, nee Myers, was born in Clinton County, Iowa, Dec. 19, 1852, and died at her home in Savanna, Ill., June 20, 1920, aged sixty-seven years, six months, and one day. She had been failing for a little over two years with cancer of the stomach. Though the very nature of the case was one to be dreaded, she never suffered a great deal of pain.

Sister Doty was the mother of seven children. One died in infancy. The rest are all grown and were at the funeral—the largest crowd being present that has been in the church for years.

"Mother," as nearly every one called her, was an unusual character in church work of all kinds. She and her husband were baptized in Deer Creek in 1878, by Bro. Geo. D. Zollers, and thus became members of the Hickory Grove church, where they have lived all but the two years during which they resided in Mt. Carroll. They were elected to the office of deacon soon after they united with the church, and have shown their real Christian character by their faithfulness to the church through all the years that the church was rising and falling as with the tide.

While Sister Doty was bedfast—about seven weeks—her heart went out to the unsaved ones of her family and her friends, for she knew she could not live long any

more and she was afraid she would not be doing her full duty if she did not speak to them all, as they would come to see her.

She looked after the interests of the church in the future. Not more than a few weeks before she died, she paid her aid and church pledges for the year ending Dec. 31, 1920.

All her funeral arrangements were talked over and arranged for and she talked not as though she was to die but as going away. What an inspiration these dear old souls are to us! Why can not more people be the inspiration we all need so much, in this life?

Services at the Hickory Grove church by the writer, assisted by Brethren J. M. Moore and J. H. Crouse. The body was laid to rest in the cemetery near the church. Mt. Carroll, Ill. G. G. Canfield.

#### FROM KEARNEY, NEBRASKA

The greatest union revival effort, ever experienced in the city of Kearney, was conducted May 2 to June 13 by Dr. Charles Reign Scoville, of Chicago, Ill., and his party of six helpers, each a specialist along the line of religious work. The meeting was held in a large tabernacle, erected for the purpose, and first built 90 by 120 feet. At the end of the first week, however, it was necessary to lengthen it 20 feet. Eight churches were associated in this religious campaign and these were more than pleased with the result, because it was greater than any one had even imagined it would be. In Dr. Scoville's party his wife is superintendent of the work among girls and young women, another is song leader, another is young people's worker, another is children's worker, and so on. Each one is doing the work for which there is special qualification.

Dr. Scoville is a great Sunday-school worker and believes in building up the Sunday-schools as the first step toward a successful revival. As a direct result of this, day of the campaign, to 2,532 on the closing Sunday. Every school more than doubled. There was organized a Young Business Women's Club, and a Christian Business Men's League. A call for tithers found 460 persons responding, and a call for volunteers for definite Christian work was answered by 49 who were willing to dedicate and consecrate their lives to the Lord's service wherever they are called. To this number we could add five of our own volunteers who had left the week before, for Bethany Bible School, and were not present when the call was made. Of the 2,732, who went forward during the meeting, perhaps one-third were faithful Christians, and led the way for others to follow. The Church of the Brethren, here at Kearney, recently had eleven volunteers, and at least one more is considering taking the step soon. Six of these are now in Bethany Bible School and three more will follow in the fall, when the school-year begins.

Dr. Scoville is an evangelist of international reputation. He made a tour of the world in 1912 with an evangelistic party, and held meetings in twelve countries. The people of this city rejoice greatly because of the good he did for our city and community.

J. J. Tawzer.

Kearney, Nebr., June 23.

#### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### CALIFORNIA

Batte Valley church met in council June 19, with Eld. W. F. Nine presiding. Sunday-school officers for the next six months were elected, with Bro. Jacob I. Huffman, superintendent.—Fannie V. Huffman, Macdoel, Calif., June 22.

Figarden church met in council June 18, with Bro. J. C. Groff in charge. We elected a Sunday-school Board and other officials, with Bro. T. S. Bower, superintendent. Our church will be ready for dedication July 18. Bro. W. F. England, of La Verne, Calif., will preach the dedicatory sermon at 11 o'clock. A special program will be rendered in the afternoon, with a praise service and a sermon in the evening. The church is located eight miles east of Fresno City, close to the Santa Fe railway.—Mrs. F. E. Weimert, Fresno, Calif., June 22.

Laton church met in council June 14, with a goodly number in attendance. We decided to hold a revival meeting this fall if we can secure an evangelist. We elected the officers of Christian Workers' Society for the next six months, with Bro. Lester Vaughn, president. We also chose a teacher-training committee for one year. A few Sundays ago Bro. D. H. Forney, of Raisin City, gave one of his interesting sermons. His father was with him and also gave us a short talk. At the close of the service one applied for church membership and was baptized last Sunday morning, together with one of our Sunday-school girls. Sister Emma Fouts' Sunday-school class deserves especial mention, for six from that class have come into the church since Jan. 1.—Verna DeHart, Laton, Calif., June 23.

Live Oak.—Our meetings closed June 19. Bro. Yearout gave us some fine doctrinal sermons. We trust much good was accomplished through these meetings.—Sarah C. Davis, Live Oak, Calif., June 23.

#### COLORADO

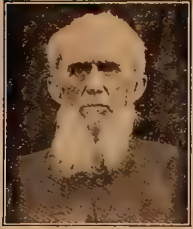
Bethel church enjoyed a Children's Day program June 20. At noon a basket dinner was served, at which about 160 were present. As our master and family have been under quarantine, they could not be present. Rev. Chapman, of the Congregational church, and Rev. Scott addressed us in the afternoon. Our Young People's Meeting is moving along nicely.—Florina B. Switzer, Arriba, Colo., June 26.

#### ILLINOIS

Champaign church held her love feast June 6. June 13 we had a Children's Day program, which proved to be a success. We met in council June 21. Bro. C. A. Lewis was elected trustee, to fill the unexpired term of Bro. Ira Compton. At the close of the meeting a gift was presented to Sister Mina Heckman, who has been a worker here for several years, but now has accepted an offer to work at Bethany Bible School.—Mabel Lewis, Champaign, Ill., June 27.

Pleasant Grove church met in council June 12, with Bro. Urias Blough presiding. The following officers were elected: Bro. J. M. Angle, trustee; Bro. Robert Welch, secretary and treasurer; Sister Lizzie Coffey, church correspondent. Bro. Blough preached for us on Sunday and left that evening for Annual Meeting. We are to have preaching the second Sunday in each month.—Lizzie Coffey, Sheller, Ill., June 28.

Waddams Grove.—We held our council June 22, presided over by Bro. John Heckman. Eld. Geo. Miller and Bro. Jesse Hettrick were elected delegates to District Meeting. The superintendents of the Sunday-school and presidents of the Christian Workers' Meetings were also chosen as delegates to their various meetings. We decided to have a love feast—the date to be announced later. Eld. Geo. Miller and wife, from North Dakota, have been received by letter since our last council. Eld. Chas. Keltner was chosen foreman, previous to this meeting.—Albert Myers, Waddams Grove, Ill., June 25.



Bro. Samuel M. Smith



Eld. Fredrick Fesler



Bro. A. H. Brubacher



## INDIANA

**Buck Creek** congregation met in council June 19, with Eld. L. L. Teeter in charge. Two letters of membership were granted. Sister Vinna Bowman, our correspondent, having moved from our congregation, the writer has chosen to resign. Bro. D. Diaz, an evangelist from the Philippine Islands, was with us June 17-23. He gave seven very interesting sermons. June 27 we had Children's Day exercises in the evening. The program was well rendered by the children and all that took part.—Minnie Idle, Mooreland, Ind., June 30.

**Elkhart Valley** congregation held a love feast June 5, which was well attended. Five ministers were present, and Bro. Harvey Schwalm, of Yellow Creek, officiated. We met in council June 26. The church has been redecorated and we decided at this meeting to have it painted. Our Harvest Meeting will be held Sept. 5—an all-day meeting, at the Bro. Harvey Schwalm in charge.—Maggie Love, Goschen, Ind., June 27.

**Fit Wayne.**—Since our last report, in "Messenger" of May 20, two have been reclaimed. We had with us, June 13, Sumio Wesugi, a missionary from Chicago. A collection of \$5 was taken.—Mrs. Fay Bosler, Fit Wayne, Ind., June 28.

**Hartford City** church met in council May 31 at the Bethel Center house, with Bro. J. G. Stinebaugh presiding. One letter was granted. The question came up as to organizing an Aid Society. Eld. Stinebaugh granted us permission to organize at a later date, with our pastor, Bro. R. E. Gotschall, present. Officers were elected, with Sister Ida Bole as president. We will have our next meeting at the home and have had one meeting since, at which we took in eight new members. We decided to hold our Harvest Meeting August 8, and to hold a series of meetings, beginning Sept. 19, with our pastor in charge. We held an all-day meeting May 30, closing with our love feast in the evening. Our Sunday-school is increasing both in attendance and interest.—Mrs. Lydia Waters, Hartford City, Ind., June 26.

**Pleasant Valley.**—May 31 Bro. Moy Gwong delivered three addresses, presenting to us the present and future China. His great earnestness in the Master's service inspired us with greater missionary zeal. Since our last report two have been received by letter, and one has been added to the church by baptism. July 11 we will be favored with two addresses by Sister Anna Eby, returned missionary from India.—Golda E. Flory, Union City, Ind., June 25.

**Solomons Creek** church met in council June 5, with Bro. Amsey E. Clem presiding. Bro. Wm. Tinkle will hold a series of meetings during the time in August. At this meeting we have our love feast. Seven letters have been received since our March council.—Cecil M. Whitehead, Syracuse, Ind., June 25.

**Upper Fall Creek** church met in council June 26, with Bro. L. L. Teeter in charge. Sister Lulu McWilliams was elected church delegate to District Meeting. Our love feast will be held Oct. 9, beginning at 6:30 P. M.—Rachel E. Dellinger, Middletown, Ind., June 29.

## IOWA

**Greene** church met in council June 5, with Eld. W. H. Lipter presiding. Bro. Leung, an elderly pastor, has been elected, and he desired to be released. Bro. I. W. Buckingham, of Hampton, Iowa, was elected to serve until March 1, 1921. The church granted the young people the privilege of organizing a Senior Christian Workers' Society. An adult and junior Christian Workers' Society also will be organized. Bro. W. E. Burman represented us at Annual Meeting. One letter of membership was granted. May 23 and 24 Bro. Virgil C. Fennell gave three splendid lectures, which were much appreciated. June 13 a Children's Day program was rendered by the Sunday-school. June 20, in the absence of our pastor, Bro. Edward Eikenberry gave a good report of the Annual Conference. Bro. J. W. Leary, of Chicago, is now engaged in a revival meeting here. Bro. Huffaker, of Chicago, is leading the song service. The attendance and interest are good.—Elsie A. Pyle, Greene, Iowa, June 25.

## KANSAS

**Appanoose.**—June 27 was observed as Education and Children's Day at our church. After the Sunday-school session, at which there was an unusually large attendance, our elder and two of our young people talked on various phases of the subject. An offering was taken, to be applied on a scholarship. At noon we enjoyed a basket dinner and social hour together. About thirty children took part in the afternoon exercises, assisted by a chorus of young people. We expect to organize a Junior Band next Sunday evening. This of our congregation.—Conia, June 28.

**Beaver Creek.**—We will have our Harvest Meeting at Beaver Creek July 31, at 10 o'clock, and council meeting in the afternoon of the same day. The Ministerial and Sunday-school Meeting of the Second District of Virginia will be held in the Beaver Creek church August 12 and 13.—Nannie J. Miller, Bridgewater, Va., June 29.

**Fredonia.**—Recently Bro. Ralph Strohm, of McPherson, lectured to us on temperance. He held our regular business meeting, with Eld. Reed, of Galesburg, Kan., presiding. Three new members were received. A Christian Workers' Meeting was organized, with Sister Walter Mason, president. We are expecting to hold a series of meetings this fall, and our love feast will be held Oct. 22, at 7 o'clock. June 28 we held our Sunday-school officers' meeting. Bro. W. H. Sell was re-elected as superintendent. On Sunday and Monday evening Brethren Claybaugh and Strohm, of Chicago, portrayed to us very vividly, by stereopticon slides, the need of more missionary work in our cities.—Mrs. W. H. Sell, Fredonia, Kan., June 29.

**White Rock** church met in council June 20, with Eld. Jacob Sloniker presiding. Our love feast will be held Oct. 9, beginning at 6:30 A. M. Our Sunday-school gave a fine program June 27, on Children's Day, which was enjoyed by all.—Irene M. Shuler, Lovell, Kan., June 28.

## MICHIGAN

**Homestead** church met in council June 20, with Eld. Roy Miller in charge. We elected Bro. Geo. Harwood delegate to District Meeting. We do thank and praise the people here for their part in helping the latter church hold over the last of the great Forward Movement.—Ray Sells, Benzonia, Mich., June 28.

**Zion** congregation held their annual love feast June 26, with Eld. Samuel Bollinger, of Vetsburg, Mich., officiating. About ninety members took part in the services. Several visiting members were with us. Our revival meetings commenced June 21, being conducted by Eld. Bollinger, and will continue until July 4. One has been received by baptism. The weather has been fine and the interest very good.—Neva Martindale, Prescott, Mich., June 29.

## MINNESOTA

**Worthington.**—May 23 a joint Christian Workers' Meeting of the Sheldon and Worthington Societies was held at the latter church. A very interesting and instructive Missionary Program was given. June 5 our regular business meeting was held. On the following day Bro. J. E. Swadlow, of Minneapolis, gave a very interesting address, which he conducted the singing and helped in the meetings at a personal worker. The services were very well attended. Twenty were baptized. An all-day meeting was held on the last day, June 20.—Ruth Eddy, Worthington, Minn., June 26.

## MONTANA

**Milk River Valley** congregation met in council, with Eld. C. E. Wolf in charge. Four letters were granted. Sunday-school officers were elected for one year, with J. J. Peters and Wayne Riebe, superintendents. Arrangements were made for a program July 5, at the joint Sunday-school Convention of the Pleasant Valley, Butter Creek and Milk River Valley congregations, to be held July 11. Our love feast will be held on Saturday evening, July 10, beginning at 4 P. M. For a time, this spring, looked as though there would be the fourth crop failure by drought, but during the last ten days we have been blessed with an abundance of rain. We are few in number, but are striving earnestly to keep the work going. We have Sunday-school, preaching service and Christian Workers' Meeting each Sunday.—Mrs. J. A. Brumbaugh, Gildford, Mont., June 24.

## NORTH DAKOTA

**Brumbaugh** church met in council June 24, with Eld. John Deal in charge. One letter was granted. Various church officers were elected: Bro. Noble E. Deardoff, Sunday-school superintendent, and Brethren Lewis Robertson and John Deal, presidents of Christian

Workers' Meeting; the writer, "Messenger" correspondent.—Mrs. Mertie Deardoff, Rock Lake, N. Dak., June 24.

## OHIO

**Ashland** (Dickey).—Decision Day was observed on Sunday, June 27. Our pastor, Eld. W. L. Desenberg, preached several evangelistic sermons on the preceding Sundays. On this special day Sister Eva Heas read an excellent paper on "The Parting of the Ways," and short talks were given by Elders Desenberg and Moherman. A beautiful and impressive baptismal service was held in the afternoon, when eight of our Sunday-school scholars were baptized. Bro. Chas. Holm represented us at Annual Conference. Floyd Scott and the writer were delegates to our Sunday-school Convention at the Black River church. Our Forward Movement collection amounted to \$1,125.—Esther Zimmerman, Ashland, Ohio, June 29.

## OREGON

**Ashland** church met in council June 19, with Eld. Hiram Smith presiding. Seven letters of membership were received and two were granted. Our delegates to District Meeting are Sisters Ora Stump and Laura E. Goetze; to the Sunday-school Convention, Brethren Bruce Lininger and Guy Cox; to the Christian Workers' Convention, Sisters Blanche Lininger and Vestal Goetze. Sunday-school and Christian Workers' officers were retained for another six months. District Meeting will convene in the Ashland church July 25-29.—Laura E. Goetze, Ashland, Ore., June 26.

## PENNSYLVANIA

**Burnham** church is located in one of the suburbs of Lewistown, Pa. Bro. J. E. Schuchterger is the pastor. He has done a commendable work. A number of years ago he held services in a member's home, and the work there begun has grown by his continued service, until they have a splendid churchhouse and an active congregation. The membership, until the recent revival, numbered about fifty. Realizing the need of an evangelistic campaign, the writer was requested to conduct a two weeks' series of meetings the latter part of May. Twenty confessed Christ. Of this number fifteen have been baptized and two reclaimed. They have a Sunday-school attendance that outnumbers the church membership.—H. B. Heisey, Lewistown, Pa., June 26.

**Huntingdon** church met in council June 26, with Bro. T. T. Myers presiding. The elders of the District recommended that Bro. L. Harvey Brumbaugh and Bro. Oscar R. Myers be advanced in the ministry. Brethren John P. Harris and W. M. Ulrich officiating. Two have been baptized since the last report. On Educational Day we had an excellent sermon by our pastor, Bro. Walker, in the morning, and an interesting program in the evening. The music was fine, as were the short talks given by several who were students at Juniata. The Alexander Mack Meeting will be held July 3 and 4.—Eleanor J. Brumbaugh, Huntingdon, Pa., June 26.

**Red Bank** church met in council June 26. We re-elected Bro. C. Walter Warbler, of Pittsburgh, as our elder for another year. Two letters were granted. We enjoyed having Brethren T. T. Myers and L. H. Brumbaugh with us for several days in a Bible Institute. Our love feast, held June 27, was well attended. We expect to begin our evangelistic meetings Aug. 15.—Narcissus Ferguson, New Bethlehem, Pa., June 29.

**York.**—Children's Day exercises were held at the First Church June 20, and at the Second Church June 27. Two well-prepared programs were successfully rendered. There were many recitations and songs by the children; also music by the Male Chorus. The attendance at both places was very large. The closing remarks at the First Church were made by Bro. L. Elmer Leas, and at the Second Church by Eld. Daniel Bower. June 13 Bro. Monroe J. Danner, of East Berlin, preached for us. June 27 Bro. D. L. Little, of Hanover, filled the pulpit.—Alice E. Trimmer, York, Pa., June 28.

## TEXAS

**Manvel** church met in council June 18, with Eld. M. H. Peters presiding. Arrangements were made for the District Meeting of Texas and Louisiana, to be held at Manvel July 28-30, with the love feast on the evening of the 29th. A series of meetings will be held, beginning Sunday, July 25, continuing over the District Meeting.—Dorothy D. Crouse, Manvel, Texas, June 26.

## VIRGINIA

**Beaver Creek.**—We will have our Harvest Meeting at Beaver Creek July 31, at 10 o'clock, and council meeting in the afternoon of the same day. The Ministerial and Sunday-school Meeting of the Second District of Virginia will be held in the Beaver Creek church August 12 and 13.—Nannie J. Miller, Bridgewater, Va., June 29.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note—that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent and will address given.

**Allen-Garman.**—By the undersigned, at the Tacoma church, Wash., June 20, 1920, Brother Leo Allen, of Merced, Calif., and Sister Jennie Garman, of Tacoma, Wash.—E. Stanley Gregory, Olympia, Wash.

**Broadwater-Gnagey.**—At the bride's home, West Milton, Ohio, June 17, 1920, Bro. Clyde Broadwater, of Bittering, Md., and Sister Elsie Gnagey.—J. C. Flora, Tippecanoe City, Ohio.

**Fish-Simmons.**—By the undersigned, June 19, 1920, Herman L. Fish and Sister Bessie E. Simmons, both of Live Oak, Calif.—Ernest Davis, Live Oak, Calif.

**Harshman-Liechty.**—By the undersigned, June 9, 1920, at the home of the bride's parents, Bro. John Harshman, of Canton, Ohio, and Sister Evalyne Liechty, of Orrville, Ohio.—R. M. Moomaw, Wooster, Ohio.

**Jarboe-Jamison.**—By the undersigned, June 3, 1920, at the home of Sister J. W. Jarboe, the bride's mother, near Quinter, Kan., Bro. Ernest Jamison and Sister Ruby Jarboe, both of Gove County, Kansas.—J. Edwin Jarboe, 3435 Van Buren Street, Chicago, Ill.

**Wolf-Jarboe.**—By the undersigned, at the home of the bride's parents, Henry Wolf and wife, near Quinter, Kansas, June 5, 1920, Samuel Jarboe and Kathryn Wolf, both of Quinter, Kansas.—J. Edwin Jarboe, 3435 Van Buren Street, Chicago, Ill.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Brandt, Martha** Mississ, born in Lancaster County, Pa., died June 11, 1920, aged 76 years, 3 months and 7 days. She was the daughter of the late Jacob H. and Martha Mississ. In January, 1862, she married David Brandt. To this union were born three sons and seven daughters, all of whom are living, with the exception of one daughter, who died at the age of twelve. She is also survived by twenty-three grandchildren and five great-grandchildren. Sister Brandt was a devout member of the church for many years. Services in the church by Elders Hottel, Kling and Englestein. Interment in the Florin cemetery.—S. P. Engle, Elizabethtown, Pa.

**Caslow, Stephen T.** born near York, Pa., died at the home of his daughter, Portland, Oregon, June 16, 1920, aged 74 years, 3 months and 25 days. In 1875 he married Rebecca Fitz, who preceded him a little over two years ago. To this union were born five children, two of whom died in infancy. One son, Ellis F. Caslow, is a minister in the church. Bro. Caslow originally was a member of the German Reformed church, but joined the Brethren church soon after his marriage.—Grace W. Hewitt, Portland, Oregon.

**Desenberg, Anna**, daughter of Wm. Hicks, of Indiana, died at Phoenix, Ariz., June 2, 1920, aged 38 years. She united with the Church of the Brethren in her youth and has been an earnest worker and a faithful member. She married Edw. L. Desenberg. To them were born two daughters, who survive with her husband and father. Services in the Ashland City church by Bro. T. S. Moherman, assisted by Bro. H. H. Helman. Burial in the Ashland cemetery.—Mrs. C. L. Boweritz, Ashland, Ohio.

**Evers, Bro. Daniel**, died in the bounds of the Beaver Creek congregation, Rockingham County, Va., June 7, 1920, aged 84 years, 5 months and 20 days. His wife died sixteen years ago. A son and a daughter also preceded him. He is survived by one son and two daughters. Services at Beaver Creek by Eld. A. S. Thomas. Burial in adjoining cemetery.—Nannie J. Miller, Bridgewater, Va.

**Heisey, Ammon**, son of Brother and Sister Solomon Heisey, died of pneumonia, June 17, 1920, aged 1 year, 3 months and 20 days. He is survived by the parents, four sisters and three brothers. He leaves a widow and six children. Services at the Midway church by Brethren S. E. Wenger and Nathan Martin. Interment in the church cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

**Hoke, Bro. Uriah**, died May 27, 1920, at his home in Palmyra, Pa., after a prolonged illness of diabetes, aged 68 years and 21 days. He was a member of Spring Creek church for a number of years. He leaves one son and one daughter. Services at the home by the writer and at Spring Creek by Brethren J. H. Longenecker and F. S. Carper. Interment at the same place.—John C. Zug, Palmyra, Pa.

**Keeny, Sister Annie**, wife of Bro. Jacob Keeny, died in the bounds of the Pleasant Hill congregation, near North Codorus church, May 20, 1920, aged 39 years and 9 months. Burial private at the North Codorus house.—Annie K. Miller, Spring Grove, Pa.

**Mischer, Sister Nellie**, daughter of Brother and Sister Davis Klempner, died June 5, 1920, aged 35 years, 8 months and 25 days. She married Chas. Mischer June 22, 1913. To this union was born one daughter. She united with the Church of the Brethren about twenty years ago and lived a faithful Christian life. She is survived by her husband, daughter, father, mother, three sisters and two brothers. Services by Eld. D. P. Need, assisted by Brethren Frank Fisher and Peter Hooke.—Ruth Dailey, Peru, Ind.

**Nye, Brother John K.**, died at the home of his son, H. H. Nye, June 12, 1920, aged 69 years, 7 months and 8 days. In 1874 he married Mary A. Hess, who died August 21, 1887. Four children were born to this union. In 1887 he married Kathryn L. Hess, who died four years ago. Four children were born to them. Four children survive. Bro. Nye was a member of the Church of the Brethren for about thirty-two years. Services in the church by Elders J. H. Kling and C. N. Valkenstein.—S. P. Engle, Elizabethtown, Pa.

**Parke, Isaac Thomas**, born in Gilford County, N. C., died at his home in Rogersville, Ind., May 30, 1920, aged 74 years, 10 months and 23 days. Services at Blountsville, Ind., by the writer, assisted by Rev. Harry Cross of the Christian Church. Interment at the same place.—L. L. Teeter, Mooreland, Ind.

**Sanders, Sister Solome**, nee Snider, born at Chateaufort, Ill., died at Rogersville, May 12, 1920, aged 31 years, 4 months and 2 days. She united with the Church of the Brethren at Cerro Gordo last September. Death was caused by cerebral hemorrhage. She leaves her husband, mother, two sisters and two brothers. Services at the Cerro Gordo church by Bro. W. Heckman. Interment in the Cerro Gordo cemetery.—Nettie Leddy, Cerro Gordo, Ill.

**Sourbeer, James C.**, died June 14, 1920, aged 87 years and 14 days. He was a member of the Church of the Brethren for many years. His wife preceded him more than twenty-five years ago. Services by Eld. B. F. Lightner at the Salem United Brethren church. Burial in cemetery near by.—Ida M. Lightner, Gettysburg, Pa.

**Schwalm, Conrad**, born in Nettawassa Township, Ontario, died May 20, 1920, aged 72 years, 2 months and 18 days. In 1867 he married Elizabeth Baker, who preceded him. To this union were born five sons and six daughters. One son died in 1913. Bro. Schwalm was converted in 1890 and stood firm and true to the faith until the end. He was a member of the Merrington church by Rev. Joram Nigh, of the Brethren in Christ church, assisted by the undersigned. Burial in the Merrington cemetery, Sask.—Isaac C. Baker, Kindersley, Sask.

**Troup, Glenn Warren**, eldest son of Brother R. L. and Sister Hattie E. Troup, born in Lincoln, Neb., met death by drowning at Ottawa, Kansas, May 30, 1920, aged 15 years and 24 days. Early in life he was received into the church, at Denver. His interest in religious matters was constantly increasing. Services in the Ottawa church by the writer. Burial in Highland cemetery.—J. E. Throne, Ottawa, Kans.

**Weimer, Adah**, died at the home of her mother, near New Carlisle, Ohio, June 19, 1920, aged 57 years, 7 months and 15 days. She leaves her mother, four brothers and four sisters.—Lydia A. Barnhart, Hutchinson, Kans.

## ANNOUNCEMENTS

<b>DISTRICT MEETINGS</b>	Montana
July 25-29, Oregon	Ashland
July 25-30, District of Texas and Louisiana	Manvel, Texas.
<b>LOVE FEASTS</b>	Idaho
July 23, 8 pm, Winchester.	Idaho
	July 29, Manvel.

## THE GOSPEL MESSENGER

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## THE FULL REPORT OF ANNUAL MEETING

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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## ... EDITORIAL ...

### One of God's "Therefore's"

It is in the second verse of the first chapter of the Book of Joshua. There are others just as strange to human logic, but this one is surely strange enough to enlist the interest of any normal mind. "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people."

What sort of reasoning is that? Seeing what a checkered experience Israel had had for the past forty years, with a wise and able leader, now that he was gone, was not such a "therefore" the climax of recklessness? Would not a better sequence be a decision to return to Egypt? Or, at least, to stay where they were until they could see what was going to happen? Until Jehovah would drive out the Canaanites and make the land ready for their occupancy? What! Lure them on with beautiful pictures of a land flowing with milk and honey, only to find when they got there that it was filled with walled cities and strong peoples unwilling to give possession? And expect them now to go on with their leader dead and battles ahead?

Why this contrast between human and divine methods of reasoning? Does God scorn logic? Does he issue his commands with whimsical arbitrariness and put "therefores" where they have no place?

No. It is his wont to say: "Come, now, and let us reason together." He has respect for rational processes. How often Jesus appealed to common sense! "Do men gather grapes of thorns or figs of thistles?" "Why even of yourselves judge ye not what is right?"

The explanation is that men are given to overlooking important facts in the premises. This is why the divine "therefore" so often seems illogical. In the case of Israel at the Jordan, the facts likely to be forgotten were that God had another leader ready, just as efficient for his work as Moses had been for his, that the difficulties ahead, though great, were not insuperable, and that the good things of Canaan were abundantly worth all it would cost to possess them, and, most of all, that by going ahead with the program, and only by going ahead, could they count on the presence and power of God.

Disillusionment is generally painful, but often necessary and always salutary. We are constantly constructing imaginary pictures of persons, places and

future events. In the light of developments, these pictures usually require a good deal of reconstruction. But how often, when the transformation is once made and we get acquainted with the actual conditions and learn how to adapt ourselves to them, we find that the reality, though not like the one-sided product of our ignorant fancy, is nevertheless a thing of great beauty and value.

Israel's conception of the country to which they were bound, and of the price of its possession, was badly warped. Yet it was a goodly land of milk and honey and grapes and olives, and these were none the less delicious because of what it cost to get them. And it ought not to be forgotten, too, how very much that cost was increased because of the nation's failure to grasp the opportunity which had come to it a generation earlier at Kadesh-barnea.

Are not these simple truths worth recalling in these times of disillusioned discontent? These times, when so many things are out of joint, when so many voices tempt us to abandon the high ideals we have been cherishing, and when the church of Christ still labors at the task of building up the Kingdom with such incomplete success?

Granted the conditions, what deductions shall be drawn? Given the premises, what shall the conclusion be? The facts are apparent; what is the proper "therefore"?

We might go back to Egypt. That is one of the possibilities. No doubt Pharaoh would give us a hearty welcome. Maybe he would be so glad to see us he would not lash us quite so hard. At first a while, at least. Would the pleasures of sin and Satan's "fleshpots" seem sweet to us now? Lives of unrestrained selfishness? What do you think of the plan of giving up Christ altogether? And surrendering at once to the world, the flesh and the devil?

The very thought is preposterous. We can not entertain such a suggestion for a moment.

We might decide to stay right where we are. We would not go back to Egypt, nor attempt to take possession of Canaan, but simply make ourselves at home in the land of Moab. From this vantage point we could see what God intends to do about the Canaanites. If he wants them out, he can drive them out. He is able to do this while we are not. And he will surely do this if he really wants us to live in Canaan. Anyway, it is better to live in peace in Moab than in constant warfare in Canaan.

This means, of course, stripped of the figure, that we would simply cease any extensive Christian effort. We would merely aim to "hold our own." We would certainly seek to maintain our own personal relation to Christ, if any one can imagine how that could be done without living the spirit of Christ in trying to save others. But we would surely want to stay saved ourselves. We would stop this Forward Movement agitation, abandon the foolish dream of making the world Christian, adopt the more quiet method of merely keeping up the regular appointments and avoid, as much as possible, mingling in the world's life about us. In short, our church policy would be "safety first" and "watchful waiting."

How does this course commend itself to you? Not very well? Are you a little doubtful of the "safety" of it?

There is still one other "therefore"—God's "therefore." Regardless of the fact that Moses is dead or of whatever other disconcerting things may have happened or of whatever discouraging conditions may exist, we can arise, go over this Jordan and proceed with our Christ-given task—the conquest of Canaan.

### Making No Mistakes—And Nothing Else

"Where no oxen are the crib is clean," and if it were clean of dirt only, the fact would be a strong argument in favor of no oxen. The objection is that the crib is also clean of corn. If you want produce, you must have oxen or something in the nature of an equivalent, in respect to capacity for service, as well as in trouble-making possibilities.

Undoubtedly you could have a cleaner dairy if you had no cows in it.

The elder brother had never transgressed his father's commandment at any time, and complained that he had never been given a kid to make merry with his friends. But it has been pertinently observed that any one who had lived a life so negatively correct as his, would not likely have friends enough to require a kid to feast them. A life so void of tragedy, incapable even of understanding, sympathetically, the tragedy in a brother's life, could hardly have been characterized by strong affections, the kind that makes for friendship.

A liberal allowance of mistakes and failures will be found in most careers of marked usefulness. The surest way to avoid these is to attempt nothing of importance. And thus make the greatest mistake of all!

And what is true of individuals, in this regard, is true of institutions, not excepting churches. The ones that make great failures are the ones with great ideals. And they are the ones, too, that accomplish things.

This is not a plea for reckless, aimless blundering. It is a plea for steadfastness of purpose in the determination to do something for the progress of the Kingdom, regardless of the blunders we may make along the way.

### "Thy Will Be Done"

SOMETIMES the main thought in "Thy will be done" is very properly that of resignation. When finite minds pray for things involving their personal advantage, it is highly fitting to trust the issue to an Infinitely Wise and Loving Father. But this much-used phrase has other implications.

A sincere "Thy will be done" implies more than consent. It speaks of earnest desire. And when God's will about a thing is known, is it not sacrilege to say: "Thy will be done" and make no effort to help get it done? How can a Christian pray: "Thy will be done on earth as it is in heaven," and then sit down to wait and see how soon it will be?

When a Christian who has read that God "would have all men to be saved," prays: "Thy will be done," what can he mean? Can he be thinking of what he says? Can he, unless his desire to have God's will done is strong enough to make him act?

Some Christians are so beautifully resigned to the will of God that they do not concern themselves at all about it. They can say the Lord's Prayer, too, without missing a single word. But they can not pray it.

### Is It Confidence or Dogmatism?

POSITIVENESS in religious discussion is of two varieties. One is that of the man who believes profoundly that what he says is true. The other is that of the man who has begun to fear it isn't.

You can generally distinguish them by their manners. One is firm but gentle, insistent but untrifled. The other is loud and boisterous, petulant and disconcerting.

Strength of conviction is a splendid thing when it is the real thing—when it has a bottom broad enough and solid enough to hold it steady.



## CONTRIBUTORS' FORUM

### Via Dolorosa

BY MARVIN MANAM SHERRICK  
"He knoweth the way that I take"

The way I take he knoweth,  
Down through the maze of years,  
Where wrecking stormwind bloweth,  
I walk the Way of Tears.  
Upon the Way of Sorrows  
As thou thy cross didst bear,  
O Master, thou hast suffered,  
O Master, hear my prayer!

The way I take he knoweth  
With Simon of the cross;  
Where force with envy goeth  
I walk the Way of Loss.  
Upon the Way of Sorrows  
As thou thy cross didst bear,  
O Master, thou hast faltered,  
O Master, hear my prayer!

The way I take he knoweth,  
The tears, the loss, the pain,  
The seed the wanderer soweth—  
All this the Way of Gain.  
Upon the Way of Sorrows  
As thou thy cross didst bear,  
O Master, thou hast conquered,  
O Master, hear my prayer!

### Ministers' Pension Fund

BY D. W. KURTZ

Most churches have a fund to sustain ministers and missionaries that are incapacitated for further service. One church has \$55,000,000; another \$75,000,000. These churches are planning to increase these funds very materially.

Why should there be such a fund? Why not pay the minister as much as we pay the physician and the lawyer, and let him care for himself? Should not every minister be a business man, make investments, earn and speculate, as do business men, and look after himself? Recently I heard a well-to-do minister say: "If a minister can not make investments and manage business, he is not fit to preach the Gospel." Is this true?

Let us look at the other side. Use myself as an illustration. I have spent fourteen years in colleges and universities, and eleven years in active church work. In all these years I have completely ignored business, investments, and the science and art of making and hoarding money. My whole thought, my whole purpose and effort were to serve the church and the Kingdom of God. How can I now, in a moment's time, compete with shrewd, trained, and often selfish, business men? Why should I? Why must I enter a field that I do not like—a field in which I have no training and no primary interest? Why must I divide my time and learn finance, as well as "Christian education"? When I consult my own inclinations, I find myself saying: "I do not care for a big salary. I do not want to make investments, and turn my attention away from my calling to business, but I do want the assurance of a continuous salary, so that, when I am broken in health, I do not need to go to the poor-house."

I raised the question with a large class of young ministers: "Which is most conducive to a spiritual ministry, an effective ministry—a living salary that is assured for life, or large salaries during active service, and let the minister make his own business investments?" The class was unanimous in the opinion that a living salary, big enough for efficient service, with the assurance that it would be continuous, would be better than the other. They also said that "the young minister would rather enter the work of the ministry on that basis. He is not afraid of sacrifice, of complete loyalty to a cause, but he does not like to face the uncertainties of the ministry as they exist at present." Of course "large salaries" do not yet exist in our church. No minister makes investments from his salary. But many are speculating and investing, and diverting their time and interest, because of the uncertainties of a living after a little time.

We must do something: (1) To get more young people to enter the ministry. (2) We must create conditions so that the minister can be most spiritual and most efficient as a minister. (3) We must take from him the burden of worry about his human existence and welfare, for himself and his family. The old method, of ministers going into business and preaching on Sunday—often six days in strenuous competitive business life—no longer meets our needs. The other system, of paying a bare support, with no provision for the future, and, therefore, forcing the minister to enter business on the side, is proving unsatisfactory in many ways. To pay big salaries is a very remote possibility, and has the dangers of competition for salaries and also of interfering with a calling that is necessarily one of sacrifice and idealism. A pastor's call should be "the field"—the "opportunity of service," and not a living income.

I believe it is imperative that we at once raise a large fund, placed in the hands of a General Ministerial Board, that coöperates with the District Ministerial Boards. Such a fund will at least aid in a sustaining salary or support for ministers who are not able to continue in service. Such a provision would have the following results: (1) More young men would enter the ministry and thus supply the crying need of pastors and workers. They are willing to devote their lives to the cause, but they are not willing to starve. (2) It would create a more spiritual ministry. The minister would not be compelled to speculate and lose, as he usually does, in precarious investments, and divide his time and influence. (3) It would make a more spiritual church. Since the ministry is essentially a divine calling of whole-hearted devotion and service, the church must respond, on her part, in service. The church must be the "mother" of such a pastor and sustain him and his cause.

Such a Ministers' Fund should be created at once, and many well-to-do people could be induced to let a part of their possessions go into this fund. No greater missionary work is needed now, than such efforts that will increase the number and efficiency of the ministry. If the church is to meet the demands that will come in the next ten years, she should begin at once.

A General Ministerial Board should be created. This Board should coöperate with the District Ministerial Boards, in creating, directing, supplying and sustaining our pastors for the future.

McPherson, Kans.

### Why the Forward Movement Was Necessary

BY O. H. FEILER

An Address Given at the Sedalia Conference

THE Forward Movement is a suggested program of activities that we can and should engage in for Christ and humanity within the next five years. And we trust that every member of the Church of the Brethren will consider it a privilege to enlist and go forward against the forces of sin, and to help in planting the blood-stained banner of our Christ among all nations of the earth.

To begin with, it is the love of Christ that constrains us to go forward with the Gospel Message of Life and Salvation. The movement began in heaven. Jesus was rich in honor, glory, wealth and power. For our sake he became poor that we, through his poverty, might become rich. Calvary and the Gospel Story prove that love for us.

Later the church at Jerusalem—then but a small band of believers, comparatively speaking—went forward, united in prayer and spirit, against closed doors and national antagonism. Today we have open doors, and millions are calling: "Come and tell us about your Jesus."

Paul believed in a fourteen-year forward movement program. How our hearts are made to burn, as we read of the line of churches he established in Asia Minor, Macedonia and Achaia! Having caught a vision of his crucified Lord and the needy, sin-sick world, he pressed forward despite stoning and imprisonment, and even threats of death itself. He said, by words and deeds, that he believed the Gospel to be the power of God unto salvation to all them that

believe. Brethren, if the 100,000 of us believed as Paul did, we would change that number to 500,000 in less than five years.

We believe in a "whole Gospel for a whole world."

We have stood for great principles on questions of national and world importance. We rejoice for the stand that our people have taken for the freedom of the slaves, for temperance, peace and the simple life. And yet, it is not true that we need to ask the Heavenly Father to forgive us for merely standing at times, when we should have intensified our efforts by going forward with the Message of Life?

Today, we are facing problems that are imperiling our home and national life. Conditions, brought on by the world war, and facts placed before us by the world survey, should stir every red-blooded Christian to do his full share in world evangelism. Russia today is pleading for Bibles, not bayonets.

Mexico, our Samaritan sister on the south, knows very little of the Bible, and one-fifth of the people do not know the name of our God.

South America is standing with open doors—eighty-five per cent illiterate—with only a very few scattered mission stations.

Japan has 50,000,000 souls. And have not her doors been open for fifty years? Yes, some call her a menace. Perhaps our retribution for failing to do our duty, is on the way. Every nation is a menace without the principles of Christ.

China, that sleeping giant, with its 400,000,000 souls, has but one missionary to every 66,000 people. Think of 66,000,000 young people growing up without any educational facilities!

India, with one-fifth of the human race, has 234,000,000 bowing to Hinduism, compared to 5,000,000 that know God.

Africa's 130,000,000 will condemn us at the judgment if we fail to go forward. Never, in history, were there more open doors. On the other hand, many doors are fast closing to debasing religions. Can the church afford to wait until Mohammedanism and materialism gain control of the field?

Whose image shall be stamped upon the hearts of these millions, that today are pliable as wax? The conflict is on now. Tomorrow's army of workers will be too late, to save the falling grain, ripened unto harvest today. If there is any people, that should be on the front line, going forward with God, it is the church that believes in ALL THE GOSPEL TO ALL THE WORLD. The world is very sick and the teachings and principles of Jesus are the only cure. This is a challenge to us—the "Church of the Brethren"—since we believe in following Jesus all the way. If our religion is worth anything, it should be propagated. At our baptismal vow all of us said that we believed Jesus brought from heaven a saving Gospel. Then, too, we acknowledged that salvation is found in no other.

If you were suffering, and facing death, and I knew of a doctor and a remedy that would bring you not only relief, but would save your natural life, what should be my attitude? If, instead of helping you, I kept on boasting that I have the doctor and know of a cure, while you suffer and die, what would the Lord think of my conduct? Would not the Master say: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me?"

The Forward Movement is necessary in order that we may hold the respect and confidence of our own children. Has not God blessed us with the finest sons under the stars and stripes? And look at that great army of modest, clean and promising daughters—the polished cornerstones for the building of homes and of churches of tomorrow! They are hearing the cries and groans of a suffering world. Their sympathy and love for Jesus and humanity is impelling them to offer their lives for service. Look at that splendid band of Volunteers—over 460 strong. God bless the Volunteer Band, and may the church, united in prayer and spirit, be willing to suffer and sacrifice with them!

Again; shall we justify the confidence that other nations have placed in America? Many nations have been drained of the best manhood, just as their treasures have been exhausted to the limit, while our



homes and colleges are filled with the finest talent, and our treasures are abounding. Shall these become a blessing or a curse to us? We claimed exemption during the war, on the grounds that our children were given us to train for saving life—not to learn the arts of war and to take life. And that was right. We believed it wrong to give money towards the purchase of cigarettes and other things prejudicial to man's highest interests. That was in harmony with the teachings and practice of Jesus. But today there comes to us the challenge to prove our sincerity before God, the nation, and our own children. Love to God and humanity and our own truthfulness constrain us to go forward.

I heard a minister say, when his son was called to the Training Camp: "Oh, God, if he were only going under the flag of King Jesus, I would gladly give two boys and a farm to support them." Perhaps you made a similar statement. Today you can see your sons go forward in the name of Christ. If, however, we withhold them today, we may again be called upon tomorrow to give our sons as well as our money for the carrying on of war, and that cloud is even now rising. Our Captain's marching orders are: "FORWARD WITH THE GOSPEL TO ALL THE WORLD."

We must go forward to save America. The war has unloosed three great evils: Hatred, greed and selfishness. Many have been made rich in dollars, but are paupers in Christian graces. Every day you can meet with those who have little regard and tolerance for others' opinions. Not only is this true among our school-children, but in the homes, in society, and in business dealings among men.

Let us, as a part of our Forward Movement program, "season our speech with grace," and give "the soft answer that turneth away wrath." The war has taught men to hate; now we need a world revival in kindness and forgiveness, as God, for Christ's sake, has forgiven us. Who shall do this if the church fails?

The war has made many rich. Profiteers, taking advantage of world conditions, seem without number. Will we be silent and let other nations accuse us of accumulating wealth and living in pleasure and luxury, while millions are dying without bread? How shall they have confidence in our interpretation of Christian brotherhood? The church must go forward and help the capitalists and the laboring men to adjust their differences. The mere enactment of laws will not accomplish the desired result. There must be a change in the hearts of men. We have been preaching at each other in half-filled churches too long. Let us go out, with personal appeals for righteousness, into the shops and among the masses of men with a message of love and sympathy.

Not to forget the obligations, incumbent upon us, let us recapitulate: Remember the love, the example and the sacrifice of Christ, the lives of suffering and of sacrifice, as experienced by the apostles and by our church fathers. Do not lose sight of the vision, brought to us through the world survey, our claims for exemption from the war, and our strength and resources in manhood and money. All these considerations make the Forward Movement necessary.

Then, too, we need the Forward Movement to deepen the spiritual life of the church, to save the church from selfishness, pride and formalism, to save our nation from greed, hatred and indifference, to teach us our possibilities through united effort, to enlist every member in evangelism, to call out Spirit-filled recruits for the ministry, to send reinforcements to our overworked missionaries on the field, to plant new mission stations in unoccupied territory at home and abroad, and to provide better-equipped mission stations, hospitals and orphanages.

The Holy Spirit help us to see more than merely a million-dollar offering, or the 460 consecrated Volunteers. May he grant us to gain a vision of a world's needs, that all of us may hear the dying groans of millions unsaved.

A little French maid said: "I have given a father, two brothers and a sweetheart on the battle-field, and now I am taking their place on the street-car." And as her eyes filled with tears, she said: "Gladly I gave

them all for France." May the Lord lay upon our every heart the spirit of sacrifice and loyalty, until we shall live only to advance the Kingdom of our Lord!

While the boys in khaki were standing with bowed heads around the tomb of Lafayette, our beloved General Pershing said: "Lafayette, we are here."

Today we take a look at Calvary and then at the sin-sick world, and say with one voice to God's beloved Son, our Coworker: "Jesus, we are here, and in thy name we will go forward."

Hutchinson, Kans.

## The Lodge

BY PAUL MOHLER

THE secret lodge is an institution of such vast importance, so thoroughly established, and wielding such a profound influence, that it can not be ignored by any one seriously considering the welfare of mankind. Every Christian, and especially every Christian worker, must decide what his attitude toward it must be. All men, indeed, should know its relation to Christianity and the church. Shall the secret lodge be accepted as a necessary element of modern civilization, or is it an evil to be fought and overcome?

I might say here that the right decision on this question will save an endless succession of difficulties to the Christian. We can not afford to go wrong here. We need the wisdom and grace of God in considering this question. A false move would be a great misfortune. Let us be fair to the lodge. Give it credit for all its virtues, and condemn it not for small weaknesses.

### How to Judge It

The lodge is not to be condemned simply on the ground that occasional faults appear in its operation. With equal justice might the church be condemned. If it is to be condemned, it must be because it is contrary, in principle or general effect, to Christ and his church. On the other hand, neither is it to be accepted and approved because of the occasional good it performs, or because of some good features. With equal justice might one approve Mohammedanism, modern Judaism, Buddhism or Mormonism—all false religions and enemies of Christianity. If it is to be approved, it must be because it is at heart in accordance with Christian principle and practice, an aid in working out the real purpose of Christ in the world. To approve everything that has some good in it, is as wrong as to condemn everything that has some evil clinging to its skirts. To do either is dangerous.

### Its Attitude Toward Christ

It is accepted, as a fundamental principle of Christianity, that God may be truly known and approached only through Jesus Christ. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, hath declared him" (John 1: 18). "The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3: 35, 36). "Jesus said unto them, I am the way and the truth and the life. No one cometh unto the Father but by me" (John 14: 6). "For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him" (John 5: 22, 23). (All quotations above and following are from the American Standard Version of the New Testament.)

Does the lodge accept this principle? It does not. Its prayers are offered without mention of Christ. Members are accepted on their belief in a Supreme God, without regard to Christ. Its prayers may be offered, and its religious services be conducted by those who do not believe in Christ. In this it denies the claims of Christ and the testimony of the Holy Scriptures. It may honor him as a Great and Good Man and a Wonderful Teacher, but when it denies him his place as the true Son of God, Mediator between God and man, man's Intercessor with God, and the Final Judge of the living and the dead, it is endeavor-

ing to dethrone him as the Universal King and Lord of all.

In these days of such numerous and bold attacks on the Divine authority of Christ, what place can any loyal Christian find in any Christ-denying institution? "Every spirit that confesseth not Jesus is not of God: and this is the spirit of the Anti-Christ, whereof ye have heard that it cometh" (1 John 4: 3).

### Its Attitude Toward Spiritual Interests

It is a fundamental principle of Christianity that moral and spiritual interests are to be cared for first, in time and in importance. Then material and social needs, as secondary matters, are to be given up in favor of the former, whenever necessary. "Lay not up for yourselves treasures on earth . . . but lay up for yourselves treasures in heaven." "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first his kingdom and his righteousness and all these things shall be added unto you" (Matt. 6: 19, 20, 31, 33). "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you" (John 6: 27).

Does the lodge accept this principle? It does not. It emphasizes physical, social, and financial interests and criticises the church for making them secondary. It has led many to believe that it is a better institution than the church because it has thus reversed the order of importance, taught by Jesus Christ, and established in the apostolic church. Thus it appeals to the carnal interests of man rather than his moral and spiritual interests and encourages him in sacrificing the latter in favor of the former. In this, the lodge is the enemy of Christ and the church.

### Its Attitude Toward True Charity

It is a fundamental principle of Christianity that all material or spiritual benefits, which one confers on others, lose their value to the giver unless they are prompted by true charity (Christian love). "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love [charity], it profiteth me nothing" (1 Cor. 13: 3).

Does the lodge accept this principle? It does not. It collects as dues, under threat of cancellation of membership, the money it pays out to the families of its departed members. Yet it presumes to call this "charity" and makes great claims as a "charitable institution" because of its insurance features. "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7).

### To Whose Glory?

It is a fundamental principle of Christianity that all charitable deeds shall be done to the glory of God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5: 16).

Does the lodge accept this principle? Not for itself. When it does a good deed, it does it to its own glory. When reference is made, in public addresses, to the good in the lodge, it is not ascribed to God by word or implication, but all to the lodge and, of course, to the members thereof. When, therefore, a Christian member of a lodge does good through the lodge, he is allowing the lodge to rob God of the glory that is his due if it is really a deed of Christian grace. No one who is in any close relation to our Father in heaven will consent to this. No one can do so and remain in close fellowship with God. "Thou shalt have no other gods before me."

### Its Attitude Toward Separation

It is fundamental to Christianity that there shall be a sharp line of division between Christians and men of the world. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for

(Continued on Page 418)



## Love

BY DAISY M. MOORE

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

JOHN was called "the beloved disciple" and, we believe, was admitted to an intimacy with Christ which no other disciple enjoyed. Perhaps he was the youngest of the twelve and our Lord who, we believe, was about the same age, found him more companionable.

Certain it is that he was closest to his Master and in a better position to know and understand him than any other.

For that very reason he was best fitted to write about the character of Christ, and when he had cast about for the most adequate and distinctive definition of God, and selected that short, powerful description, "God is love," we should be the more impressed by the truth of his conclusion.

John has a very great deal to say about love. It is the keynote of his writings and it is reasonable to believe this was due to his close contact with it.

Christ's life on earth was nothing but love. It seemed so filled with it that there was no room for the littlenesses and pettinesses that creep into our hearts and influence our lives.

Isn't it a glorious ideal—to have the heart so completely possessed by and tenanted with God, that all evil tendencies would be crowded out—indeed would seek entrance in vain?

His love considered not the merit but the need of man. If merit was the balance, against which God's love should be weighed, we should be poor, unutterably poor, in that wonderful blessing!

The good things which we have and enjoy, in spite of our scant return for the same, is convincing proof of the steadfastness of that love for us.

One of the hardest things for us to understand is, that he still loves us, even when he fails to answer our prayers in our way. Sometimes, years afterward, we see clearly just why certain things were denied us. Then we realize that a gift of the things desired would have spelt disaster for us, and meant the actual withholding of God's love from us.

The sorest need of the world today is more love—not only for Christ, but for "one another."

Fairfield, Pa.

## Love or Will? Which?

BY FAY ALDENE GRAY

DRUMMOND's far-renowned, "Love is the greatest thing in the world" is true only in its relation to "God is love." Every human love is a crystal, chaste, invigorating tributary of this great Fountain-head. Only when weak human judgment tries to turn these tributaries from their God-appointed courses, do they become sullied. It is the human interference which creates havoc. Flowing on in their primitive courses, they bless and enrich; turned aside by human interference, they blight and ruin.

A young girl, whose dominant passion was mother love, by some trick of fate was left entirely bereft of family ties. Longing for something of her very own to love, she dug a cross-channel into the divine tributary of mother love and, though uncrowned by wifehood, took upon herself the holy crown of motherhood. At first she "could hardly wait to hold her baby in her arms." By and by her joy, by her unholy action, became the bitterness of wormwood. Her crown of motherhood, one of the holiest woman ever wore, was only a crown of thorns twining her bleeding young heart.

We can not frustrate God's plans without being stung. That word is not used in the slangy parlance of the day. Sin always stings. Sin is always at cross-purposes with holiness. Every action, at variance with God's divine plan, is sin.

A young wife, justly unhappy in her home life, came into close association with a young man who was spiritually superior to any one she had ever met, or idealized. His presence always gave a roseate hue to life. In truth, she seemed never to have lived before. She had a new vision, a wonderful prophecy of "love living in living love."

One day her husband's niece said to her, of this young man: "I don't see how any one can help loving him. He is the finest even!"

The wife's world was chaos. She would not have had the girl know for a kingdom what her words had revealed. In that moment she saw how her own heart had strayed. But outwardly undisturbed she answered: "Elma, you could have substituted admiring for loving. We may admire where we dare not love. It is the character rather than the man himself which is admirable. One may even love a beautiful character, wholly apart from the person possessing it." And that wise reply was a tower of strength to them both through the years.

There is a prevalent idea that love, being an acknowledged power, must be accepted wherever it may appear, regardless of human will or desire. There is no greater fallacy. God has made no provision for illicit affairs and human intrigues in his plan of loving. Love, pure from the Fountain, always blesses; but love, which creates unhappiness, makes havoc of human lives, disrupts family ties, divorces old loves from new ones, is ninety per cent lust, or covetousness, or self-interest, and needs the control of refining grace—that marvelous panacea for all human ills.

It is as sinful to covet a love that legally belongs to another as to covet any other possession of another. Do you say: "One can not help loving"? As well might you say: "One can not help stealing." Man is not a creature of fate. He is master of his own destiny. He builds his character as he wills; and character shapes his destiny. He wills to do what he ought to do, or what he ought not to do. His is the right of choice. There is only pity for one who chooses the wrong and whimpers: "I can't help it." Even God has no use for one who chooses inclination rather than duty. It is the brand of a weakling.

"The strength of the bridge is its girders; the strength of the man is his will. Next to the omnipotence of God is the will of man." And man, with his will in harmony with the will of God, is the finest thing of earth; for the "greatest power in the world is will," subject to Divine Control. No chance there for variance with God's plans. Man has divine wisdom for the asking, and all the powers of the Deity at his command by faith.

In this wonderful relation, man is very close to God, the Supreme Power. Yet the love of God, in the most sacred terms we know, can not enter man's heart against his will. Why, then, are the human attributes of love not controlled by human will? When these sweet human loves we know are kept pure, as in their primitive source from the Fountain Head, they make earth a bit of heaven—sweet foretastes of the rapturous life in the land of living love.

Hammond, Ill.

## John's Message

BY J. L. DYER

JOHN was the son of one of the venerable priests of the Jews, Zacharias. At the time when the birth of John was announced to his father, Zacharias was performing, in the Holy of holies, the rite which came only once to any priest in his life-time. It was under these wonderful circumstances that the coming of John was announced. Zacharias was told that a child would be born to his wife, that the child would be filled with the Holy Spirit and, when a man, would prepare the way for Christ.

But Zacharias, even with his purity of life and thought and religion—in contrast with the condition of the majority of the men of the synagogue at that time—did not have a spiritual conception of the Kingdom of Heaven. Even as the idea of the method of Jesus' conception was foreign to the Jewish mind, so the conception of his Kingdom as a heavenly one was, perhaps, beyond their comprehension.

But, presuming that they did have a vague idea of the fact that Jesus was to be a Heavenly King, yet they did not think of a Heavenly King as meaning a holy nation in conjunction with him. The Jews thought that the Heavenly King would bring about an

earthly paradise. Some wonderful stories were invented, as to the outcome of this earthly paradise. In such an atmosphere John the Baptist was raised, and while his birth had been unusual, and promise had been made that he was to have the Holy Spirit, yet he would naturally come into contact with Jewish thought and customs and beliefs through the medium of his home and public life.

This is the John that comes finally with the message that was to prepare the way for the Christ. We read that he preached in the wilderness of Judea. This wilderness, located on the northwestern shore of the Dead Sea, stretching west and south for some little distance, is not to be thought of as our conception of a desert of today—a barren, sandy plain—but rather as a wide stretch of country which could be used by shepherds, but which was not largely inhabited. Some vegetation must have been there, or John could not have had access to his chosen food—locusts and wild honey.

John's raiment, too, was of the simplest kind—made of camel's hair—with a leather girdle about his loins. The very humility in which John came must have been a surprise to the Jews, who were looking for an earthly, pompous, political King.

But the question is asked, perhaps, "Why did John preach in the wilderness?" It has been suggested that it was his thought to get the people away from the influences of their daily life, both religious and otherwise, to get them into a new receptive atmosphere. He may have preached there, too, because of the accommodations that were possible for the multitudes. Perhaps the cities and towns had no such accommodations. John needed a big environment for his big message. The choice of the wilderness was also due, undoubtedly, to the desire to fulfill the prophecies in regard to where the preaching would be done.

But what did John preach? It seems to the writer that the main thought was this: "Repent ye." What did John mean by these words? He knew the condition of the Pharisees and Sadducees, who made up a large portion of the multitude. He knew the idea, which they cherished, of an earthly kingdom, in which they would stand high in position and power. Did he tell them they undoubtedly would receive high places? Far from it—rather he hurled at them, particularly, accusations and vituperations of the most bitter nature. He warned them that mere descent from Abraham gave them no grip-hold on any kind of a place in the heralded Kingdom. John urged them particularly to bring forth fruits worthy of repentance, and, upon being asked to explain the meaning of these words, he gave them the doctrine of unselfishness, of contentment and of peace. John makes it plain to them that God, if necessary, would create a people for his own Kingdom, if they, to whom the opportunity for proper acceptance of the Kingdom had been given, did not bring forth fruits worthy of the change of mind which John's use of the word "repent" implied. The Baptist said that those trees which did not show actual signs of a complete readjustment of present improper fruits, and put forth good fruits, would be hewn down and destroyed.

John urged the necessity of immediate action, because of the proximity of the Kingdom: "It is 'at hand'—no time for delay—come and be baptized unto the remission of sins. Come, and let me baptize you, initiate you into this new reign; let me make you ready for the forgiveness of sin which the Lord will bring to you when he comes. Let me prepare you to help straighten the path of the Christ, to make ready his way. Come, and I will baptize you in water, and prepare you for that baptism which the Christ will give you when he comes—the baptism of the Holy Spirit and of fire! He, for whom I am unworthy to perform the lowliest duties, will cleanse you and give you a new and better conception of what it means to be a community of brethren, holding proper relationship to man and God. Come and learn, in this new relationship to God, how to be of fellowship and help to man. Fear and worship the God-given Son, who will cleanse you with fan in hand and gather the acceptable into his fold, destroying with unquenchable fire that which



is not in accord with him in this new Kingdom to come!"

But, after all, was John keenly aware of the spiritual aspect of the Kingdom? Would it have been necessary for John, later on, to have asked for a confirmation from Jesus as to his being the Son, if he had had a wholly spiritual conception of the Kingdom? Was not his conception rather an ethical, social one than a spiritual one? The Galilean zealots of the time thought that the Kingdom would be set up by the efforts of men, but the Pharisees thought that God would do the work. John at least preached those things which would eventually make for an almost ideal social organization. We can not judge John's concept except by his seeming doubt later on, and by taking into account the vast influence Jewish thought of the day would have upon him. Neither was John's a universal conception of the Kingdom. He warns the Jews that God would "raise up children unto Abraham," if necessary. Christ was thought of as the coming King of a Jewish nation, which might later, by conquest, be a universal one.

At least, John got results; evidently all wanted some share in what was to come. The record says: "And multitudes went out to be baptized of him in the river Jordan." They may not have had exactly the right idea—some may not have been sincere—yet they acted.

The "repent ye" part of John's message can be applied to our time. Christ, as John preached, is continually separating the good from the bad, and the ethical ideals of John's message are coming into play more and more, as time goes on. They are surely applicable to this day and age!

Mount Morris, Ill.

## What Is Life?

BY IDA M. HELM

LET us stop a moment to lay aside the duties, the pleasures, and the cares of life and examine ourselves. Let us seriously consider the important question of what life really is: With sincerity and with God's help let us reflect upon our present and past life, to ascertain the object of our existence, our relation to God and his Kingdom, and the worth of our service to him.

Today is the time to reflect, to work, to prepare for death, for the night of death cometh when no man can work. What bitter remorse attends the reflections of an aged person who lies down, at the end of the journey of life, and for the last time looks back over a life spent in idleness and folly! He sees a picture of his own life as he has painted it by his thoughts, words and acts. He sees where he heedlessly slighted the golden opportunities for service that encircle the life of usefulness and righteousness like a halo of glory.

The fact that we are alive, that the Creator has given us a body, an intellect, and power to think and work, is proof that he has designed a definite work for us to do. It is a great, grand mission on which God has sent us. We live this present life but once. Life is the choicest gift God bestows on us. Upon the using of this priceless gift depends our weal or woe. Life is given to us in trust, and the final day will tell how we have used it.

Histories are written not only of the great in this world's estimation, but of every living soul. Were we to write our autobiography and compare it with the record written by the recording angel, what a contrast would be seen! God's scrutinizing eyes run to and fro throughout the whole earth, and he knows all our thoughts and actions.

Life is not a moment too long to accomplish, by diligent labor, the work for which he has sent us into this world. No one can afford to lose a fragment of time. To an earnest, upright person every moment of time is valued, the same as if it were his last. How short time is, when compared with eternity, but its value is priceless. Life is long enough for us to lose our soul if we spend our time in profligacy and sin. Life, too, is long enough if every moment is rightly used, to prepare us for joy and peace throughout the ceaseless ages of eternity, to fit us for the society of the angels and the redeemed through Christ.

An eminent minister once said: "Let a man once get thoroughly wrought into and through his whole

being the fact that this world is to be evangelized—thoroughly evangelized—that the Gospel of Jesus Christ is to be taught to every creature, and that our own business here is to 'go'—to work into line with God's enterprise and never stop till God says: 'It is enough,' and he can not help realizing in his person the Christian's theory of living. He will meditate on it, he will study it, he will inform himself about it, he will talk of it, he will work for it, he will dream of it, he will give his money to it, and, if need be, he will suffer for it and die for it. Such a life of active, thoughtful sympathy with Christ will make a man of anybody, no matter who or what he is, no matter how

poor, how ignorant, how small in the world's estimation—such a life will make him a great man, a man whom God will own as his child, and he can lie down in his last long sleep—safe in the arms of Jesus."

"So live that when thy summons comes to join  
The innumerable caravan which moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave,  
Like one that wraps the drapery of his couch  
About him, and lies down to pleasant dreams."  
Ashland, Ohio.

# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## The Forward Movement Goals

BELOW we present a few of the Forward Movement goals, as agreed upon by the Boards, showing the portion assigned to each State District annually. The apportionment is based on the statistics, given the General Mission Board more than four years ago. We must allow for many changes, since then, in membership; but on the whole it will permit each District to see its relation to the whole task, as agreed by the Boards and approved by Conference. There have been more changes in some congregations, even, than in Districts, yet we trust that each church may be able to see its part of the work, as set forth in these goals.

The writer is not familiar with the facts upon which these goals were made, nor could we say that they are proper goals to set up in every particular, as the Lord is not confined to our program in such matters. However, it does help us to have a definite goal toward which to strive, always remembering the greater "goal unto the prize of the high calling of God in Christ Jesus."

As to whether these goals are the most reasonable or not, we are likely to differ, but certainly they seem possible, so far as we can see. For example, the evangelistic goal of 15,000 additions to the church by baptism suggests that if the whole Brotherhood were organized into groups of six members each, to pray and to do personal work, then each group should annually bring one into the church. In that way the goal would be more than reached. It would seem to be a shame to attempt to do less. More folks than we think may be outside the church because they have not been earnestly and helpfully entreated to come in, or have been discouraged by the indifference they see in us.

The same number is suggested as a proper addition to our Sunday-schools, each year, for Bible study. We ought to have almost this number added each year from our own homes. Add to this the multitudes all about us, not in Sunday-school, and we must bow in humiliation, to know that we have added nothing to our Sunday-school attendance during the last four years. The shame is not in the fact of not increasing, but that we did not try as we ought. "How shall they believe in him whom they have not heard?" Now there are six of us, to work a whole year to add one to the Sunday-school. May the Lord help us to do at least that much!

Students in our colleges should reach 3,500, the Board suggests. Jesus made himself responsible for twelve students among the young men of his day. Likely, if all those connected with our colleges would handle as many, the number might be reached. One of his students was a failure—perhaps, with others, he was discouraged—but Peter, James and John, with others, have immortalized the work of the Master Teacher! Some of our students will disappoint us, others may discourage us, but many will make it more than worth-while. Let us make it possible that our young people shall be given a Christian education!

We would lay special emphasis on the goal for three hundred ministers. Some think we have too many ministers. We can not have too many ministers of the Gospel. We may have to call many, too, to get those whom the Lord can use best here and there.

Some feel that they do not want to elect a minister, but would rather send and get a pastor elsewhere—one that is tried and trained. A church that will not elect some from among their own young people, should not be permitted to take any workers from other communities, where they are needed. Elect ministers, even if you do not need them, and give them such training as you can, that the church may send them into the needy fields of the world. Not only should we elect the young men, but God can always use a man with good judgment, trained by experience and apt to teach. But such can scarcely be found, later in life, in position to give time to the ministry, therefore we must set them apart for the work of the Lord while young, that they may be trained in life and purpose for this greatest of all tasks.

Few of us appreciate the MESSENGER, as a medium of unity and fellowship, as well as instruction in truth and church work. More of our thoughtful counsellors should contribute to it, that the editor could choose the very best. Its circulation should be increased until every home, where there are members, should get it and read it. Good papers and books, like good bread, do not help much until you partake of the food thus afforded. Let each of us do our part to reach these goals, so that the church we love, and which has done so much for us, shall be advanced as the Lord may be pleased to use it! And remember always that the effort to reach these goals will bring its own rich reward to the church, apart from any special favors that the Lord may be pleased to bestow upon those who toil for him!

## District Quotas of Some of the Principal Goals in the Forward Movement

Districts	New Members	Ministers Elected	Students in Brethren Schools	New Subscribers to Messenger	Additions to Sunday-school
Arkansas	37	170	4	9	12
Northern California	170	4	9	12	37
Southern California	246	58	85	246	
Idaho and Western Montana	43	11	13	43	
Western Colorado and Utah	122	28	41	122	
Idaho and Western Montana	416	96	141	416	
Northern Illinois and Wisconsin	273	89	130	273	
Southern Illinois	159	163	339	689	
Northern Indiana	823	174	286	823	
Southern Indiana	117	8	89	130	373
Middle Iowa	289	9	104	152	440
Northern Iowa, Minn. and S. Dak.	263	51	74	212	
Southern Iowa	263	6	62	260	
North East Kansas	123	28	40	122	
N. W. Kansas and N. E. Colo.	165	40	57	165	
Southeast Kansas	105	24	30	105	
Eastern Maryland	357	85	124	357	
Middle Maryland	276	66	96	276	
Western Maryland	117	8	89	130	373
Michigan	217	52	75	217	
Middle Missouri	121	28	41	122	
N. W. Missouri and N. W. Ark.	121	8	21	30	87
Nebraska and N. E. Colo.	185	4	44	64	185
N. and S. Car., Georgia and Fla.	117	8	89	130	373
N. Dak., E. Mont. and W. Can.	235	56	82	235	
Northeastern Ohio	452	9	106	155	452
Northwestern Ohio	202	6	62	202	
Southern Ohio	985	20	222	342	985
Okl., Panhandle of Tex. and N. Mex.	173	4	41	61	175
Oregon	363	6	62	92	363
Eastern Pennsylvania	978	20	221	340	978
Middle Pennsylvania	791	16	180	263	791
S. Pa., N. J. and E. N. Y.	596	12	140	207	596
Southern Pennsylvania	794	16	187	275	794
Western Pennsylvania	1,028	21	243	357	1,028
Tennessee	363	6	62	92	363
Texas and Louisiana	55	11	12	18	55
Eastern Virginia	192	4	45	67	192
Northern Virginia	596	12	140	207	596
First Virginia	403	8	94	139	403
Southern Virginia	334	7	77	113	334
Washington	127	3	30	44	127
First West Virginia	300	6	66	97	300
Second West Virginia	67	2	17	24	67
Total	14,903	316	3,490	5,151	14,903



## THE ROUND TABLE

### Both for God

BY JULIA GRAYDON

I READ in one of our papers, the other day, about a minister who had lost a watch he valued very highly, and what made him grieve about it, was the fact that it had been given to him when he was only a lad, by a loving father who had had the following words inscribed inside the watch: "Each for the other and both for God." Beautiful words these, "Each for the other"—father for son, and son for father—no matter how far apart. And then, "both for God"—united in the best of bonds and for all time.

What a beautiful motto it would be for the young husband and wife, just starting out in life: "Each for the other and both for God"!

Harrisburg, Pa.

### "This One Thing I Do"

(From the Daily Bulletin, Bloomington, Ill.)

DR. EDGAR DEWITT JONES, in beginning his fourteenth year as pastor of the First Christian Church yesterday, made a formal statement to his congregation, in which he said he has made a new rule for his personal work. His statement is concise and explains itself as follows:

"At the beginning of my fourteenth year, as pastor of the First Christian Church, I have found it necessary to make certain drastic changes in my personal program. In order to fulfill my ministry I have decided to withdraw from every organization to which I belong, except the Church of the Living God. This week I shall forward my resignation to seven societies and fraternities with an explanation of my course.

"I have reached the conclusion after months of reflection and by way of considerable struggle. The fellowship in the fraternal and other societies has been pleasant and profitable. The very fact that I have been unable to render service to these organizations in keeping with the courtesies they have shown me, has contributed to my decision to cease active membership in circles where active participation is difficult, if not impossible.

"In withdrawing from these various organizations I am not expecting to become a hermit or recluse—far from it. On the contrary, I hope to render a more worthwhile and definite service to the entire community, as well as to impart a keener edge to my ministry of the Word. In these tremulous times the world hungers for spiritual food, but is uncertain where to find that food. The church is the one organization which exists solely to proclaim that unfailing source where spiritual hunger may be satisfied. But the average church member is so exhausted by manifold and exacting demands as to be feeble any definite Christian witnessing. It is difficult for a minister to urge his people to simplify their lives unless he makes some effort to simplify his own. This is what I am seeking to do, though I am not intimating that other ministers should do likewise. Others may find a different way out of a similar perplexity, though I doubt if they find a better way.

"At this vibrant hour, the church occupies a unique place. It is the one body inherently constituted as a medium or reconciliation between hostile and warring classes upon the basis of justice and brotherhood. That the church has failed hitherto in this great mediation is due largely to the fact that it has never seriously tried to leaven the lump of society with the teachings of Jesus. The opportunity to give Christianity a trial is unparalleled; the responsibility unprecedented.

"Chiefly for these reasons I am severing my active connection with the various organizations, but not my relations with the men who compose them, nor any other group in the community or elsewhere. I crave fellowship with every human being in the new and stupendous tasks that are at hand, and I want most to make my contribution, however small it may be, both by tongue and pen, as a minister of the Gospel of the grace of God."

### Vital Influences

BY WM. J. TINKLE

Do you often wonder what could be done to influence children and young people to have strong Christian characters? Following is a scientific investigation of some of them. A class at Bethany Bible School was asked to write out the influences that had helped them most. There were forty-nine in the class.

Nine of them mentioned the influence of parents,

six of them mentioning the mother. Several mentioned prayer—both at the family altar and at private devotions. One stated that his mother's prayers and confidence had meant much to him.

One person wrote that the expression on the faces of people—who were baptized influenced him. Missionary meetings and public messages were designated.

The example of Christians and the confidence of Christian friends were mentioned. One mother provided good literature and a sister gave a Testament. One mentioned school-life and another wrote that the words, "For Jesus' sake," had a great influence.

Even negative influences may be of value, if we use them rightly. Being away from Christians was mentioned, and even the death of loved ones.

We must not think that these were the only influences that affected these people, but these should prove suggestive. The influences under our control should be used to help the children and young people about us.

A further investigation disclosed the fact that all but nine were converted between the ages of ten and seventeen, inclusive; more at the age of twelve than any other age. Thirty-four were baptized during revivals. Of these, seven were influenced by the minister, seven by personal work and three by the hymns.

Chicago, Ill.

### Borrowing

BY ELEANOR J. BRUMBAUGH

"WHERE is my umbrella? Oh, yes, I loaned it, and it has not come back!" How ungrateful we often are, to forget to return borrowed things! If you owe postage stamps, return them now, while you are thinking of it—letter paper, or whatever it be. Keep in mind the Golden Rule: "Do unto others as you would have others do to you." Do you have a borrowed book that you are keeping too long? Take it to the owner. Take time to do it. You had time to borrow it. The reason we are so busy is, we do unnecessary things. We must not be too busy to treat one another with Christian courtesy. We must hold on to right doing in little things. Keep promises! Let us see to it that we do right in small things, for carelessness in the things we call small, leads to really serious matters. "Loan me your pencil," often means "Good-bye, pencil."

If all borrowed books were to rise up now and travel to their respective owners, a great stir would be on, and many surprises would come to both borrower and lender. So with umbrellas, and other borrowed articles. It is yielding to downright sin to allow ourselves to drift into this kind of carelessness. We say: "I forgot," and so excuse ourselves, but we must charge the memory. We have no right to forget. Take an inventory. Return your borrowings and resolve to be better neighbors, kinder persons to live with, honest and true in small things, as well as large, and do it because you love those around you, and because you love God.

Huntingdon, Pa.

### Silencing Adversaries

BY GEORGE W. TUTTLE

THE Master never stirred up unnecessary strife. He must instill the great principles of his Kingdom in the minds and hearts of his followers while he was yet with them. He had no time for profitless discussion, but he weighed right and wrong in a moment, and right arose triumphant upon the scales and echoed, in the tones of his voice, as the wisdom of heaven spoke to the ears of men. Jesus Christ came to destroy nothing but sin. He came not pull down, but to build up; not to destroy, but to fulfill.

It was in vain that the Pharisees and Herodians sought to ensnare him with cunning questions. He looked straight down into the corners of every cunning, crooked heart, and his answers were wondrously wise and wondrously simple. What were the things of Caesar? And what were the things of God? It was up to their own consciences to decide. They had something to think about, something to turn over in their minds as they turned away.

How shall we answer our adversaries? What shall

we say when people find fault with religion—or, rather, when they find fault with the lack of it? What shall we say to the people who take delight in arguing against the statements of the Bible—who ask questions that none but God himself could answer?

In the first place, let us keep on the main track, lest we be sidetracked in the desert of uselessness. I once spoke to a man of his religious needs. Immediately he began to tell me of the misdeeds of his wife's sister's Sunday-school teacher.

"But whose sins will you answer for," said I, "the sins of your wife's sister's Sunday-school teacher, or your own?"

Spending a night in the mountains with two young men, one of them—a young man far more highly educated than myself—was determined to ask me the stock questions of unbelievers, in regard to the Bible, and argue with me about them. There was nothing doing, as I simply would not argue. At last he turned to me and said, in a light manner, "Well, tell us how it was that you became a Christian."

That was my opportunity. I told them as simply as possible how it was that I came into the Christian life; my feeling of need as a sinner, my acceptance of Jesus Christ, and the joy and satisfaction that came into heart and life. My friend would have argued by the hour against the Bible, but he had no argument to offer nor any word to speak against my experience. Life is a hard thing to argue against; an indisputable fact. Abiding spiritual life comes only through Christ, for he is the Bread of Heaven to hungry souls. Arguments, doubts, unbelief, are powerless, and often voiceless, before life.

Pasadena, Calif.

### Onward and Upward

BY VIOLA PRISER

THE Forward Movement of our church, its goal and method of attainment, etc., about which one hears so much these days, should certainly appeal to all of us who have learned to be lovers of righteousness. How, indeed, could it be otherwise? One need only to be wide-awake, in order to realize that sin is in evidence on every hand. And the sorrow and suffering that results, and must result, is in proportion to the sins of the people, for Jehovah is a God of justice.

It is time, high time, that a movement was inaugurated for world betterment, and well supported with time, talent and means. Only thus may sinful tendencies be checked, and only thus may "peace on earth, good will to men" be ushered in. Christ came to earth, so many years ago, to make possible that very thing, by his power, and this is ever at the disposal of the consecrated ones.

But there, just there, in that last clause, lies the real secret of success in this large undertaking—consecration. The thought of being of real service to the world, of helping others to a higher plane of living, is certainly inspiring. But before we can help others in the upward way, we must see to it that we ourselves are on the "higher ground." We must be really in possession of the Spirit of Christ, as well as his name—Christian. One from below can advise another to climb, but he himself has climbed, and reached the heights above. Onward and upward, then, should be the life-controlling motto of all who would take part in the Forward Movement of the Church of the Brethren, and thus do something that is really worth while.

"Onward, Christian soldiers! Marching as to war,  
With the cross of Jesus going on before.  
Christ, the royal Master, leads against the foe,  
Forward into battle, see his banners go.

"Like a mighty army moves the church of God;  
Brothers, we are treading where the saints have trod.  
We are not divided, all one body we,  
One in hope and doctrine, one in charity.

"Crowns and thrones may perish, kingdoms rise and wane  
But the church of Jesus, constant will remain.  
Gates of hell can never 'gainst that church prevail:  
We have Christ's own promise, and that can not fail."  
Sidney, Ind.

THE fragrance of a flower is never wafted against the breeze; but the fragrance of kindness goes everywhere.



## HOME AND FAMILY

### For One More Day With Father

The summer wind blew softly; wide open stood the door,  
To let the worn old body pass through and out once more;  
For the soul had gone before, to find that distant bourne  
From which the weary traveler need nevermore return.

And the farmer-son stood gazing upon the placid face,  
Which nevermore would greet him from its accustomed place;

And a tremor shook his body, as a tree shakes in a gale;  
And beneath the sunshine's bronzing his face was deadly pale.

"What ailed you, dear, to shake so, when you looked at  
Father last?"

Asked the good wife of her husband when the day was  
overpast:

"His face was sweet and peaceful, he blessed me as he  
died;

And we'd done our best"—"No more of that!" the farmer  
roughly cried.

"I thought of all the long days when we'd let him sit  
alone,

Each of us silent to him, yes, silent as a stone!  
Or talking to each other, not caring if he heard,

Or answering, if he spoke, with a shortly-spoken word;

"And I thought of how he'd thank us for every little  
thing;

If I gave a hand to help him out, how his hand would  
clasp and cling.

I'd give the farm, the orchard, the cow, the bees in the  
hive,

Yes, everything, for one more day with Father here  
alive."

—Selected.

### Does Your Life Tell for Jesus?

BY MRS. JOSEPH MILLER

#### No. 1.—Brother Smith's Vacation

It was the month of July, and Bro. Smith's vacation came in that month. He and his good wife and two small sons, with Brother and Sister Jones and their son, had planned a trip to the Lake, where they expected to rest, fish and hunt, and have a very enjoyable outing. As Bro. Jones was a little careless in the use of slang and coarse talk, and his young son did not use the best of language, Sister Smith was quite a little concerned about their spending two entire weeks in their company, as her two sons, John, aged twelve, and Bobby, aged nine, were at the impressionable age, and rather hard to manage anyway.

John had rebelled several times, lately, on attending Sunday-school and it took a good deal of coaxing to get him to go. Although Brother Jones and family belonged to the same church the Smiths did, and attended services quite regularly, yet they did not appeal to Sister Smith as being the best companions in the world for her family.

However, one bright Monday morning found the two machines wending their way towards the Lake. They found a pleasant spot and pitched their tents. Then the men went to their hunting and fishing, the children to their play, and the women to their fancy work and reading.

After a few days of camp life together, Sister Smith's resentment towards the Jones family grew stronger, as she realized that the growing intimacy between the two families was very detrimental to the spiritual growth of herself and family. Bro. Jones never gave them time for so much as a word of thanks before partaking of the food set before them, but would drop down into his seat at the table, grab a slice of bread and begin eating, laughing and joking. When evening came and they sat around the camp fire, he would relate blood-curdling stories of war times, when he was a brave soldier boy, fighting the enemy, making the accounts so glowing that they could not help but thrill the hearts of the boys, who listened with bated breath and beating hearts to the lurid tales. Or there would be hunting and fishing stories that were so greatly exaggerated that even the small boys would readily perceive the untruthfulness of some of them. Brother Jones used a great deal of slang which often bordered closely on profanity:

Sundays were spent much in the same way as other

days, although Sister Smith had planned to have the Sunday-school lesson, and to sing a few church hymns, but the opportunity never came, as the men were off fishing early, saying that the fish generally bit better on Sundays than any other day, and the children would scamper off with the men or would be wading in the edge of the lake, or run off to some quiet spot to read and play. And although these church people were in the habit of attending services quite regularly when at home, they never thought of taking time from their worldly pleasures to give God any praise whatever, while on their vacation. They thought no one would ever know anyway, how they spent their time up in the mountains. Seemingly they forgot that God is everywhere and sees and hears all we do and think.

If Sister Smith could have heard the following conversation early one morning, between her two young sons, she would have had more concern:

"Gee, but ain't we havin' a jolly time of it, Bob? I wouldn't a missed this here outing for a lot, I can tell you. I sure am some glad guy that the Jones folks came along. Jones can tell the most scrumptious stories, and those war tales beat 'em all. They're better than story books. Bobby, I used to think that this soldier life was something awful, but, by crickets, it's lots of fun to shoot up those bad fellows like Jones used to do. Wouldn't it be great sport to cross the ocean and fight those bloody Germans?"

But little Bobby, who was more timid, and to whom the blood-curdling stories had not been all pleasure, said very slowly: "Why, Johnnie, you know it isn't right to fight and kill people. Mother always said it was wrong to go to war, and you know mother is always right. And you oughtn't to say those ugly slang words. Mother never 'lowed us to talk like that."

"Oh, bosh, Bobby, mothers are too soft-hearted. I'm going to be a man—a fighter—when I get big. And this Sunday-school business—I'm gettin' tired of it. I'm glad we don't have our lesson on Sunday out here, for as Mr. Jones says, we are on this outing for a rest, and I heard him tell Pa that when a person goes on a vacation, they should leave all their business matters at home—never even think about them. They should not only forget business, but church duties as well, and relax. Yes, I'm sure that's what he said—RELAX—and that's what I'm doin', Bobby. And I think I'll cut out Sunday-school when I get home—ditch it, if you please. What's the use anyway? As for that slang, Bobby, why Bro. Jones uses it, and a lot worse than I do, too, and if he can, why can't I?"

When the two weeks had ended, Monday morning found them busy packing up and starting homeward. As Sister Smith looked back over the weeks just passed her heart was very heavy, and somehow the thoughts of the outing left a bad taste in her mouth. She felt it had been a very unprofitable vacation in many ways.

Los Angeles, Calif.

### Teaching the Simple Life

BY MARY POLK ELLENBERGER

An Address Delivered at the Sedalia Conference

THE great Forward Movement is upon us. May God continue to bless it and to evince his approval of it as he has done since its inception!

The first one of the five years, set apart for its achievement, is past. Great strides have been made to clear the right of way towards the shining goal.

But have we been true to God? Is our escutcheon without blot or blemish? Have we made ready for the great movement by cutting down the groves, hard by our thresholds, and by casting down the idols to which we have gradually, but surely, become fettered? Have we prayed earnestly and struggled mightily in a supreme effort to unload the church of our self-imposed burdens of greed, pride, selfishness, worldly pleasure and other sins? Have we put God and world evangelism first in our lives? Are we looking to him for the eventual success of a plan for the rapid extension of his Kingdom, while forgetting to make the required sacrifice? Will God lead us on to victory while we continue in our divided allegiance to God and Mammon, or rather to Mammon and God? Or will the church recognize its opportunity for the solution

of its many problems in the great Forward Movement, by giving up luxury and worldliness, and returning to simplicity in all things?

Some one has said: "There is only one thing that is greater than an armed nation, and that is an idea whose time has come."

The Forward Movement appeals to us as such, and we need only to fall into line with clean conscience and determined purpose, to prove it to be so.

One of the most difficult problems of the religious world is the maintaining of a proper relation between head and heart, between intellectual processes as a means, and spiritual results as an end.

We, as a committee, have endeavored to serve the church in our humble way, but we can do very little without the cooperation of our brethren and sisters. "Trust and Obey through Prayer and Teaching" is our motto, and this expresses the basic principle upon which our work is founded.

We believe that love is the spring of obedience, and that obedience is the proof of love. When obedience comes through love, we do not think of law, but rather of the privilege.

For Christ and his church we do not crave obedience that is yielded by coercion but by Christian education and true ideals. We have little faith in cloistered virtue or forced, blind obedience. We are convinced that only by the union of mind and heart are the desired results to be obtained. We are certain that sincere, united prayer and intelligent teaching are the only means by which this union may be consummated.

Wagner defines the desire for simple living thus: "To yearn for simple living, is to long to fulfill the highest human destiny. All humanity's movements toward brighter light and purer justice are, at the same time, toward plainer living." "The source of simplicity is wholly inward; it is a spiritual state. It abides in the central intention animating us. The spirit of simplicity is not an estate inherited, but the meed of laborious conquest."

We hear the imperious demand from many sources to retrench—to return to a more simple life. It is voiced by reformers who, with the knowledge of tragic experiences in life, recognize that these are caused by the craze for external show. Then, too, there are the educators who realize the potential benefits of simplicity to the student world. Ministers, lecturers and physicians, for the sake of the spiritual, moral and physical development of our nation, have all joined in the challenge to the world and the devil.

A more general education, a wider culture, a deeper spiritual enlightenment is needed in the church, and, above all, more consecration is the only remedy for the extreme formalism and persistent quibbling over technicalities.

It is a serious matter for the nation, as well as for the home and church, that so many people—so-called Christians—seem unable to develop a spiritual sense. It is the crowning glory of the mind to know God—the acme of success to do his will.

Surrender does not merely mean giving up a few things that some people count wrong. Surrender means acceptance of the mind of Christ as our rule of life.

This has been called the "Women's Century." It is a wonderful thing to be a woman in the twentieth century, but to be a Christian mother is greater still; her opportunity is in correct proportion to her responsibility.

If women could only realize that the ideals of a home, community, church and nation are just as high as women demand they shall be, and order their lives accordingly, many of our social, economic and religious problems would cease to exist, and the spirit of rebellious unrest would fold its wings and silently steal away.

Rev. W. E. Biederwolf, of "Family Altar" fame, says: "Take sleeveless, half-dressed, manicured, be-frizzled and bewepowered dames, and give us back the old-time bread-making, stocking-darning, trouser-mending, praying mothers, and our homes will be saved."

A mother should never have to win the confidence

(Continued on Page 418)



## AMONG THE CHURCHES

### Calendar for Sunday, July 18

Sunday-school Lesson, David Spares Saul's Life.—Sam. 26.

Christian Workers' Meeting, With Jesus and the Open Book of Nature, by the Seaside and on the Sea.

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### Gains for the Kingdom

Two baptisms in the Astoria church, Ill.

Two baptisms in the Salem church, Iowa.

Three baptisms in the Topeco church, Va.

One baptism in the Maple Grove church, Wis.

Seven baptisms in the Maple Grove church, Md.

Three baptisms in the Rocky Ford church, Colo.

Eight baptisms in the Irricana church, Alta., Can.

One has been added to the Rouzerville church, Pa.

One has accepted Christ in the Richland church, Ohio.

Five baptisms in the Hostetler church, Pa.—Bro. R. T. Hull, of Somerset, Pa., evangelist.

Seven baptisms at Fruita, Colo.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Nine were baptized in the Mt. Pleasant church, Ind.—Bro. S. G. Greyer, of Indianapolis, evangelist.

Two were baptized in the Afton church, Nebr.—Bro. Ralph G. Rarick, of Covington, Ohio, evangelist.

Seven stood for Christ in the Grandview church, Mont.—Bro. D. M. Shorb, of Minot, N. Dak., evangelist.

Thirteen were baptized in the South Waterloo church, Iowa.—Bro. W. H. Yoder, of Morrill, Kans., evangelist.

Three confessed Christ in the Ozawkie church, Kans.—Bro. Henry Crist, of Colorado Springs, Colo., evangelist.

Four baptisms reported from the Canaan Schoolhouse, Va.—Bro. B. W. Smith, of Headsville, W. Va., evangelist.

Three stood for Christ and others seem near the Kingdom at Yale, Iowa.—Bro. D. L. Miller, of Mt. Morris, Ill., evangelist.

Seven were baptized and one reclaimed at the Bethel Mahoning church, Ohio.—Silas Hoover, of Somerset, Pa., evangelist.

Two confessed Christ and one was baptized in the Lancaster church, Pa.—Bro. H. H. Nye, of Elizabethtown, Pa., evangelist.

Four baptisms and one reclaimed in the Timberville church, Va.—Bro. F. D. Anthony, of Baltimore, Md., evangelist.

Eight were baptized and one reclaimed in the Rodney church, Mich.—Bro. E. F. Caslow, of Grand Rapids, Mich., evangelist.

Twenty-two baptisms and one confession in the Glade Union church, W. Va.—Bro. B. F. Waltz, of Altoona, Pa., evangelist.

Two were baptized in the Willow Grove church, N. Dak.—Brother and Sister Wm. J. Tinkle, of Chicago, Ill., evangelists.

Three confessed Christ and one was reclaimed in the Shepherd church, Mich.—Bro. J. J. Johnson, of Dixon, Ill., evangelist.

Seven were baptized in the Berkeley congregation, near Bunker Hill, W. Va.—Sister Mary Martin, of Mt. Airy, Md., evangelist.

Four were baptized and one reclaimed in the Falling Spring church, Pa.—Bro. Jacob E. Myers, of Hanover, Pa., evangelist.

Nine were baptized and one awaits the rite in the New Rockford church, N. Dak.—Bro. J. R. Smith, of Lincoln, Nebr., evangelist.

Fourteen have been baptized, two reclaimed and several await baptism in the Summit church, Va.—Bro. M. G. Brougher, of Greensburg, Pa., evangelist.

Twenty-five conversions in the Lewiston church, Minn.; twenty-two have been baptized, three await the rite.—Bro. J. Edwin Jarboe and wife, of Chicago, Ill., evangelists.

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### Our Evangelists

Bro. John Burton, of Ankeny, Iowa, to begin Aug. 3 in the Topeka church, Ind.

Bro. J. F. Swallow, of Seavey, Minn., to begin Oct. 17 in the Bethany church, Mo.

Bro. I. R. Beery, of Flora, Ind., to begin Aug. 8 in the Allison Prairie church, Ill.

Bro. Ira Lapp, of Miami, N. Mex., to begin Jan. 8 in the Garden City church, Kans.

Bro. J. W. Lear, of Chicago, to begin in September in the Grundy County church, Iowa.

Bro. Michael Flory, of Girard, Ill., to begin Oct. 10 in the South Fulton church, Astoria, Ill.

Bro. J. Edwin Jarboe and wife, of Chicago, Ill., are holding meetings in Oklahoma City, Okla.

Bro. Jesse Gump, of North Manchester, Ind., to begin about Oct. 15 in the Santa Fe church, Ind.

Bro. P. E. Robertson, of Mansfield, Mo., to begin about the middle of July in the Cabool church, Mo.

Bro. Adam Miller, of Akron, Ohio, to begin the forepart of August in the Richland church, same State.

Bro. Saylor Greyer, of Indianapolis, to begin the latter part of September in the Rossville church, Ind.

Bro. D. M. Shorb, of Surrey, N. Dak., to begin the latter part of July in the Irricana church, Alta., Canada.

Bro. M. W. Emmert, of Mt. Morris, Ill., to begin sometime in August in the Dallas Center church, Iowa.

Bro. John R. Snyder, of Bellefontaine, Ohio, is in a revival at the Grand Valley church, Grand Junction, Colo.

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### Personal Mention

Bro. Wm. H. Wertenbaker changes his address from 1254 East Fifth Street to 204 North Wellington Street, Los Angeles, Calif.

Bro. H. Spenser Minnich spent the "Fourth" with the members at Cerro Gordo, Ill., assisting them in the special services arranged for the occasion.

Bro. Noah M. Shideler, of Seymour, Ind., has been chosen as pastor of the Rossville church, same State, entering upon his duties at the beginning of next year.

Bro. David Brower is ready to accept a call to a pastorate. Churches looking for a pastor are invited to correspond with him. He may be addressed at South English, Iowa.

Bro. M. R. Zigler, Home Mission Secretary, left Elgin July 3 for Oregon. He is to spend some time in the North Coast country in the interest of missionary activities in that part of the homeland.

Bro. V. K. Meek informs us that he will be available for pastoral work or evangelistic meetings after Sept. 1. Those who may wish to secure his services, will please address him at R. D. 2, Cushing, Okla.

Bro. Chas. D. Bonsack is expected to return to Elgin some time this week from a trip to North Dakota and Alberta, Canada, where he has been looking after missionary and general Forward Movement interests.

Bro. O. L. Minnich, of 733 Maple Street, Pasadena, Calif., who has spent the past two years in special study and preparation for pastoral service, has disposed of his ranch interests, with a view of giving his time wholly to the Lord's work. He is willing to go wherever he is most needed. Churches interested may correspond with him at the above address.

Bro. Ezra Flory, General Sunday School Secretary, has been busy at his new task, finding more things to do in both office and field than his time and ability could compass. Recently he made an automobile trip of 800 miles through Ohio and Michigan, meeting many of the Sunday-schools in joint institutes. He reports much interest in this department of our Forward Movement activities.

A little too late for mention last week, we received word of the death of Sister Salome Sharp, wife of Eld. S. Z. Sharp, of Fruita, Colo., July 2, at the ripe age of eighty-one years. To our aged brother and all the bereaved friends we would extend our deepest sympathy in their loss, the keen sense of which must be greatly softened by the thought of the gain to the departed. Speaking of her peaceful passing, our informant, Bro. John R. Snyder, says: "Just a glorious entering into rest."

Among the Publishing House visitors last week, who honored the "Messenger" rooms with calls, were three of our India missionaries, Dr. A. R. Cottrell and Brother and Sister J. M. Blough. Bro. Cottrell and wife, who was not with him on this visit, have but recently reached the homeland on their first furlough, arriving just a few days too late to enjoy the Sedalia Conference. Bro. Blough and wife arrived last spring, just in time for the Winona Conference. We always find plenty of interesting things to talk about when the missionaries come around.

Bro. J. H. Moore, former Office Editor of the "Messenger," spent Tuesday of last week in Elgin and favored the "Messenger" rooms with a very pleasant interview. Since the Conference Brother and Sister Moore have been visiting relatives and old acquaintances at various points in the North. They expect to return to their Florida home the latter part of the present month. Bro. Moore has been taking a little rest from writing recently but he has several interesting lines of thought in mind, on which he promises to say something to our readers in the near future.

Bro. Galen B. Royer, Jr., is now located at Elgin, which he has made headquarters for his new work as Field Director of Religious Education for Northern Illinois and Wisconsin. The Boards and Committees in charge of the various interests of the District have united in employing Bro. Royer to give his full time to this work. He is a sort of combined Missionary, Sunday School, Educational, Christian Workers', Ministerial and Old People's and Orphans' Home Secretary. Churches of this District are invited to confer with him with reference to their needs along any of these lines.

The house has been well-filled with interested listeners at Bro. D. L. Miller's meetings at Yale, Iowa, though the speaker was almost overcome by the heat for an evening or two. This is the home of Bro. Moses Deardorff, who was stricken with paralysis—our readers will remember—a few years ago, and was unable to walk for some time. Writing under date of July 7, Bro. Miller tells how much better Bro. Deardorff has been of late, able to walk about, attend his garden and preach when his turn comes. Let us rejoice with him! At latest reports the Yale meetings were to close July 11, after which Bro. Miller expected to return to his Mt. Morris home.

Brethren J. H. B. Williams and J. J. Yoder, of the General Mission Board, have arranged to sail from San Francisco July 26 on their visit to our foreign mission fields. They are to be accompanied by Dr. H. J. Harnly, of McPherson, Kans., and Eld. David Betts, of Nampa, Idaho. Brother and Sister W. Harlan Smith and Sisters Mary Cline and Anna V. Blough, new missionaries to China, except the last named, who is returning from her furlough, will also be members of the party as far as their destined field. Mail intended for any of the above will reach them if sent in good time, addressed to them at San Francisco, care outgoing S. S. "Shinyo Maru," sailing July 26.

We are indebted to Bro. W. B. Stover for copies of several India periodicals, "The Indian Social Reformer" and "The Examiner," published at Bombay, the latter a Roman Catholic weekly, and "The Indian Witness," a Methodist journal, published at Lucknow. It is interesting to compare the view-points represented by these publications. Our attention was especially drawn to the Catholic journal's answer to a question about the propriety of taking an oath on a Protestant Bible, the gist of the answer being that the Protestant Bible should not be used for such purposes if it can be avoided, but if the magistrate should insist, the witness could submit "and afterwards refer the matter to his bishop for intervention."

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### Miscellaneous Mention

Conversing with a brother of wide experience, the other day, on the subject of Christian stewardship, he remarked: "When a man begins to accumulate wealth rather rapidly, it is always a question of intense interest to me whether God is going to profit by that man's talent in the financial realm, or whether he is going to lose a man that has failed to recognize his duty as a steward of the manifold riches entrusted to him." The brother's observation caused us to wonder whether most of us have a just conception of stewardship at its best. Will there be a gain or loss, so far as our relationship to the Lord is concerned?

One of the troubles with the American people, according to an editorial writer in the "Watchman Magazine" is, that so few of them know "how to abound." "A famous man of the olden time, who sewed tents for a living, once stated in a letter to his friends that he knew 'how to abound.' It does seem to us that mankind's chief trouble lies in the difficulty of learning that very thing, since so many people are in a restless state of wanting something all the while. We would not claim, of course, that getting riches is easier than getting poverty. But staying rich is an accomplishment, and being rich and at the same time being right, is a science. Judicious spending is an art that may be acquired when one has little to spend. It is the result of careful husbanding and still more careful dispensing of means, be they little or much, until thrift becomes a habit."

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### Special Notices

Churches that desire my sermon-lecture on "The Boy and His Father," should write me at once. I have a few dates open previous to Sept. 1.—Byron Talhelm, Altamont, Kans.

The Bethel Mahoning church, Ohio, desires to secure a pastor who can begin his labors by about Oct. 1. Ample support will be given for efficient service. Address Bro. John F. Kahler, 1003 Fifteenth Street, N. W., Canton, Ohio, for further particulars.

This will notify the respondents to my appeal for essays on "The Incompatibility of War and Christianity" and "The Signs of the Times," that the productions submitted have been placed in the hands of brethren for judgment. I will get their decision soon, and the one adjudged the best will be published in the "Gospel Messenger" and in the "Christian Workers' Magazine." The proffered prize will then be paid to the winner.—D. C. Moomaw, Roanoke, Va.

To the Ministers of Northwestern Ohio.—The next meeting of the Ministerial Association of this District will be held Aug. 3, at 10 A. M., in the Church of Christ, at Forsyth and Woodville Streets, one block west of East Broadway, Toledo, Ohio. The program will be as follows: Paper by G. A. Snider, followed by general discussion. Subject, Evangelism: Pastoral and Personal; Series of Meetings, Preparation of the Church for the Same; Cooperation with Evangelist, etc. Let all come prepared to contribute to the discussion of the vital theme.—E. E. Esheleman, Clerk, Bellefontaine, Ohio.



## AROUND THE WORLD

### Solving Our Problems

Considerable attention has been given of late to remedial measures in the solution of the intricate problems confronting our nation today. At a recent gathering of financial leaders, a practical turn was given to the subject in the following: "Time and patience are necessary to get back to orderly conditions. We may well have confidence in our people and their capacity to work out even more difficult problems. We can do it ourselves, without aid or advice from foreign-born agitators, who preach a freedom they do not understand, who cry aloud for liberty which this generous land of ours has already given them."

### The Life Span Lengthened

Two hundred years ago the average person lasted only twenty years on this danger-infested globe—so the medical records assure us. It is quite true that in those days of the long ago, when germs flourished unmolested, some folks lived to be one hundred years old and more, but infants died by the thousand. But improved sanitation and marked development in the treatment and cure of diseases have proved their undoubted value, for the average life span stands now at the fifty-year mark—an increase of thirty years. Still further gains are expected as time goes on, but all practitioners agree that the greatest factor of longevity may be summed up in the Scriptural precept: "Temperate in all things."

### Helping India's Factory Workers

Employers of labor in India have been convinced of the fact that uplift work among their employes is productive of the best results industrially and morally. A large shoe manufacturing concern at Cawnpore employs a missionary and wife the year around, to work among the employes, and reports that conditions have greatly improved. When we remember that most of India's toilers are illiterate, addicted to many vices, and wholly unacquainted with the most ordinary amenities of civilized life, we can readily see that only by careful and persistent teaching can they be won for better things. This will be the task of the mission workers in charge, and while a most formidable one, it is sure to be fraught with the best of results.

### Protest Against Japanese Oppression

At the Methodist General Conference, at Des Moines, Iowa, a profound impression was made when a Chinese delegation came forward with a strong protest against Japanese oppression and cruelty. It was claimed that many of Japan's most dissolute characters are stealthily brought into China, materially augmenting the alarming prevalence of vice, and moral decay in general. Under the deliberate sanction of the Japanese authorities, the smuggling of large quantities of opium is constantly and successfully carried on. A stormy plea was also made for the persecuted Christians of Korea, who have suffered severely by the uncalculated severity of the Japanese. Nineteen of their church buildings have been burned, and many of their ministers are still imprisoned.

### The Wily Stock Swindlers

Thoroughly aroused by losses, running into multiplied millions, the United States authorities are finally coming to the aid of the investors. The tricky manipulators in fraudulent stocks have "cleaned up" millions of dollars during the past few months, but already the heavy arm of the Government is arresting their activities, and at latest reports four oil companies, ten brokerage houses and about fifty individuals have been indicted on the charge of using the mails to defraud investors. While the country will be largely benefited by the seizure of these "sharks" of the financial world, we would suggest that the exercise of a due amount of caution will obviate any entanglement with the sharpers above referred to. We do well to remember that any "get-rich-quick scheme" is generally a well-concealed trap for the unwary.

### A Note of Warning

President Hibben, of Princeton University, in his baccalaureate address to the students of that institution, sounded a most emphatic note of warning concerning modern tendencies. Alluding to the marked disappointment, on the part of all true workers for humanity's best interests, that the world war has not as yet resulted in the realization of higher ideals, he calls attention to some pertinent facts: "As regards our philosophy of life, the splendid idealism of yesterday has given place to the crude materialism of today. Self-interest and self-indulgence have suddenly asserted themselves. The personal problem of life is put by many in these terms: 'How can I get the most for myself out of the present disturbed circumstances of the world?' and not, 'How can I help to recreate the world to a fuller and better life?' The very world has grown smaller in our minds since the fall of 1918. . . . In our social relations we are weakly

allowing ourselves to be ruled by the Goddess of Folly, slaves in her domain to the fashion of the hour. The modern dress, the modern dance, the modern music and modern manners of today are symptoms that indicate that, somehow in this age, we have lost our bearings, and that the old values of life, once so highly prized, have been forgotten."

### Lavish Expenditures for Luxuries

Extensive researches are being made by the Department of Justice, as to the reasons, underlying the everywhere prevalent high cost of living. Much of this work has been confided to Miss Edith Strauss, head of the Women's Activities Division in that campaign. After a careful scrutiny of the situation, Miss Strauss computes the total average expenditures by the people of the United States, for luxuries, at \$8,710,000,000 annually. She estimates that the average family spends \$7 per week for luxuries, or \$364 per year. Included in that prodigious expenditure is \$2,110,000,000, spent for tobacco in its various forms by the "sterner sex." Candy, chewing gum, soft drinks, perfumes and cosmetics also run into high figures.

### Oriental Womanhood Awakening

For many centuries the women of the Orient have been compelled to lead a life of seclusion, but with the change of world conditions, long-denied privileges have come even to these patient toilers. This fact was most emphatically demonstrated by a recent move of the Y. W. C. A. in Constantinople. Endeavoring to find employment for the many Armenian and Turkish girls, a course in shorthand and typewriting was opened. This has been eagerly seized upon by the girls, and many of them have already amply qualified themselves for office work. This will mean much for them individually, but for Oriental womanhood in general it portends a most desirable entrance into a life of real usefulness.

### What Some Observant Minds See

In a memorable utterance President Wilson stated: "The world is sitting on the edge of a volcano." An equally keen perception is evidenced by Ex-President Taft in the following: "If civilization is to be saved, it is up to the spiritual forces of the world; otherwise everything we cherish will be lost to us." These statements should cause the most indifferent Christian to take heed unto himself, and to ask: "Lord, what wouldst thou have me do?" The editor of the Pittsburgh, Pa., "Leader" makes a good suggestion in the following: "Human management of the world is failing. Without divine intervention, the world and its people will plunge into chaos. The people of America must go down on their knees and ask for divine aid. There has been, too little spirituality in our activities."

### "Big Business" Recognizes the Power of Prayer

Dedication of houses of worship by fervent prayer and appropriate religious exercises in general, is quite common. Not so common, but just as necessary, we would say, is the proper dedication of what are usually known as "secular" enterprises. If all that we, as Christians, undertake, is to be wrought to the honor and glory of God, why not seek his guidance when entering upon any given line of activity and also later on, during its progress? When the Meadows Manufacturing Company, Bloomington, Ill., was ready to begin active operation of its recently completed plant, all its workers were called together, and under the guidance of a minister, an old-fashioned prayer meeting was engaged in. Such meetings, we understand, will be held at the plant hereafter, at stated periods—surely a praiseworthy endeavor.

### A Witness of Christ's Saving Power

Christianity had its beginning in the East, and from the Orient there has now come, to the United States, a Christian "Sadhu," or "holy man," to ascertain whether it is true—as his Hindu fellow-countrymen say—that Christianity, while heralded far and wide throughout the East, has really lost its prestige in the West. Sadhu Sunder Singh, originally an adherent of the Sikh religion—that remarkable reform movement in Hinduism, insisting upon belief in one God only—determined early in life to give himself wholly to religion. Failing to find real peace of soul and knowledge of God in the faith of his fathers, he studied all the religions of India without finding his ideal. His first acquaintance with the Christian religion, even, was not very promising. The arrow of conviction, however, had somehow pierced his heart and he finally yielded himself unreservedly to the wooings of the Spirit. His parents—wealthy and influential—promptly ostracized him. He was persecuted in every way possible, even to the extent of poison being administered to him. In some way or other, however, he escaped, and at once entered upon active evangelism. His travels in Gospel propagation have extended throughout India and Thibet. His unwearying activity has brought upon him the dire wrath of his countrymen. They have imprisoned him, beaten him and stoned him. Many times he has been left for dead. Once, while in Thibet, the "Forbidden Land," he was thrown into a well forty feet deep, where all the murderers were cast. In order that he might not escape,

one of his arms was disabled by his captors. In his dismal abode the bones of murderers and untold filth were all about him. The well-top was locked, and the only key in the possession of the lama. After spending two days and two nights in that place of utter hopelessness, humanly speaking, deliverance came to him—as he fervently believes—in response to prayer. During the first hours of the third night, a voice through the opened door of the well bade him to tie a rope around him, so that he might be pulled up and gain his liberty. Upon reaching the top, he tried to thank his deliverer, but he had disappeared in the darkness. He never learned who it was.

### A Good Movement

At various times have we referred to the growing danger of the multiplying of the anti-Christian cults on the Pacific Coast. This menace has become so pronounced that a "Christian Fundamentals League" has now been incorporated under the laws of California, and similar movements are under way in other States. One feature of the campaign, to combat these false cults most effectually, will be the preparation of special literature in defense of evangelical principles. This will be placed in factories, stores, waiting-rooms and vestibules of churches. The plan is a most excellent one, and should be given encouragement. The Secretary, R. A. Hadden, 207 Van Nuys Building, Los Angeles, Calif., will be pleased to give further information.

### Education for the Near East

"An Educational Mandate," privately supported, for the Near East, is foreshadowed in the formation recently, in New York City, of a "Committee of Cooperation on American Education in the Near East." This organization is to serve the interests of more than five hundred American educational institutions in the old Ottoman Empire, including the three well-known institutions—Robert College at Constantinople, the American College at Beirut, Syria, and the Constantinople College for Girls. It is thought that through adequate coordination of effort, and through elimination of wasteful duplication and overlapping, substantial economies can be immediately effected. Making the most of educational facilities, now available, will mean much for the uplift of the Near East. Knowledge is power.

### When There Is a Will

An economic survey of Belgium, recently completed by the British department of overseas trade, offers convincing evidence of the splendid results attained by a nation when it makes a co-operative effort for the general good. During her four years of war, Belgium man power was almost depleted; her factories and mines were stripped and made useless; her towns were left in ruins; her farm lands were scenes of devastation. Today the country rejoices in its almost complete restoration, and the secret of it all is seen in the magic word "work." The one supreme purpose in the Belgian mind was restoration. This overshadowed factional differences, selfish interests and all else that might have hindered. Do you get the point? And are you willing to make a practical application of that plan to the progress of the Kingdom?

### Enlightened Rule Planned for Palestine

Sir Herbert Samuel, who is now High Commissioner of the British Government in Palestine, announces that there will be complete religious liberty for all inhabitants of that land, together with the best economic development of all resources. The civilian administration, now in control, will continue until a fully representative government can be arranged for. While British officials will occupy the higher positions, those of lower rank will be open to any one who is competent, without respect to race or creed. The government of Jerusalem will be under a council composed of two Moslems, two Jews, and two Christians—the president of the council a Mohammedan and the vice-president a Jew. It will be noted, by the foregoing, that possible difficulties, in coping with the ideas of the various races and religious bodies, were anticipated and at least somewhat provided for, though at best there are bound to be a number of complex problems, in view of the peculiar situation. Among the economic improvements with which the country is expected to be favored, as a result of British rule, will be the reclamation of swamp, waste and desert lands, irrigation projects and the building of a modern harbor at Haifa. The rivers of the country will be harnessed to give light and eventually power for the railways. Village and home industries are to be encouraged. Immigration into the new realm will be restricted. Only persons of good moral character, and of qualifications for the development of the country, will be admitted. Sir Samuel, in outlining the policies for the new Palestine, said it was planned to establish educational institutions and to develop the spiritual influences of Palestine, so that, from the Holy Land, there would radiate moral influences for the uplift of mankind. Nathan Straus, a prominent New York Jew, has given \$100,000, with promise of more to follow, for a department of medical research and health service in the new University of Jerusalem, the cornerstone of which has already been laid.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

### Essential Characteristics of the Christian Life

Ephesians 4:17-32

For Week Beginning July 25, 1920

1. **A Real Christian Is Always Known as Such.**—The person who is living a sincere Christian life is honored by the world, despite all criticism and persecution. Some who claim to be Christians, but who are not living up to the high privileges of that sacred calling, are sure to be scorned by all who discern between pretense and reality. The world is a keen judge of what a real Christian ought to be, and those of us, who have confessed Jesus Christ as our Savior, must ever remember that fact. Why should we fear a little persecution, when it is meted out to us, simply because the world hates those who walk in the way of holiness? Was not Christ persecuted by those who willfully blinded themselves to the truth? Was he not put to death by the clamor of those who brought false witness against him? Are we better than our Lord? If Christ truly reigns in our hearts, we will not be afraid of what men may do to us, but rather—as the beloved Apostle Paul—"count it all joy to suffer for him."

2. **Importance of the Prayerful Life.**—Like Martha of old, some Christians are so greatly "cumbered" about many things of trivial importance that the really important things are neglected. Only as we take time to be holy, and "speak oft with the Lord," is it possible to be a blessing to others. And as truly as we prove to be a blessing to others, the world can not help but know it.

3. **The Christian Life Is One of Beneficence.**—The Message of Jesus has been the greatest single intellectual stimulus that the world has ever known. It is a wholly mistaken idea to contend that its force is confined entirely to influences that come through theological teaching. It finds expression in literature, in art, in music, and all else that has felt the touch of Christianity, as manifested by the devout follower of the Master. The most advanced races of earth readily accepted Christianity, because it gave them something they could coherently think about—something that would be a real refuge in a time of need. Its great truths verified themselves in increased mental power, and so Christian nations became prosperous, and benefactors of those less favorably circumstanced. When Jesus taught his followers to give, he implied that he expected them to have something to give.

4. **The Perfect Pattern.**—The early Christians, to whom Paul wrote, had received Jesus as the Christ. Thus accepting him, they accepted a fixed standard and ideal of life for themselves. With Jesus Christ so continually and vividly set before them, they could look back upon their past life and clearly note its insufficiency. Contrasting what they had been, and what, through the grace of God, they had an opportunity to become, they could clearly discern the difference. They could readily discover what things they must "put off" and what other things they must "put on," so that they might "be found in him." Strangely did the image of Jesus confront the pagan world through Christ's avowed followers of that age. Keenly did its light smite on the gross darkness of those "without hope in this world." There stood the Word made flesh—purity immaculate, love in its very self—shaped forth in no dream of fancy or philosophy, but in the veritable Man Christ Jesus—Head of a new order, destined to control the universe.

5. **Suggestive References.**—Our life when Christ is in control (Rom. 8:2-14). Christians are the "epistle of Christ" (2 Cor. 3:3, 18). "Christ liveth in me" (Gal. 2:20). "Created . . . unto good works" (Eph. 2:1, 5, 6, 8, 10). God's people are "a chosen generation" (1 Peter 2:9). "Blameless and harmless" (Philpp. 2:15). "Fruit of the Spirit" (Gal. 5:22-25). Think about right things (Col. 1:9-13). A blessed promise (1 John 3:2, 3).

### The Lodge

(Continued from Page 411)

we are a temple of the living God: even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

Does the lodge recognize this principle? It does not. It endeavors to unite both Christian and pagan, believer and unbeliever (in Christ) in a great fraternity, requiring them to stand by one another even in opposition to their brethren in Christ. In doing this, the

lodge is corrupting the church, leading its members astray, nullifying the unifying efforts of Christ and the Holy Spirit, and lowering the moral and spiritual tone of the members of the church who are immediately or remotely affected.

### Pride Versus Humility

According to Jesus Christ, the fundamental Christian grace is humility. "Blessed are the poor in spirit [the humble] for theirs is the kingdom of heaven" (Matt. 5:3). "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. 18:4). "Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud but giveth grace to the humble" (1 Peter 5:5). The danger of losing this grace under the then common practice of giving leaders titles of distinction, led the Lord to say: "But be not ye called Rabbi [Doctor or Master]: for one is your teacher, and all ye are brethren. And call no man your father on earth, for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted" (Matt. 23:8-12).

Does the lodge accept this principle? It does not, either in theory or in practice: It seeks by high-sounding titles, imposing ceremonies, and rich regalia to foster and promote personal pride, thus pleasing the carnally-minded. A Christian who should come under the favor of lodge patronage and be advanced to a position of influence in the lodge, would thereby be despoiled of his humility unless especially kept by the grace of God—an outpouring of which he has no right to expect under such circumstances. In opposing the ideals of Christ, the lodge opposes Christ.

### Its Attitude Toward the Poor

Christianity is especially kind to the poor, appreciative of their virtues, and willing to receive them even as its leaders. Even today, with all the corruption that has crept into the church, the doors of the church are open to the poor, and expensive missions are maintained in every city and in nearly every pagan land, for the especial purpose of preaching the Gospel to the poor. "Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him" (James 2:5)?

Does the lodge accept this principle? It does not. It limits its membership to those who are not poor—those who are able to pay their dues and live on the ordinary plane of life or above it. It is not a common thing for a comparatively poor man to rise high in office in the lodge. That is for the rich and influential in this world. Moreover, the poor man is even at a disadvantage financially, as a member of the lodge; for when his poverty becomes too great for him to meet his dues, he is dropped from membership and receives no benefit from his former investment. This goes to swell the treasury of the order, and finally passes into the hands of the rich. This is an evil and an injustice which Christianity can not overlook.

### About Its Secrets

It is a principle of Christianity that the truth is for all men—to be published abroad, not kept for selfish benefit. "What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops" (Matt. 10:27). "Go ye therefore and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you" (Matt. 28:19, 20). In response to this teaching, the church has consistently preached the truth in every generation, founding schools, publications, and institutions of instruction in the dark places of the earth. Nothing has been withheld that could be of benefit to the whole human race.

Does the lodge accept this principle? It does not. It claims to have valuable secrets which have been hidden from all but its own members for many generations, dating back even to the building of the temple by Solomon. In this it advertises its selfish char-

acter, and even casts a doubt upon the nature of its secrets. For, if it be true that these secrets have been kept for so long, it is evident that Christ did not consider them good and wholesome for the human race, or they would have been given with the Gospel. It is more likely that they are of that large mass of the false lore of superstition, so heavily condemned by the Holy Scriptures, but the fact of their having been kept secret, establishes the selfish nature of the lodge.

### The Church's Methods

Christianity founded but one institution peculiarly its own—the church. To this was given unlimited power and authority, in union with God through the Holy Spirit. This church was instructed by God as to how to take care of its poor and to provide for the future. This plan is mentioned in 2 Cor. 8:13: "For I say not this, that others be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack." "And God is able to make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work" (2 Cor. 9:8).

This was the best wisdom of God for carrying on this important work. If the lodge existed before Christ, its methods did not appeal to him, or he would have incorporated them. If it arose since Christ, its founders rejected his plan. In either case, there is a clash between the two, and the Christian can not follow both. Which shall he choose? That all depends upon which he chooses to be—a follower of Jesus Christ or a follower of the lodge. He cannot be both. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other" (Matt. 6:24).

### The Churches' Weaknesses

A word in conclusion: It is to be admitted that the Christian principles, above enumerated, are often lost sight of in modern churches. Why this is true may not be easy to determine, but there is no question but that lodge influence has had enough to do with it, for lodges have long sought Christians as members, and have then weakened them in the vital principles of Christianity. But admitting that these principles are not held as they should be, by the majority of churches, does not nullify them, neither does it prevent any number of believers, large or small, from associating themselves together and practicing them under the blessing of Almighty God. They are eternal and universal in their application.

Oroville, Wash.

### Teaching the Simple Life

(Continued from Page 415)

of her child; never having been lost, it needs not to be won. She should regard it as a sacred trust. A woman who is not a Christian, who does not recognize and acknowledge womanhood's debt to Christ, is unworthy to be a mother. The earnest prayer of every mother's heart should be: "God help me to keep the confidence of my children, that I may safely lead them through their irresponsible childhood and shield them from the more subtle and dangerous temptations of adolescence. Help me to keep my mind clear, my ideals true and my heart pure, that I may be fit to pray for them and to teach them the way of eternal life—not to impart that knowledge by word alone, but to inculcate truth by living well, by directing, guiding and instructing them in the right way."

We have too much negative teaching of simplicity and temperance. The dark side alone is too often shown and emphasized by sarcasm and ridicule—keen weapons we grant, but of doubtful efficacy in Christian teaching, more often causing a revulsion of feeling and an attitude of rebellion than otherwise. Why not show the brighter side—the silver lining—by teaching the beauty and wholesomeness of the simple, unselfish life, until all are made to acknowledge that simplicity contributes to the health of mind, morals



and prosperity? Convince them of the good to be accomplished by their sacrifice of nonessentials, without dwelling unduly upon the cost to them, of such sacrifice.

Youth has ever loved beauty, and if we fail to use tact, proper influence and guidance, to inculcate the principles and beauties of simplicity of life into their hearts while young, they are likely to choose the tinsel and sham of the primrose path that leads to death.

Mothers, beware of trifling with the innate modesty and divine instinct of your young daughter. They are priceless essentials of true womanhood. God gave them to protect her innocence and virtue, even before she has knowledge of the evils and subtle temptations of the world, to forewarn her of dangers, the nature of which is beyond her comprehension.

"Back in some sweetness of the soul  
A lordlier power than we know  
Gives us strength of self-control  
When we would let our passions go.

"We are more guarded than we think  
By unseen angels in our fight.  
And always at the sin's dark brink  
They save us by a sudden light.

"Light of the glowing wings perhaps,  
Far flashing to our inner thoughts  
To waken from its idle lapse  
The 'ought not' in us and the 'ought'."

How perfect and beautiful is the plan of God, who knows and understands the mother's problems, and thus helps her to teach her daughter the value and sacredness of her pure and unapproachable womanhood!

This is why we hold that only the Christian woman—the praying mother—is worthy of the sacred trust of motherhood. Mothering is a serious business, a great protective agency, when God is allowed to guide.

On the other hand, the mother who brushes with careless hand the bloom from the peach, who, through ignorance or ignoble motives, fails to hold in reverence the modesty and purity of her daughter, allowing and encouraging her to dress immodestly, to read suggestive novels, attend questionable places of amusement, to cultivate fast company, use slang, become loud voiced and boisterous, to cultivate uncouth and slovenly postures, under the foolish impression that her daughter is in society and is so popular and smart, by such a course courts social decadence, disappointment and oftentimes tragedy. The innate modesty has been scorned and killed, the womanly instinct and dignity, that involuntarily seeks to repel infringement upon her sanctity of life and nature, has been unheeded until its warnings have ceased.

May God, in his infinite mercy, pity the false or ignorant mother who has so misused her opportunity, and may he cover, with a mantle of charity, the broken wings of the vain little butterfly, so cruelly caught in the wheel of fate!

The loveliest thing on earth is a young girl, fresh from the hand of God, as it were. I would as lief paint the lily and retouch the rose, as to soil the satin cheek of a girl with rouge, her lips with carmine and her brows with pencil. Why add the artificial to the natural? These are vanities of vanity. But to dress her in a way to invite unchaste remarks, to expose her person to the view of the common herd, as we see hundreds of girls dressed, or *undressed*, today—many of them from Brethren homes, and numbers of them members of the Brethren church—is nothing short of the wicked desecration of God's fairest handiwork and a gamble in souls.

Mothers, how can we pretend to believe that a girl who is dressed like a Jezebel, with painted face and frowzy hair, mimicking step and foolish simper, with the upper portion of her body exposed to view, as well as an amazing display of her lower limbs, how can we believe that she may still have a heart like the dewy, unfolding rose, filled with innocent, happy girlhood dreams?

There is only one sight more sad to me than the brazen, painted girl. It is the woman of mature years who apes youth and youthful styles in the extreme fashions of the day, who wriggles and toddles along in her high-heeled shoes, who tries in vain to hide the

traces of years and, maybe, of tears, under powder and paint.

It is with a distinct shock that we come suddenly face to face with her. "Where did she come from? I wonder who was her mother? What is her skin like under the paint? Does she ever wash it off to see? Where does she live when she is at home? She looks like an evil doll, made by an evil thought."

She is a painted, vapid woman; a caricature of girlhood, a travesty of womanhood, for having lived out the false ideals of the girl with the painted face and purposeless life.

Every age has its compensation, when life has been well lived. There is no reason why the woman of fifty or more may not be as happy as the girl of eighteen. Youth has its romance and dreams, but middle age and later years of a good life have fulfillment and achievement, a deeper faith and a stronger trust.

If you are fifty, be satisfied to be fifty, but don't ape youth.

"When Whistler, the great artist, was engaged to paint the portrait of a woman whose soul was dead—he painted her rich costume only—and declared, he saw nothing else worth painting."

I love to read the story of the virgin Mary's journey into the hill country, after the visit to her of the annunciation angel, and of how there, in the Judean city, in the house of Zacharias and Elisabeth, the Holy Spirit gave Elisabeth discernment of the wonderful blessing that was to come to Mary and to the whole world as well. I rejoice to think of the reverential joy with which Elisabeth welcomed Mary to her home, and of Mary's response: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior."

Their chaste and holy conversation shows to us the heart of true womanhood and the sacredness of consecrated motherhood. Before making that memorable journey, Mary did not have to lay in a supply of thin and expensive silk hose and transparent waists, with combinations of lace and ribbon lingerie to wear beneath, nor did she waste hours over the fashion plates, studying grotesque and vulgar fashions, such as are worn by the women of the street.

No, we are told that "Mary arose with haste and went into the hill country." Ah! what a meeting of those prospective mothers—one to become the mother of our dear Savior, the other of the prophet than whom there were none greater.

They talked and prayed, they sang and rejoiced. The story of that meeting and the sublime significance of that visit have come down to us through the centuries with their sweetness undiminished by time.

Dr. Edith Hale Swift, medical examiner of Wellesley College, in speaking of the results of extensive observation, frankly admits that the flashily-dressed girl is apparently more popular than the girl of more modest mien. The fashionable girl does attract men, but not the *best* men. Her following is larger but not as safe as that of the simply-dressed girl. And granting that she does attract a good man—which is often the case—she appeals only to his worst side by the unholy lure of her sex, accentuated by her immodest dress. She has no lasting hold upon him and their fragile bark is soon upon the rocks. Dr. Swift adds that amiability, intelligence, vivacity and sympathy are better than georgette waists, knee-length skirts, constricted hips, bare backs and arms, and insufficiently-brassiered fronts.

The woman who dresses with the primary purpose of sex appeal is a bond woman to the manufacturers, and the devil has a second mortgage upon her.

Instinctively our young people seek their mates in the springtime of life, when all seems beautiful and fair. It is according to God's plan and "all the world loves a lover." But it is a time that should be held sacred, when only the purest thoughts and highest ideals should touch with silver and gold their rosy dreams—a time when prayers for guidance should ascend from their hearts.

The true woman would inspire only the purest thoughts and respect in the minds of the men whom

she meets. But the feeling that is produced in the hearts of our young people in the springtime of their lives by the degraded and degrading fashions of our day is a horrible perversion of God's simple and beautiful plan, and is followed by sorrow and remorse unspeakable for the mismatched hearts when the fascinating day-dreams are over and life remains a cold, bare fact.

Charles Fullup, a great artist, in protesting against the latest fashions, said: "The stage, the moving picture, the fashion shows, are exhibiting women in shockingly scanty attire. At the opera, in ball-rooms and at receptions, these things are being worn. Churches may be closed to women in too short skirts, censors may cut scenes in movies, and performances may be closed when the lack of clothes makes the audience blush with shame. But what is to be done about women in the social world and at private functions? How are they to be stopped from taking off any more draperies?"

He compares the fashion-makers' debauchery in lines, colors and fabrics, to the orgy of the cubist and futuristic work, indulged in, for a time, by the world of art. He said: "It is bad enough for married women to wear such styles, but it is outrageous to permit our young girls to disrobe in public."

God speed the day when the simple life shall be the rule and not the exception in Christendom. It accords well with the lowly birth—the quiet walks and talks of Jesus while here. It harmonizes with the ordinances and professions of the Church of the Brethren.

Paul said: "Have the mind in you which was also in Christ Jesus." And such is the standard of life and conscience which brings about the effectual living out of the real simplicity of life.

Skidmore, Mo.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### LIAO CHOU, SHANSI, CHINA

Last week, beginning May 30, we conducted daily classes for inquirers. About twenty-two men attended. These were divided into two classes—those who could read and those who could not read. In the morning, at seven, they were gathered together for a Bible lesson on prayer, and then we prayed together. In the forenoon, from ten to twelve and in the afternoon from two to four we had our class-hours. Bro. Li, our native evangelist, led one class and the writer the other.

We taught them the new phonetic script, adopted by the government, and the fundamental truths from catechisms and also direct from the Bible. The men showed much interest in their search for the truth. At the close of the week, Saturday, May 28, we had baptismal services. Twelve school-boys, two school-girls, five women and two men were baptized. Only two of the men from the inquirers' classes, of the week, were baptized. The others are held off on probation and for further teaching. We have about thirty inquirers on the roll, who will probably be ready for baptism in the autumn.

On Saturday evening our love feast services were held. About one hundred native Christians, with the missionaries, enjoyed one of the best love feasts they ever enjoyed in China. May the spiritual benefits received be used to reach out to save many others from heathen darkness! Pray that the truth may continue to dispel the darkness!

Raymond C. Flory.

### NOTES FROM MAHABLESHWAR, INDIA

Two years ago, we received a letter from Sister Anetta Mow, when she was up here in language study. We little knew that so soon we would be here for the same purpose. However, we are all very happy to be here, and send our greetings to those who are working in other portions of the Father's Kingdom.

Our location here is temporary. During the hot season the Language School is in session here. In a short time we will have to go down to the plains, on account of the rains. We will be located then between the two stations of Dahanu and Vada, for further study.

We certainly appreciate the opportunity of having a Language School to attend, even for the few months that we will be up here. There are sixty language students here, this season, and nine classes are necessary to accommodate them. Besides our class-work we have private lessons with our pandits every day. We find it necessary to "work while we work," but occasionally we take a little "play" too.

(Continued on Page 429)



## THE JOY OF APPRECIATION

Most of us, perhaps, do not appreciate each other, at times, as we should. We fail to understand the real worth of friends, many times, until they are gone. Too often we measure ourselves by ourselves, and meet with the sad experience of being disappointed by not finding lasting satisfaction and joy. It is when we begin to co-operate with each other—thinking of others rather than our own good—that we find real joy in Christian service.

A few weeks ago, as we were planning to attend the Sedalia Conference, a dear sister came to my wife, one Sunday evening, and said: "We want you to go to the Annual Meeting with your husband," at the same time handing her a little package, which proved to be an abundant evidence of their wishes. There was also a note enclosed, which read: "An appreciation, with hearts full of love from your brethren and sisters."

The trip of 145 miles to Sedalia was made in an automobile, in company with Brother and Sister E. D. Flory. The roads and weather were ideal for the trip. About twenty-five or thirty members of the Appanoose church attended the Conference, and we are hoping that the lessons learned may lead us to greater service.

May we, as ministers and laity, co-operate more and more, so that the Lord's work may be done! May we learn to love and respect each other, as we work together for the salvation of souls and the extension of his Kingdom. "We would love each other better if we only understood." J. M. Ward.

Pomona, Kans.

## SEBRING, FLORIDA

The Church of the Brethren held its annual Sunday-school outing near Dinner Lake, July 3. Here under great moss-draped oaks and pines, tables, tents, seats and swings were provided. About eighty people spent the day in a most pleasant and profitable manner.

Early in the morning well-filled baskets and boxes of provisions began to arrive. The morning was spent in a social way. At the noon hour two long tables were spread and all enjoyed the good things to eat. After dinner an appropriate program was rendered, consisting of essays, recitations and music. Many voices united in singing "My Country, 'Tis of Thee," and repeating together Psalm 117. Before returning to their homes, the crowd spent another social hour together, partaking of about two dozen fine big watermelons. We believe these social gatherings result in much good for our work.

We are eagerly looking forward to the return of our elders, Brethren Moore and Garst, who have been attending Conference and visiting in the North. During their absence we have prayer meetings on Sunday evenings. We have a live Sunday-school this summer, with an average attendance of about forty-five. Our people are finding the summers surprisingly pleasant here. We have about thirty members with us this summer. Those who expect to spend next winter at Sebring, will do well to make reservations in advance, for present indications are that there will be more people here than can be cared for conveniently. Our church has been moved to its new location on Pine Street and we are hoping to have more room by winter. Our Sisters' Aid Society is keeping up a splendid interest. They have recently donated \$50 toward our new church building, and \$10 to District Missions. Elsie K. Sanger.

## RODNEY CHURCH, RODNEY, MICHIGAN

Ten miles east of Big Rapids, Mich., in a good farming country, is a little churchhouse, where a few members have been worshipping for a number of years, endeavoring to sow the Gospel seed in the hearts of the people of the community. At times, during the past, their efforts seemed almost futile, but within the last year, especially, the outlook has been growing more hopeful. Eld. Sam'l Bollinger, of Vestaburg, Mich., has been rendering valuable assistance, as elder in charge, and has been preaching for them at regular intervals. Eld. Chas. Deardorff, of Clarks-ville, Mich., also has been with them at different times in revival meetings, which resulted in gathering a number of souls.

To this church we were called, to assist in a revival effort, beginning June 13 and closing the 30th. Although called away from the meetings several days, to attend the funeral of the writer's father (S. T. Caslow, of Portland, Oregon), the interest and attendance gradually increased to the close.

Sister Ethel Dintaman, of Middleton, Mich., conducted song services each evening for the week preceding the revival, and was exceedingly helpful to us, in holding things together during our absence, by continuing the song service each evening. Her efficiency in leading the singing, together with her splendid Christian life and tactful methods in personal work, was a mighty factor, through which the Holy Spirit worked in reaching the unsaved.

Ten precious souls (all adults; eight of them heads of families) were received into church-fellowship by baptism, and one reclaimed. In spite of the very busy season of the year, a large crowd gathered on the shore of

the lake to witness the beautiful and impressive scene, as, one by one, these splendid men and women were buried in baptism. A number present were deeply impressed with the fact that they, too, needed this same Christ in their life; and our prayer is that soon they also may rejoice in a glorious salvation, through our Lord and Savior.

It appealed to us, that here there is an open field, ready to harvest for the Lord, if only some consecrated minister and wife could be secured who can give their entire time to that work. Eld. J. E. Frederick and Bro. John Jehnson, the resident ministers, are not in a position to give the work what it needs—the former because of age and blindness and the latter because of affliction in his home. The Church of the Brethren has the only house with open doors, within ten miles in any direction. The people of the community are, for the most part, either without any church affiliation whatever, or without a church home. They are open for the truth, and believe that the Church of the Brethren stands for the Gospel, as taught in the New Testament Scriptures. A large percent of the people are young married couples rearing children and feel the need of a Christian life as an example to place before their little ones.

As we left this field and moved on into another, we seemed to feel again the yearning of the Master, when he said to his disciples: "Lift up your eyes, and look on the fields, for they are white already to harvest." "The harvest indeed is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest that he would send laborers into his harvest."

We feel under lasting obligations to members and friends of the Rodney church for the many kindnesses shown us, and especially for their hearty cooperation in the work of the Master while we were with them. May the Lord richly reward them and continue to use them to his glory, is our prayer. E. F. Caslow and Wife.

Grand Rapids, Mich.

## GRAFTON MISSION, WEST VIRGINIA

Feb. 28 the writer had the pleasure of preaching the first sermon at the above-named place. Grafton, W. Va., is the railroad center of the State, and has a population of over seven thousand. Seemingly it has been neglected or overlooked by the members in this section. During the latter part of last winter the writer, associating with our dear elder, Bro. W. R. Murphy, began an investigation and found that we had about thirty members living there.

We found them to be hungering for a place where they could worship the Lord in the faith and practices of the dear old mother church. As soon as they found that a move was on foot to secure a place of worship, they went into the work with a vim that meant "never fail" and the outcome was that they soon had a comfortable house leased, where they could hold services. They gave of their money cheerfully, and worked willingly in repairing the house they had leased, so, on the above named date, the writer preached the first sermon (so far as is known) ever delivered by the Brethren in the city. We were favored with a very attentive audience.

At the recent meeting of the Home Mission Board it appointed the writer and Bro. W. R. Murphy to look after the work. June 20 we organized a Sunday-school with about fifty enrolled. We also have preaching every Sunday. July 25 our Missionary Secretary, Sister Verna May Kirk, will be with us in a Missionary Program. Brethren, pray for this new work—just in its infancy—that it may grow, until it becomes one of the strong churches of the Brotherhood. Any of our ministers, passing through, will be welcomed in our midst, even if only to preach for us. J. E. Shepler.

Kingmont, W. Va., July 6.

## OUR EDUCATIONAL PROGRESS

In looking over a late number of the "Messenger," since the Conference, I saw an article entitled, "Education Among the Brethren," which carried my mind back many years, to the time when the Brethren did not have a college. The Conference in 1870 was held in Iowa. The subject of college education was discussed, but finally dropped. Some brethren thought it would have a tendency to increase pride in the church. I read the report and felt ashamed of it. After thinking the matter over I decided to express some of my views on the subject, and sent the article to our church paper, the "Weekly Pilgrim," published at Huntingdon, Pa. It was printed in the issue of Aug. 18, 1874, and seemed to arouse an interest in the minds of some of our brethren, as evidenced by the articles which they wrote several weeks later, in favor of education. There were also several articles against education, creditable neither to the writers nor to the paper.

Finally the editor got tired of so many articles on the subject, and requested his readers to drop the subject for a while. But sentiment had been aroused and they kept on thinking, at any rate.

This was about forty-six years ago. I knew we had some brethren who did not favor education, nor sending missionaries to foreign lands. I had not been raised in the faith of the Brethren, and my own education was

limited, but having read my Bible, and a little about missionaries, I could not agree with such ideas. I was raising a family and saw the need of a better education. I knew some among our ministers who belittled the value of education and they were the ones who needed it most.

But what a change I have lived to see! Plenty of colleges, and missionaries by the score! Sunday-schools have been multiplied, aid societies organized, and now we have the Student Volunteers and young people's meetings. All these are indebted to the cause of education, and are, I believe, under the guidance of the Holy Spirit.

Now there is the Forward Movement, and all can give to the cause by title or otherwise. There was a time when even ministers hardly thought it proper to accept a slight recompense for their labor.

I have now passed my eighty-fourth mile-stone and feel the infirmities of age. My days are drawing to a close, but I am glad to read of the progress that the church is making along the lines of education and other good causes. Without schools we would have no missionaries.

Since we have the schools, we can not help but notice the difference in the preaching and teaching of our ministers. The time has come for ministers to study as Paul advised Timothy, to "show himself approved of God, a workman that needeth not to be ashamed."

Brimfield, Ind.

Lucinda Weaver.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Santa Ana church met in council June 28, with Eld. S. G. Lehner presiding. Bro. O. V. Long and Bro. Frank Frantz were delegates to District Meeting. Sister Eva Frantz and Sister O. V. Long are delegates to the Sunday-school and Christian Workers' Convention. Sister Eva Frantz and Bro. Orville Long were elected Sunday-school superintendents; Harry Fink, president of Christian Workers; the writer, church correspondent. Three trustees were elected for the church. Four letters were called for. We are planning to build a new churchhouse in the near future. Santa Ana church has secured Sister Eva Frantz, of Anaheim, to do personal work, and she will begin soon. Sister Della Lehner is teaching a Bible Class. Since February we have met once a week on Thursdays. The lessons are very helpful and we appreciate them very much.—Mrs. John Pugh, Santa Ana, Calif., June 29.

### CANADA

Irricana church met in council June 26, with Bro. John Culp presiding. We expect Bro. D. M. Shorb, of North Dakota, to hold our series of meetings, beginning the end of July. A communion service will be held at the close of the meetings. Bro. Wm. Culp is our Sunday-school superintendent, and Bro. E. C. Wagner has charge of the Christian Workers' Meetings. Bro. D. R. Beard was selected to represent us at the District Meeting. Elders Shatto and Rensberger, of the Bow Valley church, were with us at the council, and each gave very interesting discourses on the following day. June 27 we had our Children's Day program in the morning, and the Sunday-school assisted. In the afternoon eight were received into the church by baptism.—Pearl Culp, Irricana, Alta., Can., June 30.

### COLORADO

Rocky Ford. Since our last report three have been received into the church by baptism and several by letter. Mothers' Day was observed by short programs both morning and evening. At the close of the morning services the mothers were presented with carnations. In the evening the Junior Band gave their cards, on which was a tribute to "Mother." May 28 Dr. Kurtz, of McPherson, gave us an inspiring address on the Forward Movement. June 6 Bro. D. B. Eby, of Olympia, Wash., preached two good sermons. June 13 was Children's Day and a short program was rendered, following the Sunday-school hour. The Women's committee presented each child with a bouquet of flowers. Our pastor, Bro. Crosswhite, delivered the baccalaureate address to the graduating class of our city high school.—Blanche Frantz, Rocky Ford, Colo., July 2.

### ILLINOIS

Astoria church met in council June 19, with Eld. S. B. Blough in charge. Eld. J. M. Blough, of India, was present. Five were received by letter. Bro. Michael Flory, of Girard, has been secured to hold a series of meetings at the South Fulton house Oct. 30, closing with a love feast Oct. 23. Bro. J. M. Blough and Sister Fitz were elected to meet with the Woodland committee in the interest of a singing class, to be conducted jointly with the two congregations. Sister Hettie Gible was elected president of the Christian Workers' Meeting. Evangelistic Week was observed in April. Two have been added to the church since our last report. Brother and Sister J. M. Blough, of India, spoke to us June 27, giving their experiences in mission work.—Mrs. Goldie Eichenberg, Astoria, Ill., June 29.

Hudson.—Our Sunday-school is doing nicely this summer, and although not large, it is interesting. Bro. Urias Blough and family are visiting relatives here and he has preached two Sundays for us, which was much appreciated. July 18 we expect our elder, Bro. W. T. Heckman, to be with us.—Rebecca L. Snavely, Hudson, Ill., July 5.

Lanark.—Our Children's Day program, given on Sunday evening, June 6, was well rendered and equally well received. The Sunday-school held its annual outing in Krapp Park June 23. A large number were present and enjoyed the day. Our business meeting was held June 25. Three delegates were chosen to represent our church at District Meeting: P. Eckerle, Elmer Zuck and S. I. Newcomer. Bro. Frank Cunningham was elected "Messenger" agent; the writer, church correspondent. Our Sunday-school is making a steady growth.—Neil Stiles, Lanark, Ill., June 30.

### INDIANA

Allison Prairie congregation met in council June 25, with Eld. N. H. Miller presiding. Bro. Miller represented us at Annual Meeting. Our Children's Day program was given June 20 and the children all did well. We held our Fourth of July outing on the evening of July 4. Ice cream and cake were served and the evening was enjoyed by all. We decided to begin our series of meetings with the Harvest Dinner Aug. 8. Bro. Beery and wife, of Flora, Ind., will conduct the meetings. Our Young People's Meetings are very interesting; also the midweek prayer meetings. Bro. Miller will close his work as our pastor Sept. 1. We regret very much to give him up. He and his family have been with us for three years and have been very diligent workers.—Ollie M. Elder, Vincennes, Ind., July 6.

Auburn.—Our business meeting was held on Saturday evening, June 26. Our elder, Bro. Frank Kreider, had charge of the meeting. Bro. Clard Hanson was chosen president of the Christian Workers' Society for the next six months. We decided to give an offering each Sunday morning at the preaching hour. A trustee was appointed to look into the matter of purchasing utensils and necessary equipment for the communion service. On Sunday morning, June 27, the pastor gave an interesting and inspiring report at the Sedalia Conference.—Clara M. Shull, North Manchester, Ind., July 5.







## NOTES FROM MAHABLESWAR, INDIA

(Continued from Page 419)

Mahableswar is a beautiful spot in the Western Ghats of India—4,500 feet above sea level. Often, on Saturdays, we go to some of the interesting places around here. A trip to one of these places leads us through beautiful, shaded roads. Occasionally we can look across the valley to the other mountains, and see miles of what seem to us—huge stone walls. But when we reach our destination, we stand on a narrow projection. At first we are dizzy and must steady ourselves, because there is a drop of three thousand feet into the valley below. However, when we are surer of our footing, we look out, far ahead of us—to the right and to the left—and we are almost overwhelmed with the grandeur of it all. But here and there in the valley we see smoke. It looks as if it were coming up out of the ground. We know that it is from the many scattered villages below us. We look at them a second time and are saddened, to think of the burdened lives of the people there who do not know Christ. We are made to think of the testimonies of David Livingstone and Sherwood Eddy, who told of their experiences on the mountain-tops in Africa and China, from where they saw the smoke of hundreds of villages who had never heard the name of Jesus. It is then that a prayer of praise wells up in our hearts for the blessings that God has given us, accompanied with a petition that he might use us in carrying his Message of Salvation.

We also value the spiritual inspiration we receive from our association with the other missionaries. There are some here now, either in language study or on a vacation, from the United States, England, Scotland, Australia and Union South Africa. Some of those here are of American parentage but were born in India. But all these people, from so many parts of the world, and several different beliefs, are here for one common purpose—all have the progress of the Kingdom very near to their hearts.

One evening, instead of having the weekly prayer meeting, we had a moonlight prayer meeting in one of "God's first temples." Suffice it to say that he was there, and we shall never forget that prayer service.

One week we had a series of three meetings, where work among young people was discussed. You might be interested in an incident, related by a Christian Parsee—one of the speakers. She had just escaped a serious accident and when telling others about it, a lady who was not a Christian said: "Do you know what we would do, under the same circumstances? We would weigh ourselves and give that many pounds of rice to the poor as a thank-offering to our gods."

What would such zeal, coupled with knowledge, accomplish? Can we answer by our own lives? This conference gave us some idea of the huge problems to be solved, some of which we had already anticipated and had been praying for. While we are helpless, as far as the language goes, we can do our share through prayer.

May the Father help us to be faithful in our stewardship of prayer for these needy people.

May 20.

Mrs. C. G. Shull.

## REPORT OF SISTERS' AID SOCIETY MEETING, HELD AT SEDALIA, MO., JUNE 11, 1920

The twelfth annual meeting of the Sisters' Aid Societies was held on Friday afternoon in the amphitheater. The President and Secretary were absent, and the Vice-President, Sister Naomi Shaw, was hindered because of illness. The devotional exercises were conducted by Sister Anna Z. Blough, of India. The following program was then carried out:

1. Our Forward Movement.—Mary P. Ellenberger, Mound City, Mo.; Elizabeth Howe Brubaker, Virden, Ill.
2. Why a Girls' Boarding-school in India.—Olive Widdowson (on furlough from India).
3. Why a Hospital in China.—Anna V. Blough (on furlough from China).

The following day Sister Geo. L. Studebaker, of Muncie, Ind., read a paper on "How to Have an Ideal Society." After her reading of this paper, some time was spent in discussing ways and means of forwarding the Kingdom through the work of our Aid Societies.

The report of work done in the year 1919 has been remarkable. The Aid Societies seem to have caught the spirit of the great Forward Movement, and have been bending every effort to make this year the best in their history. There was a gain of 118 societies during the last year. Our goal was \$20,000 for home and foreign work. As a result of the efforts put forth, \$31,690.62 has been contributed to this fund.

Last year our Aid Societies pledged themselves to secure funds to erect a Hospital in China and a Girls' Boarding-school in India, to the amount of \$24,000. This was to be raised in three years. We believe that we will be able to make our apportionment of \$8,000 for the year 1919. Because of some hindrances, not every District was able to meet its apportionment, but other Districts are coming to their rescue, and "bearing one another's burdens" by going over, the top. We will be able to say that our goal is reached if every Aid Society that so far has failed to contribute to this fund will send in its offering at once, and thus make possible the \$8,000. The treasurer of the General Mission Board, Bro. J. H. B.

Williams, asks that hereafter this fund shall be known as the "Aid Society Foreign Mission Fund." We ask that special notice be made of this by all of our Aid Societies and District Secretaries. Otherwise there will be a confusion of funds.

A call has come from our District Secretaries for more literature to help them in encouraging societies and organizing new ones. It was decided to print a booklet, containing the history and activities of our Aids, names of our District Secretaries, statistics, constitution, and other material that will be helpful to our Secretaries in the promotion of Aid work in their Districts. Sister Elizabeth Howe Brubaker and Sister Emma Garver, with the help of the officers, have this work in charge.

Hereafter each society is asked to contribute \$1 a year instead of 25 cents for the expense fund.

The election of officers resulted as follows: President, Mrs. M. C. Swigart, Philadelphia, Pa.; Vice-President, Mrs. Geo. L. Studebaker, Muncie, Ind.; Secretary-Treasurer, Mrs. S. L. Whisler, Milledgeville, Ill.

It has been through the tireless effort of previous officers, and through the excellent cooperation of District Secretaries, that the remarkable record of 1919 has been made possible.

## Statistical Report of Aid Societies of Church of the Brethren for 1919

Name of State District	Number of Societies	Enrollment	Average Attendance	Total Receipts	Home Work	Foreign Work
Calif., Northern, .....	11	248	38	459.41	171.05	22.50
Calif., Southern and Arizona, ..	12	172	114	1,082.46	544.63	197.70
Colo., W. and Utah, .....	2	15	23	146.94	26.50	40.00
Dak., N. E. Mon. and W. Can., ..	4	53	40	256.36	70.79	75.00
Ela., S. E. N. C. and Ga., .....	15	275	152	1,515.12	750.00	442.25
Idaho and W. Mont., .....	6	85	101	261.82	101.00	90.00
Illinois, Northern, and Wis., .....	18	324	171	2,170.03	394.10	556.50
Illinois, Southern, .....	18	275	118	1,938.39	564.65	442.25
Indiana, Northern, .....	28	569	272	2,584.12	1,219.13	658.65
Indiana, Middle, .....	32	607	355	5,183.45	2,422.64	805.58
Indiana, Southern, .....	14	302	135	2,297.98	678.97	347.28
Iowa, N. Minn. and S. Dak., .....	16	306	130	1,211.53	163.62	291.50
Iowa, Middle, .....	13	178	129	1,110.92	685.87	208.64
Iowa, Southern, .....	18	275	118	2,297.98	678.97	347.28
Kansas, N. E., .....	13	157	87	1,067.70	415.83	365.35
Kansas, N. W. and N. E. Colo., ..	4	46	28	136.51	29.00	50.00
Kansas, S. W. and S. E. Colo., ..	11	176	83	1,075.97	367.64	125.00
Maryland, Eastern, .....	8	246	127	1,492.75	486.65	300.00
Maryland, Middle, .....	8	114	46	512.77	116.00	394.66
Michigan, .....	10	139	118	331.81	66.62	112.62
Missouri, Northern, .....	4	75	31	383.74	60.15	35.00
Missouri, Middle, .....	6	61	38	286.66	134.33	37.00
Nebraska and N. E. Colo., .....	10	111	73	1,096.64	442.11	213.65
Oklahoma, .....	1	23	15	76.71	50.65	33.50
Oregon, .....	5	32	23	262.94	93.79	51.00
Ohio, N. E., .....	18	413	194	2,070.10	671.63	847.55
Ohio, N. W., .....	18	413	194	2,070.10	671.63	847.55
Ohio, Southern, .....	33	637	308	5,710.20	2,356.94	865.31
Pennsylvania, Eastern, .....	14	401	214	2,771.58	535.87	814.71
Pennsylvania, Western, .....	19	389	151	2,633.73	660.34	857.46
Pennsylvania, Middle, .....	14	448	198	2,317.73	816.25	231.50
Pennsylvania, Southern, .....	10	164	72	830.11	250.32	154.85
Pa., S. E. N. J. and E. N. Y., .....	15	388	194	2,769.40	1,093.37	488.75
Virginia, E., .....	7	92	48	545.76	153.33	155.74
Virginia, N., .....	10	252	99	2,568.39	986.54	1,088.10
Virginia, First, .....	12	252	99	2,568.39	986.54	1,088.10
Virginia, Second, .....	12	252	99	2,568.39	986.54	1,088.10
West Virginia, First, .....	1	24	8	42.64		
Tennessee, .....	1	14				
Washington, .....	1	14				
Total for 1919, .....	441	8,563	3,292	\$54,649.52	\$18,716.98	\$12,973.64
Total for 1918, .....	323	6,107	2,879	\$31,185.07	\$12,893.28	\$5,957.15

The three Districts having the largest enrollment are: (1) Southern Ohio; (2) Middle Indiana; (3) Northern Indiana.

The three Districts reporting the largest amount of money for foreign work are: (1) Northern Virginia; (2) Second District of Virginia; (3) Southern Ohio.

The three Districts contributing largest amount of money are: (1) Southern Ohio; (2) Middle Indiana; (3) Southern Illinois.

The Unorganized Districts of the Brotherhood are: Arkansas, Western Maryland, Southern Missouri and Northwestern Kansas, Texas and Louisiana, Second District of West Virginia.

## Financial Report

Receipts	
Balance on hand, June 7, 1919, .....	\$ 24.57
Fees received, .....	89.15
Total receipts, .....	\$113.72
Expenses	
Printing and Stationery, .....	\$ 25.72
Postage, .....	8.43
Balance, June 7, 1920, .....	\$ 79.57
Milledgeville, Ill. ....	Mrs. S. L. Whisler.

## PITTSBURGH, PENNSYLVANIA

Pittsburgh church met in a very consecrated and spiritual council on the evening of June 24, with our pastor and our elder, Bro. J. M. Brougher, of Greensburg, Pa., both members of the Ministerial Board of Western Pennsylvania, presiding.

The meeting was largely attended and much business came before us. Owing to the death of Eld. D. H. Walker, of Somerset, Pa., who was the elder of this church for many years, it became necessary to elect another. Our pastor, Bro. C. Walter Warstler, was chosen to fill this office.

Two letters were read and received at this meeting.

Brethren Frank Berkeley and Ira Ludwig were elected trustees, to fill the offices made vacant by Brethren Archey and Holsopple, who have moved from our midst.

Mrs. Edith Warstler was elected missionary treasurer. We now have a "general church," social service, and a "missionary" treasurer—three separate offices.

We also decided to close our Sunday evening services during July and August, thus giving our pastor an opportunity to assist some of the other churches under his care.

Three of our neighboring schools held their commencement exercises in our church auditorium on Wednesday morning, June 23. Our pastor delivered one of the principal addresses to the graduates.

Bro. Lester Showalter, a promising young school-teacher, and a leader of the young people, was elected and installed into the ministry. He will prepare himself, by God's help, to be of use to the cause he loves so well.

On Sunday morning, June 27, was our Children's Day. The progress in our Primary and Junior Departments can readily be seen in the very commendable program rendered by the children in those departments, under the supervision of Sisters Warstler, Workman and Forney.

In the evening we observed "Opportunity Night," which meant a great many "Worth While Opportunities." We enjoyed an elaborate musical program, made up of our own church talent.

Surely the Pittsburgh church has much to be thankful for! The future looks very bright and prosperous.

3337 Delaware Avenue. Mrs. A. O. Hörner.

## JOINT AID SOCIETIES' MEETING

The following is the program of the Joint Meeting of the Sisters' Aid Societies of the Northern and Western sections of the Second District of Virginia—Sangerville, Bridgewater, Elk Run, Beaver Creek and Summit congregations—to be held at Sangerville church on Thursday, July 22, at 10 A. M.

Devotional Exercises.—Bessie Garber. Address of Welcome.—Hattie Sanger. Response.—Nora Strickler, Elizabeth Varner.

1. How Can We Secure a Better Attendance on the Part of Our Members?—Nannie J. Miller. General Discussion, ten minutes. Exercise by Juniors of Sangerville Congregation.

2. How Can We Best Interest the Disinterested Sisters of the Congregation in Aid Society Work?—Ella Fry. General Discussion, ten minutes. Ladies' Quartette, Bridgewater.

3. How Can We Avoid Worldly and Frivolous Conversation in Our Meetings, Thus Making Them More Spiritual?—Bertie Huffer. Recitation by a Bridgewater Junior. Adjournment.

12. Lunch. 1:30 P. M., Devotional Exercises.—Gertie Zigler. 4. What Are Some of the Best Methods of Raising Funds.—Mattie Craun. General Discussion, ten minutes. Octette, Sangerville.

5. How and by Whom Should the Devotional Exercises Be Conducted?—Fannie Miller. General Discussion, ten minutes. Recitation by a Beaver Creek Junior. Business Session. Closing.—Mattie Wise. Adjournment.

Committee: Katie Chick, Chairman, Annie Ralston, Delphia Click, Annie Miller, Mattie Wise, Secretary, Hattie Sanger, Chorister.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Baldwin-Hood.**—By the undersigned, at the home of the bride, in the church at North Manchester, Ind., Mr. Wallace H. Hood, III, and Sister Ora Mae Hood.—W. E. West, Mt. Morris, Ill.

**Bunner-Baker.**—By the undersigned, June 27, 1920, in their newly-furnished home, Muncie, Ind., Mr. Archie Bunner and Miss Ennie Baker, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

**Holden-Albaugh.**—By the undersigned, at the home of Sister Fannie Albaugh, the bride's mother, Bro. Floyd Holden, of Owasso, Mich., and Sister Flossie V. Albaugh, of Elsie, Mich.—David P. Schechter, Elsie, Mich.

**Keeny-McWilliams.**—By the undersigned, at his residence, June 24, 1920, Bro. Paul T. Keeny and Sister Sarah E. McWilliams, both of near Shrewsbury, Pa.—J. H. Keller, Shrewsbury, Pa.

**Rupp-Waller.**—At the home of the bride's sister, at Fallurrias, Texas, June 30, 1920, Bro. Neil B. Rupp, of Fallurrias, Texas, and Miss Lottie Waller, of Wichita, Kans.—Mrs. A. Rupp, Flowella, Texas.

**Stauffer-Hoots.**—By the undersigned, June 10, 1920, at the home of the bride's father, Wm. S. Hoots, Decatur, Ill., Brother Elmer J. Stauffer, of Mulberry Grove, Ill., and Sister Ella M. Hoots, of Decatur, Ill.—J. W. Grater, 1233 N. Water Street, Decatur, Ill.

**Wampler-Stutsman.**—By Bro. Otto Winger and the writer, in the church at North Manchester, Ind., June 12, 1920, arranged for the occasion, June 7, 1920, Brother B. F. Wampler, of Mount Morris, Ill., formerly of Virginia, and Sister Sadie I. Stutsman, of North Manchester, Ind.—H. C. Early, Penn Laird, Va.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Ballou, Ora James,** son of Jas. C. and Barbara Bailey, born near Woodington, Ohio, died at the home of his sister, Mrs. J. E. Striker, near Painter Creek, Ohio, June 7, 1920, aged 40 years, 10 months and 13 days. In 1903 he married Oquay Wright. To this union were born five sons, three of whom died in infancy. His wife preceded him in January, 1918. He was a member of the Christian church. Services at the Abbotville church by Bro. Lawrence Kreider.—Martha Minnich, Greenville, Ohio.

**Bear, Bro. Jeremiah L.,** died at his home at Fair Station, June 5, 1920, aged 66 years, 3 months and 15 days. He married, Martha Sprengle, who survives, with three sons and two daughters. He united with the Church of the Brethren a few months before his death. Services at the house by Bro. H. B. Long, assisted by Bro. L. Elmer Leas. Interment in the Wolf church cemetery.—Alice K. Trimmer, York, Pa.

**Bosserman, Bro. D. B.,** died at his home in East Berlin, of heart trouble, May 28, 1920, aged 65 years, 2 months and 26 days. He was a member of the Church of the Brethren for a number of years, and was quite active in the different departments of the church. He leaves his wife (Anne Sunday), two brothers and one sister. Services in his late home by Elders C. L. Baker and Albert Hollinger, assisted by Rev. Enders, Lutheran pastor.—Nellie I. Kreider, East Berlin, Pa.







# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 421)

good. It is a large field and a hard one. Recently we have been encouraged by two visits from Bro. E. J. Michael and wife, of Myrtle Point. One service was especially for the children, who appreciated it very much.—Mrs. J. W. Barnett, Bandon, Oregon, July 1.

Mabel congregation met in council June 26. We elected delegates to our District Meeting as follows: Laura Adams and H. H. Ritter; to the Sunday-school Meeting, Mary E. Ritter and Laura Adams. We granted four letters of membership.—H. H. Ritter, Mabel, Oregon, June 30.

Newberg church met in council June 27. The church decided to send one delegate to District Meeting, and Sister M. A. Dunlap was elected, with Bro. J. A. Reed, alternate. We decided to send \$50 as the church's missionary offering to the Annual Conference.—Eliza J. Moore, Newberg, Oregon, June 28.

## PENNSYLVANIA

Clear.—Our Sunday-school outing, June 26, was a treat to the children and a pleasant and profitable social affair for the older folks. Our love feast, held May 29, was largely attended. The memorial services on the following day were a success. A splendid program was rendered. There were a number of fine talks, and special music was furnished. At the close, Brethren Taylor Dively and Samuel Weyant were elected elders, and Brethren W. J. B. Claar, Isaac Feathers and Moses Claar were installed as deacons. Sufficient funds were raised during the meeting to pay the balance on our church improvements. The church has been redecorated and the premises put in better shape. At our last council we decided to give our fall love feast to be preceded by a series of meetings, commencing the 12th, with Bro. Edgar G. Diehm, of Royersford, Pa., in charge. The love feast is to be an old-time one, with dinner for all the next day. We have no regular pastor now. The preaching is done by visiting preachers, and the church is prospering. Our Sunday-school is doing excellent work and the outlook for the future is very encouraging.—E. F. Claar, Klahr, Pa., July 1.

Falling Spring.—On June 3, Bro. Jacob E. Myers, of Hanover, Pa., began a series of meetings, continuing until Sunday evening, June 21. Four were baptized and one reclaimed. June 13, the Browns Mill Sunday-school held Children's Day exercises in the afternoon, at which time a very good program was rendered by the children. The Shady Grove school held their Children's Day on June 27, when an excellent program was rendered. An offering of \$4.51 was taken, to be sent to Bethany Bible School for the Hastings Street Mission. Bro. Oelg, our delegate to Annual Meeting, spoke at the Shady Grove church at the morning service of June 27, and gave us many items of interest concerning the mission. Bro. Oelg also gave a money, sent to Annual Meeting for World-Wide Missions from this congregation, was \$13.15.—H. N. M. Gearhart, Shady Grove, Pa., June 30.

Harrisburg.—The Cradle Roll program, June 27, was well rendered. A number of children were transferred to the beginner's room; some infants were enrolled. Sister Ella Brichter was resigned as superintendent of the Cradle Roll, and Sister Nora Balbaugh was appointed to fill her place. The Sunday-school outing, July 1, at Reservoir Park was a most pleasing one. There were song services and a talk by Bro. Conner. Bro. Beachley also was with us. One hundred and eighty-one were present for lunch at the park, and all seemed to enjoy the afternoon.—Sallie E. Schaffner, Harrisburg, Pa., July 5.

Hostetter church enjoyed a series of meetings, which began June 14, and closed June 21, with a love feast. Five were baptized. Bro. R. T. Hull conducted the services. Bro. E. H. Griffith, Assistant Field Secretary, gave us suggestions for a better Sunday-school.—Mac Hostetter, Sand Patch, Pa., July 5.

Lancaster.—July 4 we closed a two weeks' series of meetings, conducted by Bro. H. H. Nye, of Elizabethtown. Bro. Nye preached the Word in power and simplicity. We feel that the church has been greatly strengthened. Two were added Christ. The first week of the meetings one who had previously applied for membership was baptized.—Leah N. Phillips, Lancaster, Pa., July 7.

Mt. Olivet church met in council June 4, with Eld. C. L. Baker and W. H. Miller presiding. We decided to extend the time of the church officers to next spring, as the fiscal year was not up. Brother and Sister Walter Brandt were elected delegates to District Meeting, with Bro. M. Kipp, alternate. We held our love feast June 5 and 6. Brethren C. L. Baker, W. H. Miller and John Rowland were with us, the latter officiating.—Ada Miller Brandt, Millertown, Pa., July 5.

Palmyra.—Our love feast, of June 6, was well attended; 380 communed. Bro. A. S. Hostetter, of East Petersburg, officiated. Bro. Rufus Bucher, of Mechanic Grove, and other brethren from adjoining congregations were with us and preached for us the next day. They had as their text, "The First Christians at Antioch." In the evening the children rendered a well-prepared program. Selected songs were given, and Bro. H. H. Nye, of Elizabethtown, gave a very interesting talk. The day was well spent. June 27, Irvin Hoffer, of Elizabethtown, preached for us. His subject was "Education." July 4 our returned delegate, Eld. J. H. Longenecker, preached the Annual Meeting sermon, "The Coming of Christ," in which he pointed out the business that came before the meeting, and the spirit that prevailed. He told us about the day when the new missionaries took the stand and what a wonderful spirit passed over the whole meeting. Then he made mention of the offering that was taken. The missionary offering of the Lancaster church amounted to \$2,000.—Elizabeth A. Blauch, Palmyra, Pa., July 5.

Spiesville church met in council June 29, with Elders Detwiler and Sollenberger, of Johnstown, presiding. The name and boundary line of the new congregation were decided upon. Bro. H. S. Replogle was chosen as presiding elder for the new year. Bro. Wm. Kuhs was elected deacon and, with his wife, duly installed. Other officers elected were: Clerk, Chas. Darr; "Messenger" agent, Arnold Robi-nette. A Missionary Committee was chosen. June 30 Bro. Geo. Griffith, Assistant Field Secretary of Western Pennsylvania, gave an excellent address on "Religious Education," in which he explained the plans being made to further religious education among the children.—Mrs. W. R. Critchfield, Friedens, Pa., July 2.

Waynesboro.—One of the two love feasts, held this spring in the Antietam congregation, was on June 19, at the Price meetinghouse. It proved to be a very enjoyable and spiritual feast. We were favored by the inspiration and help of visiting ministers, Brethren T. S. Fike, Thos. Ecker, John Fiehr, Irvin Thomas, Adam Forney, J. E. Myers and Wiley Smith. Eld. Fike officiated. On Sunday some of the visiting ministers served at Prices, while Bro. Ecker preached in Waynesboro in the forenoon, and Bro. Fike in the evening. One has been added to the church since the report of the meetings, conducted in the Rouzerville church, by Bro. M. A. Jacobs.—Jessie Demuth, Waynesboro, Pa., July 1.

## VIRGINIA

Summit.—May 10 Bro. M. C. Brougher, of Greensburg, Pa., began a series of meetings. There were twenty-two confessions—fourteen have been baptized, two reclaimed, and several yet await the rite

of baptism. The Forward Movement financial drive has been completed and the entire quota of \$4,673.60 has been pledged.—Mattie F. Wise, Bridgewater, Va., June 18.

Timberville.—Bro. F. D. Anthony, of Baltimore, assisted in our District Sunday-school Convention, which convened here May 7 and 8. He also conducted a series of meetings, which lasted until the 25th. Four were received into the church by baptism and one was reclaimed. Bro. Anthony and our pastor, Bro. O. S. Miller, visited many homes and, we believe, accomplished much good in this way. The song service, led by Bro. J. A. Garber, added to the inspiration of the meeting.—Ferne R. Hoover, Timberville, Va., July 5.

Topeca congregation met in council July 3, with Bro. L. M. Weddle as moderator. Five letters were granted. Bro. S. P. Reed, a member of the Ministerial Board, was with us. Bro. S. Benton Alderman was elected to the ministry. Brethren L. Hamilton Harman and Charlie Hylton were elected to the office of deacon. Bro. C. H. Mitchell gave a report of Annual Conference. Bro. Reed delivered an inspiring sermon on Saturday evening, on "The Model Church." He also spoke on Sunday. Three members have been received by baptism since our last report.—Almeda Alderman, Floyd, Va., July 5.

## WASHINGTON

Richland Valley.—We have just concluded a three weeks' revival, conducted by Bro. Alvin Long, of Seattle. Despite the sickness in the community, the interest was good. Recently five were received into the church by letter. Our love feast was held June 5, which was well attended. Several visiting members were present. Bro. Stookley, of Olympia, aided in conducting the services. On Monday evening, after the conclusion of the revival, a service was started. We feel that much good has been done by Bro. Long's work here.—Rosa A. Adington, Aljune, Wash., July 5.

Spokane church was represented at Annual Conference by Eld. C. F. Rupel. He stopped on his way to Sedalia and preached for us June 5. On the following day, Bro. Fred Flora, of Moscow, Idaho, also on his way to Conference, gave us a talk. May 30 Bro. Filburn of Wenatchee, Wash., occupied the pulpit in the evening. Sunday, June 27, our elder, on his way home, stopped off again and in the morning gave some gleanings of the Annual Conference, followed by an inspiring address. In the evening he preached a very interesting sermon. June 28 the members convened in council with Eld. Rupel as moderator. Bro. Fred Burkett, our Sunday-school superintendent, having left Spokane, Bro. R. Force was elected assistant. Bro. T. D. Aschenbrenner was chosen delegate to District Meeting. It was decided to have a series of services in the latter part of August followed by a love feast. We are still without a pastor. We will be glad to correspond with a live-wire city missionary.—Geo. D. Aschenbrenner, 109 South G Street, Spokane, Wash., June 28.

## WEST VIRGINIA

Berkeley church recently closed a very interesting two weeks' series of meetings, conducted by Bro. Fred Anthony, of New Market, Md. The attendance and interest were good. Although none was united with the church, we feel that much good has been accomplished, because it brought the people of the neighborhood into closer touch with the church. The meetings closed with a love feast June 13, with Bro. Caleb Long officiating. There was a good attendance of members. After the love feast at the church, Brethren Anthony and Lovry and family met at the home of Bro. F. M. Miller, and held a communion service with him. Sister Mary Martin, of Mt. Airy, Md., held a two weeks' series of meetings during the month of May in the Berkeley congregation, near Bunker Hill. Seven were baptized and several more were converted. The meetings closed with an all-day meeting, which was well attended.—Leah Miller, Martinsburg, W. Va., June 30.

Canaan Schoolhouse.—We have just finished a two weeks' revival with Bro. B. W. Smith, of Headsville, W. Va., and Sister Bertha Fike, of Oakland, Md., evangelists. Four were received into the church by baptism. The sermons by Bro. Smith were a great uplift to the church. Sunday, June 27, Bro. Smith gave a very inspiring talk to the children. The best of interest and attention prevailed throughout the meetings. This is a small mission point in the bounds of the Eglen congregation. We have a flourishing Sunday-school, with Bro. Homer Kight, superintendent. There are nine members located here. Bro. Emma Fike, of Oakland, Md., preaches for us every second Sunday of the month.—Mrs. Homer Kight, Pierce, W. Va., July 2.

Glade Union.—Our series of meetings began June 21, with Bro. B. F. Waltz, of Altoona, Pa., evangelist, and closed July 4. That day there was Sunday-school at twelve o'clock, followed by preaching on the subject, "The Coming of Christ." In the afternoon another sermon was delivered on the subject, "The Plan of the Ages." At the close of the service twenty-two were baptized. The evening sermon was, "Which Is the Right Church?" One was converted following this service. Each service was very ably delivered to a large audience. Bro. Waltz's stay among us has been very inspiring and we feel much encouraged.—Frank Guthrie, Hazleton, W. Va., July 5.

## WISCONSIN

Maple Grove church met in council June 28, with Eld. C. C. Price presiding. We have a live Sunday-school here, good attendance at church services, Christian Workers' Meeting every two weeks and singing every Wednesday evening. Bro. Price gave a very inspiring pastor, Bro. Shade. Recently two were received into the church by letter and one by baptism. Our series of meetings will be held in the near future, and the date announced later.—Mrs. Mertie Van Art, Boyd, Wis., July 6.

Stanley church met in council June 29, with Eld. C. C. Price presiding. The services were granted as follows: four received. One important item of business was the call for the District Meeting of Northern Illinois and Wisconsin, to be held in Stanley in 1921. Stanley church feels that, with the cooperation of several of the

churches here, we will be able to entertain the District Meeting very nicely. Another item of business was the buying of a house and two lots, adjoining the church property, for a parsonage. Brethren O. W. Henderson and Wm. Flora were elected to solicit funds for the same. Bro. Wm. Flora was also elected delegate to District Meeting. Sunday-school officers were elected for six months, with Bro. O. W. Henderson, superintendent. Christian Workers' officers were also elected for six months, with Sister Elsie Cripe, president. Bro. Cripe has asked to be relieved of one service on Sunday, and we decided to have service in the morning and only Christian Workers' Meeting in the evening.—Mrs. O. W. Henderson, Stanley, Wis., July 3.

## ANNOUNCEMENTS

DISTRICT MEETINGS	New York
July 25-29, Oregon, at Ashland.	July 24, Lake Ridge.
July 28-30, District of Texas and Louisiana, Maestri, Texas.	North Dakota
LOVE FEASTS	July 17, 6 p.m., Bowden Valley.
Idaho	July 24, Golden Willow.
July 23, 8 p.m., Winchester.	July 31, 7 p.m., Berthold.
Indiana	Texas
August 14, Maple Grove.	July 29, Manvel.
August 21, Cart Creek.	Pennsylvania
August 22, 7 p.m., Ladoga.	July 31, Sugar Valley.
	Washington
	July 24, 6:30 p.m., North Spokane.

## The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, \$1.50 per annum.

It most earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that, only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1-Cor. 11: 4-8.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christianity, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., July 24, 1920

No. 30

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## ...EDITORIAL...

### Misunderstandings About Legalism

By the term legalism, in this discussion, is meant that false kind of devotion to the law of God which both Jesus and Paul found so much occasion to condemn. This is not a definition but it will help to identify the thing we are trying to talk about.

The word is not found in the New Testament; but it is a convenient name for a thing which is very much in evidence there, and which has cursed the church in every period of its history. It is a much used word and also much abused. For the thing which it is employed to designate is much misunderstood. Let us note some of these common misunderstandings.

1. There is a widespread impression that legalism is a tendency to overemphasize the importance of law and the necessity of obeying it. In fact, this is what some persons seem to mean when they use the word. But it is a grievous mistake. To call a man a legalist simply because he insists on obedience to the commandments of God, is to abuse the term. Neither Jesus nor Paul ever made light of the law of God. They both insisted that it must be obeyed.

God is a God of law. His universe is ordered throughout according to law. The laws of nature, so-called, are his laws. Progress in material things consists in the discovery of these laws and in ordering our lives in harmony with them. And progress in spiritual things is made in like manner. The spiritual world is a world of law just as truly as the material world. You can not trample God's law under foot and prosper. You can not disregard any of his laws without paying the penalty.

In the light of these simple and self-evident truths it is hard to see how any one could emphasize too strongly the importance of obedience to the law of God. The trouble is not there. The mischief lies in a wrong conception of what the law requires. More as to this farther on.

2. Legalism is not obedience to the law of Moses in contrast with obedience to the law of Christ. There is much confusion at this point. Because Paul reproved his readers for clinging to certain Mosaic injunctions instead of to Christ, many modern readers have jumped to the conclusion that he was merely trying to replace one set of commandments with another,

and that the legalism which he condemns consisted in holding on to the commandments of the Mosaic law instead of accepting those of Christ. It is very true that acceptance of Christ, as the way of salvation, involved changes in ordinances and other practices, but the contrast which Paul held up before his readers—the contrast between Moses and Christ or between the law and grace or between the law and faith—was not a contrast between two legal codes; it was a contrast between statutes and principles.

The severe denunciations which Jesus heaped upon the Jewish leaders were based on their misapplication of the law of God which they already had. In their very zeal for its exact observance they nullified its real intent. Jesus criticized current interpretations of that law and even revised some of its specific injunctions, but he resented the charge that he was trying to do away with it. He was fulfilling it, he said—filling its meaning full. He was showing them how to keep it. He went under the skin to the heart of it. He was after the principle embodied in it. That would never pass away.

When Paul spoke of the Mosaic law as temporary he referred to it as a statutory code. In that sense it was temporary, and this agrees with what Jesus said about it. Statutes may change; principles do not. Paul spoke mostly of the former; Jesus, of the latter. The law which they both talked about was of course the law of the Jewish people. But the thing which they denounced was not true devotion to that law. It was counterfeit obedience. Legalism is not confined to Judaism. It is a way of regarding law—any law. A Christian can be just as legalistic in his professed obedience to Christ as any Jew ever was in his obedience to Moses.

3. Legalism is not the same thing as conservatism or old-orderism. The majority of legalists are probably conservative in tendency, even reactionary, for they are naturally fearful of any departure from traditional regulations. Yet we sometimes find well-developed cases of legalism among those who are very "progressive" in some things. Law, for them, is just as much a code of rules as it is for the conservative legalist, the difference being that they recognize no rules not found in the Bible. But the Bible itself is held to be a book of rules, a legal code.

This means that the test of every question of duty is whether it is specifically commanded or forbidden. The Bible is supposed to cover every case that may arise, not merely in principle or spirit, but in concrete injunctions. Hence, whatever is not definitely forbidden is permitted. Be careful to do everything that is commanded and then you will be safe. But on subjects not named in the Bible there is full liberty, for where there is no law there is no transgression.

"One does not have to do much thinking to see to what impossible conclusions such a position leads. In fact, nobody ever follows it out with logical consistency, but many Christians try to hold it, sometimes. And yet it is as thoroughly legalistic as that which would regulate as many of the details of conduct as possible by Conference decisions. Legalism is not confined to the conservative type of mind. It has its own peculiar brand of liberalism also.

The Bible is a book of law—God's law—but it is not a legal code. It could not be that and be the perfect revelation of God's will, which it is. There are too many contingencies to life to meet each one with a concrete rule of action. The Bible meets them in a better way.

There are other "misunderstandings," some of which we may refer to next week.

### But What DO You Believe?

A RELIGION which is made up of negations is a poor thing. This is what was the matter with the religion of the Sadducees.

When you read the Master's severe denunciations of the hypocrisy and formalism of the Pharisees, you are likely to suppose that the opposing party of Sadducees must have been much better. But you are wrong. Jesus had much more to say about the former than about the latter because he came in contact with them more. They were more numerous and more influential. But what Jesus did say about the Sadducees, was no more complimentary than what he said about the Pharisees.

The Sadducees contented themselves with denying about everything held sacred by the Pharisees. They had no positive program of their own. They criticized and ridiculed the creed of their opponents, but had nothing substantial to offer in its place. They were better at tearing down than at building up.

This is a common fault of human nature and it is a particularly grievous fault in the realm of religious belief. It is certainly not wrong to detect and expose error. It is sometimes a very valuable service. But whoever undertakes it should not neglect to be well fortified with soul-satisfying truth.

But it is not for argumentative purposes that the need of affirmative convictions is greatest. It is for living. It is for the stress and strain of everyday experience that you require something better than denials to stand on. It is what you do believe, not what you don't, that will help you in the hour of need.

### There Is No Other Way

You might think that a man who had been pressing on toward the goal without reaching it, as long as Paul had, when he wrote the Philippians about it, would be ready to try a new plan. Think how many years he had been striving to "lay hold on that for which also" he "was laid hold on by Christ Jesus," and he had not laid hold on it yet! Wouldn't you have been inquiring for a more successful method?

But listen to Paul: "Only, whereunto we have attained, by that same rule let us walk."

So Paul had attained, after all? Indeed he had, though not the goal, yet much more than he himself could realize. For his goal had been moving on as he approached it, and as he wisely kept his eyes on that rather than on the starting-post now far, far behind, he could not see how far he had come. But he knew that he had made some progress, and that further progress could only be made by "that same rule" of faith in Christ.

Don't be tempted into some alluring bypath. There is no shorter cut. There is no other way. "I am the way, the truth and the life." "Whereunto we have attained, by that same rule let us walk."

### Fixing the Size of the Program

THERE are two methods of arriving at a Christian program for the times. One is to ask what the church can do. The other is to ask what the world needs.

The first is the proper method for a church which has lost its grip on God. It ought to be very careful, of course, not to undertake more than it can carry through.

The second is the only method for a church which clings to God and that last word of Jesus: I am with you.

Which method do you favor? Why?



## CONTRIBUTORS' FORUM

### Faith's Victory

BY B. F. M. SOURS

Are you trusting, are you clinging, have you flung your  
sails, all spread,

To be wafted by the airs of Paradise  
For the haven by celestial love, when the skies are red  
You may enter the glad heaven where he is?

O my brother, all abandon, in surrender absolute  
And your helpless self fling wholly on his power;  
He will waft you on love's pinions, you will gather pre-  
cious fruit,

You will date eternal triumph from that hour.

His are all the vales of honey, his are all the flowers that  
grow,

His are all the mighty stores of endless bliss;  
If you give your heart to Jesus, peace your life will learn  
to know

And the heavenly life begin while yet in this.  
Over all the fields of roses, over all the sheen of bloom,  
Is the mighty, mighty Savior of the lost,

If you yield unto him wholly, he will light the farthest  
tomb,

With eternal Love whose self has paid the cost.

For the Holy One of Israel is Conqueror of Death,  
He has won the victory for you and me;

And will give us all the rapture of a new immortal breath  
As the glory of his ancient victory.

We shall praise him, we shall know him, and his praises  
We shall sing;

We shall bask forever, raptured in his joy,  
If, in absolute surrender and in helpless trust, we cling  
For the holy pleasures that shall never cloy.

Mechanicsburg, Pa.

### The Abundant Life

BY J. M. BLOUGH

#### In Three Parts.—Part One

God's greatest gift to us, through the Lord Jesus Christ, is life. Christ himself is life, hence to have Christ is to have life. We can desire nothing better than life; it is our most precious possession; it is "the pearl of great price," to obtain which we should be willing to surrender all. The message of life, than which there is none more glorious, is the blessed Gospel—which we ministers have been called to proclaim to a dying world. To none has ever been committed a greater trust, nor a more honorable service. Do we fully realize the importance of this message? It is the message of life; to reject it is death. We bear in our hands and hearts that message which opens the gates of heaven to him who accepts it; but he who rejects it shall never see life nor the glory-land.

The world lies in death; the sentence of death has passed upon all. God declares through John, concerning eternal life which is in Jesus: "He that hath the Son hath the life; he that hath not the Son hath not the life." Nothing can be clearer: Only he who is a branch can claim the life of the vine. Without Christ the world is like a drowning man in the raging waters beyond the reach of help, or like the multitude on the glass railroad gliding over the precipice to destruction. Does the sight of it stir our souls? Are we filled with pity? Does the knowledge of a lost world move us as much as the sad news did about our fellow-men who perished in the Lusitania? Or has the sight of the lost so hardened our hearts and so dulled our spirits that we cease to be affected? Does the sin around us still appear as sin?

The horrors of war are as terrible as ever, but we are not so horrified as we were five years ago. God forbid that we should become so callous in reference to sin. Jesus wept over Jerusalem; Paul yearned for the salvation of his countrymen, willing even to be anathema from Christ for his brethren's sake. O for that passion for souls that can not be satisfied until all are saved! Have any of us neglected this life-saving service to which we have been called? Are we so engaged in our business affairs, or so busy in social functions, committee meetings, and in the machinery of our church-work, as to neglect the Gospel and our spiritual service to men? "The Abundant Life" will enable each one to be a daily blessing to some who sit in the shades of death.

We rejoice in the church which Jesus has purchased with his own blood. God be praised for all who are in vital touch with the Lord Jesus continually. Blessed are they! But what, in general, is the condition of the church? For the most part, I fear, we must confess with shame that the condition of the church among us is unspiritual, even sinful. There is such a coldness and lack of love that the world is not drawn to Christ. There are comparatively few conversions in a year and few who really care about it. There is little power over sin. Sin rules in many hearts. There is carnality, pride, selfishness, lust, fashion, worldliness, failure, jealousy, prejudice. There is not the separation from the former life which is essential to life in Christ Jesus. It is the few who really are steadfast and victorious in faith. How many are willing simply to be known as Christians, but who seldom attend the church services, or partake of the Lord's supper, who never see a prayer meeting, and who care nothing for the real joy of sitting in heavenly places in Christ Jesus! Then think of how little power there is for convincing testimony among non-Christians—no demonstration of the Spirit's power, hence a lifeless, uninfluential church. There is a lack of faith, a lack of prayer, a lack of zeal, a lack of self-sacrifice. O Brethren, isn't it all too true? How can we be satisfied with this condition?

What is needed? A revival is needed. The church must be baptized and filled with the Holy Spirit. There is nothing but the fire from heaven that can burn up the dross which hinders God's holy work in the church. The Spirit is the Spirit of life, and until he fills the church, there will be no life abundant. O that, from the presence of God, might break forth upon his church the Spirit of holiness and power! What hinders it? Not God; he is willing. But we are not willing. We are not willing to pay the price. We are not willing to humble ourselves and to afflict our souls. We must want a revival; we must pray for it. Prayer alone can bring it. Somebody must beseech the throne until it comes.

It is true of every revival that it was born in prayer. Maybe the leaders of the church are at fault. Might we ministers be? Some time ago a brother said to me: "We need an example." O how true! The members need an example in faith, in love, in prayer, in short, in "the abundant life." Where should they look for it if not in us? Can we say to them with Paul: "Be ye followers of me as I also am of Christ"? In this "life hid with Christ in God" are we examples? The condition of the church will never rise above that of its leaders and teachers. See Paul's zeal: "My little children, of whom I am again in travail until Christ be formed in you." Worthy leader indeed! What a concern he had for the spiritual welfare of Christians!

"O Lord, send a revival,  
And let it begin in me."

Huntingdon, Pa.

### Night Messages from the Bible

BY GALEN B. ROYER

#### Transfiguration—Matt. 17:1-8; Luke 9:28-36

CALVARY seems to have been constantly in the mind of our Lord. In his baptism he experienced it in symbol; in transfiguration, in vision; then on Calvary, in reality. What a mighty influence this must have had on his life the whole way through!

How graciously the Master sought to school his loved disciples for the Calvary ordeal! And yet, so wonderful was the vision that the favored three "held their peace and told no man in those days" (Luke 9:36). It must have been overwhelming; otherwise, it occurs to me, their first impulse would have been like ours—we would want to tell every one what we saw and heard. Time for a little thought, however, would prompt silence, for how could the disciples understand the vision? No doubt, too, while they were thus thinking, the Lord's admonition, "Keep quiet about this vision till I am glorified," served to confirm their growing conviction.

The vision was wonderful because it was a glimpse into the glory world. The disciples saw their Teacher glorified. The impress on their minds and hearts

never faded away. What a silent helpfulness this must have been to the three!

Why were these three favored with this rare privilege? I am thinking it was because they understood and knew their Lord better than the other nine. Much is withheld in the every-day experience because we do not take the Lord into our lives, as it is our privilege to do. Much, too, is lost that otherwise would be ours, for Jesus longs to favor his disciples with the fullness of his joy and revelation, as he did Peter, James and John.

Jesus gave much time to prayer. It seemed to be his sustaining strength. It was during one of these seasons, too (Luke 9:18), that he asked the question: "Who do the multitude say that I am?" Then he came closer home and asked the disciples to give their own answer. He had been with them over two years, had taught them and performed miracles in their presence—what was the impression made?

When Jesus was baptized—the first great taste of his mission—he had marvelous approval from heaven. The Holy Spirit, in the bodily shape of a dove, descended and rested upon him. One recalls that at the close of the flood Noah sent forth a dove—two trips out—but it could find no resting place because nothing but carrion floated on the waters. The third time it found a resurrected spot and did not return. Is this not symbolical? All through history the Holy Spirit has hovered over the world, and in every generation he found only carrion, carrion—"Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Such was the condition near the beginning of man's activities in this world and this state of affairs continued for four thousand years. True, at times the Holy Spirit worked through evil men like Balaam and Saul, and good men like David, Isaiah and Elijah, but he did not rest upon—did not abide with them. Not till Jesus came into the world did the Holy Spirit have a sinless place to abide.

When Jesus was baptized, we have a record of God's pleasure in him. But here, in the transfiguration, are the added words: "Hear him." Why were men not commanded to hear him when he was baptized? Perhaps because Jesus had not been tested—had not established himself. Approximately two years of earnest, faithful, patient teaching and work had gone by, when Jesus asked: "Who do men say I am?" The masses had formed opinions—what were they? But their opinions differed. After all his preaching, wonders and well-doing, no one knew Jesus. Yes, he came to his own and they knew him not.

But note the wonderful testimony, bearing directly on Jesus' life, to lead people to know him—his baptism, with the words from the Father and the visible presence of the Holy Spirit; the evidence of his subsequent service and miracles; his life established by sacred and profane history beyond a doubt, and yet, in our own Christian land, we can hardly yet say that one out of every three knows Jesus.

Remarkable, this unbelief in Jesus! Of course he does not compel people to follow him. He never urged any one to be his follower. Grace does not buy hearts; it wins them. You may follow him and he will be glad. He will bless you and then tell you to go your own way as he did blind Bartimeus. To the healed demoniac he said: "Go home to the friends." He did not demand the following of the raised son of the widow of Nain, but returned him to his mother. He did not say to Jairus' daughter: "Follow me," but after she was raised up he asked that food be given her. There is no must with Jesus. He wins by love. He even guarded against being "followed" because of the good he did to people. Ah, love wins and love holds. All else fails.

Why not let that precious love win today? Behold the Lord's blessed life doing good; the testimony of heavenly pleasure; the command from the Father to hear him; his death and resurrection! Truly, "God so loved the world that he gave his only begotten Son, that whosoever loveth [believeth on] him shall have everlasting life."

The answers about the Christ were all guesses and all wrong. People's opinions of Jesus—a whole world



full of them—are not worth one-millionth part of just what it means to say: "Thou art the Christ." How Jesus loved that answer! It filled his being to the full. Tenderly Jesus replied to Peter: "Flesh and blood hath not revealed it unto thee; but my Father who is in heaven." One can not learn of Jesus from the schools of men—the most learned of them—nor from the synagogues and churches today—no more than in Christ's time—nor from one's own mind, no matter how brilliant. God the Father reveals Jesus, and he alone, through the Holy Spirit, leads us into all the truth.

How wisely Jesus prepared Peter for that night vision! After getting his confession, Jesus explains his own death on the cross, for he would prepare the minds of his disciples for the dark hours when he would lie in the grave. Peter's nature revolted at the idea, and then came the transfiguration.

Do we get the setting? It is night. The disciples are heavy with sleep, while Jesus is engaged in prayer. While thus communing with the Father, the Son of Man was transfigured. Disciples awoke and "saw His glory." As he, who called himself the Son of Man, that night bowed in prayer on the mount, the Father expressed his delight in him and "he received from the Father honor and glory." Not only that, but for a time Jesus had a glorified body.

Look now in all delight, for the glorified body illumines the mountain-top and with him are seen two men! What joy it must have been to Moses and Elijah to be with Jesus back on earth again. Moses, the lawgiver, longed to enter the promised land; Elijah, the prophet, who missed death because he was translated—these are the companions of the Lord on that mountain-top experience.

What does it all mean? Let this be considered! At the transfiguration is seen the coming Kingdom. On the heavenly side are those who have gone to the grave, who will come forth in the first resurrection—"raised in glory" to be with him in glory. Then there will be many alive on earth when the Lord comes. These shall be changed to his likeness and be caught up in the air to be with him. "So shall we ever be with the Lord." Moses represents those who have died, while Elijah is a type of those caught up in the air. Do not miss the point. Moses and Elijah were in this mountain scene in a glorified state—they were seen just as they appear in glory—associates with the Son of God and companions with Jesus the Savior.

"A peep into heaven, then," did you say? And how beautiful the picture! "O, what must it be to be there!" Just to be with Jesus the Savior!

Note just a few things:

1. Moses and Elijah were talking with Jesus about his death. And this talk while they were beholding him in glory! Mystery of mysteries! Why die? Because there was and is no other way for you and me to get back to God. Think of Jesus' love for us: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13), but Jesus commended his love to usward in that while we were sinners Christ died for us. Can not this wonderful love warm your unconverted heart?

2. It is perfectly plain that there will be recognition in heaven. The disciples knew Moses and Elijah. They knew one from the other. Away with that cold, critical, impersonal, eternal existence that makes everybody look alike—be alike—angelic without recognition! Give me the warmth of home, loved ones—a personal Savior and fatherly Father for my glory world. So Peter evidently felt, for in all his humanity he wanted to abide here and he gave as his reason: "Master, it is good for us to be here."

3. Impetuous Peter plunges as usual. He proposes tabernacles—one each for Moses, Elijah and Christ. How gracious? No, how unappreciative! So to speak, Peter's proposition was placing Jesus on a dead level with Moses and Elijah, and this did not please the Father. Immediately "there came a cloud and overshadowed them; and they [Peter, James and John] feared," as the cloud enclosed Jesus, Moses and Elijah. That cloud was the glory of God, the Shekinah of the wilderness, now on guard with the Son

on the mountain. And did the Presence who spoke to the disciples say: Hear Moses and the law; they can help you? Or did the Lord say: "Listen to Elijah?" Nay, verily, the Presence said: "Hear him" [Jesus]. Moses and law and rule simply condemn. How sad the history of law all through the ages, even down to today! How much it has condemned without mercy! Elijah may be able to tell one he is wrong, but he could not tell how to become right. Just Jesus. Hear him. He ALONE can save from sin.

The Father's words out of the cloud caused the disciples to fall on their faces and they were sore afraid. Did Peter feel he had missed the mind of God, and were they in terror because of it? Well, Jesus came up gently and touched them and said: "Arise and be not afraid." Comforting words are these to timorous disciples all through the years.

Thank God! I need not tremble before Moses and his law, or have fear of Elijah. I need not think redemption comes by what I ought to be, or, turning my thoughts upon myself, to see what I can do to improve myself. These do not save. Jesus saves. Reader, has Jesus saved you?

Huntingdon, Pa.

### A Great Worker and His Greater Work.— John 3: 22-36

BY JAMES M. MOORE

JOHN THE BAPTIST came preaching and baptizing. His stirring messages were almost revolutionary, and brought hearers from the surrounding territory for many miles. Many responded to his appeals for holier lives, and from these he gathered around himself a band of disciples who became strongly attached to their leader and teacher.

One day these devoted followers of John came to him with news of events that very greatly disturbed them. A combination of circumstances had taken them out where they learned of the great and growing work of Jesus. The fear they felt was that the popularity of their own leader was in danger of being eclipsed, and they came to him with much concern: "Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him."

John, however, took a much broader view of the situation. He had come as the stirring voice of one crying in the wilderness, as foretold by the prophet. He had come to prepare the way in the hearts of the people for the advanced work of One who would bring the complete message of salvation and good will to all men. The turning of these awakened ones to him, whose coming John had announced, was evidence that he had done his part well, and from that view-point he could realize the satisfaction he expressed.

The noble character of the Baptist was here most wonderfully manifested. He proved himself a great preacher when he drew from the towns and cities in Judea and around the Jordan the immense crowds who came to hear his ringing calls to repentance. His fearlessness and strong conviction were clearly evidenced as he stood before Herod Antipas and denounced his sin of living with his brother Philip's wife. But the supreme test came as those whom he had aroused to action, began in great numbers to follow Jesus. It meant something for him, in the very prime of life, thus to step back while another came forward. Here it was that he proved his unselfish devotion to true progress as he said: "He must increase, but I must decrease."

Not only was John willing to submit to this condition, but he truly rejoiced in seeing the accomplishment under Jesus' leadership, the purpose for which he himself had been brought into the world. This is illustrated in the little parable of the bridegroom, who was the center of admiration and attraction, in his possession of the new bride through the help of the trusted friend. As the bridegroom rejoices, so does the friend because of the success of his part in the event. So, as John realized that Jesus was receiving to himself those who had heard the Baptist's message, he could say: "This my joy therefore is made full."

The same magnanimous spirit came out in Moses, as the leader of Israel, in the deliverance of God's chosen people from the bondage of Egypt. It required a determination, born of unwavering faith in God, to stand before the powerful, impulsive and cruel Pharaoh and demand the absolute release of a nation of despised slaves. A high degree of divine favor was shown when Moses was selected as the mediator through whom God would give to man the greatest law that had ever come to human knowledge. It was a rare accomplishment, indeed, for him to be able to commune with the Infinite without food or drink for forty days and nights, until his face fairly shone with the radiance of divine glory.

The climax of Moses' greatness, however, was shown in his deep concern for the people under his care. When God told him the time was close at hand when his work as leader was to close, his first thought was for Israel as he said: "Let Jehovah, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd" (Num. 27: 15-17).

Samuel, too, was one not lacking in that larger vision of the greatest good of God's chosen people. It was a heavy load upon his young heart to be called on to give to the aged high priest God's message of reproof and severe judgment. He exemplified the qualities of strong leadership as he called the people to Mizpah, and there, through worship and fasting, as well as through confession and adjustment of difficulties, instituted one of the greatest spiritual revivals of that age, and brought about a wonderful deliverance from a prolonged and severe Philistine oppression.

But in his case also the great test came when Israel's demand for a king had been granted. Samuel, under God's direction, had turned the affairs of the government over to Saul, who seems to have fulfilled the desire for a leader like other nations. He called the people together and gave his solemn farewell address, as he was about to retire into a more quiet life. Through a special manifestation of God's power the people were impressed with the fact that they were still dependent upon a higher power than man, and they asked for Samuel's prayers. After an exhortation to remain faithful to Jehovah, this great man showed his true worth when he said: "As for me, far be it from me that I should sin against Jehovah in ceasing to pray for you; but I will instruct you in the good and right way" (1 Sam. 12: 23).

And here the challenge comes to all of us, at times, to rise above the littleness of our own personal sphere and take the larger view. Unless we are engaged in a work greater in importance than ourselves, we are throwing away our energies. Unless we can rejoice in the growth of our work beyond ourselves and under the direction of others, we are small indeed. Good were it for the cause of Christ if we could rejoice unreservedly in the success of every worker in the promotion of the Kingdom of Christ.

Lanark, Ill.

### Teachers' Salaries

BY W. ARTHUR CABLE

LIVING costs have soared; teachers' salaries have not. A well-known and reliable periodical announced recently that the purchasing value of \$980 in 1914 was equal to the purchasing value of \$2,000 today. A deacon brother from Ohio, who sold his farm and moved to town, five or six years ago, told me the other day that the butter, eggs, and milk that he paid one dollar for in 1914 now cost him four dollars. A Chicago brother, known from coast to coast, remarked one day during the winter that gloves like he used to buy for \$1.50 were selling last fall for \$6. A suit of clothes, not as good as I formerly bought for \$20, cost me \$65 a few weeks ago—and it was of last fall's stock, spring suits selling considerably higher. But what is the use of piling up examples? We meet them every time we go to the store, or send an order to one of the mail order houses.

(Continued on Page 434)



## The New Winona Auditorium

BY THE COMMITTEE OF ARRANGEMENTS

RECENTLY it was the privilege of eight of the nine members of the Committee of Arrangements for the Central Division to see the new auditorium at Winona Lake. To our great surprise and delight, we found the men putting on the roof, and doing the grading and painting. This large auditorium stands north of the old auditorium, between the grape arbor and the fire engine house.

How does the building look? Fine. The steel structure is such as to cause little obstruction by the posts. There is an abundance of provision for light and air, the raised floor, without galleries, will avoid much noise and confusion, at the same time giving all a chance to see and to hear.

How about acoustics? The auditorium is patterned after the Billy Sunday type. This has proved the best construction that has been put up so far. For that reason one is reasonably safe in stating that, as to acoustics, we will have the best there is to be had. The low ceiling, the sounding board, and other arrangements, all point to good service.

How about the seating capacity? At least eight thousand people will find comfortable seating. The main part of the platform will seat six hundred and fifty, and the two additional wings, with raised seats, will add another three hundred and fifty. This will go far to relieve the strain that is always felt at the big gatherings, such as the Missionary Meeting. A number of rooms will be located immediately beneath the platform, so that every convenience may be expected.

When will the building be dedicated? The time set is August 13. The building will not be fully completed by that time, but it will be far enough along for dedication. The seating will be temporary for this dedication. The Assembly can go only as far as its funds will allow it to go. A number of denominations are helping to pay for the building. The Progressive Brethren are planning to put \$2,500 into it. Several of the large denominations are arranging to hold their church conferences at Winona Lake. This new auditorium is drawing them and they are helping to pay for it.

Just now the Assembly can use all available funds in pushing the work. Your Committee of Arrangements for the Central Division urges all the congregations within these nine Districts to do their best towards making a contribution that shall average about fifty cents per member. If we all pull together and pull now, we will be assured our right to the use of this new auditorium under very favorable conditions. If your congregation has not yet done its part, take the matter up at once and act. Send all your funds to Bro. C. M. Wenger, South Bend, Ind. He will see that the money is properly receipted and cared for.

Perhaps you did not know that the Assembly has only three on its building committee, and that one of these three is Bro. L. M. Neher, of Warsaw, Ind. This means that we are in close touch with all that is being done, and that our interests are being well cared for.

Your Committee,

J. L. Cunningham, J. E. Miller, L. M. Neher, D. J. Blickenstaff, Jacob Coppock, A. I. Heestand, E. O. Norris, G. A. Snider, J. Edson Ulery.

## The Universal Plea for Simplicity

BY RUSSELL ROBERTSON

THE plea comes to us—in the home, in the church, in our schools, in society and even in the business world—for simplicity. Right-thinking men and women are sick and tired of this vain show that is parading in our parlors, dining-rooms, offices, front porches and pulpits. It is a plea for the simple life, practiced in every phase. Perhaps Peter did mean that Christians should adorn themselves with modest apparel, without the wearing of gold and silver and costly array, yes, and he also meant that this principle should be applied in building our homes, in furnishing the home, in pre-

paring that Sunday dinner for "some visitors from the city," and in our actions.

For so long we have been like the scribes and Pharisees—preaching and teaching the letter, emphasizing simplicity and uniformity of dress, but neglecting to continue this practice in the other affairs of life. Isn't that hypocrisy? The masses are pleading for pure, sincere living examples of the simple life that Christ lived.

We love the beautiful, the virtuous. Does simplicity distract from the beauty of objects? It adds attractiveness and wins our admiration. Complexity and superfluity are dead weights wherever they are, whether they be in the construction of sentences, in the mechanism of a piece of machinery, in eating, in dressing, or in manners.

Simplicity can be made a part of yourself. It must begin there. It is, or it is not, one of your characteristics. We talk about and try to make a personality for ourselves. If you want to add one of the cardinal virtues to your character, cultivate and practice simplicity. It will win every time. You honor and worship your dear old mother for that very thing. No doubt we can all remember how she, while she was still living, would abhor the new-fangled ways and customs, and especially the styles of dress. Then we thought she was old-fashioned and out of date, but today we cherish her memory and praise her for the very thing we then thought old-fashioned. She was not old-fashioned, but was fifty years ahead of her time. In our sober moments, when, way deep down in our souls, we are letting the inner man say a word or two, we see our folly and the foolishness of all this vain putting on.

Churches are built which cost \$100,000. They could be built for \$60,000 and be just as substantial, just as commodious and just as beautiful. But that other denomination has a fine new church which cost \$90,000, and we must build ours at a little higher cost. I know it to be a fact that denominations vie with each other, striving to have the finest church in town. Leave out that frieze and that extra artistic design over the pulpit. They will not convert a soul or make you more agreeable to your neighbor.

Brethren, in the furnishing of our homes we are actually going beyond extremes. We do not know where to stop adding little fixtures and devices. In the first place, we refuse to build in the poorer district of the town, and to associate with the people there. Then, after building, in the most fashionable quarter, a home that is haunted with envy and jealousy, we take all the world in there with us—every possible bit we can drag in and find a place for. We install a wireless station, build a stone wall around the flowers, lock the doors, pull down the blinds, and next time our former friends see us, is after we have died of worry over the dust in the rugs and under the kitchen stove. Contrast that with the simple little five-room bungalow, out there in the suburbs, where John and Lillian built for one-fourth the price. They are not afraid the sun will fade their rugs. The kiddies can romp all over the front lawn, and they have time to come to church on Sunday. Give us the simple life!

How about those 649 different kinds of pickles and preserves you have in the cellar? How about your pantry, with its eighteen kinds of cakes and pies? Oh, sure, we like them, and have come to believe it a disgrace to have less than six different kinds of preserves on the table, but why? "Oh! I was over to Frank's for dinner, last Sunday, and Mrs. Frank made me taste five kinds of jelly. She had four big layer-cakes on the table, four kinds of meat, three kinds of salad, and two flavors of ice cream."

Think of the expense and work required to prepare that! Women are committing suicide trying to fix more to eat than Mrs. So and So can fix. That one variety of pumpkin pie, mother used to make, was sufficient (if she had enough of it). Just so she had cranberry sauce with the turkey at Thanksgiving, we thought she was an angel, and so she was.

Did you ever hear anything about indigestion in those days? Today three people out of every five are suffering from indigestion—not because they do not get enough to eat, but because they eat too much, try-

ing to taste all the different kinds of cake and pickles that Mrs. Frank puts on the table.

You are going to have company for dinner next Sunday. Monday night you lie awake, planning what new dish to fix—something you did not have the last time these people were to see you. Tuesday you try to think of something else. Wednesday you call on one of your neighbors and pour out to her the woeful story that you are expecting company, and you can not think of a blessed thing to fix. Thursday you begin baking. You keep "Central" busy, ordering things from the grocery, and from then till twelve o'clock on Sunday you are roasting, frying, stirring and baking, until you are so tired that you can hardly stand up. You just can't go to preaching on Sunday morning. At last dinner time comes. Your guests sit down to a meal sufficient for four times as many persons, eat fast and long, "trying everything." Your guests pronounce it a wonderful dinner and go home suffering with indigestion. You exclaim: "It is over at last," and go to bed for a week, having another one of your nervous breakdowns. Oh, for the simple life!

The simple life can be shown by dress more markedly than in any other way. You can judge a person by his dress, but you can judge him better by the way he wears it. One's dress may be unnoticeable or it may be gaudy, thereby attracting a great deal of attention. It may be neat or it may be slovenly; it may be cheap or it may be costly. The following is a safe rule in clothing our bodies:—"Let your clothing be of such a texture and such a color and make that five minutes after you are gone no one will be able to tell how you were dressed." This may be accomplished in two ways: One way is by dressing neatly, plainly and becomingly. The other way is by letting your actions speak louder than your clothes. Overbalance what your clothes say by your Christian acts. Do not dress to attract attention. Do not dress to show the size of your bank account, but dress according to the standard of Jesus, according to the fashion book put out several centuries ago. The styles are still in fashion. Styles from Paris change faster than you can make your clothes. The styles Christ would approve of are always in vogue.

You have heard of people who live to eat. There are people who live to dress. They think about it by day and dream about it by night. Many harmful results arise from costly and stylish dressing, but the greatest one is the line it draws between rich and poor. We talk about the castes in India, which are determined by wealth and social standing and heredity, but here, in our own America, we have castes standardized by dress. It doesn't depend on your wealth, but upon the amount you put on your back, the height of the collar, the number of ruffles, the yards of lace or the birds on the hat. Brethren and sisters, by just that we keep many souls away from the Kingdom. Every day we hear people say: "I have no clothes fit to wear to church; I would feel out of place. I would go to church if I could dress like the Fosters do," etc. These people have perfectly good, substantial clothes, but because their clothes are not so costly and according to the latest style, they do not feel equal to you, or welcome in your presence. You have placed yourselves at such a height that others can not reach you. Step down several terraces, and money and souls will be saved. You give money to break up the caste in India and spend money to build it up in America. Send to India the cost of the superfluous things you have been buying by way of clothes, and castes in both continents will be broken down. It is God's desire and command that we practice simplicity in dress.

We are well advanced into the Five-Year Forward Movement campaign. What will aid in reaching the respective goals more than a practice of the simple life in building, eating and dressing? Cut down your building expenses 30%, your eating expenses 50%, your dressing expenses 40%, and the goals in money and saved souls will be doubled. The ultimate aim of the whole plan is souls for the Kingdom. It requires money for missions and pastors. This money can be gotten by simple living. If it is a hard problem for you to solve, become so busy in God's work and the carrying out of the Great Commission that the problem



will vanish. Secure the real virtues of a Christian life and the thoughts and problems of dress will become of minor importance.

The slums, the rural districts, the heathen, are pleading for us to practice the simple life for their sakes. The throngs on State Street and Broadway are sick and tired of the show and the vanity, and are pleading for a solution of the problem. "Take ye no thought for raiment. . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

*Mt. Morris, Ill.*

### Incompatibility of War and Christianity

BY RICHARD J. FATTIC

It would be impossible to harmonize or blend war and Christianity because the things they stand for are in direct opposition to each other, and the attributes of each are also in discord.

Thus it would be impossible for war and Christianity to walk side by side in harmony, for the acts of each would be wholly different, and at cross purposes to the other. The nearest contact possible is seen in the tender mercies of Christianity, as it follows in the wake of war's brutality.

War means hate, strife, bloodshed and death, and ends with power by the right of might—a power that is never accepted by man longer than his weakness makes it imperative he should, and one that is immediately thrown aside as soon as his strength is capable of so doing, for it is a power that is extremely distasteful to all mankind. Thus war is the vinegar of life.

Christianity means love, harmony, kindness and life eternal, and ends with power by the right of the persuasion of mercy, as taught by Christ. This makes it a power that is accepted and eagerly sought for by all mankind, as soon as they come in touch with the merciful acts of kindness that its presence brings forth. Thus it is truly the milk of life.

War and Christianity are, therefore, wholly incompatible. To blend the two would immediately cause a disruption, or curd—just as it is impossible to blend vinegar and milk. War and Christianity simply can not cooperate.

*Middletown, Ind.*

### The Family Altar

BY ELIZABETH H. BRUBAKER

I QUOTE the following from one of our church periodicals: "The greatest need of the Church of the Brethren is 20,000 family altars, around which can cluster, in devotion and gratitude, every member of the church, our children and the stranger within our gates."

The subject of our last "Mothers and Daughters' Meeting" was the religious training of children. The leading speaker gave a most practical talk. Others answered questions assigned them. One of the latter was this: "Do you think it possible to make the good so attractive to children, the first six years of life, that they will later *will*, of their own accord, to follow it in their conduct?" The mother to whom this question was assigned, said that she asked her son, who completes his high school course this year, whether he could say yes to this question. His reply was: "I would rather wait until through high school to verify those words."

While it is possible, for the good in a child's training, to gain a great momentum during the first six years of his life, yet the faithful parent will continue to train as long as the child is under her influence. I am thinking now of a son, grown to manhood—one who through sin has brought great sorrow to his parents. He, when quite young, was guilty of a sinful act. Had this been corrected by his parents, it might have saved the boy for a life of usefulness, and he might have become a source of comfort and unmeasured joy to his parents. Solomon says: "A child left to himself bringeth his mother to shame." The parent, by weakness and indulgence, is most at fault,

and therefore bears the chief shame of the son's conduct, yet it is said that the happiness of a father and a mother is in the hands of the child—to break or to bless. So there is a mutual responsibility. It costs much to train up a child in the way he should go, but it costs more *not* to do so. God wants Christian homes—homes with the atmosphere of the family altar, the Bible and prayer.

I have in my possession a list of questions on the family altar. They were given at a Mothers and Daughters' Meeting at Winona Lake in 1910. It is an education, as well as an inspiration, just to read over these questions carefully. It is better still to attempt to answer them. I am glad to know that there are communities where the family altar is increasing in number. In these communities, children of the Church of the Brethren, who did not have the blessing of the family altar in the homes where they grew up, have, nevertheless, established it in their own homes for their families. There are homes, too, where every objection offered can be overcome. Surely Naomi's home had the family altar, and how far-reaching its influence! It touched the life of Ruth, the heathen girl, who would rather leave all her own people behind her than forego the blessings of a godly home.

Ruth was of a heathen family, and without a doubt she never heard the name of God in her father's home. We are living in a Christian land, and yet professing Christian parents, who have their devotions in private, their Bible reading in silence, may be at the head of a home in which their children never hear the name of God. What an awful thing to contemplate! The following is the list of questions:

1. What is meant by the family altar?
2. Does the Bible teach anything concerning it?
3. What methods may be used to develop general interest?

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### The Human Element in Evangelism

JESUS puts to ridicule the idea of a man being able to do anything of himself. In the Sermon on the Mount he says: "Who by taking thought can add one cubit to his stature?" How true it all is, too! Only as we acknowledge ourselves as workers with the Lord, can we come into our fullest power and usefulness. Yet, on the other hand, we fear that this very great truth is abused as an occasion for our great lethargy and laziness in spiritual service. We expect the Lord to do what you and I are told to do specifically in the Word. He has kindly and assuringly promised to be *with us* in this service, even to the very end; but the service is ours to render, and his presence is promised only in *our doing the work assigned*.

If we see, by the roadside, a garden or a field grown up with weeds, we would not blame the Lord for that condition, would we? No, we would say: "Somebody has neglected his duty. He has failed to sow good seed, or he has failed to cultivate that which was sown." Now, no man can make wheat grow, or potatoes or cabbage—only the sunshine, showers, and air of God's provision can do this in the earth he has made—but he also must have man's cooperation, as man also gets the benefit. Every field of weeds and every uncultivated garden is, therefore, a testimony of man's neglect and indifference. It also adds to the sum total of human need and sorrow.

Is this also true in the realm of man's spiritual degradation and sin? Does this explain the cause of the world's unrest and awful need? Is every life filled with hate and wickedness, or selfishness, and sin—a testimony of somebody's neglect and criminal indifference? Well, you say, "No, for it is declared in the Word that it would be so as the result of sin." Well, it does say something like that. But it also says that because of sin the ground was cursed—"thorns and thistles shall it cause to spring up."

Now I am wondering—whatever answers we may feel to give to these questions—if we have not been more successful in keeping down the weeds in our

gardens, than we have been in our homes and communities? Have we not used the human element in material things more than in spiritual things? Has not such been the case because we appreciate money more than character? Is not a living more than a life? Forgetting that it will not profit a man if he gain the whole world and lose his own soul, is not the slowness, to be used in evangelism, only an excuse for blindness by materialism and selfish indifference to the plain duty of every Christian man and woman?

Yes, the Lord wants us to reach for him those for whom Christ died. This is his plan. He will go with us, indeed, but he will need your hands and mine to help—your feet and mine to go—your lips and mine to speak—your heart and mine to love. He sent Peter to Cornelius, Ananias to Paul, Philip to the eunuch, and you and me to all the world. Therefore, for every wrong that corrupts a nation, every sin that blights society, every life that debauches a community, somebody is responsible. It is not the Father's will that any should perish. What have we done to tell a lost world of Christ's power to save and to keep?

Waite, the murderer, a few years ago, when asked by the judge if he had anything to say to the jury when condemned for his acknowledged crime, held aloft the Bible and said that if, as a boy, he would have had that Book and its message, he would be a Christian citizen somewhere among men, instead of the guilty murderer before them.

What are we doing to prevent these conditions? Too long we have looked in the church and felt satisfied. Jesus came to the lost sheep, and bids us go to the same. Evangelism is the whole duty of the church and there is no substitute. Good laws, the closing of the saloon, and social uplift can only be effective in so far as they are preceded by evangelism. We can not dodge our duty at this point and offer a substitute. There is only one name under heaven whereby men must be saved. Men need a Redeemer. God knows and we know that Christ will be with us, even to the end, in such a service. Who will answer?

4. Should the whole family, including "help" and company, be present?

5. Did you have the advantage of this service in your childhood? If so, describe the form.

6. Have you ever been in families where the altar had a regular place in the family program? Describe one such family altar and its effect upon you.

7. In what may family worship consist?

8. May commentaries be used? If so, how?

9. Why do people seem to be ashamed to have a daily religious service in the home?

10. Name two objections to having a family altar in the home of a farmer.

11. In the home of a storekeeper.

12. In the home of a doctor.

13. In the home of a teacher.

14. Is it possible, in your judgment, to overcome all these objections?

15. Name five advantages of the family altar in anybody's home.

16. What part should the mother have in this service?

17. Should the children have anything to do but to listen? If so, why? and what?

18. When should the service be held?

19. Should it be held at the table or in the sitting-room?

20. What should be the character of the prayers, and by whom offered?

21. How much time should be used?

22. Name some forms of conducting the family service.

23. Mention some lines of Bible study that could be followed with profit in family worship.

24. Give a list of songs and hymns suitable for this hour.

25. If not already on this side, will you not join the ranks of Christian homes that use the family altar?

*Viriden, Ill.*



## THE ROUND TABLE

### Mine

SELECTED BY WEALTHY A. BURKHOLDER

"And they shall be thine, saith the Lord, in that day when I make up my jewels."

• *All like to own.* Every one likes to say: "It is mine." My father, my mother, my wife, my husband, my child, my house, my book, are familiar words, which show the pleasure of possession. The child clasps his toy and says: "It is mine." The man clasps his treasure, whether it be his fortune, his business, his family, or his hope of eternal life, and says: "It is mine."

"They shall be mine, saith the Lord." Think what it will mean, to be one of those to whom the Lord will say: "Ye are mine"! Think what it is to feel that you are one of those whom the Father calls "mine"! What privation or affliction or suffering can really depress you when you know that everything "works together for good to those who love God," when you understand that trouble is necessary to round off some sharp corner, to curb some worldly temper, to purify you from some passion which would make you unfit to be one of the Lord's jewels.

Yes, it is a thought to keep us pure and undefiled in this wicked world. An old writer says: "The world is a quarry out of which are hewn the human stones wherewith to build the heavenly Jerusalem." *Shippensburg, Pa.*

### Bible Study to Make the Most of Life

BY GEO. W. TUTTLE

IMPRESS this point upon the Sunday-school class: No man or woman can make the most of life who fails to study the Bible, who has not a familiar knowledge of its characters and teachings, and in whose life the teachings of the Book have not been incorporated. Life without the Book is as though one were content to spend life in washing out a few grains of gold, when just around the corner was the great mother lode of untold riches, from which the little gold that was being laboriously gathered had been carried by the action of the elements.

Some pupil may say: "Look at Mr. H—! He is a good man. He does not believe in the Bible, and he will neither read nor study it." Well, he may be good, he may be kind, he may be neighborly, but where did he get these traits of character? Possibly they were born in him—did not his ancestors live for generations among people who loved God and who studied his Word? Possibly his own parents were godly people and the precepts of the Bible were so instilled into his heart and life that even now, when his head has rebelled against God, his heart condemns him. Possibly he is trying to silence the inner monitor by good works, instead of realizing that without faith it is impossible to please God. He is indebted to the Bible and to God for every kindly impulse to a neighborly deed. Even though he live a good life, his influence—and even his good deeds—are small, compared to what they would be if he were grateful to God, and allowed Jesus Christ right-of-way in his heart and life.

The Bible teaches us that service is the keynote of life. Does it not teach us that the tide of life is never at its full unless Jesus Christ flows through it? Salvation means more than heaven. Salvation is the redemption of a life; it appeals to the best in us; it means life-enlargement. It is ever crying to the sinner: "Repent!" and it is ever the voice of God that says to the Christian: "Press forward!"

Only those who obeyed the teachings of the Bible were successful in the olden days. Only such men made the most of life. Men come and men go—even Tennyson's brook will not go on forever—but God is unchangeable. He is fullness—the soul life is empty and starved without him. There is no book like his Book; no ways like his ways; no life so full as the life of the Christian.

In moments of doubt and perplexity the teachings of the Word come vividly to us to clear the atmos-

phere, to point out the right way, to lead to correct decisions, to open new doors of usefulness. The life that is hid with Christ, and that searches the Book as men search for gold, can never be stagnant and useless and fruitless. Ever does the sunshine of God's Word say to the best that is within us: "Bud, and blossom, and fruit." Added years only bring added fruitfulness, even to old age; as Browning says: "The last of life, for which the first was made."

*Pasadena, Calif.*

### Me

BY OMA KARN

A LITTLE girl was asked if she would not like to be her big sister. The child was greatly surprised. "Why should I want to be Marie," she asked, "when God made me, *me*?" She was an individual and she knew it. Lying within her keeping was something of which she was sole owner and proprietor—no one else in existence having quite the same faculty as that at her command. There was something which made her different from anyone else—a priceless something which she respected at its true value as her ready reply plainly reveals.

"Me, me!" We like to emphasize this separate gift of ours. We are fond of calling attention to the fact, as did the Pharisee of old, that we are not quite as other folks are—we are not publicans. We excuse ourselves on this same ground of separateness. This temper, this pessimistic nature, this jealousy in my heart, we excuse by saying: "Oh, I was made so." It is just my way.

"Me wants it," insistently screamed the toddling baby, and for peace' sake she got what she so much desired. Years later she was heard bitterly to deplore that she had been permitted to have her own way so much.

The result narrated finds its parallel in every case of selfish willfulness. Sooner or later we are sorry that we were indulged to the extent we were. God made me, *me*—not because I was to have my own way in everything, but to exercise that separateness of individuality which enables the owner to perform a service which no one else can perform in exactly the same proportion of efficiency as the one to whom the characteristic traits, making the individual, have been entrusted. Let us beware how we use or abuse me! Brought beneath the control of the will—yes, the will, for "*me*" is largely emotion—what good will not result? But permitted to run wild—swayed by feeling only—alas for the influence of such a person!

*Ashland, Ohio.*

### The Levite and War

BY EZRA FLORY

AMONG the world's greatest lawgivers might be named Moses, Solomon, Solon and Plato. But none was greater than Moses—the many-sided man—at once a statesman, a warrior, a poet, and a theologian.

One of his far-sighted provisions was that of setting aside the members of one tribe to serve as the teachers of the others, and to take charge of the training of the people in morals and religion. Thus the tribe of Levi became to the Israelites what the ministers and teachers should be today.

This tribe was not permitted to go to war (Num. 1: 47f). Its members were kept in reserve, to do the more potent work of stabilizing the morals after the shock of conflict with sword and spear was over. If they were the "conscientious objectors" of that time, they were preserved only that they might accomplish the more difficult task after the arm of power had done its utmost. No conscientious objector has ever had the right to claim his convictions merely to escape danger and to spare his own life, unless it were to give it again in the service of equal or larger values. And no brother had a right to stay home and grow rich, while others gave their blood.

The significant call of the destitute world, at this time, is that of a period always following war and the task of Christians in its reconstruction. A renaissance is apparent on every hand and souls are ready to hear of a living Christ. Now, since our lives have been

spared, throughout the war, shall we not yield them to administer spiritual food to these destitute people? If we do not, we have no right to the claim of being God's peculiar people. Now is the opportunity of the church to carry out her distinctive function of taking the Gospel to all the world.

When the war had progressed two years, England regretted the loss of teachers and ministers, who should have been preserved for the reconstruction period that always follows wars. America tried to profit by England's mistake and provided for the retention of her teachers and moral leaders.

Our man-power and wealth are largely in excess of that of European nations. Why has God thus favored us, unless it be to make of the Christians of our fair land, the Levites of the world? One denomination claims to have lost fully twenty per cent of her ministers through the war and by the commercial inducements that have followed the struggle. How shall we view the situation? Shall not the holy heritage, handed down to us by saintly parenthood and consecrated teachers and the inspiration of the lofty ideals of God's Book, challenge our noblest efforts to a sacrifice that shall turn to bless the coming days of a better civilization and a glorious eternity?

*Elgin, Ill.*

### A Higher Plane

BY ADA BRANDT SCHWENK

DON'T you ever watch an airplane, as it leaves the earth and begins to rise upward into the blue? Did you notice that it did not all at once lift itself from the ground? It first ran along on wheels that had been provided at the front end of the machine, until the engine has begun to run swiftly and, little by little, the wings of the plane are tilted to take the air obliquely. A little longer and the wings of the plane bear the aviator up from the earth and he is away on his voyage toward the sunshine.

Aviators can not begin to tell us how beautiful this old earth looks as they behold it from on high. They do not see any hills or valleys, but all looks like one big stretch of level country.

As we watch these aviators on their flights, we, as Christians, are made to realize the possibility of making similar flights in a spiritual sense. Did not the Psalmist, after counting the darkness and bitterness of his life in this earthly sphere, cry out, "Oh, that I had wings like a dove; for then would I fly away, and be at rest. Lo, then would I wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempest." Our souls were made to mount up with wings and they will never be truly satisfied with anything short of flying.

The wings of the soul carry it up into a spiritual plane of life, into the "life hid with Christ in God," which is a life entirely independent of circumstances. The "things above" are the things the soul on wings cares about—not the things on earth—and it views life and all its experiences from the high altitude of "heavenly places in Christ Jesus." Just as the aviators see things in a different light, when flying, so the Christian, who is able to mount on wings spiritually, sees things in a different light also.

Birds overcome the lower law of gravitation by the higher law of flight, and the soul on wings overcomes the lower law of sin and misery and bondage by the higher law of spiritual flying.

There are many Christians who seemingly never mount up with wings into this higher plane of life. They live on the same low level with their circumstances. Instead of flying over them, they try to fight them with their own strength.

How changed our lives would be if, instead of disappointments, trials and sorrows, we could spread our wings and mount up to the heavenly region, where our eyes would see all things covered with Christian love!

Do you know anything of this life on wings? Do you mount up continually to God, out of and above earth's cares and trials to that higher plane of life, where all is peace and triumph, or do you plod wearily on foot, through the midst of your trials, and let them overwhelm you?

*Elizabethtown, Pa.*



## HOME AND FAMILY

### The Beauty That Excels

The beauty of a lily and the beauty of a face  
 Make bright a gloomy corner and exalt the common place,  
 But there's nothing shines so brightly in this world of  
 human need  
 As the beauty and the glory of a kind and thoughtful deed.  
 There are lovely things to look at—there's the blue sky  
 and the sun,  
 And the hill-tops in the distance, and the works that men  
 have done,  
 But the best of God's creations, in this world of joy and  
 smart,  
 Are the helping hand of service and the big and generous  
 heart.  
 Not on canvas or in marble, or in flowers which bloom to  
 fade,  
 Or in lovely skies which vanish, are the lasting beauties  
 made;  
 They make bright the dismal places, but the kind and  
 cheery voice,  
 And the heart that is unselfish, make the weary to re-  
 joice.  
 There is beauty in a lily, and there's beauty in the hills,  
 There is beauty in the blossoms wet with dew the morning  
 spills,  
 But the richer, lasting beauty which this world forever  
 needs,  
 Through its days of tribulation, is the beauty of our deeds.  
 —Edgar A. Guest.

### Does Your Life Tell for Jesus?

BY MRS. JOSEPH MILLER

#### No. 2.—Brother Brown's Vacation

THE three little Browns had been looking forward to their annual outing almost ever since they had arrived home from their summer trip the year before. They always had such good times—such a feast of pleasant things, from the time they started on their trip until they returned home, and it gave them something lovely to think about the whole year through. Brother and Sister Grant and their daughter Mary, who was teacher of the Sunday-school class, in which two of the little Browns belonged, had been invited to make the trip with them.

The Grants were charming people, whose deep, spiritual characters and lofty ideals were an inspiration to all with whom they came in contact, and the Browns felt that their influence over the children would be excellent. Janet, the oldest one of the Brown children, was getting just a little hard to manage, as she wanted things her own way and felt she was being kept under restraint a little too much, so Sister Brown eagerly counted on Mary Grant's influence during these two weeks they would spend together.

Tuesday morning found them on their way. The Monday before had been spent in preparing for the trip, as on Sunday they all had attended church services, while Monday was utilized in getting ready to start.

After a long day's journey they came to a beautiful spot; near a stream of clear, sparkling water. The tents were pitched and supper prepared. Before retiring they gathered around the camp-fire. Some one read a chapter from the Book of all books, and prayers were offered. Then they all went to their repose—a tired, but happy little company.

Next day was spent in getting everything in shape for a restful time for every one, and then the good times began. The men went hunting and fishing, the children waded in the stream, gathered wild flowers, which grew in profusion everywhere, played games, or read favorite books. The womenfolk rested in their hammocks, read and studied, or did what their fancy dictated. It was such a delightful place for quiet repose in God's great out-of-doors, that each one felt very close to him, the Giver of all good and perfect gifts, the Maker of the great towering mountains, the big restless oceans, the odd-shaped rocks, the birds of varicolored plumage, the flowers of wonderful beauty and fragrance.

Quite often the womenfolk would prepare a lunch, and go up the stream several miles with the men, on

their fishing and hunting trips, stopping at some inviting nook or pleasant resting-place for the children to rest. This was a great treat to them all. The evenings around the big camp-fire were spent in various ways—story-telling, the singing of quaint old songs of the long ago, and the later camp-fire songs. The older people would often fall into reminiscent moods and tell of bygone days. Many of the stories told were those heard from the father's or old grandfather's lips and were of fascinating interest to the youngsters. Bro. Grant, who had traveled extensively, would tell of the many places of interest he had visited and the thrilling experiences he had gone through. Many stories with a good moral to them—something of special help to younger ones—were told by different ones of the party. There were also witty stories, the guessing of riddles and conundrums, the repeating of poems, and now and then some one would get out the corn-popper. Then a feast of popcorn would be enjoyed and the apples would be passed around.

Saturday found the women busy in the camp, preparing for the coming Sabbath, that it might be a day of rest and one given over to the service of God, as much as possible. Although they were too far away from any place where services were held, yet they could worship and adore the Lord, here in their little camp, and he would be pleased with their service. The men had laid their guns and fishing-tackle away, and when Saturday evening came, it found them ready for the services of the Sabbath.

Sunday morning the birds awoke them with their lovely songs, the rippling water over the pebbles sounded very sweet in their ears, and all nature seemed to be rejoicing with them that the Sabbath had come—the day set aside for the worship of God and his Son, Jesus Christ. After the morning devotions—which they always had every day—breakfast was prepared and the morning duties performed. Then the Bibles were opened and the Sunday-school lesson was studied. Some impressive church hymns were sung, several prayers were offered and a general discussion of the lesson was given—all in a simple manner, so that the children would be able to grasp the wonderful truths of God's Holy Word. After the lesson, another hymn followed, and they knelt down and prayed the Lord's Prayer in unison. After a simple dinner, they would all hie away to some special nook or picturesque spot, to spend the afternoon in quiet repose. Bro. Brown taking the children with him, where he would talk to them of the beauties and mysteries of nature, explaining the habits of the little squirrels that played around in the trees, whisking their bushy tails, chattering in a very friendly way. Then, perhaps, he would tell them about the different birds, and explain how they made their nests. Often he would point out one of these interesting little birds busy at building a home, and he would teach them to know the different species by their song, their chirpings and their color. They would then stroll back to the camp, have supper, make up a camp-fire and sit around, telling Bible stories to the children, and giving the little ones an opportunity to tell some Bible stories themselves. It was truly remarkable to hear how well the Brown children could describe the Bible characters. Of course they had been told Bible stories ever since they were old enough to understand them, and had read them since their earliest school-days. Bible quotations were given, each one trying to see who could quote the most. Often the twenty-third Psalm would be given in unison, also the first Psalm, the "Love Chapter," or the ninety-first Psalm. All these were favorites and had been memorized by the children. Several beautiful sacred songs were sung, after which they would all kneel around the camp-fire and offer prayers to the great God of the universe, who had made all these beautiful things of nature for man to enjoy.

Each day the children would find new pleasures and joys. They would make new friends among the feathered tribe, find new wild flowers and learn their names through some of the older folks. They would find many new nooks and pretty ferns, and enjoy all that to the fullest extent.

When the two weeks had expired, they folded their tents and turned their faces homeward, feeling that it had been a true holiday in every sense of the word—a

helpful, profitable outing, and one of great spiritual uplift to them all. They had not left God out—their lives had told for him—far out in the mountains. They had not forgotten for one moment that they were children of the Most High, and to him was given all the honor and glory and majesty. How glad they were for the pleasant vacation time, but how good it was to turn their faces homeward—to get back into the work of the Master! They would do better service for him than ever before, after such a rest in his secluded mountainside. The children could hardly wait until Sunday came, to get back to their dear Sunday-school class, for they had received help and encouragement that made them stronger and better and more eager for his services.

How do you spend your vacation time? Do you desecrate the Sabbath day, thinking that it will not matter what you do on your vacation? Perhaps you think no one will ever know anyway, and when a fellow works hard all the rest of the year, he surely can take several weeks off; and simply do as he pleases—even forget God entirely, if necessary to one's happiness. Do you spend his Sabbaths in hunting, in fishing, in idle talk, and in jesting and play? Or do you spend it for God and give him his day? Do you realize that God is in the mountains, by the seashore, in the deep recesses of nature, and that he hears and sees whatever you do, wherever you are? Do you spend your vacation to the honor and glory of God, or for the honor and glory of man? Do you cause him secret joy and pleasure by your conduct on these outings or do you cause him grief and sorrow by your careless living?

Which picture do you like the best? Which appeals to you the most—the vacation of Bro. Smith or that of Bro. Brown? You can make your vacation a profitable or an unprofitable one. You can make it a very helpful rest for both body and soul if you so desire. God help each one of us to make our lives tell for Jesus, wherever we are and whatever we do!

Los Angeles, Calif.

### Mother's Watchfulness

BY MAUDE C. JONES

How many of us have ever thought of how large a part of a mother's time is spent in watching and waiting? Not idle, listless moments, to be sure, but minutes, hours, days, weeks, months, yes, and years, are spent by busy, aggressive mothers, all over the world, in watching and waiting, in one form or another. Thousands and thousands of homes, in our own fair land and elsewhere, have standing at their doors, or peering through their windows, the anxious forms and eyes of waiting, watchful, hopeful mothers, at all hours of the day and night. From the moment her firstborn opens his or her eyes on the things of this world, her eternal vigilance begins. The little insignificant things, either of joy or sorrow, that mean practically nothing to others, mean much—so much—to a mother. Before any one else notes it, mother's quick eye and ear detect that her little one is ailing. As she holds it against her heart, she notes its irregular breathing, feels its hot breath and notices its languor or its heightened color, and immediately every sense is alert and ready for action. True, it may be only a passing indisposition, but she is on the watch and ready to do everything possible for the little one's welfare and comfort. And when these signs do foretell something of a serious nature, mother's care and watchfulness usually are the doctor's surest allies in effecting a cure, for she can be depended upon to do all in her power to save her own flesh and blood.

Then, as her little ones grow out of her arms, she still watches. Ever and anon, as she performs her daily work, she keeps her eye on the youngsters at their play and when, by chance, they sometimes evade her scrutiny, and get beyond her sight and hearing, how quickly she searches the premises or calls the little wayfarers back to safety. Not for long can they evade mother's watchful eye.

And for all the diseases, incident to childhood, mother is ever on the watch. Chills, dizziness, fever, sore throat, "breaking out," etc., are quickly noted

(Continued on Page 435)



## AMONG THE CHURCHES

### Calendar for Sunday, July 25

Sunday-school Lesson, David Succeeds Saul as King.

—2 Sam. 2:1-7; 5:1-5.

Christian Workers' Meeting, On the Mountain.

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### Gains for the Kingdom

One baptism in the Salem church, Ind.

One baptism in the Ross church, Ohio.

Two baptisms in the Reading church, Ohio.

Three baptisms in the Pomona church, Calif.

Three baptisms in the West Point church, Md.

Three have been received into the Akron City church, Ohio.

Nineteen baptisms in the Greene church, Iowa.—Bro. J. W. Lear, of Chicago, Ill., evangelist.

Four baptisms in the Brooklyn church, Iowa.—Bro. Joshua Schechter, of Chicago, evangelist.

Two confessions in the Garrison church, Iowa.—Bro. J. H. Fike, of Middlebury, Ind., evangelist.

Five baptisms in the Scalp Level church, Pa.—Bro. C. F. McKee, of Oaks, same State, evangelist.

Fourteen baptisms in the Panther Creek church, Iowa.—Bro. Jacob Funk, of Wiley, Colo., evangelist.

Seventeen baptisms in the Shade Creek church, Pa.—Bro. J. C. Rogers, of Matthews, Ind., evangelist.

Two baptisms in the Brumbaugh church, N. Dak.—Bro. Leander Smith, of Minot, N. Dak., evangelist.

Three additions to the County Line house, Indian Creek congregation.—Bro. J. L. Bowman, pastor, in charge.

Sixteen were baptized and one reclaimed in the Franklin Grove church, Ill.—Bro. S. S. Neher, of Kingsley, Iowa, evangelist.

Two, making three in all, confessed Christ in the Zion congregation, Mich.—Bro. Samuel Bollinger, of Vestaburg, Mich., evangelist.

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### Our Evangelists

Bro. Merlin Shull, of Chicago, to begin Aug. 22 in the Oak Grove church, Ind.

Bro. J. P. Robbins, of West Milton, Ohio, to begin Oct. 9 in the Ross church, Ohio.

Bro. J. Edwin Jarboe, of Chicago, to begin Aug. 15 in the Middlebury church, Ind.

Bro. R. H. Nicodemus, of Chicago, to begin July 25 in the Bear Creek church, Ohio.

Bro. Jacob Funk, of Wiley, Colo., to begin in November in the Twin Falls church, Idaho.

Bro. B. E. Kesler, of Poplar Bluff, Mo., to begin Aug. 8 in the church at Cow Lake, Ark.

Bro. D. L. Miller, of Mt. Morris, Ill., to begin Aug. 1 in the Lower Miami church, Ohio.

Bro. Christian Metzler, of Wakarusa, Ind., to begin about Oct. 17 in the Salem church, Ind.

Bro. D. K. Clapper, of Meyersdale, Pa., to begin Aug. 14 at the Diamondville house, Manor congregation, same State.

Bro. P. E. Robertson, of Lindsay, Calif., to begin at Mansfield, Mo., Aug. 9, with Bro. J. B. Williams as director of music.

Bro. Adam M. Hollinger, of Shamokin, Pa., to begin in the Hatfield congregation, Hatfield house, Aug. 21; Falling Spring congregation, Shady Grove house, Nov. 27.

Bro. Clarence E. Schrock, of Council Bluffs, Iowa, to begin in the Broadwater congregation, near Dexter, Mo., Aug. 1. Sister Zuma Heestand, of Orrville, Ohio, will have charge of the singing.

Bro. T. D. Butterbaugh, of Silver Lake, Ind., to begin in September at the Walnut Grove house, Silver Creek congregation, Ohio; Bro. L. D. Moss, of Hoytville, Ohio, to begin in November in the Hickory Grove house, same congregation.

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### Personal Mention

Bro. George R. Eller announces the change of his address from Oberlin, Kans., to Arriba, Colo.

Bro. William Johnson, of Wichita, Kans., has changed his street address from 1245 North Emporia Avenue to 1311 North St. Francis Avenue.

Bro. Ralph Hatton, of Brookville, Ohio, has accepted the pastorate of the Rush Creek church, same State, and should be addressed at Bremen, Ohio.

Bro. Fred L. Fair has moved from Summitville, Ind., to 1530 S. Main Street, Kokomo, same State, at which place he has assumed pastoral charge of the congregation.

The District of Idaho and Western Montana has selected Eld. J. H. Graybill, of Nampa, Idaho, as the Standing Committee representative of the District at the General Conference of 1921.

Bro. Adam M. Hollinger, at present located at 149 South Third Street, Shamokin, Pa., has arranged to give his entire time to evangelistic work. Churches which may desire his services should write him at the above address as early as practicable.

Bro. C. W. Lahman, of Franklin Grove, Ill., while in Elgin on business, one day last week, favored the "Messenger" rooms with a brief call. He reports the recent meetings in his home congregation, by Bro. S. S. Neher, of Kingsley, Iowa, as having been full of interest and inspiration.

Bro. W. B. Stover, if he has carried out his purpose when he wrote from Mount Morris under date of July 14, is now at Waynesboro, Pa., where he went, to quote his own words, "to spend some time at the bedside of my dear sick mother. She is seventy-nine years old and we only can ask the Lord to do what is best for mother, believing he will hear us."

Bro. Moses Deardorff, of Yale, Iowa, whose improvement in health was noted in our columns last week, in connection with the reference to Bro. D. L. Miller's meetings at that place, writes us of the great interest aroused by these meetings. They closed on Sunday, July 11, with four baptized and many others deeply wrought upon. The church was greatly built up.

Dr. O. G. Brubaker and family, returning from our China Mission on their furlough, have reached the homeland in safety and are now with their friends at Russellville, Ind., which will be their home address while in America. Later—Monday morning, the 19th, as this page was in preparation for the press, Dr. Brubaker stopped off at the Publishing House for an hour and extended his greetings.

On his recent trip to the Northwest, Bro. Chas. D. Bon-sack had the privilege of attending the District Meeting of North Dakota, Eastern Montana and Western Canada, held in the Salem church, N. Dak. He reports an excellent meeting. Eld. J. D. Kesler, of Zion, N. Dak., was chosen to represent the District at the 1921 Conference. The churches of Western Canada were given permission to organize into a separate District.

As these lines were written, Bro. J. H. B. Williams was planning to leave Elgin on Tuesday morning of this week, on the first lap of his long journey. In company with Bro. Yoder and the other members of the party, as announced last week, he is to sail from San Francisco next Monday, the 26th. Let the united prayers of the church go with these brethren, to the end that God may keep them and greatly bless their journeyings to the upbuilding of his cause. And that he may likewise protect, against their safe return, the loved ones they leave behind.

Through Dr. A. Raymond Cottrell, recently returned from India, we learn of the death of his mother, Sister Catherine W. Cottrell, at Flora, Ind., last Thursday, July 15, after an illness of six days, following a stroke of paralysis. She was seventy-one years of age. It was a great joy to her, as well as to the returned missionaries, that her life was spared to see them again and to be cared for in her last days by their loving hands. The body was taken to the home of another son, D. Owen Cottrell, at North Manchester, Ind., where funeral services and interment were to take place on Saturday, the 17th. The husband and father, Bro. Eli M. Cottrell, passed on to rest several years ago.

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### Elsewhere in This Issue

Churches of Nebraska and Northeastern Colorado will please note the announcement of Bro. S. G. Nickey, as given among the Notes.

The Ministerial, Educational and Sunday School Meetings of Southern Pennsylvania are to be held in the Upton church Aug. 11-13. We publish the program on page 436.

The District Conference of the First District of Virginia is to be held July 28 to 30. We publish the program on page 436. We are requested to announce that all who come by rail will please notify Bro. E. C. Firestone, Troutville, Va. All members of the District will please consider this announcement as a personal invitation to be in attendance.

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### Miscellaneous Mention

In referring, in our issue of July 3, to the recent District gathering near Lodi, Ohio, the name of the District was incorrectly given as Northwestern Ohio. The meeting was in the Northeastern District, in the Black River congregation.

One can not but be impressed with the steady expansion of our school facilities, both in the strengthening of the faculties and in material equipment. This was the thought that came to us in looking over the latest Juniata and Bridgewater catalogues, copies of which have recently been furnished the editorial desk.

The Summer Conference of Sunday-school workers for Middle Indiana will be held this year in the West Manchester church, Aug. 10-13. Bro. C. C. Ellis is to be at the Conference for the entire time and will give at least seven addresses. Bro. A. C. Wieand is booked for three

addresses. No one who can possibly arrange to attend this Conference should fail to do so. A program is promised us for later publication.

**Right Thinking and Right Living.**—The very intimate relation between our thinking and living is frequently lost sight of. Emerson uttered a most significant truth when he said: "Our lives are what our thoughts are." But there is another retroactive phase, equally important—"Our thoughts are what our lives are." Which has the ascendancy? Noble thoughts do not spring from a life trailing in the dust of sin and deceit. A clean life compels clean thoughts, and pure thoughts put purity into life. If both life and thought are kept pure, the result will be happiness and peace.

**The Sunday-school as a Character Moulder.**—We were greatly impressed, recently, by an utterance of Baron Shibusawa, of Japan, in addressing a group of Christian Chicago business men. He said: "I looked around, all over Japan, for some method that would conduce to the forming of virile principles of honesty and character. I finally discovered that the Christian Sunday-schools do produce the very integrity of purpose for which I have been so anxiously seeking." It is not surprising that Baron Shibusawa is one of the heavy financial backers of the forthcoming Tokyo Convention of the world's Sunday-school workers.

**The Forward Movement headquarters** has just issued a six-page leaflet, entitled "Evangelism the Important Step in our Forward Movement." Besides the general theme it treats of personal evangelism, the children, prayer, the Bible and special evangelistic services. From the last-named division we quote: "It is the desire of the church that there shall be held, in the next eighteen months, a special evangelistic meeting in every churchhouse. For these services the Forward Movement will try to furnish helpful leaflets. These meetings should be born and nurtured in much prayer. Do not leave it all for the evangelist to do. . . . You will not always need a strange minister; in fact, very often it is much better not to have one. Your minister knows the people and will have to feed them afterward. Use him if you can."

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### Special Notices

**Ministers and District Secretaries**, who are desiring to change locations, will please correspond with the District Mission Board of Northeastern Kansas.—Roy Kistner, Secretary, Sabetha, Kans.

**Naperville church, Ill.**, is seeking a pastor. Privilege of attending Bethany Bible School can be granted. Any one interested will please write to the committee.—Bro. S. E. Fry or J. W. Erb, both of Naperville, Ill.

**The Spokane church, Wash.**, is still without a pastor. Correspondence is desired with any minister who can acceptably qualify for that work. Further particulars may be had by addressing Bro. Geo. D. Aschenbrenner, 109 S. G Street, Spokane, Wash.

**Minister Wanted.**—Any ministers, seeking new locations, or any young ministers just starting out upon their work, are invited to correspond with the Ministerial Committee of the Octavia church, Nebr. Address A. F. Eberly, Octavia, Nebr., secretary of this committee, for further information.

**Notice to the Churches of Tennessee.**—All matter intended for the District Meeting Booklet should be sent to the writer not later than Aug. 23. Please send in all such matter promptly.—P. D. Reed (Writing Clerk of last year), Limestone, Tenn.

**To the Members of Northern Iowa, Minnesota and South Dakota.**—All matter intended to come before the District Conference of 1920 should appear in the District Conference Booklet. To this end, all requests, queries, reports of committees, financial statements, etc., should be in possession of the undersigned by Aug. 20, 1920.—D. F. Landis, Writing Clerk, Lewiston, Minn.

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### A Forward Movement Note—A Good Example

The Pasadena congregation, Calif., hesitated, because of its fears of the Interchurch World Movement cooperation, to throw itself wholly into the Forward Movement financial campaign for the church. Since the Conference decided on that point, they have given themselves wholeheartedly to the work, and the pastor reports that they have exceeded their quota of \$1,450, more than one hundred per cent and are still giving. The pastor says: "Praise the Lord." The Forward Movement says "Amen." This is a real evidence of sincerity in their hesitance, as shown by their love for the work, when cleared up at the point of objection. Whatever differences we may hold, because of our lack of knowledge in matters of this kind, the angels rejoice in our sincere purpose to go forward with unselfish service, when the way is open to us. We trust this good example of consistency and cooperation may find a hearty response and following with all of us. They felt so good, in the progress of their work, that when Dr. Brubaker was with them, last Sunday, they made, in addition, a liberal contribution to the needed X-Ray machine for the doctor's China Hospital.



## AROUND THE WORLD

### A Cheering Sign of the Times

At the prompting of a prominent judge of a New York criminal court, the Tammany Club of that city has come out in a strong resolution in favor of religious instruction in the public schools. As the membership of that organization is largely Roman Catholic, the attitude taken is all the more significant. Heretofore the Roman priests and others have pointed to the "godlessness" of the public schools as a justification for the Catholic parochial schools. Apparently the words of Judge Crain have convinced them of the need of remedial action, when this message was given them: "It is the neglect of religious training among the young, that is chiefly responsible for the great prevalence of crime."

### A \$2,000,000 Bahai Temple for Chicago

Strange as it may seem to the devout exponent of Gospel principles, Chicago is to be made an important center for the Bahai cult. Plans for the \$2,000,000 Bahai temple, just north of Chicago, on Sheridan Road, have been approved by the Bahai Council in New York, and work on the new structure, delayed during the progress of the war, will now be rapidly pushed forward to early completion. The design for this nine-sided structure, of stone, with a diameter of 225 feet, and a height of 180 feet, was made by a noted New York expert, and is described as being one of rare beauty. The very fact, however, of such a structure being built in a land of Gospel privileges, is just a bit disconcerting to the Christian forces of our land.

### Promoting a Better Understanding

Cognizant of the fact that a better understanding between the White and Colored Races is of the highest importance, the "Negro Committee of the Home Missions Council" is taking effective action towards that most desirable end. The leading principles of cooperative endeavor may be summarized as follows: (1) Equal protection of life and property. (2) Economic justice, with equal opportunities for labor. (3) Preserving the sanctity of home and womanhood. (4) Adequate provisions for wholesome recreation and entertainment. (5) Equal traveling accommodations for equal pay. (6) Ample educational facilities. (7) Unrestricted electoral franchise for all. (8) Committees, representative of both races, to promote racial welfare in local communities."

### Getting Rid of a Known Evil

For many years the defenders of the liquor traffic advocated the licensing of saloons as a means of adequately controlling the business. Eventually the promoters of temperance succeeded in demonstrating the iniquity of that theory, and prohibition now prevails throughout the United States. New Zealand has just found out that it never pays to temporize with a known evil, and that no nation can get rid of a peril by legalizing it with a license. Hoping to get rid of gambling in all its forms, and in order to curb the evil of the betting machine, the New Zealand government authorized it, and levied a heavy tax on race course dividends and stakes. It now finds that this simply makes gambling respectable, and that the evil is steadily growing. The lesson is obvious.

### The Personal Touch Counts

When the King of the Belgians, as not infrequently occurs, leaves his palace at Brussels, to inspect the work of relief by the American Red Cross, in the devastated areas of West Flanders, he does not whirl through the country at forty miles an hour, taking but a superficial view. He puts on a pair of heavy trench boots and prepares to walk, ankle deep, in mud and water, if need be, in order to get the personal touch of first-hand association with his suffering subjects. Refusing, on a recent occasion, to be shown the more comfortably-furnished refuge huts, he said: "Take me into the homes of the suffering and destitute whom you have not yet been able to reach." Such a desire for real helpfulness is inspiring. It should be the heartfelt desire of every Christian. Like the Master, he should "go everywhere, doing good."

### A Peace That Fails to Satisfy

Miss Julia Lathrop, of Chicago, chief of the Federal Children's Bureau at Washington, has returned from a tour of Europe and describes the conditions in the central part of the continent as being most distressing. "There is no peace. Everywhere there is hatred, fear and suspicion, intrigue, unrest, uncertainty, discomfort and want." The war was made against the rulers of Central Europe—so we were told again and again—but the peace, as the facts now indicate—was made against the best interests of the various countries concerned. The United States entered the war, telling these nations that their only fault was their subjection to autocratic rulers, and apparently our promises were taken at face value. They thought that our victory and not theirs would be their salvation, and in this hope they began to disintegrate behind their rulers and their armies. They hoped that

the declaration of peace would usher in better conditions. What has it done? The answer is seen by noting the destruction and starving of Austria, the looting of Hungary, and the vicious partition of Central Europe, to break it into groups of weak, desperate, hungry, hating nations. Is real peace possible under now-existing conditions?

### Admitting Women to Theological Training

It was, admittedly, a decided departure from traditional custom and beliefs of the Baptist Church when, by recent action, the Rochester Theological Seminary was opened to women on the same basis of requirement as insisted upon for the men. Of this action "The Baptist," in a recent issue says: "Conservatives will at once recall Paul's injunction: 'I suffer not a woman to teach,' but will not be careful to place that statement in its true setting, nor to quote, alongside of it, Paul's declaration of principle, that 'in Christ there is neither male nor female, Jew nor Gentile, bond nor free.' Nor will they be careful to quote the numerous instances in the history of the early church, which seem to show that women, as well as men, were among the prophets and office bearers."

### Losses in Church Membership

It is a most significant revelation of the recent census returns that, while the prominent cities of our land have largely gained in numbers during the last ten years, the church membership fails to show a corresponding increase in these centers of population. Different reasons might be assigned, in explanation of the deplorable showing, but the leading cause of the decrease is undoubtedly due to the fact that church members do not transfer their affiliation to the new home in the city. This has been demonstrated again and again, and it constitutes a problem not readily solved. He who can suggest a practical plan, that will cause an indifferent church member to identify himself with the city church upon his arrival within its environments, will render a most valuable service.

### The Strike Mania Reaches China

Heretofore China's intense conservatism has ruled out industrial disputes, strikes, etc. Labor was employed at wages that had ruled for decades upon decades, and if any one was dissatisfied with the prevailing rate, there was always the alternative of giving up his job and making room for some one else. Of late, however, the strike mania has reached even staid old China, though, compared with American workers' demands, the Chinese laborer is very modest, indeed, in his stipulations. The carpenters' guild, whose members have been receiving thirty cents (Mexican) for a day's work of twelve hours, now demand an increase of five cents. Seemingly the industrial unrest—world-wide in extent—is having the same effect everywhere—dissatisfaction with prevailing conditions, whether justified or not. "Man never IS, but always TO-BE blest." How true—"Godliness with contentment is great gain."

### Colleges or Battleships?

According to latest quotations, as to the cost of highest grade superdreadnaughts, the figure is placed at about \$35,000,000 each. Comparing that vast amount with the total investment of a number of prominent American colleges, the showing is a most impressive one. Amherst, Bowdoin, Tulane, Smith, Vassar, Wellesley, and Beloit represent a financial outlay of a little over \$34,000,000, all told. This includes the value of the libraries, scientific apparatus, grounds, buildings, and the entire endowment—so we are told by the latest report of the Commissioner of Education. When we think of the time, the thought and the sacrifice which have made these institutions distinguished centers of usefulness, it seems passing strange that our nation should unhesitatingly put an equal amount into a battleship, to be scrapped in a few years as obsolete. Will we not pray for the better day when colleges will be considered of far greater importance than battleships?

### A Worthy Commemoration

Doubly significant is the year 1920 historically. It marks the three hundredth anniversary of two important events which led to the founding of the republic of the United States of America. One is the signing of the "Mayflower" compact and the landing of the Pilgrims. The other is the convening of the first American legislative assembly. Nov. 11, 1620, in the cabin of the "Mayflower"—a tiny bark approaching the Massachusetts coast—a little band of liberty-loving men from England entered into what history has styled the "Mayflower Compact." It provided for such just and equal laws and offices as should be necessary for the general good of the colony. Ten days later—so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass.—the "Mayflower," carrying 102 passengers, men, women and children, cast anchor in this harbor, sixty-seven days from Plymouth, England. . . . With long-suffering devotion and sober resolution they illustrated, for the first time in history, the principles of civil and religious liberty and the practice of a genuine democracy. Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at

"James City" (Jamestown), Virginia, for the first American Legislative Assembly. July 30, 1619, they had thus broken ground for the present democratic form of government in the United States. During this year (1920) these events are to be commemorated in the United States, in England and in Holland. In August, the origin of the Pilgrim movement will be celebrated in England. Early in September, meetings will be held in Holland, in memory of the Pilgrims' sojourn in that country. In September, a second "Mayflower" will set sail from Southampton, England, to follow to the American shore the path taken by the original craft. Communities throughout America are planning to take this opportunity, worthily to review the foundation upon which the United States rests, and to re-emphasize those principles which these ancestors established.

### What the People Want

In order to test public sentiment, a reporter of a metropolitan daily asked five persons, chosen at random, what they most valued in the columns of that journal. Four of the five answered that they would like to see less space devoted to murders and scandals, and more to real news developments. The fifth person covered the same ground in another way by requesting that the daily seek to bring about a greater moral uplift. The sentiments, above expressed, are—we are quite sure—concurred in by most of our readers. When it comes to physical sustenance, we seek to obtain the purest and best, knowing that otherwise we invite debility and disease. Why should we store our minds with anything but the best, when the folly of doing otherwise is so clearly apparent?

### One Reason for High Prices

Every now and then some sympathetic person is moved to tears, as the sad lot of the poor and oppressed miner is dolefully described by some labor agitator. An investigator of industrial compensation and labor conditions recently happened to visit Somerset County, Pa. There he found a man who boasted of the highest wages ever paid to a miner per month—\$602.67, working eight and one-half hours daily. When exorbitant wage scales like that are allowed to prevail, it is no wonder that coal prices soar, and that the entire industrial situation is becoming extremely critical. Seemingly there are no limits to the greed of the workers who have the power to insist upon enforcement of their demands, merely by reason of their affiliation with a union. That explains, also, why thousands, not thus protected, have a hard time, in these days of high prices, to make both ends meet.

### Increasing Number of Suicides

It is no credit to modern civilization that, according to statistics, suicides increase as man emerges from a state of barbarism to the more refined existence of civilized life. The other day, when a full-blooded Oklahoma Indian ended his life by hanging, the agency officers declared it to be the first time an Indian had done such a thing. That worthy organization, the "Save-a-Life League," devoted to the prevention of suicides, finds that the number of cases of self-destruction is steadily increasing. One-third of the cases in 1919 were women—the highest proportion recorded since such statistics have been kept. More people kill themselves in summer than in winter, and more in times of prosperity than in panic years. A century ago child suicides were unknown. Now children of tender years take their lives when but a slight vexation happens to disturb their equilibrium.

### Nonresistance Practically Exemplified

In our last issue we said something about the saintly teacher, Sadhu Sunder Singh, a native Christian of India, who is now touring the United States to gain further knowledge of Christianity. At this time we desire to refer to some experiences that clearly denote his profound adherence to Christ's teachings on nonresistance. On one of his evangelistic tours, Sunder Singh entered a village and, sitting down upon a log, began to sing a Christian hymn. A crowd quickly collected and the services proceeded as usual. After he had preached a few minutes, one of his audience jumped up, and struck him such a fierce blow that Sunder fell to the ground, cutting hand and cheek badly. Without a word of remonstrance, however, he arose, bound up his hand with his turban and, with the blood flowing down his face, began again to sing praises to God and to preach to the people who had gathered around him. As he touchingly prayed for God's blessings upon them, a strong impression was made upon his audience. The man who hit him so violently, soon became repentant and later on was received into full fellowship. Upon another occasion a man threw a handful of sand into Sunder's eyes while the services were in progress. Groping his way to the river bank, Sunder washed the sand from his eyes, returned to the little gathering wholly without resentment, and continued his theme. This was too much for the antagonist, Sita Ram, who fell contritely at Sunder's feet, asked his forgiveness, and later on became his collaborator. One is irresistibly impressed by these instances, so forcibly illustrative of the power of patient submission to violent aggression. A Christlike spirit is hard to resist.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

### The Contest for a Crown

1 Cor. 9: 24-27; Rev. 2: 10; 2 Tim. 4: 7, 8

For Week Beginning August 1, 1920

1. **The Two Crowns of 1 Cor. 9: 25.**—In this memorable passage Paul speaks of two crowns quite dissimilar. One is corruptible and will perish with all other fleeting things of earth. It may satisfy the longing for fame and distinction, so generally characteristic of the carnal mind, but it is of no value for the life beyond. The other crown is far different and of transcendent value. It is incorruptible and will endure through all the eternal ages in the ever blessed Kingdom of our Lord and Master, Jesus Christ. It is awarded at the end of the narrow way, spoken of in Matt. 7: 4, which is thus described: "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." The solemn question to ponder, for all of God's dear children, is this: "Will we be among the few that shall enter, in through the strait gate and finally be so happy as to view the glories of the eternal world?" If so, we must strive most ardently to make our calling and election sure.

2. **The Crown of Life of Rev. 2: 10.**—Faithfulness unto death insures the bestowal of the glorious crown that shall never pass away. The Christian never needs to fear. We can safely trust the keeping power to our Heavenly Father. Surely, he who cared for the three faithful ones in the fiery furnace, and who succored Daniel in the lion's den, has ample power to care for his own. When he sent the glorious choir of angels from the far-off heavenly world, to sing of "peace on earth, good will to men," he meant to give good cheer to his children through all the changeful centuries of time. We may be sure that, on the last great morning, each one of his faithful children shall share in that great reward—the one typified by the glorious crown of life—everlasting bliss in the paradise of God. In this world the true follower of Christ may have to suffer persecution and imprisonment. He may even be called upon to seal his testimony with his own blood. How joyful, then, is the blessed assurance: "Be thou faithful unto death, and I will give thee a crown of life." What greater reward could be given! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2: 9).

3. **The Glorious "Crown of Righteousness"** Spoken of in 1 Tim. 4: 8.—Paul met with many trials and hindrances, but despite all these, he fought a successful fight in the pursuit of the Christian life, and so must each of us, if we would win the crown. The radiant crown of life will be held in reserve for the true child of God until the blessed appearing of our Lord and Savior, Jesus Christ. It is to that day that we should ever be looking forward. It will be the realization of our fondest and most exalted longings.

4. **Suggestive References.**—The crown to him that endures (James 1: 12). "A crown of glory that fadeth not away" (1 Peter 5: 4). "Hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11). The reward of self-denial (Matt. 16: 24-27). The promise to the righteous (Matt. 25: 34-40). Patient perseverance (Heb. 10: 36). A blessed assurance (2 Peter 1: 10, 11).

### Teachers' Salaries

(Continued from Page 427)

School-teachers—like other people—need money in order to live. They want to raise and educate families, live comfortably, and provide those things that minister to their physical, mental, and moral well-being. But it is not enough that their income should just meet their expenses. It is their right, as well as their duty, to save some part of their salary. They owe a sacred obligation to their families, to arrange protection for them in the event of death. And they simply can not do it on their present salaries.

All over this country teachers are leaving the teaching profession to enter other occupations at more satisfactory salaries. The Federal Bureau of Education has made public some startling facts. Typical cases are given of teachers in normal schools, colleges, and universities, who have left the teaching profession for other occupations in the last few years. The statistics come from thirty-four States and include teachers of almost every subject in the curriculum. A portion of the cases, showing the positions and salaries to which they have gone, are shown in the following table:

### Teachers Who Have Left Colleges and Normal Schools for Other Occupations

Former Teaching Position	Salary	Present Position	Salary
Department Commercial	\$3,400	Accounting	\$5,000
Home economics	1,800	Research work	2,200
Education	2,500	Government	3,000
Civil engineering	1,800	Highway engineer	5,000
Dairying	2,400	Commercial	4,800
	1,300	Bank examiner	2,000
	3,500		9,000
	2,750		16,000
	2,800		8,000
	1,800		3,600
Romanian languages	2,500	Librarian	5,000
Electrical engineering	2,000	Electrical	3,000
	1,800		2,100
Biology	2,000	Automobile	4,000
Commercial	2,500		3,800
Economics	2,250	Government	3,600
Veterinary	2,200	Private practice	4,000
Agriculture	1,400	Farming	2,500
Chemical engineering	2,000	Government	3,600
Civil engineering	2,000	Highway engineering	3,200
Public speaking	1,300	Salesman	2,500
	1,700	Lumber business	2,500
Agriculture	2,600	Farm adviser	4,000
Public speaking	2,250		4,000
	800	Equity union	3,000
	700		3,000
	1,575	Secretary commercial club	1,800
	2,100	Starch works	2,700
Sociology	2,300	Insurance	2,700
Education	2,000		5,000
Chemistry	1,400	Industrial work	1,800
Physics	2,250	Business	3,000
Romance languages	2,500	Government	3,600
Pharmacy	1,320	Commercial	2,800
Extension	2,500	Drug clerk	2,400
	1,300	Efficiency manager	5,000
Medicine	2,500	Nursing	1,800
	1,250	Research	3,500
Education	1,500	Health officer	4,000
Geology	1,500	Oil business	2,400
Bookkeeping	1,000		2,400
Psychology	2,300	Bookkeeper	1,500
Extension	3,500	Editorial director	2,500
Agriculture	2,500		3,000
	1,200	Chamber of commerce	6,000
	1,000		3,500
	3,000	Editor	7,200
Mining	1,250	Cashier	1,600
Chemistry	1,800	Commercial work	10,000
	1,430	Potash industry	2,400
Agriculture	3,500	Y. M. C. A.	1,800
	2,300	Manager of society	6,000
Medicine	2,250	Cattle breeding	7,500
English	1,500	Farm bureau	2,500
	1,200	Manufacturing	6,000
	1,350	Advertising manager	5,000
	1,300	Bank	1,600
	1,300	Government	1,800
	1,500	Bank	1,800
Modern languages	1,200	Secretary, chamber of com.	3,500
President	3,600	Trade commissioner	4,500
	1,250	Commercial work	7,500
Chemistry	900	Power plant	2,400
Principal	1,850	Automobile	5,000
	2,600	Clerical	1,350
	2,100	Advertising manager	3,000
	1,800		5,000
	1,200		4,000
	1,000		3,000
			2,500
			1,800

It will be noted that the lowest teaching salary in the above table is \$700, whereas the lowest business salary is \$1,350, an increase of almost 93 per cent; that the highest teaching salary is \$3,600, whereas the highest business salary is \$16,000, an increase of more than 344 per cent. The average teaching salary in this table is \$1,971.48, while the average business salary is \$3,890.84, an increase of 97.4 per cent. Put yourself in the place of any one of these people and see how much you blame him or her for leaving for a better-paying position.

"Oh, well," says one, "never fear the teachers leaving the Brethren colleges. You will not find anywhere in this broad land a more self-sacrificing and conscientious group of people." True! Very true! And may not therein lie one of the dangers? Had any of us a mother who, uncomplaining, worked herself to death, and it grieved us not until she was gone? What a crime it is to starve the willing worker! Am I painting a theoretical and fanciful picture? I do not think that I am. We noticed that the average teaching salary in the table was \$1,971.48 a year. The average teaching salary in the Brethren colleges for the present school year is estimated high when it is put at between \$1,300 and \$1,400. Miss A. — S. —, of the United Charities of Chicago, who has given special study to the problem, tells me that at present prices the average family of five in towns and cities must have an income of between \$2,000 and \$2,100 to meet expenses. Of course, this comparison means very little to us. It does not tell how the wife and mother in the teacher's family sits up at night to make over daddy's suit for Fred, or how the family have the luxury (?) of meat twice a week, or many other things which those outside of the family learn only by accident. And don't think for a minute that this is imagination. I have it on good authority, regarding

at least one family (the man a teacher in a Brethren school), who have meat only once a week, although they like meat as well as you or I, and it agrees as well with them as it does with us.

The foregoing table told the difference between teachers' salaries and business salaries only in an impersonal manner. Likewise impersonal, the *Independent* for March 6 mentions the weekly wages of a bricklayer (which I have translated to yearly) as being \$3-100 a year; and of a hotel waiter, \$3,400 to \$5,000; and of a tailor, \$3,400 to \$6,500 a year. Think of these wages and of the little intelligence, training, and sense of responsibility they require, and then think of a college professor on \$1,300 or \$1,400 a year!

Let me come to more personal instances. The street car conductor on the car I take to work gets paid at the rate of \$2,100 a year—I saw his check for the first two weeks of April. The milk man who delivers for us receives \$1,800 and commissions. The laundry wagon driver who passes our house regularly is paid \$2,200 a year. A brother, to whom two of our colleges made an offer for next year, goes to a Presbyterian University at \$2,500 for next year and \$3,500 the following year. (And he told me last summer that he thought he never would be quite satisfied till he got into one of the Brethren colleges.) Another brother, who had been teaching for several years in a large city high school, secured a leave of absence last summer and has been teaching in one of our Brethren colleges during the past year at a sacrifice of \$1,000 for the year. Still another brother, who was a professor in one of our colleges, secured a leave of absence to take a year of graduate work. At the end of the year he was made an offer by the institution in which he took the work, as a result of which he remained there at \$1,500 more than he was to have received when he returned to the Brethren college. I know of other similar cases, which I do not give for lack of space, and there are doubtless many instances of which I have not learned.

We see, therefore, that we are not free from the loss of some of our best men, and through no fault of theirs, because they are offered twice as much in other institutions. And what is more, few students will look toward teaching as a profession if the present situation continues. Already our colleges are complaining of a dearth of teachers. In other educational circles it is also felt. A letter came to my desk yesterday from a professor in Indiana University, in which he said that practically no students in his department were planning to teach, but all were looking toward some phase of business, because of the more adequate remuneration.

During the last winter I was hoping to hear that the Educational Board was taking up the salary question for thorough study and aggressive action. But it is now too late for deliberation. Prompt action is necessary in order to master the situation. It can not be mastered without a substantial increase in salaries. And that does not mean an increase of merely \$100 for the year. The North Central Association of Colleges and Secondary Schools, in session at Chicago, March 19, unanimously passed the following resolution:

"It is the opinion of the North Central Commission on Secondary Schools that,

(a) It is unalterably opposed to the lowering of the professional standards for teachers in North Central high schools.

(b) The only way these standards can be maintained is through an adequate increase in salaries.

(c) An increase of at least 100% over the high school salary base in 1914-15 is imperative at this time."

In view of the current happenings all about us, can the colleges of the Church of the Brethren afford to take any lower standard than this as the basis for their schedule of salary increases?

5754 S. Spaulding Avenue, Chicago, Ill.

"CHARACTER is so largely affected by associations that we can not afford to be indifferent as to who and what our friends are. They write their names in our albums, but they go more, they help to make us what we are. Be, therefore, careful in selecting them, and never sacrifice them."



## Mother's Watchfulness

(Continued from Page 431)

and given prompt attention by the vigilant mother, and when her little ones needs must suffer, she suffers too—worse, often, than they. How the pallid features and wasted bodies strike fear to her heart, and how, when convalescence begins and recovery seems assured, does joy unspeakable surge through her breast, even though she well knows that as her little ones grow older, it means more watchfulness and more responsibility on her part.

And then the school age arrives and mother's watchfulness begins in real earnest. Not only does she watch longingly down the road, or the street, when the hour hand gets closer to four, eager for a sight of noisy, eager homecoming youngsters, but also does she watch for newly-acquired habits, be they good or bad. Her boys and girls are no longer being swayed entirely by parental influences. Teachers and schoolmates occupy a large portion of their lives now, and it is necessary for the parents, and especially the mother, to take extra time and pains to direct their thoughts and inclinations in the right direction. Yes, her watchfulness must now extend beyond the home. She must watch them progress mentally, morally, physically and spiritually. Hers is no small task, no child's play, but of such magnitude as that of helping to build a nation and to Christianize a world. And so her vigilance continues, from watching their departure in the morning and their homecoming in the evening, to the broader sense of watchfulness in the upbuilding of character.

Then comes that most dangerous period of the child's whole life—the adolescent period. Should the mother ever cease her watchfulness at this time, her child's life may be wrecked forever on the rocks and shoals of temptation and ignorance. But she must be extremely tactful, for this is the time, in the lives of youth, when, in their own estimation, their wisdom exceeds that of father and mother, and they hotly resent interference by their parents. But the wise mother, instead of allowing this to be a barrier between herself and her children, strives to make it a stepping-stone to closer communion and sweeter intimacy than ever existed before. Now is the time when mother needs to prove herself a sympathetic and understanding friend—a chum to whom every secret can be safely revealed, and a true counselor. How little these boys and girls realize what a burning desire mother has to steer them safely past the rocks and shoals of temptation into the peaceful waters of later life! How little do they dream that mother was once hurled to and fro in the turbid stream as they are now being hurled. But mother knows and understands, and she wisely watches and waits and hopes and prays for their safety.

When Charles and Alice are out for a gay evening, they are almost sure to forget all about mother in their joy and happiness, thinking that she is soundly sleeping after the day's work. And not until life blesses them with sons and daughters of their own, will they fully realize their mistake. Few mothers sleep peacefully and unbrokenly until the boys and girls are all safely housed under father's roof. Always, before her mental vision, stalk the allurements and temptations that are garbed so cunningly that the inexperienced eye of exuberant youth does not detect their subtlety, and often they are swept into the maelstrom before they are aware of lurking danger. She lies wide-awake in the darkness, straining her ears to catch the sound of familiar steps on the walk, and happy, laughing voices in the hallway, while she sends up silent petitions for the safety of her loved ones.

Then! when at last their frivolities are over, and they are safely settled in their own homes, mother still continues her watchfulness in a measure. She knows that there may yet be a few breakers ahead for these dear, inexperienced boys and girls, due to trivial misunderstandings and selfish little whims, and she is always out with the life-boat, ready to rescue the distracted ones and bring them safely into port. She seems to know just how to smooth the foolish little jars that often come to the newly-wedded lovers, and she tactfully shows her boys and girls their own faults

and follies, and causes them to act the sane, sensible part of which they are wholly capable.

And then when that momentous period arrives when all are looking forward to a new little life in the home, mother's watchfulness again asserts itself. No mother who has gone down into the valley of the shadow, in order to give to the world a new being, can look on her own daughter preparing for the same ordeal, without a certain degree of untold love and compassion and countless prayers for her safety and well-being. And when, at last, a tiny little head snuggles close to her daughter's breast and a feeble little wail echoes through the house, mother slips quietly away by herself and sheds silent, happy tears, because the long watch is over at last, and a halo of peace and happiness is shining on her daughter's face, and a thousand silver bells are tinkling in her heart. Yes, mother knows all about it; and with the weary strain over and her daughter safely back in port, with the love-light shining in her eyes, no wonder she cries.

And so on through life, mother watches and waits and hopes and prays, until one sad day she folds her weary hands on her breast and with a look of divine peace on her dear face, she quietly slips into the great unknown, there to continue to watch and await eagerly the coming of her loved ones, for whom her entire earthly life was so completely and unselfishly poured out in unceasing watchfulness and prayer.

Syracuse, Ind.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### MINISTERIAL ASSOCIATION OF SOUTHERN OHIO

The Ministerial Association of Southern Ohio met at the East Dayton church July 3, with Eld. S. Z. Smith presiding. There were fifty-two ministers in attendance; also fifteen sisters for the afternoon session.

Eld. Jacob Coppock brought the first message: "The Relation We Sustain to Each Other as Ministers and Elders." His message was very forceful. He emphasized the fact that we each have our own fields, with their problems and solutions peculiar to themselves. In the solution of these problems we should be led by the Holy Spirit and at the same time be courteous to our neighbors, who have different problems, and who may have different ways of solving them.

Bro. John Pittenger then gave a splendid address on "Church Government in India," which proved very suggestive to all. We concluded that some of their methods would be very helpful to us. In fact we decided to try them in our home field.

This address was followed by an address by Eld. D. G. Berkebile, on "Church Government at Home." He pleaded for a church government based on love, and urged that all discipline be preceded with much prayer and then administered in the love of the Master.

After each message there was a general discussion, in which we considered our own problems and experiences. This was very helpful. The meeting proved so inspiring that we have planned for another, to which the ministers' wives are also invited. R. N. Leatherman, Clerk. Cincinnati, Ohio.

### HOW WE SPENT THE FOURTH AT PLYMOUTH, IND.

There was to be a big day at the park near the city. All kinds of entertainments and games were planned for, and thousands of people came into the city on Monday to enjoy the day, but we had planned differently. So, early in the morning, more than one hundred of our church and Sunday-school, and a few others, went out to "Pretty Lake," four miles distant, and spent the day in a most pleasing manner.

At the noon hour our pastor called us together and we had a short devotional exercise, after which we partook of a most bountiful dinner. Good lemonade was furnished to quench the thirst.

Then followed a volunteer program of recitations and songs, and then, to the joy of all, there was rowing on the beautiful, placid water, bathing, wading and plunging in the water, to the great delight of the children as well as older ones.

We returned home in the evening, thankful for the protection and guidance of the Father of us all. It was, indeed, gratifying to see nearly all of the Sunday-school present upon this occasion, as well as a number of the older members of the church, who otherwise would have spent the day in their own homes in a solitary way.

The work at this place is moving along, not by leaps and bounds, but the steady, even growth is worth mentioning.

The young people's class, at their monthly meetings, are studying the different characters of "Christian Heroism in Heathen Lands," which is very interesting.

July 12.

A. Laura Appleman.

## FACTS ABOUT OUR MINISTERS

### Number One

Our oldest ministers are these:

Peter Bowers, Parkersburg, Ill., 99; Cullen C. Gibson, Virden, Ill., 98; Emanuel Newcomer, Mt. Morris, Ill., 91; Jonathan Brubaker, Virden, Ill., 91; J. P. Burkhardt, Johnston, Pa., 86; G. H. Swigart, McVeytown, Pa., 86; Jacob Conner, Spring City, Pa., 86; Jonas Graybill, Troutville, Va., 86; Samuel Umble, Markleysburg, Pa., 85.

The oldest in the ministry are these:

Samuel Umble, Markleysburg, Pa., elected in 1856; Jacob Murray, Smithville, Ohio, elected in 1857; David E. Price, Beatrice, Neb., elected in 1858; Cullen C. Gibson, Virden, Ill., elected in 1859; Andrew Hutchison, La Verne, Calif., elected in 1860; John F. Eikenberry, Greene, Iowa, elected in 1860.

### East of the Ohio River

The oldest ministers are these:

J. S. Burkhardt, Johnston, Pa., 90; Wm. Peters, Mauretown, Va., 90; Samuel R. Zug, Palmyra, Pa., 88; Martin R. Hawke, Indian Springs, Tenn., 88; La. D. Caldwell, Mathias, W. Va., 86; G. H. Swigart, McVeytown, Pa., 86; Jacob Conner, Spring City, Pa., 86; Jonas Graybill, Troutville, Va., 86; Samuel Umble, Markleysburg, Pa., 85.

The oldest in the ministry are these:

Samuel Umble, Markleysburg, Pa., elected in 1856; Jonas Graybill, Troutville, Va., elected in 1857; Wm. Peters, Mauretown, Va., elected in 1858; Flemmon Barnes, Brandonville, W. Va., elected in 1860; Solomon Bucklew, Morgantown, W. Va., elected in 1864; John H. Garst, Blountville, Tenn., elected in 1864; Joel Gnager, Meyersdale, Pa., elected in 1864; Joel Sherry, Saluda, N. C., elected in 1864; Samuel R. Zug, Palmyra, Pa., elected in 1865; James A. Sell, Hollidaysburg, Pa., elected in 1865; L. D. Caldwell, Mathias, W. Va., elected in 1865.

### Between the Ohio and Mississippi Rivers

The oldest ministers are these:

Peter Bowers, Parkersburg, Ill., 99; Cullen C. Gibson, Virden, Ill., 98; Emanuel Newcomer, Mt. Morris, Ill., 91; Jonathan Brubaker, Virden, Ill., 91; Isaac J. Howard, Dayton City, Ind., 89; Jess Stutsman, Arcanum, Ohio, 87; Jacob Delp, Pearl City, Ill., 87; J. H. Elson, Wawaka, Ind., 87; Daniel Bock, Kokomo, Ind., 86; Samuel Miller, West Alexandria, Ohio, 86; Jacob A. Murray, Smithville, Ohio, 86; Thomas Rodecker, Mendon, Ohio, 86.

The oldest in the ministry are these:

Jacob A. Murray, Smithville, Ohio, elected in 1857; Cullen C. Gibson, Virden, Ill., elected in 1859; Peter Bowers, Parkersburg, Ill., elected in 1861; Noah Longenecker, Hartsville, Ohio, elected in 1861; Daniel Whitmer, North Liberty, Ind., elected in 1861; Levi H. Dickey, Fostoria, Ohio, elected in 1865; Daniel Chambers, Middleton, Mich., elected in 1865; J. H. Elson, Wawaka, Ind., elected in 1865; J. C. Witmore, Fostoria, Ohio, elected in 1866; John Shepherd, Gillingham, Wis., elected in 1866.

### Between the Mississippi River and the Rocky Mountains

The oldest ministers are these:

John P. Bailey, Bolivar, Mo., 90; John F. Eikenberry, Greene, Iowa, 89; David E. Price, Beatrice, Neb., 88; J. J. Kindig, Roseland, Neb., 88; B. B. Whitmer, Conway Springs, Kans., 87; John McClane, York, N. Dak., 85; Wm. Johnson, Wichita, Kans., 85; James P. Harris, Hume, Mo., 84; D. B. Barnhart, Overbrook, Kans., 84; Aaron Puderbaugh, Ozawie, Kans., 84.

The oldest in the ministry are these:

David E. Price, Beatrice, Neb., elected in 1858; John F. Eikenberry, Greene, Iowa, elected in 1860; J. J. Kindig, Roseland, Neb., elected in 1863; John A. Root, Ozawie, Kans., elected in 1863; Geo. Barnhart, Carthage, Mo., elected in 1864; Henry Brubaker, Holmesville, Neb., elected in 1865; J. M. Elliott, Holden, Mo., elected in 1865; Jesse Beale, Waterloo, Iowa, elected in 1866; Daniel D. Plattsburg, Mo., elected in 1867; W. H. H. Sawyer, Morrill, Kans., elected in 1867.

### West of the Rocky Mountains

The oldest ministers are these:

David Snyder, Raisin, Calif., 89; G. W. Hoxie, Williams, Oregon, 88; Solomon Z. Sharp, Fruita, Colo., 88; Andrew Hutchison, La Verne, Calif., 84; Silas Martin, Fresno, Calif., 84; J. R. Mooney, Williams, Oregon, 82; Edmund Forney, La Verne, Calif., 82; W. J. Thomas, Inglewood, Calif., 82; S. H. Miller, Sunnyside, Wash., 82.

The oldest in the ministry are these:

Andrew Hutchison, La Verne, Calif., elected in 1860; Solomon Z. Sharp, Fruita, Colo., elected in 1862; Edmund Forney, La Verne, Calif., elected in 1863; J. P. Mooney, Williams, Oregon, elected in 1867; J. W. Mahorney, South Pasadena, Calif., elected in 1867; W. J. Thomas, Inglewood, Calif., elected in 1868; David Bowman, Empire, Calif., 1869; Silas Martin, Fresno, Calif., elected in 1871; D. B. Eby, Olympia, Wash., elected in 1873; J. O. Brubaker, Live Oak, Calif., elected in 1873.

### Eastern Pennsylvania

The oldest ministers are these:

Samuel R. Zug, 88; Jacob Conner, 86; Hiram Gible, 79; Jacob Nisley, 77; A. J. Shope, 76; Martin Heisey, 76; Levi S. Mohler, 75; S. S. Beaver, 75; Hershey Groff, 75; H. S. Sonon, 73; John Herr, 72; John H. Witmer, 72; Henry S. Kline, 72; John H. Kline, 72; Frank P. Cassel, 71; Wm. H. Oberhauser, 71; Benj. Hottel, 70; S. W. Taylor, 70; N. B. Fahnestock, 69; Amos Hostenstein, 67; J. H. Longenecker, 68; Linn Longenecker, 68; Jacob Plauts, 68; Samuel H. Hertzler, 67; S. B. Fahnestock, 67; S. W. Kulp, 67; E. M. Wenger, 66; John Ackerman, 65; Isaac W. Taylor, 64; J. B. Shisler, 64; Israel Veilbey, 64; Aaron R. Gible, 63; Wm. Freiz, 62; Jacob R. Plauts, 62; Geo. N. Falkenstein, 61; R. Brumbaugh, 61; Cyrus R. Gible, 61; D. C. Kutz, 61; J. A. Landis, 61; Abram K. Hollinger, 61; Samuel Z. Witmer, 60; J. Bitzer Johns, 60; Henry S. Zug, 60; E. W. Edris, 60.

The oldest in the ministry are these:

Samuel R. Zug, elected in 1865; John Herr, elected in 1871; Jacob Conner, elected in 1872; J. H. Longenecker, elected in 1876; Hiram Gible, elected in 1877; Benj. Hottel, elected in 1878; Frank P. Cassel, elected in 1879; Jacob Nisley, elected in 1881; John H. Witmer, elected in 1882; A. J. Shope, elected in 1882; Amos Hostenstein, elected in 1885; Hershey Groff, elected in 1885; Martin Heisey, elected in 1885; A. B. Grubich, elected in 1887; S. S. Beaver, elected in 1887; C. Madeira, elected in 1887; Henry S. Zug, elected in 1889; Cyrus R. Gible, elected in 1889; Wm. Freiz, elected in 1889; Levi S. Mohler, elected in 1889; J. K. Plauts, elected in 1889; H. S. Sonon, elected in 1889; Levi R. Brumbaugh, elected in 1889; Isaac W. Taylor, elected in 1891; G. Reber, elected in 1891; Geo. N. Falkenstein, elected in 1892; D. C. Kutz, elected in 1893; Samuel Z. Witmer, elected in 1894; Henry B. Hollinger, elected in 1894; E. M. Wenger, elected in 1894.

(Continued on Page 438)



# DISTRICT MEETING OF NORTH DAKOTA, EASTERN MONTANA AND WESTERN CANADA

It was my good fortune to be permitted to attend the District Meeting of North Dakota, Eastern Montana and Western Canada, held in the Salem church, July 6-8. In every respect the meeting proved to be an excellent one. The weather was ideal and the attendance was good, considering the fact that the District is very large, and the membership somewhat scattered. The house was generally filled and at times there were quite a number who were unable to secure admission.

Best of all was the excellent spirit which prevailed at all the sessions. There was much helpful discussion on the various topics of the Christian Workers, Sunday-school and Ministerial Meeting programs. It was apparent from these discussions that the various churches of the District have their problems to contend with, but everywhere there was manifest the spirit of optimism and courage for the work in hand.

The business was disposed of in an orderly manner. Seldom, if ever, have I seen a business meeting of any kind where there was such unanimity in the voting body as in this meeting. Perhaps the most important single item was a decision to divide the District. When this division is fully effected, those members who are living in Western Canada will constitute a District by themselves.

The presence of Eld. Chas. D. Bousack at the various sessions was greatly appreciated by all who were in attendance. His helpful discussion added much interest and inspiration throughout the entire meeting. The splendid missionary address which he delivered on Wednesday evening will not soon be forgotten by those who heard it.

While a number of the leaders are planning to leave the District, those who remain are enthusiastic about the work and there is reason to look forward with much encouragement to the future. L. S. Shively.

Mt. Morris, Ill.

## DEATH OF SISTER SHARP

Salome Zook Sharp was born March 21, 1839, in Moffitt County, Pa., and died at Fruita, Colo., July 2, 1920, aged 81 years, 3 months and 11 days. She was married to Eld. S. Z. Sharp in March, 1862. This union was blessed with three sons and three daughters. Two sons and two daughters preceded her to the spirit world. She received a liberal education at the State Normal School and at Kishacoquillas Seminary and became a most valuable companion and assistant to her husband in his forty-five years of educational work in a State Normal School and five different colleges.

She early accepted Christ as her Savior and united with the Mennonite church. Soon after her marriage with Bro. Sharp she united with the Church of the Brethren and was ever an active and consistent member. During her seven weeks of sickness she suffered no pain, but gradually grew weaker to the end, like a clock running down and stopping. She sweetly fell asleep in Jesus with a bright hope of a blessed immortality. Her husband, a daughter, Annie Davis, of Washington, D. C., and a son, Theodore Sharp, of Dixon, Mont., remain to mourn their loss. The funeral occasion was improved by Eld. J. R. Snyder and Eld. J. R. Prantz.

## WASHINGTON CITY CHURCH, D. C.

June 13 Bro. J. H. Hollinger filled the pulpit at the morning service and Bro. E. F. Clark at the evening service, in the absence of the pastor. During the Christian Workers' hour of the same evening, Mrs. Cuberson, formerly a missionary to the lepers in Smyrna, gave us an address on our duty to the lepers.

On Sunday morning, June 20, we held our annual Children's Day exercises, with the largest attendance in the history of our school. The children manifested unusual willingness to take part and rendered their recitations and songs in a splendid manner. In the evening our pastor gave a report on our recent Conference, which was exceedingly interesting. He reminded us of the fact that we have a great church and admonished us to remain loyal to her doctrines.

June 24 Bro. Norman Wilson, Assistant District Sunday-school Secretary, gave us an inspiring talk on our duty to the Sunday-school. June 27 Bro. Minor Miller outlined the work of the Summer Vacation Bible School, and gave us suggestions as to how to proceed. This work is now in progress, with an attendance in excess of our expectations. Sister Willie Cline, of Virginia, and Sister Fleeta Fifer, of Delaware, are the instructors.

320 D Street, S. E.

Mrs. J. H. Hollinger.

## SOUTHERN DISTRICT OF PENNSYLVANIA

The Ministerial, Educational and Sunday-school Meetings of the above-named District will be held in the Upton church, Upton, Pa., Aug. 11-13. Wednesday evening, Aug. 11, sermon by R. W. Schlosser. Thursday morning, Aug. 12, 8:30 o'clock, Ministerial Meeting. Address of Welcome—E. J. Egan. Response—S. M. Stouffer. Organization. Are Preachers Born or Made?—J. H. Brindle, H. M. Stover. What Should Be the Minister's Work Between Sundays?—C. L. Baker, L. Elmer Lea.

Afternoon, 1:30. Duty of the Laity to the Ministry.—M. E. Sollenberger, Albert Hollinger and Elsie Miller. The Duty of the Congregation.—(a) Before a Revival.—W. L. Weller. (b) During a Revival.—J. E. Rowland. (c) After a Revival.—J. A. Long. Evening, 7:30. Educational Meeting. Our Waste Through Lack of Training.—B. C. Whitmore. Our Gain Through Training.—Wm. Clap.

A College Education: (a) For Good Citizenship.—A. S. Baugher. (b) For Strength Superior to Military Power.—H. D. Emmert. (c) For Consecrated Service to the Race.—R. W. Schlosser. Friday morning, Aug. 13, 8 o'clock, Sunday-school Meeting. Organization. Business Period. Report of District Sunday-school Secretary.—J. H. Keller. The Spiritual Application of the Sunday-school Lesson.—Jos. Burkhardt, J. A. Miller. The Sunday-school's Responsibility and Duty to the Present World Conditions.—J. I. Baugher, Clay Wertz. Afternoon, 1:30. What My School Is Doing, Ought to Be Doing, or Aims to Do.—Delegates in Response to the Business of the Sunday-school: (a) Bringing Them In.—C. H. Steerman. (b) Keeping Them There.—J. H. Keller. (c) Winning Them to Christ.—David L. Little. (d) Sending Them Out for Christ.—H. K. Ober. Committee.—D. A. Foust, J. S. Walloch, E. J. Egan, L. H. Letter, F. S. Ebersole.

## DEATH OF SISTER NANCY A. DELP

Sister Nancy A. Delp was born April 4, 1832, in Lancaster County, Pa. She died in her home, near Pearl City, Ill., May 19, 1920, aged eighty-seven years, one month and five days. She came to Illinois with her parents in 1831, at the age of eighteen years. July 14, 1848, she was married to Jacob Delp, by Eld. Daniel Fry. For nearly sixty-seven years they shared the cares of life together. To this union were born six children, one of whom preceded her in infancy. She leaves her husband, five children, thirty-one grandchildren and nineteen great-grandchildren.

Mother Delp was a quiet woman of firm religious convictions. Hers was an unbounded faith in the practices of the Church of the Brethren. Her life was spent in humble service. Patiently she disposed of life's daily cares and duties. Her hospitality was extended to any one in need of it. Mother was bedfast only a few days. During the quiet midnight watches her spirit departed to the unseen world. Funeral services were held in the country house by Eld. P. R. Keltner, of Freeport, Ill. D. J. Blocher.

Sister Nancy A. Delp

Her home sheltered as many as fifty-three during low fever occasions. Mother was bedfast only a few days. During the quiet midnight watches her spirit departed to the unseen world. Funeral services were held in the country house by Eld. P. R. Keltner, of Freeport, Ill. Pearl City, Ill.

## FIRST DISTRICT OF VIRGINIA

The District Conference of the above-named District will be held at Troutville, Va., July 28-30. Elders' organization meeting, July 28, 2:30 P. M. Opening program, 8 P. M. Sermon by B. B. Garber. July 29, 9 A. M. The Forward Movement.—C. S. Ikenberry. Responsibility of the Church to Our Young People.—Elsie Shickel. Sisters' Aid Society. Review and Outlook. 1:45 P. M. Christian Evangelism.—E. C. Crumacker. Correlation of Our Church Activities.—L. C. Harsh. Thoroughly Felt. The Work of the Sunday-school in Emphasizing the Religious Elements in Our Educational System.—Ezra Flory. 8 P. M. Missionary Sermon.—Ezra Flory. July 30, 9 A. M. Business Session. Committee, J. A. Dove, John Crumacker, John Showalter.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## ARKANSAS

Cow Lake.—Bro. W. L. Woodell, of Austin, was with us, July 4 and gave us four very interesting sermons, which the people seemed to receive with much interest; for the house was well filled. Bro. B. E. Kesler will hold a two weeks' series of meetings, commencing the second Sunday in August.—J. H. Williams, Beedeville, Ark., July 8.

## CALIFORNIA

Fresno congregation convened in business session June 14, under the direction of Eld. J. H. Stover. Nine letters were read and two were granted. June 29 a business meeting was held, with Bro. Fox in charge, to consider plans of the building committee, recommending a new structure. Considering the cost of such a building, a decision to remodel prevailed. July 4 Eld. Rhoads presided at another business session. The cost of remodeling caused a motion to prevail that the soliciting committee give each one a chance to subscribe to either a new building or to remodeling. The report of the committee will probably decide future action. An excellent picnic was held at Reedings Park, July 4, in conjunction with the Reedley Sunday-school. A splendid dinner was given in the forenoon. After a very good dinner, the time was spent agreeably in visiting and playing games. It is estimated that about 300 people thus enjoyed the day together.—Mrs. Elisabeth Whitlow, Fresno, Calif., July 15.

Long Beach church is progressing nicely along all lines of Christian work. Our Sunday-school is a live one. The ladies' Aid and Missionary societies are doing splendid work. Sunday evening, July 11, Sister Emma Horning gave us a very interesting talk on her work in China. Many from here will attend the Bible Institute at Huntington Beach, which begins July 14. Bro. J. M. Boaz is giving a series of sermons on the Ten Commandments, which are much appreciated. Our pastor, Bro. Boaz, resigned to go to the South Los Angeles church Sept. 1.—Mrs. Frank Hoover, Long Beach, Calif., July 12.

Pomona.—July 4 the children gave a program, which was followed by one of Bro. E. S. Young's excellent sermons. Three were baptized the same day. The following Monday the Sunday-school spent the day in the Stoddard canyon.—Nellie M. Snell, Ontario, Calif., July 10.

Rio Linda.—The joint Sunday-school Convention of Chico, Bangor, Cadara, Live Oak, Elk Creek and Rio Linda was held at the last named place July 5. Many good thoughts were offered which encouraged the Sunday-schools to greater and better service. We gained much spiritual strength. In the evening we were favored by missionary speeches and music from five of the workers of La Verne College, which was very much enjoyed by every one present. Bro. J. M. Fisher acted as moderator. One good feature of the meeting was that there had to be no Sunday school church come down and there was there ready to respond.—Mrs. Mollie Harichar, Sacramento, Calif., July 7.

## COLORADO

Fruita.—Our revival meeting, which began June 20, conducted by Bro. John R. Snyder, of Ohio, closed July 5 with a love feast, at which about seventy members were present. July 4 a number of the members from the First Sunday-school church came down and took part in our Sunday-school and morning services, after which all participated in a basket dinner. At three o'clock we met again for song service, followed by a sermon. In the evening there was Christian Workers' Meeting and another evening we were favored of July 7 seven were baptized, four being new converts and three Sunday-school boys. In the evening we held our love feast, which closed the meetings. The Fruita church was greatly built up by the services rendered by Bro. Snyder, and we hope to continue working for souls. J. A. Young, Fruita, Colo., July 8.

Notice to the Churches of Nebraska.—The next meeting of the District Meeting of 1920. Therefore all those having reports of work done in the District during the fiscal year will please prepare them at once. Also those who have been appointed to furnish any

part of the program for any of the meetings, will please arrange accordingly. Those having financial reports, will please send them to the District auditors for their approval before forwarding to the undersigned. Send financial reports to Oscar Prantz, of Illinoisville, Neb.—S. G. Nickley, Haxtun, Colo., July 11.

Sterling.—We have just closed a two weeks' revival, conducted by Nicodemus LeFebvre, of Chicago. We had a Bible Institute each afternoon, during which time we studied the First Epistle of John. The messages were Spirit-filled and have strengthened the church. On July 4 we had an all-day meeting, with the love feast in the evening. We were glad to have some brethren and sisters from the Sunday school with us on the Fourth. Our Vacation Bible School opened July 6 with good attendance and interest. Sister Horner, of Chicago, and Sister Moore have charge of the work, assisted by several of our younger members.—Mrs. Charles Ullery, Sterling, Colo., July 8.

## IDAHO

Nampa congregation met in council June 18, with Eld. J. H. Graybill presiding. Ten were received by letter. Bro. Furman Harris was elected president of the Christian Workers' Society, and Sister Annie Keim was chosen superintendent of the Junior Department. Eld. H. H. Keim and Sister J. H. Graybill will represent us at District Meeting. It was decided to put in a request for the District Meeting next year.—Mrs. C. Ray Keim, Nampa, Idaho, July 6.

Twin Falls church met in council June 11. Eld. C. Fahrney and Bro. C. W. Ronk were with us. Bro. Jacob Funk, of Colorado, has been secured to hold evangelistic services here in November. Sister Ruth Heap was chosen president of Christian Workers' Meeting, we postponed the love feast in the spring, on account of our harvest not being completed; it will be held Sept. 12. We have had several visiting ministers with us lately. Bro. J. S. Flory, of Batavia, Ill., formerly of this place, preached for us Sunday morning, June 27, Educational Day; and Bro. C. Fahrney held the appointment. On the Sunday previous Bro. J. S. Flory also talked to the June 27, in the evening. Bro. J. E. Steimour gave the report of the Annual Meeting, he having been our delegate. We held our annual Fourth of July Sunday-school picnic on the 5th, in a beautiful farm grove in the Haggardman Valley. Bro. Fred Flory, of Moscow, Idaho, and Bro. Dickey, of La Verne, Calif., were present. The latter gave us a good sermon and talked a few minutes again in the evening. Our church, for the first time, has joined in with the other churches of this city in union services, which will continue for six weeks.—Alice Swab, Twin Falls, Idaho, July 6.

## ILLINOIS

Batavia church met July 7 for prayer meeting, at which time Bro. John S. Flory, our pastor, who had returned from Conference, gave us a report which we all enjoyed very much. Bro. J. S. Flory, and to later with us Sister Ida Buckingler, a returned missionary, and Catherine Rinehart, of Bethany Bible School. They also told of the spiritual inspiration received, and the impressions received at the Conference. July 12 we met in council. Eld. Ezra Flory, of Elgin, was with us. We decided to retain Bro. John S. Flory as pastor. The committee of the different phases of church work were chosen. Bro. C. H. Kaiser was elected delegate to District Meeting, with Bro. Masterson, alternate. Three letters have been received since the last report.—Bernice Ashmore, Batavia, Ill., July 12.

Elgin.—Dr. R. B. Fitzwater, of Moody Bible Institute, Chicago, dropped in on us last Sunday and we were delighted to have him consent to give us a message. It was a timely one, too, on "Evangelism." In the evening J. H. B. Williams, on the eve of departure on his foreign tour, gave us what was in his heart. It wasn't a "good-bye sermon," but nevertheless they were good words, well received. "Hold that fast, which thou hast, that no man take thy crown."

We have fallen into step in the march of progress, and last Monday morning our church was opened for the "Daily Vacation Bible School." The attendance betrays the interest in one of the finest things that have ever reached our motherhood. At Tuesday evening's council our assistant director, L. Plate, and Mrs. Harvey B. Miller were elected delegates to our District Meeting, to be held at Mount Morris on Labor Day. Clyde Culp and Neal Whitehead are the alternates.—Adalene H. Beery, Elgin, Ill., July 14.

Joint Fourth of July Meeting.—Sunday, July 4, the Wadsworth Grove and Yellow Creek churches held their joint Fourth of July celebration at Yellow Creek house. In the forenoon our pioneer missionaries, Brother and Sister W. B. Stover, gave us two very interesting addresses on their work and experiences in India. Their two little children sang several songs in the Indian language. In the afternoon Bro. West, of Mt. Morris, spoke to us, after which we held a special council to consider the resignation of our pastor, Bro. I. E. Weaver, which was accepted. We are now looking for another pastor.—Minnie Kuleman, Pearl City, Ill., July 13.

Mt. Morris church appreciates having Bro. Wilbur Stover and family living here. July 11 Brother and Sister Stover conducted a service at Columbus, in the morning and gave the monthly missionary program in Mt. Morris in the evening. Bro. Stover crowned the day with a very uplifting sermon on "The Compensations of a Devout Life." At our recent council Brethren O. P. Redenbo, M. W. Emmert and C. F. Messer were elected delegates to District Meeting. The brethren appointed to serve as persons purchased one, and their report was accepted by the church.—Ida McNutt, Shannon, Ill., July 9.

## INDIANA

Anderson congregation has been enjoying herself in her various services. The recent death of our beloved elder, Bro. Frederick Feiler, one of the founders and prime factors in starting the Anderson church, caused a deep gloom here. We have arranged for an all-day meeting of our Sunday-school, to be held in a near by grove or park on the third Sunday of August. Bro. T. E. George, of North Manchester, Ind., is to be the principal speaker of the day. There will be given a program given in the school, a drama, and also be served. Members of neighboring churches are invited to enjoy the day with us. We are endeavoring to maintain good interest and attendance through the summer, and not to allow our number to dwindle by the summer's heat.—Levi Wise, 1927 Jefferson Street, Anderson, Ind., July 10.

Chase Creek church met in council June 30, with Eld. O. C. Rife in charge. Bro. Jesse Winger was chosen delegate to Sunday-school Meeting, with Sister Ellen Winger, alternate. Our Harvest Meeting will be held Aug. 8. Bro. Hugh Miller, of Bellefontaine, Ohio, will deliver the sermon. He will remain with us for a series of meetings. We decided to hold our annual picnic at the schoolhouse. Day exercises will be held in the near future. Our church correspondent, Sister Emma Winger, has undergone an operation, but is improving nicely.—Mrs. O. C. Rife, Converse, Ind., July 7.

Clear Creek.—Children's Day exercises were held June 27, when a program was rendered by the children and young people, with music by the most quartette. On account of the weather, however, our pastor did not deliver our educational sermon until July 11. An offering of \$6.35 was taken. Our Harvest Meeting will be held Aug. 1—an all-day meeting. A basket dinner will be served in the church basement at noon.—Ardetta Lassiter, Huntington, Ind., July 12.

Mexico.—July 4 Homecoming Day was held in the church for the Old Folks and Orphans' Home. Bro. John Wright, of North Manchester, Ind., gave the address in the morning and several songs were furnished by the children. Music was served in the Home grounds and all agreed to enjoy the day, especially the children.—Effe E. Keyes, Mexico, Ind., July 10.

Midlebury.—We met in council June 17, with Eld. J. H. Fike presiding. One letter was granted. Bro. Clarence Troyer was elected president of Christian Workers' Society. Bro. J. Edwin Jarboe will



begin a series of meetings here Aug. 15, and our Harvest Meeting will be held Aug. 22. Bro. J. H. Pike has organized a Junior Christian Workers' Society, which is doing excellent work. They have given a public picnic for the young folks last Sunday. They also have furnished a chorister—Emma Scherck, Middlebury, Ind., July 12.

**Middletown.** Last Sunday Bro. Carpenter preached for us. Today Bro. Lewis occupied the pulpit. Our prayer meeting is small in attendance, but quite interesting. We are studying the First Epistle of John. Fourteen members held a little love feast for Bro. Richard Fatic on June 20 at his home. We expect to have a Harvest Meeting soon. We also plan to meet some time and have an old-fashioned song service. We enjoyed attending the Homecoming at the Aged Persons' Home July 5 at which nearly 300 were present, coming from Ohio, Michigan, Illinois and Indiana. The gathering was held in the woods near the home. The service was very interesting and beautiful. In the forenoon the services were opened by Bro. Ralph G. Rarick, followed by a talk by Bro. L. A. Bookwalter, of Trenton, Ohio. In the afternoon the Junior Aid Society of the Trenton Creek church took charge. The donation of the day amounted to \$100.07. These meetings are very enjoyable as well as inspiring.—Florida J. E. Green, Middletown, Ind., July 11.

**North Liberty** church met in council July 3. The Ministerial Committee reported that a minister could not be secured for this fall, and it was voted to wait until February or March, at which time we expect to have a new minister. The church has been arranged for Sept. 12, and our communion service for Sept. 25. The Mission Study Class has agreed to wait until after the union services have closed, as we expect more regular attendance then. We decided to ask Bro. Dickey to continue as our pastor the coming year. Bro. Mary Clark and wife were visiting in the home of the deacon's office. We have preaching services each Sunday morning, following Sunday-school. For the evening services we have joined with the other churches of the town through July and August. Mary Markley, North Liberty, Ind., July 9.

**Oak Grove** church met in council July 2, with Eld. M. I. Whitmer presiding. The Harvest Meeting will be held on Sunday, September 20, which is also the beginning of our evangelistic service, to be conducted by Bro. Merlin Shull. The communion service is to be held at the close of the meetings on Saturday evening, Sept. 4.—Harry Miller, North Liberty, Ind., July 9.

**Salem** church met in council June 13, with Eld. John Markley in charge. His term of office expires, and he is to be released. Bro. Eli Rouse was chosen for the next two years. The elders of the district recommended that Bro. Clyde Joseph be ordained to the eldership. Bro. Thorne Rouse and Markley officiated at the service. Our Harvest Meeting will be held Sept. 5. Bro. J. H. Pike, of Middlebury, Ind., will be our evangelist. The service will begin about Oct. 17, and will close with our love feast Oct. 30. Bro. Christian Metzler will have charge of these meetings. One has been baptized since the last report.—Mrs. Hazel Gooden, Culver, Ind., July 12.

**Walnut** congregation met in council June 24, with Eld. J. F. Appleton presiding. Four letters were granted. We decided to hold a series of meetings this fall. The Children's Day exercises, given by the children and young people, were well attended.—Helen Mowiser, Tippecanoe, Ind., July 12.

**Yellow Creek** church decided to hold their annual Harvest Meeting Aug. 12. Bro. S. J. Burger expects to be with us.—Irvine Miller, Goschen, Ind., July 10.

**Yellow River** church met in special council July 6, with Eld. David Metzler presiding. The council was called to discuss some problems confronting the building committee. We are glad to say that our building will be completed for dedication on Sunday, July 25. We have secured Bro. Otto Winger, of North Manchester, Ind., to deliver the dedication sermon. A two week series of meetings, which has so often been with us in our services in the past, will deliver an address on "Homecoming." There will also be talks in the afternoon, this being our regular Harvest Meeting Day. The dedication, Homecoming and Harvest Meeting will be commenced on an all-day Sunday-school. The attendance was very good. One letter of membership was granted.—Alma E. Hanawalt, Plymouth, Ind., July 7.

## IOWA

**Brooklyn** church met in council June 12, with Bro. Montz presiding. The parsonage committee has purchased the ground south of the church and is preparing to erect a parsonage. Bro. Joshua Schechter conducted a two week series of meetings, with Sister Sadie Mangus leading the singing. Four were baptized.—Rose Connell, Brooklyn, Iowa, July 13.

**Coon River** congregation is enjoying a series of meetings at the Yale-house, with Bro. D. L. Miller in charge. He has been giving us Bible Land talks, and telling of his trips through the Holy Land. All of which have been very interesting. The attendance has been large and very attentive to Bro. Miller's efforts, through which much good is being accomplished. Two have accepted Christ. We are being built up spiritually for further work in the Lord's service. We enjoyed a picnic July 5, with a large number present.—Faye Pischel, Yale, Iowa, July 10.

**English River.**—Work at this place is moving along nicely, with good interest at all of our services. Eld. J. S. Roller and family, of New Market, Va., have been visiting in our community for some time. Bro. Roller has rendered very acceptable service in the pulpit; he also officiated at our love feast, June 21. Bro. E. H. Winger, of Grand Junction, Mo., also visiting here since Annual Meetings, and has helped us in the ministry. Bro. D. M. Brower, recently from Mt. Morris, Ill., is spending his vacation here, and we have enjoyed his messages. Quite a number of members from different places have visited in our community recently, and worshiped with us. Just as a memorial service was conducted for our departed brother and sister, J. H. and Lottie Brower, by Brethren W. D. Grove and H. C. N. Coffman. Capt. Owen O. Wiard began a week's series of illustrated lectures June 22. We were shown the results of sin in many different phases and we feel that our community has a larger responsibility and a greater call to service than before. July 5 we met at the church, where a program of songs and recitations was rendered by the children and young people. Helpful topics were discussed by the older people. We are looking forward to our revival, which is to begin Aug. 15.—J. D. Brower, South English, Iowa, July 6.

**Garrison.**—Bro. J. H. Pike, of Middlebury, Ind., closed a two weeks' series of meetings July 4 at Garrison. Two accepted Christ. Bro. Pike labored very earnestly and gave us excellent sermons.—Minnie Gnagy, Dysart, Iowa, July 10.

**Greene.** Bro. J. W. Lear, of Chicago, began a series of meetings June 24, continuing until July 11. Bro. P. H. Pyle, of Chicago, led the song service. Bro. Lear gave us strong practical sermons. Fourteen were baptized July 11. The church has been strengthened and her borders enlarged. July 4 the Sunday-school enjoyed a picnic in Bro. Edw. Eikenberry's grove.—Elsie A. Pyle, Greene, Iowa, July 14.

**Libertyville** church held an all-day meeting on Sunday, July 4, with Sunday-school at 10 A. M. Following this Eld. Orlando Ogden, of Unionville, gave an inspiring talk on "Why I Love the Church." At noon dinner was served to about 200 in the basement of the church. In the afternoon a joint program was given by the young people of South Keokuk and Libertyville churches, which was appreciated and also very interesting. The ministering brethren, Morris Lowe, H. N. Butler and D. F. Shelby, of the South Keokuk church, assisted in the meetings of the day. Nellie F. Glociety, Batavia, Iowa, July 9.

**Panther Creek.**—Bro. Jacob Funk and wife, of Wiley, Colo., came to us from the West and began a revival in our church on June 20, preaching in all twenty Spirit-filled sermons. The members feel greatly strengthened. Fourteen united with the church by confession and baptism. All but two were Sunday-school scholars. Brother and Sister Funk labored hard for the salvation of souls, both in the pulpit and in the homes, greatly encouraging and inspiring themselves to all with whom they came in contact. A community picnic was held at the church July 5. A patriotic program was rendered, after which we enjoyed dinner together. Games were then

engaged in and we were also favored with music by a community band. About 300 enjoyed the picnic with us—the first of its kind ever held by the Panther Creek church.—Mrs. L. D. Replogle, Adel, Iowa, July 14.

**Slifer** church met in council May 2, with Eld. E. E. Rolston presiding. He was chosen elder for another year; Bro. Oscar Gallentine, "Messenger" agent; the writer, correspondent. Bro. Lee Fisher was our delegate to Annual Conference. Our Children's Day exercises were held May 30, consisting of recitations, exercises by the children and music. The program was rendered to all houses. July 11 was the date of our love feast. Brethren Rolston, Winger and Hoefle were with us. After the morning services Bro. Lee Fisher was ordained to the eldership, by Brethren Rolston and Winger. Our church attendance is increasing. We have special music nearly every Sunday evening.—Mrs. Ora Gansey Fisher, Farmhamville, Iowa, July 14.

## KANSAS

**Independence.**—Our church enjoyed a very interesting Sunday-school lesson July 4, after which Bro. G. W. Holmes delivered a splendid sermon from the text, "Inasmuch as ye have done it unto me, ye have done it unto me." In the afternoon we met in council, with Eld. W. H. Miller presiding. We are glad to report that both he and his wife are gaining in health again; also that Bro. J. B. Denny is improving. Our Junior Christian Workers meet each Sunday evening and have interesting services. They also have an Aid Society which meets each Friday afternoon. At present they are making a quilt. Sister Barbara Gardner is their leader. Sunday evening Bro. Holmes delivered a stirring sermon on the subject, "The Good Samaritan."—Pella Carson, Independence, Kans., July 8.

**Larned** county church met in council June 19, with Eld. Keller presiding. Officers elected for the ensuing six months were as follows: Sunday-school superintendent, Bro. Geo. Bock; Christian Workers' president, Bro. Newton Martin. It was decided to hold a series of meetings this fall. Bro. D. L. Miller to have charge. On Sunday during the Annual Conference, there being no minister present, Bro. Geo. Bock, a deacon, gave a very interesting and helpful talk on Bible study. One has been received by letter since our last report.—Mrs. Ernest Markel, Larned, Kans., July 8.

**Parsons** church met in council July 1, with Eld. J. S. Clark presiding. A report was given by the Conference delegate, which was interesting. It was decided to have a "Get-together" meeting once a week in a social way, for the good of the church. An effort is being made to secure a pastor, as we feel the need of one who can give his entire time to the work. Brethren Claybaugh and Strohm gave illustrated lectures here June 23 and 24, which were very interesting. We were also glad to have with us, at that time, Bro. Frank Sargent, of Bethany.—Mrs. H. E. Clark, Parsons, Kans., July 8.

**Verdigis** church met in council June 24, with Eld. S. E. Lantz presiding. It was decided to hold a series of meetings at the country house and also at Madison this fall. The meeting at the country house is to be held just before or after District Meeting. No minister has been secured as yet. July 4 a missionary program was rendered at the country church. We had an excellent meeting, with about seventy-five in attendance, but were greatly disappointed that several of our neighboring churches failed to be present.—Auldwick Buck, Madison, Kans., July 12.

## MARYLAND

**West Point.**—The work at this place is progressing very nicely, and our members seem to have a renewed interest in the Lord's work. We are looking forward to the erection of a churchhouse in the future. Under the supervision of the District Mission Board, a lot has been secured and over two-thirds paid for. Since our last writing we have received three of our Sunday-school scholars into the church through baptism. June 28 Bro. Norman Wilson, our Sunday-school superintendent, gave a splendid address on church school opportunities and methods. At this meeting a Mission Study Class was formed, consisting of eleven members. July 4 we met at the Westminster churchhouse, with four other schools of our District in an all-day Sunday-school Meeting.—Esther N. Eaton, Owings Mills, Md., July 11.

**Westminster** Sunday-school had a Home Department and Cradle Roll Meeting June 22, in the home of the superintendent, Bro. Harry Yingling. A goodly number were in attendance and appropriate speeches were made. Bro. Minor Miller preached for us in our town church June 27 and also explained the Vacation Bible School. June 29 Bro. Norman Wilson addressed the workers of Meadow Branch Sunday-school in the interest of advanced Sunday-school work. A splendid all-day program was rendered July 4 in our town church by group No. 4 of our District Sunday-schools. Bro. Ellsworth Engler preached an appropriate sermon in the church. Bro. Wilson also addressed the workers of Meadow Branch Sunday-school in the interest of advanced Sunday-school work. A splendid all-day program was rendered July 4 in our town church by group No. 4 of our District Sunday-schools. Bro. Ellsworth Engler preached an appropriate sermon in the church. Bro. Wilson also addressed the workers of Meadow Branch Sunday-school in the interest of advanced Sunday-school work. A splendid all-day program was rendered July 4 in our town church by group No. 4 of our District Sunday-schools. Bro. Ellsworth Engler preached an appropriate sermon in the church. Bro. Wilson also addressed the workers of Meadow Branch Sunday-school in the interest of advanced Sunday-school work.

## MICHIGAN

**Crystal** church held its quarterly business meeting June 29. We decided to continue the term of our Sunday-school officers until Jan. 1, with R. B. Noll as superintendent. Sept. 10 we will have the date of our love feast, beginning at 10 A. M. Brethren Geo. E. Stone and Floyd Bollinger were chosen to represent us at District Meeting.—W. H. Roose, Crystal, Mich., July 3.

**Harlan** church met in business meeting June 26, with Eld. Roy Miller in charge. Bro. Arthur Taylor was chosen as our Sunday-school superintendent for the coming year. Two new servers at meals were elected. Bro. Taylor was with us July 11, we had an installation service for the new Sunday-school officers and teachers. This was followed by an excellent address by Bro. Norris, of North Manchester College. He also preached for us in the evening. His stay with us, both in his church service and in our homes, was a great inspiration.—Ruth Miller, Copemish, Mich., July 13.

**Hart** church met in council July 1, with a goodly number present. Bro. Wilkins was with us. Bro. Arthur Scrogum was elected to the ministry; Brethren Elmer Swartz and Alonzo Swihart to the office of deacon. Bro. Scrogum gave a good talk last Sunday. Brethren A. M. Swihart and G. Nevinger were chosen delegates to District Meeting, with G. Nevinger as alternate. Bro. Arthur Scrogum, Mary Swihart, Hart, Mich., July 8.

**Marilla** church met in council July 10, with our elder presiding. Four letters were received, one being that of a minister, for which we are very glad. Brethren H. Grossnickle and H. A. Weller were chosen delegates to District Meeting. Bro. Archibald was elected Sunday-school superintendent.—Phoebe C. Ehey, Marilla, Mich., July 13.

**Woodland.**—Our joint Sunday-school Meeting, which was held July 4, had a goodly representation from the adjoining churches, Woodland Village, Tharnapple, Elmdale, Sunfield and Grand Rapids. Bro. C. I. Wilkins was moderator. A basket dinner was served at noon. Bro. Earl Miller of Elmdale gave two interesting talks. It was taken an enjoyable and profitable meeting. A collection of \$42 was taken for the Sunday School Board. Bro. Flory gave an excellent sermon in the evening. We are expecting Bro. J. W. Lear to assist us in a series of meetings, to begin July 17.—Mary E. Teeter, Woodland, Mich., July 12.

**Zion** congregation closed a series of meetings July 4, conducted by Eld. Samuel Bollinger. Two more confessed Christ, making a total of three. Bro. Bollinger's discourses were strengthening and uplifting to us all. July 4 Sister Ethel Whitmer, our District Secretary, gave us a most interesting talk on the history of the Sunday-school. The members celebrated July 4 at Hardwood Lake, where we enjoyed a picnic, and a social time in the afternoon. Brother Bollinger and Sister Whitmer remained with us. Baptism was administered to the two applicants in the afternoon.—Neve Martindale, Prescott, Mich., July 9.

## MINNESOTA

**Hancock.**—The work here is progressing under the leadership of Bro. P. A. Nickey and wife. Our Sunday-school gave a very in-

teresting program on Children's Day. The junior class raised \$9.05 to help in the Forward Movement; our church has pledged the full amount. We have organized a teacher-training class, to be held each Sunday evening, with Bro. Edwin Glover as teacher. Steps have been taken for the remodeling of our churchhouse. We would be glad to welcome others to this part of the country. Crop prospects are fine this year. We are looking forward to a series of meetings in the near future.—Mrs. H. W. Yings, Hancock, Minn., July 9.

## MISSOURI

**Carthage.**—At our annual reorganization, July 3, Bro. Geo. Barnhart was chosen elder in charge for the ensuing year; Sister Hester Harrill, clerk; Sister Emma Wyland, "Messenger" agent; the writer, superintendent of the Sunday-school; Bro. John Keeling, foreman of Christian Workers' Meeting. We decided to have a series of meetings this fall to begin about August 15. The work of our evangelist will be desired, and correspondence with those that might be able to serve us is requested. Address the undersigned.—J. L. Switzer, Carthage, Mo., July 6.

## NEBRASKA

**After** church met in council July 1, with Bro. J. H. Snell presiding. Two letters were received. The church and Sunday-school officers were elected for the year: Bro. J. H. Snell, elder and pastor; Bro. Charles Westlight, Sunday-school superintendent; Sister Connie Snell, Christian Workers' president; the writer, "Messenger" correspondent. July 4 an all-day meeting was held at the church, with Sunday-school and preaching in the forenoon. A basket dinner was served at noon. A fine program was given in the afternoon by the children, which was enjoyed by all. Bro. J. H. Snell presided. We met in council to plan for District Meetings, which will be held here this fall.—Lena B. Weybright, Cambridge, Neb., July 10.

## NEW MEXICO

**Clovis** church met in council June 29. The Sunday-school was reorganized, with A. J. Rodes, superintendent. Bro. Chester Brunk was chosen president of the Christian Workers' Society. Sunday, July 4, Bro. Kistner, of Sahetia, Kans., gave us two inspiring sermons. Recently Bro. S. S. Blough paid us a visit in the interest of the Sunday-school work. Being somewhat of a student, we are having such men with us—Minnie B. Rodes, Clovis, N. Mex., July 5.

## NORTH DAKOTA

**Brumbaugh.**—June 28 Bro. Leander Miller, of Minot, N. Dak., began a series of meetings, preaching at all union sermons. While the crowds were not as large as we had hoped for, the interest was very good. Two of our Sunday-school children were baptized. We feel that the members were much strengthened during these meetings. We have only a small membership here and we much desire to have more. We are now in the midst of a revival. Bro. R. H. Devil's Lake, in as good a country as there is in North Dakota—Mertie Deardoff, Rock Lake, N. Dak., July 5.

**Golden Willow** church met in council July 3, with Eld. W. J. McCann in charge. Bro. Flora and wife were received by letter. We decided to hold our love feast July 24, the services beginning at 6 P. M. June 27 we organized a Ladies' Aid Society. Bro. W. J. McCann, president.—Nona McCann, Syleston, N. Dak., July 10.

## OHIO

**Akron City** church met in council July 10, with Eld. A. F. Shriver presiding. Several letters were granted, and received. Bro. L. B. Oaks was elected church clerk to fill the unexpired term of Bro. Theo. Brumbaugh, who, with his family, has moved away. Our communion will be held Nov. 14. Our delegates to District Meeting are Eld. A. F. Shriver, Eld. W. H. Miller, and Bro. W. E. Fausenight and Fred Burtoit, alternates. Three have been received into the church since our last report.—Verna Diemer, Ellet, Ohio, July 10.

**Beauregard.**—Our Musical Institute, held June 28 to July 4, conducted by Sister Rosa, actually proved to be a success. We had splendid attendance. We welcomed Bro. W. M. Gwong, who came one more talk July 3, before he sailed for China. July 4 a joint Sunday-school Meeting was held at this place. The program consisted of special music and talks by Bro. D. M. Garber and Sister Sashly. We expected to begin a series of meetings with Bro. R. H. Nidenmeyer, evangelist.—Mrs. Maude Filbrun, Dayton, Ohio, July 14.

**Black Swamp** church held an all-day missionary meeting July 5. In the forenoon Bro. Virgil Fennell, of Elgin, Ill., gave a splendid talk on "American Democracy and Religious Education." After the dinner hour the children rendered a short program of missionary and patriotic songs and recitations. Sister Emma Rohrer, with S. E. Fausenight and Fred Burtoit, alternates. Three have been received into the church since our last report.—Verna Diemer, Ellet, Ohio, July 10.

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(Continued on Page 440)



## FACTS ABOUT OUR MINISTERS

(Continued from Page 435)

## Southeastern Pennsylvania, New Jersey, and Eastern New York

The oldest ministers are these:

J. P. Hetrick, 77; Isaac U. Brower, 76; J. A. Bricker, 65; Samuel C. Cover, 59; Martin G. Brumbaugh, 58; John Caruso, 58; Monroe B. Miller, 56; H. H. Horne, 54; M. C. Swigart, 52; W. G. Nyce, 51; C. F. McKee, 50.

The oldest in the ministry are these:

J. P. Hetrick, elected in 1866; Isaac U. Brower, elected in 1875; J. A. Bricker, elected in 1882; Samuel C. Cover, elected in 1891; Martin G. Brumbaugh, elected in 1891; L. M. Keim, elected in 1893; M. C. Swigart, elected in 1894.

## Southern Pennsylvania

The oldest ministers are these:

D. H. Baker, 82; John Lehner, 81; C. G. Winey, 79; D. B. Wine-man, 75; Jacob M. Myers, 74; Isaiah Beaver, 74; Alfred Miller, 74; Isaiah C. Johnson, 73; Israel Emerick, 73; C. F. Hostelt, 71; A. M. Brodbeck, 68; J. A. Long, 67; D. B. Hoff, 66; Albert Hollinger, 66; S. M. Stouffer, 66; John A. Miller, 66; D. H. Neikirk, 66; D. Y. Brillhart, 65; Israel M. Bowser, 65; Wm. Murphy, 65; G. M. Baugher, 65; Peter S. Lehman, 64; David Roth, 64; E. K. Leatherman, 64; E. S. Miller, 62; B. F. Lightner, 61; S. S. Starook, 61; Christian Geiman, 60; John H. Kaler, 59; Geo. Strawser, 59; C. R. Oellig, 58; S. S. Miller, 58; S. B. Myers, 58; Henry M. Baugher, 58; Jacob L. Myers, 56; H. S. Baker, 56; Chas. C. Brown, 55; O. W. Cook, 55; J. D. Wilson, 55; Chas. L. Baker, 54; M. C. Ressor, 54; J. S. Walloch, 54.

The oldest in the ministry are these:

John Lehner, elected in 1874; D. H. Baker, elected in 1878; D. B. Wine-man, elected in 1879; Isaiah C. Johnson, elected in 1883; Alfred Miller, elected in 1884; D. B. Hoff, elected in 1885; E. S. Miller, elected in 1885; Albert Hollinger, elected in 1885; D. Y. Brillhart, elected in 1887; J. A. Long, elected in 1888; Isaiah Beaver, elected in 1889; S. M. Stouffer, elected in 1889; Jacob M. Myers, elected in 1890; C. G. Winey, elected in 1890; C. R. Oellig, elected in 1893; C. F. Baugher, elected in 1893; Grene Shively, elected in 1894; G. M. Hostelt, elected in 1894; Geo. Strawser, elected in 1895; Peter S. Lehman, elected in 1896; S. B. Myers, elected in 1896; Israel Emerick, elected in 1896; Chas. C. Brown, elected in 1897; John A. Miller, elected in 1897; Chas. L. Baker, elected in 1898; D. A. Foust, elected in 1898; H. M. Stover, elected in 1898; C. H. Steerman, elected in 1898.

## Middle Pennsylvania

The oldest ministers are these:

G. H. Swigart, 86; Samuel Ritchey, 83; R. T. Myers, 81; John S. Baker, 80; Seth F. Myers, 78; S. J. Swigart, 77; A. B. Burget, 77; James A. Sell, 75; W. S. Ritchey, 75; A. C. Steinberger, 75; J. W. Wilt, 74; Bruce Sell, 73; J. B. Brumbaugh, 72; S. A. Norris, 71; Fred C. Dively, 71; W. J. Swigart, 70; John Bennett, 70; James D. Brumbaugh, 70; J. C. Swigart, 69; J. K. Brown, 68; D. T. Detwiler, 66; Wm. Kopenhaver, 66; W. A. Gaunt, 65; John S. Herahberger, 65; L. F. Holsinger, 64; J. B. Miller, 64; J. H. Richard, 63; Levi B. Benner, 63; J. R. Stayer, 62; J. A. Myers, 62; L. T. Stuckey, 62; Geo. H. Miller, 61; D. A. Stayer, 60; J. C. Stayer, 60; J. W. Bible, 60; H. S. Guyer, 60; A. H. Haimes, 60; Joseph F. Snyder, 60; D. W. Dibert, 60; H. H. Rascher, 59; D. M. Vanhorn, 59; Galen B. Royer, 58; H. H. Brumbaugh, 58.

The oldest in the ministry are these:

James A. Sell, elected in 1865; S. J. Swigart, elected in 1869; Bruce Sell, elected in 1872; W. S. Ritchey, elected in 1873; W. A. Gaunt, elected in 1873; Seth F. Myers, elected in 1874; J. W. Wilt, elected in 1875; W. J. Swigart, elected in 1876; John S. Baker, elected in 1876; John Bennett, elected in 1876; A. C. Steinberger, elected in 1878; Samuel Ritchey, elected in 1879; R. T. Myers, elected in 1880; Fred C. Dively, elected in 1880; G. H. Swigart, elected in 1881; D. T. Detwiler, elected in 1883; J. K. Brown, elected in 1883; J. A. Myers, elected in 1883; L. F. Holsinger, elected in 1884; A. B. Burget, elected in 1884; T. T. Stuckey, elected in 1884; James D. Brumbaugh, elected in 1885; A. H. Haimes, elected in 1885; T. T. Myers, elected in 1886; J. R. Stayer, elected in 1887; J. C. Swigart, elected in 1887; J. B. Brumbaugh, elected in 1888; J. B. Miller, elected in 1888; Galen B. Royer, elected in 1889; J. H. Richard, elected in 1891; D. A. Stayer, elected in 1891; Walter S. Long, elected in 1892.

Elizabethtown, Pa.

Edgar M. Hoffer.

## LEWISTON, MINNESOTA

We have just closed a revival meeting at this place. Bro. J. Edwin Jarboe and wife came to us from the Annual Conference and began the meetings on Sunday, June 20. His powerful sermons were received with more than ordinary interest, which fact was proved by the continued increase in attendance and enthusiasm. The messages were delivered in a manner compelling as well as persuading. The Lewiston church is rejoicing in the victory which was won in the hearts of the people of this community, which have long stood out against the Gospel message. There were twenty-two baptized. Others are under conviction and will be baptized soon.

We kept the "Fourth" in a very unique way this year. We had Sunday-school at ten o'clock, preaching at eleven, consecration service at two thirty, baptism at three thirty (at which time fifteen were baptized) and preaching at eight o'clock in the evening. A number thought that this was a very "sane Fourth." We rejoice that Brother and Sister Jarboe could be with us. D. F. Landis.

Lewiston, Minn., July 9.

## A VACATION DAY CHURCH SCHOOL AT SPRING CREEK CHURCH, MIDDLE INDIANA

A very enviable record was made in the country church, Spring Creek, Middle District of Indiana, in holding a Vacation Day Church School June 21 to July 4. The credit is due to the splendid work of the pastor and the elder of the church, to Miss Pearl Cline, of Virginia, who helped to organize the work, to the teachers of the school, and to the remarkable coöperation of the community. The neighboring churches of other denominations sent their children too. Within a radius of four miles, 162 children were enrolled for morning classes. There was an average attendance of 129. Fifteen machines came in each day, filled with the biggest and best

of earth's crops—boys and girls—bringing as high as seventeen to the load. It was a real school. The community was aroused to a sense of the importance and value of a school of religion.

The teachers were: For 49 Kindergarten pupils, Sister Hilda Beigh, Sister E. P. Tridle, Sister Blanche Tridle; for 40 primaries, Sister Olive Bagwell; for 42 Juniors, Sister Della Lehman; for 22 Intermediates, Bro. John Hershey; for 9 in Training Class, Eld. Moyné Landis, pastor.

Sisters Lehman and Bagwell and Bro. Hershey compose a team that is spending its entire summer in this kind of teaching. They finished another such school at North Manchester July 18.

The Spring Creek school has demonstrated that there can be and ought to be Vacation Day Schools held in country districts. The pastor, Bro. Landis, had expressed the hope to see fifty enrolled in the school, but there were 162 enrolled for day work alone. The community surprised itself.

July 4 was closing day. In the morning a large Sunday-school studied the regular lesson. The writer then gave an address on the subject: "The Third Essential, Nurture." A bountiful basket dinner followed. Beginning at 1:30, the pupils of the school gave an intensely interesting program. Songs and Scriptures memorized, dramatized Bible scenes, drills and contests as well as papers and stories, were well rendered. It was a fitting climax to a great day, and the beginning of a definite program for Religious Education in that church. They want a longer term of work next year.

Lawrence Shultz,  
Regional Director for General Sunday School  
Board in Ohio, Indiana and Michigan.  
North Manchester, Ind.

## MORE ABOUT THE SUMMER ASSEMBLY AT MORRILL, KANSAS

If you are planning a short vacation that is to be both pleasant and profitable, you will find it at Sun Springs, near Morrill, Kans., from Aug. 10 to 15. There you will find rest by the babbling brook, under the shady trees.

Through the day and evenings you can sit and listen to the able lecturers that can be secured, and music under competent leadership. Such an opportunity seldom comes your way. Ministers and Sunday-school teachers should avail themselves of this opportunity.

With Bro. D. W. Kurtz for Bible, Bro. H. K. Ober for Sunday-school Work, Bro. Wilbur B. Stover on Missions, Chas. Morris, on Science, Mrs. Morris, director of Music, and Mrs. W. O. Beckner, Children's Director, we feel that your entire family should receive much benefit.

We are urging Sunday-schools in this and adjoining States to send delegates, that the inspiration may be carried to all communities. We have heard many ministers say that they wished for a short course of preparation. Here is that opportunity.

Tents and cots for camping can be rented for a very reasonable sum by writing to the undersigned. Bring your bedding. Meals on the ground for all who desire. Morrill, Kans. W. H. Yoder, Secretary.

## DEATH OF ROLEY M. WEDDLE

Roley M. Weddle was born in Floyd County, Va. He was the son of Joshua Weddle, the second in a family of eight children. He became a member of the Church of the Brethren in his youth and was a faithful and consistent Christian throughout life.

In 1878 he married Mary Ann Weddle, who preceded him in 1887. To this union four children were born, all of whom survive. Later he married Sarah Jane Frost, who died in 1919. In the second family there are three children.

Bro. Weddle came from Virginia to Kansas in 1891, and located near Dunlap, in Morris County, having his membership in the Cottonwood church at the time of its organization. Here he was called to the ministry, in which capacity he served faithfully.

He died June 15, 1920, aged sixty-four years, four months and eleven days. Services by the writer from the Christian church in Council Grove, Kans. Interment in the cemetery at that place. J. S. Sherfy.

Bloom, Kans.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Breasther-Main.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Geo. W. Main, June 2, 1920, Bro. G. J. Breasther and Sister Ada L. Main, both of Mt. Airy, Md.—J. M. Burall, Mt. Airy, Md.

Sonson-Olson.—By the undersigned, June 5, 1920, at the First Church of the Brethren, Brooklyn, N. Y., Bro. John Sonson and Sister Anna E. Olson, both of Brooklyn—J. S. Noffsinger, Brooklyn, N. Y.

Statler-Hayes.—By the undersigned, June 20, 1920, at the home of

Brother and Sister Lewis Statler, Bro. Arthur H. Statler and Eva Hayes, both of Rummel, Pa.—A. G. Faust, Windber, Pa.

Toner-Hummel.—By the undersigned, June 10, 1920, at the parsonage of the Walnut Grove church, Johnstown, Pa., Mr. Morgan Russell Toner, and Sister Ethel Louise Hummel—M. Clyde Horst, Johnstown, Pa.

Woodcock-Replogle.—By the writer, June 17, 1920, Mr. Claude D. Woodcock and Miss Mildred Replogle, daughter of Brother and Sister J. C. Replogle—C. Walter Warstler, 1120 Greenfield Avenue, Pittsburgh, Pa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bament, Samuel L., son of John and Margaret (Rambo) Bament, born in Putnam County, Ind., died July 8, 1920, aged 75 years, 2 months and 27 days. In 1867 he married Sarah Elizabeth Sigler. To this union were born four children, one of whom survives. Bro. Bament united with the Church of the Brethren in early life and was ever faithful. He leaves his wife, one brother, a daughter, grandson and one great-grandson. Services in the Little Walnut church, near Clinton Falls, by the writer—J. A. Miller, Clinton Falls, Ind.

Beard, Margaret, daughter of Bro. David R. and Sister Mary R. Beard, died of bronchial pneumonia, March 25, 1920, aged 1 year and 8 days. She leaves her parents, one brother and two sisters. Services by Bro. I. M. McCune. Interment in the cemetery adjoining the church—Pearl Cawley, Irlana, Alta, Cal.

Berkey, Valentine, born in Somerset County, Pa. In 1857 he married Miss Hetty Miller. To this union were born ten children. Five of whom, with his wife, preceded him. Bro. Berkey had gone to California to visit one of his daughters, when he suffered a stroke of paralysis and died June 22, 1920, aged 87 years and 23 days. Services at the West Goshen church by the writer. Burial in the West Goshen cemetery—Hiram Forney, Goshen, Ind.

Browning, Geo. R., son of Wm. and Elizabeth Browning, born in Bowling Green, Ky., died at his home near Los Angeles, Calif., June 23, 1920, aged 66 years, 5 months and 28 days. He joined the Church of the Brethren when he was twenty-two years old and held to the faith until death. He married Sabina F. Hepner in 1876, who died two years ago. To this union were born one daughter and a son. His wife, father, mother, a brother and two sisters preceded him. He leaves a daughter, son, three grandsons, a brother and sister. Services in the Church of the Brethren at Inglewood by the writer. Burial at Covina—W. H. Wertenbaek, Los Angeles, Calif.

Bush, Flora L., nee Waterhouse, born in Ohio, died at her home, near Marcola, Oregon, June 20, 1920, aged 66 years and 28 days. She married Daniel Bush in 1870. Eight children preceded her to this union. The husband and five children preceded her. She was a member of the Christian church but an attendant of the Brethren Sunday-school. Services by the writer—H. H. Ritter, Mabel, Oregon.

Diel, Sister Blanche Goshorn, died at the home of her father, B. F. Goshorn, Clay City, Ind., June 28, 1920, aged 33 years and 8 days. She was a member of the First Church of the Brethren, Clay City, Ind. Rev. Samuel Henderson, assisted by Brethren J. C. Mitchell and T. B. Kelsey—Paul W. Mitchell, Clay City, Ind.

Fillmore, John Edward, born near St. Johns, New Brunswick, Can., died June 20, 1920, aged 65 years, 3 months and 16 days. At the age of twelve years he came with his parents to Illinois. Later he married a sister here he was united in marriage. He and his wife, Emma, have four children, three sons and one daughter. His wife, two sons, one daughter, his father, mother, two sisters and one brother preceded him. Sept. 1, 1895, he was united in marriage to Rachel Mae Austin. To this union were born four sons and six daughters. One son, died in infancy. His wife, sister and eight daughters survive him. He is also survived by four brothers and two sisters. He united with the Church of the Brethren in December, 1890, and later was called to the deacon's office, serving the church in that office faithfully until his death. Services in the Big Creek Church, Cushing, Okla., by V. K. Meek, assisted by Brethren Sam Burnett and Frank Sargent. Interment in the church cemetery—V. K. Meek, Cushing, Okla.

Frantz, Adam, son of Aaron and Mary Frantz, died June 24, 1920, aged 64 years, 10 months and 8 days. He was the second of nine children. Two brothers and two sisters survive him. In his teens he united with the Church of the Brethren. Oct. 21, 1877, he married Emma Ellen Kinn, who died Jan. 6, 1891. To this union were born six children, three of whom survive him. Dec. 1, 1892, he married Louella R. Frantz. To this union were born two children. He is survived by his widow, five children, two stepchildren, 12 grandchildren, two brothers and two sisters. From his youth, Bro. Frantz was known for his educational ability. Through his efforts he was a wide reader and able to converse intelligently on almost any subject. He did not, however, neglect the study of the Scriptures, and was well informed in them. For a number of years he was unable to do manual labor. About a year ago he suffered a severe attack of drousy, and while greatly improved, for some time since, he was confined to his home. About two weeks before his death he was stricken with paralysis, which rendered him unconscious and almost helpless. During all his sickness he was patient in his suffering, often expressing himself as only awaiting the time to depart. He was buried June 24, at W. Columbia Street, Springfield, Mo.

Fredrickson, Sister Dorothy, nee Schneider, died in her home in Toledo, Ohio, May 26, 1920. She lived to the good age of 78 years, 4 months and 2 days. Sister Fredrickson was stricken with influenza last winter, which so affected her that she never recovered. She suffered much before she died, but bore it very patiently. Sister Fredrickson had her share of sorrow in her life, having lost two husbands by death. Two daughters died in infancy, and one son was killed in a railroad accident. Having two sons and three daughters of her own, she also adopted a boy and raised him. He, too, was killed in a railroad accident. Services in her home in Toledo, by Bro. W. K. McKimmy. Burial in Willow cemetery—J. W. Pyock, Toledo, Ohio.

Frey, Bro. Jonas R., born near Tippecanoe City, Ohio, died at his home at Olathe, Kans., May 30, 1920, aged 86 years, 1 month and 20 days. He is survived by his wife and five children. He was a faithful member of the Church of the Brethren for many years. Services at the home by Bro. Henry Brubaker—Goldie Hollinger, Olathe, Kans.

Funk, John Price, son of Elder and Sister Isaac Funk, born at Pine Creek, Ill., March 15, 1863, died in the Angelus Hospital, Los Angeles, Calif., June 28, 1920. He married Miss Ora Allum in 1883. To this union were born a son, who died in infancy, and a daughter. In 1886 he moved to Eastern Colorado, where his wife died. In 1896 he came to Glendora, Calif., where he married Miss Retta Morris in 1899. Five daughters were born to them, one of whom preceded him. He leaves his wife, an aged mother, two brothers and four sisters. Services by Elders G. H. Bashore, G. F. Chamberlain and R. H. Taylor. Interment at Oak Dale cemetery—Mrs. Sylvia L. Netzel, Glendora, Calif.

Ginger, Forest Ray, son of Charles and Rhoda Ginger, born in Darke County, Ohio, died July 2, 1920, aged 17 years, 1 month and 7 days. He united with the Church of the Brethren at the age of ten and lived a Christian life, loyal to his church and true to its teachings. He leaves his father, mother, two sisters and one brother. Services by the writer at the Beech Grove house. Burial in the Hollansburg cemetery—Sylvan Bookwalter, New Paris, Ohio.

Grant, Lorena, eldest daughter of Joel C. and Emaline Stephens, born in Canton, Ohio, died in Needahsa, Kans., June 25, 1920, aged 50 years and 4 days. She is survived by her husband, James J. Grant, one son, one daughter, one mother, five brothers and one sister. Services at the home by Rev. R. C. Leonard, of the Christian Church, of which the deceased was a consistent member. Interment in the Needahsa cemetery—Lizzie Stephens, Needahsa, Kans.

Harrison, Sister Susan, wife of Bro. James W. Harrison, died



July 3, 1920, aged 73 years, 11 months and 23 days.—J. Kurtz Miller, Frederick, Md.

Hazel, Benj., born in Madison County, Pa., died June 5, 1920, aged 84 years and 12 days. He leaves his wife, four brothers and one sister. One brother preceded him about three years ago. He united with the Church of the Brethren about forty years ago and was elected to the deacon's office in 1880, in which capacity he labored faithfully, loving his church and her principles. Services by the writer.—Hiram Forney, Goshen, Ind.

Heagy, Bro. Jacob, died at his home in Fairland, Pa., June 28, 1920, aged 64 years, 6 months and 9 days. He married Lizzie Gingrich, who died about thirty years ago. He later married Lizzie Behm, who preceded him a year and ten months ago. Two children died in infancy. He was a most consistent member of the Church of the Brethren and served in the deacon's office for thirty years. He was also church clerk, treasurer of the Eastern District of Pennsylvania, and a trustee of the Neffsville Home. Services at Annville by Brethren Walter Hartman and H. B. Hollinger. Interment in the South Annville cemetery.—Fannie Kreider, Lebanon, Pa.

Hershey, Benj. B., born in Pennsylvania, died June 28, 1920, aged 81 years and 3 months. He married Anna M. Johnston in 1864. In 1876 he came to Indiana and located in Elkhart County, where he has resided ever since. To them were born eight children. Surviving are his wife, two sons and five daughters, one brother and two sisters. He united with the Church of the Brethren in 1862 and lived a faithful life in the church he loved. Services by the writer.—Hiram Forney, Goshen, Ind.

Hoke, Bro. Uriah, of Palmyra, Pa., died May 27, 1920, aged 68 years and 21 days. He was married to Mary Baschore. He united with the church a number of years ago. He is survived by his widow, one son and two daughters. Services by Eld. John C. Zug and S. S. Carper officiating. Text, Rev. 7.—Elizabeth A. Blauch, Palmyra, Pa.

Houk, Sister Sarah Jane, daughter of Josiah and Eberlin Eikenberry, born in Preble County, Ohio, died June 23, 1920, aged 64 years, 3 months and 24 days. She married Peter Houk in 1874. To this union were born two children, one of whom died in infancy. She united with the Church of the Brethren in 1877 and lived faithfully until death. She is survived by her husband, a daughter, a granddaughter, two sisters and four brothers. Services by Eld. Jacob Crisp, assisted by Elders D. P. Nead and D. P. Klepinger. Burial in Kokomo cemetery.—Ruth Dailey, Peru, Ind.

Masoley, Sister Elizabeth, born in Norristown, Pa., died June 10, 1920, in the same place. She united with the Church of the Brethren April 28, 1917. She lived a Christian life. She was confined to her bed more than a year, during which time she endured much suffering. Services by the writer June 14. Text, Ps. 34: 6, 9—her own choice.—C. G. Hesse, Norristown, Pa.

Main, Bro. Geo. Wm., born in Middletown Valley, Md., died June 15, 1920, in Mt. Airy, Md., aged 62 years, 7 months and 21 days. In 1886 he united with the Church of the Brethren. In 1894 he was elected to the deacon's office and lived a consistent and exemplary Christian life. In 1887 he married Miss Margaret E. Lane. She has six sons and six daughters were born to them. He leaves his wife, twelve children and nine grandchildren. Services by Bro. J. O. Willard and David Klein. Burial in the Pleasant Hill cemetery adjoining the church.—C. E. Duval, New Market, Md.

Minser, John Leroy, died June 26, 1920, aged 2 years, 3 months and 17 days. His father preceded him just a little more than a year ago. His mother, Sister Mabel Minser, three sisters and a brother remain. Services at the home by the writer, assisted by Eld. D. F. Stuckey.—A. H. Miller, Akron, Ohio.

Nelson, Nels Peter, born in Copenhagen, Denmark, died at his home in Rosalia, Kans., June 21, 1920, aged 58 years, 1 month and 2 days. In 1866 he came with his parents to the United States, locating at Batavia, Ill., where he remained a few years and then removed to Rosalia, Kans. He married Sister Susie Blickenstaff in 1880. To them were born one daughter and two sons, who survive with his wife, six grandchildren and two brothers. At the age of twenty-five he united with the Church of the Brethren and later was elected to the ministry. Services by Rev. L. T. Falders, pastor of the Christian church of Eldorado. Burial in the cemetery near Rosalia.—Walter Mason, Fredonia, Kans.

Ovaler, Mrs. Lydia, died in the bounds of the Freeburg church, near Alliance, Ohio, June 27, 1920, aged 55 years, 7 months and 10 days. She was the mother of ten children, two of whom preceded her. She was a member of the church for thirty-three years. Services at the home by Bro. D. F. Stuckey and the writer.—J. F. Kahler, Canton, Ohio.

Parthemer, Frederick, died in the bounds of the Harrisburg church, Pa., June 11, 1920, aged 65 years, 9 months and 22 days. He had fallen down the stairs at the capital, where he was working, and never regained consciousness. His body was taken to New Cumberland, to the home of one of his sons. He is survived by his wife, three sons and three daughters. Services at the Church of God by Rev. C. H. Heiges, pastor of that church, assisted by Bro. J. H. Beachley and Rev. A. R. Ayres, of the United Brethren church. Burial in the Mt. Olivet cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Ribblett, Sabina, daughter of Frederick and Elizabeth Yeager, born at Greencastle, Pa., died at the Ribblett homestead, of a complication of diseases, June 27, 1920, aged 80 years. In July, 1919, she suffered a stroke of paralysis and was bedfast for almost a year. She married Jacob D. Ribblett about sixty years ago. To this union twelve children were born, eight of whom survive, with twenty-five grandchildren and twenty-seven great-grandchildren. Her husband died in June, 1916. Sister Ribblett united with the Church of the Brethren in early life and for more than fifty years was faithful to the church and the teaching of Christ. Services at the Locust Grove church by Brethren P. C. Strayer and S. S. Ziegler. Interment in the adjoining cemetery.—Elizabeth Ribblett, Johnstown, Pa.

Robinson, Mrs. Walter, died at the King's Daughters' Hospital, July 2, 1920, aged 32 years. She was a member of the Church of the Brethren. Services at the Hebron church by Eld. W. H. Zigler.—Gertrude Robinson, Deerfield, Va.

Spitler, Sister Mary Agnes, daughter of Frederick and Margaret Enneking, born in Stark County, Ohio, died June 7, 1920, at the home of her sister, Mrs. H. D. Kintner, of Bryan, Ohio, aged 60 years, 9 months and 8 days. In 1872 she married Abraham Spitler, who preceded her five years ago. In 1876 she united with the Church of the Brethren and since that time has been a consistent member. One sister and one brother survive. Services by Elders John Flory and D. P. Koch. Interment in the Clinker cemetery.—Clyde St. John, Bryan, Ohio.

Stuckey, Bro. Jacob, died July 1, 1920, aged 81 years, 7 months and 11 days. Almost his entire life-time was spent within the bounds of the Freeburg congregation, of which he was a faithful member for more than forty years. In 1860 he married Sister Sarah Stuckey. To them were born six sons and four daughters, of whom two sons and three daughters survive. His wife preceded him about a year ago. Services at the church at Freeburg by the writer, assisted by Eld. D. F. Stuckey.—A. H. Miller, Akron, Ohio.

Surber, Sister Susannah, nee Bower, born near Phillipsburg, Ohio, died at the home of her daughter, Mrs. C. M. Klepinger, in West station, Ohio, May 5, 1920, aged 76 years, 8 months and 5 days. Her husband, A. J. Surber, died about eight years ago. To this union were born two daughters and one son. She united with the Church of the Brethren early in life. One daughter and one son survive. Services at the West Milton church by Brethren Jesse Stutsman and S. A. Blesinger. Interment at Greenville, Ohio.—Susannah Klepinger, West Milton, Ohio.

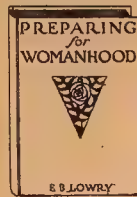
Weigle, Flora R., wife of Elias Weigle, died at Shannon, Ill., June 23, 1920, aged 55 years, 10 months and 7 days. Four sons were born to this family; all are living. She united with the Church of the Brethren in February, 1886. Her entire life was spent in Shannon and vicinity. Her character was marked by great faith in Christ, and her presence at worship was an inspiration. Services in the church by the writer.—D. Rowland, Lanark, Ill.

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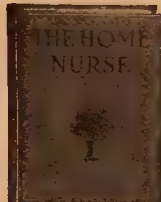


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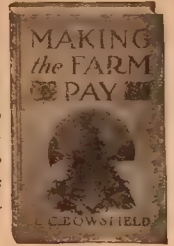
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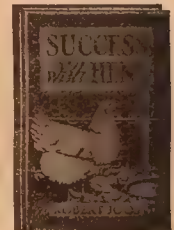
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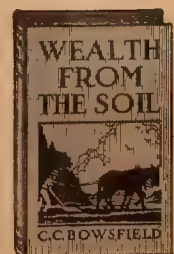


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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 437)

Our offering for the Forward Movement, in cash and pledges, amounts to \$1,030.41. Plans are being made to have a two weeks' Vacation Bible School in the near future, conducted by Brother and Sister Irvin and other home teachers. Our Aid Society has donated \$30 to the Philadelphia Mission; also \$10 to Bro. Moy Gwong—Rena Heestland, Moultrie, Ohio, July 15.

Ross church met in council July 10, with Eld. J. A. Guthrie presiding. Two letters of membership were granted. One has been baptized since our last report. Our love feast will be held Oct. 9, beginning at 2 P. M. Our series of meetings, beginning at that time, will be in charge of Bro. J. F. E. Smith, of West Milton. Sister Naomi Swihart, of Circleville, Ohio, will be the song leader. July 4 we held an all-day Sunday-school meeting, closing with our Children's Day program in the evening. Our District Sunday-school Secretary, Bro. J. S. DeJean, gave us two very interesting talks. These meetings were well attended and very much enjoyed.—Mrs. J. A. Guthrie, Spencerville, Ohio, July 12.

Rush Creek church met in council at the Bremen house July 10, with Bro. Levi Stoner presiding. Through the Mission Board of Southern Ohio we have secured Bro. Ralph Hutton, of Brookville, as our pastor. He has located here and will preach for us each Sunday. We are planning for a series of meetings some time in the near future.—Mrs. Levi Stoner, Bremen, Ohio, July 12.

Silver Creek.—Our love feast, held June 19, was well attended. The meetings were spiritual and helpful. We expect Bro. T. D. Butterbaugh, of Silver Lake, Ind., to conduct a series of meetings at the Wagoner house sometime in September, and Bro. L. D. Moss, of Hoytville, Ohio, to hold a meeting at the Wagoner house in November or December. Our Sunday-school is progressing nicely.—Mrs. Otis Fisher, Pioneer, Ohio, July 8.

Strait Creek church met in council June 2, with Bro. Van B. Wright presiding. A committee, consisting of J. H. Rhoads and Wm. Adams, was appointed to secure funds and purchase paint for the churchhouse. Our pastor is to hold a series of meetings inside. Our Harvest Meeting will be held Aug. 15. Our series of meetings will be held in October. No evangelist has been secured as yet.—Senith R. Setty, Sinking Spring, Ohio, July 1.

Toledo church met in council on Monday evening, June 28, with our elder, Bro. E. E. Eselman, of Potosi, presiding. The attendance was not large, but all business was transacted in a businesslike way. The present Sunday-school officers were all elected to serve for the next six months. Six letters were received and five were granted. This does not make any great gain in numbers, but we are glad to report that the much-desired and long-awaited-for church home is now appearing above the horizon. The foundation on our lots on Woodville Street is nearing completion. We are praying that a permanent church home will add interest and enthusiasm to our work, so that the members of the Toledo church will work harder to gather in souls into God's Kingdom. Brother and Sister McKimmy have been laboring hard to build up the church here. Only those who have given their all to God and laid everything on the altar of service, can appreciate their position at the present time. We know we are living in a very busy age, but it is very useful for those who press to be Christ's followers not to give too much of their time to seeking after riches and pleasure. It has been said that we are living in a time when people have gone pleasure-mad. Some are not giving as much time and attention to the "things that are spiritual" as they should. We are expecting to have Bro. Virgil Smith, of Portland, Ore., here for three days, from Sunday afternoon until Tuesday evening. We are looking forward to a rich spiritual feast.—J. W. Fyock, Toledo, Ohio, July 10.

## OKLAHOMA

Sunday-school Field Work.—In response to an appeal from the District of Oklahoma, Pan Handle, Texas and New Mexico to the General Sunday School Board for a Field Worker, Bro. S. Blough, of Astoria, Ill., came to our District May 18 and remained until Annual Conference. During this time he visited thirteen Sunday-schools and another through a Joint Meeting, thus getting in personal touch with all except two schools of the District. At most places he spent two evenings in lecture and convention work. Bro. Blough is a practical Sunday-school man. The talks and suggestions given and the literature distributed will do much towards assisting the Sunday-schools of the District to do better work, and give us a larger vision of the field and work of the Sunday-school. His work was greatly appreciated by all.—Nettie R. Waggoner, District Sunday-school Secretary, Guthrie, Okla., July 9.

## OREGON

Albany Sunday-school held a Fourth of July picnic July 5th, in a beautiful grove on Bro. W. G. Hoover's ranch. About thirty were present and had a good time. July 4 we lifted a collection of \$15.55 for the Armenian sufferers.—E. W. Pratt, Albany, Oregon, July 15.

Portland church met in council July 8, preparatory to our coming District Meeting. Brother and Sister Carl were chosen church delegates; Bro. W. T. Pratt and Sister Carl were chosen Sunday-school, and Sisters Vertie Myers and Nora Pratt, the Christian Workers. A number of the Conference decisions were read, and the members were admonished to abide by same. Other matters of local interest were discussed.—Grace W. Hewitt, Portland, Oregon, July 9.

Portland.—July 1 the members here, together with neighbors and friends met in the basement of the church for a farewell reception for Sister Vertie Myers, our missionary. Since Eld. G. C. Carl and wife have taken pastoral charge here, the Mission Board has given to Sister Myers a new field of labor. She will visit the different churches of the State in the interest of Sunday-school work, together with other duties, which the Mission Board will assign. During her two years' work in Portland she has proved herself a faithful worker.—Grace Hewitt, Portland, Oregon, July 2.

Williams church met in council June 26, with Bro. M. C. Linsinger presiding. Delegates were elected as follows to our District Meeting, which will be held July 25 in Ashland, Oregon: Mrs. J. J. Morton, J. L. Christlieb and Ray Pencer; Alice Morton, delegate from the Sunday-school. Our love feast in the Williams church will be held Aug. 29.—Alice S. Christlieb, Grants Pass, Oregon, July 9.

## PENNSYLVANIA

Germantown.—On Sunday morning, June 20, our pastor gave an interesting report of the Sedalia Conference. On Sunday evening, June 27, we had Children's Day services. A very helpful program was given by members of the Junior and Intermediate Endeavor Society. The Juniors gave a pageant taken from the eighteenth chapter of Genesis, "The Angels' Visit to Abraham and Sarah." The Intermediates gave the pageant, "The Ten Virgins," taken from the twenty-fifth chapter of Matthew. Over eighty children were present and took part in the service. Bro. Vernon Sawyer, pastor of the Pottstown church, preached for us on Sunday evening, July 4. It was a real outing day when four trucks, filled with children and their parents, our Sunday-school, went to Hunting Park and spent the day. Our council meeting was held on Tuesday evening, July 6.

—Mrs. M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa., July 9.

Hershey.—We held our Children's Service at the Spring Creek house June 27. After a suitable program by the children, Bro. Wm. Conner, of Harrisburg, Pa., delivered a splendid address on "The Most Wonderful Person the Ever Lived." In the evening he again preached for us on the subject, "Be Not Conformed to This World in Education." July 4 we held a joint local Sunday-school Meeting with the Conewago congregation. We had with us Brethren H. H. Nye, H. B. Yoder and A. M. Kuhns. Bro. Nye spoke to us on the "Sunday-school of Tomorrow." Bro. Conner, who was also with us, followed with a few very fitting remarks. Our teacher-training class, twelve in number, with Bro. H. S. Gipe as teacher, expects to finish Book II in the near future, and will then take up Book III. We also plan to start a Mission Study Class again. Our Sunday-school was represented by Bro. Milton Bashore and the writer at the District Sunday-school and Missionary Meeting held at Elizabethtown, Pa., July 5. Many good things were presented to us, which we expect to put to use.—Verna Blouch, Hershey, Pa., July 8.

Indian Creek (County Line House).—A two weeks' series of meetings was recently held in this congregation by the pastor, which resulted in three additions to the church. The attendance, considering the wet weather and the health conditions of the community, was fair. Our love feast was not as largely attended as it might have been. We expect our Field Sunday-school Workers to be with us soon. Brother and Sister Henry Rittenour were our delegates to the Sedalia Conference.—J. L. Bowman, Stahlstown, Pa., July 9.

Ligonier.—June 21-27 Bro. John Caruso, of Brooklyn, N. Y., preached for the Italians at Wilpen, Pa., a small mining town. The interest was good during the first part of the meeting. We have an earnest young Italian brother there, who was baptized a year ago and is very anxious to learn. He is planning to go to school. June 27 Bro. Caruso came over to the church. He reviewed the Sunday-school and also preached an English sermon on "The New Birth."—Mrs. W. E. Wolford, Ligonier, Pa., July 10.

Norristown.—Bro. A. B. Replogle, of Shelocta, Pa., was a visitor in Norristown over July 4, and preached for us both morning and evening. The attendance at Sunday-school was 303. The various classes were asked to report the amounts they would try to raise toward a new building; \$70 was promised by June, 1921, or sooner. A number of lots have been purchased in a good location at the corner of Wood and Pine Streets and a substantial payment made thereon. The Christian Workers' period, in the evening, was used by Bro. Hesse for an illustrated lecture on scenes in the Holy Land. This was followed by Bro. Replogle with a sermon on the subject, "Looking unto Jesus." Our services are being well attended and a good interest is manifested in the work by all departments.—J. Howard Ellis, Norristown, Pa., July 6.

Philadelphia (First Church).—On Sunday morning, June 20, Bro. T. L. Fretz gave us a very interesting and inspiring report of the Annual Conference; our pastor also added a few thoughts. Our Bible Institute was a great spiritual blessing. Friday and Saturday evenings Bro. T. T. Myers' subject was the "Incarnation" and the "Atonement." Friday evening Bro. Galen B. Royer spoke on "Our Master's Call." Sunday Bro. Royer's Sunday evening subject was "How a Congregation Can Help in Preparation of a Sermon." Bro. C. C. Ellis' subject was from the Book of Acts.—Mrs. Wm. H. E. Schell, Philadelphia, Pa., July 10.

Richland church met in council June 4, with Eld. John Herr presiding. On the following Saturday we had our communion, at which about 200 were present. We had twelve ministering brethren with us from adjoining congregations. Bro. W. K. Conner, of Harrisburg, Pa., officiated. On the following Sunday Bro. Conner taught the Sunday-school lesson to a well-filled house, after which we had preaching services, conducted by the ministering brethren who were with us. Since our last report sixteen certificates have been received. We feel thankful for the safe return of Sister B. Mary Royer. We have been encouraged in mission work while listening to her talks, for the seeds India's need. On July 25 we expect to have a missionary program at the Millbach house.—F. F. Phillips, Richland, Pa., July 10.

Shade Creek.—Our series of meetings closed July 6. Bro. Rogers preached sound Gospel sermons. The attendance and interest were exceptionally good. Seventeen were baptized, all of them young people. On the afternoon of July 4, at a special council, Brethren Grant E. Weaver and David Shaffer were elected to the ministry. The former was installed. Our new church is being erected and we hope to have it ready for use before another winter. Bro. Foster Stalter, our District Sunday-school Secretary, will give an address at the Berkey house July 16, and at the Morningland house the following evening.—Mrs. J. L. Weaver, Hooverville, Pa., July 14.

Shamokin.—We enjoyed a very pleasant love feast June 6. Eld. E. M. Wenger, of Fredericksburg, Pa., and Eld. J. W. Meyer, of Elizabethtown, Pa., gave us inspiring talks. Bro. Meyer officiated. There was a good attendance and interest. The offering was \$35.50 for the day, including the Annual Meeting offering.—Mrs. Clara Hollinger, Shamokin, Pa., July 10.

## TENNESSEE

Beaver Creek church met in council July 3, with Bro. J. Henry Peterson as moderator. Bro. Roy E. Clark was with us recently and preached three times. He was working in the interest of the Forward Movement.—Mrs. J. Vernon Spangler, Fountain City, Tenn., July 8.

## WASHINGTON

North Spokane church met in council June 26, Eld. J. J. Filbrun presiding. Bro. Sherman Clapper was chosen foreman, and the

writer Sunday-school superintendent for the remainder of the year. It was decided to hold our love feast July 24, at 6:30 P. M. The church is at 4204 Nampa Street.—A. A. Dull, Spokane, Wash., June 30.

## WEST VIRGINIA

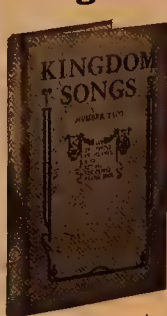
Crab Orchard.—Our Sunday-school is progressing very nicely, under the care of Sister Ann Sanger, of Pleasant View. She is wide-awake to the causes of the cause and takes much interest in the work. We met July 4 for our first program which proved to be fine. Bro. J. S. Zigler and others came from Pleasant View and helped us in the work. There was a meeting on Sunday night also. We were glad to have them with us. We expect Bro. C. M. Driver to hold a series of meetings for us some time this summer. Bro. C. D. Hylton, of Virginia, is to be here July 11, to spend a few days with us.—Josie Montgomery, Crab Orchard, W. Va., July 12.

Spruce Run church met in council July 10, with Bro. O. J. Jones presiding. Bro. Charles McDaniel and Ernest Flesham were held elected delegates to District Meeting. Bro. Jones will conduct our series of meetings, beginning Aug. 1. Our Sunday-school is doing very good work. We have Bible Study every Sunday night, with good attendance. We are planning a Children's Day program for July 25.—Roxie Reed, Lindsay, W. Va., July 12.

## ANNOUNCEMENTS

<b>DISTRICT MEETINGS</b>	August 21, Cart Creek.
July 25-29, Oregon, at Ashland.	August 22, 7 pm, Ladoga.
July 28-30, First District of Virginia, Troutville.	
July 28-30, District of Texas and Louisiana, Manvel, Texas.	North Dakota
Aug. 3-5, District of Washington, Outlook.	July 24, Golden Willow.
Aug. 24-26, Southern Indiana, Mississinewa church.	July 24, Pleasant Valley.
	July 31, 7 pm, Berthold.
<b>LOVE FEASTS</b>	Texas
Indiana	July 29, Manvel.
August 14, Maple Grove.	Pennsylvania
	July 31, Sugar Valley.

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., July 31, 1920

No. 31

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## ...EDITORIAL...

### Two More Misunderstandings

WILL the reader please recall the introductory statement of last week? The legalism under discussion here is that attitude of professed devotion to the law of God which is held up for condemnation in the New Testament. Modern writers and speakers use the term freely and loosely, to indicate some wrong use of law, but do not always mean the same thing. The question of our present objective is: What is that wrong use of law which Jesus denounced so severely and which gave occasion for so much of Paul's writing?

4. Legalism is not hypocrisy. This may seem too obvious to need comment, but the Master so frequently classed the Jewish legalists of his day as hypocrites that one might almost think the two terms were synonymous. Hypocrisy is, indeed, a close ally of legalism, for one of the characteristics of the latter is formalism, which is merely the art of keeping up appearances and this easily merges into downright hypocrisy.

Yet the two things are not the same and are not necessarily associated. The sincerity of most legalists is not to be questioned. Many of them, in fact, have been sincere to the point of fanaticism. They want to keep the law exactly. They want their obedience to be without the shadow of a flaw or doubt.

In the last paragraph I am using the words *sincere* and *sincerity* in their commonly accepted sense. A sincere person is one who really believes what he professes or appears to believe, one who believes that the course he is pursuing is right. This is common usage and in this sense the legalist may be as sincere as anybody. So Saul of Tarsus was sincere as a persecutor of Christians. But it should always be remembered that this conventional sincerity may lack one important element, which is absolutely necessary to make it thorough-going. Any person who is truly desirous of doing the will of God is not satisfied with acting out his present convictions. While he does that, he is always seeking more light. He realizes that he may not see the whole case and so, while he practices what he believes to be right, he uses every means of obtaining fuller knowledge.

It is at this point that most "sincere" people fall

short. They are satisfied. They do not care to look further. They are not open to any new truth. That was Saul's trouble. It is a fault to which we are all prone, and it seems to find especially fertile soil in the legalistic mind. This is an important qualification and must not be lost sight of whenever we are dealing with the idea of sincerity.

5. Legalism is not trusting in works for salvation, though it comes nearer to being that than any of the other things we have considered. That is to say, trust in works is not a necessary element in legalism, but it is usually an attendant feature. It is certainly much in evidence in the legalism of Paul's discussion, as well as in much of what we find in modern practice. Hence the definition usually given in the dictionaries. Yet this does not quite get to the heart of the matter, if one can be pardoned for attributing a heart to anything so heartless as legalism is. It is incidental rather than essential.

According to the legalistic view, religion is a contract or, more exactly, the keeping of man's side of a contract and salvation is the reward for keeping it. As a rule, the keeping of this contract is conceived to consist mainly of *doing certain things*—the commandments of the law. This easily begets the attitude of trusting in the merit of what is done. But those who oppose this conception, emphasizing, instead, the doctrine of justification by faith, sometimes approach the legalistic position from the other side. This is when they make faith consist of *believing* certain things to be true. Acceptance of doctrinal statement becomes the supreme test. To agree to what is true, especially what is true about the relation of Christ's work to salvation—this is the condition of salvation.

Here we have legalism walking right in at the front door. Whenever faith is reduced to intellectual assent, it becomes a lifeless, soulless thing. The proof of its vitality is in its fruitage. Correctness of creed and correctness of deed may be equally spiritless. And spiritlessness is of the very essence of legalism.

These five "misunderstandings" involve the main sources of confusion on this subject. Of these the first, second and fifth, as given in the foregoing brief mention, are the most common. The first and the last—strictness of conformity to law and trusting in works for salvation—are uppermost in popular thought and this fact is reflected in the dictionaries. The second, adherence to the law of Moses, is frequently met also, as a good many Christians seem to suppose that the legalism of the New Testament must consist in this, because so much is said about it, forgetting that this is due to the simple fact that this law was the recognized law of Jehovah at the time. The third and fourth, conservatism and hypocrisy, especially the former, are sometimes regarded as necessary elements of legalism, no doubt because the legalistic atmosphere is favorable to their development. But all of them are more or less incidental. They are not the determining factors. Not one of them strikes legalism at its root.

But shall we be content with these negative observations? It may be of some value to see what legalism is not. But while we are about it, should we not give at least a passing glance at what it is?

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the part of other people. They are likely to come around and try to find out what is really going on.

At the Sedalia Conference the Publishing House experienced an unusual and unexpected demand for a certain book. Upon inquiry the explanation was found in the fact that the book had been under discussion in a committee room where some very uncompromising things had been said about it. This proved to be a more effective advertisement of it than any the House itself had used. And cheaper.

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### The Oakland Church, Oakland, California

To the Church of the Brethren no great city in the United States holds out a greater field, apparently, for successful work, than do the twin cities of San Francisco and Oakland, the rapidly-growing cities of the Pacific Coast. A few years ago it was the writer's happy privilege to hold a series of meetings in the last-named city, and to study the situation at first hand. We had our home with the genial pastor, Eld. Stiversen, and he did all in his power to help us get on the inside of the situation. We autoed over the entire city, visited the State University and other places of interest, and were deeply impressed that here was, indeed, a fruitful field of labor for our people.

The Brethren in charge of the mission have been most faithfully and earnestly pushing it forward, and their efforts have been measurably blessed with success by the Director of all good. They have built up a good strong Sunday-school and well-attended church services. Altogether the outlook is encouraging and it is most sincerely hoped that the future will bring forth great results.

Oakland is separated from San Francisco by a large bay. It has a city government of its own and has a growing population of, perhaps, over two hundred thousand souls. It is one of the great and growing cities of the Pacific Coast. It is sure to make its mark in our country in the near future, as it has already done to a large extent.

Only within the last half dozen years, the Church of the Brethren opened a mission in the city. At the Annual Conference, held at Seattle, Wash., in 1914, steps were taken by the General Mission Board to establish a mission in Oakland, and the work was opened in 1918, when Bishop Stiversen located in the place and began work. It has grown rapidly. A small churchhouse was built, a good, strong Sunday-school established, and good congregations attended the services. It was soon discovered that the house of worship was much too small to accommodate those who wished to attend. What shall we do? was the important question to be answered. Only one answer could be found—build larger and make room for the people.

And now a determined effort is being made to secure funds to put up the much needed building, thereby accommodating the membership, and others, who have a strong desire to attend our services. The movement to solicit funds for the building was authorized by the District Mission Board of Northern California, and sanctioned by the General Mission Board of the Church of the Brethren. Our active brother, Eld. Andrew Blickenstaff, was duly appointed to take charge of the solicitation and is pushing forward, with zeal and earnestness, the work entrusted to his care. Here is a fine opportunity to assist in a work that is sure to count for great good, and those who help will be sure to receive God's blessings. It is most sincerely

(Continued on Page 44)



## CONTRIBUTORS' FORUM

### "Trials"

BY CLEMM L. PEEBLER

A beautiful rose at the blush of dawn  
Swayed in the morning breeze,  
And whispered its message of love to all,  
To the birds and flowers and bees.

And its beautiful deep red, blushing heart  
Became a censor rare  
From which there floated a sweet perfume  
That filled all the morning air.

The gardener came and with tender look  
Before the flowers he stood.  
Such loveliness and grace combined!  
I would spare thee, if I could.

But he gathered the rose from the slender stem  
And with many as fair, it lay.  
Then catching them up in the basket he bore,  
He hurriedly took them away.

The rose was crushed and bruised and torn,  
No longer was it the same.  
But out from the deep red, bleeding heart,  
The sweetest of essence came.

Just so, God's own children whom he loves  
Sometimes must be crushed and torn,  
Till out from the heart, submissive, meek,  
The spiritual essence is borne.

McPherson, Kans.

### Honorable Discussion on the Floor of Conference

BY H. C. EARLY

It goes without saying, of course, that all conference for the purpose of discussion. The terms "conference" and "discussion" do not differ in meaning, in their common use, very materially. A conference, then, is not possible without discussion. And when we think of a conference, therefore, we must think of it as an institution for the discussion of subjects, with the view of arriving at conclusions. And however much some may weary of discussion, it is essential and honorable. No one, young or old, having something to say, should be intimidated.

All honorable discussion has but one aim. It is to arrive at truth. It requires, first and most of all, intelligence and honesty, for one must have knowledge of the subject and be honest with it. That means to give and to receive light—not to be prejudiced to additional information. It is folly for one to think he has a monopoly of knowledge. To go to the limit of one's ability, to make his view-point of the subject clear; to be fair with an opponent and respect him, to be respectful to the occasion and the interests involved, to maintain balance and high self-respect—to show one's self sensible and a gentleman, at least, if to be a Christian is not an absolute requirement—to be ready to yield any ground for the sake of truth, when it is made clear, and to do it reverently and humbly, as in the sight of God—these enter as parts of all honorable discussion on the floor of every Christian conference.

At the same time, it is not difficult, it seems to me, to understand how men lose themselves in joint discussion, and violate almost all the rules of common decency. A man who thinks he knows, when he doesn't know, and insists on a part in discussion, wanders in remarks foreign to the subject, which is usually followed by a collapse on the floor. He is always a problem. The man who becomes excited and impassioned under the increasing heat of discussion, speaks fervently, but usually the most of his speech is fervor. The man ambitious for victory, when he becomes heated up, will go to the ends of the earth to control the vote of the delegates. Conviction, sense of honor, the dignity of the occasion—nothing stands in the way. All is lost sight of in the heat of the fray. The quack of ideas, who has never been able to bring others to his views, will talk vehemently and endlessly before any conference. So you see. After all it is the cool, clear-headed, with deep convictions of truth, keen sense of honor and the fitness of things, who are to be depended upon.

The duties of a moderator are very great, in main-

taining the honor of discussion. They are also difficult of performance. Especially is this true under our "Rules," and it is true, I am convinced, under any rules. I have had opportunities to make observations in both branches of our National Congress, and I know it is true there, especially in the House. The Senate is much more orderly and dignified.

In the first place, a moderator requires the keenest sense of things, to know really when a speaker is discussing the subject under consideration, to the profit of the meeting and in a manner that maintains the dignity of the occasion and his self-respect. It is the duty of the moderator to take care of these interests. He must know men, to be able to handle them smoothly on the floor. He must have executive and administrative ability, that he can execute and administer the affairs of a conference with becoming speed and in a manner that brings credit to the conference. At least this must be his strenuous aim. Moreover, he needs the greatest strength of character, that he can stay out of the discussion himself, and administer the business in his hands impartially, no matter what his personal convictions may be. Certainly, nothing can be more humiliating to a conference than the moderator's yielding to his personal feelings and prejudices, in the administration of its business. It is a wise moderator who keeps his personal views concealed. And what I say on duties and qualifications of a moderator, I say with reticence, because of the weakness I have developed in the position, to the knowledge of all.

It is interesting to study the tone of discussion in our own Conferences, since the publication of the first Full Report. It shows steady improvement. As a rule the discussion is abler. It shows better grasp. It should, of course, and with the growing facilities for enlightenment, improvement in this respect will continue. The speakers keep cooler. It is seldom now that a speaker loses himself in fitful enthusiasm. The speakers are more respectful toward each other, and decidedly more so toward people not of our own affiliation. Whatever liberty we may take, in dealing with our own people, it is in bad taste and shows want of judgment to speak unfavorably of others.

The discussion this year, at Sedalia, was up to a respectable standard, for the most part; in fact, the most of it was excellent. A few speeches were made that reflect no credit upon their author or upon those who must listen to them. Discussion beneath respectable standards humiliates both the speaker and the Conference. This statement is made on general principles.

Penn Laird, Va.

### According to the Scriptures

BY PAUL MOHLER

I KNOW a good many people that will accept any doctrine that is according to their own notions, that appeals to them, and that they like to believe. Not so many will accept what is contrary to their own opinion, no matter what the authority. Paul was one that accepted a doctrine if it was "according to the scriptures," whether it suited him or not.

One of the doctrines that many reject is that Christ Jesus died for our sins. They reject it because they can not reconcile the necessity of punishment for sin, with the universal love of God. They can not see how God could demand a penalty for sin when he loved so wondrously. They settle the matter for themselves by rejecting the doctrine of the atonement, regardless of the teaching of the Scriptures. Paul did not do this. In 1 Cor. 15: 3 he says: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures."

I think there is no other fact more certainly, definitely, and emphatically taught in the New Testament than the redemption of man from the penalty of sin by the atoning sacrifice of the Christ who died in our stead; but it was probably the Old Testament Scriptures whose testimony Paul brings up. All through the Old Testament ceremonies, this doctrine appears, but it is probably stated most definitely by Isaiah (chapter 53): "Surely he hath borne our griefs and carried our sorrows. . . . But he was

wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . Jehovah hath laid on him the iniquity of us all. . . . He was cut off out of the land of the living for the transgression of my people to whom the stroke was due. . . . Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed."

It was just as hard in Paul's days to get people to believe in the atoning sacrifice as it is now. In 1 Cor. 1: 18 he says: "For the word of the cross is to them that perish foolishness; but unto us who are saved, it is the power of God." Verse 23 says: "We preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles, foolishness."

I have heard ingenious efforts to explain the crucifixion of Christ as being merely the inevitable result of his tremendous attack upon sin, and the power of the cross as being the great appeal that self-denying love always makes. But those theories leave too many things unexplained. For example, they fail to account for the Lord's agony in the Garden, except on the ground of a great natural fear of physical death—a thing unthinkable. Such theories would not be "foolishness" to the Gentiles. In fact, the unbelieving multitude is willing enough to accept that today. They can understand a man's being so engrossed in a reformatory movement as to give up his life for it. They can even understand a love for humanity great enough to demand the sacrifice of life for it. They have seen such things and are not greatly startled or impressed by them. But they do stumble at the word of the Cross, the atoning sacrifice for the sins of the whole world, to satisfy some demand whose reason or justice they can not understand.

How do I account for the seeming discrepancy between an infinite love and the demand for a sacrifice for sin? Just like I account for many other things in which I believe, such as sickness, suffering, sorrow, death, and a host of other things that enter into human experience without apparent advantage to any one. I do not account for them at all. I simply trust the Father to make all of them work together for good. Oh yes, I do know theories that seem to harmonize universal love with universal condemnation of the unbelieving sinner. They seem much more reasonable to me than the arguments of those who reject the teachings of the Scriptures, but they do not explain everything.

I once studied the atonement in a strong class, under a teacher that was himself seeking light on this subject. He had been taught the "moral atonement" theory, which represents the tremendous appeal of Christ's life of righteousness as the real power of God to bring men into right relationship to himself. He knew as well as any man how to "harmonize" texts that contradicted any theory one wishes to hold; but he was an honest man, always insistent on finding out the real teaching of the Scriptures. Under his leadership, we studied every atonement text in the Bible, in its context, and found that "according to the scripture" Jesus Christ died in our stead, to pay the penalty which we should have paid but for him. It is impossible to believe otherwise without rejecting very strong texts in both the Old and New Testaments. If any one doubts this, let him honestly try it. He will be convinced.

Oroville, Wash.

### Qualifications of Workers

BY M. CLYDE HORST

(Synopsis of an Address delivered at Sedalia Conference of District Mission Boards and Workers)

WHILE we were preparing this message, the following words of Paul were ringing in our ears: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2: 2). Providence has sent us many efficient workers, but many a mission would be more successful, if the proper board had cooperated with Providence more faithfully, in harmony with the apostle's admonition. While a District Board can not always control the



character of the volunteer helpers in a mission, desirable as such power would be in many cases, they can, and should determine the type of the leadership.

Each field must have its peculiar type of worker. For the city mission, one is needed who understands city evangelization. For the rural field, one is demanded who loves rural life, and believes in the rural church. For the evangelization of the foreigners who dwell among us, we must have, above all, those whose hearts are in that work.

There is one qualification that applies to all types of workers. The mission worker should be the best. When the Antioch congregation began its work of church extension, its members sent Barnabas and Saul—undoubtedly the best workers they had. A strong pulpit, executive ability, the art of shepherding, and adaptability, are at least as essential in a mission—if not more so—than in an established church.

But above all, the worker must be sound in the faith. He should not only believe in the sacraments and moral standards of the church, but he should "stand fast" in the fundamentals of the faith. If he is uncertain concerning the sacraments and moral standards, there is some hope for him if he contends earnestly for the authority of the Holy Scriptures, the Deity of Christ, the fall of man, the need of the new birth, and the power of the blood. But if he is unsound, concerning these fundamentals, he has no message for lost souls, and there can be no new births under his ministry. If the regeneration and sanctification of the individual is not his chief goal, he is "side-tracked" and spiritually inefficient.

The general standard of our available workers can be raised if more care is exercised in calling men to the ministry. Why have we ministers that can not be used? One answer is this: When they were called, elections were held only where there was local need, and at all points where there was local need, whether there was local talent or not. As a result, some good deacons became poor preachers, and many who would have made good preachers were never called by the church. As long as a church has no suitable talent for the ministry, let no elections be held. As often as a church has such talent let an election be held forthwith.

Furthermore, great care should be exercised in the training of the workers. The atmosphere of the training school should be one of prevailing prayer, and unquestionable loyalty to the Holy Scriptures. It is a tragedy for the young preacher to be exposed to the philosophy that spoils (Col. 2: 8) in the period of life when he ought to develop into a veritable man of God.

Before being installed in his chosen field, it would be well for the worker to spend some time as the assistant of an experienced worker in his type of work. While many inexperienced workers have made good from the start, others have been a source of disappointment to the church, and of discouragement to themselves. The young worker must get his experience somewhere, but that "somewhere" had better be in an apprenticeship under an experienced and successful leader, in the great majority of cases.

Much of our District Mission work has been on too cheap a basis. No wonder then, is it, that not more strong, capable and efficient men have been attracted to it? We shall do much toward raising the standard of our mission workers, by adopting and executing such a statesmanlike and heroic program, that men of ability will see in it an opportunity commensurate with their anticipations of Christian achievement.

Johnstown, Pa.

## The Abundant Life

BY J. M. BLOUGH

### In Three Parts—Part Two

JUST what is meant by "the abundant life"? Jesus says: "I came that they may have life, and may have it abundantly," or "may have abundance." He that believes on Jesus has life; for faith unites him to the Living Vine. Jesus says to the woman of Samaria: "The water that I shall give him shall become in him a well of water springing up unto eternal life." "A

well of water"—what a splendid figure! During the hot season in India the sight of the dead, barren fields becomes depressing, until all at once the eyes fall on a spot of living green. Ah, it marks the site of a well. The weary traveler, thirsting in the scorching heat, longs for the well where he may revive himself.

A Christian is to be a well in this desert-world, surrounded by an atmosphere of life where the weary may receive rest and refreshment. Hagar went out from the tent of Abraham, taking with her a bottle of water. As she wandered in the wilderness of Beersheba, the water in the bottle was spent, and while her child lay dying of thirst, she wept. Then God spoke to her and opened her eyes and she saw a "well" of water. The crisis was passed; the child lived. The well became a supply of water to her.

Christians are meant to be such life-giving wells, but I fear some are like the bottle which soon fails, or like the wells which dry up in the hot season, or give only a little muddy water in the morning. Some, too, are like the chain-and-bucket wells from which the water is drawn with a great deal of effort and creaking. O for the wells springing up unto eternal life! Yes, Artesian wells, which overflow continually with fresh, life-giving water—fountains of water, overflowing on all sides where, without effort, all may quench their thirst and live.

"Yes, like a fountain, precious Jesus,  
Make me and let me be;  
Keep me and use me daily, Jesus,  
For thee; for only thee."

In the seventh chapter of John there is another figure which emphasizes still more the abundance of the life which may be ours in Christ Jesus. "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." Have you ever stood on the banks of a mighty river? What a volume of water rushes by in one short hour on its way to the sea! Follow the course of the river and behold acres on acres, miles upon miles of fertile fields, rich meadows, green pastures. Villages, towns and cities thrive on the abundance that the river produces. The view from the summit of the great pyramid, near Cairo, is magnificent. It stands on the edge of the great western desert—sandy, barren. In the opposite direction another desert stretches off to the east, as far as the eye can see. Between the two from north to south stretches a band of green with a silver cord running through the center. It is the famous Nile Valley, made fertile by the overflowing waters of the river. The life of Egypt depends on the Nile.

Or think again of that marvelous river in Ezekiel's vision, which issued out from under the threshold of the temple and flowed eastward, increasing in volume until it poured its healing waters into the salt sea. "Everything shall live whithersoever the river cometh." There is life and health and fruitfulness in abundance. The trees growing on its banks shall never wither and their fruit never fail, but produce it new every month, reminding us of the tree of life. Trees of that sort are to grow on both sides of the river of water of life in the New Jerusalem, which proceeds out of the throne of God and the Lamb. Wonderful rivers these! And Jesus says: "From him shall flow rivers of living water." Rivers! Jesus is not satisfied to speak simply of a river, but rivers! It is the Nile, the Ganges, the Danube, the Amazon, the Mississippi, all of them together—rivers! Can we say, with even a shadow of truth, that rivers of living water are flowing from us—flowing, fresh, life-giving water, flowing perennially? It can be said only of him who is filled with the Spirit.

Jesus was like rivers as he journeyed through Palestine and "went about doing good." Along his pathway the mourners were comforted, the demon-possessed were made whole, the bruised were healed, the blind received their sight, the poor heard glad tidings, publicans and sinners rejoiced, the dead lived. Notice the source of the river of water of life. It proceeds out of the throne of God and the Lamb. Jesus on God's throne, high and lifted up, is the Source of the living waters. And until Jesus is enthroned in our hearts and crowned Lord of all, there will be no rivers flowing from our lives. "But this spake he of the

Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." The rivers of the abundant life, therefore, depend on the inflowing of the Spirit, and that, in turn, depends on Jesus being glorified. O that the living, life-giving Christ may be enthroned in our lives!

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." Jesus went to the Father; he sent forth the Spirit upon the disciples, and as they were filled they spoke with tongues, proclaiming the mighty works of God. Peter preached such a convicting sermon that men were pricked in their hearts and cried out: "Brethren, what shall we do?" And 3,000 were saved that day. Later, Peter and John went down to Samaria and laid their hands on Philip's converts and they received the Holy Ghost. Philip met the eunuch and preached to him Christ and the eunuch went on his way, rejoicing. Paul came to Ephesus and laid his hands on the believers and the Holy Spirit came upon them. These are among the "greater works" Christ's disciples were to do, and the promise is even unto us. Are we such rivers of blessing to a sinful world and to our needy, spiritless churches? It is said of Moses: "Moses, the man of God, blessed the children of Israel." What a name! "The man of God." And see his power! He could bless! Can we? Jesus said to his disciples that day, before the hungry multitude, "Give ye them to eat," and they took enough bread from Jesus' wonder-working hands to satisfy thousands. That is our work—to take the blessings of heaven and distribute them among men. We are like the man who had nothing to set before his friend who came at midnight, but like him we must go and get bread for him. Here is the hungry, thirsty world around us and the feeble church among us, and heaven full of richest blessings for them all. How inexcusable if we should fail to do the part of a friend or disciple! O for Spirit-filled preachers, who can bring heaven's blessings down to men! We are praying and planning for the great Forward Movement, which shall bring blessings to thousands. The first step in this movement is the preparation of our own hearts. We must be worthy leaders in it, lest we become a hindrance to God's cause.

Huntingdon, Pa.

## Christianity and Civilization

BY EVA M. BRALLIER

CHRISTIANITY is the expression of God's Word and Spirit in the lives of his children. Civilization, as we have it today, is the child of Christianity. But it also bears the marks of the parenthood of "this present world."

To put it allegorically, Christianity is the mother of a son—civilization. Now this son has many admirable qualities. He has many of the excellent characteristics of his mother—liberality, progress and kindness—unless stirred by some real or fancied injustice. Then he may fly into a fearful rage and work frightful injury to himself and others. The latest war is an instance of an angry fit of civilization.

Another great fault of this son is that he craves popularity at all costs, whereas his godly mother is concerned about doing right and obeying the Word of God. There is a great contrast in the sayings of this mother and her son. The mother says: "Return good for evil." The son says: "Get your rights if you have to fight for them." The mother says: "What God hath joined together, let not man put asunder." The son says: "Divorce is better than incongenial marriage."

Sometimes civilization even goes so far on this question as to hint that free love is better than the binding laws of marriage. Christianity is concerned about obeying the whole Word of God. Civilization likes to pick out the parts that suit his fancy and reject the remainder. One of the most deplorable faults of civilization is his attitude towards the second coming of Christ. His devout mother likes to think and speak

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## The Oakland Church, Oakland, California

(Continued from First Page)

hoped that sufficient funds will be speedily raised to put up the much needed house of worship in Oakland. Give as God has so richly blessed and prospered you, in these years of great plenty, and the fund will soon be raised.

There are several good, strong reasons why we should establish a good active church at Oakland. It is a growing city with bright prospects before it. Where the Brethren have located is in a most fruitful field. The work is in a prosperous condition, and if we do our part at once, great results are sure to follow. We shall have one of the strong churches in our Brotherhood at Oakland.

Our outgoing and incoming missionaries from the foreign fields of the Orient world are making Oakland the point of their departure and arrival. During the world war our India missionaries came home and returned to India via Oakland. The incoming and outgoing missionaries are happy to find a church and a comfortable stopping-place at this prosperous city on the coast. Let us see to it that we use some of our means to establish the good work at Oakland.

D. L. M.

## The New Gish Fund Books

BY J. E. MILLER

THE new Gish Fund Books have been ordered by a number of our ministers at Conference, but not all those who ordered them have received them. An explanation is in order. We have word that all of the books have been shipped to the Brethren Publishing House, of Elgin, Ill., but freight conditions have delayed these orders on the road. If you have ordered the books, it will not be necessary to write and make an inquiry, as they will be sent out just as soon as they are received.

The following books have been added to the list:

"Life and Words of Christ."—By Cunningham Geikie. This book will take the place of Edersheim, which has been on the list for some time. The regular price is \$2.50, but ministers may secure it for 75 cents.

"Quiet Hints to Growing Preachers."—By Charles E. Jefferson. Many a minister becomes tired and discouraged and needs inspiration and directions for his work. This little book will help under these and other conditions. The regular price is \$1.50, but to our ministers it will be sent for 35 cents.

"The Christian Doctrine of Reconciliation."—By James Denney. In these days of doubts and of uncertainty, it is well for the minister to ground himself on some of the fundamental doctrines of religion. This book will be found exceedingly helpful. The regular price is \$3.00, but to our ministers it will be sent for 60 cents.

"A History of the Christian Church."—By Williston Walker. In a single volume of 624 pages, the author presents the main points of church history. Some who have been using Schaff's "Church History," have been wishing something briefer. They will find this briefer book to be very helpful. The regular price is \$3.50, but our ministers may secure it for 90 cents.

"The Church We Forget."—By P. Whitwell Wilson. This book gives us living pictures of the church in the first century. Ministers will find it very helpful as they try to master this period of the Christian Church, which marks its beginnings. The regular price is \$2.00, but to our ministers it will be sent for 50 cents.

In ordering these books, enclose the necessary amount and send your order to the Brethren Publishing House, Elgin, Ill.

Elgin, Ill.

## An Ideal Prayer Meeting

BY NELLIE BECHTELHEIMER

As the sun was lowering in the west, bringing the day to its close, I found myself weary with my travels, making my way to a town, not far distant, where I expected to stay for the night.

On the brow of a small hill, overlooking the town, I noticed a church where people were gathering—evidently for some sort of a service. Forgetting my exhaustion and eager for a change, such as a service might afford, I decided to enjoy the service of whatever kind it might be.

As I entered the small church, the quietness and the attitude of the people bespoke a reverence such as I

had never experienced. The very atmosphere seemed to tell me that I was in the presence of the Lord.

I had scarcely seated myself near the rear of the room, thinking I would simply observe, when a gentleman, who proved afterward to be the leader of the meeting, came to me and very kindly invited me to come forward, remarking that they had met to transact business with the Lord, and that strangers were heartily welcome. His words were few, but by his cordial assurance I felt really at home there.

I had often attended prayer meetings in the past, but had lost interest, partly because of the spirit of the meeting, created by those who took part. They seemed to lack a real Christian experience. But I must say that this meeting promised from the very first to be a real live one.

The songs chosen at the beginning were of the kind that prepared each heart for the inspiration that followed. One was a song full of praise and adoration, which turned the hearts to God, the Giver of all blessings. Another one, of a devotional nature, acted as a real searchlight upon our hearts.

The meeting which followed was informal, throughout. The leader—a man evidently of deep Christian character and possessing a real religious experience—directed our thoughts toward the things of greatest importance and inspiration by a few words now and then. He seemed well fitted for the place—not so much in an intellectual way, but in being a man of broad vision, in touch, somehow, with the world needs, and seeing the possibilities of the church to meet the needs.

The messages, in talks, song, and prayer, were living ones, for they seemed to proceed from the heart, and were brief and definite. It was plain to see that they had convictions. What they said they knew to be true. They prayed not only as though they really expected an answer, but as though God were working at that very hour in India, China and other places, as a result of their prayers.

There were renewals of consecration, confessions and testimonies. Praise, however, was the key-note. And although many individual problems and needs were mentioned and handled, yet it was not long confined to such, but broadened out until it seemed as though the whole world had indeed been remembered.

The messages were intermingled, at times, by a verse of some familiar song as "What a Friend We Have in Jesus," "No, Not One," "Trust and Obey," "Tis So Sweet to Trust in Jesus," and "The Answering Time Will Come." These were led by different individuals, voluntarily, and served to deepen the thoughts already expressed. There were also bits of news given, fresh from the field, which added much to the interest of the meeting, and enabled us to pray more intelligently. They prayed often, for it was a prayer meeting and there was no hesitancy, as is often experienced. Time passed by, but they did not close until all phases of the subject were properly disposed of.

I was made to feel, as never before, the truth of the statement, that "the place of prayer is the place of power." And how may we account for such power?

One secret might be the fact that the meeting was not restricted by formalism of any kind. There were no set rules that must be carried out and each individual was given an opportunity to volunteer when prompted by the Spirit.

Then the response, given so readily, was surely due to two things at least: The leader had a large place to fill, although he tried to keep himself in the background as much as possible. Not all was due to his leading, but much of the responsibility was in his hands. The people in attendance were, unmistakably, living yielded lives, in close touch with the Lord, controlled by his Spirit, not only at the prayer meeting hour, but also, as it was plain to see, during the week. The prayer meeting was simply a natural outgrowth of their communion with God and personal work with men. In short, it was an ideal prayer meeting, because the Spirit had his own way in each heart.

Chicago, Ill.

## A Lack of Knowledge

BY H. H. NYE

THE book of Hosea conveys a deep tone of pathos to its readers. God directs Hosea to seek an unchaste wife from associations wholly unfavorable, in order that his domestic life may portray to the Israelites very vividly the meaning of God's long-suffering toward his people. After three sons were born into the family, the names of whom indicate God's attitude toward these wayward people, this indifferent and sinful woman falls back into the sin of her former days. God beckons Hosea to continue to love her and to support her, and by so doing to serve as an object lesson to the people whom God entrusted to his pastoral care.

One of the very pathetic passages of this book is the sixth verse of the fourth chapter: "My people are destroyed for lack of knowledge." This verse repeats the same thought of Isa. 1:2: "Israel doth not know, my people doth not consider." Israel was close to the heart of God, but, in spite of his tender care, his people obstinately resisted the call of the prophets. "The more the prophets called them, the more they went from them" (Hos. 11:2).

In our own time there is much need of an Hosea to cry aloud against the prevalent lack of knowledge and considerateness. There is much danger now that our young people fail to be taught the needful things that make for Christian purity and manhood. A tremendous responsibility devolves upon the home, the school and the church, in our time, in which there are so many avenues and allurements to entrap the youth. What a privilege God has given to some of us, to have Christian parents who lived to a ripe old age, and who directed our footsteps into the pathway of right and truth!

There are many hundreds and thousands of boys and girls, in this great land of America, who have never had the chance to grow up in a good home. Many so-called homes have become mere boarding-houses, where young America's right to be taught is ignored. Happy is the mother who prepares her boy and girl to cope with temptations; who helps them to don the armor of God to fight against sin; who tolerates in her home only the things that make for uplift and power; who prepares them to approach the marriage altar with needful knowledge and a sense of responsibility, and with a character unstained and unpolluted. "Her children will rise up and call her blessed" for putting within their command the weapons of defense that shall avail in the trying moments.

The Christian college must assume its share of responsibility in helping the young to find the knowledge of God. There was a time when a thorough reading of the Bible was permitted in our public schools. Our fathers were given this privilege. But the time came when religious teaching was divorced from the public school. We have reaped untold blessings from our secular system of schools, but it is silently shaping ideals that betray our materialistic trend and vividly indicate that our sense of spiritual values has been blunted. We have tried to master the sciences, but we give little room for the study of the Bible. In many State schools there is much unchristian and harmful teaching, to say nothing about the lack of moral restraint thrown about our young people. We have been accumulating knowledge but we have not acquired self-control, to make us master over our lusts and passions. We have acquired intellectual power, but the education of the heart has been too much neglected. What shall it profit a man if he gains worlds of knowledge and loses his own soul?

Has the church adequately taught her young people? There is a larger percentage of young members within the church than ever before—a thing which indicates faithful shepherding. Yet I feel that we are in need of more practical sermons. If our young people are to be safeguarded against the wiles of evil, we must emphasize more strongly the questions of every-day importance. If the homes of the future are to be sweeter and better and purer, must not our young home-makers be taught? If their lives shall be full



and complete, must they not hear more about personal purity, social problems, business integrity and questions of this kind? There seems to be a great need of organization and concentration of responsibility and effort that our people may be taught more effectively.

Yet Hosea sounds a note of alarm that Israel rejected her tremendous opportunities. It is possible for young people to grow up under good teachings in good homes, in Christian colleges, in an active Sunday-school and church, and yet drift away into the direction of sin and turn their backs upon better knowledge. There is perhaps no more painful picture to our Heavenly Father than to see a soul drifting downward in the light of better knowledge. On the other hand, there must be nothing more pleasing to him than to see an humble soul, eager for the truth and "increasing in the knowledge of God" (Col. 1: 10).

Elizabethtown, Pa.

### How to Help the Pastor

BY LEANDER SMITH

THE relation between pastor and people is quite intimate—one helps the other. One of the best things the church member can do for himself is to do what he can to help the pastor. The poor pastor, of whom it was said that he had a poor delivery and nothing to deliver, certainly needed help, but it is also true of the most gifted and successful pastor.

How can one help his pastor?

1. *Come to hear him.* If men are called to preach, others are called to hear, and it is as much the duty of people to hear, as it is the duty of the pastor to preach.

Consider the great importance of church attendance. If there be no *ecclesia*—no assembly—there can be no church. The very existence of the church depends upon it. Suppose that all churches, the world over, should close their doors, never to be opened again, would not that be a fatal omen of the end of Christianity on the earth? If all understood this, how could any pious soul ever be willing to be absent from the Lord's house, unless providentially detained? And it follows that those who are faithful in coming are those who sustain and maintain the cause of Christ in the earth, and without whom the cause would fail. And yet church members allow most trivial things to keep them away. A woman, on her way to church, broke a shoestring, and said: "Just my luck," and turned around and went back home. Then, too, we should not only come ourselves, but also use our best and constant endeavors to bring others. "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

2. *Listen to him.* The Lord says: "Take heed therefore how ye hear." Give close attention to the word that is spoken. This sometimes may be difficult to do. The hearer should look at the speaker, and never have the least fear that he will stare him out of countenance. That is the thing the minister would like to see everybody try to do. It will help him to preach all the better.

A sleeping member is a wet blanket on the pastor. But if one can't help taking a nap, for the pastor's sake do not sit where everybody can see you. A deacon in a certain church always sat in full view of the congregation, and generally kept his eyes closed. One day the pastor said to him: "I wish you would bring a pillow with you. Then the people would know what you came for." Nevertheless, some of the very best people can't help, now and then, falling asleep. If such is your trouble do not let everybody see you. The pastor, too, should be patient and forbearing.

3. *Defend him.* Your minister may not be perfect, but perhaps you are not either. Fault-finding is easy, and criticism is cheap. "A visiting brother preached a good, plain sermon in a church, and the oldest member—somewhat peculiar—said: 'Good sermon, but I do not like the way you wear your beard.' He was opposed to the minister wearing a full beard. A sister said she did not like the way he handled his handkerchief. Another objected to the manner in which he seated himself. Some, however, spoke in praise of the helpful sermon.

The pastor belongs to the same church family the members do, and to disparage him unnecessarily is to disparage the church. A minister's reputation, as the Lord's servant, should be carefully guarded. A pastor called on a member of his church, and the sister said: "Well, have you gotten here at last?" After a little, the pastor said: "By the way, when were you at church?" And then she regretted the manner in which she had greeted him.

4. *Encourage him.* The most successful and highly-honored pastors have times of depression and often feel cast down. One should never flatter the pastor, but when he does well, don't fail to tell him. It will help him to do still better, if possible. Don't think he will get tired of hearing words of encouragement. If he is a man of sense, as every pastor should be, he can stand a great deal more of that than you may think. A faithful but simple-minded girl used to say to her pastor, after every service: "Very nice sermon, Brother S.," and he never grew tired of hearing it either. A distinguished minister felt, on one occasion after preaching, that he could never preach again, but accidentally—perhaps providentially—he overheard the remark: "That was certainly a fine sermon this morning," and he at once resolved to attempt it again.

5. *Pray for him.* Don't fail to do this, and continue steadfastly to do so, and never stop, for this is the very best thing you can do for him. The Apostle Paul often

entreated others to pray for him, and if he needed the prayers of devout people, how much more the pastor of this day? An old but pious lady died, who had been afflicted for a long time. Her pastor had to visit her often, as she was not able to attend the church. She was very poor and could give nothing, but had to be assisted; but when she was laid away in her grave, the pastor wept, and said to one standing by: "She used to pray for me."

Minot, N. Dak.

### "What Is That to Thee?"

BY V. GRACE CLAPPER

THE above words, as they fell from the Master's lips, must have dealt Peter's curiosity a hard blow. He had just been told some interesting things, relative to his future, which should have furnished him food for earnest thought for some time, but Peter usually thought aloud, and frequently failed to make his thoughts and his actions harmonize. Having been given this information concerning himself, he was not content to be left in the dark, as to the welfare of the rest of the circle, and was especially interested in knowing something about the fate of the gentle John. He loved the Master with a passionate love, and knew that his love was reciprocated. He knew also that the

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## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Questions Answered

**Question.**—Our church treasurer asks me where to send the money received in the recent every-member canvass for the Conference Offering.—Illinois.

**Answer.**—The decision of the Joint Board meeting was that all money, with the following exceptions, be sent to THE FORWARD MOVEMENT, Elgin, Ill. The exceptions are, first, the portion which was intended for the District Mission Board. This would be one-fifth of the amount collected until the congregation's portion of the budget, approved by the District Board or District Meeting, is reached. All over that should go to Elgin. All money designated for the District Mission Board should go to its Treasurer. The second exception is in such of the churches where a special budget was put on with the Conference Offering for buildings and endowment of the college in that particular region: That part should all be sent to the treasurer of that college. This was done because the college in that case rather assumed the responsibility that the special budget should not interfere with the Conference offering—the college rather guaranteed it.

**Question.**—Can a local congregation use part of its offering to support a pastor?—Indiana.

**Answer.**—That would be contrary to the purposes for which it was solicited, if it was reported as for the Conference Offering. In case the pastor's support should be under the auspices of the District Mission Board, then it becomes a part of their budget.

**Question.**—Notwithstanding the mistakes of the Inter-church World Movement, I feel that it was of much help to our work, and do not want to see any individuals pay the underwritings to that Movement. How can I help, and to whom must I send a check?—Ohio.

**Answer.**—You can write a check payable to any of the Boards or to the Forward Movement for that purpose, as some have done. You can designate some portion or all of what you have already given, if needed, as others have done. Since the amount of the underwritings was in the budget, this can be done, as any one can designate his gift for any purpose, included in the budget of the Conference Offering. It must be remembered, however, that nothing will ultimately go to the underwritings except it is so stipulated, and certificates to that effect are on file in the office of the Forward Movement. The members of the various Boards have so promised, preferring to meet the obligation personally, if it has not been

designated. Congregations that have reached their quota, could designate five per cent of that quota for the purpose, and those that have exceeded it, could designate all or part of the excess, if the congregation chooses so to decide.

### The Forward Movement on the Mission Field

WHILE it was not the purpose of our Forward Movement to carry any special endeavor into the mission fields, believing that the workers had so many conditions to contend with there, that kept them in the vanguard of forward-looking activity, yet good reports are coming from both China and India, of the work they are doing. They have their work well-organized at all times, but have specially organized, in harmony with the work at home, to help carry forward the goals set, so far as they apply to their conditions.

Reports are beginning to come in of their gifts to the Conference offering, and the congregations are giving what, but a very few years ago, would have been considered large gifts from the larger congregations of America. We praise the Lord for these evidences of faith and encouragement to the workers at home. A new convert to Christianity among the Indians, some years ago said: "Nothing is too great to give for one who has just found Christ." God grant that the joy of finding Jesus may never grow old to any of us!

### District Meetings

LET those having charge of the programs of the coming District gatherings plan for a Forward Movement effort in evangelism. This is the business of the church. It will need careful preparation in prayer and organization, that the Lord may add his blessing. You can not begin too soon to face the task and to plan the work. Call on the Forward Movement Director of your District to help you, and he, with the Ministerial Board, should provide meetings, speakers and such other help as you may need. This department is willing to help whenever and wherever help may be needed. It will require more effort to conduct an evangelistic campaign than a financial one. We are better acquainted with money than with the art of soul-saving. The first we can do without the immediate help of God, while the latter we can't not. To fail in the former would not mean much, but to fail in the latter would be an irretrievable loss.



## THE ROUND TABLE

### An Observation Lesson

BY LIZZIE V. MILLER

WHILE working in the garden, removing some weeds that had grown in the fence row last year, there being only a dry stem standing, I observed that some were much harder to take out than others. In looking into the cause I discovered the ones that were hard to remove were the ones that had taken root and started to grow. Those that had no life came out with little effort.

If we are in the garden of the Lord and are not growing, the devil will have little trouble in routing us from our place. But if we are alive and holding on to the work of the Master, it will take a much greater effort. Let us be found in the vineyard of the Lord! If we can not do great things, let us be striving to "keep out the little foxes that spoil the vines."

Holmesville, Nebr.

### Not in Bondage

BY KATIE FLORY

SHE is a sweet, modest girl, loved by all and a graduate of one of our near by high schools, a girl of only seventeen years, a follower of Jesus, and one who is enjoying Christ's service and whose whole determination is to live a life pleasing to Jesus and she is trying to lead others to him.

When she was admired and commended, recently, for her neat, becoming and exemplary outward appearance, the answer came: "I am glad with you that I have been taught this way, and that I am not in bondage to style and fashion."

Such an expression, coming from the depth of the heart of one so young, and from one who has gone through the gay, thoughtless throng for four long years unmoved, is noticeable, and surely will make impressions never to be forgotten.

Do you, young lady, not wish also to be a mark of distinction among your friends and associates in this respect? What better place in all the world is there for the girl and boy nowadays to show their colors and conviction than right in their schooldays among their schoolmates, where temptation comes hard and strong in so many ways, and especially in immodest, indecent, extravagant and wasteful dressing? Is it not a pity and a grief to us, to see so many who are really in bondage to this sin?

How many school girls can say, with dear, sweet Mary, "I am not in bondage to style and fashion"? Oh, how happy and blessed is the girl, or any one else, who is free from the slavery of sin in this respect! How much better to seek to please and follow Jesus' teaching and guidance, rather than to be led by the dictates of Satan, sin and fashion!

Union, Ohio.

### Unconditional Surrender

BY DAISY M. MOORE

THERE are many of us who devoutly desire to be Christians, longing with a strong desire to measure up to the stature of a Christian, even praying fervently with outstretched hand, that we may become such an one, but, alas, at the same time, holding with the other hand to some pleasure which, we know, is not strictly in keeping with Christlikeness.

Torn between two such strong desires, one really is to be pitted. We were created with certain weaknesses; they were not of our choosing and it seems sometimes almost impossible to subject these innate leanings toward wrong-doing to the discipline which Christianity exacts.

But never, so long as the divine spark exists in the heart, shall there be peace within until we are able to put these things back of us. We can not hold to two opposing forces without being tried and tortured beyond our power to endure. There must be UNCONDITIONAL SURRENDER—that is Christ's definition of the "peace which passeth understanding."

A little boy dropped his penny, by accident, into a

vase. Reaching into the vase he clasped the penny, but found that he could not withdraw his hand. Crying bitterly he told his mother he could not get his hand from the vase. She told him to drop the penny and the hand would come out easily. "But I want my penny, too," he sobbed.

Are we not just such short-sighted children? We want to get our hands out—in other words be Christians—but we "want our penny too"! We refuse to drop our doubtful pleasure for a greater joy.

Many thousands have testified that we will receive benefits manifold more valuable than any we ever renounce, if we will but "drop our penny."

Fairfield, Pa.

### "Just As I Am"

BY CHESTER E. SHULER

"JUST As I Am, Without One Plea"—how sweet is the memory of the words of that song to many Christians! How well do thousands recall how, when the Savior's invitation was extended to them through the words of that beautiful hymn, they came "just as they were" to Jesus and found salvation.

Many interesting bits of history cluster about this hymn. It is said that its author, Miss Charlotte Elliott, was described as "a lover of nature, a lover of souls and a lover of Jesus." However, for a long time, she was in doubt as to whether or not there was salvation for her. She worried much over the matter and grew greatly distressed as to her soul's condition, until one day a Christian friend said to her: "Charlotte, cut the cable; look at the cross of Jesus." This she did. And then from her heart issued the beautiful hymn, "Just As I Am, Without One Plea."

A young lady lay dying of consumption. She had imbibed infidelity through her teacher in college, and with her keen intellect was skillful in warding off the claims of the Gospel. A minister who visited her from time to time was at a loss to know what to do further, as she remained unshaken in her infidelity. At length, she turned her face to the wall and refused to notice him. "Lucy," he said, "I have not called to argue with you another word, but before leaving you to meet the issues of eternity, I wish to recite a hymn." He then repeated, with much feeling, the words of "Just As I Am, Without One Plea," after which he bade her adieu. She made no response, and he doubted, whether, after such a reception, he should call again. But, realizing her nearness to the eternal world, he resolved to make one more visit. Taking his seat by her bedside, she slowly turned around in bed. Her sunken eyes shone with a luster, as she placed her thin, pale hand in his and said slowly and with much emotion: "'Just As I Am, Without One Plea.' O sir, I've come, I've come." Soon after she crossed the river.

There are many similar instances recorded, in which the words of this beautiful hymn have been used by God to bring some one to him. It has been of especial blessing to those who have felt they were "too sinful" or "too deep in sin" to hope for redemption. It is a sort of companion to that beautiful and much-quoted text which has appealed to multitudes of unsaved folks, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Harrisburg, Pa.

### I'll Live For Him

BY VIOLA PRISER

EVERYONE, whether he realizes it or not, is making a decision—the most important decision of life. Some have wisely decided to "live for Christ." Others, by their very carelessness and indifference, are making the fatal choice that will cause them everlasting sorrow and regret. When once it is too late to make any change, they, who had as good a chance to be saved as any, will realize how foolish they were. The cream of life is that which is best—that which really satisfies the soul and gives joy, a lasting joy, amid all the experiences of life. When once it is possessed in all its fullness, there will be, as a result, a hope that fades

not away, but one that grows brighter and yet brighter until the end of life is reached. Then it becomes a blessed reality, and death is swallowed up in victory. That is the prize which many are casting aside for the momentary satisfaction and happiness that is gained from the amusements of this life, and things of the world that perish with the using.

"I'll live for him who died for me,  
How happy then my life shall be."

Yes, living for Jesus is the source of true happiness or joy. That is why martyrs of past ages were willing to die rather than to make any compromise with Satan or the forces of evil. That is why there are, at the present time, conscientious objectors, suffering imprisonment, and that is why there are so many other people on the "glory path" today. He who is "not willing that any should perish" (2 Peter 3: 9) will see to it that those who have made the following pledge,

"My life, my love I give to thee,  
Thou lamb of God, who died for me,"

are cared for, and are made happy. And those who are thus favored, by the best Friend that mortal ever had, will find their own love for him growing day by day, and will be glad to give that love expression by singing, very earnestly, the following lines:

"O thou, who died on Calvary  
To save my soul and make me free;  
I'll consecrate my life to thee,  
My Savior and my God!"

Then let them all do as they promised, with the Master's help.

Sidney, Ind.

### The Master's Authority Our Comfort

BY GEORGE W. TUTTLE

BECAUSE all authority, both in heaven and upon earth, belongs to Jesus Christ, there is, to the Christian, assurance and peace. "What can harm my Father's child?" You remember, when the Master rebuked the winds and the sea and there came a great calm; and the disciples said one to another: "What manner of man is this, that even the winds and the sea obey him?" Men may rule, but God overrules:

"And behind the dim unknown,  
Standeth God Within the shadow,  
Keeping watch above his own."

Authority over life, authority over death, belong to our Christ. Here is our comfort; here is our certainty; here is our anchor. "I came that they might have life, and have it more abundantly," said the Master. The fullness of the Gospel! The certainty of blessing! The overflowing measure! "Verily, verily, I say unto you, He that believeth hath eternal life." Already ours! Even as we strive and toil and endeavor; even as we think—almost in despair—of the littleness of our service and of the greatness of our God, is life, eternal life, ours.

It is this power, this authority of Jesus Christ, that gives us confidence. Men often promise hastily, in the best of faith, and then lack power to keep to the full their promises. It is not so with our Christ; all authority, power and dominion are his.

When disaster comes, when all winds seem adverse, when we feel like crying out with Jacob: "All these things are against me," it takes faith to look away from the seeming losses and defeats, it takes faith to see Jesus—"no man, save Jesus only." If there were no trials, adversities, or temptations, there could be no strong character developed.

The Master would make the most of your life and mine. He would not have us content with what we now are. We may say, in mock humility: "I am but a penny candle," but what business have we to be candles, if God is calling us to be arc lights for him? There is a false content that settles down satisfied with present attainments, a dullness of ear that fails to hear the Divine Voice that calls: "My son, come up higher." Shall we allow the good to be the enemy of the best in our lives? Who desires merely to creep into heaven? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Pasadena, Calif.



## HOME AND FAMILY

### Help Thou Mine Unbelief

BY E. E. VIOLETTE

Give me the faith of my childhood,  
White as the soft-falling snow,  
Fair as the flowers in the wildwood,  
Rich as the gold evenglow  
That flooded my prayer-place at twilight  
In the dream days of long time ago.

Give me the faith of my toy-days,  
Big as the sun in the sky,  
Wide as the gates of my boy-ways,  
Clear as the nightingale's cry  
That came on the pinions of moonlight  
Ere I knew that my mother must die.

Give me the faith of my youth time,  
Full as the flow of the tides,  
Rare as the moments of truth time,  
Bright as the star-dust that rides  
Through space in the paths of the planets  
Where peace for the dreamer still hides.

Give me that faith of my sure days,  
Faith in the God of the years,  
Faith in the end of all pure ways,  
Faith that will keep me from fears  
And help me to bring consolation  
To souls in this valley of tears.

### One Plus Eleven

BY OMA KARN

SPLASH! The deluge of dishwater, so unceremoniously precipitated from the shiny dishpan, broke into small rivulets, chasing one another out of sight beneath the leafless gooseberry bushes, as if in haste to get away from the one responsible for their existence. Libbie Felger, engaged in mechanically moving a very clean, sweet-odored, dishcloth around and around the interior of the pan, was wholly unconscious of this little water tragedy going on at her feet.

Very thoughtfully her eyes were regarding a somewhat weather-beaten building, occupying a conspicuous position about one-half mile west of where the Felger farm lay. The object of her contemplation was a substantially-built little church edifice, with an ample, cleanly-cropped lawn—Deacon Stone pastured his sheep there during the summer months—and a well-kept burying-ground adjoining. Had it not been for the signs of disuse and decay about the shelter-sheds, at the rear of the lot, any one, not cognizant of the real facts of the case, would have received the impression that the picturesque little hill-top sanctuary was open for services each Sabbath of the year.

Such, however, was not the fact of the case. Except for an occasional funeral service, Bethany Chapel had not been in use for more than two years. Interest in its progress and in the keeping up of its services had gradually waned, and really altogether died out. A few of its one-time adherents attended a church of the same denomination in the near by city, but by far the greater number of these former church attendants spent the hours of the sacred day lounging around home or, especially in the case of the younger men, loafed at the village inn. The older children of the community, as a rule, spent the forenoons playing ball on the church green, and the afternoons, in company with the family dog, and with one another, along the banks of the little stream which meandered through the fertile hill-bound valley. During the summer months the more well-to-do class of these non-church-goers spent the evenings of the day of rest by pleasure-riding in their automobiles. Winter evenings, of the same day of the week, were largely spent in making neighborly calls on one or the other of the different families belonging to their set. A few, of each class, more religiously inclined, felt the desertion of the church, where their forefathers had worshiped, most keenly and, in the beginning of the decline, had labored indefatigably to keep the cause alive.

Among these last-named ones were the Felgers. In the palmy days of Bethany Chapel's history, John Felger had served as its most efficient deacon. He and his wife, Libbie, had been among the very last

ones to consent to the closing of its doors. By their own self-sacrificing efforts they kept the altar-fires burning until an audience of but from six to eight individuals would assemble. Later they were among the number who did not become identified with the city church. Daily, from their home altar, petitions were wafted upward to heaven that an awakening and a revival might come to the one-time flourishing congregation of Bethany Chapel. Was there no way of starting things to going again?

Something of the kind was in the mind of Libbie Felger as she stood in the chill November air, meditatively contemplating the deserted building on the knoll, half a mile away. "Nothing will ever be done unless some one starts in on the doing," thought she, and then she exclaimed: "I've half a mind to try it myself."

With Libbie Felger—before her marriage she had been a successful schoolteacher—to think was to act. By the time she had reentered the house, she was fully determined to try the daring venture, born into her mind out among the gooseberry bushes. "I can not do worse than fail," was the line of reasoning pursued, as she hung the dishpan on its nail in the pantry and proceeded to remove the ample kitchen apron which covered her neat gingham house-dress. Almost immediately, however, she donned the apron again and, from the abundantly-stocked shelves at her side, proceeded to put together an appetizing lunch, her mind, meanwhile, busily at work on the venture on which she was about to embark. "It suits to go today," she thought, "John being away until evening. No, I'll not be afraid, although I dare say the place abounds with rats and with mice. But what is that—horrors! I hadn't thought of that!" She stood a moment, with the carving-knife suspended in her hand. "John has run a tramp out of that basement-room twice already this fall!" Then, firmly—the lines of a very fine mouth and an equally expressive chin settling into thin, straight lines—"I'm a-going. I've a feeling that the Lord himself put the idea of doing so into my head. If he's with me, then what have I to fear from man? I'm a-going." And she went.

Meanwhile, one-half mile on the opposite side, east from Bethany Chapel, in her clean, sunny kitchen, Becca Bright was engaged in frying those old-fashioned, toothsome delicacies—doughnuts. She happened to glance through a window, looking toward the church. A moment of surprised regard and she was rapidly on her way to the barn, where her husband and a hired man were engaged in unloading a wagon bed of corn. "Jason," she exclaimed excitedly, appearing at the open barn door, "there's smoke coming from the meetinghouse chimney!"

"Pshaw now!" Jason looked and became convinced. "Those pesky tramps again," was his vexed observation. "I'll have to go and fire them. And, smiling indulgently at Becca's wifely, "Be careful, Jason, do," he strode away toward Bethany Chapel.

Inside of a half hour he was back again. "Becca," he said, bursting into the kitchen in much the same excited manner in which his wife had but recently appeared at the barn, "Libbie Felger is over there at the meetin'house all by herself. She's got the basement cleaned up spick and span and has started in on sewing some rug-rags that have been stored away there for three years or more. She's going to stay until the children come by on their way home from school. She says she feels moved by the Lord to start things to going toward a revival in church matters."

Becca Bright, as well as her friend, Libbie Felger, was a woman of decision of character. At the moment her husband appeared, she was engaged in lifting a kettle of fat from the fire. In her surprise at what he had to relate, she had set it back again. "Jason," she said, recovering herself and carefully lifting the utensil and its bubbling contents to the back of the stove, "I too, have been moved, of late, by a very similar feeling. And, Jason, there's plenty in the house, cooked and ready to eat. If you and Jim do not mind taking a cold bite for dinner I think I will go over and join Libbie."

"Becca," said Jason, munching at a plump, still

warm doughnut, while busily searching for a paper-bag, in which to carry several of the delicious brown rings to Jim at the barn. "I wish you would do just that. And never mind setting out a lunch for Jim and me. We will do that for ourselves."

But Becca Bright was far too efficient, as a wife and a housekeeper, to heed this offer from her husband. Already she had a leaf of the kitchen table covered with a clean, white cloth and was placing thereon provisions for a substantial luncheon. She sent Jason searching for another paper bag, in which she placed sandwiches, pickles and doughnuts for her own midday repast, being careful to add an extra doughnut for Libbie. "Jason, you might call up Callie Miller and Mary Scott," came a few minutes later from the top of the stairway. "And, oh, yes, there's Esther Burgoyne. Don't forget her. She and George are as interested as we are, in getting things to going again."

And so the ball of revival was set to rolling. Messages came and went—some over the telephone wires and some through the medium of the smoke curling from the meetinghouse chimney. A few of the stronger sex—as Jason Bright had done—investigated for themselves, and likewise returned to their homes and promptly sent their "women-folks" over.

And meanwhile the Spirit worked. By 1:30 twelve ladies had gathered, busily at work in the long unused Aid Society room of Bethany Chapel. Without exception they were earnest-minded, devout women, exerting a strong Christian influence in the community and in their homes, as was evinced by a conversation which took place just previous to the breaking up of the impromptu gathering. "The children will be delighted to be going to Sunday-school again," Callie Miller was saying. "But do you think we can get the men to fall in with the idea?"

"Of course we will," came promptly from Becca Bright. "The most of them are as anxious to have things going again as we ourselves are—only they do not speak their thoughts out like we do. Whoever does not want to come now, we'll make want to come later." And, being women who wisely moved their husbands not with iron—iron is not invulnerable—but by love, the men mentioned—poor creatures—utterly ignorant of how they were being worked, promptly fell into the trap set for them. In course of time Becca Bright's prediction became a reality.

One plus eleven. Was anything accomplished? Come to Bethany Chapel, some Sabbath morning, and form your own conclusions.

Ashland, Ohio.

### Ashamed

BY ELEANOR J. BRUMBAUGH

"I AM 'so ashamed of this out-of-date dress, and Helen will be ashamed of me, too." It does grieve us to wear something we do not like, and we imagine that others notice it first thing.

What a trifling thing to trouble about! I think our friends will forgive us for such a small offense, and God will, too. Why not try more to please him? He has done so much more for us than any earthly friend could do. I wonder if he is not sometimes grieved with our anxiety about our clothes. So little time is left to work for him, while watching for new things, and longing to appear in the latest style. So many rings on the fingers of both men and women, and so little money to give for the Lord's work. We ought to be ashamed

Do we care that Jesus tells us not to do these things? "Seek first the Kingdom of God." Give in the spirit, not in the flesh. Use your money to help further his cause and build up his work. Is he ashamed of you? Please turn to Mark, the eighth chapter, and read the last verse. Study your case. It is worth while. We do not want Jesus to be ashamed of us, either now or later on. Then let us see to it that we are not ashamed of him or of his words in this adulterous and sinful generation. He is depending on you and on me. Let us not disappoint him!

Huntingdon, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, August 1

**Sunday-school Lesson,** David Brings the Ark to Jerusalem.—2 Sam. 6: 1-19; Psa. 24: 7-10.

**Christian Workers' Meeting,** Missionary Education Program.

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### Gains for the Kingdom

Two baptisms in the Glendale church, Ariz.

One baptism in the Conestoga church, Pa.

Nine baptisms in the Kearney church, Nebr.

One baptism in the Forest Center church, Wash.

Two baptisms in the Pleasant Hill church, Va.

Two baptisms in the South Waterloo church, Iowa.

Eleven baptisms in the Lima church, Ohio.—Bro. O. P. Haines, pastor, evangelist.

Seven baptisms in the Pleasant Valley church, N. Dak.—Bro. Brubaker, of Canada, evangelist.

Four baptisms in the Sheldon church, Iowa.—Bro. M. W. Emmert, of Mt. Morris, Ill., evangelist.

Seventeen baptisms in the Greentree church, Pa.—Bro. Geo. W. Flory, of Covington, Ohio, evangelist.

Five baptisms in the Danville church, Ohio.—Bro. C. A. Wright, of North Manchester, Ind., evangelist.

Four confessions in the Manchester church, Ind.—Bro. H. J. Beachley, of Harrisburg, Pa., evangelist.

Three baptisms in the Willow Creek church, S. Dak.—Bro. M. M. Sherrick, of Mt. Morris, Ill., evangelist.

One more, making four in all, was baptized in the Coon River church, Iowa.—Bro. D. L. Miller, of Mt. Morris, Ill., evangelist.

Two stood for Christ in the Beaver Creek house, Pleasant Hill church, Pa.—Bro. J. I. Baugher, of Lineboro, Md., evangelist.

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### Our Evangelists

Bro. J. S. Showalter, of Roanoke, Va., to begin in August at Bradley, Va.

Bro. Michael Flory, of Girard, Ill., to begin Aug. 1 in the Bethany church, Ind.

Bro. H. C. Early, of Penn Laird, Va., to begin Oct. 10 in the Hanover church, Pa.

Bro. H. B. Mohler, of Sterling, Ill., to begin Sept. 25 in the Batavia church, Ill.

Bro. Reuben Shroyer, of Canton, Ohio, to begin Sept. 5 in the Wawaka church, Ind.

Bro. Ray S. Wagoner, of Guthrie, Okla., to begin Aug. 1 in the Washita church, Okla.

Bro. L. C. Coffman, of Daleville, Va., to begin in August in the Pleasant Hill church, Va.

Bro. J. W. Meyer, of Voganville, Pa., to begin July 31 in the Little Swatara church, Pa.

Bro. Harrison Geib, of Palmyra, Pa., to begin Nov. 6 in the Little Swatara church, Pa.

Bro. E. L. Ikenberry, of McPherson, Kans., to begin Aug. 8 in the Dry Fork church, Mo.

Bro. Geo. Miller, of La Place, Ill., to begin about Sept. 1 in the Coal Creek congregation, Ill.

Bro. W. H. Zigler, of Churchville, Va., to begin in August in the Dranesville church, Va.

Bro. M. W. Emmert, of Mt. Morris, Ill., to begin Aug. 15 in the Dallas Center church, Iowa.

Bro. H. H. Nye, of Elizabethtown, Pa., to begin Aug. 1 in the Fairview house, Peach Blossom congregation, Md.

Bro. A. L. B. Martin, of Baltimore, Md., to begin Aug. 8 in the Quakertown house, Springfield congregation, Pa.

Bro. Geo. W. Weaver, of Manheim, Pa., to begin in November in the Bareville house, Conestoga congregation, Pa.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin in September in the Bagley house, Coon River congregation, Iowa.

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### Personal Mention

Bro. I. Wm. Miller changes his address from Siuger Glen, Va., to Broadway, same State.

Bro. J. H. Moore and wife completed their visit in the North last week and returned to their home at Sebring, Fla., where their correspondents should now address them.

Bro. Oliver Royer, pastor of the Circleville Mission, Ohio, is in position to hold one series of meetings in the month of September. Any one interested in securing his services, will please write him at 312 Logan Street, Circleville, Ohio.

Bro. I. W. Taylor informs us of the change in his address, taking effect Aug. 10, from Elizabethtown to 319 North State Street, Ephrata, Pa. Bro. Taylor's correspondents will please take note. However, all matter relating to the Elizabethtown College Endowment should still be addressed to Elizabethtown, Pa.

Bro. S. S. Neher, pastor of the church at Kingsley, Iowa, was one of our recent Publishing House visitors. We had a very pleasant interview with him on Tuesday of last week.

We are very glad to learn that Bro. Isaac Frantz, of Covington, Ohio, who has been a patient in a Dayton hospital for some time and was in a very critical condition at the time of the Sedalia Conference, was able to return to his home last week. The operation appears to have been entirely successful and he has good hopes of complete recovery. Brother and Sister Frantz wish to express their appreciation of the prayers of their brethren and sisters, and the interest made manifest by letters, telegrams and flowers.

From the "Versailles Statesman" we learn of the tragic death, July 17, of John Wilford Holsopple, son of Brother and Sister W. W. Holsopple, of Versailles, Mo. His death was the result of a kick in the stomach by a mule. He lived twenty-six hours after the accident. The deceased was twenty-seven years of age and was a faithful member of the Mennonite church. Many of our readers who attended the Sedalia Conference, will remember the father, Bro. W. W. Holsopple, of the Committee of Arrangements and Chairman of the Lodging Committee, and will have, by reason of this acquaintance, a special sense of sympathy with him and Sister Holsopple in their sorrow.

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### Elsewhere in This Issue

On page 454 we publish the programs of the various District gatherings of the District of Washington, to be held Aug. 3-5, at Outlook.

Churches of the District of North Dakota, Eastern Montana and Western Canada will please note the announcement of Bro. D. S. Petry, District Treasurer. It will be found among the Notes.

Under the head of "Ministers Wanted," on page 452, Bro. C. D. Hylton, Secretary of District Ministerial Board of the First District of Virginia, makes an important announcement. If, as suggested by our brother, some one of our ministers should be as seriously impressed as was D. L. Moody—when he prayed that the Lord might give him a hard field in which to work—he can find such a place in Virginia. Bro. Hylton says: "It will take grace and grit to do the work." We are quite sure that some one, amply blessed with both of those essentials, is willing to come to the rescue.

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### Miscellaneous Mention

The Sunday-school and Ministerial Meetings of Northwestern Ohio are to be held in the Lick Creek church, near Bryan, Ohio, beginning on the evening of Aug. 24 and continuing throughout the next two days. The program will appear in a later issue.

Too late for insertion in the present issue we received a communication from Bro. Geo. W. Anglemeyer, of Napanee, Ind., concerning the "Song Directors' Conference" at Winona Lake, Ind., Aug. 14-28. This move for the training of better song leaders was started by Mr. Homer Rodeheaver last year, and since the need of such a conference is obvious to all, it is hoped that this year's gathering will be largely attended. Full particulars will be given in next week's issue. Meanwhile we suggest that every congregational song leader consider the value of this opportunity for training, and prepare to be present. We are quite sure that practically every congregation will be more than willing to assist in meeting the expense of attending the conference which is, indeed, quite moderate.

Did you ever hear of "Blessed Henri Suso"? "For twenty-five years, no matter how cold it might be, he never entered a room where there was fire. For nearly thirty years, he never once spoke while he was eating. He bound a wooden cross to his back. To the cross he affixed thirty nails, in memory of the thirty wounds of the Savior. On this cross he slept at night for eight years. To complete the torture of it, he added in the last year seven sharp needles. Twice a day he spent some time striking the cross thus attached to himself, and thus armed, so that the needles and nails penetrated into his flesh till the blood ran down to his feet." This and much more about this interesting seeker after holiness, Bro. W. B. Stover tells the readers of "The Indian Interpreter" in the number for April, 1920. What a pity that such tremendous earnestness and self-abnegation could not find a worthier expression! Suso wanted to suffer as much as his Lord had suffered. What a pity he could not see the opportunity for this in service to his fellow-men!

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### A Bystander's Notes

"Absent without Leave"—The soldier who is willfully absent from his definitely assigned post of duty, is promptly called to account for the flagrant offense of being "absent without leave," and the penalty is swift and sure. Christians, as soldiers of the Lord, are under infinitely greater obligations to render faithful service—"the love of Christ constraineth us." Can we afford to be "absent without leave," so far as Christian service is concerned? "The Lord knoweth those that are his."

How Social Reforms Are Wrought.—It is the very nature of man's better self to insist upon reforms in every avenue of human activities. They are bound to be wrought out, as time goes on, but woe to society and to the church if they come through the storm and stress of revolution and not through the all-permeating influences of religion. "The still small voice" is ever in readiness to deliver its message. It is a settled fact that Christians and not atheists must be the leaders in the world's betterment.

Opportunity Awaits Action.—Have you ever pondered the awful seriousness of the fact that times and opportunities pass, while we heedlessly rush on, concerned only about the things of this world? Opportunities of today! The church must use them or lose them! The realization of dire need for immediate action, and the sense of our responsibility for a suffering world, should rest heavily upon our souls. Doors open and doors shut again! Time presses! Let each Christian SO resolve and SO act that, if a sufficient number of others will unite with him in a like endeavor, all men, before this generation passes away, may have an adequate opportunity to HEAR THE GOSPEL MESSAGE.

Don't Worry—Smile!—Whether you know it or not—the world is chiefly interested in the undertaking that succeeds, and in the people who work to that end. We might as well, therefore, stop worrying over things that can not be helped, and courageously endeavor to do the things that can be done. Self-pity, sympathy-soliciting, and the bemoaning and bewailing of your lot will only let you down lower. Brace up! Brush up! Think up! Illumine your face with a smile! Advise that you are a success! Then think about it all the while, but don't forget to work for it! Whatever you THINK you are, will be unconsciously stamped upon you—and humanity stands ready to pay the price.

A Forcible Invitation.—Quoting from the "Bulletin," used by a wide-awake minister in Oklahoma, an exchange gives the following, which may prove of value to some of our people:

Are You a Neighbor?—Consider this: YOUR church and make free use of its privileges and benefits. Our business is to SERVE.

Are You a Stranger?—We are glad you are here. It is our business to remove all strangeness. This is the church where no one is allowed to be a stranger. If we can serve you in any way we have overlooked, please make your desire known. Come again and feel entirely at home! We are here to HELP each other.

Are You a Member of This Church?—Act the part! This is YOUR church, YOUR service, YOUR pastor! The stranger is your guest—make him feel at home. Let general helpfulness be your motto!

If you know of any need which you yourself can not relieve, please let it be known.

Come Again!—The church that you honor today is DEDICATED to the worship of God and the service of mankind. We are striving to establish a center of religious influence that will foster the highest and best things we already have, and the development of nobler and better things for the future.

Chapel Cars Prove Their Value.—In a recent announcement, strong emphasis is given to the value of chapel cars, as efficient promoters of evangelism. The Northern Baptists are planning to provide a Pullman chapel car for every railroad radiating from Chicago—these "churches on wheels" to be put in operation as soon as the funds are available. Already seven such cars are making regular tours across the continent. Fully equipped as places of worship—each coach seating one hundred persons, with a Baptist minister in charge—these cars seem to be admirably adapted to the purpose intended. Living quarters for the minister and family are arranged at one end of the car, and even a baptistry is provided. Stopping at points wholly devoid of church privileges, these chapel cars generally succeed in gathering resident church members into a congregational capacity. In not a few instances active churches have thus been started and continued.

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### Forward Movement Financial Report

The treasurer of the Forward Movement has just handed us a complete report of the recent canvass throughout the churches for the Conference Offering. At the Sedalia Conference it was announced as having reached \$669,788.04. The report now gives it as being \$718,536.80, in pledges made up to July 22. The full report will be published next week in Regions, showing the amounts pledged in the different sections of the Brotherhood. There are facts for interesting study in the figures submitted. We note now that the Region of Iowa is the only one that reached its full quota of the million dollar Conference Offering.

The one disappointing feature is that there are yet 350 congregations that have given no report. There should be no congregation, in the whole Brotherhood, that fails to contribute something to this offering. There may be good reasons why many could not reach their quota, but not one should be without at least a small contribution to the united work of our church, beyond the local expenditures. Of course there are reasons why some will be late, and there will be many congregations added to this list now, that will give their full quota and more, before the year ends, in all probability. But on the whole it is a wonderful gift, and yet it is small, compared with the abounding blessings that the Lord has bestowed upon us. We are certain, however, that this gift records some real sacrificial devotion upon the part of many, while, with others of us, it could easily be increased to our spiritual and material advantage. But wait till next week and give the report prayerful study.



## AROUND THE WORLD

### Religious Affiliation Shows Increase

While statistics of denominational activities in the United States for last year are disappointing, in many ways, a most encouraging phase is emphasized in the "Yearbook of the Churches for 1920," issued by the Federal Council of Churches in America, which gives the following: "All Protestant churches (communicants), 25,980,459; Roman Catholics (baptized members), 17,549,324; Jewish members in synagogues (heads of families), and other minor bodies, 763,930. Total membership in religious bodies, 44,788,030—an increase, since 1916, of 2,861,182. Taking these figures as they stand, they would seem to indicate that the interest in religion is still a most encouraging factor—one for which we may well be thankful.

### A Lesson from France

Recently the most gratifying news has come from France that the harvest time in that country—a week or two from now—will witness the gathering of the greatest wheat crop ever grown in that sunny land. This news means, also, that France will have grown almost, if not entirely, enough wheat to provide itself with bread. While the people of our favored land have been doing considerable talking to no definite end, and have imagined the rest of the allied world to be engaged in the same unprofitable pursuit, the people of France have been working with their hands, and the results are now in evidence. Well may America take a lesson from the hard-working French peasant, who puts away his grief by engaging in useful toil.

### When Divine Grace Abounded

As reported by a missionary in Kengtung, Burma, an almost miraculous incident recently occurred in a Lahu village, the people of which, some years ago, had reverted to heathenism. An aged woman of the village had lost all use of her limbs. Not long ago the elders of the village gathered in the home of the afflicted one and fervently prayed to the God whom, a few years ago, they had forsaken and now almost forgotten. In response to the ardent petitions of the praying elders, suddenly healing strength entered the body of the stricken one, and she rose to her feet and walked. As a result of the marvelous cure, a number of the Lahus regained their faith and are now happily enjoying their Christian religion with renewed fervor.

### Is There a Cure for Leprosy?

At the Penikese Island, Mass., a leper colony is maintained by the authorities of that State. Dr. F. H. Parker, in charge of the sixteen lepers confined there, confidently believes that he has cured two of them—young men, who have been under treatment for three years. Every indication points to the fact that both men have been wholly restored. Tests have been made by a commission of medical men for traces of the disease, but all of them show that the disease is no longer in evidence. Should further investigations confirm the findings so far made, the discovery of Dr. F. H. Parker will rank with the most important in the annals of the medical art. One of humanity's most loathsome diseases may thus be cured, and eventually wholly eliminated.

### Germany's Woeful Time of Reaping

That nations, as well as individuals, reap what they sow, was perhaps never more fully impressed upon the people of any country, than it was upon Germany, at the conference of allied and German representatives at Spa, Belgium. Various stipulations of the peace treaty were discussed—Germany pleading for leniency concerning the carrying out of some of the provisions which, it is claimed, can not be met in full. While the allies are willing to render some assistance, by which Germany may regain, at least in part, its industrial and commercial standing, there is no escape from the immense burdens laid upon her by the victorious allies. It is a mooted question whether, under the strain of exorbitant taxes, the present government will remain in power. If not, there is grave danger that Bolshevism, like a withering blight, will sweep westward from Russia to Germany and the nations beyond.

### When Greediness Overreaches Itself

In Lawrence, Mass., about 14,000 persons have been thrown out of employment by the indefinite suspension of the principal mills of the American Woolen Company at that place. All told, about 40,000 persons are now idle, in consequence of this closing of the mills. The company above referred to will be remembered as one of the big industrial concerns most widely accused of profiteering. Federal indictments followed. The company's own financial statements, after taking out tremendous salaries for executives, high wages for workers, and every possible item for expense, showed a net profit of \$13,883,155, or twenty-three per cent on its capital stock of \$60,000,000, against a pre-war net annual income of \$1,600,000. But what was the effect of all this unvalled-for exploitation on the public in general? The demand for clothing decreased so materially that retailers were forced to cancel

their orders, and eventually the mills had to close. Greed killed the goose which laid the golden eggs. The income of the company, as well as its thousands of employees, has been cut off entirely. As man sows, so shall he reap. Selfishness is sure to result in a large train of evils that inevitably follow in its wake.

### The Excesses of Fashion

Though the extravagances and foibles of modern fashions are usually ascribed to the crafty modistes and designers of Paris, we need not suppose that all the inhabitants of that city approve the wild orgy of display thus engaged in. One of the leaders in dress reform recently said: "Society in France is fast going the downward road. The craze for wholly immodest dresses, transparent silk stockings, unduly exposed backs, expensive jewels and million dollar automobiles, is threatening to turn the whole world into a modern Babylon." Judging by other corroborative reports, the statement above given is not overdrawn. Useless display and wanton extravagance are all about us, and meanwhile the Lord's work and other good causes are left without adequate support.

### Women Relief Workers Face Known Danger

Whenever the complete story of relief work in stricken Armenia shall be written, due honor will be accorded to the faithful women who, in a spirit of self-sacrifice, remained at the place of duty, though exposed to the greatest of dangers. When, recently, the city of Adana was surrounded by Turkish troops, and left without the needed relief workers, Miss Doris Nevin, of Pittsburgh, Pa., and Miss Ruth Henry, of Amherst, Mass., voluntarily braved a journey through the Turkish lines to take charge of that work of relief. In spite of imminent danger they remained on duty, attended to all cases of need, and safeguarded the supplies of the Near East Relief Committee against the rapacity of the Turks. Similar cases of courageous devotion are reported from other stations.

### Perils of Occult Devices

Dr. Marcus L. Curry, medical director of the State Hospital at Trenton, N. J., has given much study to the various devices by which people of a superstitious turn of mind seek to enter the realm of the unknown, and to lift the veil from the hidden things of the future. He declares that the very popular "ouija-board," persistently made use of, will seriously affect the nerves and, as a matter of fact, will in time cause lasting impairment of the mind. Dr. Curry declares that the ouija-board is especially dangerous because it is usually resorted to by high-strung and neurotic people who become chronic victims of its wiles after constant use. We do well to heed the apostolic precept: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

### If the Red Element Should Succeed

During the recent trial of twenty members of the so-called "Communist Labor Party," in Chicago, charged with conspiracy to overthrow the government, the prosecutor painted a vivid word picture of conditions that, according to previous experiences, would then prevail: "Their first act—were they successful in causing a revolution—would be to shut off all lights. With the city in darkness, the food supply would be seized by the victorious Reds. Soup-kitchens would then be established, where only the 'comrades' and other adherents would be fed. Newspapers would be suppressed and the people kept in ignorance. The sick and dying in hospitals could not be attended, because the light and water supply would be shut off. Burial of the dead would be at the discretion of the dictator." The recital of the above and other ruthless exactions of the Reds, caused evident manifestations of pleasure and nods of approval on the part of the accused men. The "Reds," surely, are a real danger—one that can not be ignored.

### Is India Ready for Self-Government?

Alleged "popular movements" in India have aroused considerable sympathy on the part of well-meaning sentimentalists in countries like the United States, who know nothing of the actual conditions. In reading about these uprisings, we do well to remember that the credulous populace is readily influenced by Bolshevik fanatics and by shrewd and unscrupulous agents of Great Britain's enemies. Granting the case that British colonial rule were thrown off in India, as some suggest, what would take its place? Losing sight of the totally different conditions prevailing in India, some have glowingly spoken of the blessings of "freedom," "independence," "equality," "the rule of the people." Full of promise as those terms may be to the western world, the masses of India have not yet reached the point where they can intelligently grasp the real meaning of those designations, especially the intricate task of self-government. To get a clear understanding of what would actually happen if autonomy were suddenly thrust upon India's masses, we need but revert to the period before the British administrator came to India. There would then be, instead of the judicious rule of Great Britain, the autocratic and erratic despotism of the native rajahs, as in the days of old. Whatever criticism sentimentalists may utter about British exploitation

of India—justified, perhaps, to a slight extent—it can not be denied that the British brought higher ideals of responsibility, of humanity, of order, of law, of public health, than the native rulers could possibly have conceived. Taking a sane survey of present conditions in the perspective of the past, will dispose of the ardent expectations of theoretical sympathizers with Asiatic revolutions. British power may be eventually somewhat restricted, but its entire overthrow, in our opinion, would militate against the best interests of India. The radical ferment, permeating the entire world just now, evidently needs a strong infusion of common sense. Only sane counsels should prevail.

### Whence the Enormous Loss?

It has been the common observance of all religious bodies that of the large number of accessions during revival efforts, a comparatively small number only, are finally won for permanent church membership. While complete figures on that point would be of interest, we have only those of a Methodist statistician. He assures us that of 2,500,000 accessions to their ranks, during the last seven years, the net gain in membership has been but 551,659. Allowing for 361,677 deaths during the period in question, the statistician is still wondering what became of the 1,222,532 who professed conversion but who evidently did not hold out. The experience of other religious bodies would be of interest.

### A Convict Who Redeemed Himself

Some of the world's benefactors are discovered only after they have gone to their reward. It is pleasing to speak at this time of one who was dead to the world, while behind the prison bars, but who came to life again upon his release, and is now a veritable benefactor of his fellow-prisoners. This man, the founder of one of the greatest relief societies in America, is an ex-convict, E. E. Dudding. More than two million of men who, at sometime, have been convicts, may well thank Dudding that through him they have a chance to make good again. Through his instrumentality an organization is now in operation which extends a helping and a lifting hand to any convict in and out of prison. This line of activity was given the direct approval of our Blessed Master.

### Illiteracy Among American Children

According to statistics of the Children's Bureau of the United States Department of Labor, many American-born children are growing up in illiteracy, which is always a factor of grave moment. The Department issues this warning: "Unless prompt attention be given to the problem, the children of the present generation will not be assured even the elementary education which every citizen in a republic should have." Another authority says: "Of 19,696 children between fourteen and sixteen years old, to whom certificates were issued, more than one-fourth could not write their names legibly. Nearly ten per cent had never gone beyond the first grade, and considerably more than half were in the fourth grade or lower, when they left school. Only about three per cent were in the eighth grade, and only about one in a hundred had reached high school. These children were native Americans; only twenty-four were foreign-born. Financial assistance is now given by the United States for the vocational training of children. Similar help might well be given in elementary education."

### The Dangers of Race Prejudice

Continued instances of lynchings in various parts of our country are decidedly disquieting. Seemingly, amid the unrest characteristic of the after-war period, race prejudice seems to grow more violent and unreasonable. It is not only confined to antagonism against the black race, but is displayed toward all whose skin happens to be of a darker hue than our own. The people of Texas have as much prejudice against the Mexican as against the Negro, and in other States there is frequently an unreasonable antagonism against the yellow races. The Caucasian assumes a superiority of race and blood which may or may not be wholly justifiable. At any rate, there is no excuse for the arrogant attitude, which treats all darker races as wholly inferior. When we call to mind that fully three-fourths of the inhabitants of the world belong to the dark or yellow-skinned races, the grave dangers which may result from this race antagonism must become apparent to all thinking men. Should it happen that the black, yellow and brown people of the world were finally driven together by a common hatred of the race which has arrogated to itself intellectual and physical superiority, it would undoubtedly mean the overthrow of our civilization, thereby placing the now-despised races in full control. It can not be said that perplexity over the race question is a mere matter of imagination. There is an element of grave danger in the question that can not be reasoned away. As it has been pointed out by close students of the situation, the one and supreme remedy is found in the application of Gospel principles, which accord to men of whatever race the privileges that are just and equitable. The Lord "made of one blood all nations of men for to dwell on all the face of the earth." Justice and fairness to all will remove all cause for friction.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### What Bible Reading Will Do for Us

Psa. 119:97-104

For Week Beginning August 8, 1920

1. **The Bible Will Do Great Things for Us.**—If we are weak, the Bible will give us the strength that never fails. If we are ignorant, the Bible will give us the wisdom from on high. If we are assailed by doubts and criticisms, the Bible will dispel them as the mists of the morning melt away before the sun in his splendor. Do we desire to know more of Christ, in whom are hid all the treasures of wisdom and knowledge? The Bible is the one place to seek for such wisdom. Are the "lusts of the flesh" and "the pride of life" still a temptation to us, now and then? In this Blessed Book we may learn how the carnal man may be wholly overcome, and how we may withstand all of Satan's enticements. Is our earthly pilgrimage one of sore trials? In God's Holy Word we find how we may be "seated in heavenly places with Christ Jesus." Yea, we may truly say that heaven has begun on earth for all who love the will of God above all else. Multitudes of men and women have tested this matter to their great satisfaction.

2. **The Bible, If Prayerfully Read, Will Always Lead Us Aright.**—Much light may be gained by thorough, systematic Bible study. We must take time for prayerful reading of the Word, or Satan will cheat us out of it. If General Havelock had to march in the morning at six, he would rise at four, that he might have an uninterrupted hour with his Bible. An able Bible student, who made it his practice to read the New Testament through every month for the last thirty-five years, said: "It was far fresher the last time I read it than the first. And how it led me into the green pastures of God's love!" A student, accustomed to spend a certain time each morning in reading mental philosophy, decided to employ the same amount of time each day in reading the Bible. The first morning he was greatly surprised to note how quickly he had read through the Book of Romans. Another Bible student, while reading the Blessed Book, constantly asked these questions: "How can I apply this passage to my own life? Am I guilty of the wrong against which I am warned in the citation just studied? Is the truth thus revealed, the prayer of my heart?" Such reading brings perfect guidance.

3. **Reading the Bible Helps Us to See Ourselves.**—A missionary who was studying under a native teacher, gave his instructor a copy of the Bible, printed in the native tongue. A few weeks later the teacher returned the book, saying that he did not want it. When the missionary questioned him, he replied: "Why should I read a book which tells me I am liar, a book that reveals to me that I am utterly corrupt at heart, and that my soul is lost?" It is true that the Bible does reprove us of sin, but it does more—it prompts us to take heed to our ways and to turn to the Lord in the full assurance of faith.

4. **Reading the Bible Brings Us Into Blessed Companionship.**—Christ and the heroic ones of Bible times, who walked on the King's highway of peace and righteousness, are brought very near to us as we read the Word of Life. We feel at home with them and partake of their saintly spirit.

5. **Suggestive References.**—Perfect and sure (Psa. 19: 7, 8). God's Word keeps us from sin (Psa. 119:9-11). The power of God's Word (Jer. 23:28, 29). The hearer and doer of the Word (Matt. 7:24, 25). Eternal life is ours through study of the Word (John 5:39). God's Word is able to build us up (Acts 20:32). "The sword of the Spirit" our never-failing defense (Eph. 6:14-17). "Great and precious promises" (2 Peter 1:2-4; 19-21).

### Christianity and Civilization

(Continued from Page 443)

of this blessed hope of the righteous, but at any mention of it, civilization looks bored, and remarks something about pessimists.

Read the religious papers of the day. Note the items concerning the lack of faith. Here is the gist of one: "The State institutions of our land have never had so many Christians in them as at the present. Yet, as to real Christian faith and living, it is almost nil." Here is another: "The chaplains of the army say that their observation is that there is no difference between church members and others, except that the former go to church, while the latter do not."

Civilization grows top-heavy without the strong ballast of Christianity. Then there is a fearful fall of the whole structure. Witness German civilization as proof of this assertion. Let America take warning!

The spiritual health of the nation is waning. Decay has already set in and has made serious inroads upon the extremities of the body. Only the most drastic treatment with the unadulterated Word of God can save the vital parts of the body and the life.

Let the Church of the Brethren take this home to herself. Any Forward Movement that does not consider, *insist* upon a closer adherence to the Word of God is a failure. If the untold millions of the world's wealth were poured into the lap of the Forward Movement and its work did not include this program, it would be powerless to prevent the catastrophe. True Christianity is the salt of the earth. But if the salt have lost its savor, wherewith shall it (the earth) be salted? If the light that is in you be darkness, how great is that darkness!

We want the good things of civilization—the good roads, telephones, swiftly-moving transportation, good schools, and all other desirable things. But let us demonstrate that we will keep our faith at all hazards. Ten times over would we trudge slowly over unworked highways, forego the conveniences of modern travel and keep our faith, than to enjoy the benefits of civilization without faith in God.

"Faith of our fathers, holy faith,  
We will abide in thee till death."

Curlew, Iowa.

### A Friend of Sinners

BY LULA R. TINKLE

WHEN we think of Christ and his work on earth, we are prone to view him from a great distance. We feel that he lived so long ago and so far away, and in an age so different from ours, that, somehow, it appears very strange to us. When we are tempted or perplexed, and ask ourselves: "What would Jesus do?" we say within: "Oh, Jesus lived in another age and among different circumstances." While this is true, we must admit that he had like passions, trials and temptations, and had to deal with men as we do. How the people of our day resemble those among whom Jesus lived! Some were critical, sinful, jealous, hypocritical and unjust. Others were courteous and religious. So are men today.

Not long ago, while visiting a friend, I was being introduced to some of her neighbors. My friend came close and whispered in my ear: "Over there is a sinful woman. She is living with another woman's husband; you will need to keep your eye on her, and be careful about having much to do with her. I do wish she would come over here, so you could see her. I wonder what you will think of her." My mind flashed back to the time when a group of sinful, hypocritical men came dragging an adulterous woman to Jesus. No doubt she was a very sinful woman, but the attitude of these men did not lift her out of sin. They wondered what Jesus would do. What did he do? Did he look upon her with a scornful, suspicious eye? Was he, too, an advocate of the double standard of morals? No, he did not even condemn her, but condemned her sin and asked her not to repeat the sin. Jesus was not afraid to talk with her. He did not shun her. How is it that he mingled thus with sinners, while we shun them? Is it not because he looked deeper into the life of the sinner? He saw there the struggles and temptations and the hardships. More than that—he saw there that which God had created in his own image.

I know a young man who inherited some wealth from his father, and then set out to have a good time. He fell deep into sin and was lost to his friends and relatives. During his father's illness he was found in a distant city, managing a gambling-house. People said: "Don't invite him home. He has disgraced his parents." Is that the attitude Jesus would have taken? Not if we may judge from his attitude to the Prodigal Son. And why? Because he remembered the sorrow of his Heavenly Father when one of his children falls into the hands of Satan.

When we enter a new community, how prone we are to seek entertainment in the homes of the righteous and the best class of people! A young school-teacher, who had been visiting in the homes of the community,

stated her desire of visiting in a certain home, whereupon she was told that it would not be wise for her to visit there, because they were not the best class of people. The father was a horse-trader and the daughter was rather fickle. Is this not the attitude the multitude had toward Jesus when, upon entering Jericho, he invited himself to visit in the home of Zacchæus, a sinner? He did not hesitate to go, though it was contrary to popular opinion. He mingled with sinners without absorbing their sin, and why? "At this very time he plainly tells them why. 'I came to seek and to save that which was lost.'"

To me this love and concern for the outcast—the sinner and the poor—is one of the most striking characteristics of our Lord. Though he had to encounter the most cruel, and the most vile of men, he never lost faith in human nature. He had confidence in the divinity of the human heart, though he looked upon the meanest, most unprincipled set of human beings which ever pursued innocent man to death.

This characteristic is within our reach. Indeed, every Christian should remember that the soul of even the vilest sinner is of God, and that, down deep in the heart, is that which will respond to forgiveness, love and sympathy.

Chicago, Ill.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### CONFERENCES OF THE DISTRICT OF NORTH DAKOTA, EASTERN MONTANA AND WESTERN CANADA

The last Conferences to be held in this large District, as a whole, convened in the Salem church, near Newville, N. Dak., July 6-8, 1920. To the quite large number who were present in advance of the meetings proper, the writer preached on the evening of July 5 on the theme: "The Call to Service," from Isa. 6, giving the idea of service as the motto, for the following meetings.

At 9 A. M., July 6, the Christian Workers' Conference organized for the work of the forenoon, with Bro. Ellis Wagoner as Moderator and Bro. Noble Deardorff as Clerk. In the discussion of such topics as: "To What Extent Should the Older Members Participate?" "The Necessity and Benefits of Every Member Engaging in the Discussion and Leading in Public Prayer, When Required," "The Importance of Due Reverence to God, Proper Conduct in His Sanctuary and Courtesy to Each Other," etc., some helpful hints were given, which should benefit all of us, as Christian Workers. As Secretary of last year's meeting, the writer was retained to continue corresponding with the societies of our District, relative to the supporting of a missionary on the foreign field.

The afternoon of July 6 was given to the Sunday-school Conference. Bro. Lewis Hyde was Moderator, and Sister Angeline Sharp, Secretary of the gathering. Problems of Disciplinary Standards, Methods for the Primary Department, the Ultimate Purpose of the Sunday-school, Harmony and Cooperation among the Official Staff, Appropriate Singing, Trained Teachers, etc., were ably discussed. Our responsibility to the Sunday-schools and their needs were thus shown us. Bro. Ellis Wagoner, of Kenmare, N. Dak., succeeds Bro. Marvin Kensing as our District Sunday-school Secretary, for a term of three years, with Bro. Noble Deardorff as his Assistant.

In the evening Pres. L. S. Shively, of Mt. Morris College, gave an Educational Address, in which he stressed the need of Christian Education, so that there may be rightly-trained leaders for the future.

The organization of the Ministerial Conference, at 9 A. M., July 7, resulted in Eld. J. H. Brubaker being chosen as Moderator and Bro. Marvin Kensing as Secretary. Eld. O. A. Myer, Secretary of our Mission Board, discussed: "What is the present condition of the churches of our District?" The decline in some of our churches was forcibly impressed upon us, as Bro. Myer told us of the actual conditions existing. Eld. G. I. Michael then discussed: "Best Methods of Reconstruction." Each of us was aroused to his personal duties, and this spirit prevailed throughout the day. Eld. Leander Smith enumerated some good qualities a minister should possess, in order to be successful. "The Minister and His Reading Matter" was handled by Eld. D. M. Shorb. He indicated that one should not read and think along one line of thought only, but should have a large range, so that his vision may be increased. "Thorns and Roses of the Minister" was ably discussed by Bro. Ellis Wagoner. He said that the minister has his bright and dark moments, but that each is a blessing, though in disguise. The program of the afternoon was unique, in that a Round Table discussion was conducted throughout the entire session. Problems of vital interest, here in our District, were dealt with, and the interest was good to the end. Perhaps the



most significant part of the day's proceedings was the decision to divide our District, so that there may be held quarterly sectional Ministerial Conferences. In that way a better understanding will prevail and, as a consequence, more coöperation among our leaders.

In the evening Eld. C. D. Bousack, Director of the Forward Movement of the Brotherhood, and a member of our General Mission Board, gave a much appreciated Missionary Address. An offering of \$162.84 was lifted and placed into the hands of our Mission Board.

The District Conference proper began at 9 A. M., July 8. The officials were: Eld. D. M. Shorb, Moderator; Eld. J. D. Kesler, Assistant; Eld. Leander Smith, Reading Clerk; Eld. J. H. Brubaker, Writing Clerk; the Writer, Assistant and Acting Writing Clerk. The budget of business was not large and was all disposed of with a fine spirit prevailing. The problem of greatest weight and of general interest to the Brotherhood was the matter of dividing our large District into two parts. This was decided upon after a short discussion. Western Canada is thus set off from North Dakota and Eastern Montana to form a new District, subject to the approval of Annual Conference. Our Mission Board requested and were granted \$1,800 for their use for the following year. A Forward Movement Director for our District is to be appointed by the Mission Board. By a rising vote the meeting decided to oppose compulsory military training. Our Standing Committee member for the next Annual Conference is Eld. J. D. Kesler. The reports of the various committees were, on the whole, quite encouraging. The Conference completed its work by 4 P. M., and was closed by singing, "Blest Be the Tie That Binds."

We appreciated the presence and assistance of Brethren Bousack and Shively, and also of Bro. J. Schechter, Jr., of Chicago, who preached on the evening of July 8.

Ideal weather prevailed throughout the meetings. This, with the willingness to serve, upon the part of the members of the Salem church and their helpers, made the time spent there a pleasure as well as a spiritual uplift.

May the Lord, whom we serve, help us to become more diligent in his cause and spare us, if it be his will, so that we may meet in the Kenmare, N. Dak. church for our next annual District Conference. Joseph D. Reish.

Berthold, N. Dak.

## THE SEDALIA CONFERENCE

Fifty years ago the "German Baptist Church" placed special ministerial obligations on your unworthy correspondent and he took up the burden in the spirit of the Master, who instructs his servants to "do with their might whatever they find for their hands to do." Twenty years later came the tragedy which resulted in a severance of church relations and an alignment with a kindred church organization.

Twenty-eight years later a happy return to the "Church of the Brethren" was effected and at the late Sedalia Conference he had the supreme joy of greeting the beloved members of the dear old organization and thus cementing the bonds of brotherhood and participating in the activities of the meeting to the uttermost limit of brotherly love.

A few special notes of impressions that the meeting made on a repatriated alien will possibly not be objectionable to the readers of the "Gospel Messenger."

First, the personnel of the Conference was tragically changed. But few of the Conference leaders were in attendance, who carried the heavy responsibilities at the last one I attended twenty-eight years ago—possibly not exceeding a score. The others had crossed the mystic border to "the beautiful shore," where we will all go in the near "sweet by and by."

The work at this meeting was largely done by men of middle and under middle age, by men trained in our colleges, skilled in the arts and requisites of intelligent and methodical discussion. As a consequence, questions of grave, far-reaching, vital importance were submitted for consideration and disposition without waste of time or friction. Brotherly love of the purest type, with intelligence and judgment, exalted by years of scholastic culture and seasoned with a spirituality that always characterizes the children of our Heavenly Father, dominated the entire proceedings.

When our church was passing into the period where college training seemed to be necessary for our denominational welfare, it was feared that we would meet the menace of departure from our fundamental policies and principles, but when we recognize that fact that our church leaders are practically all coming from the alumni of our colleges, and the further fact that we were never more firmly entrenched behind the vital doctrines of our Lord and Savior than we are now, we rejoice for the victory which our schools have brought to us in our warfare for the extension of his blessed Kingdom.

Another change in the proceedings from the schedule of the distant years was the displacement of questions of denominational policies, such, for instance, as the advisability of Sunday-schools, revival meetings, missions, educational work, and kindred subjects; and the incorporation, instead, of questions of intense immense practical value—almost an entire reversal from the days of our fathers. Our Old Order brethren—God bless them—have charge

of the old regime by inheritance. Our gain, spiritually, fully compensates for the hazard of the change and we thank God and take courage for the battles which he has given us in charge.

Memory will never surrender the impression that the thousands of Spirit-filled faces made on my heart, which I beheld from the speaker's platform, as I feebly addressed them on several subjects which the Conference had under consideration. No one who is conscious of the effect of the Holy Ghost on the countenance of the people of our Lord could fail to understand that they were not of this world, but were transformed by a renewed mind and heart. We will never see a surer impersonation of the "great multitude which no man can number," spoken of in Rev. 7: 9. Read it.

There were several features, not outlined in the published program, which deserve a passing note. One of them was a special meeting of Virginians. While we love the dear people of our beautiful Blue Mountains, and our fertile valleys, and our alluvial plains, and prize our social accomplishments, and treasure the sacred memory of an ancestry of exalted merit, we must totally ignore geographical lines when we meet in religious assemblies. I was about to say racial lines, but will leave that for a later publication.

The vast number of delegates and the prodigious increase in the annual contribution to our finances, above what it was twenty-eight years ago, amazed me. At that date the delegate body was small and its voting obligations zero. At this meeting they numbered nearly 600 and they had supreme power over all the proceedings.

At that time the financial achievements were represented by a single dot, now it reaches near a million. How slowly did we, do we, comprehend the fact that this "earth is the Lord's and the fullness thereof," and that in the last judgment of our stewardship "we are not our own, but are bought with a price [of blood]; therefore let us glorify God with our substance."

Eld. H. C. Early's keynote sermon on Sunday morning on "The Fundamentals of the Church of the Brethren" was, in a large measure, the most interesting feature of the Conference. His exposition of our doctrines, for which we are distinguished, and which differentiate us from all other religious organizations, was masterful, and irrefutable as an exemplification of the doctrines of our Lord and Savior.

On such an auspicious occasion, special acclaim should be heralded with all the force which inspiration can produce, of our immovable stand on the subject of love and peace, of our immovable opposition to carnal war. That is the basis of the substructure of the doctrines of our Lord, without which all else is nothing. It is the one only balm that can heal a sin-cursed world and we are ordained custodians to preach it from the housetop of every occasion and the highway of every opportunity. Religious and political organizations are groping in the dim shadows of human devices and employing muddled experiments, and applying the lotions of added quacks in their efforts to heal the wounds which are afflicting the nations, but nothing will avail but the total abolition of carnal war and the inauguration of "peace on earth and good will toward men."

Our separation from the world was beautifully, forcefully exemplified in the fact that in an assembly of many thousands, during the seven days of the Conference, I did not see as much as one lonesome cigar or cigarette, or hear the faintest guffaw, or see a half dozen immodestly-dressed women, or see a score of jeweled hands, or see a loudly-attired man, or see a long, sour face, or see a single breach of good manners, or see a single act of selfishness, or hear a single comment from friends concerning any feature of the vast assemblage that did not inspire thankfulness to our Heavenly Father for the gift of the graces which adorn his children.

I will hold in perennial remembrance the loving courtesies of the officials of the Conference, and the hundreds of the brethren and sisters of the distant years who gave me rich gifts of spiritual love, and I shall never forget the spiritual kinsmen whom I greeted for the first time, for the sweet testimony that we were fellow-travelers to the sunny shores of the Beulah land, where our Loving Father awaits us with the jeweled crown of his fadefless love.

Roanoke, Va.

## MINOT, NORTH DAKOTA

The last six weeks have been a very busy season for us. June 3 we left our home in Minot for the Sedalia Conference. Our first stop was with the members in Cedar County, Iowa. We worshiped with them on Sunday, June 6. Then we went to Muscatine, where we had formerly been in charge of the work. There we enjoyed a short visit with the members. Then we went on to Kansas City and spent a day and night with the members there. Finally we reached Sedalia, Mo., the place of our Annual Conference. We enjoyed the meetings very much. Upon our return home, we found all well, and enjoying the refreshing rains.

June 26 I left home for Brumbaugh, N. Dak., where I held one week's meetings. We had splendid meetings. Two received baptism. We had to close the meetings

too soon, on account of our District Meeting at the Salem church (Newville, N. Dak.). Our District Meetings convened July 6-8. We had fine meetings. All were well attended. We had with us Brethren Chas. D. Bousack and Prof. L. S. Shively, who contributed much to the interest of the meetings.

Thursday morning, July 8, the District Meeting was organized by electing the following officers: Moderator, Eld. D. M. Shorb; Assistant Moderator, Eld. J. D. Kesler; Reading Clerk, Eld. Leander Smith; Writing Clerk, Eld. J. H. Brubaker; Assistant Writing Clerk, Bro. J. D. Reish. The churches of Western Canada were granted the privilege of organizing themselves into a separate District.

Our District will be represented on the next Standing Committee by Eld. J. D. Kesler. Our next District Meeting will be held at Kenmare, N. Dak.

North Dakota is having a fine season. The prospects for a good crop were never better. Leander Smith.  
P. O. Box 632, July 17.

## FACTS ABOUT OUR MINISTERS

### Number Two

#### Western Pennsylvania

The oldest ministers are these:

J. S. Burkhardt, 90; Samuel Umbel, 85; J. M. Harshberger, 85; Joel Gnagy, 84; Solomon Bucklew, 83; C. Schuck, 80; S. P. Zimmerman, 76; J. K. Eicher, 76; J. W. Peck, 75; Geo. D. Cleaver, 72; D. A. Hetrick, 72; Peter Knavel, 72; R. T. Pollard, 72; Silas Hoover, 71; Warren Charles, 71; R. E. Reed, 70; L. A. Peck, 67; Solomon Dorer, 64; Thos. Haden, 64; E. K. Hochstetler, 63; Wm. Bond, 62; S. W. Schreck, 1880; J. W. Peck, 1880; L. A. Peck, 1880; Solomon Dorer, 1883; Jasper Barntooth, 1884; Jerome E. Blough, 1887; Geo. D. Cleaver, 1887; Warren Charles, 1887; B. W. Miller, 1887; C. E. Myers, 1887.

The oldest in the ministry and year of election:

Samuel Umbel, 1856; Solomon Bucklew, 1864; Joel Gnagy, 1864; J. S. Burkhardt, 1867; Silas Hoover, 1872; R. E. Reed, 1872; S. P. Zimmerman, 1874; Peter Knavel, 1874; J. M. Harshberger, 1876; J. K. Eicher, 1877; E. K. Hochstetler, 1879; R. T. Pollard, 1879; W. G. Schreck, 1880; J. W. Peck, 1880; L. A. Peck, 1880; Solomon Dorer, 1883; Jasper Barntooth, 1884; Jerome E. Blough, 1887; Geo. D. Cleaver, 1887; Warren Charles, 1887; B. W. Miller, 1887; C. E. Myers, 1887.

#### Eastern Maryland

The oldest ministers are these:

John R. Flohr, 84; John A. Smith, 78; Christian Krabill, 75; David Hochstetler, 74; W. T. Miller, 73; J. C. Mann, 72; Uriah Bixler, 71; J. M. Burall, 69; Geo. S. Harp, 67; Tobias S. Fike, 64; W. H. Yount, 61; Leonard J. Flohr, 61; Ira P. Eby, 60; Daniel O. Metz, 60; F. Clark, 60; W. M. Wine, 59; Jacob O. Willard, 58; David Klein, 58; W. P. Englar, 58; E. A. Snader, 58; C. F. Bucher, 57; J. S. Weybright, 57; Chas. G. Flohr, 57; W. E. Roop, 56; J. Kurtz Miller, 55; C. N. Fruchour, 55; C. F. Ausherman, 55; Geo. F. Bowers, 54; A. T. B. Martin, 53; J. John, 53; J. W. Krabill, 53; P. Snader, 53; J. H. Beer, 52; M. W. Hahn, 52; Chas. D. Bousack, 50.

The oldest in the ministry and year of election:

Christian Krabill, 1872; David Hochstetler, 1879; Uriah Bixler, 1880; Geo. S. Harp, 1881; John A. Smith, 1882; John R. Flohr, 1884; J. H. Beer, 1885; Ira P. Eby, 1887; Tobias S. Fike, 1888; W. T. Miller, 1888; J. John, 1890; Chas. D. Bousack, 1891; J. Kurtz Miller, 1891; W. H. Yount, 1892; W. E. Roop, 1893; F. D. Anthony, 1893; M. W. Hahn, 1893; J. S. Weybright, 1893; W. P. Englar, 1894; W. M. Wine, 1894.

#### Middle Maryland

The oldest ministers are these:

Samuel M. Foltz, 84; John A. Myers, 74; W. S. Reichard, 73; John Rowland, 68; D. M. Zuck, 65; Jacob S. Kler, 65; J. C. Garland, 64; D. Victor Long, 63; Noah P. Castle, 61; John Mellott, 61; W. R. Truax, 61; O. S. Highberger, 60; Caleb Long, 59; J. O. Butebaugh, 59; W. H. Bradley, 59; C. S. Byers, 58; J. A. Elhart, 58; L. Elliott, 56; F. H. Folsoppe, 54; Wm. L. Lowrey, 53; G. A. Perrott, 53; C. L. Miller, 49; Harvey J. Martin, 48; John S. Bowles, 42.

The oldest in the ministry and year of election:

Samuel M. Foltz, 1868; W. S. Reichard, 1878; John A. Myers, 1880; J. C. Garland, 1884; D. Victor Long, 1885; F. H. Folsoppe, 1887; John Rowland, 1888; D. M. Zuck, 1890; Jacob S. Keller, 1890.

#### Western Maryland

The oldest ministers are these:

D. S. Wampler, 77; D. M. Merrill, 74; John D. Everts, 73; Jesse I. Robeson, 72; S. A. Miller, 71; J. A. Parish, 70; Isaac W. Abernathy, 68; H. B. Sines, 61; A. L. Sines, 56; John T. Green, 52; Wm. H. Cosner, 49.

The oldest in the ministry and year of election:

D. M. Merrill, 1877; S. A. Miller, 1878; Isaac W. Abernathy, 1879; D. S. Wampler, 1881; J. A. Parish, 1889; John D. Everts, 1889; John T. Green, 1892; Jesse I. Robeson, 1892; H. B. Sines, 1893; Wm. H. Cosner, 1894.

#### Eastern Virginia

The oldest ministers are these:

Franklin N. Utz, 69; Isaac M. Neff, 68; S. A. Sanger, 64; M. G. Early, 64; Isaac A. Miller, 64; James Wells, 64; J. F. Britton, 64; Frank Weimer, 64; D. M. Gluck, 63; S. H. Flory, 62; I. N. H. Beahm, 61.

The oldest in the ministry and year of election:

I. N. H. Beahm, 1881; S. A. Sanger, 1882; James Wells, 1884; J. F. Britton, 1888; M. G. Early, 1889; J. R. Leatherman, 1890; Isaac A. Miller, 1891; S. H. Flory, 1892.

#### Northern Virginia

The oldest ministers are these:

Wm. Peters, 90; L. D. Caldwell, 86; J. B. F. Huffman, 82; Isaac C. Myers, 81; Joseph Schickel, 79; John F. Driver, 76; Daniel Turner, 75; Henry Moyers, 75; B. P. Neff, 71; B. D. Hingardner, 71; J. M. Kagey, 70; B. B. Miller, 69; J. A. Racer, 68; Walter Strickler, 66; Henry C. Early, 65; D. P. Wine, 61; H. Garber, 61; H. R. Mowry, 64; D. H. Zigler, 63; P. S. Thomas, 63; David Messick, 63; John H. Kline, 62; Geo. H. Fulk, 62; Chas. Neaseholder, 62; Samuel Pence, 61; Geo. W. Painter, 61; J. Carson Miller, 59; S. I. Bowman, 58.

The oldest in the ministry and year of election:

Wm. Peters, 1861; L. D. Caldwell, 1865; Isaac C. Myers, 1874; B. W. Neff, 1875; B. D. Hingardner, 1876; J. B. F. Huffman, 1879; Joseph Schickel, 1879; J. M. Kagey, 1881; J. M. Kagey, 1881; John F. Driver, 1882; Daniel Turner, 1884; D. P. Wine, 1885; H. R. Mowry, 1888; B. B. Miller, 1889; D. H. Zigler, 1890; D. N. Splitter, 1890; P. S. Thomas, 1891; Henry Moyers, 1891; Walter Strickler, 1893; G. W. Painter, 1894; J. A. Racer, 1894; J. W. Wampler, 1894; S. I. Bowman, 1895.

#### Second District of Virginia

The oldest ministers are these:

Jacob Zimmerman, 78; Josiah Beverage, 76; John P. Varner, 76; Allen Calhoun, 75; Wan Varner, 74; A. B. Varley, 73; John W. Cluse, 72.

(Continued on Page 454)



### MINISTERIAL ASSOCIATION OF BLUE RIDGE COLLEGE

The Ministerial Association held its last meeting on June 1. Bro. Millard Wilson, who was elected president, was installed to that office. Professor Floyd Mallott gave a very brief but impressive address. At that meeting the money was raised for paying for the picture of the association, which was put in the last issue of the "Rays."

During the school year of 1919-20 the members of the association did a large amount of preaching. The year's work was good but we are expecting better work next year. Bro. Wilson is a good church worker and we all feel that he will be an efficient president. He is loved by all his fellow-students for his genuine piety.

The members of the association are doing what they can to make it easy for members of the church, either sisters or brethren, who come in the order of the church, to remain in the order and not lose their identity. The association asks for your prayers and help. It is always glad to receive helpful suggestions and visitors.

Philadelphia, Pa.

Charles O. Garner.

### A SUCCESSFUL DISTRICT CONFERENCE

It is generally conceded that the District Conference, held at Fruitland, July 6-8, was the most successful meeting held since Idaho and Western Montana became a District in 1911. The representation was more general than previously and the dominant atmosphere was brotherliness rather than legislation. The Conference aroused a District loyalty which made all present glad that they live in such an aggressive territory.

The presence of Bro. John P. Dickey, of La Verne College, and Bro. M. R. Zigler, Home Secretary of the General Mission Board, was a real contribution to the meeting.

Bro. J. E. Steunour is to fill a new office, created by combining that of Sunday School Secretary and District Evangelist. The need of such a worker has long been felt.

A committee, to have general supervision of the Conference program, was provided. This will better correlate the various programs.

Eld. C. Fahrney, of Twin Falls, was Moderator, and Bro. Fred A. Flora, pastor at Moscow, Reading Clerk. Bro. J. H. Graybill is to be a member of the Standing Committee of 1921. Bro. S. A. Rhodes was chosen trustee of McPherson College. Bro. David Betts, who will spend the coming year visiting in Asia and Africa, was delegated to represent Idaho at the World's Sunday-school Convention at Tokio, Japan.

The inspirational conferences were very helpful in their nature. The discussions will undoubtedly bear fruit in the churches during the coming years.

Fruitland, Idaho.

C. H. Shamberger.

### MINISTERS WANTED

We are needing some ministers and pastors, to take up work in the First District of Virginia. Selma, on the C. and O. Railroad, and a suburb of Clifton Forge, a splendid railroad town, is in need of a pastor at once. On account of scarcity of houses, a single man could better be accommodated. We want a man to spend his entire time in the work. Correspondence is solicited.

There are other points also, where resident ministers and pastors are desired.

It is said that when D. L. Moody was entering the ministry he prayed that the Lord might give him a hard field in which to work, so that he might develop his powers. I am in position, just now, to suggest a place to any Moody that we may have in our fold. And I am persuaded it will take grace and grit to take the work.

Here is the call: "We want a resident minister who is not afraid of work, but will go into the coal mines and dig coal for a living." And, of course, it would be expected that he would preach on Sunday to the good members who are not too tired to go to church. I would not discourage any brother who might want a position of that kind, for this same church has much material to work on.

C. D. Hylton,

Secretary of District Ministerial Board.

Troutville, Va.

### SUMMER ASSEMBLY AT MORRILL, KANSAS

This gathering will be held Aug. 10 to 15, inclusive.

The program of the Assembly this year is born out of special painstaking care to make it the best we have ever had, and the board feels that in many ways it has succeeded.

Besides the special features of Missions, Bible and Sunday-school work, there will be the music, directed by Mrs. Morris. Then there will be the story and play hours each day, directed by Mrs. Beckner and Mrs. Morris.

As previously announced, the following will be with us: Dr. D. W. Kurtz, President of McPherson College, Kans.; Eld. H. K. Ober, President of Elizabethtown College, Pa.; Eld. Wilbur B. Stover, of Anklersvar, India; Chas. S. Morris, of McPherson College,

The young people of Sabetha, Morrill and Holmesville will each feature a one-night preliminary program.

Many families will come to camp for the week in the shade of the trees by the babbling brook, cool and refreshing.

A 10x12 tent can be rented for \$6.25, and a 12x14 for \$7.75 for the week. Also cots for rent by writing to W. H. Yoder, Morrill, Kans. Bring your bedding. Meals served on the grounds at popular prices.

W. H. Yoder, Secretary.

### IN MEMORY OF BRO. ALBERT JOHNSON

Bro. Albert Johnson was born near Sang Run, Md., June 23, 1871, and died of cancer, near Scherr, W. Va.,



Brother Albert Johnson

in the bounds of the Oak Dale church, May 21, 1920, aged forty-eight years, eleven months and twenty-eight days. His illness was of about eight months' duration, and for the last three months his suffering was so great that he was expecting to be called at any time.

In 1892 he married Bertie C. Dewitt. To this union were born two sons. The mother died five years later. He married Florence Hamstead. To this union were born four sons and two daughters.

He united with the Church of the Brethren in his younger days. In 1900 he moved into the Greenland congregation and about five years later he was called to the ministry, serving until a few months previous to his death.

He is survived by his wife, seven children, one brother and four grandchildren.

Services in the Oak Dale church by Rev. B. W. Smith. Interment in the Hamstead cemetery, near Scherr.

Keyser, W. Va.

Otis W. Johnson.

### DEDICATION—CONSECRATION

The foregoing title indicates the outline of the address, delivered by Dr. D. W. Kurtz at the dedication service of the new church at Cheraw, Colo., July 11. It was a glorious day for the little body of members who have only lately been organized. These members immediately began to plan for a churchhouse, which resulted in the erection of a very neat and well-planned house, 36x50 feet, with a small annex, at a cost of \$8,000. The building is equipped with Sunday-school rooms, adequate for present needs, and is in every way, a very convenient and desirable building.

On our dedication day we were favored by Dr. Kurtz with three wonderful addresses. Delegations from six neighboring churches and the people of our own village brought us a throng of people. To these people came a great message as the speaker, in the most simple but forceful language unfolded the meaning of "a new church" and of its dedication. "Every new church," said the speaker, "adds to the value of every acre of land, and of every business in the community; every new church adds to the security of our homes and to the validity of the titles to our properties. And this church," he added, "is not merely for the particular members of this church, but for the people of the community—it's YOUR church. We have come to dedicate it to God. We dedicate things—WE CONSECRATE LIVES. A dedicatory service implies also a consecration service. A churchhouse is nothing, apart from consecrated people. We must, in the same act by which we offer this house to God, lay also our lives on the altar and say: 'Here, Lord, take these, our lives, and use them for this community and for thy glory.'"

After the morning services, a basket dinner was served, in the basement of the church to 325 people, where "Mennonites," "Methodists," neighbors, and all were "Brethren." What a joy it was to every one!

The addresses of the afternoon and evening, and the special music furnished by quartettes from the neighboring churches, were enjoyed to the full, and the expression of all was that the day was, in every way, all that could have been desired.

The work at this place is in charge of Eld. David Hamm, with the writer as pastor, but only during the summer school-vacation, after which he will return to his school-work at McPherson College. The church here is very desirous of securing an efficient pastor to enter upon this work early in September. There is a fine body of members here, who may be counted on loyally to support, in every way, the pastor who will come with a vision and a mind to work. There is a large opportunity here. Who, will come? Address the writer or David Hamm, at the address given below.

Harrison A. Frantz,

Cheraw, Colo.

### SUMMER CONFERENCE OF MIDDLE INDIANA

This Conference is to be held in the West Manchester congregation, two miles west of North Manchester, Aug. 10-13.

Tuesday evening, Aug. 10, at 8 o'clock. Address, A Master in the Kingdom of Life.—C. C. Ellis.

Wednesday, Aug. 11, 6:30 A. M., Morning Watch, J. W. Norris, Leader. 8 o'clock, Address, Opportunities and Responsibilities for Religious Education in the Home.—A. C. Wicand. Possibilities of a Vacation Church School. L. W. Shultz. Early Nurture and Later Christian Life.—C. C. Ellis.

Afternoon, 1:30. The Supreme Principles of Life Adjustment. A. C. Wicand. The Importance of Early Life Work Decision.—A. O. Mote. Serving in the Will of God.—C. C. Ellis. 4:30, Manchester College Reunion.

Evening, 7:30. What Our Schools Have Done for the Church. A. C. Wicand. The Meaning of Christian Education.—C. C. Ellis.

Thursday, Aug. 12, 6:30 A. M., Morning Watch, J. K. Eikenberry, Leader. 8 o'clock, Business. Choice and Development of Religious Leaders. C. C. Ellis. 10:30, Sectional Conferences.

Afternoon, 1:30. Importance of Teaching Social Purity: (a) In the Home.—T. E. George. (b) In the Church.—Otto Winger. Best Methods to Counteract the Spreading Evil of Tobacco (a) The Cigarette and the Boy.—C. C. Kindy. (b) Tobacco in the Light of the Scriptures.—D. W. Paul.

Evening, 8 o'clock. Scriptural Temperance.—C. C. Ellis.

Friday, Aug. 13, 6:30 A. M., Morning Watch, Ira Kreider, Leader. 8:30, Survey of Home Mission Work in Middle Indiana. The Field in America.—C. C. Ellis. Our Goals and How to Reach Them.—Ira E. Long.

Afternoon, 1:30. Address.—C. C. Ellis.

### DEATH OF SISTER REBECCA LEE RINEHART

Rebecca Lee Rinehart, daughter of E. O. and Sarah Norris, was the eldest of a family of seven children. She was born May 17, 1839, at Middleburg, Md., died at the home of her sister, Mrs. S. D. Stoner, Ladoga, Ind., June 28, 1920, aged eighty-one years, one month and seventeen days. She married Capt. Daniel Rinehart, in 1865. Three daughters were born to this union. Her husband and two daughters preceded her. She is survived by one daughter, four stepchildren, an adopted daughter and three sisters.



Rebecca Lee Rinehart

She was a long, useful life, filled with sweet sacrifice for others. She was a consistent, devoted member of the Church of the Brethren for about forty-eight years and a firm believer in the promises of God's Word. Thirty years of her life were spent in educational work, nine of which she passed in the Maryland School for the Deaf, Frederick City, Md. Her life was interesting because of the wide interest she manifested in everybody and in everything around her. She was an enthusiastic friend and worker for Blue Ridge College. During her early struggles her efforts were unrequited in soliciting money for the library, students, and, in fact, in doing any task her capable hands found to do.

Funeral services at the Stoner home by Eld. E. N. Goshorn, and at Union Bridge, Md., by Eld. J. J. John, assisted by Rev. Bach of the Lutheran church. Interment at Beaver Dam cemetery, Ladoga, Ind.

Lina N. Stoner.

### "What Is That to Thee?"

(Continued from Page 445)

Master's love for John probably surpassed his love for him.

Both disciples belonged to the inner circle of Christ's friendships, and perhaps each was striving, in heart at least, for the first place in that circle. Here was an opportunity to gain some information which he had long been seeking. His curiosity led him to inquire into affairs not his own, perhaps to discover whether or not any partiality could be found in Christ's relationship with the twelve. Perhaps he wondered if the fate of "the beloved disciple" would be more mild than his own, and if so, why should it be? Wasn't he (Peter) just as true to the Master, and hadn't he accomplished just as much good as John?

These were some of the probable questions in his mind when he asked (referring to John): "Lord, and what shall this man do?" The Master's reply was: "If I will that he tarry till I come, what is that to thee? Follow thou me." This, doubtless, made him wish he had not been so inquisitive. His question was unanswered; his curiosity was unsatisfied.

The curious Christian is not the happiest Christian. His burdens are innumerable. He is always afraid that something important will transpire in the community, the school, or the church, and he fears that somebody else will find it out first. He is nonplussed and troubled beyond measure if he can not find out just who voted for him and who against him, in the last election, and he is very unhappy until he discovers why the deacons made such a long visit at the Jones home. Childlike, the curious person wants to tear the watch apart to see the works, and then is unable to put it together again; he wants to help the flower unfold its petals that he may the sooner see its beautiful center, and the result is a disfigured flower. Discoveries made by persistent prying into the affairs of others, is sure to disfigure character.

This gentle rebuke from the Master, accompanied by the sting, was just what Peter needed, and many



of us would do well to appropriate it to our own lives. We are not always placed just where we should like to be, in the estimation of some by whom we desire to be highly esteemed. Sometimes we wonder if we are first, second, or third, or, perhaps, we allow ourselves to be unhappy if we are set back, slighted, and if others are placed where we belong (?). How many, many heartaches could be relieved by applying this healing balm: "What is that to thee? Follow thou me!" Whom are we endeavoring to follow—our friends or our Master? Why should we be concerned about the position our friends have, or where we stand in their estimation, if our conscience is clear and our hearts are right before God? If we are true to our convictions of right and wrong, why should we fret and fume if other folks don't have convictions similar to our own?

This "what-is-that-to-thee" religion is not of the happy-go-lucky, "I-should-worry" sort, as it might appear at first thought. Remember the statement is not complete without the "follow thou me." It is impossible to follow the Master and to be careless and reckless at the same time. It is a narrow road upon which we travel, and it requires careful watching to avoid stepping aside, but it means watching one's self instead of the other person, for "every man shall bear his own burden."

Showyanghsien, Shansi, China.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ARIZONA

**Glendale.**—At our recent council, Bro. Holmes Sine was elected Sunday-school superintendent; Sister R. E. Gillett, Junior Christian Workers' president; Bro. Platt, pastor. Our former Sunday-school superintendent, Bro. O. E. Gillett, with his family, is spending the summer months in California. The hot weather is upon us and a number are away on vacations, but the interest and attendance at Sunday-school and church services are encouraging. Bro. Arnold, the Phoenix Mission, preaches for us the first Sunday of each month, exchanging pulpits with the brethren here. Since our last report two have been added to the church by baptism. We are glad to have Bro. Harold Kurtz, a minister, who has been attending McPherson College, with us during the summer vacation. A number of our young people are planning to enter Brethren colleges this fall. The conference offering for Glendale and Phoenix amounted to \$850 in cash and pledges.—Mrs. W. M. Platt, Glendale, Ariz., July 19.

### CALIFORNIA

**Covina.**—Our council was held July 2. Sister Ida Fesler was elected as president of the Christian Workers' Society, and Sister Esther Funk as superintendent of the Junior Christian Workers. Another collection was taken up for mission work on Sunday, July 11, amounting to \$188, which is to be sent to the General Mission Board.—Mrs. Tempie S. Funk, Charter Oak, Calif., July 14.

**Lindsay.**—At our regular business meeting of June 3, three letters were received. Our pastor, Bro. M. S. Frantz, who has been with us now for one year, has been retained for a term of three years. Bro. Ora Weddle was elected to the ministry and immediately installed. Our Sunday-school held its annual picnic July 5 at Mooney's Grove. The McFarland church was invited to join us. Our school has been increasing and has outgrown the present quarters. We will soon begin on our basement. Bro. P. E. Robertson was authorized to serve as delegate to Annual Conference. He is at present holding evangelistic meetings. A number of letters were received, two other meetings before returning home.—Mrs. Emma Yoder, Lindsay, Calif., July 13.

**Live Oak.**—One letter has been received since our last report. June 20 our District Sunday-school Secretary, Sister Irene Eike, gave a splendid talk. The Mission Band Quartet of La Verne rendered a program July 6. We now have 17 Junior Christian Workers' Society.—Sarah C. Davis, Live Oak, Calif., July 13.

**Pasadena.** Church was much pleased to have Dr. O. G. Brubaker, of China, with us July 11. He gave a very impressive message on the great need of helping the Chinese, as the medical missionary staff. At the close of the service, a collection was lifted, to go toward the purchase of an X-ray machine for the hospital of Liao Chou. In our last report one statement needs correcting. Our pastor, Bro. H. A. Brubaker, is to remain with us until the fall of 1922 instead of 1921. Four letters of membership have recently been received. Ida Brubaker Gibbel, Pasadena, Calif., July 13.

### IDAHO

**Bolse Valley** church is prospering nicely. Our Sunday-school and Christian Workers are growing and we look for greater things ahead. On Sunday, July 18, Elders J. L. Thomas and A. L. Boyd, of Bowmont, and J. H. Graybill, of Nampa, had charge of the ordination of Brethren Jacob and David Betts to the eldership. The latter leaves us soon for a trip around the globe, and expects to be gone for a year.—Ray S. Miller, Nampa, Idaho, July 23.

### ILLINOIS

**Coal Creek** congregation met in council July 3. Two letters were granted. We decided to retain our minister for another year. We held a dedication of the church building at Canton Aug. 1. We expect Bro. Chas. Walters and wife to be with us in these services; also other from neighboring churches. We are expecting to have a series of meetings, beginning about Sept. 1, in charge of Bro. Geo. Miller.—Susie Vansyckle, Canton, Ill., July 17.

**Franklin Grove.**—We have just closed a very interesting three weeks' series of meetings at Franklin Grove, Ill., in charge of Bro. E. L. Greyer, Iowa. Sixteen were received into the church by baptism; one was reclaimed.—Jennie M. Beachley, Franklin Grove, Ill., July 14.

**Girard.**—Our congregation met in council July 13, with Eld. W. H. Shull presiding. Elders I. J. Harshbarger and M. Flory were elected delegates to District Meeting. The writer was reelected corresponding. A committee was appointed to handle the general arrangements of entertaining the District Meeting, to be held in our church this fall. Our pastor, Bro. D. W. Shock, was chosen president of the young people's division of the Christian Workers' Society. We observed Children's Day June 20 with appropriate exercises by the children, followed by talks from Brother and Sister Ernest Vaniman on the customs of China. The offering of that day will be sent to the children of China.—Mrs. L. T. Weddle, Girard, Ill., July 21.

**Panther Creek.**—July 4 almost the entire Sunday-school went to the Oak Grove church, where we received a hearty welcome and enjoyed a program of song recitations and talks to the children. We enjoyed a bountiful dinner was served in the shade of the large trees near

by. In the afternoon several addresses were given. The day was pleasantly and profitably spent. Brother and Sister Irvin Weaver are in charge of the work at that place. Bro. Weaver is an efficient pastor and his work is greatly appreciated. The following Sunday, July 11, the Hudson, Oak Grove and Panther Creek Sunday-schools held their joint Sunday-school Convention at Oak Grove. The forenoon there was a program by the children. In the afternoon Bro. Ezra Flory gave one of his famous Sunday school talks and delivered a sermon in the evening.—L. L. Blanche Wolfe, Roanoke, Ill., July 17.

### INDIANA

**Baugo** congregation decided to have a Harvest Meeting Sept. 15. Bro. Everett Pippin, from the Nappanee congregation, will preach in the forenoon and a special program will be given in the afternoon.—Greta Schwalbe, Baugo, Ind., July 21.

**Bethany.**—Aug. 1 Bro. Michael Flory, of Girard, Ill., will begin a series of meetings for us. Aug. 8 we will hold our Harvest Meeting.—J. B. Hicks, Lebanon, Ind., July 19.

**Bremen** church decided to have a Harvest Meeting on Sunday, Sept. 5. Bro. Edward Stump, of Teegarden, will give the address. It will be an all-day meeting.—Dorothy Cobcner, Bremen, Ind., July 19.

**Indianapolis** church met in council July 17. Our pastor, Eld. S. G. Greyer, presided and a good representation of our membership was present. Bro. Greyer was chosen to represent us at District Meeting and Bro. Paul Longnecker as delegate from the Sunday-school. Bro. S. A. Hyllon was alternating with cases. Two were received by letter since our last report.—Lufette Mitchell, 2431 Kenwood Avenue, Indianapolis, Ind., July 21.

**Manchester.**—For the past two weeks we have had with us, in a series of revival services, Bro. H. J. Beachley, of Harrisburg, Pa. He was formerly a student at the Ohio School of Theology, and we gladly welcomed him back among the schools of North Manchester. His Christian education, has been exceedingly beneficial to the building up of Christ's Kingdom. The average attendance was 140.—Iviah M. Grossnickle, North Manchester, Ind., July 18.

**Walnut** church will have a Harvest Meeting Aug. 1. Bro. Otto Winger, of North Manchester, will have charge of the day.—Helen Moore, Tippecanoe, Ind., July 21.

**Wawaka** church decided to have a Harvest Meeting Sept. 5, with a revival immediately following. Bro. Shroy of Canton, Ohio, will be the speaker on both occasions. Sister Edith Fletcher, of Wawaka, Ind., will lead the song services. Our communion will be held at the close of the revival.—Mrs. Hallie Miller, Wawaka, Ind., July 19.

### IOWA

**Coon River.**—The two weeks' series of services, conducted by Bro. D. L. Miller, closed July 11. Four were received by baptism. Bro. Miller's Bible Land talks and sermons were full of interest and inspiration, and were very well received. We are looking forward to another series of meetings, to be held at the Bagley house in September, by Bro. Elias Caslow.—Faye Fisel, Yale, Iowa, July 20.

**Franklin** (Decatur County)—This church met in council July 2, with Eld. A. L. Sears presiding. We decided to hold a revival meeting sometime during the fall if an evangelist could be secured. Our Christian Workers' Meeting was held on Sunday, July 11, with Bro. Edgar Capar, president. Bro. F. A. Garber was chosen delegate to our District Meeting, with Sister Ella Poticord, alternate.—Mrs. Mattie E. Johnson, Leon, Iowa, July 15.

**Libertyville.**—Bro. L. A. Walker, of Mt. Etna, Iowa, came to our church July 12, to conduct a series of meetings for the district fund. He gave us two interesting discourses on Sunday, which were much appreciated. Arrangements are being made for a series of meetings to be held in the Batavia church Sept. 25. Bro. H. B. Mohler and wife, of Sterling, Ill., are to have charge.—Nellie Glotfelty, Batavia, Ill., July 19.

**Sheldon.**—We have closed a revival of two weeks, led by Bro. Emmert, of Mt. Morris, Ill., assisted by Sister Edna Kaler, who conducted the singing. Four Sunday-school scholars were baptized. Our communion was held July 3, with a good attendance of members. The Chicago Mission will send a number of children the first of August into our community, to enjoy the fresh air of the country for a few weeks.—Laura E. Kimmel, Sheldon, Iowa, July 14.

**South Waterloo.**—June 29 our church met in council, with Bro. A. P. Blough presiding. Nine letters of membership were received and three were granted. Following Annual Conference, Bro. W. H. Yoder, of Moulton, Kans., conducted a two weeks' series of meetings at the South church, spending his time on Sunday, July 11, despite the bad roads and rain. Thirteen were baptized. The Sunday following two more were received by baptism. July 4 our love feast was held, with a large attendance. Brother and Sister J. M. Blough, of India, were present. The pastor gave a very helpful talk, preparatory to the communion. Fourth of July was celebrated the following day, with much appreciated talks given by Brethren Yoder and J. M. Blough. In the afternoon a short farewell service was held for Sister Anna Blough, who was about to leave for China. She was greeted with a gift in appreciation of the help received from her while home on furlough.—Anna M. Hamer, Waterloo, Iowa, July 15.

### KANSAS

**McPherson** (First Church) held a short business meeting July 5. Two letters were granted and one was received. We expect Bro. M. L. Moats, Sunday-school superintendent, to call July 14 the church people gave a farewell reception to Dr. H. H. Harlan, Prof. J. J. Yoder, who have since left for a trip to the foreign mission fields.—Mrs. R. E. Mohler, McPherson, Kans., July 19.

### MICHIGAN

**Bear Lake** church met in council July 3, with Eld. Isaac Hufford presiding. We decided to hold our love feast Oct. 9, commencing at 2 P. M. Bro. Norris, of North Manchester, preached for us on the evenings of the 14th and 15th.—Julia E. Younce, Clarion, Mich., July 16.

**Durand.**—The children of our Sunday-school gave a very interesting program last Sunday—our Children's Day exercises. We also had the pleasure of having our elder, Bro. Schechter, and some of the other members of the Elsie congregation with us. Brethren C. W. Stutsman and W. F. Roberts, of the Fairview congregation, were also present. Bro. Stutsman gave us a very interesting sermon in the evening to an attentive audience.—L. H. Prowant, Durand, Mich., July 19.

**Zion** congregation met in a business session July 17, with Eld. Samuel Bowser presiding. The following officers were chosen: Bro. M. L. Moats, Sunday-school superintendent; Sister Anna B. Morrison, superintendent of Primary Department; Sister Anna B. Morrison, of the Home Department; Sister Malinda Good, of the Cradle Roll. Brethren M. L. Moats and S. W. Martindale, with Eld. W. H. Good, alternate, were chosen to represent us at the District Meeting.—Neva Martindale, Prescott, Mich., July 19.

### MISSOURI

**Dry Fork** church met in council July 3, with Eld. Jas. M. Mohler, of Leeton, Mo., presiding. The pastor gave a message on the subject of man was elected delegate to District Meeting, with Bro. D. H. Wampler, alternate. Bro. E. L. Kenberry, of McPherson, Kans., will hold a series of meetings for us beginning Aug. 8, and closing with the love feast. On July 4 we held an all-day meeting. Following the Sunday-school session the program was given by the children, after which Bro. Jas. M. Mohler gave an instructive talk. The general theme of the afternoon session was soul-winning. Several interesting and instructive talks were given on the phases of this subject by Bro. Harney, Jasper, Mo., July 19.

**Ocala** church met in council July 17, with Eld. T. J. Simmons in charge. Bro. A. Replogle and Sister Lizzie Lyons were elected delegates to District Meeting. We expect to hold a series of meetings in August or September. Our Sunday-school is progressing nicely with 100 scholars. The pastor, Bro. A. Replogle, is superintendent. We have Christian Workers' Meetings on Sunday and the young people are holding a series of older ones in attendance.—Mary K. Simmons, Ocala, Mo., July 20.

**Shelby County** church met in council July 10. Bro. E. G. Rodabaugh, of Norborne, Mo., was with us. We have organized a Mission Study Class, with Sister Frank Folger as our teacher. We also decided to organize a Sisters' Aid Society for which officers will be elected soon. Bro. Rodabaugh was well pleased with the work here and encouraged us very much. We had a very interesting Christian Workers' Meeting yesterday. Every one enjoyed it and all were ready with good thoughts to offer. We are very anxious to secure an evangelist to hold meetings for us this fall—one near by, so the traveling expenses will not be so great.—Merle Stouder, Cherry Box, Mo., July 19.

### NEBRASKA

**Kearney** church met in business session July 14. It was decided to excavate the basement, so that we may have more Sunday-school room. We have obtained the services of Eld. J. J. Tawzer as our pastor. Recently nine have been received by baptism; others are to be received later. Five of our sisters and two brethren have volunteered for special church work.—Mary F. May, Kearney, Nebr., July 21.

**Notice to the Churches of Nebraska and the Brotherhood in General.**—A man, with his wife, is traveling through this part of the Brotherhood, claiming membership in the Church of the Brethren, who has shown himself quite a schemer, in order to get money out of the Brethren. He is about five feet and seven inches tall, has dark hair and a high forehead, and is neatly dressed. In at least two Nebraska churches his story has been told. His name is Hoffman. He has longed to the church in the East, but he had not been affiliated with the church for several years. He lost his two children last winter with the flu, and his wife had been in the "hospital." Now he is a "broke," but he has just returned from the East, where he made good money, but his tools are left behind. He is now in a town about twenty or thirty miles away) so, if "one of the Brethren" would loan him \$20 till he could earn it again, that would set him on his feet again. This has been his story in at least two churches, that the writer personally knows of. Beware!—W. W. Blough, Omaha, Nebr., July 15.

### NORTH DAKOTA

**Notice to the Churches of North Dakota, Eastern Montana and Western Canada.**—Will the churches that are so kindly remitted at once? It is quite necessary, as I can not pay the bills all at once on hand.—D. S. Petry, District Treasurer, Surrey, N. Dak., July 21.

**Pleasant Valley.**—July 4 we closed our series of meetings, conducted by Bro. Brubaker, of Canada. Seven were baptized. July 18 Prof. Shively gave a most interesting and helpful lecture on missions and the Forward Movement.—Mrs. Ethel Burns, York, N. Dak., July 19.

### OHIO

**Cleveland.**—A few weeks ago it was our privilege to enjoy a sermon by Eld. David Lytle, of Deshler, Ohio, on the subject of "Life and Light." It was an encouragement to meet together under the instruction of one who has spent so many years in the field, and also favored us with a very interesting and helpful lecture on the fundamental principles underlying our attitude toward each other in the field. Bro. Rohrer is spending a few weeks in our city in normal school work, coming here from Bethany Bible School. Our other local ministering appointments each Sunday, to the best of our knowledge, are as follows: July 11 we expect to hold our annual Sunday-school picnic in one of Cleveland's beautiful parks.—C. E. Copeland, Cleveland, Ohio, July 20.

**Danville.**—Bro. C. A. Wright, of North Manchester, Ind., began a series of meetings May 31, closing June 13 at the North Bend church. Five were baptized. We were privileged to hold our Annual Meeting and Sunday-school and Christian Workers' Conventions on Sunday, June 13. Our Sunday-school had its outing at the Wooster Experiment Station June 26. The school is progressing, with Brethren Frank Mocheletzer and Jay Korman, superintendents.—Irene M. Workman, Danville, Ohio, July 9.

**Greenville.**—We are glad to state that our services are well attended and that an increased interest is manifested, for which we feel grateful to our Heavenly Father. Our people have enjoyed a number of splendid talks, this spring and summer. Sister Anna Shroy gave us two very impressive talks on mission work in India, which inspired us to do more for our mission work. Our Forward Movement financial campaign was on, Bro. S. A. Blessing, of West Milton, Ohio, gave a stirring address on "Stewardship," which helped us to realize that all we are enjoying and have in our possession, should be devoted to the advancing of the Kingdom of Christ on earth. Recent visits we had Brethren H. A. Claybaugh and Omer Maguire, of Chicago, with us. They gave us two illustrated lectures on mission work in Chicago, and also had charge of our Sunday morning services. These meetings were much appreciated by our people and we feel that much good was done. Our Men's Day exercises were largely attended and an interesting program was given in behalf of the mothers of our land. Our young people are planning to do some definite work in vocal music, this summer and fall, which is always appreciated by our audiences. We especially by those who are not able to be at our services because of physical infirmity.—Mrs. A. Weimer, Greenville, Ohio, July 17.

**Hicksville** church met in council with Eld. Jesse Gump in charge. We will hold a Harvest Meeting Aug. 15 at the churchhouse. A bachelors' dinner will be served in the basement. We will also hold a love feast on Sunday, July 19. Bro. W. H. Miller, of Hicksville, Ohio, July 21.

**Lima.**—The church here has just closed a very successful revival meeting, held by our pastor, Bro. O. P. Haines. These meetings, which were preceded by a week of song and prayer, began June 20 and closed July 11. During this time eleven were added to the church. The attendance was splendid during the meetings and much good has been accomplished.—Kathryn S. Bowers, Lima, Ohio, July 21.

**May Hill** Harvest Meeting will be held on Sunday, Aug. 8—an all-day meeting. Dinner will be served at the church. Bring light hearts and heavy baskets. Make it an auto day.—Van B. Wright, Peebles, Ohio, July 19.

**Strain Creek Valley** church, situated one mile south of Sniking Spring, will hold an all-day Harvest Meeting on Sunday, Aug. 15. Everybody is invited to these services. If you desire to encourage mission churches, here is your golden opportunity.—Van B. Wright, Peebles, Ohio, July 19.

### OKLAHOMA

**Bis Creek** church met in special council July 13 to consider the selection of a pastor and elder. Bro. and Sister J. M. Hays consented to remain with us and we are hoping for a prosperous year in the work. Our Sisters' Aid Society is moving along fine, with an enrollment of eight members. The Live Wire Class of our Sunday-school expects to go to Paradise Prairie, our adjoining congregation, Aug. 1, to attend a joint meeting of the young people's classes. Bro. A. L. Gorham and wife, and Bro. Albert Mohler and family, of Idaho, recently spent a few weeks in our congregation. While here, Bro. Gorham preached two very inspiring sermons, which were enjoyed by all, as was one of our most able ministers years ago, Nellie B. Kinzie, Ripley, Okla., July 20.

**Waahita** church met in council July 3. Three letters were granted. Our revival meetings will begin Aug. 1, in charge of Bro. Ray S. Wagoner, of Guthrie. The attendance at church and Sunday-school is increasing. Bro. D. E. Cripe, of Thomas, gave us two inspiring sermons on Sunday.—Pearl Withers, Cordell, Okla., July 23.

### OREGON

**Albany.**—Bro. M. R. Zigler, Home Mission Secretary, was with us in two services July 14 and 15. His talks on home missions were very inspiring. On July 16, at the University of La Verne College, was here with a deputation team from the college. They rendered a fine missionary program to a large and attentive audience. A collection of \$5.62 was lifted.—E. W. Pratt, Albany, Oregon, July 17.

**Portland.**—Bro. M. R. Zigler, Field Secretary of the home mission work and representative of the General Mission Board, was in Portland July 11. He spoke earnestly concerning the need of mis-

(Continued on Page 456)



## FACTS ABOUT OUR MINISTERS

(Continued from Page 451)

73; Geo. W. Grady, 71; Peter Garber, 70; E. D. Kendig, 70; Anthony A. Miller, 69; Geo. B. Flory, 69; Geo. A. Phillips, 69; E. M. Powell, 69; G. M. Puffenberger, 69; Hiram G. Miller, 68; J. R. Kendig, 66; A. C. Miller, 65; Geo. W. Grady, 64; A. S. Thomas, 61; M. B. Miller, 61; B. F. Miller, 59; J. D. Glick, 58; S. D. Miller, 58; S. I. Flory, 58; J. M. Hoffman, 58; John S. Flory, 54; Chas. B. Gibbs, 54.

## The oldest in the ministry and year of election:

E. D. Kendig, 1870; John W. Cline, 1877; Anthony A. Miller, 1878; Peter Garber, 1881; J. R. Kendig, 1883; Geo. W. Grady, 1883; John P. Varner, 1884; Hiram G. Miller, 1885; Josiah Beverage, 1885; Geo. B. Flory, 1885; E. M. Powell, 1885; E. M. Powell, 1885; Jacob Zimmerman, 1887; A. B. Early, 1888; C. B. Smith, 1890; A. S. Thomas, 1892; G. M. Puffenberger, 1892.

## First District of Virginia

## The oldest ministers are these:

Jonas Graybill, 86; J. P. Leitwisch, 80; Samuel Crumpacker, 78; A. F. Pursley, 74; P. S. Miller, 71; D. R. Brubaker, 70; S. P. Beahm, 67; John R. Hughes, 67; S. R. Saunders, 65; Boyd H. Funk, 64; John Dixon, 63; John W. Jamison, 61; J. H. Akers, 62; N. H. Garst, 62; C. D. Hyatt, 61; A. M. Frantz, 61; N. P. Wimmer, 61; Daniel Shaver, 60; J. M. Crouse, 59; T. S. Mohrman, 58; D. W. Roberts, 58; J. W. Ikenberry, 57; J. H. Murry, 54; Isaac H. Shaver, 54; J. W. Ikenberry, 54; C. D. Reed, 52; J. T. Layman, 51; C. E. Eller, 50; W. B. Byer, 50; C. F. Webster, 50.

## The oldest in the ministry and year of election:

Jonas Graybill, 1860; Samuel Crumpacker, 1873; D. R. Brubaker, 1875; A. F. Pursley, 1876; P. S. Miller, 1878; J. P. Leitwisch, 1878; A. M. Frantz, 1879; John W. Jamison, 1882; C. D. Hyatt, 1884; S. P. Beahm, 1884; J. H. Akers, 1885; S. R. Saunders, 1889; Isaac H. Shaver, 1889; S. R. Saunders, 1889; J. M. Crouse, 1893; J. W. Ikenberry, 1894; C. E. Eller, 1895; D. C. Naff, 1895.

## Southern Virginia

## The oldest ministers are these:

Daniel Bowman, 84; Henry Ikenberry, 78; Joel Weddle, 77; Preston Duncan, 75; Austin Hyatt, 74; Lewis C. Scaggs, 74; T. M. Smith, 73; D. A. Naff, 72; Geo. B. Flory, 72; Andrew J. Weddle, 72; J. H. Akers, 72; Riley L. Peters, 71; Riley Flory, 71; Wallace Akers, 70; S. G. Spangler, 67; Wm. I. Hall, 67; Isaac Bowman, 67; G. W. Akers, 65; Preston Peters, 64; J. M. Dickerson, 63; M. Ikenberry, 61; Jacob F. Keith, 62; R. L. Akers, 62; Jesse Booth, 59; Wm. A. Elgin, 59; L. E. Brubaker, 59; Asa Bowman, 57; J. W. Barnhart, 57; C. R. Faw, 57; J. E. Robertson, 57; A. N. Hyatt, 55.

## The oldest in the ministry and year of election:

Daniel Bowman, 1868; Daniel A. Naff, 1874; Henry Ikenberry, 1873; Riley Flory, 1876; Joel Weddle, 1880; Riley L. Peters, 1883; C. R. Naff, 1884; J. F. Robertson, 1884; Isaac Bowman, 1885; Geo. B. Flory, 1885; S. G. Spangler, 1886; M. J. Dickerson, 1887; Wm. I. Hall, 1888; T. M. Smith, 1888; Wm. A. Elgin, 1889; Andrew J. Weddle, 1890; S. M. Ikenberry, 1890; Jacob F. Keith, 1890; Samuel P. Reed, 1891; L. E. Brubaker, 1891; Lewis C. Scaggs, 1892; A. N. Hyatt, 1894; Austin Hyatt, 1894; R. L. Akers, 1894.

## First District of West Virginia

## The oldest ministers are these:

Moses Eike, 83; Elmon Barnes, 81; Raphael Baker, 80; John T. Cosner, 80; I. B. Dignan, 80; H. N. Kelley, 73; J. M. Leatherman, 72; Jacob D. Beery, 70; Jonas Eike, 69; Geo. S. Arnold, 67; Isaac Veimar, 67; L. J. Roberts, 66; J. M. Leatherman, 65; John A. Arnold, 62; Dennis Clark, 62; J. N. Leatherman, 64; E. W. McAvoy, 62; John S. Fike, 61; B. W. Smith, 60; M. M. Biser, 60; Wm. A. Smith, 59; Jeremiah Thomas, 58; Albert S. Arnold, 58.

## The oldest in the ministry and year of election:

Elmon Barnes, 1868; Moses Eike, 1868; I. B. Dignan, 1873; Geo. S. Arnold, 1876; Dennis Clark, 1876; John T. Cosner, 1876; Jacob D. Beery, 1880; J. N. Leatherman, 1880; J. M. Leatherman, 1881; Jeremiah Thomas, 1882; John A. Fike, 1884; Ralph Baker, 1885; H. N. Kelley, 1886; B. W. Smith, 1889; E. W. McAvoy, 1892; L. J. Roberts, 1894; John S. Fike, 1894; John A. Arnold, 1895; Geo. W. Van Sickle, 1894; Obed Hamstead, 1895; M. M. Biser, 1895; Emma I. Fike, 1896.

## Second District of West Virginia

## The oldest ministers are these:

Owen C. Moss, 83; J. S. Wilson, 82; J. F. Ross, 78; G. W. Annon, 76; J. M. Wells, 76; M. C. Czigans, 75; W. R. Murphy, 75; D. Annon, 74; S. M. Annon, 72; John Riggelman, 69; D. W. Kirk, 63.

## The oldest in the ministry and year of election:

J. M. Wells, 1869; D. Annon, 1872; G. W. Annon, 1875; M. C. Czigans, 1875; Owen C. Moss, 1881; John Riggelman, 1884; W. G. Row, 1894; D. W. Kirk, 1894.

## Tennessee

## The oldest ministers are these:

Martin R. Hawke, 85; Josiah Hodge, 82; P. M. Correll, 75; John H. Garst, 74; P. D. Reed, 72; Owen Barnhart, 71; S. D. Garber, 71; Geo. P. Pence, 71; H. C. Allen, 70; Daniel F. Bowman, 69; Noah Hops, 65; A. E. Reed, 64; Jesse D. Clark, 62; Geo. Young, 62.

## The oldest in the ministry and year of election:

John H. Garst, 1864; Josiah Hodge, 1879; H. C. Allen, 1885; P. D. Reed, 1886; Jesse D. Clark, 1886; P. M. Correll, 1887; Daniel F. Bowman, 1888; S. J. Bowles, 1889; P. M. Correll, 1889; David Baker, 1890; Noah Hops, 1890; Peter Miller, 1890; A. M. Laughrun, 1893; J. Henry Peterson, 1893.

## North Carolina, South Carolina, Georgia, and Florida

## The oldest ministers are these:

D. C. Davis, 83; Solomon Peterson, 80; Joel Sherry, 79; John H. Moore, 74; E. Peterson, 74; Abram Buck, 73; H. M. Griffith, 73; Joel Henley, 73; J. V. Felthouse, 72; D. H. Lewis, 72; E. J. Bradley, 71; J. K. Holsberry, 71; B. F. Honeyman, 71; Andrew Sheets, 71; Jonathan Miller, 70; G. C. Wens, 70; Isaac H. Christ, 68; Geo. A. Branscom, 65; S. P. Jones, 65.

## The oldest in the ministry and year of election:

Joel Sherry, 1864; John H. Moore, 1869; H. M. Griffith, 1870; J. K. Holsberry, 1872; E. H. Christ, 1872; Geo. A. Branscom, 1878; Andrew Sheets, 1878; J. V. Felthouse, 1880; D. C. Davis, 1880; E. J. Bradley, 1882; S. P. Jones, 1882; E. Peterson, 1883; B. F. Honeyman, 1885; M. G. Owens, 1885; Jonathan Miller, 1887; Solomon Peterson, 1889.

## THE ALEXANDER MACK ASSEMBLY

The weather for the Assembly was all that could be asked for. From the very beginning Dr. F. B. Fitzwater, of Moody Bible Institute, Chicago, gave the Assembly a start, through his able address on the Holy Spirit, that assured all of large blessings. He was followed by Prof. V. F. Schwalm, of Manchester College, North Manchester, Ind., in a very practical and helpful address on "Selfishness." In the afternoon Dr. Fitzwater began a systematic study of the First Epistle of John. His applications to present-day problems and conditions were to the point and very helpful. Dr. Palmer, of Philadelphia, was not able, on account of a belated train, to address the gathering until the evening. His messages were burdened with

the thought of personally receiving the Savior into the individual life. He dipped into the Old Testament, and followed over into the New and his interpretations were eminently happy, and true to the Spirit of Truth. Dr. C. C. Ellis's messages were also marked with keenness of interpreting life for the Master, and that, too, in such terms as make one want to do better and live richer in Jesus. The ring of the two days' gathering was true to the Lord, and the Word of God. There was no room left for doubting speculations or setting aside parts that man's wisdom thinks do not belong to inspiration. Perhaps 250 people, outside of Huntingdon, were in attendance.

The Assembly took an advanced step and provided a more permanent organization. The meeting thoroughly endorsed the new and enlarged program, carried out this year, and encouraged the work, so that still larger blessings may be provided for next year. Up to this time the gathering was under the supervision of a committee. It pleased the meeting to provide for six directors, and the following were elected: For one year, J. B. Miller, of Curryville, and I. Harvey Brumbaugh, of Huntingdon; for two years, Walter S. Long, of Altoona, and C. O. Beery, of Juniata; for three years, Galen B. Royer, of Huntingdon, and M. J. Weaver, of Roaring Spring.

Huntingdon, Pa. Galen B. Royer, Sec. Treas.

## RECOMMENDING BOOKS

I have just returned home from a twenty-three-day stay in a hospital, having undergone a critical operation of the mastoid of the left ear. The day I entered the hospital I received a letter asking my opinion about a book treating of Biblical subjects. At that time I had not read the book, but had read opinions and criticisms about it. While in the hospital, the pastor of the Presbyterian Church of the town called to see me. He said he had the book and would send it to me to read. This he did. I will name the book a little later.

I think it would be a good thing for readers of books and for those who are studiously inclined to read books from the point of view of truth and fact, and not from the point of view of preconceived ideas about some theme or subject contained in the book. This is especially true of books treating of Biblical or theological subjects. It is not a matter of belonging to a certain school of interpretation, but the main point is to receive and accept the truth, irrespective of this or that view-point of interpretation. Outside of the Book of books there is probably no book we would accept in toto, because we must reckon with the limitations and view-point of the writer. Most writers on Biblical subjects—not all, however—write from the denominational point of view, a situation which must be reckoned with in estimating the worth of a book. Early environments and training have much to do in forming the perspective of the writer.

The bearing of this subject relative to the Bible, Bible study, Books of the Bible, etc., was very clearly put by "The Gospel Messenger" under the head of "The Quiet Hour," "What Does the Bible Mean to Me?" for week beginning April 11, 1920. I quote: "To the world of mankind no book compares with the Bible, but the key to its unsearchable riches is found in knowledge gained by earnest study. No man is capable to operate a machine, to get the best results, unless he knows all about its parts and their functions. Some have erroneously said that you can prove anything out of the Bible. That, of course, is wholly preposterous. People have attempted it by approaching the book from the wrong angle. Picking out a text without stopping to learn its connections is not using the Word rightly. It is trifling with it."

"From the earliest inception of the Church of the Brethren, her members have refrained from the formulation of any creed. They were guided by the unerring words of Holy Writ, which, in the light of the 'wisdom from on high,' are all-sufficient as a rule of Christian life and conduct. In order to arrive at the meaning of any Bible passage we should ask: (1) Who speaks? (2) Under what dispensation? (3) To whom were the words addressed? A failure to keep these points in mind will lead us away from the truth. The Bible records the words of the unrighteous and even of Satan himself. Those utterances must not be regarded as a rule of action for the Lord's people. In our study of the Bible we must certainly take note whose words we are reading." "The Messenger" is to be congratulated on giving such sane instruction and counsel on the study of the books of the Bible.

The particular book to which I refer and about which I was asked to express an opinion, is entitled: "The Coming of the Lord," by Professor James H. Snowden, of Western Theological Seminary, Pittsburgh, Pa. I have already called the attention of a number of my brethren to the book in the following statement: "The book is exegetically correct and sound from the point of Biblical interpretation."

An old teacher one time said to me: "Amos, there is only one thing that requires more care and thought than the selection and purchase of books, and that is the selection of a wife."

The number of books is not as important as the quality. As the "Second Coming of Christ" is attracting considerable

able attention it occurred to me that many of our ministers and Brethren might wish to read Dr. Snowden's book. It is published by the MacMillan Company, New York.

In our reading and study let us not forget "The Book of books." Amos H. Haines.

Huntingdon, Pa.

## DISTRICT OF WASHINGTON

Program of the District Meeting, to be held Aug. 3-5 at Outlook, Wash. Tuesday, August 3, Elders' Meeting, 8:30 A. M.

Tuesday, Aug. 3, 2 P. M., Christian Workers' Society Meeting. The Societies' Attitude toward the Moving Picture Show.—A. L. Hager, H. G. Reever. Should We Have a Junior Christian Workers' Society?—C. W. Stern, Revie Miller. What Practical Work Is Our Christian Workers' Society Doing in the Community?—Response by Delegates. The Needs of the Christian Workers' Society of the District.—J. S. Zimmerman.

Temperance Meeting, 4 P. M., Social Purity: (a) Its Relation to the Home.—J. A. Eby. (b) Its Relation to the Community.—C. A. Shamberger. (c) Its Relation to the Nation.—H. H. Patch. Facts Concerning the Present Condition of the Liquor Situation.—W. C. Lehman. H. C. Nead. How Best Combat the Present Use of Tobacco.—E. L. Whisler. R. A. Wise.

Missionary Meeting, 4 P. M., How Can the Church of the Brethren Best Meet the Needs of This District?—J. S. Zimmerman. The Might of Meekness.—Alva Long. Rooted Unity Is the Tree of Freedom.—Warren Slaughter. Missionary Sermon, 8 P. M.—B. J. Fike. Thursday, Aug. 5, District Meeting, 8 A. M., Bible School Meeting, 3 P. M., Ministerial Meeting, 7:30 P. M., What the Pastor Would Like the Laity to Do for Him, to Be of the Most Help: (a) In Spirituality; (b) In Finances.—J. S. Zimmerman. What Is the Greatest Hindrance to the Progress of the Church, and Especially of the Northwest?—M. F. Woods. What Is the General Tendency of the Church Today?—Warren Slaughter. In What Way Can We Best Distribute Our Ministers in Isolated Places in the District?—E. L. Whisler, Round Table.

## DEATH OF CLARA KRUMM

The passing of Sister Clara Krumm to her eternal home, has called one of God's faithful ones from the interests of his Kingdom on earth, and joined her to the future realities which have no end.

About seven years ago Clara was passing along Ashland Avenue, near the District Missionary Office in Chicago, on her way to the theater. She paused at the street meeting on the corner, was impressed with the messages, accompanied the crowd into the Mission, and later united with the church. She became one of our faithful members.

At the time of her conversion, she was employed in one of Chicago's best banks. The position in the bank was soon given up, in order that she might give more time to the winning of souls for Christ. For years her only income was what her friends in city and country gave her. She was always willing to wear other people's clothes, in spite of some needed alterations, and to depend upon the generosity of her many friends for the other necessities of life. Many times, when her purse was about empty, she would come with a check from some Aid Society, Sunday-school, or Friend, who knew of her and was glad to help her.

This supplying of her needs made it possible for her to give her time in the homes of the people within the territory of the Mission. Many errands of mercy, winter and summer, are credited to her account and only eternity will reveal the far-reaching results of her sacrifice.

In recognition of her unselfish service, money was sent by her many friends in the country, to sustain her while suffering with cancer at the hospital, and to assist in the funeral charges. Many beautiful flowers were sent to the Mission. A large number of our members and others left their various duties, to accompany her body to its last place of rest. All this, and much more, was the sincere appreciation of Sister Krumm's life of self-denial and sacrifice.

The father and mother of Sister Krumm have gone before her. A stepmother, one sister and several brothers remain. Some one will be needed to occupy the place made vacant by her going. It is our desire to express our gratitude to all who in any way aided in caring for Clara during her days of suffering, her time of affliction and after her death.

H. A. Claybaugh.

Chicago, Ill.

## DEATH OF SISTER CATHARINE COTTRELL

Catharine Cottrell, daughter of Jacob and Elizabeth Waggoner, born at Pymont, Ind., April 14, 1849. In 1869 she married Joseph Blicken-ster, who died shortly afterward, leaving her with one son. In 1872 she married Ed M. Cottrell. Some years ago they began spending their winters in Florida and here, three years ago, occurred the death of the father.

In early youth Sister Cottrell united with the Church of the Brethren, in which she carried on faithfully served her Lord. July 7 she went to visit with friends in Florida and there was stricken with paralysis and died one week later, aged seventy-one years, three months and one day.

Sister Cottrell is survived by five children, two having died in infancy. The youngest son, A. Raymond, is a medical missionary, stationed at Bulsar, India. Another married couple is a minister. The former reached home on Raymond one week before her last illness. The body was brought to North Manchester. Services by Bro. Otho Winger, assisted by Bro. T. E. George.—D. O. Cottrell, North Manchester, Ind.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied for a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bashor-Stoner.—By the undersigned at the Church of the Brethren at Inglewood, Calif., June 27, 1920, Brother Thomas Bashor, of McFarland, Calif., and Sister Barbara Stoner, of Inglewood, Calif.—Edw. W. H. Wertenbaker, 234 N. Wellington Street, Los Angeles, Calif.

Luper-Ritchey.—By the undersigned, at his home in Rossville, Ind., July 12, 1920, Brother Fred O. Luper and Sister Mary C. Ritchey, both of Rossville, Ind.—W. L. Hatcher, Rossville, Ind.

Reber-Crosswhite.—By the writer, at the Brethren parsonage, 508 South Ninth Street, Rocky Ford, Colo., June 23, 1920, Brother Joshua D. Reber, of Cleveland, Ohio, and Sister Ina F. Crosswhite, of Rocky Ford, Colo.—A. G. Crosswhite, Rocky Ford, Colo.

Thompson-Sentent.—By the undersigned, June 30, 1920, at the home of the bride's parents, Brother and Sister John P. Sentent, near Fresno, Calif., Mr. Jesse Harris Thompson and Sister Elizabeth Sentent, both of near Fresno, Calif.—C. H. Yoder, Fowler, Calif.

Wright-Holmgren.—By the undersigned, at the groom's home, 3829 East Twelfth Street, Oakland, Calif., June 21, 1920, Brother Archie D. Wright and Sister Esther E. Holmgren, both of Oakland, Calif.—J. C. Wright, 3829 E. Twelfth Street, Oakland, Calif.



## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Barndt, Mildred**, died at the home of her grandparents, Brother and Sister E. L. Mahan, June 10, 1920, aged 14 months and 22 days. Death was due to pneumonia. She leaves her mother and one brother. The father died about one and a half years ago. Services by Bro. H. D. Jones. Burial in the Berkeley cemetery—Amy Manges, Scalp Level, Pa.

**Berkoy, Sister Gertrude (Faust)**, died of tuberculosis, July 2, 1920, aged 40 years, 5 months and 6 days. She is survived by her husband, seven children, her parents, four brothers and three sisters. Services by Eld. H. S. Replogle in the Scalp Level church. Burial in Berkeley cemetery—Amy Manges, Scalp Level, Pa.

**Barndt, Dorothy**, died June 16, 1920, aged 3 years, 3 months and 9 days. Since her father's death she lived with her grandparents, Mr. and Mrs. Wm. Barndt. Death was due to pneumonia. She is survived by her mother and one brother. Services by Rev. N. F. Boyer, of the United Evangelical Church. Burial in the Berkeley cemetery—Amy Manges, Scalp Level, Pa.

**Ellsworth, Sister Elizabeth**, nee Lansing, born in Paris Hill, N. Y., June 18, 1841, died at the home of her daughter, Mrs. B. L. Reber, in Olympia, Wash., June 9, 1920. She married Frank Ellsworth in 1859. To this union was born one daughter. She united with the church and was baptized in January, 1881. She leaves one daughter, two grandchildren, and three great-grandchildren. She was a widow for fifty-nine years. Services at the Olympia church by Bro. W. C. Lehman—Ida McNamee, Olympia, Wash.

**Faulkender, Samuel D.**, born in Pennsylvania, died at Spencer, Iowa, June 21, 1920, aged 78 years, 5 months and 13 days. In 1867 he married Serena Yeater. After her death he married Anna Garling, who survives with six sons and one daughter. He was a consistent member of the Church of the Brethren for many years. Services by the writer in the Baptist church at Spencer, Iowa—J. E. Rolston, Sheldon, Iowa.

**Getz, Bro. Walter**, died at the Lancaster General Hospital, from a complication of diseases, superinduced by inflammatory rheumatism, June 25, 1920, aged 17 years, 5 months and 24 days. Bro. Getz was a devoted member of the Conestoga congregation for about three years, and gave promise of being a useful worker in the church. Services from his late home and at Eby's church by Eld. M. Eberstole and the writer. Interment in the adjoining cemetery—D. S. Myer, Bareville, Pa.

**Graham, Lucinda Taylor**, born Jan. 18, 1835, died June 18, 1920, at her home, near Cedar Mills, Ohio. She was a life-long member of the Methodist Protestant Church. Her husband died seven months ago. She leaves three children and grandchildren. Services by the writer at the home. Interment in the Liberty cemetery—Van B. Wright, Peabody, Ohio.

**Grover, Pliny**, born in Hardin County, Ohio, died June 30, 1920, at his home in the same place, aged 80 years, 1 month and 24 days. In 1868 he married Elizabeth Shingle, who survives. Services at the County Line church by the undersigned. Burial in the Kenton cemetery—J. L. Guthrie, LaFayette, Ohio.

**Halladay, Martha Jane**, was the daughter of Jacob and Hannah Shellbarger. She was born near Covington, Ohio, March 6, 1839, she was married to Vincent Halladay, with whom she lived almost sixty years. Three sons and three daughters were born to this union. One son and one daughter preceded her. She leaves, besides the children, thirteen grandchildren and ten great grandchildren, one brother and one sister, now in her ninety-fifth year. Her death was due to a fall, in which her limb was broken. From this she recovered rapidly, but it left her heart in a weakened condition. She died on the morning of June 16, 1920, at her home in Greenville, Ohio, aged 78 years, 8 months and 13 days. Services by Brethren I. J. Rosenberger, and A. Brumbaugh—Mrs. A. H. Weimer, Greenville, Ohio.

**Hefebower, Bro. John**, died at the Old People's Home in Mt. Morris, Ill., July 12, 1920, aged 85 years, 10 months and 6 days. He was born in Jefferson County, Va., Sept. 6, 1836, and has been a member of the Church of the Brethren for many years. Three sons and two daughters survive. Services by Eld. E. F. McCune—Nelson E. Shirk, Mt. Morris, Ill.

**James, Charles Lee**, died at Limestone, Tenn., July 4, 1920, aged 28 years, 11 months and 27 days. He united with the Church of New Hope in 1907. He leaves mother, stepfather, one brother and four sisters. Services by the writer at the Bowmanstown Baptist church. Burial in the cemetery near by—F. D. Reed, Limestone, Tenn.

**Keys, Mrs. Nancy Ann**, wife of Aaron Keys, deceased, died at Providence, Tenn., July 9, 1920, aged 63 years, 9 months and 14 days. A son died in infancy and one daughter survives. She was a member of the Methodist church for sixty-four years. Services in the Providence Presbyterian church by the undersigned. Burial in the cemetery near by—F. D. Reed, Limestone, Tenn.

**Lahman, Anna Buegh**, born near East Berlin, Pa., died at Franklin Grove, Ill., July 14, 1920, aged 84 years, 3 months and 10 days. She united with the Church of the Brethren in 1862 and lived a consistent Christian life. In 1864 she married David F. Lahman. To them was born one daughter. Her husband preceded her in 1901. Services in the Franklin Grove church by the writer, assisted by Eld. C. M. Suter—D. D. Buck, Franklin Grove, Ill.

**Light, Bro. Henry R.**, died at the home of his son-in-law, in Myerstown, Pa., of apoplexy, July 4, 1920, aged 63 years, 7 months and 21 days. He was a member of the church for a number of years. His wife preceded him fourteen years ago. Four sons and five daughters survive. Services and interment at Pysstown, Pa., by Elders John Herr and Wm. Oberholzer and Bro. Harvey Frantz—Alice B. Royer, Myerstown, Pa.

**Mallott, Agatha Almed**, born in Henry County, Ohio, died at the home of her daughter, Mrs. Griswold, in Allen County, Ohio, of cancer, July 9, 1920, aged 52 years, 10 months and 9 days. She leaves one son, a daughter, two grandchildren, one sister and two brothers. Services at the County Line church by Eld. David Lytle, assisted by the writer. Burial in the McComb cemetery—J. L. Guthrie, La Fayette, Ohio.

**Marker, William Robert**, son of Rufus and Mary Marker, born near Greenville, Ohio, died June 15, 1920, as the result of whooping cough, which later developed into brain fever, aged 2 months and 18 days. He leaves besides his grief-stricken parents, one sister and two brothers, grandparents and other relatives. Services by Bro. A. Brumbaugh—Mrs. A. H. Weimer, Greenville, Ohio.

**Reiff, Mabel Pearl**, youngest child of Brother and Sister Andrew S. Reiff, born at Holmesville, Neb., died in an Omaha hospital, June 9, 1920, aged 24 years, 7 months and 27 days. Her death was caused by meningitis, which developed following an operation on the nose. Her father preceded her in death several years. Since then Pearl had been the constant companion and comfort of the widowed mother. She was a member of the Church of the Brethren and lived a devoted life. Services from the family home in Beatrice, Neb., by the writer, assisted by Dr. Franklin Haas, of the M. E. church. Interment in Evergreen Home cemetery—Edgar Rothrock, Homesville, Neb.

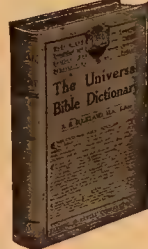
**Shumaker, Samuel F.**, died June 26, 1920, aged 37 years, 9 months and 17 days. He was killed by a fall of rock, while at work in the mine. His wife, three sons, father, four sisters and three brothers survive. Services at the house by Eld. H. S. Replogle—Amy Manges, Scalp Level, Pa.

**Walton, Mary Rebecca**, daughter of Brother and Sister Robert Kinney, deceased, died at her home, within the bounds of the Grundy County church, Feb. 16, 1920, aged 30 years, 7 months and 6 days. Services by the writer, assisted by Rev. Althouse, of the Whitten Methodist church. Burial in the Eldora cemetery—D. H. Keller, Grundy Center, Iowa.

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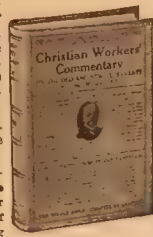
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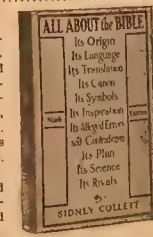
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## Notes From Our Correspondents

(Continued from Page 453)

ions in the homeland, and the wonderful opportunities here for work of that kind. At the evening service he delivered a splendid sermon. Bro. Zigler will visit a number of churches in Washington and Oregon, in the interest of mission work—Grace W. Hewitt, Portland, Oregon, July 12.

Weston church met in council June 26, with Eld. L. H. Ely, of Fruitland, Idaho, in charge. As our Christian Workers' president went away, Bro. J. Q. Miller was chosen to fill the vacancy. All other church officers were retained. July 9 Bro. M. R. Zigler, of Elgin, Ill., gave us a good talk, which was much appreciated. Eld. Menz was chosen to represent us at District Conference—Huldah Benz, Weston, Oregon, July 14.

### PENNSYLVANIA

Conestoga—June 27 we held our regular missionary meeting at the Bareville house, with Eld. M. G. Forney, of East Petersburg, preaching the sermon. He portrayed the duties of the church to missions very vividly and eloquently. We had a large attendance with good interest. The offering was \$12.00, which goes towards the support of our missionary in Denmark, Sister Wm. Glasire. We expect to hold a series of meetings at the Bareville house in November, with the promise of Eld. Geo. W. Weaver, of Manheim, to assist us. We received one applicant for baptism July 12. We held our Children's Meeting July 12, which was very successful. Eld. S. H. Hertler, of Elizabethtown, addressed the children, speaking in an interesting way of the great men of the Bible—D. S. Myer, Bareville, Pa., July 17.

Green Tree—Bro. George W. Flory and wife, of Covington, Ohio, were with us for a series of meetings, beginning May 13 and continuing until June 12. The attendance throughout was excellent. Inspiring messages were delivered and much interest was aroused. Seventeen were baptized and more are to be received in the near future. Our love feast was held May 29, with a large gathering of members and a splendid spiritual service. Children's Day was observed in the Sunday-school June 27 with a most interesting program. During the absence of the pastor on an evangelistic tour, the pulpit was filled by Bro. W. S. Price, of Royersford, and W. K. McKee, of Wilmington, Del. The newly-purchased parsonage has been completely renovated and modernly furnished, and is now occupied by the pastor and his family—Mrs. Iva K. McKee, Oaks, Pa., July 15.

Hanover church met in council July 7, with Eld. Daniel Bowser presiding. Three letters were granted. Officers for the Christian Workers' Society were elected, with Bro. Jacob E. Myers, president. Bro. H. C. Early, of Penn Laird, Va., will begin a series of meetings Oct. 1. We also made arrangements to procure an evangelist for 1921. One has been baptized since our last report. We will hold our love feast Oct. 17. Bro. Ezra Wenger, of Elizabethtown College, preached for us July 11. Bro. John D. Miller, of New York, Sunday-school Superintendent, of Shrewsbury, Pa., talked to our Sunday-school July 18—Mary A. Rhinehart, Hanover, Pa., July 21.

Midway—July 4 Bro. Samuel Hess, Assistant Sunday-school Secretary, visited our school and spoke very encouragingly. He also preached for us in the forenoon. Six certificates have been received recently. Our district meeting, Children's Day and Elizabethtown were Bro. C. Kreider and the writer. Our Children's Meeting will be held Aug. 1, in the afternoon, at the Midway house, when Bro. Wm. Conner, of Harrisburg, has promised to be with us—Elizabeth B. Nolt, Lebanon, Pa., July 9.

Pleasant Hill—July 18 closed the two weeks' series of meetings, conducted by Bro. J. T. Baugher, of Lincolnton, Pa., at the Beaver Creek house. These services were well attended. Bro. Baugher labored very earnestly and faithfully and visited many of the homes of the brethren. Two stood for Christ—Amanda K. Miller, Spring Grove, Pa., July 19.

Pleasant Ridge—Our Harvest Meeting will be held Aug. 7, beginning in the evening at 7:30, Sunday morning at 10:30, Sunday evening at 7:30—John Mellott, Pleasant Ridge, Pa., July 19.

Rockton—Aug. 4 and 5 are the dates of our Circuit Sunday-school Convention, to be held in Rockton. We look for Field Worker Bro. Foster B. Statler and assistant, Geo. G. Griffith, also Sister Olive Widdowson, to be in attendance—J. B. Holloper, Rockton, Pa., July 19.

Springfield congregation assembled in council June 19, with Eld. James Shisler presiding. A series of evangelistic meetings will be held at the Quakertown house, beginning Aug. 8, with Bro. A. B. Martin, of Baltimore, Md., in charge. On Sunday following we had a Day, and a splendid program was well rendered. July 11 Eld. J. H. Longenecker filled the pulpit at Quakertown in the morning, and at Springfield in the evening. His sermons are always appreciated. The following Sunday our District Sunday-school Secretary, Bro. Samuel Hess, of Royersford, visited our school and spoke very encouragingly of the work that is being done at Quakertown. Bro. Hess also favored us with a splendid sermon—Lucina Hershberger, Quakertown, Pa., July 19.

Walnut Grove—July 2 a reception was held at the parsonage for our pastor, Bro. Horst, and his family, as they returned from their vacation trip. About eighty were present. A handsome oak library table was presented to Brother and Sister Horst, in token of our appreciation of their services. Our Vacation Bible School will open July 26 and continue for two weeks. Courses in Bible characters, Bible geography, doctrine and missions have been planned, with a teacher for each subject. The Sunday-school Convention and Ministerial Meeting of the Western District of Pennsylvania will be held in the Walnut Grove church Aug. 17-19—Lois A. Detweiler, Johnstown, Pa., July 19.

### SOUTH DAKOTA

Willow Creek church enjoyed a two weeks' series of meetings under the direction of Eld. M. M. Sherrick. Three adults were baptized. Bro. Sherrick gave us messages of inspiration. At the last Sunday morning service Brethren James Miller, H. M. Haskell, Harry Davis and Chas. Loomis were elected deacons and duly installed. Our love feast was held on the evening of July 4, with Bro. Sherrick officiating. The song service during the meetings was under the direction of Sister Alma Stump, of Walkerton, Ind.—Lola M. Root, Wetonska, S. Dak., July 19.

### VIRGINIA

Burks Fork church met in council July 17, with Eld. Joel Weddle presiding. Brethren S. H. Harman and F. M. Weddle were elected delegates to the District Meeting, with Brethren T. T. Weddle and H. B. Hynton alternates. On the Sunday following Brethren L. M. and Joel Weddle preached to a large audience—Hattie E. Hynton, Floyd, Va., July 20.

Dranesville church met in council July 10, with Eld. L. M. Neff presiding. Bro. Breton gave us a talk. On Sunday following we held our Children's Service. An offering of \$10 was taken. July 18 Dr. J. S. Flory preached a splendid sermon for us. We expect Bro. W. H. Zigler to hold a series of meetings for us sometime during August—Annie E. Hodier, Vienna, Va., July 23.

Johnsville church met in council July 10, with Eld. D. C. Naft in charge. Our next council is to be held Aug. 14, at 11 o'clock. Bro. J. P. Grisso and Owen Wells were chosen delegates to District Meeting.

ing Bro. D. C. Naft was elected elder in charge for the coming year. We are glad to have with us Sister Lydia Bright, as missionary. This summer. One letter of membership was received. Our annual visit was also arranged for—Mrs. J. P. Grisso, Catonsville, Va., July 14.

Manassas congregation met in council July 18, with Eld. E. E. Blough presiding. N.W. officers were elected for Christian Workers' Society, with Sister Elizabeth Harley, president. Bro. Leslie Blough and Sister Nora Harley were elected delegates to District Meeting. The Harvest Meeting will be held Aug. 7. Bro. Gibson, of Illinois, will begin a series of meetings at the Cannon Branch church July 31. Following this meeting, Bro. Showalter, of Roanoke, will hold a two weeks' series of meetings at Bradley—Nora Harley, Manassas, Va., July 20.

Midland church met in council at Mt. Hermon house July 10, with Eld. M. G. Early presiding. Six letters of membership were received. Arrangements were made for the District Meeting of the Eastern District of Virginia Aug. 3. A basket dinner is to be served on the grounds. Brethren J. A. Hinegardner and Ira W. Mullen, of Illinois, will begin a series of meetings at the Midland church July 4 a united Christian Workers' Review was held at Midland church. We had many good talks, which made us spiritually stronger. Bro. Landes, of Harrisonburg, will begin a series of meetings at the Midland house July 17—Mrs. A. J. Andes, Bealeton, Va., July 17.

Pleasant Hill church convened in council July 10, with Eld. A. H. Hynton in charge. We expect to have a series of meetings in August, with Bro. L. C. Coffman, of Daleville, evangelist. Bro. Hubert Sowers was elected to the ministry and Eld. Michael Reed conducted the installation service. Two young girls were received by baptism after the services. Eld. Reed preached on Saturday night and Sunday—Perna L. Dickerson, Willis, Va., July 13.

Red Oak Grove church met in council July 10, with Eld. W. F. Vest presiding. Two letters were granted. Elders S. P. Reed and Samuel Mannon were with us. Bro. A. T. Naft was chosen to the ministry. Brethren James Hoback, Maurice Vest and Mullen Dobbs, to the deacon's office. All except one were installed. Eld. Samuel Mannon preached for us on Saturday evening. On the following day we met for Sunday-school, after which Eld. S. P. Reed preached a good sermon—Lena M. Bowman, Floyd, Va., July 16.

Troutville—At our regular council of July 11, Brethren John G. Rader, J. W. Shaver, J. W. Layman and T. D. Kinzie were elected delegates to the District Meeting, which convenes at Troutville July 30. Brethren J. W. Shaver, E. C. Firestone and G. B. Kinzie were appointed a lodging committee. Parties coming on the train to the District Meeting, or the attendant meetings, July 28 and 29, and desiring conveyance from the station to the church, should notify E. C. Firestone, Troutville, Va.—C. D. Hynton, Troutville, Va., July 14.

Troutville—A two weeks' Vacation Bible School was held at the New Bethel house by Sisters Dessie Myers, summer mission worker, and Laura White, of Tennessee. Good attendance and good interest were shown. The work was very satisfactory, and closed with a picnic and an exhibit—Rachel Reop Layman, Troutville, Va., July 15.

Walnut Grove church met in council July 17. We elected Brethren A. J. Parker and J. F. Lewis delegates to District Meeting. We decided to hold our love feast on Thursday evening at the beginning of the District Meeting, which is to be held at our church Sept. 24—Verna Lewis, Taylors Valley, Va., July 20.

### WASHINGTON

Forest Center church met in council July 10, with Eld. Tigner presiding. Two letters were received. We elected Sister W. H. Tigner as delegate to our District Meeting. One has been received into the church by baptism since the last report. The Sunday school held Promotion Day exercises recently—Nora A. Wiley, Valley, Wash., July 14.

Olympia church met in council June 29, with Elders E. L. Whisler and W. C. Lehman present. Our Sunday-school was reorganized for six months, with Bro. Alva Stanley, superintendent. Sister Blanche Beigh was chosen president of Christian Workers' Meeting. Bro. Herve Prince and Sister Bettie Shumate were elected delegates to District Meeting, to be held at Outlook, Wash., Aug. 3-5. We also decided to use a part of our surplus Sunday-school money to help Bro. Orrin Gregory and wife to prepare for more efficient work. One of our junior Sunday-school girls has been baptized since the last report. Our junior girls have a Mission Study Class, are taking up "Mook." The Intermediates are studying the "Soldiers of a Prince." We also have two Teacher-Training Classes. Our Juniors and Intermediates gave a good program at our Fourth of July outing, at Fleetwood Lake. We decided to hold a series of services before the holidays—Ida McNamee, Olympia, Wash., July 17.

Outlook—June 27 we observed Children's Day. A goodly number of children were present who took an active part in the program. July 3 Bro. B. J. Fike came to us as our pastor for one year. Aug. 1-5 the District Meeting will convene at this place—Mrs. C. A. Wagner, Outlook, Wash., July 19.

### WEST VIRGINIA

Eglen—July 1 Bro. Lester E. Fike, of Chicago, preached for us. He was on his way to the mission field in this State. July 4 we met for a Sunday-school Convention. We had a good program. July 11 the District Sunday-school Convention was held, which proved to be a helpful meeting. July 15 Bro. John T. Gluck, of Bridgewater, Va., preached for us. Our Vacation Bible School is now in session, in charge of Sister Hettie Myers, of Bridgewater, and Sister Blanche Miller, of this place—Rachel Judy, Eglen, W. Va., July 17.

Fairview—Brethren C. D. Bousack and G. I. Michael were with us July 12 and 13. On Monday evening Bro. Bousack gave us a

very interesting and spiritual talk. Tuesday afternoon we had our annual. Bro. D. A. Peters was advanced in the ministry. In the evening our love feast was held, at which all the members were present except one—Mrs. Martha Porter, Osage, Sask., Can., July 15.

Union Chapel, July 11 was with the members of this congregation in an all-day Missionary Meeting. Dinner was served to all. The interest was good and we feel that the day was not spent in vain. An offering of \$9.51 was lifted for home missions. A Mission Study Class of ten pupils was organized, with Bro. Singley Poling as teacher. I was glad to note that this congregation is clinging to the order of our dear church, as few others are, in our District—Verna Mae Kirk, District Missionary Secretary, Hammond, W. Va., July 13.

Union Chapel congregation met in council July 10, with Bro. N. H. Fike as moderator. We elected two delegates to District Meeting: Brethren Nelson Williams and Ira F. Poling; alternates, W. C. Hovalter and S. E. Poling. We decided to hold our love feast Sept. 11. July 11 Sister Verna Mae Kirk held an all-day Missionary Meeting—Mrs. Rhoda Hovalter, St. George, W. Va., July 18.

Valley River—July 19-21 was with the brethren and sisters of this congregation in a missionary program, which all seemed to enjoy. An offering of \$11 was lifted for home missions. Dinner was served on the grounds to all present—Verna Mary Kirk, District Missionary Secretary, Hammond, W. Va., July 19.

### NOTES NOT CLASSIFIED

Valley—July 11 we had Sunday-school at 9:30, followed by a sermon by Eld. S. H. Flory on the subject, "The King's Highway." At 3 o'clock eight were baptized. The Children's Day program was held in the evening, but owing to a heavy rain in the afternoon it was postponed until July 18 at which time it was well given. We expect our series of meetings to begin Oct. 24, in charge of Bro. L. W. Miller, of Harrisonburg, Va. Our communion will be held Oct. 23—Mrs. D. B. Showalter, Bristow, Va., July 21.

Mabel—July 15 I. V. Funderburgh, Ernest Root, David Bomberger, Naomi Harshbarger and Beulah Noll, of La Verne College, rendered an educational-missionary program in the Mabel church, which was well received. July 19 and 30 M. R. Zigler gave two addresses along home missionary lines—H. H. Ritter, Mabel, Oregon, July 23.

## ANNOUNCEMENTS

DISTRICT MEETINGS	North Dakota
Aug. 3-5, District of Washington, ~ July 31, 7 pm, Berthold.	
Pennsylvania	
Aug. 24-26, Southern Indiana.	July 31, Sugar Valley.
Mississinewa church.	Aug. 8, Fairview, Georges Creek congregation.
LOVE FEASTS	
Indiana	
August 14, Maple Grove.	
August 21, Cart Creek.	
August 22, 7 pm, Ladoga.	
West Virginia	
	Aug. 28, Sandy Creek, Salem house.

## The Gospel Messenger

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It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God.

It maintains that only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon all the members of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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No. 32

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## ...EDITORIAL...

### Some General Facts About Legalism

LEGALISM is apparent conformity to law. It is superficial obedience. It looks like the real thing, but is only an imitation of it.

This is not to intimate any lack of well-meant purpose on the part of the adherent. His heart is in what he does, or at least it may be, but the law's heart is not. The intent of the law, which means the intent of the Law-giver, is not realized.

For, to the legalist, the law is a shell, a form, a machine, a code. It has no intent, except to get the thing done which is named in the statute. To be sure, there is behind it all the general purpose of security or salvation for the individual who obeys it, but so far as concerns the content and purpose of any commandment, that is completely expressed in the words. And that is not altered and can not be altered by any attendant circumstances. The language is to be taken at face value and so applied in all times, places and conditions. No variation in social customs, education or habits of thought from one age to another or from one country to another can make any difference in the application of a legal injunction. The context, the occasion, the immediate objective, the persons addressed—all this need not be considered. Nothing need be considered but the injunction itself. Do what it says—that is all.

What could be worthier than the desire of the legalist? He wants to keep the law perfectly. He wants to obey its commandments exactly. He wants to be on the safe side. He would run no risk. And by the fullest possible measure of obedience he would put beyond question the depth of his loyalty and love for his Lord. Is there anything wrong with that? Surely not. Nothing could be finer. Let it be repeated with emphasis that his error is not in his insistence upon the importance of obedience to law. It is in his conception of what constitutes obedience.

The legalist assumes that he has obeyed the commandment when he has performed the specific act enjoined by it. Sometimes he has, but very often he has not. For true obedience is doing whatever is required to accomplish the end for which the commandment was given. The commandments of God are not arbitrary. They are not mere tests of willingness to obey. They are related to spiritual ends. They have some-

thing to do with soul culture, the development of the spiritual life. And while the individual is not responsible for this result—God will attend to that—he is responsible for doing what God really intended, he is responsible for doing his best to make the conditions favorable for producing this spiritual effect. And this means that he must give attention to the purpose of the commandment as well as to its language.

Recall here what Jesus said about that new name he was going to give his disciples. *Servants* was not good enough any more, he said, so he would call them *friends*. The reason was that servants do not know what their lord is doing, but he had told his disciples everything. He had told them what he and his Father were trying to accomplish in the world. Servants know only what they are told to do. They do not see the bearing of it. They do not see what good it will do. Not so with the Christian disciple. He understands. He knows the objective of his Master. He can obey intelligently and sympathetically.

And unless he does obey in that way he can not really obey. He will be sure to do the wrong thing, sometimes. And oftener fail to do the right thing. For he will not find, in the written law of God, a concrete commandment for every contingency of life. And some of those which he will find were addressed to conditions which do not now exist. He can easily obey the form of a commandment and miss, if not run squarely counter to, its purpose. This is just what the legalist does. He keeps close to the form of the commandment, but he does not keep its content, nor its intent.

Appearances are often misleading. This is true in business transactions, in social conventions and in religious rites or any other professed performance of duty.

Possibly you have had some experience with counterfeit money, innocent experience, of course. You got hold of a spurious bill and passed it on without knowing its true character. You thought it was all right and so did the man who gave it to you, perhaps. The right words and figures were on it, but they did not speak the truth. There was no gold in the vaults of the government to back up the promise to pay. The promise was a forgery.

Legalism in religion is something like that. It is counterfeit conformity to law. It may be exact conformity to the words of the statute, but it fails to do what was intended when the law was given. It yields no spiritual result.

But these are "general" statements about legalism. And some of them seem rather vague, don't they? The outlines of any object are likely to look that way, at a distance. Could we, possibly, get close enough to this thing to obtain a clearer view? Close enough, even, to take it apart and see what it is made of?

### "The Moral Backwash from the War"

It is an expressive phrase and describes better than any other we have seen, much of what we find in present social and political conditions. Waves of criminality recur at irregular intervals, but the unusual violence of the one we have been witnessing of late is probably to be attributed to the demoralizing influence of the war. In Chicago, for example, murders have been so frequent that the headline writers can hardly excite the interest of the reader.

Then there is a very manifest tendency, on the part of leaders of state, to quiet down on reform efforts and to go back to the ideals of material prosperity and

special privilege, so much in the foreground of twenty years ago. Insurgency in the leading political organizations is at a discount. Reactionary influences are in the ascendency. This will be temporary, for the voices of social discontent can not go unheeded indefinitely. But for the present we are bidden not only to let other nations worry with their own problems under pretense of giving our whole attention to our own, but to go easy also on domestic reforms. It is the opportunity of the reactionary, as he seeks to take advantage of the popular moral weariness, so to speak.

But shall Christian consciences be lulled into quietness and Christian ideals be seduced into retirement? Shall the church go off on a vacation? Let the accumulating momentum with which the Forward Movement is everywhere prosecuted be the answer. This is the time of all times when the Christian forces must push ahead with unremitting zeal.

### Defective Eyesight

SOME of us see too far and some of us not far enough. Peter had one of the latter class in mind when he said: "He that lacketh these things is blind, and can not see afar off."

And in that saying Peter gave the reason for such a one's shortsightedness. He lacks "these things." (Do you remember what they are?) He is carnally minded. He is enamored of the present, of the close-at-hand. He does not consider consequences. He can not appreciate anything unless he can exhaust its pleasure-giving properties at once. And he usually can—for him. For it doesn't take much to fill all the room he has.

One of the former class is pictured by the wise man: "The eyes of a fool are in the ends of the earth." And so he never sees either the dangers or the opportunities that lie at his feet. He would like to do something but the task is always out of reach. If he could only be there, but then he is tied down and can not get away. So you really can not blame him, can you?

The same far-sightedness afflicts him in respect to time. He can see the golden age of the bygone days or that one in the distant future. But he can find nothing worth living for now. Either he sees nothing to do, or else it is all so hopeless it's no use. He was born at an unfortunate time.

Can't you help these good people—both classes—to exchange lenses for a while? So they can all see how big this world is and how much help it needs? And so they can all find something to begin on, right where they are? So God can have a fair chance to put each one where he can help the cause the most?

### Race Prejudice and Brotherly Love

READ the latter part of the fourth chapter of Acts again, and other verses in that vicinity, and note how deep and strong the current of brotherly love was running in that early group of Christians.

You are hardly prepared for the reminder, a few chapters later, that those were all Jewish Christians and that it was, oh, so hard to feel that way toward those of other nations who wanted to be Christians.

Hardly, until you remind yourself how hard it is for you to feel that way toward Chinese, Mexicans, Africans, Lithuanians and such like, not to mention the people of your own community who are quite beyond the bounds of your concern.

Race prejudice is not confined to any particular people, place or age. It is very much like that cheap brand of "Americanism" the politicians are telling us so much about just now.



## CONTRIBUTORS' FORUM

### Opportunity

They do me wrong who say I come no more  
When once I knock and fail to find you in;  
For every day I stand outside your door  
And bid you wake and rise to fight and win.

Wait not for precious chances passed away,  
Weep not for golden ages on the wane!  
Each night I burn the records of the day—  
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,  
To vanished joys be blind and deaf and dumb;  
My judgments seal the dead past with its dead,  
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;  
I lend my arm to all who say, "I can";  
No shamefaced outcast ever sank so deep  
But yet might rise and be again a man.

—Walter Malone, quoted by The Methodist Protestant.

### The Abundant Life

BY J. M. BLOUGH

#### In Three Parts—Part Three

WHAT are the essential elements of "the abundant life"? They are two—*consecration* and *faith*. By consecration we let go of everything and yield ourselves fully to Christ. By faith we take hold of Christ and allow his life to flow into us. Look at the branch on the vine. It bears fine, luscious fruit, not of itself, but by abiding in the vine. "I am the vine, ye are the branches." "Abide in me and I in you." "Apart from me ye can do nothing."

Jesus' words are clear. How did we become branches? Just as a graft becomes a limb on the tree. The graft is cut off entirely from the old tree and lies dead and helpless in the hand of the husbandman. This is self-surrender—separation from the world, consecration. Then the husbandman makes a wound in the tree and sets the graft right in the open wound, where it is in touch with the sap-life of the tree. There it abides and grows and bears fruit. This is the work of faith. So must we be cut loose entirely from the world of self and sin, and be grafted on the open wound of Christ—his heart, which was pierced on Calvary. There we must abide and allow his life-blood to flow into us. This is what Paul meant when he said: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me, and that life which I now live in the flesh I live in faith." Dead to the world, alive to Christ. "Christ in you, the hope of glory."

Faith is the channel by which the Holy Spirit—Christ's life—flows into us and by which Christ makes his home in our hearts. Christ—the True Vine—wants consecrated, living, faithful branches which will bring forth fruit to his Father's glory. In full consecration and faith may we say:

"Use me, O Lord, use even me,  
Just as thou wilt, and when and where,  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share."

By what means can we sustain this abundant life? How can the rivers be kept flowing? No doubt most of us experience great fluctuations in our spiritual lives. Sometimes we are on the mountain with Christ, and sometimes we are in the valley alone. Sometimes we are in very close fellowship with God, and again we are following afar off. Sometimes, by hearing a stirring address, or by reading a Spirit-filled book, or by preparing for a difficult task, we are lifted up and drawn so close to God that we feel we shall never fail again. And yet we do. The rivers become weak and our efforts are fruitless. What is necessary to keep us always victorious? Simply to abide in Christ, as the branch abides in the vine, and to keep open the channel by which Christ's life flows into us. This is what Bro. Lawrence means by saying: "Practice the presence of God," and Paul, "Pray without ceasing."

Remain in God's fellowship. Day and night the branch abides in the vine, and its every need is supplied. Day by day it feeds on the vine's strength and

brings forth fruit. As we feed our bodies daily, so must we feed our spirits. "Though our outward man perish, yet our inward man is renewed day by day." This renewal is necessary, and must be attended to every morning. Yes, the keeping of the "morning watch" is the essential in the abundant life. Before we meet people we must meet God. Before we read papers or books, we must read the Book. Before we undertake any service we must receive his instructions and his blessings. The chief object to be gained, in this secret hour with God, as we read and adore and confess and meditate and listen, is to secure the conscious presence of Jesus in our hearts. Take time to secure it and no single day enter upon your labors without it. During the day trust the Lord to keep you in his fellowship, and train your spirit to practice his presence. Dr. John R. Mott says: "Next to receiving Christ as Savior, and claiming the baptism of the Holy Spirit, we know of no act attended with larger good to ourselves or others, than the formation of an undiscourageable resolution to keep the morning watch, and to spend the first half hour of the day alone with God." If we thus drink freely of the fountain of life every morning, the abundant life is secure by Jesus' precious care.

"Take time to be holy, speak oft with thy Lord,  
Abide in him always and feed on his word,  
Take time to be holy, the world rushes on;  
Spend much time in secret with Jesus alone."

Huntingdon, Pa.

### God's Promise of a New Covenant

BY ALBERT C. WIEAND

THE old covenant was the covenant which God made at Sinai, as recorded in the nineteenth and twenty-fourth chapters of Exodus. It had also been foreshadowed in the covenants which God made with the individual patriarchs—Abraham, Isaac, and Jacob.

In the thirty-first chapter of Jeremiah, beginning with the thirty-first verse, this prophet foretells of a new day coming when there shall be a *new covenant*: "Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant which I made with their fathers in the day that I took them by the hand, to lead them out of the land of Egypt; which my covenant they brake, although I was a husband to them, saith Jehovah: But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it, and I will be their God and they shall be my people. . . . I will forgive their iniquity and their sin will I remember no more."

It is this "*new covenant*" of which the author of Hebrews speaks in chapters 8, 9 and 10.

He especially brings out the fact that the *old covenant* was based upon obedience—faithful and faultless obedience on the part of man. Man being what he is, in the nature of things such perfect obedience is impossible, therefore the covenant was broken on the part of man. The "*new covenant*," says Jeremiah, is not to be based on perfect obedience, but upon a plan by which *forgiveness* can be brought to men. "I will forgive their iniquity, and their sin will I remember no more."

This new covenant, too, is not to be signed and sealed, and sanctified by the blood of bulls and goats, but by the blood of Jesus Christ, the Son of God.

It is to this that our Savior referred when, in instituting the ceremonial sacrament of the Eucharist, he said: "This cup is the new covenant in my blood." Just as the old covenant was signed and sealed by the sprinkling of blood, so the new covenant must be sealed with blood. And so, the author of Hebrews says: "It was necessary therefore that the copies of the things in the heavens should be cleansed with these [the blood of animals], but the heavenly things themselves with better sacrifices than these" (Heb. 9: 19-23).

But let us not forget what the heart of this covenant is. It is the agreement which is made between God and man, that he will be our God, and we shall be his

people, on condition that we obey his commandments, and hearken to his voice. This was the basis of the old covenant. The new covenant was made on the basis of forgiveness—forgiveness through Jesus Christ, and our acceptance of his sacrifice for our sins. And then, in his strength, we shall become obedient and do his will as much as we can. But the perfect obedience, in the absolute sense, we must accept by faith, as having been accomplished by Jesus Christ himself, who "by one offering perfected forever them that are sanctified," and it is through this faith in him that our consciences are cleansed to serve the living God (Heb. 9: 9, 13, 14; 10: 2, 3, 4).

A covenant is a solemn agreement or contract. In secular things, when two parties agree together to do something, and it is formally written out and sealed, it is called a *contract*. There is a "party of the first part" and a "party of the second part." The party of the first part agrees to do certain things on condition that the party of the second part will do certain other things. Now in sacred things, when such a contract is made, we call it a covenant. A "covenant," then, is simply a *sacred contract*.

Now, when God made his covenant with Israel and with the patriarchs what did he agree to do? And upon what condition?

The heart of the whole matter comes out very plainly in the first mention of his covenant to Moses on Mt. Sinai, upon their first arrival there (Ex. 19: 3-6). God called Moses up into the mountain and through him he said unto the people: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Notice especially this last phrase—"And brought you unto myself." This is why God delivered the Children of Israel out of Egypt—because he wanted to have them unto himself. Now in this verse he says: "If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples. . . . Ye shall be unto me a kingdom of priests and a holy nation."

This is the very heart of God's covenant with Israel. He agrees to be their God if they will agree to be his people.

If he is to be their God, it means that he will do for them what a God ought to do for his people. If they are to be his people, it means that they will obey his voice and keep all of his Word.

Then God instructed Moses to go down from the mountain and tell this message to the Children of Israel.

So Moses came down from the mountain and assembled the elders of the Children of Israel and told them this message from God, that he was ready to make this covenant with them. All the people answered together and said: "All that Jehovah hath spoken we will do."

Then Moses reported the words of the people to Jehovah, and Jehovah replied: "I come unto thee in a thick cloud, that the people may hear when I speak. Charge the people and get them ready, and in three days I will come to you. Come up again and I will meet you and set before you the terms of this covenant."

Now what was set before Moses was, first of all, "the ten commandments," as recorded in Ex. 20. This is the *fundamental moral law* of God's ancient covenant with Israel. These are the observances which they, party of the second part, must do if they are to be his people, so that he may be their God.

In addition to these "ten commandments," which form the ethical and moral foundation, there is also the *social covenant*, or the *application* of these moral principles to the everyday life of the people among themselves. This part of the covenant is given in chapters 21 to 23. Later on, in chapter 24, all these words of Jehovah were written by Moses in a book or scroll. This is called "the book of the covenant."

The Ten Commandments were also written. These Moses got from God on two tables of stone, "written with the finger of God."

Now, the real signing and sealing of the covenant is recorded in chapter 24. After Moses had received the moral law of chapter 20, and the social law of



chapters 21 to 23, God again called to Moses to come up into the mountain. Moses, accordingly, assembles the Children of Israel, and sets before them this moral law and this social law. The people again answer with one voice and say: "All the words which Jehovah hath spoken we will do."

Then Moses wrote all the words of Jehovah. Then they got ready for sacrifice. He read all these words in the ears of the people, and they again said: "All that Jehovah hath spoken we will do and be obedient." Then Moses took some of the blood from the sacrifice and sprinkled the people and the book. In this way the covenant was signed and sealed in blood. This book of the covenant was afterwards laid up with the ark of the testimony, as was also the table of the ten commandments, which were later given to Israel. Here, then, you have the covenant of God with Israel—first agreed to orally, then written out. And after it is all ready, it is signed and sealed through the blood of the sacrifice.

After this was all duly solemnized, Moses went up into Mt. Sinai again, and there he remained forty days and forty nights, receiving from God the specifications for the tabernacle, and for the priesthood and the sacrifice. This, then, forms the *ceremonial law*, or the symbolical rites and ceremonies which typify the real relationship between God and his people, and the basis of such relationship.

The heart of this ceremonial law is *sacrifice*. The sacrifices, in order to be accomplished, must have a priest, and there must also be a place where this ceremony can take place, hence the tabernacle and the priesthood, in addition to the sacrifice.

In addition to this, there were also the annual feasts, coming at the various times of the year when these ceremonies were more largely celebrated. These feasts were, then, a continual reminder of the rites and ceremonies of the people, and symbolized their fundamental relationship to God as his people.

Oak Park, Ill.

## Ye Are the Light of the World

BY EZRA FLORY

ONE of the most charming visions of Christ is that seen by John, in which he saw One in the midst of the Seven Churches, superintending them, purging the lights of those lamps, as they were endeavoring to shine in that darkness, correcting one here, comforting another, pouring in oil, or threatening to remove the lamp when it had ceased to give light. The Christophany of the One who is adequate to do this work, is seen in Rev. 1: 13-16.

What a picture for overcomers! The blessings of the heavenly kingdom are for those whose privileges lie behind the line of battle. This is always true of the best things of life. They are not laid in our hands like Christmas gifts—they have to be won. Nothing that is really valuable can be had for nothing. No one ever gets to a high place in any business or profession without a course of training and slow climbing. We can not learn without hard and diligent study. In spiritual life the first attainments can be reached only through discipline and self-restraint. Heaven is always above us and we must toil to get upward.

"Do not, then, stand idly waiting  
For some greater work to do;  
Fortune is a lazy goddess,  
She will never come to you.  
Go and toil in any vineyard  
Do not fear to do or dare,  
If you want a field of labor,  
You can find it anywhere."

And what is true of individuals, in this respect, is true of churches. In fact, the varying church conditions and situations were the occasion of the vision of John on the island. The conquering church is the one that is not afraid to do and dare. Too often professing Christians get the idea that the church's principal work is to erect a house of worship in some convenient location, where most of the members reside, and then to carry forth a program of religious education that is well adapted to the tastes of those already "in the church." As a matter of fact, the real function of

the church is not only to build up its membership, but also to reach others who are not yet Christians. In one locality, in Chicago, foreigners crowded about the neighborhood until it became apparent that the church must either relocate or rearrange her program of work, so as to assist the people who are taking possession of the vicinity. The latter course was chosen, with the result that life has come to the church herself, as she finds other souls for the Master. We need a new vision of the Apostolic church and her way of propagation. This is the only way to save many of our present churches.

Some one said recently: "We can't confess Christ in a certain office, or in that business, because everybody there is wicked, profane, and ungodly." It ought to make any one of us all the braver and stronger to know that he is the only one whom Christ has to stand for him where he is standing. If we, as the Lord's servants, fail, his Name will be dishonored in that place. The same truth holds with regard to the church in her community. She is a light-bearer in the world of darkness. Shall we flee, like too many, to a more convenient resort, and there let our light go out, or shall we bravely stay where people go by and there let him hold the church in the right hand of his power?

Dr. Henry van Dyke gives us a beautiful legend of three men who were reputed to be very loyal and devoted to their Master. One was an eloquent preacher, one was a great scholar, and one was a man given to kindness. It was desired to have their devotions put to the test. Each was to be suddenly commanded to go to a dreary country, over snows, to preach Christ. The messenger came to the first and found him about to go into the pulpit to preach to a waiting throng. He said: "He whom thou lovest bids thee to go over snows to Spiran's huts, to tell there the story of divine love." The preacher's cheeks went pale and he hesitated, asking: "Why?" The messenger went to the scholar and delivered to him his message. He was startled and asked: "How?" The third was found busy in some service of love. A great joy came to his heart and he asked eagerly: "Where?" Thus it was revealed which of the three loved him most.

Elgin, Ill.

## What It Means to Believe

BY W. G. NYCE

IN the sixteenth chapter of Acts there is the story of a man who was in terrible distress about his soul. So great was his anxiety that, though a jailer and a man of importance, he was willing to cast himself down before two of his own prisoners, Paul and Silas, and ask imploringly: "Sirs, what must I do to be saved?" He was promptly told: "Believe on the Lord Jesus Christ, and thou shalt be saved."

The happy outcome of the story is well known. "They spake unto him the word of the Lord," and he, without raising any question as to what was involved in "believing," was baptized, he and all his, straightway."

The command is to believe ON the Lord Jesus Christ. This is a different matter from believing IN Jesus. If the command read: "Believe in the Lord Jesus Christ," there would probably be no division of the church into many denominations today. It is belief or disbelief ON the Lord Jesus—ON his Word, carrying with it acceptance of his teachings, that differentiates us. It is doubtful whether there would even be a church, if belief IN Jesus were all that is required, because such a belief is largely held by nonchurchmembers.

"Dost thou believe that Jesus Christ is the Son of God?"—candidates for church membership are asked.

"Sure!" is the response. Practically all the people in an average community would join in that answer.

"Dost thou willingly [at Christ's word] renounce Satan, with all his pernicious ways?" "Dost thou [as Christ has commanded] covenant with God in Christ Jesus to be faithful until death?" To answer these questions affirmatively one must believe ON

Jesus, and few they be who are willing to enter in at that gate.

The success of many great revivals and evangelistic campaigns is contingent upon this mental acceptance—a belief IN Jesus, without knowledge of his Word or its gracious provisions. A worker comes up to an unconverted man, and says: "Only believe," and after some persuasion the sinner is willing, and the conversion is reported. The aftermath of such a revival is often rather dismal.

The trend of a vast lot of evangelistic literature, in leaflet and periodical form, is of this character. "Only believe," and "Beware of works!" The latter warning is frequently directed against putting any faith in ordinances. The sinner is told: "They can not save. Only Jesus can save"—which is true, but not the whole truth. James is emphatic enough in his disposition of the matter: "Faith without works is dead."

The word "believe," wherever it is used in the New Testament, and in connection with salvation, is entitled to its full and true significance. It inevitably carries with it a course of conduct, of things to do—and not to do—or else it is a mere attitude of the mind. This mental belief, which goes no further, is in bad standing in the Scripture; it is associated with the belief of the devil who trembles because of the consciousness of truth borne in upon him. "Dost thou believe there is one God? Thou doest well. The devils also believe and tremble" (James 2: 19).

If mental belief alone is necessary, then love is not necessary. Do you ask: "How can a man believe in Jesus and not love him?" Many do.

Repentance is not necessary, if believing is to be stripped of all obligations, and is alone to save. Yet Paul in Ephesus preached "repentance toward God," as well as "faith toward our Lord Jesus Christ" (Acts 20: 21).

And, of course, obedience is not necessary, according to this elimination doctrine. The question: How can a man believe ON the Lord Jesus Christ without obeying him? constitutes very largely the whole Brethren contention.

But it is replied, "Your interpretation of the commandments is at fault." It may readily be admitted that it is an untrustworthy business, interpreting a message 1,900 years old, and especially when that message is Divine, and our minds are human. The only safe way is to take it as it is.

A noted Bible teacher was once asked, by some young men at a Conference, the meaning of a passage of Scripture that was puzzling them. "Read it," said the doctor, and they did so. "Well, that's what it means," and he passed on.

Jesus says, in Mark 16: 16: "He that believeth AND is baptized shall be saved."

In Matt. 7: 24 Christ says: "Whosoever heareth these sayings of mine AND doeth them, I will liken him unto a wise man which built his house upon a rock."

In John 14: 12 we read: "He that believeth on me, the works that I do shall he do also." There is not one ordinance, in the practice of the church, as taught by Christ, that he did not perform himself as an example, and now he says that the works that he did, believers on him shall do also.

What are the required works—concerning which we are wisely warned not to put our trust in them? They are of three kinds:

*Moral and benevolent deeds*, which Christians perform, and also many non-Christians, because of the very effect of their inheritance from, or association with, Christians. And what a sad thing it is to think that many, who helped to build the ark, did not get to enter it because of their unbelief!

*Ordinances*, around which hangs the very mystery of God.

*Plain believing*. This, Jesus says in John 6: 29, is the work God requires as a fundamental. But the very next verse shows the real province of works. The unbelieving Jews assailed Jesus with the challenge: "What sign showest thou then, that we may see and believe thee? What dost thou work?" Works are essential as a demonstration of belief, as an irrepressible expression of belief, and also as an instrument to

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## The Lord's Prayer and War

BY D. C. MOOMAW

"OUR Father which art in heaven." This declaration is based on the assumption that we are his children. The only test we have to justify that relationship, is our relation to his Son, the Lord Jesus, as our Elder Brother. That is determined by the spirit which we manifest. The Spirit of the Son is love, joy, peace, and unless we have that Spirit, we "are none of his," that is, we are not the brothers of Christ. Then Satan is our father.

"Hallowed be thy name." We hallow that name by following his teachings. If we do not follow his teachings we hallow, or honor, the name of Satan. There is no neutral ground. It is either God or the devil.

"Thy kingdom come." When we utter that sentence it implies that we will help to bring the Kingdom by advocating its doctrines and living them. Satan has his kingdom, but it is only temporary. During the one thousand years—the millennium—Satan's kingdom will be suspended for a season. During that time there will be no wars—nothing but "love, joy, peace." If we align ourselves with war-makers, we are working for Satan's kingdom, and it belies the facts if we pray: "Thy Kingdom come." To pray for the Father's Kingdom and to work for Satan's—as we do when we work for hatred and sorrow and war—would be something like the performance of Ananias.

"Thy will be done in earth as it is in heaven." The way this will be done in heaven insures "love, joy and peace." That spirit dominates conditions there. None but "fools and slow of heart to believe" will say that hate, sorrow and war prevails in that happy home, and yet people are advocating and sponsoring war and hate here, while they pray that the Father's will be done here "as it is done in heaven." Our Lord told such people in his day that they drew near to him with their lips while their hearts were far from him. That is mouth religion—praying for one thing and working for another that is just the opposite.

"Give us this day our daily bread." I wonder how many of us ever stop to think that this prayer includes the "bread from heaven" to which our Lord referred in John 6: 32-71. Let me say that "the bread from heaven," of which Christ speaks in verse 48, "I am the bread of life," is the bread to which reference is made in the Lord's Prayer, and that the bread on our common tables is secondary. The first is the vital aliment of our souls, just as the latter is of our mortal bodies.

Speaking of tables, let us not forget that there are two tables, one of which is the Lord's, and the other, the devil's. It is said with emphasis that we can not eat at both simultaneously, for the reason, I affirm, that the menu is so different. On the Lord's table we have a lot of fruit, called the fruits of the Spirit—"love, joy and peace." On the devil's, hate, sorrow and war.

I said we can not eat at both tables, for the reason that there is no compatibility between the purveyors that furnish the menu. We can not say: "Good Lord, good devil," consistently. We can not "hold with the hare and run with the hounds." When I see men trying to do the straddle stunt, I am reminded of the story of the fellow who "lifted up his eyes in hell." It is said Satan asked him what kind of a man he was in the other world, and he replied: "I was a righteous man and a psalm singer, but now I am anything your devilship pleases." When I hear a teacher of the religion of the Lord defending carnal war, I think of his prototype, referred to above. Let us be on our guard, to see that we are asking for the right kind of "bread"—the flesh of our dear Lord. We eat this flesh when we absorb his spirit, which is "love, joy and peace."

Let us be loyal to the Loving Father, at whose table we get daily supplies of rich spiritual food, by working for his doctrines of "love, joy and peace"! It would be unspeakably mean to feed at his table and to work for the doctrines of devils—hate, sorrow and war.

"And forgive us our debts, as we forgive our debtors." Our Lord gave the interpretation of that prayer

later in his Sermon on the Mount, as follows: "If ye forgive not men their trespasses neither will your Father in heaven forgive your trespasses" (against him).

Let us put this in the syllogistic form: "Forgive our trespasses as we forgive those who trespass against us." But if we kill our trespassers in war we pray that God will kill us, or cause us to be killed in war, and then punish us in hell.

Advocates of war would do well not to use that prayer. It will act as a boomerang. It lacks the elements of honesty and sincerity. It is the tactics of the hypocrite.

"Lead us not into temptation." There is a bit of seeming obscurity here, as "our Father" is not an active agent in "leading us into temptation." He may permit Satan to tempt us, but if we do not want to sin, he provides a way to escape or to overcome.

It is simply a case of "whosoever will," and we have no cause to charge up the responsibility to God. People tell me we were "forced" into the war with Germany. St. James says we went into it "because of our lusts"—lusts for money and for military glory. Our Father will render the verdict at the last judgment.

"But deliver us from evil." The conditions of deliverance are simply to "trust and obey." People do not trust the Father, and in consequence they are not delivered from evil. They tell me that unless we fight in war and kill our brethren, other nations will invade our country and kill us and burn our homes. If, however, the nations would trust the Lord, he will deliver them as he did the prophet Elisha, with "chariots and horsemen of fire." There are legions of angels always ready to deliver us if we "trust and obey."

"For thine is the kingdom, and the power, and the glory, forever. Amen." We give "our Father" the Kingdom within us (it is said in a certain passage in the Testament: "The Kingdom of God is within us"), when our lives are in perfect accord with the life of his beloved Son; that is, with his Spirit, which is "love, joy and peace." And his power is manifest in us when the Spirit of his Son controls our lives. When the other spirit controls us, we give the "power" to Satan. As long as we are controlled by the Satanic spirit, we give him the "glory," which should be given to "our Father which art in heaven."

The Lord's Prayer is very wonderful in its proclamations, its assumptions, its assurances, and ascriptions, and we should be exceedingly careful that we do not mock God by repeating it with no intention to make it the inspiration of our lives.

Roanoke, Va.

## Making Your Life a Blessing

BY J. KURTZ MILLER

"SALVATION" suggests the thought that God has saved us for some definite purpose. And since only submissive souls can be saved, and only teachable hearts can be trained, therefore a saved person is a pupil, daily learning at the feet of the Master.

To escape punishment for sin, is a mere incident in God's great plan of redemption. His big program is, first of all, to bring us into normal relationship with himself. As soon as we can lip, "Abba, Father," he assigns us the "A B C of Christian service." Our renewed minds and transformed spirits grow in proportion as we have fellowship with our Great Teacher in the truth. Thus, day by day, the Holy Spirit releases the deepest and best within us for service.

Sometimes our friends tell us that we went "beyond ourselves" in the delivery of a message, or you bore up under a certain trial "beyond expectations." No, we did not go beyond ourselves—the Holy Spirit was leading us into our larger field of possibilities and service for him who redeemed us to the end that we might ever increase in being a blessing.

How sweet it is to know that we are satisfying love in all of our daily obligations, and not a slave, satisfying law! We gladly serve to the limit of our ability because we know the value of having our own broken relationship restored with our Heavenly Father through Jesus Christ. Paul Stanley Grey says:

For a Christian idly to stand, that would be sin!  
The Five-Year Forward Movement demands our one accord,  
Proclaiming "great salvation through Jesus Christ, our Lord."  
A "living message thy sickle must be; the Holy Spirit thy Sword!"  
Then shall the vintage be gathered through the power of the Word.

But what is the WORD? It is the Heavenly Father's heart of love, expressed through the whole life of him who was identified with sinful man in the flesh from the day of his supernatural birth to the day of his supernatural resurrection. God in Christ has taken the whole "sin question" and laid it back upon his own heart. "HE HAS PURGED OUR SINS." Our hope is sealed in the resurrected Christ, and the full dimensions of our salvation shall be revealed in glory. God pity the soul that can turn such love away!

What does God want with the millions and millions of people upon this earth? He knows! History is "his story" of man. Has not God redeemed us so as to make "his story" of man read with a special interest to us? How many are going to read God's history of man on earth with special interest, because we have been a channel of blessing to them? I have not, as yet, been able to solve why some professing Christians are so stupid regarding the vital things of the church, but in everything else they keep posted up to date. Every few years they buy the best auto, trading the old one in. They have plenty of money for self, but the church is neither in their prayers nor plans, and the shame of it all is the fact that we must fellowship them as "the law-makers" in the local congregation.

Sin forced a "world war" upon us, but God, who can turn the wrath of man to praise him, gave us a Kaiser, less in power, and we fondly hope that some day we shall not only have a Kaiserless world, but a Kaiserless church. Our function, as leaders, is to be a guiding force and not a domineering force. Paul did not attempt to legislate the Galatian church into line but, as an authorized leader, who knew the truth as it is in Christ Jesus, he gave correct guidance, which has saved many a soul since that day from being shipwrecked on the rocks of legalism. The Kaiser wanted to establish a world empire and bind men as slaves, with the STRONG CHAIN OF LAW! Now, be honest, how would you like to be his subject? We protest with all our power! How long should it require, if we read the New Testament aright, to see that Jesus Christ, through his Gospel, is forming a Great Brotherhood out of all nations and peoples, and binding us to him by but one principle—love! If love does not bind us to Christ and to one another, surely no amount of legislation will. We are spelling out Christ's great commission, little by little—hisping it word by word. Nineteen hundred years show some progress in real primitive Christianity. We have lived to see Christ's church victorious in the liquor fight, but our greatest victories are just ahead! Christianity has not, as yet, had a fair chance. Many of her great foes have been within her ranks. Let us rise up and do the Lord's work in a manly way! Have we not played upon the job?

Some one has given this splendid summary of Paul's definition of Christianity from his Galatian message: "It is satisfying LOVE, and not LAW. It is blessedness and not bondage—satisfaction and not slavery—gladness and not gloom."

Frederick, Md.

## Heart Service

BY REBECCA C. FOUTZ

In reading the Old Testament we are liable to get the impression that God required only form and ritual in the worship of his chosen people. In time the Jews degenerated to this, although, all through their history, there were shining examples of those who understood that there had to be real heart service first, if the form of their worship was to be acceptable to God.

In this, as in other things, the Creator has been unchangeable. It was just as necessary for the Jews to have faith, and to do the commandments from the



heart, if the form was to avail them anything, as it is for us to do so today.

Man seems to need an outward expression of the more or less abstract things of the Spirit, and it is only when he makes this symbol of more importance than the heart service back of it, that the form and ritual come into condemnation.

And while there always has been this perversion of even the most necessary and sacred of rituals, yet this abuse should not make us lose sight of the equally important fact that true heart service will always come forth in some concrete, outward expression.

The old Testament teems with references to this matter of the heart being right toward God, but we can refer to only a few.

Abraham had fully surrendered to God's will and commandment and thereby had wholly offered Isaac in his heart. God permitted him to express this far enough in act to show that he would not withhold his child of special promise.

In Deut. 8:2 we learn of the severe testings, through which the Lord put the Israelites, to see if they would obey him from the heart. It reads thus: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

In Deut. 28 we read of the severe punishments to be visited upon the Jewish people unless their heart service was freely given. Grudging worship will never pass. See what verses 46 and 47 say: "And they shall be upon thee for a sign and for a wonder, and upon thy seed forever, because thou servedst not the Lord thy God with joyfulness, and with gladness of heart."

1 Chron. 29:17 shows us how important it is that there be the right heart motive in the matter of giving: "I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart, I have willingly offered all these things."

2 Chron. 6:8 and 14 both throw more light on the rewards of heart service: "But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart. There is no God like thee in heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts."

Asa, king of Judah, is given a stinging rebuke in 2 Chron. 16:9 because his heart trusted not in the Lord God. It also contains a precious promise: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." (Verse 7 explains: "Because thou [Asa] hast relied on the king of Syria, and not relied on the Lord thy God.") And this besides the host of Syria escaping because of his act.

In 2 Chron. 25:2 we read: "And he did that which was right in the sight of the Lord, but not with a perfect heart."

This reference is to Amaziah, whose deeds were commendable, but who did not give his heart wholly, to love and to serve the true God.

In reading the Sacred Record, depicting the lives and acts of the kings of Israel and Judah, one frequently finds it said of them that they instituted certain reforms, such as doing away with some of the idol worship, but all too often there is this reservation that they did not give whole-hearted service. The results can be easily seen. The same is true of any one today who only follows the Lord partly.

In 2 Chron. 31:21 we find the reason for Hezekiah's long and prosperous reign: "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." Such genuine, whole-hearted service is bound to show in the life.

But even the most perfect-hearted must ever watch and pray, lest the tempter trip them in a moment of

weakness. In the next chapter we find that too much success "went to his head," as we now say. After a great victory over his enemies—the Assyrians—and his miraculous healing by the Lord, "his heart was lifted up," and he failed to render God the thanks and praise due him and only by a quick humbling of himself and purging his heart of its pride, did he save himself and his people from the wrath of the Almighty. And in verse 31 we read where God again subjected him to a heart test.

In 2 Chron. 34 we learn what heart service meant in the life of the young king, Josiah. Verses 27 and 28 tell us of how the Lord promised to spare him from

seeing the wrath that was to come upon the Jews for their continued disobedience, because his heart was humble before God.

And verse 31 records his vow: "To keep his [God's] commandments, and his testimonies, and his statutes, with all his heart, and with all his soul." This was to be no mere form or lip service.

And finally, in Ezra 7:10, we find the secret of not only Ezra's power and success, but of all who witness for the Master. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments."

Waynesboro, Pa.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Report of the Financial Campaign Of the Forward Movement, Church of the Brethren, at the Close of Business, July 22, 1920

#### Part One

1. There are approximately 350 congregations, not yet heard from by either a report of canvass or cash contribution. The number is given for each region, as nearly correct as possible.

2. There were 182 congregations heard from, with a cash contribution only. These amounts are included in this report. Further reports are yet to be received, from these congregations, of additional amounts, if any, represented as pledges unpaid.

3. Regions No. 2, 8, 9, 10, 11 and 12, partially or entirely, also combined a college endowment and building budget with the regular quotas for the \$1,000,000 Conference Offering. Some such funds are, no doubt, represented in this report.

#### Part Two

Region No. 1.—Not reporting, 50; Quota, \$61,575  
First Virginia, ..... \$24,581.59  
Florida, Georgia, N. and S. Carolina, ..... 874.80  
Southern Virginia, ..... 8,006.75  
Tennessee, ..... 2,772.35 \$36,235.49

Region No. 2.—Not reporting, 29; Quota, \$115,500  
Eastern Virginia, ..... 10,231.00  
First West Virginia, ..... 30,637.17  
Northern Virginia, ..... 30,519.87  
Second Virginia, ..... 42,955.09  
Second West Virginia, ..... 3,404.88 97,148.01

Region No. 3.—Not reporting, 3; Quota, \$39,600  
Eastern Maryland, ..... 18,876.55  
Middle Maryland, ..... 11,662.99  
Western Maryland, ..... 830.86 31,369.60

Region No. 4.—Not reporting, 39; Quota, \$140,600  
Middle Pennsylvania, ..... 30,674.29  
Southeast Pennsylvania, N. Jersey and N. York, ..... 9,401.59  
Western Pennsylvania, ..... 34,115.55 74,191.43

Region No. 5.—Not reporting, 6; Quota, \$132,000  
Eastern Pennsylvania, ..... 9,011.36  
Southern Pennsylvania, ..... 10,861.61 19,872.43

Region No. 6.—Not reporting, 22; Quota, \$110,000  
Northeastern Ohio, ..... 19,518.44  
Northwestern Ohio, ..... 16,477.63  
Southern Ohio, ..... 43,546.44 79,542.51

Region No. 7.—Not reporting, 48; Quota, \$145,280  
Michigan, ..... 12,099.96  
Middle Indiana, ..... 24,291.96  
Northern Indiana, ..... 39,737.28  
Southern Indiana, ..... 13,139.33 89,269.53

Region No. 8.—Not reporting, 26; Quota, \$93,500  
North Dakota, East Montana, Western Canada, ..... 1,837.18  
Northern Illinois and Wisconsin, ..... 49,806.61  
Southern Illinois, ..... 32,958.69 84,602.50

Region No. 9.—Not reporting, 12; Quota, \$50,160  
Middle Iowa, ..... 14,257.76  
Northern Iowa and Minnesota, ..... 36,666.70  
Southern Iowa, ..... 9,811.48 60,735.94

Region No. 10.—Not reporting, 16; Quota, \$55,000  
Nebraska and Northeast Colorado, ..... 16,747.08  
Northeastern Kansas, ..... 25,580.49  
Northwestern Kansas and Northeastern Colorado, ..... 5,812.83 48,140.40

Region No. 11.—Not reporting, 34; Quota, \$51,590  
Oklahoma, New Mexico and Texas Panhandle, ..... 6,974.52  
Northwestern Kansas, ..... 6,532.64  
Southwestern Kansas and Southeastern Colorado, ..... 27,958.40  
Texas and Louisiana, ..... 1,040.18  
Western Colorado and Utah, ..... 925.00 33,490.74

Region No. 12.—Not reporting, 19; Quota, \$19,900  
First Arkansas and Southeastern Missouri, ..... 485.00  
Middle Missouri, ..... 1,655.09  
Northern Missouri, ..... 9,747.89  
Southwestern Missouri and Northwestern Ark., ..... 1,975.25 18,000.23

Region No. 13.—Not reporting, 21; Quota, \$41,250  
Arizona and Southern California, ..... 13,622.27  
Northern California, ..... 13,843.57 27,465.84

Region No. 14.—Not reporting, 14; Quota, \$22,000  
Idaho and Western Montana, ..... 6,924.19  
Oregon, ..... 3,053.55  
Washington, ..... 7,847.01 17,824.75

Grand Total, ..... \$718,536.80

#### Remarks on the Report

THE report of the treasurer of the Forward Movement is herewith submitted. It does not give all the information you want, but about all that can be given with accuracy. It represents pledges and not cash. There has been cash paid in on these pledges, to date, a little more than \$180,000. A bit more than \$50,000 of this has been designated, leaving something more than \$125,000 to be divided among the various purposes for the church in the Conference Offering.

Of the above amount pledged we can not say how much goes to missions, education, etc., because in three college regions there was a special budget for buildings and endowment, the amount of which we do not have. To express an opinion, we might say that about \$250,000 may be for World-Wide Missions, \$150,000 for Home or District Mission work, and about the same amount for the Educational Board, to be divided among the various schools. This would allow \$168,000 to cover the amount of the special school budgets, above referred to, and the other Boards. This is only a guess and it might vary from this many thousands of dollars.

Region No. 9 alone exceeded its quota. About one-sixth of their budget was special for their college. This can be paid out, and they would yet have their full quota of the Conference Offering. Region No. 5 is mostly designated for World-Wide Missions and does not include any Educational or District Mission money for Eastern Pennsylvania at all. This must be taken into account in any comparisons. Region No. 12 seems next to that of Iowa, at the present, toward reaching the full quota. This may change much by the end of the year, as there are 350 congregations not reported, that will make some differences, and others will likely add to their amount.

With nearly half of the year gone and only one-fourth paid in cash, the treasuries are in a depleted condition. If the General Mission Board had not a large balance from last year, it would have had to quit long ago. Let us not forget that even though there is provided \$250,000, if all is paid, it will yet require another \$100,000 to care for the work of World-Wide Missions. Prices have increased, exchange reduced the value of our money, and we sent thirty missionaries out last year that must be equipped, or else we must bring them back.

The interesting fact of most concern is that of the 350 churches that have not reported. If they would do as well as the others, the million would easily be reached. When the Boards asked for a million dollars, they were not extravagant, since it included all missionary gifts—home and foreign. The request of the General Mission Board was placed at the apparent actual needs, so far as could be seen. The needs of the other Boards were just as apparent as that of the General Mission Board. Each of the various activities of the church are dependent on the others. No work can prosper at the expense of any other. The money was needed. There never was a better time to give it than when we got it. While there may be good reasons why some churches can not give the amount of their quotas, there certainly is no good reason why every church should not do what it can. Money represents human life. Life is opportunity. Let us make both count for God, so far as in us lies.



## THE ROUND TABLE

### Back to God

BY JULIA GRAYDON

We have heard of the little group of young men who met behind a hay-stack in Williamstown, Mass., many years ago, to pray for the needs of the world, and from which came wonderful results in after-years.

The Japanese evangelist, Kanamori, now in our country, belonged in his earlier years to such a little group in Japan. Later on German rationalism crept into his country and the young man lost his faith for twenty years. Six years ago, through affliction in his home, he found his way back to God and he is now telling the wonderful story of his rebirth.

One who heard him recently said it was a thrilling story and one which he wished every one could hear.

Shall we not pray for those of our friends who have lost the faith of their fathers, that they may hasten "back to God"?

Harrisburg, Pa.

### The Most Reasonable Thing

BY WM. E. THOMPSON

PERHAPS the age in which we live is the most wonderful the world has ever known—an age that is demanding the best that is in men—an age of development, enterprise and education. With the pressing demands of the busy world, we may forget what Paul considers to be the most reasonable thing.

The most manly, the most honest, the greatest, and the noblest thing is to stand for the Man of Galilee.

We never need to make an apology for being a Christian, or helping to plant the feet of some one on higher ground.

Paul was not ashamed of the Gospel of Christ, and he had a good reason, for he proclaimed it to be the power of God unto salvation. The world will never be made safe for democracy until we adopt more fully the spirit of the Master. May God help us to banish greed, selfishness and lust for gain from our hearts, and fire us with holy zeal, that we may help those who are in the bondage of fear, superstition, ignorance and sin. It takes men of courage and conviction to stand for the Hero of heroes, and the King of kings. I would use the words of the author who said:

"God give us men! A time like this demands  
Great hearts, true faith and willing hands.  
Men whom the lust of office will not kill,  
Men whom the spoils of office can not buy,  
Men who possess conviction and a will,  
Men who have honor, men who will not lie."

My prayer is for God to send us men who are noble and true, who will recognize that the rights of the masses should stand paramount to the rights of the individual. I firmly believe that the man who will sell his vote in the legislative halls of America is not worthy of protection under the stars and stripes. When we realize that we have been bought with a price, and that we have no legal right to use a single thing we possess for the gratification of our selfish inclinations, we can then expect the army of King Immanuel to move forward in a way never heard of before. We need to stand united (but not congealed together), for the one great aim—that for which our Master died, and at whose birth the angels burst out in the song that should be heralded from shore to shore: "Peace on earth, good will to men."

118 South Moore Street, Ottumwa, Iowa.

### Sunday-School Losses

BY LEANDER SMITH

WE are asked the question quite frequently, why our boys, after reaching a "certain age," leave the Sunday-school. This question is treated with more or less satisfaction in many works dealing directly with the Sunday-school. Many reasons might be suggested, and a still greater number of good guesses made in this connection. Were we compelled to give a reason, we should unhesitatingly say that, above all else, the cause is chronological.

Probably the most trying and perplexing period of a boy's life is between fifteen and eighteen. At this age his reason and imagination become lively competitors. The truth is, he feels too old to be a boy, and, as a matter of fact, he is too young to be a man. To convince him of the truth of this proposition is entirely a different matter, and those of us who have attempted it are quite ready to ask: "Who is sufficient for these things?"

The opinion has long prevailed—and for it older heads are, perhaps, somewhat responsible—that the Sunday-school was specially instituted for children, and hence, when the boy imagines himself a man, he is ready to "put away childish things." Somehow, he believes that it is not altogether "manly" to continue the childish habit of going to Sunday-school. Parents and teachers may do much to correct this opinion, but the difficulty in successfully combating it is the fact that it is natural with the boy, and almost invariably characteristic of adolescence. Could the boy be brought to believe it "manly" to go to Sunday-school, the question would be largely solved. Happy the teacher that can bring the boy to believe he is playing the real man in attending the Sunday-school.

It should be said that there is nothing new, as some may imagine, in the boy-man quitting the school. It is to our credit that we are noting the fact and trying to remedy it, while, in past times, the situation was accepted as incurable. We are fully persuaded that progress is being made in this respect.

In this connection, some cite the proverb: "Train up a child in the way he should go, and when he is old he will not depart from it." They fail to take into account the fact that, when the boy quits the Sunday-school he is not "old." It is often true that even if you "train up a child in the way he should go," he may fail to respond, though this does not contradict the statement, that when he "is old, he will not depart from it." Gray-headed, he will come back to his mother's God.

Minot, N. Dak.

### Why?

BY J. W. FLYOCK

RECENTLY the writer attended a Fathers and Sons' Meeting where he heard some things that made him think, and he is still thinking. He has not yet arrived at the place where he is certain of a solution for the ills mentioned by that speaker. At least, he does not have a method that would lead to a solution. So he here asks a few questions as to why certain things are as they are.

One of the things, heard at that meeting, was a statement by a man who has spent seven years in Juvenile Court work. In all of his seven years, of court work, with hundreds of boys handled, not one boy came from a home where the father takes his boys to Sunday-school. Now, why is it that so few fathers will get up on Sunday morning, to take their boys to an institution that has such a record, rather than to stay at home and let the boy go by himself, or, as, in many families, stay away from the Sunday-school altogether?

In recent months there has been a great deal of agitation to raise the pay of the teachers in our public schools, and rightly so, for their pay has been so much lower than in any other line of work (except the ministry), that our best teachers have been sorely tempted to leave the educational field and enter other activities. The best-trained men and women, and those of the highest character, are none too good for our schools, and they should be adequately paid. Why not spend more for educating and Americanizing our people? Then we would not need to spend \$3,500,000 a day, in the United States, to prosecute criminals.

And while we are speaking of spending money to obtain better results, why should not our church membership awake, and support our ministry better, so that our able men can remain in their chosen field of labor—not only to educate and Americanize, but also to Christianize our people? Pay our preachers and teachers better, and thereby lessen our court and jail expenses, by building up character in our children.

We can not say, as did the Psalmist: "I was young and now I am old," etc., for we have not yet arrived at the place where we would admit that we are old, yet, in our short life, we have met people who would get up at any hour in the morning in order to get to their place of employment, stand for almost anything from their boss, or from their fellow-workmen and never think of quitting their job. And yet some will continually tell you that they can not get around in time on Sunday morning to the services in God's house. Why should some get peeved, and go about pouting, like a spoiled child, when the preacher says something that hits them?

Will some one kindly give us the answer to these "Why's"?

515 Howland Avenue, Toledo, Ohio.

### Open Air Evangelism

BY WM. J. TINKLE

A MINISTER was concerned about the small crowds at the Sunday evening services. There is nothing unusual about that condition, but he met the situation in an unusual way. Since the people would not come to the church, the church went to the people, and they had large crowds. At one of the street meetings a man and wife were converted who never went inside a churchhouse. The woman died about a year afterward; but before she died she did not cease to give thanks to the minister who brought the church services to them when they were too stubborn to go to the church.

Another minister took charge of a small church in a foreign section of the city. At the first church services there were twelve people present. He spent a good part of that winter going up and down people's stairs, delivering announcements of special services, but still they would not come. So the next summer, with a few young people (for the older members would not do anything so undignified) he went out and preached on the street. Soon the people began to come not only to the street meetings but to the churchhouse. One night a woman had put her children to bed and was standing inside her window behind the blind, ready to take poison to end her life. But just then a few words of the Gospel floated in from the street meeting outside. She stayed her hand, paused to listen and, instead of going to a suicide's grave, she became a Christian.

Recently I heard a young layman testify to the benefits of outdoor meetings. He had been reared in a very conservative church and had been converted but recently, so he had to force himself to take part in the meeting on the public square. But that meeting was just what he needed to make him strong for Christ. I have been at services in that Ohio city where this took place, when we, no doubt, would have had larger crowds if we had been in the open air.

We speak a great deal about getting back to the Gospel of Jesus, but we also should get back to the method of Jesus. We are afraid of the startling, the unusual; Jesus was not. He did not confine his preaching to the synagogues but heralded his good news by the sea-side, on the plain, and in the marketplace on the street. So must we do today, if we would reach the masses of the people. Members of many churches are holding open-air meetings who would not have considered such a thing a few years ago. Chicago recently held a conference of those interested in open-air evangelism, at which plans were laid for the coming summer. A Brethren pastor, from Ohio, came to Chicago a few weeks ago to learn more about open-air evangelism. He is going to open up that work in his city.

Brother, are you desirous of saving souls in your community? Then hold meetings in the parks and streets. Do not say that the work is not needed because you have no "down and out" classes to reach; it is often more needed by the "up and out." Do not be afraid of failure! God assures us: "My word shall not return unto me void but it shall accomplish that which I please."

Chicago, Ill.



## HOME AND FAMILY

### Sometime

In memory of Mabel Pearl, youngest child of Brother and Sister Andrew S. Reiff, who died June 9, 1920.

Sometime, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgments here have spurned,  
The things o'er which we've wept with lashes wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how all God's plans were right,  
And how, what seemed reproof, was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me,  
And when we called he heeded not our cry  
Because his wisdom to the end could see,  
And e'en as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things—because it "seemeth good."

And if, sometime, we do not understand,  
We find the wormwood and rebel and shrink,  
Be sure a Wiser Hand than yours or mine  
Pours out this potion for our lips to drink;  
And if some friend we love is lying low,  
Where human kisses can not reach his face,  
Oh, do not blame the Loving Father so,  
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friend,  
And that sometimes the sable pall of death  
Conceals the fairest boon his love can send.  
If we could push apart the gates of life,  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery, could find a key.

But not today. Then be content, poor heart,  
God's plans, like lilies, pure and white unfold.  
We must not tear the close shut leaves apart.  
Time will reveal the calyxes of gold.  
And if, through patient toil, we reach the land,  
Where tired feet, with sandals loose may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knew the best."

—Author Unknown

### "And a Little Child Shall Lead Them"

BY RICHARD J. FATTIC

A MAN who is now one of our best citizens and church members, was once disowned by his family for his wickedness. All but one little boy—a nephew—had cast him aside.

This lad was an orphan, and made his home among his relatives, and in turn visited with all of them. They were always glad to see him come, as he was a good, obedient child, and always willing to lend a helping hand whenever the opportunity afforded.

He was all but refused permission to visit this wicked uncle, but he always replied: "He's my uncle, just the same as you are, and he never tells me to do anything wrong when I go to see him. I know it wouldn't do for me to stay with him as I do with you, but I want to visit him once in a while, just like I do the rest of the folks." Then they did not have the heart utterly to refuse, as they were forced to admit that his visits worked no harm.

This worldly uncle became sick one winter, and though in the direst need of assistance, no one went to his aid but this nephew. Seeing that his uncle was in desperate straits, and must have help, he went to an aunt—who was able to help and said: "Auntie, we must help uncle."

"No, I won't. Why! I don't even speak to him, let alone going to his house," was her indignant reply.

"Yes, but we must, though, auntie. He's quite ill, and we must help him. I'll take you. We must go, auntie. I've got no money, but I've got some wood that I can haul to him, and you can give him some money."

Thus his aunt was finally won over, and they went to see her brother the next day. On the following day the boy hauled him a load of wood. He also saw to it that his uncle was comfortably supplied with groceries and medicine, as well as with fuel.

After the man had recovered his health, his con-

science began to trouble him. The teachings of a good mother began to bear fruit, reinforced by the loving-kindness of his nephew. He saw that every one liked the boy, and he noticed how easy it was for him to refrain from evil. Then, on top of this, little teachings and sayings of his mother were remembered, and he was overcome by shame, that he, a man, should have an example set before him by a mere child, when he should have been the one to set the example—one that would be vouched for by his fellow-men and God alike.

He grew remorseful and grouchy, for he well realized the hard road he would have to travel, in order to regain the pathway of peace, on which his good mother had started him early in life. He would have to wage a hard battle in order to win back the respect of his fellow-men, and to regain the affection of his own relatives.

He quit drinking and swearing, but his conscience still called for more and more. He stood this goading for almost a year before giving up entirely. At last he went to a neighbor who was a church member, and told him very frankly that he desired to do what he thought God would have him do, and that he wanted to unite with the church. He had already quit the use of tobacco and was leading a very righteous life, when vouched for by his neighbor.

On his nephew's first visit after he had united with the church, he said: "Well, shall we go to church or stay at home tonight? We (meaning himself and his wife) have joined church since you were here last, and go to church on Saturday nights now, instead of going to town as we formerly did."

"To church, of course, uncle," the lad answered. "I'd rather go to church than to town anyway. I have noticed for a long time that you did not drink or swear any more, and I am glad that you have joined the church. Grandmother would be proud of you if she were here now."

The lad had unconsciously touched a very tender chord in this man's heart, and to hide his feelings he immediately went outside.

The lad showed his appreciation of his uncle's change of heart more by actions than by words, and timed his visits so that he could attend church with him, and very often Sunday-school as well.

The man struggled on in this way for several years, with none to encourage him but his little nephew, but he was gradually winning the respect of his neighbors, which was very gratifying.

One Sunday, at a gathering of the man's relatives, he was mentioned by some of them. When the lad heard them, he said: "Yes, I think you all ought to go and see uncle now. He's joined church and is doing as well as any one, and has done so for a long time."

"Yes, we heard about that, but didn't think much about it. He is just like many others. We don't believe that one like him could ever really change."

"Yes, but he has though," the lad maintained stoutly, "he's even quit chewing tobacco, and swearing. He does not drink any more. I am sure of this, because I've been with him and know."

"Huh; why did you never say anything about it before, then?" they asked—very plainly showing, by their tone of voice, that they believed no good had come to pass in their brother's life—at least no permanent change for the better.

"Because I wanted to be sure that the change was permanent and not for just a little while. I knew you'd not believe it."

"No, we don't, and you don't know either, because you're not with him all of the time."

"Yes, but I've been with him enough to know though, and, besides, he prays before every meal and when he goes to bed at night, and that is more than we do." Still further persisting, the lad said: "You're just as I heard a man say, once, in a lecture: 'Let a man do something out of the ordinary, and we'd praise him to the skies, but should he stumble and fall, we'd just kick him a little farther down.' That's the way you are with uncle. Instead of helping and encouraging him to do better, you simply try to keep him down." Realizing that more words might lead to a

reprimand, the lad ran away, joining some of his cousins in play.

The relatives looked askance at each other, and, condemned by their own conscience, consternation plainly showed in their faces at the lad's rebuke, for they knew that he was right, but their pride would not allow them, just then, openly to acknowledge it.

Little by little they relented towards their brother, speaking to him when they happened to meet. Later they openly talked to him when the opportunity afforded, and finally they invited him to visit them. It was almost ten years after he had united with the church that they finally accepted him as their brother again, and even then it was only by the leading of a little child.

How true, as Christ said: "And a little child shall lead them!"

Middletown, Ind.

### The Church at Glendary

BY IDA M. HELM

THE news spread like wild-fire through the little village of dilapidated buildings. Glendary was to have a church. There had never been a sermon preached in the little mining village during all the years of its existence, and the people were all worked up over the prospects of a church. The manager of the movies and the dancing-master sat up and took notice. What effect would the church have on their business? They cursed the church and all connected with it. They had swayed the thought and morals of the place, and their purses grew large, just as the purses of the people diminished, and just as the morals of the people became impoverished accordingly.

As the talk about the new church became louder, the leading spirits of the town questioned: "What business have these newcomers to build a church right under our noses?" And they fought it with all their might. But the new church was built, and arrangements for the dedication were made, while the movie manager and the dancing-master fumed and fussed.

A few brave souls came to the dedication and they heard wonderful things. They had never read anything half so wonderful in all the story papers and books they had ever read. They had never seen anything half so beautiful, in all the moving pictures, as the beautiful scenes in the life of Jesus that the minister depicted.

The next Sunday the same people came to church again, and a few other brave souls met with them. It was glad news they heard—the wonderful news that Jesus loves such great sinners as the Glendary people, who never cared one iota for right and justice and truth, and to keep even balances; people who had ruthlessly trampled under foot the Golden Rule. To them it was, indeed, wonderful that Jesus should love even old Paddy Mackenzie, who cursed and swore so terribly. Grandmother Gearhart and a few of the older inhabitants of the village could remember of hearing the blessed doctrine taught in their youthful days, that Jesus loves only the pure in heart, but hates sin, but he loves the sinner, and he died to save even his bitter enemies.

One old man and his wife were incredulous. Long ago they had attended the Catholic church and they had been taught to buy, buy, buy. They bought their forgiveness of sins, their masses, and their pass to heaven. This church was different. It said: "Freely ye have received, freely give," but it never asked for pay. "It's you and your service that God wants," was the burden of the minister's message. The old man asked: "How much will it cost for me and my wife to get into the church and to have our sins forgiven?"

"Nothing," replied the good pastor. "The invitation from the Lord of harvest is free to every one. Come without money and without price. Repent, turn to God and he will forgive you. All the wealth of the world can not buy the forgiveness of your sins."

It took a great deal of money for the people to pay their way into the moving-picture shows, kept open day and night, and to visit the billiard-rooms, and to

(Continued on Page 466)



## AMONG THE CHURCHES

### Calendar for Sunday, August 8

Sunday-school Lesson, The Kingly Kindness of David.  
—2 Sam. 8: 15; 9: 1-13.

Christian Workers' Meeting, Our Tongues, the Little, but Powerful Member.—James 3: 1-6.

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### Gains for the Kingdom

Eight baptisms in the Valley church, Va.  
One baptism in the Hanover church, Pa.  
One baptism in the Olympia church, Wash.  
One baptism in the Huntington church, Ind.  
One baptism in the Mt. Hope church, Wash.  
Three baptisms in the Hagerstown church, Md.

Two baptisms in the Seneca church, W. Va.—Bro. Lester E. Fike, of Chicago, evangelist.

Thirty baptisms in the Raven Run church, Pa.—Bro. C. O. Beery, of Juniata, Pa., evangelist.

Seventeen baptisms in the Shade Creek church, Pa.—Bro. Geo. W. Rogers, of East Freedom, evangelist.

Eight baptisms at Valley Bethel, Sugar Hollow church, Va.—Bro. Geo. A. Phillips, of Waynesboro, Va., evangelist.

Eleven baptisms in the East Nimi-shillen church, Ohio.—Bro. C. A. Wright, of North Manchester, Ind., evangelist.

Two baptisms and one restored in the Franklin County church, Iowa.—Bro. O. E. Messamer, of Chicago, evangelist.

Twelve accepted Christ, eleven being baptized in the Eden Valley church, Kans.—Bro. Jacob Funk, of Wiley, Colo., evangelist.

Fifteen confessed Christ, ten of whom have been baptized in the Oklahoma City church, Okla.—Bro. J. Edwin Jarboe, evangelist.

Forty-five conversions, sixteen of whom have been baptized and one reclaimed in the Fairview church, Mo.—Bro. P. E. Robertson, of Lindsay, Calif., evangelist.

Seventeen were baptized, two reclaimed and five await baptism in the First Grand Valley church, Colo.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

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### Our Evangelists

Bro. Samuel Stauffer, of Newville, Pa., to begin Aug. 15 at Mercersburg, Pa.

Bro. I. W. Miller, of Harrisonburg, Va., to begin Oct. 24 in the Valley church, Va.

Bro. A. J. Beeghly, of Windber, Pa., to begin Sept. 13 in the New Paris church, Pa.

Bro. Andrew Miller, of Eldorado, Ohio, to begin Sept. 5 in the Landess church, Ind.

Bro. O. P. Haines, of Lima, Ohio, to begin Aug. 8 in the Sugar Creek church, Ohio.

Bro. John Kitson, of Champaign, Ill., to begin Aug. 29 in the Cedar Creek church, Ind.

Bro. Earl Bowman, of Lawrence, Kans., to begin Aug. 1 in the Spring Branch church, Mo.

Bro. F. E. McCune, of Mt. Morris, Ill., to begin in September in the Dixon church, Ill.

Bro. John R. Snyder, of Bellefontaine, Ohio, in the Mt. Garfield church, near Palisade, Colo.

Bro. J. I. Kaylor, missionary on furlough from India, to be with the Zion Hill church, Ohio, Sept. 1-5.

Bro. D. R. Murray, of North Manchester, Ind., to begin Aug. 15 in the Union City country church, Ohio.

Bro. Moyné Landis, of Sidney, Ind., to begin the first week in September in the Loon Creek church, Ind.

Bro. Michael Kurtz, of Richland, Pa., to begin Aug. 21 in the Fairview house, Codorus congregation, Pa.; Bro. W. Grant Group, of East Berlin, Pa., is now holding meetings in the Pleasant Hill house, same congregation.

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### Personal Mention

Bro. E. J. Miller changes his address from Junction City, Oregon, to Box 43, Harwood, Wash.

Bro. J. W. Fyock changes his address from Toledo, Ohio, to R. D. 3, Polo, Ill. Bro. Fyock has accepted the pastorate of the Pine Creek church and has just entered upon his new field of labor.

Bro. Moy Gwong, who has been appointed pastor for the Chinese members in Southern China, sailed from San Francisco, July 24 for his new field of labor. His address will be On Fun, Shan Tai, Sunning, Canton, China.

Many eleventh hour difficulties were encountered by various members of the party which sailed from San Francisco July 26, bound for our mission fields. When Bro. Williams left Elgin, the all-essential passport from Washington had not yet arrived. He believed in going to the

limit, however, in doing his part, and the issue proved that his faith was justified. The passport reached him at San Francisco, everything was cleared up, and the party was permitted to sail, as had been planned. Let the prayers of the church follow them continually!

The Church Boards are scheduled to meet in joint session, on Wednesday, Aug. 18. The separate meetings of the Boards will be held immediately before or after the joint meeting and any business for consideration by them should be placed in the hands of the secretaries as soon as possible.

Bro. A. B. Replogle, formerly of Sheloceta, Pa., is to take pastoral charge of the Norristown congregation, same State, Sept. 1. Bro. C. G. Hesse, who hitherto has been the shepherd of the flock, will give up that work Sept. 1, in order to enter upon his new field of labor at Somerset, Pa.

Too late for mention last week we received from Bro. S. Z. Sharp, of Fruita, Colo., under date of July 24, the following brief and sad message: "Just now received telegram that my son was shot and killed at Dixon, Montana." No further particulars are known to us at this writing. That our aged brother, so soon after his bereavement in the loss of his wife should be called upon to drink this additional cup of sorrow, will enlist the sympathy of our readers in special measure. There remain also a wife and children to mourn their loss, for the deceased son can be no other than Bro. Theodore Sharp, mentioned in the account of Sister Sharp's death in our issue of July 24, page 436, who for many years had been in the Indian Reservation Department of the United States Civil Service.

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### Elsewhere in This Issue

On page 469 we publish the program of the Second Summer Assembly of Southern Ohio, to be held in the Brookville congregation Aug. 17, 18 and 19.

The District of Middle Maryland will hold its Ministerial, Sunday-school and Christian Workers' Meetings in the Manor church, Washington County, Aug. 18 and 19. The programs are given on page 470.

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### Special Notices

**A Pastor Wanted.**—Is there a pastor who is looking for a new location? There is an opportunity for such a one, if he will look into the possibilities of the field at Cheraw, Colo. Eld. David Hamm, of that place, will be pleased to give full particulars regarding that opening for real usefulness.

**To the Student Volunteers and Young People of Southern Ohio.**—There will be a special Life Work Conference at the Midsummer Assembly, Brookville, Ohio, Aug. 18, at 1:30 P. M. A full attendance is desired at this first meeting of that kind for Southern Ohio.—J. Eugene Bookwalter, Trotwood, Ohio.

**To the Members of Idaho and Western Montana.**—The writer has been chosen as District evangelist of Idaho and Western Montana. It will be one of his duties to look up the isolated members and friends of the Church of the Brethren. Any one having relatives or friends, living isolated or growing cold, will please let him know of them, if they reside in this District. He will be glad to call on all such, as time and opportunity may permit.—J. E. Steinour, Murtaugh, Idaho.

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### Miscellaneous Mention

**Manchester and Blue Ridge** are two more of our colleges which show by their current catalogs that they are still on the job in good earnest. Thanks for copies for the "Messenger" rooms.

We are in receipt of the programs of the District gatherings of Oklahoma, Pan Handle of Texas and New Mexico, to be held at Guthrie, Okla., Aug. 31 to Sept. 3. These programs will appear in our next issue.

The corner-stone of the new church at Toledo, Ohio, was laid July 25, with appropriate exercises. The little band of members at that place has long needed a church home adapted to their needs, and it is to be hoped that new possibilities for service will now be placed within their reach.

Please remember that the Book Department of the Brethren Publishing House is prepared to supply any book published. In inquiring about books, not listed in our Book Catalog, always give title of book, name of author, and name of publisher. We serve you promptly.

One of our successful evangelists, in reporting a goodly number of accessions at a western church, makes this addendum: "It was a glorious meeting in a rather difficult field, but one of great possibilities if rightly handled." There are several things, well worthy of consideration, in the remarks just quoted. That many fields are difficult, we all admit, but if an evangelist, despite the discouraging outlook, can enter such a field in the full assurance that the Lord will add his blessing, there is bound to be "a glorious meeting." Then, too, our brother touches upon the fact that the field in question has "great possibilities if rightly handled." That, in practically all cases, is true of every church that enters upon aggressive work for the

Master. "If rightly handled" most members become workers, willing to do their best in the building up of the cause. Then the "great possibilities" will not be an idle dream but an abounding reality. But all this means effort and, alas, how few of us are willing to pay the price!

Bro. Chas. W. Eisenbise, of Atascadero, Calif., sends us a clipping from the "San Francisco Examiner," which gives further information concerning the noted Indian teacher, Sadhu Sundar Singh, now touring the United States, of whom special mention was made on the "Around the World" page. On a recent occasion, it appears, the Indian evangelist addressed an interested audience at one of the San Francisco churches. He has the happy faculty of combining the best things of the Orient with the Christian idealism of the Occident, as is evinced by the axioms which have made him famous as a teacher and evangelist. He sees nothing strange or unusual in his coming to America, to tell of the power of the Christ. We quote a few of his pithy sayings: "Religion is a matter of the heart, not of the head." "The Christian worker must be as the salt, which has to be dissolved before it can be effective." "The force of an appeal lies in the self-sacrifice involved." "We must live in a sinful world, and yet, if Christ dwells within, sin will not trouble us—just as a fish, continually in salt water, does not itself become salt." "I took a stone from a stream, and breaking it, found it to be hollow—the inside cavity was quite dry. So a nominal Christian may live in a church, with a stream of grace flowing all about him, and yet be wholly dry and barren in his heart." "People pray too little. We should spend quite a while at Christ's blessed feet, every day."

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### A Bystander's Notes

**What Is the Real Lesson of the War?**—With considerable interest the Bystander has been noting the widely-differing lessons that the recent war is supposed to have taught humanity in general. Most writers, strongly influenced by conceptions that are part and parcel of their mental make-up, claim to have found corroborative evidence for the views they have always been advocating, however contrary these may be to the teachings of the Gentle Christ. We are really astounded by some of the so-called "lessons of the war" and we are finally led to conclude that war, as an educator, is as complete a failure as it is as an adjuster of international problems. To our mind the main lesson of the war is the very emphatic one: "Whatsoever a man soweth that shall he also reap." To this we add the testimony of Dr. Chas. E. Jefferison: "Alas, what a price we have paid for our unbelief! The war was counted unavoidable, and so we all prepared for it, and the result was, we received exactly according to our expectations. The preparations were on a vast and expensive scale, and so the war was of unprecedented dimensions."

**The Noble Army of Givers.**—Have you ever noticed that the real givers are a truly cheerful lot? That is just why God loves them. It makes them happier to part with their cash than to hoard it. The only time they are really unhappy is when they are compelled to say: "Oh, I'm so sorry that I have already overrun my tenth, or my fifth, or my third. Try me again next year. I'd really love to help." Almost irritating, to the rest of us, is the serenity and open-mindedness which the cheerful givers exhibit every time a new opportunity presents itself. Why, you never see them get "het up" and tell the solicitor that "all that the churches talk about, these days, is money." The secret of their serenity is found in the fact that they have ever so many Scripture examples and precepts to support their general attitude. There was Zaccheus, for instance. He was not much of a Christian to begin with, but he was an expert in the art of giving—he established the remarkable precedent of giving half his goods to the poor. The cheerful givers! God bless them! They are the salt of the earth! They are the rope of the world!

**Gospel Gains in Asia Minor.**—Under the leadership of a converted Ottoman religious leader, the first Turkish Protestant church on record has just been established at Marash, in Asia Minor. While, at present, it can boast of but five members, it is a beginning, nevertheless. When we remember that great movements have sprung from even more insignificant beginnings, there is surely abundant reason for rejoicing. But the enemy of souls is also busy. A decree has already been issued by the Turkish authorities, which specially urges every faithful follower of the prophet to kill the teacher, referred to above, together with all his adherents, as soon as the British and French soldiers have left the country. Despite all that there is a gleam of light also. The more enlightened of the Turks are open to conviction. Commonly-recognized principles of honesty compel them to admit that the sympathetic ministries of the Protestant medical missionaries in Asia Minor have been of priceless benefit to the Ottoman Empire. During the illness of Dr. Haas, when suffering from a severe attack of typhus fever, special prayers were offered in the mosques of Adana for his recovery—this most singular procedure being resorted to at the suggestion of the military commander of that region.



## AROUND THE WORLD

### The Persecution of Jews in Poland

Recent investigations by Sir Stuart M. Samuel—head of the British commission to probe the cases of persecution visited upon the Jewish population in Poland—are most astounding. He places the lowest number of Jews, wantonly slain in Poland, as being 348. These figures, appalling though they be, fail to convey an adequate impression of the woeful persecution, now being visited upon the unfortunate Jews. Neither life nor property is regarded as sacred, and, under pretext of military necessity, hundreds of Jews are assigned to forced labor, with severe penalties, and even death, for slight infractions of duty. Seemingly there is no end to the affliction meted out to the descendants of Abraham's chosen race.

### The Great Injustice of Lynch Law

In a former issue we referred to the lynching of three Negroes in Duluth, Minn., for their alleged participation in an attack upon a white woman. It has now been definitely proved, through a careful investigation by a grand jury, that at least one of the three who were killed by mob violence, had taken no part whatever in the crime, but had merely been held by the police as a witness. Those who wantonly caused the death of this wholly innocent man, are responsible, of course, for a deliberate case of murder. Nothing can atone for their act. Passion, race hatred, and the spirit of vengeance, that actuate mobs in affairs like the one in Duluth and elsewhere, are iniquitous substitutes for law and reason.

### Church and School Must Coöperate

In a recent address Senator George P. McLean gave utterance to the following: "The succeeding twenty years will be critical—perhaps the most critical—in the life of our republic. The fate of the nation depends upon its youth between twenty and thirty years of age. Whether they are to remain sound, will depend, upon the eternal vigilance of those who are entrusted with the task of molding their character and shaping their lives." We have a challenge here, that every parent, every educator and every church worker in the ranks of the Church of the Brethren might well take to himself. Important issues are at stake and not a single member of our great Fraternity can afford to be at ease in Zion.

### A Real Problem.

One of the stupendous problems of the United States today is that of the boy who is knowingly allowed to grow up in dense ignorance. There are eight and one-half millions of boys in this country, who, though of school age, can neither read nor write. It has been shown that forty per cent of the families of these boys had been cited before our courts of domestic relations, either because of marital infidelities, or because of divorce proceedings. The last-named statements are decidedly astounding. They clearly show that faulty home environments are a most prolific contributory cause of juvenile delinquency. This is not a mere theory. It is an actual condition that must be met and adequately dealt with.

### "Closed by Order of the Lord"

By means of the words above quoted, the proprietor of a garage, near Elwood City, Pa., announced to the public on a conspicuous sign that no work was to be done at that shop on Sunday—so we are told in one of our exchanges. Such a sign is surely a most appropriate one, and well deserves to be displayed in front of every place of business on the Lord's Day. But we want to go just a bit farther, and leave all things within the place of business that lawfully belong there. Too many people do, indeed, turn the key upon their place of business on Saturday evening, but somehow or other, manage to take with them to the sanctuary, on the Lord's Day, a goodly share of the perplexities and cares of their business, pondering them during the services. All such do well to remember the words of the sign: "Closed by Order of the Lord," and act accordingly.

### Latest Complications in Syria

According to recent reports, the newly-constructed Arab state, with Damascus as its capital, is not finding the smooth sailing it had been led to expect. The Arabs hate the French, and dislike and distrust the British. An ultimatum to King Feisal, issued by Gen. Gouraud, of the French forces, has, at latest reports, not yet been complied with. The strained situation, just now, threatens war. It is even possible that, through the complications of the situation, there might be a clash between British and French troops. During the progress of the European war, various sorts of promises were made to the Arabs, and apparently some of these conflict with one another. Naturally the Arabs, confronted by unredempted promises, conclude that they have been hoodwinked by both foreign nations. Choosing the lesser of two evils, they prefer British control. They can not understand how the promised independence can be theirs while a French man-

date prevails in Syria, nor can they comprehend how Jewish control of Palestine, under British auspices, comports with assurances previously given to the Arabs. Possibly the matter is entirely clear to the British, and equally well understood by the French, under the intricate laws of European diplomacy, but the Arab ruler is wholly at sea.

### Can a Christian Daily Succeed?

According to a recent announcement, the much discussed Christian daily is finally to be launched. Under the name of "American Christian Daily," it is to be published with both local and national editions, its office of publication being in Chicago. Its publishers hope to eliminate practically all objectionable features of other daily papers, such as sensational stories of crime and criminals, divorce cases, etc. Briefly speaking, they aim to produce a journal that can be placed in any home with the perfect assurance that its tone is morally uplifting. Commendable as such a desire may be, it is doubtful whether a journal of that sort can command the necessary financial support. Only by the united and enthusiastic coöperation of all church people could the venture be made self-supporting.

### Order Prevails Once More in China

Whether the recent military crisis in China was due to Japanese intrigues, has not been fully settled, but at latest reports orderly conditions once more prevail throughout the republic. The Peking gates are still closed, and due precaution is being taken by the authorities to stamp out all vestiges of insubordination and rebellion. Though the actual military engagements were comparatively trivial, there has been a sufficient number of casualties to stir northern China to a realization that the administration has been, and is even yet, sitting on a volcano. Conditions are allowed to exist, throughout the country, that can but prove disastrous, eventually, unless speedily remedied. The people of China are no longer stolid and impassive, as in the days of yore. They are doing some thinking and demand needed reforms.

### Strong Sentiment Against Militarism in Japan

Not since the advent of constitutional government has Japan seen such pronounced opposition against the administration's militaristic policy, as during the recent session of the diet. Repeated allegations that "military considerations are made chief and foremost by the government," were followed by the sensational announcement of Yukio Ozaki, former minister of justice—who recently returned to Tokyo from a visit to America and Europe—that "henceforth he would abandon all parties and wage an independent fight to defeat militarism." He declared that only by the overthrow of militarism could the good repute of Japan in the world be restored to its former lustre. "Japan," he said, "will never win her rightful place among the nations until she throws off the tyranny of the military autocrats." Ozaki's attitude is to be admired.

### Another Recipe for Longevity

Now approaching the age of eighty-eight years in good mental and physical vigor, Charles W. Eliot, president-emeritus of Harvard University, attempts to direct the younger generation to the right road, so far as length of days is concerned. He puts great emphasis upon a calm life—the utter absence of all things that disturb due equanimity. There must be no worries, no chafing of the spirit, no quarrels with life. Take it as you find it, do your best with it and be thankful. "I account for my mental and physical vigor, at my advanced age, because of a sound constitution, a calm temperament, always expectant of good, the habit of daily exercise in the open air, and moderation in eating." The experience of the aged educator should be of value to all who desire to attain to a well rounded-out old age, but his suggestions are in place for any one, no matter whether his years be many or few.

### Civilization Endangered

Undoubtedly there is great justification, at the present time, for the anxiety felt in Great Britain and France, by reason of the Russian advance into Poland. Possibly the problem may be solved, but there is a gravity to the entire situation that might stagger the civilized world even more profoundly than the world war. As the outlook is now, a vast throng of irresponsible barbarians, semi-Asiatic, is pressing against Central Europe. The proletarian revolution that started in Russia was begun with the definite aim of world conquest and the total destruction of democratic civilization in every country. Possibly the "Reds" overestimated their strength at first, in thinking that the upheaval would rapidly spread to Roumania, Hungary, Germany, Austria, and eventually would overwhelm France, Great Britain and Italy also. Temporary successes in Germany, Austria and Hungary were suppressed with great difficulty, and put a stop to the westward sweep of the "Reds" for the time being. World conquest, however, has not, by any means, been given up. To carry out that plan, the Russians are, first of all, exterminators of all forces inimical to their program. They began by eliminating intellectual life in Russia. Intel-

lectuality meant knowledge, expertness, power. It meant that the man who "knew," could control men without knowledge, so Lenin arranged his program to that end. Military and industrial expertness were conscripted, in order that Bolshevik aims and ideas might be carried out. The Red armies have the trained officers of the old regime. The soldiers, wholly infatuated by the wiles of Bolshevism, fight with the fanaticism of Asiatic barbarism. Should they succeed in gaining ground in Poland, and enter Germany, the outlook would be ominous indeed.

### Nature's Mysterious Remedy

When the State of New York, recently, bought a gram of radium for a quarter million dollars, there was considerable excitement. That small quantity of the mysterious substance, however, is now busily at work, fighting cancer cases in the Empire State. At first thought it might seem that the tiny particle of radium is unduly expensive, but, high-priced as it is, it costs far less than a first-class large cannon. The mystic influence, emanating from the radium, will destroy billions of deadly enemies—cancer cells—continuing its beneficent work indefinitely. Had the world, during the last few years, been content to fight the various diseases that afflict humanity, instead of killing each other by the million, there would have been, doubtlessly, a great gain all around. That sort of warfare is truly worthy of our best endeavors.

### Villa's Surrender

As a leader of revolutionary forces for some years, Francisco Villa has been a dominant figure in Northern Mexico—a disturbing factor in the relationship of Mexico and the United States. He wielded enough power to nullify any agreement into which they might enter, and was a veritable thorn in the flesh to both governments. If Villa's surrender and subsequent agreement with the provisional government were made in good faith, the last important obstacle to a working accord with this country has been removed. Those who are in close touch with Mexican history of recent years declare that Villahandit though he has been—was at heart a sincere lover of his native land and deeply solicitous for the welfare of the great mass of its population. If, as it is hoped, he now turns to reconstructive efforts, coöperative with the provisional government, he may yet become a factor of great usefulness.

### When a Confucian Scholar Turned Christian

At the recent conference of Y. M. C. A. secretaries at Hangchow, China, a number of native delegates were in attendance. There was also present a confirmed critic of all things pertaining to Christianity—Mr. K. S. Wang, a noted Confucian scholar. He closely spied upon his countrymen at the conference, watched them at the meetings, at the hotel, and on the street. His well-trained, keen, analytical mind was ever on the lookout for faults. He wanted to know just how insincere, weak and selfish they were. Judging by his strong efforts, he was surely putting them to a most critical test. Like Paul of old, however, the eyes of his understanding were opened, and, honest as he was, when once convinced, he finally admitted that Christianity had wrought a wondrous change in the Chinese Christians, whom he had so closely watched. Thereupon he, too, laid hold upon "the hope that faileth not," and is now rejoicing in his newly-found faith. His experience amply testifies to the fact that the Gospel of Jesus Christ is the power of God unto salvation.

### Mexico Still a Problem

That Mexico greatly needs the help of the United States is undoubtedly true. Without assistance of the right sort—wholly altruistic and without a tinge of self-interest—a stable and just government can hardly be established. It is all too true that in times past the Mexican people and also the resources of that land have been exploited by greedy and conscienceless American speculators, which fact is responsible for much of the antipathy felt towards the people of the United States in general. One of the chief difficulties in the way of Mexico's regeneration, however, is the ignorance of the masses of the people, which practically precludes intelligent self-government. This fact explains why unprincipled leaders are able to amass fortunes and satisfy personal ambitions. It also explains the reluctance and distrust with which real reform measures are viewed and accepted. Then, too, the racial pride and antipathy, both on the part of the whites of this country and the Mexicans, is a factor that militates strongly against the better and more amiable relations that should undoubtedly exist. While, perhaps, it is impossible to undo the wrongs of the past, and exceedingly difficult to restore a confidence once broken, undoubtedly even that perplexing task may be accomplished. Missionaries in Mexico assure us that if business were done in that land, by Americans, on "Golden Rule" principles, it would go far to disarm prejudice. It would also open the way for the entrance of the Gospel Message, convincing the people that evangelical Christianity points out the way to a renewed life. Thus a better spirit might eventually be infused into the people of Mexico, insuring the permanent stability and welfare of the country.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### Conditions of Christian Fellowship

1 John 1:1 to 2:1-6; Mark 3:35

For Week Beginning August 15

**1. Characteristics of Fellowship.**—John, the beloved, now in advanced age, had before the eye of his mind the fellowship of the Gospel in three phases: (1) Fellowship with God, (2) Fellowship with Christ, (3) The fellowship of believers. He regarded the three as being inseparably linked, and together constituting an essential condition of acceptance with God. In his Gospel he emphasizes that the heart of the Christ Message is the abounding love that sent Jesus into the world to save whosoever would believe on him. In his epistle John declares most emphatically that the believer's profession must take outward form in the mold of this threefold fellowship. As a father calls upon his children, he exhorts his fellow-pilgrims to enter this inner fellowship, that their joy may be full.

**2. Walking in the Light.**—This never-varying conception of Christian fellowship is strongly insisted upon by the sacred writers. It suggests harmony of general aim and purpose. Since "God is light and in him is no darkness at all," our walking with him is wholly in the light, and our fellow-travelers will be similarly inclined. Solomon says: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Jesus significantly suggests that those who follow him do not walk in darkness but have the light of life. Those, therefore, who would walk with God, in the foot-steps of his Son, and with his children, must have no fellowship with the unfruitful works of darkness.

**3. Important Factors of Christian Fellowship.**—These may be summarized as follows: "(1) The profession of the truth. (2) The experimental knowledge and consciousness of its blessings. (3) The observance of all the rules and ordinances of the Gospel." It is inconceivable that there could be real Christian fellowship without these essential elements. It is not surprising, therefore, to note that the members of the early Christian church were described as continuing steadfastly in the apostles' doctrine, in fellowship, in the breaking of bread, and in prayer. The Savior repeatedly placed special emphasis upon that phase of the Christian life, and especially so in his closing exhortation of the Sermon on the Mount.

**4. Love Must Be the Ruling Element of Fellowship.**—It is, in fact, the mainspring that actuates the threefold fellowship, causing it to be perfected in us through the keeping of Christ's blessed precepts. If love rules in our hearts, our lives are renewed to higher things, as evidenced by our fellowship with Christ. If our love reaches out in loving service to others, it is an indisputable proof of the fact that there is union of aim and purpose, hence fellowship—the "blessed tie that binds." If our love to the Father is fervent and pure, it will manifest itself in such obedience to all his precepts as will bring about perfect communion and fellowship. Love is the noblest emotion of the soul. It lifts man out of self into community of interests with others. It prompts him to sacrifice.

**5. The Highest Ideals of Christian Fellowship Are Not Easily Reached.**—The upward path naturally requires effort. There is always the cross to carry—the burden to bear. But there is joy in the fellowship that will be ours as we climb higher and higher. There is a sense of satisfaction that we are counted worthy to enter new fields of service, and become coworkers with the Father, the Son, and those that are his.

**6. Suggestive References.**—God dwells with those of "a contrite and humble spirit" (Isa. 57:15). The believer is a "temple of the living God" (2 Cor. 6:16). A blessed promise (2 Cor. 13:11). God's tender care (Rev. 21:3, 4). The blessedness of "abiding" in Christ (John 15:4-7). Christ's prayer for his own (John 17:21-26). Conditions of our acceptance (Rom. 8:1, 10, 17). The fellowship of believers (Psa. 119:63). Fellowship implies harmony (Amos 3:3). The new commandment (John 13:34). Fellowship implies helpfulness (Rom. 15:1-3). "Of one accord, of one mind" (Philpp. 2:1, 2). "All of one mind" (1 Peter 3:8, 9).

### What It Means to Believe

(Continued from Page 459)

produce belief in others. "Believe on the Lord Jesus Christ, and thou shalt be saved." But do you believe if you don't obey? And if he, the Master, has given commands in order to enable you to prove your belief, and these commands necessitate love, repentance and the performance of ordinances, is it Scriptural or safe ever to ignore these things in teaching or in practice?

Works alone are not sufficient to save—but neces-

sary for a saving faith to use. James says of the patriarchs: "Faith wrought with their works."

The blood in the Exodus story was sufficient. Through belief in its efficacy the Israelites were saved. But its application was a work. The hyssop, the basin, the door-post—all became ordinances, means of bringing God's grace to his needy people.

It was belief that saved Noah, but Peter says that the ark, which he, under the inspiration of the Holy Spirit, likens to baptism, had a very important part to play. Yet it was a work.

It is so in our day. Baptism, feet-washing, the communion are necessary means to a believer on Jesus because he said so. And the omission of commanded works is as great a heresy as to make salvation depend on them alone.

Any or all of these things, without belief, are INSUFFICIENT.

BELIEF, with none of these things possible, is QUITE SUFFICIENT.

BUT, if these things are possible, belief without them will not be belief. It will be but a LIMITED ACQUIESCENCE.

The story of the eunuch is a case in point. What a splendid testimony he gave—clear-cut and decisive! "I believe that Jesus Christ is the Son of God." And did Philip write his name down in his book, and give him a number, and go off and report his conversion? There was something wanting yet, and the eunuch, who had just been hearing the word of Jesus, wanted it. The chariot was stopped, and they both got down into the water, and Philip baptized him. Of course it was a "duty and a privilege," on the part of the eunuch, to receive baptism, but if Philip made baptism an integral part of the offer of salvation, associated with belief, as Jesus taught his apostles and evangelists to do, the eunuch regarded it as a very necessary part of his conversion, which would be incomplete without it.

We are accused of literalism in respect to keeping the commandments. Yet it is strenuously insisted upon by many who teach differently from us, that every PROPHETIC passage must be regarded in just one way—and that is literally. If in prophecy, why not in practice? If in what he proposes to do in the future, Jesus means just what he says, why not in what he wants us to do in the present?

Church union, as projected, is to be based on the fundamentals. Faith is fundamental, and therefore whatever Jesus commands, teaches, whether it SEEMS to us as a large or a small thing, important or unimportant, is a fundamental, to be believed and practiced.

If these things be true, it DOES make a difference as to what church you belong to, and what church the children join, and whether the faith of the New Testament shall be defended or not. And "if any man will do his will, he shall know of the doctrine."

Pottstown, Pa.

### Christianity and World Problems

BY HENRY A. HOFFERT

THE church has accomplished great good in the world. She is the source of civilization and of true democratic government. The principles, as given in the Declaration of Independence, are certainly lofty. If lived up to by all, they would mean a real Christian nation. They are Christian principles applied to governmental policy.

The church is carrying on various activities that are truly vital and effective. We look at the great Sunday-school movement, the evangelistic efforts, the mission work in city and in heathendom, and at present the great Forward Movement in all lines of church work. By these means many people take a definite stand for Christianity, while many others, even though they reject, are influenced in a moral way sometimes unconsciously, but nevertheless truly. This improves the condition in society.

The church needs to go on in greater zest than ever, in these activities. Many souls, who have not yet had the opportunity, would respond, while others would be built up. But there is a phase of work that the church has not yet taken up as much as she should. That is in endeavoring to be a positive force in adjust-

ing world problems. Let us turn our attention, more particularly, to our nation. We are aware that conditions exist that are a menace to our general welfare. Crime of all forms is going on at an alarming increase. Gouging, profiteering and all kinds of questionable methods are employed in business. Corruption and favoritism are apparent in governmental affairs, and the interests of the people are too often overlooked.

But should we mix in politics? Had we not better go on saving souls and let the world take care of the government? Well, let us see, first, what a democratic government is. It is a government of the people, for the people, and by the people. Now, then, can we have that kind of a government unless the people of that government all do their part in it? An autocratic government is in the hands of a few, but a democratic government is in the hands of all. If the Christian people permit the baser class to look after government, we will have a base government. Not all the voices of the people are represented. It is a step toward autocracy or despotism.

We said, at the outset, but in different words, that true democratic government is a product of Christianity. If that is the case, then, what can we expect but that the church look after this product of hers as she does after all her others?

Good government can do great good in the world, but we can not have good government unless the positive influence of the church is brought to bear upon it. We know something of the evils of church and state combined, but we do not want to go to the other extreme, as has been done, and make the two to be isolated units. There is a happy middle ground to occupy. Church and state should work together and work for each other's good. They are both dependent upon each other for their welfare.

With our increased efforts in church activity, in all of its departments, we need, in addition, to take a part in shaping governmental administration, and in adjusting social and business activities.

Bro. M. G. Brumbaugh, some weeks ago, reminded us, through the columns of the MESSENGER, of a bill, then in Congress, pertaining to Universal Physical Training in the public schools. It certainly is a move in the right direction. The youth of the land needs it. The opportunity to let our Congressmen be informed as to our sentiments on this question, should be made use of. Its disposition truly concerns us.

It is in the church's power to make her benign influence felt in all departments of human endeavor. God grant that she may do so!

Carleton, Nebr.

### The Church at Glendary

(Continued from Page 463)

take chances in the numerous gambling schemes that abounded in the mining district.

The teachings of the church seemed a better way to the more thoughtful people of the village. They listened to the teachings of the Word with open minds and hearts and finally believed. Slowly but surely the Word took possession of their hearts, and the people began to accept the Savior and walk in the light of God.

The more the dancing-master, the moving picture proprietor and billiard-room managers opposed the new church, the more the germ of truth spread and germinated; and the idea of service to each other and the true meaning of the Golden Rule unfolded its beautiful message to the people. Young and old alike caught the spirit of love and helpfulness, the spirit that the Man of Galilee brought into this world when he came as a Babe and which he taught when a Man.

Among the young people who came to the church was Rose Wilde, a beautiful girl of seventeen. Perhaps a spirit of curiosity prompted her to come the first time. Certainly she came in the same haughty, frivolous spirit in which she went to the ball-room and the theater. But the kindly, winning influence of the church appealed to her and she came again and again. Finally her visits to the dances and theaters became less and less frequent, and her attendance and interest at church increased. It was plain that the Spirit was working, and ere long Rose Wilde was won and bap-



tized. Her haughty, gay air was gone and she walked in the beautiful way of truth—the way led by the lowly Lamb of God.

As the weeks passed, the attendance at the church increased more and more. Interest in the things of God grew, and Glendary began to clean up. The billiard-room was changed into a clothing store and the dance-hall into a rest-room for women. One by one the movies and theaters were forced to close for want of patronage. The men organized a farm-bureau, the women a Ladies' Aid, and the young folks a Christian Workers' Society. A mission class was started and grew in interest. The church had plenty of money for church expenses and missions, and a welfare committee was elected.

Several years have passed, and the church at Glendary is becoming more and more enthusiastic over the larger things it finds to do. The desire for service burns within her. No task is too small, no self-denial is too large, no sacrifice is too great for her to make for the One who said: "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1).

"There is power, power, wonder-working power  
In the precious blood of the Lamb."

Ashland, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### SONG DIRECTORS' CONFERENCE AT WINONA LAKE, INDIANA August 14-28

Realizing the need among all churches for more and better trained song leaders, Homer Rodeheaver, last year, started at Winona Lake a Conference for the help of young people who have talent or desire for song directing.

Mr. Rodeheaver says: "There is an unsupplied demand for song directors that is daily becoming more acute. The importance of good Gospel singing is daily becoming more apparent. So it is evident that there is great need and opportunity, right now, for training young men and women, and starting them in this great work. There is talent in abundance. There is hardly a church or a community that does not have one or more who have already displayed more or less ability for solo singing or song directing, but who have not been given the opportunity for the proper development of their talent. There are many young people today, doing their best, in an obscure and unsatisfying manner, who would make highly successful singers, directors, or song writers, if given the right start under competent direction."

The first sessions of the Conference, last year, were held in the Westminster Chapel, but this room soon proved too small, and the remainder of the session was held in the Winona Auditorium.

All song directors were given opportunities to sing before the Conference, after which Mr. Rodeheaver would tell them in what way they could improve. He had a way, all his own, of criticizing. No one could possibly be offended or embarrassed by what he told him, and always, before he made any corrections, he would tell the leader in what points he was already doing well.

There were no set methods or rules to follow, in directing, but each one led in his own particular way, and then received practical instruction, to help him reach the highest degree of efficiency. At the same time all were profiting by their own natural ability and individuality. Mr. Rodeheaver often said that we should be natural and not try to direct just as some one else does.

Perhaps some might say that this Conference may not prove practical for song leaders of our own church, but only for those who have choirs, to direct, etc. This is a mistaken idea. No instruction anywhere could prove more practical for our own particular needs. Choristers with scarcely any experience will receive more help, in a short period of time, than can be had in any other way.

Just now, because of our own Forward Movement, our church begins to realize the importance of efficient song leaders, to help in our revival meetings. Especially during the fall months the demand is often greater than the supply. It quite often happens that calls come from a number of churches at the same time, for successful song-leaders.

It is our sincere hope that more of the young people of our own church will take advantage of the splendid opportunity at Winona Lake during the coming Song Conference, Aug. 14-28. This year promises a bigger and better Conference than that of last year. Mr. Rodeheaver will be assisted by a large faculty of trained instructors. The date of the Conference coincides with that of "Billy" Sunday's Camp Meeting, and then the Winona Bible Con-

ference. It will be so arranged that all these meetings can be attended.

The tuition for the Song Conference is \$5. This will be the only expense, besides the board, at \$4.50 to \$7 per week, and rooms at \$3.50 per week.

Any one attending the Song Conference will also have the opportunity to arrange for private lessons in voice or piano.

For further particulars about this Conference write to the secretary, Parley E. Zartman, Winona Lake, Ind. Nappanee, Ind. Geo. W. Anglemeyer.

### LA VERNE, CALIFORNIA

Our congregation met in council last Monday evening, with Eld. J. P. Dickey presiding. Without a dissenting voice, we decided to retain our pastor-elder, Bro. R. H. Miller, for another year. The following were elected delegates to District Meeting: J. P. Dickey, R. H. Miller, Flora E. Teague and H. A. Brandt. The new Christian Workers' constitution is to be considered until August, when we will take it up again.

We combined Children's Day and Promotion Day exercises this year. Our program was along missionary lines. The offering went toward the India Boarding-school Fund. Last fall Bro. J. I. Kaylor visited our Sunday-school Primary Department and among other things he told us about the village and boarding-schools in India, and how anxious the native children are for entrance. Since the first of January the Primaries have been bringing self-denial money for our India missionary offering. They had a little over \$22 on Children's Day, June 27, which, with the offering lifted that day, amounted to over \$47. Our pastor followed this program with an interesting report of Annual Meeting.

July Fourth a number of our members accepted an invitation from Bro. Boaz to go to Long Beach, and to picnic in Bixby Park. Others, who could not go there, gathered at Ganesha Park.

Bro. Moy Gwong was with us yesterday during the morning service. We were especially interested in him because two of our own members—Sisters Martha Shick and Elizabeth Arnold—have responded to the call to go to China. Bro. Gwong sails this week as a native pastor in the field where they will labor. He spoke very earnestly of the pressing need of missionaries in China now—how all classes are pleading for Gospel light. Bro. Clarence Lehmer and four of our Chinese brethren, from Los Angeles, were with us also, yesterday morning.

July 19.

Grace Hileman Miller.

### INDIA BOARDING-SCHOOL HAPPENINGS

Vali.—Bro. Holsopple writes: "When Brother Stover and family started to America, they gave us their cook, Raghavbhai, who is making us a capable housemaster for the boys. He had some experience along this line when the school was at Anklesvar. The boys seem to like him."

"Last year a well was dug on the Boys' Compound. Because of inability to get brick, the wall was only half built. The rains came and the well was filled with earth, etc. This season the wall has been completed, and much of the ground has been removed. The boys themselves are doing much of the work of emptying the well."

"Two boys completed the sixth standard here, and at the beginning of March went to Bulsar, to continue their preparation for life's work."

"Beginning with May 15, there will be a three weeks' vacation in the school. Most of the boys, whose parents are living, will go to their homes during this time. When they come back, it will be almost time for the rains to begin. The weather will be cooler and more can be accomplished in school."

Ahwa.—Writing from Landour, May 29th, Sister Alice Ebey stated that she was kept quite busy for a week, waiting on Lois, who was sick, but is quite well again, at the time of this writing. All others are well and happy there; of the school-children, and those who were up from the plains for rest and change. She sends the following items on boarding-schools:

"Six new girls in the Girls' Boarding-school since April 15, making our number twenty-four, and you know that the quarters for them are small. We hope to build for them as soon as the bungalow is finished. Adam is now filling in the foundations."

"Two boys in the Boys' Boarding-school died of dysentery. Only five or six escaped out of some sixty in our schools—but all are about well. One boy, who was near death's door, is getting better."

"We received over Rs. 600 grant from the government for our schools. Nearly half of this was given to the Ahwa school."

"School-children took part in the songs and recitations at Durbar time, and did themselves credit. They received a number of prizes, and all who passed the Inspector's examination, received coats."

Some characterizations of the Ahwa Boarding-school children, which were given me, to be inserted in the Boarding-school blanks sent to the Home Board, will not only be of interest but will show what is being done for those poor children. A twelve-year-old girl was sold by her

parents to a Bhil, to be his wife. She did not like the Bhil and came to the Boarding-school for protection. Of another girl it is stated that she was nearly starved and naked when she came. Girl No. 16 is said to be very high-tempered. She came to the Boarding-school in a starved and naked condition. Though only five years old, she now keeps herself neat, and is well liked. Of still another it is stated that she came with her aunt, "both nearly starved and naked."

Concerning the boys there is quite a variety. One is said to be "very careful, obedient and industrious." Another of the same age is said to be "bright, but fights, runs off and is hard to control." I note that one boy, twelve years old, and of good disposition, escaped from an uncle who was enslaving him, and came to the Boarding-school. Another boy of twelve years "had lived as a truant and thief for years, but he is now making very good improvement."

I note that the Board has sanctioned the "Share Plan" for boarding-schools. This means that the individual support plan will be dropped. I think it is a good change, for all the boarding-schools are developing lives for good. Of course, now and then there is a boy or a girl that does not turn out well. It would be hard for a missionary to write an encouraging letter about a child that is not doing well to an individual supporter, but it will not be difficult to write of the work of the entire school, and the same letter will go to all the shareholders of that special school.

Vyara Boys' Boarding-school.—During the hot months—April to June—our schools here do not close, as at other places. The Baroda State gets the vacation in at other Hindu holidays. It seems wise, for the present, to conform to the State rules, even in this matter. In order to avoid the great heat of the afternoon, the school has morning sessions only, at present.

There are 113 boys on the roll at present. Counting the day laborers, who sit in school by night, we have about 120 eating in the hostel.

We lack an adequate teaching-staff, clearly. Under present conditions we are doing the best we can, but are longing, all the while, for the day speedily to dawn when we may have the satisfaction of doing really good work. Not to be getting the best results—these days especially—is very costly. This is the painful part of it.

Recently, we hired a man who is supposed to know farming and gardening. It is hoped that he will greatly improve our garden and farm work. These have been dragging on our hands for several years—all for lack of a competent director.

In a recent month of work, in which a special effort was made to enlist hosts of people to sign up, agreeing never to drink again, our boys took an active and leading part in the effort. Practically all agreed never to drink again. Only the Father above can give them grace so to do.

Two days ago the house of one of our best Christians burned down. Two oxen were tied in the house, and practically all their furniture, clothing and grain burned. One of our school-teachers lived in the same house and lost about all he had. The two families barely escaped being burned, for it happened in the afternoon, when they were asleep.—J. S. Long.

Vyara Girls' Boarding-school.—Just now we are making a special effort to get our number of girls above sixty. Some slip away from us for different reasons, and now and then others come in. We are building larger quarters for the girls, a half mile west of us, and we hope to have all ready by the end of the rains. We have four women teachers in the school, and several men are teaching only during their vacation. One woman is a senior, and one has had nearly two years in college.

One girl, about ten years old, ran away and came here to school. She has two smaller sisters here. Her parents had kept her home to work. Recently, her father brought a young man, to help him with the work, and to become this girl's husband, after several years of service, according to the custom of these people. But the little girl did not want him and has been in school now for two months. I hope we can keep her.

Recently we had the first wedding from among our Boarding-school students, when both the boy and the girl were from our schools, and both in school at the time of their marriage. Many of the boys still have an inclination to go back to their people and to choose a wife. Then the temptation is to get married according to their heathen way. Soon we will have some girls "ready to be chosen," and so we hope that our boys will prefer a girl who has some training and education.

This wedding was in the church. The bride and groom were garlanded. Some, as they congratulated them, slipped little gifts into their hands. The relatives from the villages were present, and ate their meal with the bride and groom. The parents of the girl did not require the boy to pay anything for his wife—the usual stipulation being about Rs. 50. Altogether we think this was quite a wholesome precedent for our school here at Vyara, along the matrimonial line.—Effie V. Long.

Anklesvar.—The habits of cleanliness, regularity and neatness, learned in Boarding-school life, affect every class

(Continued on Page 470)



### YELLOW RIVER CHURCH, INDIANA

Our Dedication, Homecoming and Harvest Meeting Day was a most profitable occasion. On Sunday morning, July 25, we met at our newly-remodeled church, when a goodly number were present. Sunday-school was held at the usual hour, followed by the dedication sermon by Bro. Otho Winger, of Manchester College. His discourse, filled with good things, was based on Matt. 16:18: "Upon this rock I will build my church and the gates of hell shall not prevail against it. In the afternoon Bro. Daniel Wysong, of Nappanee, Ind., gave us a talk on "Homecoming and Harvest." His thought was on the spiritual harvest, instead of on the harvesting of grain. Bro. Wysong has known this church from its organization and gave us a history of its life, which was very interesting. He is one of the oldest ministers in Northern Indiana and is to be commended for his activity. His sermons are always full of inspiration. Several special songs were rendered during the day by home talent. The Plymouth Chorus also favored us with a selection.

The offering during the day, in cash and pledges, amounted to \$1,386, to be applied on our debt.

A number of ministering brethren from our adjoining churches were with us, which was quite helpful and inspiring.

Alma E. Hanawalt.

Plymouth, Ind.

### PING TING HSIEN'S CELEBRATION OF TEN YEARS' WORK

In the early part of June, this year, we passed the tenth milestone for our mission work at Ping Ting Hsien, China. We early decided to have a big meeting at that time. And accordingly announcements were sent out to all of our main stations, as well as to our out-stations and even to some of our neighbors. The time was set for June 3-6.

We had invited one principal speaker and others of our own number were invited to have a part. The first day was given up to reviewing the principal departments of work. The development was shown first in the medical work. This work has really been going but five years, with a physician in charge, and it has developed from nothing till now we have a daily clinic, in the dispensary, of twenty to thirty, with the wards having about the same number of inpatients all the time. For the last few weeks there has been a waiting line. Others are ready to come in as soon as a place is vacant.

The educational work has developed from one or two boys, when we began, till now we have well-equipped boys' and girls' schools at the main station and several outstation schools for both boys and girls. The present enrollment is about 310. This includes both boys and girls.

The evangelistic work shows a steady growth. The first few meetings were made up of stragglers, but now we have a regular audience, at Sunday services, of about 250. At our special meetings we had over 400 present several times. There are regular training classes for men and women, and a goodly number of lay evangelists are giving their time to evangelistic work. These men and women, of course, must get some pay from the mission, for most of them are too poor to do this at their own expense.

The last three days of the meetings were given over to evangelistic efforts. One day the city magistrate came and several of his secretaries. On two other occasions the city schools turned out in a body. On one day about eighty came, and on another about one hundred and sixty. Several of the business men attended and from the villages around we had people in for one or two meetings.

It did one good to see the people from a distance begin to gather a day or two before the meetings began. Then, after the meetings were in progress they kept coming. At some of the outstations, where not all of the workers could come at one time, they divided the time so that some could be at the first part of the meetings and others at the close of the meetings. A fine spirit prevailed. Our Chinese evangelist was from a neighboring mission and had wonderful messages. He has been in the evangelistic field for more than ten years and shows his ability when he gets into the pulpit. His plea was for a clean church, first of all; without it the church will not grow.

Ten years' work have been done. The Lord knows how well, and now we enter the next lap with new energies and a reinforced corps of workers. Ten years ago there were but three of us. Now our station force numbers twelve. These are westerners. Our Chinese force was one, but now we have about 25.

At that time we had but this one station, but now we rejoice to know that we have three main stations. Then we had no land and but one little piece of property where we could live and preach, all in the same humble quarters. Now we have four residences, well built, a splendid church, a Boys' School, a Girls' School and other buildings suited to our work, besides the beginnings of a large plant for medical work. The total cost would go well beyond \$100,000. These are the least of our blessings. We now have more than 230 baptized members, and besides this a host of sympathetic friends. Our outstations are "lights" burning in the dark places. Our members

are "salt" to the decaying populace. We can but rejoice in our attainments. The tenth anniversary is now history, as well as the ten years of work it stood for, and we move into another decade, knowing that the Lord loves faithful service.

F. H. Crumpacker.

June 10.

### VACATION CHURCH SCHOOLS IN THE COUNTRY

When they suggested that we should have several vacation church schools in Southern Ohio, I said: "We shall plan for schools in the town and city missions and churches, but not in the country churches. No use to talk to country parents about lending their children during such busy times." We did just the opposite of what we had intended.

We began our first school at Poplar Grove, the home congregation, entirely in the country. Never had this community, regardless of church affiliation, cooperated so heartily in any movement. Our country schools have opened our eyes to the possibilities of our country churches. We are far from the time when it will be needful to discard our country churchhouses.

We expected thirty or forty pupils. We had an enrollment of seventy-five, with an attendance of sixty-five.

Perhaps the second school, Pleasant Valley, had, in some ways, no equal. It closed yesterday, with an enrollment of 115, and a high average attendance. This is remarkable because it is a small church of scarcely fifty members, eight miles from the nearest town. The children were largely from non-Christian homes or from other denominations.

The programs, given at the close of each school, demonstrated how well the pupils were trained. Bro. Burton Metzler, Nappanee, Ind., Sister Alice Lehman, Dixon, Ill., and Sister Ruth Blocher, Greenville, Ohio, composed a well-trained and efficient team, ably assisted, at both schools, by loyal local talent.

The third school began this morning at Arlington, a joint house of the Salem and Brookville congregations. It is a country community.

I am wondering where we shall find teachers for the vacation schools of 1921. I believe there will be many calls for efficient teachers. Why not encourage a number of our young people to begin training for this great work?

We hope to have more to say later.

I. G. Blocher,

Sunday-school Secretary for Southern Ohio.  
Greenville, Ohio, July 26.

### SISTERS' AID SOCIETY MEETING AT SEDALIA, MISSOURI

The Sisters' Aid Society Meeting, held at the Conference at Sedalia, Mo., was an inspiration to all present. Friday, at 2 P. M., the meeting was called to order by the President, Sister M. C. Swigart. Sister Emily Moore, of Colorado, led the song service, while Sister J. M. Blough, of India, led the devotional services. Our Secretary, Sister Whisler, read the Minutes of last year's meetings, with the report of the Treasurer.

Bro. J. H. B. Williams, of the General Mission Board, gave some encouraging remarks on our Foreign Mission money. He tells us that all our Aid Society money, intended for the Girls' Boarding-school in India, also the Hospital Administration building in China, shall be known as the "Sisters' Aid Society Foreign Mission Fund." We suggest that each society, sending money for this work, should be sure to mark it this way.

Next we had a splendid talk by Sister Mary P. Ellenberger, on "The Forward Movement of Our Aid Societies."

Sister Emma Wheeler was next on the program, with the same subject, but owing to a sudden death in the home, Sister Elizabeth Howe Brubaker, on short notice, gave a splendid talk, encouraging all Aid Society workers to press on just a little harder, and make more sacrifice for the needs and calls for the Master's work at the present time.

Sister Olive Widdowson told us why they need a Girls' Boarding-school in India. The people of India need just as fully-equipped schools for their girls and boys as the American people do. When we realize this to its fullest extent, we will be ready to meet the calls.

After this splendid talk, Sisters J. M. Blough and Olive Widdowson, our missionaries, sang "Rock of Ages" in the Gujarati language.

Sister Anna V. Blough then told, in a very brief way, the great need of a hospital in China.

We want to urge all societies to feel the need of these buildings and see to it that they pay their required sum, so that we can, in our three years, pay the \$24,000. Then we will be ready to move on to even greater work.

We then adjourned to meet on Saturday morning at ten o'clock. Sister Whisler led the devotional service. Sister George L. Studebaker gave a splendid talk on "How Have an Ideal Aid Society," followed by an open conference, which proved an inspiration to all present. Many sisters took part, offering many good suggestions, and getting many practical and helpful things to take home to their different societies. The meeting decided that hereafter each Society pay one dollar when it sends

its report to the District Secretary, instead of twenty-five cents only, as has been the case heretofore.

To bring the work of the Aid Society more fully before our people, it was decided to have a book printed by our Publishing House, with many interesting data. This will be in the hands of each District Secretary in the near future. Sister Howe Brubaker and Sister Garber, with the officers, complete the committee for the book. Any newly-organized society will please send the name of its Secretary to Sister S. L. Whisler, Milledgeville, Ill., to receive a book. The book will be passed to each society free of charge. After some helpful remarks from different sisters, the meeting was closed by the President.

Philadelphia, Pa.

Mrs. M. C. Swigart.

### WEST JOHNSTOWN CONGREGATION, PENNSYLVANIA

Sunday morning, May 30, we were favored by a sermon by Eld. Samuel Berkley, of the Summit Mills congregation, near Meyersdale. This was his home until eleven years ago, when he moved away, and this was the first opportunity his friends here had of hearing him preach again. He had come to attend the funeral of his brother Norman.

On the evening of June 6 our Junior Mission Study graduates—twenty-four in number—rendered a splendid program. The following Sunday evening we had our Children's Day program, which was also good, and much enjoyed by a good audience. The same day Bro. Calvin Beam preached in the morning.

June 20 Eld. E. E. Blough, of Manassas, Va., favored us with two sermons in the absence of our pastor. Bro. Blough returned to his home from the Conference via Johnstown, and took our aged mother along to his southern home for a visit of several months.

June 27 our pastor gave an interesting report of the Sedalia Conference. On the afternoon and evening of July 22 our Sunday-school had its annual outing on our church grounds. The evening was fine and every one seemed happy. Our first Vacation Bible School is to open Aug. 2.

Some time ago our Sunday-school decided to have a Sunday-school Board, to plan the work, instead of having all the officers and teachers attend to that work, as formerly. We find it working well. In addition to the pastor and superintendent, the Board consists of John P. Coleman, Edward Livingston, Jerome E. Blough, Elma Haynes and Mayme Livingston. Sisters Edith Livingston and John Forbes represented our Sunday-school at the County Convention.

Jerome E. Blough.

1309 Franklin Street, June 26.

### OF SPECIAL INTEREST TO MINISTERS OF THE NORTH DAKOTA AND EASTERN MONTANA DISTRICT

In accordance with the decision passed at our late Ministerial Conference that a committee "group and organize the churches of our District for Ministerial Conferences," we, your appointed committee, met in the city of Minot, N. Dak., July 20, and did the work entrusted to us. We herewith append the result of our work, listing the churches we have included in each group and giving also organization for each group.

**Group 1**—Milk River Valley, Poplar Valley, Valley, Grandview, Williston. Organization: J. S. Geiser, Froid, Mont., Chairman; T. U. Reed, Seips, Mont., Secretary; J. A. Brumbaugh, Gildford, Mont., Treasurer.

**Group 2**—Kenmare, Berthold, Minot, Surrey. Organization: G. I. Michael, Kenmare, N. Dak., Chairman; Joseph D. Reish, Berthold, N. Dak., Secretary; D. T. Dierdorff, Surrey, N. Dak., Treasurer.

**Group 3**—Ellison, Brumbaugh, Egeland, Salem, Cando, Turtle Mountain, Bethany. Organization: J. D. Kesler, Cando, N. Dak., Chairman; M. L. Huffman, Rock Lake, N. Dak., Secretary; Levi Fisher, Perth, N. Dak., Treasurer.

**Group 4**—Pleasant Valley, Flora, Carrington, Bowden Valley, James River, Englevalle, Golden Willow. Organization: D. A. Miller, Brantford, N. Dak., Chairman; Earl L. Flora, Secretary; Sylvan Stemen, Edgeley, N. Dak., Treasurer.

In Group 1 there are included five churches and we have knowledge of nine ministers. In Group 2 are four churches and seven ministers. In Group 3 are seven churches and twelve ministers. In Group 4 there are seven churches and eleven ministers. This makes a total of twenty-three churches and thirty-nine ministers.

The purpose of such Conferences, as may be held by the ministers in these groups of churches, is to have consecration services, to discuss problems that may have arisen in the local churches and, perhaps, to have a Bible Institute conducted, as was discussed in the Conference above named. It is the desire that these meetings be held quarterly and at such a time in one group that it will not conflict with the Conference in a neighboring group.

We trust that the committee of leaders, which we have selected for each of these groups, and to whom we are writing, so as to get the movement on a working basis, organize for aggressive work in their respective group just as soon as possible. It could thus be arranged to have



two conferences held in each group before winter begins. There could be two more conducted in the spring, prior to our next District Conference, or four during the year.

That God's blessings may attend our efforts to advance his cause in our District, is our prayer.

Committee: Leander Smith, Minot, N. Dak., Chairman; Ellis Wagoner, Kenmare, N. Dak., Treasurer; Joseph D. Reish, Berthold, N. Dak., Secretary.

### MY TRIP TO WILPEN, PENNSYLVANIA

June 21 we left our work, here in Brooklyn, to engage in some special services among the Italian people at Wilpen, Pa. We first stopped at Ligonier, where we were met by Bro. Pasquale Felice and taken to his home, about six miles away, at Wilpen. This is a town of about 300 souls. The chief occupation is mining. All of the people are either foreign or of foreign extraction—many of them being Italians.

It had been arranged for me to preach in a schoolhouse at this place. I was there for seven days and preached nine sermons, part of which were in English and part in Italian. On one day twenty-seven calls were made. The spirit of the meetings was very good and the room was filled each evening. At one service I spoke on the "Forward Movement," using the great commission as the text. Our own great Forward Movement is not new. The original forward movement was directed by Christ when he said: "Go ye." I wish that every Christian might get the force of this command—emphasizing both the "go" and the "ye."

At the invitation of Bro. N. H. Blough, of Davisville, same State, I next went to the Maple Spring church and preached for four days. As the result of these meetings another Italian made application for baptism and was received into the church.

At the close of these meetings we returned to our work here in Brooklyn, where the writer has been laboring for over twenty years among his own people. During the past years we have never had a worker to give his entire time to the work at this place for more than a few months at a time, and for this reason the work has not grown as rapidly as might have been possible otherwise.

May 1, last, the District Mission Board of Southeastern Pennsylvania, Eastern New York and New Jersey consented to place me in charge, to devote my entire time to the work. Each Sabbath I am assisted by several brethren and sisters from the First Church on Sixtieth Street. While the field is a hard one, yet our Sunday-school is as large as we can possibly accommodate in our present building. If we had larger quarters we believe that the work would be able to progress more rapidly.

J. G. Caruso.

Brooklyn, N. Y.

### BROTHER OREN'S SERMON ON DISCOURAGEMENT

The discourse had as its topic: "The Wagging of a Wicked Woman's Tongue" (1 Kings 19:1, 2). Elijah had power to shut up heaven for three years and six months. His strong arm had, just the day before, clipped the wings of 850 prophets of Baal. However, Elijah, the "man of God," was disheartened, discouraged and retreating, just then, before the threats of one "wicked woman."

Hiding himself in the wilderness, he fell, fainting and exhausted, under a juniper tree and "requested for himself that he might die." But, instead, the Lord gave him sleep so sound and refreshing that an angel had to wake him up. The angel fed him. But still he wanted to die, and fell asleep again. Then he was roused up once more, fed on "angel's food," and then started on his long weary walk to Horeb.

The Lord then wanted to know what he was doing there. He then and there again confessed that he was overcome with discouragement: "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

Then came the tornado and the earthquake and the fire. But after these there was heard the "still small voice." That healed and calmed his discouraged soul, and bade him go forth once more in the work of the Lord, which ended triumphantly in his ascension to heaven.

Contrast this, for a moment, with the final wind-up of Jezebel's career, and that of her husband.

Moses was often very much cast down and discouraged by the obduracy of his people. He, too, at one time, wanted to die, so perverse, stubborn and stiff-necked were the Israelites under his care. Yet it was he, with Elijah, that stood with Jesus upon the Mount of Transfiguration.

So, my brethren, every child of God will have discouragements. These, sometimes, bring us very low. Our hearts hang on the willows; we are down by the cold waters of Babylon. The rains descend, the winds blow, the floods come—the tornado, the earthquake and the fire. But here is the "still voice" of the Blessed Word. Here is the "salvation song" of Isa. 26: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "Trust ye in the Lord forever, for the Lord Jehovah is everlasting

strength." "The Lord God is a sun and a shield. He will withhold no good thing from them that walk uprightly." "He hath said, I will never leave thee nor forsake thee." Let us continue to fight the good fight of faith and wear a crown at last!

J. L. Switzer.

Cartersville, Mo.

### SOUTHERN OHIO

The second Summer Assembly of the above-named District will be held in the Brookville congregation, Aug. 17-19.

Aug. 17, 9 A. M., The Country Church: Her Work in the Past—L. A. Bookwalter. Her Present Opportunities and Possibilities—J. A. Robinson.

Afternoon, 1:30, How Can Our Aid Societies Best Help Our Forward Movement?—Mrs. Guy Studebaker, Mrs. Hettie Bright. Activities by Which Our Society Funds May Be Increased—Mrs. Rita Buckley. Scenic Conference: (a) Sisters' Round Table—Conducted by Mrs. Nina B. Miller. Religious Training in the Home—Mrs. C. L. Flory. (b) Fathers and Sons. Our Sons—E. C. Funderburg. Comradeship of Father and Son—Ralph Royer. Faults and Ideals in Father—Dan West. (c) Juniors—In Charge of Mrs. J. A. Robinson.

Evening, The Church and Its Mission—G. K. Walker. Aug. 18, 9 A. M., The Home as a Religious Educational Center—J. Howard Eidemiller. The Daily Vacation Bible School—J. C. Flory. Evangelization in the Sunday-school—S. Z. Smith. Characteristics of an Ideal Sunday-school—Ezra Flory.

Afternoon, 1:30, Sunday-school Question Box—Ezra Flory. Life Work Conference—Jesse Bookwalter. The Danger Zone of Victory—J. W. Miles. American Manhood Endangered—Chas. L. Flory.

Evening, 7:30, The Simple Life—Otho Winger. Aug. 19, 9 A. M., The Open Window—G. K. Walker. Manchester Hour—Arranged by Otho Winger.

Afternoon, 1:30, The Supreme Need for the Gospel in India—Anna Ely. She Could Not Divide—Doris Erbaugh. Echoes from the Great War—M. Pittenger. Why We Are Eager to Go Back—Mrs. J. M. Pittenger.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ILLINOIS

Camp Creek—Eld. A. H. Lind will be in council July 17. Our series of meetings, to be conducted by Bro. Harshbarger, will begin Sept. 12, and the love feast will be held Sept. 25. Our Sunday-school meets every Sunday at 10 o'clock; preaching services every two weeks—Carrie Hunter, Colebrook, Ill., July 12.

Dixon church met in business session July 12, with Eld. John Heckman presiding. Brethren Thos. Hulst and Thos. McWethy are delegates to District Meeting. Since the last report Brother and Sister Wilbur B. Stover and Bro. J. H. Moore have been with us, and their messages were enjoyed very much. We are planning for Bro. Frank McGuire, of Morris, to come on circuit, budget July 26. In September—Mrs. J. J. Johnson, Dixon, Ill., July 22.

Mulberry Grove church met in council at the town house July 23, with Eld. M. Flory, of Girard, in charge. Elmer J. Stauffer and H. A. Stauffer were elected delegates to District Conference, with Bro. Everett E. Elam, alternate. An all-day Harvest Program has been arranged for Sunday, Sept. 12. E. J. Stauffer, E. E. Elam and Laura Parker were appointed program committee for this occasion. Our love feast will be held on Saturday, Nov. 13, at 6:30 P. M., at the country house, four miles northwest of Mulberry Grove. Bro. M. Flory, who has had charge of this congregation since May 1, has been preaching on the second Sunday of each month at the country house, and the fourth Sunday in town. Interest in the work is good. We have raised \$300 for our missionary budget. The finance committee, consisting of Brethren E. E. Elam and H. A. Stauffer, expect to raise \$600 for the same purpose. Budget July 26. Bro. D. W. Shock, of Girard, began a series of meetings in the country house. Sister Mary Hoos, of Decatur, is in charge of the song service—Elmer J. Stauffer, Mulberry Grove, Ill., July 28.

Romine church met in council July 25, with Eld. Urias Blough in charge. We decided to have a series of meetings, beginning soon after District Meeting, with a love feast at the close, if we can secure the services of a minister at that time—Lavina Griggs, Salem, Ill., July 29.

### INDIANA

Cedar Creek church met in council June 26, with Eld. John E. Urey presiding. Bro. Christian Metzler, of Wakarusa, was elected elder for the coming year. Bro. Morris, to whom church budget, July 26. Bro. Gerry Gump was appointed Sunday-school superintendent for the coming six months. Bro. Kerlin is still with us as pastor. Bro. John Kitson, of Champaign, Ill., will begin a series of meetings on Sunday, Aug. 29. Our Harvest Meeting will also be held on that date, with a basket dinner. A Children's Meeting will be held on the last Sunday—Mrs. J. Esther Stone Street, Garrett, Ind., July 25.

Hartford City church has changed the date of its fall meeting from Sept. 19 to Sept. 12. Our pastor, Bro. R. E. Gotschall, has given up the Portland church and has taken up work in the Hartford City church, in town. There will be preaching services at the Bethel Church house Aug. 1 and at the town church in the evening, and so on, alternately. We have been meeting each Friday evening for singing. Several of our neighbors have been joining us and we feel that our association together has been a great help. Bro. R. E. Gotschall was elected Alternate to the District Meeting, with Sister Thelma Waters, alternate. Our Harvest Meeting will be held Aug. 8. We are expecting a number of ministering brethren to be present, among them Bro. Levi Winklebeck, of California—Mrs. Lydia Waters, Hartford City, Ind., July 27.

Kilbuck church met in council June 26, with Eld. V. B. Browning in charge. Bro. Ira Hiatt was chosen delegate to District Meeting, with H. E. Millsbaugh, alternate. Our love feast was appointed for Sept. 4, at 7:30 o'clock, at the Pleasant Run house. Bro. D. W. Bowers was chosen superintendent of the Antioch Sunday-school for the next six months. On June 27 the children rendered program in the evening in the presence of a large audience. July 18 was our Homecoming Day, which was well attended. We have in contemplation an outing for our Sunday-school in the near future; also a Bible Institute—H. E. Millsbaugh, Muncie, Ind., July 22.

Landess church will have a Harvest Meeting Sept. 5. Bro. Andrew Miller will begin a series of meetings in the near future, closing with a love feast—Mrs. Marshall Pence, Landess, Ind., July 25.

Loon Creek church met in council June 10, with Eld. D. W. Paul in charge. Delegates to District Sunday-school Meeting were elected: Sister Mae Hoover, with Sister Elizabeth Goslee, alternate. Bro. D. W. Paul was re-elected elder. Our Vacation Bible School was held July 5, with seventy-five children in attendance. The fourth Sunday noon and an average attendance of over fifty. There were also three classes at night, for the older ones, who could not attend in the day-time. In all, more than one hundred were enrolled. We had a fine school and the children enjoyed it, asking for another next year. Bro. B. D. Hirt had charge of the intermediate department; Sister Edith Bowman, junior; Sister Lucille Long, primary; Sister Hilda Beigh, kindergarten. Our series of meetings is to begin the first week of September, in charge of Bro. Moyné Landis, of Sidney, Ohio. Our Harvest Meeting will be held on the first Sunday of the meetings. Our Sunday-school is increasing in numbers each Sunday. Last month we had an average of 120—Mae Hoover, Huntington, Ind., July 28.

Maple Grove—July 18 Bro. Otho Winger, of North Manchester, gave us an educational sermon, using for his text Luke 21: 52. Our series of meetings is now in progress, and Bro. J. H. Fitch, of Middlebury, assisting us. Following the meetings our love feast will be held Aug. 14—J. G. Whitehead, New Paris, Ind., July 29.

Topeka—On account of Bro. Burton's delay in coming to us at the date we had intended, our Harvest Meeting will also be later. The date was Aug. 8, but is changed to Aug. 15—Sarah E. Yontz, Topeka, Ind., July 27.

West Goshen—We met in council July 27, with Eld. M. D. Stutzman presiding. Five letters were received. At a previous meeting Brethren Foster Berkey and Sam Miller were called to the deacon's office and with their wives were installed. June 24, with a well-filled house, we enjoyed a real spiritual love feast, with Bro. L. E. Berkey in charge. The work in general is progressing nicely at this place. —Anna Warstler, Goshen, Ind., July 28.

### IOWA

Franklin County—Sister Marie Olson, of Chicago, came to us June 13 and conducted two vocal music classes daily—a junior and an adult class each afternoon and evening, respectively. Bro. O. E. Jones, of Chicago, held a series of meetings beginning June 20 and closing July 4. Sister Olen held the song services. Two were received by baptism and one was restored. Our love feast, held July 3, was a very spiritual occasion. Two letters of membership have been received since our last report—Harvey W. Allen, Dumont, Iowa, July 12.

Ottumwa—We are pleased with the progress made in the different church activities. The Sunday-school is doing splendid work under the leadership of Sister Mary Stickler, and the Christian Workers' Band is showing progress with Bro. J. M. Clark as president. The attendance has been good this summer, and we have many things to be thankful for. Sunday, July 18, we had, what is known as the "Pink Rose" service, which consisted of a reading by the pastor, interspersed with singing by a chorus of young people. This service was also given at Bidwell and Batavia. At each of these places our pastor accepted Christ, eleven hours before the meeting. The Sunday-school had a picnic in Wildwood Park, which was a great treat for the children, and all had a good time. A program suitable for the occasion was rendered in the afternoon. Those passing through Ottumwa are invited to stop over with us—Mrs. Lillie M. Thompson, Ottumwa, Iowa, July 26.

### KANSAS

Eden Valley—We were agreeably surprised a few weeks ago when Bro. Roy Kistner and family, of Sabetha, Kans., stopped with us. Bro. Kistner preached for us one Sunday evening. It was a real inspiration to hear him and all were helped by his message. July 11 Bro. Jack Funt and wife, of Wray, Neb., began a two-week evangelistic campaign. The attendance was all that could be expected, considering the busy time. Sister Funk conducted the song service, which added helpfulness and interest to the meetings. Two have accepted Christ, eleven hours before the meeting. The meetings. Seven of this number were adults—Lana Solenberger, Saint John, Kans., July 28.

Lone Star—Recently Bro. Bashor, of Glendora, Calif., gave us two lectures on the "Second Coming of Christ," that were very much appreciated by all. Following this, Brethren Claybaugh and Strohm came to us with their illustrated tract, "The Second Coming of Christ." An offering of \$20 was taken for them, besides the individual pledges. Our former pastor, Bro. C. A. Ward, has been able to meet us twice lately and expects to make arrangements this fall to take up the work here again. Our Sunday-school is increasing in attendance and interest. The County Sunday-school Convention will be held in the Lone Star church about the middle of September. We expect several State workers to be with us—Mrs. J. W. Gorbatt, Lawrence, Kans., July 28.

Ottawa—Some few weeks ago Sister Goldie Swartz, late from India, favored us with a very interesting talk on "The Work of a Missionary." We have just completed the redecoration of the interior of our church and have installed electric lights. During the time the work was in progress, our regular services were held at the commodious country house of Bro. and Sister A. J. Paterbaugh—Olive M. Wheeler, Ottawa, Kans., July 31.

### MARYLAND

Hagerstown—Our Children's Day services were held June 13, when a very interesting program was given by the Hagerstown Sunday Class and Young People's Missionary Society rendered a program with special music and several interesting papers on missionary topics. July 8 a Mothers' Meeting was held under the direction of the Primary and Cradle Roll Departments of the Sunday-school. Bro. D. Victor Long, of Hagerstown, was the speaker. Bro. D. Victor Long, of Fairplay, Md., preached for us recently in the absence of our pastor, Bro. F. F. Holsopple. Three have been baptized since the last report—Mrs. Kathryn Lindsay, Hagerstown, Md., July 28.

### MINNESOTA

Hancock church met in council July 21. Officers were elected for the coming year: Bro. P. A. Nickey, elder; Sister Nora Nickey, Sunday-school superintendent; the writer, correspondent. The change of the work of remodeling the church was left in the hands of the committee. Brethren C. Delp, P. Sommer and W. Teilmann July 27 the neighbors and friends met at the home of our pastor and spent the evening in a social way, contributing various parcels of groceries—Mrs. H. W. Yingst, Hancock, Minn., July 28.

Root River congregation met in quarterly conference July 15, with Eld. A. Blough, of Waterville, Minn., presiding. We had and held our love feast in September, the date to be made known later. Bro. Blough was with us two days, and a number of our homes enjoyed a short visit with him—Ruth Mouw, Preston, Minn., July 27.

### MISSOURI

Fairview—Bro. P. E. Robertson and wife, of Lindsay, Calif., began a revival June 19. The meeting was in progress for two weeks when J. B. Williams, of California, the singing evangelist, joined them, singing greatly to the joy of the assembly. The meeting closed with forty-five conversions, sixteen of whom have been added to the church by baptism; one was reclaimed. This was the greatest revival ever held in the community. We organized a Christian Workers' Meeting July 18, with Bro. Ramie Gass as president. Brethren Robertson and Williams are now in the midst of a revival at Cabool, Mo.—Belle Hylton, Ava, Mo., July 22.

Spring Branch—We have a good Sunday-school this summer. In June about thirty of us attended the Conference at Sedalia and we enjoyed the time spent together. Bro. B. E. Breshers, of Omak, Wash., came from Conference with us and stayed twenty days. While here he preached some very stirring sermons. Bro. Breshers had an all-day program and dinner at the church. July 10 our regular council was held. We reorganized the Sunday-school, with Bro. J. P. Ihrig, superintendent. Bro. L. W. Ihrig was elected president of the Christian Workers' Meeting. We are still without a resident pastor, but on our churchhouse, and have painted it again. We expect to commence a series of meetings next Sunday, with Bro. Earl Bowman in charge—Lessie V. Ihrig, Wheatland, Mo., July 26.

### OHIO

East Nimitshillen—Our revival, conducted by Bro. C. A. Wright, of North Manchester, Ind., closed July 11. Eleven were baptized. Bro. Wright's sermons were strengthening and uplifting to us all. July 5 we enjoyed a meeting with three adjoining churches at the West Nimitshillen church—Ruth Cordier, Hartsville, Ohio, July 27.

Goshen church met in council July 25, with Eld. G. S. Straubach in charge. Reports from the various church activities show interest and growth. The Sunday-school report showed an average attendance, for the past quarter, of twenty-nine, with \$214 in collections. The church treasury has a nice surplus. We are still without a resident pastor, but for the needs of our student missionary. We hope to be able to keep her on the field when she is ready to go. We raised our quota for the Winona Lake Auditorium; also a goodly sum for the Forward Movement. We have done more for missions during the past year than ever before. We are still without a resident pastor, but our ministerial committee has been busy, and hopes to have one located here soon. Among those who have filled the pulpit this summer are: Chas. Kurtz, of East Akron; A. L. Heastand, Wooster; Oliver Royer, Cleveland; Solomon B. Bolinger, New Paris, Ind.; and Bro. J. E. Elderly, Eld. G. S. Straubach, President Rena Horn will represent us at District Meeting, with Sister Anna Slack, alternate. The following

(Continued on Page 472)



## India Boarding-School Happenings

(Continued from Page 467)

of girls—those from Christian as well as non-Christian homes. It is marvelous, too, how soon all respond to the rules of the institution along these lines.

I might mention a number of girls who were betrothed before they came here. Their parents or relatives betrothed them. After the girls are here a while they refuse to go to the homes into which they have been betrothed, and, of course, the people who want them can not have them until they pay up in full for the expense the girls have been to us since their arrival here. In most cases they can not pay; so they get other wives for their sons and these girls become free. Of course, the girls absolutely refuse to go, even when the people come for them. They prefer staying here for their improvement, rather than to go into the old jungle, non-Christian atmosphere, to be subjected to the ill-treatment that, in nine cases out of ten, comes to the young wife in this country.

There is an interesting widow here. She has two sons and two daughters. She came to know of the Boarding-school through the teacher in the village where she lived. Her oldest boy and second girl she brought to the Boarding-school. Her relatives, friends and neighbors made it very hard for her, by telling her she had defiled her children, that she did not love them, etc. Several times the oldest boy did not want to return to school, but she would catch him and drag him back to the Boarding-school. When her kindred and neighbors would make her weary with their scolding and fussing, she would say: "Yes, and if you do not keep still, I will also go and take the other two children." The time came when I needed a second woman to help among the girls. I was told of this widow, and sent for her to come. She came with her youngest boy. The oldest girl refused to come. But the next morning after the mother arrived, the girl was also here, and has been contented and happy ever since. The mother and three of the children have been baptized. They all seem so happy. Diwali—that is her name—goes back to her home village sometimes, but is always glad to come back. She has a horror for the awful life of intemperance and immorality, in which her people live, and she longs to see the day when they will see the light as she does. She takes much interest in all the work here, has committed to memory a number of Bible texts, repeats the twenty-third Psalm, knows the Lord's Prayer, and is making an effort to learn to read. Her oldest boy is at Vali. He thanks her now for her determination to have him leave the old village life and seek better things.—Eliza Miller.

This year there are twenty boys in the seventh Standard at Bulsar, the only seventh Standard class in the mission. Two boys will be sent to Wilson College, Bombay, this coming year.

A. T. Hoffert.

## FACTS ABOUT OUR MINISTERS

### Number Three

#### Northeastern Ohio

##### The oldest ministers are these:

Jacob A. Murray, 86; Noah Longenecker, 81; Elh Holmes, 76; David M. Irvin, 74; J. T. Workman, 73; Wm. Bisher, 72; J. F. Kahler, 71; J. T. Kimmel, 69; A. H. Heestand, 66; David R. Worst, 65; Wm. L. Desenberg, 64; C. J. Workman, 61; D. M. Brubaker, 61; Reuben Shroyer, 61; A. W. Harrold, 60.

##### The oldest in the ministry and year of election:

Jacob A. Murray, 1857; Noah Longenecker, 1861; David M. Irvin, 1872; Elh Holmes, 1873; J. T. Kimmel, 1880; C. J. Workman, 1882; David R. Worst, 1882; D. M. Brubaker, 1883; Reuben Shroyer, 1884; A. H. Heestand, 1886; Wm. L. Desenberg, 1888; J. T. Workman, 1890; A. W. Harrold, 1891; Quincy Leckrone, 1891; A. S. Workman, 1891; Edward Shepherd, 1893; John Yotter, 1893.

#### Northwestern Ohio

##### The oldest ministers are these:

Thomas Rodecker, 86; Wm. M. Bean, 83; Levi H. Dickey, 81; J. C. Whitmore, 81; David Shong, 80; Harry Fuller, 80; David Lytle, 79; Abednego Miller, 77; Isaac Deardorff, 77; W. R. Guthrie, 71; Samuel Driver, 71; E. H. Rosenberger, 71; J. R. Spacht, 69; J. F. Ockerman, 68; G. W. Sellers, 67; J. W. Keiser, 66; John Flory, 66; G. W. Eavey, 65; D. D. Thomas, 61; P. Koch, 61; B. F. Snyder, 60; David Byerly, 57; N. L. Cool, 55; Jacob Flory, 55; C. S. Lehman, 55; H. G. Cook, 51; John Sponseller, 50; S. I. Driver, 50; G. A. Snider, 49; John R. Snyder, 49.

##### The oldest in the ministry and year of election:

Levi H. Dickey, 1865; J. C. Whitmore, 1866; Thomas Rodecker, 1872; Isaac Deardorff, 1872; David Lytle, 1877; Abednego Miller, 1878; E. H. Rosenberger, 1878; Samuel Driver, 1879; David Shong, 1879; J. R. Spacht, 1881; Wm. M. Bean, 1882; D. D. Thomas, 1884; J. F. Ockerman, 1884; G. W. Sellers, 1885; G. W. Eavey, 1887; J. W. Keiser, 1889; G. A. Snider, 1895; John Flory, 1895; J. L. Guthrie, 1896; B. F. Snyder, 1897; Jesse J. Anglemeyer, 1898; S. I. Driver, 1898; D. P. Koch, 1898; H. V. Thomas, 1898; D. P. Koch, 1898.

#### Southern Ohio

##### The oldest ministers are these:

Jesse Strutsman, 87; Samuel Miller, 86; Joseph Groff, 84; Jesse K. Brumbaugh, 83; D. D. Wine, 81; Jonas Horning, 81; H. M. Baker, 81; S. D. Royer, 80; W. K. Simmons, 79; Geo. Erbaugh, 79; I. J. Rosenberger, 78; James May, 77; Geo. C. Stump, 77; Jacob Coppock, 76; A. Brumbaugh, 76; Luther Petry, 76; J. W. Bocher, 75; N. D. Groff, 74; Aaron Coy, 74; Joseph Frey, 71; J. F. Martin, 70; Samuel Horning, 72; Joseph Longenecker, 72; J. R. Brumbaugh, 71; Josiah Eby, 71; Andrew Miller, 71; Geo. Mohler, 71; Isaac Frantz, 70; A. S. Nehr, 70; A. D. Coate, 69; Samuel Snell, 67; Henry H. Eby, 67; J. D. Sandy, 66; Aaron Brubaker, 66; P. P. Cordier, 65; Dorsey Hodgden, 65; David Minnich, 65; D. M. Garver, 64; L. A. Bookwalter, 64; J. P. Deaton, 64.

##### The oldest in the ministry and year of election:

Jesse Strutsman, 1867; W. K. Simmons, 1867; I. J. Rosenberger, 1870; H. M. Baker, 1873; Dorsey Hodgden, 1874; Joseph Groff, 1874; D. D. Wine, 1876; Geo. C. Stump, 1879; A. Brumbaugh, 1879; N. D.

Groff, 1879; Isaac Frantz, 1880; Samuel Miller, 1881; Jonas Horning, 1881; Aaron Coy, 1881; Jacob Coppock, 1881; Joseph Longenecker, 1882; F. P. Cordier, 1882; Geo. Erbaugh, 1882; Samuel Horning, 1882; Luther Petry, 1882; J. R. Brumbaugh, 1883; D. M. Garver, 1884; Aaron Brubaker, 1884; Levi Stoner, 1884; Jesse K. Brumbaugh, 1884.

#### Michigan

##### The oldest ministers are these:

Daniel Chambers, 84; Isaac Hufford, 79; Perry McKimney, 79; Samuel Upton, 79; I. F. Raigich, 77; J. E. Frederick, 76; D. S. Kneasley, 76; M. F. Rozell, 74; Geo. E. Stone, 73; S. M. Smith, 72; J. P. Krabill, 72; W. R. Miller, 71; L. T. Holsinger, 70; Jonas C. Overholt, 70; E. J. Neher, 69; J. L. Smith, 67; Joseph Robinson, 67; A. S. Tyson, 67; G. C. Neveger, 65; John M. Lafr, 63; J. W. Kilham, 63; Frank Gilbert, 64; J. W. McKimney, 64; C. W. Keith, 63; Peter B. Messner, 63; W. B. Neff, 62; C. L. Wilkins, 60; H. W. Smith, 60; I. M. Eikenberry, 60.

##### The oldest in the ministry and year of election:

Daniel Chambers, 1865; I. F. Raigich, 1874; Perry McKimney, 1876; L. T. Holsinger, 1878; Samuel Upton, 1878; Geo. E. Stone, 1879; Peter B. Messner, 1882; J. E. Frederick, 1882; J. Wm. McKimney, 1882; E. J. Neher, 1882; S. M. Smith, 1883; G. C. Neveger, 1883; J. M. Smith, 1884; Joseph C. Overholt, 1884; Isaac Hufford, 1885; J. W. Kilham, 1886; Samuel Bowser, 1887; A. S. Tyson, 1887; C. L. Wilkins, 1889; W. R. Miller, 1889; J. W. Chambers, 1890; J. P. Krabill, 1890.

#### Northern Indiana

##### The oldest ministers are these:

J. H. Elson, 87; J. H. Warstler, 80; D. B. Hartman, 80; R. J. Shreve, 80; Isaac L. Berkeley, 79; Daniel Whitmer, 78; Daniel Wyssong, 78; J. R. Miller, 76; Michael Bowman, 75; A. Munson, 75; J. W. Shively, 75; John W. Cripe, 73; Isaac S. Grady, 71; Wm. Bussard, 71; Neri Swihart, 70; I. N. Snowberger, 69; E. E. Shively, 69; Hiram Forney, 68; Peter Struckman, 68; Henry Wyssong, 67; Hiram Roost, 66; H. M. Schwalm, 65; N. B. Heeter, 65; Amos Budd, 65; Eli Roost, 65; Jacob Ahner, 63; J. H. Christian, 63; E. J. Swartz, 63; John E. Wray, 61.

##### The oldest in the ministry and year of election:

Daniel Whitmer, 1861; J. H. Elson, 1865; R. J. Shreve, 1867; Isaac L. Berkeley, 1868; Daniel Wyssong, 1874; J. R. Miller, 1875; J. H. Warstler, 1878; D. B. Hartman, 1879; J. R. Miller, 1879; Peter Struckman, 1879; H. M. Schwalm, 1882; Hiram Forney, 1883; John F. Appleman, 1884; Hiram Roost, 1884; John W. Cripe, 1884; Jacob Ahner, 1884; N. B. Heeter, 1885; I. N. Snowberger, 1885; Isaac S. Grady, 1886; Eli Roost, 1887; Wm. Bussard, 1889; J. W. Shively, 1889; Neri Swihart, 1890.

#### Middle Indiana

##### The oldest ministers are these:

Isaiah J. Howard, 89; Fred Hummer, 84; Emanuel Leckrone, 81; O. C. Ellis, 79; Lewis Huffman, 76; John Strausburg, 75; Jacob Cripe, 74; J. C. Murray, 74; Samuel Leckrone, 72; Peter Houk, 71; Aaron Moss, 71; J. H. Wright, 70; J. S. Bohn, 70; Wm. A. Popejoy, 70; Jacob Heller, 69; Daniel Neud, 68; Joseph D. Rife, 68; Benj. Wray, 68; A. L. Wright, 68; Henry Wike, 67; J. S. Dickey, 67; Ellis S. Brubaker, 65; Frank Fisher, 64; Riley Montgomery, 64.

##### The oldest in the ministry and year of election:

Isaiah J. Howard, 1867; Jacob Cripe, 1872; O. C. Ellis, 1872; J. H. Wright, 1874; Henry Wike, 1874; Aaron Moss, 1875; Samuel Leckrone, 1876; Benj. Wray, 1876; J. C. Murray, 1878; Emanuel Leckrone, 1879; Joseph D. Rife, 1881; Frank Fisher, 1882; John Strausburg, 1882; Lewis Huffman, 1884; Riley Montgomery, 1884; Peter Houk, 1885; Albert Breder, 1885; Ellis S. Brubaker, 1885; Wm. A. Popejoy, 1886; J. C. Rodgers, 1886; G. B. Heeter, 1887; Fred Hummer, 1887; A. L. Wright, 1887; Ellis S. Brubaker, 1888; D. M. Byerly, 1889; I. B. Wike, 1889.

#### Southern Indiana

##### The oldest ministers are these:

Daniel Beck, 86; Frederick Feiler, 85; Wm. R. Harshberger, 81; Joseph Holder, 81; James Hill, 80; Luther Bedel, 80; Carey Toney, 78; John P. Urey, 78; Abraham Bowman, 77; Thos. J. Stout, 77; David Miller, 76; Lewis W. Teeter, 75; Frank M. Bogue, 75; James J. Spall, 69; Elias Smeltzer, 68; F. Hilbert, 68; Allen Ockerman, 64; L. S. Dilling, 64; D. C. Campbell, 65; Wm. Burcham, 65; Samuel D. Stoner, 64; J. W. Rarick, 64; J. W. Lewis, 64; J. C. Mitchell, 64; Moses Smeltzer, 64; L. L. Teeter, 63; B. F. Goshorn, 63.

##### The oldest in the ministry and year of election:

Wm. R. Harshberger, 1867; Thos. J. Stout, 1867; John P. Urey, 1868; Daniel Beck, 1869; Frederick Feiler, 1872; Lewis W. Teeter, 1876; Carey Toney, 1876; Joseph Holder, 1878; J. F. Spitzer, 1880; Geo. L. Studebaker, 1881; D. C. Campbell, 1881; J. W. Rarick, 1881; Nathaniel Cripe, 1882; James Hill, 1883; David Miller, 1883; B. F. Goshorn, 1885; Wm. Burcham, 1885; Allen Ockerman, 1885; Elias Smeltzer, 1885; Abraham Bowman, 1887; Frank M. Bogue, 1887; L. S. Dilling, 1887; J. C. Mitchell, 1887.

#### Northern Illinois and Wisconsin

##### The oldest ministers are these:

Emmanuel Newcomer, 91; Jacob Delp, 87; J. H. Crouse, 83; John Shepherd, 81; Samuel Studebaker, 80; Daniel L. Miller, 78; H. M. Barkdoll, 78; L. E. Peiffer, 77; Lewis Wallace, 77; J. T. Masterson, 74; J. S. Buckley, 72; David Rowland, 71; E. E. Trostle, 70; C. M. Suter, 68; L. B. Baum, 68; P. R. Keltner, 67; Israel Cripe, 66; S. I. Newcomer, 64; D. A. Rowland, 64; E. B. Hoff, 60; Ezra Lutz, 60; C. W. Lahman, 59; David Gerdes, 58; John Heckman, 57; P. F. Eckerly, 57; J. C. Lamin, 57; G. H. Van Dyke, 57; I. R. Young, 56; J. E. Miller, 55; Chas. E. Delp, 55; Wm. Lampin, 55; W. H. Grater, 54; C. L. Salsbury, 53; Edward Frantz, 52; W. E. West, 52; M. M. Sherrick, 52; Alvin Pollock, 52.

##### The oldest in the ministry and year of election:

John Shepherd, 1866; Emmanuel Newcomer, 1869; L. R. Peiffer, 1873; Jacob Delp, 1875; J. H. Crouse, 1877; Samuel Studebaker, 1881; David Rowland, 1881; P. R. Keltner, 1883; E. B. Hoff, 1883; J. S. Buckley, 1884; Israel Cripe, 1884; John Heckman, 1886; M. M. Sherrick, 1886; Daniel L. Miller, 1887; Lewis Wallace, 1887; C. M. Suter, 1888; Chas. E. Delp, 1888; J. E. Miller, 1888; David Gerdes, 1888; Edward Frantz, 1891; P. F. Trostle, 1888; David Gerdes, 1888; Edward Frantz, 1891.

#### Southern Illinois

##### The oldest ministers are these:

Peter Bowers, 99; Cullen C. Gibson, 98; Jonathan Brubaker, 91; Daniel B. Gibson, 84; H. W. Strickler, 84; Henry Forney, 80; J. C. Stoner, 76; A. L. Bingham, 76; Cyrus Bucher, 75; J. H. Jellison, 75; John Arnold, 74; Joseph Jones, 74; S. S. Miller, 73; Michael Flory, 72; J. H. Neher, 72; S. W. Garber, 71; Henry Lilligh, 71; James Wirt, 71; J. H. Brubaker, 68; S. S. Fount, 68; D. T. Wagner, 68; C. S. Miller, 67; John W. Switzer, 64; Abraham Lind, 64; D. E. Eschelman, 64; C. A. Lewis, 63; J. W. Kitson, 60; Jacob Wyne, 59; Chas. Walter, 58; J. W. Harshberger, 58; B. H. Strickler, 58; I. J. Harshberger, 56; C. A. Gruber, 56; E. H. Brubaker, 56; J. Barnhart, 55; H. Landes, 54; J. M. Masterson, 53; D. J. Bickelstaff, 52; S. S. Drough, 52; W. H. Shull, 52.

##### The oldest in the ministry and year of election:

Cullen C. Gibson, 1859; Peter Bowers, 1861; Daniel B. Gibson, 1869; Henry Forney, 1872; Jonathan Brubaker, 1872; Henry Lilligh, 1874; H. W. Strickler, 1875; John Arnold, 1876; J. H. Jellison, 1877; S. S. Miller, 1878; J. H. Neher, 1878; A. L. Bingham, 1880; S. W. Garber, 1881; Cyrus Bucher, 1881; J. C. Stoner, 1883; B. H. Strickler, 1883; S. S. Miller, 1884; Michael Flory, 1885; Joseph Jones, 1886; J. H. Brubaker, 1887.

#### North Dakota, Eastern Montana and Western Canada

##### The oldest ministers are these:

John McClane, 85; Geo. W. Stong, 83; J. G. Wagenman, 75; Isaac Miller, 71; E. H. Stauffer, 70; A. B. Hollinger, 69; John Deal, 65; David Hollinger, 65; Edward Ruff, 65; A. M. Sharp, 61; Geo. K. Miller, 60; D. Dierdorf, 60.

##### The oldest in the ministry and year of election:

Geo. W. Stong, 1868; Isaac Miller, 1879; John McClane, 1881; David Hollinger, 1882; J. G. Wagenman, 1884; D. T. Dierdorf, 1885; W. J. McCann, 1887; Geo. Stricker, 1888; E. H. Stauffer, 1889.

#### Northern Iowa, Minnesota and South Dakota

##### The oldest ministers are these:

John P. Eikenberry, 89; Jesse Beale, 83; Jonathan Broadwater, 73; M. L. Hahn, 70; I. N. Wagoner, 69; J. W. Sadler, 69; Alfred H. Reeves, 68; Amos J. Nickey, 67; John H. Wirt, 67; W. H. Lichty, 65; Harvey Gilliam, 65; W. H. Pyle, 65; W. H. Eikenberry, 64; W. J. Long, 62; G. D. Tisdale, 61; D. F. Landis, 59; F. I. Buckingham, 59; Wm. H. Albright, 59; David Neher, 57; J. E. Rolston, 55; Franklin Lehman, 55; A. P. Blough, 54.

##### The oldest in the ministry and year of election:

J. F. Eikenberry, 1860; Jesse Beale, 1866; John H. Wirt, 1874; Jonathan Broadwater, 1874; Amos J. Nickey, 1882; M. L. Hahn, 1882; Harvey Gilliam, 1885; W. H. Lichty, 1885; A. H. Reeves, 1887; J. E. Rolston, 1886; Wm. H. Eikenberry, 1887; J. W. Sadler, 1887; W. J. Buckingham, 1888; Wm. H. Albright, 1888; Franklin Lehman, 1890; N. B. Nelson, 1891; A. P. Blough, 1893; F. B. Wolf, 1893; J. S. Zimmerman, 1893.

#### Middle Iowa

##### The oldest ministers are these:

S. M. Goughnour, 81; John Zuck, 76; Moses Deardorff, 76; Samuel Schlotman, 73; A. B. Woodard, 73; F. M. Wheeler, 61; J. Mathis, 65; W. W. Folger, 63; G. C. Hagerman, 61; D. W. Miller, 59; J. W. Brubaker, 59; J. H. Houghton, 59; P. J. Sutter, 57; J. B. Spurgeon, 57; E. D. Fiesel, 56; C. B. Rowe, 55; John I. Diehl, 54; J. Q. Goughnour, 53; H. A. Gnagy, 53; S. B. Miller, 52.

##### The oldest in the ministry and year of election:

John Zuck, 1869; S. M. Goughnour, 1873; Moses Deardorff, 1878; J. Mathis, 1879; Samuel Schlotman, 1890; W. W. Folger, 1890; John I. Diehl, 1889; A. B. Woodard, 1890; F. M. Wheeler, 1891; D. W. Miller, 1891; S. B. Miller, 1891; J. Q. Goughnour, 1893; C. B. Rowe, 1893; J. B. Spurgeon, 1893; J. W. Brubaker, 1894.

#### MIDDLE DISTRICT OF MARYLAND

The Ministerial, Sunday-school and Christian Workers' Meeting of the above-named District will be held in the Manor church, Washington County, Md., Aug. 18 and 19.

Aug. 18, 10 A. M. What are the needs of the Ministerial Board?—George Perrett. Pastoral Needs and How Best Supplied.—W. S. Reichard. How More Fully Develop Our Young Ministers?—John Rowland. General Discussion: The World's Need of Simplicity in Living. How Shall the Church Meet the Present-day Opportunity?—D. M. Zuck and Wm. Lowry.

Afternoon. Special District Meeting. 1 o'clock, Business Session, 2 o'clock, The Sermon on the Mount: (a) As the Cure for the Ailments of a Troubled World.—C. M. Hicks. (b) As Food for Greater Spiritual Growth in the Church.—D. V. Long and Frank McCoy. (c) As the Foundation for Universal Brotherhood.—H. R. Rowland and John Malott. Progress in the Forward Movement: (a) In the Prayer Life.—Paul Zuck. (b) In Developing Consecration in Spiritual Growth.—Rowland Reichard.

Evening, 8 o'clock. Where Are We in the Temperance Movement?—F. F. Holsoppe. How Are We Meeting the "Go Ye" in the Forward Movement? Foreign Missions.—C. E. Martin. Home Missions.—J. O. Butterbaugh.

Aug. 19, 9:30 A. M., Sunday-school Meeting. The Best Teachers for the Teen Age Children.—Russell Hicks, David Petre. How May We Add More Efficiency to the Present Force of Teachers?—Elmer Rowland, McKinley Coffman. Vacation School: How Conducted.—(Speaker supplied by Sunday School Board.) Benefit—Nellie Kaezel. The Relation of the Teachers' Meeting to the Sunday-school Success.—N. P. Castle.

Business Meeting at the noon hour. Christian Workers' Meeting. Round Table conducted by S. F. Spitzer. Educational Address.—Speaker to be supplied.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Day-Hope.**—By the undersigned July 5, 1920, at the home of the bride's mother, Hutchinson, Kans., Brother Wm. Day, of Elyria, and Sister Neva E. Hope—O. H. Feiler, Hutchinson, Kans.

**Like-Neimen.**—By the undersigned, at his residence, June 2, 1920, Mr. Melvin R. Like and Sister Myrtle Neimen, both of Woods County, Okla.—E. S. Fouts, Avard, Okla.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Albright, Samuel, born in Marion County, Ohio, April 4, 1854, died at the home of his daughter, Mrs. Ira Gail, of Ogle County, Ill., May 31, 1920. He married Sarah Black in 1878. To this union seven children were born, one daughter having preceded the father. He united with the Evangelical Church early in life, later transferring his membership to the Methodist Church. Services by the writer, at the home of Brother and Sister Gail. The body was taken to Ogle for interment.—S. S. Plummer, Ill.

Bales, Millan, son of Mr. and Mrs. Wm. Bales, died in Kansas City, Mo., of complications, following an attack of influenza, Jan. 23, 1920, aged 18 years. Services in the home by the pastor. Burial in the Sheller cemetery.—D. H. Keller, Grundy Center, Iowa.

Beeghly, Catharine, daughter of Samuel and Martha Horner, born in Westmoreland County, Pa., near Mt. Pleasant, died at the home of her daughter, Mrs. L. W. Phillips, Dubois, Idaho, June 27, 1920, aged 75 years and 10 months. In 1864 she married Mahlon Beeghly. To this union were born two sons and four daughters. She is survived by her husband, one son and two daughters. She united with the Brethren church when she was seventeen years old and was a faithful worker in the church to the end. She leaves her husband, three sons, one grandson, three sisters and four brothers. Services in Beeghly, Dubois, Idaho.

Bell, Sister Martha E., daughter of John and Emily Myerly, born near Polo, Ill., died at Concordia, Kans., June 19, 1920, aged 58 years, 2 months and 7 days. She married J. F. Bell in 1880. To this union were born three sons and two daughters. She united with the Brethren church when she was seventeen years old and was a faithful worker in the church to the end. She leaves her husband, three sons, one grandson, three sisters and four brothers. Services in



the Brethren church by the writer. Interment in the Burr Oak cemetery.—Geo. W. Burgin, Burr Oak, Kans.

**Bomberger**, Sister Annie, nee Brubaker, wife of Bro. Yordy Bomberger, died at her home near Lebanon, Pa., July 12, 1920, aged 51 years, 7 months and 5 days. She united with the Church of the Brethren many years ago, and lived a very consistent life. She is survived by her husband, a son, daughter, two grandchildren, one sister and a brother. Services at St. Annville by Elders Henry Hollinger and A. B. Gingrich. Interment in the cemetery adjoining the church.—Francis Kreider, Lebanon, Pa.

**Coffman**, Samuel Keedy, aged 85 years and 11 days, died at 11 o'clock on Thursday night, July 15, 1920, at the home of his son, Eld. T. Rodney Coffman, at the parsonage of the Church of the Brethren, Meyersdale, Pa. The Sunday prior to his death he had attended church services and seemed in good spirits. He was born at Keedyville, Md., on Independence Day, 1835. Since the death of his wife, nine years ago, he had made his home with his children, Mrs. Walter S. Long and Eld. T. Rodney Coffman. Forty years ago he became a member of the Manor church, Md., and remained a loyal and consistent member until his death. Short services were held at the late home of the deceased, on Saturday morning, by Elders Joel Gnagy and George Griffith, assisted by Rev. E. D. Burnworth, pastor of the Brethren Church, after which the remains were taken to Hagerstown, Md., and thence to Sharpsburg, same State, where the main service was held in the church by Eld. D. Victor Long, assisted by Elders O. S. Highbarger and Rowland Reichard. Interment in the Citizens cemetery.—T. R. Coffman, Meyersdale, Pa.

**Deeter**, Sister Lucinda V., daughter of David and Lovena Swinger, born in Darke County, Ohio, died June 23, 1920, aged 46 years, 4 months and 11 days. She united with the Church of the Brethren at the age of sixteen. She married Jesse B. Deeter in 1903. Six children were born to them. She leaves her husband, three sons, one daughter, a father, three brothers and two sisters. Services at the Painter Creek church by Brethren Newton Binkley and Lawrence Kreider. Interment in Newcomer cemetery.—Martha Minnich, Greenville, Ohio.

**Driver**, Chas. S., born near Weyers Cave, Va., died July 2, 1920, aged 28 years, 9 months and 22 days. He was the son of Brother and Sister S. A. Driver. His father preceded him nine years ago. He was drowned at Woods Hole, Maine, Biological Station, Mass. He joined the Church of the Brethren when quite young and lived a faithful Christian life. He was to have been on the staff of teachers at Bridgewater College this coming session. He leaves his mother and four brothers. Services at Pleasant Valley by Bro. Paul H. Bowman, assisted by Brethren S. D. Miller and Peter Garber. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

**Engle**, Jacob S., died at his home, near Meyersdale, Pa., July 23, 1920, aged 72 years, 7 months and 11 days. Bro. Engle united with the church at Meyersdale forty-four years ago this month. He was ever a consistent member. He leaves a devoted Christian wife and eight children. Three preceded him to the grave. Services in the church on Sunday afternoon by the pastor, the writer of these lines.—T. R. Coffman, Meyersdale, Pa.

**Gassert**, John A., son of Adam and Sarah Gassert, born March 3, 1873, in Lebanon County, Pa., died Jan. 19, 1919, in Engers, Germany. He served his country for twenty-five years, being overseas in Company C, Ninth Infantry. His remains were brought back to his home country July 16, 1920. Services at the Freystown meetinghouse by Bro. I. D. Gible. Interment in the adjoining cemetery.—Geo. E. Keeney, Bethel, Pa.

**Hanawalt**, Sister V. May, daughter of Brother and Sister Daniel Strickler, died July 14, 1920, at the home of her sister, Mrs. O. P. Higbee, near Dawson, Pa. She was born in Fayette County, near Dawson, Pa., Nov. 17, 1871. Early in life she united with the Brethren church, in which faith she remained a consistent member. She married D. Milton Hanawalt, who died in January, 1918. To this union were born four daughters and one son—all of whom survive. In 1903 they moved to Ingelwood, Calif., and lived there up to the time of her husband's death. In April, 1920, she returned to Pennsylvania, hoping to regain her health. Beside the children she leaves one grandson, mother, two sisters and two brothers.—Mrs. Jas. T. Thomas, Ingelwood, Calif.

**Keeney**, Sister Hannah, daughter of John and Hannah Keeney, born in Berks County, Pa., died April 10, 1920, aged 71 years, 2 months and 16 days. She is survived by two brothers and one sister. Services at Ziegler's meetinghouse by Eld. J. P. M. Wenger. Interment in the adjoining cemetery.—Geo. E. Keeney, Bethel, Pa.

**Kough**, Bro. William Brandt, son of Brother and Sister I. J. Kough, born in Cumberland County, Pa., died at the Presbyterian Hospital, Waterloo, Iowa, June 3, 1920, aged 25 years, 6 months and 4 days. He is survived by his wife and one daughter, father and mother, three brothers and three sisters. Services at the South Waterloo church by the writer, assisted by Eld. W. H. Lichty. Interment in the Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

**Price**, Louisa C., daughter of Brother and Sister Abram A. Price, of Harleysville, Pa., died of paralysis of the heart, June 24, 1920, aged 4 years, 2 months and 17 days. She is survived by her parents, one brother and two sisters. Services at the Indian Creek church by Elders Jas. B. Shisler and R. Brumbaugh. Interment in the adjoining cemetery.—B. M. Booz, Vernhill, Pa.

**Royer**, Ethel May, daughter of Brother and Sister Alvin Royer, died July 19, 1920, aged 3 years, 4 months and 19 days. Death was caused by an auto accident. Services by the undersigned at the Royer Community church, near Newton, Kans.—M. J. Mishler, Newton, Kans.

**Rudy**, Sister Rebecca, nee Eisenhaur, born July 4, 1846, died March 26, 1920, at the home of her daughter, Mrs. Mary Wagner, Lebanon, Pa. She leaves two sons, four daughters and six grandchildren. Services at the Freystown meetinghouse by Eld. Jacob Pfautz and Bro. I. D. Gible. Interment in the adjoining cemetery.—Geo. E. Keeney, Bethel, Pa.

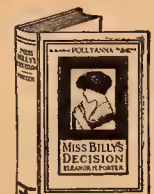
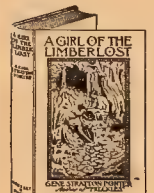
**Smith**, Bro. Samuel, born in Somerset County, Pa., died at his home, near Waterloo, Iowa, July 14, 1920, aged 78 years, 6 months and 8 days. At the age of twenty-two he came to Waterloo, Iowa, which place has been his home ever since. In September, 1864, he united with the Church of the Brethren. For almost fifty-six years he has been a member of this congregation. At present there are just a few others who have a longer continuous membership in this congregation than had our departed brother. In February, 1868, he was united in marriage with Sister Lydia Casabeer, who was also a native of Somerset County, Pa. To this union were born ten children, three of whom preceded him in death. He is survived by his companion. Services at the South Waterloo church by the writer, assisted by Eld. W. H. Lichty. Burial in the Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

**Taylor**, Mary A., nee Pontious, born in Butler County, Pa., in 1849. She married Robert E. Taylor in 1876. To this union one son was born, who died in infancy. She united with the Church of the Brethren in early womanhood and remained faithful until the end. She died July 12, 1920, at Carrington, N. Dak. She leaves her husband and an adopted son. Services at the Church of the Brethren, Carrington, by the undersigned, assisted by Brethren Flory and Vancil.—Alfred Kropa, Carrington, N. Dak.

**Wade**, Bro. Ruric Harlan, died at the home of his father, near Wiley, Colo., July 18, 1920, aged 31 years, 4 months and 17 days. He leaves his father, mother, two sisters, two brothers and one son. His wife died two years ago. He was a Christian of the highest type. Services in the Wiley church by Bro. Jacob Funk.—Ray Cullen, Wiley, Colo.

**Weeks**, Geo. W., died July 5, 1920, aged 72 years, 4 months and 1 day. He united with the Brethren church several years ago. Services by Brethren A. N. Hylton and L. M. Weddle. Burial in a near by cemetery.—Almeda Alderman, Floyd, Va., July 19.

**Weller**, Dorothy Rowena, daughter of Brother and Sister Lloyd C. Weller, born in Battle Creek, Mich., died June 27, 1920, aged 16 days. The body was brought to Harlan, Iowa, for burial in the Harlan cemetery. Services by Bro. Roy E. Miller.—Rosa E. Weller, Copenish, Mich.



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Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 469)

ing officers were elected. Trustee and clerk, Q. E. Horn; correspondent and "Messenger" agent, the writer; elder, C. S. Strausbaugh; Mrs. J. F. Shuler, South Zanesville, Ohio, July 27.

**New Philadelphia.**—June 20 our new house of worship was dedicated. Bro. Otto Winger preached three inspiring sermons. Although the weather was inclement, a large number from the neighboring churches were present. About \$2.50 was raised in cash and in kind. On Monday evening Bro. A. Wright delivered an excellent lecture on "Relationships," which was highly appreciated. Our quarterly conference was held July 12. Bro. James Bear was appointed as a trustee; Brethren Borden and Dyer were elected additional trustees. Sisters Shriver and Borden were elected. Our Sunday-school attendance has been increasing. The largest number was reached last Sunday, when 131 were present. The members here are very grateful to the brethren and sisters of the District, as well as to all other contributors, who made the development of the work in this city possible. Clark E. Springer, New Philadelphia, Ohio, July 24.

**Pleasant Hill.**—July 18 an old people's service was held here. Bro. Jacob Coppock delivered the sermon. Bro. John Pittenger and family, of India, are living in our congregation. June 27 he gave us an appropriate sermon on education. The Sunday Bible School for children will be held in our town for two weeks, beginning August 2.—Mary West, Pleasant Hill, Ohio, July 27.

**Strait Creek church** met in a special session July 27. Bro. Walter R. Shively, recently of Bethany Bible School, who was elected to the ministry, was installed. Bro. S. Z. Smith, of Sidney, Ohio, who assisted by our pastor, Bro. Van B. Wray, gave the address. Harvest Meeting is to be held Aug. 15.—Seth S. Setty, Sinkin Springs, Ohio, July 28.

**Sugar Creek.**—We had our Children's Day exercises on the evening of July 4. Two letters of membership were recently granted. We expect Bro. O. P. Haines, of Lima, Ohio, to be a delegate to meetings for Aug. 8.—J. M. Driver, Lima, Ohio, July 27.

**Toledo.**—July 25 was a big day for the members here, when we met in the afternoon and laid the corner-stone for the new church home. Nearly the entire membership was present, together with many from adjoining congregations. Bro. E. E. Eschelman, of Letonia, our elder, was present, and conducted the services. Bro. N. K. McKinney, our pastor, spoke also. The writer, who has now been working in the Toledo church for five years, was asked to say a few words. We are glad indeed for this service and the pleasure that it gave us to engage in it, for Toledo has long needed a church home, and we believe that bigger and better things are just ahead for the Toledo members if all will now do their best.—J. W. Fyock, Toledo, Ohio, July 28.

## OKLAHOMA

Thomas congregation held a Sunday-school picnic July 4. Immediately after Sunday-school we drove to a grove by a stream, where all enjoyed a bountiful dinner and ice cream. This was followed by a social afternoon for the older people and a play-time for the children. In all there were sixty some present. Our Junior Band president gathered some of the children about her and told them stories, to which they listened eagerly. About four o'clock a short program was rendered, including a talk by Bro. Herndon, of Weatherford. On the evening of July 18 the Christian Workers' Society and Junior Band united in an Anti-Tobacco program. Our Sunday-school shows a constant improvement in attendance and offerings, over last year's reports. Our superintendent, Bro. B. F. Stutzman, who has served in that capacity for years, was unanimously retained for the next six months.—Dora Cripe, Thomas, Okla., July 20.

## OREGON

**Portland.**—A college team, consisting of five splendid young people from La Verne, Calif., rendered a most excellent program here on Sunday evening, July 18. The thoughts presented were along the line of missionary and educational work, and the needs and opportunities in both the foreign and home land were impressively stated. Bro. L. V. Hays, of the La Verne College, of La Verne, Pa., spoke of the value of Christian education. The songs rendered by the quartette were also greatly appreciated and the entire service was inspiring and impressive. These young people are visiting the churches of Northern California, Oregon, and Idaho, in the interest of La Verne College.—Grace W. Hewitt, Portland, Oregon, July 20.

## PENNSYLVANIA

**Bethany.**—Our pastor, Bro. John Barwick, has given us two very interesting illustrated sermons on the "Life of Christ." Bro. Barwick's mother and sisters have become members at Bethany and we are thankful for their efforts and work with us. A Vacation Bible School was inaugurated by our pastor, and, with the assistance of other members of the church, has reached a very successful stage. It has an enrollment of 157. Last month the choir gave the cantata "Daniel." Our quarterly council meeting was held July 19, with Eld. M. C. Swigart presiding.—Wm. Kirkman, Philadelphia, Pa., July 27.

**Codorus.**—A Children's Meeting was held at the New Freedom house June 22. A good program was rendered, with Bro. J. I. Baugher as speaker. July 5 we met in council, with Eld. Y. Y. Brillhart presiding. The following dates have been selected for love feasts: Sept. 26 at Shrewsbury; Oct. 17 at Codorus. Bro. W. Grant Groun, evangelist, will begin a series of meetings at the Pleasant Hill house July 31. Bro. Michael Kurtz, of Ridgeport, Pa., will commence meetings at the Fairview house Aug. 21. July 25 a Children's Day service was held at the Fairview house. Bro. Hiram Eschelman was the speaker. Sept. 12 a similar meeting will be held at the Codorus house. Bro. Ralph W. Schloesser, of Elizabethtown, has been secured as the speaker. The Mission Study Class has completed the study of "Christian Heroism in Heathen Lands," and is ready to take the examination. Bro. S. C. Godfrey was the teacher and served us.—E. H. Lehman, Dallastown, Pa., July 26.

**Harrisburg.**—A Vacation Bible School was opened July 6 and the meetings are interesting, with twenty to thirty in attendance. For two weeks they met every morning; they now meet on Tuesday and Thursday. Bro. Conner is the teacher. Sister Keiser is their song leader. A meeting was held July 25 at the Polyclinic Hospital under the auspices of eighteen members of the Woman's Bible Institute, of which Sister Nellie Crozier is the teacher. There were songs, a few prayers and a short talk by Bro. W. K. Conner. At our last council one member was received by letter. Our Christian Workers' Meetings are good, a fine interest is manifested and the programs are excellent. Midweek prayer meetings seem to be growing in both spirit and numbers.—Sallie E. Schaffner, Harrisburg, Pa., July 26.

**Ligonier** church met in special business session July 15, with Eld. M. J. Brougher presiding. Bro. Henry Miller and wife, who were elected to the deacon's office last fall, were installed. We decided to paint our church building and the deacons were appointed as a committee to look after the work. Our circuit Sunday-school Convention and Bible Institute were held at the Mt. Joy church July 21 and 22. Quite a number from our school were in attendance. We expect Bro. Virgil C. Fennell to be with us Aug. 24 and 25.—Opal W. Leonard, Ligonier, Pa., July 25.

**Norristown.**—July 25 Bro. J. A. Bricker, in the absence of Bro. C. C. Hesse, had charge of the services. In the morning he spoke on the subject of "Religion." In the evening his subject was "Little Things." Both services were good. We expect our new pastor, Bro. A. B. Repple, to be with us the first week in August for his new field of labor in Somerset, Sept. 1.—J. Howard Ellis, Norristown, Pa., July 26.

**Raven Run** church met in council July 17, with Bro. S. L. Brumbaugh presiding. Bro. C. O. Beery held a two weeks' series of meetings in June, giving us very good sermons. Thirty were baptized and prepared by the pupils, to be sent to the children in the heathen lands. A collection of \$34 was taken at the close of the session, to be used for other such schools. The Five-year Forward Movement program was carried out with the exception of the evangelistic week, for which an evangelist could not be secured. We were greatly benefited by this effort.—Mrs. L. D. Bowman, Floyd, Va., July 26.

**Notice.**—All those attending District Meeting at the Rowland Creek church, Smyth County, Va., should come to Marion, Va., Aug. 17 and 18, and not later than 9 o'clock of the 19th. Call for Bro. J. L. Sims. Conveyances will be waiting.—Nancy J. Suit, Seven Mile Ford, Va., July 27.

**Rowland Creek** congregation met in council July 17, with Bro. R. L. Suit presiding. We also had with us Brethren J. L. Sims, J. F. Richardson and W. B. Rowland. Bro. J. L. Sims and J. F. Richardson preached on Saturday night to a large crowd.—Nancy J. Suit, Seven Mile Ford, Va., July 27.

## WASHINGTON

**Mt. Hope** church met in council July 25, with Bro. J. O. Streeter presiding. We are to have our love feast sometime during August, but no definite date was set, as we wish to consult the Forest Center church and try to have a joint feast again. Sister Streeter was chosen delegate to District Meeting, with the writer, alternate. The writer is also to represent the Sunday-school. Several others from this place are planning to attend the meeting at Outlook July 31. We are preparing for a series of meetings, to begin as soon as we can secure a minister. Our Sunday-school is improving. We now have an enrollment of sixty-seven, in the two departments, each one having separate opening exercises. We also have a Cradle Roll and Home Department. Our last service was held by baptism since the last report.—Pearl Hixson, Chewelah, Wash., July 26.

**Olympia.**—Five members of the Volunteer Mission Band of La Verne College came to us July 22 and remained over Sunday, when we had an all-day meeting. In the evening forty-two stood up, offering their service to the Master, some for the foreign field. A liberal collection was taken for the work.—J. P. Barnhart, Olympia, Wash., July 27.

**Tacoma** church met in council July 18, with Eld. E. Stanley Gregory presiding. One letter was granted. Sister Ethel Thomas was chosen delegate to District Meeting, with Bro. A. E. Musser, alternate.—Nora Musser, Tacoma, Wash., July 22.

## WEST VIRGINIA

**Seneca.**—The writer came to this congregation July 3, to spend his vacation in mission work. July 24 we closed a two weeks' series of meetings at the Brushy Run schoolhouse. Two were received into the church by baptism. The meetings were well attended and the little schoolhouse was not large enough to hold all the people some nights. At present we are in a revival at the Evergreen house.—Lester E. Fike, Onego, W. Va., July 26.

## ANNOUNCEMENTS

DISTRICT MEETINGS	Kansas
Aug. 18, 9, Middle Maryland.	Sept. 4, 5, 10 am, North Solomon.
Manor church.	
Aug. 24-26, Southern Indiana.	Ohio
Mississinnewa church.	Sept. 5, Zion Hill.
Aug. 31-Sept. 3, Oklahoma, Pan-	Oregon
handle of Texas and New Mex-	Aug. 29, Williams.
ico, Guthrie, Okla.	
LOVE FEASTS	Pennsylvania
Indiana	Aug. 8, Fairview, Georges Creek
Aug. 14, Maple Grove.	congregation.
August 21, Cart Creek.	Aug. 22, 2 pm, Farmers Grove.
August 22, 7 pm, Ladoga.	Perry congregation.
Sept. 4, 7:30 pm, Killbuck, Pleas-	Virginia
ant Run house.	Sept. 2, Walnut Grove.
Sept. 4, Oak Grove.	West Virginia
Sept. 4, 7 pm, Pleasant View	Aug. 28, Sandy Creek, Salem
Chapel.	house.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., August 14, 1920

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## ...EDITORIAL...

### The First Factor in Legalism

THE familiar objects of the natural world, which we see and use every day, are compound substances. Water, for example, is made up of the two elements, hydrogen and oxygen. The like thing is true in the spiritual world. Belief and trust, for instance, are elements of saving faith.

Only a very skilled expert in spiritual chemistry could make an exhaustive analysis of legalism. But any tyro should be able to recognize its most important characteristics, those which distinguish it and give it its capacity for harm.

The most obvious of these is literalism. To be more exact, let us say ultra-literalism. For it is only an unreasoning and unreasonable literalness that works the mischief. The language of the Bible is the language of the people and is to be taken as meaning what it says just as is the language of ordinary conversation or of ordinary literature. But when this is pressed to the point of ignoring the figures of speech and methods of expression which are common to all literature, it becomes ultra-literalism, which is insistence upon the letter when it is perfectly evident that the thought intended is misrepresented.

By way of illustration take the sixth commandment of the decalogue as an argument against capital punishment. "Thou shalt not kill" is often cited as the last word on this subject for all who accept the authority of the Bible. And it is the last word on the subject if the commandment is understood literally. The language is absolute. But it happens that we have abundant proof that the commandment was not intended to apply to the subject of judicial punishment for crime. That proof is the fact that the same body of legislation which contains this commandment also provides for the death penalty, in many cases. In view of this, it is a manifest misrepresentation of the meaning of the commandment to use it in this way.

Is it necessary to explain, by way of parenthesis, that I am not discussing the question of capital punishment? If any one is curious to know what I think about it, I do not mind telling him that I am strongly opposed to that method of dealing with criminals. But that is beside the point. I am merely citing a conspicuous example of the ultra-literalism which is

a prominent, if not the dominant, factor in legalism. Illustration is the best way to make the point clear.

But let us look at another aspect of this same commandment. We have just noticed the injustice done to it by taking the words without any qualification when it was plainly meant to have a restricted application. But there is a sense in which it has a very much wider application than either ancient or modern legalists have been accustomed to make. This was brought out by Jesus in his comments on it in the Sermon on the Mount.

Do you remember how he rebuked the Jewish teachers for making this commandment refer only to the deed? And how he widened its scope to include all degrees of malicious feeling? But note carefully that he was not finding fault with the commandment. He was condemning the current literalistic interpretation of it. He was explaining what was really in it. He was searching out the spirit and life, of which the words were meant to be the vehicle. He was correcting the definition of murder. And how comprehensive and incisive he made it!

This broadening of the scope of the sixth commandment, far beyond the literal meaning of the words, should be especially noted by those who fear that the Scripture will simply be explained away if we do not always insist upon a literal construction. The example of Jesus himself ought to satisfy them. The truth is that in the vast majority of instances, ultra-literalism narrows the scope of the law. It is nearly always a great deal easier to obey the letter than the spirit.

Illustrations could be multiplied at great length. Let us notice one other, gleaned from the Master's teaching about prayer, which shows how the ultra-literalist balks at the logic of his own position when he finds it convenient to do so. Consider these two quotations from the King James Version: "When ye pray, say, Our Father which art in heaven," etc. (Luke 11: 2); "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret," etc. (Matt. 6: 6).

Why one of these sayings must be taken with the strictest literalness while the other is not, is one of the mysteries which have never been explained. The language is equally imperative and absolute in both cases. And yet brethren will insist on construing the one literally and the other not, even making strong intimations of disloyalty to the Master's teaching on the part of those who do not do likewise. It simply shows how custom and tradition will beget a prejudice which blinds the eyes of good and well-meaning Christians to the plainest of facts. The truth is that the context of these passages and the circumstances under which the words were spoken by Jesus set both of them in their proper light.

The passage from Luke is a lesson on the substance of prayer, given in answer to a request from the disciples to be taught to pray, that is, obviously, what to pray for. The passage from Matthew is a rebuke to the spirit of ostentation in prayer, the desire to be seen and heard and considered very devout.

As to the latter, it is evident that praying in a secluded spot where no human eye can see, is a most valuable, if not absolutely essential, aid to personal devotion, but it is equally evident that Jesus did not mean that all praying must be done in such a place, though it should all be done in such a spirit. As to the other text, it is certainly good to use the exact words of this prayer, either alone or in connection with another prayer, but to hold that no other words must be used

or that every time other words are used these must also be used, is to misrepresent the purpose of this teaching. A little reflection on the circumstances which gave rise to it should convince any open mind of this.

I like to pray the Lord's Prayer literally, preferably as a complete prayer in itself, for this comes nearer to the intent of Jesus when he gave it. It can be used, however, with another prayer in the right spirit and when so used there can be no objection to it. But to insist on this usage, on the ground that this is what Jesus meant is contrary to the evidence in the case. It is an instance of the ultra-literalism which refuses to consider anything but the words of an injunction and thus defeats its purpose.

I hope it is evident that these references to the sixth commandment of the Decalogue and the Lord's Prayer are incidental. Much more might be said on both. I am only trying to make clear what this ultra-literalism is, which is one of the most important elements of legalism, that mischievous thing which cuts the heart and life right out of the law it seeks to honor.

Legalism is *apparent* conformity to law.

### World Vision and Spiritual Leadership

THERE are a good many qualifications for successful spiritual leadership. Here is one that the last few years have compelled us to recognize as vital. The Christian leader of the future must "feel the pulse beat of a unified world life."

That means that we can not live in a corner any longer. We can not say that the troubles of other people or peoples are no concern of ours. The truth that we cherish is exactly the truth the whole world needs. The mission of the church is a world-wide mission. The message of the Gospel of Christ is a message for everybody.

No one individual or group can minister to the whole world. But the ministry of every individual and of every group must be a part of a plan which takes in the whole world.

The spiritual leader of today must have, as the background of his life-service plans, a world in need of Jesus Christ. His business is to help the group which he represents or with which he works, to find its place in a program which comprehends the whole need of the whole world.

### When One Is Near the Kingdom

ONCE there was a man who was "not far from the Kingdom of God." Whether he ever went all the way, we do not know, but his case shows that those outside the Kingdom are not all equally distant from it, and it makes us wonder whether some of those nominally inside are not really farther from it than this scribe was.

He had "answered discreetly" and that was the reason for Jesus' favorable estimate of him. He had discerned the central principle of true religion and the relation between that principle and the ritual, which was commonly regarded as the main thing in religion. He had not discarded "burnt offerings and sacrifices," but he perceived that these were secondary. He knew what was "much more" than these.

That was why he was so near the Kingdom. He understood its spiritual nature. He had the right idea of citizenship in it. The incorporation of that idea into his own life would have put him on the inside.

But what if those of us who profess to be on the inside do not see as much as this scribe saw? How far away are we?



## CONTRIBUTORS' FORUM

### The Better Way

Who serves his country best?

Not he who for a brief and stormy space  
Leads forth her armies to the fierce affray.  
Short is the time of turmoil and unrest;  
Long years of peace succeed it, and replace.  
There is a better way.

Who serves his country best?

Not he who guides her senates in debate,  
And makes the laws which are her prop and stay;  
Not he who wears the poet's purple vest,  
And sings her songs of love and grief and fate.  
There is a better way.

He serves his country best

Who joins the tide that lifts her nobly on;  
For speech has myriad tongues for every day;  
And song but one; and law within the breast  
Is stronger than the graven law on stone.  
There is a better way.

He serves his country best

Who lives pure life and doeth righteous deed,  
And walks straight paths, however others stray,  
And leaves his sons as uttermost bequest  
A stainless record which all men may read.  
There is a better way.

No drop but serves the slowly lifting tide,  
No dew but has an errand to some flower,  
No smaller star but sheds some helpful ray,  
And man by man, each given to the rest,  
Makes the firm bulwark of the country's power.  
There is no better way.

—Susan Coolidge.

### The Quest of Life

BY C. S. IKENBERRY

A MAN will never grow old if he does not lose his quest of life. Some men, old in years, are young at eighty, while others, young in years, are old at forty. It all depends upon whether or not they have lost their quest of life. Pity the man who thinks in his blindness that he should retire from life at the age of fifty or sixty. He may mean it all well, expecting to rejuvenate his life, but, instead, he loses his interest in life and seldom, if ever, is able to find it.

There are two periods of life, that are fraught with great danger—one during the years of storm and stress, in the adolescent period of a boy's life, and the other as a man turns from his fiftieth year toward the decline of life. The later period is just as dangerous as the adolescent age if a man, at this age, gives up his quest of life. He concludes he will take life easy. He loses his ambition for service, and even with an old man "idleness is the devil's workshop." How many can you count, of your own acquaintance, who have traveled over this road and have met peril?

Life is too complex to analyze every quest of life, but they may be summed up in four great quests—riches, honor, pleasure, and human uplift. For the last Jesus gave his own life, the apostles died as martyrs, and this is the thing for which the church stands today. Solomon was given wisdom to magnify his life in human uplift, but when he changed his quest of life to pleasure, he found bitterness and sorrow. He sums up his failures in life by saying: "Vanity of vanities, all is vanity." How many men of the world today are making the same failure? In the end about all they can say is: "All is vanity." The comment on his life is: "He lived and died, but lived in vain." Who would want such an epitaph written over his tomb?

The present reconstructive age is calling for men—men with a vision, men with a consecration to the task of human uplift. Old and young men are in demand. Not old in the sense of being antiquated, but old in experience—a rich ripe age. Old men with sound judgment—willing to adjust themselves to new conditions, holding on to their quest of life.

Our colleges, universities, and theological schools have more students above the age of thirty years today than at any other period of the world's history. How can we account for it? Men are starting life anew. Many started on the wrong quest, have seen their mistake and are courageous enough to start anew.

There is one notable example. I read of a man who had a quest of life. He was ambitious, but he started wrong. He had for his goal the extermination of what he thought to be some over-zealous, narrow-minded men. He had his credentials in his pocket. It was a popular cause, but his quest was wrong. It took a great miracle to set him to thinking, but finally Saul cried out: "What wilt thou have me to do?" He saw then a new quest of life; life from a new viewpoint, and then Paul, too, entered God's great university, in preparation for his new quest of life. He sought not in vain; he sought with intensity. This great man's task was well finished, but a large one of the same kind lies before each of us. How many men today are kicking against the pricks, not willing to go whole-hearted, fully surrendered, into the service of their Master.

Recently I heard a great good man, with a great world task, say: "I would not count myself worthy if I were not willing to work harder and die sooner for a great principle of life." I believe he is right. It is not suicidal to die for a righteous cause. Are there martyrs today? Certainly. Many men are worn out in service because others are not willing to accept fully a real call into a real service.

*West Somerville, Mass.*

### "The Greatest Thing in the World"

BY PAUL MOHLER

ONE of the most talked of and least understood forces in the universe is love. And yet it is one of the things that the materialist can not account for. The scientist has no theory to explain it. It can not be isolated for study and experiment. Yet it is in the world and is manifesting itself in many forms, and in the most unexpected places. The only reasonable explanation that has ever been offered is that "love is of God." It must be that love comes from the same Source that sends forth life, force, intelligence and all the other manifestations of the great Personality ruling the universe.

One of the greatest mistakes that can be made is to think of love in only one aspect. There are two phases of love that appear quite frequently—emotion and activity. Some people are very affectionate, with hearts full of tenderness. When the loved one is near, they are happy; when he is away, they are plunged into gloom, regardless of the necessity or importance of either presence or absence. There are wives that can see no good whatever in the absence of the husband from home, no matter how important the occasion may be. They live on the smiles, the loving words, the tender gaze, the thrilling touch of the companion. They even neglect doing the things that the comfort and welfare of the loved one require, in order to pour out their hearts in fervency of love. This is one extreme.

Then there is the woman who, Martha-like, thinks only of the comfort, the physical well-being, and advancement of the ones whom they love. There are wives who are so eager to keep their husbands well mended, tended, surrounded by spotlessness, fed and clothed to perfection, pushed to the front in business and society, that they have neither time nor inclination for any real personal tenderness. Their first waking thought is to plan for the day. Breakfast must be prepared and the house straightened up. Breakfast is merely a hurried and preoccupied preparation for the day of activity. No time for affection—only for a business talk. The wife tries to help the husband to plan and work for a successful day. Every meal is the same hurried affair and nothing but business between meals. You know a woman's work is never done when she works for one whom she loves. No time or strength is left for tender, personal affection and association. They do not even take time to say: "I love you," but take it for granted that their love is so abundantly manifested in their activity that such words are unnecessary. This is the other extreme.

Which extreme is the better? Is there much choice? Can either one satisfy? Is either what God intends? Of course you say: "No." But what would you say to a nice balance of both tender affection and loving

service? Would that satisfy? I am sure it would. God wants his people to express their love in words, in tones of the voice, eyes, thoughts, plans, deeds, and all.

Love must rule the whole man, every faculty, if it is to work God's purpose. Some people give their hands and hearts to love but let their minds lie dormant. I know parents that loved their son so much that they brought him up with the idea that he would never have to work. They had worked and saved for him and he had enough to keep him in ease for all his days. When he grew up and married, they could not furnish money fast enough, so he forged some checks with his father's name. Of course, his father paid the checks to keep him out of prison. His later history I do not know, but I know that up to that point, the parents had failed to let love make them wise or give them self-control. Affection had swept them into error after error until the one, so dearly loved, was well-nigh ruined.

Love must rule the church. It must be a church of tender affection or it is not a church at all. When members of an association can meet and part without speaking, or with only a cold greeting, that is no church. Its members are not "called out"—they are in the cold world, no matter where their names are recorded. That is why the apostles so often enjoined the "kiss of love" upon the church.

But it must be a church of activity too. Its members must be willing and eager to express their love in deeds of helpfulness to others. It must be a missionary church, an evangelizing church, a benevolent church, a zealous church. Love never sits back and takes comfort when others are in need. Love gets up and hustles to help the one that is loved, and the church that God gets into, loves the whole world of lost and suffering men.

And the loving church must think, too. It must not let its tender sentiment close its eyes to facts and forces that are working ruin to its members. It must let love teach it to plan for the spiritual development of every member, providing those exercises that may be necessary. When they show signs of falling under the influence of evil, the church must think and plan to save them. If necessary, it must reach out its hand in discipline, just as a wise father does. When the health of the whole body of the church is in danger, it must even resort to surgery as a good physician. The members of the church must use their brains as well as their hearts.

Too many people think of the council meeting as an evil—necessary perhaps—but to be avoided or neglected. Some think themselves too spiritual to enter into such activities. Love has not yet caught that kind of people, brains and all. Love will give a Christian all the patience, forbearance, wisdom, and grace that may be necessary to assemble together with others, to consider the problems of the church and its members, discuss them, offer solutions for them or listen carefully to solutions offered by others, to keep cool when others get excited, to keep sweet when others get sour, to accept a rebuke, if offered by others, whether merited or not, to make whatever personal sacrifices may be necessary for the purity, peace, and prosperity of the church, and to become one of the little band that shall be closely knit together into the body of our Lord, Jesus Christ.

True love is never blind, it is never deaf, it is never insensible, it is never foolish—never selfish, never lazy, careless, indifferent, cold, hard, stingy, cowardly, nor any of the other bad and sinful things that church members and churches so often are. It is wide-awake, keen, wise, self-sacrificing, active, energetic, sympathetic, liberal, generous, careful, thoughtful, courageous, and all the other good things we look for in Christians, and find so little of. Love is not satisfied with lop-sided development. It wants to make the whole man—make him perfect as God is perfect. It is love that says: "Wherefore, girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ: as children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy in all



manner of living; because it is written, Ye shall be holy; for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1: 13-19).

Oroville, Wash.

## Night Messages from the Bible

BY GALEN B. ROYER

### Propitiation (Matt. 26 and 27)

LET us not try to define that big word, but seek to understand it by the chapters before us.

The destiny of every person depends upon his relation to Christ—upon knowing him and what his sufferings and death mean. The Roman officer declared, as Jesus gave up his spirit: "Truly this was the Son of God."

What, then, is my relation and yours to Jesus? Should it be other than full confidence in him? Not to love him brings an awful curse upon our heads. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," i. e., "Let him be cursed when Jesus comes."

I have already pointed out that the world did not want Jesus when he came. The best that can be said is that they put up with him for three and one-half years before they killed him. Oh, they did not mind eating his bread when they were hungry. They did not seriously object to his giving sight to their blind, healing to their lepers, and raising their dead. But they did not want his "light," for they loved darkness. They disliked him as the truth, for their lives, filled with self-righteousness, were a constant lie in his presence, and so they became tired of him and sought to put him out of the way. This is a terrible charge to put at the world's door, but there is where the Holy Spirit places it wholly.

Two days before the passover Jesus "is delivered up to be crucified." (Note carefully Matt. 26: 2.) Verses three and four reveal an agreement among the leaders of the nation—priests, scribes, elders—to put him to death. Then they fear tumult so near the feast-day. Base cowards! They were ready to stab the Lord in the back, but too cowardly to meet him in an open and fair trial. Of course, they believed themselves to be sincere and right—faithful to the synagogue and the people—and considered Jesus as being all wrong, just such a situation as has often been reenacted during the centuries since, when formalism and customs must rid themselves of truth and righteousness. Mammon joined with Pharisaism has delivered many a sincere and true-hearted servant of the Lord over to the tormentors and to death.

But let us turn away from such a dark picture of human weakness and behold Paul's words. I like the fine, tender, soul-inspiring way in which Paul describes this scene, for it so beautifully characterizes the manner in which God's children should always look upon our Lord: "Christ our passover is sacrificed for us" (1 Cor. 5: 7). That means so much.

How was the sacrifice brought about? On that sorrowful night three persons stand out in bold and sharp relief—Jesus the Innocent One, Peter showing human weakness, and Judas revealing the wickedness of the flesh.

Behold our Lord! Under the greatest pressure his unflinching beauty grows brightest. The sugar-cane must be crushed to yield its sweetness, and Christ's best is manifested to the world in his unparalleled sorrow.

The event of Mary anointing the Master's feet, chronologically comes four days earlier, but the Holy Spirit, wishing to reveal motive behind certain acts, prompted Matthew to introduce the account here. Why? Christ was everything to Mary. He had walked with her through the sorrow of her brother Lazarus' death, and saw the wonderful grace of having

her brother brought back to life again. Her love knew no bounds and was so different from what ruled in Judas' heart. He, with his fellow-disciples, was indignant over the waste of ointment. He thought of himself; the disciples, as a body, thought themselves philanthropic. The ointment might have been sold for much and given to the poor. Perhaps more people today think of philanthropy than of Christ.

Mary thought more of Christ than philanthropy. Many think more of their works, profession and membership than of the Lord, yet Jesus is to be our all in all. Of course, philanthropy is a good thing. Jesus himself said: "Ye have the poor with you always, . . . but me ye have not always."

Judas was angry, mainly because of the loss it meant to him, as treasurer. All the disciples were rebuked for troubling the woman. That was base indeed—and the climax was reached when the Lord declared: "She hath wrought a good work upon me; let her alone."

Well, lost money must be made up somewhere and somehow. And so eager is Judas that he is ready to sell his soul for gold. Does it happen that Judas' brother is reading these lines? Is your strongest desire to make money? God warns you here and now. The Holy Spirit recorded this story to warn money-lovers. Behold Judas—traitor, money-lover—in the midst of blood-thirsty religionists of his day! Bargaining he queries: "What will ye give me?" Sickening! Hellish! "Thirty pieces of silver." What-haggling! What fiendish work! The contract is closed, and Judas sells his soul to the devil. "And from that time he [Judas] sought opportunity to deliver him unto them."

While passing over the incidents of the supper, for the want of space, permit me to say that if any reader thinks he would not betray the Master as Judas did, let me remind him of more than one time in his life, when he has looked back and exclaimed, concerning some wrong act: "Well, I would never have believed I could have gone that far wrong."

You think Judas was a bad man, but, remember, that you and I are cast in the same mould. Judas was with the same Christ we have met. Let us, therefore, beware lest we spend our eternity where Judas is.

All is anxiety in the upper room. Who is the betrayer? The sop—likely the dipping of a piece of food into the sour drink of the meal, an Oriental custom to show marked attention—was given to Judas. Thus pointed out at an unexpected moment, Judas at once steeled his heart against all grace, determined to carry out his plans. Right then, we are told, "Satan entered into him."

Awful words! John says: "And it was night." Surely it was, too, in every sense of the word. Night! Peter, "this night . . . thou shalt deny me thrice." Night! Leaving the upper room, Jesus led all but Judas to the garden for prayer—his nightly occupation so often. Night! Not dark enough—the disciples sleep. Such is poor, sinful man in the presence of sorrow. Thus you and I are alike too indifferent to the sorrows of our Lord. Night! That "cup." Picture it all at your best! What that night was, no mortal can tell. "My soul is exceedingly sorrowful, even unto death" (Matt. 26: 38), or, in the words of the Psalmist: "Reproach hath broken my heart, and I am full of heaviness."

Was propitiation—meeting God's righteous claims, making atonement for sin—brought about by Jesus' living agonies, the sorrows he tasted, the tears he shed? Nay, verily! In the garden, quietly and calmly the Lord pondered, weighed and faced everything. That brought him great sorrow. But Gethsemane is not Golgotha. In the garden Jesus looked into the cup. On Calvary he drank its contents, and there was not lacking in it one sorrow, or pain, or grief, or burden which the hand of man or God could furnish. He weighed it, fathomed it, and then calmly said to his Father: "Not as I will, but as thou wilt."

What a man is this Jesus! And he is my Savior, thank God! Is he yours, too, reader? Could you but see what was in that cup, you would adore him till your death. Our salvation hung on Jesus' drinking that cup. Had he not drank it then, we would have

had to drink it to *our* death. Unsaved one, if you go to the judgment and must drink the cup of God's wrath, you will never drain it, though you drink through all eternity. But Jesus drank it for all who believe on him, and in turn—O unspeakable favor—filled it brimful of love and made it the cup of salvation.

Apart from the cross, no one can escape God's judgment. Let no one be so foolish as to think he can. God is not mocked. Sin *had* to be judged. Propitiation must be brought about before man can be saved. This, Christ—and only Jesus Christ, the Son of God—could do. He brought it about by his death, when "by the eternal spirit he offered himself without spot to God."

There is much, immeasurably much, in that cross. There Jesus is made sin. There God forsakes him. There the work of atonement is "finished" by a suffering, dying Savior. There comes forth the cry that rends the rocks, and the veil of the temple is torn asunder by God's own hand. Propitiation is completed. God's claims in righteousness are met. The Holy Spirit proclaims that there is salvation for every one—for the vilest and worst sinner—through the blood of the Lamb.

What a night! What sorrow! What suffering! No suffering like that of Jesus. He "suffered for sins once, the just for the unjust, that he might bring us to God." Are you resting your all on Jesus? Look closely, to be sure! No, forget all of self and ever look to our precious Savior!

Huntingdon, Pa.

## The Prayer Taught Us by Our Lord

BY I. J. ROSENBERGER

THIS prayer is found in Christ's mountain address to the multitude, after which it is included in the lesson, wherein he teaches his disciples how to pray.

*Proposition I.—This prayer sets forth our needs in a concise and summary way.*

(a) "*Our Father which art in heaven.*"

This language of Christ himself, is an assurance that God is our common Father. It guarantees to us our future and heavenly heirship. What a source of exulting joy to the Christian!

(b) "*Hallowed be thy name.*"

An address of reverence. This is always a most willing service for the faithful Christian.

(c) "*Thy kingdom come; thy will be done in earth as it is in heaven.*"

This is a most worthy petition for that glorious, perfected future. Paul explains: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. . . . For he must reign, till he hath put all enemies under his feet. . . . And when all things shall be subdued unto him, then shall the Son of Man be subject unto him, . . . that God may be all in all." What a sublime, far-reaching petition is No. 2!

(d) "*Give us this day our daily bread.*"

This petition comes up in behalf of our needed daily supply, while on this pilgrim journey to our happy, future Canaan home. God knows our poverty—that we have nothing to pay with, hence he bids us say: "*Give, give,*" having assured us that he will so do, if we but ask.

(e) "*Forgive us our debts, as we forgive our debtors.*"

This petition provides for one of our pressing needs—forgiveness. As we shall only obtain mercy over there, after we have shown mercy down here, in like manner we shall only meet with forgiveness over there, after we shall have freely extended the forgiving hand down here. Hence No. 4 holds out a most pressing necessity for us, to impart large portions of the grace of forgiveness in time.

(f) "*Lead us not into temptation, but deliver us from evil.*"

It is a pleasing assurance that Christ is our "Chief Shepherd," hence our watch care is most efficient. Well did David say: "The Lord is my shepherd, I

(Continued on Page 482)



## The Golden Gate Mission, Oakland, California

BY J. U. G. STIVERSON

THE first work by the Church of the Brethren on San Francisco Bay, was started during the summer of 1916. That year the writer, with his family, was engaged by the District Mission Board of Northern California to move here and open up the work. A committee of three—Eld. J. R. Rhoades, a member of the Mission Board, Eld. J. Harman Stover, pastor of the church at Fresno, and the writer, were appointed to make a survey of the field and to select the place for the location of the first Church of the Brethren on San Francisco Bay.

After spending several days here, and going over the field very carefully, it was decided that this section of the City of Oakland was the best place for the starting of the first work, and after four years we believe that the choice was wisely made. At the organization of the church it was named Golden Gate, and it is from this side of the Bay that we get the best view of the Golden Gate leading out into the Great Pacific Ocean.

According to the 1920 census Oakland has a population of a little over 216,000, and with the combined population of Oakland, Berkeley, Alameda, San Leandro, Piedmont, Emeryville and Albany, we have over 312,000 that can reach the church on one street-car fare. Taking the Sixteenth Street railroad station, in Oakland, as a center, running a line out eighteen miles, and drawing a circle, we would have, within this circle, over one million people, including almost all nationalities. We have some heathens with their places of worship, and some without such places.

Oakland is the western terminus of the great Lincoln highway; also of the Southern Pacific, Western Pacific and the Santa Fe Railways. All passengers on these roads for San Francisco, leave the trains at the Oakland Mole and cross to San Francisco by ferry-boat.

This is a port from which a great many of our missionaries depart in going to the various mission fields, and here they arrive when returning to the United States. A church being here is a great help to the missionaries.

Truly the field is great, but the laborers are few. For the above reasons we appeal to the churches throughout the Brotherhood to assist us with an offering, that we may have a suitable house of worship at this place. Our present building is entirely too small for the work. May the Lord be glorified!

4031 East Eighteenth Street, Oakland, Calif.

## A Vital Question

BY CHAS. E. RESSER

CHRIST, in his brief ministry, laid down the fundamental principles of religion, and designated the elemental practices by which these principles can best be worked out in man. He also taught that the sole end and aim of the Christian religion is to save men and that the duty of the saved is to teach others. The apostles created the church as the organization or machine by which men are saved through the application, to their lives, of the Christian principles. Almost immediately, while the founders of the church still had in mind things that Christ himself had spoken to them, a question arose as to the proper way in which to apply the principles to man, so as to get the desired result, both in amount and kind. Controversy over this question led to the calling of the first church conference.

The question involves the proportions of faith and of conformity to rules of conduct, necessary to produce a good Christian and, further, the relative value of these for converting a soul. The particular phase of the question before this first conference was, as to whether a Gentile could become a Christian without first conforming to the Jewish rules and regulations. Throughout the entire Christian era, this relativity has remained a question of prominence and it will ever remain so until man is differently constituted. Rules, pointing out lines of conduct for individuals, are ever necessary in any well-regulated religious body, but the necessity for guarding against undue stress on these, must ever be kept in mind. It is far easier for

a man to follow a set of rules, laid down for his conduct, than it is for him to direct his life from within himself, since this requires much more effort and knowledge.

Many examples might be cited, illustrating both the elements of the question itself and the accompanying phases of human nature. When the Aryans came into India, they had the Vedic poems as their sacred scriptures, and accompanying these were prose writings as instructions for carrying out the dramatic parts of the poems. Today these Brahmanas, or explanatory prose writings, are considered an integral part of the Hindu Scriptures and equally sacred with the hymns themselves. The Pharisees had so construed and multiplied the laws of Moses that practically nothing could be done, not covered by a rule which had to be followed. These rules, made by their own religious authorities, were on a par with the Scriptures, and just how much in harmony with the ideals of Christianity the making of these rules was, is clearly demonstrated by the words of Christ himself.

To us it becomes very amusing to see how a further rule was made to allow an individual to violate the spirit of one in prior existence, but never to violate its letter. A religion of that type is dead, so far as its influence in the world is concerned.

Among followers of Hinduism, which is now a pure ritual, we find the practice of consulting omens before undertaking a trip, or engaging in any act of special importance. These omens are usually determined from the arrangement of the entrails of some animal or bird. If the arrangement is unfavorable and the party is particularly anxious to do the thing he has in mind, it is perfectly proper to get another animal and open it, and as two animals, killed in succession, are not apt to have abnormal organs, the omen becomes favorable. This is an extreme case, but it illustrates the tendency of the human mind in this direction.

Our early church fathers, during their first years in America, apparently had a good sense of the values of rules and regulations, as well as a grasp of human nature, when they refused to record any minutes of the Annual Conference lest we, who come later, should set them up as inviolable rules for our guidance. It is important that we, now, do not lose sight of the principle and far-sighted understanding of human nature, back of this action. Nothing, as the examples given above show, is more likely and easier than to elevate church regulations—needed and good at the time when made—to a lofty plane of sacredness.

This is a day of war and unrest, equal to any of the great stress periods of the world's history. This condition exists in direct opposition to the principles of Christianity. The church—the organization for bringing Christ's doctrines to fruition in the souls of men—has operated in this world for two thousand years, and really should have made it less possible for these things to happen. Must we conclude that Christianity lacks the necessary power to convert the world and has failed? Or can we place the blame on improper and insufficient functioning of the church? If it is the organization, and not the fundamental ideas, that is at fault, then it becomes most important to examine this structure, to see if it measures up to the original standard and fits modern conditions. This means that we must examine its working parts and practices. If they seem to be proper foundationally, then we must revitalize them for present-day needs. Let the church of the future be so constructed and energized that it will meet its duty more completely than in the past. Let us, who aid in its work, approach all problems with the same open mind and the same sincere desire for the truth as does the good, modern physician his patient, or the engineer his problem of finding a new motor fuel. In other words, let us deal with the salvation of man as one deals with a scientific investigation or an economic problem—studying all available facts, all conditions surrounding the case and the laws of operation. We marvel at the achievements obtained by these simple and common-sense rules. Shall we not also marvel at the results the new and vigorous church will obtain?

For nearly twenty years I have heard our brethren preach the "simple life." This is a doctrine prominent

at the very beginning of the Brotherhood and has ever been stressed, yet not sufficiently. Of the sermons I have heard on this subject, only those of the last few years treat the entire subject. The text usually adopted is Rom. 12: 2, which reads: "And be not fashioned according to this world; but be ye transformed by the [Greek adds *entire*] renewing of your mind [the birth of the life of God in the soul], that ye may prove," etc.

This is the rendition of the text as I have heard some use it. Others have used it as if it read: "And be not fashioned according to this world; but be ye transformed by *decisions and regulations*, that ye may prove," etc. The relative effectiveness of the two methods is readily apparent to such as have taught children. One can control children by rules and regulations, but the child is not apt to be made better until his mind is occupied with something useful, which makes him want to do the proper thing. Man is as he was created, and the more thoroughly we keep this in our minds, the less apt we are to go wrong in our efforts to guide him into right paths.

Washington, D. C.

## Individual Responsibility

BY WARREN SLABAUGH

THERE is no lesson taught more plainly in the Bible than that of individual responsibility. The Jew was more reasonable than the Gentile, and the Christian more than the Jew. Paul says in Rom. 5: "For until the law, sin was in the world, but sin is not imputed where there is no law." Certainly, there was law before the Mosaic Code, but it was so vague, compared with what the Israelites knew, that Paul speaks as though law began with Moses. Then Jesus says, in John 15: "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." Neither of these texts can be taken absolutely, but relatively, for it is clear that even the man who had no other knowledge of God than what he knew through nature, was held responsible, and surely the Israelite was accountable unto his God. But as the revelation increased, so did the responsibility. For instance, the Bible does not specifically condemn the Gentile for his idolatry, but it certainly condemns the Israelites when they partook of it.

The conclusion that I reach is, that I am responsible to the extent of my knowledge. Sin, in the sense that it affects my salvation, is transgression of law, and my law is my knowledge of God and his will for my life. Therefore I can not justify myself in doing what men of other ages have done, if my knowledge of right and wrong condemns that act. No more can I put myself upon the same plane of all the people of my own age. I am not judged by the same standard as my heathen brother of Africa; I am more responsible. Nor, coming closer home, can I justify myself when I drop to the same level of men of my own country, but who have lived in the midst of ignorance and lower moral ideals.

The rule I must make for myself is this: I must continually strive to attain unto that standard which my Bible, together with every other avenue of Divine Truth, has taught me. I dare neither condone sin in my life nor pattern after another when he does that which I feel to be wrong for me. Even when a thing is not so bad, that very statement is a confession of its sinfulness.

This is the secret, then, of all the moral and spiritual growth in the history of mankind, for as a man responds to the light, he not only develops moral fiber, but he is ready for larger revelation. "He that willeth to do, shall know," is the promise of Jesus. And more than that, only he who is willing to do the will of God, shall learn more of God. The man who is not conscientious will not only fail to advance in divine knowledge, but there shall be taken away from him even that which he has. God has led the world up from heathen darkness, through successive stages, to the light of Christianity. He has been able to do this because he has found men who responded to the light. And the future of his plan will depend upon the same thing. In every age there have been those to whom God



could reveal himself more fully than to the rest of the crowd; and these faithful ones have been willing to step out alone, and through them the light has been brought to others. God was able to lead the heathen Abram from Chaldea and entrust to him promises of better things. And one after another, men arose who stood above their contemporaries in the matter of divine knowledge and moral attainment, and by their influence led God's people on. David, Elijah, Isaiah and Daniel are examples. Perhaps we fail to appreciate the splendid work of Ezra and Nehemiah, who became spiritual leaders in a most critical time. Then think of the desperate condition of the Jews in the time of the Maccabees, when most of the nation chose the easy way rather than to face persecution. The holy faith would have been lost, had not the faithful few, the Hasidim, been willing to die rather than forsake Jehovah. I wonder if the Christ could have come when he did, had all the nation gone back.

The history of Christianity is the same story of progress. It is true that there have been periods of depression and going back, just as in the case of Judaism. But the fact that the lost ground has been regained and the church has come up, step by step, to higher ground, has been because God has been able to find men who were willing to do all they knew, and were able to receive more. For example, human slavery has been put out of the church and well nigh out of the world because its sinfulness has been impressed on the conscience of mankind. Some of these reforms have been slow in coming. "I have many things to say unto you but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all the truth." Read this verse with the emphasis on all.

When the Roman church had lost her bearings on fundamental doctrines, and the spiritual interests of the church were going back, there was found a man who not only saw clearly the necessity of getting back to the truth but who had the courage to face danger for his convictions.

In the matter of baptism, when its purpose and value had been lost sight of, there stood up a group of people, who though sorely persecuted, restored to the church "believers' baptism." I refer to the Anabaptists.

When it became apparent in England that the Reformation had not gone far enough to satisfy the awakened conscience, we have the Puritan movement. Out of this evolved another group, who, being influenced by the Anabaptist thought, went even farther and placed emphasis upon mode as well, and so the Baptist Church was born. Then minor bodies arose who, because of convictions differing from the larger bodies, were willing to stand alone. The Friends in England stood for the simple life, and against military service and the like.

On the Continent, the Anabaptists found a worthy leader in Menno Simon and the movement henceforth was sponsored by the Mennonites. Their thought, in the matter of baptism, is unchanged from the earlier Anabaptists, but now they take advanced ground in matters, similar to the Friends. Our own church arose later, influenced by the Pietists, as well as by Anabaptist thought. These earnest souls were not able longer to be satisfied with the spiritual privileges afforded by the churches of the land. And we must admire the wisdom with which they moved at this critical time. They did not go out of their respective churches just in order to be different—they desired to be right. They had received some light, but they desired more. So before taking definite steps, they sat down, prayerfully and soberly, to study the Word that they might know what Christ would have his disciples be. And so, refusing to make a creed, they made the Word their guide and became known as the New Testament church.

As moral issues presented themselves, they settled them by the Word, though many times they differed greatly from many of the Christian bodies around them. They easily decided that it was wrong for a Christian to own his fellow-man, and so no member henceforth could own slaves. Long before the tem-

perance issue had attracted extended notice, the church had begun taking a stand against the use and sale of liquor, though, I am sure, this early stand could not have been popular, even with some of her members. The Spirit has been moving against the tobacco habit also, showing how unworthy for the child of God, it is, and the church has been taking step upon step onward in this matter. In like manner, we long ago recognized that the Goddess of Fashion is a foe to modesty and virtue as well as to spirituality, and in order to save the flock, we have stood against it. In this, as well as the other reforms mentioned, the church felt that she was taking advanced ground and that she was only following the greater light that had come to her. Of course, such a stand has not been popular, even with some of her members, neither was her early stand on the temperance question popular or easy. The nonresistant churches have found their position somewhat precarious during the last few

years. They held their ground only because the matter had been resting on their conscience. To give up would have been sin.

In relating myself to this particular church, I do so because I find in her the largest opportunity to live up to the light that has come to me. I accepted her position when I became a member. I find, however, that I am not bound to live down to her demands. I can go *beyond* her demands in my service, in my sacrifice, in every phase of spiritual development. My church does not limit me in the things that bring me closer to my God. She only seeks to restrain me when I would fall away from the light which I once professed to possess. But if my church should ever limit my spiritual growth, and prevent me from living up to any greater light that may come to me, then, to be true to my conscience, I must seek spiritual opportunities elsewhere.

Chicago, Ill.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Beyond the Goals

As has often been said by this department, you can not limit the working of God to any program of figures. His wisdom and plans exceed us so far as the heaven is above the earth. Yet we can not do anything without plans. We need objectives—goals toward which we shall go, to keep us from drifting and idling. These goals must be set in the right direction, however, for direction is more important than haste in doing the work of the Lord. The goals in our Forward Movement will need much adjustment, from time to time, as the Lord may lead, but let us follow diligently.

This is shown in the Vacation Bible School as well as in the financial goals. The former was not mentioned in the goals; yet, wisely used, it can easily be the greatest means of getting that fifteen thousand new scholars into the Sunday-schools of the church, and making them more efficient. With the increased cost of living, the financial goals will need to be exceeded very much, to care for the work started, and this will all be provided in due time. What a Good and Wise Father we have! How his wisdom supplements our ignorance and his strength our weakness! Trust ye the Lord!

### Vacation Church Schools

ONE of the most helpful institutions in the Forward Movement of the church is that of the Vacation Bible Schools, being held in the various churches. For some years it has pained us to see the neglect of the religious education of our children. The need has been urgent indeed, and we believe that the Vacation Bible School is here to supply that need. Even if not in itself, it will acquaint the church with the great opportunity and possibility, so that we shall meet it in one way or another.

When the Sunday School Board set its goals in the Forward Movement, it had not planned for these schools especially, which shows that these schools are new among us. But the results and enthusiasm coming from them this year are sure to make them permanent in some form. The possibilities of gathering the children together in a community, with trained Christian teachers every day, is wonderful. It will cost some money, but the results will justify fully the expenditure, we believe. The need is so urgent that the best parents, regardless of denominational preferences, have sent their children gladly.

This all means that prayerful and helpful consideration should be given these schools. Provide in time for them, for another year. Select your teachers early and wisely. Give helpful cooperation and counsel to these teachers. The material, methods and atmosphere should be studied along with the children and their homes. Though they are new, they do fill a great need, and the fullest development of their usefulness is not yet realized. The Sunday School Board deserves credit for bringing them to us, and their further development deserves our most prayerful

study and cooperation, that they may be guided into the greatest usefulness for the Kingdom.

### Treasurer's Report of Cash Received

THE following is the report of cash received to date (July 26), as listed by the various regions of the Forward Movement canvass. It will be noticed that the total amount in cash paid is about one-fourth of the amount pledged. To this must be added, however, the amounts paid to the District Mission Boards, which are included in the pledges, but not in the cash.

It will be noticed, too, that the regions, recorded as having paid the least per cent of their pledges, are those in which there was a special college budget included and that was paid to the college treasurer. So it is quite possible, in those cases, that the churches have paid equally as good a portion as elsewhere, but that the money has not been forwarded to Elgin by the college treasurer.

Again, too, we remind the readers that more than one-third of the congregations have not yet reported, either in cash or in pledges. We are hoping that all will do so later. Never has there been such a generous giving of funds to the various needs of the church, by those who give at all. Never did we need the spiritual culture of giving more than now! Perhaps the allurements of our own prosperity is at the root of most of our problems, and the disposition to spend it on ourselves, rather than in the spread of the Kingdom, may do us more spiritual harm than we think. Praise the Lord for those who have done their full share, and may he help us all to join that number!

Region No. 1, First Virginia, Florida, Georgia, North and South Carolina, Southern Virginia, Tennessee, quota, \$61,875; raised, \$36,235.49; paid, .....	10,471.10
Region No. 2, Eastern Virginia, First West Virginia, Northern Virginia, Second Virginia, Second West Virginia, quota, \$115,300; raised, \$97,748.01; paid, .....	8,913.49
Region No. 3, Eastern Maryland, Middle Maryland, Western Maryland, quota, \$39,600; raised, \$31,369.60; paid, ....	12,510.64
Region No. 4, Middle Pennsylvania, Southeast Pennsylvania, New Jersey and New York, Western Pennsylvania, quota, \$140,800; raised, \$74,191.43; paid, .....	23,649.43
Region No. 5, Eastern Pennsylvania, Southern Pennsylvania, quota, \$132,000; raised, \$19,872.43; paid, .....	15,535.85
Region No. 6, Northeastern Ohio, Northwestern Ohio, Southern Ohio, quota, \$110,000; raised, \$79,542.51; paid, .....	27,374.30
Region No. 7, Michigan, Middle Indiana, Northern Indiana, Southern Indiana, quota, \$145,200; raised, \$89,266.93; paid, .....	21,475.03
Region No. 8, North Dakota, East Montana, Western Canada, Northern Illinois and Wisconsin, Southern Illinois, quota, \$91,500; raised, \$84,602.30; paid, .....	16,010.90
Region No. 9, Middle Iowa, Northern Iowa and Minnesota, Southern Iowa, quota, \$50,160; raised, \$60,735.84; paid, ....	12,179.88
Region No. 10, Nebraska and Northeastern Colorado, Northeastern Kansas, Northwestern Kansas and Northeastern Colorado, quota, \$55,000; raised, \$48,140.80; paid, .....	8,320.48
Region No. 11, Oklahoma, New Mexico and Panhandle of Texas, Southeastern Kansas, Southwestern Kansas and Southeastern Colorado, Texas and Louisiana, Western Colorado and Utah, quota, \$51,500; raised, \$33,450.74; paid, ....	5,597.59
Region No. 12, First Arkansas and Southwestern Missouri, Middle Missouri, Northern Missouri, Southwestern Missouri and Northwestern Arkansas, quota, \$19,900; raised, \$18,092.42; paid, .....	7,302.73
Region No. 13, Arizona and Southern California, Northern California, quota, \$41,250; raised, \$27,465.84; paid, .....	7,746.86
Region No. 14, Idaho and Western Montana, Oregon, Washington, quota, \$22,000; raised, \$17,824.75; paid, .....	4,265.16
Total Amount Paid, .....	\$181,553.44



## THE ROUND TABLE

### Wit's End

BY JULIA GRAYDON

My mother left us four years ago, but she left us many things to remind us of her love and gentleness, and every now and then, in looking over her things, I find something which helps me, and there may be some one who will read these lines who needs just such comfort, so I am copying it for you—for you who have perhaps come to your "Wit's End"—

"Are you standing at Wit's End Corner,  
Christian, with troubled brow?  
Are you thinking of what is before you  
And all you are bearing now?"

"Does all the world seem against you  
And you in the battle alone?  
Remember at Wit's End Corner  
Is where God's power is shown."

Harrisburg, Pa.

### More Work With One Hand Than With Two

BY WM. J. TINKLE

As the stream of unsaved men rolls past the consecrated young Christian worker, he reaches down with both hands to pull them out. We admire his spirit, but he finds the work so hard. Let him brace himself as much as he can, yet the one whom he is trying to pull out, almost pulls him into the stream. Sometimes he must let go, lest he be pulled in also.

Weary and exhausted, he turns around and, there stands his Strong Friend. "Let me hold your left hand," the Friend offers, "while with your right you reach down into the stream of sin." What a difference! With what power and rhythm the saving work now proceeds! The worker is not exhausted; moreover he finds that he can save more men with one hand than with two.

Consecrated, zealous young men and women are likely to fall into the fault mentioned above. I must confess that this was one of the faults of my early ministry. I was so busy with God's work that I did not take time regularly for God's fellowship. The Christian worker must remember that he himself has a soul which must be fed, else he will lose his strength. Service can not take the place of fellowship, but the former is made possible by the latter. It is not easy to be regular in private prayer, but it is necessary to keep a connection with the Source of Power.

Chicago, Ill.

### A Prophet's Courage

BY A. P. BECKER

So overwhelming were the issues facing the divided kingdom—then Israel and Judah—that upon one occasion their chief executives sat at council. It was then that the nation's pious, skilled and prudent men were called upon to voice their opinion, relative to the matter in question.

Ahab had planned a raid against Syria, suggested by an unholly ambition to possess a certain city. To his aid he summoned Jehoshaphat, then reigning over Judah. That ruler, though cautiously, pledged his support wholeheartedly. When Judah's monarch appears upon the scene, he suggested that, prior to the battle, Jehovah's divine approval and aid be insured. In response to his request the hall of council was filled at once with Israel's official advisory board, pretending to inquire of the Lord. However, their prediction, though unanimous, aroused the disapproval and suspicion of Israel's King. By special request Micaiah, the old trusted and tried seer, was called into his presence to speak his convictions.

He came with holy purpose, determined to say only what his God should reveal to him. He daringly predicted the fatal consequences, should their proposed plans be carried out. But truth then, as now, was ridiculed and thus another prophet after God's own heart was consigned to the dungeon, simply for telling the truth. In this, the modern days rival the ancient.

Surrounded by luxury, comfort and prosperity,

viewing daily the charming fragrance of creation's wonders, walking and working during days of exquisite loveliness, appears to be the very incarnation of perfect bliss to many.

But too often we are prone to forget that the busy, bustling wheels of industry, the affairs of state and government, of home and church are productive of problems—startling difficulties—that tax our thinking capacity to the utmost. Foolish, indeed, it would have been, had, during our national stress, the seat of authority been occupied by men without convictions. Too often, however, men have complacently occupied the chair of authority in church, urging measures that might possibly promote personal prosperity and pleasure, but hardly satisfy God's highest expectations, and render unto men justice and good will.

Issues greater than war, or the making of peace with alien governments, are now pending. Tasks demanding the utmost skill and prudence now confront us. Is it absolutely necessary to fail so often in the solving of these important issues? No, there is a settlement for each problem, and it may be found if we diligently search God's own mind.

Oh, that there were more men and women who, during crises of vast importance, would utter the sentiments and convictions of a true prophet! Such can sweep the court-rooms of graft, greedy cunning and partiality. The senseless strife in the halls of our lawmakers would cease before the mighty onslaught of such an irresistible force. Then, ere long, our fond and lofty anticipations of a better day would become a reality, whereby the world would find her Christ.

Norcutt, Kans.

### The Ministry of Sorrow

BY IDA M. HELM

"My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12: 5, 6).

SOMETIMES we may wonder why sorrow and suffering and bitter experience come to us. We wonder why God permits it. We should remember that "God never would send us the darkness if he thought we could bear the light." When life is all sunshine and gladness, it is easy to "praise the Lord for his wonderful works to the children of men," but shadows surely test us.

We may thank God for his mercies and goodness, and perhaps, all the while, there may be some idolatry in our hearts. We may really love our treasures on earth more than we do our Savior. Should any one accuse us of having our hearts set on earthly things, we would resent it. But when we are asked to give a big share of our money, or some dear treasure of our heart, for the sake of the church—the Bride of Christ—the test comes and we show by our actions whether or not we are really thankful to God. When God leads into the shadows—the vale of sorrow and disappointment and suffering—then, alone with God, we learn the lesson of the ministry of sorrow—the lesson of making a full surrender to God's will, and of faith and trust in God. It is then we realize our own unworthiness. These are lessons we must learn before we can pass through the pearly gates and join the white-robed throng of the redeemed.

Sorrows and trials come to all, whether we will or not. The hour comes to every one when the mask is torn from earthly things, on which we have set our hearts. The idol lies shattered and we face God in solitude. It is well for us if then we make a full surrender in penitence and on our knees. "Man's extremity is God's opportunity." Then God will send his angel to minister grace and strength, to bear us through.

The mercy-seat and cherubim over the Ark of the Covenant were made of gold that would endure—"beaten work." The pure gold could be fretted; the delicate links and knops were drawn and twisted and tortured by the devices of workmanship. It is a type of the soul of man that God loves and purifies. In the anguish of the chastening we can feel that love and pain enfold us together. The tender all-Father is sus-

taining us through it all. "Sorrow overwhelms us, yet our sobs and sighs are really songs of triumph in minor keys. From a bruised and broken heart God's touch brings melody."

Ashland, Ohio.

### Pride and Vanity

BY D. WARREN SHOCK

PRIDE is the high estimation of one's self, and vanity is seeking compliments from others, concerning one's own high estimation.

Pride was the sin of Satan. He was lifted up with pride and fell. Now if ye be lifted up with pride, ye fall into the condemnation of Satan. At one time he was known as Lucifer, which means "light-bearer," but he became the prince of darkness. Adam sinned through pride, for Satan said: "Ye shall be as gods," etc. Moses' sin was pride: "Must we bring forth water out of this rock, etc." David's sin was pride or self-indulgence.

All sin is some form of self-indulgence. Selfishness makes a man think more highly of himself than he ought to think. Men steal, murder, lust, etc., to gratify self.

One said: "As I sat by myself, and thought of myself, it said unto myself: 'Beware of thyself and take care of thyself, for nobody careth for thee.'"

When a man gets all of self out of himself, there is plenty of room for Jesus Christ to get into him and fill him with all the fullness of God. "God resisteth the proud and giveth grace to the humble."

Many talk of the "higher life" or "the larger life." Some speak of "the deeper life" and a "surrendered life." How about longing constantly for "the humble life"? Oh, to be nothing—an empty vessel at the feet of the Blessed Lord—conscious of our failure and weakness, with tears of self-judgment and increasing consciousness of our unworthiness—that is the life we need to live in these evil days. It is the safe life. Pride is the crime of Satan. Self-exaltation, ambitiousness to be something, to do something great, is dangerous in our times, when the fiery darts of the wicked one fly thick and fast. Oh, for more humility and to walk in humbleness of mind! It pleases the Lord, and he will own it. Reader, "seekest thou the great things for thyself? Seek them not" (Jer. 45: 5).

Stand aside, my pride, and let me see that ugly sight which is myself. Men are deceived all through life, by sayings of philosophers, by scraps of poetry, but most of all by the pride of their own hearts, into an opinion of self-power. Against this the Scriptures plainly warn. The repeated failures of such should plainly tell them that they possess not. It is the design of the faith of Christ to change men's views, to change their lives, and to change their very tempers, by inculcating the necessity of the remission of sins, and the necessity of supernatural light, and by promising the penitent sinner, and by actually conveying to him these evangelical blessings, that the humble life may be faithfully lived:

Girard, Ill.

### Giving by Comparison

BY LEANDER SMITH

THIS is one of the most common forms of giving known to our churches, and one that constitutes a real menace to our work. In practically all our churches there is some one, among the well-to-do, who is known for a lack of liberality. Almost invariably this very person is held up as a standard of giving. "I give more in proportion to what I am worth than Bro. ——— does," is an expression quite commonly heard among the church members.

The mistake is that such persons gauge their giving by the gifts of others rather than by the New Testament standard. Giving is an individual duty and the obligation is unchanged, regardless of the amount given by others. "As the Lord hath prospered"—and not the niggardliness of others—is the Christian standard of giving to him who gave his only begotten Son for us.

The covetous person not only sins against God and his own soul but against others by his penuriousness.



He not only withholds from God but is the unconscious cause of others robbing God. In this regard he must answer for his own sin and for causing others to sin, in following his example. Let us take heed *how* we give, lest by our failure in giving we prevent others from giving what they should.

*Mmot, N. Dak.*

## HOME AND FAMILY

### Our Loved One Rests

BY LINA N. STONER

A Tribute to a Saint Who Entered into Rest June 28, 1920  
(Rev. 14, 13)

She rests, our sainted loved one rests,  
Her pain and labor o'er.  
We could not see the boatman pale,  
Who bore her from the shore.  
We could not see the sunset glow  
Nor hear her welcome home,  
Our earthbound senses not attuned,  
To heav'nly music, dumb.

But list! Beloved John declares:  
"I heard a voice that said,  
Write, Blessed are departed ones  
Who in the Lord are dead;  
From henceforth, yea the Spirit saith,  
From labor they shall rest,  
Their works do follow after them."  
Dear mourning friends, 'tis best.

The life so lately gone to God  
Was lived in wisdom's way.  
Long had she labored, well had wrought  
Throughout her earthly day.  
Her works will live, those noble deeds—  
In loving service giv'n  
Will bear rich fruitage here on earth,  
Will follow her to heav'n.

She rests, our sainted loved one rests  
With those who've gone before.  
Apostles, prophets, kindred dear  
Clasp hands on farther shore;  
We may not hear their shouts of joy  
To him who set them free.  
But we can bless his holy name  
Now and eternally.

Ladoga, Ind.

### "Children Are an Heritage of the Lord" Psa. 127: 3

BY MRS. JOSEPH MILLER

WHILE President of the United States, the late Theo. Roosevelt coined a new phrase, "race suicide," and he talked, wrote and lectured on the subject. Other thinkers became interested, and for a time we heard, read and thought a great deal about race suicide. Mr. Roosevelt tried to make the people see the advantages of rearing large families, and deplored the fact that the middle and higher classes of people were practicing race suicide to such an alarming extent that soon the population of the United States would be composed largely of the lower and foreign classes.

Several years have passed, and the seed sown by the late ex-President and others, seems to have fallen on "rocky and barren soil," for today there are smaller families than ever before. Except among the foreigners, there are few large families. The foreign element is increasing so rapidly that it is really becoming a menace in some localities. On the Pacific Coast, for instance, the Japanese are multiplying very fast, while the white race seems to be decreasing.

An old brother once made the remark that it was his firm belief that more people would be eternally lost through the practice of race suicide than from any other cause. Just recently a young brother in his sermon said, that to his mind one of the greatest curses of the human race was, that the people were not bearing children, and that the most deplorable fact of it all was, that race suicide had crept into our own beloved church to an alarming extent. If you will look about you, you will find that this brother's statement is absolutely true. Count the homes, among your acquaintances in the Brotherhood, and note how many are childless, or have only one or two children in the home. Personally speaking, I know of a number of young married people, where the husband receives a large salary, and others who own large

farms—are well situated, so far as this world's goods are concerned, husband and wife strong and healthy—and yet there are no children in the home, or, in some cases, but one or two. It is pure selfishness, indeed it is. The one child is reared in an atmosphere that is self-centered—such a child never has to divide or share with others, and it grows up with the thought that it can have everything its own way. You take a one-child home and, as a rule, that child is spoiled. It is selfish, overbearing and indifferent to the comforts of others. We know there are exceptions to the rule, but, as a general thing, this is true.

You will possibly say that some parents are by nature destined to be childless. Granted. But does that excuse them? Never. There are hundreds and thousands of orphan children, or deserted little ones, who are holding out pleading hands, begging for a home—a real home, with a real father and mother—their hungry little hearts yearning for love and affection which they can not possibly get in an orphan's home. A goodly number of our people have adopted children, and God richly blesses them for their love and tender care of his helpless little ones. We know of one brother and sister who adopted four of these unfortunate ones. Another couple took three children into their home. Several others have adopted one, but still there are hundreds of homes, all over the Brotherhood, where the patter of little feet and sweet childish voices have never been heard.

Sisters, did you ever stop to think that through childbearing you have the hope of being saved? First Tim. 2: 14, 15 says: "But the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." And, again, we read in 1 Tim. 5: 14: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." Paul knew that if the younger sisters married and had the care of children and a home to look after, they would not have time for idleness, for the wandering from house to house, for the tattling, and of being busy-bodies, that he speaks of in the previous verses.

Listen to the words of the wise man: "Children's children are the crown of old men; and the glory of children are their fathers" (Prov. 17: 6).

A woman sat at the table, where she had prepared a birthday dinner in honor of her husband's fiftieth anniversary, with tears coursing down her cheeks, as she looked around the almost empty board, for she said, with anguish in her voice: "There should have been a host of children and grandchildren gathered about our table on this fiftieth anniversary of my husband—sweet, happy childish voices mingling with ours—but instead we two sat there alone, in silence, with tears in our eyes, with sadness in our hearts, for we knew that never would we hear the prattle of little grandchildren. Never would there be little ones to climb upon our knees and to bring joy and gladness into our hearts." Isn't it a sad picture to see people growing old, all alone, never having had the joy of building the "little nest," planning for the "nestlings," seeing them grow up into manhood and womanhood, going out into the world to build "nests" of their own, then coming home—back to the dear old home—on festive, joyous occasions, to bring happiness to father and mother?

God teaches plainly in his Word that we are to be "fruitful and multiply." Some of the great thinkers of modern times are pleading for more children among the middle and higher classes. Prof. Wm. A. McKeever, head of the Child Welfare Committee, of the University of Kansas, has this to say, in his plea for children in the home, as some young people are pleading the excuse that they are too poor: "A baby will make you save annually from \$600 to \$1,200, that you are now wasting on various forms of foolishness. A baby will make you quit chasing the elusive phantoms of pleasure. A baby will make you cut down on the faddishness and vanity of extreme clothes and give you at least a temporary respite from foot-racing after the mad and insane fashion standards of the smart set. A baby will keep you at home nights and teach you, for the first time, to appreciate the joys of

the evening hour, spent quietly with your life-mate, your reading, your thoughts and your 'wee one' sleeping in the side room there. A baby will make you begin saving for the future—by laying aside a small monthly fund for the purchase of a modest home. A baby will make you think many new, fresh, stimulating thoughts and awaken a lot of happy emotions which you did not suppose to be lying dormant within your nature. When you are absent from it, the voice of that little one will soothe in your ears, its appealing sweetness will continue to warm your heart."

If you are pleading poverty as an excuse for not rearing a family, remember that the children who have been born in homes of wealth and luxury, have not been, as a rule, the great men and women of the world. The men and women who have made history, who have accomplished the most good, and whose names will ever be remembered in the ages to come, have—many, many of them—been born and reared in homes of poverty and obscurity.

That noble missionary, Mary Slessor, the great "white Ma of Africa," who never married, but who was a wonderful mother to thousands of the poor, ignorant, black Africans, and who adopted several little children, taking them into her home, and giving them a mother's love and care, said at one time, while discussing woman's suffrage: "I'm for votes for women, but I would prove my right to a vote by keeping law and helping others to keep it. GOD-LIKE MOTHERHOOD is the finest sphere for women, and the way to the redemption of the world."

Consider the great happiness to be derived from little ones in the home—the sweetness and joy of parenthood! Some mothers have said that it was the happiest moment of their life when precious little ones were laid in their arms for the first time, and foster parents have said that it would be impossible for them to love their very own any more than those little ones they have taken into their homes and their hearts.

Oh, we have many devoted fathers and mothers, who have sacrificed much for their children—mothers who have gone down into the "valley of the shadow" willingly, gladly. We know of mothers—God pity them—who are broken in body and in spirit because of the bearing of many children. It is not to these we are speaking, but to the husbands and wives who are leading selfish, luxurious lives, not willing to bear children, as it might bring some inconveniences, some sacrifices. Remember, the Lord has said that children are an heritage. Don't you want that blessed heritage? Oh, for more Hannahs, more Sarahs, for more true mother hearts who are longing for children. We hope for those who are praying that God may send little ones to them, that they may dedicate them to the Heavenly Father and his service, and that he may give them wisdom and strength to train them for his Heavenly Kingdom!

*Los Angeles, Calif.*

### "I've Just Falled"

BY CHESTER E. SHULER

LITTLE children sometimes teach some very valuable lessons to their elders. As we were walking along the street one day, a little fellow—perhaps four years of age—was pedaling gaily along upon his little tricycle, when suddenly the front wheel encountered some object, and in an instant the little man was sprawling upon his back. We hastened to him, thinking that perhaps he had been seriously hurt, but he quickly jumped to his feet, and, to our inquiry, he replied, with a bright smile: "Oh, I've just falled." Then, picking up his tricycle, he leaped upon it and was soon riding far down the street.

We all fall sometimes in this life—often at the most unexpected places and under the most unusual circumstances. But there is One always near the Christian's side, to help him up. Sometimes, however, we do not wish to admit that we have "just falled," and therefore fail to grasp the helping hand, so lovingly extended to us (1 John 1: 1-2).

The little child at his play preached a great sermon to a "congregation" of two that afternoon.

*Harrisburg, Pa.*



## AMONG THE CHURCHES

### Calendar for Sunday, August 15

Sunday-school Lesson, The Sins and Sorrows of David.

—2 Sam. 12:9, 10; 18:1-15.

Christian Workers' Meeting, The Unruly Tongue.—James 3:7-18.

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### Gains for the Kingdom

Two baptisms in the Rossville church, Ind.

Two baptisms in the McClave church, Colo.

One baptism in the Bartlesville church, Okla.

Four baptisms in the Lake Ridge church, Ind.

One has been reclaimed in the Owl Creek church, Ohio.

Four baptisms in the Woodland church, Mich.—Bro. J. W. Lear, of Chicago, evangelist.

Seven baptisms in the Lake Ridge church, N. Y.—Bro. H. H. Nye, of Elizabethtown, Pa., evangelist.

Ten baptisms in the Scalp Level church, Pa.—Bro. C. F. McKee, of Oaks, same State, evangelist.

Ten were added to the Golden Willow church, N. Dak.—Bro. Joel A. Vancil, of Barnum, Minn., evangelist.

Two more, making thirteen in all, were baptized in the Nokesville church, Va., as the result of the series of meetings in May.

Eight baptisms in the Chippewa church, Ohio, Beech Grove house.—Bro. Howard Helman, of Ashland, same State, evangelist.

One was reclaimed and one baptized in the Ellison church, N. Dak.—Bro. G. Nevinger, of Hart, Mich., evangelist; previous to the meetings one asked to be restored.

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### Our Evangelists

Bro. J. F. Britton, of Vienna, Va., to begin Aug. 14 at Mondovi, Wis.

Bro. H. F. Richards, of Chicago, to begin Aug. 8 in the Wiley church, Colo.

Bro. Chas. Delp, of Lanark, Ill., to begin Sept. 25 in the Fairview church, Iowa.

Bro. Frank Sargent, of Chicago, to begin Oct. 12 in the Owl Creek church, Ohio.

Bro. J. H. Morris, of Chicago, to begin Sept. 4 in the Bartlesville church, Okla.

Bro. Adam Fainstock, of Lititz, Pa., to begin Aug. 21 in the Schuylkill church, Pa.

Bro. H. D. Michael, of Garden City, Kans., to begin Aug. 16 in the McClave church, Colo.

Bro. R. F. McCune, of Ottawa, Kans., to begin Aug. 29 in the Shelby County church, Mo.

Bro. J. H. Bowman, of Harrisonburg, Va., to begin Aug. 21 in the Smith's Creek church, W. Va.

Bro. A. C. Reber, of Ridgely, Md., to begin Oct. 9 at the Kemper house, Spring Grove congregation, Pa.

Bro. D. W. Shock, of Girard, Ill., to begin Sept. 5 in the Slifer church, Gowrie, Iowa; Nov. 7 in the Decatur church, Ill.

Bro. Adam M. Hollinger, of Shamokin, Pa., to begin Aug. 21 in the Hatfield house, Hatfield congregation, Pa.; Bro. J. H. Beer, of Denton, Md., to begin Oct. 16 in the Souderton Mission, same congregation.

Bro. A. P. Becker, of Norcat, Kans., to begin Aug. 15 at the Woodland house, Woodland congregation, Ill.; Bro. E. C. Erbaugh, of New Lebanon, Ohio, to begin Sept. 5 in the Mt. Pleasant house, same congregation.

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### Personal Mention

Bro. C. G. Hesse changes his address from Norristown, Pa., to Somerset, same State.

Bro. J. F. Britton changes his address from Nokesville, Va., to Vienna, same State.

Oregon is to be represented on the Standing Committee of the next General Conference by Eld. J. W. Barnett.

The First District of Virginia has selected Eld. D. C. Naff as Standing Committee delegate to the Conference of 1921.

Bro. Theodore Brumbaugh desires us to state that his address has been changed from East Akron, Ohio, to R. D. 26, Garrettsville, same State.

Bro. D. B. Eby, of Olympia, Wash., is spending the summer in his old home congregation, Waddams Grove, Ill., where the earlier years of his ministerial activity were spent.

Bro. W. B. Stover dropped in for a very brief but very pleasant greeting on Friday of last week, as he was returning to Mount Morris from his visit with his mother at Waynesboro, Pa.

Bro. H. D. Michael and wife, who have been rendering faithful service in the pastorate of the Garden City, Kans., congregation, are leaving that field of activity to enter McPherson College this fall.

Bro. R. H. Nicodemus changes his address from 3435 West Van Buren Street, Chicago, Ill., to 1110 Home Avenue, North Manchester, Ind.

Bro. D. L. Miller is in the midst of a series of meetings in the Lower Miami church, Ohio, with the house well filled each evening with attentive hearers. The meetings are scheduled to close the 15th, after which Bro. Miller plans to come to Elgin to attend the Board Meetings.

Bro. Ralph G. Rarick and wife, recently of Covington, Ohio, should hereafter be addressed at Stanley, Wisconsin. They have accepted the pastorate of the church at that place and have just entered upon their new work. They are much pleased with the spirit of cooperation manifested by the members and the general outlook for the cause.

Bro. Virgil C. Finnell came in from the field last week for a few days at home, but left again shortly for Wisconsin and points in other States where he has engagements which will occupy his time until he sails for the World Sunday School Convention at Tokyo, Japan. This will give him much new material for his lectures, and thus add to his ability to serve the churches in his religious education work. For the first six months of 1921 his time is engaged except in January and February. In these two months he still has some open dates.

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### Elsewhere in This Issue

Transportation arrangements for the District Conference of Northeastern Ohio are given by Bro. M. S. Leckrone on page 484.

The District Conference for Eastern Virginia is to convene at Midland Aug. 25 and 26. Please note Bro. I. N. H. Beahm's announcement among the Notes.

The District of Michigan will convene, for the usual gatherings, in the Sugar Ridge church Aug. 16 to 20. We publish the programs on page 486.

On page 486 we publish the programs for the various District gatherings of Oklahoma, Pan Handle of Texas and New Mexico, to be held Aug. 31 to Sept. 3, at Guthrie, Okla.

Those who may wish to attend the District Meeting of Southern Indiana, in the Mississinewa church, will please note Bro. Samuel McKinley's announcement among the Notes.

On page 484 we publish programs for the following Districts: Middle Pennsylvania, New Enterprise, Aug. 24-26; Western Pennsylvania, Walnut Grove house, Johnstown, Aug. 17-19; Northeastern Ohio, Jonathan Creek church, Aug. 24 and 25; Northwestern Ohio, Lick Creek church, near Bryan, Aug. 24-26; Northern Indiana, New Paris, Aug. 17-20.

Two weeks ago our Senior Editor told us about the work at Oakland, Calif., and the new church to be built there. On page 476 of this issue Bro. Stiverson, the pastor of the Oakland church, has something to say on the same subject. Be sure to give it careful consideration. You are likely to hear still more on this subject, and in the very near future you may have an opportunity to give practical expression to your interest in the cause at that place. But keep informed. Read what the brethren have to say.

Bro. C. C. Price, in his excellent write-up of the Wisconsin field, on page 484, speaks of a new church that has just been organized near Amberg, a town of about 500 people. There is a nucleus of twenty-nine members, who, under the leadership of Bro. J. F. Edmister, have been pushing the work as best they could. As Bro. Edmister can remain for a brief period only, it is imperative that another pastor speedily take charge of the work. Any minister, contemplating a change of location, will find a splendid opening in the church above, referred to. Further particulars may be had by addressing Bro. Wm. Culp, Amberg, Wis., or Bro. C. C. Price, Polo, Ill.

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### Miscellaneous Mention

Elizabethtown College has kindly furnished the "Messenger" files with a copy of her latest catalog, which gives ample evidence that this institution means to go on making its full contribution to the work of Christian Education.

Sunday-school superintendents who are interested in helping the movement to safeguard the Prohibition Amendment to the Constitution, should write the Anti-Saloon League, Westerville, Ohio, for free literature on the subject. Programs for World's Temperance Sunday or for other Sundays, between now and the November election, may be obtained, as well as other valuable material. Friends of the Eighteenth Amendment must not go to sleep. The victory is not yet complete.

The Layman Company, of Chicago, which has made a specialty of literature on tithing for many years, makes a special proposition to ministers which should be of particular interest to them in view of the action of the Sedalia Conference encouraging the practice of tithing. Here is the proposition: "We hereby offer to send to all ministers who are interested in tithing, samples of eighteen Tithing and Stewardship pamphlets, any or all of which we furnish, two at a time, postage charges paid, in such quantities as they can wisely use at one-half the published price. This is less than the present cost of printing. The postage, which we pay, averages about one-fourth the cost

of printing. If they have not already been circulated, we advise 'Thanksgiving Ann' and 'How to Tithe and Why' for the first order. The price of each of these is \$1.00 per hundred. Remit at the rate of 50 cents per hundred. This offer will stand until further notice." Address, The Layman Company, 143 N. Wabash Avenue, Chicago, Ill.

Wednesday, August 18, the Annual Reunion of Sunday-schools of Maryland, Southern Pennsylvania and Northern Virginia will be held at Braddock Heights, Md. This is a beautiful outing place on the National Road, between Hagerstown and Baltimore, easy of access and a delightful spot for physical recreation as well as for spiritual inspiration. The details of the program are not known to us, but judging from past years it is safe to say that it will be a strong one. The colleges of the adjacent territory are usually represented on these occasions by able speakers. All who can arrange to attend, are assured of a rich treat.

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### Special Notices

A Sectional Ministerial Conference will be held Aug. 14, at 2 P. M., in Minot, N. Dak., under the auspices of the Surrey, Minot, Kenmare and Berthold churches.

The date for the Ministerial Meeting of Middle Maryland, previously announced for Aug. 18 and 19, has been changed to Aug. 25 and 26.

Members of the Northeastern District of Ohio who desire to attend District Conference in the Jonathan Creek church, Aug. 24 and 25, will please notify Jacob Klinger, Glenford, Ohio, stating number to be transported.

To the Churches of Southern Virginia.—According to the decision of last District Meeting it will be necessary for all queries and other business, that is to come before the next meeting, to be in the hands of the program committee not later than Oct. 1.—L. A. Bowman, Callaway, Va. (Moderator of Conference).

Notice to Churches and Sunday-schools of Middle Pennsylvania.—Any one coming by rail to the Ministerial Meeting and Sunday-school Convention, to be held in the New Enterprise church Aug. 25 and 26, will be met at Roaring Spring, provided he notifies Bro. Samuel Werking or Bro. Paul Detwiler, New Enterprise, Pa. Be sure to state just when you will arrive at Roaring Spring.—G. E. Yoder, New Enterprise, Pa.

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### A Bystander's Notes

What Is Success?—Opinions may differ, of course, as to the largest and fullest measure of really worth while achievement, but here is at least a brief analysis: That man has achieved success who has lived well, smiled serenely, and loved much. He has worthily filled his allotted place in the world, who has gained the respect of intelligent men and the affection of little children. He has accomplished the assigned task, who has left the world better than he found it, whether by improved horticulture, a perfected poem or a rescued soul. He is worthy of distinction who has never lacked appreciation of earth's beauty, or failed to express it. All honor to him, who has always looked for the best in others and given the best he had, whose life is an inspiration, whose memory is a benediction.

Prayer Is All-Sufficient.—Many a situation in life may be wholly adjusted by prayer, when, without that sovereign remedy, it would be hopeless. When John Cotton, the noted New England minister, was criticized by a fault-finding brother, he humbly confessed that his work might not be ideal, and then added, with a simple and unaffected shrewdness: "Let me have your prayers that it may be otherwise!" His reply was justified by good logic. The man who prays for a person whom he criticizes will not only be better himself, but will also be more likely to help the offending brother to improve in his methods. The very act of prayer tends to produce in the petitioner a mood of humility which, in turn, favors and fosters a clearer view as to the things to be done, and a kindlier and more conciliatory spirit of making known one's convictions.

The Wayside Rests.—During the torrid days of the busy summer, most people long for a place of retreat, where the fevered brow may be cooled and where the wearied body may regain its wonted strength. Not always, however, is there opportunity or time for an extended absence from the allotted task—so it seems. To all such there comes this message: "There is many a rest on the road of life, if we only would stop to take it." Then, too, the words of the Master to his disciples may well apply to his followers in this busy age: "Come ye yourselves apart . . . and rest awhile." The following incident is in point: A neurasthenic sufferer consulted his physician for relief. The doctor happened to be a sincere Christian and well knew the value of quiet seasons of spiritual meditation, so he said: "Read the twenty-third psalm twice a day, and take a half hour to think about it each time. The 'green pastures' and the 'still waters' are a sure cure for jangled nerves." The patient was somewhat skeptical, but he did as he was bidden. Gradually, as he communed with the Father, in those brief seasons of retirement, a feeling of sweet rest and perfect peace abounded. The Great Physician himself had wrought the wondrous change.



## AROUND THE WORLD

### Why Jews Do Not Beg

A modern writer and expert on economics declares that beggars among the Jews are practically unknown, and he attributes this favorable condition to the time-honored practice of the Hebrew race, which requires the parents to bring up every child with habits of industry. It was an ancient proverb of theirs that insisted: "Whosoever brings up a child without a trade, brings him up to steal." This explains why, however high a family is, in a social way, every boy is taught a trade of some kind, for he might see the day when it would be necessary to support himself by the labor of his hands. So successfully has this policy been carried out that very few Jews have ever been recipients of public charity.

### More Bible Distribution

More than fifty thousand Bibles are to be distributed this year in the hotels of the United States—those not hitherto reached by the "Gideons." We have referred in previous issues to the admirable activity of this Christian organization of traveling men. Since its start, in 1899, 440,000 Bibles have been distributed by their energetic endeavors, and who will say that their work is not a most commendable one? The present-year distribution will cost the Gideons \$40,000, but the means are gladly given, because they know that a rich fruitage results from their endeavors. Many instances have been reported that clearly indicate the value of the Bible, when, at a critical hour, the traveler turns to it for guidance.

### Greater Earnestness Needed

In a recent issue the editor of the "Christian Evangelist" calls attention to a most significant fact. He maintains that unless church people throw themselves into the task of evangelism with more earnestness, wisdom, spirituality and purpose than they have recently been doing, the world will gradually relapse into paganism. Never, in the history of the United States, has there been such wild and reckless abandon to the pursuit of the vanities and amusements of the world as now. The subtle enemy of all righteousness must be overcome by the church, if the world is to be preserved from destruction and the further increase of lawlessness and vice. Christianity must demonstrate that it is still the "salt of the earth."

### The Government's Defense Against the "Reds"

General interest was aroused by the recent trial of twenty "Red" agitators before the Federal Court in Chicago. It was, in a sense, a settlement of the question whether any man, or any group of men, has the right to overthrow, or advocate the overthrow of the government, by force. The defendants in this case, led by Wm. Bross Lloyd, were convicted of having strenuously advocated such use of force. They struck at the foundation of our government, and the government, in self-defense, decided to punish them by fines and by prison sentences. There is no martyrdom in that—as some have urged. The powers that be "are ordained of God," and open rebellion is sanctioned neither by the law of God nor by the law of our land.

### Hold on to Prohibition Principles

Just now various journals, evidently under the dominance of the liquor interests, are strongly emphasizing, what they insist, is a lack of sentiment on the part of the American public to enforce constitutional prohibition. They carry their convictions to the point of urging their readers to cast their ballots, in the coming Congressional elections, for men who can be counted on to emasculate the Volstead bill. Sure enough! Just such advice is highly pleasing to the adversary of souls—he is an enemy of all that savors of righteousness. Let it not be forgotten, however, that enforcement of prohibition does depend on public sentiment, and that office holders are bound to honor the convictions of their law-abiding constituents. Our readers believe in law enforcement. Let them say so, and declare it with emphasis.

### Our Spiritual Assets

In the opinion of Roger W. Babson, that eminent student of social conditions, too much credit is given both to capital and to labor in discussions of the present day. The actual credit for most of the really worth-while achievements should be given to some devoted soul that supplied the faith by which the enterprise was made possible: Thinking about the matter, we have to admit that integrity, faith, industry and cooperation are the essentials of all business relationships and that these are the real factors of national prosperity. Mr. Babson declares that the power of our spiritual forces has not yet been tapped, and he is undoubtedly correct in that statement. Humanity has all too long been viewing things from the materialistic standpoint, losing sight of the fact that the spiritual vision has been largely ignored. Too often we depend too much on legislative enactments to work out social reforms, though, all the while, the real

need of the hour is more religion. We need more religion everywhere—from the halls of Congress to the factories, mines, fields and forests. It is one thing to talk about plans or policies, but a plan or policy without a religious motive is like a watch without a spring or a body without the breath of life.

### Japanese Invasion of the Pacific Coast

Dwellers on the Pacific Coast are becoming highly wrought up over the silent, steady penetration of that section of the country by the Japanese, and they intend to press remedial measures at the next session of Congress. The House Committee on Immigration has been investigating the situation, holding hearings in California and visiting the Japanese settlements, in preparation for action on various pending bills, concerning the matter. It is to be hoped that in the end justice will be done in the matter to all parties concerned. It is hard for people, outside of the States immediately interested, to gain an adequate idea of the situation as it really exists. In the interest of missionary progress among the Japanese, we trust that all adjustments may be made on "Golden Rule" principles.

### Bolshevism Spreading in Armenia

It is to be regretted that the delusion of Bolshevism in Armenia was not prevented from gaining ground, by timely action of the western powers. At latest reports the provinces of Karabagh and Zangezur have established Soviet governments, and it is feared that the iniquitous teachings and practices that have thus been inflicted upon the country, will rapidly spread to other sections also. It is most unfortunate that, amid the general upheaval of things everywhere, none of the great governments of Europe could devote enough attention to the needs of Armenia to avoid the contamination that now threatens the destruction of all that is best in the stricken nation. The enemy of souls, as always, is ready to sow the seeds of vice and unbridled license, and in this case there was no one to prevent his open and undisguised attacks.

### The Jews and Palestine

As indications are now, the great Zionist movement may be regarded as a "Back to Palestine" propaganda. A rapid development is being claimed by some of the promoters for the undertaking. We are told that at all the Black Sea harbors hundreds are waiting for transportation to the land of their fathers. Modern history has nothing to show of equal magnitude. To our mind, however, the Zionists are making a serious mistake right at the start—the organization of a standing army for Palestine. Such a reliance upon the force of arms would seem to be wholly incongruous, and in the end will undoubtedly prove disastrous to the contemplated undertaking. Dwellers in Palestine under the new order of things, may safely depend upon the protection of the religious people of the entire world. They will not need the aid of carnal weapons.

### Pure Air as a Remedial Agent

Strange as it may seem, there has heretofore been little effort made to utilize the life-giving salt air of the ocean at points farther inland. Now we are told that Guy's Hospital in London is bringing air from the sea through capacious pipes, for patients that need more oxygen. That plan is having most salutary results. Still another boon for suffering humanity is seen in the proposed anchored "dirigibles"—a thousand feet, or more, up in the air, giving patients just the kind of air and temperature they need. Such a plan is declared to be perfectly feasible. It can be put into effect at any point desired. No one needs to travel two hundred miles or more to reach the mountains, in search for a point of high elevation, for now he can attain the same results by going a mile above the earth, where the bracing effect of absolutely pure air is always available.

### A Critical Situation

Not since that never-to-be-forgotten day, Aug. 4, 1914, has the European situation been as problematical and sinister as at the present time. Latest reports chronicle the steady westward advance of the Russian hordes. Downing Street, the center of British international policy, frankly admits its apprehensions, for there is an ever-present possibility that the success of the Red armies might sweep Germany into the maelstrom of Bolshevism. The French prime minister is willing to recognize the Soviet government, if it will promise to assume the financial obligations of the Russian realm, incurred while under the rule of Czar Nicholas. Should there be a disposition to pay off that loan of multiplied millions, France would no further press its objections to Russia's Soviets. Poland, it is now conceded, made a serious blunder in attacking the Russian armies when there was absolutely no justification for such a move. A few weeks ago Moscow was ready to enter into peace negotiations. With its present successes, there is naturally a reluctance to cease military operations while important issues are at stake. So tremendous are the complications of the situation that even the war against Ger-

many is beginning to seem like a mere prelude. The western mind is beginning to fear, in the Russian menace, not merely the overthrow of civilization's existing system of society and the substitution of a social order wholly subversive of commonly-accepted principles of right, but a danger far worse. There might be a recurrence of that ominous peril which western Europe faced and barely escaped from, in its earlier days—the invasion of Asia, the return of another Attila, sweeping westward in overwhelming numbers. Well may we pray that the Great Ruler of nations direct all things for the safety of his children.

### Mob Violence Again

Under date of Aug. 5, deplorable scenes of violence are reported from Denver, Colo., in connection with a strike of the street car employes. As a "sign of the times" it is a most disquieting characteristic of present-day conditions. Newspaper reports speak of a crowd of many thousands, whose acts of lawlessness culminated in the wanton destruction of the plant of the "Denver Post." Valuable presses and linotype machines were ruthlessly demolished by the infuriated mob. The police, apparently, were helpless, and the fire department refused to give assistance. That such occurrences are possible in a leading city of our country, is no credit to our boasted civilization. It reveals a hidden danger of which few are wholly conscious.

### Mutually Pleasant Relations

It is gratifying, indeed, to refer to a most unique situation in the labor world—one in which the employer and employes sustain the most friendly relations to each other. When, recently, the employes of the Philadelphia Rapid Transit Company were granted an increase of 7½ cents per hour, they voted to renounce that concession on the part of the company, and the reason for their refusal shows not only the good judgment of the men, but their confidence in the integrity of the company's president, Thomas E. Mitten. When this official explained to the 11,000 men that the financial condition of the company would be affected seriously if the increase had to be paid, not one of the workers insisted upon the raise. They even offered the use of the entire reserve fund of their Cooperative Welfare Fund, to tide over the temporary financial stringency of the company. This offer, however, while gratefully recognized, was not accepted by Mr. Mitten.

### When the Best of Plans Fail

Judging by the course of events in Europe, during recent months, it is not only apparent that the League of Nations has measurably failed, but that, in its very make-up, there are limitations and weaknesses that prevent it from really succeeding. To be sure, it was launched with the most roseate prospects. We were assured that war would be practically done away with. That fond dream might have been realized, had it been possible to keep under control several destructive impulses of national ambition—self-interest and love of conquest. What do we see? Japan is busily engaged in conquering and annexing. Italy is adding to her realm by quietly taking possession of sections on the eastern side of the Adriatic. France, Great Britain and Greece are stealthily laying claim to various parts of Asia. While America can now plainly see that she was fortunate in escaping the complications connected with League affiliation, she can not, however, view the cataclysm overseas without grave apprehension. European diplomacy arouses disturbances of world-wide sweep.

### Japan's New Attitude Toward Korea

Those of our readers who have kept in close touch with happenings in Korea in recent years, have doubtless been deeply moved by the relentless persecution of native Christians in that country. The wholesale arrests, the merciless floggings and uncalled-for executions of the natives, so deplorably characteristic of Japanese autocracy during the recent Nationalistic uprising in Korea, finally aroused to action the "Commission on Relations with the Orient," an organization working under the auspices of the Federal Council of the Churches of Christ in America. It is now reported that the reforms, announced last September by the new Governor-General, Baron Saito, are being put into operation. Alleged transgressors are treated with greater leniency, and several commendable changes have already been made by the Government in its attitude towards the Koreans. Permission has been given to use the Bible in mission schools, and religious services therein are now permitted without any restrictions. This, in itself, is an important gain—one that will prove of the greatest value to future missionary activities. The Japanese Government has also abolished flogging as a legal punishment. All officers who were found guilty of the worst brutalities have been called to account and in most cases have been discharged. While the reform measures in general are commendable, still other concessions might well be made. Unqualified religious liberty should be granted throughout Korea. Then, too, a just government should be in control, insuring equal rights to all.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

### Religion Pays

1 Tim. 4: 8; 6: 6; 1 Cor. 3: 18-23

For Week Beginning August 22, 1920

**1. Religion Pays—Who Says So?**—Whose testimony shall we take? If you ask the dishonest and tricky, the worldly-wise, and the unbeliever, you will probably be told: "There is nothing in it." But then, of course, these can not be regarded as being good authority, though even these people, at times, unconsciously admit that the truly religious persons are wholly dependable. As a matter of fact, these nonprofessors often pose as the keenest judges of what Christians ought to be. If, however, you want to know, as a matter of fact, whether religion is really worth while, go to the one who, by experimental knowledge, has tested religion and found it all-sufficient. Whenever you find a person who is making the service of God a life business, you will find him ready to say that it pays abundantly.

**2. Religion Pays—Here on Earth and in the Great Beyond.**—The value of religion is not confined to the things of this world, though it enriches and glorifies them all. Most of us are willing to admit that religion is an excellent thing to attain to a peaceful death, but we show little evidence that we are convinced of its being necessary for spending a happy life here below. We look upon it as a very suitable thing for the weak, the poor, the sickly, and the sorrowful. We fail to see that there is much need for it, or, indeed, much room for it, in the lives of busy, capable, energetic, and practical men of the world. In other words, we are not at all convinced of the truth of the apostle's words, that "Godliness is profitable unto all things," and we do not act as if the subject had very much interest for us. It is only too likely to be crowded out of our mind in this bustling age.

**3. Religion Is the Most Practical of All Things.**—It lays hold on a man's whole nature. It purifies his body. It illumines and sanctifies his intellect. It braces his will. It penetrates into every department of life, whether business or amusement, social intercourse or private meditation. Ask the physicians, ask the employers of labor, ask the teachers in schools and universities, ask the statesmen and philosophers, what their experience teaches them, respecting the average merits of the virtuous and the vicious. They will tell you that the religious person, generally speaking, has the healthiest body, is the most faithful servant, the most painstaking student, the best citizen, the happiest man. An individual who is "formed," "reformed," and "informed" by religion, will do far more effective work than the same man without religion.

**4. The Secret of a Happy Life.**—The man who has absolute religious convictions, works with less friction, because his care is cast upon his Heavenly Father; and with more confidence because his trust is placed on One much more sure than himself. Moreover, in the long run he is trusted and respected, more so than any one, devoid of religious convictions, can possibly be. Nor does the profitableness of religion end with the possession of blessings so inestimable as these. It holds out rich promises respecting future happiness, and it gives an absolute earnest and guarantee for it.

**5. Suggestive References.**—The faithful believer is rewarded (Psa. 24: 3-5). Blessings of the upright (Psa. 37: 18, 19). The worth of heavenly wisdom (Prov. 3: 13-17). The Spirit testifies to a renewed life (Rom. 8: 16-18). Our promised inheritance (1 Cor. 2: 9, 10). A blessed forward look (2 Cor. 4: 17, 18). Good counsel (Rom. 13: 12-14). "Holy and without blame" (Eph. 1: 4, 13, 14). "Children of light" (1 Thess. 5: 5, 22, 23). "Be ye holy" (1 Peter 1: 14).

### The Prayer Taught Us by Our Lord

(Continued from Page 475)

shall not want." It is ours to enjoy the same happy assurance as did David, if we ask.

(g) "For thine is the kingdom, and the power, and the glory forever. Amen."

This concluding exclamation is but the outburst of joy in the soul for the blessed assurances indicated by the preceding petitions.

**Proposition II.**—Christ bade his disciples to use this prayer.

Christ urges the use of this prayer in these words: "When ye pray, say, Our Father which art in heaven," etc. This wording is so plain that it leaves no occasion for doubt or misunderstanding. It is clearly imperative, and the fact that Christ gave this prayer to

the multitude and then to his disciples, implies that he felt that there was a general need of this prayer. That our brethren now so frequently omit the use of this prayer, would seem to indicate that they do not consider that such need now exists. With whom will the reader cast his lot on this question—with Christ's teaching, or with the Brethren's recent unauthorized practice in the omission of this prayer?

The fact that the disciples asked Jesus to teach them to pray, as John taught his disciples, implies that they felt the need of help in prayer. The most recent practice of omitting this prayer seems to imply that such help is not now needed. With whom will the reader cast his lot on this issue? Paul says: "We know not what we should pray for as we ought." He realized there was need of help in prayer. It seems to have been a very prevalent idea, but the omission of the prayer taught by Christ stoutly confronts us today. It brushes away all idea of such need. Paul then adds: "The Spirit itself maketh intercession for us." It is a clear Bible teaching that Christ and the Holy Spirit operate on identical lines, that the leadings of the Spirit will be on the line of the teaching and doctrine of Christ, hence, if the Spirit intercedes for us in our prayers, it will be on the line of Christ's teaching. This, as we have seen, included the foregoing prayer, hence we are left to conclude that brethren who omit this prayer are without the intercessions of the Holy Spirit.

In his final commission, our Lord said: "Teaching them to observe all things whatsoever I have commanded you." Does this language not include the use of this prayer? I hear the conscientious say: "Yes." Surely he must say, "Yes." It is claimed that the use of this set prayer at both the opening and the closing prayer of a service is "vain repetitions" which are forbidden. Relating to Christ's repeated prayer in the garden it is said: "And again he went away and prayed, and spake the same words." Were those vain repetitions? Christ loves importunity.

One of our Bible teachers recently sought to justify the omission of this prayer, basing his reasons on Matthew's wording in our common version: "After this manner therefore pray ye," etc. Such an interpretation of this language would lead to the entire omission of the prayer, given by Matthew and Luke. That may be logic, but it is of the disjointed kind. When we use Luke's phraseology, then we, in the fullest sense "pray after this manner," etc. The writer has taken some pains in consulting linguists as to the different translated renderings of the text given in Matthew, with the following results:

- "Thus shall ye pray" (Greek).
- "Ye therefore shall ye pray" (Latin).
- "You, then, shall pray thus" (Danish).
- "Ye then shall pray thus" (French).
- "Therefore you shall pray thus" (German).
- "Thus then pray" (Wilson's Emphatic Diaglott).

The foregoing versions give no grounds at all for the omission of this prayer: I have taken some pains to consult a number of commentators, and they uniformly hold up the completeness of this prayer and the propriety and fitness of its use. Let me inquire: Is it possible for us to have our needs supplied, as couched in that prayer, without asking for them? When men omit that prayer, they do otherwise than what they are bidden to do. Their doing implies that they seek to improve their Lord's teaching. Is that possible?

At the close of any solution, it is logical to give the conclusion in a summary. In like manner, after we have remembered our common needs, with our various subjects of prayer, it is wholly fitting to close with the Lord's Prayer, which presents our needs in summary. This is logical and in harmony with Divine teaching.

At the "Congress of Religions," held in Chicago some years ago, the question arose, in that motley group of priests and clergymen: "What shall be the prayer upon whose use we can unite? A Buddhist priest moved that the Lord's Prayer be used. That motion prevailed. This prayer, in its classification, falls under the Scriptural number seven, signifying perfection. Thus: (1) Address, including heirship. (2) Relevance. (3) His future matured Kingdom.

(4) Petitioning for our daily supply. (5) Assurance of freedom from sin-forgiveness. (6) A petition for the Lord's continued care. (7) For these blessings we feel all honor and praise are due to him—Kingdom, power and glory; and that forever. Amen.

Greenville, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### HAGERSTOWN, MD., VACATION BIBLE SCHOOL

The Vacation Bible School at this place is surpassing the most sanguine expectations of its promoters. Nine teachers are being employed and one hundred and eighty-nine pupils are enrolled. Dr. M. J. Zigler is the efficient principal and has the school in direct charge, assisted by a corps of well-trained and experienced teachers.

Forty-two per cent of the pupils are members of our own Sunday-school, while fifty-eight per cent represent the ten different denominations of the city, or those of no church home. Supplies to the amount of \$170.28 were purchased, and these will be enough for the session of four weeks. For these the children pay—this outlay being an average of less than one dollar per pupil for the four weeks. In some of the grades the supplies cost \$1.25 per pupil, which the parents gladly pay. Where parents can not do so, the supplies are donated, and are paid for by a special arrangement.

To see the splendid enthusiasm of both teachers and pupils in the work, is an inspiration and a revelation. To some it seems unthinkable that children from the age of five to fifteen years should be as much and more interested than in the subjects of the day-school. This is a fact, as any one can learn who will visit the school at work.

There is no "Craft Work." Solid Bible and missionary work for three periods daily makes up the program. The children need no outside studies to increase their interest. Of course pencils and a sand-table are provided for smaller pupils, but the work is all based on the Bible, adjusted to the capacity of the child. Visitors are encouraged to look in on the school and they make use of the opportunity, for a Vacation Bible School is a novelty to most of us.

The session will close with a public program on Friday evening, July 30. The work of the children will be put on exhibition, for inspection by the public, and both parents and pupils are looking forward with intense interest to that event.

Six of the nine teachers have had special training in educational methods. The others have had successful practical experience as teachers in the Sunday-school.

Already the children are anxiously inquiring about the school for next vacation. Many wish it would continue until the public schools open.

This seems a practical way for any church to do valuable home missionary work. It may help, in a large way, to save the children to the church. F. F. Holsopple.

Hagerstown, Md.

### FROM MANCHESTER COLLEGE, INDIANA

The summer quarter of Manchester College is nearing its close. The enrollment reached 312. Not only the number but perhaps the standing of the student body is greater than that of any previous summer school. Among the number were post-graduates, superintendents of schools, high school principals and teachers, and others taking college as well as normal work. The fact that Manchester is a standard college and that our School of Education has all of the advantages that the State Normal has to offer, is bringing many here for advanced work.

The college neighborhood has been a busy section this summer. Though the spring strikes hindered the new buildings, yet recently all has gone well. For five weeks from thirty to forty workmen have made rapid progress on the Administration Hall. At the present rate it will be under roof in another month. The students of the coming year will get the benefits of this large building. High prices are not stopping private buildings. Near the college, on one street, six new dwellings are being erected in a row. Extensive preparations are being made to care for the large number of prospective students this fall.

A number of teachers are in the universities this summer. Prof. A. R. Eikenberry, head of the Agricultural Department, and Prof. W. W. Peters, head of the School of Education, will complete advanced courses, the former in Illinois State University, the latter at Ohio State University. A number of new teachers will join the faculty this fall. Prof. H. S. Randolph will direct the work in Religious Education. Ida Press Randolph will teach in the English Department. Prof. B. F. Wampler will join the Music Faculty. Eld. R. H. Nicodemus will do some teaching in the Bible School. Elder and Sister Arthur Mote, both A. B. graduates, will give their full time as student pastors the coming year. They have had much success-



ful experience in dealing with young people, and no one doubts their ability for this larger field of service. Every one feels that this will be a most helpful arrangement and a great blessing to the student body. The spiritual and social interest of young people should have the same earnest care as the intellectual. That is the advantage of a Christian education. That is the advantage gained in our Brethren schools. Clara Harper.

#### WESTERN PENNSYLVANIA LOSES MANY MINISTERS BY DEATH

Since sending my manuscript for the "History of Western Pennsylvania" to the Publishing House, less than five years ago, our District has lost nineteen of our faithful ministers by death. These were all elders but four. Within a few years, immediately preceding this period, six—all elders but one—went to their long home. Should I include the Dunning Creek congregation, which, until a few years ago, was a part of our District, the number would be increased by three elders. Of this number, nineteen were well stricken in years (a number quite old), one was young and the others were in the prime of life. Here, in the city of Johnstown, four strong, active elders died within less than eight months—A. U. Berkley, C. W. Harshberger, P. J. Blough and N. W. Berkley.

Not long ago Eld. D. L. Miller referred to the numerical strength of the church in our city, but he named only a few of the resident ministers. Allow me to enlarge somewhat on his report. There are six organized churches in and immediately outside of the city. Four are in the city, worshipping in five houses, four of which are arranged for love feast services. Four houses of worship are in the country, of which number two are arranged for love feast services.

In these six congregations reside twenty-four ministers, ten of whom are elders. Of the twenty-four, all reside in the city except four. These six congregations have a combined membership of approximately 2,000 members. In this same territory the Brethren (Progressives) have a membership of some 1,500, with five or six meetinghouses. And this is only a part of the territory, originally covered by the Conemaugh congregation—the oldest in Cambria County, and the northeastern part of Somerset County. The rest of the territory, embraced in the old Conemaugh church, now is occupied by the Shade Creek, Scalp Level and Rummel congregations, with seven meetinghouses, fifteen ministers, and approximately 1,000 members. Thus it will be seen that Johnstown and vicinity is a stronghold for the Church of the Brethren.

Johnstown, Pa. Jerome E. Blough.

#### A CALL FROM WESTERN TEXAS

This call comes from the Wawaka church, located in Ochiltree County, Panhandle of Texas. There are about fifteen members located near the town of Wawaka, which serves as a community center. We have had no pastor nor resident minister for a period of about two years and have had no preaching for almost a year, except an occasional sermon by ministers of another denomination.

At present we have a union Sunday-school, with an enrollment of about sixty, and an average attendance of thirty-five. Three of the officers and two teachers are members of the Church of the Brethren.

Wawaka is a new town, being built on a branch of the Santa Fe Railroad extending southwest from Shattuck, Oklahoma. Although Wawaka is very small at present, it is growing and in the near future promises to be a prosperous little town. The school board expects to build an addition to the schoolhouse soon, so that high school work can be added.

While this little town is being built, we feel very keenly the need of building our church along with it. Because of the many new people who are coming to our country, there are many opportunities afforded for service. We can not meet these needs adequately without a minister to lead and direct in the work.

Just what is our need? First of all we need a minister who could give at least a part of his time to the work of the church. Another great need is for a number of earnest, wide-awake members to make their homes among us. There are openings both for farmers and business men.

This is a call to members who live in large congregations or in isolated districts, where there are few opportunities to work, to come and assist this small band of members to live nearer to the Master and to serve him more faithfully. For further information address the writer.

Maud Stump.

Ochiltree, Texas.

#### ROANOKE, VIRGINIA

The second Sunday in June was Children's Day. In the evening a program was rendered by the school, with about 150 children taking part. July 11 Mr. Owen O. Wiard, of Chicago, gave an illustrated lecture on the subject, "Black Traffic in White Girls." Bro. Garber gave a series of sermons on "Christian." As a direct result one has been received into the church by baptism. He also gave a series of sermons on the "Prodigal Son" and the "Ten Commandments."

July 16 a members' meeting was called. Bro. Miller presided. One member was received by letter. Delegates were elected to District Meeting. Christian Workers' officers were chosen, with J. Alfred Flora, president.

As the Rev. Billy Sunday will begin a meeting here in September, Brethren P. S. Miller, B. B. Garber and H. M. Miller were appointed as a committee to organize our workers, to assist in the meeting as far as it will be in harmony with our church doctrines and practices.

One of our girls, Sister Dimple Rumburg, who attended Annual Meeting this year for the first time, brought back some fine ideas for the church, which she is working hard to put into practice. A Junior Aid Society was organized this week, and sentiment is also being worked up for the organization of a Mission Study Class.

A four weeks' Vacation Church School was brought to a successful close last Friday night with a program rendered by the children. Prof. E. E. Speicher had charge of the devotional and Bible study period, assisted by Sister Nina Moonaw for the industrial period. Prof. Speicher was pleased with the loyal support of the volunteer teachers, many of whom were present every day. Sister Mary Kinzie, of Cloverdale, Mrs. R. B. Myers and Mrs. Minnie Miller, of the Methodist Church, also assisted. A large number of children were present every day and expressed themselves as wanting a school next year. Brother and Sister Garber were untiring in their efforts to make the school most profitable to all.

Mrs. John H. Shickel.

#### FACTS ABOUT OUR MINISTERS

##### Number Four Southern Iowa

The oldest ministers are these:

Abraham Wolf, 83; I. E. Webb, 80; J. H. Keller, 66; H. C. N. Coffman, 63; Anthony Senger, 61; D. P. Miller, 60; W. H. Long, 60; Orlando Ogden, 58; F. A. Garber, 55; Arthur Lewis, 54; W. D. Grove, 53; A. L. Sears, 51; Wm. N. Gletfely, 51; B. J. Bashor, 51.

The oldest in the ministry and year of election:

Abraham Wolf, 1876; Anthony Senger, 1887; W. H. Long, 1888; D. P. Miller, 1889; I. E. Webb, 1891; Wm. N. Gletfely, 1893; J. H. Keller, 1894; H. C. N. Coffman, 1894; Orlando Ogden, 1894.

##### Northeastern Kansas

The oldest ministers are these:

D. B. Barnhart, 84; Aaron Puderbaugh, 84; W. H. H. Sawyer, 84; Daniel Longenecker, 83; John Mellinger, 80; John A. Root, 79; Peter E. Whitmer, 79; A. C. Brubaker, 77; J. F. Hantz, 76; Wm. Weybright, 76; J. F. Hoover, 75; C. J. Hooper, 74; Wm. Davis, 73; J. G. Eby, 72; R. F. McCune, 70; J. C. Peck, 68; R. A. Yoder, 67; Geo. Manon, 66; J. H. Cakerie, 66; Benj. Forney, 64; M. H. Thorne, 64; R. M. Weddle, 64; J. M. Gausby, 63; Isaac L. Longenecker, 62; A. C. Rock, 61; C. W. Shoemaker, 61; H. T. Brubaker, 60.

The oldest in the ministry and year of election:

John A. Root, 1863; W. H. H. Sawyer, 1867; J. F. Hoover, 1871; Wm. Davis, 1872; J. G. Eby, 1872; John Mellinger, 1873; D. B. Barnhart, 1874; R. F. McCune, 1875; Daniel Longenecker, 1878; Aaron Puderbaugh, 1878; P. E. Whitmer, 1879; R. A. Yoder, 1880; C. J. Hooper, 1882; Wm. Weybright, 1882; Benj. Forney, 1883; J. H. Cakerie, 1886; G. M. Thorne, 1887; Geo. Manon, 1889; Isaac L. Hoover, 1890; H. T. Brubaker, 1891; J. F. Hantz, 1892; W. L. Eikenberry, 1893; H. L. Brammell, 1894; M. D. Gausby, 1894.

##### Southeastern Kansas

The oldest ministers are these:

D. W. Stouder, 83; Leonard Wolfe, 77; Henry Shideler, 75; John Sherry, 74; Joel W. Eikenberry, 74; A. B. Lichtenwalter, 72; S. E. Lantz, 72; Lafayette Watkins, 66; W. H. Miller, 61.

The oldest in the ministry and year of election:

D. W. Stouder, 1874; Henry Shideler, 1874; Joel Eikenberry, 1876; Leonard Wolfe, 1882; Lafayette Watkins, 1883; John Sherry, 1884; W. H. Miller, 1887; A. B. Lichtenwalter, 1888.

##### Northwestern Kansas and Northeastern Colorado

The oldest ministers are these:

Byron Sprague, 83; Owen Peters, 80; Isaac S. Lerew, 80; G. W. Armentrout, 80; L. F. Love, 79; Isaac B. Garst, 78; L. W. Fitzwater, 77; L. C. Wagner, 76; E. M. Peck, 75; Conrad Fitz, 72; S. L. Myers, 69; G. H. Friend, 68; Henry Fry, 68; Oliver Westrick, 67; J. R. Garber, 67; B. M. Peterson, 64; A. J. Wertenberger, 59; C. F. Daggett, 59; Henry F. Crist, 58; S. P. Hylton, 56; A. C. Daggett, 55; D. A. Crist, 54.

The oldest in the ministry and year of election:

L. F. Love, 1872; Owen Peters, 1875; G. W. Armentrout, 1878; Byron Sprague, 1878; E. M. Peck, 1879; Oliver Westrick, 1879; L. W. Fitzwater, 1880; Conrad Fitz, 1881; J. R. Garber, 1883; Isaac B. Garst, 1883; S. L. Myers, 1884; A. C. Daggett, 1886; Isaac S. Lerew, 1887; Henry F. Crist, 1888; G. H. Friend, 1888; B. M. Peterson, 1888; J. C. Wagner, 1891; Geo. R. Eller, 1892; D. A. Crist, 1894.

##### Southwestern Kansas and Southeastern Colorado

The oldest ministers are these:

B. B. Whitmer, 87; Wm. Johnson, 85; Jacob C. Urey, 82; S. A. Honberger, 78; Jacob Witmore, 76; G. E. Studebaker, 76; S. M. Brown, 75; S. P. Weaver, 74; J. M. Snyder, 73; A. F. Miller, 72; N. F. Brubaker, 71; J. J. Wassam, 71; Michael Keller, 70; A. S. Downing, 70; James A. Flory, 69; G. W. Weddle, 67; W. D. Harris, 67; Wm. Mohler, 66; J. W. B. Hylton, 66; J. A. Thomas, 65; E. E. John, 64; C. C. Brubaker, 64; G. G. Crosswhite, 63; Homer Ullom, 61; I. G. Harris, 61; J. E. Crist, 60; S. E. Delp, 60; S. P. Cram-packer, 59; E. S. Fox, 58; J. J. Boyer, 57; J. J. Yoder, 53; W. S. Eilenberger, 52; U. S. Royer, 51; A. D. Sollenberger, 51; B. F. Brubaker, 51; M. J. Mishler, 50.

The oldest in the ministry and year of election:

Jacob Witmore, 1868; Wm. Johnson, 1872; B. B. Whitmer, 1872; J. M. Snyder, 1873; S. A. Honberger, 1874; Jacob C. Urey, 1876; S. M. Brown, 1880; N. F. Brubaker, 1882; E. F. John, 1883; James A. Flory, 1884; J. E. Crist, 1886; C. C. Brubaker, 1886; Michael Keller, 1886; A. G. Crosswhite, 1887; A. S. Downing, 1889; I. G. Harris, 1889; Homer Ullom, 1890; A. D. Sollenberger, 1891; J. J. Yoder, 1892; W. S. Eilenberger, 1892.

##### Nebraska

The oldest ministers are these:

David E. Price, 88; J. J. Kindig, 88; Henry Brubaker, 77; J. B. Moore, 73; E. S. Rothrock, 71; John L. Snively, 71; N. B. Wagoner, 69; D. G. Couser, 67; J. F. Shuck, 67; J. E. Young, 63; J. H. Kinzie,

64; J. R. Smith, 64; Levi L. Meck, 61; James W. Gish, 60; W. P. McLellan, 58; D. B. Miller, 58; J. B. Reiff, 57; Peter F. Klepper, 56; M. E. Starr, 56; S. G. Nickey, 54.

The oldest in the ministry and year of election:

David E. Price, 1838; J. J. Kindig, 1863; Henry Brubaker, 1865; John L. Snively, 1876; J. E. Young, 1878; D. G. Couser, 1880; E. S. Rothrock, 1881; James W. Gish, 1881; N. B. Wagoner, 1882; J. B. Reiff, 1884; Levi L. Meck, 1886.

##### Northern Missouri

The oldest ministers are these:

Conrad Steffen, 81; S. B. Shirk, 80; Daniel D. Sell, 77; G. W. Clemens, 75; Jesse E. Royer, 74; S. E. Hogan, 66; John H. Mason, 65; G. W. Eilenberger, 60.

The oldest in the ministry and year of election:

Daniel D. Sell, 1867; S. B. Shirk, 1872; Conrad Steffen, 1877; G. W. Clemens, 1878; G. W. Eilenberger, 1887; James A. Stouder, 1891.

##### Middle Missouri

The oldest ministers are these:

James P. Harris, 84; Moses Cruce, 80; Martin S. Mohler, 78; John Hougendouglar, 76; J. M. Elliott, 75; Jas. A. Campbell, 67; J. T. Holloway, 65; Thos. J. Simms, 64; Amos Wampler, 62; I. L. Harris, 59; W. W. Holsoppe, 57; O. P. Hoover, 56; D. L. Mohler, 55; J. W. Lovegrove, 55; G. W. Lentz, 53; Ira Witmore, 52; H. L. Holsoppe, 51; L. B. Hrig, 51; E. A. Markey, 51; James M. Mohler, 50.

The oldest in the ministry and year of election:

J. M. Elliott, 1865; James P. Harris, 1868; Thos. J. Simmons, 1877; Martin S. Mohler, 1882; Amos Wampler, 1886; Moses Cruce, 1887; G. W. Lentz, 1888; W. W. Holsoppe, 1889; John Hougendouglar, 1889; Jas. A. Campbell, 1890; O. P. Hoover, 1890.

##### Southwestern Missouri and Northwestern Arkansas

The oldest ministers are these:

John P. Bailey, 90; Geo. Barnhart, 83; J. M. Atkins, 82; Noah Owen, 75; M. V. Price, 75; Wm. S. Watts, 74; Henry Sunderland, 70; B. B. Hylton, 69; T. A. Robinson, 67; A. Rodabaugh, 67; Abe Killingsworth, 66; J. H. Argabright, 66; D. W. Teeter, 66; C. H. Brown, 65; C. W. Gitt, 59; Joseph B. Hylton, 57.

The oldest in the ministry and year of election:

Geo. Barnhart, 1864; John P. Bailey, 1868; C. H. Brown, 1879; Abel Killingsworth, 1880; T. A. Robinson, 1880; A. Rodabaugh, 1881; A. M. Atkins, 1884; M. V. Price, 1884; J. H. Argabright, 1886; B. B. Hylton, 1887; D. W. Teeter, 1888; Amos Harvey, 1888; Joseph B. Hylton, 1889; Louis Macey, 1889; Henry Sunderland, 1889; Wm. S. Watts, 1894.

##### First District of Arkansas and Southeastern Missouri

The oldest ministers are these:

H. J. Lilly, 65; W. T. Price, 60; B. E. Kesler, 59.

The oldest in the ministry and year of election:

H. J. Lilly, 1889; B. E. Kesler, 1884.

##### Oklahoma and New Mexico

The oldest ministers are these:

W. G. Cook, 79; M. M. Ennis, 77; J. L. Holsinger, 75; M. M. Dawson, 74; H. B. Bradley, 73; A. J. Peclier, 73; James Hardy, 72; Samuel Weiner, 71; Henry Stone, 71; Samuel Edgcomb, 70; A. Leedy, 70; Jacob Appleman, 69; Josiah Lehman, 68; Ananias Neher, 68; L. B. Niswander, 67; D. E. Cripe, 65; W. B. Gish, 65; N. S. Gripe, 65; G. W. Lands, 64; Isaac H. Miller, 64; S. A. Overfelt, 63; Joseph Troxel, 62; H. Booz, 62; A. G. Fillmore, 61; R. S. Rust, 58; W. P. Boserman, 53; E. R. Herndon, 53; Jos. A. Root, 53; Geo. Prentice, 53; G. E. Wale, 52; E. J. Smith, 51; John R. Pitzer, 51; A. B. Diller, 51; S. E. Thompson, 50; F. E. Marchand, 50; J. D. Howell, 50.

The oldest in the ministry and year of election:

W. G. Cook, 1870; Jacob Appleman, 1874; F. H. Bradley, 1875; J. L. Holsinger, 1876; Samuel Edgcomb, 1878; Samuel Weiner, 1881; M. M. Ennis, 1883; James Hardy, 1883; G. W. Lands, 1883; Isaac H. Miller, 1883; Josiah Lehman, 1883; R. S. Rust, 1887; A. Leedy, 1888; Henry Stone, 1889; Ananias Neher, 1889; S. E. Thompson, 1891.

##### Texas and Louisiana

The oldest ministers are these:

Joel Gluck, 81; J. W. Kilpatrick, 80; Samuel Badger, 75; John Stump, 69; R. G. Gish, 66; A. J. Winc, 65; J. A. Miller, 61.

The oldest in the ministry and year of election:

Joel Gluck, 1873; Samuel Badger, 1876; J. W. Kilpatrick, 1881; R. G. Gish, 1890; J. A. Miller, 1893; J. A. Bricey, 1893.

##### Western Colorado and Utah

The oldest ministers are these:

Solomon Z. Sharp, 84; H. H. Wenger, 73; J. E. Bryant, 70; L. J. Redding, 64; A. A. Weaver, 61; J. R. Prantz, 61; J. D. Coffman, 60; Salem Becry, 59.

The oldest in the ministry and year of election:

S. Z. Sharp, 1862; J. E. Bryant, 1877; H. H. Wenger, 1878; J. R. Prantz, 1886; L. J. Redding, 1887; A. L. Gnagey, 1889; A. A. Weaver, 1893; Salem Becry, 1895; Harvey H. Mohler, 1895.

##### Oregon

The oldest ministers are these:

C. W. Howe, 88; J. P. Moonaw, 82; J. A. Royer, 72; John Bonewitz, 71; Thomas Barklow, 67; Wm. Chandler, 67; S. P. Van Dyke, 65; S. E. Decker, 60.

The oldest in the ministry and year of election:

J. P. Moonaw, 1867; G. W. Hostie, 1875; John Bonewitz, 1884; J. A. Royer, 1885; Thos. Barklow, 1891; Geo. C. Carl, 1891; S. P. Van Dyke, 1892.

##### Washington

The oldest ministers are these:

S. H. Miller, 82; Amos B. Peters, 75; Lewis Miller, 74; D. M. Fike, 73; Geo. E. Wase, 70; D. E. Eby, 69; Jesse Peters, 69; Geo. A. Shanberger, 66; John B. Simmons, 65; A. H. Patch, 63; Geo. W. Buntain, 62; Enoch Fav, 62.

The oldest in the ministry and year of election:

D. B. Eby, 1873; Amos B. Peters, 1875; S. H. Miller, 1876; Geo. A. Shanberger, 1877; Lewis Miller, 1878; D. M. Fike, 1879; Geo. E. Wase, 1880; P. H. Heertzog, 1888; J. J. Fullbrun, 1892; Jesse Peters, 1892; A. H. Patch, 1892.

##### Idaho and Western Montana

The oldest ministers are these:

J. K. Waltman, 74; S. S. Redmon, 69; John Lech, 68; J. L. Thomas, 67; D. D. Hollinger, 65; Calla Palmer, 65; Geo. D. Fike, 64; A. J. Detrick, 63; A. I. Gorham, 63; J. E. Shanberger, 62; L. H. Eby, 62; J. H. Graybill, 62; James Harp, 62; E. E. Joyce, 62; A. I. Mow, 61; Howard H. Heim, 60; D. W. Wampler, 57; A. L. Boyd, 56; H. A. Kauffman, 56; David Best, 55.

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### DISTRICT MEETING OF NORTHEASTERN OHIO

Those desiring to attend the Ministerial and District Meetings, to be held at the Jonathan Creek church, near Thornville, Ohio, during the last week in August, will be interested in the following train schedule:

Z. & W. R. R. (Central Standard Time): Leave Zanesville, Ohio, for Thornville at 6:45 A. M. and 2:50 P. M. T. & O. C. R. R. (Central Time): Leave Columbus, Ohio (West Broad Depot), at 7:30 A. M. and 4:20 P. M. Change at Thurston, Ohio.

B. & O. R. R. (Central Time): Leave Newark, Ohio, at 8:30. There is also a bus line from Newark, Ohio, to Thornville, leaving Newark, Ohio, at 10:45 A. M. and 4:30 P. M. Those coming over the Toledo & Ohio Central from Bucyrus, Ohio, will change at Thurston, Ohio, and take the Z. & W. R. R. to Thornville, Ohio. Trains leave at 8:30 A. M. and 4:40 P. M.

M. S. Leckrone,  
Thornville, Ohio. Chairman Lodging Committee.

### NOTICE TO THE YOUNG PEOPLE OF THE CHURCHES OF NORTHEASTERN OHIO

On the evening of Saturday, Aug. 21, and on Sunday, Aug. 22, the Reading church has planned a short Life Work Conference, to which the young people of the District are invited.

On Saturday evening a missionary romance, portraying the early missionary endeavors of Robert and Mary Moffat, pioneer missionaries to Africa, will be given by the young people of the Reading church at the town hall of North Georgetown, two miles east of Reading.

On Sunday morning Bro. Galen B. Royer, of Juniata College, will deliver an address, at which time the graduates of the local Mission Study Classes will receive their diplomas. At noon a basket dinner will be enjoyed, to which all are invited to contribute, just as they will be welcome to share therein. In the afternoon and evening appropriate programs will be rendered, in which Bro. Galen B. Royer and Bro. Floyd M. Irvin, pastor of the Reading church, will have a part, as well as others, yet to be supplied.

The Reading church is located twenty miles straight east of Canton on the Louisville road, two miles east of Homeworth, and ten miles south of Alliance. Those who expect to attend this Conference should send their names and the time of their expected arrival to Bro. Floyd M. Irvin, Homeworth, Ohio, in order that provisions may be made for their entertainment.

R. D. 2, Moultrie, Ohio. Reta Heestand.

### THE WISCONSIN FIELD

The Mission Board of the District of Northern Illinois and Wisconsin, wishing to carry out that part of our Five-Year Forward Movement program, by which one new church is organized each year, sent us to look over the Wisconsin field, with this purpose in mind.

We left home June 25, and went to Stanley, a city of 3,000 inhabitants, where we have a thriving church of seventy-eight members. Bro. Ralph Rarick, of Covington, Ohio, is to locate here in August. The outlook at this place is most promising. This church is calling for the District Meeting in 1921. We consider her well able to handle the Conference. When we think of the fact that we have been working this field for over fifty years, and during all this time have not had a District Meeting within the bounds of the State, we may well pause and consider.

The Stanley church is only in its infancy, but has made wonderful growth. She is blessed with zealous, earnest workers, who move things with a will and determination to succeed.

Seven miles southeast of Stanley is the Worden church, and seven miles to the southwest is the Maple Grove church, each with a membership of fifty-five. Maple Grove is the mother church of this part of the State—Worden having been organized in 1905 and Stanley in 1919. Now a third division has been made by organizing another church, about 150 miles northeast, close to Amberg, a town of 500 inhabitants. Here we have a faithful band of twenty-nine members, located about seven miles south of town. This is a new country. Very little land is under the plow. The raw land here is known in Wisconsin as "cutover land." It requires time and hard labor to clear up a farm. In the short time these people have been here, they have built up homes and, wisely enough, have been looking after the spiritual interests of the community as well. Regular preaching services and a Sunday-school have been carried on in a schoolhouse for some time. They have a resident minister at present—Bro. J. F. Edmister—who has done much to hold together this little band, and to prepare them for permanent organization. This took place July 7, 1920. A full set of officers were elected, including two ministers, Brethren Clement Brontager and Walter McClellan, and three deacons, Brethren W. E. Anglenyer, George Keim and H. W. McClellan. These were all installed into their office. The ministers elected are young men and plan to go to school the coming winter.

Eld. J. F. Edmister assisted us in the organization, and

will remain here two or three months until we have time to locate another man. Should this be read by any minister, contemplating a change of location, here would be a splendid opening—one where your labors would be much appreciated. Correspond with Bro. Wm. Culp, Amberg, Wis., or the writer. Land here is very reasonable in price and very productive.

Should the District sanction the work of the organization, it will be added to the list of churches of Northern Illinois and Wisconsin, and known as the White Rapids church.

It was our privilege also to visit the Willard church, which at one time bade fair to become a flourishing congregation, but on account of the untimely death of the pastor, Bro. A. L. Clair, and others moving away, it has ceased to be an organization.

The death of Eld. H. C. Baker, who for years labored faithfully for the Chippewa Valley church, has had its effect on the work here. We found, however, a very interesting and zealous band of ninety members, mostly young people. While they have no resident elder, they have two ministers, Lewis Salsbury and Lester Root, who very nicely, along with their farm work, will care for the work here until we can get some one to give this field his entire time. We have reason to be encouraged with the work here, which is one of the oldest of our churches in the State. With such a large number of young people, the outlook is certainly hopeful. We are encouraged to work harder than ever to carry forward our work in Wisconsin. C. C. Price.

Polo, Ill.

### DEATH OF ELD. H. M. BAKER

Bro. H. M. Baker, eldest son of Bishop Jacob L. Baker, was born July 26, 1839, in Knox County, Ohio, and died at his home near Sidney, Ohio, July 20, 1920, aged eighty years, eleven months and twenty-four days. His illness lasted but four days, a weak heart being the immediate cause of his death.

In 1870 he married Lydia Seitz, of Allen County, Ohio. To this union were born two sons. His wife died, and in 1876 he married Nancy Jane Reed. To this union were born three sons and three daughters.

Soon after his first marriage, Bro. Baker and his wife united with the Brethren church and at once entered into active work for the Master. He served in the ministry for forty-eight years and as bishop for ten years. It gave him great pleasure to have two of his sons, Frank L. and H. Jesse, serve in the ministry. He was of an optimistic nature, and his greatest joy was in working for the upbuilding of the church of Jesus Christ. He took special interest in outlying fields and was always made welcome by those to whom he ministered as a missionary.

Besides his wife, children and grandchildren, he leaves three brothers, three sisters and one stepbrother.

Funeral services were conducted from the Sidney church by Bro. S. Z. Smith. Interment in Sidney cemetery. Hollansburg, Ohio. H. Jesse Baker.

### DISTRICT CONFERENCE

The District Conference of the First District of Virginia, with its attendant meetings, was held July 28-30 at the Troutville church. It was the best attended of any meeting since the division of our State District, about 600 being present, including forty ministers. We had with us ministers and other members from the Second, Southern and Eastern Districts of Virginia. Bro. Ezra Flory, of Elgin, was also present. The meetings were very spiritual and uplifting.

Bro. P. S. Miller was the Moderator; Bro. D. C. Naff, Reading Clerk; Bro. C. S. Ikenberry, Writing Clerk. Eld. D. C. Naff was chosen on Standing Committee for 1921, with Eld. C. D. Hylton, alternate. C. D. Hylton. Troutville, Va.

### KANSAS CITY, KANSAS

Our church met in council July 29, and while there was no new business to take care of, we heard some very interesting reports from our various committees. At the last council we decided to raise our budget for the year by a bond issue, instead of each member and each class pledging a certain amount. We issue a bond of whatever denomination they prefer and have found this system quite satisfactory, as it creates an interest in the classes never manifested before. Sister McCune's class of girls, in the Junior Department, was accorded the honor of taking up their bond first.

On account of sickness, recently, our attendance has been rather small, but we average about fifty-five per cent of our membership. We are having splendid prayer

meetings each Wednesday, and some of those who can not attend services on Sunday, because of their employment, are enabled to come to these meetings.

Last Sunday we enjoyed a splendid sermon on "World Evangelism" by our associate pastor, Bro. P. W. Strole. In the evening the subject, "Our Duty in the Church and Community" was presented by Eld. O. R. McCune.

For the benefit of those passing through and coming to the city, we will say that our church is located in Kansas City, Kans., on the Central Avenue car line. Any street car conductor can give information as to how to reach that line, as it is accessible from all other lines in the city. J. Ernest Gocns.

### MIDDLE PENNSYLVANIA

The Ministerial Meeting and Sunday-school Convention of the above-named District will be held Aug. 24-26 at New Entis Mee, Pa.

August 24, 7:45 P. M., Conventional Sermon, "The Church"—J. P. Harris. Her Mission.—M. J. Weaver, J. C. Stayer.

Aug. 25, 9 A. M., Business Session. The Church: Her Workers.—C. O. Barry, J. C. Swigart. Her Public Worship.—James A. Sell, W. J. Swigart. Her Prayer Meeting.—W. S. Long, W. M. Ulrich. The Revival.—L. R. Holsinger, G. E. Yoder. Our Obligations to the Forward Movement.—J. B. Miller, J. S. Hersherberger.

Afternoon, 1:30. The Bible Institute in Our Churches.—Galen B. Royer, H. Holsinger. Relation to the Foreign.—Jos. Clapper, H. H. Brumbaugh. Relation to Civic Problems and Reforms.—J. J. Shaffer, D. T. Detwiler. Plans for More Aggressive Work Among Our Young People.—H. B. Hisey, J. H. Cassady. A Review.—T. T. Myers.

Evening, 7:45. What the Church Owes the Sunday-school.—Galen B. Royer. Illustrated Lecture.—Jesse B. Emmert.

Aug. 26, 9 A. M., Sunday-school Meeting. Reports and Business. Order in the Sunday-school.—Ellis G. Eyer. Music in the School.—Roy C. Shoup. The Superintendent Use Bible or Lesson Leaf Before the School?—R. A. Wilson. Supply Teachers.—W. Emmert Swigart. Practical Missionary Training.—J. B. Emmert.

Afternoon, 1:30. Why Do Primary Classes Divide as They Reach the Junior Age?—Mrs. Elizabeth Barnett. Our Intermediate Pupils Drop Away Rapidly.—How Make Them Want to Remain in the School?—Ryntha Shelly. Responsibility of Official Board of the Church to Keep All Members of the Church in the Sunday-school Session. B. F. Waltz. What in the Bible Class Recitation Period Will Keep Men and Women Coming?—Galen B. Royer. How Can the Superintendent and Officers Help to Keep Members from Straying?—Ira C. Holsopple.

The annual Ministerial and Sunday-school Conventions of the above-named District will be held Aug. 17-19 in the Walnut Grove church, Johnstown, Pa.

Ministerial Program, Tuesday evening, 7:45. The Work of the Ministry.—Solomon Bucklew. The Minister as a Prophet.—E. M. Detwiler.

Wednesday morning, 9 o'clock, Business Session. The Evangelist: His Aim.—J. Beatty. His Message.—K. C. Clapper. His Method.—R. T. Hull. The Singing Evangelist.—A. G. Faust. The Place of Prayer in Evangelism.—C. M. Driver.

Afternoon, 1:45. Teaching Before Baptism.—L. B. Harshberger. Teaching After Baptism.—C. W. Warfield. Saved to Save.—J. L. Bowman. The Evangelistic Church.—M. J. Brongler. The Pastor a Soul-winner.—H. O. Rhodes. The Coming Campaign.—H. S. Replogle.

Evening, 7:30. Some Principles in Choosing a Life-work.—Geo. C. Griffith. Address.—J. M. Blough.

Sunday-School Program, Thursday morning, 8:30. Business Session. Vacation Bible School Echoes. Schools of Methods.—James F. Hamilton. Efficiency in Organization.—D. P. Hoover.

Afternoon, 2 o'clock, Western Pennsylvania as a Mission Field.—W. J. Hamilton. The Mission Period.—In Charge of Mission Committee. Address by Olive Widdowson. National Life-work Conferences for Children, Young People and Parents.

Evening, 7:30. Home Department Demonstration. In charge of H. B. Speicher. Address on Child Psychology. "Wigwagging Boys and Giggling Girls"—Virgil C. Fennell.

### NORTHEASTERN OHIO

The Ministerial Meeting of the above-named District will be held in the Jonathan Creek church, Aug. 24 and 25.

Tuesday evening, 7:30. Child Rescue Program by the Ladies' Aid. The Divine Rights of the Child.—Ida Moomaw. Our Child Rescue Work.—D. W. Stuckey. The Aid Societies' Opportunity.—Sister Robert Moomaw.

Wednesday, 9 A. M., Organization and Roll Call. "The Young Preacher"—a Book Review.—Ora De Lauter. How Can the Minister Best Keep in Touch with the Young People?—G. S. Strausbaugh.

Afternoon, 1:30. Pastoral and Pastoral Ministry.—Ed Sheffer. Northeastern Ohio as a Home Mission Field.—H. H. Helman. Evening, 8 o'clock, Sermon, Social Purity.—Floyd M. Irvin.

### NORTHWESTERN OHIO

The Sunday-school and Ministerial Meetings of the above-named District will be held at the Lick creek church, near Bryan, Ohio, Aug. 24-26. Tuesday evening, Sermon by Bro. J. I. Anglenyer.

Wednesday, 9:15 A. M., Sunday-school Meeting. The Value of Graded Lessons in Sunday-school.—Mary L. Cook. Week-day Religious Instruction.—Walter D. Landies, Jay Hornish. The Vacation Church School.—E. E. Eshelman.

Afternoon, 2 o'clock. The Sunday-school as an Evangelistic Force.—John R. Snyder. Special Classes in Sunday-school as Districtal Missions, Stewardship.—L. I. Moss, N. K. McKimney. The Sunday-school Standard for 1921.—J. S. Dejean. Christian Workers' Society: For Juniors.—Blanche Byerly. For Seniors.—W. O. Warfield. For Adults.—B. V. Thomas.

Evening, 7 o'clock, Life Work Conference. Divine Guidance in Selecting Life's Work.—John I. Kaylor. What Shall I Do with My Life?—L. H. Dickey. Opportunities of the Professions. Irvin Thomas. The Call of the Christian Ministry.—Geo. Garner. The Appeal of the Foreign Fields.—Mrs. Ina Kaylor.

Thursday, 9 A. M., Ministerial Meeting. The Minister's Preparation for His Work.—Hugh Miller. The Relation of the Church to Its Minister.—David Byerly. Past, Present and Future of the Church of the Brethren in Northwestern Ohio.—L. H. Dickey, J. A. Guthrie, D. D. Thomas.

Afternoon, 2 o'clock, Our Part in the Evangelistic Campaign.—O. P. Haines. The Life Work and Spiritual Resources and Aims.—G. A. A. Religious (and Missionary) Educational Program.—N. I. Cool. Requisites to Ideal Growth.—John Flory, B. F. Snyder, B. Royer, Jr.

Evening, 7:45. Business. How Can We Make the Sunday-school More Spiritually Effective?—The Practical Side of the Christian Workers' Society.—Gertie Ott. The Daily Vacation Bible School.—Lawrence Shultz. Our Boys and Girls.—Galen B. Royer, Jr.

Evening, 7:45. Sermon, The Spiritual Basis for Missionary Endeavor.—R. H. Nicodemus.

Wednesday, 9 A. M., Bible Institute. The Message of the Great

### NORTHERN INDIANA

The Sunday-school Conference and Bible Institute of the above-named District will be held at New Paris, Aug. 17-20.

Monday, 9 A. M., Sunday-school and Christian Workers' Meeting. The Teacher's Equipment.—H. H. Dickey. The Teacher's Training Class.—David Metzler. Religious Education in the Home.—Galen B. Royer, Jr.

Afternoon, 1:45. Business. How Can We Make the Sunday-school More Spiritually Effective?—The Practical Side of the Christian Workers' Society.—Gertie Ott. The Daily Vacation Bible School.—Lawrence Shultz. Our Boys and Girls.—Galen B. Royer, Jr.

Evening, 7:45. Sermon, The Spiritual Basis for Missionary Endeavor.—R. H. Nicodemus.

Wednesday, 9 A. M., Bible Institute. The Message of the Great



Guthrie church met in called council July 28, to make the necessary arrangements for our coming District Meeting, which will begin Aug. 31. Delegates for District Meeting, Sunday-school and Christian

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## FACTS ABOUT OUR MINISTERS

(Continued from Page 483)

## The oldest in the ministry and year of election:

A. I. Mow, 1880; John Lesh, 1881; L. H. Eby, 1882; J. H. Graybill, 1882; J. E. Shamberger, 1885; Howard H. Keim, 1886; J. L. Thomas, 1887; Carlo Fahney, 1888; James Harp, 1890; A. L. Gorham, 1892; A. L. Boyd, 1893; David Betts, 1895

## Northern California

## The oldest ministers are these:

David Snyder, 89; Silas Martin, 84; J. O. Brubaker, 80; Geo. S. Wine, 79; David Bowman, 78; L. E. Miller, 77; John Clapper, 76; John M. Follis, 74; Isaac Thomas, 74; Sanford Setty, 72; S. F. Sanger, 71; Samuel Keller, 71; Benton Myers, 71; J. J. Brower, 68; Isaac S. Brubaker, 66; Harvey Eikenberry, 67; J. N. Gwin, 67; C. W. Davis, 65; P. S. Hartman, 63; Chas. M. Yearout, 61; W. F. Ninc, 61; M. E. Andrews, 61; J. Harman Stover, 61.

## The oldest in the ministry and year of election:

David Bowman, 1886; Silas Martin, 1871; J. O. Brubaker, 1873; S. F. Sanger, 1876; David Snyder, 1879; Chas. M. Yearout, 1878; Isaac Thomas, 1873; M. E. Andrews, 1880; W. F. Ninc, 1881; Geo. S. Wine, 1881; Isaac S. Brubaker, 1883; Sanford Setty, 1885; C. W. Davis, 1885; John M. Follis, 1885; H. F. Maust, 1885; L. E. Miller, 1885; John Clapper, 1886; Levi Winklebuck, 1886; Harvey Eikenberry, 1888.

## Southern California and Arizona

## The oldest ministers are these:

Andrew Hutchison, 84; Edmund Forney, 82; W. J. Thomas, 82; D. Hendricks, 82; Samuel Henry, 82; J. N. Miller, 79; D. A. Norcross, 78; H. R. Taylor, 78; M. M. Eselman, 76; J. W. Mahorney, 76; J. K. Shively, 76; S. E. Yundi, 76; Thos. Keiser, 75; B. F. Masterson, 72; S. H. Horning, 71; W. Q. Calvert, 69; Jesse Ronk, 69; J. S. Shively, 68; E. S. Young, 66; J. P. Harshberger, 66; E. B. Leclerc, 64; F. England, 64; G. C. Lehmer, 64; S. W. Funk, 63; C. E. Gullett, 63; S. G. Lehmer, 61; A. C. Snowberger, 63; S. E. Yoder, 61.

## The oldest in the ministry and year of election:

Andrew Hutchison, 1860; Edmund Forney, 1865; J. W. Mahorney, 1867; W. J. Thomas, 1868; Thos. Keiser, 1875; W. Q. Calvert, 1877; D. A. Norcross, 1877; S. E. Yundi, 1878; H. R. Taylor, 1880; A. C. Snowberger, 1881; B. F. Masterson, 1884; S. G. Lehmer, 1884; C. E. Gullett, 1885; E. S. Young, 1886; W. F. England, 1886; J. P. Harshberger, 1886; Samuel Henry, 1886; I. N. Miller, 1886.

## DISTRICT OF MICHIGAN

The various meetings of the above-named District will be held in the Sugar Ridge church, Aug. 16-20.  
 Aug. 16, 7:30 P. M., Meeting of Mission Board.  
 Aug. 17, 7:30 A. M., Meeting of Mission Board. 1 P. M. Elders' Meeting. 1:30, Sisters' Aid Society; The Aid Society as I See It—Laurena Williams. Is There Any Value in Having a Definite Plan for the Year's Work?—Jesse Spindler. How May the Aid Society Direct Her Efforts More Effectually. (a) Along Material Lines—Anna Christian. (b) Along Spiritual Lines—Sister Brower. The Relation of Our Aid Society to City Missions—Anna Caslow.  
 7 P. M., Christian Workers' Program: How Best Vary Our Programs to Be the Most Practical—Elio Flanagan. The Value of the Practical and Social Life of Our Christian Workers' Band—Alma Wise. The Doctrine of the Atonement—J. Edson Ulerly.  
 Aug. 18, 6:30 A. M., Special Prayer and Praise Service. 8:30, Sunday-school Meeting. How to Conduct Impassive Opening and Closing Sessions of the Sunday-school—John Guthrie. The Advantages of Organized Class Work in the Sunday-school—Harold Chambers. Special Days—Viola Goo. Best Way to Get the Sunday-school Interested in Missions—Beryl Hoover. Gleanings from the Field—Edith G. Whitner.  
 1:30 P. M., Fathers and Sons' Meeting—David P. Schechter. Mothers and Daughters' Meeting—Olive M. Schechter. 3 o'clock, How to Promote Greater Efficiency in (a) The Primary Department—Olive Miller. (b) The Intermediate—Nora Kindig. (c) The Young People's Class—M. B. Williams. (d) The Adult Class—Charles Spencer.  
 7 P. M., Educational Meeting under management of Manchester College. 8 o'clock, Evangelistic Sermon—E. A. Caslow.  
 Aug. 19, 6:30 A. M., Special Prayer and Praise Service. 8:30, Ministerial Meeting. The Needs of the District, as Seen by Our Ministerial Board—J. M. Smith. The Opportunities and Possibilities of the County Church—J. W. Hoover. The Place of Open Confession in the Life of the Christian—C. C. Taylor. Proper Use of Our Song Service—Ruth Miller. Round Table—G. E. Nevin.  
 1:30 P. M., Children's Meeting. How Can We Best Follow Up Our Financial Campaign so That It Will (a) Encourage Drawing upon Our Spiritual Resources—Samuel Bowser. (b) Promote the Life of Consecration—Harley V. Townsend.  
 7 P. M., Missionary Meeting. Sermon—C. L. Wilkins.

## SIDNEY, OHIO

The summer seasons are always noted in the city churches for diminishing in attendance and interest, due to the fact that it is the vacation period of the year—the time when people go to the country for rest. Then the extreme heat in the city also tends to keep people from the Sunday-school and church services. But this year has been a record breaker on our attendance chart. It has been the best in all the history of the Church of the Brethren in Sidney. In fact, the other churches of our city say we have the best attendance at both Sunday-school and church services of all the churches, considering our enrollment. We also have the largest number of people attending our prayer meetings on Wednesday nights.

For over three months we have organized our people in a live prayer service. We have a men's class and a women's class, with a president for each who arranges their separate programs. We also have a junior class. At first we started with just one class in this department, but soon the children and our boys and girls in the teens filled the room to overflowing. Now we have two classes in our junior department. We have seventy-five and a hundred present each Wednesday evening. We never had such spiritual activity before.

Our offerings have almost doubled those of other years. Sunday morning, July 25, we had 200 present and over \$40 collection, though this was due to the pastor's urging a good offering. Since the first of the year we have not had less than 150 present or less than \$10 collection each Sunday.

One other matter of special interest was having the pleasure of listening to Bro. J. C. Inman, of Springfield mission, for three successive evenings. His messages

were inspirational, full of thought and given in such spirit that they burned into our hearts and we know they will live in our lives. His visit here was in behalf of the educational interests of Manchester and Bethany; also the building of a church in Springfield. Our pastor was a strong promoter of this drive. He presented the needs and proved to us the blessing the church would receive by giving our brother a good hearing and a good offering.

On the same Sunday we had present Bro. F. Baker, of Freeville, N. Y., Jesse Baker, of Hollansburg, and Eld. J. M. Pittenger and wife, missionaries on furlough from India. They spoke of the mission in India, their experiences and accomplishments. The people filled the church. Then, on Wednesday evening, Bro. Pittenger spoke to the men, Sister Pittenger to the women; and their daughter, Angeline, and son, Joseph, met with the Juniors by the direction of Sister Cora A. Z. Smith, our Sunday-school superintendent. The Sidney children asked many questions, regarding boys and girls in India, which were answered.

We are looking forward to our "Auto Day," Aug. 29. We will have with us, for our special program, Dr. C. C. Ellis, Mrs. Cora Stahly, to take care of the music, and Bro. Otto Winger. Bessie Schmidt Snyder.

## THE LORD'S WORK AT GARDEN CITY, KANSAS

July 4, following the Sunday-school and preaching services, our members and friends went to a grove, about two miles up the Arkansas River, with baskets well filled with the bounties from the Giver of all good.

After enjoying the good dinner and fellowship together, out under the shade of the trees, a program was rendered in which most of the Sunday-school took part in some manner, in dialog, recitation or song.

In Garden City are many opportunities for witnessing for Christ, as elsewhere. Our county jail is located in the block just across the street from our church, and affords one of those opportunities. Bro. Michael, with the assistance of Bro. S. E. Weaver and others, conducts a short service at the door, each Sunday, immediately following our morning service, for those so unfortunate as to be confined in that institution. On Sunday, July 18, while Bro. Michael had a meeting for the men, our sisters and Sunday-school children conducted the service at the jail by singing, then reading Rom. 12: 9-21, and commenting on it. Then there was prayer and a special song by the children.

A few Sundays ago our young people's class, which has recently organized, conducted the service. Sunday-school papers, "Messengers," tracts and magazines are given the inmates.

Though one might think the prisoners hardened, yet they often show their appreciation of our efforts and frequently tears have been seen stealing down their cheeks.

The Mexican mission Sunday-school is again increasing in numbers, since some of the many families, who had gone out into the beet-fields to camp and work, are now at home until the fall-gathering of the beets. Pray with us that the Christ-like spirit may be so manifest in them that, on their return to their native land, their lives may be as shining lights to all with whom they come in touch.

All were glad for the gleanings and the interesting report that Bro. Michael made on his return from the Conference at Sedalia, Mo., which he attended as our delegate.

The good sisters met in our home July 15 with basket-dinners, thimbles and needles, and spent the day in sewing, thus making it possible for us to give more time to the details of the Master's service here.

Aug. 2 Bro. Michael, accompanied and assisted by myself, will begin a revival meeting in the Washington Creek church near Lawrence, Kans. Following that Bro. Michael will go right on in a meeting at McClave, Colo.

If the Lord permit, we now plan to be in McPherson College this fall for further preparation for the work awaiting the workers that are all too few at least in this part of the Middle West. Though we look forward to further preparation with pleasure, yet it is with deep regret that we resign from the work at this place.

Mrs. H. D. Michael.

## MINISTERIAL AND SUNDAY-SCHOOL CONVENTION

The Annual Ministerial and Sunday-school Conventions of the Eastern District of Maryland were held July 21 and 22 in the Fulton Avenue church, Baltimore City, of which church Bro. A. L. B. Martin is the pastor. Both meetings were well attended and the accommodations were all that could be desired.

The problem of the ministry was most thoughtfully and carefully presented in its threefold aspect—the minister as a spiritual leader, as a preacher of the Word, and as a pastor shepherding the flock. The importance of regular worship and devotion in the home, toward building up and sustaining the spiritual life of the family, was a topic of much interest and many witnessed to the spiritual strength and vigor gained through the influ-

ence of the family altar. During the evening session the thought centered about the care of the young folk in the home, in the church and in the school, Bro. Ezra Flory giving the chief address.

The Sunday-school Meeting, in many respects, was one of the most successful of its kind ever held in the District. More delegates and superintendents and assistant superintendents were in attendance than at any previous meeting. A secretary has been in the field, visiting the schools and studying their problems, working week days and Sundays, which fact accounts, to a great extent, for the revival of interest and enthusiasm in Sunday-school work.

The topics for consideration were practical and vital in their application to the problems of the progressive Sunday-school, and were discussed by those who have actually given a part of their lives to the study of such problems. The District was most fortunate in having Bro. Ezra Flory, General Sunday School Secretary, present. Bro. Flory, out of his rich experience and extended study, gave freely, which added much to the helpfulness and interest of the meeting. Bro. Abner Brown, the Sunday-school superintendent of the State of Maryland, was also present during one session, giving an address which was both helpful and encouraging. Supt. Brown has come to know our Sunday-school work in a special manner through association with J. Walter Englar, Geo. A. McDaniel and Ross D. Murphy in County and State Sunday-school work. Some very important business was transacted, looking toward the enlargement of Sunday-school activity in the District.

Helpful thoughts were presented by Bro. J. F. Hoke on the Christian Workers' Meeting, in its relation to church activity and Christian development. Bro. J. Walter Englar, District Sunday-school Secretary, with his assistant, Bro. Norman Wilson, a student of Blue Ridge College, together with the good people of the Fulton Avenue church, was largely responsible for making possible the success of the meeting.

Since the province of the Sunday-school is to bring the child or adult to Christ, train him in Christ, and send him out for Christ, we realize that the Sunday-school is, indeed, the church at work and its field knows no bounds until the Gospel of Christ, as Savior and King of all peoples, has reached the uttermost parts of the earth. May our Sunday-school vision ever be that of the forward look, as directed by the Master in his "Go ye" commission.

Florence Fogselsanger Murphy.

New Windsor, Md.

## OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

The various meetings of the above-named District will be held Aug. 31 to Sept. 3 at Guthrie, Okla.  
 Aug. 31, 1 P. M., Elders' Meeting. 6:30, Song Service. 7:00, Purity Address. D. E. Cripe. 8:30, Temperance Meeting—Special program to be rendered by the young people.  
 Sept. 1, 6:30, Morning Watch and Worship. 8:00, Organization of Ministerial Meeting. The Minister and His Problems: (1) In the Country: (a) His Part in the Life of the Community—J. R. Pitzer. C. D. Fager. (b) To What Extent Should He Be Engaged in Secular Work?—J. H. Morris. F. E. Marchand. (2) In the City: (a) His Relation to Ministerial Associations, Other Churches, etc.—J. Appleman, J. Hardy. (b) His Teaching to Offset the Worldliness Brought About by the Evil Influence Prevalent in the City—S. E. Thompson. (c) Problems in Common: (a) How to Lead Members to a Deeper Spiritual Life—V. K. Meek, W. E. Brown. (b) Our Discouragements and Encouragements—Open Discussion. 2:00, Lecture or Institute Work. 3:00, Educational Meeting. 7:00, Address—Our Individual Responsibility to the Evangelistic Campaign of the Coming Year—J. H. Morris. 8:30, Missionary Meeting.  
 Sept. 2, 6:30, Morning Watch and Worship. 8:00, Organization of Sunday-school Meeting. 10:00, Sunday-school Meeting and Institute. How to Secure the Much Needed Equipment for Our Sunday-school—Nettie Waggoner, O. D. Yoder. Ways and Means Whereby the Daily Study of the Bible May Be Promoted—C. C. Clark, Ed. Herndon. How Create an Atmosphere for Worship in the Sunday-school—Maud Stump, Henry Holderread. Graded Lessons Demonstrated—Margaret Breon. Lecture of Institute Work. 1:30, Christian Workers' Meeting and Institute. 7:00, Sermon. Joseph Sala. 8:30, Child-Saving Meeting—In Charge of Child-Saving Board.  
 Sept. 3, 6:30, Morning Watch and Worship. 8:00, Organization of District Meeting.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a six months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Glick-Britton.**—At the home of the bride's mother, Rhoadesville, Va., by the undersigned, July 28, 1920, Brother Carl O. Glick, of Trevilians, Va., and Sister R. Anna Britton—D. M. Glick, Trevilians, Va.  
**Hostetler-Hostetler.**—At the residence of the undersigned, near Prescott, Mich., July 21, 1920, Brother Milton Hostetler, of Prescott, Mich., and Sister Hostetler, late of North English, Iowa—Samuel Bowser, Prescott, Mich.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Bingeman.** Matilda, widow of the late Alexander Bingeman, died of cancer, July 19, 1920, aged 77 years, 3 months and 13 days. The deceased had been a resident of Ephrata for many years until several months ago, when she went to reside with her daughter, Mrs. A. G. Carpenter, of Brownstown. She was a member of the Brethren Church for about forty-two years. She is survived by one daughter and two sons. Services at the Church of the Brethren at this place by Elders L. W. Taylor and S. W. Kulp. Interment in the Mohler cemetery—Gertrude R. Shirk, Ephrata, Pa.



**Clark, Mary Catharine (Cook),** born in Licking County, Va., died July 24, 1920, at her home in Gratis, Ohio, aged 78 years, 3 months and 8 days. In 1860 she married Noah Clark, who preceded her twenty-nine years ago. She leaves two daughters and one son. Services by Eld. Aaron Brubaker and the writer at her home in Gratis. D. M. Garver, Trotwood, Ohio.

**Davis, Clara Opal,** daughter of Mary E. and Thomas E. Davis, born near Phillipsburg, Ohio, died at the home of her mother, near Fairview, Ohio, July 27, 1920, aged 14 years, 4 months and 14 days. She was preceded by her father, and one sister who died in infancy. She leaves her mother, two sisters and three brothers. Services by the writer in the Pittsburg church.—D. M. Garver, Trotwood, Ohio.

**Duncan, Eula D.,** daughter of C. L. Duncan, born in Floyd County, Va., died at her home, of tuberculosis, June 19, 1920, aged 18 years, 10 months and 25 days. She is survived by her father, brother and three sisters, her mother having preceded her. She united with the Church of the Brethren in December, 1916. Services by Eld. A. N. Hylton. Interment in the Weddle cemetery.—Mrs. L. D. Bowman, Floyd, Va.

**Hause, Sister Anna E.,** died of a complication of diseases, at her home, Hagerstown, Md., July 13, 1920, aged 73 years. She was a daughter of the late D. A. Kepner, a former minister of Hagerstown. She was a faithful and devoted member of the Church of the Brethren throughout life. She is survived by her husband, six children, twenty grandchildren and eight great-grandchildren. Services at the church by Bro. F. F. Holsoppe and Eld. Reuchard. Interment at Broadforthing.—Mrs. Kathryn Lindsay, Hagerstown, Md.

**Hoag, Osnar Bert,** born in Iowa, died at his home in Wichita, Kans., July 23, 1920, aged 54 years, 4 months and 3 days. His home has been in Wichita since 1887. He married Miss Bertha Giddings in 1892. To this union were born four daughters and one son. One of the daughters and the son preceded him. Bro. Hoag has been active in church work since boyhood and has been a faithful member of the Church of the Brethren for the past twelve years. Services by the writer, assisted by Bro. C. A. Eshelman.—W. T. Luckett, Wichita, Kans.

**Hutchinson, Bessie Elsie,** daughter of Henry and Susan Hutchinson, born near Fayetteville, Fayette County, W. Va., died at the Thomas Hospital, July 28, 1920, aged 18 years, 1 month and 28 days. She has been an active and devoted worker in the Sunday school, and up to the time of her illness she was teaching a class of little people. Services in the Thomas church by Brethren Appleman and Cripe. Burial in the Thomas cemetery.—Dora Cripe, Thomas, Okla.

**Kreider, Mary Ellen,** daughter of Jacob and Christina Troutwine, born near Painter Creek, Ohio, died July 23, 1920, aged 55 years, 4 months and 27 days. In 1884 she married Ira Kreider. To this union were born five sons and six daughters. In 1891 she united with the Church of the Brethren, living a consistent life. She has been in very poor health for ten years, but never murmured or complained. She leaves her husband, ten children, ten grandchildren, two brothers and three sisters.—Lawrence Kreider, Bradford, Ohio.

**Kurtz, Sister Mary Zug,** born in Lancaster County, Pa., died in the bounds of the Springfield church, June 27, 1920, aged 76 years and 4 days. She married Jacob C. Kurtz in 1864. To this union were born two sons who survive, also six grandchildren and seventeen great-grandchildren. She united with the Church of the Brethren in her youth and lived a consistent Christian life. Services at Brimfield by Brethren Wm. Bisker and M. S. Young. Alice C. Mumaw, Mogadore, Ohio.

**McClintock, Mrs. Magdalena,** born in Switzerland, died July 21, 1920, aged 63 years, 8 months and 4 days. She is survived by one daughter, two brothers and two sisters, her husband having preceded her fifteen years ago. Services by Bro. Wm. Hess in the Waterford Christian church—Anna Warbler, Goshen, Ind.

**Mendenhall, John E.,** of Huntington, Ind., died July 19, 1920, after an illness of several months. He was born in Henry County, Ind. Services in charge of Bro. Ira E. Long and the writer. Burial in Lancaster cemetery.—C. C. Kindy, Huntington, Ind.

**Metzgar, Catharine,** daughter of Jacob and Catharine Haney, born in Montgomery County, Ohio, died at the State Hospital, Dayton, Ohio, July 25, 1920, aged 73 years, 5 months and 21 days. She married Jacob Metzgar in 1852. She united with the Church of the Brethren in 1856 and has always been a faithful member. She leaves her husband, son, three grandchildren and three brothers. Services by the writer in the Trotwood church.—D. M. Garver, Trotwood, Ohio.

**Meyers, Joseph W.,** eldest son of Wm. S. and Elisabeth Meyers, deceased, died June 15, 1920, aged 67 years, 4 months and 7 days. He was united in marriage to Elisabeth Miller Dec. 29, 1913. To this union were born three sons and three daughters. There were twenty-one grandchildren. Bro. Meyers leaves his wife, three sons, two daughters and nineteen grandchildren. He was an active member of the Church of the Brethren for about forty-eight years and served as a deacon for more than forty years. Bro. Meyers was one of the leaders in the church and Sunday-school. Services in the Pleasant Hill church by the writer, the pastor of the Meyersdale church, assisted by Eld. J. W. Wegley—T. R. Coffman, Meyersdale, Pa.

**Paughorn, Bro. Hiram,** born in Canada in 1844, died July 26, 1920, at the home of his son, Levi. His wife died in 1916. Services by the writer at the home. Burial in the Pleasant View cemetery.—O. H. Feiler, Hutchinson, Kans.

**Revord, Bro. Martin,** born at Palo Alto, Va., died July 19, 1920, at his home near the same place, aged 71 years, 11 months and 18 days. He was a member of the Church of the Brethren for about fifty years. He leaves two daughters, two brothers and a sister. His wife preceded him about two years ago. Services at his home by Bro. E. S. Yoder. Interment in the home cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

**Robison, Alexander,** died July 24, 1920, aged 67 years. He was born in Scotland and came to this country about forty-five years ago. He united with the Presbyterian church in the land of his birth. His last illness was endured patiently for four weeks. Four sons, two daughters and twenty grandchildren survive. Services July 26, on Ross Avenue, by the writer.—C. Walter Warbler, 1120 Greenfield Avenue, Pittsburgh, Pa.

**Saylor, Caroline,** died July 9, 1920, aged 82 years, 3 months and 11 days. She was the mother of nine children, one of whom preceded her to the grave. Her husband, Jonas Saylor, passed away four years ago. She was a member of the Church of the Brethren for forty-five years and always lived in the bounds of the Meyersdale church, Pa. Services by the writer, the pastor of the church, assisted by Eld. Silas Hoover.—T. R. Coffman, Meyersdale, Pa.

**Tipton, Sister Mary,** nee Eisenhise, born in Ohio, July 4, 1835, died at Mt. Carroll, Ill., July 22, 1920. Her husband preceded her about twenty-five years ago. She is survived by her five children, one brother and one sister. Brethren when young, and remained faithful until death. Services at the church in Mt. Carroll by the writer. Interment in the Mt. Carroll cemetery. Charles E. Delp, Lanark, Ill.

**Wenzel, Marie Shaffer,** a little motherless girl who was taken charge of by Dr. and Mrs. J. W. Wenzel, to be cared for in the home while her father, Joseph Shaffer, was in the army in France, became seriously ill and was taken to the hospital, where she died after the operation. The child was 7 years, 4 months and 13 days old, and had been in the Wenzel home two years and three months. Dr. and Mrs. Wenzel, having no children, were very anxious for the child of Marie. Services in the Meyersdale church by Rev. Frantz, pastor of the Lutheran Church, assisted by Eld. J. W. Peck, of the Summit Mills church (who officiated in the absence of the pastor, the writer of these lines).—T. R. Coffman, Meyersdale, Pa.

**Young, Dwight Lincoln,** died May 30, 1920, aged 1 year, 3 months and 19 days. He is survived by father, mother, three brothers and three sisters. Services at the Owl Creek church by Eld. G. S. Strausbaugh. Interment in adjoining cemetery.—Mabel Strausbaugh, Fredericktown, Ohio.

## Books for the Home

**PREPARING FOR WOMANHOOD, .....\$1.25**  
Dr. E. B. Lowry.

This is another excellent volume in the world-famous sex hygiene series by Dr. Lowry, the foremost writer on the subject. This new book is for girls in their teens and it discusses health, recreation, home-keeping and everything connected with preparation for womanhood. Dr. Lowry's books are excellent and can be safely recommended.—The Journal of the American Medical Association.

Dr. Lowry's books combine medical knowledge, simplicity, and purity in an unprecedented way. They are chaste and void of offense to the most delicate natures. The volumes are written with scientific accuracy and clearness.—The Journal of Education, Boston.

**HOME NURSE, THE, .....\$1.25**  
Dr. E. B. Lowry.

A volume designed for the help of all those who must nurse their sick at home. In a simple and practical way it explains the care of the sick so that the home nurse can cooperate intelligently with the doctor. Uniting practical common sense with the best medical knowledge, it forms a safe guide.—American Journal of Nursing.

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There are chapters on financing as well as on the various phases of farm production. Marketing in general and the cooperative principle in particular are discussed. Soil fertility and relative crop values receive due attention. On this commercial side of farming, Mr. Bowsfield's writings have long been popular.

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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 485)

Workers were elected. Bro. Ray Wagoner has decided to move with his family to Wichita, Kans., where school privileges will be more convenient. Bro. Wagoner also wants to prepare himself better for the ministry, which he has chosen for his life work. We regret very much to give them up, as we have appreciated their help in church and Sunday-school work here.—M. A. Nininger, Guthrie, Okla., Aug. 2.

### PENNSYLVANIA

Akron church will hold its Harvest Meeting on Sunday, Sept. 5, at 2 P. M.—David H. Snader, Jr., Akron, Pa., Aug. 2.

Hatfield congregation convened in council June 26, with Eld. Wm. B. Fretz presiding. Two letters were received. An offering was lifted in behalf of one of our aged sisters who is an invalid. A splendid offering replenished our church treasury. We decided to begin a two weeks' series of meetings in the Hatfield churchhouse Aug. 21, with Bro. Adam M. Hollinger, of Shamokin, Pa., evangelist. Oct. 16 with Bro. J. H. Beer, of Denton, Md., expects to begin a two weeks' revival meeting in the Souderton Mission. Our Harvest-Thanksgiving Meeting is to be held Aug. 21, at 2 o'clock, and our love feast at the close of our evangelistic campaign at Souderton, Oct. 30—preparatory services starting at 2 o'clock.—J. Herman Rosenberger, Souderton, Pa., July 28.

Montgomery.—July 31 we held our Sunday-school Convention of Circuit No. 5. We had with us our assistant field worker, Bro. Geo. C. Griffith, and Sister Olive Widdowson, our missionary from India. They remained over Sunday. Bro. Griffith preached for us in the morning and in the evening Sister Widdowson gave a very interesting talk about her work in India.—Mrs. Oran Fyock, Rochester Mills, Pa., Aug. 4.

Philadelphia (First Church) observed Education Day on June 27. Bro. C. C. Ellis, our pastor, gave a strong talk on "Religious Education." June 13 we held our Children's Day exercises. The entire service was conducted by the children and the program was very interesting. Our Sunday-school held its annual outing at Berholme Park June 26, which was an enjoyable occasion.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 31.

Schuylkill.—We are expecting to begin a series of meetings Aug. 21, to be conducted by Bro. Adam Fahnestock, of Lititz, Pa. We held our Children's Meeting at the Stroughour house July 25, conducted by Bro. John Brubaker, of Manheim, Pa. The attendance and interest, were good. He also gave us two inspiring sermons.—Charles H. Morgan, Pine Grove, Pa., Aug. 2.

Spring Grove church met in council July 31, with Eld. I. W. Taylor presiding. Plans for raising a fund toward the support of a missionary were considered. Our Harvest Meeting will be held at the Voganville house Aug. 21, at 2 P. M. We expect to begin a series of meetings at the Kemper house Oct. 9, with Bro. A. C. Reber, of Ridgely, Md., in charge. Our love feast is appointed for Oct. 23.—Florence L. Mohler, New Holland, Pa., Aug. 2.

### VIRGINIA

Bethlehem congregation met in council at the Black Water Chapel July 31, with Eld. L. A. Bowman, moderator. After hearing a most excellent address by Bro. E. E. Bowman, the business of the council was entered into. It was decided that a special council be held at the Bethlehem church Aug. 7 to elect three ministers.—G. L. Bowman, Boone Mill, Va., Aug. 1.

Narrow Passage.—A Bible Class has been organized at Mt. Calvary under the supervision of Bro. Solomon Mowry and the writer. The class is growing rapidly and all are very enthusiastic about the work. Bro. Ramsey Mowry is conducting a series of meetings at the Narrow Passage schoolhouse. The meetings are well attended.—E. L. Miller, Edinburg, Va., Aug. 1.

Nokesville church met in council July 31, with Bro. E. E. Blough presiding. Two letters were received. Bro. Blough was elected elder for another year, with Bro. M. G. Early, assistant. Bro. John E. Miller was elected Sunday-school superintendent, to fill the unexpired term of Sister Dennis Hollinger. Our Harvest Meeting is to be held Aug. 14, at 2:30 P. M. When the day for baptism came, following our series of meetings in May, two more applicants were ready, making thirteen instead of eleven, as previously reported. July 19 Capt. Ward lectured for us. On the following day Bro. J. S. Flory, of Bridgewater, preached an excellent sermon on Christian Education July 19 Bro. L. H. Gibson, of Girard, Ill., preached for us. He has come to us recently to join the faculty at Hebron Seminary.—Mrs. Mary B. Beahm, Nokesville, Va., Aug. 2.

Notice.—The District Meeting of the Eastern District of Virginia will be held at Midland. The elders convene at 2 P. M. on Wednesday, August 25. The Conference opens at 10 A. M., on Thursday, Aug. 26. All delegates should appear before the credential committee between 8 A. M. and 10 A. M. The church is near the station. There is good train service.—L. N. H. Beahm, Writing Clerk, Nokesville, Va., Aug. 2.

Texas Chapel.—The members of this church met in council July 24, with Eld. Asa Bowman and Bro. Charles Williams in charge. We deferred the election of a deacon until Aug. 28. On the following day, at 10 A. M., we met for Sunday-school, after which Brethren Bowman and Williams preached to a large audience.—L. E. Lephew, Alleghany Springs, Va., July 29.

### WASHINGTON

North Spokane church held its first love feast July 24, with thirty-six members present. The following morning, after Sunday-school, Eld. J. J. Filbrun gave a talk to the children. He also preached a missionary sermon. A collection of \$100 was taken, with which we decided to start a building fund. We are looking forward to the building of a new churchhouse soon. Following church, every one enjoyed lunch and a visit together at Hays Park, near the church.—A. A. Dull, Spokane, Wash., July 30.

### WEST VIRGINIA

Grafton.—I was with the members and friends at this place July 25 in a very enjoyable Missionary Meeting. We were ably assisted by several Brethren from other congregations of the District. We also were glad to have with us Bro. J. T. Click, of Bridgewater College, whose help was much appreciated. The outlook for a live congregation to be built up at this place, is good, as the people seem very much interested. An offering of \$18.07 was lifted for Home Missions.—Verna May Kirk, District Missionary Secretary, Hammond, W. Va., July 26.

Smiths Creek church met in council July 26, with Eld. S. I. Bowman presiding. Bro. J. W. Judy was elected church clerk, in the absence of Bro. Clyde Judy. Several letters were granted. The need of a resident minister has been felt for some time, so it was decided to give this matter into the hands of the Ministerial Board and the District Mission Board. We are expecting Bro. J. H. Bowman, of Harrisonburg, Va., to be here Aug. 21, to begin a series of meetings. A Sunday-school Convention will be held Sept. 5. It was decided to hold our love feast at the Smith Creek house on Saturday before the fourth Sunday in October of each year. A Mission Study Class has been organized. Our Sunday-school is progressing nicely under the leadership of Bro. G. J. Sponaugle.—Mrs. Carrie E. Judy, Zigler, W. Va., Aug. 2.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Aug. 16-20, Michigan, Sugar Ridge church.  
Aug. 25, 26, Middle Maryland, Manor church.  
Aug. 24-26, Southern Indiana, Mississinewa church.  
Aug. 25, 26, Eastern Virginia, Midland.  
Aug. 31-Sept. 3, Oklahoma, Panhandle of Texas and New Mexico, Guthrie, Okla.  
Sept. 4-6, District of Northern Illinois and Wisconsin, at Mr. Morris, Ill.

### LOVE FEASTS

Idaho  
Sept. 12, Twin Falls.  
Illinois  
Sept. 4, 5, Woodland.  
Indiana  
Aug. 14, Maple Grove.  
August 15, Cart Creek.  
August 22, 7 pm, Ladoga.  
Sept. 4, 7:30 pm, Killbuck, Pleasant Run house.

Sept. 4, Oak Grove  
Sept. 4, 7 pm, Pleasant View Chapel.  
Sept. 11, 10 am, Hickory Grove.  
Kansas  
Sept. 4, 5, 10 am, North Solomon.  
Michigan  
Aug. 15, Beaverton.  
Ohio  
Sept. 5, Zion Hill.  
Sept. 11, 10 am, Upper Twin.  
Oregon  
Aug. 29, Williams.  
Pennsylvania  
Aug. 14, Fairview, Georges Creek congregation.  
Aug. 22, 2 pm, Farmers Grove, Perry congregation.  
Virginia  
Sept. 2, Walnut Grove.  
West Virginia  
Aug. 28, Sandy Creek, Salem house.  
Sept. 11, Union Chapel.

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., August 21, 1920

No. 34

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## ...EDITORIAL...

### The Second Is Like Unto It

If the first commandment of legalism is, Stick to the letter regardless of everything else, the second is, Keep up appearances at all hazards. Literalism and formalism are twin sisters.

Formalism is form without substance. It is a shell without any kernel. It is a steam engine that's all engine and no steam. It is a dynamo with wheels and belts and bolts all in position, but no current.

Formalism is external and mechanical. It is interested in what can be seen and takes the rest for granted. It is concerned with machinery rather than with power or product.

Just because it deals with the outside of things, formalism is exceedingly deceptive. It looks all right. It is a kind of religious soothing-syrup. When the baby cries and writhes in pain, the mother is distressed, perhaps alarmed. It may be serious. Something must be done. But give the baby something with an opiate in it, the cries are stilled, the little one drops off to sleep and the mother is relieved and satisfied. The danger is past. Baby is all right now. So some foolish mothers reason when in fact the only thing the treatment has done is to remove the symptoms and make it impossible to tell what the real condition of the baby is. That is what formalism in religion does. It deadens the spiritual sensibilities. It blinds the eyes to fatal facts and urgent needs. It makes everything look nice and everybody satisfied.

Scrupulous attention to the forms of religion, strictly so-called, that is, its ordinances and ritual of worship, is involved in formalism, but this is no ground for condemnation. The criticism to be lodged here is twofold. One point is the tendency to make religion consist mainly in these forms to the neglect of "weightier matters," and the other is the observance of them purely as forms instead of as vehicles of instruction in spiritual truth.

But formalism is not concerned with these ceremonial matters only, though this is what most people think of when the term is mentioned. It has other and more important implications. It has to do with acts of every kind. For every act has an outside and an inside, the husk and the heart. The outside, or husk, is the bare act itself, stripped of all motive and

result. The inside, or heart, is the spiritual significance of the act, its function in soul culture. Formalism is occupied solely with the outside. It regards the act, not as a means of contributing to some cause or end, but as an end in itself. When the act is performed, the demands of the law are fully met, quite regardless of purpose or consequences.

This can be made clear by an illustration from recent experience, fresh in everybody's mind. It is well known that many Christians who were horrified at the idea of direct participation in the war, earnestly desired to see the war prosecuted to a successful issue, giving the cause their full moral support. An act which they were not willing to perform themselves, they nevertheless wanted to see done, and were perfectly willing to help in any way they could to get it done. This is making right or wrong consist entirely in the external act. It is precisely the thing which was so characteristic of the religious leaders in the time of Jesus and was so unsparingly denounced by him. It is one of the clearest instances of formalism that could be imagined. And this is not an imaginary one. It happened. It is a fine example of counterfeit conformity to law. It is a case of unadulterated legalism.

Not to multiply illustrations of this point, which might be done indefinitely, we must notice another phase of formalism. We have just seen that this has to do, not only with rites and ordinances, but with every kind of outward act. But there is still something more to be said. Formalism has a way of creeping into our beliefs as well as into our deeds. A belief, a conviction, no less than a deed, must be something more than a shell. It too must have a heart in it. It must actually function in affecting the spiritual state of the one who holds it. It must have relation to life.

One of the fundamental doctrines of Christianity is that of justification by faith. It is the outstanding one in the teaching of Paul. But the mechanical character which is given to this doctrine by some of its most ardent expounders makes one wonder just what it means to them. What is it to believe in Christ, or on Christ, if you prefer, and to accept him as one's personal Savior? Is it only the mind's agreement to a true doctrine of salvation, or does it involve the surrender of the will to Christ in everything? If the latter, why insist that nothing which one may do can have any bearing on his salvation—that man need do absolutely nothing but "accept" the finished work of Christ? Why this intimation of a purely technical and formal kind of "acceptance" when Paul himself, in the midst of his refutation of the doctrine of salvation by works, defined the faith which avails in Christ as "faith working through love"?

Some good brethren, in their eagerness to magnify a great Christian doctrine, succeed in making it look mighty hollow. Saving faith, according to Paul, is something more than a legal fiction. It is a very active and aggressive reality.

Substantially the same observations might be made on the whole body of Christian doctrine. For formalism is apt to get its hand in everywhere. There is always the tendency to make the test of doctrinal soundness technical rather than vital. We are wont to assume that if a man's statements of what he believes read or sound all right, his religion is all right. It may be, but it's a risky assumption. The bearing of his statements—rather, of the truths he tries to express by them—on his spiritual life, is a more important point of inquiry. Religion is life, the life of God in the human soul.

And formalism is a foe to life. Its influence is

equally deadly, whether it pertains to religious rites, to everyday conduct, or to articles of faith. It is external and mechanical. Its interest is exhausted in the shell of things. It is entirely satisfied if the machine is running.

Formalism is a big factor in legalism. For legalism is apparent conformity to law.

### The Love That Constrains

PAUL was so earnest about his work of persuading people to be Christians that the Corinthians thought he was beside himself. His excuse was that the love of Christ constrained him. Wasn't that excuse good enough?

Sanity is as useful in evangelism as in business. When a man loses his mental balance, his capacity for efficient service is weakened. But sanity is not synonymous with indifference. It is not even inconsistent with earnestness.

In fact the word *constrain* combines the two ideas. It suggests an impelling force too strong to be resisted. But it also suggests a force that holds together and does not fly off on a tangent. It simply presses hard upon the spot—irresistibly, effectively.

Some day, when the weather is too bad to be out anyway, take time enough to look very carefully through the latter half of Second Corinthians five. You'll learn something about constraining love—how it acts and why it acts. Both of these are important points but they both involve the primary postulate that it acts. It doesn't lie around mouthing beautiful sentiments about the power of God to do whatever he wants done without our help. It acts.

"As though God were entreating by us" is the way Paul felt about it. "We beseech you on behalf of Christ," he said. See his vivid consciousness of ambassadorship—of identification with the purposes of God and Christ. "And working together with him we entreat also that ye receive not the grace of God in vain."

To be linked in common cause with God and Christ is the greatest privilege in the world. Constraining love is the only thing that does it. And it always does it.

### A Remarkable Confession

"It may seem strange that a Christian magazine should take such ground, but who can think in terms of Christianity when it comes to international quarrels in these days?"

Yes, it does seem a little strange that a "Christian" magazine should take such ground—"such ground" being the endorsement of universal military training—but the strangest thing of all about this remarkable statement is the author's frank admission that his position is not Christian, and his justification of it. He believes in the practice of Christian principles, no doubt, within proper limits, but in the adjustment of differences between nations Christianity must step aside.

That a leading Christian journal, especially one noted for its emphasis on loyalty to Christ, should thus openly repudiate the "terms of Christianity" in their application to one of the most important of human relationships, is indeed one of the strangest things we have heard for many a day.

The MESSENGER will continue to advocate the doctrine that Christianity is exactly what the whole world needs. It will make an honest and earnest effort to "think in terms of Christianity" whether the issue in question is individual, national or international.



## CONTRIBUTORS' FORUM

### The Land of Golden Rule

If I were asked what I believed, I could not help but say, The gentle and the simple creeds of boyhood's yesterday; The tender faith in Bible things, the truth, the way, the right.

The Golden Rule to live one's life, according to the light; And everywhere the thought of God, that we are everywhere

The children of one Father's love and of his heavenly care.

If I were asked what I believe, I'd have to say, as then, A simpler faith in God's commands, a manlier trust 'mong men,

A clear and more abiding course toward that which men might call

The straight-out-from-the-shoulder faith of Peter and of Paul;

The teachings, most of all, that came to us in Sunday-school,

Way back in little childhood's land—the Land of Golden Rule.

—Folger McKinsey.

### Religious Education

BY H. C. EARLY

THE need of religious education lies in what we are. We are religious beings—inherently so—and our religious nature must be educated. The principle, indeed, is broad, and applies equally to each of our powers.

Complete education involves the training of the hand, the head and the heart. In other words, we must be educated physically, intellectually and spiritually. For God gave the body, the intellect and the spirit that they might be grown from a state of weakness into the full measure of their innate possibilities by the processes of education. And they should be grown harmoniously together. To neglect the one or the other of these powers, is to break the law of correlative development and final completeness.

As conditions are, most people are convinced that children should have some mental training, and in this country there is ample provision to this end. In fact, in almost all countries there is some provision for the mental training of the young, so universal is the conviction of its need. The States have established a system of free schools. In addition, many of the States require attendance. So most of the children of this country get at least an elementary education. Physical training is growing in favor. People are seeing the need of rugged bodies to endure the stress and strain of life. The result is, there are more youngsters taking physical training today than ever before. But what is to be said of the religious education of the young? There has been woeful neglect at this point. The youth of the land is turned out with an unbalanced education, to become citizens, to help build the nation and the Kingdom of God, to make the lives of the next generation.

Some startling discoveries have been made by the recent surveys of the Interchurch World Movement. Take a look at them. And these statements refer to our own land and nation. It is estimated that the Catholics have a constituency of 8,676,000 under twenty-five years of age. Of this number 1,870,000 are under religious instruction. Seventy-eight and four-tenths per cent are without religious instruction. The Jews, with a total constituency of 1,630,000 under twenty-five, have 87,000 under religious instruction. Ninety-five per cent are without religious instruction. The Protestants, with a total constituency of 42,891,850 under twenty-five, have 14,361,000 under religious instruction. Sixty-six and five-tenths per cent are without religious instruction. In all there are 53,197,850 youths under twenty-five in our land, with 16,318,900 under religious instruction. Sixty-nine and three-tenths per cent of the whole are without religious instruction. That means that two out of three of the youth of our land are without religious instruction. This means institutional instruction, of course. It is alarming. What may be expected of the future of the nation, to say nothing of the Kingdom of God,

when two-thirds of her youth are without religious instruction?

Hours given yearly to religious instruction: Catholics, 200; Jews, 85; Protestants, 25. The Protestants lead in the proportion of their young under religious instruction, but fall far behind in the time given to it—one-eighth that of the Catholics and less than one-third that of the Jews. And more for want of sufficient religious teaching during the early periods of life than any other influence, there are 58,110,130 who make no profession of religion. Of this number there are 50,695,890 of an age capable of faith—over ten years of age—who are without God. Fifty-six and one-tenth per cent of the total population are nonchurch members, and forty-nine per cent of them of a faith age—nearly one-half of those capable of believing totally without church connection. This is Christian America? Certainly, the whole situation brought out in these facts and figures, raises some hard questions.

Where does the responsibility rest? It can not be placed upon the State. Our Government has never undertaken the religious education of her citizens. It satisfies itself in providing for the physical and mental training. And it requires but a moment to see how impracticable the idea is, with the sects and creeds of the nation, the absence of qualified teachers, etc.

The responsibility must rest with the home and church. First of all, God makes it the duty of parents "to bring up their children in the nurture and admonition of the Lord," based upon his plan that all should become Christians before becoming parents. The responsibility is great here. But seeing the spiritual condition of the nation, as reflected in the foregoing facts and figures, what can be hoped for from the home? Even in professedly religious homes how much time is given to the religious education of the children? I do know that many so-called religious homes are depending almost entirely upon the Sunday-school for the religious education of their children. The qualifications of the average parent to give such instruction enter into the proposition also.

So, in the last analysis of the question, the burden of the situation is upon the church, it seems to me. Since the children are not trained in the homes, or at most very superficially, and in most homes it can not even be attempted under present conditions, it is up to the church hard, to launch a movement in behalf of the religious education of the childhood of the nation, such as she has never undertaken. To save the nation means to lay the foundation in its childhood. The need is imperative; it must be recognized, and the task must be undertaken without delay.

The "daily vacation church school" has been provided in the light of this need. It hopes, when it is fully established, to relieve the need in a pretty big way. It provides regular courses adapted to the pupils, with qualified teachers, and it is open to the young without regard to social standing or denominational connection. It is in its earliest stage in the Church of the Brethren. However, it has been tried out sufficiently to know that it is a practicable and helpful agency. In fact, it promises much for the future of the church, and should have the hearty support of every member of the church.

Many such schools are in operation at present in the Brotherhood. They are under the direction of the General Sunday School Board. Any information desired on the subject can be secured by writing the Board at Elgin, Ill.

Penn Laird, Va.

### Among Our Workers

BY EZRA FLORY

It was our pleasure to meet with the brethren of Eastern Maryland in their District Sunday-school and Ministerial Conferences at Fulton Avenue, Baltimore, July 21 and 22. The character of the program and the spirit of the meeting show that our brethren, in that part of our Brotherhood, are desirous of having the very best quality of effort for the Master. During this meeting a plan was conceived and inaugurated to secure a Board of Religious Education for the District. A committee of five—two ministers, two lay-brethren

and one sister—was chosen to submit plans for approval at their next District business meeting.

Every State District should have a Board of Religious Education, or a Sunday School Board. Many Districts have such boards already and their efforts, in correlating the various religious educational interests of their Districts, securing and directing field workers, supervisors of daily vacation church schools, and cooperating with the General Sunday School Board, justifies the need of such organization.

A visit to a number of local schools in Maryland and Virginia brings to our attention a multitude of varying conditions and urgent needs. One elder is satisfied to say: "Well, I think we are doing pretty well, for when I look over our congregation, I see that those who were here ten years ago are about all with us still."

Here one hastens to reach the church ten minutes before the time announced for the beginning of services, only to see no one present and the door closed. The people arrive tardily, saying: "Meeting always begins a half hour after the time announced." This time it opens later than usual. The opening services are routine and tedious, with a tendency to inculcate undesirable habits of character while endeavoring to worship the true God of earnest care and high ideals.

Another place opens upon the minute. People are at their places with open eyes, ears and hearts, to hear the message expected.

At one place the worshipers meet in the quaintest and oldest house in the community, built and equipped near a century ago. Another worships in a building adapted to the needs of today, with class-rooms and equipment suited for teaching religion. This bespeaks a growth equal to that which the child must feel when attending our day-schools.

Many of these churches, where services are held in either an ancient house, or a modern structure, or even in a mountain shack, have had the gratifying experience of a daily Vacation Bible School. These schools teach religion to the children of the neighborhood every forenoon, except Sunday, for a period of from two to four weeks, just as the public schools teach secular subjects. Later, in another article or in another manner, we hope to let our people hear more about these schools. Much more has been done in this work by our eastern churches than by those of the West. Thus far we know of no such school west of the Mississippi River.

Another interesting experience among these good brethren of the East was that of the training school for teachers of religious education, held at our colleges. Several of our colleges have held such schools, and others are planning to do so both East and West. The General Sunday School Board is seeking, in every way, to foster them and has a carefully-conceived plan of carrying them out in all parts of our Brotherhood, with our schools as regional centers. One of these schools was in session at Daleville. Between twenty and thirty young people from the First and Southern Districts of Virginia, West Virginia, Tennessee and North Carolina were present to enroll. Many others attended. Courses in Bible, Child Study, Method, Sunday-school Organization, Church History, Missions, etc., as outlined by the General Sunday School Board, were given by competent teachers. College credit will be allowed for the work. These young people will carry the enthusiasm back to their home churches where, it is hoped, classes will be started which, under the direction of the college, can secure similar credit for work done. At least part of this course must be taken at the college. When the three-year course is completed, the General Sunday School Board will grant a diploma, in addition to certain credits given by the college.

It is apparent that this new course will dignify and motivate the work of finding and training our future church workers of all kinds. It will unify and correlate the work of religious education in the homes, churches and colleges. It will head our forces to our centers of learning, and induce our schools to provide teachers who shall give such courses in our schools. It will create new places for trained workers in our



home field. It will set a new aim for Local and District Institutes and Conferences.

Thus the Forward Movement is making possible a new era in our church, and has brought about a program which, as one of the leading lights of this country, in the field of religious education, has declared, "is ahead of any similar program in the Protestant churches of America." The General Sunday School Board will be glad to give further information and cooperate with those interested.

Elgin, Ill.

### A New Churchhouse at the Golden Gate

BY J. H. B. WILLIAMS

RECENTLY it was our good pleasure to worship with the brethren and sisters of the San Francisco Bay Cities, in their churchhouse in Oakland. It is just a bit difficult, for most of our members who have never visited here, to understand the relationship which exists between the cities clustered about San Francisco Bay. San Francisco, of course, is the largest, lying between the ocean and the southern arm of the bay. Across this bay, to the east, lies Oakland, while in its immediate neighborhood are a number of other growing towns. The combined population of these various cities approximates more than one million people.

San Francisco holds the great office buildings of these cities, while Oakland is oftentimes called the bed-room to its great sister city. In all of these towns, factories are busy and others are being erected. The University of California is located in Berkeley, close at hand, while Leland Stanford University is not many miles away. All these towns are connected by splendid boulevards and electric railways.

At different times there have been many thoughts and prayers directed towards a Church of the Brethren for the great people of the bay cities, but it has remained for the District Mission Board of this territory to work out the plans and to bear the responsibility of the undertaking. Any District Mission Board, in whose territory there thrive such large cities, bears a very heavy burden of responsibility, and through that board the Brotherhood very directly owes an obligation which it can only pay through sympathetic cooperation.

Particularly are the foregoing sentences true respecting the bay cities. Our ambitious young folks are flocking to the cities and are bound to do so in increasing numbers. Many of these will come to Oakland and San Francisco. Unless the church is awake and alert, thousands of these going to town will be lost in the next two decades to the Church of the Brethren.

Here is also a great foreign mission problem. There are thousands of foreign peoples, particularly the Asiatics. We have scarcely touched these people.

Likewise is there a great unchurched population of splendid folks who reside here, as is evidenced by their homes in the immediate neighborhood of the church. These help to constitute a great challenge to any church, such as ours, that is youthful in its missionary work, ambitious to save its own young people and anxious to extend the Kingdom of our Lord.

The Northern California State District has been carefully and systematically solicited twice during the last few years for the Golden Gate churchhouse. She has responded splendidly. But the District is not so large in numbers and many of these are in the pioneer stage of their residence.

The churchhouse problem here has been considered by the General Mission Board at different times in recent years, and now, since the local church and its District have complied with the conditions for such a canvass, it has given its sanction for the solicitation of the Brotherhood. There is great and imperative need for the churchhouse. The congregation must have one. Situated at one of the great gateways of our country, many of our children will pass to and fro through here. Here many of them will reside. It will be settled from the Brotherhood: In an extended sense it is a Brotherhood project. It deserves the Brotherhood's consideration.

The Brethren here have gone about the proposition in a business way. They have gone as far as they ap-

parently can, with their facilities. A nice bungalow has been built and is now being used as a church. It will be converted into a parsonage as soon as the church is built. It is near the contemplated churchhouse, which is to be located on a splendid corner in this residential section of Oakland. The Brethren here have shown care and discrimination in their choice of the location, and apparently have avoided the mistake of locating the church too far off to one side of a population promising permanence. Some of the brethren are purchasing homes near the church. Others will also be attracted towards this center. The brethren appear to be building permanently, in every way we can note.

Soon these brethren of the Northern California District Mission Board are going to make an appeal to you for an offering for this project. They will do it in the most economical and far-reaching way possible—through the mails. Since Oakland is away off here, you may feel, or might feel, that the need is not so great. But I sincerely trust that, when the brethren appeal to you, you will respond freely, resting assured that you are assisting in the erection of a church that shall stand here as a bulwark against the possible loss of our children in these great cities. A pastor is being supported by the board and will continue to be. The membership is doing its best also. Because of the great need, the permanence that this work promises, and the fact that our children are going to these bay cities, may we all pray and give together for this new churchhouse at the Golden Gate!

Oakland, Calif., en route to the Orient.

### Race and Grace, or, My People and My Inheritance

BY M. M. ESHELMAN

THE Old Testament in Hebrew and the New Testament in Greek are either all true, or *not* true at all. They are inspired, or inbreathed, and mathematically accurate. Therefore they are all true. *Psa.* 78: 71 proves that Jacob, his people, and Israel, his inheritance, are, respectively, race and grace.

To get this larger scope and meaning, one must keep these distinctions in view from *Gen.* 12: 1 to the close of the Book of Revelation. Jacob is the people, and Israel is the inheritance.

In *Gen.* 32: 1 the distinction is first made. The key-word is "prevailed." The same idea is found in *Matt.* 16: 18—the church shall "prevail." In *Isa.* 9: 8 the Lord sent a word (Hebrew, "The Word") into Jacob—people or race; and it lighted upon Israel—God's inheritance. He sent the Word (*John* 1: 1, 17), to Jacob, Judah, or Jews, which are the same—his people—who rejected the Word. But the Word lighted upon the church or spiritual Israel. This is not race but grace.

Does this world chaos or this world-wide confusion among nations indicate that the inhabitants of the earth are undergoing the birth-pangs of a new order? Is the period of grace (*Rom.* 11: 25) about to close and the period of race to begin, to complete his people for his inheritance (*Ezek.* 37; *Amos* 9: 15; *Acts* 15: 13-18; *Jer.* 16: 14; *Matt.* 19: 28; *Isa.* 2: 2-4; *Isa.* 4: 1-6)? The reader can readily gather hundreds of similar predictive scriptures, for divine prophecy is never exhausted, being centered on Christ—"he who is, he who was, he who is to come."

A certain writer says: "We will make the world so good that it will be just as difficult for men to be bad as it now is for men to be good." This could be realized if mankind could dig a bottomless pit, catch the devil, put him in the pit and lock the door. God says he will do this, and then enjoy his inheritance.

"My people are destroyed for lack of knowledge" (*Hos.* 4: 6). This is true of three-tribed Jacob (Judah, Benjamin and Levi, the Jews), and the ten tribes, all of whom lost their position through unbelief, but are promised to become again God's inheritance—Israel connecting with Christ's one body. Then shall the one King—the Lord Messiah—be King over all the earth (*Zech.* 14: 9).

This larger knowledge revealed by God (*Heb.* 6:

13) embraces his Edenic covenant (*Gen.* 1: 28); the Adamic covenant (*Gen.* 3: 15); the Noahic covenant (*Gen.* 9: 27); the Abrahamic covenant (*Gen.* 15: 18 and 12: 1-3); the Mosaic covenant (*Ex.* 20); the Palestinian covenant (*Deut.* 30: 3); the Davidic covenant (*2 Sam.* 7: 17); grace, or the New Testament covenant.

Have Jacob (my people) and Israel (my inheritance)—all the called ones—opened their hearts that God can write his laws (the ninth covenant) upon their hearts? Nine is the completed judgment corrections in man by Jehovah.

The omission, by teachers and ministers, of the racial line from Genesis twelve to the last word in Revelation mars the "gracial" line, so that the people can not know. If God would reward man for these omissions of this larger knowledge, how large would the reward be? Man is so busy looking towards the earth, seeking self-education, that he has no time to look upward into the heavens for God's larger knowledge.

Are the preachers more "Jacob" than they are "Israel"? Kindly may I ask, May not we, as preachers, be almost wholly engaged in scanning the horizon for people, instead of looking upward also for the inheritance, so that the people get little hope for an anchor? Is there not more "doctor" than "disciple" (*Matt.* 11: 28, 29)? Will God ever put away race for grace, or stop grace for race? If he should, then he could not have a people for his inheritance.

Oh, brethren and sisters, shall we not lay hold of this discipleship for a larger knowledge of the Book? The nations are vexed and perplexed, and men's hearts (love) are failing them for fear of the things that are coming on the earth (*Luke* 21: 26). Is the earth in birth-pangs of a new order, with Messiah in Jerusalem, on David's throne as the one King over all the earth? It is still race (my people) and grace (my inheritance). It is still study, the earnest effort of the human mind, to arrive at maturity on these divine subjects. Teach them! Preach them! Enjoy them!

The doctrine of multiplicity began with Adam, then running through Noah, Abraham, Sarah, Isaac, Rebecca, Jacob, Rachel, Joseph, Ephraim, Manasseh, centering in Christ. Skepticism on the same line leaves Jacob for Judah and also centers in Christ.

As much as rulership in Messiah runs through the line of Judah, so much does birthright for multiplicity begin in bigness at Joseph. All this is God's large multiplicity and God's rulership in Christ (*Rev.* 7: 9). None of this is man's "Universalism," but God's vast multitude—people and inheritance. The meek shall inherit the earth—own or possess the earth (*Matt.* 5: 5).

Glendale, Calif.

### United We Stand

BY IRA W. WEIDLER

THE writer has had the good fortune to worship with various churches in our own Brotherhood in a dozen different States. In not a few of these churches the members of our own faith were not as numerous as they might have been. Having quite recently removed their letters of church fellowship from some of our large Eastern churches, in the hope of bettering themselves, in the way of climate or material success, these members were now effecting an organization, that they might win the new community for Christ. In all the instances that have come to our notice, I have observed that wherever the initial migration of the Brethren has been amply sufficient to effect a good workable church organization at the beginning, success has nearly always come to them in a remarkable way. Two notable instances of this are the Zion church at Zion, N. Dak., and more recently the congregation at Raisin, Calif. Both of these organizations have made a strong, steady growth from the beginning, by reason of the fact that the towns of Zion, N. Dak., and of Raisin, Calif., together with the adjacent farming community, were settled and colonized largely by families of our members who are firm and zealous adherents of our own faith.

Now I do not wish to discourage any of our mem-

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## The Church

BY A. V. SAGER

A CERTAIN divine stated that the "church is an outer and visible sign of an inner spiritual reality in man. It exists primarily to keep alive and increase the spiritual meaning and substance of life: to keep men conscious of the fact that after all is said and done, they are spirit and have bodies; to keep men awake to the solid, practical fact that spiritual values are more precious than things and life itself."

In addition to the above dissertation on the duties of the church, that justifies its existence, there are other functions that must be kept in mind if the church is going to be a real force and uplift in the world. There was a time when the emphasis was largely placed on personal salvation. "Me and mine" was the limit of our mental and spiritual horizon. Sam Jones punctured that idea with his peculiar and forceful style of expression: "Us four and no more."

The church is not a close corporation or association for a select few. The Jew thought that the church was for no one outside of his own race. Even after Christ's death the disciples had a sort of hazy idea of the real mission of the Master on earth. It took a vision to open Peter's eyes to the work he was expected to do. And after explaining to the other disciples this remarkable event, they seemed to have a better comprehension of the situation. May we, all have a vision that will open our eyes to the wonderful possibilities of the Christian religion, if properly applied.

The fundamental principles of the Christian religion are applicable to all races of men, in the torrid and frigid as well as temperate zones. It has no geographical limits. There are those that regard the church as a sort of military camp, where every one must come up to certain requirements, where everything is standardized, such as physical and mental qualifications, cast iron rules with their penalties attached. All of these come under the head of military discipline, where there is no room for individual initiative, and none expected.

This conception of a church must be erroneous. Christ himself must have regarded it more as a school. What were the disciples more than scholars, commencing at the very rudiments, floundering and stumbling along as best they could? And what wonderful patience and sympathy the Master had for them! Most pathetic of all was this, that one of the pupils was ungrateful enough to turn against his Loving and Kind Teacher, and to betray him. This is not only a symbol of the mission of the church, but a stern reality.

The true and conscientious teacher—he that is truly devoted, heart and soul to his profession—knows full well what it means when, as a last resort for some grave offense, he feels compelled to expel a pupil. The teacher's heart is touched when he sees that boy turn his back on the place that may be his only hope in life, to go out into the cold world deserted by his friends, to fight his own battles. The teacher himself, realizing his own imperfections, knows too, if he is a true disciple of Christ, that with wisdom and tact, which come only from God, this boy might have been saved.

We may assume, sometimes, to lead the blind when we are blind ourselves to the real needs of the situation. Is it not, really, a serious matter when we, in our limited knowledge of the wise purposes of God, attempt to set up certain metes and bounds and apply them to all circumstances and places?

Study the experiences of Paul. He had converts of all shades of mental and moral equipment, as well as of many races. Some of them were very low in the first rudiments of religion. It is implied, by the figures he uses, that they were yet in the nursery department. He very happily illustrates, by their diet of milk, that they were not able to assimilate stronger food.

We are sometimes boastful about the purity of the church. The aim of the church to be pure is a very commendable ambition, but it is not for this world. A church that thinks itself able entirely to dispense with the milk diet, has lost its usefulness. Surely, the Master made this perfectly plain when he said: "The well need no physician." If the church, then, is going

to set up a standard, or to have cast-iron rules and regulations, that require instant obedience by all alike, she has lost her grip on the central idea of the Christian religion, as taught and exemplified by Christ and Paul. Paul had converts of many nations and races, people of peculiar customs and habits, and about which he is noticeably silent unless they squarely conflicted with their moral and religious development.

Is the church ready to rise to her great opportunities? Let her cast aside this outer shell of exclusiveness and self-consciousness. If she is to be a world force, she must first have a world vision.

Fairfax, Va.

## Truth Perceived

BY JOHN E. MOHLER

A LADY was attending a school of Christianity in Los Angeles. One day she declared she had been taught something in the class which she did not think was the truth. The instructor turned upon her with the inquiry: "Madam, did you think we teach truth here?"

"Why, I surely would not be attending your school if I did not think so," she replied, with some sharpness.

"Well, we do not!" he answered. "Truth can not be taught. It must be perceived."

I have thought, how many, many hurts, criticisms, schisms, and divisions which have occurred in the name of religion, could have been avoided if all leaders in the church had exercised equal wisdom, with forbearance in accordance. To know that truth can not be taught, but can be perceived only, and that none can perceive, except as the Spirit of Truth brings them into its knowledge—this would make an end of sincere controversies, which fail of good.

But men have been impatient. A light shines into the soul of one. Immediately he feels called upon to make others see it as he does. They refuse, unless the Spirit of Truth shows the light to them in the same degree. Self crops out, and each one is certain the other is wrong. Their friends, few or many, perhaps line up with them on either side. If it is church doctrine that is at stake, a division results. In the course of time both perceive the truth, if not exactly alike, at least in harmony, and their first impatience is rightly lamented.

Why can we not learn the lesson perfectly? Why should two or more, who are in earnest, permit a lack of harmony to arise? Why not remember, right then, that it is the heritage of all to perceive truth? Why not know and consider that God controls the time and capacity of each person to perceive the truth? Why seek to force it upon others before they are ready for it?

What each of us should try to do is to live the truth as we perceive it. How many of us, with far vision, are able to do this? If unable to live it, how can we hope to teach others, so they can live it? Truth lived is beautiful and attractive to all who are hungering for it. Until there is hunger, it is not wanted. Only God can give the heart hunger for it. The quickest way for him to cause this hunger to be felt by others, is for those who perceive the truth to pray earnestly, and then to live the truth so beautifully that others who behold, shall want it also.

In the church, wayward members are usually censured unjustly. Instead of condemning them, those who perceive the truth and profess to be loyal to it themselves, should live it in such love and beauty as to draw the erring one closer into the fold. Failure to do so as surely brings them under censure of our Lord as the erring ones come under their own censure. "Inasmuch as ye have failed to live the truth before the least of these my brethren, ye have failed to live it before me," he would say.

When the Jews asked Jesus if a man sinned seven times, and asked forgiveness each time, should he be forgiven, Jesus replied they should do so if he sinned seventy times seven, and still asked forgiveness. I suppose no person or church congregation has ever been put to the test to the extent of forgiveness so often, and I suppose no one ever felt like asking for-

giveness so often, because the coldness of the offended party killed the desire for forgiveness after a while. Now it would be just like Jesus to bid us live the truth in such love and attractiveness that if a person sinned against us seventy times seven in one day, he would be constrained to return just as often for our forgiveness. This is the love of God that Christ would have us shed abroad in the world.

Finally, we must not think that all will perceive the truth exactly as we do. Life's experiences govern this in a measure. We are different personalities, and as such must differ from one another. The Revelator's picture of each one, when closest to God, ascribes to them something different in knowledge from any one else. "To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it" (Rev. 2: 17).

If, in our closest relationship to the Master, we may know a name that none other knows, we may reason that we also may know a truth which to us is different from the same truth to others, by reason of our individual life's experience. And if, then, in our closest walk with our Lord, we may perceive a truth somewhat different from the perception of our closest friend in heaven, is it surprising if we should differ in our perception while in this life? But we can be one in love, and in God, and in God in us, notwithstanding.

1053 Ganahl Street, Los Angeles, Calif.

## Form and Spirituality

BY EVA M. BRALLIER

In talking to many brethren and sisters I hear them speak of *form* or *spirituality*, as though the two terms were opposites or contrary the one to the other. Some tell us we have taught form too long and neglected spirituality. Now that quality of spirituality seems a little hard to point out in people's lives. Does it mean eloquent prayers, beautiful singing or something like that? Those things may be pure emotionalism.

Here is something that comes nearer to it: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Then we take it that those who are spiritual have these qualities. Sometimes these are called Christian graces. But how are these spiritual graces opposed to Christian forms? Not in any way. Spirituality is absolutely essential to Christian life, but so the forms, as laid down in the Gospel, are just as necessary.

Recently I read an article which referred to present-day Christianity as "spineless Christianity" and I was compelled to confess to myself the truth of the assertion, so far as the church in general is concerned.

Well, if we are spineless, let us analyze and find out the reason why. Is it lack of Christian graces? Well, yes, one is sadly lacking and that is faith. We need to get back to simple faith in the Word of God. We must "earnestly contend for the faith once delivered unto the saints." Paul thanked God that the Roman brethren "had obeyed from the heart that form of doctrine which was delivered to them." We must earnestly teach and diligently practice the forms of the Gospel. Too many consider these forms a matter of private opinion. "Observe them if you think it necessary," is the attitude of the masses.

At one time I heard a certain plain Gospel teaching of form characterized as "a clean chip in a kettle of mush—no harm and no good." It reminds me of a child I saw, several years ago. It was fair and well-fleshed, but the first glance showed us that something was wrong. It was two years old but could not stand or even sit up, nor could it hold up its head. The mother explained that it had the rickets. Its bones were too soft for strength. Poor child! Its days were to be short. Its case was too bad for help. The whole body must soon languish for lack of hardness in the bones. So will spiritual graces soon perish without the solidity and strength of Gospel forms to sustain them.

Did you ever see the bare frame-work of a house standing, stark, without the siding, shingles, inside furnishings, etc., in their places? Not beautiful or useful—is it? So is the form without the spirit. But



will you, for a minute, tell me that the form is therefore useless?

Many say, "Yes, of course we want the form, but there is no particular need to preach about it very much." But just as soon as our ministers cease teaching form, so soon will these forms begin to lose their significance to us and become neglected and finally obsolete.

As I look out at the trees, they are bare and brown. The mere form alone is there. How much more beautiful they will be when the leaves come out! Shall I, therefore, disparage the form and praise the foliage? No, for if the form were lacking, neither would there be any leaves. The life must come through the form, to cause the leaves to spring forth.

Teach form, practice form, glorify it by the Spirit. Form will give to present-day Christianity the backbone it needs.

Curlwau, Iowa.

### Compensations of the Devout Life

A Sermon Preached in Mt. Morris College Chapel July 11, 1920, by Wilbur Brenner Stover. Text, John 14: 23

OUR Lord was thinking of the time of his departure, and he spoke of what was uppermost in his heart. There was sorrow in the thought, but there was also joy—the joy greater than the sorrow, as joys always are if we can see them so. That joy was the crown of that sorrow. The sorrow was because of the separation impending. The joy was because the disciples were to have another Helper with them—One who could remain with them always, One with whose aid they should be able to do more than the Lord himself had done. And for this cause he was glad.

Up to the present time he had revealed himself to all. From henceforth he was to be revealed in Spirit. Both friends and enemies had seen him in bodily form, but his Spirit should be revealed only to those who believed. There was to be a great readjustment. Spiritual things were to predominate.

Judas, not Iscariot, but the brother of James, said: "Lord, what has come to pass that thou wilt reveal thyself to us and not to others?" It was a pivotal question. It showed that he was thoroughly unselfish in his thought of others. It showed also that he had not quite caught the teaching of the Master. Then the Master, in order to make the matter quite plain, said: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (The text.)

*If a man love.* Here is the beginning of manhood—if a man love. Here is the strength of the race. The story of David and Jonathan, which we have been studying today, is the story of the love of two young men, each for the other, pledging themselves, under God, to be true to each other. When, politically speaking, the kingdom was all in a turmoil, as to who should be the successor of Saul, the two rivals to the throne, who might have been sworn enemies, plighted their troth to one another, and they kept the vow to the end. No wonder, when we speak of unselfish love, we say it is love like that of David and Jonathan.

You remember that other old Hebrew story of two brothers, one with a wife and six children, the other living alone. They were partners in their field work, and they divided equally. One night after they had wrought together in the threshing floor, the brother with the family said to himself: "My brother is alone. He has not the consolation of home and wife and children, such as I enjoy. He has only the things which he possesses for a consolation. I will arise and go to the threshing floor, and put from my share over onto his share, so that he may have more." And he did so. The other brother was thinking also. But his thoughts ran on this wise: "My brother has a large family. I have no need like he has. I will arise and go to the threshing floor, and put from my share over onto his share, so that he may have more." And he did so. In the morning when they came together again, both were surprised that the shares were even as before.

Thus it happened the second night, and the second morning both were still more surprised, but neither said anything to the other. On the third night, they

did it again, but this time, as each was bearing a good portion from his own to his brother's store, they met on the way between. They fell into each other's embrace, and kissed each other, and wept for joy. This is love.

*If a man love,* says the Lord. The whole life of our Lord was one continuous challenge to the dormant better nature of man, a long call to the human affections, to spend one's energies in serving others, to do good without any apparent remuneration, to live in constant harmony with the Divine Will.

But there is the greater word: *If a man love me.* To love one another is part of the essential in the way of happiness, but to *love him* brings our love to a

focus. It must be pure, it must be holy, it must be active, it must be unselfish, it must be with an increasing knowledge of who he is. When I have been away from home for a few days, and return again, I am greeted by Helen and Daniel, as they say: "Papa, did you bring us something?" They love me. I never doubt that, but there seems to be in their affection an element of how much they can get out of me in return for their love. But when the older children greet me on my return, they say: "Father, we are so glad to see you. Did you have good meetings?" And the difference between these is very suggestive of the difference with which people love the Father in heaven

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## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### The Local Church

AMONG the goals suggested by the Boards in the Forward Movement, there is none more important than "Every Church Efficiently Organized." All the rest will be more than realized if this one is reached. Perhaps it can never be fully done with human limitations, but it is a very worthy goal toward which to strive. I know we are about tired of hearing about organization, in these days of machinery and noise. Sometimes we are beginning to feel that efficiency is an overworked word, too; yet each word holds an idea that is much needed in our local congregations, in order that the best may be done to promote the work of Christ.

What do we mean by *efficient organization*? A system by which the greatest amount of good is done at the least possible expenditure of energy, time or money. It implies a plan by which the available is so related to the needs about us, that no power is lost, or, that any need goes unsupplied. But two questions should be considered in organizing a congregation. First, "What is our job?" Second, "What are our resources?" All doing something that contributes to the end sought—performing the part to which they are best adapted—with least friction and greatest harmony to all other workers. Each, in self-forgetfulness, pressing toward the united purpose of all. This we would call efficient organization.

In this brief statement, we shall not enter into the discussion of the purpose for which the church exists, except to say that it does not exist for itself, but being the body of Christ it is to show forth his Spirit in sacrifice and service, revealing the will of God and the purpose of Jesus Christ as the Holy Spirit may direct, to all the world.

We want to mention briefly a few things that must enter into the organization of a local church. We must first determine for what the church exists. Half of the organization is complete when that is done and agreed upon. Then every living body must have a head to think, plan and direct the body. Whether in the church you call him elder, pastor, or something else, matters little, so long as he knows, loves and acts wisely with the body toward the end sought. The wisest head is always unconscious that it is anything apart from the body—only as a *part of it*. He is the engineer, and a wise engineer knows that his engine has more power than he himself has, and handles it accordingly. Yet an engine is helpless, and perhaps dangerous, without him.

Another essential in the organization is that everybody must have something to do. A member of a living body that does not function, always gives trouble. This is the reason why so many of us have to have our appendix removed—we want to avoid appendicitis. This is the difference between having a tooth and the toothache—a head or a headache. Either member is useful or well nigh essential, when active and functioning; but when they cause pain and become an annoyance, they are otherwise. Certainly we must remember and apply this principle more and more in our local church organization. About one-half of every congregation needs to have something

done for them, and the other half wants to do it. Here is the necessity of a head. I learn that when the Mormons find a young man who is not strong in the faith, or growing indifferent, they send him out as a missionary. The enthusiasm of service causes the little faith he possesses to be made strong in its own defense. What a lesson to those of us who have a worthier cause! Every community has its needs. Let every member of every church be assigned a task to supply that need, or to render some service in the name of Christ and his church!

There are other principles of organization that might be considered, but it is the purpose of this article to call attention to its importance. All that is done or accomplished by the Conference, church boards or the Forward Movement, in our generation or any other, must finally be done by the local church. All of us belong there. They have the resources. They are the fruit-bearers; the rest is all machinery. More attention must be given to the local church. The healthful, productive life of Christ must be developed out there. There are marvelous resources in our local churches. In them are some of the best homes in the land, some of the finest young people, and the finest old people, to be found anywhere. In those churches is a fine type of industry, faith and obedience to the Lord. They are willing to work and do their part every time. A little help in organization is needed—not somebody to set up a lot of unnecessary noisy machinery that they do not need, but a sane, common-sense helpfulness that directs their energy, assigns tasks to their adaptability, warms their hearts with love, deepens their conviction, and strengthens their courage and faith with wise teaching and joyful comradeship in business for the Lord!

### Questions Answered

What is the present program of the Forward Movement?—Ohio.

THE Forward Movement is the servant of the Boards and Committees of the Church of the Brethren, and acting under their direction, according to Conference decision, to help them reach the goals they have set forth, in so far as the Lord may direct. The general program has not been definitely fixed, and should remain flexible, perhaps, except to study the activities of all the Boards and Committees, and so to relate the work of all to avoid overlapping in the use of men or money, and to accomplish their work most efficiently. It also aims to study the needs of the church from every available source, and to bring this need to the Boards, supplying it wherever we can.

The immediate program before us, until the next meeting of the Boards is:

1. To help finish up the financial canvass of the year with those churches that have not yet responded.
2. To carry forward the work of evangelism for the members of the Committee, who have recommended that the time from Sept. 1, 1920, to Dec. 31, 1921, be given to that important work, with special emphasis.
3. To provide and distribute literature, and to give personal help to all the congregations in these or other lines, in harmony with the purposes set forth in the goals approved by Conference.



## THE ROUND TABLE

### A Churchless Town

BY JULIA GRAYDON

Not long ago I was in a grocery store and I could not help hearing the conversation of the grocer and a man who may have been a customer. What struck me most forcibly was the following sentence uttered by the stranger: "I would not want to live in a community where there were no churches; it would be a bad place to live in."

He may have been a member of a church or he may not have been, but at any rate he was acknowledging the power of the church in any community, and its relations to all interests, secular as well as religious.

We often hear these words spoken of a man who has passed away: "He was a power for good in the community."

Just now, when the church is being assailed on all sides, let us rejoice that nevertheless a churchless town would be a bad place in which to live and the church spire does not point upward in vain.

Harrisburg, Pa.

### Paul and Rome

BY PAUL MOHLER

IN the first chapter of his epistle to the Romans, Paul sets forth some interesting facts. It is always interesting to study the motives of the great men of action, to know what was in their minds that impelled them to great doing. Let us see what lay back of Paul's great work among the Gentiles, which has done so much to give us our present civilization.

Notice in the second paragraph (8-16) that he had long wished to preach in Rome, feeling himself under obligations to that city, to impart something unto it for its benefit. Paul knew what Rome already had, of wealth, culture, law, philosophy, art, military power, everything that men of the world think worth while. What a large proportion of our own fellow-citizens there are that would be satisfied if they had plenty of what Rome already had before the coming of a Paul. How could a man feel the necessity of his going to a city already so richly blessed?

The answer to this question appears in the eighteenth verse: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." Think of that for a moment! Think what it means for the wrath of God to be threatening a great city! Rome might resist barbarians, but could Rome resist God? Could she resist the inevitable consequences of her own moral corruption? Had she any art that could cover the stains and scars of sin? Had she any philosophy that could remove guilt from the sinner's heart? Had she any wealth that could purchase a robe of righteousness? Rome had need for all of these; had Paul anything that would satisfy the need?

Paul says: "I am not ashamed of the gospel." I am not ashamed to offer it to Rome, knowing her need and her helpless state, in spite of her apparent wealth and power. I am not ashamed to enter that great city and meet its greatest and its least with what God has put into my hands for them. I am not ashamed to enter the council chamber of the emperor, to take him from his pleasures or even from his most serious business of state, to present before him the message that I have. This message is more important than any other thing that he may know. I do not fear that he will ever find it trivial or weak or useless. "For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Think of it! The power of God to save from the wrath of God. The power of God to convict the sinner of his sin, of the righteousness that may be his by faith in Christ, and of the judgment that will certainly descend upon the unbelieving sinner. The power of God is able to sweeten corruption, to lift ideals, to right wrong relations, to cheer the despairing, to comfort the sorrowing, and to lift up the fallen.

How many, many Romes there are today! Every

unsaved home is a Rome in need. How many Pauls are there, to take to them the Gospel? May God raise up more chosen vessels! May he increase the number of messengers of the Gospel. God forbid that any one of us should ever be ashamed to preach or teach and live the Gospel of Christ, which is the power of God unto salvation.

Oroville, Wash.

### Life-Giving Food

BY IDA M. HELM

"Jesus said unto them, I am the Bread of life" (John 6: 35).

IN the deserts of Central Australia there grows a plant called the nardoo, bearing leaves very much like clover. The explorers, Wills and Burke, in the failure of other food, followed the example of the natives and began to eat the leaves and roots of the plant. But they became weaker every day and more emaciated. They were not hungry, for the plant seemed to satisfy all the demands of hunger. But all the effects of an unfed hunger appeared in the men. At last one of them perished from starvation. The other was reduced to the last extremity when he was rescued. On analysis it was discovered that the bread made of this plant lacked an element essential to the sustenance of a European.

This is true of the food for the higher nature of man. The mistake men make so often is that they seek to feed their higher, spiritual nature on the wrong food, which may appear to satisfy for the time, but can not nourish or build up the higher—the spiritual life. Nothing less than Christ, the Bread of Life, can keep back the pangs of spiritual hunger. Christ came into the world for the very purpose of giving life—more abundant life to all people.

He says: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."

Through faith and love and obedience to all his commands and ordinances, we may feast on Christ every day. And we will grow stronger and more like Christ, our immortal Savior, till the perfect day when we shall see him as he is and be like him and live with him forever.

Ashland, Ohio.

### The Morning Watch

BY LULA R. TINKLE

"And in the morning, a great while before day, he rose up and went out, and departed into a desert place" (Mark 1: 35).

JESUS had spent a day in hard work—the kind of work that drains one's system of vitality and power. To us it would seem quite right and fitting if he had taken a few extra hours in the morning for sleep and rest. But that was not Jesus' plan for renewing and refilling. Early in the morning, a great while before day, when there was no stir or rush in the city, when all were at rest and only the voices of nature could be heard, he arose and slipped away into a desert place. Jesus knew what it meant to be alone with his Father, for many times he retired from the crowd to commune with God; sometimes he even spent days alone with him.

No doubt he still felt the effect of the previous day's work upon his mind and body, and realized the need of more strength and more spiritual power to meet the unseen problems of the day. He did not begin the day's work first, and then take a few minutes off to present his problems. Neither did he hastily utter a few scattering half meaningless sentences, and then rush off to his work. Notice that Mark says he *prayed* there—prayed, really prayed. What does that mean? Real praying is not merely telling God our problems and needs; it is not dictating to God, though that is the form many of our prayers have. Christian praying is giving God an opportunity to do what he wants to do in and through our lives. It is doing business with God, hearing his voice, learning his will, and claiming his promises and blessings.

If it were necessary for our Master to spend the best hours of the day alone with God, how much more needful that we, who are human entirely, spend just

as much and more time in real praying! Our spiritual power and our efficiency are greatly increased for the day if we begin right. How much easier it is to be strong and victorious if we can be sure of our Father's presence and help before the trials of the day, or before evil and unkind thoughts make inroads into our minds and hearts! Being alone with God is, in itself, a wonderful experience. Public prayer is not sufficient. Family prayer is not enough. We need to be absolutely alone with God—shut away from every hindering object of distraction. If we would be filled with spiritual power, if we would walk close to God, it is absolutely necessary to devote some of our very best time cooperating with God. Let us follow our Master's example—arise, withdraw to a quiet place where we can be alone with God and there *pray!*

3435 Van Buren Street, Chicago, Ill.

### Hope On

BY MARY E. PRENTICE

THERE are two kinds of hope—worldly hope, which is a desire of some good, accompanied with a belief that it is attainable, and Christian hope, which is "a firm expectation of all promised good things, so far as they may be for God's glory and our good, but especially of eternal salvation and happiness in heaven, where we shall be conformed to the Son of God. This hope is founded upon the grace, blood, righteousness and intercession of Christ, the earnest of the Holy Spirit in our hearts, and the unchangeable truth and almighty power of God which always second his Word."

This hope is distinguished from worldly hopes by the excellency of the object, which is an eternal state of glory and joy, whereas worldly hopes are based on empty, vanishing things, gilded over with the thin appearance of good.

Worldly hopes are always uncertain. So much deceit is practiced, in the means used to obtain desires, that the success is ever doubtful, whereas divine hopes are ever certain and also have a cleansing efficacy.

We can always hope, even though the day is dismal and gray and misty. Somewhere above the fog and depression of the world, is the blue of God's heavens.

Though the mountain top is high, cold and bare, somewhere a tiny flower loves it enough to grow upon it. Though the night is dark and dreary, remember that somewhere the stars are shining bright and clear.

If, for years and years, you have patiently waited for something better, just keep in mind that sometime the waiting will have an ending. Keep sweet and hope on!

How beautiful to the eye is the part of the landscape where the shadow and sunshine meet!

"Into each life some rain must fall,  
Some days will be dark and dreary."

But heaven sends the sunshine of love and if we but look through the rifts in the clouds, we can see the blue above.

If the way seems long and discouraging, cheerfully hope on, and pray God for guidance. Clear as crystal before us all shines the bright star of hope, but as long as we keep our eyes glued to the ground, we can not see it. We must keep our eyes heavenward. Every road has its turn and some beautiful, happy day we shall round the turn that brings us in sight of home.

Alone, Okla.

### Prompted by the Holy Spirit

BY CHESTER E. SHULER

WHILE we were gathered for the midweek prayer service, the other evening, a small boy arose to read a Scripture verse. The particular verse contained several words rather difficult to pronounce, and although the little man made a heroic attempt to read correctly, it required a little prompting on the part of a young man, sitting next to him, in order to get through the reference.

It was a brave attempt, on the part of the boy, to participate in the service, and we saw a lesson taught by this incident. We, as Christians, need a great deal of "prompting" by the Holy Spirit while reading and studying God's Word, if we are to get therefrom the



true message. We may be ever so intellectual, or learned, or wise, but it is only as our minds and hearts are enlightened by the Holy Spirit that we can discern the wonderful truths in the Word. Truly, he hath "hidden these things from the wise and prudent and revealed them unto babes."

The Holy Spirit's teaching may be ours. Do we always ask his help when we attempt to study the Word?

Harrisburg, Pa.

## HOME AND FAMILY

### Through Death to Life

BY HORATIUS BONAR

The star is not extinguished when it sets

Upon the dull horizon; it but goes

To shine in other skies, then reappear

In ours, as fresh as when it first arose.

The sun dies not, when the shadowing orb

Of the eclipsing moon obscures its ray;

It still is shining on; and soon to us

Will burst undimmed into the joy of day.

The lily dies not, when both flower and leaf

Fade, and are strewn upon the chill, sad ground;

Gone down for shelter to its mother earth,

'Twill rise, rebloom, and shed its fragrance round.

Thus nothing dies, or only dies to live;

Star, stream, sun, flower, the dew-drop, and the gold;

Each goodly thing, instinct with buoyant hope,

Hastes to put on its purer, finer mold.

Thus in the quiet joy of kindly trust,

We bid each parting saint a brief farewell;

Weeping, yet smiling, we commit their dust

To the safe keeping of the silent cell.

Softly within that peaceful resting place

We lay their wearied limbs, and bid the clay

Press lightly on them till the night be past,

And the far east give note of coming day.

The day of reappearing! How it speeds!

He who is true and faithful speaks the word.

Then shall we ever be with those we love—

Then shall we be forever with the Lord.

The shout is heard; the angel's voice goes forth;

The trumpet sounds; the dead awake and sing;

The living put on glory; one glad band,

They hasten up to meet their coming King.

Short death and darkness! Endless life and light!

Short dimming; endless shining in yon sphere,

Where all is incorruptible and pure;

The joy without the pain, the smile without the tear.

### Misunderstood Children—Why?

BY LULA R. TINKLE

"Why bother your brains about child psychology or child study?" says some one. "For centuries children have been born into the world, and have grown up to be decent men and women, whose fathers and mothers never knew anything about child psychology, or methods in child-training, or child study." For centuries, hogs, sheep, cattle, horses, chickens, and fruits of all kinds have been raised and produced by men and women who knew very, very little about stock-breeding or fruit-growing, yet now and then a good specimen was produced. Why is it, then, that, in recent years, many precious hours have been spent in research and experiment, and many thousands, yes millions, of dollars have been spent on the study of hog cholera, fancy fruit-growing, intensive farming, stock breeding, etc.? It is all for the purpose of producing better quality. Do the objects of these attentions have a soul? Are they the image and likeness of God? Yes, of course they produce big returns in the form of money. But what does a child produce? What might it produce if it had half a chance?

We need only to look about us, each day, to see the results of untrained parents. Oh, yes, they provide food and clothing, they bestow love and kindness upon the children, but even in so doing they may be blighting the life of that child, because they fail to understand and appreciate child nature. Is it important for the parents to recognize the fruits of right standards, and to know the results of wrong standards? Is it needful that they realize the danger of vague standards? Is it helpful for the parents to know the various

stages of development of the mental, physical and spiritual parts of the child? How many children have been branded as stupid, lazy, stubborn, inquisitive and disobedient, just because parents, teachers and friends did not understand what was going on within the child, or because they did not recognize the various stages of child life! How many children have been wounded at heart and started on the downward road, just because no one, not even parents, understood their motives!

Some one says: "It takes so much time and effort to study child psychology, or child nurture, or child nature." Yes, it does take time and effort, and each child is a problem within itself; but would you not prefer spending time and effort to direct and train your child, rather than spending time and effort to rescue your child in later years? Would it not be more pleasant to spend hours studying your child for the purpose of guiding and guarding it, than to spend hours in tears and worry over your lost boy or wayward girl? When we consider that God has entrusted these young lives—pure and spotless—into our keeping, and that we have the opportunity and the responsibility of moulding character we ought to be filled with awe, with reverence, with yearning, with love and with true devotion, as we view our task. We ought to feel our dependence upon the Giver for guidance. We ought to put forth every effort to prepare ourselves to take up the charge left to us. There are many excellent books written by men and women, who are giving their lives for the betterment of childhood and for the training of parents and teachers. All parents ought to have, for their study, some of these books for their own guidance, and some of the excellent books to put into the hands of their children. Invest a small amount now, and reap the results in the future.

3435 Van Buren Street, Chicago, Ill.

### Only a Dream

BY RICHARD J. FATTIC

A MAN I once knew was converted, and lived a Christian life for several years, after a life of extreme wickedness.

He was firm in his belief that he was truly a child of God, rejoicing in it, and never missed giving thanks at the table, or offering the evening prayer. He often remarked that he was happy now, for he could meet his dear mother in heaven. She and his father had gone on years before.

One night he had a dream: He was the prodigal son, and was returning home. The way was beautiful beyond comparison. The birds were singing, flowers were blooming. The trees and grass were green and in full leaf.

When he got to where his parents lived, he saw them sitting out in front of a beautiful little cottage, in the shade of some trees. Flowers of all kinds were blooming in profusion everywhere, and birds were flitting from tree to tree, singing sweetly.

As he turned from the road into the yard, he stopped a minute to drink in the full beauty of the scene. It was replete with happiness. "What a beautiful, wonderful, lovely place mother lives in," he thought, as he went up the path, leading from the gate to the cottage.

When he got to the place where his mother and father were sitting, he said: "Mother, I've come home. Can I stay?"

In a tender, wistful voice, that was full of love and yearning, but yet firm and decisive, she answered, saying: "No, son; you can't stay. You have not been baptized. You'll have to go back."

He turned and walked away, his head bowed in sorrow.

This man was almost illiterate, and reading was indeed a laborious job for him, but the first thing he did, after his chores were done, that morning, was to get his Bible, to look up what it said about baptism.

His wife called for breakfast, saying: "Come, you'll be late to your work. You can read tonight." But he continued to search, and after reading Matt. 3, and Matt. 28: 19, and Mark 16: 16, he swallowed a cold breakfast in haste, for he was half an hour late, and had to hurry to his work.

He was also late in getting home that evening, for he went past their minister's house, to find out what he knew about Christ's commandment regarding baptism, and to get the references. He was met at the door by his wife who said: "Why, you're almost an hour late. And supper is getting cold. Hurry up and wash, so we can eat."

He washed, and ate supper in silence, other than giving thanks. When through, he got his Bible, bringing it out into the kitchen, where his wife was busy with her evening work. By the time she was through, he had found and marked all of the places that their minister had given him as references, and also those he had found himself.

His wife knew that something had aroused him, though she had not the least idea what it could possibly be. As she sat down she said: "Well; what's troubling you? Something's wrong, I know."

He looked at her for a moment, and then said: "We're not much better off than we were before we renounced our sinful ways of living. Did you know that?"

"What? Why?"—she stammered in surprise.

"Because we haven't been baptized. Listen to what it says about it." Then he began reading the passages he had marked. When through, he closed his Bible, and as he laid it on the table he said: "You see we accepted Christ to our own satisfaction, but not to his or man's either. I think, because we have not been baptized, and, of course, we are not really church members."

Then he told her of his dream. "That's why I was late this evening. I came past Bro. Charles' home to find out what he knew about it. I also told him to announce that we would be baptized immediately after Sunday-school next Sunday morning, that is, providing we tell him no different between now and church on Saturday night." He looked askance at her as he finished.

"Yes, yes, I'm so glad we found it out," she exclaimed fervently. "God is certainly good to us."

After being baptized, the following Sunday morning, he said to one of his brethren in church: "It was only a dream, but it will always remain one of my most cherished memories."

Truly, God is good to us, and has many and diverse ways of working for our salvation, if we will but heed him.

Middleton, Ind.

### Those Hurts of Ours

BY OMA KARN

BETTY, her eyes like stars, came breezily into my bright, sunny living-room. Her inquisitively-turned nose was sniffing the air delightedly. "Have you been hurting that walnut geranium?" she demanded to know.

"Yes, I have," was the reply. "I deliberately pinched a leaf that I might obtain more of the sweetness."

Betty hung above the wounded leaf. She touched it with reverent, tender finger. Another waft of sweetness permeated the surrounding atmosphere. Betty's eyes grew dreamy—at times she is something of a dreamer and as such she has the faculty of picturing a very close connection between the spiritual and the natural, the visible and the invisible. She took the occasion of the injured leaf for one of these startlingly vivid comparisons of hers. "Do you know," she said, musingly, "that to be hurt, cruelly, it seems to the one suffering, is the only way some of us can be induced to give out the real sweetness of our natures? We never know until we feel and we never feel until we experience. And sometimes"—a sigh fluttered from the lips of the speaker (Betty has been recently tried in the furnace of affliction)—"sometimes it is necessary that we be hurt more than once before the odor of the sweet ointment is fully released, before we can accept the wound as a privilege, a benefit, and not as a cross. I wonder—" But here the telephone bell tinkled and Betty flitted away, leaving her audience of one to pass on the comforting message.

Ashland, Ohio.



## AMONG THE CHURCHES

### Calendar for Sunday, August 22

Sunday-school Lesson, A Prayer for Pardon.—Psa. 51: 1-17.  
Christian Workers' Meeting, The Wholesome Tongue.  
—Prov. 15: 4.

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### Gains for the Kingdom

One baptism in the Roanoke church, Va.  
Two baptisms in the Nettle Creek church, Ind.  
Three baptisms and one reclaimed in the Berrien church, Mich.  
Fourteen conversions at Nocona, Texas.—Bro. Ira J. Lapp, of Miami, N. Mex., evangelist.  
One confession in Smiths Chapel, W. Va.—Bro. W. R. Argbright, of Fairview, Mo., evangelist.  
Sixty-eight confessed Christ at Cabool, Mo.—Bro. P. E. Robertson, of Lindsay, Calif., evangelist.  
Eight baptisms in the Pleasant View church, Md.—Bro. F. D. Anthony, of New Market, Md., evangelist.  
Six made the good confession in the Indianapolis church, Ind.—Bro. H. J. Beachley, of Harrisburg, Pa., evangelist.  
Seven were baptized in the Sunfield church, Mich.—Brother and Sister Wm. J. Tinkle, of Chicago, Ill., evangelists.  
Six baptisms in the Marsh Creek congregation, Friends Grove house, Pa.—Bro. Noah Sellers, of Lineboro, Md., evangelist.

Two were baptized and two await the initiatory rite in the Mulberry Grove church, Ill.—Bro. D. W. Shock, of Girard, Ill., evangelist.

Six confessions, four of whom have been baptized, in the Lower Miami church, Ohio.—D. L. Miller, of Mt. Morris, Ill., evangelist.

Four were received into fellowship in the Robinson church, Pa.—the elder of the congregation, Bro. M. J. Brougher, of Greensburg, same State, being in charge of the meetings.

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### Our Evangelists

Bro. W. Russell Shull, of Girard, Ill., to begin Aug. 15 at Tippecanoe, Ind.

Bro. Oscar Diehl, of Beaver, Iowa, to begin Aug. 22 in the Curlew church, Iowa.

Bro. Ira Long, of Andrews, Ind., to begin Sept. 12 in the Logansport church, Ind.

Bro. Chas. Walter, of Sumnum, Ill., to begin Sept. 18 in the Kaskaskia church, Ill.

Bro. Wm. J. Tinkle, of Chicago, to begin the first week of September at Roanoke, Ill.

Bro. C. D. Hylton, of Troutville, Va., to begin Sept. 5 in the Basic City church, Va.

Bro. Fred L. Fair, of Kokomo, Ind., to begin Sept. 19 in the Copper Creek church, Ind.

Bro. H. B. Mohler, of Sterling, Ill., to begin Sept. 26 in the Libertyville church, Iowa.

Bro. S. H. Flory, of Nokesville, Va., to begin Aug. 28 in the Pleasant View house, W. Va.

Bro. Chas. A. Miller, of Kansas City, Kans., to begin Sept. 19 in the Sabetha church, Kans.

Bro. Oliver H. Austin and wife, of McPherson, Kans., to begin Sept. 28 in the Elgin church, Ill.

Bro. E. L. Ikenberry, of McPherson, Kans., to begin Oct. 10 in the Paradise Prairie church, Okla.

Bro. S. J. Burger, of Howe, Ind., is holding a series of meetings in the West Eel River congregation, Ind.

Bro. Jesse C. Shull and wife, of North Manchester, Ind., to begin Sept. 12 in the Union City church, same State.

Bro. C. A. Wright, of North Manchester, Ind., to begin Aug. 22 in the Bunker Hill house, Baltic congregation, Ohio.

Bro. Wm. J. Tinkle, of Chicago, to begin the last of October in the Batavia house of the Libertyville church, Iowa.

Bro. John R. Snyder, of Bellefontaine, Ohio, is holding a series of meetings at the Red Bank church, Pa.; he will begin Sept. 12 at Wabash church, Ind.

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### Personal Mention

A cablegram from Bro. J. H. B. Williams informs us of the safe arrival of the missionary party at Yokohama, Japan, Aug. 12.

Bro. Jacob Sloniker, formerly of Lovewell, Kans., is now located in the Homestead church, Mich., and his correspondents are requested to address him at Benzonia, Mich.

Bro. J. Perry Prather has changed his address from Mound City, Mo., to Conway Springs, Kans. He is now in pastoral charge of the congregation at the last-named place.

It is expected that a number of the missionaries, now on furlough in the homeland, will be in attendance at the Mission Board meeting.

Bro. M. R. Zigler, Home Mission Secretary, returned from his visit to the Pacific Northwest on Monday of this week—just in time for the Mission Board meeting.

We have just received from Bro. J. H. B. Williams an interesting communication, mailed at Honolulu, which tells something of the plans for the visit to the churches in the foreign fields. The same will appear in our next issue.

Bro. C. Walter Warstler, pastor of the Pittsburgh church, Pa., who has been very ill with scarlet fever, is reported to be some better. He asks for the prayers of God's people in his behalf that he may be fully restored to health, to his family and to the church.

The first meeting of the newly-formed District of Western Canada was held in the Bow Valley congregation July 31, and an organization effected subject to the approval of the 1921 General Conference. Eld. David Hollinger was chosen to represent the new District on the Standing Committee.

As this issue goes to press the members of the Church Boards are arriving for the Board Meetings. Bro. D. L. Miller and Bro. H. C. Early both came to Elgin directly from the evangelistic field—the former from the Lower Miami church, near Dayton, Ohio, and the latter from the Hartville congregation, in the Northeastern District of the same State.

Bro. R. F. McCune and wife, of Ottawa, Kans., expect to leave for their winter home at Sebring, Fla., about Oct. 1. Their route will be eastward to St. Louis, then south to Nashville, Tenn. If there should be any churches along the way that would desire a few meetings, Bro. McCune will be glad to arrange for such service if communication is had with him in good time.

Bro. Virgil C. Finnell has found it necessary to cancel his proposed trip to Japan, announced last week, and because of this change in his plans will have some open dates in the next few months for Sunday-school and Church Efficiency Institutes. For the coming month he will be engaged in Ohio, West Virginia, Pennsylvania and Indiana. Churches desiring his services after that should address him as early as possible at Elgin, Ill.

This is the week of the Board Meetings. The Joint Meeting is set for Wednesday, the 18th, as previously announced. The Mission and Educational Boards have separate meetings on Tuesday, as also the Temperance and Purity Committee, we are informed. The Sunday School Board has its regular meeting on Thursday. And the Christian Workers' Board Meeting comes in somewhere—the exact time of which we have not learned. These various meetings will give the Publishing House an atmosphere of more than ordinary industriousness this week.

Reference was made, in our issue of two weeks ago, to the tragic death of Bro. Theodore Sharp, of Dixon, Montana, son of Eld. S. Z. Sharp. As superintendent of the Flathead Indian Reservation he had charge of their every interest, law and order, sanitation, industry and education, and their economic and social life. One of his most difficult problems was that caused by the gamblers, bootleggers and other human vultures, who always flock about the reservations, regarding the Indian as their legitimate prey. The forfeit of his life was the price he paid for faithfulness to his trust, refusing to compromise with this criminal element. He was shot on the morning of July 24, not by an Indian but by a white man whom he had just suspended from the service for conniving with the law-breakers. For this information we are indebted to the "McPherson Republican." McPherson, Kans., where the body was taken for burial, and where the funeral services were conducted by Bro. A. J. Culler.

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### Elsewhere in This Issue

On page 500 we publish the announcement of "Auto Day at Sidney, Ohio." In harmony with the spirit of those in charge, all members within easy reach of Sidney may consider themselves as being specially invited.

Those who may wish to attend the Sunday-school and Ministerial Meetings of Northwestern Ohio, to be held Aug. 24-26 in the Lick Creek church, will please note the announcement of Bro. Frank Mulligan among the Notes.

Watch for special notice next week about the new church at Oakland, Calif. It will be sure to interest you. It will have a very practical interest for you. Meanwhile read carefully the article by Bro. J. H. B. Williams, on page 491 of this issue.

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### Special Notices

Notice to Ministers of North Dakota—Group No. 4, consisting of the churches of Bowden Valley, James River, Englevalle, Golden Willow, Flora, Pleasant Valley and Carrington, will hold their first group Ministerial Conference at Brantford, N. Dak., Aug. 28, beginning at 2 P. M.—Earl L. Flora, Tenstrike, Minn.

A pastor is wanted at Robinson, Pa. Mrs. Carrie Bowser of that place will be pleased to furnish all desired information to those who may feel inclined to apply for the position.

Bro. J. W. Grater is closing his work as pastor in the city of Decatur, Ill., and will be open for an engagement as pastor, beginning Sept. 1 of this year. He has had experience as elder, as well as pastor.

All parties coming by rail to the Ministerial Meeting at Greenmount, Va., Aug. 26 and 27, should notify either D. R. Miller, W. F. Ritchie, or D. W. Wampler, all of Harrisonburg, Va. Please state by what train you are coming and at which place you will arrive, and you will be met.—J. W. Wampler, Port Republic, Va.

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### Miscellaneous Mention

The General Sunday School Board has a course in Religious Education, which is to be directed either by the Board or by the colleges as regional centers. It is planned so as to permit the student to obtain certain college credits for the work if the student can meet standard requirements. If the work is taken under the direction of the General Sunday School Board and the papers graded by them, independently of the colleges, a diploma only can be obtained. Much of the work can be taken at home or in local classes in either case. A well-devised certificate of credit is ready for those desiring to take up the course. A suggestive list of texts is also ready. The plan is new and we bespeak for it a great interest on the part of our young people especially. It rightly endeavors to utilize our centers of education in the effort to train our future workers. It will, at the same time, unify and coordinate the courses in the different college or regional territories. All who are interested should write to the General Sunday School Board or to the college in their territory for further information.

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### A Bystander's Notes

Money Does Not Count in This Case.—An exchange tells about the pastor of a small church with a salary of \$2,000, who has a standing offer from a prominent layman of his city of \$5,000, to become associated with him in business. "How does it strike you?" he was asked. "Not in the least," was the prompt reply. "I am called to preach. I like it, and the money makes no appeal." Brother or sister of the laity, if you have ever talked about this or that minister preaching "for the money there is in it," look at this man and remember that he is but one of many of the same sort. Give him "a white mark" and bear down on the chalk—he deserves it. The average preacher does not hanker after gold or silver. What he wants is to get a good, fair chance at your heart with a Gospel that he believes God has placed, like a coal of fire, on his tongue. And if his message reaches the spot, he is happy, money or no money.

Do You Feel Responsible to Your Church?—As you leave the church on Sunday morning, you may, perhaps, feel inclined to drop from your shoulders the great spiritual responsibilities that your minister placed upon you, but no matter where you go, rest assured, you do not go alone. Something walks beside you—the REPUTATION of the church you attend. It is not alone what you do within the walls of the church that makes or breaks this reputation. It is not alone what you say behind its doors that conveys to others an impression of its character. It is WHAT YOU ARE and WHAT YOU BECOME, as you walk down the street, that tells to others the story which either drives them toward the church or drives them away from it. The reputation of your church very closely parallels the reputation you have among your associates. Do not forget that their attitude toward your church, quite frequently, depends upon the degree of respect that they have for you. Think a moment! What sort of reputation do you want your church to have? The decision is yours.

A Bahai Temple for Chicago.—Humiliating as the thought may be, to every devout Christian, the construction of a Bahai temple in the Western Metropolis seems to be an event of the near future. A recent number of the "Literary Digest" gives a picture of the structure as it will appear when completed. There is also a detailed description of the elaborate building, which a competent judge of architectural achievement declares to be "the first new idea in architecture since the thirteenth century." So much for the building itself. Its purpose is described—presumably by one of the Bahai members—in the following: "The temple will be a great place of worship for all mankind. Its doors will never be closed. No priesthood will ever officiate within its walls. About it will be gardens and fountains, and beyond these, a series of buildings devoted to the application of true religion to the life. . . . Only worship can be voiced in the temple itself." As the palatial edifice of the Bahai cult is being reared in the leading city of the Middle West, should not its very presence be a powerful incentive to all Christians, urging them, with renewed diligence, to press forward in the work of Gospel propagation until "the earth shall be full of the knowledge of the Lord?"



## AROUND THE WORLD

### Turkish Peace Pact Signed

Technically speaking, the war between Turkey and the allies came to an end Aug. 10, when the Turkish treaty was signed at Paris. As might be expected, not all the stipulations insisted upon strike a responsive chord, but seemingly there is a disposition to make the best of a bad situation. Possibly better conditions may now be looked for, in that part of Asia which is under Ottoman control. The United States did not sign the treaty, owing to President Wilson's objection to the further presence of the Sultan in Constantinople, the awarding of Thrace and Smyrna to Greece, and to the Asia Minor mandates. Some of these arbitrary stipulations, it is thought, may lead to future wars.

### Real Faithfulness

Most of us are quite willing to attend church services when everything is wholly convenient, but not many would be ready to follow the example of several Japanese converts, of whom a missionary writes. The first instance is that of a farmer who walks ten miles to religious services each Sunday, stays the whole day and evening, and then walks home again at the close of the busy day, arriving there after midnight and just a little while before the early-rising Japanese farmers are accustomed to enter upon their labors. The other instance is that of a young married couple who took the money they had thought of spending for their honeymoon trip, and gladly gave it for missionary purposes. These instances are well worthy of commendation.

### When Nations Fail to Agree

While it was hoped that, by the cordial agreement of Great Britain and France, the Russian overthrow of Poland might be stayed, late reports seem to indicate a serious disagreement between the two countries, which naturally complicates an already serious situation. France will fight Bolshevik Russia by recognizing and cooperating with General Wrangel, of Southern Russia, the anti-Bolshevik section. Great Britain, restrained by the strong opposition of its laboring class, says to Poland: "You got into it by your own provocative efforts. Now get out of it as best you can." Judging by present indications, the map-makers of Europe will be fully occupied for some time, in trying to keep step with latest changes and developments.

### An Alarming Shortage

Never before, in the history of our country, has there been so great a scarcity in residence property as at the present time. During the war there was a general cessation of building operations, and since then the high prices of building material and the excessive cost of labor have practically stopped all but the most necessary construction work. In New York City, during a recent month, plans were filed for one dwelling, one apartment house, five theaters, one hundred and fifteen garages and three warehouses. That does not seem to indicate a speedy solution of the "housing problem," except for automobiles. In many cities and towns the situation is described as being critical. When the very existence of the home is threatened, a real peril confronts the country.

### A Regrettable Showing

According to latest reports from Germany, the wholesale exodus from the churches is gaining vast proportions. In the one city of Cologne more than a thousand renunciations of the church were recorded during 1919, but the movement has so largely increased this year, that more than three thousand persons per month now sever their church relationship in that city. In Berlin the showing is even more deplorable, and in practically all towns and cities a lamentable falling away is in evidence. It is claimed that since church activities are no longer supported by the state, the financial burden of church maintenance falls too heavy upon an already impoverished people. But is it not true that in the case of many of these so-called Christians the love of the truth has grown cold?

### A Society of Undoubted Value

General Secretary Frank H. Mann, of the American Bible Society, recently made this announcement: "By giving a copy of the Gospel of St. John, printed in raised letters, to every American soldier who was blinded during the world war, the American Bible Society plans to bring its war work to completion." This not only continues the very great work, as carried on by the American Bible Society since 1842, but it completes a record of marvelous work for the soldiers and sailors during the war. The Annual Report of the American Bible Society, a summary of which has just been issued, shows that almost seven million copies of Bibles, Testaments and portions of Scripture have been distributed by the Society during the war, among the various belligerent forces. Most of these—nearly five million—were distributed among the American forces. Testaments were published in Czech,

French, Greek, Italian, Polish, Roumanian, Russian, Spanish, and Yiddish. In order that, according to the plan above alluded to, every blinded soldier may be reached with the gift of the American Bible Society, the aid of the military authorities has been secured. The expenses involved will be met, in part at least, by popular subscriptions, to be sent to the American Bible Society, Bible House, New York City.

### Persia Invaded by Bolsheviks

Under date of Aug. 6, the successful advance of Bolshevik troops in Persia is reported. Foreigners, including the diplomatic corps, are evacuating Teheran, and the Shah is preparing to transfer the capital to Ispahan, following a Bolshevik attack on Kassin. According to latest reports, the situation in Persia is becoming most desperate—the sole remaining means of escape being across the desert southward, as native rebels bar the Bagdad-Basra routes. As far as American missionaries are concerned some are known to have made their escape. Others, in disregard of their personal safety, are remaining at their post of duty—faithful shepherds of the flocks confided to their care.

### Denver's School of Opportunity

Perhaps every educational institution may be regarded as an opportunity to attain to higher and better things, but when Carlos B. Cole, superintendent of schools at Denver, Colo., saw the need of a school affording special privileges for students of all ages, he proceeded to carry that special idea into effect. In September, 1916, the school was opened, free to all from fourteen to seventy years of age. From 8:30 in the morning until 8:30 at night any one has the chance to learn whatever he may desire to know. The enrollment the first year was 2,000; now it is 5,000. The curriculum covers not only all branches of knowledge usually imparted at school, but also instruction in all home industries and even the technical arts. It meets a real need in a practical way.

### The Lure of the Dollar

Holy Writ assures us that "they that will be rich fall into temptation and a snare," but humanity has never yet fully mastered the lesson that is couched in those solemn words of warning. Ponzi, of Boston, the latest "financial wizard"—after succeeding in having some 40,000 investors entrust him with \$20,000,000—has given himself up to the authorities. One would think that Ponzi's preposterous offer of forty-five per cent interest, payable every three months, should have been questionable enough, on the very face of it, to warn the gullible investors, but apparently the bait was so skillfully placed that many swallowed it—hook and all. How pertinent are the words of Timothy: "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith."

### The French in Control of Syria Again

General Gouraud, the French commander who gained possession of Damascus, has issued a proclamation decreeing that King Feisal has been deposed as King of Syria, and that he has been invited to depart with all his family. Following the French occupation of Damascus, Feisal's capital, the commander imposed a fine of 10,000,000 francs on that city, and the penalty was assumed by the new Syrian cabinet, selected by the French. No successor has been named to Feisal. Whoever it may be, will have to recognize the supreme control of the French. It remains to be seen how long the turbulent natives of Syria will submit to the dominion of the French. They have no particular affection for Europeans in general, and least of all for the people of France. At best, there will be considerable friction.

### "Do You Give Up Any Sunshine?"

These striking words were the heading of an editorial in a daily paper, recently. They arrested our attention, and as we read the brief article, we were made to ponder as to the ways of humanity in general—erring, perhaps, and yet not wholly sunk in iniquity. Most of all we were deeply touched by the fact that "down in the human heart, crushed by the tempter, feelings lie buried that grace can restore." We were told, in the article referred to, that the group of men in the death-house at Sing Sing Prison, New York, waiting their turn to die, have evolved this plan: Each of them gives up fifteen minutes a day in the exercise ward, so that the man, who is next to go to the electric chair, may have all these recess periods wholly to himself. Thus he lives the last two or three days of his life in the open air and God's sunshine. It is a great sacrifice on the part of the men who thus give up their time—all they have to give. A few rays of sunshine and a narrow slit of blue sky are the most precious things to these transgressors, about to die, but oh, what a pity that they did not more fully appreciate these gifts before they took the road that leads to the fatal chair! Far away from prison walls, in God's great outdoors, many of us have sunshine in plenty and to spare—the sunshine of comfort, of love, of contentment—but all about us are others, not so fortunate. They are prisoners in the dungeons of poverty, of sickness, of despair, or of

mental or physical distress. What a beautiful thing it would be, were we all to follow the example of the men in the death-house at Sing Sing, in giving up a little of our material sunshine, each day, to some luckless fellow-being! Why not render the sunshine of assistance to the chap out of a job? Why not give the sunshine of a welcome to a lonely wanderer gone wrong? Why be chary with the sunshine of a cheerful word or helpful deed to those who sit in the darkness of discouragement, born of misfortune? Fifteen minutes of that sort of thing from each of us, every day, would help to make a better world. Perhaps there might not be so many men in the sinister death-house at Sing Sing, awaiting their turn to pay the last penalty of the law.

### European Students and Prohibition

Contrary to the conception of most American people, the students of Europe are keenly interested in the problem of prohibition of the liquor traffic. At recent meetings, at which Mr. Harry S. Warner, of the Inter-collegiate Prohibition Association, has spoken, in the universities of France and Switzerland, there has been marked interest. Hundreds have attended meetings which were but scantily advertised, and in which the story was told of "How and Why Prohibition Came to America." At some of these meetings an interpreter had to translate Mr. Warner's address to the assemblage. In spite of that handicap in the delivery of the message there was an extensive discussion at the end of each of his addresses.

### Mohammedan Propaganda in the United States

According to "The Baptist," an active Mohammedan propaganda is now being carried on in the United States. Pamphlets are being sent out from the New York headquarters of that cult, which, in addition to other misleading statements, make this deceptive appeal: "Remember, that the Islam that has been presented to you by the Christian missionary is not the real Islam, but only a mutilated representation of it. The real Islam is such a priceless repository of spiritual truths that no other religion can be compared with it. Jesus says: 'The tree is known by its fruit.' Sure enough! Since we are pointed to the fruits of Islam, we may well take a careful look. We can readily see that Mohammedanism is full of superstition, and that cruelty and fanaticism are its leading characteristics."

### American Mission Schools

Truly it has been said: "Wherever the Americans go, you find a schoolhouse." This is especially true of the Turkish domain in Asia, there being no fewer than five hundred American mission schools between Constantinople and the Nile. In justice to the inhabitants of that large section, it must be admitted that to the American teacher there are always accorded all needed privileges in the Near East. The Mohammedans are coming to realize that they have no form of education which will measure up to modern conditions. Their curriculum and methods are wholly inadequate to meet present-day requirements. Their aim is to develop the memory rather than the intellect. However reluctant America may be to assume a political mandatory, she is bound to uphold the educational mandate already established.

### "The Strangers Within Our Gates"

Recent cases of rioting at West Frankfort, Ill., a mining town, resulted in the uncalled-for murder of several Italians. Whatever may have been the primary causes that gave rise to the deplorable acts of mob violence, race friction seems to have been the dominant factor. While this latest evidence of disrespect for law is deplorable enough, the exhibition of this uncalled-for race hatred is ominous indeed, inciting, as it probably will, disturbances at other points. It is, perhaps, inevitable that, where foreigners of an inferior class have imported Old World standards into small American communities, there will soon be trouble. In the great cities these areas are ignored as long as the conditions, prevailing within them, do not threaten the American residents. In a smaller community, segregation is not so easy, and friction must soon ensue. In this matter we are not confronted by a mere theory but by facts that can not be evaded. In the words of one of old: "Is there not a cause?" Admittedly there is, and one, too, for which the Christians of America are wholly responsible. As a matter of fact, comparatively little work has been done among the foreigners of our cities, to win them to higher ideals. If we may believe the testimony of reliable city evangelists, most foreigners know so little of Christianity at its best, that sanctuary services have but little meaning for them. They might well make use of the words of the Psalmist: "No man cared for my soul." To continue that utterly uncalled-for attitude toward the foreign element is sure to be fraught with grave danger to the community, sooner or later. The recent arrests and deportation of the "Red" agitators might have been, to a large extent, avoided, had there been as great an effort made for their conversion, as was made later on for their conviction. We are debtors to the aliens in our midst, and a great responsibility is ours.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### Cultivating High Ideals

Colossians 3:1-4

For Week Beginning August 29, 1920

**1. The Attaining of High Ideals Is Never a Mere Accident.**—Achievement in the great arena of life, no matter what the undertaking may be, is never accidental. When some one, through endeavors, wholly unknown to most people, has attained to a degree of success far above the ordinary, we sometimes express undisguised surprise, wholly oblivious of the fact that while we were taking our ease, he was "toiling upward through the night." That fact is true both temporally and spiritually. We need to be reminded, however, every now and then, that to him who would make a success of his undertakings, there is no such a thing as "luck" or "chance." He who would be successful in attaining to a higher plane must buckle down to real effort, spurred on by at least two incentives—dissatisfaction with the trivial existence that he has been leading, and a determination to do and to dare, that knows neither hindrance nor failure.

**2. Higher Ideals May Be Cultivated by Associating with the Lofty-Minded.**—Frequently we fail to emphasize this point as much as we should. That there is an undoubted gain by companionship with those whose influence is of the best, can not be denied. Of a noted educator it was said that mere association and interchange of opinion with him, now and then, were equal to a year in college. In foreign mission fields it is the home of the missionary that arouses ideals of higher and better things in the hearts and minds of the untutored natives. As they see the real beauty of a Christian home, where love rules supreme, their crude ideas of home and family relationships are changed, and there is a longing for higher ideals that can not be satisfied until fully attained. Gradually there comes the desire to obtain the things that have to do with cleanliness and refinement. Thus, step by step, they reach the well-ordered life of the Christian believer.

**3. Our Ideals Are Very Much What Our Inclinations Are.**—Spiritually, as well as otherwise, most of us are no better than we really want to be. Perhaps you are not just ready to believe it, at first thought, but you need but take a close and honest look at your own heart, to be convinced of the truth of that fact. We are molders of our own destiny in a very real sense. Our standard will be no higher than we are willing to live up to.

**4. "Step by Step We Reach the Heights."**—The cultivation of higher ideals may be rendered all the more effective by making each achievement a stepping-stone to something above it. "Before I became a Christian," a young man said, "I thought that a public confession of Christ and the giving up of bad habits were all that was necessary, together with going to church now and then. After uniting with the church, I was not satisfied with merely being a somewhat respectable church member. I wanted to DO SOMETHING FOR CHRIST. I now aim to go to the foreign mission field."

**5. We Must Not Rest Content with the Easiest Things.**—Too often we are inclined to follow the line of least resistance, but that self-pleasing and comfortable road can not possibly lead to higher ideals. Paul, the great apostle, was a man of lofty ideals, but he reached them only through the most persistent and self-denying endeavors.

**6. Suggestive References.**—Cultivate a spirit that wholly trusts the Lord (Psa. 37:14). The ideal of a perfect understanding (Prov. 2:3-5). Patterning after the Perfect Ideal (Matt. 5:48). An ideal investment (Matt. 6:20, 21). Our ideal in edifying others (1 Cor. 14:12). Ideals must be striven for with vigor (Philipp. 3:12-14). The ideal Christian life implies progress (Heb. 6:1-3). High ideals prompt a patient running of the race (Heb. 12:1, 2).

### United We Stand

(Continued from Page 491)

bers from migrating to any part of our great republic that may seem good to them and in these newer communities to play the part of true missionaries for Christ and the Church of the Brethren, if need be, individually and alone. Yet it seems to me that, as faithful members of the Church of the Brethren, we could advance the cause of Christ and our own people more rapidly and efficiently if we, who are contemplating a change, were first to organize a colony or company of members of like interests. Then we could choose a committee from our own ranks, to investigate a number of likely places, and upon their report a wise decision could easily be made. Such a colony

of members, changing their homes to a new community, would certainly have a much better opportunity to build up a strong church than where the effort is less that of a united body, and more that of an individual nature only.

The most powerful appeal for the colonization plan that has ever been published to my knowledge, appeared in the *Country Gentleman* for July 17. I append it in part herewith, and bespeak for it a most careful reading, not only by our members who are contemplating a change of climate or location, but by the pastors and State Mission Boards of our newer mission fields in the West and South, with the hope that it may meet their fullest and most prayerful consideration:

In Orange Township, Iowa, are 142 of the best farms in that State; 142 of the largest, whitest, most comfortable farm-houses; 142 of the biggest, reddest barns; 142 of the tallest, stoutest silos; 142 herds of fine cows; 142 families of farmers—a total population of 802 of the most prosperous, contented and happy souls to be found anywhere.

This township has been settled since 1850, but there has never been in it a saloon, a drunkard, a pauper, a Bolshevik, a dance hall, a justice of the peace, a constable, a crime, a lawyer, a lawsuit, or a quarrel of any consequence.

Orange Township is six miles square; and in the exact center of it is its only church, which is said to be the largest, and costliest church in the open country in America; with the biggest rural Sunday-school in Iowa. Of the 802 persons in the township, 375—nearly one-half—are members of this church. One to every one and one-half persons of the farmers' families attend this Sunday-school.

From this church have gone forth, in recent years, ten preachers, two college professors and seven missionaries, all of them from the farm families to which this church ministers. Three of those missionaries are supported by this church.

From this farmers' church has gone out, too, a mission church to the people of the near-by city of Waterloo; it has a membership of 200. There are many city churches that have planted branch churches in the country, but this is said to be the only country church that maintains a branch in a city.

All but four of the 142 farms in Orange Township are owned by native-born Americans; and of the fifty-six tenants in the township all but four are native-born Americans. All of those Americans, both owners and tenants, are of German ancestry. They came from Pennsylvania to Iowa and are members of the Church of the Brethren commonly known as Dunkers.

The first man to take up a homestead in Orange Township was a Dunker from Somerset County, Pennsylvania. This sect was known then as German Baptist Brethren. A few years ago the name was changed to Church of the Brethren. The nickname, Dunker, comes from the German word *tunker*, meaning to dip, and was given because they baptize by dipping the convert under the water three times in succession.

The first settler wrote back to his relatives and former neighbors in Pennsylvania and told them of the richness of the soil; and other settlers came and have been coming ever since.

The majority of hired men and women who work on farms and in farm homes in this township are Dunkers from Pennsylvania, and they often marry into families in the neighborhood and settle down there.

Religious worship began with the coming of the first settlers. At first their meetings were held in the homes, and the love feasts were held in newly-built barns. In 1868 the first church was built. Five years ago the present church was built, at a cost of nearly \$40,000. It would have cost much more, but a great part of the work was done without pay by farmers. The church seats 750 persons comfortably; has a basement and kitchen, has hot and cold running water and is lighted by electricity, but has its own gas plant for use in an emergency.

One man, Albert P. Blough, has been pastor of this church for twenty-three years. Prior to that time he was assistant pastor for five years, so he has been continuously with this church for twenty-eight years. He is getting to be an old man, and much of the preaching in the township church is done by farmers, without pay. Four farmers in the township are ordained preachers, and so is the principal of the consolidated school.

"They can preach just as well as they can farm, and that is saying a good deal," the Rev. Mr. Blough said to me. "Occasionally I call in a big man of our church to preach for us, and about once a year I have an evangelist come and hold a revival; it is a live-wire church from one year's end to another, even if we are out in the country."

I was at this church one Sunday morning in January of this year. The thermometer registered sixteen below zero, a piercing wind blew from the north, and it was

snowing, yet there were 190 at Sunday-school, the majority having come from one to five miles. They gave a collection of \$42.50. The sermon that morning was preached by a retired farmer who lives near the church.

One of the crying evils in nearly every agricultural community in the Middle West is that well-to-do farmers, when age begins creeping upon them, retire to the county-seat town, or some near-by city, and rent their farms to tenants who are generally strangers and have no interest in the neighborhood. This evil does not exist in Orange Township. When a farmer retires from active management of his farm there, he usually turns the farm over to his sons and stays as adviser. If he moves off the farm he builds himself a house close by the church and goes there to live. Nine of those retired farmers have built costly modern homes near the church.

There is the big brick church on one side of the road that runs straight through the township from north to south; and on the opposite side of the road is the consolidated schoolhouse that cost \$60,000, with a bungalow for the janitor of the church, and another for the janitor of the school, and another for the school principal. Clustered near them, are those nine big houses, each on an acre of ground. It makes an imposing-looking village, but, unlike other villages, there is no store, nor postoffice, nor any place of business, not even a blacksmith shop, there, nor in the township.

The eleven school districts of this township were consolidated into one district four years ago, the eleven small school buildings were sold to farmers, and the one big central school was built close to the church. It has 245 pupils this winter who are carried to and from the school in twelve omnibuses when the ground is bare, and in twelve sleds when there is snow on the ground. The majority of the young men and women of the township, all of whom are sons and daughters of farmers, take the full high school course, which includes agriculture and domestic science. Many of them go away for a college course too. A large percentage of those college graduates come back to the farms. The State college survey showed that twenty-seven owners of farms and eighteen of their wives, and eighteen tenants and fifteen of their wives, had been in college. Of the eighty-three hired men in the township twelve had been in college. In the majority of cases the college to which they went was one of the denominational colleges of the Church of the Brethren.

Prof. O. W. Hamer, principal of the consolidated school, is a graduate of the University of Chicago. In summing up the results of its survey, the college professors, said:

"The stranger coming into Orange Township is at once impressed with the high standards that seem to prevail generally. Parents seem to be very solicitous of their children's actions, welfare and happiness. The children seem to have a deep regard for their parents, and all without the parents being in the least severe with them. Corporal punishment of children by parents is almost unheard of in the township. The school records show, and this is confirmed by the secretary of the school board, who has been secretary for years, that for many years no pupil has been expelled from school for misconduct."

The survey says that the religious situation is unique, especially in that the church plays such a large role in the life of the community in general.

"It would be hard to find a rural church that is more deeply spiritual in its influence and at the same time more truly socialized in the best and fullest sense of that term," said the report, and it ended with the following: "The enjoyment of country life, and the country life beautiful, are here in a very large measure a reality. The general community spirit and moral, religious and social status of this community are probably not excelled in any rural part of the United States: Its records of achievements and activities should afford inspiration and practical suggestions to other communities which desire to develop a moral pride that will carry out their civic needs."

I rode through Orange Township with the Rev. Albert P. Blough, who has been the religious guide of the people for more than a quarter of a century. As we went over the freshly-graded road that is to be a wide graveled highway straight through the center of the township, he told who lived in the big farmhouses along the way.

"These folks have solved the problem of how to make a living," he said. "They have all they need of this world's goods. Their lands are rich; every acre of land in this township is good, tillable soil, except where the two creeks wind their ways, and where two or three groves cover an acre or two. These farmers know how to keep their land rich and how to make it produce to the utmost. They are good farmers. They study the science of farming. They know the value of pure-bred flocks and herds. The State Agricultural College at Ames has made of this township an experiment station for years. They come here to try out their experiments, because they know that here is an intelligent class of farmers to welcome and encourage them."

"The farmers of this township own their telephone system. The line runs into Waterloo, and there the association pays a switching fee to connect with other lines."



Enough nonmembers of the association rent telephones to pay for the upkeep of the lines.

"We have a cooperative egg-selling association, the first in the State, its object being to produce more and better eggs. The eggs are guaranteed to be fresh and each egg is stamped. The association sells 15,000 dozen eggs a year to one firm in Waterloo and gets four cents a dozen above the regular market price.

"We have cooperative threshing and silo-filling outfits, a cow-testing association and a cooperative creamery that has been in existence thirty-one years. Its butter sells for from two to three cents a pound premium. Its income is about \$100,000 a year.

"So, you see, in the things of this world we are well supplied in this township. The great concern of the people now is to live right and to get the most joy out of life. They have solved the problem of how to get a living, and now their problem is how to get the most satisfaction out of that living; they are doing that through the influence and activities of their church. The church forms the community tie that knits us all together in bonds of friendship and love."

One corner of Orange Township touches the boundary of Waterloo, a city of about 35,000 people, with theaters, moving-picture shows, dance halls and other allurements of a modern city. I asked Mr. Blough if the folks of the younger generation were enticed away by the city, or were they loyal to the church of their fathers. He said:

"In my opinion the young folks are more attached to the church than even their fathers and mothers were. The church membership is growing. We added fifty last year without a revival, although I believe in revivals and aim to have one in my church at least once a year. But our church is revivalistic and evangelistic all the time; we never forget for one instant that the greatest end of the church is to preach Christ, and that all other things are secondary in importance to that.

"I will give you an example of how joyously loyal our young people are. Three of their number are sailing this week as missionaries to India. One of them is a graduate of the Agricultural College at Ames, and is going out to be, like Sam Higginbotham, a preacher of the plow; he is going to teach the natives modern agriculture, show them how to make a better living from the land, and in doing that he will find entrance to their hearts for the Gospel. Those three young missionaries are to be supported by the Sunday-school and other young people's societies of our church. And I am expecting three more of our young people to go out as missionaries in the next three years, and they will also be supported by our church.

"Of course we plan to keep our young folks interested in the church and in the farm too. There is the Fourth-of-July celebration, distinctly a Sunday-school affair, designed to keep the boys and girls away from the city on that day. In the forenoon we have a program at the church, with the patriotic feature at the front. We have a dinner for all in the grove near the church, and in the afternoon basketball and baseball and other games.

"Thanksgiving Day and Christmas and Easter are big community days, with a sermon always in the forenoon and a basket dinner in the church.

"In this township are none of the evils of farm tenantry, and no problem of how to keep the boys and girls on the farms. Fifty-six of the 142 farms in the township are worked by tenants, but twenty-six of them are sons, or sons-in-law or other kin to the owners of the land, and the majority of tenants are working with the expectation of owning the farm. One of our troubles is to get enough land for the young men of the township who want to stay here and farm. Of course some go away to work in the cities, but that is not a problem with us.

"Our church is financed in this way: Each member of the church under eighteen years of age is assessed one dollar a year. From eighteen to twenty-one years of age they are assessed five dollars a year, because at that age a young man or woman is supposed to be earning something. Members over twenty-one years of age are assessed according to their property holdings and income. The yearly budget is made up by a finance committee which makes the necessary assessments. The country church and the church in the city are all one. The country church, being the richer, helps to carry the city church."

I asked him if the church tried to control the public school. He answered:

"The movement for the consolidated school began with our church membership. It was the natural outgrowth of the spirit which our church has planted and kept alive in this township. Our Sunday-school membership makes up the bulk of the school attendance. We try to set the ideals for the school—not by compulsion; we don't use that.

"Our situation, from a religious standpoint, is unique. I think it is largely due to the fact that our township was settled by people of the same ancestry and of the same religious faith; thus all had the same tastes and ideals, to make the church the center of everything and to keep the community life undefiled from the fads that grow out of unbelief in God. Religion, when generally

believed in and practiced by a community, is the greatest uplifting force it can have."

I sincerely thank Mr. A. B. Macdonald for his concise and helpful history of our Brethren in Orange Township, Iowa, and the editors of the *Country Gentleman* for their permission to reprint this for the benefit of our beloved Brotherhood.

Wilmington, N. C.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### MINISTERIAL ASSOCIATION OF NORTH-WESTERN OHIO

The Ministerial Association of Northwestern Ohio met at Toledo Aug. 3, with Eld. David Byerly presiding. Seventeen ministers were present, with twenty-six of the laity.

Eld. G. A. Snider delivered the message of the day: "Evangelism." His address was very forceful, emphasizing the fact that the duty of the whole church, and the whole duty of the church, is evangelism. The minister must be a man of vision—one who has the "forward look." This he must give to his people, and inspire them to act. He must have a zeal to work and a passion to save lost souls. He must have definite convictions of truth, not simply speculations. We need more sight; there is plenty of light, but our sight is too small. Churches should be organized to do evangelistic work and congregations prepared for evangelism by holding special prayer meetings, etc.

After dinner the above topic was taken up for general discussion. This proved very helpful, as some personal experiences were given, which were inspiring to all. The following brethren took part in this general discussion: Chas. Kintner, L. I. Moss, Harvey Thomas, J. W. Fyock, Geo. W. Sellers and W. C. Detrick.

The devotional services for the morning were conducted by Bro. Charles Kintner, of Defiance, Bryan, Ohio.

W. C. Detrick.

### REPORT OF THE PING TING CHOW MEDICAL WORK

For March, April and May, 1920

After our return to China, the month of February was spent in getting things rounded up and in attending the Medical Conference at Peking. We opened the dispensaries and hospitals properly again March 1.

For the three months mentioned above, the work has kept going at the capacity of the hospitals and workers to do the work. Many times we could not do all that there was to do, and do it properly.

The average calls at the dispensaries, for this time, were about thirty per day. It requires about three hours of time on my part, and the same amount for the nurses, to take care of that number of patients.

During these three months 119 patients entered the hospitals, making an average of about thirty beds occupied all the time. These thirty patients, with the operations, dressings, additional treatments, and necessary examinations, took up all available time of our staff in the mornings. Every once in a while it consumed what little time there was left in the evenings, after the dispensary work was disposed of. Our results have been very satisfactory. Most of the hospital patients have been helped very much by their stay here.

We have had no time for itinerating work at the outstations. This is a work that is very valuable, and it is a work that I enjoy doing, but it will have to be deferred until we have more help for the care of the patients in the hospital.

Fred J. Wampler.

Ping Ting Chow, Shansi, China, July 3.

### CONNELLVILLE, PENNSYLVANIA

July 27 Brethren M. Clyde Horst and E. M. Detwiler, of Johnstown, who had been appointed by the District Meeting of Western Pennsylvania as a committee to organize the Connellsville Mission into a congregation, met with us and proceeded with the work. Bro. Horst presided and Bro. Detwiler gave to those present an inspiring address on the responsibility of officers elected for church service. Thirty-six certificates of membership were received. Eight members had previously been received on their former baptism, and seventy-one were baptized in the mission work. Some of these have moved from our midst, leaving us 104 charter members.

The church remains under the care of the elders of the Mission Board of Western Pennsylvania, who will select a presiding elder and pastor until the church becomes self-supporting. At present the writer is elder and pastor, with Bro. J. C. Beahm, assistant minister. Brethren J. H. Beeghley and Paul Lepley were elected deacons. Brethren John G. Sleighter, J. H. Beeghley and Paul Lepley were elected trustees, and Bro. W. H. Friend, clerk.

Other officers and committees were elected to serve to

the continuation of former appointment under the Mission. They were correspondent, Missionary Committee and Temperance Committee. We have also a Child Rescue Committee.

We are now to be known as the Connellsville church, and are continuing our solicitation in the District for funds, expecting to have a churchhouse in the near future.

Irwin R. Pletcher.

### ROCKTON, PENNSYLVANIA

The Rockton church has just had a rich spiritual feast, and the quickening power of the Spirit is being felt in greater interest and more zeal for the work of the Kingdom. The good results of the Forward Movement extended even to the more isolated and weaker churches.

This congregation, comprising Sunday-school Circuit No. 11, has three schools. Aug. 2 Bro. Geo. C. Griffith, Assistant District Secretary, held a Sunday-school Conference at the Greenville school, and on Tuesday night at the Bethel school, at which place Sister Olive B. Widdowson, India missionary on furlough, gave a talk on "Worship among the Bhils." Wednesday evening, at Rockton, the opening session of the Circuit Convention was held, Bro. Griffith speaking on "The Teacher and His Teaching."

On Thursday an all-day meeting was held. Workers gathered from all three schools and several from other Sunday-schools in the community. The Conference was interesting, profitable and spiritually uplifting. Special features of the day were Sister Widdowson's "Trip to an Indian Village," showing the land, the people and their needs, and Bro. Griffith's presentation of the need of more religious education, and how to supply it. At least one Daily Vacation Bible School will be held there next summer and at Bethel. Workers from Greenville and Rockton helped to supply a full program. The fifty dollar scholarship has grown until it looks as if three scholarships will be given for the year. The evening session was of a missionary nature, with a special address by Sister Widdowson. An offering was taken for Worldwide Missions.

The visit of Sister Widdowson and Bro. Griffith was helpful to the work of the Master here, and an inspiration to the workers. The attendance and interest given were very good. The full quota of delegates will represent the circuit schools at the coming District Convention.

J. B. Holloper.

### VACATION BIBLE SCHOOL

The Logansport church lately enjoyed a Vacation Bible School. The instructors—Bro. Hershey, of Pennsylvania, Sisters Bagwell and Lahman, from Ohio, and Sister Beagh, of Indiana—did good work, and left many friends when they departed from here. Bro. Oberlin says that the school "did more to acquaint our people with outside work than anything that ever happened in our church." It has increased the attendance at Sunday-school and brought parents to church who had never been there before. It appeals to children, some having learned as much during the two weeks as during the whole previous year. One little girl expressed herself as almost wishing it would continue until the public schools would begin again. The total enrollment was 173, and the highest attendance, 103.

God willing, a revival meeting, to be conducted by Eld. Ira Long, of Andrews, Ind., is to begin Sept. 12, with our yearly Harvest Meeting.

Sister Bertha Hunter goes to North Manchester this week, as delegate to the Sunday-School Conference to be held there.

Josephine Hanna.

1713 Buchanan Street, Logansport, Ind.

### FIRST DISTRICT OF VIRGINIA

The District Conference of the Church of the Brethren of the First District of Virginia was held at Troutville July 28-30. Troutville is a village of a few hundred people on the Shenandoah division of the N. and W. Railroad, at the crest of the divide of the valleys of Shenandoah and Roanoke, snugly nestled among the hills at the base of a section of the Blue Ridge Mountains.

The population consists of the descendants of the first settlers of colonial times, and purer, meeker, gentler, more intelligent, self-satisfied men and women can not be found anywhere.

They are prosperous to the limit of safety to our morals, and I am of the opinion that if the promised Paradise gives them the same measure of physical comforts, their expectations will be fully realized.

The Conference was attended by large delegations from all the congregations, supplemented by visitors from adjoining Districts, and a more picturesque, affable, fraternal, unassuming, lovable body of Christians one rarely meets in this wicked world. Judged by the many tests of Christian character, which our Blessed Book provides, I am of the opinion that they will be ready for the adjudication of all earthly questions by our "Father" in the last judgment.

The business of the first day of the Conference con-

(Continued on Page 502)



## AUTO DAY AT SIDNEY, OHIO

Sunday, Aug. 29, 1920

This is our sixth Annual Assembly Meeting in the Sidney congregation. While we were yet a mission church, we felt the need of having our people become acquainted with our rural people. For this reason we named it "Auto Day"—just a little striking! More than that, we knew that those having autos would be willing to use them on Sunday, and we thought we could assign them a trip of real mission service.

Auto Day has done much for the church here—more than the rural people realize. Even our city people are much delighted in it—so much so that they dismiss their services and join us on Sunday evening.

For the main speaker of the day we have had such men as Bro. Otho Winger, of North Manchester, Bro. H. K. Ober, of Elizabethtown, Pa., Bro. A. C. Wicand, of Chicago, and Bro. D. W. Kurtz, of McPherson, Kans. This year we will have Dr. C. C. Ellis. He will give us two lectures at our city high school building—one at 2:30 and one at 8 P. M. The larger building will accommodate the city people with ample room.

The forenoon services are at the church. Bro. R. H. Nicodemus, of Chicago, will teach the Sunday-school lesson and deliver the sermon at 10:30, "The Christ of Calvary." Mrs. Cora Stahly, of North Manchester, Ind., will direct the song service. Special songs will be rendered during the day. Bro. Allen Weimer, pastor of the Greenville church, will have his chorus class here, and render two selections. A class from the Bear Creek church will also be here. We should be pleased to see many auto-loads come in from adjoining States. We believe this will be one of the greatest meetings ever held here.

Sidney, Ohio, Aug. 13.

S. Z. Smith.

## VACATION BIBLE SCHOOL

The Vacation Bible School of the Pike church, Brothers-valley congregation, District of Western Pennsylvania, was called to order at 9 A. M., June 21, by the instructors, Bro. Foster B. Statler, of Windber, Pa., and Sister Florence Just, of Meyersdale, Pa. After the opening exercises, which consisted of a song, Bible verses, prayer, salute to the American and missionary flags, an offering, and the telling of a Bible story, the children marched to their respective rooms for instruction.

The Primary Class consisted of twenty-nine pupils, from four to ten years of age. These children were taught to sing a number of songs, and committed to memory the Beatitudes and other Bible verses. Each morning they were told a Bible story. Their hand-work consisted of drawing, card-sewing, picture-cutting and pasting. They engaged in a number of instructive games during the intermission.

The Intermediate Class consisted of twenty-seven pupils from ten to sixteen years of age. As their Bible lessons they had the study of the Life of Christ, from outlines given by the teacher. They were given missionary talks on North America, India, China, Japan and Africa, with biographies of some missionaries who labored in the various fields. During their two weeks of study they memorized choice verses and hymns. Each day they were given a "habit" talk, which will prove very helpful to them in after-life. They did some hand-work which consisted of making their own note-books for the Bible lessons, and preparing cards to be sent to the children of India. The instructive games, which they learned in their play, will help them to see life as young people should.

On the evening of July 3, at the close of their school term, commencement exercises were held for the parents and friends. All present seemed to feel glad that they had permitted their children to spend two weeks in Bible instruction. As their pastor, I feel that these days, spent in Bible study, are the most helpful for the training of the children and for the advancement of the church of Jesus Christ. I know that this season of Bible study has helped our children to take greater interest in Sunday-school work and I am sure, brother reader, that it will help your community if you only try it. L. S. Knepper, Berlin, Pa.

## DISTRICT MEETING OF OREGON

July 25, 1920, marked another year in the history of church work in the State of Oregon. The writer was not present at the Saturday evening service, but the many expressions from others were most gratifying. The message brought by Bro. M. R. Zigler, on "Prayer," was highly appreciated by all, on Sunday morning. The number of visiting members was especially noticeable, coming, as they did, from so great a distance.

Among the outstanding topics of the Sunday-school work of the morning session was that most vital one, "The Importance of a Regular Workers' Conference." At such a gathering the Sunday-school leaders could discuss their problems and keep abreast of the need of the Sunday-school.

It would be impossible to tell of the many good things at each meeting, but we must not fail to mention at least one, "The Social Side of the Christian Workers' Society, as a Means of Keeping Its Members from Worldly Amuse-

ments." This brought forth considerable discussion, and proves to us its vital relation to human needs.

Many good points were made. Among other sources of information "The Country Gentleman" of July 17 was referred to, as giving the work of an ideal church. Social gatherings with high ideals were suggested. The general sentiment was that we must lead; rather than be led, by the world in our social life. A striking point, made by one speaker, was "Look for the best in our young." The writer feels that this can be applied with great success. Conserving our young people is better than picking flaws. Undue criticism often results in the loss of our young people to the church.

The Ladies Aid and Mothers' Meeting is worthy of special note, considering the vast field of work and the few workers. Two special phases of this work appealed to the writer: (1) The educational fund which they are raising for the purpose of assisting worthy young people in their preparation for Christian service. (2) The special committee on "Child Rescue Work," to assist the District Board of Charities in their noble endeavors.

It is well here to note the renewed effort on the Board of Charity work. This was emphasized by a paper before District Meeting, asking for a plan by which more funds can be secured for the purpose of filling a long-felt need in the Northwest—that of an Old Folks' Home and Children's Home. We would mention, in this connection, two aged veterans in the ministry of the State, who have almost been overlooked in our great rush for service. Thank God for having brought this matter to our attention.

The Ministerial Meeting opened on Tuesday morning with a live subject—that of evangelistic work. The amount of time consumed by the speakers, and the general discussion indicate its vital relation to our work. Renewed vows and larger visions were brought to us. To say the least, the ministerial force of Oregon has a tremendous task. With 317 members and a small force of ministers, they are facing a gigantic problem—that of meeting the needs that are so greatly in evidence.

The District Meeting, on Wednesday morning, opened with all delegates present save two. These came later on in the day. Bro. G. C. Carl, of Portland, was Moderator; Bro. C. H. Barklow, Reading Clerk; Bro. E. J. Michael, Writing Clerk.

The business part of the work was considered in the best of Christian spirit. While all can not see alike, yet, by an exchange of views, each is helped to a more perfect plan. Privilege was granted to our District Mission Board, to purchase a church building in Grants Pass, with the view of starting work at that point in the near future. Our Board is to be commended for its splendid work and foresight in the field.

Grants Pass, located in the south-central part of the State, offers great opportunities to homeseekers, as new irrigating projects are being developed. Many improvements are also under way, such as good roads, etc. This bespeaks much for the future.

We were especially favored with the presence of Bro. S. J. Miller, president of La Verne College, who gave us many helpful suggestions in our work, while with us in the interest of educational work.

All were made happy, and were ready to praise the Eternal Father for his Spirit and guidance in the work.

We are again at our tasks, scattered over a vast field, awaiting his call. The next Conference will convene at Newberg, Oregon. J. W. Barnett, Bandon, Oregon.

## Compensations of the Devout Life

(Continued from Page 493)

—not loving him for what we, we can get out of him, but loving him for what he is, because we are interested in the things that interest him, because we are partaking of his nature.

*If a man love me, he will keep my word.* It is not now, "He will keep my commandments," but, "He will keep my word." I love my little children who are obedient and do what I tell them. They will grow. They are growing. But they will be big presently. Then I will expect them not to talk about my commandments, but about my wish concerning them. My larger children have caught the spirit of their father. They seek to do the things they know would please me. They are interested in the work I am interested in. They seek to help me in carrying out the plans I have made. It seems to me this is the attitude that we, who have put away childish things, must maintain towards our Heavenly Father. It is not now his commandments, as when we were children, but his will, both concerning us and others, that we seek to know. This is the spirit of Jesus, who said he came not to do his own will, but the will of the Father who sent him.

I think I can sense the inner life of a man when I have heard him offer one prayer. If that prayer be on

a set form, meaningless, purposeless, it tells one story. If it be for the forgiveness of sins, for peace and pardon and blessing to the one who prays, and those who hear him, it tells another story. If it be full of the joyous expressions of worship and praise, if it is apparently an endeavor to harmonize the human will with the divine, that the divine way communicate itself to the human, if it is for the whole world, as much for one as for another part of it, then I say, "It tells yet another story."

The great question of Judas, the brother of James, was: "What has come to pass that thou wilt reveal thyself to us, and not to others?" Something was coming to pass. A great change was being wrought in the lives of the disciples. They were soon to think of the Kingdom of heaven in spiritual terms. They were soon to see the climax of suffering, and to become willing to endure the same, if need be. The crisis of this world was at hand. The judgment of the world and the crisis of this world signify the same thing, if we go into the meaning of the words. The good people worship in his name, the wicked ones crucify him. Wickedness brings upon itself its own condemnation and from the hour of the crisis of the world, the Father no longer reveals himself to the wicked, but alone to those who have faith. He no longer reveals himself in physical form to those who have eyes and can not see spiritual things, to those who have ears and can not hear spiritual things, to those who have minds and can not understand spiritual things. Wickedness certainly has its condemnation.

In the words of our Lord there are indicated four compensations of the devout life, and to these I now wish to draw your attention:

1. *My Father will love him.*—Now God loves all men. We, who are fathers, love all our children, and while we do not wish to be partial in our love, we certainly love with a different feeling. "Those who catch my spirit and my idea—those of my children who catch my nature and find pleasure in doing what they know I would like—certainly take a bigger place in my heart than those who merely try to see what they can get out of me. With this thought in mind, I can understand God's attitude of love for the non-Christian peoples of the world. I can understand what, it seems to me, is his attitude towards those weak followers of his who are always following afar off. He loves them in pity, he loves them in the hope for the future, he loves them because they are a part of his great creation, but there is a different love reserved for those who love him, who keep his Word, who partake of his nature, who have caught his Spirit, and who know his plans and hopes for the world. When he pours out his love upon them, they can receive it. The others can not. So he gives lavishly to those who can take from his bountiful hand.

2. *We will come unto him.*—This is like that other word of the Master: "Behold, I stand at the door and knock: if any man open the door, I will come in." It is like the promise of the context: "I will pray the Father, and he will send you another Comforter." Herein is a suggestion of the Trinity. "I can not fathom the full idea of the Trinity, but what I can not understand, I accept by faith. God will come into the heart and life, and be a real presence there. It is a part of his plan to factor very large in the hearts of all of us.

Referring to the Comforter, I think I will tell you that this great Christian doctrine is a great stumbling-block to the Mahomedans. They have made out in the past, and most of them believe it in the present, that the Paraclete (they say Farkalete), whom we understand to be the Blessed Holy Spirit, is none other than their prophet, Mahomed, and thus they read into the Bible a promise of Jesus to send Mahomed. Now the Koran speaks of Jesus the Son of Mary. It is perhaps an intrigue, on the part of some one, to make the Bible speak of Mahomed since the Koran speaks of Jesus. But it is a great block of stumbling to the whole Mahomedan world.

3. *We will make our abode with him.*—The entering into our hearts and lives, here referred to, is not for a visit. It is not a temporary measure to provide a temporary need. The Spirit comes to abide, to



dwelt, to remain, to stay. In all our work, in all our care, in all our actions of life, it is the plan of God that he should be Partner with us, that he may work out in us some good, of which we may not know, but he knows. If we love him, and keep his Word, he will make his abode within us.

I have often referred to a bit of personal experience which has given me a strong conviction with respect to this Abiding Presence. I was going from Bulsar to Bombay. I had gotten into a small end compartment on the train, and had spread out my bedding, when an impulse came to me to try the middle of the car, as it was not crowded, and would be smoother riding than the end. Following the impulse, without debating the idea at all, I rolled up my bedding and carried it over into the middle of the long car, and there spread it out, took off my shoes and lay down to sleep. Some time during the night I was awakened by a great crying out on the part of the people, and of a sensation of the car turning over on its side. The engine had jumped the track and six cars were derailed. The one I was in was telescoped. The man who had gotten into the end compartment later, and had lain down to sleep where I had been, was caught in the jam. When the doctor came, I helped to amputate his legs. Poor fellow! He died before he reached the hospital in Bombay. One other died. Six were injured just a little. On the way to Bombay, on another train, I sat watching the sufferers, with the tears chasing one another down my cheeks, and with the conviction growing deeper and deeper, with every pulsation of the train: "Wilbur, but for the grace of God, that were you. But for the fact that God has a work yet for you to do, that were you." If ever I doubted before, I believed then that the Spirit of God dwells permanently within. He guides and he directs. That is a permanent, abiding conviction with me still.

4. *I will manifest myself unto him.*—This last compensation is a climax to the other three. What a world of meaning is wrapped up in those few words! Not that he will give us houses, or mansions, or pearly gates, or golden streets, or beautiful cities, but that he will give himself to us. "He will manifest himself to us. The best of all is himself. There is no secret to be withheld from the members of the inner circle. It is the desire of the Lord to reveal himself.

When we think of the glory world which is to come, we think of the Lord revealing himself. Yet not alone in the heaven of the future, but in this present world, while we are tabernacled now, it is his pleasure to reveal himself to those who can receive his love, and who keep his Word. I am of the firm conviction that at all times and in all nations God has endeavored to manifest himself to mankind, and that now and then a man, an honest seeker after God, has caught glimpses of the glory. But not in glimpses only, not as if, through a glass darkly, would God reveal himself to the whole world, but through his Son, Jesus the Christ, to those who love him and keep his Word, he desires to turn on the bright light, to reveal himself in the beauties of holiness, while they live. Is God manifesting himself to you, through the Lord Jesus, day by day? If not, you hold the key to the situation.

"I shall know him, I shall know him,  
When redeemed by his side I shall stand;  
I shall know him, I shall know him,  
By the print of the nails in his hands."

Mt. Morris, Ill.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ARKANSAS

Pilot Knob church met in council July 17, with Bro. J. H. Argabright presiding. Bro. Argabright was elected assistant elder; Sister Neha Price, clerk; R. A. Price, correspondent. This congregation has given about \$30 for home mission work. We expect to have a series of meetings in September.—R. A. Price, Alpena Pass, Ark., Aug. 8.

### CANADA

Bow Valley. July 18 Bro. Warren Slabaugh, of Wenatchee, Wash., began a series of meetings, continuing until July 30. On the following day the District of Western Canada met with us, and organized our new District. Bro. David Hollinger, of Redcliff, Alta., was chosen Moderator; Bro. J. H. Brubaker, Writing Clerk; Bro. T. A. Eisenbier, Reading Clerk. The name of our District will be Western Canada. We decided to hold our Conference the third Thursday in July of each year. It will be held in the Irricana church in 1921. In the evening of the same day we held our love feast, with Bro. Slabaugh officiating. About 115 communed. Visitors from other Districts were Brother and Sister Will, of Hollenberg, and Bro. D. M. Shorb, of Minot, N. Dak. On Sunday we had an all-day meeting

and elected three deacons: Brethren Everett Bowman, H. R. Bennett and Warren Shamberger. The first named, and with their wives, were installed—Maude Pobst, Gleichen, Alta., Can., Aug. 3.

### CALIFORNIA

Figarden church was dedicated July 18. Bro. England's sermons were enjoyed and appreciated by all. Nearly \$1,600 was raised in cash and pledges, to apply on the indebtedness of the building. A splendid program was given in the afternoon, consisting of talks, readings and special music. The Figarden church will hold regular services every Sunday. The attendance last Sunday was seventy-eight at Sunday-school. The District Meeting of Northern California met at Figarden church, July 18, 19, and 20. The meeting will be made later.—Mrs. F. E. Weimer, Fresno, Calif., Aug. 7.

Glendora.—July 18 Bro. Moy Gwong, before sailing for the South China mission held, gave us an excellent talk concerning the needs and work over there. In answer to his appeal, \$95 was given to further the cause. Aug. 1 Bro. Geo. Misher, of Indiana, preached for us both morning and evening. The Christian Workers' hour had a splendid missionary program was rendered, ably conducted by Bro. Leland Brubaker. Bro. Misher followed with a rousing missionary sermon. An offering of \$336.05 was lifted, to be used in World-wide Missions. Since our last report six members have been added to our number by letter.—Mrs. Sylvia L. Netzel, Glendora, Calif., Aug. 6.

### COLORADO

Haxtun.—We have just closed a very successful Vacation Bible School. The school was in session five weeks, with an enrollment of sixty and an average attendance of forty, ranging in age and grades from the Kindergarten to the seventh grade school pupils. The Beginners were given "Foundation Truths" in much the same manner in which we teach them in the Sunday-school, only in a more thorough way. The Juniors studied the "Life of Christ" and were very much interested, as were the Beginners, and did very good work. Several prizes were given for points of merit. The school was under the management of Sister Florence Dickey, with four assistants—faithful and efficient. During the term of the term, the school gave a review of its work to a very appreciative audience of parents and friends. Many words of appreciation were spoken by the parents. We have been favored with splendid ministerial help by visiting brethren recently. Brethren H. R. Bennett and W. J. Simmons, who are assisting in the gathering of the abundant wheat crop of this community, have each given us good sermons on the Lord's Day on the last three Sundays. At this writing we have three applications for membership. We hope for others in the near future. The Sunday-school, the Christian Workers' hour, the Young People's Meeting of the Sterling, Enders and Haxtun churches. There will be an all-day and evening program.—S. G. Nickey, Haxtun, Colo., Aug. 11.

### FLORIDA

Bethel.—Aug. 8, at the close of our regular services, two came forward and will be baptized in the near future. Our church is largely made up of those coming to us who have lived in the South all their life, and they are efficient and willing workers. We welcome members to locate with us, to assist us in the vast mission field of the Southland.—I. H. Crist, Middleburg, Fla., Aug. 8.

### ILLINOIS

Mulberry Grove.—Eld. D. W. Shock, of Girard, Ill., closed a two weeks' series of services at our country house on Sunday evening, Aug. 8. Two were baptized and two more will attend the rites. The messages were listened to by very attentive audiences. The song services, under the excellent leadership of Sister Mary Hoots, of Decatur, were very much appreciated. Eld. M. Flory, our elder in charge, will be with us at the town house over Sunday, Aug. 22, our regular semi-monthly appointment.—Elmer J. Stauffer, Mulberry Grove, Ill., Aug. 11.

### INDIANA

Baugo.—There was an error made in reference to the date of our Harvest Meeting. It will be held Sept. 12 instead of the 15th.—Gleta Schwalm, Wakarusa, Ind., Aug. 9.

Center church will have her Harvest Meeting Aug. 29. Bro. Otto Winger will be with us. July 25, at 10 A. M. in the pastorate, which was well attended and enjoyed by all.—Ruth Lane, Walkerton, Ind., Aug. 7.

Ft. Wayne church expects to hold its annual Sunday-school outing Aug. 29 in Lakeside Park. Take the Lakeside car, get off at the end of the line and walk two blocks in a northeasterly direction to the pavilion. The first service will be at 10 A. M. in the pastorate, followed by a Harvest Meeting, the sermon to be delivered by Eld. I. B. Wike, of Huntington, Ind. An offering will be taken for the benefit of home mission work. A basket dinner will be served to all present. At 2 P. M. a program will be given, consisting of speaking, singing and select songs.—J. Aher, Ft. Wayne, Ind., Aug. 7.

Howard.—July 25 Dr. O. G. Brubaker and family, from China, were with us. Bro. Brubaker and wife used the time of the preaching hour in a talk about China. On the evening of Aug. 5 they gave us another talk. Both were very interesting to all. Aug. 29 Bro. Michael Flory, of Girard, Ill., will begin a series of meetings at this place.—Everett E. Henry, R. D. 2, Elora, Ind., Aug. 14.

Indianapolis church closed a two weeks' series of meetings, which began July 25. Bro. H. J. Beachley, of Harrisburg, Pa., preached some very stirring sermons, which touched the hearts of the people. Six made a decision for Christ. The attendance was good throughout, and we enjoyed a real spirit of faith. The church is growing steadily and we feel that with such as Strong, Helmer and his servants working unceasingly, we will be able to accomplish a great work in this city for him—Lunette Mitchell, 241 Kenwood Avenue, Indianapolis, Ind., Aug. 10.

Nappanee church just completed her first Vacation Bible School. Nine churches of the town cooperated in this school—the teaching being done by members of the Church of the Brethren, however. The enrollment for the two weeks was 200—the highest attendance on any one day being 163. The average attendance for the day sessions was 144, but there was also an average attendance of 57 at the evening sessions. Bro. Fred Replige and Sisters Anna Keener and Georgia Miller were the leaders in the work. They were assisted by Sisters Ada Strauss, Fern Grosh, Cora Heestand, and Pearl Grosh. Bro. David Metzler conducted a class on "Doctrines" each evening. The children, and other people as well, were much interested in the work and are looking forward to a Vacation Bible School next summer, to last for four or six weeks instead of two. The success of the school this year is due largely to the interest and cooperation of our pastor, Bro. Metzler. Aug. 22 there will be a Harvest Meeting at the Nappanee church—the services being in the morning and evening. On the evening of Sept. 30 the love feast will be held.—Pearl Grosh, Nappanee, Ind., Aug. 8.

Nettle Creek.—July 24 and 25 Bro. J. I. Kaylor and wife were with us and gave us three inspiring messages from the India mission field. The Locust Grove Sunday-school is taking up the support of Sister Kaylor. We met in council Aug. 7, with Eld. L. W. Teeter presiding. Two letters were received and six were granted. Two have been received by baptism since our last report. Bro. L. W. Teeter was re-elected elder for three years. Because of Brethren C. W. Miller and Perry Hoover moving away, the following vacancies were filled: Bro. D. D. Dierking, clerk; Bro. C. H. Chas. Bowman, reading clerk; Bro. White Branch house; Bro. Carl Hilbert, on the Ministerial Committee of White Branch; Bro. Clesie Miller and Sister Josie Werking, Missionary Committee; Bro. O. D. Werking, Forward Movement foreman; the writer, "Messenger" correspondent; F. E. Hay, Adm. Com. Correspondent. The delegates to District Meeting were elected as follows: L. W. Teeter, Perry Hoover, D. E. Bowman, O. D. Werking.—Bertha Dilling, Hagerstown, Ind., Aug. 9.

Coon River.—July 25 Bro. H. L. Royer, of Adel, Iowa, gave us a splendid sermon on the subject, "God's Family." Aug. 1 Bro. John Heckman, of Polo, Ill., gave us a talk on Education. In the evening two Oscar Dies, of Rockford, Ill., delivered a missionary-educational address, after which a collection of \$43.37 was taken.—Mrs. Zona H. Ott, Panora, Iowa, Aug. 7.

### IOWA

Sabatha church met in council Aug. 3, with Eld. Roy Kistner pre-

siding. Church officers were elected, with Bro. Kistner elder for another year. We will have a special business meeting Sept. 1. Our series of meetings will begin Sept. 19, with Bro. C. A. Miller, of Kansas City, as evangelist. A number of our people are planning to attend the Summer Assembly at Sun Springs, Aug. 10-15. The illustrated lecture given by Brethren Claydon and Strohm at our church, July 3 and 4, were very interesting and instructive.—Mrs. John Heikes, Sabatha, Kans., Aug. 5.

### MARYLAND

Baltimore (Fulton Avenue).—We met in council July 4, with Eld. W. E. Roop presiding. June 25 Bro. Norman Wilson, Assistant District Secretary, gave us an interesting talk on our duty to the Sunday-school. He was also present June 27, at our joint Sunday-school Rally, held by the Washington, Woodberry, Low Green and Fulton Avenue congregations. July 21 and 22 we attended the Ministerial and Sunday-school Meeting. Bro. Ezra Flory, of Elgin, was present at each meeting and gave us some very interesting and helpful talks. The attendance was very good, and the spirit of the meeting was the best.—Darius C. Angle, Baltimore, Md., Aug. 7.

Pleasant View.—On yesterday evening we closed our evangelistic meeting of two weeks, conducted by Eld. F. D. Anthony, of New Market, Md. The meeting was very interesting throughout, with good attendance and strong sermons. Eight of our Sunday-school scholars were baptized. Bro. Anthony now closes his evangelistic work to become field representative of Blue Ridge College.—Mrs. John S. Bowls, Burkittsville, Md., Aug. 9.

### MICHIGAN

Berrien church met in council Aug. 7 and made arrangements for a communion to be held Sept. 11 at the church in the country. We have been holding all our services in Buchanan since last fall. Bro. Samuel Burger held a two weeks' series of meetings for us. Three have been baptized and one reclaimed since that time. We have received considerable help from the students at Bethany, for which we are very thankful. Bro. Price Umphlet, of Chicago, spends each week end with us. Bro. E. Nolt has spent his vacation in Buchanan also, and he will be greatly missed when he has to return to his school work. We have a large field to work, but workers are few.—Susie Palt, Galien, Mich., Aug. 9.

Sunfield.—Our revival, conducted by Brother and Sister Wm. Tinkle, closed Aug. 4. Two were baptized Aug. 4, and five more Aug. 8. All but one were young married people. Others are near the Kingdom and the church has been greatly encouraged and strengthened. We are praying that this may be the beginning of a continuous revival in this community. We have begun a religious survey of Sunfield Township under the direction of the Local Missionary Committee.—Fanny A. Hoover, Sunfield, Mich., Aug. 12.

### MISSOURI

Cabool.—Bro. P. E. Robertson, of Lindsay, Calif., ably assisted by J. B. Williams as song leader, closed an entire meeting for our city last night with sixty-eight confessions for Christ. Three have been baptized with solemnity at the church of the town. Baptism will be administered later. The truth was presented clearly and pointedly for a clean, consecrated life for Jesus Christ.—C. W. Gitt, Cabool, Mo., Aug. 11.

Deepwater.—It was my privilege to be with this church over the fourth Sunday of July. This congregation has without request been preaching services, except for the quarterly visits of the elder, Bro. T. J. Simmons. They seemed to greatly appreciate the opportunity to have services. At their request I gladly consented to preach for them the third Sunday of each month.—J. W. Lovegrove, Creighton, Mo., Aug. 7.

### NORTH DAKOTA

A Token of Appreciation.—About 100 of our friends and neighbors met as a surprise to us, at our home, on the evening of Aug. 4. The gathering was superintended by the ladies of the Ellison Aid, who furnished and served a bountiful lunch of cake and lemonade, and who later in the evening, in appreciation of the service, presented a beautiful white, hand-made quilt. Eld. A. M. Sharp, of Egleland, made a short but very expressive presentation speech. The whole thing came to us as such a surprise that we were unable to find words to express our thanks, so we are using the money to help the subject on Sunday activity, the appreciation expressed will help to smooth some of the rough places in the path of duty yet before us.—J. C. Forney and Wife, Rock Lake, N. Dak., Aug. 6.

Turtle Mountain church enjoyed a love feast July 12 at the home of Brother and Sister Joseph Price. Twenty members were present. Eld. E. Deal, of the Brumbaugh church, officiated.—Wm. H. Allen, St. John, N. Dak., July 20.

Zion.—Bro. J. Schechter, of Bethany Bible School, was with us July 11 and gave us two inspiring addresses. He remained in our community for several days, working in the interest of the Forward Movement and soliciting students for the school. Bro. L. S. Shively, President of Mt. Morris College, was here, also in the interest of the great Forward Movement and of Mt. Morris College. On Saturday evening he gave an illustrated lecture at the church, portraying very clearly the great need of Christianity to our world. Dr. Shively closed the subject on Sunday morning. We have a very interesting Sunday-school. Our Primary Department, conducted separately from the other school, is quite promising. In this we use the Graded Lessons.—Mrs. J. R. Steele, Bismarck, N. Dak., Aug. 9.

### OHIO

Baltic.—We expect Bro. C. A. Wright, of North Manchester, Ind., to be with us at the Bunker Hill house, Baltic congregation, near Berlin, in our revival Aug. 22-29. Our love feast will be held Aug. 28, at 7:30 P. M.; Harvest Home sermon on Sunday morning, Aug. 29.—Mrs. Sarah Middaugh, Berlin, Ohio, Aug. 9.

Bradford.—Mildred Hall, the place in which the Bradford congregation held Sunday-school and church services, was destroyed by the fire that burned out the business section of this town Aug. 3. Sunday-school and church services were held at the township building last Sunday, and will continue at that place.—Anna Conway, Bradford, Ohio, Aug. 10.

Gratis.—Aug. 1 Bro. Clarence Erbrough, of Bethany Bible School, gave us two inspiring talks in the interest of our church schools in the morning at the Gratis house, in the evening at the Wheatville house. At Gratis, Aug. 8, two of our young mission students of Bethany, and former residents of this place, Misses Elizabeth Ludy and Ida Landess, conducted our Christian Workers' meeting at a missionary home.—Lucy E. Kirsner, Gratis, Ohio, Aug. 7.

May Hill.—We recently enjoyed an all-day Harvest Meeting. Eld. D. M. Garver, of Trotwood, Ohio, was with us. In the morning he delivered a splendid discourse on the text: "God hath not dealt so with any nation." At the noon hour a bountiful repast was served from tables placed in the grove. In the afternoon we listened to another powerful sermon. The splendid community spirit was commended by our brother, Brethren R. C. Davidson and F. C. Custer, of New Market, Ohio, were present. Bro. W. R. Shively, of Plymouth, Ind., and Rev. Jas. Inlow, of the Mennonite Brethren, were also with us. At the same time a love feast was conducted in the grove in the afternoon by Sister Wright and others.—Mrs. George S. Gorman, Seaman, Ohio, Aug. 9.

Notice.—Those desiring to attend the Sunday-school and Ministerial Meeting of Northwestern Ohio, to be held in the Lick Creek church Aug. 24-26, should come to Bryan, Ohio. All trains on N. W. Center line, Northern and T. L. Interline cars will be met during the meeting. For the benefit of those driving through, I will say that the church is located one mile southwest of Bryan.—Frank Mulligan, New, Ohio, Aug. 7.

### OKLAHOMA

Paradise Prairie church met in council Aug. 7, with Eld. N. S. Gripe presiding. Sunday-school officers were elected, with the writer as superintendent. We expect to send a delegation to the District Conference. Bro. E. Shoemaker to represent the church; Bro. Cecil Williams, the Sunday-school; Bro. Joe Carrier, the Christian Workers. Revival Meetings will commence Oct. 10, in charge of Bro. E.

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## FIRST DISTRICT OF VIRGINIA

(Continued from Page 499)

sisted in the exposition of subjects of special importance to the welfare of the congregations. The brethren who were chosen as exponents, ably met the grave responsibilities that pertained thereto.

The first topic was the "Forward Movement," by Eld. C. S. Ikenberry, of Daleville College. His fertile presentation of all the details of that wonderful movement was a source of great inspiration to the Conference.

Sister Elsie Shickel followed with an illuminating presentation of "The Responsibility of the Church to Our Young People." Her delineation of conditions in the District was a revelation to us.

These were followed by the exposition of "Christian Evangelism," by E. C. Crumpacker; "Correlation of Our Church Activities," by Eld. Levi Garst; "Thoroughly Furnished," by Eld. Walter M. Kahle; "The Task of the Sunday-school in Emphasizing the Religious Element in Our Educational System," by Ezra Flory. The inspiration that followed these discourses was worth all that the Conference cost, and all the time that the delegates and visitors gave. Excellent musical numbers were interwoven between each one of the speeches.

The second day of the Conference was devoted to reports of committees on local matters and several subjects of general interest. The report of the Home Missionary Committee, on the condition of the churches of the District was a source of deep depression to the Conference. It showed an aggregate of twenty-one churches, fifty ministers, a treasury surplus of nearly \$4,000, but a decline of nearly one-half of the congregations numerically. The congregations which are so greatly dwindling, are remote from the religious centers of our people—mostly in the mountainous sections—without pastors or regular preaching services.

These congregations were founded in the early decades of the last century by my father and his collaborators, and they are kept alive only by the continuous service of local ministers, without compensation and with a sacrifice of physical energy that few brethren of this generation care to expend.

Such conditions as these explain that unhappy phenomenon of the absence of numerical increase in our membership, which is assuming appalling dimensions. For over a score of years we seem to linger at the small figure of 100,000, and the collapse of the out-stations would seemingly call for an explanation of the fateful question, "Why?" The men and women of this generation must answer that question in the judgment day.

A unanimous vote of the delegates from the District ratified the apportionment pro rata, of the debt, incurred by the members of our various church boards, in their affiliation with the Interchurch World Movement. As that obligation is now computed, our District owes the small sum of \$1,000, or about four per cent of our subscriptions.

I want to subjoin a few topics for the consideration of the committee on the program for our District Conference for 1921: "Christian Stewardship," "Can Christians Participate in Carnal War?" "What Are the Fundamentals of Our Religion?" "The Correlative Duties of a Pastor and His Flock," "The Limitations of Literal Construction of the Doctrines of the New Testament," "What Are the Revealed Signs of the Times and of the End of the World?" "Will the End of the World Be Brought About by Evolution or Revolution?" As it appears to me, these questions are fundamental and of universal and far-reaching importance.

Eld. D. C. Naff was appointed Moderator of the first day's proceedings and he was also elected by the delegates to represent our District on the Standing Committee of 1921. Eld. P. S. Miller was elected Moderator of the District Conference proper.

We enjoyed the helpful presence of Eld. Ezra Flory, the General Sunday School Secretary. He possesses the faculty of illuminating his interesting speeches with ample illustrations taken from real life, to the edification and, at times, the amusement of his hearers. Eld. Smith, pastor of the Mt. Vernon church of Augusta City, Va., was our welcome guest and his paternal presence was helpful to us.

Altogether the District Conference of 1920 was one of the richest, sweetest and best in the history of the Church of the Brethren in this section, and the memory of its official and social embellishments will be a special benediction to us as the years come and pass.

Roanoke, Va. D. C. Moomaw.

## DETROIT, MICHIGAN

Our church work is continually growing both in spirituality and in numbers. Even though a number of our members have left the city, others have come, and we now have twenty-five families, with more than one hundred members. Since the Forward Movement drive, our Sunday-school offerings are about four times as large.

Not many of our members had the privilege of attending the Annual Conference at Sedalia, but our pastor, Bro. John F. Dietz, brought back such an excellent report that all who heard him learned a great deal about the

progress of the Brotherhood during the past year. Our young minister, Bro. Paul H. Coover, and Sister Ruth, also attended the Conference and visited their parents in California, returning recently. We are very glad for their splendid work.

July 18 Eld. C. H. Deardorff gave us some excellent addresses. Sister John P. Guthrie, who was not a member of our church at the time Bro. Guthrie was installed into the office of deacon, was installed at the evening service.

July 31 a special council was called, with Bro. John F. Dietz presiding. Talks by several members were given in favor of doing some special work in China and India. Bro. J. M. Blough and wife, who spent fifteen years as missionaries in India, were visiting his sister, Mrs. John F. Dietz, over Sunday, July 25. They gave us two excellent missionary addresses and told us of the needs of India. A number of our people are anxious to build a churchhouse in India and one in China, some time in the near future.

Delegates to the District and Sunday-school Meetings were elected at this time. The writer was chosen to represent the church, with Bro. Dietz as alternate; Bro. John P. Guthrie represented the Sunday-school, with Sister J. B. Shirkey as alternate.

July 25 Sister Ethel G. Whitmer, State Sunday-school Secretary, gave a splendid message.

We have a real live corps of officers heading our Christian Workers' Society this year, with Bro. H. E. Wagner, president. The Society closed its first half year of work with an educational program. During this time twenty-one programs were given, six of which were special. The average attendance was fifty-three—a gain of fifteen per cent over 1919.

The Young People's Class, taught by the writer, formed two teams and engaged in a contest during June for the largest number of new subscriptions and renewals to the "Gospel Messenger" and "Missionary Visitor." One side had 163 points against 133 on the other. The losing side will entertain the winners Aug. 5.

A splendid missionary program was given Aug. 1 by Manchester College students who are spending their vacation in Detroit.

M. B. Williams.

## FROM MYRTLE POINT, OREGON

We have just returned with a few other members from our District Conference, which was held this year at Ashland, Oregon. We were glad for the opportunity of again hearing Bro. M. R. Zigler, our new Home Mission Secretary. He told of the importance and necessity for more efficient and trained workers in the great unoccupied territory in the State of Oregon. We need Bible schools, and tent meetings, and we need more efficient leadership. While it is our duty faithfully to fill our lives with service to those around us, I would say again, in behalf of the young people of our church, that we should spare no time or money in helping them to a life of preparation in the Master's service.

It was a great joy to meet Brother and Sister S. P. Van Dyke, whose home is at Newberg, Oregon. For over a year they have been visiting in many of the eastern States, and among the large churches. They also represented our District at the Annual Meeting at Sedalia. Bro. J. W. Barnett, of Bandon, is to be our next representative. We understand that he and his wife have arranged with the Mission Board to spend the remainder of the summer holding tent meetings in some of our rural communities. Bro. Honberger is now with us at Myrtle Point. We hope to make arrangements soon for our love feast. We also expect Brother and Sister John Bonewitz, of Weston, to spend a few weeks in our midst.

We wish to thank the brethren and sisters at Ashland for their untiring efforts to make us comfortable and happy during our stay with them.

Anna Reed.

## COMMUNITY DAY SERVICES

The services, held in the Ottumwa church on Sunday, Aug. 1, will long be remembered by those who were present. We called it "Community Day." The surrounding churches had been invited to spend the day with us, and to assist in the program. The day was ideal, and the roads were in fine shape. The autos began rolling in by nine o'clock, filled with people ready for a day's work for the Lord.

There were large delegations from the following churches, some of which closed their houses and came in a body; English River, Monroe County, South Keokuk and Libertyville. The visiting ministers were Brethren D. W. Fouts, Henry Butler, Morris Lough and William Glatfelter. Eld. D. W. Fouts gave us a splendid address in the morning on "The Stewardship of Life." Before he closed, we were made more fully to realize than ever before, the great opportunities and responsibilities of the present age. He closed with an earnest appeal, urging us to dedicate our lives more fully to the upbuilding of the things that help to make the world a better place to live in, and to fit us for the home above, that is being prepared by the Master himself.

After the morning service we all went to the beautiful park, only a few blocks from the church, where a basket dinner was served and a social time was very much enjoyed by all. At 2:30 P. M. we again found ourselves at the church, ready for the program that had been planned along the line of Sunday-school work. A number of topics were discussed by speakers, who were alive to the great issues before the church of today. We were made to feel the need of up-to-date methods in our Sunday-school as well as in our business and farming activities. Every one present seemed to be interested—eager to help in every way possible to make the meeting a success.

Most of those in attendance had to go home before the evening service, but we had a splendid Christian Workers' Meeting. Our topic was: "Missionary education," as outlined by our president, Bro. J. M. Clark. This was followed by a sermon by the writer.

Many spoke very highly of the meetings and we feel that the day was very profitably spent. We are wondering if more such meetings might not more fully unite us in the great work of soul-saving, and help us to understand each other better. Thus we might enjoy and appreciate each other more, as we journey heavenward.

Ottumwa, Iowa. Wm. E. Thompson.

## SISTERS' AID SOCIETY

**EPHRATA, PA.**—Report of the Sisters' Aid Society from August, 1919, to August, 1920: Twelve meetings were held, with an average attendance of eleven. Articles made: Aprons, 631; dusting-caps, 29; sun-umbrellas, 101; quilts, 33; comforters, 18. Scriptural calendars sold, 290; meals served, 29. Donations: Vacuum cleaner and linoleum for the church; \$15 to our four ministers as a Christmas gift; clothing for poor children; \$100 to the Freewill Mission, N. Y.; \$80.85 to the Forward Movement; charity, 47. Balance on hand, Aug. 1, 1919, \$108.88; donations, \$7; dues, \$34.60; receipts, \$1,923.03; total, \$2,067.51; expenditures, \$1,559.09; balance, \$508.42. Officers: President, Emma Hildebrand; Vice-President, Emma Seltzer; Secretary, the writer; Treasurer, Alice Taylor—Gertrude R. Shirk, Ephrata, Pa., Aug. 4.

**HAGERSTOWN, IND.**—Report of Brick church Aid Society of the Nettie Creek church for 1919: Enrollment, 18; average attendance, 6. We met 11 half days for sewing; served lunches at sales; made 3 comforters and 3 quilts; did piece-work for comfort-tops. Donations for the year: Manchester College Chapel, \$10; World-Wide Missions, \$10; Kokomo Aid Society, \$5; Mission work, \$10; Forward Movement, \$15; Hospital in China, Girls' Boarding School, India, \$20; Hastings Street Mission, \$10; clothing, valued at \$58.25, sent to Hastings Street Mission; to Olive Branch, \$5; District Mission, \$3; donation to three sisters, \$11.38. Receipts for year, \$39.98; expenses, \$20.12; balance, \$19.86. Officers: Sister Mattie Rinehart, President; Amanda Dilling, Vice-President; the writer, Secretary-Treasurer—Catharine Stout, Hagerstown, Ind., July 14.

**MAPLE GLEN, PA.**—During the year we held 23 meetings, with an average attendance of 6. We made 20 prayer-coverings, 3 dresses, 3 aprons, 4 comforters, pieced 3 quilts and quilted 11. Money on hand, June 1, 1919, \$23.82; received for sewing and quilting, \$55.04; offerings, \$41.17; total, \$120.03. Expenditures: Material, \$16.31; church furnishings, \$12.45; church building fund, \$50; Edgar M. Hofer, \$2.50; Girls' Boarding-school, India, \$10; Hospital in China, \$10; total, \$101.26; balance, \$18.77. Officers: President, Sister L. May Peck; Vice-President, Edna Livengood; Secretary-Treasurer, the writer—Olivia M. Peck, Maple Glen, Pa., May 28.

**SHELBY COUNTY, MO.**—At our council we decided to organize a Sisters' Aid Society, which was done July 22. Officers: Sister James Carney, President; Sister A. M. Bricker, Vice-President; the writer, Secretary-Treasurer. Aug. 5 our first meeting will be held at the church, and we will meet the first Thursday of each month until the busy season is over, at least—Mrs. Frank Folger, Leonard, Mo., July 31.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bosarth-Flora.**—By the undersigned, July 24, 1920, at the home of the bride's parents, Brother and Sister Samuel H. Flora, Sister Myrtle B. Flora, of Overbrook, Kans., and Mr. Eugene M. Bosarth, of Florence, Colo.—S. J. Heckman, Overbrook, Kans.

**Flora-Stombaugh.**—By Bro. A. L. Wicand, at Bethany Chapel, Chicago, Ill., June 9, 1920, Bro. Charles D. Rapel, of Plain, Wash., and Sister Sylvia L. Stombaugh, of Paulding, Ohio.—Emma Rapel, Walkerton, Ind.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Alstadt.** Sister Isabel, nee Mamer, born April 3, 1842, near Lindsey, Ohio, died July 24, 1920. She married John R. Alstadt in 1864. To this union were born six daughters and two sons. She was baptized and joined the Church of the Brethren nearly fifty years ago and remained faithful until death. She leaves six daughters, one son, ten grandchildren, two great-grandchildren and one brother. Services at Lindsey by Brethren N. K. McKimney and Geo. Ganor. Interment in the Four Mile house cemetery.—Mrs. Asenath Baker, Le Moyne, Ohio.

**Amick.** Sister Fanny, died July 25, 1920, aged 70 years, 7 months and 25 days. She was twice married, first to Himes Grubb. To this union were born three sons and two daughters. The three sons survive, with ten grandchildren, two great-grandchildren and one sister. Her second husband was John Amick who also preceded her some years ago.—Emanuel G. Knoes, Clearville, Pa.

**Baker.** Mary Catherine, daughter of Wm. C. and Emma V. Baker, born June 26, 1891, at Brookville, Ohio, died June 12, 1920. Her whole life, except the last nine months, was spent in Dayton, Ohio. She was baptized in the spring of 1915. Ever since that time she lived a sincere Christian life and expressed her desire to become a foreign missionary at some future time. In February, 1920, she had to take her bed on account of rheumatism, and she suffered the intense pain but through it all she remained cheerful. Services at the Brookville church by Eld. J. W. Fidler and I. L. Erbaugh. Interment at the Parish cemetery, Arlington, Ohio.—Mrs. W. C. Baker, Brookville, Ohio.

**Brown.** Mrs. E. A. J. Robbough, born in York County, Pa., died at the home of her daughter, Mrs. Henry Lefert, near Chapman, Kans., July 24, 1920, aged 64 years, 3 months and 5 days. In 1875



she married John Wesley Brown who preceded her about seventeen years ago. To this union were born nine children, six sons and two daughters survive. She united with the Church of the Brethren early in life. Services at the Chapman Creek church by the writer, assisted by Eld. E. Steward.—U. S. Brillhart, Abilene, Kans.

**Buckwalter**, Milton, died at the Brethren Home, Neffsville, Aug. 1, 1920, aged 74 years, 10 months and 23 days. He was a member of the Church of the Brethren for fifty-six years. He is survived by two daughters. Services at the Home by Eld. David Killefer. Interment in the Middle Creek cemetery.—Gertrude R. Shirk, Ephrata, Pa.

**Clem**, John, born in Franklin County, Pa., died at the home of his daughter, Mrs. Rilla Puterbaugh, Elkhart, Ind., July 15, 1920, aged 91 years, 4 months and 21 days. He is survived by a daughter, two sons, one brother, a sister, nine grandchildren and eleven great-grandchildren. He came to Indiana seventy-three years ago, living for many years in the vicinity of Milford, except for some time spent in Kansas and the recent years at Elkhart. His wife, Elizabeth Leslie Clem, died twenty-four years ago. Services by Bro. E. C. Swarth at the daughter's home. Interment in Prairie Street cemetery.—Roy H. Puterbaugh, Lafayette, Ind.

**Ebie**, Nancy, nee Weaver, born Dec. 15, 1861, died July 26, 1920. She married Samuel R. Ebie in 1878. She leaves her husband, one son, two daughters, five grandchildren, four brothers and two sisters. She was a member of the United Brethren church. Services at the East Ninisillen church. Burial in church cemetery.—Ruth Cordier, Hartsville, Ohio.

**Fike**, Mrs. Elizabeth Williams, born Oct. 28, 1843, at Melrose, Ind., died at her home in Laporte City, Iowa, July 21, 1920. She was the mother of ten children, five of whom survive, with two brothers and four sisters. Services by Bro. W. H. Lichty. Burial in the Sawyer cemetery.—Samuel Fike, Waterloo, Iowa.

**Flick**, Sister Elizabeth, nee Heck, died at her home in North Hampton, Ohio, July 25, 1920, aged 78 years, 7 months and 29 days. She married Jacob W. Flick in 1861. To this union one son was born, who, with the husband, preceded her a short time ago. She united with the Church of the Brethren more than forty years ago. She leaves three sisters and one brother. Services at the home by Eld. Cyrus Funderburg. Interment in the Lawrenceville cemetery.—Elsie Winget, Springfield, Ohio.

**Harwood**, Edward E., born at Washington Bottom, W. Va., died near Ankenytown, Ohio, May 10, 1920, aged 66 years, 4 months and 17 days. In 1899 he married Mrs. Mary A. C. Glore, who survives. He united with the Methodist Episcopal Church in early life. Services at the Owl Creek church by Eld. G. S. Strausbaugh. Interment in cemetery near by.—Mabel E. Strausbaugh, Fredericktown, Ohio.

**Jesler**, Irvin, met death by drowning in a lake near Altoona, Pa., July 19, 1920, aged 3 years, 5 months and 9 days. He is survived by father and two brothers. Services by the undersigned. Interment in Fairview cemetery.—B. F. Waltz, Altoona, Pa.

**Kirkdorffer**, Jacob, son of Paul and Salome Kirkdorffer, born in Elkhart County, Ind., died at his home at Milford Junction, July 20, 1920, aged 69 years, 10 months and 19 days. He married Alice E. Brown in 1871. To this union were born thirteen children. Surviving are his wife, six sons, four daughters and six brothers. He united with the Church of the Brethren about forty years ago. Services by the writer at the Union Center house.—Henry Wyssong, Napoleon, Ind.

**Kissick**, Sister Robert, died April 30, 1920, at the home of her daughter, Mrs. James Mitchell, Glenford, Ohio, aged 75 years, 3 months and 6 days. At an early age she united with the Church of the Brethren, living faithful until death. Two sons and two daughters survive. Her husband and four children preceded her. Services by Eld. G. S. Strausbaugh.—Mabel E. Strausbaugh, Fredericktown, Ohio.

**Morrison**, Bro. Geo. W., born Feb. 6, 1866, died at his home, Philadelphia, Pa., May 20, 1920. He married Leticia F. Robertson in 1889. He had been a member of the Presbyterian Church until in 1903, when he and his wife united with the First Church of the Brethren, Philadelphia. He served faithfully in various offices. He is survived by his wife and daughter. Services at the home by Bro. T. T. Myers, C. C. Ellis and H. Stover Kulp. Interment at Westminster cemetery.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa.

**Myers**, Susannah, daughter of Jacob and Esther Stutsman, born in Elkhart County, Ind., died at the home of her grandson, Calvin Cooper, July 29, 1920, aged 81 years, 4 months and 26 days. In 1856 she married Eli M. Myers, who died in 1883. To them were born two sons and two daughters. She united with the Church of the Brethren in early life and remained loyal and true to the church of her choice. She leaves two sons, one daughter, one sister, nine grandchildren and twelve great-grandchildren. Services by the writer, assisted by Milo Geyer—H. Forney, Goshen, Ind.

**Nicholson**, Vera Mae, born near Piler, Idaho, died at the Twin Falls County Hospital July 27, 1920. She was the only child of Lloyd V. and Ruth H. Nicholson. Besides her parents she leaves her grandparents. Services at Twin Falls by the pastor, assisted by Eld. C. Fahrney. Burial in the Twin Falls cemetery.—Chas. W. Runk, 711 Third Avenue, North, Twin Falls, Idaho.

**Sell**, Simon Daniel, infant son of Brother and Sister Thomas Sell, born May 31, 1920, died July 23, 1920, near East Freedom, Pa. Services at the home and at the Leamersville church by Eld. James Sell and the writer.—Geo. W. Rogers, East Freedom, Pa.

**Taylor**, Pearl, nee Spooner, born in Martiny Township, Sept. 29, 1920, died July 29, 1920, at the Big Rapids Hospital. Nov. 1, 1920, she married John D. Taylor. She was baptized and united with the Church of the Brethren July 1, 1920. She leaves her husband, mother, three brothers and one sister. Services at the Congregational Church at Reedsburg by Eld. Daniel Belting, assisted by Eld. J. N. Norris.—W. E. Tombaugh, Rodney, Mich.

**Weigold**, Sister Sarah (nee Forney), born at Garrison, Iowa, died July 27, 1920, aged 60 years, 3 months and 7 days. She was married to Bro. Wm. Weigold March 16, 1880. To this union were born four sons, all of whom survive her. The family moved to Glendale, Ariz., in March, 1886. The deceased was a daughter of Eld. Peter Forney, a pioneer preacher of this congregation. She was an earnest Christian, and a loyal worker in the Church of the Brethren. Services by the writer, assisted by Eld. C. E. Gillett.—W. M. Platt, Glendale, Arizona.

**Wellbaum**, Esther, daughter of John and Sarah Penny Haworth, born near Laura, Ohio, Aug. 15, 1835, died June 1, 1920, at the home of her daughter, Mrs. John Emrich, Dayton, Ohio. She married Aaron Wellbaum. To them were born six sons and three daughters. She leaves two daughters, one son, twenty-seven grandchildren, thirty-seven great-grandchildren and six great-great-grandchildren. Services in the Greenville church by the writer.—Wm. Swinger, Trotwood, Ohio.

**Whisler**, Henry Allen, born in Appanoose County, Iowa, died July 5, 1920, aged 52 years, 3 months and 5 days. In 1891 he married Minnie Ogden, who died June 29, 1908. To this union five children were born, one dying in infancy. In 1911 he married Mary Nell. Bro. Whisler was called to the ministry soon after his first marriage in his home congregation in Iowa. He was a clear teacher of the Word and strong in the counsels of the church. Services at the church by the home ministers, and Rev. Jennings of the Methodist church. Burial in Ingleswood, where services were conducted by Elders S. J. Miller and W. F. England.—J. Harman Stover, McFarland, Calif.

**Wright**, Sarah Kathryn, died at her home in Drexel, near Dayton, Ohio, of cancer, aged 64 years. She was a member of the M. P. church in early life, later joining the United Brethren. She is survived by three brothers and one sister. Services by the writer in the Lynchburg Methodist church, assisted by Dr. W. H. McAdow. Burial in near by cemetery.—Van B. Wright, Peebles, Ohio.

**Ziegler**, Sister Naomi Jane, born in Denton, Md., died July 7, 1920, aged 16 years, 1 month and 20 days. She was baptized in May, 1916, and was a faithful Christian. She was devout, consistent, conscientious. In her disposition she was energetic and industrious, resolute, kind-hearted, ambitious. She is survived by her father and mother, two brothers and five sisters. Services in the Hatfield church by the home brethren. Interment in the church cemetery.—J. Herman Rosenberger, Souderton, Pa.

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## THE GOSPEL MESSENGER

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### Notes From Our Correspondents

(Continued from Page 501)

L. Kenberry, of McPherson, Kans., closing with a love feast. Aug. 1 we enjoyed a picnic, when the two Young People's Classes from the Big Creek and Guthrie churches met with the Sunday-school here. Each school rendered an interesting program. We expect to hold these gatherings quarterly.—Lillie Shoemaker, Coyle, Okla., Aug. 9.

#### OREGON

Myrtle Point church met in council July 3. July 10-15 the deputa-tion team from La Verne College was with us and gave two very interesting programs on Sunday, July 12. Their visit gave the young people of our church much inspiration to feel themselves with a Christian education. July 16 and 17 we were favored with two splendid lectures by Bro. M. R. Zigler. His messages brought to us a larger vision of the needs of the home mission field. We now have with us Bro. S. A. Honberg, of Albany, Oregon, and Bro. John Bonewitz and wife, of Weston, Oregon, who expect to be with us for some time. Aug. 7 has been set as the time for our love feast.—Rachel Michael, Myrtle Point, Oregon, Aug. 5.

Williams.—Bro. M. R. Zigler, of Elgin, Ill., in an effort to establish a better system and to secure the cooperation of the State Mission Boards with the General Mission Board, so that new fields of work may be opened up, and that some of the churches, that have gone down, may be built up. The Mission Board in Oregon has purchased the South Methodist church in Grants Pass, also the parsonage, and we are now ready to organize and go to work. We have no resident minister, but hope that some one will come to this needy field. Brethren M. C. Linger and H. Smith will preach for us at least twice a month until more ministers are secured. July 22 Bro. Zigler conducted the first preaching service in the home of Brother and Sister J. L. Christlieb, at which time eighteen were present. Bro. Zigler spoke with deep interest and enthusiasm and the services were enjoyed by all present. Sister Virgie Myers will come to Grants Pass on Sunday, Aug. 22, to stay for a time. Our love feast in the Williams church will be held Aug. 21.—Alice S. Christlieb, Grants Pass, Oregon, July 22.

#### PENNSYLVANIA

Ephrata church met in council Aug. 3, with Eld. David Killeheuer presiding. Bro. L. L. Lininger, of Mechanicsburg, Pa., opened the service. One letter was received. We decided to have a Harvest Meeting Aug. 22 and a love feast Nov. 7. The officers of the Aid Society were reappointed. Officers for the Christian Workers' Meeting were elected, with Bro. Horace Baughman, president. July 25 Bro. A. S. Patrick, of Grand Rapids, Mich., conducted the forenoon service and in the evening Bro. H. H. Brooks, of Clayton, Ohio, filled the pulpit. These services were well attended and the messages inspiring.—Gertrude R. Shirk, Ephrata, Pa., Aug. 4.

Falling Spring.—July 30 Bro. W. B. Stover, of New Bedford, Mass., arrived from India, was with us at the Shady Grove meetinghouse and told some of his experiences in India and the needs of the missionaries on the field. At the close of the services an offering was taken, to be sent to the General Mission Board, to help pay for the automobile for Bro. H. B. Brouwer, of B. F. Statter, Field Secretary, delegates from Shady Grove to the Sunday-school Meeting of the Southern District of Pennsylvania, to be held at Upton, are Sisters Ruth Fox and Vera Laughlin.—H. N. M. Gearhart, Shady Grove, Pa., Aug. 7.

Mt. Joy.—Bro. Noah Sellers, of Lineboro, Md., began a series of meetings at the Friends' meetinghouse July 25, closing Aug. 8. Six were baptized. Bro. Sellers preached to a full house every evening. We expect Bro. J. L. Baugher to begin a series of meetings at the Mummusburg Aug. 15.—Ida M. Lightner, Gettysburg, Pa., Aug. 7.

Mt. Joy.—The annual Sunday-school Convention and Bible Institute of the Church of the Brethren for the Sunday-school and church of Circuit No. 7 of the Western District of Pennsylvania was held at the Mt. Joy church July 20-22. The speakers for the occasion were President H. K. Ober, of Elizabethtown College; Sister Olive Wid-dowson, returned missionary, of B. F. Statter, Field Secretary. On Tuesday evening Bro. C. Walter Warfield, of Pittsburgh, gave us a splendid sermon on "Finding God." On Wednesday afternoon Bro. I. W. Sanner, of Lioniger, brought his Sunday-school in a evening. Bro. B. B. Brouwer, of Greensburg, and members of his Sunday-school, were with us. They sang one selection and were invited to sing on Thursday evening, which they did. Bro. H. K. Ober gave us an address on "The Child's Rights." The mission in Mt. Pleasant is growing. Bro. R. T. Bell preaches there once a week and also for us at Mt. Joy. Our work here is moving along nicely.—Jerusha E. Myers, Mt. Pleasant, Pa., Aug. 8.

Robinson church recently closed a very interesting six days' revival, conducted by our elder, Bro. M. J. Brougher, of Greensburg, Pa. The attendance and interest were good. Four of our Sunday-school scholars united with the church. We feel that much good has been accomplished. It brought the people of the neighborhood into closer touch with the church. The meetings closed with a love feast on Saturday, Aug. 7. Our church was represented at Annual Conference by Bro. Russell Batts. Our Sunday-school outing, Aug. 11, was a treat to the children and a pleasant and profitable social affair for the older folks. It is the earnest wish of the church to secure a pastor for this place. A young and able brother would find this a very promising field. A hearty support will be given for efficient service. Any one interested may write to the undersigned.—Mrs. Carrie Bowser, Robinson, Pa., Aug. 11.

Upper Cumberland church met in council at Newville Aug. 7. Four certificates were granted. Our love feast will be held at Huntsdale Sept. 25, at 2 o'clock. Bro. Robert Swartz was elected Superintendent of the Newville Sunday-school. Our Harvest Home Meeting will be held at Newville Oct. 17. Delegates to District Meeting are Brethren S. M. Stouffer and W. I. Shaeffer. Eld. S. M. Stouffer was re-elected as our presiding elder.—A. A. Evans, R. D. 8, Carlisle, Pa., Aug. 11.

West Greentree congregation met in council at Rheams Aug. 3, with Eld. Hiram Kaylor presiding. One trustee of the Rheams house, and one of the Marietta house, were reappointed. One member on the Missionary Committee and one on the Christian Workers' committee were also appointed. It was decided to have our love feast at Rheams Nov. 10 and 11, to begin at 1 o'clock. A series of meetings is to open at Florin Aug. 14, with Eld. E. M. Wenger, of Fredericksburg, Pa., in charge. We expect to have our Harvest Services at Rheams Aug. 28.—S. R. McDanel, Elizabethtown, Pa., Aug. 4.

#### VIRGINIA

Johnsville church met in council Aug. 7, with Eld. D. C. Naff in charge. Our annual visit gave a good report from all. The amount collected on the visit for the general expenses of the church was \$120.80. We arranged to hold our love feast Sept. 5. Our series of meetings is to begin Aug. 23. Sister Bright and Sister Myers have planned to open a Vacation Bible School Aug. 10, the session to last twelve days.—Mrs. J. P. Griso, Catawba, Va., Aug. 7.

Linville Creek church met in council July 31, with Bro. D. H. Zigler presiding. Reports were given by the visiting brethren, after which Brethren I. W. Miller, J. C. Myers and D. H. Zigler gave short

addresses. Bro. Merle Kagey and wife were received by letter into the church. Our love feast will be held Oct. 16. An all-day Sunday-school Meeting is to be held Sept. 5, and a program will be rendered. Brethren A. J. Fitzwater, N. F. Kline and B. F. Showalter were elected trustees for the Cedar Run church.—Frances M. Humbert, Broadway, Va., Aug. 9.

Red Oak Grove congregation met in council at Stonewall July 31, with Bro. Willie F. Vest acting as moderator. One church letter was granted. The annual church visit was begun at this meeting. Preaching services were conducted on the Sunday following by Brethren A. T. Naff and W. F. Vest.—Ella Vest, Floyd, Va., Aug. 10.

#### WASHINGTON

Yakima.—Our council was held July 29, with Eld. J. H. Gordon presiding. Two letters were received. Bro. J. S. Zimmerman has been retained as pastor. Our Sunday-school is growing, so that we need more room to accommodate the classes. In the last two months three families have come to us from Canada, three from Montana and one from North Dakota, increasing our membership by fifteen. Our Christian Workery has more than doubled the pledge of \$400 for a church in India. We hope to help in some other great need, but have not decided definitely just what, as yet. July 3 our Sunday-school pupils enjoyed an outing. About 100 partook of a bountiful basket dinner, and it was a day of recreation for the children as well as the older ones. Aug. 2 we had with us a group of young people from La Verne College. They are touring the Northwest in the interest of missionary and educational work. On Sunday morning Bro. Funderburgh preached for us on the Forward Movement and the quartette sang appropriate songs. In the evening they rendered a missionary-educational program, which was very interesting and inspiring. The house was filled at both services with an appreciative audience.—Mrs. O. L. Replogle, Yakima, Wash., Aug. 6.

#### WEST VIRGINIA

Pleasant View.—July 14 Bro. C. D. Hylton, of Troutville, Va., visited our congregation in behalf of the Forward Movement. He met with the members and friends at the Chestnut Grove and Pleasant View homes and delivered two inspiring sermons at each place. We feel that his visit did us much good, and that a greater missionary spirit has been awakened in our midst. Four solicitors were appointed to visit the members—most of whom responded to the opportunity and helped with their means to push forward the Master's cause. Our delegate, Bro. J. S. Zigler, has just returned from the District Meeting held at Troutville, Va. He reports a good meeting and a large crowd. Aug. 9 Bro. Zigler expects to begin a series of meetings at Crab Orchard, W. Va. Bro. J. M. Crouse has been filling the regular appointments at Pack's Branch, Crab Orchard, and Powelton this summer. He expects to hold a series of meetings at Powelton and Witches Creek in the near future. We organized a teacher-training class during the first part of this year, which has been very well attended. Considerable interest has also been manifested in a music class. Our series of meetings at the Pleasant View home is to begin Aug. 28. Bro. S. H. Ploer, of Nokesville, Va., is to labor with us in this meeting. Our love feast will be held Sept. 11.—Lella S. Zigler, Fayetteville, W. Va., Aug. 3.

Seneca.—Aug. 8 closed a revival meeting in the Evergreen house, conducted by the writer. Two were received into the church through baptism. Aug. 15 we will begin meetings in the Onego house. This is an unoccupied field, very much in need of some one to give his entire time to the work.—Lester E. Fike, Onego, W. Va., Aug. 9.

Smiths Chapel.—Bro. W. R. Argabright, of Fairview, Mo., has been with us in a two weeks' series of meetings. His father, Bro. J. H. Argabright, was with him part of the time, which added much to the meetings, as this is his old home and where he was chosen to the ministry thirty-three years ago. Bro. W. R. Argabright delivered some of the best sermons ever preached here. There was good attendance and interest. The church has been helped spiritually by his work here. One made the good choice. Bro. Argabright goes from here to Boones Chapel, Va., for a series of meetings.—Mrs. Okie Pasley, Princeton, W. Va., Aug. 9.

#### WISCONSIN

Stanley.—Bro. Ralph G. Rarick, accompanied by his wife and little daughter, arrived in Stanley July 28 to take up the parsonage of the Stanley church. Bro. Rarick delivered his first sermon on Sunday morning to a full house. Sister Rarick addressed the congregation in the evening, having as her subject, "Four Months of Missions in the Southland," which was very interesting. The interior of the new parsonage is being redecorated and as soon as it is completed, the pastor and his family will move in. Tuesday evening Bro. Galen B. Royer, Jr., of Elgin, Ill., gave an excellent address along the line of his work as Director of Religious Education. Both Worden and Maple Grove congregations were well represented at this meeting.—Mrs. O. W. Henderson, Stanley, Wis., Aug. 5.

White Rapids.—July 6 Bro. C. C. Price, of Polo, Ill., member of our District Mission Board, came here for the purpose of organizing our church. Bro. Clement Bontrager was elected church clerk. By common consent White Rapids church was adopted as the name of this congregation. The following officers were elected: Trustees, Geo. Keim, Wm. E. Anglemeyer and Wm. Kulp; presiding elder, Bro. C. C. Price; "Messenger" correspondent, Pearl Kulp. It was decided to elect two ministers and three deacons. Brethren Clement Bontrager and Walter McDaniel were elected and duly installed into the ministry. Brethren Wm. E. Anglemeyer, H. W. McDaniel and Geo. Keim, with their wives, were elected and installed into the office of deacon. The church was organized with twenty-nine charter members. We have a good attendance at Sunday-school and church services. Bro. Edmarist preaches for us every two weeks, and the interest is good. We have Christian Workers' Meeting following Sunday-school every two weeks.—Mrs. Pearl Kulp, Amberg, Wis., Aug. 7.

## ANNOUNCEMENTS

DISTRICT MEETINGS	Kansas
Aug. 25, 26, Middle Maryland, Manor church.	Sept. 4, 5, 10, North Solomon.
Aug. 24-26, Southern Indiana, Mississinewa church.	Sept. 25, Cherry Grove.
Aug. 25, 26, Eastern Virginia, Midland.	Michigan
Aug. 31-Sept. 3, Oklahoma, Pan-handle of Texas and New Mexico, Guthrie, Okla.	Aug. 28, 10:30 am, Vestaburg.
Sept. 4-6, District of Northern Illinois and Wisconsin, at Mt. Morris, Ill.	Sept. 11, Berrien, country church.
	Aug. 18, 10:30 am, Crystal.
	Ohio
	Aug. 28, 7:30 pm, Baltic, Bunker Hill house.
	Sept. 5, Zion Hill.
	Sept. 11, 10 am, Upper Twin.
	Sept. 19, Hicksville.
	Oregon
	Aug. 27, Myrtle Point.
	Aug. 29, Williams.
	Pennsylvania
	Aug. 22, 2 pm, Farmers Grove, Perry congregation.
	Sept. 19, 6 pm, Brothersvalley, Summit house.
	Sept. 25, 2 pm, Upper Cumberland, at Huntsdale.
	Virginia
	Sept. 2, Walnut Grove.
	Sept. 3, Johnsville.
	West Virginia
	Aug. 28, Sandy Creek, Salem house.
	Sept. 11, Union Chapel.
	Sept. 11, Pleasant View.
	Sept. 18, Egdon.
	Iowa
	Sept. 4, Curlew.

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., August 28, 1920

No. 35

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## ...EDITORIAL...

### And the Third Is "Statute-ism"

WHEN the term has become naturalized, the quotation marks will fall off, the "e" and the hyphen will drop out, and we shall have the perfectly good word *statutism*. But we need not wait for that. We can anticipate the dictionaries and use it anyway in this discussion, if it serves us in carrying the idea. However, to make sure of getting past the proof-reader with the simpler spelling, it may be well to placate him by keeping the quotation marks.

You have probably heard of the man who could not see the forest for the trees: "Statutism" is a corresponding inability to see the law for the statutes which give expression to it.

You can not put thought into writing without words. But when attention is riveted to the language exclusively, the thought may be misunderstood. The circumstances must be considered. Neglect of this is literalism.

You can not observe ordinances or perform outward acts of any kind or even believe doctrines without giving form to them. But when the form is the only object of concern, the content, the substance, may be lost. This is formalism.

You can not make law operative without giving expression to it in statutes. And "the statutes of the Lord are right, rejoicing the heart." But when the statute alone is regarded, with no attention to the principle underlying it, and especially when the purpose of the whole body of legislation of which any given statute is a part, is ignored, the heart has no just ground for rejoicing. The purpose of the law is misconstrued. This is "statutism."

Recall what Jesus said about the law on the subject of taking oaths. The Mosaic statute said: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." This language forbade only perjury, but its obvious purpose was to foster regard for one's word. Yet the literalistic rabbis had actually converted it into an excuse for disregarding one's word. This they did by the clever suggestion that if one were careful not to use the name of Jehovah in his oath, but would use instead the heaven or the earth or Jerusalem or something else, then the oath would not be binding. It might be disregarded with impunity.

But Jesus swept the whole system aside, bidding men to speak the truth always, without an oath of any kind.

The point to be noted in this is that while Jesus changed the provisions of the statute, the change was in the direction of carrying out more fully the true intent of the law. These statements were made right on the heels of his solemn affirmation, "Till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." He had come not to abrogate the law but to fill its meaning full.

His teaching on divorce affords another illustration of the same thing. The Mosaic statute provided that a man could put away his wife if he gave her a writing of divorcement. The principle involved in this was that of faithfulness to the marriage vow. The statute was intended to discourage separation by requiring a man to stop and think long enough to sit down and write out a certificate and reflect upon the fact that he could never take this woman back again. Many a sober second thought and reconsideration of a hasty decision must have been induced by it. But here again the Jewish legalists had perverted its purpose. They encouraged separation for the most trifling things, holding it to be all right as long as the technical requirement of a written certificate was observed. Once more Jesus went to the heart of the matter, abolishing the statute but exalting the principle behind it, declaring that men should not put away their wives at all, allowing only the gravest possible exception.

Thus it is clear that law, according to Jesus, is essentially a body of principles rather than of statutes and the statutes should be applied in the light of the principles.

The same thing is true of Paul, though the fact is less conspicuous in his writings than in the teaching of Jesus. Paul was dealing with a concrete problem. The Judaizers were determined to fasten the Mosaic institutions on the infant church. It was this situation which called forth Paul's repeated assertions to the effect that the law was a temporary teacher till faith came or till Christ came. By the law, in this connection, he always means the statutes, not the principles embodied in them. The law, in its essence, he held to be permanent, just as his Master had taught. He, too, repelled the charge that he was trying to "make the law of none effect." On the contrary he was doing his best to "establish the law."

These apparent contradictions in the teaching of both Jesus and Paul are easily reconciled if one can appreciate the difference between law as a statutory code and law as the expression and embodiment of the eternal principles of right living. Where, to cite a final illustration, is the New Testament statute against human slavery? But what reader of the GOSPEL MESSENGER will not agree that the law of the New Testament, in the truest sense, is against that infamous social institution?

Another way in which "statutism" manifests itself is in connection with the many questions of conduct not directly touched upon in the New Testament. The tendency here is to supply the New Testament deficiency on this point by providing additional statutes for guidance in such cases. It is felt that all such questions, or as nearly all of them as possible, should be decided by competent authority, that everybody may know just what is the right thing to do. An illustration will make the point clear.

The following query came up for consideration before the General Conference of 1875:

"We request this District and the Annual Meeting to give us a more definite decision on the stand question, so that the brethren may become more united in this long-agitated question. The way matters are now, heaven can not be pleased with us. While some go upon stands, others stay down. If God's law teaches us to go on stands to preach, why not all go on them? And if it teaches us to stay down, why not all stay down? Let us have the Gospel order in this as well as in all other matters. Let God's law be the man of our counsel in all matters."

The present-day reader can hardly appreciate the seriousness with which these good brethren regarded "the stand question," nor the intensity of their feeling that it ought to be settled one way or the other once for all. The point of interest for us is the conception of the nature and function of "God's law" which is disclosed in this query.

It is certainly not legalism to desire to do all things in harmony with God's law, nor to feel the need of counseling together in regard to its demands. It is only when this feeling assumes the extreme form of proposing to regulate practically everything by statute that it becomes "statutism" and is destructive alike of a true conception of law and a true spiritual life.

Law is indispensable to life—to all healthy life—and language, forms and statutes are indispensable in the expression of law. But these are not the law in its essence. They are its instruments of expression. The law is the spirit, the substance, the principle. But when we stop with the instruments we live in a world of literalism, formalism and "statutism." We live in a world of legalism, not of law. For legalism is only apparent conformity to law.

### Report of General Mission Board Meeting

August 17th and 19th, 1920

MUCH business was brought to the attention of the Board at its late meeting. It is the desire of the Board that the Brotherhood enter as fully as possible into its problems and activities.

Of the Board members, Brethren H. C. Early, Otho Winger, Chas. D. Bonsack, A. P. Blough and D. L. Miller (life-advisory member) were present. Bro. J. J. Yoder, the other member of the Board, is, in company with our Secretary, Bro. J. H. B. Williams, making a tour through the mission countries in which our church is interested. At the present time they are likely in our mission in the Shansi Province of China. Since the August meeting of the Board is its annual meeting, a reorganization was effected as follows: Chairman, H. C. Early; Vice-Chairman, Otho Winger; Secretary-Treasurer, J. H. B. Williams; Missionary Educational Secretary, H. Spenser Minnich; Home Mission Secretary, M. R. Zigler; Financial Secretary, Clyde M. Culp.

The Board was glad to have present, of our missionaries, Brother and Sister Ernest Vaniman, from China, Brother Stover, from India, and Sister Pearl Blanche Kingery, who will sail for India Oct. 15. The Board was also glad to have other visitors present from various parts of the Brotherhood. The sessions of the Board, excepting those at which personal matters are entered into, are open to such members of the church as wish to be present.

A very important matter—the question of saving our children to the church—which was referred to the General Mission Board by the Sedalia Conference, was brought to the attention of the Board by Eld. W. S. Long, of Altoona, Pa., who was a member on this committee last year. A very careful consideration given this matter, resulted in a committee of three being appointed, to study the question—not only by

(Continued on Page 508)



## CONTRIBUTORS' FORUM

### Strangers and Pilgrims

Selected by Anna Lesh, Goshen, Ohio

Strangers and pilgrims through the world we wander,  
Like exiles longing for their native land,  
And all our longing for the sweet rest yonder  
The homesick hearts of earth will understand.  
Pilgrims and strangers, wearily we roam,  
But in God's own good time we'll all get home.

Strangers and pilgrims! When, like souls benighted,  
We grope through darkness for our Father's hand,  
Lo! just ahead we see the heaven-lamps lighted,  
To guide our footsteps to the Fatherland.  
Be patient while a little time we roam—  
At eventide will come the gathering home.

O rapturous thought! Beyond the world of sorrow,  
Beyond the hills of earth where now we roam,  
We'll find the rest of God some glad tomorrow,  
And all our dear ones, safe in God's sweet home.  
Be patient, heart, till he shall call to thee:  
"Come home, to dwell forevermore with me!"

—Eben E. Rexford in "Christian Herald."

### Among Our Churches in Foreign Lands

BY J. H. B. WILLIAMS

As has been announced through the MESSENGER, at different times, the General Mission Board has appointed a deputation from its number to visit our churches in our foreign fields. For this reason, in this initial article concerning this work, we have thought that it might be well to state a few reasons for the visit whereunto Bro. J. J. Yoder and the Secretary of the Board have been appointed and on which errand they are now proceeding.

We are so accustomed to thinking of these churches as missions that we almost involuntarily stop to think the second time, as to our meaning, when we speak of them as the congregations, which they have, with such amazing rapidity, become. In less than a generation, since we founded our India Mission, we find there two Districts, corresponding to our State Districts, both of which were represented on the Sedalia Standing Committee by delegates. The combined membership of these Districts is 1,819—a number exceeding the membership of any one of at least twenty of our home State Districts. Within the memory of those who are yet in their teens, the China Mission was established, and yet in that field there are three organized congregations, with a membership of 331. She, too, was represented on the Standing Committee this year. The members in Denmark and Sweden have been organized into congregations for forty years, while, for many years, they have been separate State Districts.

It would seem from the number of native brethren and sisters in these various fields—members of our church for whose spiritual welfare the Board, in behalf of the church, is responsible—that they are entitled to a visit for various reasons. Possibly such a visit will strengthen them; certainly, through carrying the well-wishes of the church in the homeland to them, they will be encouraged. They are brought to feel something of a filial regard for the mother church in America; they are made to realize, too, the concern which this mother church has for their welfare. It is true that the missionaries continually strengthen them along these lines, but a visit for this direct purpose should not be without its helpfulness. For this result we are praying, as we seek to make our entrance into these fields.

We have now, in these fields, more than 110 missionaries. The church sent these out with her prayers. We are confident that she is in daily touch with them by way of the throne of God. We rejoice in the constant intercession which rises from many home and congregational altars in behalf of these dear workers, so far away. We say this because we know something of the difficulties which these workers are up against. The whole church can not know all of these. Only the more difficult of these does the Board, even, come to know, for missionaries are most patient, uncomplaining folk. It is inevitable, with such a large force of workers, grappling with stupendous problems,

standing against the ignorance, superstition and idolatry of centuries, that they would come face to face, sometimes, with problems that must be seen in their native environments, to understand them. For this one reason—and it is capable of great expansion—the missionaries sometimes desire the visits of brethren from the homeland. The power of the pen falls short in portraying some of these difficulties by which the missionary is constantly confronted.

Then, too, the Board is appropriating annually hundreds of thousands of dollars of the Lord's money for his missionary enterprise. While this money is most carefully and conscientiously handled, in every particular, by the missionaries, it gives the Board a much more intelligent and impartial view of the work, if it can see its activities, occasionally, through the eyes of some of those of its own number. This is very earnestly requested, always, by the missionaries themselves. Looking at the proposition from a purely business standpoint, there is no large corporation that spends hundreds of thousands of dollars annually in a foreign country, but that would require occasional visits by somebody from the home office. Ours has become such a corporation with large annual appropriations.

The bond of love which exists between the home church and its foreign mission fields, is very strong. Every effort should be made to care for the physical well-being of its missionaries. Oftentimes these self-sacrificing workers have needs that they are loath to ask for. Sometimes they are willing to spend themselves, in behalf of the Lord's cause, without adequate protection from overwork and the strain which comes from being constantly confronted by superhuman tasks in a strange environment. It is highly essential that the Board understand this very important problem, for, after all is said and done, the health of our missionaries and their valuable lives are our greatest human missionary asset.

The Board has the welfare of the children of our missionaries at heart also. The question of their education is no small one. It is not easily solved. It is one which calls for wisdom and for much sacrifice and separation. The home and family bonds among missionaries are strong, and separation one from the other—the parent from the child—is likely the greatest sacrifice that a missionary is called upon to make. It is hoped that our deputation may help to arrive at the best possible solution for this great problem.

We are planning to reach China in time for her Annual Meeting. We also hope to be with the India Mission in March, when the India Annual Meeting is held. Through the medium of these Conferences, Station Conferences, many personal interviews, visits to our Stations and out-stations, and visits to the missions of other denominations, it is hoped that we may be able to learn much, regarding the inner workings of the churches of our mission lands. Besides this it is our hope and prayer that the Board may be able, in some small measure, through our reports, to see the work through the eyes of the missionaries themselves.

Some years ago Sister Martha Shick, impressed with the needs of the families of our Chinese brethren in America, and the spiritual care of such of these brethren as return to China, felt called to spend her life in South China. The great question of whether a mission in this part of China should be started, has not yet been answered, although Bro. Moy Gwong has recently been appointed by the Board as native pastor to his own people. He is now on his way home to engage in this work. Through instructions from the Board we are hoping to visit this section and to be of some assistance in the final solution of the South China situation.

The wife of the only Japanese minister whom the Church of the Brethren has within its ranks, is calling for baptism at Kobe, Japan. We are hoping to visit that city and care for this sacred rite. This request has come to us since we left our homes for China.

Perhaps these paragraphs will enable the sympathetic member of the Church of the Brethren to understand something of the necessity and wisdom of periodic visits to the mission fields. The journey itself is not an easy one to make. It will only be a pleasure trip

because of the consciousness that it is the Father's business, and must be done. Outside of that we would prefer to remain with our loved ones and our duties in America.

In addition to the visits among these churches, the Father seems to be leading the Church of the Brethren towards work in the Dark Continent. It is our purpose to visit some regions in East and South Africa. Where our work should be, when it should be opened, and how the countless questions connected with the opening of a new work shall be answered, are all secrets in the mind of the Loving Heavenly Father. Pray with us that what part we may have to play, in all of these questions and the many more which may arise on our journey, will be cared for in accordance with his will.

As we are sailing over the sea, while these lines are being written, we are reminded that the same Lord who feeds the thousands, is Master of the seas, and cares for those who go down to the sea in ships, and do their work beside the great waters. Praise his name for his protecting care!

*En route to the Orient, mailed from Honolulu.*

### Palestine Protesting

BY J. H. MOORE

Just now the destiny of Palestine is a live issue. The war having wrested the country from the Turkish authorities, the question arises, and it is a big one, What shall now be done with the land? The Zionists, representing a strong, wealthy and influential body of Jews, say that the country has been promised them for a Jewish republic, and they must have it. Not so, say the present inhabitants. They hold that the country is theirs by right of possession, that they were born and raised in Palestine, that they are the citizens of the country, and that the Jews have no more right to it than any other foreigners.

In this protest against making Palestine a Jewish republic, the Christians and the Mohammedans are standing together as one people. While it is true that the land was promised to the Israelites, still they never made a successful use of their opportunities, and finally forfeited all rights to the land of their fathers. Not only so, but in the way that might settle the claim of right, they were wholly dispossessed and what was once legally theirs became the property of pagans, then Christians, and finally Mohammedans.

Dec. 27, 1919, delegates from all parts of Palestine met in Jerusalem and there protested against their country being turned over to the Zionists. In the protest sent to the Peace Conference in Europe was the following paragraph:

"If it is possible for France to establish Alsace-Lorraine as French land, when it had been annexed by the French for only two hundred years, before which it was German, how can it be possible to obliterate our sovereignty over this land, which has lasted for 1,200 years, and while its sons are still masters of it? How can the Zionists go back in history two thousand years, to prove that by their short sojourn in Palestine they have now a right to claim it and return to it as to a Jewish home, thus crushing the nationalism of a million Arabs?"

In Jerusalem an Arabic newspaper is published. This publication has a pointed way of dealing with the question. We are indebted to the *Literary Digest* for this extract:

"Ancient and modern nations alike have followed a definite law in war. They have either placed a strong garrison in the land to govern it by force or have carried the conquered people captives to distant places, which makes them forget their native land, and relieves the victorious nation from their revolt and resentment. The latter was the method Sennacherib employed when he carried the Jews captives to Mesopotamia. But history has not yet recorded that a conquering nation has obliged the nation it had vanquished to accept a foreign people to live in a land they themselves had not conquered."

The editor of a paper in Damascus grows warm in his efforts at defending the rights of the present inhabitants to the land that has been theirs for generations. Among other things he says:

"Are the Zionists still unconvinced that our national rights are above theirs? Nay, the beautiful Jordan shall never be theirs, though they dye its waters with their blood. They shall not possess Palestine so long as the



bells of the Arabic churches reverberate and the shadows of the Arabic minarets move across its clear waters."

While the Zionists are pressing their claims to the country by virtue of the promise made to Abraham and his descendants, as well as an assurance seemingly backed up by England, on the other hand they have pitted against them the solid influence of the Greeks, Armenians, Catholics and Mohammedans of the whole region round about. All of these people are quite willing for Jews, as emigrants, to make Palestine their home, enjoying the same rights as other citizens, after being naturalized, but they will protest to the last ditch against the government being surrendered to a body of Jews imported from other parts of the world.

But there is another way of looking at the situation, and it is clearly hinted at in a circular sent out by a conference in which the Moslems and Christians were equally represented. Here is an extract:

"We are altogether at a loss to understand the motives of the great British nation—famous always for its justice and for the protection of the weak against the strong—in proposing to sell us and our birthright to the foreigners of Jewish race. The Jew has no historical claim. He occupied a part of Palestine by exterminating its inhabitants some two [three] thousand years ago and succeeded in holding it for about three hundred years, but since then both Christians and Moslems have each held it more than twice as long, and such an argument would throw the map of Europe in confusion. His own prophecies of Ezekiel are against his coming back. It is only here that he can break up Moslemdom and the tradition of our Lord. It is only here that the pound of flesh can be exacted and all religions of the world abased. Bolshevism destroyed Russia, but that is a part of the process, and surely, of all countries in the world, this is the last where the Jew ought to be allowed special privilege. The native Jews in the country, with whom we have lived amicably for centuries, are opposed to foreign immigration. The Turk, bad governor as he was, at least realized the economic danger accruing from foreign Jewish settlement on a large scale in Palestine, and protected us by special legislation against this immigration. . . . We only ask for common fairness, and we are quite prepared, when this is gained, to take our chance with any one. If the Peace Conference would announce that they respected our nationality and would give no privileges to foreigners, either economic or political, over our heads, our object would be realized. Let the foreign Jew take his chance with the rest. If we are beaten in a fair fight we have nothing else to say, but we and our Mussulman brethren and the old native Jews are the people of the country and have the right to first consideration at the settlement."

Generally speaking, all Palestine is up in arms against the Zionist movement and this situation has led the *American Jewish World* to attempt to pour a bit of oil on the troubled waters. It says:

"The great task before Palestine Jewry will be to convince the Arab population that we are there as their neighbors and friends, and not as their masters and exploiters; that the progress and prosperity of the country that will result from Jewish effort will be for their benefit as well as our own. The most necessary propaganda to be carried on will be that among the Arabs, in Palestine and Syria. The Jewish schools in Palestine, in which eventually Arab children will sit alongside their Jewish fellows, will exercise a great influence for good. But two or more newspapers in Arabic will have to be maintained to preach continually the gospel of neighborliness and brotherliness to the Arabs, and to show them from week to week the benefits for all in which the Jewish occupation is resulting. Of course, there will always be troublemakers, instigators of evil, hatebreeders and malcontents among them. But the presence of British authority that will occasionally have to assert itself quite vigorously, will gradually dampen the hyperfervid spirits of agitators of mischief. Eventually Ishmael and Jacob will learn to live in happy family accord."

Here we have the real situation. The Jews, or rather a small part of them, wish to enter Palestine and make of it a Jewish republic. Against this the people of Palestine, Christians and Mohammedans, almost to the man, most earnestly protest. These people are there and they propose to stay. There is no honorable way of removing them. If the Jews want to enter the land and make that their home—that, for the present, is their privilege. If enough of them should become citizens to outvote the native inhabitants, then and not until then will the government pass into Jewish hands.

But there is another side. Let us look at this other side next week.

Sebring, Fla.

## Stedfastness

BY S. Z. SHARP

ONE of the greatest qualities of Christian character, mentioned in the Bible and rewarded with the greatest promises, is *stedfastness*. There are other terms used in the Bible that mean about the same thing, such as trust, firmness, determination, faithfulness and such like, as in Rev. 2: 10: "Be thou faithful unto death and I will give thee a crown of life." The glorious reward for stedfastness is well illustrated in that masterful presentation by the Apostle Paul in 1 Cor. 15 where, after declaring the doctrine of the resurrection, he closes with this strong exhortation: "Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

When we study the character of all the heroes mentioned in the Bible, we find that each one is noted for stedfastness in his prominent element. Take for example Abraham, Job, Joseph and Daniel. The chief element in Abraham's character was stedfastness in his faith toward God, which caused him to be called "the father of the faithful." His remarkable faith in God not only enabled him to leave his country, friends and kindred, but urged him to venture into a far country of which he knew nothing—one which God would show him. The stedfastness of his faith in God was more clearly proven when he was put to the severest test. In his hundredth year God promised him a son and heir who should be the father of a people as numerous "as the stars of heaven." The son was given him. He grew up to be a joy and hope to his old father. Then God seemed to reverse his promise when he told Abraham to take this youth and offer him up as a burned sacrifice. Abraham obeyed, though, according to human reason, it would be impossible for the son to be the father of a nation as numerous as the stars of heaven. Abraham did not reason—he simply believed what God had promised, and trusted him to make his promise good. He went ahead to do what he was commanded. When Abraham had prepared the altar and taken his knife to strike the fatal blow, an angel stopped him and saved the life of the son, and God's promise was fulfilled. Then Abraham was more stedfast in his faith toward God than ever.

Another remarkable case of stedfastness is given in the life of Job. One of the chief elements of his character was his *trust in God*, hence he said: "Though he slay me, yet will I trust him" (Job 13: 15). Nothing could make him waver. He had a family of sons and daughters and was very rich in camels, cattle and sheep. He was one of the great men of the East, and rich as a king. He was also a very pious and upright man, so that God himself pronounced him "perfect and upright," but the chief trait in his character was his trust in God—come what may. Satan envied him and determined to put him to the test. He first destroyed the lives of all his sons and daughters. Then he took away all his cattle, camels and sheep, leaving him penniless. Not yet satisfied, he struck him with a loathsome disease and let him sit in dust and ashes. To crown his misery, his wife turned against him and told him "to curse God and die." His friends came to accuse him. A more hopeless and forlorn condition could not be imagined. In all this Job maintained his integrity and his firm trust in God. That trust was not in vain. God gave him a beautiful family again and twice as many camels, cattle and sheep as he had before, and defended him against the accusation of his friends. Does stedfastness pay?

One of the chief traits in the character of Joseph was stedfastness in his continence, or purity of soul, making him a fit temple for the indwelling of the Spirit of God, so that Pharaoh exclaimed: "Can we find another such a one in whom the Spirit of God is?" This purity of soul made him proof against the temptation of Potiphar's wife, who subjected him to the severest test that could strike a young man in the vigor of life. It would overcome any young man less determined than was Joseph. This indwelling of the Spirit of God served Joseph in every situation in

which he found himself. When he was cast into prison, the prison-keeper had him superintend the other prisoners. When the butler and the baker had dreams, Joseph, by the Spirit that was in him, was enabled to interpret those dreams. When Pharaoh had dreams, Joseph could also tell what they meant and what Pharaoh should do. In all of Joseph's career we can not find that he ever made a mistake. Abraham resorted to a deceptive statement concerning his wife when he was down in Egypt. Moses made a mistake when he struck the rock when he should have only spoken to it. David made several great mistakes, one in reference to Uriah's wife, the other when he counted his people, contrary to Divine instruction, yet God considered David to be "a man after his own heart." Joseph lived a model life. If a young man would ask us who, of all the great heroes of the Bible, we would recommend as a pattern to copy after, we would name Joseph.

In the case of Daniel and his companions, it was the determination to be stedfast in *observing the law of their God* that made them heroes. When these youths were to be nourished with the food and the wine from the king's table, which, according to eastern custom, was dedicated to idols, "Daniel determined that he would not defile himself with the king's dainties," but chose to live on pulse and water. The result was that, after three years of instruction, the king found that "Daniel and his companions were ten times better than all the magicians and enchanters in his realm," and were appointed to fill important offices in the kingdom. Like all the other heroes mentioned in the Bible, they had to have their fiery trials. Daniel was appointed above the hundred and twenty satraps in the kingdom. This aroused the jealousy of these satraps, and they determined to get rid of him. They sought to find occasion against him, but Daniel was so perfect in his administration of affairs that the satraps declared: "We can find no fault in him except it be in the law of his God." Finding that Daniel was stedfast in serving God every day, his enemies had a law passed, and got the king to sign it, that no one was to ask anything from either man or God for thirty days except from the king, under penalty of being thrown into the lions' den. Daniel paid no attention to this law, but three times a day he prayed to God with his windows open, so that all could see him. He was cast into the lions' den. An angel, however, shut the lions' mouths, and Daniel was saved. Nothing could hinder him from observing the law of his God and at the close of his life he had the testimony "that he was greatly beloved of God."

The lack of stedfastness is just as deplorable as the possession of it is commendable. The cause of so many Christians falling away is the lack of this element. So it has been in all ages. Paul mentions the case of some who had been prominent in the church and "made shipwreck of their faith." Of such were Hymenæus and Alexander." Seeing how much depends on stedfastness, we close with the words of the Apostle Paul: "Wherefore be ye stedfast, unmoveable, always abounding in the work of the Lord."

Fruita, Colo.

## Shall the State or the Church Teach Our Children Religion?

BY C. S. IKENBERRY

OUR government was from the beginning established upon the fundamental doctrine of religious freedom, freedom of speech, and the freedom of the press. Any policy that denies these privileges, undermines the principles upon which our government stands. There was a rule of the majority in the earlier days, in England even, in religious affairs. The state and church were united. The dissenters came to America to find their freedom. After a few years of colonial life, they forgot their persecution and proceeded to exercise the rule of the majority upon the minority, even in religious affairs. The minority expressing religious differences were persecuted to such an extent as to bring about banishment from the colonies. It took a man like Roger Williams to stand for the rights of the minority and then the new American Colonies

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## Report of General Mission Board Meeting

(Continued from First Page)

gathering statistics, but also to be active in promoting the work throughout the year. This committee consists of Brethren W. S. Long, S. S. Blough and M. R. Zigler.

Several of our missionaries are in need of special medical examinations, and the Board granted such medical attention to be given as they need. The Mayo Brothers' Hospital at Rochester, Minn., deals very kindly with our missionary societies, and several of our missionaries will be cared for in that institution.

We are convinced anew of the splendid, unselfish spirit in the hearts of many of our well-to-do brethren by the fact that several have made gifts of farms and other property to the Board.

Since the Conference at Sedalia authorized the General Mission Board to maintain a Student Loan Fund, from which worthy students may secure assistance to pursue their school-work, the Board drew up a set of rules by which students may apply for assistance in pursuing their school-work. A copy of these rules will be found immediately following this article. Many students are in immediate need of help from this fund, but as yet the Board has less than \$100 available for this purpose. It will be of great assistance to the Board, and great encouragement to several students, if some of our generous givers will remember this fund in the immediate future.

Our Home Secretary, Brother M. R. Zigler, made a complete report to the Board of his work in Alabama, Oregon, Washington, and Idaho. This was full of interest, encouragement and hard problems, but of much hope. We do not have space in this report to tell you of the interesting information which Brother Zigler furnished. In view of this report, the Board decided to secure a man to give his entire time to the churches of Southern Alabama—probably locating him in Mobile as a center of this field. It was also decided to give further study to the Districts of South-eastern Missouri and Arkansas, with a view of giving special attention to their needs in the future. The General Mission Board desires to continue its support in the District of Oregon, in accordance with the needs presented and the resources that are available.

A question was raised by the India Field Committee, regarding the length of service which a missionary shall give before returning home on furlough. This matter was referred to the deputation abroad, for further study, together with the missionaries.

A petition from the Student Volunteers of McPherson, asking that the Board consider work in South America, was received with much interest. The members of the Board expressed their appreciation of the spirit manifested by the McPherson Volunteers, but they do not see their way clear to assume work in South America at the present time.

The question of a new form of medical blanks for use of foreign missionary candidates was discussed and a committee appointed to consider a possible revision of these blanks.

A letter from the church at Washington, D. C., brought to the attention of the Board the matter of establishing a church hospital east of the Ohio River. The Board replied to the Washington, D. C., church that this is hardly a matter on which our Board should act, but that it might be well for them to bring this matter to the attention of the Conference.

The Financial Statement brought the Board by the financial secretary, showed that our expenditures for the large missionary force have been making a heavy drain on our funds. Payments on the Forward Movement pledges of this year have not been made as promptly as we supposed they would be. It will be of much help to our Board if these can be paid more promptly from now on.

Nine applications for aid from the Ministerial and Missionary Relief Fund were considered, and aid was granted. This Relief Fund has been greatly reduced until the funds available are very low. However, there will be a replenishment from the Forward Movement Fund of this year. The Board earnestly desires to remember our aged and incapacitated ministers. Especially do they desire to aid those who are in need,

primarily because of their exclusive and whole-hearted service to the church. Some churches are not in a position to grant assistance from their local treasuries to these needy brethren, and the Board must help if they are to receive assistance at all. It is hoped that churches that are able to support the aged ministers from their local funds, will care for this work as much as possible, in order not to deplete the general fund.

The Joint Meeting of the Boards provided that an Executive Committee, consisting of one member from each Board and Committee should serve the Forward Movement. The Board elected Bro. Otho Winger to serve as its representative on this committee.

Requests for assistance from several committees, working for the benefit of the missions in our foreign fields, were brought to the attention of the Board, and a committee was appointed to study these needs.

In looking forward to the question of finances for 1921, the Board saw fit to outline a budget, asking for \$460,000, divided on the following basis:

\$360,000.00.....	World Wide Missions
50,000.00.....	Home Missions
40,000.00.....	Ministerial Relief
10,000.00.....	Student Loan Fund

This budget is subject to slight revisions—such as may become necessary before the 1921 financial campaign. This amount will become the Mission Board's part of the entire budget which is referred to in the Forward Movement Department of this issue of the MESSENGER.

Bro. Stover, who was present, presented a paper, bringing several matters to the attention of the Board. He feels that this is an opportune time for our church to establish a publishing plant at Bombay, India. The Board will ask the deputation abroad to look into the matter, while they are in India.

The support of our missionaries has not been adequate to meet the increased costs of the times. It was hoped that action regarding supports could be delayed until the deputation could make their report to the Board, but in all fairness to our missionary workers, the Board felt that some immediate increase in support should be granted. The workers in India have been granted an increase of \$90 per year, in China \$100 per year, and in Scandinavia \$100 per year, making the support for each of the three fields \$450 annually. This increase shall become retroactive to Jan. 1, 1920. It is hoped that all churches and individuals who are supporting missionaries will find it possible to increase their support to meet this need.

The selection of Mission Study books for the Mission Study season of 1920-1921 was placed in the hands of Brethren Bonsack, Zigler, and Minnich. It is the intention to have the new Mission Study Course ready to announce in a few weeks.

Because of increased values of buildings a committee was appointed to look forward to securing a larger amount of insurance for the Publishing House.

Brother Wilbur Stover is asked by the Board to visit the colleges of the Brotherhood, in the interest of the Board, with the exception of La Verne, which is to be visited by Brother Vaniman.

The Board considered the question of a separate management for the Publishing House and passed the following resolution:

In consideration of the following:

1. The sentiment in the Brotherhood for a separate management of the Publishing House,  
2. The trust imposed upon the General Mission Board in the original acceptance of the Publishing House, which trust prevents the General Mission Board from divesting itself of the trusteeship,

3. The advice of attorneys that a separation of management can be accomplished only by the General Mission Board appointing the directors for the separate management,

Therefore, be it resolved that the General Mission Board appoint a board of five directors for the Brethren Publishing House, to be submitted, together with the general plan, to the Conference of 1921 for approval.

We trust that this report of our Board Meeting will be widely read, for we earnestly desire the members of the church to enter heartily and sympathetically into the missionary problems which concern us all.

H. S. M. AND E. F.

## The Student Loan Fund

I. The Fund shall be known as the Student Loan Fund.

II. Its purpose shall be for the assistance of worthy students who are in training for acceptable missionary work under the approval of the Boards of the Church of the Brethren.

III. It shall be controlled by the General Mission Board of the Church of the Brethren.

IV. Churches may use this fund for special gifts to students of their own selection, under conditions subject to the approval of the Board.

V. It shall be available to students of the Church of the Brethren at the discretion of the General Mission Board in approved institutions under the following conditions:

1. Only those students will be accepted who can present satisfactory recommendations as to character, ability, activity, and achievement, in personal, spiritual, and practical lines.

2. They shall have been members of the Church of the Brethren for at least one year before application.

3. That students who have finished their college work and needing special medical or other advanced training shall have preference of the fund.

4. Students under the second year of college work will not be considered favorably, except under unusual circumstances.

5. It shall be loaned on approved notes, returnable without payment to the student after five years of satisfactory service to the Board under which he works.

6. In case a student does not enter service satisfactory to the General Mission Board upon leaving school, the note becomes due, with interest from date, at six per cent.

7. It is desirable to loan but a portion of the expense, and students are encouraged to give as much time as is expedient to the earning of their own funds.

8. The total amount to be loaned to any one student will be determined by the Board.

9. Application for funds must be made on blanks provided for that purpose.

## The Sunday School Board Meeting

BY EZRA FLORY, SECRETARY

ALL the members of the General Sunday School Board were present at the meeting in Elgin, Aug. 18 and 19—Brethren Ober, Mohler, Ikenberry, Cline and Flory. Their work was carefully arranged in program and was most prayerfully considered. Some of the most important items in their deliberations were the confirmation of regional directors for some of our college territories, whose duty it will be to direct a new course in teacher-training. These are so planned that colleges may give credit for the work, or the General Board may grant a diploma, or both—to cooperate with their college and District Boards on the one hand, and with the General Board on the other; to direct daily vacation church schools and to train workers for the same. To work in the interest of the Districts of their territories and to encourage and assist needy schools. The way seems ready for the placing of five of these workers at this time.

Then the Graded Sunday School Lessons came up for disposition. The Board expects to have a complete Graded Series ready by the first of next year and may be able to direct urgent needs as early as Oct. 1.

A curriculum for our future daily vacation church schools is being revised and extended so as to cover three years or more. Plans are being effected to have everything in readiness for a big demand for this work, and material next summer, so that all things may be ordered from the Brethren Publishing House and supplied quickly. Plans for training teachers and workers are in process.

Several new booklets were ordered printed. The publication of a manual on The Daily Vacation Church School, by one of our own brethren, and other matter, were considered, and put into the hands of a committee for execution.

Besides these special matters the regular routine of duties was disposed of in such a manner as to bring, we trust, large returns to the Lord's cause. Probably no meeting of the Board has ever had such far-reaching considerations to undertake, and every worker should hail these steps in a new program with a welcome and a hearty cooperation.

Elgin, Ill.



## Golden Gate Mission, Oakland, California

BY THE MISSION BOARD OF NORTHERN CALIFORNIA

EVER since the Church of the Brethren began work in Oakland, in 1916, it has been under the direction of the Mission Board of the Northern District of California and in a financial way is entirely supported by the Board.

Bro. J. U. G. Stiverson and his family were employed when the work was started and are still in charge, giving their entire time to the work. The work did not go forward by leaps and bounds, but it has made a very substantial growth. At present the church consists of forty members, with regular preaching services twice each Sunday, a live Sunday-school, with an average attendance of 78, and an average offering of \$8.93. An active Christian Workers' Society and a prayer meeting are held each week. San Francisco and Oakland are the two great cities located on San Francisco Bay—the great natural gateway to the Pacific Ocean. These cities bear the same relation to the Pacific Coast as do New York and Brooklyn to the Atlantic Coast. Long before the Northern District of California felt able to support the work, it was thought by our General Mission Board, as well as by other individuals over our Brotherhood, that we should have a church in one of the bay cities.

After prayerful consideration, fully realizing the bigness of the undertaking, and by the assurance of the General Mission Board, to render assistance in every way possible, the work was started in the summer of 1916.

The Northern District of California is young in years and not very strong, numerically or financially, but she has an immense field to occupy, and has responded nobly to the call for funds to carry on the work in Oakland.

The District has been canvassed twice very thoroughly for money. Ground was secured and a small building, which is later to be converted into a parsonage, was erected. In this, services are held at the present time. The lots and the present building are all paid for and there is, at the present time, in cash and pledges approximately \$6,000 in the building fund.

We have now come to the time when we feel that we must have a churchhouse, and at the suggestion of the General Mission Board we are asking every congregation in our great Brotherhood for an offering for this purpose.

Many of our members on the Pacific Coast, as well as all over the Brotherhood, helped to build the Brooklyn church, which has been such a great help to many of our outgoing and incoming missionaries, and since many of our missionaries will spend their last hours, and get their last glimpse of the homeland as they sail from San Francisco Bay through the Golden Gate across the great Pacific to the foreign field, we believe that every congregation in our Brotherhood will be anxious to help to build a churchhouse in this city.

We are asking that on the first Sunday in September (Sept. 5) an offering be taken for this purpose in every congregation in the Brotherhood.

The General Board has suggested that we ask for \$15,000. By each one helping, it will not be a burden on any one and yet the desired amount will be reached.

We wait to thank you in advance for your donation and ask an interest in your prayers, as we labor for the advancement of the Kingdom in this great District.

Send all funds to J. S. Strole, secretary-treasurer, Laton, Calif.

Prayerfully submitted: J. R. Rhoads, Chairman, J. S. Strole, Secretary-Treasurer, Andrew Blickenstaff, Mission Board of Northern California.

## DALEVILLE SUMMER TRAINING SCHOOL

A Training School of Religious Education was held at Daleville College, Daleville, Va., under the auspices of the Joint Boards of the First District of Virginia. This coordinated Board consists of the District Mission Board, Sunday School Board, Ministerial Board and the Board of Trustees of Daleville College. This coordinating Board gave both rural and financial support to this movement. The term lasted twelve days, beginning on the evening of July 30, and closing Aug. 11.

Regular classes in religious education, as outlined by

the General Sunday School Board, were conducted through the day and special lectures were given at night. Instructors were: Prof. E. E. Speicher, Bro. W. M. Kahle and Sister Elsie N. Shickel. We were favored with special lectures for one week with Bro. Ezra Flory, of Elgin, Ill., Secretary of the General Sunday-School Board. Dr. C. C. Ellis, of Juniata College, gave us one of his popular lectures, and preached two most acceptable sermons. Bro. Minor C. Miller, Field Director of Religious Education for Bridgewater College Regional Territory, gave us an inspiring lecture in the evening, and two class

lectures the following day. The presence of these brethren was much appreciated. The regular students from both the First and Southern Districts were an earnest and consecrated group. Plans for a more extended Training School and Summer Assembly are being matured for next summer.

In connection with the Training School there was conducted a Daily Vacation Church School for the children of the community. This served as a model for demonstration purposes for the training classes.

Daleville, Va.

C. S. Ikenberry.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### The Joint Board Meeting

THE Forward Movement organization is the servant of the various Boards and Committees of the Church of the Brethren. This led our good office editor to ask the Director of the Forward Movement to report this meeting, held on Wednesday, Aug. 18. All members of the Boards holding meetings at Elgin were present except Bro. Yoder, of the Mission Board, who is in China. About thirty-five were present, including Board members and others.

The fact that all the Boards face their tasks together, in such a meeting, is of incalculable value. In fact, there is no other way to perform the work harmoniously and efficiently. As duties have multiplied, the number of Boards and Committees have increased, and as they are increased by Conference, it becomes more and more necessary to get together to understand the various relations. The Mission Board formerly used the initiative in securing and circulating tracts and literature on Simple Life and Dress, Temperance, etc. Now we have Committees dealing with these matters exclusively. The Sunday School Board at one time directed the young people's work, but now we have a Board for that special work. To attempt to draw a line between teaching and living is difficult, as well as dangerous, sometimes. The best way to teach is by first living the truth that you desire to impart, and the better way of learning is by practicing the lesson imparted. So, with multiplied organization, we have made necessary the need of getting together and facing the work of the church as a whole, in relation to its parts.

One of the first decisions made was, that each permanent Board or Committee, appointed by Conference, or by the Boards, is equally welcome, and all were urged to present their plans at the Annual Meeting of the Boards. The Secretary will notify all such Committees, that they may be present, hereafter, at any such joint meetings. An annual meeting of this kind was provided for on the last Wednesday of September of each year, trusting that all Boards will adjust their meetings thereto, so as to avoid any additional expense, so far as possible.

There was a report made by the committee, appointed to close up any relations with the Interchurch World Movement, according to Conference decisions. They report all resignations as made and accepted, and the underwritings to that Movement were being provided for, with the hope that the balance would be forthcoming in the very near future. Whatever feeling one may have for or against this Movement, with its help or failure, we are sure that the Boards, in their sincere endeavor for the cause and the church they serve, are ready to acknowledge mistakes and disappointments, and pray that the church may be all the more devout and faithful to Christ and his Gospel as the hope of the world.

The Committee on Evangelism, appointed by the General Mission Board, composed of Brethren J. H. Cassady, J. W. Lear, and M. R. Zigler, were approved by all the Boards and continued for counsel and cooperation with the Forward Movement in the promotion of evangelism during the next sixteen months. That period has been dedicated to this most important service in a special way. The Forward Movement will continue to print and distribute helpful literature, and its directors will assist churches wherever they can, to realize their greatest usefulness, in deepening

the faith of the saints and leading to a life in Christ those to whom the Lord would have us proclaim the good news of salvation in Christ.

It was decided to present a budget for the next year's needs by the various interests of the church. But it will not be so large this year, and likely will not include anything of a local or District character. This phase complicates the matter so much, that it seems best to leave this with each District. So, after this year the District Mission Boards will provide for their own work in their own way. The whole budget was fixed at a maximum of \$750,000, and from the present indications it will likely be a hundred thousand dollars less than this, or a bit less than two-thirds of what it was last year. It was given to the Executive Committee to make final adjustments in the budget when all Boards and Committees have submitted their needs.

The Executive Committee of the Forward Movement shall consist of one member elected by each permanent Board or Committee, appointed by the Conference. The editors and director of the Forward Movement shall be members ex-officio. They are to execute, in the most economical and efficient way, through the Forward Movement, the work of all Boards and Committees for the progress of the church, as suggested in the goals set for the Five-Year Forward Movement. The members reported as elected on this Committee so far are Otho Winger, J. W. Lear, M. R. Zigler, Ezra Flory, A. J. Culler, and L. T. Miller.

It was a busy day indeed. Many problems were faced in a very earnest way. The intricate problems, growing out of the recent financial canvass, were provided for and the many lessons learned were discussed. In the report of the Treasurer it was found that the total cost of all expenses in the canvass was but one and three-fourths per cent of the amount raised. It was shown that the amount given in one District for missions on the offering plan was about \$1.50 per member, while missions received about \$3 per member by the every-member canvass, with 340 churches not yet reported, but whose membership is counted in the calculation. This shows that there is an advantage in results, spiritual and financial, by giving every one a chance. This comparison, too, is made with one of our stronger Districts, which did as well as any other would do with the same method, and which exceeded the majority of Districts in any heretofore offering for missions. Nothing exceeds the Gospel way of giving, as suggested by Paul: "Let every one of you lay by him in store, as God hath prospered him." When this is done, the method of paying over matters little and will be easy, whatever it is.

### Who Will Follow This Good Example?

We are informed by the pastor of the Bridgewater Church, Va., that on July 18 they began a stewardship campaign along the following lines of stewardship: Individual prayer, family altar, soul-winning, parental responsibility, life enlistment and tithing. The campaign will close Sept. 19, when each one will be personally solicited and results reported. Meanwhile all these subjects will be discussed from the pulpit and otherwise. Certainly a definite campaign of this kind will be most fruitful in any church. We need more and more to know and acknowledge our obligations to God along these lines. We shall await a report with interest, and hope, meanwhile, that others shall attempt similar efforts of definite service.



## THE ROUND TABLE

### "Think Upon These Things"

BY A. E. HECKER

ROGER W. BABSON, a noted specialist in cold figures, a business statistician who makes figures that can not lie, now proves by those self-same figures that the church-goer—the man who brings religion into his daily life—is better off, financially, than his non-churchgoing brother.

According to this business statistician, "Our Father" is blessing his children financially as well as spiritually. How many people, in turn, are glorifying him by tithing this prosperity? Some one has truly stated the proposition this way:

The non-tithe-payer's problem: Ten-tenths minus God's blessing equals nine-tenths, minus. (Certified.)

The tithe-payer's problem: Nine-tenths plus God's blessing equals ten-tenths, plus. (Verified.)

Have you verified this in your own experience?

Anacosta, Mont.

### Caring for the Evangelist

BY F. D. ANTHONY

THERE are perhaps some ministers of the Church of the Brethren who do not claim to have up-to-date methods and qualifications to "do the work of an evangelist," but, nevertheless, may have had some rich, soul-winning experiences in protracted meetings of an evangelistic character. Whether or not, however, they have the necessary equipment for ministerial work of this sort; every well-behaved evangelist, with honest intent and effort, "according to his several ability," is entitled to the usual comforts and courtesies of the home provided for him in the congregation where the evangelistic meetings are held.

When the members of a congregation engage an evangelist to labor among them, for a few weeks, in the spiritual interests of both saint and sinner, it is important that his temporal comforts should be comparatively normal so that, in this respect, at least, he may not be hindered in doing his best work.

Some of our evangelists are absent from home much, if not most, of their time during the year and are thus deprived of the association of their families. Then, too, in the absence of the evangelist, especially if a parent, the home undergoes the sacrifice and loss of his moral and religious teaching and influence. Some days ago the writer received a letter from a good brother of fine ability as an evangelist, who said that he has been away from home so much, within the last nine years, in evangelistic work, that he is thinking of dropping the work in order to become better acquainted with his family.

Evangelists are not unlike other folks, and occasionally do have intimations of homesickness, and for this reason alone, other homes in which they stop should be made such as to appeal to them as being homelike—natural, accommodating and agreeable. Therefore, brethren and sisters, hear me! Inasmuch as "the evangelistic note was clear and strong at the Sedalia Conference, and the Forward Movement plans for a year of special emphasis on evangelism," please see to it that your congregation provides in advance a suitable place of abode for the expected evangelist. This plan he usually prefers and hopes for, and it is a matter of interest to him when he arrives.

New Market, Md.

### "And Why Call Ye Me Lord?"

BY D. F. LEPLEY

JESUS here speaks to you who belong to church. Who is included in this?

1. It means you, who are professing to be a Christian, and yet profane and desecrate the Lord's Day with your worldly amusements and pleasures.

2. It means you who clothe your body after the manner of a worldly man or woman—a "woman of the street."

3. It means you, who ornament your body with gold and costly jewels.

4. It means you, who walk in the way of the world and participate in its sinful practices.

5. It means you church members, who strive and contend with each other and bear ill-will towards any.

6. It means you, who quarrel and fight with your neighbors, whether they be saints or sinners.

7. It means you who are harboring spite, malice and an unforgiving spirit towards others.

8. It means you who lay claim to religious profession, but who are unjust and dishonest in your dealings.

9. It means you, who are saints on Sunday and away from home, but who are children of the evil one at home, during the week.

10. It means you church members, whose lives are whitewashed, to look good on the outside, while within they are putrid with deception, covetousness, adultery and the grossest secret sins, which you can not hide from God.

11. It means you preachers, who are envious and jealous of each other, and all selfish, ambitious leaders, who love honor and power more than human souls, and who manifest a disposition to rule or ruin.

\* \* \*

To all of the above Jesus speaks: "And why call ye me, Lord, Lord, and do not the things which I say?"

What do you expect to gain by your church membership when you know that you are not obeying the plain, simple teachings of Jesus, your Lord—the Master and Leader whom you profess to follow?

Oh! that you might go out alone into the solitude of the night, away from the haunts of men, with the starry sky above you and the solitude of nature all about you, and abide there for a season, alone with your conscience and your God, until you shall comprehend your utterly naked and wretched condition as God sees it! And may there the vision of that tragedy of the ages, on bloody Calvary, so burn its way into your soul, that you view the mangled, beckoning, bleeding hands, and the grief-torn countenance of the Loving Christ who died for you, that you may comprehend the meaning of his agonizing plea: "And why call ye me Lord, Lord, and do not the things which I say?"

Christ said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again [from above] he can not see the kingdom of God."

So a man today may have been baptized and born of water, but spiritually may be either asleep, or unconscious, or dead. He may belong to a church and yet be farther away from the Kingdom of God than the poor, wretched sinner in the gutter. To such the words of the Revelator fittingly apply: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Why not let God have his way in your life, that his Spirit may so quicken you that you may live?

Connellsville, Pa.

### Ten Cents' Worth of Heaven

BY ADALINE HOHF BEERY

THE other day I heard this story:

A well-to-do brother, having a lot of cord wood to be cut, looked around for some one to do the job. He found a crippled man, who, glad for work, said he would do it at the current price, one dollar and thirty-five cents a cord.

"Well," said the brother, "there is quite a bit of wood, and if you'll do it for a dollar and a quarter, you may have the job."

You may supply the exclamation points. It left me gaping.

For ten cents a brother would sacrifice that much of the heaven he expected to inherit. Or was he saving it for his admission fee into heaven? Or did he expect to be satisfied with ten cents' worth of heaven? Or was the Being he worshipped a ten-cent God?

Ah, me! When Saint Peter opens the gate to his self-satisfied, expectant knock, he will bore him through with his piercing eyes, shaggy with interroga-

tion points. Instead of being directed to a crystal palace on the golden boulevard, with terraces of restful green velvet and the Rose of Sharon rioting in the back yard, irrigated by the river of life, he will find his shriveling soul being pointed by a stern finger to a concrete, underground dungeon in the outskirts, where his board will not cost more than ten cents a day, for which he can pay by sawing wood, and incidentally prolong his miserable existence. And he'll never have a chance to commit suicide!

And such will be the fate of all kaisers!

Reader, is it just?

Elgin, Ill.

### Work and Thrift

BY OLIVE A. SMITH

"They say the dollar buys only fifty cents' worth, because of inflation. I grant the fact that it buys only fifty cents' worth, but the reason is not inflation—it buys only that much because only fifty cents' worth of work was put into it. Show me the day that labor, business, real estate men and bankers, all do a dollar's worth of work for a dollar, and I'll show you that on that day the dollar will buy as much as it ever did. We have a premium on idleness at the present time."

THESE assertions, which are decidedly sweeping, were made by John Fletcher, vice-president of the Fort Dearborn National Bank of Chicago, in an address before the great Kansas City Realty Convention.

Getting back to normal production, Mr. Fletcher insists, is the great economic problem. For forty years, from forty-five to sixty per cent of our exports were agricultural products. Now, with all the increased demands from home and abroad, agricultural production is falling back. Since 1880 our corn yield has decreased 14.4 per cent, our wheat production has gone down 28 per cent, our beef output has fallen 25 per cent. And this, with all the burdens that have been laid upon us in feeding the peoples of other lands, and an additional million of our own country since 1880.

The manufacturers and farmers of this country, even now, produce more in one year than the entire wealth of France. Crops and live stock in Missouri alone are worth more, yearly, than all the gold that was ever dug out of the Klondike. "Work and thrift," Mr. Fletcher claims, are the only cures for our economic troubles.

Emporia, Kans.

### The Churchhouse

BY MARY E. PRENTICE

A MAN, writing for a farm journal, says, he used to have the choice of several roads to town and there was always one road he preferred to go, and that road led by the neatest farmstead in the whole country. The farm-house and barn were neatly built, and clean with paint, fences tight and straight, the orchard cultivated like a garden, trim stacks of feed, nice flowers in summer and sleek stock.

He always admired all of it and that was why he liked to travel that road. He used to tell himself, so he says, that when he had a farm-home of his own, it was going to be like this one. That farm made the right kind of impression.

It was a sermon within itself and it carried the right kind of a message. Every farm gives a message of some kind and what is true of a farm home is equally true of a church. How much more careful we should be to keep our church homes neat and trim! Everything about the premises should be tidy. The lawn should be kept mowed and the house painted. A well-kept house will speak well for the members of that church.

Sometimes, thoughtlessly, we are dilatory about how we keep the house of God. Each churchhouse sends out a message of some sort. What does yours give? Is it one of beauty or depression? Plenty or poverty? Thrift or shiftlessness? Hope or depression?

Let us keep our churchhouses and lawns so cosy and clean and inviting that people with the Psalmist David will say: "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122: 1).

Aline, Okla.



## HOME AND FAMILY

### A Last Wish

Selected by Agnes M. Gely, Manheim, Pa.

(The following poem is the last written by Helen Hunt Jackson. How well it voices the thoughts of those who have been, or are near, the valley!)

Father, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day,  
And left my work but just begun.  
So clear I see the things I thought  
Were right or harmless, are a sin;  
So clear I see that I have sought,  
Unconscious, selfish aims to win.  
So clear I see that I have hurt  
The souls I might have helped to save;  
That I have slothful been, inert,  
Deaf to the calls thy leaders gave.  
In outskirts of thy kingdom vast,  
Father, the humblest spot give me,  
Set me the lowliest task thou hast,  
Let me, repentant, work for thee.

### Parental Responsibility

BY LEANDER SMITH

"Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6).

OUR greatest need today is to protect children from parental neglect. In the great rush of business and craze for worldly amusement, fathers and mothers are cruelly neglecting their children. This condition was once chiefly among the degraded classes. But there are today many well-fed children, in well-furnished homes, that are suffering greatly from bad management or parental ignorance, or false views of parental duty. An immense number of fathers and mothers need to have the solemn caution which Reuben gave to his churlish brothers: "Do not sin against the child" (Gen. 42:22).

There is no trust in this world more tremendous than the trust of parentage, and none which many persons seem to treat more lightly. Food, clothing, shelter and schooling they provide, but they utterly ignore the fact that the Creator has intrusted to them the most susceptible and receptive creature on earth, when he commits to their charge children with precious souls. A parent stamps character, and shapes destiny for this world—often for the next. In geological museums you may see some slabs which show the prints of birds' feet or of leaves which were made in the stone when it was still in the plastic state. In like manner we can detect the finger-marks and foot-prints of parental influence upon the character of children when grown to manhood and womanhood, and they are not always very ornamental either.

Children are imitative creatures, and we all know how tendencies to good or evil character spring from parental influence. The chief element in modern heredity is the force of example. There is a monotonous uniformity in the history of certain Jewish kings. Each one of them "walked in the ways of his father who caused Israel to sin." That word "ways" is very significant. The father made the path and the son walked in it.

Just as true is this now as in those olden times. The most difficult cases to reform, in inebriate asylums, are the victims of hereditary drunkenness. Often, when I see a young man bringing disgrace on himself, I feel that some one is responsible. Then I wonder if he is walking in the path in which his parents placed him. Thorn-bushes never yield grapes, and figs do not grow from thistles. The word "iniquity" signifies something twisted, and the ugly twist is too often given by a father's or a mother's hand. The wrong which the child does is the natural sequence of the wrong done to him or her by an evil example. By and by comes the retribution, when the child that was once neglected wrings the parental heart with agony. When you commit this sin against your child, you may be quite sure "that your sin will find you out."

What a piece of open soil, to sow the principles of righteousness, there is in a young mind! Words uttered

by parents sprout. A sneer against the Bible, spoken at the table or by the fireside, lodges in the child's memory and helps to make him a skeptic. A great deal of the foolish and cavilling criticisms of sermons, in which parents willfully or carelessly indulge, when they come home from church, kills the influence of God's Message. This may amount to a sin against the Holy Spirit, who inspired the sermon, and who may be silently working on the mind of some child in that family. The question of how much actual good the best sermon may do, is commonly settled on the day of its delivery. Parents often help to settle it. In most cases religious errors are hereditary. Dishonest practices also descend from father to son and from mother to daughter. Bad books in the parents' hands are very apt to be read by the children. Parents should be very careful what kind of literature they allow in the home. And when parents take their children to the dance or to the theater, the lad is in danger of having passion inflamed by the indecencies of the stage, and the daughter's purity is soiled by the lewd display or by immorality. It is bad enough for you to mar your own character and blight your own soul. I entreat you, Don't lead your children into sin and destruction!

We need not be willfully cruel in order to neglect our children and lead them into sin. The foolish petting and pampering of pride, and gratifying of every selfish whim may be as mischievous as harsh brutality. No worse sin can be committed against a son than to let him always have his own way. Pride will grow fast enough in a daughter's heart without your adding fuel to the flame with extravagant fineries and silly adulation. It is a curious fact that praise bestowed on noble conduct has a sweetening and strengthening influence; but praise lavished on mere externals, like physical beauty or fine dress, is apt only to aggravate selfishness, and selfishness leads to worthlessness.

Many a father studies his account-books and many a mother studies her magazines or receipt books or her visiting lists more than either study the peculiarities of their own children. The boy is scolded into sullenness; that other one is ridiculed until he gets desperate. Harsh treatment often hardens the heart, and then Pharisaism prays that God will soften it! There is a steady decline in the percentage of conversions reported in the annual statistics of several denominations. How much of this is to be attributed to a decline in home religion, God only knows. The family underlies both commonwealth and church. All the preaching power of the pulpit will avail but little, as long as parents neglect the training of their own children.

Minot, N. Dak.

### Tethered People

BY LEO LILLIAN WISE

THE baby of the family had the habit of going farther than it was deemed safe for a fifteen-months-old child to go. So her mother tied her to a tree with a rope. Baby Miriam would walk as far as the length of the rope would permit, and there she would stand—straining and pulling to get loose.

Uncle David and Priscilla were watching Miriam from the porch, and occasionally they would call out a word of cheer to the discomfited little one. With a wave of his hand Uncle David asked: "Priscilla, did you ever see folks—grown-up ones—act like her?"

Priscilla looked up in surprise as she answered: "I don't believe I quite get your question?"

"I think that you have seen people," he said, "that act just like Miriam. You see, she is tethered by means of a rope. She could go the length of the rope one way, then turn and go the other direction. But is she doing that? No, she goes the distance and stands there, fussing and pulling to get away."

"If she would, she might have a pleasant time playing. She could sit by the rose-bush awhile, then she could walk over to the porch. By being cross, she is cheating herself out of much pleasure."

"It is the same way with many folks. They are tethered by some hindrance—it may be ill-health, poor education or what not. And there they stand, pulling

and tugging to get away, when, if they would but make use of the opportunity given them, they would be very useful to themselves and others."

Uncle David paused. The babe now was sitting on the ground busy with some playthings. Priscilla was waiting with interested face for Uncle David's next words.

And so he went on: "I might illustrate it thus: I have been on the railway train and there my fellow-passengers always hold my attention. And the way they act tells to me a little of their mental attitude toward life. Some will sit with folded hands and look straight ahead; others will look bored. Some will sit and look out of the window, on their side of the car. Perhaps the scenery is very dull. It may be that all they can see is a high wall of rock. But often, if they would only turn their head and look out of the opposite window, the cool green valley would greet their eyes. But they lament and groan, spoiling all enjoyment they might have had."

"I have in mind one man who was denied an education because he had to help his mother support some younger children. Now he is envious of his younger brother and openly says that if he had had the other's chance, he could have accomplished something too. His poor mother will go to her grave heart-broken, blaming herself, no doubt. This man should have improved his own opportunities as other men have, under similar circumstances. He could readily hide any disappointment, if he really had any, behind a cheery exterior, and life would be all the sweeter."

"There is Amy Hughes. After her mother's death she was left to take care of an invalid sister. The man to whom Amy was betrothed, wanted Amy to put her sister in some kind of a Home, but the engagement was broken, and Amy is one of the sweetest women I know. She carries a smile always and is never heard to complain."

"The limitation oftentimes becomes the door to larger fields of service. The whining person closes the door."

Priscilla was silent a moment. Then she softly said: "I surely thank you from my heart for this talk; there are some girls in my class who should have it told to them."

The babe was asleep on the grass.

Tiffin, Ohio.

### Dr. Rush's Twins

BY REBECCA C. FOUTZ

#### In Three Parts—Part One

DR. RUSH, president of Brereton College, sat in a low rocker in her study, with its book-lined walls, and gazed into the hearth-fire as the few last glowing twigs flickered up bravely before dying out. She had sat thus, steeped in meditation, for the past two hours, and the spell was yet unbroken, although the hour was eleven and the room was beginning to chill.

A not unusual occurrence was the primary cause of the extraordinary train of thought that so gripped her. May had scarcely begun, when a week of weather which the thermometer registered as summer, had caused the janitor to cease his labors, as black diamond shoveler, and to steer the lawn-mower instead, when along came a sudden gale, evidently left over from March. The chill had penetrated the house, and because of this, Dr. Rush's ever-thoughtful maid, Telsa, had built a fire on the seldom-used hearth, that evening, while her mistress was at dinner. For awhile, after returning to her study, she sat by the softly-shaded reading-lamp and tried to study one of the new books she was to pass on, but with every flare and sputter, that tantalizing fire seemed to coax her, until she finally put aside the book and gave herself up to the enjoyment of the bewitching blaze.

There was something so homey and appealing about that fire, that soon her thoughts were traveling far from their wonted course. She began to feel lonely and heart-hungry, and vaguely wondered why. Why this strange, unsatisfied feeling? Hadn't she attained all, yes, even more than she had set out to accomplish? Wasn't the goal well worth the true love she had had

(Continued on Page 515)



## AMONG THE CHURCHES

### Calendar for Sunday, August 29

Sunday-school Lesson, Beginning of Solomon's Reign.—1 Kings 1:1 to 3:15.  
 Christian Workers' Meeting, Jesus Our Example in Controlling the Tongue.—John 7:46.

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### Gains for the Kingdom

Two baptisms at Huntingdon, Pa.  
 One baptism at Monticello, Minn.  
 Three baptisms at Beaverton, Mich.  
 Eight baptisms in the Broadwater church, Mo.  
 Four baptisms in the Sugar Valley church, Pa.  
 One baptism in the Kokomo church, Ind., June 29.  
 Four baptisms in the Jonathan Creek church, Ohio.  
 Three were received into the church Aug. 8 in the Pleasant Hill church, Pa.  
 Twelve baptisms in the Greenmount church, Va.—Bro. S. D. Zigler, evangelist.  
 Nine baptized in the Ludlow church, Ohio.—Bro. J. M. Moore, of Lanark, Ill., evangelist.  
 Fourteen baptisms in the Nocona church, Texas.—Bro. Ira J. Lapp, of Miami, N. Mex., evangelist.  
 Two were baptized at the Bethany church, Va.—Bro. E. E. Bowman, of Naffs, same State, evangelist.  
 Twenty-four baptisms at Bridgewater, Va., Aug. 10.—Bro. J. M. Henry, of Washington, D. C., evangelist.  
 Nine were baptized in the New Rockford church, N. Dak.—Bro. J. R. Smith, of Lincoln, Nebr., evangelist.  
 Five baptisms in the Georges Creek congregation, Pa.—Bro. N. W. Coffman, of Staunton, Va., evangelist.  
 Fifteen baptisms and one restored in the Smith Fork church, Mo.—Bro. Jacob Funk and wife, evangelists.  
 Ten applicants for baptism in the Hartville church, Ohio.—Bro. H. C. Early, of Penn Laird, Va., evangelist.  
 Three baptized and one reclaimed in the Spray mission, N. C.—Brethren E. C. Woodie and F. S. Flora, evangelists.  
 Eight applicants for baptism in the Spring Branch church, Mo.—Bro. Earl M. Bowman, of Lawrence, Kans., evangelist.  
 Three baptized and one reclaimed at Stemphy's Chapel, Bridgewater congregation, Va.—the pastor, Bro. A. B. Miller, evangelist.

### Our Evangelists

Bro. John Barwick to begin Sept. 5 in the Black Hill church, Ohio.  
 Bro. Hiram Eshelman to begin at Heidelberg, Pa., the latter part of October.  
 Bro. Michael Flory, of Girard, Ill., to begin Aug. 29 in the Howard church, Ind.  
 Bro. W. M. Zabler, of Lancaster, Pa., some time in November, at Ridgely, Md.  
 Bro. Lessie V. Ihrig, of Wheatland, Mo., to begin Aug. 28 in the Deepwater church, Mo.  
 Bro. Hugh Miller, of Bellefontaine, Ohio, to begin Oct. 11 in the Spring Creek church, Ind.  
 Bro. Arthur E. Hoppis, of Middletown, Ind., to begin Aug. 29 at Noblesville, same State.  
 Bro. Ernest Ikenberry, of McPherson, Kans., to begin Sept. 19 in the Wakenda church, Mo.  
 Bro. Oscar Werking, of Hagerstown, Ind., to begin Oct. 3 in the New Bethel church, same State.  
 Bro. L. G. Miller, of Pleasant Valley, Va., some time in October in the Beaver Creek church, same State.  
 Bro. David Metzler, of Nappanee, Ind., to begin Thanksgiving Day in the Lower Stillwater church, Ohio.  
 Bro. John C. Zug, of Palmyra, Pa., to begin Sept. 18 at the Baker house, Lower Cumberland congregation, same State.  
 Bro. J. E. Rowland, of Bunkertown, Pa., to begin Oct. 3 at the Boiling Springs house, Lower Cumberland congregation, same State.

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### Personal Mention

Pres. Levi S. Shively, of Mount Morris College, spent last week-end at Elgin, together with his family, ministered most acceptably to the Elgin congregation on Sunday morning, and extended his greetings to the "Messenger" editorial rooms on Monday.  
 Next week the Temperance and Purity Committee, through its Chairman, Bro. A. J. Culler, will explain to the readers of the "Messenger" the aggressive campaign which that Committee is putting on. Watch for it! Then judge for yourself whether the Committee means business. And decide for yourself whether YOU mean business.

Bro. Arthur E. Hoppis, late of Anderson, Ind., has assumed the pastorate of the Middletown church, same State.

Bro. E. F. Weaver, late of Chicago, has taken pastoral charge of the Markle church, Ind., where he should now be addressed.

Bro. D. L. Miller returned from the Board meetings to his home at Mount Morris, where he will remain until after the District Meeting at that place, Sept. 6. He then plans to go eastward at once, to fill evangelistic engagements, beginning at Altoona, Pa.

Bro. S. Z. Sharp informs us that since the double sorrow which has fallen upon him, by the recent death of both his wife and only son, so many letters of sympathy and condolence have come to him from members all over the Brotherhood, that he is not able to acknowledge them singly. He takes this method, therefore, to express his heartfelt thanks for these tokens of love and comfort which he has received.

The S. S. "Siberia Maru" is scheduled to sail from San Francisco Sept. 4. According to present plans, it will have among its passengers Bro. D. W. Kurtz and wife, of McPherson, Kans., and Bro. H. K. Ober, of Elizabethtown, Pa., en route to the World Sunday-School Convention at Tokyo, Japan. Friends, wishing to reach any of these parties by mail, during their absence, should address them in care of Thomas Cook & Son, 32 Water Street, Yokohama, Japan, Tour 18D. This well-known tourist agency will keep in touch with members of the party and forward letters as may be necessary.

## Oakland Day--Sept. 5

Your special attention is directed to the announcement of the District Mission Board of Northern California on page 509 of this issue. You have been hearing something lately about the needs of the cause at Oakland, and the reasons for special interest, in the work at that place, on the part of the Brotherhood at large.

This general appeal, in behalf of the new church at Oakland, has been approved by the General Mission Board, and the District Board of Northern California has named Sunday, Sept. 5, as the day on which it desires that this cause be presented to all our churches, and an offering taken for the same. If, for local reasons, this can not be done on the day named, let it be done as soon thereafter as possible. The cause is worthy. The interests at Oakland are not local but world-wide. And the home District has already done nobly. Now let us all unite to help, and nobody need be burdened. But let every church help. Remember the day—Sunday, Sept. 5—Oakland Day!

Bro. Joel A. Vancil, of Barnum, Minn., has the month of September open for revival work. Any churches, desiring his services, should write or wire him at once. He is also in position to make dates for series of meetings for the remainder of this year and for next year, if he can secure enough of that kind of work to take up his entire time—not yet having accepted a pastorate. If, however, he does not receive enough calls for revivals, within the next two or three weeks, to keep him busy at least for the remainder of this year, he will accept a pastoral charge. Then his services will not be available for more than two or three meetings the next year.

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### Elsewhere in This Issue

On page 515 we publish the programs of the Sunday-school and Missionary Meetings of Eastern Pennsylvania, to be held at Ephrata, Sept. 6.

Concerning the new auditorium at Winona Lake, Ind., Bro. C. M. Wenger has something of decided interest on page 515—a communication that you will be sure to read with great satisfaction. If you have not already done so, you will undoubtedly be prompted to remember that worthy project with a liberal offering. Do it NOW!

A schedule of the meetings in connection with the District Conference, to be held at Mount Morris, Ill., and transportation arrangements pertaining thereto, are given on page 516. Detailed programs have already been sent to the various churches of Northern Illinois and Wisconsin. We are requested to announce one change in the program. The Educational Address, on Saturday evening, Sept. 4, will be given by Dr. O. D. Foster, of Chicago.

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### Miscellaneous Mention

The Ministerial Meeting of Northern Virginia is to convene at the Greenmount church Aug. 26 and 27.

Ministers of Northern California will convene Sept. 3 at the Empire church for a Ministerial Conference.

Saturday, Aug. 28, is Homecoming Day for the Yellow Creek church, near Kent, Ill. The program begins at 10 A. M., and will continue throughout the day. A basket dinner is to be served to all at the noon hour. The principal address is to be given by Eld. David Eby, of Olympia, Washington. We regret that this notice came too late for mention in our last issue.

Any reader of the "Messenger," having a copy of Brumbaugh's "History of the Brethren," which he would be willing to part with, will confer a favor on Bro. Galen B. Royer, of Huntingdon, Pa., by writing him to that effect, naming style of binding and price.

Too late for insertion last week we received notice of the Homecoming Harvest Meeting, to be held in connection with the closing of the Vacation Church School, in the Salimonia church, Ind., Aug. 29. It is to be an all-day meeting. Bro. Harvey Hartsough, of Nappanee, will do the preaching.

The Hebron Seminary Bulletin for July is the annual catalog number and contains the usual descriptive matter and announcements for the coming session, which will open on Monday, Sept. 13. The management will please accept our thanks for a copy for the "Messenger" files.

All orders for Minutes of our late Conference have now been filled. District Secretaries who have not as yet ordered the requisite number of Minutes to supply each family of the various congregations within their territory with a copy, should do so at once. Price, in quantities, three cents per copy; two copies for ten cents. Cash with all orders.

### Special Notices

To the Churches of Middle Iowa.—All reports, programs, queries and business, intended for the District Conference of Middle Iowa, to be held at the Fernald church, Oct. 18-20, MUST BE in the hands of the Writing Clerk, W. H. Royer, Dallas Center, Iowa, Sept. 10, in order to appear on the business sheet.

Announcement of Ministerial Conference.—There will be a Ministerial Conference of the ministers of the Elison, Brumbaugh, Egeland, Salem, Cando, Turtle Mountain and Bethany churches, North Dakota, at Egeland, Sept. 5, at 3 P. M. All ministers of said churches are earnestly requested to be present.—M. L. Huffman, Secretary, Rock Lake, N. Dak.

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### At the Board Meetings

There were five of them—and one more. The Mission Board meeting was held on Tuesday, Wednesday evening and Thursday. The Sunday School Board met Tuesday evening, Wednesday evening and Thursday. The Educational Board held its meeting on Tuesday and at other odd hours, and so did the Temperance and Purity Committee. The Christian Workers' Board also slipped in their consultations during these days as opportunity offered. The foregoing meetings constituted the five. The one more was the Joint Meeting of all the Boards on Wednesday.

The representation was excellent. Mission Board: Miller, Early, Winger, Bonsack, Blough. Absent: Yoder and Williams. Sunday School Board: Ober, Ikenberry, Flory, Mohler, Cline. Educational Board: Garver, Reber, Flory, Lear, and later, Kurtz. The last named failed to get notice of the time of meeting for the earlier sessions. Christian Workers' Board: Funderburgh, Whisler, Tannreuther. Temperance and Purity Committee: Culler, Replogle, Miller.

Bro. W. O. Tannreuther, of Waterloo, Iowa, is the new member of the Christian Workers' Board. Bro. H. S. Replogle, of Windber, Pa., is the new member on the Temperance and Purity Committee. The face of Bro. J. Carson Miller, of Moore's Store, Va., was also comparatively new at the Publishing House, since this was the first meeting of the Temperance Committee at this place.

Among those present at some of the Mission Board sessions were Bro. W. B. Stover, pioneer on the India Mission field, Bro. Ernest D. Vaniman and wife, of the China field, Sister Pearl Blanche Kigery, of Flora, Ind., under appointment to India; and Bro. Elgin Moyer, of Bethany Bible School, who spent three years in South China.

Bro. W. S. Long, pastor of the Altoona church, Pa., came to the Mission Board meeting by invitation of the Board, to present the material gathered by the Committee on Saving Our Children to the Church, and the present status of that work, in harmony with the action of the late General Conference.

Bro. G. A. Snider, of Lima, Ohio, was an attendant at the Joint Board Meeting. Bro. Snider is a member of the recently appointed Conference Program Committee and came to the meeting to get in closer touch with the church activities in general and the Forward Movement plans in particular, that the committee may be able to arrange the best possible program for the next Conference.

Other attendants at some of the meetings were Bro. Michael Zigler, of Harrisonburg, Va., who has been visiting with his son, our Home Mission Secretary, Sister Kingery, sister-in-law of our missionary-elect, above mentioned, and Bro. Merlin G. Miller, of Chicago, who has recently been appointed Field Worker for the General Temperance and Purity Committee.

Some account of the business, transacted at the Mission Board, Sunday School Board, and Joint Board Meetings, will be found in this issue. Indications of what happened at the meetings of the other Boards will appear in the near future, we hope.



## AROUND THE WORLD

### The Great Cost of Presidential Campaigns

By reason of largely augmented prices everywhere, the approaching election in the United States will, in all likelihood, exceed all previous campaigns in expense thus incurred. A conservative estimate places the cost of each of the nominating conventions at \$4,000,000. The campaigns of the two leading parties will cost at least \$3,500,000 each. As, of course, one of the two principal aspirants will fail in being elected, this brings the cost of electing the one, finally decided upon as President, to at least \$15,000,000. Large as that amount may seem to some, few are inclined to question the propriety of so large an outlay. Were there an equal desire, on the part of Christians in general, to sacrifice and labor for the extension of the Kingdom, it would doubtlessly lead to highly advantageous results.

### Difficulties of Prohibition Enforcement

That prohibition, when enforced according to the letter of the law, is attended by the most salutary results, is undoubtedly true, as verified by reports from all parts of the country. It is all the more distressing, therefore, to be apprised of brazen and undisguised violations of the plain specifications of the law in many cities and towns of our land. Several institutions in New York, which make it their special business to care for alcoholic wrecks, report a marked increase of cases, just when it was hoped that inebriety would largely diminish and eventually disappear. It seems that poisonous mixtures and substitutes for liquor are proving even more fatal than the alcoholic drinks of former days. In the campaign against this phase of the liquor traffic, temperance workers should strongly support the prohibition enactment.

### The Man Who Saw an Opportunity

Some interesting incidents are told in connection with the recent Japanese persecutions of Korean Christians. One of the students of Waseda University, Kobe, wholly innocent of revolutionary tendencies, was apprehended by the Japanese officials and placed into a cell by himself. The student did not complain about his unjust imprisonment, though he did deplore the fact of his isolation, which prevented him from preaching the Gospel to his unconverted fellow-prisoners, as other imprisoned native Christians had been doing. Then, wholly unexpected, he was banished to a neighboring island. With shining face he told, later on, what this opportunity meant to him: "Just think! I had been longing for a chance to preach Jesus to those who did not know him, and I mourned because I could not preach while in jail. Then God graciously sent me to an island where there was time to do for him, and Japan paid my fare."

### Christianity Shows Its Power

Suicide has always been regarded by the people of Japan as a lawful solvent of difficult personal problems. Of recent years, however, Christianity is making itself felt on this important point. The Osaka "Mainichi," a Japanese periodical of note, fully recognizes the peril to the nation in the continued prevalence of self-slaughter, and acknowledges the excellency of Christianity, since it absolutely forbids suicide—that prohibitory attitude being far superior to the conception of Eastern cults. The Christian conception makes suicide a crime which can not be atoned for, and which is, therefore, inexcusable. The journal, cited above, ascribes "the many suicides in Japan to the fact that the Japanese have less attachment to life than foreigners, and to the tradition in feudal times, when Japanese belittled the importance of life." Wherever, in Japan, the teachings of Christianity have been fully accepted, cases of suicide have been wholly eliminated.

### Utilizing Available Forces

As indications are now, less dependence for needed power in the future will be placed upon coal, and more extended recourse will be had to the power provided by nature in the various water courses. The waters of Bridge River, in British Columbia, are to be harnessed to turbines, and will yield at least 400,000 horse power—energy in plenty for a large number of industrial enterprises. That is real progress. When you master a waterfall, to have it yield a maximum of service, you are adding to the world's real welfare, and profit accordingly. A similarly extensive utilization of dormant power is made possible by placing the benefits of higher education within reach of a larger number. Statistics, prepared by school officials, reveal some surprising facts. While, under the provisions of the school authorities, there is ample opportunity for continued study, upon completion of the grammar school course, comparatively few of the young people avail themselves of the privilege—chiefly because of economic reasons. If some plan could be devised to open the portals of higher education to those who are now barred therefrom by insufficient resources, the country at large would have an ample reserve of hitherto unused power at its disposal.

### A Handsome Gift

In connection with the new auditorium at Winona Lake, towards which the Church of the Brethren is contributing its allotted portion, it may be of interest to refer to "Billy" Sunday's generous donation. Refusing to accept a single penny of the money donated to him, he closed his week's revival meetings in the new auditorium Aug. 18. The entire collection that evening—more than \$18,000—will go into the Winona auditorium building fund. Mr. Sunday had an opportunity, that week, to speak at Chautauquas at a remuneration of \$10,000, but refused in order to be at Winona Lake, where more than 2,000 people confessed Christ. Besides his donation, above referred to, he had previously given nearly \$7,000 towards the auditorium.

### "Iron Discipline" the Rule of Bolshevism

There has been a tendency, on the part of some, to minimize the dangers of Bolshevism, but, as a matter of fact the teachings of those extremists are decidedly pernicious. This may be demonstrated by their own utterances. Trotsky admits that by their rigid regime "chaos may first be created, but that 'iron discipline' will eventually restore order for the good of the people." As a means of control, "iron discipline" has been the favorite resort of all autocrats, but it is the rule of force, no matter what the claims of its advocates may be. It has been shown again and again, in human experience, that the rule of force is of short duration; it lacks the elements of fairness, and hence of permanency. That is true of the state as well as of the church.

### The Heroes of the Near East Relief

A few of the noble band of workers in the Near East have just returned to the shores of the United States, but, indelibly stamped upon their faces, there is still the tragic look that tells of the haunting perils and appalling experiences encountered. Volumes might be written about the children rescued, half-starved, from the open fields and from the filth of the city streets. Much could be said and written about the long sieges under the fire of cruel persecutors, and of the marches of extreme hazard, which the relief workers shared with their charges. But no one ever thought of giving up the struggle. More than five hundred American men and women—responding to the call for workers, are still at their posts, distributing greatly-needed relief.

### Latest Developments

So far as present indications go, Poland seems to have been successful in withstanding the persistent Russian onslaught, which threatened, for a time, the downfall of the city of Warsaw. Latest reports tell of thousands of Bolsheviks being captured by the victorious Poles—in fact, the scales have been so completely turned that the invading armies, instead of victoriously pressing forward, are rapidly retreating, eagerly pursued by the Poles. So closely has public attention been riveted upon the struggle in Poland that Great Britain's entanglements in Asia excite but little attention, though right now about 80,000 British troops are struggling hard to retain their hold on Mesopotamia. More troops will have to be sent there to ward off the persistent attacks of the Arabs. Mesopotamia, as of old, is an area of rare productiveness. While under the Peace League stipulations it was given to Great Britain, the Arabs strongly object. They claim that their liberties are interfered with, and that the promise of a new order for submerged people has been ignored. But who is to be the judge?

### Why America Lost Favor in Europe

Robert Burns, the bard of Scotland, touched upon a fact of rare significance when he emphasized the desirability of "seeing ourselves as others see us." That statement—primarily intended to apply to individuals—is equally true of nations. Possibly it may be of interest to ascertain just why the United States, after basking in the sunshine of European felicitations, has incurred the disapproval of the very nations for whose benefit our country rendered unselfish service. Various factors are responsible for the unpopularity with which Europe regards us at this time. For some things we, as a nation, are responsible while other causes are clearly beyond our control. Little as we may realize it, our attitude towards Europe today is not just what it was, previous to our entrance into the war. We laid claim to altruism wholly intent upon service to others, and this was received by the allied nations of Europe at face value. That the after-war period reveals a decided change, is probably more apparent to our neighbors beyond the great waters than to ourselves; hence their disfavor. Then, too, our nation has awakened to a keener realization of its own problems. We are beginning to view our neighbors with a more critical and discriminating eye. Every appeal for assistance is closely scrutinized, and our evident reluctance to be inveigled into foreign entanglements is strongly resented, which naturally increases our unpopularity. Then, too, the allied governments of western Europe resent the American government's failure to come to their support in the present complications. In

Armenia we were to assume a mandate, to strengthen secret treaties in the Near East. In Germany's case we were to lend weight to the enforcement of harsh terms. In Poland's self-instigated attack upon Russia, and the alarming peril in which she recently found herself in consequence, we were to lend a helping hand but refused. We may have been tactless at times, but we are not blind. Having asked nothing from the war, and received nothing, Europe's criticism of the United States is ill-advised.

### Fall of Mountain Wipes Out a Town

From Manila, Philippine Islands, comes the report, under date Aug. 17, of the collapse of a mountain top in a recent storm. As a result of that unexpected happening, an Igorrote village has been buried beneath hundreds of feet of earth. While some of the luckless villagers succeeded in making their escape, seventy natives were killed—so we are told in the latest official advices. The village was in a mountain district, 200 miles from the city of Manila. The land-slide overwhelmed the village at midnight, when but few could note its approach. What a forcible illustration of the uncertainty of life and of all things terrestrial! "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

### The Vote to American Women

As a result of the Tennessee Legislature's recent action of ratification, the women of our land have been given the privilege of equal franchise. The Constitutional Amendment to this end was bitterly contested at every opportunity, and the very character of its chief opponents is most significant. Most prominent among these are the liquor men and crooked politicians. These men were well aware of the fact that with the advent of women among the voters of our land, a new era would dawn in the political world. Some things that had long been tolerated would be closely scrutinized and promptly rejected. To be sure, there will be no hasty, revolutionary upheavals, but we confidently look forward to a salutary change. Political sanitation will go forward with reasonable expedition.

### How the Pyramids Were Built

To those who have been fortunate enough to see the pyramids of Egypt, it has always been somewhat of a mystery how those ancient builders managed to pile up those huge blocks of stone without aid of the modern block and tackle. An American engineer who recently examined these great tombs of the Egyptian kings, thinks he has discovered the methods of the builders. The pyramids were built in a series of steps. Every time a tier of stones was laid, the angle between that tier and the one below it was filled with cement and concrete, thus giving the pyramid a smooth, upward-slanting surface. About 100,000 men were probably employed in the work. The engineer believes they pulled these great stones, as needed, over this hard, sloping surface by means of cables which passed over rollers on the topmost tier of stones, as the pyramid rose in height, and down the other side of the pyramid, to groups of men who pulled in unison on the ropes, and thus drew the stone gradually upward until it reached the desired place.

### Religious Neglect of the Child

That a large part of the vast army of children in the United States is wholly without religious instruction, is deplorable enough in itself, but what can be said about the other part, whose instruction in spiritual things is limited to the Sunday half-hour? When the New York Board of Education, in response to the appeal of an interdenominational committee, voted to give a whole afternoon a week for the religious education of children by their own churches, a "divided" Protestantism found itself "shamefully unprepared and utterly unequal to the task." One of the religious journals pertinently points out that this opportunity, "that had long been hoped and prayed for by devout and forward-looking men and women," failed to be seized, because not one of the Protestant churches was ready to take advantage of it. "The Western Christian Advocate," admitting the inexpediency of introducing the Bible or religious instruction into the public schools, advises that the different Protestant churches, either separately or co-operating, build up a system of week-day religious instruction, making the most of such studies on whatever half day may be designated for that work by the public school authorities. We quote a part from the journal referred to: "There is no hope for the future in trying to force religion into the public schools. The sooner we make up our minds to this situation, the better it will be. There is no hope for the ultimate Christianization of America without a far more adequate system of religious education. Each community should provide for a week-day period of several hours, during which teachers of special training may develop the moral and spiritual natures of the children. Such a system would cost money, but it is worth it." Remembering that, after all, the child is the church's most valuable asset, can any expenditure be too great when it will insure adequate religious training?



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Christian Courtesy

1 Peter 3:8-12

For Week Beginning September 5, 1920

**1. Courtesy Should Be Characteristic of Every Christian.**—While there is such a thing as being courteous, and not being a Christian, the reverse is not true. One who is rude and impolite, and who acts without regard to the feelings of others, can not truthfully say he is following Christ. Our Blessed Master was considerate, loving, helpful, unselfish. His followers who practice these graces, are mastering the art of being courteous.

**2. Courtesy in the Home.**—Since home is our every-day stopping-place, it is there that we have the widest field and the greatest number of opportunities for being courteous. Deference to the tastes and wishes of other members of the family should be willingly exercised. Individual preferences should be recognized in a spirit wholly devoid of resentment. We should ask for favors, and accept them, in the same genteel way in which we accept and ask them of others. In that respect the young Christian, in a non-Christian home, may do a great deal toward winning others of the family to a more loving spirit—that degree of courtesy which smooths the rough spots on life's pathway.

**3. Courteous Demeanor Towards Strangers.**—Undoubtedly it is Christlike to manifest a spirit of sincere courtesy when brought in contact with strangers. We may, indeed, never meet them again, but the memory of the Christlike spirit shown them, will remain in their memory as a blessed benediction. Though, when among strangers, we have nothing to gain or to lose, in the way of reputation, we should never forget to be considerate. "The second mile," of which Christ speaks, in the memorable "Sermon on the Mount," has reference to the doing of some gentle act, in no sense obligatory, strictly speaking, but wholly the result of a desire to be considerate to others. Most of us have seen, when traveling, how some one pushed ruthlessly through a crowd, intent on getting a good place, regardless of the comfort of others. That person may have been the pink of politeness in his own circle, in the home town, but we are forced to believe that his politeness was, after all, not very sincere.

**4. Courtesy Should Prompt Us to Be Considerate.**—This opens a wide field of application. A lack of care, in being at the place of worship at the appointed time, thereby disturbing the spiritual attitude of others, is a discourtesy altogether too common. We owe a duty to our fellow-worshippers that can be discharged only when we are willing to show our courtesy by proper behavior in the house of the Lord. Then, too, when enjoying the hospitality of others, let us not fail to manifest such a degree of appreciation as will impose no unnecessary burdens or losses upon our entertainers. In the case of an otherwise courteous young lady, there was a lamentable lack of punctuality in coming to her meals. Thereby she debarr'd her hostess from church attendance and other important duties.

**5. "Pour Oil on the Troubled Waters."**—This is courtesy, practically exemplified, and it may be exercised at all times and all places. "A soft answer turneth away wrath," and why? Because it is the Christian's courteous rejoinder to a harsh and unreasoning attack. It allays the turbulent demonstrations, and ushers in an era of peace.

**6. Suggestive References.**—Abram's courteous reply (Gen. 13:8). How Christ regards the truly courteous (Matt. 25:34-36). True courtesy seeks expression in deeds of love (Luke 6:34, 35). Real courtesy seeks out opportunities for helping others (Rom. 15:1, 2, 5). Courtesy prompts us to bear the burden of others (Gal. 6:2, 10). Courtesy prefers others to self (Rom. 12:10). Those who are courteous esteem others higher than themselves (Philpp. 2:3, 4).

### Shall the State or the Church Teach Our Children Religion?

(Continued from Page 507)

said: "We will allow the majority to rule in political affairs, but in religious convictions we give personal freedom."

Then and there, and purposing thus to continue forever, America committed herself to a policy of separation in Church and State. This principle has been ever held as sacred to the numerous religious beliefs of our American people. The Puritan ideas have prevailed and we dare not disturb religious conviction by law, so long as it is in obedience to the state.

The whole question of this argument is whether the public school should function in teaching religion to our children, or whether the church should insist upon

the right and privilege of teaching her own children the things sacred to her creed.

To prove the rightful place for teaching religious principles, we analyze the function of the public school. If Americanization and Christianity are one and the same thing, we would be compelled to yield to a compulsory religious program in the public schools, but this is not the case. The public school's task is primarily to Americanize, and to give a secular education to American youths, based upon Christian and moral principles.

In the public school, history and biography are taught, and common ideals of great patriots and statesmen are upheld. These men are heroes to the child mind. Birthday celebrations are held, flags are unfurled, national airs are sung by the children, both foreign and American born, and by means of this emotional teaching the child becomes an adherent to his country in heart and mind. In the same way, moral principles may be established and general religious truths taught, as such accord with the faiths of American citizenship. At this point some of our great Protestant leaders part company—some holding the view that the state should teach religion and others that the church should teach her own children. If all Americans were of one faith, we might build up a Christian religious conscience by a Bible curriculum in the public schools—just as we do a national conscience—but in doing this we would be uniting the church and the state. As soon as the state dictates the religious belief of its subjects, the state and the church are united as one. We are not a nation of one faith, but of hundreds of faiths and doctrines, and each one would not want his personal religious convictions disturbed by compulsion of the state. We apply the old doctrine of separation of church and state, and freedom in religious thought and expression. We must not allow the majority to rule in religion, but give the minority freedom. Two men and God can constitute a religion, and even so small a minority should be safeguarded in its convictions.

Conscience is extremely personal. I hold the right to accept or reject religious beliefs, so long as I do not interfere with the rights of others. To force a doctrine upon me that I do not believe, would be extremely dogmatic. I would be compelled to express my freedom in prayer to my personal God in one way, and yield to a forced ritual in an entirely different way.

The danger of forcing a doctrine by rule of majority, may be seen in a few concrete cases of the state forcing us to a religious program in the public schools.

First, let us presume the most ideal situation: The community, composing the public school, is a Protestant community. The teacher would most probably be a Protestant in faith. If the teacher is a professing Christian, there may be no objections to her teaching the Bible. But if she should not be a Christian, would the church people of that community want their children taught the Bible by a non-Christian teacher? We have no law to compel teachers to be Christians, nor any law to disqualify them if they are not.

In the second place let us consider the case of a community where there are both Catholics, Jews, and Protestants, but where the Protestant denominations are in the majority. In this case the teacher would most probably be of an orthodox faith, and the majority would be satisfied with her qualifications for teaching. But how about the minority, composed of Jews and Catholics?

The third contingency may not be so favorable. We, as Protestants, may happen to be in the minority, as would be true in many sections of our country. Our children would be compelled to receive religious instruction from Catholic teachers. We can not favor such a law and live consistently the golden rule—not to say anything of the deeper Christian ideals of treatment of our fellow-man.

The most probable ground of the advocates of constitutional enforcement of Bible teaching in the public schools is that the curriculum would be of such general nature that the Bible could be taught to all denominations and faiths without offence. Dr. Wilbur Crafts, Superintendent of the International Reform

Bureau, in the face of the Interchurch World Movement's policy of the denominations raising a budget for religious education, is making a great struggle to save the policy of religious education in the public school, by advocating his so-called "five concepts," as a basis for common knowledge of the Bible, equally appropriate to Protestant, Catholic, and Jew. Without taking time to analyze these concepts, we can see, without argument, that the one important, dominating concept is omitted, namely the doctrine of redemption through the death of Jesus Christ. This doctrine can not be taught in the public school without offense to the Jew, and many so-called Christians of the Unitarian type.

The Bible, if presented to the child mind without the vital contact with Christ's life, is not religion. There must be a definite reaction which unites his faith and his conduct in Christian living. This would be impossible without a vital concept of the atoning Christ being taught both by precept and example.

If we accept the rule of the majority in religious education, and make religious instruction imperative, this would at once drive the Catholics, which include the larger part of the foreign element, to their own parochial schools and thereby would greatly reduce the possibility of Americanizing them and of building a democracy through our public school system. This would be an unfortunate situation. We need, rather, to encourage Catholic support of our public school system, and thereby to Americanize and democratize them for better citizenship.

If the Biblical material is to be so general that it can be taught to all faiths alike, it could be nothing more than a literary analysis of the Bible, or an historical study of the Old Testament. What would be the child's impression of the Bible, when presented merely as literature and history? What would be his dominant idea? Certainly, the phase of the Bible which was taught and stressed in the class-room, would interpret the meaning of the Bible to him. The real concept, the spiritual inspiration, the thing for which we want our Bible to stand, is altogether eliminated. We can not even afford to have unorthodox teachers make a literary or historical analysis of the Bible for our children, not to say anything of a spiritual interpretation by a teacher who does not herself measure up to its teachings in example.

Another serious objection to using the Bible as a part of the curriculum is, that it will tend to secularize the Bible. There are various influences which would lend to this. The class recitation, because of predominating secular studies, would lack the atmosphere of devotion. Bible truths must be driven home to the mind through the Spirit of Christ in the message. It would be a difficult thing, in such environment, for the Spirit of Christ to prevail. It would be easy for a school-boy soon to class the poetic books of the Bible with Shakespeare and Milton. These poetic books of the Bible have a literary beauty which we should appreciate, but this is of secondary rather than primary importance.

In our church life, we have a prophetic voice. This prophetic voice is the sum total of the convictions of every individual composing the denominational body. To be truly democratic, we must allow the voice of any individual to be heard. This is true in our church organization. If the voice of our membership wants a certain doctrine stressed in the religious teaching of our children, this voice will be heard and such Sunday-school lesson material will be provided for the teaching of this doctrine as will give the desired results. If the sentiment of the church at large, calls for a change of method in Sunday-school administration, this sentiment crystallizes and results in the proper authorities making such changes. A compulsory Bible curriculum in the public schools would take this prophetic voice from us and such teachings of the Bible would be given our children as would be forced upon us by the priestly power of state officials.

The decadence of denominationalism begins when the State takes over the religious program of teaching the Bible to our children. A State Biblical curriculum, a common purpose of the public school teachers, and a common method, will create a common mind, just



as the teaching of history and biography tend to make a common mind, and unify American and foreign-born children in the public schools. The Bible being taught in the public school will satisfy many parents and the Sunday-school will lose her patronage. Opportunities for doctrinal teaching will be greatly reduced. Vacation Bible Schools and the week-day religious schools, taught by the church to her own children, will have less encouragement and the opportunity for the church, to be a power for moulding her own young life into a strong church of tomorrow, will have passed away. Shall we not awake to the supreme opportunity for teaching the Bible to our children through the agencies of the church, and, comparative with the present splendid State program of secular education in the public schools, build our own religious program, and thereby save our youth to the church of our choice?

We have in this article emphasized the *teaching* of the Bible in the public schools, and do not, in any way, minimize the value of the voluntary reading of the Bible in the public schools, without comment.

West Somerville, Mass.

### Dr. Rush's Twins

(Continued from Page 511)

to spurn, as one of the sacrifices necessary to its attainment? She had advanced step by step until she had become president of her *Alma Mater*. Now, for five years, she had held that position and in that time had brought Breton College to the fore as an educational institution. She had friends almost innumerable—near ones and those not so near—and many more who greatly respected and admired her for her fine personality, strong character and splendid, worthy achievements. Her home was all that the most exacting could ask for. What more could she desire? Up to now she had felt well content. Life had been rich and full and seemingly satisfying.

But a hearth-fire seemed to be such a revealing thing. Sitting by one had apparently melted off the veneer of life and let her real humanness come to the surface, for tonight she was Verna Rush, the woman. Warming by steam radiators never had such an effect.

There was no one who just loved and cared for her above everything else. Here was where the real hurt seemed to be. She had not realized this, as long as her mother had lived, and was her close and constant companion. Since her going, Dr. Rush had felt this way a few times, but not strongly, and it had soon passed. Tonight the feeling gripped her with a determination that she could not shake. No amount of outside attainments, or ambitions realized, could fill the place of near loved ones, after all. Oh, how she wanted folks all her very own—some one to whom she alone belonged and who belonged to her.

For the first time in a long, long while she thought about Carl Donner, the splendid but not brilliant man who had loved her with a heart as true and pure as gold. She wondered how he had fared in life and what had become of him. Some men might have been willing to share her with a career—to have married her and let her go on with her work. But careers are jealous things, and so are men and their love. The two couldn't get on together. Carl wanted her to be a home-making wife and mother and entirely give up her work and ambition as an educator. She had finally decided that the price of his love came too high, so they went their way. How well she remembered their last talk. She didn't like to think of it now. Yes, there had been other men since, but she couldn't care for any of them.

As the fire had kept gaily blazing, encouraging her truant thoughts on their uncomfortable way, quite a new and startling idea came to her. Why not take a little child to love and rear? This surely would fill the void in her life. A little one to cuddle would ease the ache of the real mother-heart which she had tried to satisfy with ambition. She saw clearly tonight that a career had not even stifled it. Somehow, hearth-fires burned out the dross of life and brought one's real, true self to the surface.

She smiled amusedly as she wondered what the girls would think—those who stood in awe of her be-

cause of her position and dignified bearing—if they could have read her mind and heart tonight. For the real woman was there, no matter how far below the surface, or how well buried or concealed beneath books or degrees. Like all substitutes, they lost out in the testing.

She glanced at the calendar on her desk and did some mental calculating and arranging. For once Dr. Rush came to a conclusion and was sure of her ground; no doubts or opposition could daunt her. It was this decisive strength that had brought her and her college to the fore. Then, as she pushed the last live embers back out of harm's way, her heart quickened gratefully: "Thank you for the evening!" she breathed to the hearth and its coals. They seemed like real friends.

Dolly Carnes bounded down the dormitory hall and threw herself against the door of Anna Devon's room with such force, in her haste to open it, that it fairly bulged with the impact.

"Spare my door!" Anna called, and then, as she saw who the offender was, exclaimed impatiently: "Dolly, you're the limit! Can't you ever go about like a lady?"

But Dolly paid no heed. She was only sixteen and very impulsive. Also, being a first-year student at Fern Hall, the preparatory department of the college, she had not, as yet, acquired any college dignity. Instead, she announced quite solemnly: "Girls, oh, girls, the heavens have fallen!"

"I guess it's you instead of the heavens," Lottie North returned knowingly.

But Dolly was past noticing insinuating remarks. "Dr. Rush has taken twins—a boy and a girl—to raise." She dropped this choice bomb of news quite sedately after her noisy entrance.

There was a bevy of the girls gathered in Anna's room. This was the usual thing. That was why Dolly had come here first. She would have the best audience to whom to tell her news. The great luck had been that she had learned it first. The listeners looked both amused and incredulous. Then Janice Hart advised: "Tell us something a little bigger. Then we'll believe you."

"Yes, for instance, that the President of the United States became pro-German," Lottie added with scorn.

"All right, you don't need to," and Dolly's lips turned to a pouting angle. Then, as she brightened: "You're just jealous that you didn't find it out first," and her look included them all.

"Honest, truly, cross my heart," she went on seriously. "They are four years old. The boy is a blonde. Not very attractive. But the girl! Darling doesn't describe her," and here Dolly's rapture overcame her. "Fair and blue-eyed, lips with a perfect Cupid's bow curve, dimpled chin and a dear stub nose. Their names are James and Jane," she finished triumphantly.

"How d'you find all that out?" Anna asked, still unbelieving.

"Oh, depend on Dolly," Janice replied, before Dolly could.

At this point Dora Selby came running, quite excited, into the room. "Oh, girls, have you seen Dr. Rush's twins yet? They're the dearest ever."

"Then it's true?" Anna questioned, in amazement.

"Sure. Who said it wasn't?"

"Why, I told them, but they wouldn't believe me," and Dolly looked deeply injured.

"Why d'you suppose she did it?" Lottie queried, blankly. Lottie always wanted to know the why of things. The girls dubbed her the question mark.

As Dora shook her head, Dolly again scored a triumph.

"Patriotic reasons," she beamed. "Mother's dead and father was killed in France. Just Prexy's way of doing her bit. You know Dr. Rush always is individual about what she does. Thinks of and does things different from other people." Dolly felt quite pleased with herself at this speech.

"Well, you do beat all for finding things out!" Anna exclaimed. "You'll never have to go to a fortune-teller or palm-reader to learn what your life's work should be."

At this Dolly turned up her nose in mock scorn, and after a few more moments of animated conversation, the girls went their ways.

Waynesboro, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### NEW AUDITORIUM AT WINONA

Last week I had the pleasure of attending the dedication and other services held in the new auditorium, so recently erected at Winona Lake, Ind. While it is not yet fully completed, it shows wonderful progress. Great energy has brought it to its present stage of construction. The need of such a building is generally acknowledged, and the accommodations, now being installed, have already demonstrated the value and conveniences it will afford. The happy thought to me is, that the suggestion and initiative for a larger auditorium came through the demands of our Annual Conference for a more commodious and suitable auditorium on the Winona Lake Assembly Grounds.

If the members of our Brotherhood in general could visit the auditorium and see the fine accommodations it will afford for our Conferences in coming years, there would be a substantial rally of contributions from all over the Brotherhood, to meet the \$10,000, pledged by the Church of the Brethren for its construction. The nine State Districts, comprising the Winona territory, are doing nobly in meeting this obligation, yet we feel that there are many outside of this zone, who will want to have an interest in this building also. All contributions sent to the undersigned will be duly credited and applied on the new auditorium fund. Sums of ten dollars will entitle the donor to a certificate for one share of stock.

Aug. 16.

C. M. Wenger.

### NOTES FROM NAINI TAL, NORTH INDIA

Naini Tal is a school center for white children and those of Anglo-Indian parentage. Separate schools for boys and girls are run by the Methodists, by the Church of England, and also by the Catholics. It is estimated that there are one thousand children of white parentage in these schools. A beautiful lake, over three-fourths of a mile long, with hills a thousand or more feet above it on three sides, makes a beautiful location for a hill station. At each end of the lake will be found the business sections of the town and for the most part the dwelling places for the Indians, while the bungalows for the white population and the well-to-do occupy the tops and sides of the hills. The schools are situated, for the most part, on the hill-top a thousand or more feet above the lake.

In sight of the Y. M. C. A., where I lived, during the two months spent at Naini Tal, but on the opposite side of the lake, could be seen the Wellesley Girls' School, where the girls and smaller boys of our missionaries were in attendance last year. It was my privilege to attend a Medal Contest, conducted by the W. C. T. U. at this school, shortly before my returning to the plains. Six excellent recitations on temperance were given to a large and appreciative audience. The W. C. T. U. is doing aggressive work for the temperance cause in India.

The Philander Smith College is at the top of the hill, on the opposite side of the lake from the girls' institution. Both of them are run by the Methodists. Sister Emma Eby is located at "Brae House," where she is making a cozy home for five boys besides her own three, except at times when the parents of the boys may be in the Hills. The boys have a walk of about twenty minutes to school. All are getting along nicely in school and for the most part have kept quite well.

Mr. R. C. Busher, who has been doing excellent work as Principal of the College, has been at his job steadily for fourteen years. In May he left for a much deserved furlough in England, with the hope of visiting America before returning. Sometime before he left, Sister Eby asked him concerning a report that she had heard, that day pupils were not doing as good work as those in boarding-schools. He said the remark was in reference to many parents who keep their children in school only when they are with them in the Hills, and not to those who are attending regularly from a Home for Missionary Children. He spoke very highly of the work Sister Eby is doing for the boys in her home. Earlier in the year she was requested to fill a vacancy in the teaching force of the school, but was unable to do so because of a lack of time.

Bro. E. H. Eby attended the North India Missionary Conference at Mussoori the first few days of June, and then came to Naini Tal to spend a few weeks with his family. The Bible School at Bulsar is to open again after vacation, July 5.

My stay at the Y. M. C. A. gave me an opportunity to come in contact with the British soldier and the work the Y. M. C. A. is doing to help him be a better man. Evangelistic efforts began among them from the first of June. Up to the time I left (June 17) there were eighteen con-

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## NORTHERN ILLINOIS AND WISCONSIN

The various gatherings of the District, in connection with the Annual Conference, will be held Sept. 4-6, at Mt. Morris, Ill., as noted below:

## Saturday, September 4

Ministerial Meeting, 9 to 11:45 A. M.  
Elders' Meeting, 1 P. M.  
Sisters' Aid, 1 to 2 P. M.  
Junior Christian Workers' Conference, 2 to 3 P. M.  
Young People's Joint Conference, 2 to 3 P. M.  
Young People's Sectional Conference, 3 to 4 P. M.  
Business Session S. S. and C. W. Delegates, 4:10 to 5 P. M.  
Young People's Social Hour and Banquet, 5 to 7 P. M.  
Conference of Local Temperance Committees, 7 to 7:30 P. M.  
Orphans' Home Program, 7 to 7:30 P. M.  
Educational Meeting, 7:30 P. M.

## Sunday, September 5

Sunday-school Session, 9:30 to 11 A. M.  
Religious Education, 11 to 12 A. M.  
Children's Story Hour, 11 to 12 A. M.  
Sunday-schools and Missions, 2 to 4 P. M.  
Conference of S. S. Superintendents, 6 to 6:30 P. M.  
Conference of Local Missionary Committees, 6:30 to 7 P. M.  
Forward Movement, 7 P. M.

## Monday, September 6

District Meeting, 8 A. M.

## RAILROAD CONNECTIONS FOR DISTRICT MEETING OF NORTHERN ILLINOIS

Mount Morris, Ill., Sept. 4-6

Chicago, Milwaukee & St. Paul R. R.—Arrive at Leaf River, east-bound, 5:13 A. M., 10:36 A. M.; west-bound, 7:45 P. M.

Illinois Central R. R.—Arrive at Forreston, south-bound, 6:28 A. M., connects with C. B. & Q. R. R., arriving at Mount Morris 6:55 A. M.; arrive at Haldane, south-bound, 4:20 P. M.; north-bound, 10:33 A. M., 7:07 P. M.

Chicago, Burlington & Quincy R. R.—Arrive at Oregon, east-bound, 4:52 A. M., 7:20 A. M., 8:26 A. M., 6:10 P. M.; west-bound, 12:26 P. M., 8:25 P. M., 9:18 P. M. Leave Oregon for Mount Morris, 12:26 P. M., 9:20 P. M. (Also note schedule of bus line below.)

The **Fay Bus Line**.—This furnishes a convenient means of reaching Mount Morris from the following points: Leave Rockford, 411 Chestnut Street, 6:30 A. M., 10:00 A. M., 4:00 P. M., 5:00 P. M. Leave Byron, Blackhawk Hotel, 7:15 A. M., 10:45 A. M., 4:45 P. M., 5:45 P. M. Leave Leaf River, 7:45 A. M., 11:15 A. M., 5:15 P. M., 6:15 P. M. Arrive Mount Morris, 8:15 A. M., 11:45 A. M., 5:45 P. M., 6:45 P. M. Leave Oregon, Sinissippi Hotel, 7:00 A. M., 9:30 A. M., 1:00 P. M., 7:00 P. M. Arrive Mount Morris, 7:25 A. M., 9:55 A. M., 1:25 P. M., 7:25 P. M.

Those who desire to be met at any railroad station near Mount Morris should notify Bro. Wm. Gaffin, Mt. Morris, Ill., before their arrival.

Meals will be served in the college dining hall, but those coming from their homes on Sunday, may find it advantageous to bring a basket dinner along.

Free lodging will be provided by members and friends for those who desire to remain for all sessions of the meeting. A. J. Brumbaugh.

Mount Morris, Ill.

## SUMMER CONFERENCE OF MIDDLE INDIANA

The Summer Conference of the Middle District of Indiana was held in the West Manchester church Aug. 10-13. The prevailing opinion is that it was, in many respects, the most helpful and inspirational Conference yet held in our District. It came at a very busy time for the rural people, but the presence of large crowds at each session was positive evidence of their interest and the value that they place upon the Conference.

The programs for this Conference were prepared by the Sunday School, Educational, Temperance and Mission Boards. Four sessions were given to Sunday-school work, two to temperance, one to educational and two to missions.

Several factors contributed to the success of the Conference. First, we were blessed with favorable weather. Then, too, the West Manchester people had made every possible provision to care adequately for the people. The various boards seemed to have put careful thought into their programs, bringing to us the most practical help. Brethren C. C. Ellis and A. C. Wieand were with us, and each seemed to be at his best, and brought to us strong appeals for more efficient service for the Master. Sister Sadie Stutsman Wampler had charge of the music, giving much practical help and affording great inspiration for the work. These, with local help, comprised a corps of workers that assured the success of the Conference.

We were glad to have four of our returned missionaries present—Dr. Cottrell and wife, and Dr. Brubaker and

wife. Their messages carried the true tone of consecration, which inspired all to better living.

The Boards of the District met jointly in several meetings, and laid plans for some constructive work that we believe will be fruitful of much good.

The meeting adopted several resolutions which should be of general interest and carry a weight for good.

## BE IT RESOLVED:

1. That all the churches of the District put on a constructive, educational program to counteract the social and cigarette evils.
2. That this Conference, through its Secretary, petition the Congressional Representatives of our District and the Senators of our State in National Congress, to give their hearty support to the Smith-Towner bill, which would provide for a national system of education; and a Secretary of Education on the President's Cabinet; also that they allow the Volstead Enforcement Law, which enforces the eighteenth amendment to our constitution, to remain on our statutes just as it is.

Chicago, Ill.

Moyné Landis.

## THE PASSING OF ELDER H. A. WHISLER

Henry Allen Whisler, youngest son of Henry and Margaret (Clemens) Whisler, was born near Unionville, Appanoose Co., Iowa, March 31, 1868, and departed this life at his home, near McFarland, Kern Co., Calif., July 5, 1920, aged fifty-two years, three months and five days.



Eld. H. A. Whisler

During the last six months he occasionally manifested some concern about his heart. July 4 he taught a Sunday-school class, seemingly taking unusual interest in the lesson, as well as in the other church services of the day. July 5 he complained of a pain near the heart, which he thought acted like neuralgia, but he went about his daily duties about as usual and took dinner with his family. About two o'clock his heart suddenly failed to perform its function. This released his spirit and his soul peacefully passed through the portals of heaven, to await our coming.

Very early in life Bro. Whisler developed a desire for an education, and after spending his boyhood in the district school, he entered high school at Unionville, Iowa, from which he graduated with highest honors. He then planned to enter a secular business college. He never ceased to express his appreciation of the fact that his father tactfully persuaded him to attend a Brethren school instead. This saved him for the church and prepared him to accomplish the really worth while. During the winter of 1888 he entered Mt. Morris College, graduating in 1891. While attending this school he came in touch with such men as Elders D. L. Miller, J. G. Royer, and "Uncle David Price," and such contemporary students as Wilbur Stover, J. E. Miller, M. W. Emmert, J. Z. Gilbert, and others.

Almost immediately after entering school at Mt. Morris, he became intensely interested in his soul's salvation, and as Sister Ida M. (Wagner) Hoff wrote in his autograph album, under date of Feb. 19, 1888, he, as well as herself and others, publicly confessed faith in the redeeming blood of Christ and was baptized. Ever after this he was a faithful and untiring worker for Christ in the Church of the Brethren. This was the center to which he desired to direct every endeavor of life. His own physical strength, his children, his money, his all, were to help lift the world to a higher plane of righteousness according to the teaching of Jesus Christ.

Oct. 25, 1891, he was united in marriage to Minnie Ogden, of Unionville, Iowa. To this union were born five children; Cecile R., Howard, De Leslie, Jesse Aaron, and Lester Orlando. The last named accomplished his mission in life in infancy, the other four have homes near McFarland, California.

Soon after his marriage he was elected to the ministry by his home congregation. Feeling the need of better preparation for service, he gave up the occupation of school-teaching, and again entered Mt. Morris College, endeavoring to complete the College Course, but failure of health prevented his doing so. Returning to his home in Iowa he served the church there to the best of his ability until 1898, when he moved to Longmont, Colo. After giving a few years of valuable service to the little church at that place, he returned, for a short time, to his early home in Iowa. Later he lived, successively, at Sunnyside, Wash., and at Laton, Inglewood, and La Verne, Calif.

The last eight years of his life were spent at McFarland, Calif. Moving there just as the church was being organized, he was privileged to help build the church-house, and to assist in developing the congregation. At the time of his death he was presiding elder of this congregation. He also held positions on several District committees, and for the last twelve years was almost continuously a member of La Verne College board of trustees.

June 29, 1908, while living at Inglewood, Calif., his wife, Minnie, passed on before, and Aug. 16, 1911, he was

united in marriage to Mary Nill, of Pasadena, Calif. She and the four children remain for a while, to cherish the memory of a kind and loving husband and father.

In the passing of Bro. Whisler, the community has lost a citizen who was loved and esteemed by those who knew him. Our loss is his gain.

"Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest."

McFarland, Calif.

Mrs. H. A. Whisler.

## WASHINGTON CITY CHURCH, D. C.

Our Vacation Bible School continued for three weeks, closing July 23 with a public exhibit of the work which the children accomplished. The interest which was manifested during the entire period, leaves no doubt in our minds that the Vacation Bible School is a paying proposition.

On the evening of July 15 Bro. J. H. Hollinger gave an illustrated lecture on how "Tony," an Italian boy, became converted through the efforts of the Vacation Bible School. The following Sunday evening our pastor gave an illustrated lecture on "The Passion Play," and on Tuesday and Wednesday evenings on "Our Immigration Problems."

During the absence of our pastor, since July 25, the preaching appointments have been filled by our resident ministers, Brethren E. F. Clark, C. E. Resser and J. H. Hollinger.

On Tuesday evening, July 20, Bro. J. S. Flory, former President of Bridgewater College, gave us a splendid address on "Christian Education."

Our pastor has been conducting a series of meetings at Bridgewater, Va., followed by a short vacation. We expect him to resume his duties here again on Sunday, Aug. 22. We ask the continuance of your prayers in behalf of the pastor's wife, Sister Henry, who has not fully recovered from the stroke of paralysis which she suffered some months ago. Mrs. J. H. Hollinger.

Aug. 16.

## IN MEMORY OF WM. H. LONG

William H. Long, son of Elder Isaac and Eliza S. Long, was born near Port Republic, Va., and died at the place of his birth, of apoplexy, July 3, 1920, aged seventy-two years, eight months and twenty-seven days. He married Eliza A. Carpenter in October, 1870. Five sons and three daughters were born to them. Bro. I. S. Long, a missionary in India, is one of the sons.



William H. Long

He united with the Church of the Brethren twenty-three years ago and was a devoted, active worker from the beginning. He was very conservative in his views and was not afraid to speak his convictions. Yet, we believe, he was a man without enemies and was held in high esteem by a large circle of friends. He was seldom absent from Sunday-school and preaching service.

His wife, four sons, three daughters, one brother and one sister survive, with twelve grandchildren and three great-grandchildren. All the children were present at the funeral except the missionary son, Bro. Long had often expressed the hope that he might live to see him and his family once more, as they are due to return home on furlough next spring. Services were conducted from the home by Elders H. C. Early and Samuel Pence. Interment was made in the Hillcrest cemetery. [This sketch was written by his daughters—Mrs. Dora E. Hook, Mrs. Lena M. Arrey, Mrs. Hattie S. Sanger, Port Republic, Va.]

## SUNDAY SCHOOL AND MISSIONARY MEETINGS

These meetings are to be held at Ephrata, Pa., on Monday, Sept. 6. **Sunday-school Program**.—Devotional Exercises. Reading of Minutes of 1919. Organization. The Cost of Inefficiency in the Sunday-school: (a) In Organization—David Kilcencer. (b) In Teachers—G. G. Munnich. (c) In Cooperation—John D. Ebersole. How May the Christian Workers' Society Better Fulfill Its Mission?—Laura Hershey. General Discussion. Closing Exercises.

**Missionary Program**.—Devotional Exercises. Business Period. Recitation—Barbara Buch. The Greatest Needs on the Home Frontier.—E. F. Nedrow. Reaching the Unsaved at Home.—R. P. Bucher. General Discussion. Round Table.—Elam Weaver. Closing Exercises.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

Bethel church has just enjoyed a visit from Bro. C. Ernest Davis, representing La Verne College. On Sunday, Aug. 1, he delivered an excellent sermon to an appreciative audience. He visited the young folks of college age, trying to inspire in them a love for things higher and nobler. On the morning of Aug. 8, Bro. S. P. Noll, of Lindsay, missionary secretary for Northern California, gave the message in a forceful way, bringing to our minds once more the facts of a dying world and the picture of the ripened harvest and few laborers. Our Sunday-school superintendent appointed a committee to visit the homes of the community and give them a special invitation to come to our services. There being no other services very close, we hope, in this way, to accomplish something. The attendance at our meetings is increasing. The members and friends of the church met at the home of Brother and Sister F. A. Yearout, on the evening of Aug. 13, and enjoyed a social hour together. The occasion of the event was a surprise for Bro. J. J. Reppert and family. Bro. Reppert expects to leave us soon to serve the Elk Creek congregation as pastor. Our prayer is that God's blessings may attend them in their new field of labor.—Mrs. H. J. McDaniel, Chowchilla, Calif., Aug. 15.

Chico church and Sunday-school had a very pleasant outing in the Bidwell Park on Thursday, July 22. About ninety-five persons were present. The day was spent in social chat, visiting, and swimming in the beautiful Chico creek. A basket dinner was provided for the noon hour. The Harlacher brothers were present from Rio Linda—



this being their former church home. Several were also present from the Live Oak church. Ice cream was served in the afternoon to all. All departed for their homes late in the afternoon, feeling that they had spent a pleasant and profitable day under the shade of the beautiful oak trees in the park. The regular attendance of our Sunday-school has increased. Bro. Arnie Wright, our superintendent, and his good wife are busy with the workers in the Master's cause.—Lillie G. Yearout, Chico, Calif., Aug. 1.

**Empire.**—On Sept. 3 the ministers of the Northern District of California, will assemble at the Empire church for a Ministerial Conference. There will be three services—at 10 A. M.; one at 3 P. M., and the last session in the evening. Monday evening, Aug. 16, Bro. Sam Noll of Redding, District Missionary Secretary, will give us a talk concerning the needs of missionary work at home and abroad.—Myrtle M. Julius, R. D. A, Box 102, Modesto, Calif., Aug. 14.

Several of our members attended the District Convention at Huntington Beach and brought back interesting reports. We are to take up some Bible Study at our prayer meetings, beginning with the Book of James, under the instruction of our pastor, Bro. Wertenbaker. Sister Emma Horning, on furlough from China, gave us an interesting talk Aug. 15, showing many articles peculiar to Chinese life.—Susan Stoner, Inglewood, Calif., Aug. 16.

## ILLINOIS

**Rockford.**—We enjoyed very much having Brethren Ezra Flory and Charles Bonasack with us Aug. 15. An inspiring message was given by Bro. Bonasack. An election for ministers was held, resulting in the call of Bro. Earl Andrews to the ministry. Bro. Flory conducted the installation services.—H. Snell, Rockford, Ill., Aug. 16.

## INDIANA

**Auburn, Ind.**—We enjoyed having with us Aug. 1, Bro. George Culler and wife, and their little daughter, Lavon, of North Manchester, Ind. Bro. Culler gave us a very helpful message in the morning. On the evening of Aug. 8, Brethren V. E. Schwab and John Dotterer, both professors in Manchester College, were with us. The inspirational address, given by Bro. Schwab, was much appreciated. On Saturday afternoon, Aug. 7, the Sunday-school children were given an outing in a beautiful park of the city. The children gave a short program and the supper and ice cream were served. The children had a plentiful supply of cake and ice cream had been provided and the children went home feeling that they had enjoyed a red-letter day. The Sunday-school and church attendance continue to increase, and our blessings are without number.—Mrs. J. C. Shull, North Manchester, Ind., Aug. 13.

**Elkhart City** church met in council June 8, with Eld. Christian Metzler in charge. Bro. E. C. Swihart was chosen pastor for another year. Our series of meetings will begin in October. Our Vacation Bible School was held from June 14 to 28, with one hundred and eighty pupils enrolled for classes in the forenoon, and an average attendance of 125. Two letters were read and accepted. There were also two classes at night, conducted by Bro. E. C. Swihart and Sister Anna Keener. Bro. Fred Replogle had charge of the Intermediate department; Sisters Anna Keener and Cora Heestland, Junior; Sister Georgia Miller, Primary; Sister Day Groves, Kindergarten. We had a fine school. The children enjoyed it and wished it could have continued longer. There were children in attendance who did not attend Sunday-school anywhere. On the day of the exhibit we had many visitors and a deep interest was shown. We feel that much good has been accomplished.—Mrs. L. M. Ulery, Elkhart, Ind., Aug. 10.

**Kokomo.**—There are several things that should have been reported sooner, but on account of sickness and not being able, at the time of council meeting, to attend, they have not been reported. Bro. Working, our former pastor and elder of the Kokomo church, presided at the council of June 28, and also baptized a Sunday-school scholar that day following. Two letters were read and accepted. Bro. Winc passed through our city and gave an interesting missionary talk. Bro. Fair is to be delegate to the District Meeting for the Kokomo church. Bro. O. G. Brubaker was with us Aug. 10, exhibiting pictures of China and Japan. His efforts were much appreciated by the large audience. An offering was taken and the feast is to be held Oct. 16.—Mrs. Anna Davis, Kokomo, Ind., Aug. 13.

**Markle.**—Since our last report Bro. E. F. Weaver and family, of Bethany Bible School, Chicago, have located with us and he has taken charge of the work here, as our pastor. We trust that our labor together may be very profitable to the church and community. Our weekly prayer meetings have again been revived, since Brother and Sister Weaver have located here. At our last council it was decided that our Harvest Meeting be held Sept. 5. Our love feast is to be held Sept. 11, at 7:30 P. M. All are welcome to these meetings. Our children are to be baptized on the 27th, by the Junior pastor. We have a large number of children, both boys and girls, as well as the little tots. There being quite a number of them and all eager to do their part, a good program was given to a crowded house. Many good impressions were made.—Lillian Earhart, R. D. 4, Huntington, Ind., Aug. 14.

**Middletown.**—We have great reason to rejoice after our many years of toil and prayer. The Lord has been very merciful to us and has given to our assistance and our pastor will be with us for one year at least. We now have Bro. Arthur Hoppis, of Anderson, who recently moved into our midst, as our pastor. We had a Harvest Meeting the first Sunday of this month, which was well attended. Bro. Hoppis preached a strong revival sermon for us in the morning, and we enjoyed a good dinner at the noon hour. There was a service in the afternoon with recitations, singing and reading. Our visiting brethren gave us good talks. Bro. Moses Smetzer and son, John, also addressed us. Bro. L. L. Teeter and others were also with us. Yesterday we had an interesting meeting, with Bro. E. F. E. Fiant as our delegate to District Meeting, and Bro. Peter Fiant, alternate. Bro. Oscar Werking, of Hagerstown, Ind., will assist us in a series of meetings, beginning Oct. 3. Sister Bertha Dilling, Hagerstown, Ind., will conduct the song service.—Mrs. Stella White, R. D. 1, Middletown, Ind., Aug. 13.

**Muncie.**—The three divisions of the Ladies' Aid of the Muncie church met with Sister Ulrich on Walnut Street Pike on Thursday, Aug. 5. A good program was rendered. Luncheon was served to forty-two. Young People's Day was observed on Sunday, Aug. 8. Bro. Aldredge, of Anderson, delivered an interesting sermon both morning and evening. The superintendents of the Sunday-school served dinner to the young people. The Sunday-school decided to have its annual picnic Aug. 29. We received two by letter since our last report.—Mrs. Jessie Beall, Muncie, Ind., Aug. 11.

**New Bethel** church met in council Aug. 8 with Bro. John Miller in charge. Our love feast was held on Oct. 16, at 7 P. M. Bro. J. E. Fiant was chosen as our delegate to District Meeting, with Bro. Peter Fiant, alternate. Bro. Oscar Werking, of Hagerstown, Ind., will assist us in a series of meetings, beginning Oct. 3. Sister Bertha Dilling, Hagerstown, Ind., will conduct the song service.—Mrs. Stella White, R. D. 1, Middletown, Ind., Aug. 13.

**Noblesville** church met in council on Saturday evening, July 31, with Eld. M. Smetzer in charge. Bro. Wm. Heintz will represent the church at District Meeting. We expect Bro. Arthur E. Hoppis, of Anderson, Ind., to be with us in a series of meetings, beginning Aug. 29. We have a splendid Sunday-school, and other services are well attended. The young people are showing much interest in a Mission Study Class, recently organized. We will greatly appreciate those who have those from other places, who desire to make a change, to locate with us.—(Miss) Dewey Baliff, Noblesville, Ind., Aug. 13.

**Second South** Bible church met in council Aug. 6, our elder, Bro. D. Crisp, presiding. Two letters were granted and four were received. Bro. Ben Pontius was chosen pastor, and Bro. Wm. Pontius, Mrs. Mae Pontius, 800 Van Buren Street, South Bend, Ind., Aug. 13.

**Spring Creek** church met Aug. 7 in council, Bro. Moyné Landis presiding. Four letters of membership were received. Bro. Geo. Mishler was elected as presiding elder for the coming year. Delegates to our Sunday-school meeting are Sisters Mary Snell and Kate

Landis. Delegates to District Meeting are Brethren John Ross and Charles Maher. Our Harvest Meeting and Thanksgiving Meeting will be held on the Sunday before Thanksgiving. Our service will begin Oct. 11, with Bro. Hugh Miller, of Bellefontaine, Ohio, in charge. Our love feast will be held Oct. 31.—M. Amanda Rusher, Tippecanoe, Ind., Aug. 11.

**Walnut.**—We held our Harvest Meeting Aug. 1. Bro. Otto Winger, of North Manchester, gave us a spiritual sermon in the forenoon. Then the tables were set and we all partook of the food, wherewith the Lord has blessed us. In the afternoon, Bro. Winger gave us a missionary sermon, full of spiritual things for all.—Helen Mowiser, Tippecanoe, Ind., Aug. 11.

## IOWA

**Franklin** (Deatur County).—The work at this place is moving along nicely. We enjoyed the presence of Bro. D. Brower and family, of South English, Iowa, with us recently. He preached a good sermon for us while here. Last Sunday evening Bro. J. Q. Goughnour, of Ankeny, Iowa, gave us a good sermon. We always enjoy the presence of the brethren, and we are glad to have families as to locate here next spring. We would be glad to have more. We would be glad to correspond with any one thinking of changing locations. We have a nice new churchhouse, all paid for, and a good country. Land is cheap, compared with other places. We have Sunday-school at 10 o'clock, preaching at 11 o'clock, each Sunday, by Brethren Scars and Garber, and Christian Workers' Meeting in the evening.—Mrs. Mattie E. Johnston, Box 20, Leon, Iowa, Aug. 19.

## KANSAS

**Abilene.**—Aug. 15 Brother and Sister Oliver H. Austin, of McPherson College, McPherson, Kans., began revival meetings at the Holland house, which will continue three weeks. We are glad to have them with us again. We had the pleasure of having them with us three years ago when we sent our son, David, to the church. We pray that the Holy Spirit will work in the hearts of the people, that many will step out on the Lord's side during this meeting.—Mrs. George Weber, Elmo, Kans., Aug. 17.

**Washington** Creek congregation just closed a very interesting series of meetings. Bro. H. D. Michael, Garden City, Kansas, preached the closing sermon, and the neighbors and friends were made much stronger in the faith. We hope to push forward the work, as Sister Michael was with us also in the song service and her labors were much appreciated. Our meetings closed with a love feast. About seventy members surrounded the Lord's table.—H. W. Behrens, Lone Star, Kans., Aug. 17.

## MARYLAND

**Ridgely.**—Saturday, Aug. 14, we held our Harvest Meeting. The sermon was delivered by Bro. H. H. Nye, of Elizabethtown, Pa. Our offering of \$39.69 was collected by Bro. Nye. Bro. Nye, District Sunday-school Secretary, visited our school on Sunday morning and gave us some helpful suggestions. Ridgely church met in regular council Aug. 4. Our elder, Bro. A. C. Reber, presided. We decided to provide changes in our church, to make it more convenient for Sunday-school, and to provide a room for the Sisters' Aid Society. A committee was appointed. The monthly Sunday-school missionary offering of \$97.72 is to go to missions; \$137 to Home Missions and \$259.50 to Foreign Missions. We will hold a Sunday-school meeting at noon, before Bro. W. M. Zolber, from Pennsylvania, will hold our protracted meeting for us in November.—Debra K. Reber, Ridgely, Md., Aug. 17.

## MICHIGAN

**Beaverton.**—Brother and Sister E. F. Caslow came to Beaverton, July 7 and spent three weeks visiting in the homes of the members, encouraging those who are laboring in the Master's service and helping others to renew their interest. Aug. 1 our series of revival meetings began. Brother Caslow gave us rich spiritual sermons, which were greatly enjoyed by the neighbors and friends, as well as the members. The attendance was very good, in spite of the busy season of harvesting and threshing. Three were added to the Kingdom. Sunday, Aug. 15, the meetings closed with an all-day meeting. We had a sermon on "Prayer" after Sunday-school. A basket dinner was served at 1 o'clock at noon. In the afternoon were the examination and baptismal services, and in the evening our love feast. Ninety-six surrounded the Lord's table.—Martha M. Whitmer, Beaverton, Mich., Aug. 16.

**Pontiac.**—An open-air service was held on the lawn in front of the new residence at 139 North Jessie Street, on Sunday evening, Aug. 8. Our souls were refreshed by an inspiring message by Eld. Chas. Dearfield, of Clarksville, Mich., on "Christian Fellowship." We were greatly encouraged and strengthened in our work at this place by having with us five members from Detroit, who assisted us in singing and praying. The meeting was well attended by the people of this community, who are showing a great interest, both in the Sunday-school and prayer meetings. Our teachings appeal to these people because they are a laboring class, who do not feel at home in the large, fashionable churches. Their liberality was also demonstrated by the offering. We will be glad to have friends for these meetings. Our Sunday-school meets at 139 North Jessie Street, each Wednesday evening. Eld. L. T. Holsinger is assisting in the work and has considered locating here. We feel the great need of more workers in this work. We have been glad to have friends for these meetings in or near this place.—Bnoch J. Eby, 139 North Jessie Street, Pontiac, Mich., Aug. 14.

## MINNESOTA

**Monticello.**—We enjoyed having Bro. S. M. Goughnour, of Ankeny, Iowa, with us two Sundays in June. He had the pleasure of baptizing a little grandson, who had accepted Christ some time previous. Our regular service was continued Aug. 7 and 9 inclusive. Brethren H. H. Winger, W. H. Lichty and Bro. Leatherman were with us, to assist in the work. Seven letters of membership were received—two of them being those of deacons and their wives. Two letters of resignation were received. Church and Sunday-school officers were chosen for the year. Bro. I. D. Leatherman was chosen elder in charge; Bro. W. S. Sink, Sunday-school superintendent. Our delegate to District Meeting is Bro. W. S. Sink, with Sister J. A. Smith as alternate. The church decided to have a series of meetings some time in October. Bro. L. T. Holsinger is assisting in the work. We are expecting. As Brother and Sister A. J. Nickey expect to go away for several months, they were granted a traveling membership letter.—Mrs. W. S. Sink, R. D. 3, Monticello, Minn., Aug. 12.

## MISSOURI

**Broadwater** church has enjoyed a spiritual feast. Aug. 1 Bro. E. Schrock, of Council Bluffs, Iowa, began a series of meetings, assisted by Sister Zuma Heestland, of Wooster, Ohio. The evangelist and the song leader had hearty cooperation of all the members, and a large, attentive audience each evening. Aug. 8 we had an all-day meeting. A basket dinner was served in the church grove. We rejoice to say that eight were baptized. Many more are near his Kingdom. Aug. 15, at 2:30 P. M., we met in a members' meeting to consider securing a residence at the earliest date possible. Bro. Schrock gave some helpful suggestions, and a committee of three brethren was appointed to secure a home. A committee of two was appointed to raise money for a minister's support. Bro. Price was appointed to correspond with the Home Missionary Secretary, and Bro. Zigler to correspond with the Christian Worker. There is a needy field and the prospects are splendid for the building up of a strong church at this place.—Maggie Jones, R. D. 1, Dexter, Mo., Aug. 18.

**Smith Fork.**—Bro. Jacob Funk and wife conducted a two weeks' revival meeting at the Smith Fork church, closing Sunday, Aug. 7. The church and community were greatly benefited by the work of membership. Much good was accomplished, and others are near the Kingdom. A splendid program was carried out on our Community Day, July 27. We had a good attendance.—Ada Sell, Plattsburg, Mo., Aug. 10.

**Spring Branch** church just closed a successful series of meetings. Bro. Earl Bowman and wife, of Lawrence, Kansas, were with us. Bro. Bowman preached seventeen helpful sermons. Sister Bowman worked among the children and helped with the singing. On Sunday, Aug. 8, we had an all-day community meeting and basket din-

ner. All had an enjoyable time. There were eight applicants for baptism. We recently repaired and repainted our churchhouse, and built a cement porch in front. We also installed three large gas lamps, and we are planning to have a very excellent service in some time this fall. Our Sunday-school and District Meeting are progressing finely. There is also a Sunday-school at our mission point, Mt. Zion. Some of our members are helping with the Sunday-school at the Mt. Herman schoolhouse.—Lessie V. Ihrig, Wheatland, Mo., Aug. 16.

**Weeks** church held its members' meeting, Aug. 14, with our Elder J. F. Van Pelt, in charge.—Bro. E. G. Rodabaugh assisting. Delegates were elected to represent us at the District Meeting. Sisters Hattie Van Pelt and Emma Van Trump will represent the church and Bro. Luther Van Pelt and Sister Cora Fifer will represent the Sunday-school. All officers of the church, except Bro. Van Pelt, were re-elected. The church decided to elect a deacon and Bro. Luther Van Pelt was chosen. He is not being present will be installed later. Our revival meetings begin Sept. 19, with Bro. Ernest Ikenberry of Meridian, Kansas, as the evangelist. We will hold our communion services on Saturday, Sept. 18, at 5 P. M.—Mary Bowman, Hardin, Mo., Aug. 16.

## NORTH CAROLINA

**Spray Mission.**—We recently closed our Vacation Bible School, conducted by Brethren F. S. Flora and E. C. Woodie, and Sisters Maebelle Woodie and Katie Bowman. This school was well attended. Our instruction was given by Bro. Flora, and the singing was done and preaching each night for two weeks. Bro. Woodie, of Work, S. C., was with us at the preaching. During those two weeks of service we had with us Sister Elsie Shuckel, of Roanoke, Va., Bro. E. J. Woodie, of Winston-Salem, N. C., and Bro. J. H. Wimmer, of Elm, N. C. We had a very good service, and we were blessed with two. As a result, four stood for Christ—three by confession and baptism and one reclaimed. Others are almost ready. Bro. E. C. Woodie has been with us for almost three months and has labored with us because of his heart with the Spray mission church, but he will be with us for only two more weeks. We regret very much to see Bro. Woodie leave us, as we will now be left without a resident minister. We are earnestly praying that the Lord may send workers into his vineyard.—Lucy A. Rickman, R. D. 2, Leaksville, N. C., Aug. 16.

## NORTH DAKOTA

**Surrey** church had the pleasure of having Eld. Joskus Schechter, of Bethany Bible School, Chicago, preach for us on Sunday morning, Aug. 8, and Eld. Wm. Trostle, of Pasadena, Calif., to preach for us the same evening, Aug. 13. Eld. Albert Hollinger, of Gettysburg, Pa., gave us two sermons. We appreciate these visits very much. Bro. Russell D. Dierdorf, of Mt. Morris, Ill., was with us on Sunday, and is assisting in the ministerial work that falls so heavily on our elder, Bro. D. T. Dierdorf. Eld. D. M. Shorb is home again after another summer in the evangelistic work of this District.—Nora E. Petry, Surrey, N. Dak., Aug. 16.

## OHIO

**Bear Creek.**—We recently closed a two weeks' series of meetings, conducted by Bro. R. H. Nicodemus. His messages were inspiring and spiritual. We feel that much good seed was sown through his efforts and earnestness. Bro. Claybaugh gave us an illustrated lecture on the evening of July 21.—Maudie Eldred, R. D. 4, Dayton, Ohio, Aug. 17.

**Black River** church met in council Aug. 8, S. M. F. Friend presided. Our delegates to District Meeting are Elders S. M. Friend and John Yoder. Six members were received by letter. We expect to hold our Harvest Meeting and Children's Day exercises Sept. 5—an all-day meeting. Our series of meetings, in charge of Bro. John Barker, began on this date, to conduct the song service. Bro. Barker is to conduct the song service, July 23 and 24. Bro. Funderburg gave his illustrated lectures, bringing the needs of Manchester College and Bethany Bible School before us, and also gave us a glimpse of the character of the work done there. July 27 and 28 Bro. Finner met with us, and delivered two of his illustrated lectures. Bro. Finner gave us valuable instruction on Sunday-school work. July 29 he conducted a Sunday-school Workers' Conference, which was very helpful to us.—Anna Noll, Lodi, Ohio, Aug. 12.

**Jonathan Creek.**—After services yesterday we went to the stream where four were baptized by Christian baptism. We are expecting at the church on this date, to conduct the song service. Bro. Funderburg will be with us with an illustrated lecture.—Mary H. Snider, R. D. 4, Thornville, Ohio, Aug. 16.

**Lower Stillwater.**—We met for quarterly council at Happy Corner Aug. 11. Some matters of church extension were considered. For local reasons the time of our series of meetings was postponed to Thanksgiving Day, 1920. At that time we expect Bro. David Mettler, of Nappanee, Ind., to be with us. It was decided to arrange for a Vacation Bible School in 1921. We also decided to have our church represented on the Lecture Course, now being organized for Southern Ohio. Our efficient treasurer reported our finances in good shape and he has authorized to pay our indebtedness. We are expecting the new Winona Auditorium. One letter was received and seven were granted. Bro. H. E. Engle was re-elected trustee for a term of three years.—L. A. Bookwalter, Trotwood, Ohio, Aug. 12.

**Ludlow** church closed a helpful revival meeting. Eld. Jas. M. Moore, of Lsank, Ill., began a series of sermons Aug. 1. His strong Bible teaching and preaching were much appreciated, as were also the many calls in the homes. The Lord blessed the efforts. Nine were received into the church by baptism and the membership was much strengthened.—Mrs. J. C. Bright, Arcanum, Ohio, Aug. 19.

**Upper Twin** church met in council Aug. 13, at 10 A. M., at the Wheatville house. Two letters were read and accepted. A Harvest Meeting was held for the purpose of raising money for the work of the village house. Preparations were made for our love feast, which will be held at the Wheatville house Sept. 11, beginning at 10 o'clock.—Lucy E. Kiraofe, Gratis, Ohio, Aug. 16.

**Woodworth.**—On the occasion of the dedication of our church, May 30, Bro. O. F. Haines, of Lima, Ohio, was with us and gave two very inspiring sermons. Bro. J. B. Miller, of Curryville, Pa., stopped off, on his way home from Annual Conference, and gave us several fine meetings. On the afternoon of June 20 four of our Sunday-school scholars were baptized, and attended our regular communion service that evening. Bro. J. B. Miller returned to the work of series of meetings. These meetings have been an inspiration and uplift to the community. Four confessed Christ. The joint Sunday-school picnic of the Bethel, Zion Hill and Woodworth churches was held at Stafford Grove, on Saturday, Aug. 14. Bro. Floyd Irwin, pastor of the Red church, was the speaker at the day of the work of remodeling our church has begun. New pews have been secured and electric lights and a furnace are to be installed. Bro. Virgil C. Finner lectured on Tuesday evening, Aug. 17. Several of our young people are contemplating entering Manchester College this fall.—Ruth Garver, Poland, Ohio, Aug. 18.

## OKLAHOMA

**Oklahoma City.**—We recently closed a two weeks' revival with Bro. J. Edwin Jarboe, of Chicago, as evangelist. There were fifteen converts, and we have reason to believe that others will follow. We held our love feast just before Bro. Jarboe left and were glad to have a number of visitors from neighboring churches with us. At present we are conducting our Sunday evening services in the open air, and this is helpful for our attendance.—Mrs. A. E. Herrmann, 1130 W. Thirty-second Street, Oklahoma City, Okla., Aug. 14.

## PENNSYLVANIA

**Big Swatara.**—On Sunday afternoon, Aug. 8, the Hanoverdale Sunday-school held its Children's Day services. Following a season of singing, Bro. Ralph Chesser from Elizabethtown addressed the school, using a fruit and nut display of illustrations. At 8 o'clock lessons he presented to us. The message was beneficial to both old and young, and will be remembered by all. Aug. 22 we expect to open our series of meetings at the Hanoverdale house, when we expect Bro. E. J. Woodie, of Elm, N. C., to assist us in winning souls for Christ, and a reviving of those already in the work. We were three baptized since our last report. Our Harvest Home services will be Aug. 28, at 2 P. M. Sept. 12 we are to have a Joint

(Continued on Page 520)



## NOTES FROM NAINI TAL, NORTH INDIA

(continued from Page 515)

versions among them, also three Indians of the high school. The speakers were largely secured from the missionaries who were in Naini Tal. Major Sprat, who gives his entire time to work among the 75,000 British soldiers in India, conducted daily Bible classes for the Christians. As the soldiers are continually going and coming, the meetings will be continued probably to the end of July. It makes a great difference in our work among the Indians, as to the kind of lives the British soldiers in India live, hence the Christian effort that is being carried on among them is of vital importance.

One evening a Moslem convert told of his experience, what attracted him to Christianity, and the persecution he had to meet. His brother had become a Christian and, after completing a course of study in England, returned home to visit his mother and other near relatives. His mother opposed him in becoming a Christian and set food before him that had poison in it, which resulted in his death. This young man, also, barely escaped the same fate when he became a Christian, for it was only the timely warning of his sister that saved him. He has finished his college work and, after completing a course in the seminary, will spend his time in Christian work, preferring to go to Mesopotamia. He and eight or ten other Indian men of the M. E. Mission have, within the past six months, volunteered for Christian service in that needy land. This is encouraging, for too often the well-educated Indian Christian prefers to go into Government service.

A. T. Hoffer.

Bulsar, India.

## REPORT OF CALLED DISTRICT MEETING OF WESTERN CANADA

It may have been seen by the reports of the District Meeting of North Dakota and Eastern Montana that the churches of Western Canada were granted permission to organize themselves into a separate District. Accordingly, a called meeting was held in the Bow Valley congregation July 31, 1920. Eld. Warren Slabaugh, who was preaching a series of sermons for us, and Eld. David M. Shorb, who was preaching in the Irricana church, assisted in the meeting.

Eld. David Hollinger was chosen Moderator; Eld. T. A. Eisenbise, Reading Clerk; the undersigned, Writing Clerk. There are six organized churches in the District, with members located at different points. Sunday-schools are being started by them, and calls are coming for preaching. Owing to the fact that the number of churches is small and that two of them were not represented by delegates, the number of delegates was small. There are about a dozen elders in the District and about twenty ministers.

We were made to feel our littleness and great weakness, when we noted our small beginning in so great an unoccupied territory. Our District includes the four western provinces of Canada, but even from small beginnings great good may result. The importance of a spirit of true devotion to Christ and the principles of his saving Word were much stressed also. The time decided upon for the meetings in the future was the third week of July.

The following officers were chosen to serve one year:

Mission Board: Geo. C. Long, V. C. Vancil, Geo. Strycker, J. S. Culp, I. C. Baker.

Ministerial Board: David Hollinger, Joseph Weddle, Noah Garst.

District Evangelist: J. H. Brubaker.

The duties of the Sunday-school and Christian Workers' Secretary were added to those of the District evangelist.

District Treasurer: William Culp.

District Trustees: Geo. C. Long, Mel McCune, L. S. Shatto.

Bro. E. C. Cawley was appointed Registration Secretary of Vital Statistics.

Bro. David Hollinger was chosen as our member of Standing Committee for 1921.

All of the work, done at this meeting, was adjusted in view of the new District being recognized by Annual Conference.

With the Great Commission of Jesus as our recognized obligation and a consecrated ministry, may there be the much hoped for added strength in the near future! May the "good news" of God's power to save be carried to all parts of this great Northwest!

J. H. Brubaker.

Gleichen, Alberta, Canada.

## MINISTERS AND CHURCH HISTORY

We have often longed to be of some service to our brethren in the ministry, in helping them to open up the rich store of material in church history. We believe that we are now at the place where it is to be realized, since the Gish Fund Committee has added the "one volume church history" to the Schaaf volumes, already given out. This new book, "Walker's Church History," by some is considered the best book on the subject, for a short history.

In order to make church history helpful, we have prepared a series of one hundred and forty-two lessons in outline and reference, and by their use, with the Schaaf and Walker volumes, the subject becomes a live one. This

Syllabus seeks to outline the most important things and then tells where one can read about them in the church histories. Some of the things outlined are: The Council of Nice, Augustinianism, Scholasticism, Great Schism, etc. Immediately following the outline are the References. Note for example, the lesson on Scholasticism:

References—McGlothlin, pages 1561; Walker, pages 261-282; Newman, Vol. I, pages 474-480; Schaaf, Vol. V, pages 587-650; Greeu, pages 4931; D. W. Kurtz, pages 110-112.

Now any minister can get, through the Gish Fund, "Walker's Church History" and, perhaps, he has the Schaaf. By the use of the Syllabus he can master general church history in his own home, doing it in his spare moments and at a very small cost.

We have only had five hundred copies of the Syllabus printed, because we were not sure how many of our brethren would want it. Now you can see that this is only one book to each six of our ministers, and the first who send for it will be the first served. Of course, we can have more printed if there is a sufficient demand for them. Let us hear from you soon and tell us your wants!

3435 Van Buren Street, Chicago, Ill. James H. Morris.

## OUR TRIP TO NORTH DAKOTA

Wife and I left Lincoln, Nebr., June 9 for New Rockford, N. Dak., where we spent one week, visiting our two daughters. Then we entered into a series of meetings in New Rockford, which resulted in nine being baptized. A few members are living here, but had never had any preaching. Last summer they organized a union Sunday-school at a schoolhouse about four miles from New Rockford. This summer they rented the German Reformed church in New Rockford, paying one dollar per Sunday for the use of it. They organized a Brethren Sunday-school, which they hold in the afternoon. They had sixty in attendance Aug. 1.

We believe there is a good opening here. They now number about fifty members. These members are in the bounds of the Carrington church, but as they now have no services, the members have practically all moved away. We understand that the elders of the District have granted them the privilege of selling the church, and building another one at New Rockford. Bro. Kreps, of Barlow, N. Dak., is doing the preaching for them at the present time.

From here we went to Inglevale, to visit another one of our daughters. Here we found another church. It is deserted on account of the lack of interest. Three families of members are living here, but there is not enough interest taken by the people in general.

We spent Sunday with the Willow Grove congregation. We had preaching on Sunday and Sunday night. We had the privilege of baptizing the first members here—Bro. Stemen and wife—who came forty miles across the country by team, to be baptized. This was in 1911. Bro. Stemen and his wife, ever since that time, have been giving their time and means to build up a church here. They have seen it grow until they now number about twenty. Bro. Stemen has had the pleasure of seeing all of his children baptized but the youngest one, so we see what perseverance and some of our means will do. They now have two ministers, and I had the pleasure of baptizing both of them. Any brethren, wishing to move where land is still reasonable, and where there hardly ever is a failure, would do well to write Bro. Sylvan Stemen, Edgeley, N. Dak., who will gladly give all the information that may be desired.

Lincoln, Nebr. J. R. Smith.

## STANDING COMMITTEE FACTS

This is a list of our bishops that served on Standing Committee three times and over. The numbers, following each name, indicate how often each bishop served on the Committee:

Levi H. Dickey, Fostoria, Ohio, 13; Lewis W. Teeter, Hagerstown, Ind., 12; P. S. Miller, Roanoke, Va., 12; David E. Price, Beatrice, Nebr., 10; Henry C. Early, Penn Laird, Va., 10; Jacob H. Longenecker, Palmyra, Pa., 10; John Herr, Maysville, Pa., 10; Isaac W. Taylor, Elizabeth, Pa., 9; Hiram G. Miller, Bridgeport, Va., 9; S. Z. Bucklew, Morgantown, W. Va., 9; Daniel M. Garver, Trotwood, Ohio, 8; Noah Longenecker, Hartsville, Ohio, 8; James A. Sell, Hollidaysburg, Pa., 8; S. B. Shirky, Norborne, Mo., 8; Jeremiah Thomas, Bruceton Mills, W. Va., 8; C. K. Wilkins, Grand Rapids, Mich., 8; John Zuck, Clifton, Iowa, 7; Frank P. Cassel, Landale, Pa., 7; D. B. Eby, Olympia, Wash., 7; H. J. Lilly, Carlisle, Ark., 7; Edmund Forney, La Verne, Calif., 7; Geo. A. Branscom, Campbell, S. C., 7; Daniel L. Miller, Mt. Morris, Ill., 6; Frank Fisher, Mexico, Ind., 6; Levi T. Holinger, Brethren, Mich., 6; Charles L. Baker, East Berlin, Pa., 6; H. H. Zigler, Broadway, Va., 6; Z. Annon, Thornton, W. Va., 6; J. H. Wright, North Manchester, Ind., 6; A. S. Thomas, Bridge-water, Va., 6; J. A. Miller, Marvel, Texas, 6; S. F. Sanger, Empire, Calif., 6; Geo. S. Arnold, Burlington, W. Va., 5; John T. Green, Lonsconing, Md., 5; Andrew Hutchison, La Verne, Calif., 5; Henry Brubaker, Holmesville, Nebr., 5; D. A. Crist, Quinter, Kans., 5; Henry Miller, Lineboro, Md., 5; Wm. Davis, Morrill, Kans., 5; David Metzler, Nappanee, Ind., 5; Geo. Manon, Abilene, Kans., 5; Morton H. Peters, Marvel, Texas, 5; Michael Keller, Larned, Kans., 5; J. J. Yoder, McPherson, Kans., 4; A. P. Wood, Waterloo, Iowa, 4; S. Z. Sharp, Fruita, Colo., 4; I. J. Rosenberg, Greenville, Ohio, 4; A. C. Wicard, Oak Park, Ill., 4; Jasper Barnhouse, Uniontown, Pa., 4; S. S. Blough, Astoria, Ill., 4; Geo. Barnhart, Carthage, Mo., 4; Samuel R. Zug, Palmyra, Pa., 4; Frank P. Cassel, Landale, Pa., 4; Manly Reed, Milford, Ind., 4; Isaac L. Berkeley, Goshen, Ind., 4; Tobias S. Fike, Thurmont, Md., 4; Emra T. Fike, Oakland, Md., 4; P. R. Keltner, Freeport, Ill., 4; J. C. Murray, North Manchester, Ind., 4; J. Swigart, Huntington, Pa., 4; P. S. Thomas, Harrisonburg, Va., 4; Daniel A. Noffs, Naffs, Va., 4; D. C. Naff, Roanoke, Va., 4; Albert Hollinger, Gettysburg, Pa., 4; J. M. Kagey, Dayton, Va., 4; Daniel Chambers, Middleton, Mich., 4; Geo. E. Wise, Yakima, Wash., 4; A. Long, York, Pa., 4; B. E. Kesler, Poplar Bluff, Mo., 4; J. W. Fidler, Brookville, Ohio, 4; F. England, La Verne, Calif., 4; J. E. Rolston, Sheldon, Iowa, 4; E. G. Rodabaugh, Norborne, Mo., 4; Conrad Fitz, Denver, Colo., 4; G. C. Carl, Portland, Oregon, 4; S.

M. Smith, Lake Odessa, Mich., 4; H. C. M. Coffman, South English, Iowa, 4; Samuel Edgcomb, Eva, Ohio, 4; G. W. Edwards, Grand Rapids, Mich., 4; J. Harman Stover, Fresno, Calif., 4; Otho Winger, North Manchester, Ind., 4; D. W. Kurtz, McPherson, Kans., 4; Isaac W. Abernathy, Wilson, W. Va., 4; Samuel H. Hertzler, Elizabethtown, Pa., 4; J. A. Dove, Cloverdale, Va., 4; John Heckman, Polo, Ill., 4; Wm. T. Heckman, Cerro Gordo, Ill., 4; D. J. Bickentaff, Oakley, Ill., 4; J. H. Cassidy, Huntingdon, Pa., 4; A. C. Daggett, Covert, Kans., 4; P. S. Garber, Decatur, Ill., 4; Jonas Graybill, Troutville, Va., 4; Frank Kreider, Goshen, Ind., 4; John W. Lear, Chicago, Ill., 4; John Bennett, Artesian, Pa., 4; David Bowman, Empire, Calif., 4; John P. Bailey, Bolivar, Mo., 4; Jacob Appelman, Thomas, Okla., 4; M. C. Swigart, Philadelphia, Pa., 4; Jesse Stutsman, Arcanum, Ohio, 4; S. A. Sanger, Free Union, Va., 4; W. S. Reichard, Hagerstown, Md., 4; S. H. Miller, Sunnyside, Wash., 4; John Rowland, Massanuttsville, Md., 4; C. R. Odell, Waynesboro, Pa., 4; Uriah Bixler, Westminster, Md., 4; A. L. Boyd, Bonmont, Idaho, 4; L. H. Eby, Fruitland, Idaho, 4; Geo. R. Eller, Oberlin, Kans., 4; J. E. Crist, Friend, Kans., 4; Harvey Eikenberry, Raisin, Calif., 4; N. S. Gripe, Ripley, Okla., 4; David Hollinger, Red Cliff, Alaska, 4; J. E. Hylton, Mansfield, Mo., 4; S. E. Lanier, Madison, Kans., 4; J. B. Moore, Sterling, Colo., 4; J. H. Neher, Roanoke, Ill., 4; E. O. Norris, Pendleton, Ind., 4; D. G. Wine, Wauneta, Nebr., 4; Chas. M. Yearout, Chico, Calif., 4; B. B. Whitmer, Conway Springs, Kans., 4; R. A. Yoder, Sabetha, Kans., 4; A. E. Nead, Limestone, Tenn., 4.

We have 463 elders that served on Standing Committee:

One elder served 13 times; two, 12 times; four, 10 times; three, 9 times; six, 8 times; six, 7 times; nine, 6 times; twelve, 5 times; thirty-eight, 4 times; forty-four, 3 times; one hundred and eleven, 2 times; two hundred and twenty-seven, 1 time.

May God bless our Standing Committee. Their work is very important. Let us pray more for our Standing Committee each year! May we all labor on in Jesus' name! Edgar M. Hoffer.

Elizabethtown, Pa.

## RESOLUTIONS IN MEMORY OF SISTER SUSAN HARRISON

The following resolutions were adopted by the Sisters' Aid Society of the Church of the Brethren, Frederick City, Md. July 29, 1920, upon the death of our beloved President, Sister Susan Harrison, who left our circle July 3, 1920, aged seventy-three years, eleven months and twenty-three days.

WHEREAS, It has pleased God, our Heavenly Father, in love and mercy to take unto himself our dearly beloved and highly esteemed President, Sister Susan Harrison, who so faithfully filled the office of President for fifteen years, and who, although afflicted was always diligent and faithful in her work, encouraging and stimulating her colleagues in the time of discouragement;

WHEREAS, This Aid Society feels its loss most keenly in its bereavement of its President and friend;

RESOLVED, That our Society express its feeling of irreparable loss by extending to the family our sympathy in their bereavement and that we all look unto the Father as One who doeth all things well. Be it further

RESOLVED: (1) That a copy of these resolutions be sent to the bereaved family. (2) That they be inserted in the "Daily News" of Frederick City and in the "Gospel Messenger." (3) That they be recorded in the Minutes of the Sisters' Aid Society of Frederick City.

Sister A. M. Bopst, Sec'y.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when notice is sent, and full address given.

Engle-Musser.—By the undersigned, at his home, July 17, 1920, Mr. Frank Nelson Engle and Miss Ella Constance Musser.—H. F. Crist, Colorado Springs, Colo.

Querry-Wiser.—By the undersigned, Aug. 4, 1920, at the bride's parents, Johnstown, Pa., Mr. James Ross Querry and Sister Ruth Maude Wiser.—D. P. Hoover, Johnstown, Pa.

Robinson-Putbaugh.—By the undersigned, at his home in Lanark, Ill., Aug. 1, 1920, Mr. Dan E. Robinson and Sister Verna Putbaugh. At home to their friends at Dakota, Ill.—P. F. Eckler, Lanark, Ill.

Wakefield-Razey.—By the writer, at his home near Yakima, Wash., Aug. 6, 1920, Mr. H. D. Wakefield and Miss Ellen Razey, both of Yakima, Wash.—Enoch Faw, R. D. 3, Yakima, Wash.

Wenger-Heckman.—By the undersigned at his home, Aug. 4, 1920, Brother Enos E. Wenger, of West Milton, Ohio, and Sister Jennie L. Heckman, of Dayton, Ohio.—Wm. J. Buckley, Dayton, Ohio.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Sister Barbara, died July 31, 1920, at her home in Manheim, in the bounds of the White Oak congregation, Pa., from the effects of a stroke, aged 62 years and 28 days. She is survived by her mother, four sons, one daughter and one sister. She was a member of the Church of the Brethren for almost fifty years and a worker in its various departments. Services in the Manheim church by the home ministers. Interment in the Fairview cemetery.—Susan Gible, Manheim, Pa.

Autland, Sister Lucy, born in Fulton County, Ill., May 28, 1869, died at the Proctor Hospital, Peoria, Ill., July 24, 1920, at the age of 51 years and 25 days. She was united in marriage to Ezra Autland Nov. 4, 1894. Besides her husband she leaves two sisters and many other relatives and friends. The body was brought to her home, south of Astoria. Funeral services were held July 1 at the South Fulton church by the writer.—Abel L. Astoria, Ill.

Barnett, Samuel, died at his home, near Bakers Summit, Pa., June 28, 1920. He was the son of Frederick and Eve Barnett—the last of his family to leave this world. Surviving are three sons and one daughter. He served in the Civil War, in some of its hardest battles. After the war, he ministered as a slave of Jesus, being a member of the Woodbury church. Services in the Roaring Spring church by Eld. T. C. Dively July 1. Interment in Albright cemetery.—M. Elizabeth Barnett, Roaring Spring, Pa.

Bruckhart, Bro. Benj., died June 7, 1920, at the Brethren Home, Neffville, Pa., of a complication of diseases, aged 73 years, 10 months and 10 days. He is survived by one son and one brother, his wife having preceded him about a year ago. Services in the Manheim church by Brethren N. B. Fahnstoch, Chas. Cassel and Aaron Halfer. Interment in Henley's cemetery.—Susan Gible, Manheim, Pa.

Erb, Merlin Clay, son of John (Jr.) and Stella Erb, died Aug. 9, 1920, of what the doctors thought to be some form of diphtheria. On the count of the disease, the funeral was not held in the church but a number of friends gathered at Bro. Erb's home, where the funeral was conducted in the front yard. The body was carried to the hearse, and thence to the grave, by the two grandfathers and the two brothers of the deceased. He was 1 year, 5 months and 3 days old.—J. E. Neff, Neffville, Pa.

Fahnstoch, Lydia Bigger, was born near Bradford, Ohio, in 1851 she was united in marriage to Joseph Fahnstoch, of Covington,



Ohio. To this union there were born three sons and one daughter. Two sons, Dr. Joseph Fahnstock, of Piqua, Ohio, and Dr. W. H. Fahnstock, of Hutchinson, Kansas, survive her. After the death of her husband Sister Fahnstock moved to McPherson in 1902, and later she moved with her son to Hutchinson. She united with the Church of the Brethren in her youth and lived a faithful Christian life. She fell asleep Aug. 12, 1920, at the good old age of 88 years. Services at Hutchinson by the writer. Text, Psal. 116: 15. The body was sent to Covington, Ohio.—O. H. Feiler, Hutchinson, Kan.

**Harvor**, Jacob, born in Frederick County, Maryland, died Aug. 5, 1920, aged 94 years, 10 months and 8 days. Sept. 10, 1848, he was united in marriage with Catherine Beachley. To them was born one son. The wife died in 1911. The son passed to the great beyond in April, 1919, leaving one daughter. In 1855 he moved from Maryland to Miami County, Ohio, where he spent a long and respected life. He served the church as deacon faithfully for many years. Services by the writer, assisted by Bro. A. S. Neher. Theme: "The Passing of a Saint." Interment in New Carlisle cemetery.—Jacob Coppock, Tippecanoe City, Ohio.

**Iley**, John W., died in the bounds of Lower Stillwater church, Ohio, at Taylorburg, Jan. 24, 1920, aged 85 years, 4 months and 28 days. He was the son of Jacob and Judy Iley, born near Woodsboro, Frederick County, Maryland. In 1852, at the age of eighteen, he and a younger sister accompanied their brother-in-law, Jacob Saylor, to Ohio. They came overland in a four-horse emigrant wagon, being six weeks on the way. They located very near the place where all the remainder of his life was spent. Jan. 21, 1858, he married Nancy, daughter of Eld. Isaac Hyre. To them were born two daughters. Nearly forty years ago he became a member of the Church of the Brethren, and much of his life was a trustee of the Lower Stillwater church, taking much interest in the duties of that office. Jan. 26, 1910, his wife was called from him, since which time his home has been alternately with his daughters. He is survived by his two daughters, two grandchildren and three great-grandchildren. A sister resides near Union City, Ohio, and two sisters in Maryland. Services by the writer. Text, Job 5: 26.—L. A. Bookwalter, Trotwood, Ohio.

**Kelley**, Hiram Nelson, of the White Pine congregation, Burlington, W. Va., died July 19, 1920, aged 73 years, 4 months and 14 days. He was elected to the ministry in 1886, to the second degree in 1892, and ordained as elder in 1898. For a long time, and until shortly before his death, he was elder in charge of his home congregation. He lived out his sermons in every-day life. He resided in an isolated part of the congregation, not very near to any house of worship. He was married twice. With his largest family he labored on a farm, and was hard and was known for his integrity. He told the writer that the Lord had wonderfully blessed them, and that he wished to make some acknowledgment in return. One way, of which he had thought, was to build a church on his own land, and at his own expense. Outside of some small contributions by his sisters, he paid for all the cost of the structure, and the church is known as the Kelley Chapel. About a year ago Bro. Kelley was paralyzed, but recovered partially. The second stroke came about a week before his death. Though the sable cloud of death overhung his drooping head, he still retained his consciousness and called for the elders to assist him. Then came the end, but the star of hope never grows dim, and the Sun of Righteousness shines evermore. Text, Isa. 51: 11.—G. S. Arnold, Burlington, W. Va.

**Kissinger**, Sister Susan, died Aug. 2, 1920, at the Brethren Home, Neffsville, of cancer, aged 64 years, 11 months and 8 days. She was a member of the White Oak congregation for many years. She is survived by two sons and a number of grandchildren. Services in the Manheim church by the home ministers. Interment in Longenecker's cemetery.—Susan Gible, Manheim, Pa.

**Lightner**, Goldie Irene, died in the bounds of the Lower Stillwater church, Montgomery County, Ohio, June 6, 1920, of tuberculosis. She was the daughter of Perry and Metta Corle Lightner, and was born near Taylorburg, Ohio. She had a great desire to become a missionary, but soon realized that God had otherwise ordered her life, and became resigned to his will. She peacefully passed away at the home of her aunt, Annie Corle Gest, who had reared her to womanhood after the death of her mother in 1911. Her age was 19 years, 6 months and 5 days. Services by the writer in Happy Corner church. Text, John 14: 1-4. Interment at the Christine cemetery.—L. A. Bookwalter, Trotwood, Ohio.

**Lutz**, Elias, died Aug. 7, 1920, aged 77 years, 7 months and 7 days. He was born near Lebanon, Pa., Dec. 31, 1842. He was the youngest and last survivor of a family of four sons and four daughters, children of George and Elizabeth Lutz, who emigrated from Leipsic, Saxony, Fa., about 1849. They located at Taylorburg, Montgomery County, Ohio, near which place the deceased spent all his life except one year in the Civil War. He was married to Sarah Ehrshine July 5, 1866. There were born a son, who died Aug. 28, 1916, and a daughter. He is survived by his widow, the daughter and her husband, Geo. W. Miller, and daughter-in-law, Clemmy Lutz. Services at the home by the writer from Job 14: 14.—L. A. Bookwalter, Trotwood, Ohio.

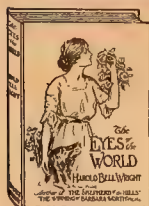
**Riley**, George W., died at the home of his parents, near the Douglas Park Mission, Aug. 7, 1920. He had never been strong since he had the "flu," more than a year ago. He would have been eighteen years old November 15. Services by the writer. Text, John 14: 11.—J. H. Morris, Chicago, Ill.

**Sharp**, Theodore, born at Maryville, Tenn., Aug. 15, 1869, was shot and killed in Montana, July 24, 1920, aged 50 years, 11 months and 9 days. In 1889 he moved with his parents to Ashland, Ohio, then to Mt. Morris, Illinois, where he attended Mt. Morris College and united with the Church of the Brethren. He then came to McPherson, Kansas, and graduated from McPherson College. In 1896 he entered the Indian service in Arizona, where he spent four years, and one year in Washington, D. C. He was then transferred to the agencies in Nebraska, where he spent six years. In 1902 he was married to Margaret Eifa. In 1908 he was transferred to the Fort Peck Reservation, in Idaho, and in 1910 was appointed superintendent over that nation. In 1916 he was made special agent on the competency board for Oklahoma and then appointed superintendent of the Flathead Nation in Montana. He did much for the education and economic improvement of the Indians and was greatly beloved by them. He stood like a rock against the grangers and bootleggers who imposed upon the Indians, and thus aroused the hostility of evil men. He was shot by one of them. His body was laid to rest at McPherson, Kansas. Services by Dr. A. J. Culler. Text, Matt. 24: 45-46.—S. Z. Sharp, Fruita, Colo.

**Sweitzer**, Amanda, nee Kingery, born in Mt. Carroll, Ill., died at her home, in the bounds of the Cherry Grove congregation, Aug. 7, 1920, aged 69 years, 3 months and 11 days. Dec. 23, 1860, she united with the Church of the Brethren and remained faithful. Nov. 3, 1874, she was united in marriage to Daniel B. Sweitzer. To this union were born nine children. She leaves her husband, five children, ten grandchildren, one sister, one brother, and a host of other relatives and friends. Services by the writer, assisted by Eld. Chas. E. Delph, of Lanark, Ill., and Eld. D. B. Eby, of Olympia, Wash. Her body was laid to rest in the Cherry Grove cemetery.—I. R. Young, Lanark, Ill.

**Warner**, John E., born near Bradford, Ohio, died May 23, 1920, aged 66 years, 1 month and 13 days. In 1877 he married Mary Rarick, who died July 25, 1904. To this union were born eight children. In 1910 he married Clara Kauffman. At an early age he united with the Church of the Brethren, remaining faithful to the end. He is survived by his wife, four daughters, two sons and twenty-four grandchildren. Services at the Harris Creek church by Brethren Porter and Overholser. Interment in adjoining cemetery.—Anna Conway, Bradford, Ohio.

**Yoder**, Caroline Carver, born near Berlin, Pa., died of dropsy, July 24, 1920, aged 83 years, 5 months and 18 days. She married Moses Yoder. To them were born five children; two sons died in early youth. Sister Yoder was a lifelong and consistent member of the Church of the Brethren. Her husband preceded her nine years ago, since which time she has been making her home with her daughter, Mrs. Alex. Shaulis. She leaves three daughters, twenty-three grandchildren, sixty-two great-grandchildren and one great-great-grandchild. Services by the undersigned at the Pike cemetery. Interment in the Pike cemetery.—L. S. Knepper, Berlin, Pa.



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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 517)

Sunday-school Meeting of the Big Swatara and Harrisburg Sunday-schools, to be held at the Hanoverdale house, when there will be a discussion of various topics, relative to better Sunday-schools. Sept. 26 the East Hanover Sunday-school will observe Children's Day.—Ulysses L. Gingrich, R. D. 1, Palmyra, Pa., Aug. 13.

East Petersburg church met in regular council Aug. 11 at the East Petersburg house, with our elder, A. S. Hottenstein, in charge. We decided to organize a Christian Workers' Society in the near future. Our Harvest Meeting, Sept. 4, at the East Petersburg house. At these services an offering will be taken for the Orphanage at Naffsville.—Phares J. Forney, Lancaster, Pa., Aug. 16.

Georges Creek.—Bro. N. W. Coffman, of Staunton, Va., began a series of meetings Aug. 7. Aug. 14 five of our Sunday-school scholars were baptized. In the evening of the same day we held our love feast, with fifty-four surrounding the Lord's table. Bro. Coffman is deeply concerned about the upbuilding of God's Kingdom, and the saving of souls. With Bro. Driver, our pastor, continuing the good work, we pray that our church may grow and be made stronger. On the evening of Aug. 16 we had the privilege of listening to a message by Bro. Geo. G. Griffith, along the line of Sunday-school work.—Hattie F. Merryman, Masontown, Pa., Aug. 18.

Heidelberg.—Our congregation met in regular council Aug. 2, with Elder John Herr presiding. Elders S. H. Hertler and William H. Oberholzer met with us. We decided to prepare a partition in our church, for greater convenience during our regular services. Sunday afternoon, Aug. 8, at 1:30, we will have our Harvest Meeting at Heidelberg. Bro. J. L. Royer was ordained to the eldership. Elder John Herr was re-elected as presiding elder. Our fall love feast will be held jointly with the Heidelberg congregation. We have decided to select the time. Bro. Hiram Eshelman is expected to conduct a series of meetings at Heidelberg during the fall—possibly the latter part of October. The exact date has not been selected.—H. F. King, R. D. 1, Lebanon, Pa., Aug. 11.

Huntingdon church met in council Aug. 2, with our elder, Bro. Myers, presiding. A good number of our members are making progress in their work. Our pastor, Bro. Gale Walker, and family, are spending a month in Southern Ohio. Bro. Cassidy is home for a few days and is busy, trying knots. He baptized two precious souls last evening, after prayer meeting. We begin to see the need of a division to our church building for the Primary Department and the Sisters' Aid work. Some of the Sunday-school classes are starting a fund for this addition. The "Bible Learners" is the first class to take it up, and others are planning to do so. Summer will soon be over and those who are away will return to work more faithfully than ever. We are glad for the young people who are so willing to help with the work.—Ella J. Brumbaugh, Huntingdon, Pa., Aug. 13.

Norristown.—Aug. 8 Bro. C. G. Hesse preached for us for the last time during his pastorate. The morning subject was "The Christian's Reward." The evening subject was "The Three Crosses." The Christian Workers' period is now in charge of the Juniors. Sister Anna Cassel gave a fine talk on the courageous men of the Bible. Aug. 15 the services were in charge of Bro. J. A. Bricker, of Philadelphia, who will preach for us until Bro. Replogle arrives, to take charge of the work as pastor.—J. Howard Ellis, Norristown, Pa., Aug. 16.

Pleasant Hill.—Aug. 1 was the day for our assistant elder, S. K. Jacobs, to preach at the "Home," near Carlisle, Pa. He and his companion, accompanied by twenty-seven brethren and sisters, with their children, all of them, Pleasant Hill congregation, spent the day with the inmates, eighteen in number. We found them happy and contented. The steward and his companion are well fitted for their position, and render good service to the inmates. How happy they all were to see us come! They pleaded earnestly that we remember them, and come soon again. A number of them are not members of the Church of the Brethren. We should be concerned about those, to win them to Christ. We hope that every congregation of Southern Pennsylvania will put forth new efforts, and send a minister to the Home, every now and then, to give the hungry souls an hour's service each Sunday! Aug. 8 Bro. L. Elmer Leas, of York, Pa., who teaches a singing class at our house of worship, preached for us a Spirit-filled sermon, "The Two Builders." Three were received into the church on the same day—all pupils of our Sunday-school.—Amanda K. Miller, Box M, R. D. 3, Spring Grove, Pa., Aug. 10.

Sugar Valley congregation enjoyed a splendid series of meetings, conducted by Bro. Ezra Wenger, of Elizabethtown, Pa. His sermons were spiritual and practical. His two weeks' stay with us meant growth for the church in number and in spirit. Four were baptized and several availed the rite. We held our love feast on the evening of July 31. A number of brethren and sisters from Buffalo Valley and York congregations were with us. Our congregation, being small in number, greatly appreciates these visiting members.—Ada Donta, Loganston, Pa., Aug. 16.

Williamsburg church held its annual Harvest Meeting Aug. 8. Prof. A. H. Hinson, of Hagerstown, Pa., had charge of the services. Both morning and evening sessions were well attended. The offerings were given towards the debt on the Old Folks' Home at Martinsburg. July 11 Bro. Jesse Emmert gave an illustrated lecture on India and the work there, to a crowded house. The lecture was very interesting and enjoyed by all. June 27 we observed Educational Day. We had a sermon by the pastor. The offering was sent to Juniata College.—Mrs. W. H. Holsinger, Williamsburg, Pa., Aug. 16.

Woodbury.—Our love feast for the Replogle house was appointed for Oct. 3, at 6 P. M.; preparatory services in the morning. Bro. L. R. Holsinger, of Martinsburg, Pa., conducted our Harvest Home service at the Replogle house Aug. 15.—J. C. Stayer, Woodbury, Pa., Aug. 16.

## TENNESSEE

Mountain Valley church met in annual church council July 31, with Bro. S. A. Gaby presiding. The visiting brethren gave a good report, which was accepted. The delegates chosen to District Meeting were J. M. Gaby and W. M. Gaby. We decided to have a series of meetings in the near future if a minister can be secured. Our Sunday-school and prayer meeting are progressing nicely. Our love feast will be Oct. 2.—W. H. Wine, R. D. 5, Baileyton, Tenn., Aug. 16.

Pleasant Valley church met in council July 17, with Bro. Sam Bowman, of Knob Creek, presiding. Bro. P. D. Reed, of Limestone, assisted him. Bro. Joseph Carcy was elected church secretary and clerk. Bro. P. D. Reed was elected elder in charge for one year. Brethren John A. Garst and Elmer Seehorn were chosen to represent us at the District Meeting. Our pastor, Bro. A. M. Laughrun, filled his regular appointment here Aug. 15.—Mrs. Lela S. Ferguson, Jonesboro, Tenn., Aug. 16.

## TEXAS

Nocona.—Aug. 3 Bro. Ira J. Lapp, of Miami, N. Mex., came to us and held a nine days' series of meetings. Bro. Lapp presented the truth with great earnestness and power of the Holy Spirit. In response to the appeals fourteen souls came forward and were baptized, accepting Christ as their personal Savior. Aug. 11, our elder, Bro. J. A. Miller, of Marvel, Texas, took charge of the meetings and continued until Aug. 15, closing with our love feast. A goodly number surrounded the Lord's table and enjoyed the blessings of this special occasion. The power of the Holy Spirit was felt throughout

all these meetings. Many were touched by its convicting power, who are standing near the Kingdom, seriously considering the matter. F. G. Gross, R. D. 1, Box 60, Nocona, Texas, Aug. 18.

## VIRGINIA

Beaver Creek.—We held our Harvest Meeting July 31, at 10 o'clock. A goodly number were present and we were glad to have with us Eld. H. G. Miller, who preached for us. In the afternoon we met in council, with Eld. J. D. Glick presiding. One letter was written. Bro. L. G. Miller, of Pleasant Valley, Va., has been secured to preach for us during a series of meetings, to be held some time in October in the Beaver Creek church. Oct. 30 is the time set for our communion. We rejoice that three young women, members of our Sunday-school, have recently united with the church during a meeting held in the Bridgewater church. The Ministerial and Sunday-school Meetings of the Second District of Virginia convened in the Beaver Creek church Aug. 12 and 13. They were well attended. Next year's meetings will be held in the Sangerville congregation.—Nannie J. Miller, Bridgewater, Va., Aug. 17.

Bethany.—Bro. E. E. Bowman came to this place Aug. 1 and preached nine inspiring sermons. On the evening of the same day we had our love feast. Seven letters of membership were received. As a visible result of the meeting two were added to the church by baptism.—L. A. Bowman, Callaway, Va., Aug. 16.

Boons Chapel.—We had the privilege of having Brethren J. H. and W. R. Argabright, of Fairview, Mo., with us in a few meetings, which were enjoyed by all. On account of unfavorable weather, the brethren gave us but six sermons. We feel greatly strengthened by this season of refreshing.—C. E. Argabright, Boone Mill, Va., Aug. 14.

Greenbunt church met in council Aug. 5 with Eld. J. W. Wampler presiding. The visiting brethren gave a very good report. Bro. S. D. Zigler was with us. Seven letters of membership were received and five were granted. We have just closed a very interesting two weeks' series of meetings, conducted by Bro. S. D. Zigler. Bro. Zigler preached the Word with earnestness and we feel that the membership has been drawn closer together. Twelve were baptized. The Ministerial Meeting will be held at the Greenmount church Aug. 26 and 27. Our love feast will be on Saturday, Sept. 18.—Annie Miller, Harrisonburg, Va., Aug. 13.

Stony Creek church met in council Aug. 7. Eld. J. Carson Miller was moderator of the forenoon session. The subject "In What Way Can We Get Others Interested in the Forward Movement?" was discussed by a number of members. Eld. D. P. Wine presided at the afternoon session. Several committees reported. It was decided that Eld. J. Carson Miller devote one hundred days to pastoral work in the congregation during the coming year, beginning Sept. 1. Bro. B. E. Good, who was elected the ministry at our last council, was installed. One was received by baptism and two by letter since our last report.—Annie R. Wine, Forestville, Va., Aug. 9.

Unity.—We began a Vacation Church School at Bethel church July 19 and continued until Aug. 13. The interest was good, with an enrollment of eighty-two. The children seemed to enjoy the work very much and there was a regular attendance of most of them. Sister Mary Garber of Ft. Defiance, and Sister Nellie Myers of Broadway, with three others from the local congregation, composed the teaching force. On Friday, Aug. 13, a final program exemplified the work done in the classes. There was a goodly number of visitors present, who seemed well pleased with the work done. July 31 we met in council at Newdale. The visit had been extended the previous week. The brethren gave a good report. Brethren Martin and O. S. Miller, of Timberville, gave us words of encouragement and helpfulness. Eld. J. S. Roller, with some of the other brethren, spoke very earnestly, in regard to worldliness in the church. Two letters of membership were granted. Electric lights were put into the Newdale house. We decided to publish a paper quarterly for our congregation. We will have a love feast at Fairview Oct. 23, beginning at 4 P. M. On the evening of July 31 Bro. L. W. Miller, of Broadway, began a series of meetings at Newdale and continued for two weeks. He gave us some very inspiring and helpful sermons. As a result, the church was strengthened and built up. Eleven were received by baptism and two await the rite. We are expecting to have a Rally Day at Fairview in September.—Anna R. Roller, Timberville, Va., Aug. 16.

Valley church met in its annual visit council Aug. 7. The Brethren gave a good report, after which Bro. M. G. Early, of Nokesville, gave a talk. Brethren G. W. Shaffer and R. B. Showalter were elected delegates to District Meeting. Bro. Charles Flory was called to the ministry. Not being present, he will be installed Aug. 24, at our Harvest Meeting.—Mrs. D. B. Showalter, Bristow, Va., Aug. 17.

## WEST VIRGINIA

Mt. View church met in council Aug. 7, with Elders B. D. Hinegardner, L. H. Miller and J. C. Kohne presiding. Bro. L. D. Teets and Bro. T. H. Ruffy made the visit. Bro. R. A. Sagar was granted a letter of membership. Our love feast will be held Sept. 11.—W. E. Kohne, Mathias, W. Va., Aug. 17.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Aug. 31-Sept. 3, Oklahoma, Panhandle of Texas and New Mexico, Guthrie, Okla.  
Sept. 4-6, District of Northern Illinois and Wisconsin, at Mt. Morris, Ill.

### LOVE FEASTS

Idaho  
Sept. 12, Twin Falls.  
Illinois  
Sept. 4, 5, Woodland.

Indiana  
Sept. 4, 7:30 pm, Killbuck, Pleasant Run house.  
Sept. 4, Oak Grove.  
Sept. 4, 7 pm, Pleasant View Chapel.  
Sept. 11, 10 am, Hickory Grove.  
Sept. 11, 7:30 pm, Markle.  
Sept. 18, New Salem.  
Sept. 19, Maple Grove.  
Oct. 16, Kokomo.  
Oct. 31, Spring Creek.  
Iowa  
Sept. 4, Curlew.  
Kansas  
Sept. 4, 5, 10 am, North Solomon.  
Maryland  
Sept. 25, Cherry Grove.  
Michigan  
Aug. 28, 10:30 am, Vestaburg.  
Sept. 11, Berrien, country church.  
Sept. 18, 10:30 am, Crystal.  
Missouri  
Sept. 18, 5 pm, Wakenda.  
Ohio  
Aug. 28, 7:30 pm, Baltic, Bunker Hill house.  
Sept. 5, Zion Hill.

Sept. 11, 10 am, Upper Twin.  
Sept. 19, Hicksville.  
Oregon  
Aug. 27, Myrtle Point.  
Aug. 28, Williams.  
Pennsylvania  
Sept. 19, 6 pm, Brothersvalley, Summit house.  
Sept. 25, 2 pm, Upper Cumberland, at Huntalee.  
Oct. 3, 6 pm, at Woodbury, Replogle house.  
Tennessee  
Oct. 2, Mountain Valley.  
Virginia  
Sept. 2, Walnut Grove.  
Sept. 5, Johnsville.  
Sept. 18, Greenmount.  
Oct. 23, Fairview.  
Oct. 30, Beaver Creek.  
Nov. 6, 3:30 pm, Bridgewater.  
West Virginia  
Aug. 28, Sandy Creek, Salem house.  
Sept. 11, Union Chapel.  
Sept. 11, Pleasant View.  
Sept. 11, Mt. View.  
Sept. 18, Eglen.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., September 4, 1920

No. 36

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## ...EDITORIAL...

### The Attractiveness of Legalism

HUMAN beings are not naturally overfond of work. Instinctively they incline to the path of least resistance. Anything that promises to save exertion commands general interest. This is one reason for the attractiveness of legalism. Superficial obedience is easier than thorough obedience. It is a lighter task to conform to the letter, the form and the statute, than to the spirit, the substance and the principle.

There are some exceptions to this. Let us be fair and admit that following out an injunction to the letter sometimes involves a hardship, a sacrifice, that the spirit of it would not require. Such was the obedience of the boy who "stood on the burning deck" and perished there, waiting for the word of release that never came. We have no word of censure for the boy. The story is a tribute to filial loyalty most beautiful and touching. But it does not set the father in so good a light. A father who would allow his son to grow up with such an understanding of the nature of true obedience is not fit to be a father.

But the cases, in which obedience to the letter is more exacting than obedience to the spirit of a commandment, are comparatively few. The common impression that to obey an injunction literally is to make sure of doing all that is required, is erroneous. Usually it is the short and easy way out. Recall again the Master's comments on "thou shalt not kill." And then consider his equally heart-searching comments, in that same connection, on other portions of the law. He certainly did not narrow the scope of obedience any, by his repudiation of the current shallow literalism.

Which is the more exacting, a strictly literal conformity to Paul's instructions about eating meats offered in sacrifice to idols, or obedience to the spirit of those instructions, in all the relations of life?

Let us carry the matter a step further. Not only is the task of obedience much less, according to the legalistic method, but the task of determining what to do is very much less. The mental labor involved is almost nothing, and this is a very attractive feature.

Here we need only refer to what was brought out a few weeks ago—the fact that legalism pays no attention to the historical background of a law. The

time, occasion, purpose, persons addressed, surrounding circumstances—all this is ignored as well as the principle embodied, and everything else but the bare statute itself. What does this say? is the only question that need be asked. Legalism thus makes a powerful appeal to mental laziness.

Another reason for the attractiveness of legalism is that it provides a definite answer to all questions of duty. It leaves nothing on this point in doubt, nothing to be carefully weighed and prayed over. It tells exactly what to do.

In the first place, it regards the New Testament as a statutory code and so considers everything in the form of a command as furnishing a rule of conduct for present-day living, quite regardless of the historical setting, as noted above. In the second place, where the New Testament is lacking in concrete instructions, it supplies the deficiency by ecclesiastical authority, adding whatever statutes may be necessary, from time to time. Thus it aims to furnish a complete guide on all matters of conduct, so the individual Christian never need be in uncertainty as to the right course.

It will not escape the attention of the discerning reader that this very definiteness of the legalistic conception of the divine law tends to defeat one of the purposes of that law, which is to cultivate the faculty of spiritual judgment. By answering all his questions for him off-hand, it deprives the individual of that fine practice which is enjoyed by "those who by reason of use have their senses exercised to discern good and evil." But this does not lessen its attractiveness for the legalist. He has no appreciation of spiritual values and cares nothing about having any.

From another angle the legalistic viewpoint is attractive. It seems to its adherent to offer ground that is unquestionably safe. Something else than strict conformity to what the law says *might* do. Possibly some others will get through on that basis. He will not pass judgment on them. But why run any chances? Why not adopt a platform that you *know* is all right?

This is excellent reasoning except for the false assumption with which it starts, which assumption is that obedience to the letter, form and statute is certain to be complete obedience. We have seen how unwarranted such an assumption is. Complete obedience is, indeed, safe ground, but legalistic obedience is not complete obedience. So far from being the safest platform, it is quite the opposite. Its superficial character makes it deceptive and treacherous. The safe ground of complete obedience is found in that conformity to God's law which makes central its spirit, substance and eternal principles—which realizes, in short, the purpose of the law.

Finally, legalism makes a strong appeal on the grounds of its professed loyalty to the Bible. It has much to say about keeping the commandments and holding faithfully to the Word of God. All of which would be very fine but for the fact that its devotion is a devotion to the letter only—a fact which entirely vitiates its claims to exceptional fidelity to the Scriptures.

It is unnecessary to dwell on this point at length but it may be useful to recall, under this head, the two types of legalists already noted—those who would supplement the law of God as contained in the New Testament with additional statutes to cover the various exigencies of human life, and those who, rejecting all rules not found in the Bible, nevertheless treat the Bible strictly as a statutory code. Perhaps the latter are loudest in their claims of loyalty to the Word, taking great satisfaction in the repudiation of all man-

made legislation. But the essential fault of both classes is the same. The attitude to the Bible in both cases is thoroughly legalistic. It is mechanical and formal. It interprets texts without regard to their historical setting, and in the application of them ignores and does violence to the general trend and teaching of the Bible as a whole.

This is not true loyalty to God's Word. But because it has the appearance of it—having, the same superficial quality as is characteristic of legalism throughout—it looks good to many.

Legalism is attractive because it offers easy tasks, requires no thinking, answers every question and looks safe and sound.

For legalism is *apparent* conformity to law.

### Edom's Neutrality and Yours

It isn't necessary to take sides in all the petty quarrels of your neighbors, and there are matters of larger moment, sometimes, in which an attitude of at least temporary neutrality is justifiable. If Gamaliel could not see his way clear to favor the Christians actively, his counsel to await developments was surely wise. But there is another side to the question, and people who are disposed to overlook this, ought to study the little book of Obadiah occasionally.

"For the violence done to thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." That is the prophet's pronouncement of doom upon Edom, and the point of special interest is that the violence referred to was not done directly by Edom himself. He (the nation) was a neutral. "In the day that thou stoodest on the other side, in the day that strangers carried away his [Jacob's—the nation's] substance and foreigners entered into his gates and cast lots upon Jerusalem, even thou wast as one of them."

Do you get the significance of those burning words? Edom had not helped in the sacking of Jerusalem, but because he had stood "on the other side," or "aloof," as the margin has it, and had not come to the rescue of his brother, his influence had counted with the assailants, he was "as one of them." Reminds you, doesn't it, of something Jesus said about those who were not "for" him?

You would not stand off and look at your neighbor in physical distress, without helping him. Your conscience, if not your sympathy, would not tolerate such heartlessness. What about the spiritual distress of thousands, millions, in this and other lands? What about the evils of every description all around you?

It is not of your making? You are not responsible? Be careful now. Remember Obadiah's word to Edom: "In the day that thou stoodest on the other side"—and didst not help—"thou wast as one of them."

There are no neutrals in the war on unrighteousness.

### Inside Truth

DAVID knew it would be easy to fix things up if God could be placated by burnt offerings, but he also knew that God had no pleasure in these unless "a broken and a contrite heart" were offered as the first sacrifice. What God desired was "truth in the inward parts."

That is the crucial test. God wants genuineness. He does not ask for much, but what there is must be sound in quality. He is not impressed by a display of a large number of good works. What would you do if you could? What do you want? What is on the inside of your awkward, blundering outside?



## CONTRIBUTORS' FORUM

### True Merit Is Always Known

You don't need to shout: "Come and see what I do!  
Come and gaze at my speed as my goals I pursue!"  
You don't need a bugle to summon the throng  
To watch you perform or to cheer you along;  
You don't need to boast of your strength or your skill,  
Or the things that you know or your courage and will;  
Put the trumpet away, there is no need to blow it,  
Just do your work well and the wide world will know it.

You needn't announce: "I am great in my line!  
I rank with the best and my product is fine."  
Like a street fakir loud you don't need to attract  
A crowd that will gather and look at your act;  
If your work is worth while, there is no need to shout  
The news far and wide, men will soon find it out;  
The whole world is watching for splendid and new things,  
And it's quick to discover the man who can do things.

You don't need the spotlight, you don't need to boast,  
Success will be yours if you stand at your post;  
Merit speaks to the world in all languages known,  
Through your work it will tell of the skill that you own;  
And if you deserve it, your fame will go far,  
Men will know by your deeds just how worthy you are;  
There's a task to be done, merely step up and do it—  
Success shall be yours. That is all there is to it.

—Edgar A. Guest.

### Palestine Protesting

BY J. H. MOORE

LAST week we had something to say about the people of Palestine protesting against their country being turned over to foreigners, with a view of establishing a Jewish republic. But, as stated, suppose enough Jews should emigrate to Palestine to outvote the natives, and then suppose that Jews should be selected to fill all the leading official positions. Possibly, then, a Jewish republic might materialize.

Still, there is another side to all this. Palestine was the home of Jesus and all the apostles. Here the first Christian church was organized. The great church at Jerusalem was the mother of all the other churches. Out from Jerusalem went forth the Gospel into all the world. What followed, made of Jerusalem a Christian city, and the Christians, the world over, have some claims on the city as well as on the country. Jesus denounced the Jews for their disbelief in him. The apostles, as well as the Master, labored most earnestly to convert them to Christianity, and, because of their open disobedience, and their refusal to accept Christ and his teachings, their doom was sealed, and they were scattered among all nations. And to this day they have been a nation without a country they could call their own.

And now, after all these centuries, are the Christian people to stand aloof and see the nation, that persecuted the Master, return to Palestine, rebuild the wasted places, and establish a Jewish nation? Thousands of Christian men and women may want to enter the Land of the Sacred Story and make it their home. They will establish Christian homes, found Christian educational institutions, and build up Christian churches in every city, town and hamlet, yea, in fact, they will, like Christ and the apostles, do their utmost to make of Palestine a republic in which Christian influences predominate. Why not do this? Will not these Christian men and women unite with the native Christians in making Palestine as thoroughly Christian as possible? Why should they side in with the Jews, in order to establish a Jewish republic? We should rather think that they would stand for their own interests and put forth every effort to convert the Jew as well as the Mohammedan to Christianity.

At this time the Mohammedans own the temple platform and all the buildings thereon. If the old temple site can, in any way, be wrested from the present owners, should it become the property of the Jews or the Christians? Well, why the former rather than the latter? Suppose the Jews do secure the temple site, do they want to build thereon a temple like the one erected by Solomon? Is it their purpose to reproduce the golden candlestick, the table of shewbread, the altar, the ark of the covenant, and even the great altar? Would the temple service, after the Mosaic

ritual, be resumed, even to the offering of animal sacrifices and the observing of the passover? One thing is sure—the teachings of Jesus would be ignored—Moses, and not Christ, would be the accepted law-giver. Possibly Christian worship would be entirely excluded from Mount Moriah, regardless of the fact that the place is as sacred to the Christian as to the Jew.

But why not build a Christian temple instead of a Jewish temple? In the way of saving sinners, a Christian temple might mean something, while a Jewish temple would not result in leading a single soul to Christ. And since there is salvation in no other name why could not all Christian people unite in making of Palestine a Christian nation? True, the Jew may take his chances, as will those of other faiths, and if he can command sufficient numbers and wealth to secure control of the country, the government will be his. But, candidly, of what advantage will a Jewish republic be in helping to Christianize the world? None whatever. We want to see Jews in great numbers return to their native land, but we would much prefer that they be converted Jews. Most of the early Christians, who lived in Palestine, were converted Jews. All the apostles were converted Jews, and the only Jew who has any assurance of salvation is the one who is converted to Christianity.

But, says one, do not the prophecies clearly indicate that the Jew is to return to Palestine, that the promised land is once more to become his home, and that he is to be fully reestablished on the sacred soil? Admitted, but is he to be a converted Jew, or a disbeliever in Christ? If the latter, of what advantage will he be in converting the world, if such a thing becomes possible? He becomes a hindrance. The Jew was deprived of Palestine because of his unbelief, and it becomes a matter worthy of some consideration as to whether the Power that is Divine is to restore to him his former possession while he remains in the same state of unbelief in the Son of God.

Without pausing to discuss this phase of the question, we venture this statement: Since the war has placed Palestine under the control of a Christian nation, all the Jews, who feel so disposed, will be permitted to enter the country and make it their home. This will also be true of Christians, whether they be Protestants, Greeks, Armenians or Roman Catholics. Possibly as many Christians as Jews will turn their faces that way. The Mohammedans, who now outnumber all others, will remain, and by the three great religious bodies—Mohammedans, Christians and Jews—the conflict will be waged—possibly a bloodless one—but a conflict all the same. And the faith that can control the most votes and dollars and employ the greatest moral and intellectual skill will be the ruling power in this part of Asia. The Jew may win out, and then, again, he may not. When it comes to securing control of the wealth, business, industries and government of the Promised Land, the Jew is going to find the Christians and the Mohammedans live wires. And as to whether Palestine shall ever become a Jewish republic—well, that depends.

Sebring, Florida.

### An Aggressive Temperance and Purity Campaign

BY A. J. CULLER

#### 1. The Need

THE death of John Barleycorn does not mean the decease of the entire family nor the removal of every vestige of the evil breed. There are plenty of indications that the liquor interests still would appeal to the vanity, cupidity, and lusts of men, bending to their use every political and legal resource. Politicians are willing to sacrifice every principle of honor and justice, and connive with every force of evil to evade the enforcement of temperance laws. They foment discord and hate, and would make the land of stars and stripes into the land of "starves and strikes" to gain their ends. "Eternal vigilance is the price of good government." Our children must be fortified by the truth, lest the saloon or kindred evils again infest our land.

The cigaret is the "brown god" worshiped by the

average boy today. Scientists are all but universally convinced that it does the boy individually more harm than strong drink. It is a most virulent poison. It is making a race of weaklings, preparing the soil for a harvest of vices. It is the greatest single factor in child lawlessness and criminality today, and will figure in the courts of today as the saloon did in the days just gone by. Our boys must be reached, lest we raise a generation of imbeciles and criminals.

The virtue of our young people is the prize at stake in the land today. Commercialized amusement is openly appealing in the most insidious manner to the lust of our red-blooded youth. Store windows, advertisements in magazines, street cars and everywhere are using vile suggestions for catching the attention of men. The moving picture is worshipping the god Pan, and is extolling the virtues of the caveman, making life to consist in the free and unlimited satisfaction of the sex impulses. The dance has taken on new forms, calculated to arouse the passions of the participants. By insinuation and innuendo the sacred relations of life are held up to ridicule, and all restraint and sense of responsibility are flung to the winds. These things are robbing the boy and girl of their most inalienable birthright—the right to grow to maturity with pure and unpolluted minds.

#### 2. The Program

Your Temperance and Purity Committee feels the conviction, born out of the responsibilities placed upon us by the church and the needs of the situation, to put on, throughout the church, a more aggressive campaign than we ever have before. This is borne out by the action of the Conference at Sedalia, in voting unanimously that the Temperance budget, next year, be placed in the Forward Movement quotas, and by repeated requests for speakers, literature and help from every corner. We are planning to do our best to meet the need.

The Committee has secured the services of Bro. Merlin G. Miller, of Illinois, as General Field Secretary, who is to give his entire time to the work of purity and temperance in the church. He is a young man of exceptional ability, energy and loyalty, and full-hearted devotion to the cause to which he has pledged himself. We are sure he will put the work across in a manner that will reach the boys and girls as well as their parents and teachers.

An office has been established at Elgin, from which point all literature will be sent, and all the work directed. He will be in touch with every District and Local Temperance Committee. As director of the work in the entire field, he will be responsive to its needs.

In the first place, Temperance and Purity Meetings should be held in connection with every District, Ministerial, or Sunday-school Meeting or Convention, with all Assemblies and Institutes or Training schools, wherever held. At these, literature will be shown and suggestions be given for temperance and purity work in the Sunday-school, Christian Workers' Meetings, among the groups of boys and girls, by every available means. Lantern slides will be provided wherever possible. Speakers in different sections of the Brotherhood will be used to present the work in contiguous territories.

Secondly, as to literature. We shall no longer publish the Bulletin, as it is too bulky. Literature must be attractive, so that the young will read it. It must carry its message to the eye. Small leaflets, with some striking picture of the evils of the cigaret, well-written articles on social purity for the various ages and grades of people, will be published and circulated free. If you have something that will get across to the young fellow, send it in. We shall also carry a full line of temperance literature and books published by the Anti-Saloon League, W. C. T. U., and other organizations, on liquor, tobacco, and social purity. Samples of these will be shown at all conventions, for which speakers are secured through the Elgin office. This literature will be sold at cost. In some cases a hundred little tracts can be secured for fifty cents or less.

#### 3. Our Appeal

1. We want you to call on our Secretary for help. Do not write to the members of the committee, but



address your request to the General Temperance and Purity Committee, at Elgin. All program committees should ask for speakers. We have a number of good speakers in every part of the Brotherhood, who will be furnished with all facilities of the Committee at the earliest possible moment. The Secretary or other workers should not only make addresses but meet with and help all who are working in the cause, in the local churches or Districts. Write the Secretary about your needs. If you want an entertainment, recitations, posters, or literature of any kind, write to our Secretary and he will get the best available from any source.

2. This work, until next year, when we place our budget in the Forward Movement, must be supported by private gifts and offerings in various meetings and organizations. The Committee is asking every Sunday-school for an offering on World's Temperance Sunday, in November, notice of which will be given later. Your Committee has taken up this work in earnest, feeling confident that the church will fully support it. To the extent that you support and use the facilities offered, will the work prosper, and purity be inculcated in the lives of our people.

McPherson, Kans.

### Night Messages from the Bible

BY GALEN B. ROYER

Regeneration (John 2:23, 25; 3:1-21)

If these scriptures teach anything it is that every one, born into this world, must be reborn if he will see and know the Kingdom of God. It follows, then, that he who is born but once, must die twice, while he who is born twice, need die but once—that being only a joyous passing.

"Ye must be born again." Over against this declaration is reared man's notion—all too prevalent—that since Jesus was God and man, in some special way sinful man has been raised into a plane of nearness to God. The whole thought is error. Jesus Christ in the flesh, instead of bringing man nearer, shows how far away he is from God.

Nicodemus is an interesting Bible character that illustrates the foregoing. The Book records three stages of his life. John 3 tells of midnight; John 7, of twilight; and John 19, of broad daylight—all being stages of his development into a follower of the Lord. What if he *did* come to Jesus by night, he came out boldly in the open at the last, and that is what many a secret disciple today has not yet done. When Nicodemus saw he was dead in trespass and sin, his first visit to the Lord became clear in its meaning and he said to himself: "No matter what others think or what it costs me, Christ is for me and I am for Christ; I stand with him whom you crucified."

Many believed on Jesus because of the miracles which he did (John 2:23), but still he "did not commit himself unto them . . . for he knew what was in man." Here is an unusual lesson on faith. Some people have faith in miracles. They tie to them. They are seeking "evidences" of Christianity. But they are not what Christ wants us to put our faith in. If man can not trust Jesus for what he is and what God has revealed about him, then "evidences" and miracles will not produce an abiding faith in him either. Miracles have their place, but they do not lead men to trust Christ fully. God, through the Holy Spirit, reveals Christ to men, and thus we learn to trust him. That is why Jesus says, when the people "believed on his name when they saw the miracles which he did," that he did not trust them. He knew man's nature was sinful at its best; he knew, too, that an entirely new nature alone had value before God.

In the face of this strange declaration, the Holy Spirit caused John to record: "Now there was a man of the Pharisees, named Nicodemus." That "now" appears in the Revised, not the Authorized Version. It also is in the original and has a special significance here. Following the wholesale declaration that Jesus would not commit himself to those who believed on him because of the miracles, he shows why he revealed himself to one of the best specimens of mankind whom the world could produce—Nicodemus—a man with

every claim of moral and religious worth clearly established, and yet a man who did not feel satisfied with his religious attainments. The fact that he came by night shows unrest—a longing for something better. There are plenty of people in the Church of Christ today that are not satisfied—not really happy and contented fully. Ask them about their home over there and questions of that type, and they have no clear-cut assurance. God pity them! They ought to get out of that midnight experience and live in the full light of the blessed "I know whom I have believed and am persuaded that he is able," etc. Some one has said that Nicodemus came to the light through a tunnel. Good, and for your sake, brother, keep on coming through the tunnel till you get out as this splendid Pharisee did.

Coming by night does not perplex the Lord. He sees and knows hearts. And when Nicodemus took the attitude of a learner, in his address to Jesus, the reply came at once: "Except a man be born again, he cannot see the kingdom of heaven." What must have been this scholar's astonishment as he is plainly told that he was not fit to enter the Kingdom of God, or did not possess the capacity, even, of looking into heavenly things! Of course he did not. Man's sin has carried him far from God. "There is none that understandeth" (Rom. 3:11).

Nicodemus had a hard lesson to learn. His reply, in the form of a question—almost foolish, so far from the truth it was—clearly reveals he did not understand. Christ's words in his second statement, "Born of the water and the Spirit," simply added mystery to mystery.

I fear that not only did Nicodemus fail to understand these wonderful words of the Lord, but that many today do not, either. Did Jesus simply mean baptism as his unconditional requirement to enter the Kingdom of heaven? Surely that is included, but was not Jesus talking of something deeper and, in a sense, more essential? Is it not possible for one to be baptized, and being all his life identified with Christians, and yet to be lost because he all the time missed this deeper significance of the Lord's words?

Baptism has its place. Its work is symbolical in that it is not a cleansing of the outer body but is simply the outward act of an inner cleansing of the soul. This inner cleansing, however, is done only by the Word of God. "Now ye are clean," Jesus says in John 15:3. How? Through the water with which he washed the disciples' feet, recorded in the first part of John 13? No. "Through the word which I have spoken unto you." Paul declares in Eph. 5:25, 26: "Christ also loved the church . . . that he might sanctify and cleanse it with the washing of water by the word." (Read also James 1:18; 1 Peter 1:23.) These scriptures clearly set forth that the Word, through the Holy Spirit, brings about the new birth.

Baptism, at its best, is outward—an expression of obedience when sincere, and concomitant with that act is the inward changing of the nature of the baptized one. "Old things have passed away; behold all things are new"; "a new creature in Christ Jesus."

Faith is an important factor too—believing on the Lord Jesus Christ—yet in this new birth not faith but the Word of God, through the Holy Spirit, is the means of accomplishing this new nature. Jesus emphasizes that in the words: "That which is born of the flesh is flesh." *Educate flesh*, as some claim, is the important thing, yet it is no more than educated flesh. Apparently there is plenty of "educated flesh" in the world today. Make it religious, if you will—as religious as the devotees of India idolatry—and it is still religious flesh. Perhaps there is more religious flesh in the world than that which is born of the Holy Spirit. Improve the flesh, give it better housing, purer entertainment, finer art and culture, increase its incomes enormously and have it contribute to great world movements and it is still *flesh*. You can't distill or develop spirit out of flesh.

All this becomes the more interesting as Jesus declares: "Marvel not that I said unto you, Ye must be born again." That inexorable "must"—how forcibly it points out man's ruined nature! How important is

the question for each one now: "Have I been born again?"

Jesus explains by using the wind as an illustration. Man knows his genealogy in the flesh—his father and grandfather, etc., is the implication. All are children of Adam. All this, however, is flesh, and will not do before God. A *new* nature must come from beyond man himself. How will it come? What is the rule? Is the channel fixed and known? Do men get new natures by the same known process? Jesus shows by the wind, of which no one knows whence it comes and where it goes, that thus the Holy Spirit works in the hearts of men. No one knows anything about it until the work is done. What started me to confess Christ may be far different from what started you. A consistent life prompted one, a helpful act another, severe sickness another, the death of a friend another—in all these, and in a thousand other ways the Holy Spirit has his own peculiar avenues to bring the Word of God to bear upon the heart and as one seeks Christ for cleansing and salvation. God's Word is quick and powerful and he often sends strange parts of it to awaken us—"The wind bloweth where it listeth."

When Nicodemus, thoroughly aroused, asked: "How can these things be?" Jesus, not in the spirit of rebuke, but to call strongly his attention to the Scriptures—put a searching question to this Pharisee, inasmuch as he was a teacher and should understand. Yet he did not. Then come these keen words: "Verily, verily, I say unto you, We speak that we do know and testify that we have seen; and ye receive not our witness." Remarkable as it may be, man does not care to believe God. He often says he does not want to believe him. Yet man believes man. We believe the newspapers; we trust fully and risk largely Dun's or Bradstreet's commercial ratings; we consult the time-tables of the railroads and plan accordingly; but when we take up God's Word and read about his wonderful love, that led him to give his only Son, we say, with a whine: "I can't believe it." Surely, a bad case! Shameful, too—is it not?—when we can not believe the God of truth, and do have such an implicit faith in our fellow-man, as full of errors as we are ourselves. Remember that Jesus says: "We speak what we do know." Why ever *doubt him*?

Nicodemus' heart was strangely alone, and hungry for something he knew not what. Perhaps he was thinking that no one cared for him—no one loved him enough to give him that new nature which this Great Teacher was getting him to see he needed. And Jesus, knowing the heart of his fellow, alone with him in the night, broke the silence with: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Love, heavenly love, precious, full, free for the believing, gushed forth not only for Nicodemus, that night, but for every one in the world who, in the night time of his own sinfulness and hopelessness, is almost in despair. Yes, when no one else loves the sinner, God and his Son love him. That love found full expression later on Calvary.

Nicodemus departed. The heart of the Master followed him as it does every honest inquirer. Later the Jews began plotting to kill Jesus, and this same inquirer spoke in behalf of his Lord. The clearness and force of his words brought forth in scorn and derision: "Art thou also of Galilee?" It was a bitter thrust from men much smaller in calibre. If it hurt Nicodemus, at least he did not reply. But now, since the truth is out, he takes his stand with the followers of the Lord. In the face of the most unpopular time in the life of Christ, Nicodemus accepts Jesus, trusts him, and becomes his forever.

Huntingdon, Pa.

### Among the Churches of the Western Slope

BY JOHN R. SNYDER

Answering a call by the District Mission Board of Western Colorado and Utah, we recently spent seven weeks in this territory, much to our own profit and we trust, to the help of the churches of that broad expanse of mountain and plain.

The Western Colorado and Utah District is one of the largest, territorially speaking, in the Brotherhood, and

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## The Plank Road

BY PAUL MOHLER

It leads from the railroad away into the timber in the coast country. I think they told me that the planked part was nine miles long, but it seems twice that distance to me. Yes, it is a real plank road, with stringers across which the planks are nailed, and you drive on it as fast as your skill or your courage will allow you.

I forgot to say that it is also a narrow road. The planks are eight feet long. That doesn't sound so narrow, but when you are taking it at about twenty-five miles per hour, with another man steering the Ford, and you come to a place where it is a little sidling and the hill drops down quite a bit on the lower side, those planks don't look to be more than six feet long.

Meeting people? Oh, that is simple enough. Every so often there is a little platform at the side, on which you drive while the man whom you have seen coming, passes you. If you happen to meet between switches, one or the other can back a bit.

The road is pretty straight, but once in awhile it swerves a little to avoid the necessity of cutting a half dozen forest monarchs, whose first branches are two hundred feet from the ground. Wherever it comes to one that has fallen across the right-of-way, the matter is solved simply enough by just sawing out a piece of the trunk a dozen feet long to let the road through.

Is it a pretty ride? It certainly has a beauty all its own. Right through the forest it goes, passing and just missing those wonderful pines. The roadside is still green with great sword-ferns, unmarked by frost in January. The bridge across the Cowlitz is just a hundred feet long, as I remember it, but it is two hundred feet above the racing green flood, where daring fishermen lose their lives in pursuit of the trout. That, too, has its fascination. If you are at Olympia and Bro. Harvey Prime offers to take you out to Ajlune, you can not afford to miss it. It is only eighty miles from Olympia, and his Ford will make it in four hours, if necessary. He will fill the back seat with goods from Bro. Whisler's store, bought so much below Olympia prices that he will save enough to pay for the trip, beating the "H. C. L." Isn't it strange that a man can haul goods out twenty-three miles from the railroad, over the plank road, and a lot more of other road, selling them so much cheaper than city stores, and that another man can afford to drive out to buy from him? Matt. 7: 12 explains it.

Yes, Bro. Prime is a careful driver, but take a hint from me. If he has another passenger on the back-seat, don't let him turn around to talk to him while you are on that eight-foot road. There is a text somewhere that warns one against looking back. A Ford steering wheel turns very easily, and I have nerves. Maybe you have too. At any rate, straight ahead is best for driving, as well as for living. It is the only way on a narrow road.

The good thing about a narrow road is that it is definite. You are either on that plank road or you are not—so much like the road to heaven. On is on, and off is off. On means safety, off means something else. All the blessings at the end of the road, as well as all the joys along the way, are dependent on keeping on that narrow road. There is no mistake about it. If you don't believe it, try it. Better try it on the plank road; then take my word for it that the other road is just the same. Getting off the plank road may muss you up considerably, but getting off the narrow way may be the death of you—now and evermore.

Another good thing about that road is that it leads to something good. The narrow way leads to heaven. The plank road doesn't lead that far, but it leads to a heavenly place—one of the most wide-awake churches in the Northwest. Only a few years ago, there was no church. There were good people there, living in good homes, honest and neighborly—clean folks—the offspring of a generation of pioneer Hardshell Baptists. But the most of these folks were not Hardshells. They were not church members at all until Eld. Ezra Whisler went out from Centralia, preached to them and baptized them. Then, when it became imperative

that a minister should locate among them, the two Whisler brothers, Ezra and John, sacrificed their business in Centralia, sold their stock of goods, moved out and built the store in the woods near where the large new church is standing. No, heaven is not far away from the end of the plank road, I am sure.

Another thing I like about this road—and the narrow way—if you drive right ahead, you can make good progress. The footing is good and there are no insurmountable obstacles. It reminds me of the fact that the Lord never warned against driving too fast on the narrow way—just so you keep the road with eyes straight ahead. Take that plank-road ride if you have a chance, but be sure to get on the narrow way and keep it to the end.

Oroville, Wash.

## Samuel as a Man of Prayer

BY ELIZABETH H. BRUBAKER

SAMUEL is on record as a man of prayer. He knew how to pray. The meaning of the name Samuel, and the reason for its choice, is found in 1 Sam. 1: 20. He was given to a woman of prayer in answer to prayer. He was dedicated to the Lord not only in infancy, but he was dedicated to the Lord before he was born. There is probably no feature in Samuel's career more prominent than his prayer-life. Go through the record with this in mind and note the occasions, the objects and the results of Samuel's prayers. Probably the two most notable instances of intercession are found in chapters 7 and 12.

You will recall when the ark was in Kirjath-jearim. It was there for twenty years. The time was long. The Children of Israel were threatened by their enemy—the Philistines. Finally Samuel came to their rescue, saying: "I will pray for you, but there is something for you to do." Then the Israelites put away their gods. They confessed their sin and said to Samuel: "Cease not to cry unto the Lord our God for us, that he will save us out of the hands of the Philistines." Then Samuel offered a lamb as a burnt-offering. In this offering the whole animal was consumed on the altar—the symbol of consecration. Then Samuel cried to the Lord, and the Lord heard him. Jesus ever "liveth to make intercession for us." Should we not spend some time in interceding for others? In this instance, Samuel, seeing Israel's need, took the initiative. He offered to pray for the people. Later he was asked to pray—to cease not to pray for them. Are you and I recognized as men and women of prayer? Are we ever asked to pray for others? Do we ever suggest praying for others when we see them in distress?

Samuel acknowledged God's help in setting up a stone, naming it Ebenezer, saying: "Hitherto hath the Lord helped us." Can you and I look to one or more experiences when God heard our prayer? Did we pause and devoutly acknowledge the help of God upon such occasions? Is our prayer-life satisfactory?

Samuel here is a striking illustration of the large influence that a man who is right with God may have with men. "Here on earth the influence of one who asks a favor for others depends entirely on his character, and the relationship he bears to him with whom he is interceding. It is what he is that gives weight to what he asks. It is not otherwise with God. Our power in prayer depends upon our life. Where our life is right, we shall know how to pray so as to please God, and prayer will secure the answer. The man who is ready to risk all for God can count upon God to do all for him."

In 1 Sam. 8: 6 it is said: "The thing displeased Samuel . . . and Samuel prayed unto the Lord." Do we pray when we are displeased? Is it our habit to resort to God in prayer when in any difficulty? Again it is recorded: "Pray for thy servants unto the Lord thy God, that we die not" (1 Sam. 12: 19). Samuel again admonishes the people and says: "God forbid that I should sin against the Lord in ceasing to pray for you." Samuel regarded it as a sin not to pray for the people. Do we regard it a sin not to pray for others? Doubtless Samuel spent some sleepless nights in concern for Israel. Note these words: "And it grieved Samuel and he cried unto the Lord all night" (1 Sam.

15: 11). It is a good thing, when afflicted with sleeplessness, to say: "Lord, what wilt thou have me to do?" It is a good time to intercede for others. It is a good time to cast our burdens upon the Lord. It is a good time to look into our prayer-life. In short, it is a good time to commune with our Lord.

Viriden, Ill.

## The Unreasonable and the Reasonable Christ

BY D. WARREN SHOCK

"If any man come unto me, and hate not, . . . he cannot be my disciple."

"Jesus Christ is the most unreasonable Master man ever knew. He is unreasonable in his initial conditions of the discipleship. He exacts the gift of all from him who would be his follower. He demands self-improvement of every one who would enter the Kingdom of God. And he puts the heaviest burdens upon the shoulders of all who would walk in his steps. That man who thinks it is easy to live a Christian has read his Bible upside down. The Christ is unreasonable, too, in the ideals towards which he points his followers. In the fifth of Matthew he shows that the Christian ideal is as high above the ancient Hebrew as the heavens are higher than the earth. In that same chapter he enunciated principles, which, if applied, would shake society from center to circumference, and he demands of men that which, rightly understood, would revolutionize the race."—Rev. Andrew Gilles.

In another and truer way, however, Jesus Christ is the most reasonable Master ever known by man. After all, Christianity is not a philosophy to be tested by reason; it is a life to be tested by experience, and so tested it is shown to be in strictest harmony with all that makes for the highest good of the individual and the race. The demands of Christ accord with the law of highest moral development. It is always and everywhere true that "he that findeth his life shall lose it, and he that loseth his life shall find it." The birth of the higher always means the death of the lower.

Christ's demands are in accord with race development. The men who have made the conditions better are the men who have made the most of the Spirit. The hands that have lifted the earth nearest heaven are the hands that were nailed to the cross on Calvary in voluntary sacrifice for others.

Christ was our great Peacemaker, but he was more. I have known very few men, indeed, of whom it could be said, as it may well be said of him—that he was the Man of the Beatitudes. He was poor in spirit, with an abiding sense of the need of God and of what God could give. He mourned with a humility that contrasted the imperfections with the divine perfections. He received in abundance divine comfort. He was meek with the meekness of a finite child before the Infinite Father, and the Father filled his heart with the best things of life—the true riches. He hungered and thirsted after righteousness and was filled with the heavenly manna. He was merciful. His heart was full of kindness and tenderness and sympathy, and he lived in the conscious enjoyment of the mercy and love of God. He had a purity of heart that brought him nearer to God than most of us are. He lived in the Divine Presence and to see him who is invisible, as most of us can not. He was a Peacemaker and all who knew him best called him the Son of God.

Girard, Ill.

## The Work of the Ministry

BY ALBERT C. WIEAND

THE work of the ministry is the greatest work in the world. When the Son of God came down to earth this was the work he chose.

No other work has greater opportunity, and in no other sphere are there such large opportunities for service. Nothing else will so strengthen a man's character and develop him to his uttermost capacity. And so, when a man is called to the ministry, he is called to the place of the highest privilege that a man can enjoy in this life.

There are various aspects of the work of the ministry. First of all, and fundamentally,

"The Minister Is a Man of God"

Unless a man knows God, he can not move or help men. The minister's business is, first of all, to bring God to men. Only so can he hope to bring men to God. He must know God face to face, and speak



with him as friend with friend (Ex. 33: 11). Here was the secret of all of Moses' power. The greatest thing, in the life of our Lord, was his fellowship with the Father. When Saul of Tarsus met Jesus Christ, and talked with him, he was changed into another man, and the deepest thing in all his after-life was the one that embodied his visions and revelations and communings with God (2 Cor. 12: 1-5 and 7-10). This was the foundation upon which all his service was built.

And every great preacher, since the days of Paul, has been a mighty man of prayer and fellowship with God.

#### "The Minister as Prophet"

A prophet is God's messenger—God's spokesman. Sometimes the prophets were *fore-tellers*, but they were also *for-tellers*, because they were speaking for God. Their business was to *receive a message from Jehovah*, and then to *communicate it to men*. Then, too, they were *forth-tellers*, because they became heralds, or *pro-claimers*, or "preachers" of these messages from God.

Sometimes, but only incidentally—and as a means to the larger end—sometimes they were *fore-tellers*, or *predictors* of what would happen in days to come.

And so the prophets and apostles were essentially preachers, and

#### All Preachers Are Essentially Prophets of God

That is, their business is, to be—to live so close to God that they know his mind and receive his message, and then communicate it to men, or as Peter says: "If any man speaketh, *speaking as the oracle of God*."

The ancient "oracle" was a heathen shrine to which people came to find out and obtain a message from God. And the priest in charge of the oracle, through his ceremonies and performances, was seeking to receive a message from his Deity, which he could communicate to the inquiring man.

And your message will be worthless and ineffectual and unfruitful unless you obtain it from God, through your intimate fellowship with him, even as Moses did. He communed with God face to face and as friend with friend.

#### The Minister as Teacher

Have you ever noticed how much of the life of Jesus was spent in *teaching*? How often the word "teaching" is used in telling of his work! Indeed, Jesus seems to have been impatient of a crowd. He seemed to be best at home with a faithful few who were eager to learn all the truth. To these he devoted the large portion of his time.

So, too, you must gather around you a nucleus of men who are eager for the larger and deeper truth, and these must receive special instruction. So the apostles worked. Paul gathered around him a group of young men whom he trained up for higher service. The prophets, too, had their schools of the prophets. Elisha was a pupil of Elijah, together with others. And your work, as a minister, will not prove its highest success unless you work by multiplication, as well as by addition, through the power of teaching.

#### The Preacher as a Personal Worker

Our Master, too, often dealt with the individual soul. We "preach" to masses, we "teach" classes, we "deal with" individuals. Every man who preaches must come in closer touch with his people through teaching, and after teaching he must come to still closer grips in *personal dealing*, with the very soul and life, with the conduct, the habits, and the character of his people. Here it is, in the quiet confidence of the personal interview, that the deepest work of grace is wrought. For here alone the heart's door is thrown fully open, and we get down to the deepest things. No minister, therefore, is qualified for his task unless he has mastered the art of personal work. Unless he fully wins the utmost confidence of men, they will not trust him fully to open their hearts to him, to give him these opportunities which are the rarest and best of all.

#### The Preacher as "Servant of All"

True greatness is measured by service. A man is great in proportion to the service he is capable of

rendering. All the really outstanding men of our time, of our country, of the whole world, of all time, are the men who, somehow or other, were the ones who were able to suffer more, think farther, to accomplish more than others in the service of their fellow-man and the human race.

And your greatness, as a minister, will depend upon the extent of your capacity for suffering, and humbling yourself for the highest service.

Our Lord himself said: "I am among you as he

that serveth." "The Son of man came not to be ministered unto, but to minister and to give his life a ransom." And you must lay down your life for those whom you wish to save and to serve.

#### The Minister as a Community Servant

The minister's work must reach outside of his own immediate circle. The church can not be saved unless it saves the world. The local congregation can not succeed except as its influence permeates the com-

(Continued on Page 532)

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Inquiries

Why has the Forward Movement chosen evangelism for emphasis this year?

BECAUSE of its importance. It is fundamental to every other goal in any forward-looking program of the church. We must have life before we can grow. We must "come and learn" before we can "go and teach." We must "make disciples," before we can teach the "all things." Money, education and missions are but a selfish propaganda of imposition on others, if not dominated by the power of the Gospel of Christ. A democracy without Christianity is a misnomer and an impossibility. An education without Christ and the principles he taught, is worse than dangerous, and to ask for the money of the church without using it to lead men into the knowledge and fear of the Lord, is deception and robbery.

Sin is the cause of all sorrow and death. Jesus Christ is the only Remedy for this heart-breaking and death-dealing monster. The only reason why God gave his Son was, that "men should not perish," but *live*. Anything in our religion that does not lead, directly or indirectly, to the salvation of sinners through Jesus Christ, is sinful and wrong. Evangelism is the only business of the church—it alone can bring "joy in heaven," and the fellowship of Christ to men. Let us not only emphasize it this year, but throughout life!

#### What do you mean by evangelism?

The word means the preaching of the Gospel. In practice it should mean just that. This should be made foremost and primary, in all private and public worship, fellowship and purpose. Let our prayers, activities and organization be to this end! Evangelism means getting the Gospel of Christ to sinful men, or getting such men to Christ. We may think this has been done quite successfully, but about one-half of us in the church scarcely know what the Gospel is, and how can we expect those, apart from the church, to be any wiser—though they may sometimes be! Paul had much difficulty with "other gospels" and "false teachers" in the early church. We suffer from it yet. God grant that the light that is in us may not be darkness!

Are there any advantages to be derived from the budget system? If so, what are they?

1. It is fairer to all parties concerned. The giver knows the need and can give more intelligently. The worker can plan his work within the budget to better advantage. Those who are responsible for the amount of the budget, will be most careful—because it is submitted to the public—that it will be neither too high nor too low for the best interests of the work in hand.

2. It is open and fair to all. It is the business and Christian way of providing money, especially where the public are interested.

3. It enables the busy person to know his portion of the work that he wants to support, but which he does not have time or opportunity to study for himself.

4. Every one, who realizes his stewardship of property, likes this method, because he is enabled to distribute the Lord's money more wisely, knowing the needs of his own church boards first.

5. It avoids competition and maintains balance and harmony in the development of the various interests of the church. Without it there could easily be undue emphasis upon some particular work, and unwise ap-

peals could be made to all kinds of prejudice and personal preference, at the expense and to the embarrassment of the work of the whole church.

C. D. B.

### Did You Help or Hinder?

BY G. A. SNIDER

IN 1919 the Conference endorsed the Forward Movement and authorized the various church Boards to organize the Brotherhood to carry it out.

This they did. An organization, intended to reach into every local church, was effected. A campaign was conducted in the various churches of the Brotherhood, to revive the family altar, to deepen the spiritual life of the members, to teach the doctrine of Christian stewardship, to urge our young people to choose wisely a life-work for the Master, and to reveal the Gospel teaching concerning the giving of our lives and of our means to the various activities of the church.

This campaign, in most places, was conducted enthusiastically and courageously, but not perfectly, because perfection is not possible with imperfect beings. A great work was accomplished, a great victory won. Many have testified as to the spiritual awakening, and as to the new and grander vision that the church has received, concerning her mission and opportunities.

Did you help—you elders and ministers, who are to lead the flock and give visions to the members, as to their opportunities and responsibilities? Did you enthusiastically enter into the work the church was doing, and encourage every member to do his best? If so, you have seen victory in your church. There is rejoicing—new life—and there will be growth.

It is your duty to give visions to the flock that they perish not. If you do this, all is well. Did you hinder? Did you, instead of giving vision, tell your people of the bad dreams and nightmare which you had? Did you tell the church how bad the church Boards are, and did you discourage cooperating in any way? Or did you tell the people to wait: "Don't be in a hurry? The Conference may reconsider and change." But our Captain—Christ—gave the command: Go forward into every land and teach every creature. Whence is the voice that says, "Halt," or "Wait"? Does it come from Christ, or from the church?

About 700 churches have moved out under their leaders, and gained much in every way. About 300 have not helped. What has yours done? Why? What was in the way? Who is to blame? Where did the spirit come from that prompted you to hinder the work of the Lord and his church? Why not help the work now? Why not help your church to victory before the new year? You can redeem the time if you will.

But you say that the Boards made a mistake in cooperating with the Interchurch World Movement. Perhaps so. People who do things, sometimes make mistakes. Then others see them and magnify them. But the mistake was corrected by Conference. You said: "Wait until after Conference." Conference is over. How enthusiastic have you been in getting your church to do her part? After the bad dreams and the nightmare, is it easy to get your people to see visions? Why?

Come on, let us move forward at the Lord's command! May every local church have done her part by Jan. 1, 1921, is my prayer!

Lima, Ohio.



## THE ROUND TABLE

### Following His Master

BY JULIA GRAYDON

THE story is told of a faithful dog who followed his master's boat far out to sea—so far that he had to be rescued by a man on shore who saw him fast losing his strength. The man who watched from shore saw that whenever the dog went under a wave, he came up with his face toward his master, who did not know he was following him. "He might lay down his life, but turn back? Never!"

Years and years ago One said: "Follow me," knowing it would be through waves of sorrow as well as paths of joy. He knew also that the face must be turned toward him in order to follow in the right direction.

The faithful dog had one purpose and that was to reach his master, no matter how hard the way.

Are we willing to even sink beneath the waves in order to reach him?

Harrisburg, Pa.

### Living Epistles

BY NORA E. BERKEBILE

"Ye are our epistle written in our hearts, known and read of all men" (2 Cor. 3:2).

HE was an influential man in the neighborhood—a great reader of good literature, a good neighbor, but not a Christian. Then there came a time when he sent word to some of the officers of the Church of the Brethren in the neighborhood that he wished to become a member of that church. Not a few were surprised, but all welcomed him with gladness. No special effort had been made to win him, and not being a regular attendant at any church, they were not thinking of him as interested in spiritual things.

One day he said to one of his neighbors: "Do you know what has led me into your church?" The man said he did not know anything in particular, outside of the church teachings, that might have influenced him.

"Well, sir, I'll tell you," he replied. "I have been watching you and your brother. I know how you live. For years you and I have lived neighbors and I have had dealings with you and never have you two ever tried to take advantage of me in any way. You live good lives; you deal straight."

"Down the road here are men who pray in revival meetings until they can be heard a quarter of a mile, and as soon as the revival closes they will cheat their neighbors and take advantage in every deal made with them."

"If your church makes such men as you and your brother are, I want to be a member of it. You did not know it, but your lives have led me to become a Christian."

We may not have the gift of song, of teaching, of prophecy, or many of the other gifts, but we are all "epistles, known and read of all men," and it is up to us to live such lives that, as we are read, we are drawing men and women to the Lord.

An unfair bargain, an unkind word or act may drive a soul from the Lord, and cause some one to ridicule the church to which we belong, while a kind word, a kind act and fair dealing may raise the church in the estimation of our neighbors and lead souls to the Lord Jesus.

Yes, whether we want to be or not, we are "living epistles" "known and read," and may we pray much that, as people read us, they can see that we are living daily with our Lord.

Jewell, Ohio.

### The Transformation of Personality

BY GEO. W. TUTTLE

PERSONALITY: that quality which differentiates us from any other man or woman on God's green earth; that which gives us influence for good or evil! Personality is unique; it can not be purchased, but it can be sold, as Jacob sold his birthright, for a mess of pottage.

We can prostitute the powers that God has given us. We may have some naturally charming qualities; an attractive voice, courteous manners, tact, good nature. All of these things may be used selfishly for personal ends; we may exchange them for gold and silver, but what will it profit us in the end? When old age comes we may have the gold—our mess of pottage—but all the winsomeness, and the good nature, and the charming ways, will have vanished as a dream of the night. No man sits under the upas tree of selfishness and escapes unharmed.

The power and charms of personality grow like a healthful plant when God shines through them. Christians are sometimes discouraged because they are not naturally as tactful and winsome and attractive in personality as are others. Let me emphasize one thing: *There is a personality that is of nature, and there is a personality that is of grace.*

God is a Cunning Workman. He makes over a man or a woman. Have you ever watched the process? For nearly six decades I have watched the work of the Master Workman. Slowly—but surely—he shapes and fashions and molds the life of each true follower of his. He makes the careless, careful; the indolent, industrious and purposeful; the leaner, a lifter. He makes the tactless, tactful; and he even causes the homely of face to become beautiful in our eyes as he gives them beauty of soul that makes radiant every homely line of face. Our Father tones down the offensive, disagreeable qualities in us. He says to them: "Wither away!" He brings every virtue, every helpful quality to the forefront where the sun of his righteousness can shine upon it, and then he says to it: "Grow!"

Is not the soul of a Christian the garden of, our God? Will he not cultivate every goodly plant that he has set, and bring it to fruition in the life? He is the Great Workman, and the Wonder-Worker of the ages, the transformer of personality. Power, and usefulness, and winsome personality, are from him.

Pasadena, Calif.

### Gleanings on Opportunity

GATHERED BY AGNES M. GEIB

1. Opportunity is the herald of success.
2. A wise man will make opportunities.—*Bacon.*
3. A wise man will make more opportunities than he finds.—*Beaconsfield.*
4. Waste not thy life in regret and sorrow,  
For opportunity is precious, and time a sword.  
—*From the Persian.*

5. Some men are so busy telling what they would do if they had the opportunity, that the opportunity slips by unobserved.

6. Opportunities are really duties. We have the privilege of rejecting them only as we have the costly privilege of refusing to do our duty.

7. Opportunity has hair in front, behind she is bald. If you seize her by the forelock you may hold her; but if suffered to escape, not Jupiter himself can catch her again.—*Latin Proverb.*

8. Opportunities are very sensitive; if you slight their first visit they seldom come again.

9. Wherever there is opportunity to lend a hand, do it—no matter if the work isn't especially agreeable. Don't shirk. Opportunity sometimes wears strange guises.

10. Don't wait for your opportunity—make it.

11. If you will but make the most of every opportunity that comes your way, you will have no time to be envying other people's opportunities. Improving your own will keep you busy and happy.

12. Do not wait for great opportunities—seize common occasions and make them great.

13. Every event in life will become an obstacle, if we take it in the wrong way. But it will become a golden opportunity if we take it in the right way.

14. One of the greatest joys in living lies in new opportunities. You can always try again.

15. Opportunity's knocking at every man's door,  
Both with and without true impunity,  
But it will never knock at the man's any more  
Who's "knocking" at kind opportunity.

16. A door of opportunity shut in your face means a better one opened beside you. Look for it!

17. Opportunity knocks many times on some doors, but the favored are too lazy to get up and open the door.

18. The same rich opportunity is never offered twice. Seize thou the hour when fortune smiles and duty points the way.

19. Don't nurse opportunity too long—take it into partnership with you at once, lest it leave you for other company.

20. Opportunity knocks once at every man's door, but the trouble is that so many men are so busy grumbling at their fate that they can not hear the knock.

21. Wasted opportunities are those that go to the wrong people.

Manheim, Pa.

### A Splendid Reply

BY CHESTER E. SHULER

IN talking to unsaved men, concerning their spiritual welfare, one of the most frequently encountered objections or arguments, met by the Christian worker, is: "How do you know the Bible is the Word of God?" To the worldly-minded man, the Bible is meaningless, almost, and he usually demands "something reasonable" as proof that it is inspired by God.

One of the most splendid replies to this question, that I have ever heard, was that of an aged lady to a skeptic, who had seen her reading God's Word.

"My good woman, what are you reading?" said the gentleman.

"God's Word, sir," replied the old lady.

"The Word of God—who told you it is God's Word?"

"He told me so himself."

"Have you ever spoken to him?"

Looking upward, she replied: "Can you pry me, sir, that there is a sun up in the sky?"

"Prove it!" the man replied, "why, certainly! The best proof is that it warms me, and that I see its light."

"Just so," she replied, "the proof of this Book's being the Word of God is that it warms my heart and lights my soul."

The above has helped me, and I'd like to pass it on to other readers of the MESSENGER.

Harrisburg, Pa.

### Another Post War Problem

BY OLIVE A. SMITH

A WRITER in the British *Review of Reviews* confesses the inability of the Briton, as well as of the American, to answer this question: "How far can the flood of emigration of the Asiatic come into our territories without submerging the type of civilization for which we stand?"

Asia is "spilling over the brim" in every direction. India overflows into Mesopotamia, South Africa, Madagascar and the Malay Peninsula. The Chinese and the Japanese press against the barriers which keep them out of the United States, Canada and Australia.

Nearly all of these Asiatics lent their assistance during the war. A million Indians enlisted, without conscription. The Chinese worked on the western front, hewing wood, drawing water, breaking stones, draining marshes and building railways. Japan helped in many ways.

Now these Asiatics can truthfully say: "You can use us when you want us to defend you. Then you are willing for us to enter your territories. You can draw on us when you want cheap labor. But you want to exclude us from free life in your cities and on your farms. If you penetrate our shores, why should we not penetrate yours?"

This is the problem for the English and the American minds to solve. To surrender to the desire for unrestricted immigration is perilous, to resist the will of so many millions of people is equally perilous. What is the solution?

Emporia, Kans.



## HOME AND FAMILY

### God's Pity

Selected by Adaline H. Beery, Elgin, Ill.

God pity all the brave who go  
The common way, and wear  
No ribboned medals on their breasts,  
No laurels on their hair.

God pity all the lonely folk  
With griefs they do not tell,  
Women waking in the night,  
And men dissembling well.

In common courage of the street  
The crusty grape is the wine,  
Wheat in the mill is daily bread  
And given for a sign.

And who but God shall pity them  
Who go so quietly,  
And smile upon us when we meet,  
And greet us pleasantly?

—Louise Driscoll.

### Practical Points in Women's Work

BY LYDIA E. TAYLOR

#### No. 1.—At the Great Biennial

*Feature Films.*—Yes, that was the title. The orthography is correct. And—they were *real motion pictures*. The writer was there. The place was the seventh floor of the largest department store of Iowa's capital city. The time was every day, from 12 M. to 2 P. M. There was no gorgeous entrance, no tawdry clerk at a "box" window, no admission fee. "Just take the elevator," carrying the quiet crowd—for the gathering audience was not the giggling, simpering, sensation-seeking kind; yet all women, young, middle-aged and old—the thinking kind, in quest of information of the helpful, educational type.

Promptly at 12 the room was suddenly and skillfully darkened. From "a hole in the wall" at the back and near the ceiling, just a glimpse of the operator's machine could be seen; quietly, clearly, true to life came the scenes. Many lessons in "Screendom" were given. But Scene 1 usually was a vivid portrayal of "feet and shoes"—their tortures, or their comforts—according to the kind, and the purpose for which worn.

Whether the wee toddler, learning to walk; the children playing in the sand-pile or at the seashore; the young people in the camp or on the hike; the frivolous factory girl or the staid business woman—they all sallied forth, as the "pointer" told the story in pithy statements of morals and health, while "*Thrift*," the key-word of the great Convention, running like a golden thread through everything—almost—here, too, was the climax. In other words, *conservation* of dollars, health, comfort, morals.

What was the audience learning? Much—most of it a revelation—for this department was being conducted for the Biennial Convention of the Women's Federation, under the direction of the Bureau of Social Education of the National Board of the Young Women's Christian Association. So, first of all, was made plain the purpose of the great campaign, being promoted by this Association against the ruinous French-heel shoe, in contrast with the sensible, foot-form shoes, now listed and recommended by the Association for the various States of the Union.

No woman could sit in that audience and see on the screen the tense, furrowed features, caused by the aching backs and limbs of hideous-heel cripples, give way to restful comfort and happy expressions through the literal exchange of corn-plasters and bunion-pads for comfortable, foot-form shoes, and not be seriously and effectively impressed.

"Out of sight!" is where a few pairs of heels tried to get when the lights went on. Then, as certain groups passed out to the street, one heard such expressions as: "No more French heels for me!" "Did you get the address?" "Yes! a list of the stores in every State"; "I got a supply of that literature for my Sunday-school class"; "I'll work hard to get that 'Feature

Films' lecture for our high school. Yes, I got the name"; "Wouldn't that be fine!" etc.

But this was not all, for at the close of this eye-gate process an earnest, convincing, auburn-haired young woman, whose every appearance was simplicity itself, stepped to the platform, and, assisted by two younger women, modest and dainty in white "middy" dress, she began a living demonstration of all sorts of "foot exercises" for the correction of the various ailments due to improper walking and standing and to freakish footwear. For these exercises the younger women were barefoot, while the director demonstrated the proper-shoe phase through the use of her own shoes, of the foot-form type.

Then came the conference—the auburn-haired director in charge. Women and girls for half an hour besieged her with all kinds of questions, some contending that their feet were "different," but in every instance was the young director equal to the occasion, to the point of actually fitting these persons to proper shoes—a stock of which was kept in a side-room—not to be sold, but for demonstration.

At the close of this conference, the audience broke up into groups, and were directed about the room in the interest of various other phases of this social education movement, each phase in turn having its own film demonstration.

Large tables of free literature were in waiting, to be passed out by those in charge of each special subject—health, social hygiene, etc.—while the walls were all fairly covered with the most beautiful art posters, where one felt like remaining for hours, the very air seemingly permeated by the clean, uplifting, moral influence of the place, and of the trim, quiet, earnest workers, all of whom must deny themselves of most of the excellent Biennial programs, in order to help in this noble work.

The literature contained booklets and folders such as "Foot Prints and Foot Points," "We're All Wrong About Shoes," "Save the Youngest," "What Do Growing Children Need?" "Is a Calf Worth More Than a Child?" "New Uses for Old Clothing," "Story of a Community Kitchen."

From the wall-posters looked out such headings as: "A New Arithmetic on Cigarettes" (followed by startling figures), "Waste—Worse Than Loss," "Use, But Don't Waste—Clothing, Food, Water, Gas," "Your Body Is Your Soul's House—Keep It Clean," "To Preserve Health—Live in the Sunshine of Simplicity" (a farm scene), "The Right of Every Child—That of Being Wanted."

Quite in keeping with scores of such mottoes was a Home Economics booklet quotation: "The nation that twenty years from now has the most citizens with efficient bodies, trained minds and clear morals, will lead the world. Our hope is that the United States shall be that nation."

From here we wended our way to the auditorium of the largest Des Moines hotel, where an important "Thrift Meeting" was in progress. We reached the place just in time to hear a most interesting address by Miss Helen Louise Johnson, Editor of *The General Federation Magazine*. Quite naturally at the close of this meeting, and yet most unexpectedly, we made the acquaintance of the first assistant to the Director of the "Texas Clothing Contest" (1919), who so successfully directed a teaching campaign of "lessons on heels and shoes" in all the high schools of that State the same year—but that is another story, to be told in another issue.

Mt. Morris, Ill.

### Dr. Rush's Twins

BY REBECCA C. FOUTZ

#### In Three Parts—Part Two

WORD of such a surprising and startling happening traveled through all the buildings, to every student, down in the basement to the janitor and to the kitchen where cooks reigned, even to the remotest corners, with a rapidity only equalled by putting a lighted torch to oil. And all this, remember, within several hours after Dr. Rush's arrival home with her charges. She had intended not letting it be known until the next

day—but this isn't a detective story, so we can't trace either the source or course of the leak.

Dr. Rush hired a very capable Irish girl as nurse-maid, to look after the children's physical well-being and entertain them during her occupied hours. But she had no intention of handing them over to a maid to be reared. She devoted herself quite unselfishly to them, and though it took a while to get used to their lively, mischievous ways, yet she found that even the care of them yielded a deep joy and comfort that she had not anticipated. She put them to bed herself, whenever possible, and when she retired, a few hours later, a last look at them and a lightly-dropped kiss on each fair brow sent her to sleep with peace and content entirely new. At last her hungry mother-heart was being satisfied and two cherubic orphans had their birthright—a real home.

The worst difficulty was to keep them from the girls: Dr. Rush knew that they would hopelessly spoil them, and had instructed the maid very explicitly to see that they did not get out with the students. The grounds around the house were ample for the children to play on, without going on the college campus, and as the girls were not allowed on her private yard, she thought it would not be so difficult after all. She was glad that school would close in several weeks, for by the time the summer was over she would have them well enough trained to keep the situation well in hand. Anyway, she was too happy with her new possessions to worry. No Ph. D. degree or college presidency ever yielded anything so really satisfying.

The girls were quite busy with school-end activities, and the children were naturally timid and shy until they became acquainted, so there would not likely be any difficulty experienced. But, alas for human reckoning, for with all her great learning, Dr. Rush did not really know or understand the irresistible magnetism that exists between lively college girls and lovable four-year-old twins, running over with health and spirits. So, by the time college reopened in the fall, the children were very much at home, and, after the girls became settled and started in their classes, the fun began.

They would take them from the maid, either by force or bribe, and then the halls of the dormitory would ring with childish yells of delight and girlish peals of laughter as they romped together, or the girls taught them stunts, until some one in authority stopped the frolic.

At first Dr. Rush was indulgent, for with all her surface sternness, she was really kind underneath. And she had become so fond of the children that, like a real mother, she was inclined to be lenient, especially where it concerned their pleasure. But she soon began to notice that her summer's work of patient training was being undone by the girls' pranks. So, when the frolics became too frequent, she tried to check their exuberance with a firm hand, but the children proved to be too good an avenue through which to spring tricks, for the students easily to give up. Running risks of punishment only made their adventures more exciting.

At the end of the first month, Dolly failed in her geometry test and as a consequence was called into the office for admonition and instructions. Presently the door opened and little Jane walked in saying, "Spare, O spare Dolly," repeating it like a well and patiently taught speech. As the child went out again and down the hall, whisperings and giggles could be heard, as the ones who had planned the stunt were evidently trying to learn the results.

At every opportunity the girls would dress the children up and send them into the class-rooms during recitations and raise gales of laughter. These were only samples of many little occurrences. Often, indeed, Dr. Rush had to laugh, too, in spite of herself, at the little things the children told, when, each evening before being put to bed, she spent an hour with them in talk and play. She heard everything, from what the girls said about her, to bits of private conversations which little ears took in while little possessors were seemingly occupied with something else. Children were surely an education all their own. She

(Continued on Page 530)



## AMONG THE CHURCHES

### Calendar for Sunday, September 5

Sunday-school Lesson, The Building of the Temple.—1 Kings 5:1 to 8:66.

Christian Workers' Meeting, Phebe, Our Sister.—Rom. 16:1, 2.

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### Gains for the Kingdom

Five baptisms in the Loraine church, Ill.  
Five baptisms in the Logansport church, Ind.  
One baptism in the West Goshen church, Ind.  
Five baptisms in the Twin Falls church, Idaho.  
One baptism in the Middle River church, Va.  
Three baptisms in the Big Swatara church, Pa., since last report.

One baptism in the Dranesville church, Va.—Bro. W. H. Zigler, of Churchville, Va., evangelist.

Five were added to the Glade View church, Md.—Bro. Emra Fike, Oakland, Md., evangelist.

One confessed Christ in the Bethany church, Ind.—Bro. M. Flory, of Girard, Ill., evangelist.

Two baptisms in the Logan church, Ohio.—Bro. E. E. Eshelman, of Fostoria, Ohio, evangelist.

Four baptisms in the Richland church, Ohio.—Bro. Adam Miller, of Akron, Ohio, evangelist.

Fourteen baptisms in the Nocona church, Texas.—Bro. J. A. Miller, of Manvel, Texas, evangelist.

Two baptisms in the Montebello church, Va.—Bro. D. B. Garber, of Bridgewater, Va., evangelist.

Two confessions in the Nemadji church, Minn.—Bro. Jas. Swallow, of Seavey, Minn., evangelist.

Three baptisms in the Cart Creek church, Ind.—Bro. Hugh Miller, of Bellefontaine, Ohio, evangelist.

Twelve baptisms in the Belmont congregation, Va.—Bro. S. H. Flory, of Nokesville, Va., evangelist.

One confessed Christ in the Smiths Chapel church, W. Va.—Bro. W. R. Argabright, of Fairview, Mo., evangelist.

Eight were baptized and two reclaimed in the Ladoga church, Ind.—Bro. Leo Miller, of Eaton, Ind., evangelist.

Eight were baptized in the Broadwater church, Mo.—Bro. Clarence E. Shrock, of Council Bluffs, Iowa, evangelist.

Three baptisms in the Mason Cove mission church, Peters Creek congregation, Va.—Bro. B. B. Garber, Roanoke, Va., evangelist.

Six were baptized and three await the rite in the Armourdale Mission, Kansas City, Kans.—Bro. Roy Kistner, of Sabetha, Kans., evangelist.

Nine confessions in the Cheraw church, Colo., so far, in the evangelistic effort, led by Bro. Harrison Frantz, pastor of the congregation.

Four confessed Christ at the close of a three weeks' series of meetings at Woodworth, Ohio, Aug. 15.—Bro. J. B. Miller, of Curryville, Pa., evangelist.

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### Our Evangelists

Bro. C. H. Brown, of Lowell, Ark., to begin Oct. 15 in the Carthage church, Mo.

Bro. I. D. Heckman, of Oakley, Ill., to begin in October in the Virden church, Ill.

Bro. B. B. Garber, of Roanoke, Va., to begin Sept. 5 in the Peters Creek church, Va.

Bro. Chas. Walters, of Sumnum, Ill., to begin Oct. 10 in the Beech Grove church, Ind.

Bro. Moyné Landis, of North Manchester, Ind., to begin Sept. 12 in the Loon Creek church, Ind.

Bro. Jesse C. Shull and wife, of North Manchester, Ind., are holding meetings at Springfield, Ill.

Bro. D. P. Hoover, of Johnstown, Pa., to begin Sept. 12 in the County Line house, Indian Creek congregation, Pa.

Bro. Clarence E. Schrock, of Council Bluffs, Iowa, to begin Sept. 5 in the Prairie Lake church, near Avarad, Okla.

Bro. Paul H. Bowman, of Bridgewater, Va., is holding a series of meetings in the Pleasant Valley church (Second District), Va.

Bro. John E. Rowland, of Bunkertown, Pa., to begin Sept. 12 in the Free Spring house of his home congregation; to begin Oct. 2 in the Boiling Springs church, Pa.

Bro. A. D. Sollenberger, of St. John, Kans., when last heard from, was in the midst of a most interesting series of meetings in the Mineral Creek congregation, Mo.

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### Elsewhere in This Issue

Bro. M. J. Mishler, Secretary-Treasurer of the District of Southwestern Kansas and Southeastern Colorado, makes an announcement to the members of his District that should receive the attention of all concerned therein. His notice appears among the Notes.

Ministers of Northern Indiana will please note Bro. H. L. Hartsough's announcement among the Notes, concerning the Meeting of the Ministerial Association at Waukegan, Sept. 18, at 9 A. M.

Members of Southern Illinois should not fail to read the appeal of Bro. S. S. Brubaker, Secretary of "The Home" at Girard. The lifting of an offering for an institution of that sort should not be regarded as a mere duty, but as a gracious privilege—"It is more blessed to give than to receive." Be sure to read Bro. Brubaker's communication on page 532.

If you don't think the church is getting ready to do things, look at the reports of the Vacation Church Schools in this issue—four of them on one page. Not that these schools of a few weeks' duration are going to work such wonders, but they are signs of the new interest in religious education which is seizing the church everywhere. And that is where the promise of the future lies.

Our Church Committees have not gone to sleep just because it has been summer time. This number of the "Messenger" gives evidence of the activities of two of them. On one page you will find a description of the aggressive campaign, just inaugurated by the Temperance and Purity Committee. On another you will find something about feet and shoes and other things—echoes of the work of the Dress Reform Committee. Read these articles and then look at yourself, to discover whether you are asleep. If you are, wake up! Should you need anything more to help you overcome that drowsy feeling, see what Bro. G. A. Snider has to say in the Forward Movement Department. There are things that need doing, brethren. It is time to gird ourselves anew for the conflict.

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### Personal Mention

The District of North and South Carolina, Georgia and Florida has selected Eld. J. H. Garst, of Sebring, Fla., as its representative on the Standing Committee of the 1921 Conference.

The General Director of the Forward Movement was at McPherson, Kans., last week, in the interest of the cause. He reports both the material and the spiritual outlook in that territory as decidedly encouraging.

Bro. Merlin G. Miller, the new General Secretary of the Temperance and Purity Committee, has located in Elgin and has established headquarters at the Publishing House. If you want to know what he is going to do, or whether he wants you to do something, just write and ask him.

We had a very pleasant visit, a few days ago, with Bro. Ralph White, now of Bethany Bible School, who came out to Elgin primarily to confer with representatives of the Mission Board about that field in the Southland, which our Home Mission Secretary has been investigating lately.

Bro. E. L. Craik, of McPherson, Kans., has had the same kind of experience that many others have had who try to get important information by writing to people and asking them questions. He has been working on his "History of the Brethren in Kansas" this summer, but says he could make more rapid progress if his correspondents would reply to his letters.

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### Miscellaneous Mention

The recent dedication of a new house of worship, near Fort Seybert, W. Va., is an encouraging factor of progress. Now a new congregation has been organized, which will be known as "Bethlehem."

Did you notice what was said last week about Oakland Day? And then promptly forget it? Or are you preparing to give it due attention in your congregation? That is fine. It's this very next Sunday, you know, Sept. 5.

Several of our congregations in the Middle West are holding open-air services, and reporting excellent results. Doubtless there are scores of other congregations that could readily enter upon the same line of activity. The primitive method of evangelism was attended by the best of results in the early days of the church, and we see no reason why it should not be just as successful today.

Bro. J. U. G. Stiverson, pastor of the Oakland church, Calif., says that during the four years, which have elapsed since he took charge of the work at that place, sixty-six persons, members of missionary parties, have passed through that port, going to and from the foreign field. This is one important fact which makes the cause at Oakland of additional interest to the Brotherhood at large. Sunday, Sept. 5, is Oakland Day.

We have referred to it before, but seemingly the matter is not yet fully understood—the day on which we go to press with the "Messenger." Almost each week we receive matter after the issue, dated for Saturday of that week, is already on the press. This, while a source of deep regret to ourselves, is no doubt a great disappointment to those who sent the communications in question, for early insertion. All this can be wholly avoided if our readers will please remember that each issue of the "Messenger" goes to press on Monday evening preceding the date of the paper. As the mail service is quite uncertain these days, we suggest that notices for immediate insertion be sent in ample time to reach us before Mon-

day. If you are doubtful about reaching us in time by mail, better make sure by sending us a telegram. Special rates are given on what is known as "night letters." Considerate attention to this matter will insure the prompt insertion of all notices.

Here is a choice gem from the morning's mail: "Your editorials are as weak as water." And the rest of the dear brother's long letter was almost as good as that. How refreshing it is to have somebody come right out with the truth occasionally!

We have just received the following from Bro. M. M. Eshelman: "In my article in the 'Messenger' of Aug. 21 I refer to Gen. 32: 1. It should be Gen. 32: 28, in connection with Matt. 16: 18. The key words are 'prevailing with God.' This is the utmost that Jehovah bestows upon man. Studying the Bible on this plane, connects with the sevenfold wisdom of James 3: 17. Where can we get better knowledge?"

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### Special Notices

The Woodberry church, Baltimore, Md., is in need of a pastor. Any minister who may be interested in a proposition of that sort, is invited to address Bro. J. S. Law, 3433 Falls Road, Baltimore, Md.

There is a fine opportunity for a wide-awake minister to build up a congregation in the Salmon River Valley, Idaho. A little group of members and members' children have located in that vicinity, and there is a promising outlook for the future. Bro. Wm. Sutter, of Carmen, Idaho, will be pleased to supply all needed information.

Notice to Outgoing Missionaries.—Any one coming from Southern California, via the coast line, will arrive at the Third and Townsend Street Depot, San Francisco. Those coming via the Western Pacific R. R., should buy their tickets to San Francisco, and check such part of their baggage, as they will not want, while here, to San Francisco. Check baggage wanted, while here, to Oakland, and get off the train at the Depot at Third and Washington Streets, Oakland. Those coming via the Southern Pacific, or the Santa Fe R. R., should buy tickets to San Francisco and check baggage not wanted to that point. Baggage wanted, while here, should be checked to the Sixteenth Street Station, Oakland, and the passengers should leave the train at this station. All who notify the writer as to the time of their arrival, will be met at these points.—J. U. G. Stiverson, 4031 East Eighteenth Street, Oakland, Calif.

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### A Bystander's Notes

"Thy Kingdom Come."—So often have we uttered that petition, as the Lord's Prayer is glibly repeated, from time to time, that we are wondering how real it is to us, as a matter of actual fact. How much change would you have to make in your scheme of life, if the Kingdom would, to your certain knowledge, be ushered in tomorrow? Perhaps it might be well to "take account of stock"—look at your life in all its bearings—and to ascertain whether you measure up to Divine expectations.

The Danger of Drifting.—Striking lessons are afforded us, at times, by the common-place incidents of every-day life. Some days ago a ferry-boat, laden with passengers, happened to get beyond control of the helmsman, while crossing from New Orleans to the opposite side of the great Mississippi. Those aboard were in serious danger, as the boat helplessly drifted down the swift current. Finally the sailors' frantic distress signals were answered by tugs, which hastened to the ferry-boat's assistance and towed it to safety. The incident is a vivid picture of every-day happenings on the great river of life. Many a soul is adrift, in imminent danger of destruction, but, unfortunately, there is this great difference—the danger, quite often, fails to be realized and no distress signals are being sent out. What a tragedy, when aid is all the while within reach, and when the Master Pilot is yearning to guide the frail bark to a safe mooring! What a great pity that men persist in wrecking their lives by simply drifting heedlessly on towards destruction that is swift and sure, wholly oblivious of the fatal consequences!

God's Cure for the Homesick Heart.—It is good to be homesick, provided we are on the way home. God intends that we should discover the limitations of this world, and long for a more perfect one. This world is not our home. Paul knew the pangs of homesickness. "At home with the Lord," was the way he spoke of the future. What a difference that kind of an assurance of home puts on life's troubled existence! "I shall be satisfied when I awake in thy likeness," is the Psalmist's ideal of heaven's blissful experiences. It may be ours if, with faith-enlightened vision, the Bible as a chart, and Jesus' pierced hand at the pilot's wheel, we steadfastly move forward. "When I shall awake!" What a beautiful setting! It was Jesus who taught our hearts to call death a sleep. Of Lazarus he said: "I go that, I may awaken him." Sleep is beautiful, because we have seen it end in morn's awakening. As the Christian closes his eyes in this world, to open them in the great beyond, he rejoices that by God's grace he can be with Christ and with "the spirits of just men made perfect," "which is far better" than aught that earth affords.



## AROUND THE WORLD

### Increased Mission Receipts for Great Britain

While the people of the British Isles have had to contend with terrible financial drains, by reason of the war, and its even more distressing after-products, it is highly creditable to the fine spirit of the sturdy Britons that their missionary interests have not been allowed to suffer in any way. It is decidedly encouraging to learn that practically all of the British missionary societies have not only succeeded in carrying on their activities in the highest degree of efficiency, but that they can even boast of largely augmented resources. The flourishing condition of those societies is decidedly gratifying. It should be a source of inspiration to the missionary workers of the United States.

### The Pocket Testament League

Starting some years ago in a quiet, yet effective, way, the Pocket Testament League has moved forward to a constantly-enlarging field of usefulness. Its latest endeavor seeks to gain entrance into the various industrial plants. During the six months, ending March 1, 332 plants gave a hearing to the plea of the League officials, in Philadelphia alone, and 25,000 Testaments have, by that means, been placed in the hands of the workers. The movement has also spread to many other cities, and the possibility of reaching our alien population with the Scripture, through the instrumentality of the Pocket Testament League, is promising indeed. Reader, have you a share in this good work?

### He Gave to the Cause He Loved

An estate of but \$16,000 was left by J. Frank Hanly, former Governor of Indiana, who was killed in an automobile accident at Dennison, Ohio, recently. It is said that he earned fully half a million on the lecture platform and in Chautauquas, but that, owing to his intense devotion to the cause of prohibition, he spent most of his earnings in promotion of the movement that, according to his implicit belief, promised a notable deliverance from a relentless foe. Mr. Hanly's commendable liberality is a most inspiring example at a time when intense commercialism and money greed threaten to smother the finer impulses of the soul. It is not what we gain, but what we give up that makes us rich.

### Why Is It?

Strange, indeed, it is that the editors of secular periodicals, in a number of notable instances, are espousing the defense of the prohibition enactment far more logically and effectually than the religious press. As a matter of fact, many editors of church papers say so little about prohibition and its salutary effects, that one can but wonder why there should be silence at this most critical hour. At this juncture the following excerpt from a recent issue of the "Boston Transcript" is decidedly pertinent: "For many men, life has less color, under prohibition," remarked an exchange. Quite so! The black eye, the red nose, the dark brown taste and the morning-after blues have decreased considerably."

### Can the Actual Loss Ever Be Computed?

Several times we have given the estimates—computed by competent statisticians—of the losses, sustained by the various contestants, during the recent war. It now appears that previous estimates were not correct—they were far below the actual facts. A late report from Washington puts the total loss, since 1914, in potential life, through the great struggle, at 35,320,000. Verification of that computation was made by the American Red Cross, but the itemized amounts, as collected by the "Copenhagen Society for Studying the Social Consequences of the War" are as follows: "Killed in war, 9,819,000; deaths from blockades and war epidemics, 5,301,000; fall in birth rate, 20,200,000." How true is Abbott's characterization: "War is the science of destruction."

### America Is Armenia's Big Brother

Events are moving so rapidly in Europe, and the complications growing out of the constantly-changing situation are so menacing, that there is a possibility that America may become indifferent to its obligation to Armenia. In Asia Minor, especially, the conditions are becoming more and more serious. Such is the gravity of the peril that the very existence of the Republic of Armenia has become involved. The Turks made certain definite agreements under the Peace Treaty, but they are disregarding them in the most flagrant manner. Evidently there is no intention, on their part, of holding to these Treaty agreements, nor is there any disposition, on the part of the Allies, to punish the Turks for the violation of their pledges. The Rev. E. W. Riggs, Secretary of the Armenia-America Society, declares: "The Turks were told to disband their armies. They did not do it, and no one seems to care. They were told to give up Armenian prisoners, but did not do it. They were never called to account." The failure of the Allies in

Asia Minor, in their handling of the Near East situation, is one of the additional tragedies of the world war. Political stability can not possibly be secured through this means. Some other agency must be put into operation. America must become the "Big Brother" of stricken Armenia.

### World's Sunday-School Day, Oct. 10

It is quite appropriate that some little recognition be given to the Sunday when the World's Sunday School Convention will begin its sessions in far-off Tokyo, Japan. Even the mere fact that such an assembly is joyfully welcomed by the people of the Nipponese Islands, is one of great significance, when we remember that, comparatively speaking, only a few years ago the entire empire was a forbidden land to the foreigner. It is to be hoped that the great gathering will, in some way, be a mighty power for good, impressing upon the people of Japan the claims of Christianity as they have never been presented before. The opportunity is unexcelled in its supreme possibilities. May it be wisely utilized!

### Our Hands Are Clean

As the matter appears to the unbiased observer, the chief trouble with the European nations, just now, is their game of "get all you can." In that respect, all are ready to admit that "Uncle Sam" is the only one whose hands are at all clean. By this time his intentions and purposes should be clearly understood. He has proved by his munificent gifts to stricken Armenia and other nations that his mercy and bounty are world-wide. He has ever been a merciful foe—a forbearing and unselfish neighbor. He is strictly opposed to "Old World" bullying, "Old World" militarism, "Old World" secret diplomacy. He is opposed to any measure by which seeds of future wars are sown. He is an exponent of the "square deal" to all.

### Chicago to Supply a Brewery for China

A company of wealthy Chinese have organized the Wuish Brewing Company, and have commissioned a Chicago architect to draw plans for a \$200,000 brewery. The brewing machinery and equipment have already been purchased, and are now on the way to China. We are furthermore told that this first brewery for China is but the forerunner of many others, to be erected in the near future. And seemingly the Christian people of America, who contribute millions, annually, for foreign missionary enterprises, sit by unconcerned, and allow this sort of thing to go on unchallenged. To drive out the curse of drink from our own land, only to have it find lodgment among a people whom we are trying to reach with the Gospel, is a mockery that should not be allowed to pass unchallenged.

### Jeweled Dog Collars and Starving Babies

In spite of the war and all of the sacrifices involved thereby, the city of Paris—France's gay metropolis—is giving more attention to pet dogs than to little children, according to the observation of the Rev. Francis E. Clark, who has just returned from a long tour through eastern and central Europe. "In France the poverty one sees is heart-breaking," says Dr. Clark. "And yet there are many dog stores in Paris where pets can be obtained at fancy prices, and even jeweled dog collars are furnished. Attendants give all their time to caring for these pet dogs in costly bassinets, and yet, within a short distance, are starving babies." Mr. Clark says that even more deplorable than the "pet dog situation" is the utter desolation everywhere to be seen on the continent. The hatred and mistrust are terrible, and the very fact that the people have lost faith in one another, is a calamity almost beyond hope of remedy.

### Arabs in a Critical Uprising

Last week we referred to the strong dissatisfaction of the Arabs with the treatment accorded them by the Allies. Latest reports show that the Arab lands, from the Mediterranean to the Tigris River, are flaming in revolt. The imposition upon Syria of a French mandate, and the expulsion of Prince Feisal, who had set up a native government, undoubtedly seems to the Arabs like a mockery of the fervid allied protestations during the great war. When, in a time of dire need, independence was promised to Arabia by Great Britain, with the approval of France, King Hussein, of the Hedjaz, took aggressive action against Turkey. That, in the final success of the allied campaign in Asia Minor, the Arabs were as important factor, is admitted by the Allies. Now, after two years of independence, during which law and order have been maintained by the Arabs in Syria, Prince Feisal's rule has been overthrown by the French, in harmony with a secret understanding with Great Britain, made early in 1916. With French as the official language, with French currency, with French control of the Aleppo railway, and with a purely British government in control of Mesopotamia, the Arabs find themselves very far from their promised independence. Under Turkish rule the Arabs in Mesopotamia were given the larger part of the executive offices. Now there are no positions of responsibility assigned to Arabs. It is not strange, therefore, that

Mesopotamia and Syria are in armed revolt against French and British rule. Turkish nationalists, at latest reports, are seriously threatening the French occupation of Adana. In Persia the native forces are accepting the aid of Soviet Russia against Great Britain. Armenia is permitting Russian troops to cross her country to hasten to the assistance of the Turks. In the entire East a similar alliance is imminent—all because of repudiated promises to former allies and unfair dealing with defeated enemies.

### Great Britain Recognizes Egyptian Independence

Somewhat surprising is the recent, well-authenticated report that Great Britain has finally decided to recognize Egyptian independence, modified, however, by several important reservations. Egypt pledges itself to recognize Great Britain's privileged position in the valley of the Nile. In case of war, British troops are to have ready access to Egyptian territory. A garrison is to be maintained in the Canal Zone of Egypt by Great Britain. No treaties, inimical to British policy, are to be entered into by Egypt. The strong insistence upon independence, by Egyptian nationalists, has apparently been duly recognized by Great Britain, and possibly the tactful concessions, now made, will go far towards insuring friendly relations between the two countries.

### In Quest of the Garden of Eden

Under the auspices of the American Museum of Natural History at New York, there is being organized, what is thought to be, the greatest scientific expedition ever sent out. The origin of all animate life, including that of man, is to be ferreted out. According to Dr. J. G. Anderson, who is paving the way for the expedition, Central Asia is regarded as the cradle of the human and animal races. He says: "Scientists generally believe that here man had his beginning, as well as many of the lower animals. Hence it is useless to look for fossil ancestors of the earliest stage in America or Europe. The most promising field for such discoveries appears to be in the interior of China and westward, through Tibet and Turkestan, to the shores of the Caspian Sea." Possible discoveries by the proposed expedition will be awaited with interest.

### President Wilson Proclaims "Pilgrim Day"

It is not too early, perhaps, to make mention of the fact that the Chief Executive of our land has issued a proclamation, requesting that Dec. 21 be celebrated throughout the United States in observance of the tercentenary of the landing of the Pilgrims at Plymouth in 1620. The proclamation especially recommends that the day be observed in churches, universities, colleges and schools of the country, "to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverance and the ideals of this little band of church men and women, who established on this continent the first self-determined government, based on the principle of just law and its application to all." The origin of the Pilgrim movement has already been celebrated in England, and early in September meetings will be held in Holland, to commemorate the sojourn of the Pilgrims in that country. More than seventy cities in the United States are perfecting plans for the observance of the Pilgrim tercentenary.

### The Need of World Laws

Despite the uncertainty, whether the United States will join the League of Nations, or whether the League will endure with or without our membership, there is one factor without which the League can not hope to succeed—an international code of laws, and courts to administer these enactments. In November the assembly of the League of Nations will meet for the first time. To it is to be presented, for approval or rejection, the projected permanent court of international justice. Eminent jurists, including Elihu Root, of our own country, met in The Hague and devoted several months to drafting the plan. If the Assembly of the League finds it acceptable, as the Council of the League has already found it, the Court will be organized at once, and will enter upon its functions. There is reason for supreme satisfaction that, although the United States has not become a party to the great alliance that we call the League of Nations, this country has taken a more conspicuous part than any other in establishing the principles that should govern nations in their dealings one with another. Both alliances and laws have their special functions in international affairs. True, alliances may be, and are, violated and broken, at times. Laws, too, are broken; but, whereas an alliance once repudiated, is gone forever, the broken law remains—still a standard of right conduct—to the shame and condemnation of the evildoer. In a real sense, therefore, a code of international law is of greater moral value than the League of Nations covenant, which is a mere alliance, an agreement which enunciates no principles, but which merely binds the governments that agree to it to follow certain courses of action under certain conditions. While the eminent jurists, by their labors at The Hague, have drafted, as it were, a constitution for the world, by and by a world legislature may enact statutes in accordance with the fundamental law that is now evolving.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

### The Right Use of Opportunity

Eph. 5:14-17; Col. 4:5, 6

For Week Beginning September 12, 1920

1. **The Seeing Eye.**—The gate of opportunity may open toward either of two ways—the way of right or the way of wrong. Naturally, our subject has to do with the former opening. Well may we say that opportunity is largely A MATTER OF CORRECT VISION. The whole of life offers to man an opportunity to achieve worthy things. The difference in the man who mounts upward, and the one who stays on a low plane, is not so often due to environment as to the fundamental fact that the one recognized opportunities when he saw them, while the other did not. "Having eyes, they see not," is all too true of many unobserving people. Two men went for a walk in a rural section that was noted for its scenic grandeur. When asked, upon their return, what they had seen, the first tourist confessed to having seen nothing but the things of every-day experience, while the second tourist was so enchanted by the beauties of nature that he was caused to look to the Great Creator in loving adoration, fully determined to live a holier and better life. It was his opportunity.

2. **Throwing Away Rare Treasures.**—The failure to take advantage of an opportunity may mean the throwing away of priceless things, and that is true spiritually as well as temporally. A manufacturer, pointing to a man who had just passed, said: "That man once offered me a half-million dollars, and I failed to make use of the opportunity." His friend wonderingly said: "I did not know he was so rich." The manufacturer replied: "He is not, but he had some wonderful ideas about developing a manufacturing process, and offered them to me. Because I failed to respond, another man grasped them, and now his business overshadows mine." Spiritually the same truth holds good. RARE TREASURES might be ours if our spiritual vision were but keen enough to perceive them.

3. **The Time Is Short.**—Too often the snare, with many of us, is not the failure to recognize a good thing when we see it, but the failure to consider that TIME IS FLEETING. We may be stirred with the thought that the world needs Christ, but we need to have sounded in our ears Paul's warning word: "Brethren, the time is short!"

4. **The Privilege of Service.**—The call to serve Christ is not to be looked upon as a demand, but as an opportunity. Because the highest office in our republic presents an opportunity for acquiring desirable prestige and other rewards, we have no lack of presidential aspirants. As Christians, it is to our shame that too often, when we are urged to become coworkers with Christ in saving others, we plead other engagements—often wholly trivial—and as a result a golden opportunity is passed by—lost forever! Why should we look at Christian service as a cross when it is, as a matter of fact, A GLORIOUS OPPORTUNITY?

5. **"It Is Nigh unto Thee."**—What is nigh? Your opportunity—and remember that GOD HOLDS YOU RESPONSIBLE for every one of the privileges thus offered you. There are numbers of opportunities half a world away, and you may be the one to make use of them to the glory of God, but, remember, that you must first show your fitness by your attitude to the opportunity that is close at hand.

6. **Suggestive References.**—A neglected opportunity (Prov. 1:24-33). Opportunities must be utilized (Prov. 3:27). Opportunities for service (Matt. 10:41, 42). An opportunity to let our light shine out to others (Luke 11:33-35). Doing good as we have opportunity (Gal. 6:10). Opportunities of helpfulness (Heb. 13:1-3). The opportunities of a watchman (Ezek. 33:1-9). Make use of today's opportunity (Eccl. 9:10). "Shine as lights of the world" (Philpp. 2:15).

### Dr. Rush's Twins

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felt almost certain that Dolly was the ringleader, because she never let anyone outdo her when it came to mischief. The president only wished that this energetic girl was as ambitious with her studies.

In time matters came to such a state as threatened to break up all discipline in the school, and worse, the children were getting beyond her control. She repeatedly took Nora to task for letting the girls get the children, but the latter would only throw up her hands in despair and exclaim: "Oh, missy ma'am" (with which title she always addressed Dr. Rush), "they jus' spirit 'em away." She realized that Nora was help-

less against the wiles of the girls, and felt almost at her wits' end, but knew that she would have to solve the difficulty somehow. She had been equal to everything, so far in life, and certainly this was not beyond her. So, after some deliberation, she formulated rules which, she felt certain, would keep matters within bounds. As a result, affairs moved along pretty smoothly for awhile and Dr. Rush felt at ease, happy with her human possessions, and confident of her control of the situation.

During December the State Association of College Presidents was to hold its annual convention at Brereton. It was an event for which Dr. Rush had well and carefully planned, as this was the first time that Brereton had the honor of entertaining this distinguished gathering. She left nothing undone in the way of preparation, for she was anxious that the visitors leave with a high opinion of the school, its head, its work and management.

On the second day, during an informal reception in the library, the twins, dressed in the school colors, burst in upon them, shouting in unison, "Hurra' for Br'e'ton, Sree cheers for Br'e'ton," and out again before any one could think or act. The well-bred visitors smiled over this unannounced but cunning little act, but Dr. Rush felt quite mortified and inwardly resolved to punish the perpetrators.

On the following day, while the sessions were in progress in the auditorium, and when Dr. Warren, the venerable president of Lenfield, and the oldest of the visiting presidents, was making an address, who should come tearing down the center aisle but James and Jane, yelling as they raced merrily in pursuit of a lean, black cat. Pussy made a leap for the platform, ran under one of the chairs, turned herself around and with eyes gleaming, looked about as much as to say: "Get me if you can." The children paused as they saw their victim escape and little Jane shouted, "Auntie, you catch 'er!" and before they could be restrained, the little rascals had crossed the space in front of the platform and started on a run down the side aisle.

Dr. Rush actually groaned aloud. The reputation of both herself and Brereton would be ruined. Later, when alone in her office, she heard talking in the hall. Several of the college heads were accompanied by their wives and it was two of the latter engaged in conversation.

"Aren't those rude, ill-behaved and spoiled children?" one was saying.

"Yes, I am a little surprised at some conditions here, because I have always heard Dr. Rush so well spoken of and Brereton highly praised since she has charge," the other replied.

"Well, I think things were all right before she took those children," the first speaker answered. Then she questioned as an afterthought: "Why do you suppose she did it, anyway? What does a woman in her position want to worry herself for, with the care of other people's ill-bred children?"

The foster mother could not bear to hear any more, so quietly slipped out another door and went to her room to think. She was tortured by visions of possible misbehavior and pranks on the part of children and students, during these past few days, of which she did not know, but which had evidently been observed by her guests.

Yes, they were right. She had no business undertaking such a task, in her position. Why had she been so weak as to give way to sentiment and a foolish old heart? Careers were indeed jealous things. This was what she had chosen years ago and now she must abide by it. Folks in other walks in life could thus indulge to satisfy heart-cravings, but not she, for, dearly as she loved the children, yet she would part with them rather than her position, when it came to a question as to which had to be given up. She had to live near the school and it seemed impossible to manage both so close together. For once in her life a situation was beyond her. Children were indeed a "proposition," compared with anything else she had ever undertaken. Well, the only way out was to return them to the Home, much as it grieved her to have to do so.

Dr. Rush decided to put her plan into execution the very next day, as soon as she could get away. She feared that her love for them would weaken her resolve if she waited until her indignation died down. It was with quite mingled feelings that she kissed them that night before retiring. Their innocent, cherubic countenances certainly tugged at her heart-strings. It did not seem possible that they could be so mischievous and naughty. She turned out the light and crept softly to bed, feeling deeply troubled and distressed.

Waynesboro, Pa.

### Among the Churches of the Western Slope

(Continued from Page 523)

yet one of the smallest numerically, both as regards the number of churches and membership. There are but five organized churches in the District and fewer than 300 members. Only two of the churches—Fruita and First Grand Valley—are able to meet their needs. The other three—Grand Junction, Hotchkiss and Mt. Garfield—are mission points.

We began our work immediately following the Sedalia Conference. The first field of service was with the Brethren at the Fruita church, the home of our aged and revered brother, S. Z. Sharp. The church here is under the pastoral care of Bro. Salem Beery, with Eld. J. R. Frantz as elder. Bro. Beery has been here about one year and his efficient and consecrated work is telling in increased activities in every line of church work. Here we labored for two weeks, found a faithful band of members, zealous in good works and ready to launch out into greater avenues of service. The time allotted to the Fruita church was too short for the work to be done, and we had to close in the midst of an increasing interest.

From Fruita we went to the First Grand Valley church near Grand Junction, Colo., where we labored for three weeks. Here the church is under the care of Eld. J. E. Bryant. This is a country church in a thickly-populated community. It has an opportunity to take the whole community for Christ. We believe they have a vision of this kind and will be obedient to it. It is easily the outstanding church of the community, and by wise leadership and efficient co-operation may take that part of the valley for Christ and make it the center from which shall radiate activities that may reach out to the very frontier.

The Lord greatly blessed the work there and many found a resting place in the shadow of the Rock. The Lord has many good people at First Grand Valley, whose expressions of love and helpfulness we shall not soon forget.

The last place of service was with the little band of members at Mt. Garfield, Colo. Here, in the very shadow of the great mountain of the same name, in the midst of orchards of peach, pear and apple, is nestled a beautiful, commodious and convenient churchhouse, but facing a discouraging situation. At one time it was in a prosperous condition and gave promise of being one of the strongest churches in the District. Then financial reverses came to many of the Brethren. They became discouraged; many moved away, some fell away, others led lives inconsistent with their profession. Because of this combination of circumstances, the work at Mt. Garfield had all but been abandoned. No church or Sunday-school services had been held for more than a year, before our visit there. It was a difficult proposition, but the situation is not without hope. We found a body of members, weak and discouraged, ready to be led, anxious for services again, willing to do what they can, but without a leader. The community is thickly settled, with no other church of any denomination within three miles. The citizens of the community are quite cordial, as a rule. Many were faithful in their attendance at the services and expressed themselves as being anxious that regular appointments be held at the church again.

The Mt. Garfield church is in the fruit belt and for several years has been quite prosperous. Land values have become stabilized and every indication seems to point to an era of material prosperity. Here is a chance for Brethren who are seeking a home where they may find a climate helpful to long life. Here they can make a good living for themselves and at the same time help to extend the Kingdom. We feel a real burden for these dear people, and pray that some one may respond to this Macedonian call. We feel sure that a strong church may be built up again at Mt. Garfield by wise, efficient and consecrated leadership. It will mean hard work, persistent effort and ability to overcome discouragements, but there is nothing too hard for the Lord.

If any one is interested in a change of his field of labor, be he minister or layman, we suggest that he write to Eld. H. C. Wenger, R. D. 2, Grand Junction, Colo. He will give any information any one may desire. He is not in the real estate business, but is secretary of the District Mission Board. Here is a needy field, with a splen-



did churchhouse; in a fruitful land, ready to be occupied. Who will come?

We greatly enjoyed our work with the Brethren of the Grand Valley of Colorado. We were loath to leave, but home ties and other fields called us elsewhere and we had to turn our face eastward. May the Lord bless his work in the great West!

809 North Main Street, Bellefontaine, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### COMMITTEE MEETING AT ANKLESVAR, INDIA

June 22 the India Field Committee met in regular session at Anklesvar. Our mission family is growing to an extent that it has become a problem for one station to entertain all at the regular sessions of the Field Committee, which convenes three times during the year. It has been the practice for all who can, to attend these business meetings. This plan is a good one, as it helps any one to understand the problems and inter-workings of the mission, if he hears the discussions. As only those who are on committees or who have business to present, were asked to be present at this session, the attendance was not large. It is expected that at the October session, which is also a time for devotional meetings, practically all our missionaries will be able to attend.

Bro. Adam Ebey has been staying by his work in the Dangs—not getting out since last November. He was planning to attend this meeting but, owing to the continuance of dysentery at Ahwa, he was not able to do so. This was greatly regretted by all.

The first half-day was taken up by the sub-committees in getting items of business in shape to be acted upon by the General Committee. Many important items of business were considered and acted upon during the two days the Committee was in session.

In compliance with the quite general feeling that our Indian brethren should increasingly share the responsibility and work of the mission, the recommendation of the special Committee on Indian Cooperation was accepted. This provides that two Indian brethren—one Gujarati and one Marathi—shall serve on each of the following sub-committees: Educational and Workers. These Indian members "shall have equal power with the American members in framing and presenting matters pertaining to the Indian Christian community."

The Central School Committee presented its report concerning the Central Training School, giving plans in detail. These were discussed, passed upon and sent to the Home Board. It has been a big problem to secure a suitable location for this important institution. The choice lies between Bulsar and Jalapor—the latter being considered the more desirable. There the piece of land under consideration is rich, and the location is good, but it will cost a large sum.

The Bombay Book and Tract Society requested the Mission to furnish a missionary to take charge of the work of that Society for the coming year, while the present manager goes on furlough. The Society is doing a great work in supplying Christian literature to the people of Western India. Our mission not having a man available, the request was not granted.

Sister Lillian Grisso passed the Higher Standard Examination last March. She is among the small class of exceptional missionaries who succeed in passing this examination within two years after arriving in India. She has been given the care of the boarding department of the Anklesvar Girls' Boarding-school. Sisters Grisso and Mow, after a three months' vacation at Landour, returned to their respective stations July 1.

The following recommendations of the Temperance Committee were passed:

1. We recommend that the American Church of the Brethren mission go on record as being strongly in favor of a more aggressive and united effort in temperance reform, and willing to cooperate with those of other religions and agencies in promoting the temperance cause.

2. We urge that the All-India Temperance Conference Committee present to that Conference the proposal of a Joint Commission to study the liquor problem in India and to take necessary steps to bring about a united and well-directed aggressive temperance effort throughout the nation.

3. We recommend to the Gujarat and Kathiawar Missionary Conference the appointment of a United Temperance Committee for Gujarat, consisting of an Indian and a missionary representative from each mission, that temperance and social purity be promoted on a united basis.

4. It is the suggested work of this committee, to take in hand the preparation of graded leaflets or booklets on Social Purity and Sex Instruction with such assistance as the W. C. T. U. and other authorities on the question can give. It is also to plan the preparation of suitable temperance literature. All of this is to be printed and distributed at prices considerably less than cost, by the Gujarat Tract Society, the deficit to be met by free-will

offerings and other funds that may be raised for that purpose.

Bro. H. L. Alley was appointed on the Temperance Committee, which now consists of three members, representing both language areas of our field. A full report of our temperance work will appear later.

**Living Expenses.**—That you may know how prices in India have advanced, we touch upon the matter briefly. The data for the following statements were furnished upon request by Sister Mary Stover before she left on furlough. This information was left at the station when I went to Naini Tal, and I did not get it till later on. That fact is responsible for the delay in reporting it.

Mutton, worth 16 cents a pound now, is four times as expensive as it was in 1910, and five times the price of 1899. Forty pounds of potatoes, worth \$2.35, are seven times the price of 1910 and nine times that of 1899. Six pounds of country vegetables, that cost from 12 to 18 cents, are worth twice as much as in 1910, and three times the price of twenty years ago. The money that bought 14 loaves of bread in 1899, and 12 in 1910, now buys from 8 to 10. Butter that sold for 16 cents per pound in 1899, and 20 to 25 cents in 1910, now sells for 58 cents. In 1920 a bag of rice, weighing 40 pounds, sells at \$2.65; in 1910 it was \$1, and twenty years ago, 84 cents. The price of milk has advanced to a price from two to three times what it was ten years ago, and nearly four times the price of 1899. Forty pounds of sugar, worth \$5 now, is three times as expensive as it was in 1910. Ten years ago eggs were selling for six to eight cents a dozen; now they are selling for three times that amount. Kerosene oil has doubled in price over 1910, and wood has become twice as expensive. This means that the average cost of board in our mission homes has risen from \$7 or \$8 per month, in 1899, and \$9 per month in 1910, to from \$17 to \$20 in 1920. According to these figures the dollar is given a "rupees three" valuation, which it has not had for the past few years. No doubt there is considerable similarity in the advance of high prices here, and that which is being experienced in other parts of the world. The missionaries are grateful for the generous attitude of the Board in taking care of any deficits at the close of the year.

A Mohammedan of a certain village had a hatred for a Christian of the same village. One night when the Christian's cattle broke out, the Mohammedan had them locked up in the village cattle pen, which meant that the owner would have to pay to get them out. Some time after that the Mohammedan met the Christian and told him what he had done and said further that in case his cattle broke out again he would put them in the same place as before. Then the Christian man told the Mohammedan how his cattle had broken through the fence into his field just the previous night and destroyed much of the crop. He told him how he not only drove his cattle home, but fixed the fence as well. Then he said: "If they break into my field again, I will do the same thing with them that I did this time." Greatly surprised, the Mohammedan asked the Christian if his religion taught him to return good for evil. "Yes," he said, "my religion teaches me to return good for evil." "Then that is the kind of religion I want," replied the Mohammedan. How important it is that we be living epistles, known and read by all men!

It is pleasure to report that there has been an abundance of rain during the past week, and prospects for a crop are good. The Lord is good and cares for his people. Just this evening came mail, stating that the Stover party landed at Boston June 7, that colleges were having their closing exercises, and that different ones were starting for the Annual Conference. Before long we can hope to receive good news of a great Conference!

Bulsar, India, July 10.

A. T. Hoffert.

### A TIMELY ARTICLE

Sister Joseph Miller's article in "Messenger" of Aug. 14—just read to me by my wife—impressed me as being so replete with truth that I consider it as being the most important communication that has come to public notice for a long time.

Why? Because it is a call to repentance and regeneration from perhaps the vilest, the most secret and the most destructive sin of the human race. Theodore Roosevelt never served mankind in a more noble way than when he stood out against the murdering of children, and when he denounced all tendencies to "race suicide." God said: "Multiply," but man rises up and breaks this law and then says: "Lord, we love thee. What can we do to serve thee?" Hear the solemn words of Christ: "I never knew you."

No preacher is justified in remaining silent, so far as the destruction of prenatal life is concerned. Forget not God's words in Isa. 56:10, as to speechless preachers—"dumb dogs." Shame and woes await destroyers of child-life!

M. M. Eshelman.

Glendale, Calif.

### WAYSIDE THOUGHTS

Recently I happened to visit a large Army Hospital Camp at Ft. Lyon, near Las Animas, Colo. Some things

that came to my notice caused me to do some serious thinking.

My nephew told me, after my arrival here, how strict the officers are, regarding the apparel of the soldiers and sailors. If they are justified, in their insistence upon uniformity of appearance, how much more necessary is it for God's people to live up to the principles of simplicity that the church has recommended!

It seems to me the church is fast losing her power by following after the fashions of this world.

As I was stepping from my train, here at Las Animas, a brother from Bethany Bible School came to me from another coach. How glad it made me feel, in this strange country, to meet one whose life and profession could be recognized by his very appearance!

Beatrice, Nebr.

Grace Pair.

### THE MORRILL ASSEMBLY

Aug. 10 to 15 were the dates. Sun Springs, a fine camping ground in the woods, three miles out from Morrill, Kans., was the place. Bro. H. K. Ober, Bro. W. B. Stover, Bro. D. W. Kurtz, and Bro. Chas. S. Morris were the instructors. All of us—just the "folks"—were in attendance. On the closing day, Sunday, the owner of the grounds estimated that nearly 4,000 people, coming in nearly 1,000 autos, were on the grounds.

Bro. Ober gave instruction in Sunday-school Pedagogy. It was his first appearance on any general program of this kind in the West, but the way he endeared himself to us, it will not be his last one. His lecture on the "Rights of the Child" was a masterly discourse and should be heard by every parent in the church.

Bro. Stover, out of his rich experience, brought to us a glimpse into the thousands of things in India mission work. He gave about a dozen lectures and addresses, and the more he spoke, the more, it seemed, he had to tell us, and the more eager we were to hear. Only those who have come into close fellowship with Bro. Stover know the richness of his life. We shall long cherish the sweet fellowship of Sun Springs camp with him.

"The Kingdom of God" was the general subject of a series of lectures which Dr. Kurtz gave. With chalk and blackboard, with apt illustrations and with clear and clean-cut explanations, Bro. Kurtz illuminated the subject to the good of all present. Bro. Kurtz is firm in his conviction that the Kingdom of God, which Jesus believed in and taught about, is a growing reality in the hearts of men today.

Bro. Morris gave three lectures on the subject of Astronomy. This was a new feature in our Assembly programs, but it was a most interesting one. "Twinkle, twinkle, little star, how I wonder what you are," is about as far as thousands of people have gone in the study of the heavens. Bro. Morris took us out into the vast distances of space, and showed us something of the bigness of the heavens, pointing always to the fact that all are but the physical expressions of the thought of the Creator. Bro. Morris is prepared to give something in the way of talks along this line in our churches, and any church that may secure his services will be well repaid for the effort.

There were a number of things connected with the program that are worthy of mention, if space would permit. The music was conducted throughout by Mrs. Morris. The Sabatha Boys' Band gave an hour's program one evening. The Morrill young people and the Holmesville young people each gave a preliminary program on different evenings. The Sabatha young people had a program ready for one evening but a hard rainstorm interfered. Work for the "Teen Age" folks was conducted by the different members of the faculty. Work for the Primary folks was conducted by Mrs. Beckner. The Sunday-school offering of Sunday morning amounted to nearly \$100 and will go toward paying tuition in McPherson College for some worthy young people.

The members and friends around Morrill and Sabatha did a royal job of caring for the Assembly. To them we are indebted in ways that we shall never know, for their untiring work. Quite a number of them moved out to the camp and tented through the entire time of the Assembly. We express to them and to all who so nobly labored to make the Assembly a success, our thanks. May the Good Father overrule our minds and hearts that the springs of purpose, which were opened up within us, may continue to flow out for the blessing of his work all about us!

W. O. Beckner.

McPherson, Kans., Aug. 20.

### DISTRICT MEETING OF THE FIRST DISTRICT OF VIRGINIA

On the evening of July 28th the first session of the accompanying meetings of the District Conference was held in the Troutville church. A series of three most inspiring sessions followed. The character of the program was most significant, following in line with our present-day problems and opportunities. Each speaker was filled with the spirit of his message and left many thoughts for the large audiences assembled.

On Friday morning the organization of the District

(Continued on Page 534)



### TO THE MEMBERS OF THE SOUTHERN DISTRICT OF ILLINOIS

It is the desire of the Trustees that each congregation lift an offering for the benefit of The Home, these offerings to be brought to District Meeting, to be taken up in one offering at the session on Tuesday evening, preceding District Meeting.

We did well a year ago. Will we not endeavor to do even better this time? We all know the high cost of living, which affects our Institution as it does other lines of activities. May each congregation act in time!

Virden, Ill. S. S. Brubaker, Secretary.

### SOME OBSERVATIONS ON THE STANDING COMMITTEE AT SEDALIA

Statistics show that the ages vary from 34 to 84. S. Z. Sharp was the oldest, at 84; M. J. Brougher was the youngest at 34. Four brethren were 70 years or over. Twelve between 60 and 70. Twenty between 50 and 60. Thirteen between 40 and 50. Seven from 34 to 40.

Seventeen brethren served for the first time; twenty-three served the second time; six served three times; four served four times; one served five times; two served six times; one served nine times; three served ten times.

Three serve the church as foreign missionaries. Twenty-six act in the capacity of pastors. Forty-six have charge of churches. I. Bruce Book.

North Manchester, Ind.

### NORTHERN INDIANA

The Sunday-school and Missionary Meetings and Bible Institute of the above-named District were held at New Paris Aug. 17-20. The location being central and the weather pleasant, the attendance was good, especially for the Sunday-school Meeting.

The speakers showed much thought and preparation for their various subjects. The Daily Vacation Church School came in for a great deal of attention this year. The idea is rather new among us, so considerable time was given to it. There was a practical demonstration of it in the schoolhouse across the street, where the children in attendance at the meeting were instructed, and those who were interested had the opportunity of seeing a school at work.

We had with us Bro. Lawrence Shultz, Director of Religious Education for Ohio, Indiana and Michigan. He is holding twenty-two Vacation Bible Schools in these States this year. We also had with us Bro. Galen B. Royer, Jr., Director of Religious Education of Northern Illinois. The burden of his messages was the training and help of our boys and girls and saving them to lead the church of the future.

The Missionary Meeting in the evening was full of inspiration to all. Eld. R. H. Nicodemus brought a message on "The Spiritual Basis for Missionary Endeavor." It was a fitting introduction to his work as instructor in the three-day Bible Institute which followed. His lectures on "The Great Commission," "Divine Guidance," "The Distinctive Elements of Christianity," "Consecration," "The Home," and "The Will of God" were delivered in his usual, forceful manner, and gave us a clearer conception of these great doctrines.

Sister Eva Trostle, of Bethany Bible School, gave us excellent instruction on "Prayer" and "The Holy Spirit," and "Jesus' Teaching as Exemplified in His Life." Sister Cora Stahly, of Nappanee, Ind., gave us instruction in music two periods of each day. Her work was a new departure for our District, but we will doubtless want to make it a permanent feature of our Institute. The work this year was fully up to the standard, if not the best we have ever had in our District Institute.

All felt grateful to the brethren and sisters of the New Paris congregation for their kindness and hospitality during the meetings. Chas. C. Cripe.  
Bremen, Ind.

### KINDERSLEY, SASK., CANADA

July 24 the members of the Merrington church engaged in the first love feast ever observed by our people in Western Saskatchewan, Canada. Thirteen members were present. Bro. David Hollinger officiated.

The organization of the members into a working body was also attended to. After devotional exercises, Elders David Hollinger and J. C. Culp, who were appointed for that work by the District, assisted by the writer, attended to the task assigned. Bro. Hollinger stated that the approval of District Meeting had been secured and announced the purpose of the gathering. In response to Bro. Hollinger's remarks, the charter members expressed their willingness to work in harmony with the principles of the church, according to the Gospel of Jesus Christ.

It was decided to select two deacons, and the voice of the church fell upon Brethren Norman Church and Benjamin Wenger. The church also decided to advance Bro. Isaac C. Baker to the eldership. Brethren Church and Wenger, with their wives, were duly installed into their office as deacons. Bro. Baker was chosen as elder in charge. Bro. Church was elected church clerk.

Following the above work the writer gave a short address, after which lunch was served in the basement.

At 2 P. M. we engaged in Sunday-school work, after which we had a sermon by Eld. Hollinger. At 8 P. M. the writer addressed a body of earnest listeners in a schoolhouse, about seven miles from the church.

The Brethren at Kindersley are indeed a zealous body of believers, earnestly working for the extension of spiritual life. They are anxious for more of our people to move among them. They have a good location, and land can be secured at very reasonable rates. Bro. Norman Church will answer all letters of inquiry. M. N. Rensberger.

### NORTH AND SOUTH CAROLINA, GEORGIA AND FLORIDA

The District Meeting was held in the Rowland Creek church in Smythe County, Va., Aug. 18-22. On account of the inclement weather and the isolated location, the attendance was small. The interest and enthusiasm of those present were excellent. Only very few of the members of this church had ever attended such a meeting.

The first day was spent in considering ministerial and Sunday-school subjects. The next day was spent on three queries, making reports, and giving some consideration to the Forward Movement. Eld. G. A. Branscom was Moderator; Elders J. R. Jackson and C. B. Miller were Clerks.

Saturday the business was concluded and a missionary sermon preached. The offering amounted to over \$100.

Only five elders of the District were present. Eld. J. H. Garst, of Sebring, Fla., was elected a member of the Standing Committee for 1921. C. D. Hylton.  
Troutville, Va.

### SOUTHERN OHIO'S ASSEMBLY

A very enjoyable assembly was held Aug. 17-19 with the Brookville congregation. Their splendid membership, under the guidance of their elder, Bro. J. W. Fidler, entertained the meeting to the delight of all, exercising a spirit of hospitality that is rarely excelled.

The large attendance, with the spiritual program rendered, testified to the great interest shown. That influence should reach to every nook and corner of Southern Ohio, and should be the means of inspiring all to labor more faithfully in the Kingdom of God.

The program was based on the theme, "The Church at Her Task" (Acts 1:8). It is always interesting to hear of work done by our faithful brethren and sisters in the past, and of the possibilities and the opportunities now presenting themselves unto her. Through the open window—prayer—consecration and leadership, and our facilities for training, leaders are becoming better qualified. Why should not the church go forward, conquering in the name of Christ, our Lord?

The different activities of the church came in for their share of thought. The workers in the Sunday-school, the Sisters' Aid, the Temperance work, and the Simple Life received encouragement to mount the higher rounds of achievement. Our new activities should mean much to us. Our Vacation Bible School beautifully showed its value. Our "Fathers and Sons' Meeting" was inspiring. Our Life Work Conference, with its splendid body of volunteers, impressed upon us the needs of the Gospel in India and elsewhere. The illustrated song, "The Ninety and Nine," touched many hearts. May the Lord give us grace that all may do their part in the great work of rescue!

Some of the gems of thought dropped were:

Our whole mission, here in this world, is to serve.

Christian education—the task of developing the unfolding bud.

The mill will never grind with the water that has gone past.

Hold the dignity of the Christian ministry before the young.

The child—a gradual beginning of a mighty end.

The ideals of the home become the ideals of the child.

What we put into our children, we put into our nation.

Comradeship—the road to understanding between father and son.

We can not always dwell on the mountain top, but we must descend into the valley of duty.

India, with its 147 languages, has no word to express the word "home."

Repair the broken-down home altars.

Christ needs you in definite service for him.

Our completed Sunday-school report shows that there are 55 Sunday-schools in the District, with an average attendance of 4,618—an increase of 542 over last year. The total offerings were \$13,396.55—an increase of \$4,588.83 over last year. There were 350 conversions during the year. Eight foreign missionaries are supported by the different Sunday-schools, the churches and the District. The Volunteers of Southern Ohio, awake to their opportunities, met and organized by electing Bro. J. Eugene Bookwalter, president, Sister Ruth Blocher, secretary, and Wm. J. Buckley, historian. May God richly bless the future activities of these workers!

And what shall I more say? Time would fail me, were I to tell of the splendid addresses given, the children cared for, and the inspiring singing. But, seeing we were compassed about with so many good things, let us lay

aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and hath sat down at the right hand of the throne of God!

Springfield, Ohio. Cyrus Funderburg, Secretary.

### SUNDAY-SCHOOL MEETING

The Joint Sunday-school Meeting of the Hanoverdale and Harrisburg Sunday-schools is to be held at Hanoverdale, Pa., Sunday, Sept. 12, beginning at 2 P. M. Address of Welcome—Lena Groff. Why Are We Here?—Elton Peterman. Cooperation, the Secret of Success in Sunday-school Work—Wm. K. Conner. The Model Sunday-school: Superintendent.—A. H. Hoffer; Secretary—N. J. Bashore; Treasurer—Chester E. Shuler; Teacher—Wheeler Walker; Pupil—E. P. Trimmer. The Equipment of a Model Sunday-school.—H. J. Beachley. How Can We Instill or Create a Desire in the Hearts of Our Young People to Be Sunday-school Teachers?—Ulysses Gingrich.

### The Work of the Ministry.

(Continued from Page 525)

munity and transforms the pagan ideals of the people into the Christian ideals. The heaven must work out into society. You can best meet the troubles and questions of your own people, and their doubts and difficulties, by setting them to work to help the doubts and problems and difficulties of others. And so you must train your people, whom you serve, to become the servants of all whom they touch. The world will never be won for Christ unless Christians in general are taught to do individual work for the individuals with whom they associate.

And so, if I were pastor of a congregation, my first work would be to train the people in prayer, and then, having power with God, to train them to have power with their fellow-men in the matter of individual service in the community in which they live.

The life of Christ—his work and all—were never better summed up than when it was said: "He went about doing good," and that other remark: "For this cause was the Son of man manifested that he might destroy the works of the devil." This, too, must be included in your program.

### The Minister as Shepherd

Of all the titles used in the Scripture, descriptive of the minister and his work, that of "shepherd" is the most beautiful, and that which has most of all stirred the hearts of men. The shepherd lives with his flock. He knows all their needs, and sympathizes with every one. He takes a personal interest in every lamb of the fold. He knows them all by name. They know his voice and they follow him. Study again, from your work as minister, all the pictures of shepherd life, as Jesus and the apostles portrayed it. And then study how the apostles applied these things to the work of the ministry. The Apostle Peter calls Jesus Christ "the Chief Shepherd." All the rest of us, as under-shepherds, are to tend and feed the flock of God. Peter had learned it from his Lord, when the Master said to him: "Simon, son of Jonah, lovest thou me?" And he said, replying: "Lord, thou knowest that I love thee; thou knowest all things." Then Jesus said to him: "Tend and feed my sheep."

### The Minister as Organizer

But, after all, work as hard as he may, the minister can not do everything himself. His work will be largely a failure unless he organizes his people for work. They can not maintain their own spiritual health unless they get exercise as well as food. Therefore it is his business to set everybody to work for the saving of the whole world. They must reach out into the community, they must reach out into the entire denomination, they must reach out to the ends of the earth, for the saving of the last man and the least of all the lost. Here, after all, is the greatest work of the ministry—to organize all hands, so as to work by multiplication.

Oak Park, Ill.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Live Oak.—Brethren Herman Landis and Jos. M. Davis were elected to the ministry Aug. 15. Bro. Yearout, of Chico, and Bro. Ernst, of Rio Linda, assisted in this work. Bro. Ernst preached for us both morning and evening.—Sarah C. Davis, Live Oak, Calif., Aug. 20.



## CANADA

**Bow Valley.** Aug. 15 we were favored with a visit from Bro. Wm. Frostle, wife and daughter, of California. Bro. Frostle gave us two good, practical sermons. In the morning he talked on "The Christian Life," and in the evening he preached a stirring sermon on "What Shall the End Be?" We have a prayer meeting each Wednesday evening, and our Sunday-school is progressing nicely, with good attendance. —Maude Pohst, Gleichen, Alta., Can., Aug. 20.

## FLORIDA

**Aracadia.**—The work is moving along nicely at this place, in spite of the rainy season. We have a good attendance in the Sunday-school, and an interesting prayer service and Bible study each Sunday night. We expect to have regular preaching services on or before Oct. 1. Our organized young people's class is doing good work. Meetings are held each two weeks. All business of the class is attended to during the social hour that follows. The class was entertained Aug. 18 by the president of the class, Irvin Britton, at the Southern Hotel. They served refreshments, and the pastor, Sister Marker. Refreshments, consisting of ice cream and cake, were served among the palms and ferns in the sun-parlor, and a generally good time was enjoyed by all. Several members of the class visited some shut-ins one day, recently, and proffered their help at any work that needed doing, so it isn't all "good times," merely, with our young people. Some new members will be with us on or before Oct. 1, and we are anticipating interesting services through the winter. Come and spend the snowy season among the palms and flowers of Sunny Aracadia. We will give you a hearty welcome.—Mrs. M. Cloc Tracy, Aracadia, Fla., Aug. 20.

**Seneca.**—Recently Bro. J. W. Myer and family, of Lancaster, Pa., moved into our midst. We now have preaching every Sunday. Bro. E. Kline, of Mansfield, Mo., with his family, also has located with us permanently. We expect four more families to locate with us. Our Sunday-school is still keeping up in attendance and interest, as well as the Christian Workers' Meeting. In the near future, with the addition of preaching, make Seneca church an attractive place for any who are looking for a home beneath Southern skies.—Ira W. Miller, Eustis, Fla., Aug. 24.

## IDAHO

**Carmen.**—As there are four members and some members' children living in the Salmon River valley, where land is reasonable and where there is plenty of water, we would like to have some one interested to move in here, so that we could have Sunday-school and preaching. We have a fine class of people and think much good can be done. We would welcome any members to our Valley.—Wm. S. Suter, Carmen, Idaho, Aug. 19.

**Twin Falls.**—The interest in our services is keeping up fairly well during the summer months. We have been hindered somewhat because the streets in town, and the roads around, have been, and still are, either torn up or closed, because of paving improvements. These, when completed, will be a great advantage, though the connotation word is "dust." We have had a very good service. Zigler was with us, a short time ago, for a brief visit. We expect the Rotation Team from La Verne College to be with us Aug. 31. For July and August we joined with four of the other churches of the city in union services that are conducted by the respective pastors in their regular churches. We have had a very good service. We have been added to the church by baptism, as a result of the regular work since our last report.—Chas. W. Ronk, 711 Third Avenue, North, Twin Falls, Idaho, Aug. 18.

## ILLINOIS

**Loraine.**—Since the death of our pastor, Bro. H. E. Pittman, last December, we have had preaching services by Bro. Stinnette, of Liberty, and Bro. Bueh, of Astoria, depending on the assistance of these brethren in the future, together with the services of our elder, Bro. I. D. Heckman, of Cerro Gordo. Aug. 22 five were baptized by Bro. Stinnette. It gives the church here a brighter and more hopeful future.—Myra E. Pittman, Loraine, Ill., Aug. 25.

**Pine Creek.** Since our last report Bro. J. W. Fyock has taken charge of the pastorate. Aug. 13 we held an installation service. Bro. O. B. Redenbo gave an exceedingly helpful address on the relation of the church and the pastor to each other, after which the pastor and wife were duly installed and given charge of the work for the Aug. 22 we had with us the children from the Orphanage at Mt. Morris. They gave an excellent program, which was much enjoyed by all present. At noon a basket lunch was served in the basement of the church and we enjoyed a social time together. In the afternoon Bro. Fyock gave us some excellent thoughts in the form of a lecture on "The Christian Life." We have Sunday-school. Our Sunday-school attendance has been growing. Cottage prayer meetings are quite well attended and are a source of help and inspiration. We are especially thankful that Bro. Fyock and family have come to us, and we believe that by working together faithfully, we may build up a strong church and bring others to Christ.—Anna Butterbaugh, Polo, Ill., Aug. 24.

**Virden.**—Since the death of our pastor, Bro. W. F. Haynes, we have been fortunate enough to have our pulpit filled with other ministers. Among them were Bro. James Masterson, Auburn, Ill.; Bro. I. J. Harshbarger, Girard, Ill.; Brethren Russell Shull and I. J. Gibson, of Chicago. Recently we have had a very good service, which was enlarged by listening to interesting talks from Brother and Sister Ray Zook, of the Hastings Street Mission, Chicago. They brought the "fresh-air" children to our community. We are planning for a revival in October. With Bro. I. D. Heckman, Oakley, Ill., evangelist, and Sister Mary Woods, Decatur, Ill., song leader—Stella Brubaker, Virden, Ill., Aug. 21.

## INDIANA

**Andrews.**—Our council was held Aug. 20, with Eld. Chas. Oberlin in charge. Bro. Chas. E. Eckman was chosen delegate to District Conference, with Bro. Wilbur Quinn, alternate. Our evangelistic services will begin with a Harvest Meeting Aug. 29. Eld. D. K. Berkebile will preach for us in attendance and interest at our regular services have been very good during the summer. Bro. C. C. Kinky will be with us soon, in the interest of the Ministerial Board.—Ruth Long, Andrews, Ind., Aug. 21.

**Beech Grove.**—Our delegates to District Meeting are Sisters E. O. Norris and Emma Foust. Our Harvest Meeting will be held Sept. 12, when Bro. C. C. Bueh, of Manchester, will be with us. We will hold our love feast Oct. 9, at 7:30 P. M. Bro. Chas. Walters, of Summum, Ill., will begin a series of meetings here Oct. 10. We recently organized a Sunday-school near Oakland, Ind., known as the East Salem church. This is a German Lutheran church and no services had been held there for five years. We have Sunday-school every Sunday and preaching service every two weeks. Two have applied for baptism.—Edna Norris, Fortville, Ind., Aug. 19.

**Bethany.**—Aug. 1 Bro. M. Flory began a series of meetings. Aug. 8 we held our Harvest Meeting, when an offering of \$73.38 was lifted for mission work in the Southern District of Indiana. The meetings closed Aug. 15. One conducted by Sister Wagoner, of Illinois, led the singing and did personal work. Our pastor is now here and will take up the work in September.—J. B. Hicks, Lebanon, Ind., Aug. 23.

**Cart Creek.**—Aug. 7 Bro. Hugh Miller, of Bellefontaine, Ohio, came to assist in a revival service. Aug. 8 we held an all-day Harvest Meeting. Bro. Miller preached the harvest sermon in the forenoon and the children gave a good program in the afternoon. In the evening Bro. Miller began the series of meetings. Three were baptized. Good crowds attended and splendid interest was shown each evening. Aug. 15 we held, preparatory to the communion. Eld. Obed Rife presided. He is our delegate to District Meeting. Aug. 21 we held our communion service, with Bro. Miller officiating. A number of ministers were present. About eighty-four members were present. Our meetings closed on Sunday evening, Aug. 22. A last sermon was held at 7:30 P. M. Bro. Miller gave an discourse on the subject of "The Fatal Night." Sister Sina Blue led the song service, which helped much in the work. Our Sunday-school at this place is doing splendid work, under the leadership of our superintendent, Bro. Jesse Winger.—Mrs. Emma Winger, Marion, Ind., Aug. 23.

**Ladoga church** has just closed a most successful series of meetings, lasting two weeks, conducted by Bro. Leo Miller, of Eaton. Interest was good from the start and continued so throughout the meetings. Eight young people were baptized and two older members returned to the church. Bro. Miller's work here is still being remembered. Our Harvest Meeting was held Aug. 15, with fine attendance from home and adjoining churches. An offering of \$40 was lifted. Our council convened Aug. 21 and an earnest effort was inaugurated, to secure a pastor, to assist in the work here. A meeting of the union services closed the two weeks' activities. Bro. O. L. Minnich, of California, was a welcome visitor to his old home church during the latter part of the meetings.—Mrs. Lula Goshorn, Ladoga, Ind., Aug. 25.

**Logansport.**—Recently we have had splendid talks by various ministers, among them being Brethren Lawrence Shultz, of Wright, Levi Winkelmack and B. D. Hirt. Five were baptized yesterday evening, and the prayer meeting was indeed a praise service. Three of those coming into the church have been attending since the canvass for our Vacation Church School.—Josephine Hanna, Logansport, Ind., Aug. 20.

**Loon Creek church** decided to change the date of her Harvest Meeting on account of our evangelist, Bro. Moyné Landis, not being able to be here until later. Our series of meetings will begin with the Harvest Meeting, which is set for Sept. 12.—Mac Hoover, Huntington, Ind., Aug. 19.

**New Salem.**—Aug. 29, the Tippecanoe church will meet with us for a joint Sunday-school Meeting. We expect Bro. Le Roy Smith, our District Secretary, to assist in the program. Aug. 21 we met in council, with Eld. Chas. Cripe presiding. Bro. Earl Ulerly and the secretary of district delegates to District Meeting. On the Sunday following District Meeting we expect Bro. Chas. Cripe to extend with us to begin our series of meetings.—Dora A. Stout, Milford, Ind., Aug. 23.

**Notice.**—The ministers of Northern Indiana will hold their next Ministerial Association Meeting at Wakarusa, on Saturday, Sept. 18, beginning at 9 o'clock. The subject, "Principles vs. Methods," will be concluded at this meeting. After having discussed the subject for the past year, the ministers of the District are trying to arrive at some fundamental conclusions, in order that their teaching may be united on this important subject. In the afternoon the subject of "Disfranchisement of Members" will be taken up. Every minister in Northern Indiana will be expected to be present. We also extend a hearty invitation to the ministers of other State Districts to come and work with us. The churches can render service in two ways: First, by praying for a Spirit-filled, Spirit-directed meeting; second, by making suggestions to the ministers of our District to be present.—H. L. Hartough, Nappanee, Ind., Aug. 19.

**Pleasant Dale church** met in council Aug. 21, with Eld. Frank Fisher presiding. We expect Bro. Rogers, of Redkey, Ind., to be with us in a series of meetings, beginning Sept. 11 and closing Oct. 2 with a love feast. We also decided to have Sister Cora Stahly take charge of the singing at the love feast. We decided to have the love feast on the love feast. Our delegates to District Meeting are Brethren I. F. Yaney and H. A. Olwin. We decided to call for the District Meeting for 1921. Bro. Fisher preached for us on Saturday night, and Sunday morning and evening. Bro. Rogers, who is to hold our series of meetings with us July 4. In the evening we had Children's Day exercises, which all enjoyed.—Emma Miller, Magley, Ind., Aug. 23.

**Plymouth.**—Inasmuch as many inquiries have been made, relative to the church building fund at this place, we will use this means in answering those who are interested, that all donations for the prospective new church from members of our District may be sent to Bro. Ira Mock, E. Charles Street, Plymouth, Ind., who is the treasurer of the building committee, and will be glad to receipt for the same. Our present house of worship will, within a few days, be moved to its present location, but we hope to continue our services in it just one-half hour, after which we will move to the new building. We trust that the Lord may so direct that present plans may soon be completed, and that the work may be begun, for we are handicapped in many ways in our present surroundings. Concerning the new work, we have no special expectation, but we are longing for better things. A good house of worship will, undoubtedly, bring the desired results. We had a special consecration meeting on Tuesday evening. The pastor seeing the need, made the call, and the church responded readily, and it was the beginning of a new era in the history of the church. We have strength. Our missionary program, to be given Sept. 5, promises to be of interest.—A. Laura Appelman, Plymouth, Ind., Aug. 23.

**Pymont church** just completed her first Vacation Bible School. The instructors were Edith Bowman, of Markle, Ind.; Georgia Miller, of North Manchester; Brethren Fred and Frank Replogle. The enrollment was 120, and the attendance sixty-two. At the close of the two weeks, the children gave a program. Aug. 21 and 22 Bro. L. W. Shultz, of North Manchester, gave some very helpful lessons. A revival meeting, with Bro. Petry, of Ohio, in charge, is to begin Aug. 29, with our yearly Harvest Meeting.—Mrs. Claude Cripe, Pymont, Ind., Aug. 23.

**West Goshen.**—Our Harvest Meeting will be held on Sunday, Sept. 12, with a sermon in the forenoon and a talk to the children in the afternoon. Dinner will be served at noon. Since our last report three letters of membership have been granted and one has been received into the church by baptism. Aug. 23 the elders and deacons met to make arrangements for the annual visit.—Anna Warstler, Goshen, Ind., Aug. 24.

## IOWA

**Muscatine.**—Aug. 8, Bro. C. H. Gnagy came to us and gave us two missionary addresses, which were much appreciated by all. Sunday morning, Aug. 15, our elder surprised us by dropping in at church time. The next day he, in company with the writer, called at the homes of all the members in the city. In the evening we held our regular business meeting. Sister Weiss, our Assistant Sunday-school superintendent, and "Messenger" agent and correspondent, not being able to care for the work, because of poor health, resigned and Bro. Joseph Wren and the writer were chosen to fill the respective offices. The writer was chosen to represent the church at our District Meeting. Our church decided to get "Kingdom Songs No. 2." Our love feast was appointed for Sept. 18. We decided to have a series of meetings this fall, of which we are now planning. We had an enjoyable meeting, and the members were encouraged and strengthened. We had our church painted this summer. The members of the Cedar County church helped us in a financial way, which we greatly appreciate. On Sunday morning, Aug. 22, Bro. W. E. West, accompanied by his family and by William Stover, stopped to strengthen with us, en route to points west. Bro. West gave us a very timely sermon. We are glad to have visiting brethren stop with us at any time, and especially would we like to have some come to the time of the year.—Wm. H. Eiler, 414 Fletcher Avenue, Muscatine, Iowa, Aug. 23.

## KANSAS

**Notice to the Churches of Southwestern Kansas and Southeastern Colorado.**—The treasurer of the District (Miss) Rose Clark, of Sept. 30. This is also the close of the year for the District Mission quota, to be paid in full, as it is to be paid quarterly in advance. In order that no church should delinquent in our report, the quota should be paid in full by Sept. 30.—M. J. Mishler, Secretary-Treasurer, Newton, Kan., Aug. 23.

## MARYLAND

**Glado View.**—June 20 Bro. Emma Fike came to hold our series of meetings at this place. There were services each evening, which included a chart talk to the children. The meeting closed July 1. Five were added to the church—all but one being members of our Sunday-school. July 5 Sister Olive Early opened a Vacation Bible School, with an enrollment of 25. The school progressed nicely.—Mabel V. Fike, Oakland, Md., Aug. 23.

**Longmeadow church** convened in council Aug. 21, with Eld. J. O. Butterbaugh presiding. We decided to have our love feast at the Longmeadow church Nov. 3, beginning at 10:30 A. M. Bro. John Petre will represent us at District Meeting. Sister Rose Ridenour was appointed "Messenger" agent; the writer, correspondent. We

held our Harvest Meeting Aug. 14. Bro. J. B. Emmert and Eld. John Rowland were with us. An offering of \$46.97 was taken for diocese Missions. We held our annual Sunday-school Meeting June 6, with good attendance and interest.—K. Mac Rowland, Hagerstown, Md., Aug. 23.

**Meadow Branch.**—The Sisters' Aid Society met at the home of the writer Aug. 11 and quitted a quilt, which had been prepared by the juniors of the Vacation Bible School. Sister Roop and daughters entertained all who came—sixty or more—with a dinner. The Vacation Church School, which was held in Westminster, with Sister E. A. Roop as superintendent, closed its session on Saturday, Aug. 15. Meadow Branch Sunday-school had its outing in the country church grove Aug. 14. A most impressive object talk was given by Sister Lavenia C. Roop, of Bethany Bible School, Chicago. The occasion was a splendid one also for a profitable social time together. Bro. Frank Carper preached the first sermon of the series to a large audience on Aug. 15.—W. E. Roop, Westminster, Md., Aug. 15.

**Woodberry (Baltimore).**—Although the weather has been warm, and many are out of the city on vacations, our attendance at the Sunday-school and preaching service is keeping up very well. A number of our Sunday-school scholars attended the joint Sunday-school Convention at the Fulton Avenue church June 27 and assisted with the program. July 21 and 22 we had the opportunity of attending the District Ministerial and Sunday-school Meeting at the same church. We received some helpful information about the different departments of Sunday-school work. Sister Mary J. we have been without a pastor, but our pulpit has been filled each Sunday by visiting ministers. Our elder, Wm. E. Roop, was with us one Sunday, recently, and preached both morning and evening. Bro. J. S. L. was chairman of our Ministers of Lowell, Ark., who is to begin the series of meetings with us. We also have a letter from Mr. Frank Carper, who may be interested in the series. We will have a correspondence with any brother who may be interested in the pastorate.—Mrs. H. Carroll Yingling, Baltimore, Md., Aug. 18.

## MINNESOTA

**Worthington church** has just closed a very successful Vacation Bible School—our first attempt in work of the kind. Our teachers were the home workers. We had four classes and the attendance was about twenty-five. On Sunday evening a short but interesting program was given by the children who had attended the school. Aug. 8 we enjoyed two splendid sermons by Bro. Sherrick, of Mt. Morris, Ill.—Ruth Eddy, Worthington, Minn., Aug. 20.

## MISSOURI

**Carthage.**—At the services on Sunday, Aug. 15, a final decision was made, as to the selection of an evangelist for our revival services. We have secured Bro. C. B. Brown, of Lowell, Ark., who is to begin the meetings Oct. 15. In his letter of acceptance he makes some good suggestions: "In order to have a good revival meeting, we need to make preparation. Get all the members—ministers, deacons, and all—into the program. Let us all pray and let us all help them all to make very close to God, and to be consecrated wholly to the Master. Then all will be ready to work together for a happy and inspiring season when I come. Thus good may be done. God will be glorified and souls will be saved."—J. L. Switzer, Carthage, Mo., Aug. 18.

**Rockingham church** met in council, with Eld. Oscar Early presiding. E. G. Kodabaugh and Kittie Bowman were elected church delegates to the District Meeting; Lois Sandy and Henry Bowman, Sunday-school delegates; Mabel Lam and Irl Nicholson, Christian Workers' members. Wm. Fleg was chosen president of the Christian Workers' Meeting. Three letters were granted. We will have a love feast at the close of our meeting.—Heater Bowman, Hardin, Mo., Aug. 24.

## NORTH DAKOTA

**Columbia.**—Eld. D. A. Miller opened a series of meetings June 20, and closed July 4, with an all-day meeting. Bro. Wm. Tinkle spoke to us in the morning, and the afternoon and evening in separate meetings for men and women, conducted by Brother and Sister Tinkle. Bro. Miller preached excellent, well-prepared sermons with good Bible references. Although there were no conversions, we feel strengthened. We had several members with us from adjoining congregations during the love feast. Bro. Miller was with us, and was accompanied by Brethren Krepps, Smith and Miller. Brother and Sister Tinkle also gave us an illustrated lecture, which was especially interesting. Bro. Schechter, who is working in the interest of the Forward Movement, has been with us recently, and called at most of our churches. Bro. Otto and Sister Viter were with us. We will have the plans. Bro. Miller being called to Flora, N. Dak., the pulpit was filled by Bro. Krepps. A young Methodist minister, who lives in our community, has spoken to us several times, for which we are very grateful. The first District Conference for this district will be held at Brantford, N. Dak., Aug. 28.—Vada Row, Brantford, N. Dak., Aug. 24.

## OHIO

**East Nimishillen.**—Aug. 7 the following officers were elected: Sister Elita Wolf, "Messenger" agent and church correspondent; Bro. Emery Eschelman, delegate to District Meeting, to be held at the Jonathan Creek church. Bro. D. A. Miller was with us Aug. 4 and 5, showing pictures of Manchester College and Bethany Bible School. His lectures were very helpful, emphasizing the importance of securing an education in a Christian school.—Ruth Cordier, Hartsville, Ohio, Aug. 24.

**Emma.**—Our church met in council, at which time it was decided to have a love feast this fall, the date to be announced later. During the absence of our pastor, Bro. O. P. Haines, who is holding a series of meetings at Sugar Creek, Bro. Mahon, of North Manchester, Ind., was with us Aug. 8; Bro. A. Gale Freed, of Williamstown, Ohio, Aug. 15; Bro. Wm. Walter Lewis, of Pleasant View, Aug. 22.—Cathryn Bowers, Lima, Ohio, Aug. 23.

**Logan.**—Bro. E. E. Eschelman began a series of meetings Aug. 1, ending Aug. 22. Two were baptized. Aug. 8 we had a special Sunday-school lesson in the morning, a Sunday-school Institute in the afternoon, and in the evening the Excelsior Bible Class gave an interesting program on the subject "God's Right to Our Lives." This was followed by a sermon. We feel that these three weeks of meetings have been a great inspiration to the community as well as to the church. Bro. E. E. Eschelman moved here July 1 from Fostoria, and will take up the pastoral work Sept. 1.—Mrs. Floyd Hostetter, Bellefontaine, Ohio, Aug. 23.

**Mohican congregation** met in council Aug. 14, with Eld. A. L. Heestand presiding. Bro. Heestand was reelected elder. He delivered an inspiring sermon. A number of members from the Black River congregation were with us. Our series of meetings, to have been held in the spring, was postponed. Bro. Shultz, of Hartsville, Ohio, could not come to us this time. We decided to hold a two weeks' series of meetings, beginning Sept. 19, closing with a love feast on Saturday evening, Oct. 2.—Jennie Worst, West Salem, Ohio, Aug. 17.

**Richland church** just closed a series of meetings, conducted by Bro. Adam Miller, of Akron, Ohio. Four of our Sunday-school scholars were baptized. Bro. Miller preached the Word with power. His personal work, in which he was assisted by our pastor, Bro. Lehman, has resulted in untold good both in the church and outside. Our Sunday-school and Christian Workers' Meeting, and also our evangelistic work, are gaining in interest and attendance.—Edna Pifer, Mansfield, Ohio, Aug. 24.

## OKLAHOMA

**Pleasant Plains.**—We held our council Aug. 21. Sister Cora Ayers was elected delegate to District Meeting, with Bro. Ayers, alternate. Our love feast will be held on the evening of Oct. 2. Aug. 22 Brother and Sister M. Teeter called for the elders and were anointed.—Mary Prentice, Aline, Okla., Aug. 23.

## PENNSYLVANIA

**Alron church** met in council Aug. 21, with Elders David Kilbinger, J. W. G. Hershey and Cyrus Gible, present. An election was held for various committees and officers. It was decided to hold our love feast on Sept. 30. Bro. M. B. Wolf was ordered to resign the eldership, and he and his wife were installed into office by Eld.

(Continued on Page 536)



## DISTRICT MEETING OF THE FIRST DISTRICT OF VIRGINIA

(Continued from Page 531)

Conference was announced as follows: Moderator, Eld. P. S. Miller; Reading Clerk, Eld. D. C. Naff; the writer, Writing Clerk. The business session consisted largely of appointments and reports. One query and one resolution constituted the new business. The delegate body elected Eld. D. C. Naff, as a member of the Standing Committee, and Eld. C. D. Hylton as alternate. Notwithstanding the busy time of year, all the sessions were largely attended. C. S. Ikenberry.  
Daleville, Va.

## THE DAILY VACATION BIBLE SCHOOL AT STERLING, COLORADO

At the close of our series of meetings, July 6, we began our Vacation School, and for four weeks we were a busy people.

Our enrollment the first day was thirty-one, but there was a steady increase—every day bringing new pupils—until, during the very last week, between seventy and eighty bright faces greeted us each morning. A joy, we had never experienced before, came into our souls, as we helped the boys and girls commit to memory such passages of Scripture as Matt. 7:24-28, Psalm 24, Mark 12:30, 31, and some others.

Such hymns as "Holy, Holy, Holy," "Stand Up, Stand Up for Jesus," soon become favorites with young children, and it seemed to us to be the most worth while work we had ever done.

The Bible stories and habit talks were a part of the daily program, and enjoyed much by all.

Our hand-work we made just as attractive as possible, for that is the part of the work that draws the boys and girls, so we used that to bring them to us and keep them coming, and that gave opportunity to teach the Word of God to many.

Precious moments were experienced at the close of each day's work, when the teachers met in a room apart and there committed the work of the day to God and asked his blessing upon his own Word in the hearts and minds of the children.

We feel that by this effort homes have been opened to us that we never could have entered. New pupils were brought into our Sunday-school, that will be a great help.

Many words of appreciation were spoken by parents, as during the last evening session, they looked over the work that the children had done. To that meeting we gave an invitation to all the parents.

The church expressed appreciation of the work and is much indebted to Sister Hazel M. Horner, who superintended the school, and our faithful home workers, Sisters Mary, Stella and Hazel Countrymen; and Sister Nellie Howard, who proved very efficient helpers. Others also came in as they could, and helped. The pastor also was helpful and interested the older boys in some hand-craft that was worth while. In order to keep what we feel we have gained, we hope to start a class for boys in manual training, and one for girls in sewing and some other hand-work, which will afford further opportunity for religious teaching. Emily D. Moore.  
508 Division Avenue, Sterling, Colo.

## MINISTERIAL CONFERENCE

The ministers of the Central Group of churches in the District of North Dakota and Eastern Montana met in their quarterly Conference in the city of Minot, N. Dak., Aug. 14, in accordance with the previous announcement. Five of the ministers of the group were present, while two were absent. The presence of Eld. J. D. Kessler, of Zion, N. Dak., was much appreciated. Eld. G. I. Michael, of Kenmare, N. Dak., was Chairman for the Conference and the writer was Secretary. Two sessions were held, the first beginning at 2 P. M. and the evening meeting at 8 o'clock. Questions and problems of local as well as general interest were dealt with, and we feel that much good was derived from the consideration of them. That we understand each other better, because of such a get-together conference, was admitted by all present. The interest and spirit of the meetings were excellent throughout. The next conference of a similar nature will be held in the city of Kenmare, N. Dak., Nov. 4, at 10 A. M. We extend an invitation to any of the ministers of neighboring groups to be with us at that time. Dismissal was not until a late hour, and we all felt that it was good to be there. Joseph D. Reish.  
Berthold, N. Dak.

## RAISIN CITY, CALIFORNIA

The Raisin church met in regular council in March and June. Our elder and pastor, Bro. Brubaker, presided at both meetings. In March our pastor was reelected for the ensuing year with an increase of salary. This makes the third year and shows the esteem and love in which he is held by his congregation. In May Sister Brubaker had an operation, but the Lord has graciously restored her to health, and we trust that she will soon be in the working ranks again.

At the beginning of the year we elected an Educational Board which has been caring for the problems of the

church activities. They have subdivided the Sunday-school and Christian Workers until we have a fully organized department in each. We hope to accomplish better work by this division.

Our District Sunday-school worker, Irene Fike, of Reedley, gave us some splendid talks. We are a front-line Sunday-school and hope to keep up our record for another year.

Our young people gave an Easter cantata, which was appreciated by a full house and we feel much credit is due those who managed it.

An appropriate program was given on Mothers' Day. Every man was given a rose to wear in honor of his mother.

At the June council we decided to elect two deacons and the election will take place soon.

We also decided to start our Sunday-school year the first of October, in order that all departments can start the new year together.

We held our annual Sunday-school picnic at Roeding Park, in Fresno, in June. A basket dinner was served and all the Sunday-school was treated to ice cream. All present report a good time.

One week later we united with all the other churches of the District in a joint Sunday-school and Christian Workers' Meeting near Visalia. We feel that these are very profitable for all, exchanging methods and ideas in carrying on the Master's work.

Bro. Davis was in our midst, urging our young people to attend La Verne College. We think more should be done to keep our young people in our church schools.

Brother and Sister Smith, en route to China, visited one week in our midst. We held a reception in their behalf and a purse was presented to them. Bro. Smith gave an inspirational sermon on mission work. They sailed Monday, July 26, from San Francisco. At the close of services, Aug. 1, one young man received baptism. Bro. Noll, District Missionary Secretary, visited our congregation on the morning of Aug. 1 and delivered a sermon on "Missions." In the evening the Christian Workers gave a special missionary program.

Our pastor and family left Aug. 3 for a two weeks' vacation at Grant's Park. We trust they will be refreshed physically and spiritually, as they have worked hard and we know the rest will be appreciated by them.

Bro. Blickenstaff, of McFarland, solicited our congregation for the new church at Oakland. Bro. S. J. Miller, President of La Verne, also solicited in our community, in the interest of La Verne College.

Raisin City, Calif.

Mrs. J. B. Flickinger.

## VACATION BIBLE SCHOOL AT THE ARLINGTON CHURCH, SOUTHERN OHIO

Much enthusiasm was aroused in the community of the little country church at Arlington by the Vacation Bible School, held from July 26 to Aug. 8. The success was due to the untiring efforts of a splendid team—Bro. Burton Metzler, of Nappanee, Ind., Sister Alice Lehman, of Dixon, Ill., and Sister Ruth Blocher, of Greenville, Ohio, ably assisted by our pastor, Eld. Jos. Longanecker, and Sisters Katie Flory, Mable Mote and other Sunday-school workers.

The school had an enrollment of 195 boys and girls, representing at least six different denominations. Many of the children had never attended any Sunday-school. We had an average attendance of 124.

The children were brought in each day by automobiles. The first morning we had an attendance of 82. From that time on the attendance steadily increased throughout the two weeks.

Bro. Metzler preached each evening on the "Life of Christ," which was greatly appreciated by all who heard him. The school closed on Sunday, Aug. 8, with Commencement Exercises, in which the children gave an interesting demonstration of the work done, by songs, Scripture texts memorized, dramatized Bible scenes, etc. We feel that this school has aroused a longing desire for still other Vacation Bible Schools in Southern Ohio.

W. E. Shank.

## VACATION BIBLE SCHOOL AND OTHER HAPPENINGS AT ROARING SPRING, PA.

A few weeks ago our elder and pastor, Bro. M. J. Weaver, suggested that we have a Vacation Bible School for children from four to fifteen years of age. By the council of the church it was so decided, and the pastor was authorized to name a board of directors to manage the school. This board comprised the Sunday-school superintendent and his helpers, who immediately completed the plans and opened the school on Monday, July 19, with the following teachers: Eld. M. J. Weaver, assisted by Sister Weaver, supervisor and teacher of "Studies in Life of Jesus," Sister Liza Over, teacher of Bible Biography, Sister Hattie Barnett, Memory Work; Sister Sadie Detwiler, teacher of Bible and missionary stories. The school opened each day at 1:30 and closed at 4:30. The Primary pupils and the Beginners' department were cared for by Sister Catherine Long and the writer. This department was conducted on Kindergarten plans. The children were permitted to draw and cut out designs, illustrating Bible stories and texts.

At the close of a two weeks' term a program was given to demonstrate what knowledge had been acquired by the children. About 110 children were enrolled. Many of them scored a perfect attendance. The results are gratifying and we hope that by another year a very much larger school and a longer term will be made possible.

The attendance at Sunday-school and church at this place has increased materially. The average attendance last quarter was 308 in Sunday-school. Every department of its activities is alive.

Harvest Home services were held recently and the offering applied to the Old Folks' Home at Martinsburg, Pa. Plans are being made for an evangelistic campaign in the fall or winter; also a Bible Institute.

Just now the Wednesday evening services are occupied with the study of the Epistles of Peter. Our pastor, Eld. Weaver, and wife, are rendering good service in teaching the Word of God at every opportunity.

We are convinced more and more that a knowledge of God's Word will solve many of the problems of the political and social world. May God help us to be faithful stewards of his Gospel! Since Jesus is the Bread of Life, may we be its distributors, so that many souls may be supplied with the Spiritual food which alone can give eternal life. M. Elizabeth Barnett.

Roaring Spring, Pa., Aug. 12.

## OUR VACATION BIBLE SCHOOL

One of the greatest movements of our church today is, I think, the Vacation Bible School. When we think how one-sided the education of our children has been, it is no wonder that so many have become interested in worldly things, instead of giving their lives in service for the Master. But now, since there is hope of a well-balanced education for the children, we can surely look forward to a greater church.

Our church at Westminster held a Vacation Bible School from July 12-30. It far exceeded our expectations in every way. The average attendance was what we had hoped the enrollment might be, and the interest was fine the entire time—new pupils coming until the last week. There were seventy pupils enrolled, with four teachers. Sister Ethel Roop was the principal. She was assisted by Sisters Edna Wilson, Edith Barnes, Mary Royer, and several volunteer helpers.

We used the material authorized by the General Sunday-school Board for the Kindergarten, Primary, Junior and Intermediate Departments. Both teachers and pupils thoroughly enjoyed the work. It was, indeed, an inspiration to see the older children so interested in working out the Life of Jesus and studying about Old Testament characters. The little folks greatly loved the Bible and missionary stories, and never grew tired of coloring their memory texts. The missionary cut-outs were a wonderful help in making missions real to the little ones. When placing the cut-outs of the children of China on the sand-table and posters, the little folks wanted all the Chinese boys and girls to be going toward the mission-school, and none entering the heathen temple for worship. How sad they looked when told that there were not enough teachers to teach them all, nor enough money to keep them in the schools. Surely, as our Vacation Bible Schools increase, there should be no lack of missionaries in the future.

The industrial work was emphasized only to the extent of doing something for others. The older girls made dainty white aprons and pieced a quilt, while the little tots made scrap-books and various things to be used as gifts for the mission children, all of which will be sent to China.

During the worship period there was a wonderful opportunity for the children to catch the spirit of reverence. They greatly enjoyed the song periods, at which they learned something about the old church hymns and their origin. We appreciated having with us, one morning, Bro. Minor Miller, who had been such a help in starting the school, and on another morning Bro. Ezra Flory, who told the children a wonderful story, which they will never forget.

In front of the church there is a public square, where the children had a delightful time during the recreation period. The older children showed a kind, helpful spirit toward the smaller ones, and were always ready to assist in looking after them.

On Friday evening we had our Closing Exercises, when an exhibition of all the work was given. At the hour set for the exhibition, the parents began to come, and soon the small rooms were filled to overflowing. All were surprised to see the amount of work that had been done in a short time and all were delighted with the program which followed.

All who worked to make the school a success—especially the Sunday-school superintendent and his co-workers—felt well repaid for their efforts. Our hope is that it will not be long until every congregation will have its Vacation Bible School, and until every child will have the opportunity to receive a more thorough religious training. Mary E. Royer.

Westminster, Md.



## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Hefner-Sandy.**—By the undersigned, Aug. 11, 1920, at the home of the bride's parents, at Lima, Ohio, Mr. Melvin C. Hefner and Sister Pearl I. Sandy, both of Allen County, Ohio.—N. I. Cool, Beaver Dam, Ohio.

**Ihrig-Thompson.**—By the undersigned, Aug. 22, 1920, at the home of the bride's parents, Mr. and Mrs. J. C. Thompson, Bro. Everett Ihig and Sister Ada Thompson.—Jessie V. Ihrig, Wheatland, Mo.

**Myers-Shawalter.**—At the home of the bride's mother, near Waynesboro, Va., by the undersigned, Aug. 4, 1920, Bro. Isaac F. Myers, of Edom, Va., and Miss Willie Frances Shawalter, of Waynesboro, Va.—C. B. Smith, Stuarts Draft, Va.

**Nordstrom-Root.**—At Los Angeles, Calif., Aug. 5, 1920, by the undersigned, at the True Love Home, 2670 Griffin Avenue, Mr. Elmer W. Nordstrom, of Berkeley, Calif., to Sister Jessie E. Root, of Los Angeles, Calif.—Z. Henricks, Empire, Calif.

**Stanton-Shrader.**—At the residence of the undersigned, Newberg, Oregon, Aug. 12, 1920, Mr. Clyde Stanton and Miss Alice Nettie Shrader, both of Newberg, Oregon.—S. P. Van Dyke, Newberg, Oregon.

**Weaver-Gaston.**—By the undersigned, at the home of the bride's father, Commodore, Pa., Bro. Charles J. Green, of Ben. Weaver, of Clymer, Pa., and Sister Anna Ruby Elsie Gaston, of Commodore, Pa.—W. N. Myers, R. D. 2, Clymer, Pa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Bowser,** Lucinda Livenessgood, born June 13, 1847, in West Virginia, died May 21, 1920, in the bounds of the Maple Grove congregation, Md. She married Cornelius Bowser, who survives with five sons, three daughters and thirty-three grandchildren. She united with the Church of the Brethren early in life and remained faithful until death. Services by Eld. J. P. Green, J. C. Ben. Weaver, of Clymer, Pa., and Sister Anna Ruby Elsie Gaston, of Commodore, Pa.—W. N. Myers, R. D. 2, Clymer, Pa.

**Connor,** Everett Victor, eldest son of Frank and Edith Connor, born near Batavia, Ill., died Aug. 18, 1920, aged 10 years and 23 days. Death was caused by a fall from a horse. He leaves his parents and one brother. Services by Bro. J. S. Flory at Naperville. Interment in the church cemetery.—Nellie K. Netzel, Batavia, Ill.

**Earnan,** Hannah Swartz, born near Staunton, Va., died near New Hope, Ohio, July 10, 1920, aged 54 years, 6 months and 4 days. Her father, mother, three brothers and one sister preceded her. Two sisters and one brother survive. In 1880 she married R. F. Earnan. To this union were born eleven children, three of whom died in infancy, and one passed away five months ago. Her husband, three sons, four daughters and seven grandchildren survive. She united with the Church of the Brethren at the age of eighteen, and her true Christian character has been exemplified in her daily life. Services by Eld. D. M. Garver.—Ethel M. Earnan, Campbelltown, Ohio.

**Foust,** Sister Jimmie, daughter of Daniel and Margaret Rife (deceased), died Aug. 14, 1920, aged 77 years, 6 months and 4 days. She married Philip Anderson Foust, who died thirteen years ago. To this union were born four daughters and one son. She united with the Church of the Brethren twenty-four years ago and lived a consistent life. She leaves two daughters, one son, one foster daughter, several grandchildren, two great-grandchildren, two brothers. Services at the church by Bro. J. D. Rife, assisted by Bro. D. P. Nead. Burial in the Mays cemetery.—Ruth Dalley, Peru, Ind.

**Hay,** Mrs. Peter, born in Somerset County, Pa., died at her home in Jasper County, Iowa, Aug. 12, 1920, aged 87 years, 5 months and 28 days. She married Peter P. Hay in 1857, who died in 1913. Mrs. Hay was the mother of seven children, four of whom survive, with four grandchildren, four great-grandchildren, one great-great-grandchild, and four sisters. She united with the Brethren church in her youth. Services from the home by the writer.—C. E. Lookingbill, Maxwell, Iowa.

**Howard,** Samuel B., born near Marietta, Ill., died Aug. 14, 1920, in Kansas City, Kans., aged 23 years and 2 days. In 1869 he married Delilah Miller. To this union ten children were born, two of whom preceded him. His wife and seven children survive. Bro. Howard was selected to the ministry shortly after he united with the Church of the Brethren, and was faithful to his calling. Services at the Armourdale Mission church in Kansas City by the pastor. Interment in the Maple Hill cemetery.—Chas. A. Miller, Kansas City, Kans.

**Parish,** Eld. J. A., died July 14, 1920, aged 68 years, 9 months and 7 days. He leaves his wife, six sons, one daughter, two brothers and five sisters. One son and one daughter preceded him. He served about thirty years in the ministry, thirteen as an ordained minister. His principal labors were in West Virginia and Western Maryland. For the last several years he lived in the city of Cumberland, Md., where he died and was buried. Services by the writer.—John Bennett, Cumberland, Md.

**Rinker,** Sister Kezia, born in Grant County, Va., May 22, 1833, died at the home of her daughter, Martha A. Sell, in Cameron, Mo., Aug. 8, 1920, aged 87 years, 2 months and 16 days. She was married to Thomas Rinker in August of 1852. Nine children were born to this union, eight of whom are living. She united with the Church of the Brethren in 1863 and lived a consistent life until her death. Services in the Smith Fork church, near Plattsburg, Mo., by the writer, assisted by Eld. D. D. Sell, H. M. Brubaker, Plattsburg, Mo.

**Sines,** David, died at his home near Goshen, Ind., after seven months of illness, aged 78 years. He was a member of the Church of the Brethren for thirty-eight years, and was always faithful in observing the ordinances. His illness, though severe, never moved his faith. Like Job of old, he trusted mightily in God and was a continual witness for Jesus. He leaves an aged wife and eight children.—Robert Byrd, Newton, Va.

**Stamby,** Bro. John F., died in the Chambersburg Hospital, of typhoid fever, Aug. 9, 1920, aged 28 years, 5 months and 4 days. He united with the Church of the Brethren about three years ago. He is survived by his wife, one son, his father and mother, four sisters and three brothers. Services in the River Brethren church at New Guilford by Bro. Samuel Gearhart, assisted by the home brethren. Interment in the New Guilford cemetery.—H. N. M. Gearhart, Shady Grove, Pa.

**Sweizer,** Sarah, born near Churchtown, Cumberland County, Pa., died in August, 1920, aged about 45 years. She was a daughter of Edward and Mary Fulmer. Some years ago she was united in marriage to Port Sweizer. She was a consistent member of the Church of the Brethren. A few days previous to her death she was stricken with paralysis. She died at the Harrisburg Hospital, Pa. She leaves a husband, mother and sister. Services by Bro. Jacob A. Miller at Mechanicsburg, Pa. Text, Rev. 14: 13. Interment in the Mechanicsburg cemetery.—J. W. Gallely, Mechanicsburg, Pa.

**Wilson,** Sister Estella Viola, nee Mangus, wife of Bro. Walter P. Wilson, died at her home, near Johnstown, Pa., Aug. 11, 1920, aged 23 years, 6 months and 9 days. About three years ago she united with the church. She is survived by her husband, a daughter, an infant son, her parents, three brothers and one sister. One sister preceded her in death. Services at the Berkey church by the writer. Interment in the adjoining cemetery.—D. P. Hoover, Johnstown, Pa.

**Young,** Eugene Wayne, son of Silas and Laura Young, born June 20, 1920, died Aug. 12, 1920. Father, mother, two sisters and one brother survive. Services by Bro. Isaac Hufford. Burial in the Brethren cemetery.—Julia E. Younce, Clarion, Mich.

## THE CHURCH OF THE BRETHREN

In these days when every organization must justify its existence, it is well to examine the reasons for our church organization. Why should there be a Church of the Brethren? What reasons has it for existence?

In the words of Paul, "Be ready to give a reason for the faith within you." The following books will give reasons for our faith and practice as well as tracing the events that led to the present form and practice of the Church.

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The second section by Elder Blough brings together the teaching of the Bible regarding the "ordinances" of the church, treating Baptism, Feet-washing, The Lord's Supper, The Communion, etc.

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The author has done the church a fine service in making a scholarly study of the literary activity of the Brethren during the first century of their existence. It is a book that you need to read and keep for reference. *Literary Activity of the Church of the Brethren in the Eighteenth Century* is itself a notable contribution to the church literature of the present century.

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The spirit and purpose of this little book are best indicated in the words of the author: "The volume grew out of my fruitless efforts to justify myself by mere works. These efforts led me to a more careful study of the Word of God and thus to better light." The author concludes that one must depend wholly and sincerely upon Christ for justification, while still faithfully obeying all his commands.

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## LIFE AND SERMONS OF ELDER JAMES QUINTER, .....\$1.00

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Elder James Quinter was in his time an editor, an educator and an eloquent minister. However, it is not simply because he was sometime editor of *The Gospel Messenger* and President of Juniata College that he is best remembered. Bro. Quinter lived the kind of Christian life that will ever, because of its sheer beauty and purity, be an inspiration to those who have in the past or may in the future come to know of him.

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## OLIVE BRANCH OF PEACE, THE, .....75c

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## THE GOSPEL MESSENGER

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### Notes From Our Correspondents

(Continued from Page 533)

David Kihlberg, assisted by Elders J. W. G. Hershey and Cyrus Gible. Our Harvest Meeting will be held Sunday, Sept. 5.—David H. Snader, Jr., Akron, Pa., Aug. 23.

**Lancaster.**—At our council in July one letter was granted. Sunday-school officers and Bible class leaders were elected for year. Bro. O. G. Winters was the Brookside school superintendent, and Bro. A. C. Hollinger, Bible Class teacher. A profitable program was rendered at our Sunday-school opening Aug. 7. Our Harvest Meeting service will be held Sept. 13, at 2 P. M.—Leah N. Phillips, Lancaster, Pa., Aug. 24.

**Lebanon.**—Our Children's Day exercises were held on July 11. After the children had performed their parts, the school was addressed by Bro. Wm. Zoller, of Lancaster, Pa. His talk was much appreciated. Aug. 8 Bro. Jonathan King, of Richmond, Pa., preached for us. The following Sunday Bro. Elmer Leas, of York, Pa., spoke. Both these brethren were welcomed in our midst, and their messages well received. The work of the Christian Workers and Sisters' Aid Society is very encouraging.—Elizabeth M. Martin, Lebanon, Pa., Aug. 19.

**Indian Creek (County Line House).**—The Indian Creek congregation will conduct a series of meetings, beginning Sept. 12, and closing Sept. 26 with a love feast. These evangelistic services will be conducted by Bro. D. P. Hoover, of Moxham, Johnstown, Pa. Our council will be held Sept. 11. We are very sorry to lose Brother and Sister Hamilton, who go to the Middle Creek church. The former is our superintendent and the latter is one of our teachers. Recently our Assistant Field Secretary, Bro. Griffith, paid us a much appreciated visit.—J. L. Bowman, New Bethlehem, Pa., Aug. 24.

### TEXAS

**Nocena** congregation has just closed a series of meetings, which began Aug. 3 with Bro. Ira J. Lapp, of Miami, N. Mex., in charge until Aug. 11, when Bro. J. A. Miller, of Maxwell, Texas, came to continue the meeting until Aug. 18. We closed with a love feast at which eighty-two were present. Bro. Miller officiated. Fourteen united with the church by baptism. The discourses of Brethren Lapp and Miller were strengthening and uplifting to us all. The attendance was good and the interest fine.—Mrs. Willie Molsbee, Nocena, Texas, Aug. 17.

### VIRGINIA

**Beltmont** congregation met in council July 17, with Bro. I. M. Neff presiding. Sisters Grace Acors and Alice Miller were chosen delegates to District Meeting, with Sister Esther Mason and Bro. Edgar Brooks, alternates. July 22 Eld. S. H. Flory, of Nokesville, began a series of meetings at the Belmont. The interest was good from the beginning and it grew as the meeting progressed. Twelve were baptized, and one awaits the rite. The meetings closed Aug. 11.—Mary P. Mason, Holladay, Va., Aug. 19.

**Bethlehem** congregation met in special council at Bethlehem, Aug. 7, for the purpose of electing three ministers. Five visiting elders came to be present. Eld. J. W. Bowman, of the Antioch congregation, assisted the elders of the home congregation with the meeting. The three chosen were as follows: John W. Bitoitoff, Naffs, Va., Price E. Bowman, Boone Mill, Va., and J. Edward Forbes, Boone Mill, Va. The two latter named expect to continue their college work at Daleville, and the one last named expects to enter Daleville College this session.—G. L. Bowman, Boone Mill, Va., Aug. 16.

**Bethlehem.**—July 11 the new church, near Ft. Seybert, W. Va., was dedicated. On Saturday morning a crowd went by automobile from Broadway, Va., to the place of meeting. At three o'clock in the afternoon we attended a members' meeting and an interest. W. Wampler, of Harrisonburg, Va., preached a sermon on "Church Loyalty." Sunday morning Eld. W. A. Myers preached the dedicatory sermon. An all-day meeting had been planned and many people were expected from a distance, but owing to the fact that it was very rainy the crowd was small, and only one session was held. The new church was named Bethlehem. It is well built and finished nicely. It is well suited for the needs of the congregation. This has been a mission point with no resident minister. Eld. J. W. Wampler has the work in charge, assisted by Bro. D. Miller and wife, of Bridgewater College, Va., during the summer vacation. This church has bright prospects for the future.—Mollie Zigler Myers, Broadway, Va., Aug. 19.

**Dranesville.**—Bro. W. H. Zigler, of Churchville, Va., began a series of meetings at the Dranesville church Aug. 1, closing Aug. 15. One was baptized. We had a very good attendance and interest. We feel that much good was done. Bro. Zigler also presided at our Harvest Meeting, Aug. 7. A collection of \$14 was taken, which was sent to Bro. M. M. Myers and wife, of China.—Annie Rodier, Vienna, Va., Aug. 23.

**Middle River** church met in council Aug. 21, with Eld. J. W. Wright presiding. Our visiting brethren gave a very favorable report. Brethren Peter Cline and Casper Driver also were with us. We received by letter, and since our last report one has been received by baptism. Our love feast will be held Oct. 23, at 3 P. M. We held our Harvest Meeting Aug. 6, after which we held a council meeting. Brethren Wm. and Frank were installed into the ministry, having been elected at a previous meeting. Seven were received by letter. We held a two weeks' Vacation Bible School the last of July. The children enjoyed it very much.—Rebecca Garber, Fort Defiance, Va., Aug. 24.

**Montebello** church enjoyed a very interesting and profitable series of meetings, conducted by Bro. D. B. Garber, of Bridgewater. He preached eleven interesting sermons. The attendance was fine and two were baptized.—E. J. Whitesell, Montebello, Va., Aug. 16.

**Mt. Carmel.**—The church met in council at the Shiloh house Aug. 14, with Eld. G. A. Maupin presiding. Brethren I. M. Naff and M. G. Early, of the Mount Carmel, were present. In accordance with Bro. S. A. Sanger's request, he was released from the office of minister, because of ill health. The writer was called to the ministry. We also elected two deacons: Brethren Wm. Taylor and Marcellus Jarber. The latter, being absent, was not installed. It was decided to have a series of meetings in the near future.—Ira F. Runion, Kinderhook, Va., Aug. 19.

**Peters Creek** church met in council Aug. 14, with Eld. D. C. Naff presiding. One letter of membership was granted. The annual visit was reported. We decided to hold our love feast Sept. 18, at 4 P. M. Eld. E. B. Garber, of Roanoke, Va., will help us in our series of meetings, beginning Sept. 5. A Vacation Bible School is in progress at the Peters Creek house, conducted by Sisters Kathryn Royer and Katie Bowman, with some of the home workers as helpers. The attendance is good. Eld. D. C. Naff has just closed a ten days' series of meetings at the Peters Creek house, a mission point in our congregation. The attendance and interest were good throughout the meetings. Three were baptized. Bro. Hyton was with us in our council meeting, and gave us much appreciated talks on "giving our young people something to do and encouraging them" and also on the Forward Movement.—Annie, Va., Aug. 17.

**Pleasant Valley** (Second District).—Our church met in council Aug. 14, with Eld. Peter Garber presiding. Elders J. D. Glick and Martin Sanger were with us. Bro. B. F. Miller and wife were ordained to the office of elder. Two members were received by letter.

We decided to have our love feast Oct. 16, at 2:30 P. M. Our series of meetings will begin the last of this month, with Bro. Paul H. Bowman in charge.—Mrs. M. C. Williams, Mt. Sidney, Va., Aug. 23.

### WEST VIRGINIA

**Goshen.**—I was with the members and friends at this place Aug. 15, in a missionary program. The home talent was largely used in this meeting, and we also had with us a few helpful brethren and sisters from other congregations, for which we were glad. An offering of \$52.25 was lifted and credited on their quota for the Forward Movement. There is much work to be done here, as well as at other points in our District. The hospitality of the people was much appreciated and we hope lasting good was accomplished.—Verna May Kirk, Missionary Secretary, Hammond, W. Va., Aug. 23.

**Smiths Chapel.**—Bro. W. R. Argabright began a series of meetings July 25, preaching sixteen sermons. One confessed Christ. The interest was fine and the crowds large.—Cynthia J. Kahle, Princeton, W. Va., Aug. 19.

### WYOMING

**Gebo.**—Aug. 22 a Japanese man of twenty-nine years was baptized. He first came in touch with our Brethren in Chicago, where they treated him kindly. While he was working near Bethany Bible School, he attended church at that place frequently. He also was a pupil in the Chinese Sunday-school there for several weeks. Throughout the entire school-year he works hard eight hours a night, and goes to school from about nine till four, through the day, five days a week. Bro. Rio Takemaya, who was baptized in Chicago, and is now preparing to go to Europe to study, is also here. They are the only Christians in this Japanese camp, consisting of about fifty souls. The writer conducted the baptismal service, while on a short visit, and also held services in the camp, with an encouraging response.—Earl W. Roop, Gebo, Wyo., Aug. 22.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Sept. 4-6, District of Northern Illinois and Wisconsin, at Mt. Morris, Ill.  
Oct. 16-18, District of Middle Iowa, at Fernald.  
Oct. 20, Southwestern Kansas and Southeastern Colo., Monitor church.  
Oct. 22, Northern Missouri, Bethany church.

Oct. 29-Nov. 1, District of Northwestern Kansas and Northeastern Colorado, Colorado Springs.

### LOVE FEASTS

**Idaho**  
Sept. 12, Twin Falls.  
**Illinois**  
Sept. 4, 5, Woodland.  
Sept. 25, Camp Creek.  
Sept. 26, Lanark.  
Oct. 3, 6 pm, Shannon.

**Indiana**  
Sept. 4, Oak Grove.  
Sept. 4, 7 pm, Pleasant View Chapel.

Sept. 11, 10 am, Hickory Grove.

Sept. 11, 7:30 pm, Markle.

Sept. 18, New Salem.

Sept. 19, Maple Grove.

Sept. 25, Pleasant View.

Sept. 25, 6:30 pm, Osceola.

Sept. 25, North Liberty.

Sept. 25, 6 pm, Washak.

Sept. 26, 7:30 pm, Middletown.

Oct. 2, Howard.

Oct. 2, Center.

Oct. 2, 6 pm, Santa Fe.

Oct. 2, Bethany.

Oct. 2, 6 pm, Roann.

Oct. 2, 10 am, Pleasant Dale.

Oct. 16, Kokomo.

Oct. 31, Spring Creek.

**Iowa**  
Sept. 4, Curlew.

Sept. 18, Muscatine.

**Kansas**  
Sept. 4, 5, 10 am, North Solomon.

**Maryland**  
Sept. 25, Cherry Grove.

**Michigan**  
Sept. 11, Berrien, country church.

Sept. 18, 10:30 am, Crystal.

**Missouri**  
Sept. 18, 5 pm, Wadena.

**Ohio**  
Sept. 5, Zion Hill.

Sept. 11, 10 am, Upper Twin.

Sept. 19, Hicksville.

Oct. 2, Mohican.

**Oklahoma**  
Oct. 2, Pleasant Plains.

**Pennsylvania**  
Sept. 19, 6 pm, Brothersvalley.

Summit house.

Sept. 25, 2 pm, Upper Cumberland, at Huntsdale.

Sept. 25, Clear.

Sept. 26, Codorus, at Shrewsbury.

Sept. 26, Indian Creek, County Line house.

Oct. 3, Brothersvalley, Pike house.

Oct. 3, 6 pm, at Woodbury, Replogle house.

**Tennessee**  
Oct. 2, Mountain Valley.

**Virginia**  
Sept. 5, Johnsville.

Sept. 18, Greenmount.

Sept. 18, 4 pm, Peters Creek.

Sept. 18, 5:30 pm, Flat Rock.

Oct. 23, Fairview.

Oct. 30, Beaver Creek.

**West Virginia**  
Sept. 11, Union Chapel.

Sept. 11, Pleasant View.

Sept. 11, Mt. View.

Sept. 18, Eglen.

Sept. 25, Greenland, Brick church.

Oct. 2, Harman.

Oct. 2, White Pine.

**General Mission Board.**—H. C. Early, Chairman, Penn Laird, Va.; Otto Winger, Vice-Chairman, North Manchester, Ind.; J. J. C. Reber, Secretary-Treasurer, North Manchester, Ind.; J. S. Flory, Bridge-water, Va.; J. W. Lear, 3435 W. Van Buren Street, Chicago, Ill.; Assistant Secretary for the Board, H. Spencer Minnick, Elgin, Ill.

**General Educational Board.**—D. W. Kurtz, President, McPherson, Kansas; D. M. Varney, Vice-President, Elgin, Ill.; C. Reber, Secretary-Treasurer, North Manchester, Ind.; J. S. Flory, Bridge-water, Va.; J. W. Lear, 3435 W. Van Buren Street, Chicago, Ill.; Assistant Secretary for the Board, H. Spencer Minnick, Elgin, Ill.

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**Officers of Sisters' Aid Society.**—Mrs. M. C. Swigart, President, 661 Germantown Ave., Philadelphia, Pa.; Mrs. Geo. L. Studebaker, Vice-President, Muncie, Ind.; Mrs. S. L. Whisler, Secretary-Treasurer, Milledgeville, Ga.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

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Elgin, Ill., September 11, 1920

No. 37

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## ...EDITORIAL...

### Bearing One Another's Burdens

DURING the many years of my long life, I have, under God's rich blessings, knocked about the world a good deal, and I have learned this important lesson that we all have our faults. In all these years I have not found a man or a woman who could look me squarely in the face and say: "I never made a mistake." Because of this experience—and it is widely extended—I am always ready and willing to forgive, rather than severely condemn. It seems to me that our Loving Master, who died for us, had this spirit fully developed in his loving life for poor, fallen humanity. He looked out on the poor, sinful world, with its incessant mistakes, and so loved humanity, with all its wrong-doing, that he was willing to leave the shining courts of heaven and come down into the sinful world, to suffer and die, that we might all have salvation, if we were but willing to accept his sacrifice.

It is wise for us to learn and recognize the good that is in men, even if they do not do as we should like to have them. We are not always able to render righteous judgment, for we do not know it all. "Because of our lack of knowledge, Jesus plainly commanded us not to judge. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." If you have a beam in your own eye, how can you see the mote in your brother's eye? There is no other commandment of our Master as frequently broken as is "Judge not." We judge and condemn, and thereby violate the Word. Now, we know only in part, and a righteous judgment can not be rendered without knowing all. The time will come when we shall know even as we are known. Then we shall not only judge men but even angels.

Evil thinking always precedes evil speaking, and the love we are to have for one another thinks no evil. In all of our life we will never be sorry for the kind, helpful words that we may speak. In rash moments, when we lose our tempers a bit, we may speak words that we will regret as long as we live.

Paul, having in mind the teachings of Christ, said: "Bear ye one another's burdens and so fulfill the law of Christ." Immediately preceding the scripture, here

quoted, stands a great verse, which should have our most serious consideration and our very best attention. How often we fail in living out this splendid teaching: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." In this kindly spirit of love and meekness we can bear our brother's burden.

We are plainly commanded to go out and help the one who has committed a fault, and to restore him. You are not to criticize, find fault, denounce, throw stones, talk about him unkindly. Nothing of that kind at all, but in the true spirit of Christ's love, ye, who are spiritual, should use your very best efforts in meekness, kindness and love, to restore such an one to the fold of Christ, "considering thyself, lest thou also be tempted."

How many a one—a good brother or sister—has been overtaken in a fault and has been lost to the church, simply because this scripture has not been obeyed! Too often, there is criticism—harsh, unkind words—instead of going out after such an one in meekness and in love, and using the spirit of Christ to restore him. As these words are read, how easy it is for us to think of some good men and women, who started out well in the Christian life, but who were overtaken in a fault and then, instead of being restored, have wandered into the wrong path! We ought to determine in the future to obey the scripture that tells us to go out and seek to restore those who are overtaken in a fault.

Jesus is our Advocate with the Father if we be overtaken in a fault. If we repent and from the heart ask forgiveness, he is ready and anxious to forgive and restore us in fellowship with him. A little girl of twelve was waiting faithfully on an invalid mother. She went across the street to get milk for the sick one. On her return she was frightened by a passing car, stumbled and fell, and the milk was gone. An unfeeling man stood and laughed at her accident, and said: "Your mother will give you a good beating when you get home." And the child replied: "No, she won't. My mother always gives me another chance." So Jesus, in his great love and his kindly, forgiving spirit, gives us another chance when we are overtaken in a fault.

"The best of men are but men at best." When we have done our best, we are only men. Christ adds the rest. If we live the Christ-life, we will be helpful to others. It is said that Gladstone, "The Grand Old Man of England," never tired of saying: "One example is worth more than a thousand arguments." One example of the Christ-life is worth more than all the rest of the world.

D. L. M.

### For Home Grown Evangelism

EVANGELISM is the note to be stressed by the Forward Movement for the coming year. It is interesting to find that the same thing is true of many of our sister churches. We learn that a nation-wide evangelistic campaign has been decided upon by leaders of at least eighteen of the larger denominations.

This is encouraging but the statement in the announcement which interested us most is this: "The campaign just projected will not rely on the high pressure methods of professional experts, but on the organized, prayerful efforts of the local congregations led by their own pastors."

This is particularly encouraging. We have nothing to say against the work of the evangelist so-called. There is need of him. There will be many meetings held under his leadership during the coming year and

may God bless them every one to the ingathering of many souls. But the greater need is for the infusion of the spirit of evangelism into the whole membership and for more dependence on the constant processes of the ministry of the home church, stimulated by careful organization.

Certainly we shall seek earnestly to make the most of the special services which are to be held, but we must learn to make much more of the evangelistic opportunity in the family, in the Sunday-school and in all the normal activities of the church.

### Both Physician and Medicine

You have often heard about "The Great Physician." But have you not sometimes overlooked the fact that he is also the Medicine?

Sometimes doctors have found that the only hope of saving their patients lay in giving, or at least risking, their own lives. Sometimes they have sucked into their own lungs the poison that was choking a young life, or in some other way have sacrificed themselves that they might save others. Memorial tablets of physicians who have done this are to be found in one of the hospitals of Paris.

This is what Christ does for you. He is good in diagnosis, but he is equally good in treatment. And the medicine which he prescribes is himself.

### A Bit of History

A GOOD many years ago a certain one of our congregations found it desirable to build a house of worship. It had one already but there seemed to be need of another within its territory. A suitable location was found on the borders of a prosperous little town, but the owner of the lot insisted on a provision that love feasts should not be held there. A stipulation to this effect was accordingly inserted in the deed. This was not regarded as a hardship, since it was expected that the country church would answer all love feast requirements.

Whether that clause in the deed was ever changed we do not know, but time brought other changes, at least, and love feasts have been held at that church for some years. But what was the reason for such a strange provision?

Do you remember those distant days when the love feast was the big social event in the life of the community? And how it brought together all the young roughs and toughs of the neighborhood who came to have a general "good time" and particularly to outwit the deacons, if they could, by breaking into the kitchen and making off with a goodly portion of the bread, beef, pies, pickles and, most coveted of all, the wine? And how they would crowd out the doorway at the night service, even far out into the aisle, cracking their buggy whips and expressing their jubilant feelings in words hardly lawful for a man to utter? Do you remember when "good order" by the outsiders at a love feast was so exceptional as to occasion special remark?

Well, that was why the lot owner ruled out the love feast as a condition of the sale. He objected to the rowdiness which was incidental to it.

We are telling this to our readers because we think so interesting a story must have some good lesson in it. But not being sure just what it is we leave it to each reader to gather for himself. We suspect, however, that it has some connection with certain changes in social standards, since the passing of "the good old days."



## CONTRIBUTORS' FORUM

### Old Friends

There are no friends like old friends,  
And none so good and true;  
We greet them when we meet them,  
As roses greet the dew;  
No other friends are dearer,  
Though born of kindred mold;  
And while we prize the new ones,  
We treasure more the old.

There are no friends like old friends,  
Where'er we dwell or roam,  
In lands beyond the ocean,  
Or near the bounds of home;  
And when they smile to gladden,  
Or sometimes frown to guide,  
We fondly wish those old friends  
Were always by our side.

There are no friends like old friends,  
To help us with the load  
Which all must bear who journey  
O'er life's uneven road;  
And when unconquered sorrows  
The weary hours invest,  
The kindly words of old friends  
Are always found the best.

There are no friends like old friends,  
To calm our frequent fears,  
When shadows fall and deepen  
Through life's declining years;  
And when our faltering footsteps  
Approach the fading Divide,  
We'll long to meet the old friends  
Who wait the other side.

### The Metamorphosis of the Christian Workers' Society

BY I. V. FUNDERBURGH

Synopsis of an Address Delivered at the Sedalia Conference

THERE are four stages in the life of the insect—the egg, the larva, the pupa, or chrysalis, and the imago or adult. The process by which the insect passes through these stages is called metamorphosis. A very clear analogy can be drawn between the life of the average insect and the history of the Christian Workers' Society.

Not until 206 years after the organization of the Church of the Brethren, was there an attempt made to plan definite work for our young people. The egg, that had lain dormant for so long, was "picked" in 1902 when the first query was presented to Annual Conference, asking for something definite in the way of young people's work. In 1903 the egg was hatched, and a host of young men and women of the church found themselves with a new name and a unified plan and outline of study for the Sunday evening meetings. The larva lived on for several years, nosing here and there for nourishment, and causing considerable discussion at the Annual Conferences of 1907, 1909 and 1913.

Finally, in 1914, at Seattle, the young people's interests found a resting place in the arms of the General Sunday School Board, and lived on peaceably in the pupa stage until 1919, when, at Winona Lake Conference, the cocoon was cracked by the appointment of a General Christian Workers' Board. Then the Christian Workers' Society had its first taste of liberty and its first chance for individuality. It is now trying to find itself and it is hoped that ere long it may develop wings and begin to fly.

I believe that the Christian Workers' Society is rapidly coming into its own. We are now on the threshold of an era of prosperity and astounding growth. Believing, as I do, that the Christian Workers' Society occupies a very important place in the work of the church, I can not help but predict such.

The work of the church may be said to be twofold—evangelization and Christianization—to teach and to practice. It may be summed up under one phrase, "religious education," but religious education has two phases—one is impressive and the other is expressive. The Sunday-school and general church service take care of the first, but what of the second? Here is the opportunity and place for the Christian Workers'

Society. I believe the Church of the Brethren is on the verge of a great wave of activity and the Christian Workers' Society will play a large part in the coming aggressive campaigns.

These are great days in which we are living. This is the great hour of Christian opportunity and we can not fail now. Never has there been such an unprecedented era of world opportunity as is facing the Christian men and women, today. Doors are opening everywhere. But not only is this the hour of opportunity; it is the hour of serious contemplation. Speaking in national terms, we fought for three things in the great world war:

1. We fought for the freedom of peoples. Have we accomplished our aim?

2. We fought to make the world safe for democracy. Is it safe for democracy? Does every one, in every land, enjoy those three inalienable rights of life, liberty and the pursuit of happiness?

3. We fought that all war should end. Has all war ended? More than twenty wars are now following in the wake of the world war. Christian America, have we lost the war in winning it?

No! the war is not yet won, nor shall it be, until the thought and act of every heart shall be dominated by the Christ spirit.

This is also the hour of danger. May I sound a warning ere we, after these recent strenuous years, sink into a spell of forgetfulness, of dulled idealism, of self-interest, of spiritual neglect? This "ragtime jazz generation," as some one has put it, is running riotously mad in extravagance and frivolity and we need to pause and take heed, lest we, too, fail in the stress and turmoil, and unrest of the times.

This, too, is the hour of big tasks. One of the most gigantic and yet immediate tasks confronting the Christian church is the task of Christian Americanization. This is the task of injecting into the political, industrial, educational, religious and community life of America, the spirit and ideals of Jesus Christ. In doing this we must deal with four classes of people, the native-born American, the original American Indian, the Negro, and the foreign born.

Another great and challenging task is the Christianization of the home life of America. The family is the fundamental unit of society. Today the stability and power of the family, as a social institution, are seriously threatened. There is no substitute for the family, and the home life of our country must be conserved and strengthened. There is but one guarantee to insure the permanency, stability, dignity, and sanctity of the American home. That is the enthronement of Christ in family life. Not until Jesus is made Sovereign in every home under the stars and stripes, will America be saved. This constitutes a mighty challenge to the Christian forces of our fair country, and we must not falter. Let us arise and meet this great emergency with full faith and courage!

La Verne, Calif.

### Building Up Strong Pastors

BY J. H. MOORE

WHEN the Master took his final leave of the eleven apostles, who had faithfully stood by him in his work, he told them to "go into all the world and preach the gospel to every creature." Matthew puts it this way: "Go ye therefore and make disciples of all nations." While the apostles received their charge in good faith, they seem to have taken their time to execute, in full, their commission, for at least twenty years later we find them still at Jerusalem. And still later James the Less is found in charge of the mother church, where he remained until his death.

We have no way of knowing how extensive were the labors of Peter, Matthew, Bartholomew, Philip and most of the other apostles, but tradition tells us that, after leaving Jerusalem, they preached the Gospel in many countries, in Asia and Africa, and established a number of congregations. As they grew older it is altogether likely that they located at different points, and had charge of the churches in which they resided until their death.

As for John, he seems to have settled in Ephesus after the death of Paul. Making that his home, he became elder in charge of the congregation, which charge he held until near the close of his long and useful life. He probably did very little traveling in distant countries. While still at Jerusalem, we have him helping with the work at Samaria and taking part in the great council that convened in his city. But nearly all of his life was spent in two cities—Jerusalem and Ephesus. As a pastor, or elder in charge, he did very little moving.

Paul was a traveling preacher. He was chosen for that purpose, and yet he labored one whole year at Antioch and spent two years and three months at Ephesus. He also devoted considerable time to the church at Corinth. However, he probably planted more churches than any of the apostles. This made much traveling necessary, and he would have carried the Gospel into more cities, had it not been for the persecution that so greatly interfered with his labors. While not attempting to serve any congregation as its settled pastor, he made it a part of his work to have elders ordained and placed in charge of the saints in every city. This he did with a view of giving permanency to congregations wherever established.

This leads up to what we wish to say about a phase of pastoral work that has not yet received the consideration that it probably deserves. When the Brethren founded churches in this country, they saw to it that they were well officered. The officers consisted of elders, preachers and deacons. From the body of elders one was usually placed in charge. These were the men who finally became our strong elders and who built up and maintained the strong churches. Among the more successful churches there was very little changing of leaders. Those who were in charge, became a fixed matter in the church, as well as in the community. In a few instances the custom of long charges, or pastorates, may have been abused, but more often it proved a decided success.

In those days there was no thought of selecting and supporting local pastors. Those placed in charge of congregations looked after their own support, and were often the leaders in helping to provide for the church expenses. But a change has come to the Brotherhood. Many of the congregations are employing pastors, and before the passing of another decade, most of our work will be in charge of salaried preachers.

Thus far, in the employment of pastors, we have been doing a good deal of changing. The spirit of changing pastors seems to be in the air, and if we are not careful we may get into the habit of much changing, even to our detriment. Here is likely to develop the weak point in our pastoral policy. For all of our churches we need faithful and efficient pastors, and when a congregation secures a man who makes a success of his work, there is no good reason why it should seek to make a change. An ideal pastor ought to become a strong pillar in his community, recognized as such both in the church and out of it. As the years go by, he ought to become a real father in Israel. The children of the church should grow up around him, learning to love and admire him because of his piety, goodness and fatherly care of the flock, over which the Holy Spirit has made him overseer.

Among our pastors we want to build up a number of strong men, and this can not be accomplished where there is too much moving. Strong men, like strong trees, must, in some favored locality, have a long period with as little transplanting as possible. The doctors, lawyers, judges and business men who attain to eminence in their different callings, are not noted for much moving. Why should it be different with the preachers? Some one says: "Preachers soon wear out. After a year or two people get tired of a pastor." That seems strange. Why do they not soon tire of the doctor, the lawyer, the banker and the merchant? Possibly we may have false notions concerning what it takes to make a successful pastor, and what is required to build up a strong man for the church as well as the community.

Sebring, Fla.



## Meeting of the General Educational Board

BY D. C. REBER, SECRETARY

THE meeting of August 18 being the regular annual meeting of the Board, usually held the last Tuesday in September, was the time for the reorganization of the Board. This resulted in the reelection of last year's officers, namely: President, D. W. Kurtz; Vice-President, D. M. Garver; Secretary-Treasurer, D. C. Reber.

The completion of the Home Study Course for ministers, referred to our Board by Annual Conference, will be the consideration of the next meeting, appointed for March 9, 1921. At this time, two ministers have taken and completed the first year of this course, while the total number enrolled in the course is ten. Any minister of the Church of the Brethren desiring information on the first two years' requirements of this course, should write to the Secretary for a pamphlet giving full particulars.

Through a committee of its appointment, the Board was informed that Bethany Bible School has elected a member of our Board, Bro. J. W. Lear, as a trustee of said school, thus according to the General Educational Board an opportunity of a hand in the control of Bethany Bible School. Bethany is one of two schools out of ten, under the jurisdiction of the Board, not owned and controlled by the Church of the Brethren.

Next General Educational Day is announced to be June 26, 1921. No general visit to our colleges by the Board is to be paid in 1921.

The Board's part in the Forward Movement program also received consideration. Bro. J. W. Lear is the Board's representative on the Executive Committee of the Forward Movement. The attendance goal for our schools was fixed at 4,000 students annually. For 1920, the enrollment of our colleges was 3,239, of whom forty per cent were pursuing the course in Liberal Arts. The educational budget of next year's Conference offering was set at \$100,000, of which \$10,000 is for the use of the Board. It was decided to plan for the employment of a full-time Educational Secretary, who shall devote his efforts to the development of our young people and to the study of the schools in their relation to the church, and vice versa.

At a former meeting of the Board, \$200 was appropriated toward the expenses of our President, Dr. D. W. Kurtz, to attend the World's International Sunday School Convention at Tokyo, Japan, next October.

The past year records marked progress in Christian education in our church. Large financial resources and possibilities have been discovered, which will be developed in the coming years. The outlook for our schools is encouraging and challenges every member of the church to support the schools with his patronage and money. Your Board pledges its counsel and efforts to the realization of the educational goals and to attain the more beyond:

*North Manchester, Ind.*

## Where Others Have Failed

BY PAUL MOHLER

It is not true that Christianity has failed; but it is true that the churches have failed. Our land is dotted with churches. Towns are crowded with them. They elbow each other and vie with one another, competing for the patronage of the people. I suppose there never was a nation better supplied with churches than our own. And today the great mass of the people have not only turned their backs upon the churches, but they have turned against the things the churches represent—righteousness and peace and love. It is admitted on every hand that the churches have lost, and lost heavily. It is certainly worth our while to find out why so much has been lost.

It is especially important for us to find out why this condition exists in the beginning of the Forward Movement. What is the use in following the lines that have proved weak in the experience of others? If we are to succeed, we must follow right methods and avoid error.

I think the fundamental mistake of the churches has been their effort to make Christian living easy. They were striving so tremendously to advance, each beyond

the other, that every sort of appeal was made to the people to get them to join church. Pulpit orators exhausted themselves in picturing the glories and joys of salvation—and the cheapness of it. By the might of their persuasion, they enrolled millions on the rolls of the churches, then allowed them to live in worldliness and sin without any serious rebuke or any discipline whatever. If one of them died, he was preached to heaven. If any member of the church protested against the sins of the congregation, he was frowned upon, shoved to one side and ignored. Whatever a man wished to do, he could do and retain his membership in the church, especially if he were a free giver. Indulgences were bought and sold just as truly in the Protestant churches as they ever were in the Catholic—only the transaction was not called a sale. It was labeled "contribution." Policy ruled the churches, and the ministers had their ears to the ground just as carefully as the politicians. When they found which way the people were headed, they sprinted for the head of the procession, so as to keep in the lead all the time. When the war broke out, they were the loudest in preaching the glory and righteousness of war, and in inspiring hatred of the enemy. They lent their pulpits to every kind of a propaganda that looked as if it might be popular.

"You can fool some of the people all of the time, and all of the people some of the time, but you can't fool all of the people all of the time." The preachers have been fooling the people, and the people are getting wise. That is all there is to it. The people have been fed on wind and they have lost their appetite for it. Young men say that the preachers used to preach in favor of peace, then, when the war came on, they advocated war, so the young men have lost confidence in the preachers. But the real foundation of the failure was the desire to offer something for nothing, which means, in this case, to offer the joys and blessings of Christ to all, without condition. No man ever had authority to do that. Quite the contrary. Jesus himself said: "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24).

It is certainly right to preach that Jesus died on the cross to pay the penalty of all sin, and that whosoever believeth on him should not perish but might inherit eternal life. It is right to preach that salvation is the free gift of God, but it is not right to preach that a man can partake of the salvation, so freely offered, unless he turns definitely from his sins and the sinful influences of the world.

It is a popular thing to condemn everything that has any moral strength to it, calling it "Puritanism." When a man has called another a Puritan, he thinks he has finished him. But if I have judged Puritanism aright, it had some virtues that were just as strong as its failings. If it is Puritanism to stand with all your might against what you see to be wrong, then the church that is to succeed must have some Puritanism in it.

It was a common thing, a few years ago, to read of great revival meetings held in the popular churches. People by the scores were "converted." One church after another held revival meetings until you might have thought that they would have to quit for lack of material to convert. All this time, our own church made a very weak showing. If we baptized twenty, it was a big meeting. Our enrollment mounted very slowly, but every member we enrolled understood that something was expected of him. Small as is our denomination today, we are in a strong position because every one knows that we do stand for something definite in the way of righteousness. We may be a little queer, in our ideas of what righteousness is, but we stand for something, at any rate, and the universe is bound to respect us for it.

Now what are we about to do? Are we, in order to increase our membership, going to follow the mistakes of others, lower our ideals, open our doors to everyone, the impenitent, the worldly-minded, and the careless, inducing them to come in the persuasive power of our spell-binders? If we do this, we may be able to fool a lot of folks into our church and fool ourselves into believing that we are moving forward,

but we shall only have our labor for our pains, and shall see our efforts end in failure. I take no interest whatever in that kind of program.

But if, when we study the methods of others, we accept and put into practice every good thing they have used, incorporating it with our own good methods, then we shall be sure to succeed. If there ever was a time when the world needed a good strong Church of the Brethren, it is now. It needs the kind of church our fathers built, with all of the old-fashioned virtues. Give us evangelists like John the Baptist, who preached repentance and called for the fruits thereof. Give us men that will not gloss over sin—men that depend on the Spirit of God rather than on their own eloquence, and the multitudes will again throng the house of God.

*Oroville, Wash.*

## Preparation

BY S. Z. SHARP

ONE of the most important employments in this life is preparation. It demands our attention from the cradle to the grave. Its aim is twofold. One is to prepare for the duties and vicissitudes of this life and the other is to prepare for the life which is to come.

One of the most remarkable cases of preparation for this life, and for the duties to be performed, is the case of Moses. Forty years he spent at the court of the king of Egypt—the king of the most civilized nation in the world at that time. Here Moses had all the advantages to get a thorough education in one of the most enlightened nations on earth. He was educated "in all the wisdom of the Egyptians." He was fitted and qualified to be a great leader and commander. According to Josephus, he was appointed chief commander of the Egyptian army. This gave him practice to handle great bodies of men.

When Moses had received forty years of preparation, he thought he was fitted to lead his people, the Israelites, out of Egyptian slavery. One day he went to visit his brethren and saw an Egyptian abusing an Israelite. At once he slew him and buried him in the sand. He thought that by this act the Israelites should understand that he would be their leader, to bring them out of slavery, but when the king of Egypt heard what Moses had done, he sought to kill him. On hearing this, Moses fled into the land of Midian and entered upon another forty years of preparation by herding sheep—the most monotonous occupation a man can engage in. Here Moses learned patience and meekness—qualities so necessary for the great task he was to perform later, one of the greatest feats ever performed by man; namely, to lead more than a million men, women and children out of Egyptian slavery into a land flowing with milk and honey. "This man Moses was very meek" (Num. 12: 3). He led this unorganized body of human beings through the wilderness where there was no bread to eat, and no water to drink, and where his people rebelled and were ready to stone him. Right there any one, less meek and less prepared, would have failed. Moses, however, with the exception of one mistake, successfully accomplished his task. Such is the result of thorough preparation!

One of the most important preparations that one can make for this world, is that of properly arranging for the marriage state and for the creation of a home, for the home is the foundation upon which rest society, the State and the church. It is for want of preparation that there are so many unhappy marriages and so many divorces. Every one, contemplating marriage, should first carefully study the obligations to be assumed, and then prepare to meet them, and to support a family. No couple should get married until they have associated long enough to become thoroughly acquainted with each other's weaknesses and failings, and have made up their minds to bear with them. They should associate long enough with each other until their lives have become so blended that they feel they can not get along without each other, and "the twain have become one flesh." Then, though sorrow, sickness and all manner of misfortune come, they will be able to meet them, and life will be a happy one.

In every profession, every trade, every vocation in

(Continued on Page 546)



## Some Paradoxes Interpreted

BY WM. KINSEY

RIGHTLY to divide the Word of Truth, the "workman" must exercise great care, so as to arrive at the truth intended. Figurative language—a word used with different contents—conditions which called forth scriptures, context, and the like, must be carefully taken into consideration, in order to arrive at the correct meaning. Due regard for the principles of interpretation will clarify many scriptures which seem to be contradictions. Many misunderstandings, even divisions, have come about through different meanings put upon scriptures. The trouble was, the truth was not rightly divided.

Not speaking further, in a general way, I wish now to be concrete with a few scriptures which, when properly interpreted, prove to be paradoxes, but not real contradictions. They will also illustrate what is involved in getting the real meaning out of such texts.

1. "For by grace have ye been saved through faith, . . . not of WORKS, that no man should glory" (Eph. 2:8, 9). "What doth it profit, my brethren, if a man say he hath faith, but have not WORKS? Can faith save him?" (James 2:14)?

The word *works*, as used by Paul, has a different content from the one used by James. Works, as used by Paul, means "ceremonial works," the works of the ceremonial law. Paul means to say that nothing that we can do of ourselves will earn for us our salvation. "By the *works of the law* shall no flesh be justified" (Gal. 2:16).

The content of the word *works*, as used by James, means "practical Christianity"—works—such as giving food to the hungry, clothes to the naked (James 2:15); visiting the fatherless and widows in their affliction (James 1:27); "being not a hearer that forgetteth but a doer that worketh" (James 1:25). If "one of you say, Go in peace, be ye warmed and filled; and yet ye give them not the things needful for the body; what doth it profit? Even so faith, if it have not *works* [practical Christianity—not ceremonial works] is dead in itself" (James 2:16, 17).

I am endeavoring to show that the content of the word "works," in the scriptures cited, is different. With Paul, in Romans and in Galatians, it is ceremonial works. With James it is works of love, in service to our fellow-men. Luther found that he could not be saved by works. He tried it and failed. He discovered from Paul that he was in the wrong. Thus it came about that he clung to Romans and Galatians, but not James. He criticised it as "a veritable epistle of straw." Luther had not yet discovered that the content of this same word, as used by the two authors, is different.

2. "Me ye HAVE NOT ALWAYS" (John 12:8). "Lo, I AM WITH YOU ALWAYS" (Matt. 28:20).

There is no contradiction here. By the former is meant the "Incarnate Christ"; by the latter, the "spiritual Christ." The incarnate Christ would not always be with them, but the spiritual Christ would and is.

3. "For God so LOVED THE WORLD," etc. (John 3:16). "LOVE NOT THE WORLD" (1<sup>st</sup> John 2:15).

If God loved the world, why should not we? Yet John in his epistle says: "Love not the world." We may love the world that God loved. "World," in the former text, has a different content from that of the latter text. "World," in John 3:16, is the *sinner-world*. "World," in 1<sup>st</sup> John 2:15, means the *sin-world*. You may love the former but not the latter. Love the saloon-keeper, but not the saloon. "Love not the world, neither the things that are in the world." Jesus died for the sinner, but not for sin and the devil—these are doomed. No evangelist works for the conversion of the devil. There is no atonement made for him and sin. Love the sinner-world—India, China, lost souls.

4. "Put up again thy SWORD into its place" (Matt. 26:52). "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 18:36). "I came not to send peace on the earth, but a SWORD" (Matt. 10:34).

These are words from Jesus himself. The first two

texts are in keeping with the "Prince of Peace," but how can we harmonize the latter? There is no contradiction. *Sword*, in the first instance, is literal, and means a *steel sword*. *Sword*, in the second instance, is figurative, and means *trouble*—trouble over religion and Jesus in the home. See Matt. 10:34-39 and the following paragraph:

5. "Holy Father, keep them in thy name which thou hast given me, that they may be ONE, even as we are" (John 17:11). "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather DIVISION" (Luke 12:51).

In the former text Jesus prays for unity, in the latter he stands for division. Is he consistent? Truly! There is no contradiction. In John 17 he prays for and wants unity among the disciples. But there should be a division between Christians and sinners. This is what is meant by the latter text. "Five in one house divided, three against two, and two against three" (Luke 12:52). Three want to go to a dance or card party, while two want to go to prayer meeting. The family is divided, and Jesus did it. These scriptures are the same, in substance, as Matt. 10:34-39 in the former paragraph. The sword implies family trouble, and has a figurative use.

6. "I am the light of the world" (John 9:5). "Ye are the light of the world" (Matt. 5:14).

Both are true; there is no contradiction.

And so there are many other texts that might be considered—such as Jesus teaching that we should love even our enemies; yet he also taught *hate* (Luke 14:26).

There are some real contradictions in the Bible. This is due to the fact that we have there not only the language of Jesus, but also that of the devil, Roman soldiers, fools, hypocrites, etc. So far, however, as the great theme of the Bible is concerned, and so far as truth is concerned, there are no real contradictions. Rightly to divide the Word of Truth, we must have regard for the spirit, rather than the letter, of the Word. How readest thou?

Blue Ridge College, New Windsor, Md.

## Following Jesus

BY WARREN SLABAUGH

WE speak of being followers of Jesus and, indeed, this is the term which he used in his personal ministry. To the fishermen by the sea, he said: "Follow me." Likewise to the publican, Levi, at his place of toll. To the rich young ruler, he said: "Sell that which thou hast, and give to the poor, . . . and come, follow me." And we must think of discipleship in the same way. If we are his disciples, we are following him. Let us consider what he meant by following him.

As we study the ministry of Jesus, we notice, with interest, the demands which he made upon those who sought to follow him. First of all, he made it plain that discipleship was exacting in its demands, and that the one who would follow had best count the cost first. Do you remember the little parables of the man who would build a palace, and of the king who would go to war? You note that each man found that he had not counted the cost and found himself in shame.

Jesus did not promise an easy life to his disciples: "Behold, I send you forth as sheep in the midst of wolves. . . . And ye shall be hated of all men for my name's sake. . . . A disciple is not above his teacher nor a servant above his lord. . . . If they have called the master of the house, Beelzebub, how much more them of his household! . . . Think not that I came to send peace on the earth. I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. . . . Blessed are ye when men shall reproach you and persecute you and shall say all manner of evil against you falsely, for my sake."

To the man who said he would follow him anywhere, Jesus, reading the selfish motive in the heart, said in substance: "Don't follow me, expecting an easy life; I have nothing of that kind to offer you. The foxes

have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."

Jesus demanded everything—the fishermen left their nets, the publican left his place of business. He would have an *undivided* affection—either the whole heart or not at all. He would allow nothing to have an equal place in the disciples' affection. Do you remember the young Jewish ruler, whose character was so beautiful that Jesus could not help loving him? What more could any of us desire than to have that said of us? And yet Jesus sent that man away because he was not able to bring an undivided affection. Jesus said: "Love me best of all." The young man was not able to pay the price.

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. . . . If any man cometh after me and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross and come after me, cannot be my disciple." The gift that Jesus offered was worth more than any worldly treasure, therefore, he had the right to say that whatever stood in the way of supreme affection must be sacrificed—just as he said in another context, that it is better to give up that which is dearest, be it hand or eye, than to lose eternal life. "For the Kingdom of heaven is like a treasure hidden in a field, which a man found and hid; and in his joy, he goeth and selleth all that he hath, and buyeth that field."

Jesus demands the same allegiance of us! If we are allowing anything to stand between us and him—be it love of money or of pleasure or any human affection, it becomes a sin which costs us his friendship. Following Jesus means going with him in every detail of our lives. We must pattern our lives after his. When we measure our lives by human standards, we find consolation that we are not so bad; in fact, we can always find others, even in our own circle, who are manifestly in worse plight than we are. So we congratulate ourselves that "we are not like other men." But when we really stand in the presence of Jesus, and look into his face, we realize how unworthy we are—our robes of self-righteousness become filthy rags which will not cover our shame. We thought ourselves good when we are not. We suddenly see that the many things which we assured ourselves were not so bad, and that easily passed in good society, have no place in the life of this One. There is no lust of the flesh, no lust of the eye, no pride of life reflected in that face. Can we imagine the popular slang on his lips or the—but it were sacrilege, almost, to imagine farther.

And then, while we stand in that Presence, we can feel him turning his glance upon us, and how we shrink before that look! For he sees not only our petty respectability, which, under his scrutiny, is, oh, so unworthy and sinful, but we can feel him looking past the outward man, right down deep into the secrets of our hearts. And he sees it all—we know that. In our realization of the fact that he knows, we suddenly see ourselves as we had not before, for though we had been conscious all the time that the evil things were there, we had been blind to their awfulness. Our evil desires, our lusts, our envy and hatred—all that brood of the desires of the flesh—are open to his All-seeing Eye, and they rise to condemn us. Though we had professed to be his followers, all the time, we had been following afar off, and sometimes his form was almost lost in the shadows, or the turn in the way hid him from our sight.

A few years ago there appeared a book entitled: "In His Steps." I am sure that it is familiar to many of us. Though it was only fiction, it carried a message that has gripped me ever since. And I am more and more convinced that the test which Dr. Sheldon applied to his characters: "What would Jesus do if he were in my place?" is really practical and even imperative in the lives of each one of us who profess to follow him. The things which were sin for Jesus are sin for me. The good which was his duty is my duty also. If I can not follow him in my business, I must leave that business. If he would not walk in the path



of sinful pleasure, in which I love to walk, I must keep my feet from it. The words of my mouth and the meditations of my heart must be determined by that test. If, in our heart, we know that Jesus would not do this thing, we are not following him if we persist.

Is it any wonder that we fall so easily in the temptation? Never do we need the help of Christ's presence as when we walk in places of temptation. Do you remember, on that night of the agony in the garden when the mob had seized him, that Peter followed afar off? Do you wonder that Peter was not able to stand before the slave girl? If we would overcome temptation—and how we desire that we might always overcome!—it will be because we are following closely, for the secret of perfect overcoming can be found alone in his life; there is no other way.

And so, in every phase of our lives, we must make him our Pattern if we are really following. In our sacrifice, remember him who for our sakes left heaven for earth. In our service, let us give ourselves entirely. For he came not to be ministered unto but to minister and give his life a ransom for many.

And when life is over, then, indeed, we will desire to be close to him. When our friends can go with us no farther, but must turn back while we face the unknown, there will be no terrors if Jesus is there. And when the light of that new age shall dawn in the glory of his coming, and all the world shall stand in his presence, what joy it will be to be close to him, to be numbered among the redeemed!

Chicago, Ill.

## The Great Need of Doctrinal Teaching in Our Sunday-School

BY LEANDER SMITH

SINCE the beginning of time God has put great emphasis on the importance of teaching his Word to the young. His command to parents in the wilderness was: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way."

If the Word is to be in the heart it means teaching. This is the first step and the first essential in our Sunday-school work.

While we have made much progress during the last years in every phase of Sunday-school work, there is much to be done yet. New fields are to be opened, new heights are to be gained, and in some cases new foundations are to be laid.

The problem of qualified officers and teachers is just beginning to be solved. In fact, the supreme problem in Sunday-school work now is that of securing qualified officers and teachers.

A word should be said also of the need in our literature. While great good has been accomplished through our lesson series and the international literature, it is impossible to bring home to the mind and heart of a modern Sunday-school pupil the primal philosophy of the Bible unless that book is taught consecutively and book by book.

There are three great fundamentals revealed in God's Word: "Sin, salvation and service." The three agree in one and make the Book a unit. Through the Word of God sin is uncovered, Jesus Christ is revealed and the soul's need is realized. Paul said: "For all have sinned and come short of the glory of God." That is, all have transgressed God's holy law and come short of the measure of true manhood and true womanhood. These two violations formed the cross on which Christ died. A true knowledge of this is the fundamental on which all evangelism must rest.

But there is more in salvation than forgiveness, because there is more in sin than guilt. There is deliverance from death, which is the primal work of redemption. But as a twin pillar in the plan of life there is a philosophy of life which the Redeemer offers as his divine safeguard for the redeemed soul in its pilgrimage here below.

As much depends upon getting the Redeemer's viewpoint for successful living, as upon knowing how to come to him for salvation. Redemption has never

done its perfect work in this life until it has succeeded in redeeming the life from destruction, as well as forgiving its guilt and healing its stain. God has a philosophy of life as well as a price of redemption. Jesus Christ said of himself: "I am the way, the truth and the life." In him is embodied all the good for man. His relation to the throne of God, in precreation, is set out in the whole Bible. His relation to sin is seen since the days of the fall. The Bible, as a

whole, must be known if one is to get a true picture of sin and salvation, and if he is justly to appreciate the obligation resting on him to service. If we are going to lay the foundation for faith deep in the bedrock of truth, we must give the Bible to the student in its entire unified and cumulative effect. This can be done only as people have a true knowledge of sin, as it appears in all the testings to which God put man since

(Continued on Page 548)

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Meeting of the Executive Committee

ON Tuesday, August 31, the Executive Committee of the Forward Movement met at the Publishing House. It was the first meeting of this Committee since its reorganization, being now composed of one member elected from each permanent Board or Committee appointed by Conference. All members were present except Brethren J. W. Lear and A. J. Culler. That there are advantages in all the Boards looking at the whole work of the church, through this Committee, in relation to the responsibility of each, goes without saying. We are certain that the future will give fruitful evidence of this fact.

The three problems of greatest moment before this meeting were that of the relations between the Boards and to the Forward Movement, the budget for another year, and that of the division of the funds in the treasury. The latter one would seem easy, but when we remember the intricate problems, growing out of special budgets being included, payments being only partly made, and designations for special purposes, the problem is no small one. Needs for all that has been paid in, made a division necessary, but there will be no attempt at a final adjustment until the close of the year.

Some committees not having reported, the budget for next year was deferred to the next meeting, though it is likely that the budget for next year will be probably \$750,000, more or less, not including money for District Mission Boards.

Much time was given to the general work of the church—the relation of the Boards to each other, how to get a basis for fair and just quotas, how to organize for greatest efficiency, etc. The work for the year of evangelism was given much consideration. Too often we feel that many of us lose the idea of the purpose of the church. It does not exist for itself, but for others. Not for what it can get, but for what it can do. Not how much money to exalt its own life, but how much to make Christ known to others. The meeting was most helpful, and we pray that it may bear fruit to the glory of God.

### Please?

NEARLY three thousand students are entering the various schools and colleges of the church! Several hundred consecrated men and women assume the responsibility of their development and ideals! Several million dollars have been invested to make these opportunities possible! These teachers, these parents, and most of these students, are praying for wisdom and strength that the year may be rich in results. May we ask all who pray, to join these parents and teachers in invoking God's blessing upon this most far-reaching work of the church! If we find it impossible to pray for this work, then let us send one or more of our own children, or give enough money to help the work until our lives and hearts are wrapped up in them, so that we must pray.

Many causes were given for the war. None will be less challenged than that of Dr. Athearn, who says: "Four thousand two hundred school-teachers caused the world war." He means that the Christless philosophy of enthroned might and materialism, that has pervaded German schools and education for more than a generation, misguided an otherwise wonderful people. The fact is that our system of education is determining the ideals and character of the nation. It is also true

that our schools and colleges are molding the ideals and character of our church. If this should not challenge every one among us to help, pray, and counsel, that the schools may safeguard the highest ideals of truth and wisdom, conduct and service, then we are untrue to our faith.

Opposition to them, and avoiding them, does not help. It rather makes matters worse. Only as we enter into their problems, giving every bit of wisdom and support to those in charge of them, shall we be able to make them most helpful to the church. There are many things we can do after we pray, but just now we believe that the first and most important thing is persistent pleading at the Throne of God that our schools may be enabled to keep uppermost Jesus Christ, with his ideals of wisdom in service, humility in character, the glory of God in purpose, and eternal life alone by faith in him. Remember always that prayer is only sincere, in so far as we ourselves are willing to go to answer it. Please pray that these months of contact between students and teachers may be wholesome, uplifting, an honor to the church and a blessing to the world!

### From the Field

THE Regional Director for Southern Virginia and the Carolinas recently attended the District Meeting of North Carolina in the Rowland Hill congregation. He reports the churches much scattered and isolated, but wonderfully appreciative of the coming of the brethren into their midst for encouragement and fellowship. When he had presented the needs for the Gospel and the program of the Forward Movement of the Church of the Brethren, a little sister of neglected consideration and with little of life's comforts, came to him and said she wanted to give five dollars to help in the good work. This is only another evidence to remind us again, that the real life of the church and the benefactors of the race are not always those whose names are in the paper. It is not always those, foremost in the church organization, that are the leaders in service and Christian devotion. We can all afford to sit at the feet of some of God's isolated children and learn the lessons we so much need!

WHILE the writer was in the West, a few days ago, one of the Regional Directors said that the West was being wonderfully blessed with unusual crops, and while he would not expect the faithless to agree with him, yet, for himself, he was certain that it was Jehovah's answer to the liberal giving of our people and others, in last spring's canvass for the Lord's work. What is true of the West, is true of our people and country generally, and some of us find it quite easy to agree with our brother in the relation of these blessings to our giving to the Lord. The Lord did not speak in vain when he said: "Prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 10). And again: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty" (Prov. 3: 9, 10).

The life of man is made up of action and endurance; and life is fruitful in so far as it is laid out in noble action or in patient perseverance.



## THE ROUND TABLE

### Property or Deeds?

BY JULIA GRAYDON

"A MAN'S true wealth is the good he does in the world. When he dies, mortals will ask: 'What property has he left behind him?' But angels will inquire, 'What good deeds hast thou sent before thee?'"

Property is a nice thing to have, and we all like ownership in something, and how eagerly we ask the question, after a man or woman has gone from the world of transient things: "What did he leave?" Or, "What was she worth?"

The property will stay right here on the earth, but good deeds, if we have done any, will wing their way to heaven, ahead of us, and the Father of all will not ask about the property we left behind, but he will ask this question: "What hast thou done for me?"

"I gave my life for thee,  
What hast thou done for me?"

Harrisburg, Pa.

### A College Entrance Examination

BY CHARLES CALVERT ELLIS

COLLEGES are so much accustomed to setting examinations for others that it would be a new experience for most of them to be asked to pass an examination themselves. Yet this is exactly what happened to one of our colleges, recently, when it asked to have its advertisement inserted in one of our well-known religious journals. Here is the examination:

Does the college, with all its individual instructors, hold and teach the following?

1. The unique and infallible inspiration of the Bible (by this is meant inspiration different in kind as well as in degree from every other book in the world; and every part of the entire Bible equally inspired and infallibly accurate and correct, both in matters of fact as well as of doctrine, in its original or autograph manuscripts).
2. The lost condition of all men by nature since the fall of Adam.
3. Redemption for men only through the death of Christ, who became man's Savior by becoming man's Substitute, receiving in himself the penalty of man's sin and the necessary and holy wrath of God against sin.
4. The deity of Christ, different not in degree, but in kind from any so-called "divinity" that man has.
5. The virgin birth of Christ.
6. The resurrection of the body of Christ and of all men.

Evidently the day is here when folks to whom we present our claims are going to ask us about some things that go beyond our distinctive church doctrines. They want to know where we stand on the doctrines that touch the very heart of our Christian heritage. It is not always easy to answer for other individuals, but for the college and for those who are its leaders it ought not to be difficult to answer.

Did the college pass the examination? Should it have passed? Would you pass?

Philadelphia, Pa.

### Our Christian Workers' Societies

BY MARY E. PRENTICE

ALTHOUGH few of us really know it, or think of it in just this way, human beings do not naturally like God and God's ways.

When we plan out a religious program and think that they do, we make a mistake. One of the blunders of modern religious work is the failure to recognize this fact.

Jesus would never have said: "Ye must be born again," in just that way, if it were true that naturally people love God. The first need of any Christian work is a new heart. So the workers in our Societies must have a heart, first of all, that loves God—the thought of him and his work. We must not undertake heavenly things in earthly strength, or we shall fail.

Now with the first step right, the second step, as outlined by Jesus, is after we have learned to love God—learn to love other people.

The real reason why we do not do more for other

people is because we do not love them enough. The whole message of Jesus' life was that we should love others more than we love self.

Vicious people, known and unknown, are those who loved others so much that they sacrificed self for their service.

When we get a lot of young people in our Christian Workers' Band who really love and care for other people, something will surely happen in that society that looks like success.

Usually we lay more stress on system and industry than anything else. System includes organization—a place for everyone. Industry implies faithful effort—really working in it. People can be won more easily by being sincerely loved than in any other way. We must get busy and do some real work in our Christian Workers' Societies. We can if we will.

"Lift up your eyes and look on the fields, for they are white already to harvest."

Aline, Okla.

### "Spiritual Nearsightedness"

BY CHESTER E. SHULER

A CERTAIN old gentleman was obliged to make use of two pairs of spectacles—his "near glasses" and his "far glasses," as he termed them—in order that he might have at hand the former for reading and the latter for observing objects at a distance. Much annoyed at having to change spectacles so frequently, he finally devised the idea of wearing one pair upon his forehead while the other served its accustomed purpose.

It seems that we try sometimes to wear "glasses," as it were, upon our "spiritual eyes." Unfortunately, however, they are frequently very "near" lenses, and we are able to see only the things that are close at hand—the "material" things of this life—whereas we fail to catch the wonderful visions of the "higher things" because we haven't taken the time to "change glasses." These are very busy times, and so frequently we neglect to do these things, owing to pressure of our daily duties. One of the most difficult things to do is to "wait," and yet that is one of the essential things in the spiritual life. Christ told the disciples to "tarry" in Jerusalem until they should have received the Holy Spirit. It is often difficult to "tarry" these days. Men seem too anxious to be up and doing. Instead of following after God, they often rush on before—do things their own way—and then, perhaps, look back, as it were, to see if God is following them! Let us not forget the command of the Master, to take up the cross daily and follow him!

Harrisburg, Pa.

### Missionary Qualifications

BY WILBUR B. STOVER

WHAT are the essential qualifications of a successful missionary? This question is answered differently by different persons, whose experiences have been different, and each stresses what he feels is the greatest need. What is essential for a missionary is good also for the successful Christian worker in the homeland.

One says: "Tact, intellectual ability, and personal force, which means, ability to bring things to pass." Another answer is: "(1) Faith in God, as revealed in the Scriptures; (2) Absolute surrender to Jesus Christ as the Son of God—the all-sufficient and only Savior; (3) Loving obedience to the will of God and the leadership of the Holy Spirit; (4) Full faith in prayer."

The missionary must be tactful and he must be full of faith. He must have correct ideas concerning God, for when he goes into the company of people whose theological notions are in some respects right and in some respects wrong—as they themselves are quite willing to admit—he will find himself under inspection, with respect to any point in which he may have doubts. "We have our errors and you have yours; we have our leaders and you have yours." It is not a far stretch for a non-Christian to reach this conclusion, if he is dealing with a missionary whose theology is hazy in some particulars.

For a time, at least, a man may lose his Christian

beliefs and retain his Christian ethics, but as those ethics are based on those beliefs, having lost the one he is almost sure to lose the other, in time. It is a fallacy to suppose that we can change our way of thinking and retain our way of doing things.

I have been thinking of Jesus as Divine, and if I now change my thought, concerning him, in the matter of Divinity, I deceive myself, if I think I can do so without breaking the mainspring of my activity. If one can be the same after he eliminates the Divinity of Christ, what is to hinder his being the same after he eliminates Christ altogether? Or if our program is merely one of loving service, what difference will there be if God be eliminated from our thought? The missionary program is more than a program of work. It is a program of FAITH, and every jot or tittle, by which that faith is lessened, is so much a lessening of the program we have in hand. We can not eliminate part of the essential nature of our Lord Jesus, and still retain the Jesus in whom we have unbounded faith. No one can eliminate God from his thought, and himself be the same as before. It is a psychological impossibility.

It appears that we must put on the essentials—first of all FAITH, which includes the virgin birth and the atonement, the resurrection, the power of the Spirit, the inspiration of the Scriptures. Let us put TACT second, for a man must be a good mixer if he would hope to mix. And, perhaps, third should come EDUCATION, for if a man have religion without education he is apt to be a bit of a fanatic. If we would teach, we must know—the more the better.

Mt. Morris, Ill.

### The Saddest Words of Tongue or Pen

BY LEE W. POLLARD

RECENTLY, in conversation with a Macedonian convert to the Protestant religion, a statement was made by him which caused the above words to flash across my memory.

During a general discussion between us, he had just spoken in regard to the corruptness of some of the heads of the Greek Catholic Church in his own land, which he was in a good position to observe, because of the special group of society from which he came.

He was first attracted to our religion by the evident piety of the missionaries from this country. After his thorough conversion (I use the word *thorough* advisedly), he came to the United States to study, ascribing to all the people here the high standards he had known the missionaries to have. Before coming to America he thought that all the people in this country were, as a matter of course, like the missionaries, in consecrated lives.

Much to his surprise, however, as he began to look around him, he found much wickedness. And the shame of it all is that much of the ungodliness is carried on by members of the churches, as he found to his sorrow.

That accounts for the expression by him: "I find a lot of your church members here are just as wicked as the unconverted in my own country."

Must one of whom we expect little, teach us all a lesson in godliness?

Garrett, Pa.

### Which Was the More Depressing?

BY OLIVE A. SMITH

A SOCIAL welfare worker was invited to a banquet in New York City, where he found himself seated between two very fashionably-dressed ladies. He and his wife were living in one of the most crowded tenement districts of the East Side. He felt ill at ease in the company which surrounded him, but these ladies were greatly interested in his work and solicitous, lest he should find his surroundings somewhat crushing to his spirits. He was a college professor, and, as such, they feared the result of his environment.

"Doesn't it depress you terribly to live among those poor people on the East Side?" asked his neighbor on the right.

"No, indeed, madam," was the reply. "I admit that I do suffer from depression, but those poor people do not furnish the cause. It is the section which



begins just four blocks from my home which depresses me. It is very depressing to see those empty palaces, which are occupied for only a few months in the year, while in the flat next to mine, ten persons must huddle together to find shelter. It is depressing to see women lavishing time and money on pet dogs, while our little children in the Italian quarter must work long days in dark, foul dens to manufacture useless things for the amusement of the wealthy."

"I was just getting interested in the subject, and wanted to go on," said the professor, "when I discovered that some one was kicking me violently under cover of the table. It was my wife. She told me afterwards that the lady to whom I was talking was the owner of one of the palaces I was describing and that she was a specialist on the subject of pet dogs."

Nevertheless, the professor had unloaded his mind on the subject of the causes of his personal depression. *Emporia, Kans.*

## The Listening Ear

BY DAISY M. MOORE

Do you have the listening ear? Do you answer the first time the Lord speaks to you?

The story of Samuel, when a mere boy, is a splendid guide in this matter. No one is too young to hear the Lord speak or to serve him.

It is not one's age which matters; it is the listening ear, the receptive heart and the willing hands and feet.

There is no doubt but that he speaks to all—great and small. The word in his Book, the messages from the pulpit, a neighbor's need, the influences about us—in some of these ways his voice may come to us in language we can not fail to understand.

If we are heedless of words of warning, we must suffer for our stubbornness. A failure to respond to a call for service will sting with a sense of guilt.

Eli told Samuel to wait quietly to hear what the Lord had to say to him.

Better advice can not come to us today. WAIT and LISTEN, LEARN and ACT!

*Fairfield, Pa.*

## HOME AND FAMILY

### Hymn for the Week

Tune "Holy Cross": 8, 6, 8, 6

Lord, make my heart a treasure-house  
Filled with rich stores of love,  
And grace divine, and gentle peace,  
God-given, from above.

Lord, make my life a shining light,  
One of the lamps of God,  
With unextinguishable flame—  
To light some pilgrim's road.

Lord, make my heart a house of prayer,  
Where hallow'd memories throng,  
A temple cleansed where Christ may dwell,  
And filled with cheerful song.

—Harry James Glanville.

### Dr. Rush's Twins

BY REBECCA C. FOUTZ

#### In Three Parts—Part Three

DR. RUSH, tall and dignified, with a face whose every expression revealed great strength of character, sat in the little parlor of the Ellen Radford Home, engaged in earnest conversation with the matron. She was saying: "I'm certainly sorry, Mrs. Moore, to have to bring them back, but, as I told you, I simply can not manage the two in my position. You remember I only wanted one when I came, and you said they could not be parted."

"That's the way of it, and I dare not go against instructions." The matron smiled, although her tone was firm. "But you seemed so taken with the girl," she continued, as she recalled the first visit. "Of course, if you can't manage them, it's all right. We'll take them back. Only I'm more sorry now, because I received word today from their guardian that their last relative, an aged grandmother, has died. They seem to be entirely alone in the world," she finished, regretfully.

An involuntary "Oh!" escaped from Dr. Rush's lips. She really felt distressed at this coincidence. At a new impulse she came to quick decision. "Would you care to tell me now who their guardian is, and where he lives?" she queried.

"Not at all," the matron readily assented. Then, as she arose to leave the room, she said: "I'll give you the letter to read, since the need for secrecy is past."

When the matron returned and handed her the letter, Dr. Rush gave a start as she glanced at the postmark. Nervously she drew out the sheet and read:

To the Matron of the Ellen Radford Home,

My dear Mrs. Moore:—

Mrs. Amanda Weaver, the grandmother and last surviving relative of James and Jane Weaver, the twins I left in your care, is dead.

As the need for secrecy, which I enjoined upon you, is now past, you may notify the lady who is giving them a home, that in the future she should communicate directly with me, in any matter concerning their welfare or adoption—the latter being now possible.

Thanking you for your kindness and interest, I am,

Sincerely yours,

James Starr, Guardian.

Dr. Rush felt dazed by the shock, but did not lose her self-control. She thought and decided quickly—thanks to life-long training and habit—although things were in a whirl.

"If you'll keep the children here until tomorrow, I'll go up to Harpersville and see Mr. Starr myself. I may yet change my mind about keeping them," she said, hesitatingly.

Mrs. Moore looked after her wonderingly, as a hastily-called taxi whirled Dr. Rush off to catch a train. "That letter seemed to upset her. I wonder why?" she mused to herself.

Seated in the train, Dr. Rush composed herself enough to think. She wondered, oh, how many things she did wonder about! Now she understood clearly that elusive feeling that always haunted her when she looked at those children, especially the girl. She might have known of whose face it was a duplicate. Well, she would go to see Granny White first and learn the whole story, before she interviewed Lawyer Starr. Anyway, nothing now could turn her from her purpose of rearing those children. They were a sacred trust. There were yet some things in life that mattered more than careers.

Granny White was overjoyed at this unexpected visit from one whom, as a child, she had spanked for mischievous pranks and then fed with cookies. She called her "Vernie," as in the old days, and it was, indeed, a reunion as they sat in the spotless living-room of the old lady's cottage and laughed and chatted. Finally Dr. Rush broached the subject which had brought her.

"Granny, what do you know of Etta and Joe, of late years?" she began, bluntly.

Granny looked surprised. "Don't you really know what all has happened to them?" she questioned.

Dr. Rush hesitated. She wanted to know more before telling of her experience with the children. "Yes, a little," she replied, slowly, "but not directly, since she married against her father's wishes and went away. I knew her pride would keep her from letting us know if things went as bad as was expected, for Joe was certainly a spoiled, shiftless boy."

"I know that my mother—because she was her stepmother—received much of the blame for the way things went, but she was always kind to Etta, as was my stepfather to me, and tried to influence him not to turn her down if she married Joe, but he wouldn't yield and you know the result."

"You remember we were both small when my mother married her father," she went on to explain. "We grew up together and I loved her even though she was only a stepsister. She was a dear girl and deserving of better than she got, if she could have seen it that way. After they went to the Southwest and took up land, we never heard from them, except the glowing accounts old Mrs. Weaver would give, of how fine they were getting on."

"Then, you know, I wasn't away at school long until my stepfather died and mother came to live with

me. I always said, that if things did go bad with them, she'd feel she had no claim on us to help her out, because her father left no estate."

As her visitor paused, Granny took up the story: "Well, after a while Mandy Weaver didn't say much, an' the way she lived an' stunted herself, we all felt purty sure she was helpin' them. In time the three oldest children died—what of I don't know. Finally Etta went too. Guess 'twas a relief from the hard life. Joe came back to his mother with the only ones left—twins, a year old. Instead of teaching him to buck up, hard knocks had only made 'im more spiritless."

"Mandy sure had her hands full, but she made the best of it. Then, when we went into the war, to every one's surprise Joe enlisted to help care for the wounded. We were all so glad that he was goin' to do somethin' worth while once, that we lent a hand in helpin' Mandy care for the children after he left."

"He wasn't across long until word came that he'd been killed, tryin' to rescue a wounded soldier. We felt he still had something noble in him, so we wiped his slate of the past clean. Right on top of this his mother took a stroke and there was them children to be cared for. Seems as if bad luck did follow them."

"As Joe had given Lawyer Starr charge of his legal affairs and the guardianship of the children, he put Mandy into a Home to be cared for. The children were supposed to be with friends, to satisfy the old lady, but we all knew where they were"—this with a significant nod of her head. "Now, since the grandmother's gone, the Lord only knows what will become of them."

Then Dr. Rush told of how she had come by the children. They talked for a long while. It did Verna good to be able to open her heart to some one who understood. Her position and its importance, for the time, faded into the background. She saw life and its issues with a new perspective, a fuller understanding. And when she said that she had decided to adopt the twins, the old lady's delight was pathetic, as she declared: "Things don't happen as much by chance as we think, sometimes. An overrulin' Providence orders our steps. An' I know that they—yes, all of 'em—can rest easy in their graves now, seein' how well things have turned out."

Later, as Dr. Rush walked down the street, on her way to see Lawyer Starr, she felt a deep peace and content, which not even thoughts of future difficulties could disturb.

*Waynesboro, Pa.*

### Not All Chaff

BY AGNES M. GETB

IN a national weekly, under the heading "Chaff," was this paragraph: "How the women must hate each other! Hardly one of them raises a man fit to be another woman's husband."

After some consideration I decided it was not all chaff. The first statement, of course, is, but is there not some truth in the last? (This with all due apology to the model husbands.)

Most mothers train their daughters that they may become efficient wives, but how many mothers train their sons to become good husbands? In England, this neglect has become so marked that a new study, called "Fathercraft," has been introduced.

A farm paper deems it necessary to give this advice to mothers: "Your son will make a better husband if you teach him to wait on *you*, and to do the little things with tools about a house that keep it in good condition. He ought to be taught the thoughtfulness that would suggest to him doing these things instead of leaving them for his wife to do, or leaving them undone. Too many mothers wait upon their boys, not only making them dependent, but selfish, and lacking the respect and reverence due to a mother."

However, mother's training can't do it all. Father's example is a great factor. If father sits before the stove, feet in oven, while mother goes out for the coal, you really can't expect a boy to be considerate of any woman.

*Manheim, Pa.*



## AMONG THE CHURCHES

### Calendar for Sunday, September 12

Sunday-school Lesson, The Glory of Solomon's Reign.  
—1 Kings 10: 1-13, 23-25.  
Christian Workers' Meeting, Solomon, the Son of Peace.—1 Kings 3: 6-15; 11: 4, 9-13.

♦ ♦ ♦ ♦

### Gains for the Kingdom

One baptism in the Rummel church, Pa.  
One baptism in the Covina church, Calif.  
Two baptisms in the Sugar Ridge church, Mich.  
Six baptisms in the Brooklyn Italian Mission, N. Y.  
Five baptisms in the Okanogan Valley church, Wash.  
Six baptisms in the Long Green church, Md.—Bro. Geo. Early, of Westminster, Md., evangelist.  
Twenty-one baptisms in the Maple Glen church, Pa.—Bro. I. J. Gibson, of Chicago, evangelist.  
Nine confessions in the Marshcreek church, Pa.—Bro. J. I. Baugher, of Lineboro, Md., evangelist.  
Fourteen baptisms in the Middlebury church, Ind.—Bro. J. Edwin Jarboe, of Chicago, evangelist.  
Two baptisms in the Dallas Center church, Iowa.—Bro. M. W. Emmert, of Mt. Morris, Ill., evangelist.  
Ten were baptized and one reclaimed in the Hartville church, Ohio.—Bro. H. C. Early, of Penn Laird, Va., evangelist.  
Five applied for baptism and one was reclaimed in the Allison Prairie church, Ill.—Bro. I. R. Beery, of Flora, Ind., evangelist.

Three confessed Christ, two of whom have been baptized in the Meadow Branch church, Md.—Bro. F. S. Carper, of Palmyra, Pa., evangelist.

One made application to be reclaimed at the Denver house, Springfield congregation, Pa.—Bro. Levi S. Zigler, of Royersford, Pa., evangelist.

Fourteen confessed Christ, twelve of whom have been baptized at the Cannon Branch house, Manassas congregation, Va.—Bro. I. J. Gibson, of Chicago, evangelist; one was added to the same congregation, at the Bradley house.—Bro. J. S. Showalter, of Roanoke, Va., evangelist.

♦ ♦ ♦ ♦

### Our Evangelists

Bro. J. B. Miller, of Curry, Pa., to begin Oct. 2 at the Rummel house, Pa.  
Bro. John S. Flory, home minister, to begin Sept. 12 in the Batavia church, Ill.  
Bro. Hugh Miller, of Bellefontaine, Ohio, to begin Sept. 12 in the Big Creek church, Ill.  
Bro. J. C. Lightcap, of Mansfield, Ill., to begin Sept. 12 in the Lamotte Prairie church, Ill.  
Bro. J. F. Robertson, of Winston-Salem, N. C., to begin Oct. 31 in the Beaver Creek church, Va.  
Bro. Jesse A. Gump, of Churubusco, Ind., to begin in December in the Eel River church, Ind.

♦ ♦ ♦ ♦

### Personal Mention

Western Maryland is to be represented on the Standing Committee of the next Conference by Eld. I. W. Abernathy.  
Bro. P. R. Keltner requests us to announce the change of his address from Freeport, Ill., to Pearl City, same State.

Northern Illinois and Wisconsin has chosen Eld. J. W. Lear as a member of the Standing Committee for the 1921 Conference.

Bro. O. Perry Hoover, after sixteen years of service in the schools of St. Louis, Mo., has accepted the Chair of Greek in Juniata College.

Correspondents of Bro. J. C. Murray will please note his removal and change of address from North Manchester, Ind., to Manson, Wash.

Bro. H. B. Martin changes his address from Timberville, Va., to Summitville, Ind., having taken pastoral charge of the Summitville church.

Bro. W. C. Detrick, recently of Bryan, Ohio, has entered upon the pastorate of the West Dayton church and should now be addressed at College Street, Dayton, Ohio.

The churches of Tennessee and any other correspondents of Bro. Roy E. Clarke, of Jonesboro, Tenn., will please note his change of address, after Sept. 20, to Bridgewater College, Bridgewater, Va.

President Otho Winger, of Manchester College, spent Tuesday of last week at the Publishing House, attending the Meeting of the Forward Movement Executive Committee. Bro. Winger represents the Mission Board on this committee. Bro. Lear, of the Educational Board, and Bro. Culler, of the Temperance and Purity Committee, were not present. The other Boards were represented by the secretaries resident at Elgin.

Bro. Geo. E. Stone, of Crystal, Mich., expects to spend the coming winter in Florida and should like to locate where he could be of the greatest service in the ministry. He would be pleased to hear from churches where his efforts would be appreciated.

Bro. B. B. Ludwick and wife and children, of Mount Pleasant, Pa., were among our visitors last week. They had been spending some time in Chicago and came out to see the Publishing House before returning home. Bro. Ludwick will soon take up pastoral work near Greenland, West Virginia.

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### Special Notices

Middle Missouri will hold its various District gatherings in the Warrensburg church, Oct. 19-21.

The District Meeting of Southern Iowa will be held in the Fairview church, near Udell, Sept. 22-24. Those having material of any kind, that they wish to have appear in the program, should send it at once to Wm. E. Thompson, 118 S. Moore Street, Ottumwa, Iowa, who is Clerk of the District.

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### Miscellaneous Mention

The Salem Community, Kans., is to dedicate their new church building at 10 A. M., Sept. 12.—Bro. A. J. Culler, of McPherson, delivering the address for the occasion.

One of the Kansas churches, after electing a brother to the ministry, at once arranged to send him to McPherson College for the necessary training. That action impressed us as being eminently practical. The expense involved is sure to be a most profitable investment. We reap as we sow.

## The Call of the Hour

1. A call to return to God.
2. To discover for ourselves and to share with our generation the deeper significance of Jesus Christ in his life, death, resurrection, and triumphant indwelling by the Spirit.
3. A call for the church frankly to recognize the extent to which we have failed to win for Christ and the Kingdom the virile manhood of our nation.
4. A call to ask ourselves personally, in how far we have clearly perceived and are triumphantly proclaiming and living the rediscovery of the Gospel, the dynamic good news which is the deepest need of our day as it was in the generation of the Apostles.
5. A call to a great advance in evangelism here and now in our own country to unite our forces, close up our divided and broken front and go forward as a living church to evangelize our nation, Christianize the social order and to win the world for the Kingdom of God.

—Sherwood Eddy.

The concluding editorial of the series on Legalism will appear in a later number, possibly next week. Meanwhile many readers will no doubt join the correspondent, who has found them so "watery," in appreciating a little rest on that subject, as well as the prospect that there is only one more coming—for a while at least.

The Arlington Church, of Southern Ohio, will have a Homecoming Day, on Sunday, Sept. 19. An excellent program has been arranged, beginning at 9 A. M., and extending throughout the day, including a basket dinner. An invitation is extended to all, to fill their baskets and come and enjoy together the good things of the day both material and spiritual.

"Is it, or is it not, a good thing for the ministry to be engaged in a secular occupation?" What do you think about it? That is one of the questions to be discussed at an approaching Ministerial Meeting. It ought to insure an interesting meeting, for it is easy to find two good sides to it. Would you be surprised if they would decide that it depends somewhat on conditions? That sometimes it is, and sometimes it is not?

"One of the largest and best District Meetings ever held in Northern Illinois." This is what Bro. D. L. Miller said of the meeting held at Mount Morris Sept. 4, 5 and 6, and he spoke truthfully. The business session was on the last named date, and the other two days were filled with inspirational meetings of a high order. We expect that the Writing Clerk of the meeting will tell our correspondents more about it very soon.

We felt deep regret, the other day, when apprised by one of the church notes that, owing to the death of the elder and the removal of a number of the members, the church building at that place is to be sold, and that the congregation is to be disorganized. Why not recruit new workers and maintain the ground already gained? We do not proceed in that way, so far as secular enterprises are concerned, and why should we do it in spiritual matters? To give up the work at any point where it has been carried on for years, is a distinct loss to the church and one that we can not well afford.

### A Bystander's Notes

Reverence for the Lord's House.—When David says: "The Lord is in his holy temple; let all the earth keep silence before him," he offers a strong argument against irreverence in the sanctuary. If the Lord, as promised, is in the assembly of his saints, there is every reason for a devout attitude. But, alas, irreverence is all too common, and it may manifest itself in many forms—in carelessness, disorder, impatience, formalism, etc.—such conduct as is wholly unbecoming to the house of the Lord. If both the minister and the audience are in a spirit of profound reverence, there will be imparted to the people a vision of the heavenly life to such a degree that the flippant and the wicked, "who came to scoff, will remain to pray." Such seasons of devotion are truly refreshing—foretastes of the joys of heaven.

Church Membership Nearly Equally Divided.—Some people will be actually surprised to learn that the churches, of late years, are nearly equally divided as to the number of men and women that constitute their membership. Some one has carefully scanned statistics during a ten-year period, and according to the actual figures the men now claim 49½ per cent of the church membership in the United States. There was a time when sneering critics of the church would say: "The church is only for women and children," but that assertion has been proved false. The startling church programs, the world visions, the institutions in furtherance of practical beneficence, and the intense earnestness of the pulpit are challenging the men of our time to do their very best, and there has been a noble response. Ere long we may see the day when the man who willfully stays outside of the church will be considered a "slacker," spiritually speaking.

What Is Stewardship?—The truly Scriptural basis of our giving is that sort of stewardship which recognizes God's ownership of all we have and are. All is held, in order that it may be used under his direction and for the furtherance of his purposes. Those plans may involve much cooperative work and many far-reaching programs, which the individual can not finance and conduct alone. Hence the need of organization, boards, etc., to carry out certain plans. To these agencies we deliver, as the Lord directs, part of his possessions in our care. We "give" him nothing—we only hand over, on his order, a tithe or more, to the duly-appointed officials or institutions to carry on his work. We also use, as the Lord directs, all the balance. Stewardship of all, and responsibility for administering all to the Lord's honor and glory, is the challenge that will release the resources entrusted to human hands, and insure the financing of heaven-ordained programs.

Reading the Bible with Relish.—Several years ago it was the good fortune of the Bystander to become acquainted with a saintly Scotchman, who had practically given his entire life to Bible study. While a guest at the home of the writer, the conversation naturally drifted to Scriptural topics. Our Scotch friend deplored the modern tendency to neglect the systematic reading of the Bible, and ascribed it chiefly to the fact that most people fail to enter into the real spirit of the sacred writers. Were they to make the Bible an essential part of their spiritual life, they would read it with a relish. In fact, they could not possibly keep away from it. "What could be more beautiful and consoling," he said, "than some of the gems of the Bible? There they are, to suit our varying moods. If we are in despair, there are precious promises by the score, to cheer and inspire, and so it is under any and all other circumstances." He then rose reverently and repeated from memory Psalms 23, 91 and 126, which, he declared, were his favorites. The devout manner in which he gave utterance to the sacred lyrics, impressed us profoundly. Every word breathed the spirit of hopeful trust in the power of the Most High. As he left us, we felt that the benediction of his godly presence would ever remain with us as a blessed heritage.

"Our God Is Marching On."—Nothing is surer than the comforting thought that, whatever may happen in the great world arena, the loving Creator of all things is still in control. Sometimes people imagine that Christianity is failing because there are departures here and there, and because the churches are but half filled. Real Christianity never takes a backward step. True, there may be times of severe testing, such as we experience today, but the general trend of the church militant has ever been onward, despite revolutions, upheavals and wars. Back of all things is God, and always will be. This thought is well worth remembering. Tolstoy at one time said that he first began to live when he really found God. That reminds us of the most vital factor in the life of a nation as well as of an individual—the recognition of God's providence in all things. An event may have little meaning to us until we study its bearings upon our destiny. Little depends upon our own resources, but the influence of our lives, in a time like the present one, is all-important. Do not forget that the unrest all about us today is but the travail of civilization for better conditions. Determine prayerfully what part, however humble, is yours in the mighty struggle, and then enter upon your task manfully and in the full assurance that the Lord will give the needed strength.



## AROUND THE WORLD

### Religious Intolerance in Palestine

A growing spirit of intolerance, religiously, seems to be gaining ground in Palestine. Outright antagonisms have so far been kept within reasonable bounds, except in a recent instance. A band of Bedouins seems to have been seized by a spirit of religious frenzy at Ajlun, a village about fifty miles northeast of Jerusalem, and, while thus wrought upon, they killed 150 Christians in cold blood. Apparently there was no cause whatever for the deplorable attack. It was due, probably, to the increasing lawlessness, pervading all parts of the Orient. No real improvement can be looked for until an orderly civic administration has been arranged for.

### Persecution of Jews Still Continuing

As the Polish and Russian armies are surging to and fro over the war-stricken area of Eastern Poland, the luckless Jews are caught, as it were, between the upper and the nether millstones. No race on earth has ever suffered as have God's Chosen People. During the recent changing fortunes of war, first the Russians and, later on, the Poles, wreaked their vengeance upon the defenseless Jews, slaughtering whole settlements without mercy. Justly it may be said of them: "The Jews are the tragedy of the age. There is no clime which they can call home. Despised, maltreated and persecuted without mercy, they have submitted to indignities that have never been fully revealed."

### Services for Automobilists

Several churches in Chicago, and a few in other cities of the Middle West, held special Sunday evening services for motorists during the month of August. The pastor's pulpit was moved out on the lawn and the automobilists, seated in their cars, were attentive listeners. Pedestrians, also, were attracted to the distinctively unique services, which proved to be a decided success from the very beginning. One of the Chicago churches reports from 600 to 1,000 persons in attendance. Seemingly, new conditions demand a new adaptation of methods, in order that the church may become "all things to all men," delivering the Gospel Message wherever people can be induced to hear.

### The Church as a Mediator in Labor Troubles

Rev. Worth M. Tippy, Executive Secretary of the Social Service Commission of the Federal Council of the Churches of Christ in America, is a strong advocate of the palliative influence of church mediation in labor troubles, being assured that no other agency is as potent in the solution of perplexing industrial disputes as the Gospel of Jesus Christ. A part of his logical argument is seen in the following extract: "The church watches the deepening conflict with profound concern. It can not stand aloof. It must bring to bear every ounce of influence, which it possesses, to unite the contending groups, and to induce them to work out permanent and effective means of cooperation." The church, as a real power in community affairs, must make itself felt.

### Violations of Prohibition Law

According to Wayne B. Wheeler, general counsel for the Anti-Saloon League, it seems quite probable that United States judges, district attorneys and corrupt federal agents are mainly responsible for the unsatisfactory enforcement of the prohibition law in several States. While pointing out the laxity of the law's enforcement, Mr. Wheeler insists that all will come out right in the end, and that present conditions need not alarm friends of prohibition. "The law enforcement situation," he said, "is complicated and unsatisfactory in several States. The reasons for this are apparent. Nine States have no law enforcement codes. Some of the federal agents are not doing their best, but most of them are. Then, too, it is always harder to enforce liquor laws in the midst of a political campaign."

### Keeping Churches Open All Week

According to the Rev. William Stafford Jones, pastor of the Channing Memorial church, Newport, R. I., churches should be available for worshippers every day of the week. He says that while the world is hungry for religion, all over America, there are churches, countless in number, that are "closed for the summer." In the light of tremendous world changes, the churches can not afford to do this. Instead of being closed, they should all be working overtime. The crying need today is to get the church into vital relation with the masses of the people. It looks, at times, as if the church were a peculiar institution of a social group, with leisure to afford lengthy vacations. It is a fact that can not be dodged, that in both church and state greater attention must be paid to moral training. If religion is to exist as an institution or a church, then spiritual truth must be made so practical, so vital, and so real, to all persons, that they will see that

they can not live without it. The people of the United States must be made to see that it is necessary to their daily life—that the concerns of the human soul are of the greatest importance. Be sure to let your church doors open! Make your church a place where the devout worshiper can drop in at any time, to commune with the Loving Father.

### The Chinese Leper Sanatorium

Dr. Wu Ting Fang, former Chinese ambassador to the United States, has donated \$5,000 for the purchase of the Island of Taikam, China, as a permanent leper sanatorium. This generous benefaction recalls attention to the fact that leprosy—the age-old plague—has heretofore been ameliorated mainly by distinctively Christian endeavors. The very fact that the ex-ambassador has come to the rescue of the unfortunate lepers is ascribed mainly to the leavening influence of Christianity in China—it is just one of the many obvious "side-products" of the Gospel that can not be misunderstood. In the early history of the plague, lepers were banished and looked upon as outcasts. Today ample provision is made everywhere, to care for these unfortunates in the spirit of the Loving Christ.

### The White Man's Touch Not Always Salutary

As soon as civilization's diseases touch a primitive people, they exterminate all whom they infect. In Greenland many of the Eskimos are attacked by an epidemic of colds, when a whaling ship comes into port. The handsome and nearly physically perfect Polynesian race of the Sandwich and Marquesan Islands, is dying out fast with tuberculosis and sex diseases, transferred to them by the white man. That such should be the case in the countries above referred to, as well as in other lands, is no credit to our vaunted civilization. The present efforts of the American government, to stamp out sex diseases by means of the Public Health Service, is but a tardy attempt to right a most grievous wrong that for many years has been allowed to inflict serious injury upon the primitive races.

### Augmenting Expenditures for Luxuries

It was Benjamin Franklin, of early colonial times, who made the quaint observation in "Poor Richard's Almanac": "The heaviest tax we pay is the one we voluntarily place upon ourselves by purchasing things we do not really need." His words have been verified again and again. According to reliable statistics, compiled by Edith Strauss, head of the women's section of the Government economy campaign, the average family spends \$7 for luxuries each week. Out of the \$8,710,000,000, annually spent for luxuries in the United States, \$2,110,000,000 is spent for tobacco; \$1,000,000,000 for candy; \$50,000,000 for chewing gum; \$750,000,000 for cosmetics and perfumery. Looking at these vast amounts, so lavishly spent for nonessentials, we have to admit that Franklin's criticism is again abundantly justified.

### But Why Not the Churches?

Much has been said about the assimilation of immigrants by a plan of real helpfulness, but nothing of great value along that line was accomplished until the American Legion decided upon a definite effort. Ellis Island is to cooperate with the Legion's commission, so that groups of aliens, on arriving at any town, will be met by representatives of the local Legion post who speak the immigrant's language. There is simplicity and effectiveness in the plan of the League, and to our mind the churches of the land might well profit by the suggestion. Why not perfect a movement that will welcome every alien to the Christian influences of the community? Too often these strangers are met with cold indifference when, by Christian sympathy and courtesy, they might be won to a life of real value to the community. Our duty to the alien population is clearly indicated by the Holy Oracles.

### Armenia Still Needs America's Help

Since the Church of the Brethren has liberally contributed to the needs of Armenia, and as many of our members are still continuing their benefactions, considerable interest is being felt as to the further progress of affairs in that stricken land. Armenia—persecuted and plundered—makes a special appeal to the Christian churches of the world. Sir Philip Ginn, the well-known war correspondent, speaks of Armenia as "the bridge-head of Christianity for many centuries." Undoubtedly it has been just that, and it is because that country has bravely borne witness to the Christian faith in the midst of hostile surroundings, that the Turks are determined to efface that people once and for all. It is obnoxious to the Turk to have a flourishing Christian community in the heart of his country. He will go to any lengths of perfidy and cruelty to root it out. He is not disturbed about the recognition given to the Armenian Republic by Europe and America. A Turkish official is reported to have said: "We do not mind if the western powers proclaim a free Armenia. We will make it a desert without people. It will be free for us." The Armenian knows what the program of the Turk is, and that gives point to the remark of an Armenian in Aleppo: "It is to America

that Armenia cries for help now, before there is a tragedy more terrible than any in the past." Note, also, this agonizing appeal that comes from an Armenian woman in Asia Minor: "Unless America acts quickly, my people will be slaughtered in greater numbers, for their danger is greater now than ever before." Important as the relief work for Armenia has been, and is today, it does not meet all requirements. If America can not take over a mandate for Armenia, politically, it can at least demand that it have a fair and square chance for self-existence. A liberty-loving people, like ours, can not afford to stand by, and see a stricken people slowly crushed to death by its cruel enemy.

### The Sunset of Life

Just a little tilt in the earth's axis brings winter to the temperate zone each year. Scientists say that a little greater disturbance of balance might easily wipe out the whole human race. Man's stay on earth depends wholly upon a well-ordered universe. As humanity has slowly risen out of savagery, so will it inevitably return to barbarism, should the world eventually become a frigid and barren abode. A French writer pictures the end of human life on the earth in another ice age. He has the last man look out on a dim world, illumined by a dull, red sun on a landscape covered with glaciers and inhabited by polar bears, while a fir tree, here and there, is all that is left of vegetation. But is there any need of fear? "My days are in thy hands," says the Psalmist, and that is quite enough for him who trusts the Great Creator of all things.

### France's Deserted Villages

Oliver Goldsmith, the English bard, immortalized "The Deserted Village"—an abandoned hamlet of his native country—in a lyric of his gifted pen, but who would assume the task of similarly commemorating the one hundred French villages in the war area, that have been permanently abandoned, and for the rebuilding of which no effort will ever be made? Their former inhabitants, who anxiously returned to their old homes, have been ordered to find accommodations elsewhere, as the old sites are too dangerous to live on. During the war this ground was turned over and over, burying explosives of all kinds to unknown depths. The American Red Cross is finding homes for the unfortunate people, but their hearts still revert longingly to their old villages—once the abode of their ancestors and even now sheltering the place of their sepulture.

### Psalm Ninety-one Verified

An editorial in "The Baptist" gives interesting information concerning the remarkable deliverance of a group of mission workers and native Christians at Ongole, South India, when the dreaded bubonic plague threatened that section. The non-Christians of Ongole so largely deserted their houses and shops, that the town was left almost without inhabitants. A spirit of fear and sorrow seemed to have settled upon the community. In the midst of the dire calamity, however, the Christians, both in the mission school and outside of it, took on a new dignity, because of the brave and wholly courageous manner in which they passed through this time of stress. In the full assurance of faith they voiced their hymns and prayers night and day—the only sound in that part of the deserted city. And wonderful, indeed, is the fact that, although there were many deaths from plague in the town, not one of all the Christian population of Ongole was stricken.

### Bolshevism as a World Danger

Students of world conditions declare that no real prosperity can come to Russia until that country is delivered from the scourge of Bolshevism. Until that momentous task has been disposed of, the nations of Europe, and the United States as well, are facing a danger that threatens the very foundations of well-ordered government and even civilization itself. Col. Andrew Kalpaschnikoff, a prominent Russian, who has given much study to present conditions in that country, declares that the eventual overthrow of Bolshevism can only be effected by rallying the peasants of the land to a united stand against the regime of Trotzky and Lenine. The peasants are the only part of Russia's vast population that has measurably withstood the wiles of Bolshevistic propaganda. Col. Kalpaschnikoff places great confidence in the peasants for several reasons, the main one being their religious convictions. The very fact that Bolshevism is wholly irreligious—ridiculing all attempts at religious worship—is all-sufficient to condemn it in the opinion of Russia's rural population, and well it might. Mission workers who, in former years, labored in Russia, are unitedly urging an evangelistic campaign for that country, being confident that thorough religious teaching will prove the best antidote against the erratic dogmas of Bolshevism. At latest reports, former prohibitions against religious instruction have been withdrawn, so that the way would now seem open for the free and unhindered progress of Gospel teaching. Assuredly this is the opening of a door of real opportunity. What Russia needs most of all is the regenerating influence of the Gospel.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Purifying Hope

1 John 3:1-11

For Week Beginning September 19, 1920

1. **The Wonderful Promises of God.**—We are lost in admiration as we behold the wonderful promises of God—his love that passes understanding. What a marvelous thing that God—the great Jehovah—should confer on us the honor of becoming his sons—heirs of himself and of all the blessings of his new Kingdom! Yet this is just what he has done. How admirable that now—right here in this present world—we may be “the sons of God!”

2. **Our Privileges As Sons.**—The world may not know us as the sons of God, neither did it recognize our Lord and Master as such. Some seem to think that the enjoyment of this close relationship with our Father may be ours only after the resurrection. Not so. God being our Father, are we not his sons? And as such, why should he not be gracious unto us, while we are sojourners here below? Well does John say: “NOW are we sons, and it doth not yet appear what we shall be.” We do know, however, that when he appears, we shall see him as he is, and be like him. This is the great purifying hope—seeing the Lord Jesus as he is, and being made like him. Only the pure in heart—and out of the abundance of the heart the mouth speaketh—shall see God.

3. **We Must Purify Ourselves.**—John's teaching clearly implies that every one who cherishes the hope of seeing the Blessed Christ at his second appearing, and being made like him, must purify himself even as the Lord himself is pure. Let no one, in weak-kneed faith exclaim, “It is impossible,” thereby deceiving himself. “He that doeth righteousness is righteous, even as Christ is righteous.” “If we abide”—or live—in him, we will not sin, for in him is no sin.”

4. **Our Responsibility as Sons of God.**—When we are born of God, we are made partakers of his divine nature (2 Peter 1:4). The nature of God abhors sin, and so we, as members of God's family, must abhor sin. This may be difficult, but it is God's own command, nevertheless, as seen in two clear-cut statements: (1) “He that committeth sin is of the devil” (verse 8); (2) “Whosoever is born of God doth not commit sin” (verse 9). These two verses, as also verse 10, assign each individual to one class or the other. Let us not forget that by our conduct we place ourselves just where we belong.

5. **God's Standard of Acceptability.**—We should fix it in our minds as a certain and important truth that it is only they who, from principles of faith and love, conscientiously and habitually work righteousness in all their dealings with God and man, will prove themselves faithfully and actively righteous before God in the last and great day. Our Lord and Master has established a standard of excellency, of purity, of righteousness. Are we following him in all things?

6. **Suggestive References.**—The hope of divine acceptance (Psa. 24:3-5). The test of our purity (Mal. 3:2, 3). The test of our fitness (John 15:2). Purifying our souls by obedience to the truth (1 Peter 1:22). The blessedness of hope (Jer. 17:7). The mighty power of hope (Rom. 5:2-5). “We are saved by hope” (Rom. 8:24, 25). “Good hope through grace” (2 Thess. 2:16). “Hope . . . an anchor of the soul” (Heb. 6:11, 18, 19).

### Preparation

(Continued from Page 539)

this life—all other things being equal—those are the most successful who have made the best preparation. There is always room at the top. Lawyers, doctors, teachers, musicians, ministers, and those in every other vocation, who have made the best preparation, are the most sought after and command the highest salaries.

We remember, about forty years ago, that the son of a doctor, after graduating from a high school, wanted to study medicine under his father, but his father said: “You are not prepared; you must go to college and take a four years' course.” When he had finished this course he said: “I want to begin the study of medicine.” “No,” said his father, “You must go to Germany and spend two years in one of the best universities in that country.” When this was completed he said again: “Now I am coming home to study medicine with you.” “No,” said his father, “you must go to Paris and take a course in one of the best medical colleges in the world.” When this course was completed, the father wrote to his son: “Now you may come home; there is a position waiting for you at a salary of four thousand dollars, and promo-

tion is certain.” Four thousand dollars then was equal to eight thousand now.

In nothing is preparation in this life more important than for activities in the Christian profession and in church work. Sunday-school teachers, leaders in Christian Workers' Societies, preachers, pastors, evangelists and missionaries, all need preparation to insure success. At this time there is a great demand for all those just mentioned. Other things being equal, those make the greatest success who are best prepared for their work. Every missionary we send to a foreign land, must take a course of preparation in one of our colleges. It would be folly to send any others.

Thus far we have mentioned only cases of preparation for duties in this life, but the preparation for the life to come is as much more important as eternity is longer than time. This reminds us of the case of Hezekiah, mentioned in 2 Kings 20:1-11. This king was one of the best that Judah ever had. He ruled out idolatry among his people and destroyed the brazen serpent which Moses had erected, and to which the Israelites were burning incense. He walked in all the ways of the Lord blamelessly, and fully established the true worship of God, hence the Lord blessed him greatly and protected him. When Sennacherib, king of Assyria, came against Hezekiah with a mighty host and encamped in the plain before Jerusalem, the angel of the Lord smote one hundred and eighty-five thousand of his soldiers at night, and when the king arose in the morning he found his army a mass of dead bodies. Thus the Lord saved Hezekiah. It came to pass, however, that Hezekiah became sick and the Lord sent Isaiah, the prophet, to him, saying: “Set thy house in order, for thou shalt die and not live.” At this message the king turned his face to the wall and wept bitterly, and prayed that the Lord might let him live yet a little while longer, for he was but forty years old. When the prophet had not yet gone half way through the city, the Lord told him to go back to the king with this message: “I have seen thy tears and heard thy prayer and will add yet fifteen years to thy days.”

Hezekiah was not ready to die, though he had lived a righteous life. The great mass of the people are not prepared to die when the summons comes. Many are hurled into eternity by what we call “accidents,” without a moment's warning. This, especially, is the case since the automobiles have come into use. The great number of heathen who still constitute the greater part of the human race, are not prepared to die. Many so-called Christians make the preparation for death the least part of their life work. The saints, mentioned in Heb. 11, did not live in that way. They considered themselves as pilgrims and strangers in this world and “looked for the city whose builder and maker is God.” What a glorious exit out of this world, when we can say with the Apostle Paul: “The time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith: Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.”

Fruita, Colo.

### Our Lord's Return

BY J. HARMAN STOVER

“I will come again and receive you unto myself” (John 14:3).

THIS declaration is definite enough, as to the fact of his coming. “This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven” (Acts 1:11), ought to be sufficient to satisfy all inquiring minds as to the manner of his return. If corroborative statements are wanted, what could be plainer than this one: “For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man” (Matt. 24:27)?

But cheap literature in abundance is still dropped at your door, proclaiming that Christ is now here (invisible) and has been here since 1874. The same doctrine is proclaimed from great auditoriums, and great,

expensive advertisements in the dailies, with a flaming headline, saying: “Christ is here invisible [in the secret chamber], and that many people now living will never die.”

Others who have established themselves in the desert by making it to blossom as the rose, by splendid agricultural efforts, and built great temples and tabernacles are saying: “Lo, here!” Still others are challenging Christendom to the theory that Christ is on his “investigating throne” and began the judgment in 1844-5, endeavoring to prove it by the “law and the testimony”—the latter by dreamers.

Still another great body of believers, who have the right vision as to the “appearing” and his “coming,” proclaim the doctrine of his “appearing” (for his saints) as an invisible event and not in any way demonstrative, yet refer to 1 Cor. 15:51-52 as proving the change of saints in the flesh, and their union with the resurrected saints at his “appearing” for them. Let us read: “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” How any one can get any idea of an invisible presence or undemonstrative appearance is hid from me.

Then there is the best corroborative passage, concerning the event of the very time when the saints are called to enter upon their rapture, 1 Thess. 4:14-17. “For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” The every intimation here, as in every quotation referring to Christ's return is that of an outward, demonstrative manifestation. These last two passages eminently qualify the claim that the time here is the call of his church and not the “coming” with ten thousand of his saints to execute judgment.

Whatever the symbols may mean, by every symbolic reference to this great event, the wheat will first be gathered and then the tares will be destroyed—the good fish will first be gathered into vessels, after which the bad will be cast away. Not one symbol or statement can be cited, with any degree of clearness, that this thing—the *Parousia*—as referred to in 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1; James 5:7, is in any sense a private affair, and unknown to the great cosmos world, further than that the term in the Greek means primarily, “Presence.” There are modifications of circumstances and other expressional terms, which mean a decidedly broadcast proclamation, like “shout,” “trumpet,” “voice,” “lightning,” and as in 2 Thess. 2:8, “with the brightness of his coming.” These demonstrations are interrelated to the first resurrection, and to the change, the calling, and the gathering of saints—the very occasion of the “Presence.” This inclines the writer to a blanket interpretation of the event—his return—rather than to a hair-splitting, dissecting process that cuts phrases out of sentences and segregates to suit what may be a phenomenon of that wonderful faculty of the human mind—the imagination.

But many things are of vital concern, as related to this event: The main concern is: Just how will it strike the individual? That question concerns each one of us.

There can be but one qualification passable—reduced to one—and that is recreation “in the image of him who created him.” “Except a man be born again he cannot see the kingdom of God.” Human goodness—ideal standards of morality and most commendable civic life—will not admit one to fellowship with him who has been refused fellowship in this life. One's life must be “hid with Christ in God.” Verily, verily I say unto you, he that heareth these words of



mine and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life." "There is no other name given among men."

The text of all texts—John 3: 16—quoted in the presence of a man as he stands before Christ, with whom he has either willfully, or by neglect or indifference, not fellowshiped while on earth—though he may be a model of all civic and social and moral worth—would make him quail before him whom he has esteemed as being less than these earthly things.

"If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens," has for its antecedent of the personal pronoun, only such as respond to the "counsel" of Rev. 3: 18, "to buy of me gold tried in the fire," and "raiment that thou mayest be clothed, and that thy shame and nakedness do not appear." Such, and such only, "groan in this [earthly] house desiring to be clothed upon with our house which is from heaven."

"Unto them who look for him [who possesses the intrinsic Christed life—a divine personality] will he appear without sin unto salvation." Jesus said of them—even them who had done many mighty works in his name—"I NEVER knew you." They never had been born again. They were model reformers, but they knew nothing of regeneration.

"Thou art the Christ, the Son of God." This is the relation received in an honest heart, that hides one in Christ. Listen to what John says: "He is antichrist who denieth the Father and the Son." "Whosoever denieth the Son hath not the Father." They went out from us, but they WERE not of us" (knew him not in the sacrifice of sin—discerned not him).

The antichrist will not come as a great "steam roller" power for manifest evil, but as clothed in a very plausible and commendable propaganda for the popular good. Corroborative of this, Jesus said: "Beware." He warned us that "false Christs and false prophets would arise and show great signs and wonders, inasmuch as to lead astray, if possible, the very elect." Is the declaration of Peter at Philippi, that caused the Christ to reveal the Stone upon which he would build the church of the first-born, sufficiently emphasized in these days of whirlwind propaganda of "over-the-top" service? If not, what will the harvest be? What of the individual at our Lord's return? What of the church—the Jew and the world? Grace permitting, hear us on these later.

McFarland, Calif.

### If You Love

BY FAY ALDENE GRAY

It was my blessed privilege to be a guest in our beloved Steven Berkebile's home, which was a bit of heaven on earth. It was strawberry time. The luscious ripe fruit had been placed in individual dishes at each plate, for our meal, soon to be served, when little John, then the only child, climbed to his place at the table, and seeing that his mother's dish of berries appeared a trifle fuller than his, changed his dish for hers.

Steven and I alone saw it. I wondered what would happen and was never more happily impressed than by what *did* happen. Steven looked John straight in the eyes and said in the gentlest tone: "John, if you love mother, you will change them back." John looked straight back at his father, but never moved nor spoke.

Steven repeated: "If you love mother, John, you will change them back." Still John only sat and looked. Again Steven repeated in the same mild tone: "John, if you love mother, you will change them back." For the fourth time Steven said, with no hint of authority in his voice, "If you love mother, John, you will change them back."

John "changed them back" and flashed his father a radiant smile of good comradeship. Not another word was spoken. The drama was played; but its beautiful lesson of wise suggestion and tender appeal remained with me, and was brought back most vividly this morning in a sacred manner.

I was planning the day's service, when my Father said to me, oh, so gently: "If you love me, you will

do it today." "It" was a bit of work I had long felt ought to be done, but which had been put aside for other things of various kinds. Just as clearly as John understood what "change them back" meant, I understood my Father's "You will do it today."

Tears blinded me. Had I been appropriating my Father's dish of luscious fruit? Had my tarrying dimmed his glory? Had my waiting hindered a blessing to some one somewhere? Like John, I could not resist that tender appeal. At evening the task was finished the best I knew, with the comforting assurance that my Father knows how well and why he wanted "it" done today. There is no higher joy than work well done for love of him.

Again I hear the Master saying: "If you love me, whatsoever I have commanded, you will do and teach others." "Lo I am with you always." Love can not resist that appeal with its promise of blessed comradeship. If you love, you will give the best, the biggest, the costliest, the most luscious from garden, field and storehouse; from herds and flocks; from merchandise and bank. Is that enough? No. All thy strength, mind, heart and soul. The demand is large but not larger than the full reward. Supreme joy! Serving, giving for love of him! Divine comradeship through the ages! Bliss ineffable!

"If I am madly deaf for having erred,  
Still may I hear his Word.  
Though I am weak, there is a hope of power:  
He is my Mighty Tower.  
Like as the sun that frights my gloom away,  
He is my Perfect Day."

Hammond, Ill.

### The Theory of Balance

BY J. E. WAGONER

BRIEFLY stated the theory is that there is, or will be, in the day of judgment, a balance struck of all the deeds done in the body, and that the future condition of said body will be well if the good deeds overbalance the bad, and vice versa.

I think it was first suggested to me several years ago by a splendid young man who said in substance: "I'm sure that I do not do right all the time, but I try to do enough good that all the time it shall be in the balance, that there shall be more of it than the other."

Of course, every real Biblical student knows that this is not the basis of our salvation, yet it seems pretty evident that in many people this theory has taken a more or less firm root. Not that it is consciously true. I believe that many who hold this idea subconsciously, or even unconsciously, would be shocked by putting their faith into so many words. But that actions justify such a belief, I submit.

Perhaps it was first in existence away back in the heathen ages, when few knew of the true God, and no one of the Christ. Here a man hoped to gain a reward, to be blessed after death, because he had offered sacrifices for his sins of ignorance, or his misdeeds, to an angry Being who must be propitiated. He may, very probably, never have thought of it as a balancing of accounts, and yet it was something very like the above.

Even the worship of the Jews was not altogether free from this, and the Pharisees very evidently believed that the long prayers they offered, and the long clothes they wore, and their pious utterances and their strict observances of the law and the traditions would make a very promising balance in their favor whenever it pleased God to take account of their lives.

Among the Catholics, for many years, the doing of "good works" was a means of keeping the balance on the right side of the column, and I'm not sure that they're quite free from this yet. And inasmuch as the churches of Protestantism have come up through the same channels, it would not be surprising if some of this were to be found in our midst.

To get to the main issue, I have wondered much if there may not be some of us who hope to have a favorable balance because of our regular church attendance, or our presence at prayer meeting, or at the Lord's table, or at the business sessions of the church. Or, to put it another way, may we not attempt to make up

what we feel to be a woeful deficiency on the one side by extraordinary and faithful devotion on the other?

To illustrate: Perhaps a good brother's conscience may prick him because of his use of tobacco, but he feels his inability to break away from it. Therefore he does the next best thing and gives to church work twice as much as he is spending for this, to him, necessity. And he does this in addition to his regular contributions. Or suppose it be a young lady who, for various reasons, may wish to wear a ring. Having heard so much against it, and read a little, her conscience may trouble her, and so she makes an extra effort to be kind and cheerful and loving and helpful to her associates.

Or, again, there may be some one that we do not love as much as the Biblical injunction seems to call for. And this lack is made up by a lavishing of affection on others. Or, perhaps, one has absolutely no love for the heathen abroad, but contents himself with giving liberally for the heathen, as he calls them, at home.

In other words, is it possible, or practicable, for a man to pick and choose as to what his Christian obligations are, or shall be? As to how much or how little there may be in this theory, I suppose no one is able to say with authority. There may be something. Sometimes it seems there should be. But the one great trouble with the whole system is that it places the responsibility for judgment of actions in the wrong place. If God be the sole Judge, well and good. But if I or any other human being, must be the judge, then it must become a most absurdly narrow and unfair proposition. Even though we should try to be as fair as possible, yet it seems inevitably true that we look upon our own mistakes as little affairs of judgment, and not to be taken very seriously, and upon the little good deeds we do as most momentous things. I would probably be no better as a judge, where I am considered, than I would be as a physician in the same case.

But even if I could do this, would it be right? Right—that is—for me to substitute the thing which I like to do, for that which I dislike to perform.

How much different, in principle, is this from the plan adopted by the soldier who makes up for his hatred of his enemies, and the enemies of his government, by the intense devotion which prompts him to give up his life, if need be, for the safety of that same home country? Or, to go farther, what different principle did the brewers use when they paid over a certain license to the government for the privilege of continuing their nefarious business? Or, perhaps, the same wealthy gentlemen turn part of their blood-earned money into the coffers of the church. They do it, we know, that their own consciences may not bother them, or that the law will let them alone, or that their church or church officers will in no wise hinder their work.

We preach "a whole Gospel for a whole world"—ourselves included in both phrases. In theory, the possibility of balances is outside of our lives. When will we realize that the only hope for ourselves and the rest of the world lies in forgetting about balances, and every man of us doing his very best with his whole heart, mind and soul for the propagation of that Kingdom, for which our Beloved Master gave his own life-blood?

Chicago, Ill.

TEARS never yet saved a soul. The place of torment is full of despairing souls, weeping over lost opportunities—perhaps over a rejected Christ. Your Bible does not say: "Weep and be saved." It says: "Believe and be saved." Faith is better than feeling.

### CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

#### WALNUT GROVE CHURCH, JOHNSTOWN, PA.

The Vacation Bible School, which was conducted in this church July 28 to Aug. 6, was a great success. The school was in session from 9 to 11:30 A. M., five days of each week. Five classes were organized as follows: One Beginners', one Primary, two Juniors and one Intermediate. Our enrollment was 103 and the average attendance was 76. The Beginners' Class was in charge of Sister Laura Shaffer, a kindergarten teacher in the public schools of this city. The other classes were arranged

(Continued on Page 550)



### SUNDAY-SCHOOL CONFERENCE

The Summer Sunday-school Conference of the Middle District of Indiana was held in the West Manchester congregation Aug. 10-13. The motto for the Conference was: "Evangelism and Life Service." The key word, "Others."

The Conference leaders were C. C. Ellis, Vice-President of Juniata College, who gave eight Spirit-filled lectures during the Conference, and A. C. Wicand, President of Bethany Bible School, who gave three lectures. The music was under the supervision of Sister Sadie Stutsman Wampler, of North Manchester.

The Conference began on the evening of the 10th, with "The Art of Teaching" for a theme. On Wednesday forenoon the theme was "Christian Education." In the afternoon the Life Work Conference was held. In the evening the educational phase of the Conference was held. Other programs were temperance and missionary.

The Conference was well attended, despite the warm weather. The interest was in proportion to the attendance. All through the meeting there ran a deep spirit of devotion which, with the enthusiasm aroused by those on the program, will bear fruit, we feel, during the ensuing year in the Sunday-schools of Middle Indiana.

The Conference was especially blessed in having, in attendance, four returned missionaries, Drs. Brubaker, from China, and Drs. Cottrell, from India. These, by their presence and speeches, added to the interest in the missionary cause.

We enjoyed having the Conference in our midst, and appreciate deeply the spiritual uplift that we received in the Lord's work. We feel greatly indebted to the District Sunday-school Board and to all the various other boards through whose earnest labors we were able to enjoy these things.

Ralph L. Boyer.  
North Manchester, Ind.

### ELDER OREN'S SERMON ON FELLOWSHIP

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father, and with his Son, Jesus Christ" (1 John 1:3).

I have here before me the grandest theme in all the Book of God—fellowship with God, fellowship with Jesus Christ, fellowship with one another. This is the loving disciple's reason for telling us what he had seen and heard. He wants us to have fellowship with the Father and with his Son, Jesus Christ.

What had John seen? Glorious, indeed, were the visions of John. He was an eye-witness of God's majesty, an ear-witness of words such as mortal never spake. He had greatly the advantage of us, indeed. We see through a glass, darkly. John could see face to face. We walk by a blundering, floundering faith—sometimes weak, sometimes strong. We are as reeds shaken by the wind. John, leaning upon the loving bosom of a compassionate Savior, could feast with him, could mingle his tears with those of the Master, and could be cheered by his loving words.

John had seen Christ's spotless purity, his almighty power. Through Christ's power the sea was becalmed, the dead raised, and the dazzling garments of a glorious transfiguration shone out upon the mount.

John saw him and heard him, and feasted with him upon that meat which perisheth not—upon the Bread of Heaven. John drank with him the Water of Eternal Life. Upon the lovely isle John had visions of heavenly glory that make our hearts to leap for joy, in fond anticipation of our "home over there."

Out of pure love John came down from the mountain heights, to tell us to do all this to have fellowship with the Father and with his Son, Jesus Christ.

What goodness, what gracious care, what abounding love! Oh, yes, we remember that "God is love." We remember that "he so loved the world." We remember that Jesus died for us that we might live. He became poor that we might be rich.

We have here—right here before us—a record of the Great Salvation "which first began to be spoken by the Lord and has been confirmed unto us by them that heard him." How exceedingly grand and glorious it is! And all this is given to us that we may have fellowship together—with each other here—and then enjoy eternal fellowship with him who died and went to heaven, to prepare a place for us, that where he is, there we may be also. "God is love. His mercy brightens all the paths in which we move. God is mercy. God is love."

Carterville, Mo. J. L. Switzer.

### WESTERN MARYLAND

The District Conference of the Western District of Maryland was held in the Fairview congregation Aug. 28, with every congregation in the District represented but one. Quite a number of visiting brethren from West Virginia were present, both at the District Conference and at the Ministerial Meeting, which was held on the day previous. The talks and conferences were very helpful and inspirational, and were appreciated by a larger attendance than usual. The presence of so large a part of the membership testifies to the fact that a great interest is being aroused in the Master's work at Fairview.

The meeting organized by the election of the following

officers: Bro. I. W. Abernathy, Moderator; Bro. F. H. Harvey, Reading Clerk; H. M. Speicher, Writing Clerk. Several matters of business were received, and disposed of by the delegates. Bro. P. P. Snyder was elected a member of the Home Mission Board for five years, and was chosen by the Board as its Treasurer. Bro. Fred Beachy was elected District Treasurer. Eld. I. W. Abernathy is to represent the Western District of Maryland on the Standing Committee at our next Annual Conference.

The Fairview congregation is at present in the midst of a revival meeting, conducted by Eld. T. S. Fike, of Thurmont, Md. He took part in the Ministerial Meeting as well as the District Conference.

Accident, Md. Henry M. Speicher, Clerk.

### A RETROSPECTIVE GLANCE AT A SUNDAY IN CHICAGO

Quite early on a Sunday some years ago, the telephone started ringing, and the message came: This is the Olive Branch Mission. Yes, we are short of help to day. Would you please be down at the Desplaines Street Police Station at 10 o'clock? With a look of regret at Bethany, where Bro. James M. Moore, just then, was explaining the ordinances, and to whose Bible Class I belonged, I started for the slums, down town.

At the stroke of 10, three sisters and three brethren, by permission of the desk sergeant, descended to the basement of the police station.

We found three tiers of cells, two for men and one for women. Each tier contained six cells, with about four persons in each. The cement floor had a groove with running water. The only pieces of furniture were two benches.

Hooting and "catcalls" met us on the part of the young prisoners. Sad to say these always were in the majority here at that time. They did their best to drown the singing of the few hymns we attempted. Next we offered up a prayer for every burdened soul down there—for each of whom Jesus suffered and died. Once all these prisoners were pure and innocent. Once they were fondly cherished in their mothers' arms. They were recipients of their mothers' greatest love and tenderest care, but now they were far away from God, and in their despair they knew not which way to turn. But nevertheless Jesus loved them still, and was only waiting for them to come humbly, asking pardon for their wasted life, and mis-spent years.

After prayer we gave our testimonies. Then we separated and spoke to each prisoner individually. Some had such hardened hearts that they said: "We will have nothing to do with Christ; we will take our chances when we stand before him." Others, when reminded of the great hope, and of the expectations that their mother and father had had for them, on leaving home, and of all the great things that God would have had in store for them had they lived righteous lives, would break down and weep bitterly. Then, with uplifted hands, they would repeat after us: "I will, God helping me, turn my back upon sin, selfishness and Satan, and henceforth live my life for Jesus." Oh, the misery of it all! The air was polluted by the odor of whiskey from their breaths. Mutterings, curses, and railings against God were heard on every hand.

In one cell the water had flooded the floor, and they stood three inches deep in it. In one corner lay a man in a drunken stupor.

One cell was occupied by four boys, from ten to twelve years of age, who had stolen a horse and wagon.

Leaving the station, we went to one of the cheap lodging-houses, where the five hundred inmates thought themselves lucky, if for five cents they could lie down on the bare floor, packed like sardines. They slept with their thin, torn and muddy shoes for a pillow. The air was stifling with tobacco smoke.

Here, when not out hustling for a "handout," they sat the livelong Sunday, dozing or staring straight before them. Gloom, misery and failure were written all over their faces.

After we had finished singing, praying and exhorting, and after we had distributed our literature, we left the lodging-house, and went into one of the hell-holes of the slums, commonly called "a barrel house." In this place the customers were served with something they called beer, in glasses so big that they dubbed them, "wash tubs."

Those saloons were especially on a Sunday (notwithstanding our Sunday closing-law) so filled with "down and outs," criminals of all classes, and men out of work, that there scarcely was standing room. The stench of tobacco, foul breath and stale beer were truly overpowering. Everybody talked. Most of them were far gone in drink. Oaths and foul language whirled around one, and lashed one like the crack of a whip. Ill-smelling bodies, evil-looking faces crowded one to suffocation. We elbowed through this unsavory crowd to some less densely-packed spot. Presently the sweet, clear voices of the sisters started the hymn, "Where Is My Wandering Boy Tonight?" A hush fell upon the noisy crowd. Long-forgotten scenes from childhood days were borne in upon their befuddled brains. Then we told how we, too, were once "down and outs," how often we tried to live a better life, how utterly we failed, because we trusted to our own will power,

our own strength. We told them how, not having God to back us up, we sank a little deeper down into the mud for every attempt we made. Then we described how, in utter despair, we humbled ourselves before God and told him all our troubles—how completely we had failed to make anything out of our lives—and how we implored him, for his Son's sake, to pardon and help us. Then God did hear and help us, so that now we have love and sunshine in our hearts and homes. When we asked who among them wanted us to pray for them, many hands went up, showing that the power of Jesus' name can snatch many a soul from the very jaws of hell.

Coming home, there was just time enough to slip in and hear a soul-stirring sermon in Bethany. At half-past two, as usual, I attended a Sunday-school class at the Olive Branch Mission. There the children's classes were composed of many nationalities. We had many little colored tots in their pitiful castoff clothing. How good it was to know that Jesus loves them just as much as he does the dainty, well-dressed white man's child! After Sunday-school we had converts' meeting with song, prayer and testimony. Many of the congregation came on invitation, and knelt at the altar where we, kneeling beside them, prayed for them, and helped them to pray for themselves.

At 7 o'clock I was at our church at Hastings Street, where we had consecration service before going on the street. At the street meeting, attended by Jew and Gentile, the word went out: "Ye must be born again by water and spirit. The way, the light, the truth, is shown them as the Holy Spirit directs us."

The interest of the hearers was great and many followed us into the church after the close of the meeting. After a sermon inside, in this plain but but holy sanctuary, we returned home, and thus ended another Sunday.

Chicago, Ill.

August Beck.

### A MAN AFTER GOD'S OWN HEART

In Old Testament times it was not an easy matter to find such a man, and yet the people wanted a leader. Let us look at Moses. Referring to Num. 14: 36 and Acts 13: 17-22 we are told that with a high arm the Lord brought the Israelites out of Egypt. Then, for forty years, he suffered their ungrateful conduct in the wilderness.

After Moses had destroyed seven nations in the land of Canaan, he divided that land to the people by lot. After that the Lord gave unto them judges for about the space of four hundred and fifty years, until the days of Samuel, the prophet. When, afterward, they desired a king, God gave unto them Saul, the son of Kish, as their ruler for forty years. When Saul had shown himself unworthy, the Lord raised up David to be their King.

But when was David "a man after God's own heart"? Read 1 Sam. 13: 14 and you will see what God was looking for. Then read 1 Sam. 16: 12. Here you see a pure, innocent youth—not the guilty man, that David became later on. Read 2 Sam. 12: 1-7. See what kind of a trap it was in which Nathan caught David. The guilty king passed judgment upon himself. Then read Num. 32: 23: "Be sure your sin will find you out."

La Verne, Calif.

A. Hutchison.

### The Great Need of Doctrinal Teaching in Our Sunday-School

(Continued from Page 541)

the fall. The trouble with the world today is that sin no longer seems exceeding sinful. This can be true only when humanity's conception of sin is superficial. The Bible picture of sin is a cumulative one, which begins in the garden by a mere disobedience in taking a forbidden fruit, and whose venomous nature is only fully revealed when it seizes on the Heir of Glory, the Son of God, the Redeemer of man, with the astounding utterance: "This is the heir, come let us kill him and let us seize on the inheritance."

Moreover, grace is not seen to be much of a benediction, if extreme need is not revealed. It is not sufficient to leave the work of teaching the exceeding sinfulness of sin entirely to the Holy Spirit, if there is a woeful lack of knowledge of the truth as a basis for the Spirit's work.

The day is on us for doctrinal foundation work in all our schools and colleges as well as Sunday-schools. If we are going to plant the truth deep in the soil of human life, we must go to the bottom of the Book and build up round upon round. Secular education is not sufficient—a Bible knowledge is indispensable. Let us begin at the beginning and correctly teach truth to truth. Let the dispensations, with their doctrinal significance, be so developed as to bring out the cumulative revelation of sin, salvation and reward, as these are found to exist in the Bible.



The Apostle Paul exhorts us to take heed to our teaching. I want to put in a plea for the diligent study of the Bible, for an agony of wrestling with its great truths. Don't for the sake of God and men lower the holy standard of the Kingdom of God. Our message will have power in proportion as our own power is renewed; it will inspire others in proportion as it inspires us.

Minot, N. Dak.

## Turning Back

BY WEALTHY A. BURKHOLDER

"Come, labor on!

Who dares stand idle on the harvest plain;  
While all around him waves the golden grain  
And to each servant does the Master say:  
'Go, work today!'"

"Come, labor on!

The laborers are few, the field is wide,  
New stations must be filled and blanks supplied;  
From voices distant far or near at home  
The call is 'Come.'"

"WILL ye also go away" (John 6: 67)? These words were spoken by the Lord to his disciples, the twelve chosen ones. He was telling his followers about that Living Bread that came down from heaven, and that, if any man would eat of it, he should live forever. He said: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." The chapter is full of instructive and beautiful teaching—just what his followers needed—and yet they seemed so dull of comprehension that they could not accept it and, instead of feeding and building up their Christian faith as the Teacher desired them to do, they became offended. And here is the saddest part of the story. From that time many of his disciples went back and walked no more with him. "Then said Jesus unto the twelve, Will ye also go away?"

It appears that even when the Lord was with his people in bodily form and they had the benefit of his hallowed daily presence and influence, they still could not, as they do not today, accept his teaching, and turned away. The thought of those whom he loved forsaking him, was no doubt a great trial. He enjoyed their companionship, and his great heart of tenderness yearned for their welfare. He has no pleasure in a backsliding soul. He desires all to remain in the shelter of the fold, and close to him. He wants to give rest and peace to the struggling one, and nowhere else can it be found but in the loving embrace of him who has said: "Come unto me, all ye that are weary and heavy laden and I will give you rest."

"Will ye also go away?" There seems to be something sad but expressive in these words. Hear the noble response from Peter—impulsive Peter—as he looked into the eyes of his Loving Lord and Master—Peter who denied him three times but went out and wept bitterly over his weakness—"Lord, to whom shall we go? Thou hast the words of eternal life." What a fine answer! Peter and his brethren knew of no other source to obtain rest and eternal life, and this is true today. There is no other place to obtain that peace that "passeth all understanding," to be secure from all the sinful influences of the world, than "under the everlasting arms."

The world offers many inducements to allure us from the Lord's blessed company, but we can not find anything soul-satisfying like walking with God. The world's giddy pleasures may engross the mind for a season, but in it there is nothing lasting—nothing safe to follow.

"Come, labor on!

The enemy is watching night and day,  
To sow the tares, to snatch the seed away;  
While we in sleep our duty have forgot,  
He slumbereth not."

There are no worldly pleasures, no matter in what fascinating form they may appear, to be compared to the joy experienced in the Lord's service. No fellowship is so sweet as that of mingling with the people of God in the church militant. Those who turn back from the Lord's service, sacrifice the highest enjoyment the human heart can have. Not only so, but the

Master who stands pleading with outstretched arms is dishonored and put to an open shame. He emphatically declares he will have no pleasure in those who backslide. "Be thou faithful until death, and I will give thee the crown of life."

Why not go forward? The church needs the sympathy and united labor of all. Sinners are perishing all around us and there is much work neglected that ought to be done. We should be willing to sacrifice everything that the Gospel condemns—all that is harmful to the Christian's life, and it should be done cheerfully and willingly, as becometh those who profess to love the Lord. Good examples are very much in order, these constructive days, when we are trying to build up the waste places and help others out of darkness into the light.

"Come, labor on!

Away with gloomy doubts and faithless fear;  
No arm so weak but may do service here.  
By feeblest agents can our God fulfill  
His righteous will.

"Come, labor on!

No time for rest, till glows the western sky,  
While the long shadows o'er our pathway lie,  
And a glad sound came with the setting sun,  
'Servants, well done.'

"Come, labor on!

The toil is pleasure, the reward is sure;  
Blessed are those who to the end endure,  
How full her joy, how deep her rest shall be  
Oh, Lord, with thee."

Shippensburg, Pa.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Covina.—Aug. 8 a missionary program was given, at which time Sister Emma Horning, of China, gave a very helpful talk. An offering was taken, which was generous, and four have been received into the church. At the close of the Bible Study, Aug. 26, one was received into the church by baptism.—Mrs. S. W. Funk, Charter Oak, Calif., Aug. 30.

Pasadena church met in council Aug. 27. Our elder, Bro. Trostle, just returned from his extended eastern trip, was present and had charge. Three letters were granted, and four have been received since our last report. The various reports of the treasurer, trustees and some committees were accepted. Our Ladies' Aid also gave a good report. Bro. R. H. Olwin was elected Sunday-school superintendent. Brethren H. A. Brubaker and J. R. Gibbel, Sr., were elected delegates to District Meeting, with Brethren W. E. Trostle and D. A. Heckman, alternates. Bro. Walter S. Long is to conduct our revival services this fall. Our communion services will be held the second Sunday in November. It was decided to purchase more song books for the church. Aug. 29 Bro. Trostle gave us a most inspiring morning message on "What Shall the End Be?"—Ida B. Gibbel, Pasadena, Calif., Aug. 31.

### COLORADO

Wiley church enjoyed a splendid eight-day series of meetings, conducted by Bro. Richards, of Chicago. His sermons were very practical and spiritual. The closing Sunday we had a basket dinner at the church and spent the afternoon in a social time. Bro. Richards has accepted the pastorate at this place.—Mrs. C. F. Oxley, Lamar, Colo., Aug. 28.

### ILLINOIS

Allison Prairie.—We held our Harvest Meeting Aug. 8. Bro. I. R. Beery gave us a fine sermon in the forenoon. In the afternoon Sister Beery gave a talk to the children, who were much enjoyed by them. Brother and Sister Beery were with us in a two weeks' revival. They were untiring workers and much good was accomplished. The neighboring churches dismissed Sunday evenings and came to our service. There were four applicants for baptism and one was reclaimed. Aug. 24 we held our teacher-training exercises. Seven graduates completed the Second Book. Bro. Beery gave the address. Aug. 26 the members gathered at the parsonage to give Bro. N. H. Miller and family a farewell reception. About one hundred were present. Bro. Beery, after a beautiful love, has been engaged to be married to Bro. Beery, to take up the work. He was here Aug. 22 and gave a good sermon in the afternoon.—Mrs. Dollie M. Elder, Vincennes, Ind., Aug. 30.

Big Creek.—Instead of having the revival in November, as planned, Bro. Hugh Miller is to come to us Sept. 12. We had appointed our annual harvest dinner for Aug. 15, but on account of weather conditions we have postponed it until Sept. 5—the next date of Bro. I. D. Heckman's coming. A letter has been received from Bro. R. N. Leatherman, stating that he will be able to hold our meeting in August, 1921. Bro. Dow Ridgely is our delegate to District Meeting, with Bro. Henry Bowe, alternate.—Evelyn M. Bowers, Calhoun, Ill., Aug. 27.

Rockford church held a special meeting after services Aug. 15, for the purpose of choosing a minister. Bro. Earle W. Andrews was chosen and duly installed by Brethren Ezra Flory and C. D. Bonstack. The work here is progressing nicely, considering the conditions under which we are laboring.—Marie E. Andrews, Rockford, Ill., Aug. 30.

### INDIANA

Bethel church met in council Aug. 27, with Eld. Lee R. Cory presiding. One letter was granted. Brethren Lee R. Cory and J. B. Neff were chosen delegates to District Meeting, with Bro. T. L. Hammond, alternate. Bro. Samuel Burger, of Howe, Ind., will begin a series of meetings at this place, following the District Meeting. Our love feast will be held Oct. 30, at 7 P. M.—Ethel Schuder, Milford, Ind., Aug. 29.

Blissville.—Our Harvest Meeting will be held Sept. 19. Sept. 26 is Music Day. A program will be given by the Union Center Chorus (Class, of Nappanee, Ind.) Oct. 16, preceded by a revival meeting, assisted by Bro. Reuben Shroyer, of North Canton, Ohio.—Mrs. Ellen Ross, Tyner, Ind., Aug. 30.

Blue River church held an all-day Harvest Meeting Aug. 29. Bro. T. Butterbaugh, of Silver Lake, Ind., was with us. In the morning he delivered a splendid harvest sermon. At the noon hour dinner was served in the basement. In the afternoon we listened to a strong missionary discourse. Our offering amounted to \$75.—Laura Frick, Churubusco, Ind., Aug. 30.

Eel River church met in council Aug. 28, with Bro. Amos Freed presiding. Five letters were received. Bro. Geo. W. Deaton was

elected "Messenger" agent, and Bro. Abram Miller was re-elected as a member of the joint Sunday-school Committee. Brethren Herman Leckler, Geo. W. Deaton and John W. Metzger were elected a Committee of Arrangements for the District Meeting to be held in our church. Delegates to District Meeting are Bro. Abram Miller and the writer. Our Harvest and Thanksgiving Meetings will be held Nov. 14. We expect Bro. Jesse A. Gump, of Churubusco, Ind., to assist us in a revival meeting in December.—Laura Miller, North Manchester, Ind., Aug. 30.

Hickory Grove church met in council Aug. 7, with Eld. D. R. Hardman presiding, assisted by Eld. J. W. Rogers. The latter and family presented letters of membership which were accepted. This makes a very valuable addition to our congregation here. Our revival meetings commence Aug. 29, with Eld. W. L. Hatcher, of Rossville, in charge.—Edgar A. Hummer, Pennville, Ind., Aug. 30.

Yellow Creek church met in council Aug. 28, with Eld. H. W. Schwalm presiding. Eld. H. M. Schwalm was also with us. A report of our annual visit was given. Our communion will be held Oct. 2. Our series of meetings will commence Sept. 19. Eld. Hiram Hays and Bro. Urbanus Huber were selected delegates to District Meeting. Aug. 12 Eld. S. J. Burger was with us in our Harvest Meeting.—Irvin Miller, Goshen, Ind., Aug. 28.

### IOWA

Coon River congregation met in council at the Yale house, Aug. 28, with Eld. E. D. Fisel presiding. Our delegates to District Meeting are Brethren E. D. Fisel and Earl Deardorff. We had with us Bro. E. F. Caslow and wife, of Grand Rapids, Minn. He gave us a splendid sermon at the Yale house on Sunday morning, which was appreciated by all, and also one at the Panora house in the evening. Sept. 3 Bro. Caslow is to begin a series of meetings at the Bagley house. At the close of the meeting we are to have a love feast, Sept. 18 and 19, at the Panora house, commencing at 2 P. M.—Julia Barsky, Yale, Iowa, Aug. 30.

Dallas Center church met in council Aug. 28, with Eld. C. B. Rowe in charge. Delegates to District Meeting are Brethren Roscoe Royer and Jacob Wise. Our love feast was set for Oct. 9 and 10, at 7 P. M. Bro. Jacob Wise was elected deacon. The tabernacle service was conducted by Bro. M. W. Emmert. We just closed a two weeks' series of meetings, conducted by Bro. Emmert. Two were baptized and we feel that much good has been done.—Anna Goughnour, Dallas Center, Iowa, Aug. 31.

Libertyville.—Bro. Morris Lough, of Ollie, Iowa, gave us two splendid discourses Aug. 22—in the morning and evening. He was in the afternoon at the Batavia house, Aug. 29 Bro. W. E. West, of Mt. Morris, preached for us. Our series of meetings to be conducted by Bro. H. B. Mohler, of Sterling, Ill., begin Sept. 26. Mrs. Mohler will lead the song services.—Nellie F. Grottelty, Batavia, Iowa, Aug. 31.

### KANSAS

Dorrance.—We met in council Aug. 15, with Eld. D. A. Crist, of Quinter, presiding. The church has been under the care of the Mission Board, and as our elder, Bro. D. M. Shenk, and others, have passed away, and the younger members have moved, the church is in need of District Meeting to discuss the situation and to use the money for mission work.—Clara C. Himes, Russell, Kans., Aug. 30.

Murdock church met Aug. 22 for an all-day Harvest Meeting. Three auto loads came out from Wichita, including Brethren S. M. Brown and J. R. Wines. Bro. N. F. Beubaker, of Conway Springs, was also present and brought us a message. Bro. Walter Peckover was chosen to the work of the ministry. He was given the charge by Bro. Brubaker. A scholarship was raised for his benefit and he will attend McPherson College to prepare for his future work. An offering of \$13.53 for District Mission work was collected. We had a good meeting and all enjoyed themselves.—S. E. Delp, Murdock, Kans., Aug. 27.

Salem Community.—We will dedicate our new church building Sept. 12. Dr. A. J. Culler, of McPherson, will deliver the dedicatory address at 10 A. M. There will be a miscellaneous program in the afternoon, and Bro. John Decker will give charge of the church and services. A cordial invitation is extended to members of surrounding churches to be with us. A basket dinner will be served.—Mrs. Margaret E. Lolling, Nickerson, Kans., Aug. 30.

### MARYLAND

Brownsville.—The Vacation Bible Schools at our three churches have closed. The total enrollment was about 140, not including seniors. Each school had very interesting closing exercises, showing the splendid work that had been done. The teachers deserve much credit for their careful and thorough work. Time and money are certainly well spent in the Vacation Schools, and we hope that they will be permanent. July 24 Bro. Ezra Flory, of Elgin, gave an interesting talk on Sunday-school and Vacation School work. Aug. 12 Bro. Wm. Ridge, of Blue Ridge College, and Bro. Amos Hoff, of Chicago, gave an illustrated lecture on Blue Ridge College and Bethany Bible School at our church. On the following day Bro. A. C. Wicand, of Chicago, and Bro. Hoff, lectured at South Brownsville.—Mrs. Nellie S. Kattzel, Brownsville, Md., Aug. 30.

Meadow Branch.—The series of meetings, held in the Meadow Branch church by Bro. F. S. Carper, began Aug. 15. Aug. 24, he was suddenly called home on account of illness in the family and the meetings were continued for two nights by the home brethren. Three stood for Christ, two of whom have already been baptized. In spite of unfavorable weather conditions, the meetings were well attended and large audiences each evening. Bro. J. W. Thomas preached for us today. Eld. Uriah Bixler is at present spending a short time in the State of Ohio.—W. E. Roop, Westminster, Md., Aug. 29.

Long Green.—July 25 Bro. Geo. Early, of Westminster, Md., began a series of revival meetings. For two weeks Bro. Early labored very faithfully among us and preached with great power and conviction. Aug. 8 six were received into the church by baptism.—Bertha L. Neuhauser, Gittings, Md., Aug. 31.

### MICHIGAN

Sugar Ridge church just closed a series of meetings, held at the Sugar Ridge house, with Bro. J. H. Norris, of North Manchester, in charge. Although there were no immediate results, the members were strengthened and built up. Two have been taken into the church by baptism since our last report.—Wm. Saxton, Custer, Mich., Aug. 31.

### NEW MEXICO

Miami church met in a called members' meeting Aug. 22, with our pastor, Bro. Ira J. Lapp, presiding. The meeting was opened by Eld. E. S. Fox, of Larned, Kans. As Bro. Funk, our elder, has gone to California, we chose Bro. Frank W. Gibbel, of Chicago, as our pastor. We decided to have our pastor hold evangelistic meetings this autumn and to have a singer to assist him. Aug. 27 Bro. A. J. Culler delivered his lecture on "The Tragedy of the Near East." On Sunday morning and evening following he talked on the mission of our church in our nation, and our nation's debt to the world. We expect to raise our budget of \$4,800 for the Forward Movement by the time it is due. We have \$4,300 to date. In this is included \$75 which the Ladies' Aid sent to Annual Meeting, along with \$150, contributed by the church to the regular missionary collection.—Mrs. M. N. Mink, Miami, N. Mex., Aug. 30.

### NEW YORK

Brooklyn.—We are in this vast and great city of Brooklyn, working in the vineyard of the Lord, and we are glad to see every church in the vicinity six were baptized and nine confessed Christ. This gave us great cause for rejoicing. We trust in God, knowing that he will not fail in his precious promises to his faithful servant. We know, too, that the Lord loves one soul more than all the treasures of earth, in his place. We decided to have our pastor hold evangelistic meetings this autumn and to have a singer to assist him. Aug. 27 Bro. A. J. Culler delivered his lecture on "The Tragedy of the Near East." On Sunday morning and evening following he talked on the mission of our church in our nation, and our nation's debt to the world. We expect to raise our budget of \$4,800 for the Forward Movement by the time it is due. We have \$4,300 to date. In this is included \$75 which the Ladies' Aid sent to Annual Meeting, along with \$150, contributed by the church to the regular missionary collection.—Mrs. M. N. Mink, Miami, N. Mex., Aug. 30.

Brooklyn.—Our pastor, on his return from Sedalia, gave us a very interesting report of the Conference. During his absence the pulpit

(Continued on Page 552)



# WALNUT GROVE CHURCH, JOHNSTOWN, PA.

(Continued from Page 547)

departmentally, each instructor teaching one subject to all four classes.

In the Doctrinal Class, taught by Mrs. R. R. Custer, the work covered the fundamentals, our church ordinances and some present-day problems.

The Mission Class, taught by Sister Elda Wertz, spent the first week studying the India field, and the second, the China field. Special stress was laid on the reasons for missionary work, the needs of the various fields, our mission stations, and the lives of various missionaries.

In the Character Study Class, taught by Mrs. Stella Mills, the work was so arranged as to show the continuity of the Bible Story. The first week was spent in the study of the most prominent Old Testament characters and the second week on the life of Christ.

The Bible Geography Class, taught by Lois Detweiler, was made to correlate with the course in Bible characters. During the first week the pupils traced on maps, which they made, the journeys of Abraham and the journeys of the Israelites. Maps of Palestine were also drawn to locate the tribes of Israel and places of interest during the time of the kings and the captivity. During the second week we traced the journeys of Christ during his entire life.

During the intermission between the second and third periods all the pupils assembled to sing. We did not incorporate a hand-work period, as some schools have done, but the pupils made outlines, drew maps, and made scrap-books for some mission station. Throughout the term the boys and girls were enthusiastic about the work they were doing and the results have been most gratifying. Boys and girls who were careless about their Bible study before, have become interested and read their Bibles every day.

We believe the Vacation Bible Schools are a great factor in building Christian character as well as in forming a band of loyal workers for Christ and the church.

L. A. Detweiler.

## KIND WORDS

"Kind words can never die," is a very true and vivid saying. True it is, love may die, but if there have been kind deeds done and kind words said, they will always remain to comfort us.

Did you ever pause to think how very simple and easy it is to say kind words instead of ugly ones, and how much better the results are? Have you ever seen a person who was continually making ugly remarks about people, and of whom people would say: "Oh, she doesn't mean anything by it; that's just her way"? Indeed, it is a very poor way.

Do we truly love each other when we speak evil against our associates? I sometimes wonder if we really love anyone. When I was a girl at school, if I loved my chum, I wouldn't for the world say anything bad about her—in fact, I knew nothing bad; it was all love.

Of course, I suppose we all aim to make improvement as we grow older. We think so, at least. But why begin our lives by seeing how many questionable things we can find, to criticize in other people?

Some one may ask: "Are you a Christian?" You answer: "Yes." I think many a time we should ask the Lord if we really are, and then answer accordingly. Perhaps we have all come short in some respect—and it behooves each of us to try to do better. We can if we will.

Sometimes we remember folks by some little word they said, or some deed they did. Was it something that was kind or something that hurt?

Here is something we can do!

"Give to the world the best you have,  
And the best will come back to you."

Conway Springs, Kans.

Mrs. Melvin Funk.

## SOUTHERN MISSIONS

The aftermath of the war has always been the triumph of Satan. This is as true of this time as ever. Many great civilizing movements are making rapid progress. The orphans, the widow and the destitute are better cared for than ever before. The open saloon has gone, with many of its kindred evils. Today's paper reports that in two counties in Kentucky "the jails are empty and that the criminal court has been suspended because of lack of offenders to try"—a wonderful progress, surely, and one to hearten the weak.

But stop! Look on the other side of the page: Hundreds of churches are without services, and such services as they try to have, are held with almost empty benches. One minister serves (?) seven or eight congregations. He enters his auto, drives to church, jumps out, talks about twenty minutes (sotto voce, mostly about money), gets into his auto and is gone. This he calls "serving the church," and he always collects his money. He charges for preaching, for weddings, for funerals—everything he can find to tax.

In too many sections of our land the devil has scattered free literature, announcing that we are not under the New Testament, but under grace, that there is no hell, etc. A minister comes along and says: "You may dance

a little, play cards at home, divorce your wife and marry another." He has likely done so himself. Most of the prominent (?) men have. He spends his evenings out—"A man must have his rights, you know." Then—but where is the poor sin-sick soul? Gropping—groping in darkness of sin everywhere—in church and the world. He gets into his auto and flies around, forgetting or trying to forget, his responsibilities and dangers. Do you wonder?

But we talk about "southern missions." Why dwell upon SOUTHERN? We believe that some of the above conditions are more true of the South than of the North. But we are not afflicted with the soul-destroying love of money which is blighting some of our northern churches.

One noble young brother, yes, a brother, and in a large Brethren church, after using for Christ all the power he possessed, sadly said: "Vesuvius could not warm them on religion, but just mention hogs, and every eye is open."

Here we must meet the above conditions on every hand, and why? I fully believe, after ten years of study, in every part of Alabama, parts of Mississippi and Florida, that the salaried ministers of the popular churches are directly the cause of this condition. For the sake of their salary the ministers have admitted and kept in the church those who do not live the Christ-life, and such will not permit the teaching of self-sacrifice.

Now the remedy. First, the minister must go down among the people. He must work with his hands among them, showing that he can meet their temptations and still live "the life." He must demonstrate that he loves their souls—not their money. He must be willing to watch at night at their bedside, or divide the day's toil. He must show that he can and will live what he asks them to live. This takes sacrifice, but it is the method of the Savior. Paul, Peter—all reformers—have had to do this to succeed. Then, when he has their confidence, he can get their boys and girls away to Brethren schools, to train them to know Christ and to become leaders for the coming generation. No one else can succeed. We are now sending two who, we are sure, will be workers when they return. They are only two among many, but it is our financial limit, as we are down among them. Shall good material be lost for care? If it were a blooded colt or even a really good pig, it would not be lost.

Little money is needed in this work, except to prepare the workers. True, there should be some who are free to go to a minute's call—minute-men for Christ. And their way should be always open by providing the expenses. But where is the system for arranging this? We do not have it. When will we have it? May we soon have a workable system for this great Southern field!

Mobile, Ala.

Wm. E. White.

## WASHINGTON DISTRICT MEETING

This year our District Meeting was held at Outlook, Wash., in the Yakima Valley, Aug. 3-5. The local church, desiring to give us the best possible accommodations, secured the commodious building and grounds of a rural school, just a mile from the railroad. One could not ask for better accommodations or more thoughtful provision for all our needs.

It is hard to say for which the Yakima Valley is more famous—its wonderful fruit ranches or its potato, beet, and alfalfa fields. Outlook is in the midst of the latter, and I am sure that any Middle West farmer would have been delighted with that section of the valley. Even the prize-corn farmers would have been amazed at the cornfields. Of course these things are not the important features of a District Meeting, but our good farmer-brethren always enjoy that part too.

There were eight features on the program: Elders' Meeting, Christian Workers' Society Meeting, Temperance Meeting, Sunday-school Meeting, Missionary Meeting, Bible School Meeting, Ministerial Meeting, and the Conference proper. These gatherings occupied three busy days, especially for the elders, who attended to a great deal of business and still attended the other sessions. If it is a good thing for one to get away from his business and set his mind on spiritual matters exclusively, for several days at a time—and I am sure that it is—then every one ought to attend District Meeting where there is a good program. If one can measure the spiritual interest of a body of people by their faithfulness in attendance on a program when it is hot in the assembly room and cooler out under the trees, then the congregation assembled at Outlook had a real spiritual interest, for every session was well attended, with perhaps one exception.

This exception was the Temperance Program, and I am sure that if the nature of this had been fully understood, it would have been well attended. People have heard the temperance question discussed for so long a time, in its relation to the liquor traffic, that it will take awhile to get people to expect anything else under that head. Our program was arranged under three heads: Social Purity, Liquor, and Tobacco, with the greater emphasis on Social Purity. This is a subject of the utmost importance. Our civilization is threatened with destruction by the dire effects of sexual immorality, that is spreading so rapidly. The church must awake to the

situation and throw her strength into the fight for righteousness in the relations of the sexes.

The speakers on the programs were nearly all present, and every speech was interesting. In addition to this we had present a delegation from La Verne College, under the direction of Bro. I. V. Funderburgh. Several talks, recitations, and special songs were rendered by members of the delegation, and there was a sermon by Bro. Funderburgh. Eld. B. J. Fike, pastor of Outlook church, preached the missionary sermon, after which Bro. Funderburgh called for volunteers for service and for greater consecration. A large number responded. This was the most important feature of the meeting—the offering of lives. It is what the Lord wants and the church must have.

In the Christian Workers' Society Meeting, emphasis was placed on practical work by the societies. Junior societies were also favored, and the right use of pictures. In the Sunday-school Meeting, missionary activities of the various Sunday-schools were reported, and emphasis placed on the necessity of such activities. The opportunities and duties of the Sunday-school teacher were well discussed.

I think the most striking feature of the Ministerial Meeting was an appeal to the ministers of the District to find the place where they are needed, rather than gather together in the strong congregations. Emphasis was given to his appeal by a map, showing six good localities calling for preaching, with no preachers to serve. These six points are all very favorable openings for duplicating what Bro. Whisler has done in the Richland Valley, where he went alone, two years ago, and where he has built up a church through accessions by baptism, so strong that next year they will entertain us in District Meeting. At the close of his address, the ministers present were called to the platform, to sing a song of consecration. I am sure that every minister present was compelled to consider seriously his relation to the needier fields. Every minister in America should have heard this address and felt its appeal.

Two papers were sent to Annual Meeting. A budget of \$5,000 was voted for the District Mission Board. Measures were taken to provide needy students with means for education in Brethren schools. Funds were subscribed to assist the Omak church to purchase a meetinghouse.

Next year the District Meeting will be held in the Richland Valley church, Ajlune, Wash., of which Bro. E. L. Whisler is the elder in charge. This is in a community where the Primitive Baptists (Hardshells) were formerly predominant, and where, therefore, missionary efforts, Sunday-schools, salaried ministers, etc., run counter to well-established prejudices. May God open the way into the hearts of those people through the programs of next meeting. Members attending will ride by auto, twenty-three miles from Chehalis over the "plank road," described in a recent article. Paul Mohler, Oroville, Wash.

## MIDDLE MISSOURI

The various gatherings of the above-named District will be held in the Warrensburg church, Oct. 19-21.

Tuesday, 2:30 P. M., Elders' Meeting and Aid Society Organization. 7:00 P. M., Social Hour and Song Service. Educational Address.

Wednesday, 8:30 A. M., Organization of Ministerial Meeting. Discussion: The Present Decline in Personal Religion. Address: Ambassadors for Christ.

Afternoon, 1 o'clock, Discussion: Concrete Services in the Church: (1) Sisters' Sphere of Influence. (2) Temperance. (3) Purity. (4) Our Children and the Church. Address, Necessity of Concrete Spiritual Service. Sunday-school Conference: (1) Spiritual Education: Missionary Endeavor; Sunday-school Activities; Conserving the Energies of Our Young People in Spiritual Channels; Directing the Work. Organization. Round Table.

Evening, 7 o'clock, Song Conference. What Constitutes a Good Song Leader? What Class of Songs Are Needed Most? How Can We Best Coöperate in Developing Singing in the District? Missionary Address.

Thursday, 8:30 A. M., Organization of District Meeting.

## SISTERS' AID SOCIETIES

SEBRING, FLA.—Report of Sisters' Aid Society from Oct. 28, 1919, to Aug. 1, 1920: Enrollment, 54; sessions held, 37; average attendance, 12; offerings, \$40.47. The Brethren Bible Class supplied various furnishings for the Society and gave \$25 toward a sewing-machine. We made 2 comforters, 8 quilts, 83 garments and 20 other articles, and \$50 worth of pine-needle baskets. We also donated half a day's sewing to a sister and took care of the sick. Amount received for articles sold and work done, \$120.54. Expenditures: For materials, \$23.89; balance on sewing-machine, \$11.75; washing church lunets, \$2; General Aid Society fee, 25 cents; foreign mission fund, \$25; support of Armenian orphan, \$18; District Missions, \$10; Sebring church building, \$50; total, \$140.89; total received, \$161.01; balance, \$20.12; value of materials on hand, \$35.47—Sina L. Garst, President; Mary Suterma, Superintendent; Elsie K. Sanger, Secretary-Treasurer; Sebring, Fla., Aug. 16.

WILMINGTON, DEL.—Report of Aid Society for the year ending June 25: Held 28 meetings, with average attendance of 4. Enrollment, 7. We made and sold 69 aprons, 14 dresses, 12 dusting-caps, 4 blouses, 70 sun-bonnets, 18 other articles, 1 quilt; sold 125 Scripture verse calendars, 144 pencils. Received for articles sold, \$162.42; offerings, \$46.46; total, \$328.88; expenditures, \$91.18; balance, \$117.70. We have also pledged to furnish the carpet for the new church, to be



built in Wilmington. Officers: Mrs. J. F. Danner, President; Mrs. D. Y. King, Vice-President; Mrs. Archie Replogle, Treasurer; Mrs. Warren Hank, Secretary.—Mrs. J. F. Danner, Newport, Del., Aug. 21.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Mohler-Flint.**—By the undersigned, Aug. 22, 1920, at the home of the bride's parents, Mr. and Mrs. Geo. W. Flint, Bro. Leonard Mohler and Lily Flint, both of Ripley, Okla.—Samuel G. Burnett, Ripley, Okla.

**Morris-Harrison.**—By the undersigned, at his residence, Aug. 14, 1920, Bro. Arthur F. Morris and Alta R. Harrison, of North Manchester, Ind.—E. H. Gilbert, North Manchester, Ind.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Arnett,** Sister Hannah, wife of Jacob Arnett, died Aug. 15, 1920, aged 60 years, 8 months and 15 days. She was the daughter of James and Elsie Hall. She leaves her husband and three children. Services at Georgetown by Elders Newton Binkley and Wm. Minnich.—J. P. Miller, Tippecanoe City, Ohio.

**Bebb,** Abigail Frances (Buckman), born in Waupaca County, Wis., died April 19, 1920, at Reedley, Calif., aged 54 years and 19 days. She married Sylvester Bebb in 1884. To this union were born eleven children. The husband and two children preceded her. She united with the Church of the Brethren at the age of twenty-eight and was faithful until death. Sister Bebb was in declining health for several years and underwent an operation, after which she lived fourteen weeks. Services by the writer at Reedley. Interment in the Reedley cemetery.—J. J. Brower, Reedley, Calif.

**Burrow,** Eleazar Prentiss, born in Putnam County, Ill., died at Texhoma, Texas, Aug. 20, 1920, aged 86 years. He served the church in the office of deacon for many years. He is survived by his wife and six sons, one of whom, G. P. Burrow, is serving in the ministry at Okla. Services in the Brethren church by the writer, assisted by Rev. C. A. Chester, of the Methodist church.—O. H. Feiler, Hutchinson, Kans.

**Carper,** Nancy, daughter of Adam and Catherine Schlaaf, born in Seneca County, Ohio, died at her home in Whitley County, of paralysis, Aug. 27, 1920, aged 65 years, 3 months and 17 days. Her first husband was Sylvester Leach, who preceded her. She was born one daughter who survives. Her second husband, Mordecai Carper, also preceded her. To them were born three sons, all surviving. She also leaves three sisters and one half-sister. She was a member of the Church of the Brethren. Services by the writer at the Spring Creek church. Burial in the cemetery near by.—Moyne Landis, Sidney, Ind.

**Erbaugh,** Harold Glanton, son of Bro. Chas. and Sister Ada Erbaugh, died Aug. 22, 1920, aged 1 year, 8 months and 18 days. One little sister preceded him. Services at the Bear Creek church by Elders Parker M. Filbrun and Henry Eby.—Maudie Filbrun, Dayton, Ohio.

**Freed,** Jacob, born in Wayne County, Ohio, died at his home, near Teggarden, Ind., Aug. 12, 1920, aged 73 years, 10 months and 22 days. He married Margaret Ruff Jan. 25, 1875, who died May 5, 1886. March 10, 1887, he married Mrs. Susanna Ritzman. He leaves his wife, one son, one daughter, two nieces, one nephew and two grandsons. He also leaves thirteen grandchildren, two brothers and two stepbrothers. He united with the Church of the Brethren March 8, 1896, and was called to the deacon's office in 1902. He served in this capacity until incapacitated by ill health. He was known as an honest, upright man, loved his family and honoring his friends. During the six years and one-half of his illness, he was never known to complain, but was always patient and kind. Funeral on Sunday, Aug. 15, at the church near Wakarusa, Ind., by Eld. J. F. Appleman, of Plymouth.—A. Laura Appleman, Nappanee, Ind.

**Holderbaum,** Catherine, born in Marshall County, Ind., died in Warsaw, Ind., Aug. 9, 1920, aged 58 years, 10 months and 26 days. In 1880 she married Solomon Holderbaum, who survives with ten children and four brothers. For thirty-eight years she was a member of the Church of the Brethren. Services by Eld. Frank Kreidler and the writer.—H. M. Schwalm, Wakarusa, Ind.

**Moore,** Bro. Howard E., son of Mr. and Mrs. A. M. Moore, born near Bryan, Ohio, died at the Cambridge Hospital, Cambridge, Md., from the effects of blood poisoning, June 11, 1920, aged 37 years and 18 days. He united with the Church of the Brethren in 1901, remaining a faithful member. In 1904 he married Florence E. Krabill, who survives with one son, two daughters, father, mother, brother and sister. Services by the writer at the Johnsville Methodist Church, near Greenwood, Del.—J. H. Beer, Denton, Md.

**Price,** Olin L., son of Wm. B. and Rebecca Long Price, born near Polo, Ill., died at Stockton, Calif., July 8, 1920, aged 60 years, 6 months and 27 days. One brother, his father and mother preceded him. One sister remains. In early manhood he united with the Christian church where he held his membership until death. Services by the writer at Reedley. Interment in the Reedley cemetery.—J. J. Brower, Reedley, Calif.

**Robertson,** M. W., son of David S. and Jane (Allen) Robertson, born at College Corner, Ind., died at the home of his daughter, Mrs. Lloyd Forney, Rock Lake, N. Dak., in the Brumbaugh congregation, July 17, 1920, aged 76 years, 4 months and 13 days. In 1866 he married Susanna Bowman. After her death he married Elizabeth Deardorff, who preceded him twenty years ago. He is survived by four daughters and one son. Bro. Robertson united with the Brethren church in his boyhood days and lived a devoted and zealous Christian life, serving for a number of years in the Johnsville church. Burial in the Brumbaugh cemetery. Services by Elders John Deal and M. L. Huffman.—Mrs. Mertie Deardorff, Rock Lake, N. Dak.

**Warren,** Sarah E., daughter of John W. and Rachel Thompson, born in Dayton, Ohio, May 5, 1869, died at the home of her son, Arthur Warren, in South Bend, July 26, 1920. She was the daughter of Jonathan Warren in 1876. To this union were born twelve children, one of whom died in infancy. She united with the Church of the Brethren in 1913. Her husband died about a month ago. She is survived by five sons, six daughters and twenty-six grandchildren. Services at South Bend by Eld. J. F. Appleman. Interment at Rochester, Ind.—A. Laura Appleman, Nappanee, Ind.

**Weddle,** Sister Lonisa (nee Canaday), born in Floyd County, Va., died Aug. 5, 1920, aged 74 years, 7 months and 11 days. In June, 1870, she married Jas. P. Weddle. To this union were born five sons and two daughters. One daughter and two sons preceded her some years ago. She was a member of the Brethren church for over fifty years. Services at her home. Interment in cemetery at Big Sandy, Mont.—Mrs. Emilie Canaday, Raven Rock, N. J.

**Wilson,** Sister Estella, wife of Bro. Walter P. Wilson, of Mineral Point, Pa., died Aug. 11, 1920, at the home of her parents, Mr. and Mrs. David Manges, of Salix, Pa., aged 23 years. She is survived by her husband, two children, her parents, one sister and three brothers. Services by Bro. D. P. Hoover at the Berkey church. Burial in the Berkey cemetery.—Elizabeth Ribbitt, Johnstown, Pa.

**Witter,** Sister Leah, wife of Bro. Samuel Witter, died in Mercersburg, Aug. 5, 1920, aged 65 years, 7 months and 16 days. She was a member of the Church of the Brethren for forty-eight years. Surviving are her husband, two sons and one daughter. Services in the Welsh Nur church by Brethren D. M. Zuck and Frank McCoy.—Mrs. N. A. Winger, Mercersburg, Pa.

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### Notes From Our Correspondents

(Continued from Page 549)

was filled by Brethren Peck and Robison. July 24 our Sunday-school held its annual picnic at McKinley Park, where a very pleasant day was spent. We held our quarterly council July 28 and at this time devoted to start an educational loan fund for the benefit of our young people who desire an education and do not see their way clear financially. We are glad to say that of our young people expect to enter Juniata College this fall. Our singing class meets every Friday night, conducted by Sister Robison. The Young People's Meeting is growing in enthusiasm and our attendance has been splendid all summer. Aug. 25 we were glad to have with us Bro. Andrew Dixon, of Parkersburg, Pa., formerly of Brooklyn. He gave us a short talk on "Joy of the Christian Life." Our pastor, Bro. J. S. Noffsinger, has been giving us a series of very helpful and practical sermons during the summer and the work in Brooklyn is progressing nicely. The date for our love feast is Oct. 31, at 4 P. M.—Ada M. Oldham, Brooklyn, N. Y., Aug. 26.

### NORTH DAKOTA

Pleasant Valley church met in council July 22, with Eld. A. Bloch-er in charge. Bro. Kessler, of Zion, was with us, to install Bro. Thos. Allen as elder. Bro. S. S. Blocher was reflected clerk; Bro. Thos. Allen, "Messenger" agent; the writer, correspondent; Brethren Roy Long and Thos. Allen, trustees. One letter was accepted. Our love feast was held July 24 with a good attendance. Bro. J. Schechter, of Bethany Bible School, was with us July 22, remaining a few days, during which time he gave some very inspiring addresses. Bro. Kessler preached on Sunday afternoon, July 25. Aug. 1 we held our Sunday-school picnic and Christian Workers' Meeting at Pleasant Lake, N. Dak., with a good attendance. Quite a number came from Zion, and their presence and help were much appreciated.—Mrs. Ethel Burns, York, N. Dak., Aug. 26.

### OHIO

Arlington.—Aug. 28 the members assembled in a Harvest Meeting. Devotional exercises were held by N. W. Binkley. The sermon was preached by Bro. R. N. Leatherman, of Cincinnati. Afterward our pastor, Eld. Jos. Longenecker, gave a short talk, telling about the new auditorium at Winona. An offering of \$11.30 was taken for that purpose.—W. E. Shank, Brookville, Ohio, Aug. 30.

Fostoria.—We held a Vacation Bible School for a term of two weeks during the summer. The children are now looking forward to a longer term, with more difficult work next year. Bro. Virgil C. Finnell had charge and also gave lectures for the adults in the evening. Aug. 1 our pastor, Bro. Otto Warbler, came to us, and the Sunday-school and church work are going forward with rapid advancement in interest and attendance. A permanent chorus is being organized for the coming winter. This will no doubt assist greatly the meetings of the Christian Workers' Society. The latter is also planning for more work from the children, and possibly a Junior Society, if the attendance of the children warrants it.—Verna Ingie, Fostoria, Ohio, Aug. 31.

Hartsville.—Aug. 1 Eld. H. C. Early, of Penn Laird, Va., began a series of evangelistic meetings in the Hartsville church and continued until Aug. 15. Bro. Early preached eighteen sermons. The meetings were splendid from the beginning and the interest increased as the meetings progressed. Ten were baptized, one was reclaimed and the membership was strengthened. All felt that the meetings should continue, but Bro. Early was forced to leave to attend a meeting of the General Mission Board.—S. S. Shoemaker, Hartsville, Ohio, Aug. 31.

Pleasant Hill.—Recently Sister Anna Eby gave us a missionary address. Bro. W. B. Eby, of the same church, gave a series of meetings and gave a helpful talk. Aug. 9 Bro. H. A. Claybaugh gave some stereoscopic views of Chicago, North Manchester and the mission at Springfield, Ohio. The Vacation Bible School was well attended and much enjoyed by the children of our community.—Mary West, Pleasant Hill, Ohio, Aug. 25.

Salem.—At our council, July 23, we called Wm. Hollinger to the ministry. Today he and his wife were duly installed. Wm. Minnick was chosen elder for another year. Our members have all been visited. We number 431. Our love feast has been appointed for Nov. 6, at 5 P. M. A committee was appointed to arrange for a Vacation Bible School in 1921. The church unanimously decided to extend an invitation to Bro. D. L. Miller, to assist us in a series of meetings this fall. We, as a church, have been blessed with most helpful messages the past few weeks from Brethren Randolph, Roy Dilling, Frank Sargent, C. C. Sollenberger, D. L. Miller and Jesse Book-walter.—Katie Flory, Union, Ohio, Aug. 26.

### PENNSYLVANIA

Chiques congregation met in council at the Mt. Hope house Aug. 25, with Eld. S. S. Eshelman presiding. The church decided to furnish our meetinghouses with more hymn books, adding 200 Brethren Hymnals and 150 Kingdom Songs No. 1. Our love feast is to be held Oct. 26 and 27, at the Mt. Hope house, beginning at 1:30 o'clock.—P. C. Grub, Mount Hope, Pa., Aug. 31.

Maple Glen.—Aug. 12 Bro. I. J. Gibson and wife, of Nokesville, Va., began a series of meetings. Bro. Gibson preached twelve inspiring sermons. Sister Gibson had charge of the singing. Her good leadership added much to the success of the meetings. On Saturday afternoon, Aug. 1, quite a crowd witnessed a most beautiful and touching scene, as eighteen souls entered the baptismal waters. The rite was administered by Bro. Gibson. On Sunday afternoon three more were baptized. On Sunday evening, Aug. 22, we held our love feast, which was well attended. All present felt impressed with the spirit that prevailed. The visitors, in a most respectful manner, witnessed this feast. The quietness and the seriousness of the occasion, it was the best feast we have had for a number of years. Bro. Gibson officiated during the entire ten days the weather was at times very inclement, but many came out every night and the interest was good throughout the meetings.—Mrs. F. S. Davis, Springs, Pa., Aug. 27.

Marsh Creek.—Bro. J. I. Baugher, of Lineboro, Md., began a series of meetings Aug. 15. Owing to the heavy rains, the first week, the attendance was not large but Bro. Baugher preached to a full house every evening and the interest could not have been better. Nine stood for Christ, and we feel that much good has been accomplished, both in the church and in the community.—Ida M. Lightner, Gettysburg, Pa., Aug. 30.

Norristown.—Aug. 2 Bro. J. A. Bricker, of Philadelphia, had charge of the services in the Norristown church. The Sunday-school took up a missionary collection of \$19.75. The attendance was ninety-one. Bro. Bricker had for his subject in the morning, "Sowing and Reaping." There was a good attendance. A heavy storm interfered with the evening services.—J. Howard Ellis, Norristown, Pa., Aug. 25.

Rummel.—Since our last report one has been added to our number by baptism, and five certificates have been received. The work is growing. Our pastor is always busy visiting homes where there are no Christians. A revival meeting is to begin at the Rummel house Oct. 2, in charge of Bro. J. B. Miller, of Cherry, Pa. We also expect to have Rally Day Oct. 2. Our love feast will be held Oct. 17.—Mrs. Warren Hoover, Windber, Pa., Aug. 26.

Springville.—Bro. Levi S. Zigler, of Roystersford, Pa., began a series

of meetings Aug. 7 and continued until Aug. 22. One made application to be reclaimed at the Denver house. The meetings were fairly well attended. Aug. 21 we held our Harvest Meeting at the Mohler house, which was well attended. Other ministers present were Bro. P. A. Smith, of Roystersford, Harvey Eberly, of Lititz, Samuel Kulp, of Ephrata, and Chas. Zigler, of Richland. An offering of \$28.01 was taken for the Orphanage and Friendless Children Society.—Aaron R. Gibbel, Ephrata, Pa., Aug. 24.

Welsh Run.—We held our Harvest Meeting Aug. 7, at which time a liberal offering was lifted. Aug. 21 we had with us Bro. Wicand, of Bethany Bible School, who delivered an illustrated lecture. Aug. 22 our Sunday-school was visited by Bro. H. H. Howland, our District Secretary. He also preached for us that day. Our council will be held Sept. 9.—Mrs. N. A. Winger, Mercersburg, Pa., Aug. 26.

### TENNESSEE

Meadow Branch church met in council Aug. 21, with Eld. J. H. Peterson presiding. Brethren J. W. Isenberg and R. C. Hileman were elected delegates to the District Conference, to be held in the Walnut Grove church, Va. Our love feast will be held Sept. 25, at 3 P. M. We have had a nine days' singing school since our last report.—R. C. Hileman, Tate, Tenn., Aug. 26.

Wayway.—Aug. 21 we held our annual visit meeting, presided over by Eld. H. C. Allen. We elected Brethren F. M. Utman and Joe Tate delegates to District Meeting. The writer was chosen correspondent and "Messenger" agent. We planned to hold our love feast Sept. 18. In the evening Prof. Roy Mark, of the Pleasant View congregation, gave a lecture on the Forward Movement to a large and attentive audience. The Sunday-school is moving along nicely. We have a fine choir of little folks, directed by Prof. R. A. Christian.—Jacob L. Klepper, Surgoinville, Tenn., Aug. 26.

### VIRGINIA

Beaver Creek church met in council Aug. 21, with Eld. N. S. Manson presiding. Arrangements were made with the deacons for the annual church visit. Bro. J. F. Robertson, of Winston-Salem, N. C., expects to begin a series of meetings Oct. 31. We have recently organized a Christian Workers' Society, in which most all members are taking an active part.—Bessie Mannon, Sowers, Va., Aug. 28.

Damascus church met in annual visit council Aug. 23, with Eld. J. W. Wampler presiding. The visiting brethren gave a good report. Our letter of membership was granted. A committee of five was appointed to consider building a new church, or to have the old church moved to a more central point. Bro. S. A. Moyer was appointed trustee for the Caplinger cemetery. Bro. John M. Roller, of Timberville, Va., came to our church Aug. 16, and labored with us in a series of meetings for almost two weeks. There were no accessions to the church, but the brethren were strengthened. Our love feast will be held Sept. 18.—J. L. Dove, Criders, Va., Aug. 31.

Manassas.—Beginning July 25, and continuing four weeks, we enjoyed a series of evangelistic services. The first two weeks Bro. I. J. Gibson preached at the Canaan Branch church. In his high and wonderful manner he brought messages which stirred the members into more active Christian service. Fourteen confessed Christ, twelve of whom were baptized; two renewed their church relationship. During the last two weeks of the services, Bro. Showalter, of Roanoke, Va., preached at the Bradley house. His three sermons on "Why I Am a Member of the Church of the Brethren" were especially appreciated. One was added to the church.—Mabel E. Harley, Manassas, Va., Aug. 31.

Texas Chapel.—The members of this church met in council Aug. 28, with Eld. Asa Bowman and Bro. Charles Williams present. Bro. Bowman opened the service and Bro. Williams preached for us. Two deacons were elected: Brethren Wm. Yates and G. H. Akers. For elder we reflected Bro. Asa Bowman, with Bro. Charles Williams, assistant. The same evening Bro. Bowman preached to a large audience. On Sunday, at 10 A. M., we met for Sunday-school, after which Bro. Williams preached for us.—L. E. Lephew, Alleghany Springs, Va., Aug. 28.

### WASHINGTON

Okanogan Valley church has been encouraged by five accessions by baptism and by the prospect of the immigration of several families that have purchased homes in our vicinity. At present, ours is the only Protestant church for ninety miles in every direction, in a rapidly-developing, irrigated valley, where farms are small. We feel the opportunity and the responsibility. We need the prayers of the Brotherhood that we may be able to take this section for the Lord and the family. Recently, we enjoyed visits from Eld. J. A. G. Stiverson and family, of the Oakland church, Calif., who spent their vacation with their daughters here; also from Brethren from Wenatchee. Bro. Stiverson gave us several very interesting sermons.—Paul Mohler, Oroville, Wash., Aug. 26.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 16-18, District of Middle Iowa, at Fernald.  
Oct. 19-21, Middle Missouri, Warrensburg church.  
Oct. 20, Southwestern Kansas and Southeastern Colo., Monitor church.  
Oct. 22, Northern Missouri, Bethany church.  
Oct. 29-Nov. 1, District of Northwestern Kansas and Northeastern Colorado, Colorado Springs.

### LOVE FEASTS

**Idaho**  
Sept. 12, Twin Falls.  
**Illinois**  
Sept. 25, Camp Creek.  
Sept. 26, Lanark.  
Oct. 3, 6 pm, Shannon.  
**Indiana**  
Sept. 18, New Salem.  
Sept. 19, Maple Grove.  
Sept. 25, Pleasant View.  
Sept. 25, 6:30 pm, Osceola.  
Sept. 25, North Liberty.  
Sept. 26, 7:30 pm, Wabash.  
Oct. 2, Howard.  
Oct. 2, Center.  
Oct. 2, Santa Fe.  
Oct. 2, Bethany.  
Oct. 2, 6 pm, Roann.  
Oct. 10, Pleasant Dale.  
Oct. 12, 7 pm, Yellow Creek.  
Oct. 9, 7:30 pm, Beech Grove.  
Oct. 9, 6:30 pm, Upper Fall Creek.  
Oct. 9, Union.  
Oct. 16, Kokomo.  
Oct. 31, Spring Creek.

**Iowa**  
Sept. 18, 7 pm, Kingsley.  
Sept. 19, Muscatine.  
Sept. 18, 19, 2 pm, Coon River, Pandora house.  
Sept. 9, 10, 7 pm, Dallas Center.  
**Kansas**  
Oct. 9, 11 am, White Rock.  
**Maryland**  
Sept. 25, Cherry Grove.  
Oct. 9, 2:30 pm, Monocacy, at Fountaineau.

**Michigan**  
Sept. 11, Berrien, country church.  
Sept. 18, 10:30 am, Crystal.  
Oct. 9, 2 pm, Bear Lake.

**Missouri**  
Sept. 18, 5 pm, Wakenda.

**Ohio**  
Sept. 11, 10 am, Upper Twin.  
Sept. 19, Hicksville.

**Okla.**  
Oct. 2, Mohican.  
Oct. 9, 10 am, Brookville.  
Oct. 9, 10 am, Portage.  
Oct. 9, 6 pm, Logan.  
Oct. 9, 2 pm, Ross.

**Oklahoma**  
Oct. 2, Pleasant Plains.

**Pennsylvania**  
Sept. 19, 6 pm, Brothersvalley, Summit house.

Sept. 25, 2 pm, Upper Cumberland, at Hunsdale.

Sept. 25, Clair.

Sept. 26, Codorus, at Shrewsbury.

Sept. 26, Indian Creek, County Line house.

Oct. 2, 3, 2 pm, Perry, at Three Springs church.

Oct. 3, Brothersvalley, Pike house.

Oct. 3, 6 pm, at Woodbury, Republic house.

Oct. 9, 4 pm, Pleasant Hill.

**Tennessee**  
Sept. 18, Midway.  
Sept. 25, 3 pm, Meadow Branch.  
Oct. 2, Mountain Valley.

**Virginia**  
Sept. 18, Gettysburg.  
Sept. 18, 4 pm, Peters Creek.

Sept. 18, 4 pm, Salem.

Sept. 18, Damascus.

Sept. 25, 3 pm, Flat Rock.

Oct. 9, Green Hill.  
Oct. 30, Beaver Creek.

**West Virginia**  
Sept. 11, Union Chapel.

Sept. 11, Pleasant View.

Sept. 11, Mt. View.

Sept. 18, Elgin.

Sept. 25, Greenland, Brick church.

Oct. 2, Harman.

Oct. 2, White Pine.

## INGLENOOK COOK BOOK

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### AGENTS WANTED

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July to December, 1920

Each six months sees an increased interest in the Christian Workers' Society. These booklets contain not only the topics, but a good outline to follow, and will be of assistance in working out a program. Each member should have a copy. Prices: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, \$1.25; 100 copies, \$2.00.

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"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., September 18, 1920

No. 38

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## ...EDITORIAL...

### The Antidote for Legalism

It may not be the best word, but seeing what a poisonous thing legalism is, seeing how it eats the life out of religion and leaves nothing but a dead and empty shell, antidote may be as good as any. It will serve our purpose anyway, as we think together for a few minutes on how not to be a legalist.

The only antidote for error is truth. Since legalism is a false kind of law observance, the proper corrective must be found in true law observance. The remedy is not less law, but more. It is, indeed, less of this shallow, superficial, mechanical sort of devotion to law, which we have been considering, but not less law, as Jesus interpreted law. Nor as Paul interpreted law, if we have patience enough to consider all that he said on the subject. For the great faith principle which Paul urged so strongly, in opposition to the current statutory conception of law, was put by Paul himself under the dominion of law. Paul talks of the "law of faith."

The religion of Jesus Christ is set in sharp contrast to a religion of law, as law was and still is so commonly understood. None the less it is preëminently a religion of law. It is the highest expression of divine law ever given to the world. It involves the highest possible measure of conformity to the will of God. Its law is a law of faith and grace and truth and love and life.

Its function is to bring men and women into right relation with God. It is to make them partakers of the divine nature. It is to put the spirit of Jesus Christ into them. It is to give them life—the life of Christ—the life of God. This is salvation.

Legalism ignores this. Its conception of God's law is arbitrary. There are certain things to be believed and certain other things to be done. These might just as well have been something else, but God has seen fit to give us these. Hence these are the conditions on which he will save us. Salvation is something conferred, handed over—so to speak—in return for a satisfactory performance of the conditions of the contract.

The point to be noted in this is its failure to perceive the vital connection between the things to be believed and done, and that great spiritual blessing

which nobody can fully comprehend but which we call salvation. Certainly there are things to be believed and things to be done—doctrines and commandments—but it is so easy to agree to a proposition and to perform an act without realizing the purpose of either, that is, without their contributing anything to the inner life.

The antidote for legalism is vitalism, if we may appropriate a biological term to spiritual uses. It is the function of Divine Law to bring the *soul life* into harmony with God. That life is made up of thought, feeling and volition. When these activities of the soul are normal, its relation to God is right. In such a personality the Holy Spirit dwells. Such a human spirit draws water from the wells of salvation.

To accomplish this result is the purpose of God's law. Where this is clearly grasped, legalism can not thrive. In the light of the central purpose of the whole law, the principle involved in any statute is easily seen, as well as its proper application to any age or conditions. But where this vital connection between the law and the inner life is disregarded, and the law is treated as a collection of arbitrary decrees, and salvation is conceived in materialistic terms, there literalism, formalism and "statutism" are sure to get in their deadly work.

But is there anything more practical, more concrete, that we can do about this?

For one thing, we can give earnest attention to the spiritual significance of all our religious activities. We can refuse to be satisfied with the mere observance of the forms of religion. We can ask ourselves in every case whether we are getting to the heart of this thing and whether we are getting it into our own hearts. Whether, that is, it is making an impression, conveying a lesson, that will make us more Christlike in spirit and hence in daily life. That is the test. And the constant pressing of that question home will surely have some value.

Another thing we can do is to get better acquainted with our Bibles. The Bible is the great Source of knowledge on this subject, but we do not know it very well. Here the law of God is set forth and we do not know what it is. We know little bits of it. We know a good many texts, a good many statutes, but because we know them only as texts and statutes, we have a very poor knowledge of the law revealed in them.

Referring again to the illustration of the forest, in order to see the forest really, we must see not only the trees which compose it, but the open field, the desert, the lake or river or whatever it is that surrounds it. This is what enables us to appreciate its true beauty, its place in the landscape. So the Bible, if it is to be understood, must be seen in its relation to the environment in which it had its birth. To know the law of God, which is contained in it, we must know not only the statutes of which it is made up and their relation to each other, but also their relation to the life and civilization in the midst of which they were given. For they are full of references to this, they were addressed primarily to this, as they could not be otherwise, and only as this is seen can we see through the letter, the form and the statute to the spirit, the substance, the principle. Only thus can we see the eternal law of God.

There is nothing difficult about this. It is simply an important point that needs much more attention than it has generally received. It is not its difficulty but ignorant prejudice that has kept it from being appreciated as it should be.

Is it necessary to add, as a third concrete sugges-

tion on applying the antidote for legalism, that the most important thing of all is a real soul hunger for complete identification with the will of God? A burning desire to be a true temple of the living God in which the spirit of his Son may dwell increasingly, moulding the life more and more after his image? Nothing will help more than this to a true understanding of God's law and a true obedience to it.

God is a God of law in every department of his universe. The material world is a world of law. The spiritual world is a world of law. The law of spiritual healthfulness—salvation—is as inviolable as the law of physical healthfulness.

Legalism is apparent conformity to law. 'It is external, superficial, mechanical. It is a sham, a counterfeit.' It lacks life.

Christianity is a religion of life. Jesus came to give life. There is no way to life except through him. There is no way to life except through obedience to the law of God. Jesus Christ is the Personification of the law of God. In him is life.

Open thou our eyes that we may behold wondrous things out of thy law!

### A Place to Pray

ONE can pray anywhere, but some places are more favorable to prayer than others. One can pray more effectually in some places than in others. This is why it is a good thing to have a special place for private prayer, a place made sacred for the purpose by reason of its being set apart for that purpose.

And this is why some people like to find the church open on week days—any day—because it affords a good place to meditate and pray. The associations of the place are helpful to this end. Distractions are shut out more readily and the concentration of the mind on spiritual things is more easily effected.

This applies particularly to cities and towns where the people live near the church, passing it, perhaps, as they go to and from their daily work. Would it be too much trouble to provide this simple help for these hungry spirits? Is it practicable or not, to have the church open seven days a week? In some places, at least, where there are those who would like to use it?

Even if the church isn't "a den of robbers," it would be nice, wouldn't it, if we could make it in the completest sense possible, "a house of prayer"?

### "Still Pursuing"

A READER sends us a newspaper clipping which discusses briefly one of those "inalienable rights" of human beings, according to the American creed, stressing the point that it was not the right to happiness which our fathers were so jealous of, but the right to pursue it. "Life, liberty and the pursuit of happiness"—this is what they coveted.

The best in human nature rebels against satiety, against reaching the end of the road, against having nothing more to do. What we want is a chance to go on. We want to do the next thing and we want to have next things to do.

And the best in Christian nature demands this also. Not having already obtained but pressing on—that was Paul's experience and that is real living. Going on 'unto perfection, not reaching it, but always going on toward it—that's the idea.

The pursuit of something good is the only thing that makes life tolerable, and the thing that makes Christian living glorious is that the promotion of the Kingdom of God gives us the very best thing to pursue.



## CONTRIBUTORS' FORUM

### O Purity!

BY B. F. M. SOURS

O purity! I long for crystal light  
To pierce unhindered through my trusting heart.  
O Savior! not of self, but of thy grace.  
Make me the image of the love thou art;  
Remove the dark opaque of self and sin,  
And with thy stainless purity come in!

O purity! O God of love, I bow  
Before the footstool of thy Sovereign Power.  
Entreating, by the grasp of faith, God-wrought,  
That, like the glory of a bursting flower,  
Thy matchless grace, omnipotent and free,  
Shall work thy blood-bought right—thy will in me.

I come; I fall before the feet of Love  
Of Love that suffered, and, as man that died,  
My Sovereign and my Guest—the glorious Lord  
Who in love's victory was crucified  
Was crucified that I might pass the dim  
Of sin's despond, and rise to be with him!

And so I prostrate lie before his feet  
Once pierced by nails that mine might journey on;  
I reach me for his pierced hand of love,  
Through whose deep agony my pain has gone.  
O Christ of God, before thy feet I bow  
And own, before the worlds, my Monarch now.

Look on me—may thy gaze of stainless life  
Be everlasting, holy life to me;  
May thy dear handclasp ever cleanse and keep  
That in the glory of eternity,  
With holy eyes I'll view the ages pass  
With stainless spirit, as a perfect glass.

I rise to bask in thy dear light of love;  
I rise to march to victory with thee,  
For thou art Conqueror, and I must move  
In thy pure legions to the victory;  
And Darkness and its rebel Prince o'erthrown,  
The pure shall see the Kingdom, thine alone.

Mechanicsburg, Pa.

### Prayer

BY EZRA FLORY

JESUS took it for granted that men would pray. "And when ye pray say, Our Father who art in heaven." The writers of the Gospels record many of the prayers of Jesus, though they fail to tell us many of the things he did. Prayer was his nature, his habit, his life. He prayed at the beginning of his ministry. He prayed at every crisis. He prayed all night. He prayed in the presence of his disciples. He prayed before day. He prayed at the close of his life on the cross. Prayer is one of the outstanding and awe-inspiring features of his life. And what he did he expects his followers to do.

We are living in an age when everything is subjected to criticism and analysis. Men are determined to get at the source of things if possible. So prayer is psychologized and criticized and analyzed. But the practice of prayer has been neglected. We shall know the meaning of prayer better by practice than by analysis. The practice of countless millions through the ages is not likely to be based upon a delusion. Praying is a deep-seated instinct in every unspoiled heart. In prayer the soul finds food with which it nourishes its life. Emerson said: "As well might a child live without its mother's milk as a soul without prayer." And again he said: "More things are wrought through prayer than the world dreams of."

Many persons have lost faith in prayer because they do not understand its essential nature. Prayer is not simply asking for things. This is the poorest kind of praying. Prayer is, first of all, adoration—pouring out the soul in the presence of greatness and beauty. When we catch a glimpse of what is going on behind the veil we hear: "Holy, holy, holy, Lord God Almighty" and not merely an asking for things.

Prayer is thanksgiving. It is one of the marks of the glory of man to be able to say: "I thank you." Animals have no feeling of gratitude. To give expression of gratitude violates no law in God's universe, but it surely enlarges the soul.

Prayer is also confession. The thunder and fret of discontent, carried in many a soul because of the load

of unforgiven sins, sours the milk of human compassion and puts on cold storage all it meets. Why not say: "I beg your pardon" to God, for "all have sinned and come short of the glory of God."

But prayer is asking, too—asking for large things—the coming of his Kingdom, for strength to overcome in the time of temptation. Prayer is spiritual fellowship with the Father and not asking for things and getting them. It has been well said that "No" is as truly an answer to prayer as "Yes!" The sublimest prayer in history is that of Gethsemane: "If thou be willing, remove this cup from me." But the cup was not removed. Paul prayed earnestly three times that the thorn be removed from his flesh. He got a better answer than he asked: "My grace is sufficient for thee." Prayer is talking to God and listening to God.

Elgin, Ill.

### Church Doctrines in Outline

The Doctrines of the Church of the Brethren and Their Scriptural Foundation

BY E. E. ESHELMAN

#### IN THREE PARTS—PART ONE

##### I. The Bible

We believe that the Bible is the Word of God, a record of his dealings with mankind. It shows how he made himself known little by little, as man was able to receive that revelation. He showed himself through the patriarchs and prophets of old, and finally and completely through his Son, Jesus Christ (Heb. 1: 1).

The Bible teaches that there is one God, Jehovah, who, in Christ, is our Heavenly Father; that Jesus Christ, our Savior, is his Son and that only as we come to the Father through him, will we be received and saved; that the Holy Spirit, the third person of the Sacred Trinity, is the Helper and Power of the life of God among men, and only as we are guided by him can we live pleasing to God.

It is in the Bible that we learn of sin, Satan and the result of sin, which is death. Here we learn of man, made in the image of God, but who, by disobedience, separated himself from God and was hopelessly and utterly lost and spiritually dead. Here, also, we hear of God's Love Gift for the redemption of lost mankind. This Gift was his Son who, by his life of love and sacrifice and by his atoning death, saved the world from eternal death, opening thus a way to life for "whosoever" willeth to accept this way. These truths are taught in very many passages of the Bible, from which number we select the following: Isa. 53: 5; 1 Cor. 15: 39; Philipp. 2: 6, 8; Titus 2: 14; Heb. 2: 9-15; Heb. 10: 19; Rom. 1: 15-17; 2 Tim. 3: 16, 17.

##### II. Justification

The full and free forgiveness offered to all who will accept God's means of deliverance from sin is in the New Testament called "Justification." When one is "justified" in God's sight he is reckoned as though he had not sinned. He is at perfect peace with his God and Father and the resultant Peace, Hope and Joy are his. Our part in gaining this blessedness is made up of five steps.

##### 1. HEAR THE MESSAGE OF SALVATION

That means the Gospel (Rom. 1: 16, 17; Rom. 10: 13, 14; 1 Cor. 15: 3). Recognize the fact that we are sinners, and lost, and without hope except as we find help in the Gospel. This message comes to us through the Word of God, as we read it; through the preaching of his Word from the pulpit, and the teaching of it in the class; and through the lives and personal conversation of God's children. Having heard the Word of Truth, our next duty is to believe it and to accept it as truth. This is

##### 2. FAITH

Faith in Jesus Christ as God's Son and our Savior, is the ground work of Christian life and experience. Without believing in Christ—to have confidence in him—it is impossible to accept him as the Ideal and Guide of our lives. Faith is an act of the will—not a mere feeling. It is taking Jesus as Savior and giving ourselves over to him. This committal and acceptance must be complete and unreserved if we would live the life that Christ wants us to live. On the importance

of faith or belief in the Christian life, read the following references: Mark 16: 16; John 3: 16; 11: 25, 26; Acts 16: 31; Rom. 10: 9, 10; Rom. 1: 16, 17.

##### 3. REPENTANCE

When one has learned of Christ and accepted him as his Savior, his attitude to sin changes. He turns away from it, and follows the new and better way. This is repentance. Literally it is a change of mind—a change from the former life of sin to a life of good. It is a break with the past and a hopeful look into the future. This change may be, comparatively, calm and quiet, or it may be accompanied with keen sorrow. But the sorrow is not repentance. This consists in a change of mind, resulting in a change of life—one that brings forth fruits worthy of repentance (Matt. 3: 8). Sorrow is the accompaniment of this change. Reparation of wrongs done, as far as this is possible, follows genuine repentance (Luke 19: 8). On repentance see the following scriptures: Mark 1: 15; Acts 2: 38; Acts 3: 19; 17: 30; 26: 18, 20.

##### 4. BAPTISM

Faith and repentance are inward spiritual experiences which are outwardly expressed by baptism. This is an expression of willingness to follow the new life and to forsake the old; a symbol of passing out of sin into righteousness. On God's part it is a pledge of his forgiveness of sins. Being thus symbolic, it is designed for those who are able to repent and believe (Acts 16: 15, 32-34; 10: 44-48). According to its symbolism and according to the teaching of the New Testament, baptism should be by trine immersion, or complete submersion three times, into the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28: 19, 20). It carries with it the promise of the forgiveness of sins (Acts 2: 38). In addition to the above references on baptism, see also Mark 16: 16; John 3: 3, 5; Acts 8: 36-39; Rom. 6: 1-11.

##### 5. THE GIFT OF THE HOLY SPIRIT

To one who has been baptized for the remission of sins, God has promised the gift of the Holy Spirit as a seal of his Sonship and as the Helper and Power of the Christian life. He becomes the source of Christian joy and peace. He is Purifier and Cleanser of our lives. In a word, he is the great Power for sanctification (Acts 2: 38, 39; Rom. 8: 15-17; Eph. 1: 13, 14; 4: 30).

Bellefontaine, Ohio.

### Patience in the Development and Training of Men

BY A. B. MILLER

RELIGIOUS education is in the air. It is discussed at every convention, written about in our magazines, and plans for making it a vital factor in the future of the home and church, are being laid in the churches.

It is well that it struck our church at this time. We are passing through a time of transition. We are no longer depending so much upon Conference decisions to maintain our loyalty to the principles of the New Testament which we have so long loved. This is evidenced in an unmistakable manner in the work of our Conference, the speeches, the general addresses, our periodicals and in the application of methods in the local churches.

We are passing out of our former policy into—what? The individual is to be given the light consistently, persistently and thoroughly, and we are going to put him on his honor to accept it. That is the theory and it can be made to work. Paul worked it, Jesus worked it. Their appeal was based upon what Christ had done for men and was directed to Christian honor largely, and not to the authority of a council. The plan can be made to work—indeed, it is working—but it must be worked. Will we work it? That is the question.

If we do not work the plan, but glide over out of the former, where church authority played such a conspicuous part, into—space—then there is trouble ahead. If an individual is to be put on his responsibility, he must have opportunity to know. Our responsibility is to cause him to know so thoroughly that the springs of action of his life will be set in motion



for Christ and his cause, both in the building of his own life and in service based upon love, in the spirit of sacrifice. This explains why teaching received such supreme emphasis at the hands of Jesus and the apostles.

We believe we are going to do this teaching. One thing we will need to learn in the beginning is the virtue called "Patience."

Thirteen years ago a young school-teacher sat on a box, and clerked at the sale of his father's only brother, in an eastern State. That uncle left, in a short time, for a Far Western State to engage in fruit-growing. Friends questioned his decision—for he could have lived comfortably where he was—but they wondered still more when it was learned that all, or nearly all, of his money had been put into a home where there were but ten acres of land.

He planted that orchard, nurtured it, restrained the trees from crooked growth, but for the most part fed and watched and perhaps prayed. There was a lot of dogged persistence and patience needed, but he and his family stuck at it. They knew from experience and study that only toil at the cost of pain and sacrifice and waiting could produce fruit.

The reward has begun. Last year an abundant crop was harvested, running up into the thousands, and equalling, in amount, the original investment, all in one year—the first real crop that came—but they had to wait thirteen years.

This is a lesson every farmer has learned in some degree, but a great many of us need to learn it anew, or all over again, in the growing of fruit in the lives of men. This fruit-grower was willing to wait thirteen years for the fruitage of his labors, but there are some church folks who are not willing to wait thirteen months for the appearance of fruitage on the part of the men and women they are called upon to teach so that they may grow. The seed of a certain doctrine is sown and it is expected that it shall grow almost over night, and yet—the human spirit takes longer to develop than an apple tree and is of far greater value.

Patience in the developing and training of men into the Christ image—patience—to do your very best and keep at it and then wait—that is one lesson in religious education we must learn and it is time to begin right now.

Bridgewater, Va.

## The Possibilities of the Southland

BY ROY E. CLARKE

SOMETHING like twenty-five years ago some of our people who were living in Maryland, Virginia, East Tennessee and parts of the North, began to move farther south into Southern and Middle Tennessee, Northern and Southern Alabama, the Eastern portion of Mississippi and Northern Florida—there a few of them to settle, make homes and do missionary work. The families, locating themselves permanently, were very few, but those that did, were generally very zealous and anxious to do some real constructive work among these people.

Very often their plans were thwarted and their hopes blighted by numerous difficulties. They suffered untold hardships, passed through many severe and trying experiences, and made many noble and benevolent sacrifices, in order to establish homes and to create centers of worship among these people, whom they were to serve. These unselfish and untiring efforts put forth by these pioneers and frontiersmen of our faith, of long ago, have been appreciated but little. Proper recognition of their beneficent labors has not been shown them, and very little encouragement and assistance has been given them by those of other territories who were living in luxury, ease and plenty. They labored under these adverse circumstances, but moved forward persistently and pursued their worthy tasks with little hesitancy or murmur, when it seemed almost impossible to endure the awful discouragements and unfavorable conditions they were ever experiencing.

During the early career of these immigrant missionaries their devoted efforts and labors were crowned with apparent success, and held for them a promising

and hopeful future. Most of these early settlers and travelers were thrown on their own resources for a living and depended upon their daily manual activities to furnish them the necessities of life. Thus they began, in a very small and simple way, to start and build up a mission and a church. Services were held in their own homes—many times in their barns. A few new members were added by baptism from the resident people, and others continued to come in from elsewhere, till there were enough to justify an organization. The organization was effected and a building finally erected.

For a while the work went along very nicely and prosperously, yet with great difficulty and much embarrassment. While the early leaders stayed and cared for the church, all went well. But when they ceased to perpetuate the work, the little church began to lose its former influence and integrity.

To give a satisfactory and a very accurate explanation of the causes of the weakening and the disparagement of these churches, is no small undertaking, nor is it an easy task to offer a workable solution for restoring these churches to their former position and practice. We feel confident that some disposition and readjustment should be made of these conditions and problems, or, at any rate, an effort should be put forth to point to a way of improvement and restoration. Rather than to leave those churches to diminish, perish and die, an attempt is here made to throw some light upon the situation for our serious thought and meditation.

If you care to question these people about these matters and the reasons for their being in this inactive and critical state, they are at a loss to present an appropriate and correct answer. They offer some comment and in a general sense and in an indefinite manner give some explanation of the intricacies of the situation. They are more ready to relate to you the present conditions, and to discuss ways and means for creating anew a church of the future. This is a fine spirit.

In the mind of the writer, the paramount cause of the discouraging conditions of these churches, that the past has wrought, is due to the fact that most of the people, moving into these various places, had a natural tendency to wander from place to place, never remaining very long anywhere. After living at one place for a short while they became dissatisfied, found fault with their location and moved away to seek a better place in which to live. We might term them as agrarian migrators, seeking an easy life. These we hold in contrast with the true settlers that strove to help those about them. This nomadic class wielded a sad and a very powerful influence upon those that had an inclination to stay. This floating population was very disastrous to the progress and accomplishment of the work already under way.

It is a well-known and accepted fact that the early policy and practice of our first missionary activities in this country was to carry the Gospel to others, and to establish churches by the slow, unsuccessful and unsystematic method of migration. It has been only a few years since we inaugurated the plan of sending out workers devoting their whole time to church expansion. And, sad to say, not a few of our people still oppose vigorously the carrying on of missionary enterprises by the church sending out workers and defraying their expenses, so that they will not be hindered in their all-important work of saving souls. We must get into our system the fact that the saving of the souls of men is the greatest work on earth, and that, to accomplish it, this calls for the greatest expenditure of money, material and men. The South now suffers from the old "time-honored custom," so long practiced by our loved forefathers.

In these territories of the South there are but few of the native born that are members of the church. Our practice has not been that of conforming to the Gospel requirements of sending forth laborers into the vineyard, to create and develop the churches out of the local material of the respective communities, but by migrating into these various territories they have endeavored to do church work and at the same time engage in some business enterprise that destroyed all

of their vitality and made them unfit and unable to do their best for the church. This practice has been unquestionably a strong barrier to the advancement and wide extension of our church, and has proved fatal to many very promising fields for a church. These settlements have usually been unsuccessful and the most of them broken up and abandoned. We are a separate and a peculiar people, but not a separated, an isolated and a secluded people. We can not save humanity and the world by segregation and living apart from those we plan to serve. The exemplary and practical life among the people is the winning and convincing method of bringing men to Christ. We, like Paul, must become all things to all men that we may, by all means, save some. In his own words: "I am made all things to all men, that I might by all means save some." How important is the personal touch to the guiding of the soul aright!

This brings to our further attention and consideration a very important matter that should have our earnest and sincere thought. The greatest need, prevalent among these churches under discussion, just now, is that of native trained workers. Missionaries in the foreign field tell us that native workers will do much more lasting and effective work than the American missionaries sent there. This is because the native born knows the life of his people, and his manner of living will, in a better and more favorable way, agree and harmonize with the life of his own blood and with their way of living.

Reference is here made, more particularly, with regard to climate, latitude and geographical location and mode of living in such locations, rather than that of the immediate church or community, for we find it beneficial, sometimes, to change pastors and workers, after a certain length of time, even though they are suitable, as far as their adaptation to locality is concerned. It is very difficult for a northerner to fit himself into the customs, ideals and life of the southerner; to unite with him in an agreeable manner in his various activities common to him; and the same is naturally true of the man of the South going North, to engage in any capacity of labor. However, it is true that some men go from the North to the South and do some excellent and effective work, but this is an exception rather than the rule.

The urgent request and earnest desire of the people of the Southland is that the native born be trained and prepared to live and work among them. But they are not able, financially, so to arrange that their boys and girls may go away and acquire an education, and receive training in one of our schools, for the particular work previously mentioned. They are able, some of them, to defray a part of the expenses, and they would gladly accept self-help work to cover the other part of the deficit. It would be a philanthropic and missionary act, on the part of any college, to give these young people a chance to make their way through school. What shall we do to ameliorate the situation?

Hitherto the school advantages have been very poor, in many of these places of the South. The children growing up have had but little opportunity to go even beyond the grades, and so many have not had the privilege of going at all. They must be trained in our schools if they are to continue the work of their fathers. Their fathers were much better prepared to do the work in their day, because their school opportunities were fourfold better, as compared to the age, than their children now have. And the advantages of school, in the places from which they came, are and were far ahead of any that are accessible to their children today.

Some schools were started but soon failed, because of the scarcity of funds in the school, and the failure of any one, outside their own territory, seeing fit to render any assistance. In the year 1895 two men, —Brethren James M. Neff and N. R. Baker,—began two schools in southern Alabama, one at Fruitdale, known as the Fruitdale Academy, and the other at Citronelle, known as the Citronelle College. About three thousand acres of pine forest land were purchased and a few homesteads were sold. The plan was to attract members from other States to form a

(Continued on Page 562)



## Notes and Jottings

BY J. J. ROSENBERGER

### I. Jealousy a Christian Grace

I RECENTLY was in a Sunday-school class in which the lesson of Saul and David was being considered. The remark was made that jealousy and envy ruined Saul. I rather surprised the class when I said that jealousy is a Christian grace. Let us look into this matter.

It is frequently said: "I the Lord am a jealous God." Paul says: "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ; but I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Hence God and Paul each displayed the traits of righteous jealousy.

Godly jealousy is always characteristic of two things—love and fear. God has always had great love for humanity, but he has had his fears. Hence the occasion of his jealousy. Paul planted the church at Corinth but their carnality and unfaithfulness aroused his fear; hence he was jealous of them.

When brethren introduce customs and doctrines that are foreign to the usages of the church, and affiliate with those who teach a fragmentary Gospel, such efforts will meet with opposition by the faithful in Christ, for they fear lest the purity of the church, in her doctrine, be lost. This opposition is prompted by jealousy—godly jealousy. Of such as cater to worldly departures James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" Hence the grace of jealousy is aroused when purity and right relationship are threatened. Jealousy is, therefore, a Christian grace.

### II. A Practical Example of the Simple Life

The students of the Women's Ward-Belmont College, at Nashville, Tenn., carry on a dress reform, regulated and executed by the student body and sanctioned by the faculty. I quote from their Handbook and Catalog, lying before me:

**Dress and Household Articles.**—Extravagance and extremes in dress are firmly discouraged. Every boarding-pupil is required to have at the school a uniform plain-tailored suit, either dark blue or black. This suit may be purchased before coming. A sample of the shade will be furnished if requested. A part of this uniform is a white waist, dark shoes, a black hat, simply trimmed with black ribbon or velvet, without flowers or feathers. This suit must be used for street and church, and on all public occasions. Afternoon and dinner dresses, with approximately high neck and long sleeves, are used for evening wear. No uniform is required during the school-day, but the clothing must be simple and suited for school use.

**Jewelry.**—Parents are asked not to permit students to bring expensive jewelry or heirlooms.

**Dress.**—Dark blue or black, . . . worn on all public occasions, church, shopping, etc.

**Shoes.**—Shoes with French heels or other high heels may not be used.

**No low-neck dresses or dresses without sleeves** are allowed.

**Decency** is the fundamental of dress. Students must not wear waists that display their underwear, or skirts so tight that they reveal, rather than conceal, their figure.

Young men, who visit any of the students at Ward-Belmont College, or who attend any of the functions of the school, must not be clad in attire of latest fashion.

I thought that the foregoing would, perhaps, be of interest to our own school managements and student members. To me the propriety of such restraints is apparent, and it should be followed by good results. It should help to check the tide of immorality, now sweeping over society, most seriously endangering the well-being of our young people.

### III. "Is Thy Heart Right with God?"

The faculties or powers of our intellect, that we call the mind and heart, are closely allied—they seem adjacent. When God said: "I will put my laws in their mind," he placed them under the faculty of the intellect, that considers, and estimates things in contemplation of the future. "And in their hearts will I write them." This includes the love and affection of our intellect, as is seen when God said: "Son, give

me thine heart." Hence I give the following elaboration of this thought: "With the mind we con over the deposits of the intellect and parcel out our thoughts. Thoughts mature into purposes. Purposes mature into action. Actions mature into conduct. Conduct will give shape to character. Character shapes and moulds our destiny—our finality. Hence David's words are full of meaning when he exclaims: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Greenville, Ohio.

### "Whence the Enormous Loss?"

BY S. H. YEATER

As the readers of the MESSENGER will notice, the heading of this article is the same as one of the "Around the World" topics of July 31. From statistics of the Methodist Church, the statement was taken that about 75% of the converts during the last seven years were lost to the church or could not be accounted for. Hence the question, "Whence the enormous loss?"

Some one should begin to make a guess, at least, at the "whence." Being a physician and knowing some of the causes of the mortality rate in the human family, and that it is highest during infancy and childhood, and knowing, too, that there is some analogy between the natural birth and life, and the spiritual, I can not refrain from recording a guess—yea, more than a guess—a conviction. Here it is: (a) Lack of mothering. (b) Undernourishment. (c) Improper and poorly-prepared food. (d) Dissipation.

If there were as much attention given to the motherhood of the church, as there is to the Fatherhood of God, results might be different. If there were more care and attention given to the spiritual infants that are placed in the lap of the church, without diminishing the birth rate, I am sure that better results would follow.

Dissipation by allowing the mind, especially of the young, to become absorbed in worldly amusements—the movies, the theater, the pool-room and the dance; in the older ones, the lure of mammon, the acquisition of money, is depleting the ranks of the church to an alarming degree.

There are no warm love embraces, no sweet, fresh milk of the Word. At the best the young convert is given weak, poorly-prepared religious soup, in the form of semi-sentimental religious stories, or stale bread in the form of cut and dried sermons, from some mummified pulpit orator.

It is not uncommon to leave the young convert without any attention, to grapple with conditions as he finds them; to take chances of surviving in spite of neglect of the church which has received him into its fold.

Is it any wonder that young converts are attracted by those lower and hurtful things, when their spiritual mother, the church, fails to supply their needs? A hungry soul, like a hungry body, will devour almost anything to satisfy itself if the proper food is withheld.

For more than five years there has been a growing conviction in my mind that the church, in all its branches, is not giving the proper attention to the administration of "The Word" to the flock, "rightly dividing," apportioning, the milk to the young and the strong meat to the grown-ups.

The writer to the Hebrews calls attention to this condition: "For when, by reason of the time ye ought to be teachers, ye have need that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. 5: 12-14).

He indicates that there ought to be progress in a graduated course of study and of teaching; and that it is hazardous not to "go on unto perfection."

The work of the church is summed up in the Great Commission. There are three departments, viz.: *Preach*—make disciples; *baptize*—those who believe; and *teach*—those who are baptized. Not only to *know*, but to *observe* all the commandments of the Master.

My conviction, through careful study and observation, is that the last department of the work is of paramount importance, and yet receives the least attention. It is seldom even mentioned in quoting the commission given to the apostles.

The people of the church, young and old, suffer not only for lack of knowledge, but for lack of experience in doing, because the leaders fail to teach them. They, the leaders, go to the schools and seminaries—many of them—only to become more effective orators.

Methodist statistics were taken as the basis of our consideration in this article. Were all the other denominations as bad or worse, that would not, in the least, abate the calamity that has fallen to the lot of the Methodist Church. She has turned, in too large a measure, from the "wisdom of God" and the teaching of Jesus Christ to the wisdom and teaching of men, depending on her collegés and seminaries, instead of on the Holy Spirit, to show them "the things of Christ" and to "lead them into all truth."

Let the Church of the Brethren beware lest she fall into the same error and reap the same results. It is a simple story, "The Story of the Cross." A child can tell it, when once it knows it. It is love that makes us want to tell it, and the Holy Spirit shows how best to do it; that is all.

Lecoma, Mo.

### The Shepherd's Psalm

BY DAISY M. MOORE

If you knew that the Bible was about to be taken from you permanently, and that you were allowed to retain for your own only a few passages of your selection, which would you choose?

Without doubt your first choices would be the Lord's Prayer, the Commandments, the Beatitudes, and surely the Shepherd's Psalm would be included.

This chapter seems to be the richest gem of confidence and implicit faith within the covers of the Book. Nowhere else is there such supreme trust voiced, and the shepherd author, out of his experience with his father's flock, chose the most beautiful and suitable language in which to pour out his absolute dependence upon his Shepherd.

Perhaps there is no chapter in the Bible familiar to more people than this one. And why should it not be so? Its provisions cover the entire range of human experience. No need of the body or soul is left unattended, no condition unnoticed.

It provides not only for a season—as some one puts it: "There is a glance round at the present status, to scan the goodness of Jehovah in caring for our wants, in protecting from dangers and in being a loving companion, and there is also a look into the future with the assurance that Jehovah will not fail us, but will see us through dangers that may come and will give us victory and honor and a permanent place in his glorious presence."

There is heart satisfaction in this double assurance. David, out of the fullness of a personal sense of God's goodness and loving-kindness, says: "The Lord is my Shepherd." It is one of the most intimate passages in the Bible—the first personal pronoun being used sixteen times in the six verses.

It is a personal confession of faith and trust of which we all may make use.

The very word "Shepherd" means so much. It is a broad term, including all that a flock could possibly stand in need of.

The writer, from experience, knew it was not always easy to find green pastures and still waters. He knew that oftentimes the sheep become wayward and need the firm guidance of a shepherd.

In hilly Palestine there were deep ravines where danger to the flocks lurked in the form of wild beasts. He had braved all this for his own sheep, and how great had become his trust in the One who ever delivered him safely!



The rod for defense, the staff as a support, were both familiar to him.

In the last two verses, if we look through the eyes of "Our Syrian Guest," we find the Psalmist reaching the climax of his faith in Jehovah, for no sheep went hungry, no matter how many enemies were about. If it were scratched, briar-torn or bruised, or if it was footsore, weary and thirsty, the faithful shepherd anointed the sores with oil and with his own cup brought clear, cool water for the refreshment of his charge.

At the close of the day the shepherd's work was only ended when his flock had been carefully placed in the fold, secure from the dangers of the night.

What joyous contentment must possess the heart of him who can, with full heart, repeat the Psalmist's song and sermon of the GOOD SHEPHERD!

In Christ's own words, beginning with the words, "I am the good Shepherd," we have the complete fulfillment of David's outpouring of unreserved and joyful trustfulness—the very vindication of his faith, expressed centuries before Christ came to earth, and which has rung far down the centuries to us!

"The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the GOOD SHEPHERD and know my sheep, . . . and I lay down my life for the sheep."

Fairfield, Pa.

### A "Bird's-Eye View"

BY ELIZABETH H. BRUBAKER

THE recent Sunday-school lessons have afforded a good opportunity to get a "bird's-eye view" of First Samuel as a book. The book is so named, not because Samuel was the author, but rather because Samuel is the prominent actor therein. It was named after the great man whose history it relates—so the Bible students say. Certainly it is a great monument to a great man. While the author is not positively known, it is claimed that Samuel wrote chapters 1-24 and that the remainder were probably written by Nathan and Gad (1 Chron. 29: 29).

Samuel belongs to a transition period. "It was appointed to him to pilot the nation between two stages in its history, from a republic to a monarchy; from a condition of somewhat casual and indefinite arrangements to one of more systematic and orderly governments. The great object of his life was to secure that this change be made in the way most beneficial to the nation."

Samuel was a prophet—the first of the long line of prophets which closed with the Old Testament (Acts 3: 24; 13: 20; Heb. 11: 32). With him began a distinct feature in the office of the prophet. He is recognized as the founder of the schools of the prophets, which were designed to make the office permanent and effective. Prior to Samuel, the word of the Lord was precious (rare) in those days (chapter 3: 1). With him the revelation through prophecy began, for the Lord revealed himself to Samuel by the word of the Lord (chapter 3: 21); 2 Peter 1: 20, 21; Heb. 1: 1). While there were prophets before the time of Samuel, with him the office became a part of the national life.

The events of the book may be grouped around three great names—Samuel, Saul and David. Samuel was a child given in answer to prayer, and he became a man of prayer. His life at Shiloh, sheltered as he was within the sacred sanctuary, growing up in the fear of the Lord, suggests one of two movements going forward simultaneously. In his life we have the thought of regeneration, while the life of the corrupt priesthood, represented by the wicked sons of Eli, suggests degeneration. Samuel, too, was the last of the judges—not a military judge, not ruling by physical strength like Samson—but ruling by high spiritual qualities and prayer. In this respect his work as judge blended with his work as prophet, and his influence was felt throughout the nation.

Saul was a self-willed man. Israel was a self-willed nation, and God gave them a self-willed King. Saul acted in the energy of the flesh, with small spiritual

force. At the beginning, the careers of Saul and David ran somewhat parallel, but soon they diverged, when Saul's life ended in darkness. Perhaps there is no chapter in Old Testament history more tragic than that which relates Saul's end. In the life of David we have one of the greatest reigns in history. Saul rejected the word of the Lord and the Lord rejected him. While David sinned, he repented and the Lord was with him. Dean Swift says: "I never wonder to see men wicked, but I often wonder to see them not

ashamed." "It is one object of the Holy Scripture to paint sin in its true colors." The secret of David's success was knowing God's will, waiting God's time, seeking God's guidance, and obeying God's Word.

Virden, Ill.

ONE of the best rules in conversation is, never to say what any of the company can reasonably wish we had better left unsaid. Let the sage reflections of these philosophic minds be cherished!

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Frank Talks About the Forward Movement

#### No. 1.—Looking at the Work Together

AFTER six months of experience in an organized effort, which has been called the Forward Movement of the Church of the Brethren, it might be profitable to have a few frank talks with the MESSENGER readers about the work, dealing with its possibilities, mistakes, organization and whatever has been accomplished.

When the Conference asked the various Boards of the church to organize, the Brotherhood, to carry out their Five-Year Forward Movement goals, they opened a very interesting field of study and service. These months have been teaching us many lessons, and in the work there have been both mistakes and accomplishment—we trust more of the latter than the former—but, at best, we are in the kindergarten of possibility.

One of the most fruitful blessings was the necessity of getting all the Boards of the church together, that together they might study the work of the whole church. Never before had this been done. For twenty years we have had about ten colleges training our young people, and for much of that time we have had an Educational Board. But never did the leaders of these colleges, with the Church Board caring for them, get together to face the one task of Christian and religious education and their relation to the whole work of the church.

The church is bigger than any Board. The church is more than any one issue. We have many problems, such as the ministerial, that of saving our young people, that of discouraging worldliness in life and dress, theological interpretation, and still others, but the church is more important than any of them, or all of them. There are many activities, such as missions, Sunday-schools, education, publications, and all the rest, but the church is the whole of which they are a part. These problems can be solved and these activities can be made normal only as they are viewed and planned for the good of the whole church. Every Board or Committee must study its work in the light of the whole church. Every section must look at its problem for the good of all.

We have often been too provincial, or sectional, in our thinking and planning. Duplication of efforts, suspicion and self-interest is fostered by this localism. A man can not be a leader until he is servant of all. We are glad for men and women of wisdom and conviction among us, but only as they think in terms of others concerned, and for the good of all, can they be used. All of our opinions must be tested in the laboratory of human experience and God's will. The church is composed of more folks than myself and they are entitled to a hearing. The church is the body of Christ—that body through which he is trying to express himself in truth, service and salvation. Whatever we do, we must do together. Whatever we plan, must be for the good of all. There is no place for selfishness, ill-will or factions.

It was the world vision that gave Jesus his identity. The Jews were provincial. Jesus spake in terms of eternity and with world-wide applications. He gave his disciples world-tasks. He related all his teachings to world needs. There is no place, time or condition to which they are not applicable. The early church struggled with sectionalism. Men were divided religiously, socially and every other way. They strove

for priority of authority and honor. Jesus swept all these away. In the church, therefore, we must serve for the good of all.

It seems to me that the Conference action, asking for the Forward Movement organization, has led us to this larger view of the church. The weak shall have more help and sympathy. The strong shall share with others. The young shall learn the wisdom of those more experienced, and the aged should have more patience with uncertain youth. Our activities should be more united, our colleges contributing to the good of all. The Boards and Committees together should be enabled to meet the needs of the whole church more helpfully. God grant that the years ahead may be fruitful in a united service and to all the world!

### What Do You Say?

WE have been confining our evangelistic efforts to the special series of meetings too much. We have depended upon the emotion and interest of that occasion to reach our children and neighbors with the Gospel. The Church of the Brethren with its Biblical and doctrinal foundation and its moral backbone of character and obedience in faith, must suffer loss unless it avails itself of better personal and teaching facilities in evangelism. Pentecost was more a result of personal devotion and effort, upon the part of the church, than a cause. Our revivals will be weak, so long as they are used as a short-cut method, in our spiritual laziness, to do what the Lord wants us to work at every day. But with a continuous zeal "in season, out of season," the Lord will give us gracious revivals.

Some years ago, when asking a young school-teacher to give his heart to the Lord and to devote his life to the church, he replied: "I would have been in the church long ago if I would get the same encouragement between revival meetings as I do during them." He spake with tears, out of a sense of need. I felt much rebuked by his frank statement, knowing its truth. As a child, I well remember the fireside talks by the brethren. My heart warms yet in the remembrance of their earnest appeals. I am wondering, brethren, if we are as diligent as our fathers, in personal evangelism? They pursued this method vigorously.

While we need the special evangelistic service everywhere, we must get the spirit of evangelism more and more into our regular services and into our personal relations with all men. A faith that does not express itself helpfully to the friends about us, is dead. Moreover, it is the word from a friend that wins, rather than the minister, unless he makes himself a friend. Do not be afraid of how you say it—it is the heart of love that wins—not eloquence. The most of us were not so eloquent in proposing to our good wives, as we might have desired, but they understood. Generally they have not censured us, or exposed us either. If you pray God for a loving heart for souls, and then go with the Message of Life, none will condemn your lack of oratory. Love is tact, faith, patience and all the rest! For "if I speak with the tongues of men and of angels, but have not love, I am become sounding brass." If you love, go! We have all been reached by the personal word of those who loved us, more or less. Will we do as much for others? The salvation of souls depends upon it. The life and moral integrity of the church also.



## THE ROUND TABLE

### The Living Fountain

BY GEORGE W. TUTTLE

My family tells me that I overhear too much that is not intended for my ears. This may be true, but I have occasionally overheard things that have given me both pleasure and inspiration.

There was once a dear old minister of Boston who spent most of his winters in California. He was much beloved by those who knew him. He was much liked by the high school pupils of my home city. He would often visit the high school, speaking to the pupils or giving them readings from his favorite poets—Longfellow and others.

On one occasion, as I came to a corner in the outskirts of the city to take a car, I saw this minister standing a short distance beyond me. He was oblivious of my presence; his eyes were lifted up to the grand old mountains that towered above us, and he seemed to be talking to himself. Slipping back of a telephone pole that he might not observe me, I listened intently and, lo, the dear old man was repeating passage after passage of those wonderful mountain verses of the Psalms. Verse after verse he quoted as he stood there; verses like these: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever," and "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Occasionally he would pause and glance about as if to see if any one were within hearing. Then the music of the Psalms would be again on his lips. My telephone pole sheltered me so well that I was unobserved. How he was enjoying himself! I could not but think of those words of the Psalmist: "O how love I thy law! it is my meditation all the day," or those other beautiful words, in reference to the Word of God: "Sweeter also than honey and the honeycomb." The dear old man was like David, in that he had hid God's Word in his heart.

How evident it was that the Word of God was, to this old saint, a satisfying portion. Is it so with us? Do we find comfort in its promises—joy and delight in such noble passages as he was quoting? The Bible is a fountain that overflows and fills up the measure of our need, but we must needs come to the Fountain. The Bible has its message for us at all times; it offers us strength instead of weakness, joy in place of sorrow, and hope instead of despair.

I sometimes long for a draught from a certain spring by the roadside, near my old Connecticut home, as David longed for a drink from the well by the gate of Bethlehem; but the spring can not come to me—I must go to the spring or I must go without its cooling waters. How beautiful those words in Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Here are waters for the thirst of the soul; drink, and be satisfied.

Pasadena, Calif.

### When Cast Down

BY OMA KARN

A FAVORITE window looks down upon a garden. The small plat is a well-cultivated, attractive bit of mother earth. The beds of thriftily-growing vegetables are interspersed with clumps of herbs, thyme, mint, sweet marjoram and a fragrant spicebush. At one end, and along one side of the plat, are flowers—old-fashioned ones—sweet William, phlox, mignonette, stately Canterbury bells and modest, winsome-faced pansies, and other of the flora of the times of our great-grandmothers.

The garden never looked fairer, nor was it more pregnant with promise than it was one summer evening as the curtain of night sank softly, enveloping flower and herb and vegetable in its sable folds. That night

we experienced a change of weather. Without warning the south breeze took flight, and the storm king took control of the forces of nature. Wind, rain and hail followed.

What a view from my "garden window" when the sun arose next morning! Bruised, bent, beaten into the earth the garden lay, apparently ruined beyond all repair. We called a message of sympathy across to the owner—an optimist. Back came the cheery response: "Yes, things are rather hard hit. But they are not broken, only bent down for the time being. As soon as the sun warms it up and the south wind gets back onto the job, they'll lift up their heads and take a new start."

North winds and south winds. We have them in the world of the Spirit as well as that of nature. The one represents adversity, the other prosperity. The Christian soul welcomes both. What, welcome the north wind—misfortune? Yes. Much of the strength and the endurance of the Christian life comes from occasional buffeting by the north wind. It is a debatable question whether we do not, for all-around growth and development, owe more to adversity than we do to prosperity. Certain it is that we need both. For the one who walks and works by faith, who recognizes a blessing in misfortune as well as favor, there is no such a thing as staying down. He or she is only bent for a time. It is noticeable that the individual who meets adverse circumstances, in the spirit described, does not long continue in the wake of the north wind. A square look into the face of disaster—let the calamity be of whatever nature it may be, is a long step toward putting to rout the forces which, for a time, have overcome. Courage, then, when called upon to face adversity! The Lord helps those who try to help themselves. My neighbor's prophecy, concerning the damage done to his garden, was fully verified. One week from the time of the storm there was not a trace that the north wind had ever tried it as it did. Moral: When cast down, look up, and presently you will be lifting up. Once begin to lift—but why describe? Everybody knows what results from lifting. Ashland, Ohio.

### The King's Insurance Company

BY J. A. BREHM

THE King's Insurance Company is the greatest, oldest and most ancient and only absolutely reliable fire, marine and life insurance company in the world—one in which every one should possess a membership policy and be a stockholder for all he is worth. Cash capital—the unsearchable riches of Jesus Christ. Who could ask for more or wish it were different? Assets, real estate—an inheritance incorruptible, undefiled and that fadeeth not away. No other insurance under heaven or among men can show such assets. Who does not desire a policy in this, the King's own company? Liabilities: Whosoever will may come, and who is it that would not rejoice and be glad to accept insurance in this company, without money and without price? Surplus, over all liabilities, able to do exceedingly abundantly above all we ask or think. Blessed thought! Conditions of policy: Faith, repentance and baptism and a good conscience toward God, and faith and obedience to our Lord Jesus Christ. The conditions are reasonable and easy to comply with; fair to man and just to God. The President—the King of kings. We want no other to reign over us and will accept no other king, prince or potentate. The reasons for insuring in the King's Insurance Company:

1. It is the oldest in the world, having been in successful operation for thousands of years.
  2. It is the only company insuring against loss in the great judgment day fire.
  3. It is the only company insuring against shipwreck in the River of Death.
  4. Its policies never expire, giving the faithful holder thereof, eternal life.
  5. It has never changed management.
  6. It insures a person for more than he is worth.
- Other important considerations:
1. Persons claiming to have no soul need not apply,

and why should they, when they have nothing to save if their claim is well founded. But you know full well that their plea is baseless and they are thereby deceiving themselves.

2. Applicants come direct to the President, not through priest, bishop, cardinal or pope or any other source.

3. All companies offering to insure after death are frauds. After death comes the judgment.

4. Now is the accepted time. Come while it is called today. Life is the time to serve the Lord—the time to insure the great reward. Work while it is day [life], for the night cometh [death] when no man can work.

No one person or persons can object to the terms and conditions of the King's Insurance Company. Neither can he offer a valid excuse for not accepting a policy on the stipulated terms of the Gospel and carrying it throughout the remainder of his life, eventually gaining a home in the place not made with hands, where he can, with all the ransomed hosts that have gone on before, join in singing God's praises throughout endless days and wear a crown of life that fadeeth not away.

What have his (Jesus') followers to do with any worldly organization or order where non-professors and worldliness rule and reign supreme? Let us not turn from him in whom we trust. Lean on his strong arm and be a doer of his will. Confess him before men and the angels of heaven will rejoice.

No man can save himself. He may do his best, but failure is certain. Jesus is the Savior of the world. Look to him and you will not be disappointed. He alone can save.

Peoria, Ill.

### Reverence in God's House

BY S. A. MILLER

God's house is a house set apart for worship—a place where we can commune with him, where we can converse familiarly with him, where we can study his Word, where we can sing praises unto him. We meet in God's house to be fed on his Word, and to receive the blessings promised to his people. Should it be a sacred place? Should it be holy, divine, consecrated? Should we show reverence as we enter the door? Should we feel the presence of God? Should there be silence? Should we have order in God's house?

How often a conversation is being held during preaching or prayer! Does that show reverence or respect? Would it not be more reverent, when entering a church, quietly to find a seat and await the hour, instead of congregating in the aisle, to engage in talk and laughter? Would it not be appropriate to avoid all jests and jokes? There is no harm in a laugh; but would it not show more of the spirit of reverence to talk quietly, to have more silence in a place so sacred? Let us suppose that our Savior were here personally. Would we be loud and boisterous? Would we enter the door in a frivolous and indiscreet manner? Would we allow our children to play tag in the aisles?

Did you ever visit a Catholic church and find these conditions? Emphatically no! There is extreme quietness upon entering the door—no whispering or talking. Could we not learn a lesson along that line?

How, then, may we increase our reverence, our respect, our esteem? Who is the one responsible for irreverence? Who is the one responsible in the Sunday-school class, or in the day-school for having no discipline? Is it the pupil? No, the only one responsible is the teacher.

Did you ever hear of a school-teacher resigning because of having no discipline, and his successor having no trouble in keeping order? Who is responsible for these conditions? Certainly the teacher, and he alone. You, no doubt, have seen the same condition in the Sunday-school. You have, at times, seen children in Sunday-school, or during a program, more quiet and reserved than at other times, with another leader. What is more necessary to command reverence and quietness among children, than for the leader or teacher to be quiet and reserved, slow to act, and avoiding all hustle, bustle and excitement? In



order to have reverence and the Spirit of God in the services, is it not up to the leader, superintendent or pastor, first to show reverence himself? It is the duty of the one in charge to *command* respect, discipline, or reverence, during the services. He can also, to a large degree, banish disorder and confusion from the after-services by throwing his influence in that direction.

Then, again, how can we be more reverent? By beginning *now* to respect the house of God. Let us enter quietly and find a seat. If you *must* talk, do it quietly. Do not turn to see who is coming in late. If people have not respect enough to come on time, do not disturb the audience and annoy the pastor by turning to see who is coming late. Respect the pastor by avoiding all conversation during the sermon. Show your interest by heartily joining in the singing. You must be the one to help make the services more reverent, doing your part, as well as the pastor, or leader, does his. Then, too, pray—"pray without ceasing." "The effectual fervent prayer of a righteous man availeth much."

1109 S. Washington Street, Denver, Colo.

## HOME AND FAMILY

### The Faith That Holds

Selected by S. A. Satter, Jennings, La.

When sorrow comes, as come it must,  
In God a man must place his trust.  
There is no power in mortal speech  
The anguish of his soul to reach,  
No voice, however sweet and low,  
Can comfort him or ease the blow.

He cannot from his fellow-men  
Take strength that will sustain him then.  
With all that kindly hands will do,  
And all that love may offer, too,  
He must believe throughout the test  
That God has willed it for the best.

We who would be his friends are dumb,  
Words from our lips but feebly come;  
We feel, as we extend our hands,  
That one Power only understands  
And truly knows the reason why  
So beautiful a soul must die.

We realize how helpless then  
Are all the gifts of mortal men.  
No words which we have power to say  
Can take the sting of grief away -  
That Power which marks the sparrow's fall,  
Must comfort and sustain us all.

When sorrow comes, as come it must,  
In God a man must place his trust.  
With all the wealth which he may own,  
He then must meet the test alone,  
And only he may stand serene  
Who has a faith on which to lean.

—Edgar A. Guest.

### Practical Points in Women's Work

BY LYDIA E. TAYLOR

#### No. 2.—Texas Clothing Contest

*The Campaign.*—It was through the editor of the women's *General Federation Magazine* that we first learned of the launching of this State-wide campaign on clothes and shoes—an educational movement throughout the high schools of Texas.

The State Superintendent of Public Instruction of Texas is Miss Annie Webb Blanton, while Miss Lillian Peek, Director of Vocational Home Economics for the State, and for two years engaged in lecture work on the subject of "Appropriate Clothing for High School Girls," naturally became the efficient Director of the "Clothing Contest."

Since this was the first clothing contest in the United States, it called forth unusual originality on the part of those conducting the work. Special mention is made of Miss Agnes Ellen Harris, associate worker in vocational home economics for the State, who was an enthusiastic supporter of the plan and assisted in the final contest—an affair of unique interest, having in attendance notable persons from all parts of Texas.

*The Plan.*—Literature, containing complete information and instructions, was sent out to all the high schools and the pupils were encouraged to take up the work. In addition to the rules governing the

making and designing of garments, the plan provided for original essays on the purpose, cost and relative value of clothing. The Director speaks encouragingly of the splendid papers submitted.

While there were over a thousand entries in the Clothing Contest, the sub-contests—first, of the county; second, of the Congressional District; third, the General State Contest at the Capitol in Austin—formed the route by which the number was reduced to a little below fifty.

*The Posters.*—While this part of the work was in operation, serious thought was being stimulated on correct heels and shoes through the use of large, unique posters, furnished free to all high schools of the State (or to other educational institutions, on request).

The Poster (14½ by 22 inches)

### Attention, Boys and Girls!

#### Can You Answer These Questions Concerning Shoes and Good Taste in Foot-dress?

1. Are French heels and pointed toes good-looking?
2. Are high heels of any kind truly beautiful?
3. Are they conducive to comfort, health and happiness?
4. Who is responsible for the shoes worn by girls and women?

Read the statements below from prominent persons who have individual opinions. They may influence your answers.

To this poster were attached about a score of facsimile letters from university instructors, artists, physicians, etc.—famous men and women—expressing decided opinions on proper foot-wear vs. the ruinous French heel shoe. For the originality of this plan, credit is given Miss Irene Davidson, of the College of Industrial Arts, who succeeded in securing the testimonials of such prominent persons as Margaret Deland, Mary Miles Minter, Dr. Margaret V. Clark, etc.

Allow some excerpts, from Director Peek's "Report of the Contest," to tell their own story:

The Texas State Clothing Contest was held in Austin, June 1, 1920.

The Contest started with the idea that the best way to solve the girls' clothing problem was to get the girls to study the principles governing economy and good taste in dress. The contest was limited to those schools employing domestic art teachers.

More than eleven hundred girls enrolled. Elimination Contests were then held, and forty-eight girls finally were sent to Austin for the final try-out, June 1. One little girl came 601 miles and went back with a \$10 prize.

Four judges worked all day Monday and until noon on Tuesday, judging the garments as they were worn by the girls. Two judges were from the A. and M. College and two from the University of Texas. The complete costume, shoes, hat, underwear and other accessories, were taken into consideration in the decisions.

In the demonstration following, which was open to the public, the girls were introduced to the audience by the Director, and each told the story of her costume, the occasion for which chosen, the reasons for the choice, the cost, amount of money saved in making and other facts of interest. This was done in a manner indicating that the girls had begun to appreciate the principles underlying appropriate attire. Several girls stated they were unable to buy the kind of shoes required, in their home towns.

A feature of the Contest was a display of shoes sent in from retail stores to the Contest Director, upon her request. These shoe-retailers voiced a general disposition on their part to add to their stocks shoes which will permit of perfect comfort and at the same time look well.

The prizes were awarded by Mrs. Maggie W. Barry, chairman of the State Committee of the Girls' Clothing Contest.

The Mothers' Congress of Texas gave \$90 in prizes—six first prizes of \$10 each, and six second prizes of \$5 each.

The Texas Federation of Women's Clubs presented a sterling silver cup to the school showing the best general clothing exhibit (this prize going to San Antonio Main Avenue high school). Many prominent educators were present and heartily endorsed the movement.

The contestants were entertained by the Council of Mothers and the High School Girls of Austin.

*Items of Interest.*—The dresses not only were made by the contestants, themselves, but all the accessories worn must be consistent with the dress.

The six first-prizes of \$10 were awarded, one for

each of the dresses most appropriate for various occasions, such as the "spring and fall school dress," the "winter dress," "graduating gown," etc. The actual cost, in each case, must be given. The cost of these six prize-garments ranged from \$2.87 to \$9.94, depending on the purpose of the outfit, and the care and skill used in selection. To qualify, both shoes and hose must come within the rules—be common-sense.

The six first-prize girls exhibited surprising modesty and good taste in their designs, as compared with the extremes of modern times. One was impressed by the almost total lack of jewelry—not a single lavalliere or bracelet being seen. Some of our own sisters could have gotten lessons from the simple coiffures and sensible skirt-lengths seen in the group.

The newspapers gave special prominence to the youngest member of the first-prize group, whose gingham spring-and-fall dress, designed and made by herself, cost but \$2.87. This girl's name is Aleen Johnston of Houston, Texas—only thirteen years of age. A letter written by the young lady (on request), telling of herself and her work, is worth preserving, and would do credit to many a young woman of eighteen.

*Items of Information.*—The Clothing Contest is to be conducted again the coming year, with many improved features—and "for many years to come," says the Director, Miss Lillian Peek.

Two of our own colleges used the "Poster Plan on Shoes" in their college libraries last winter. With such an early start this year, we hope to have the matter brought to the attention of all our colleges.

For a list of the retail stores in your State, carrying the various kinds of shoes recommended by the Young Women's Christian Association, write, National Board, Y. W. C. A., 600 Lexington Avenue, New York City.

Information regarding lectures on "Feet and Shoes," or the free use of "Feature Films," described in the preceding article, will also be furnished by above National Board. We are informed, however, that all their available lecturers are engaged until the last of February, 1921.

Much literature along this line may be had for the asking, also some beautiful, significant art posters at trifling cost, if used for demonstration purposes. Application for these may be made to the general Y. W. C. A. office of any large city of your State.

Mt. Morris, Ill

### Scanning Faces

BY ADAM E. HECKER

Did you ever sit in an advantageous position, where you could study expressions on the faces of passersby? Then, did you ever stop to think that our faces are just as instrumental, in making friends and enemies, as our actions and words? The scowl has often made an enemy that a smile might have made a friend. A little ape's experience, told in the following poem, is of interest in this connection:

"A cunning young ape sat by a brook  
And peered in the crystal stream,  
He sneered at the ape he saw below,  
And his eyes had an angry gleam.  
As the ape beneath just bared his teeth:  
"Twas enough—with a piercing scream  
The ape splashed into the jungle brook,  
And madly he thrashed about;  
Nor found a trace of that sneering face,  
So he shivering clambered out,  
And sat in the sun while the water cleared;  
But his mind was flooded with doubt.  
"So he hopped once more to the water's edge;  
He was grinning from ear to ear,  
When the monkey face that caused ill grace,  
Without sign of trouble or fear,  
Smiled pleasantly up at the grinning ape,  
Who was surprised at actions so queer.  
And now they are friends, and each summer morn,  
As the sun climbs up in the sky,  
This frolicsome ape comes over to gaze  
In the stream that is rippling by,  
And whether monkey or man, each one of us can  
Change enemy to friend if we try."

Now just take a peep in the mirror. What are your inclinations? Is yours a winning, happy, Christian face?

Anaconda, Montana.



## AMONG THE CHURCHES

### Calendar for Sunday, September 19

Sunday-school Lesson, Evils of Intemperance.—Prov. 23: 19-21, 29-35.

Christian Workers' Meeting, Joshua, the Early Riser.—Joshua 3: 1; 7: 16; 8: 10.

\* \* \* \*

#### Gains for the Kingdom

One baptism in the Elk City church, Okla.  
One baptism in the Ottumwa church, Iowa.  
One baptism in the Pleasant Hill church, Va.  
Two baptisms in the Newton City church, Kans.  
Four baptisms in the Solomons Creek church, Ind.  
Seven additions to the Mechanic Grove church, Pa.  
Six baptisms at Sulphur Spring, a mission point of New Dale, W. Va.

Five confessions in the Maple Grove church, Ind., during a recent series of meetings.

Eleven baptisms in the Topeka church, Ind.—Bro. J. F. Burton, Ankeny, Iowa, evangelist.

Five baptisms in the Woodland church, Ill.—Bro. A. P. Becker, Norcutt, Kans., evangelist.

Eleven baptisms in the Nenadji church, Minn.—Bro. J. F. Swallow, Seavey, Minn., evangelist.

Four baptisms in the Old Furnace church, W. Va.—Bro. F. E. Mallott, of Chicago, evangelist.

Forty converts in the Mansfield church, Mo.—Bro. P. E. Robertson, Lindsay, Calif., evangelist.

One baptism in the Pleasant Grove church, Texas.—Bro. J. A. Miller, Marvel, Texas, evangelist.

Six accepted Christ in the West Milton church, Ohio.—Bro. C. C. Cripe, of Bremen, Ind., evangelist.

Three baptisms in the Donnels Creek church, Ohio.—Bro. J. C. Inman, Springfield, Ohio, evangelist.

One baptism in the English River church, Iowa.—Bro. Wm. E. Thompson, of Ottumwa, Iowa, evangelist.

Four accepted Christ in the Waynesboro church, Pa.—Bro. Wm. Kinsey, of New Market, Md., evangelist.

Nine baptisms in the Quakerstown house, Springfield church, Pa.—Bro. A. L. B. Martin, Baltimore, Md., evangelist.

Twenty-two stood for Christ in the Rocky Branch Mission, Mt. Zion congregation, Va.—Sister Mary Martin, evangelist.

One baptism in the Pleasant Hill house, Codorus church, Pa.—Bro. W. Grant Group, East Berlin, Pa., evangelist.

Twenty-three conversions in the Armourdale Mission, Kansas City, Kans.—Bro. Roy Kistner, of Sabetha, Kans., evangelist.

Eleven baptisms in the country house, Union City church, Ind.—Bro. W. R. Murray, of North Manchester, Ind., evangelist.

Three accepted Christ at the Manor house, Mountville congregation, Pa.—Bro. H. J. Beachley, of Harrisburg, Pa., evangelist.

Three confessed Christ at Florin, West Greentree congregation, Pa.—Bro. E. M. Wenger, of Fredericksburg, Pa., evangelist.

Twenty-one were baptized and one reclaimed in the Salem church, W. Va.—Bro. T. R. Coffman, Meyersdale, Pa., evangelist.

Nine were baptized and one awaits the rite in the Pleasant Hill church, Va.—Bro. L. C. Coffman, of Daleville, Va., evangelist.

Eleven were baptized and seven await the rite in the Pulaski Mission, Va.—Bro. J. F. Keith, of Camp Creek, Va., evangelist.

Five baptisms in the Bunker Hill house, Baltic congregation, Ohio.—Bro. C. A. Wright, of North Manchester, Ind., evangelist.

Eleven baptisms, two reclaimed, one awaiting baptism in the church at Austin, Ark.—Bro. C. H. Brown, Lowell, Ark., evangelist.

Four baptisms in the Tippecanoe church, Ind.; six were baptized and one reclaimed.—Bro. Russell Shull, of Chicago, evangelist.

Four applied for baptism in the St. Luke church, Woodstock congregation, Va.—Bro. Samuel Gathber, of Harrisburg, Va., evangelist.

Thirteen confessions, twelve baptisms, and one reclaimed in the Mercersburg church, Pa.—Bro. S. M. Stouffer, Newville, Pa., evangelist.

Seven accepted Christ, five of whom were baptized, in the Tearcoat congregation, W. Va.—Bro. Chas. H. Wake-man, of Edinburg, Va., evangelist.

Fourteen were baptized, two restored and one awaits the rite in the Red Bank church, Pa.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Twenty-one confessions in the Yellow Creek church, Pa. (fourteen baptized, five received on former baptisms, and two awaiting baptism)—Bro. Levi K. Ziegler, of Denton, Md., evangelist. \* \* \* \*

#### Our Evangelists

Bro. Jacob Funk, of Wiley, Colo., to begin Oct. 24 in the Nampa church, Idaho.

Bro. D. L. Miller, of Mt. Morris, Ill., to begin Sept. 26 in the Green Hill church, Md.

Bro. J. Edwin Jarboe, of Chicago, to begin about Nov. 28 in the Wakarusa church, Ind.

Bro. J. W. Fidler, of Brookville, Ohio, to begin Oct. 31 in the Astoria house, Astoria, Ill.

Bro. Elias Edris, of Fredericksburg, Pa., sometime this fall in the Indian Creek church, Pa.

Bro. F. D. Anthony, of New Market, Md., to begin Oct. 3 in the Frederick City church, Md.

Bro. Ivan Erbaugh, of Chicago, is holding a series of meetings in the Fernald church, Iowa.

Bro. David Metzler, of Nappanee, Ind., to begin about Nov. 1 in the English Prairie church, Ind.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin Oct. 31 in the Independence church, Kans.

Bro. Levi K. Ziegler, of Denton, Md., during November in the Peach Blossom church, Eastern Maryland.

Bro. John R. Snyder, of Bellefontaine, Ohio, to begin in the Swan Creek church, same State, Oct. 3; at Muncie, Ind., Oct. 31. \* \* \* \*

#### Personal Mention

Bro. C. Ernest Davis has moved from La Verne, Calif., to Live Oak, same State.

Bro. August Beck, of 342 S. Trumbull Avenue, Chicago, is now open to an engagement as pastor.

Bro. C. E. Trout announces the change of his address from 614 Center Avenue, N. W., to 1211 Ninth Street, S. E., Roanoke, Va.

Bro. Ray S. Wagoner, formerly of Guthrie, Okla., should be addressed at 1124 N. St. Francis, Wichita, Kans., where he has taken charge of the East Side Wichita church.

Bro. W. E. Buntain, until recently of Greene, Iowa, visited the Publishing House last week, with his family. Bro. Buntain was on his way to Naperville, Ill., where he takes up the pastorate of the Naperville church.

Bro. B. E. Kesler changes his address from Poplar Bluff, Mo., to R. D. 1, Matthews, Mo. Bro. Kesler is locating in the Farrenburg congregation, where he will preach for the church and teach the village school.

Bro. Bruce Eshelman, temporarily in charge of the pastorate at Denver, Colo., has returned to his school duties. The congregation has secured the services of Bro. Wilbert J. Horner, late of Chicago, Ill., as pastor for one year.

Bro. C. H. Shamberger, for some years connected with the activities of the Payette Valley church, Idaho, is to enter Bethany Bible School for the present school-year. Bro. H. G. Shank, recently of Chicago, Ill., is to take up the work in the Payette Valley church.

The Home Mission Secretary is out in the field again, just now acquainting himself with the conditions in one of those Virginia counties not touched anywhere by a railroad. Bro. Zigler is finding that there are many excellent openings for mission work in this big homeland of ours.

The General Director of the Forward Movement is in the East this week—Ohio and Virginia chiefly. He left his desk Thursday, the 9th, accompanied by Sister Bonsack who, after several months' residence at Elgin, returns to the family home at New Windsor, Md., for a while at least. At Bridgewater, Va., Bro. Bonsack will meet with representatives of the five Districts of that State, where plans for the future of the Movement in that section will be considered.

Bro. C. Walter Warstler, of 1120 Greenfield Avenue, Pittsburgh, Pa., was expecting, when writing under date of Sept. 8, to be discharged within a few days from the Municipal Hospital where he has been confined for nearly five weeks, with an attack of scarlet fever. Bro. Warstler desires to extend his sincere thanks to all who so kindly remembered him with messages of love and encouragement, and especially for the prayers which were offered in his behalf. He has every hope of being fully restored to health, as he enters upon the third year of his pastorate of the Pittsburgh church.

Through word just received by the Mission Rooms from Bro. W. B. Stover, we learn that the latter's mother, of Waynesboro, Pa., who has been afflicted for some time with the infirmities of age, passed on to her heavenly reward, Sept. 9. Sister Stover's life was full, not of years alone, but of a rare richness of Christian experience, and while there must always be a note of sadness connected with the passing of our loved ones from the scenes of earth, the pain of temporary separation is much more than compensated for in the rejoicing over the gain to the departed and the prospect of the reunion just a little farther on.

Bro. Ezra Flory, Secretary of the Sunday School Board, is to be in attendance at the Sunday-school Meeting of Middle Iowa, Oct. 17, to be held in the Fernald church.

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#### Elsewhere in This Issue

Members of Southern Iowa, who contemplate attending the District Meeting, to be held in the Fairview church, Sept. 22-24, will please note the transportation arrangements, as announced by Sister M. A. Whisler among the Notes.

On page 563 we publish programs for the following State Districts: Nebraska and Northeastern Colorado, in the Afton church, near Cambridge, Nebr., Oct. 12-15; Southern Iowa, in the Fairview church, near Udell, Sept. 22-24; in the Western Missouri and Northwestern Arkansas, in the Cabool congregation, Greenwood house, Oct. 6-8.

#### Special Notices

The District Meeting of Southern Pennsylvania is to be held in the Marsh Creek house Oct. 27. The Elders' Meeting convenes the day before.

Correcting the date formerly given, we are asked to announce that the District Meeting for Southwestern Kansas and Southern Colorado will be held Oct. 16-20 in the Monitor church, Kans.

Members of Northern Iowa, Minnesota and South Dakota will please note that all trains on the Chicago, Milwaukee & St. Paul R. R. are to be met at Lawler. All trains on the Great Western R. R. will be met at Fredericksburg.

"Auto Day," at Flora, Ind., is to be held on Sunday, Sept. 26—an all-day meeting, with basket dinner. Dr. O. G. Brubaker and Sunday School Secretary Ezra Flory will be among the speakers, the former giving a stereopticon lecture on China in the evening.

To the Churches of Middle Indiana.—We herewith announce that all churches which fail to pay their dues to the Mexico Old Folks' Home before Oct. 1, 1920, will be reported delinquent at District Meeting.—By order of the Board of Trustees, Ezra Musselman, Secretary.

The District Meeting of Northwestern Kansas and Northeastern Colorado is to convene Oct. 29-31 in the Colorado Springs church. All queries or any other business for the Conference should be sent to Geo. W. Burgin, Burr Oak, Kans., at once, so that it may be inserted in the Booklet.

Members who have children living in or around San Diego, Calif., or who know of others that should be reached, will kindly write to Sister Anna R. Hyatt, Santee, Calif. It is planned to get church work started at San Diego in the near future, and any information along the line indicated above will be of vital importance.

Too late for insertion in last week's issue, we received notice of the Missionary Conference of Northwestern Ohio, to be held Sept. 17 at Defiance, Sept. 18 at Fostoria, and Sept. 19 at Lima. Missionary Committees and ministers are especially urged to attend. Bro. C. D. Bonsack, Forward Movement Director, and Bro. H. Spenser Minnich, Missionary Educational Secretary, will be the speakers. There will be all-day and evening services.

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#### Miscellaneous Mention

Our sympathy is extended to the members of the Mont Ida church, Kans., whose house of worship was so badly wrecked during a severe wind-storm, on the evening of Aug. 28, that it is unfit for church services. The loss of the house was felt the more keenly since it prevented the members from enjoying the Sunday-school and Missionary Meeting, planned for Aug. 29.

Will it do any good to refer to a matter often mentioned before and treated at some length only a few months ago? One of the House foremen hopes that it will. He has on hand the manuscript of the minutes of a certain District Meeting. Parts of it are scarcely intelligible. Well, he will have one of the proof-readers put in some extra time, guessing at it, and trying to make something out of it. The result may represent correctly what was done at the meeting and it may not. Anyway, the District will have the satisfaction of paying a larger bill than it would need to pay if it would send to the printers a record of its proceedings which could be understood.

A correspondent writes us that something should be said about Sunday desecration. He would like to see an article on that subject under bold-type head-lines. He says it is needed in his community. We have no doubt that our correspondent is right. And if some one can say the word that will be helpful to the cause, we shall certainly be glad to print it. There are many things that need attention and the matter of a proper use of the Lord's Day is one of them. Meanwhile, if the need for this in your community is one of special urgency, why not put it up to the pastor, elder, or other ministers if there be such? Possibly a sermon or some personal word would do more good than an article in the "Messenger."



## AROUND THE WORLD

### A Change of Program in Mesopotamia

Confronted by revolutionary and decidedly hostile uprisings throughout Mesopotamia, the British government finds itself in a decidedly unpleasant situation. The labor unions of the homeland have registered their unanimous opposition to war-like aggression anywhere. They are heartily tired of war and the burdens it imposes, and insist upon other means of settling territorial disputes. Under date of Aug. 30 the announcement is made that an Arab parliament is to be established in Mesopotamia, and also an Arab cabinet, with British advisers in charge of administration affairs. Eventually an Arab prince is to be appointed governor.

### New Disturbances in China

Late reports from China indicate that the new civil war against the Canton military government is growing. Kwang-Tung province troops are reported to have surrounded Machow, one hundred miles east of Canton. Gen. Lu Yung Ting, war minister of the Canton military government, declares that he has the situation well in hand and that peace negotiations with several leaders of revolting factions are in progress. A most gratifying feature of all recent disturbances is the respect shown, by both contestants, to missionary interests. So far as known, no injury has been done to any of the workers nor to the property of the mission stations. That is encouraging.

### War Must Be Ruled Out

If we may believe recent reports from Europe, the wars of the future will be worse than any of the past. The militarists of Great Britain and other countries of Europe are now studying ways of killing by wholesale—wiping out entire cities and country-sides. Human slaughter is to be organized on a gigantic scale. An electric ray of special power is being perfected, that will shrivel up human beings in an instant. Then, too, a systematic germ warfare is to be put into effect, whereby an entire nation is to be infected. Gases, discharged by a submarine, are to make life extinct for miles of coast line. Clearly, humanity must either arise in its might, to exterminate militarism, or it will eventually be exterminated by it!

### A Costly Blunder

Mr. Robins, a member of an American Commission to Russia, and a prominent Red Cross worker, has just returned to the United States. His investigations have been thorough and his statements may be relied upon as being trustworthy. He says that allied intervention in Russia and Siberia was the result of an attempt to collect the debts owed by the Czar's government to international bankers. "It was a blunder that cost America \$100,000,000," he asserts, "and it had the effect of sustaining Bolshevism and creating a national feeling in Russia, hostile to the allies, and favorable to the regime of Lenin and Trotsky." Just to think that the appalling waste of money, and even human life itself, was wholly uncalled for!

### "Watch Your Step"

In the crowded avenues of travel, continually the words of our heading are dinned into our ears. Every time the clock ticks thirty minutes, some individual is killed through an auto accident. So it goes—hour in and hour out, of the twenty-four—day in and day out, of the seven—month in and month out, of the twelve—15,000 deaths a year. These were facts brought out at a recent meeting of the National Safety Council in Atlantic City. It is, an astonishing record. "Something should be done about it," we say. With 10,000,000 autos in use, and the number still multiplying, accidents are bound to increase. And while "taking heed to our ways," physically speaking, let us not forget the more important spiritual phase of the subject—the watchfulness which will preserve us from stumbling and possible injury, as well as from the snares of the adversary.

### Outlook for Mexico More Hopeful

We are quite sure that our readers will unite with us in the fervent hope that Gen. Alvaro Obregon, newly-elected Mexican president, may succeed in maintaining order, and make good his expressed desire for American cooperation. Any effort, along the line of establishing friendly relations between countries that have been at variance, should surely be welcomed and given hearty endorsement. Gen. Obregon fully recognizes that Mexico needs the hearty cooperation of American business interests, in order to reconstruct its shattered industrial enterprises. Assurances to that end have already been given him by broadminded American business men, and these helpful overtures bid fair to be of the highest benefit to strife-ridden Mexico. Already mines that were compelled to close during the revolution, are opening up, and in a few months—it is predicted—will again be in operation. Other industries, also, are being rehabilitated. One feature of the situation is decidedly encouraging—the rapidly-de-

creasing number of the men, who enter Mexico chiefly to exploit its resources without adequate remuneration to its toilers. Just that, in times past, has been a fruitful source of irritation. Let us hope that a day of better things is at hand! Working to that end, let the Christian forces of the United States hasten to the rescue of Mexico in the spirit of the Master, who would have all men come to a knowledge of the truth, and to be saved.

### Why Not Mention the "Things Lovely"?

So largely are most daily newspapers given to the recital of the "seamy side" of city life—the wave of crime and violence—that people at a distance are very apt to think of the city as a place of moral degradation. The editor of a Pacific Coast weekly, who recently visited Chicago, was agreeably surprised to find that, amid all its perplexing problems, the city does much for human betterment. He was charmed by the many beautiful parks, well-ordered children's play-grounds, schools of art, schools of music, and many other things, which contribute to intellectual and moral development. Why not emphasize, more generally, that which is truly commendable, rather than to dwell too much on the dark side of things?

### The Settlement of Industrial Disputes

Professor Harry F. Ward, of Union Theological Seminary, in an address before the World Survey Conference at Atlantic City, declared "that the teachings of Jesus Christ should be brought into the industrial fields, and that the cardinal principle, set forth in the Sermon on the Mount, should be injected by the churches into industrial relations." Judging by recent criticisms of Mr. Ward's assertion, his plea has not struck a responsive chord, on the part of some. It is true, perhaps, that a general application of "Golden Rule" principles might prove disconcerting to both the capitalists and unionists. Remembering, however, that "godliness is profitable in ALL things," why not give it a chance at the solution of some of the labor problems?

### A Move Toward Peace

Informal investigations have been started by the United States Government, to ascertain what progress has been made by the nations of the world toward universal disarmament. Without entering at once upon the problem of a radical and general disarmament of nations, the League of Nations has begun the organization of machinery for the solving of the problem. Control of the manufacture of munitions and of the use of gas in warfare, have been discussed with a view of reaching a universal agreement. Advances from Japan indicate strong opposition to any limitation of armament, but it is thought that eventually most nations can be induced to fall in line. The millions thus saved would go far in constructive efforts for human betterment.

### We Must Sound the Warning

It is a matter of common observation that a large part of America's population has sunk into a state of lethargy, indifference and recklessness. College officials have taken special pains, of late, to voice words of warning against the increasing love of pleasure, lowered standards of morality, self-indulgence, self-interest, etc., which, as they believe, threaten "the very core of our civilization." Much of the responsibility for existing conditions rests, of course, with the parents. Undue gratification of every whim or wish that the child may have, is not calculated to give strength of character. The moral code, too, is no longer regarded with a proper degree of sacredness. Whatever can be done to stem the increasing tide of worldly ambition, should be put into effect at once. The need is urgent. We need to teach anew the importance of higher aims and broader visions—the sort of life that shines out as a bright and never-failing light in a world of darkness.

### Japan as a World Power

Marvelous, indeed, has been the swift rise of the Nipponese Empire to unchallenged supremacy in the Orient. The ambitions of her diplomats reach up to constantly-enlarging achievements. Marquis Okuma, one of the most distinguished of Japan's elder statesmen, in his recent speech to the little group of American congressmen at Tokyo, made a most significant statement. "Japan," he said, "acquiesced in the American occupation of the Philippines and of Hawaii, because the United States assured the world that the occupation would inure to the benefit of the peoples concerned. Similarly, America should now recognize the wisdom of allowing Japan a wholly free hand in China, Korea and Siberia, because Japan's policy is actuated by the desire to benefit the populations of those countries." Surely, a most ambitious plan, with no one in a position to hinder its smallest details! There has not been the faintest attempt, on the part of the United States, to interfere with Japan's oppressive rule in Korea, although it is generally recognized that the Korean rebellion was the result of arbitrary and despotic acts by Japanese administrators of the forcibly-annexed dependency. So far as China is concerned, neither Japan nor any other foreign power can be allowed a free

hand. "The open door," agreed to by all concerned, must be maintained there, and this means equal opportunity for all, under arrangements entirely fair to the people of the great Asiatic nation. According to the agreement of the leading powers, there can be no exploitation of China. As to Siberia, it is decidedly shocking, to the people of America and Europe, to learn that Japanese statesmen aim to appropriate that vast, undeveloped, but wealthy and important part of the Russian Empire. The United States, as we understand it, does not propose to sanction the annexation of Siberian territory by Japan. Our government has always believed in the principle of fair dealing, and we firmly believe that it will adhere to that determination.

### Let Prohibition Stand As It Is

Strong efforts are being made to modify the Volstead act, thus permitting the sale of light wines and beers. This, in the opinion of William G. McAdoo, former Secretary of the Treasury, "would bring a greater curse upon the country than even war itself. Prohibition means prevention. It does not mean license in any form. To permit the sale of light wines and beers is to open a crack in the door of prevention, and soon the door will be open wide. It is a notorious fact," said Mr. McAdoo, "that all drunkards begin by drinking light wines and beer when young, and as the appetite grows, the desire for stronger drink is developed." These words of caution may well receive the considerate attention of every temperance advocate. Let us guard well the progress we have made. Eternal vigilance alone will safeguard the nation.

### They Found No "Haven of Rest"

At latest reports, all Utopian dreams of the "Communist" group, headed by Emma Goldman and Alexander Berkman, who were deported to Russia, have been shattered by the Soviet authorities. Under order of these officials, the deportees are now employed at the hardest manual labor—railroad construction. When first notified of the compulsory edict, to be enforced upon them, the communists made objection, but very soon they learned that the Soviet leaders were clothed with authority to enforce their decrees in a "most unpleasant manner." We are told that the energetic action of the authorities "quickly put the deportees in a proper frame of mind." And just to think that these people, now languishing beneath the rigors of Bolshevism, once thought that Russia would prove a "haven of rest," after having found the United States, as they declared, "tyrannical"!

### Italy Shaken by Earthquakes

Under date of Sept. 9 another violent earthquake is reported from the Apennine Peninsula—causing the loss of 500 lives and serious damage. Coming, as it did, in close connection with the one of several days before, it has spread consternation everywhere. While adequate information, as to the full extent of both visitations, is not yet available, it is thought that nearly 1,500 persons, all told, have perished, and that several thousand persons have been injured to some extent. The property damage will run to millions. More than 100,000 people are homeless. Occurrences of this sort vividly illustrate the uncertainty of life, and he who is wise, will do well to take to heart the lesson thus taught. Eye-witnesses declare that a large part of Italy's population, in direct touch with the scene of desolation and death, is impressed as never before. The issues of eternity have been brought before them most vividly.

### The Great World Need

So numerous, of late, have been the pleas of noted leaders in business for a more practical exemplification of Christianity—having its power permeate to the remotest parts of the globe—that devout disciples of the Loving Master can well afford to take their bearings. We need but glance at present world conditions, to be impressed with the outstanding fact that the supreme need of humanity today is the Gospel of Christ. Daily contact with these needs—spiritual, mental and physical—impelled the missionaries of past decades to make their most heroic sacrifices. And gratifying, indeed, it is that today thousands of young men and women are ready to offer themselves upon the altar of humanity. The greatest missionary incentive today is not world conquest, nor world brotherhood, but the compelling, appalling world need. The spiritual degradation of countless millions under the yoke of false religions was the first great incentive to drive the church to increased missionary zeal. That appeal still comes to the Christian forces with undiminished persistence, from regions as yet unreached by Gospel influences. As a matter of fact, there is even greater need of the transcendent power of evangelical Christianity today than ever before. The great world war has demonstrated the fact that humanity, devoid of the Spirit of Christ, is sure to relapse into a state of savagery and barbarism. The open wound thus inflicted must be healed, and the only remedy is the "Balm of Gilead." Brother, sister, does the realization of this fact stir you to renewed endeavor, to greater consecration in the work of the Lord?



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

### Convictions That Can Not Be Misunderstood

Rev. 3: 15, 16

For Week Beginning September 26, 1920

1. **A Test for Our Times.**—The two verses which are the basis of our lesson, are specially applicable to the days in which we are living, hence the necessity of giving our whole attention to them. They are the trenchant words of Jesus Christ to the church in the last stage of its earthly career, and we do well to accept them as such—individually and collectively. Note the finality with which Christ speaks: "I know thy works, that thou art neither cold nor hot." God knows all the works of man and it is impossible to hide from him aught that is in and about us. The Psalmist expresses it in these beautiful words: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

2. **A Choice Is Imperative.**—How pathetic are our Lord's words which follow: "I would thou wert cold or hot"! The figure which he cites is that of water, which is pleasant to the taste, taken either hot or cold, but is very unpalatable if taken in a lukewarm state. The church of today, too often in a lukewarm condition, is nauseating to him who intended it to be a live force for him—a life-saving station to throw out the light and the knowledge of a Savior who died to redeem the fallen race and to bring all men into favor with himself. Eventually he means to save them in a world made new and free from sin. It is the deplorable lack of zeal for Christ, which makes the professed church a sore trial to its Originator.

3. **We Must Have a Clear Understanding as to Our Allotted Tasks.**—It is altogether too true that there are lamentably deficient conceptions of life, on the part of many. To a great extent the churches of our land have lost sight of the high ideals that should inspire them. First of all, we must ever remember that we are in this world to honor and glorify our Maker in all we undertake. Bending all the energies of our life to that glorious end, we must make a clear-cut decision to refrain from the sinful excesses of the world, take a bold stand for Christ, and go forward in the task he has assigned us—world evangelization. That is a decision that counts—a conviction not to be misunderstood.

4. **Lukewarmness Is Always Fatal.**—The chief trouble today, with the church at large, is the very critical one of failing to have convictions that are really worth while. Many professing Christians are not against God openly, but neither have they a zeal for God. A sort of self-righteousness has largely taken the place of heart conversion. A merely outward morality, and a formal compliance with the ordinances of the Lord's house is considered all-sufficient on the part of many. Those "on the Lord's side" must unhesitatingly declare themselves as such. Moses sternly demanded that those who were "on the Lord's side" should avow it in that critical hour of decision. And the demand of Moses is the eternal demand of high heaven, to show our colors. This is a challenge to which all must respond. Why not let our convictions speak for themselves and for Christ?

5. **Suggestive References.**—David's conviction of his dependence upon the Lord (Psa. 56:13). The prophet's conviction of steadfastness (Jer. 6:16). When David's conviction led to repentance (Psa. 51:1-17). Isaiah's conviction (Isa. 6:5-8). A conviction that makes us willing to serve the One Master (Matt. 6:24). Elijah's plea for a firm conviction (1 Kings 18:21). Paul's conviction, (Rom. 8:38, 39). Importance of steadfastness (1 Cor. 15:58). A good preparation (1 Cor. 16:13).

### The Possibilities of the Southland

(Continued from Page 555)

colony there. The plan, however, proved very unsuccessful. The land did not sell as readily as the owners thought, and they became discouraged. The finances of the school grew small, other discouragements entered in, and their work was abandoned and dropped. The academy, which was a very conveniently-arranged building, with seven or eight class-rooms, is now being used by the county for short terms of graded school. The college, one building, a two-story rectangular house, having five or six recitation rooms, is now being used as a residence. If these two schools could have been furnished with all the necessary equipment and instructors, they would have been great agencies for the promotion of learning and the establishment of churches in these lands. The resident people claim

that there was an appeal and an urgent call made for just one hundred dollars a year, feeling confident that this would be a sufficient amount to maintain the institutions till they were placed on a sure footing, but no response was made. This, in a measure, explains the educational facilities in this part of the South. Who is to blame?

If these young people are trained for missionary work in their own vicinity, they must be cared for while in the field. It is just as imperative that these home workers be duly recompensed and provided for as the missionaries in foreign fields.

Some people think it strange that so few workers have gone into these places of the South to do missionary work, but it is nothing to become amazed about. What inducement do they have to go away to school and return with a debt on them, to be liquidated by a few years of hard manual labor? Manual labor is honorable and invaluable, but while this man, trained for religious work, is engaged in secular activities, the work for which he was prepared is unprovided for, and he loses much of the training and development that he has received, because of inactivity and lack of application of the things that he has acquired. The missionary worker has not been assured very much compensation for his endeavors, and thus he has no inclination to work for such a position. It does not mean that manual labor is a detriment to the church worker, if he has the needed strength, time and vitality to engage therein, but he has not the time to follow a trade and carry on church activities too, for church matters demand all that a man has, to make them a success.

There is also a serious need of churchhouses and organized churches. In a recent visit among these churches, the writer found a mission at Brewton, Alabama, where there were five members. If there were a building erected and an organization effected, as many as a dozen more might come to the church. Those planning to join say that they can not feel safe to come under the present conditions, as other mission points had been abandoned, and they fear that this one might meet the same fate. Do you blame them? At present this mission is doing very well. Services are held in a dwelling-house; a Sunday-school is conducted by local talent; preaching is done by some one twice a month as a rule. Much interest is shown by those living near, who attend services regularly. At this place, also, there were found two young people who would do work in their own country, if they were given the advantage of proper training. What is your attitude?

At two or three other places churches were just on the verge of being disorganized for the lack of ministers and leaders to keep the work going. They are very sorry that conditions are thus, they say, but they claim that they have done all they know to do, and they find it impossible to secure any assistance from elsewhere. They have been calling long and loud, but received no answer. The Macedonian call, "Come over [down] and help us," is typical of the call in Paul's day. In Rom. 10: 13-15 we find these words by Paul: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Just take this as it stands and let it soak in a little. What do you say? Whose place is it to take a "forward" step? Somebody must turn a deaf ear to these earnest pleadings or answer the call. The call from this land is just as imperative, in its urgency and importance, as the wailing cries that are heard from across the sea, of those in darkness and distress, bidding some one to come to their assistance. They are not analogous to the heathen in foreign lands, with respect to barbarity and ignorance, but they are our own people that are in need of our sympathy and help.

Who has failed to heed the Master's call to labor for him? Whose neglect has caused these people to suffer for the "Bread of Life"? Who has sung the song and made it their own prayer:

"I'll go where you want me to go, dear Lord,  
O'er mountain, or plain, or sea,  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

Surely, God wants some one to carry his Word where it is needed so much! What shall we do for these people who are hungering and thirsting for righteousness? Are we ready to say, as the prophet of old, "Here I am, Lord, send me"? And if we can not go, will we make it possible that the willing one may be sent?

Jonesboro, Tenn.

### That Evangelistic Week

BY HARRISON A. FRANTZ

According to the ideal, set forth by our "Forward Movement," this should be a year of great evangelism. It has been suggested that in our churches we have revivals in plenty—long revivals and short revivals—one continuous evangelistic effort throughout the year.

In our church at Cheraw, Colo., we have just closed one of the most successful evangelistic campaigns we ever enjoyed. In this church, which was organized only a few months ago, every member got busy, with their pastor, for one week of special evangelism. We are only about fifty in number, but the attendance and effort of these was perfect, almost to a man, and in spite of the pressure of farm work, now on, all were on duty.

On the closing Sunday we baptized thirteen precious souls, one more awaits the rite, and one dear sister made the vow of reconnection, making fifteen in all. Of these, six were children, seven are heads of families, one a young woman, and the other a grandma who came rejoicing, with four of her children who have their own homes. Two of these, who are the father and mother of five children, came from the world into the Kingdom of Christ, bringing one son, also to receive the new birth. The father in this home was reared in a non-Christian home. His father is living today—ninety-three years old—but has never been a Christian. The son had taken the same course, but now he comes rejoicing in the new life. This means a whole family for God, and a light to other sinful men. Oh, how we praise the Lord for this transformation!

One of the most glorious features of this meeting was the personal work engaged in by all. Even the converts, when they had given their hearts to Christ, turned immediately to their neighbors and persuaded them.

Fellow-pastors, if you can not have a long revival, have a short one. If you can not get an evangelist, enlist your forces, and by God's help go at it yourself. I am wondering at any rate whether God could not do much greater things among us if we would all get more definitely into the spirit of evangelism, and let these special efforts be very frequent. Then, in fact, we should have one great continuous revival.

During the first few months of this year we were urged by our "Forward Movement" to break up our covetousness, and give ourselves and our money to God, thus enlarging the opening through which our God could pour out his blessing upon us. Our response has been a noble one. We had thought, a year ago, that we did nobly when our Conference Offering exceeded \$160,000 (and we did), but this year we poured in nearly \$700,000, which amount has since gone much higher. I thank the Lord for the "Forward Movement" and for the Interchurch World Movement. I rejoice that we had for a while the help of that great movement. Whether all can so understand it or not, I believe it was a splendid investment. Now let us go on! The real end sought is the evangelization of the world. We have taken the first step nobly; we are in the act of taking the second—that of evangelizing the world.

I observe that the great wheat crop in Kansas, and the thousands of acres of sugar-beets in Colorado are harvested without loss by each individual farmer diligently caring for his particular part of the great field. Shall we not be as wise in the great harvest of souls?

Cheraw, Colo.

### CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

#### PAYETTE VALLEY CHURCH, IDAHO

At our regular council, held Aug. 26, the financial board submitted its budget for the coming year. This showed an increase over former years, indicating an increase of interest in the work of the church. Steps are being taken for the improvement of the church grounds. A report from the Committee on Arrangements for the District Meeting, held here the first week in July, showed a surplus in the treasury of \$80, which will be turned over to the work of the District.

Our pastor read a very encouraging report of the year's work. It showed an increase in practically every line of activity, both in numbers and in cooperation. During the year thirty-three have been baptized and two were reclaimed. One was received on his former baptism. Our present pastor, Bro. C. H. Shamberger, together with his



Just before recess we had a "Verse-finding Contest."  
(Continued on Page 566)







ings closed Sept. 6 with a love feast, at which the largest number were present that we have had for some years. July 21-23 we enjoyed having Bro. H. B. Heisey, of Lewistown, Pa., with us in a series of lectures, which was much enjoyed, doubly so from the fact that Bro. Heisey at one time was our pastor. Aug. 8 our Mission Study Class of ten held their graduating exercises. In the evening our pastor, Bro. E. C. Schue, addressed the class on the subject of "Character."—Narcissa Ferguson, New Bethlehem, Pa., Sept. 7.



## HUTCHINSON, KANSAS

(Continued from Page 563)

Many were able to find a new verse in ten or twenty seconds, while I have watched some older folks search for a passage while the minister read a whole chapter, and then give it up. Some would say: "Let us keep on with verse-finding and not have recess."

After the intermission, the smaller children went to the basement, where they were taught "The Foundation of Truth" by one of our competent primary teachers, Mable McClung. The larger ones meanwhile studied "The Life of Jesus."

A large number of these children who enrolled and did very satisfactory work, were from homes of other denominations. We had but one textbook—the Bible—and the truths, stamped upon their memory, will help them in the struggles and problems of life.

When, finally, the last day of our six weeks came, some of the children said: "Let us have Bible School all the time." Some pupils expressed their gratefulness to the teachers for having helped them to learn about Jesus and the Bible. I am quite sure that many a pastor would go about his task with a lighter heart and a new determination, if more of the older children in the church would show their appreciation of the prayers and the service put forth for our spiritual development. Some parents said that their children had memorized more Bible during the six weeks of Week-Day Bible School than in five years at their denominational Sunday-school.

The closing event was a program, given on Sunday evening. This, some said, was the best we have ever had.

Why do we give this encouraging write-up? That it may lead others to make preparations to have a better school next summer. These children will be the ones that will make up the enrollment in our church schools. These will be the leaders in church and state, to guide the affairs of tomorrow.

O. H. Feiler.

Hutchinson, Kans.

## REPORT OF SUMMER CONVENTION OF SOUTHERN CALIFORNIA AND ARIZONA

The Summer Convention of the Church of the Brethren for the District of Southern California and Arizona was held at Arbarmar Tent City, Huntington Beach, Calif., July 14-25. Arbarmar is an ideal place for holding conventions. It has a large auditorium, situated in the midst of a eucalyptus grove, and surrounded by tents, which afford a quiet, restful place for those who can come and enjoy the meetings.

The attendance was not so large this year, due, primarily, to the shortage of gas, which hindered many who might otherwise have attended at least part of the time. There were forenoon and evening sessions, leaving the afternoon for rest, meditation, sociability or recreation, as each one desired. The services opened on Wednesday evening, July 14, with an inspiring service of song, prayer and praise, led by Eld. J. M. Boaz, of Long Beach, which was very appropriate to the opening of the Convention and gave promise of a successful meeting.

Thursday forenoon, July 15, there were two periods of Bible study, conducted by Eld. R. H. Miller, of La Verne, and Eld. C. W. Guthrie, of Los Angeles. In the evening the opening address was given by Bro. Harvey Brubaker, pastor of the Pasadena church. It was an inspiring address on the "Ideal Church."

The Sunday-school Convention was held July 16 and 17. Eld. J. W. Cline, District Secretary, presided. Bro. E. A. Calvert, of Inglewood, spoke on "Duties and Responsibilities of the Adult Church Membership to the Sunday-School." He emphasized the responsibility of personal work, of providing proper equipment, social entertainment, and spiritual activity. Sister Joseph Miller, of Los Angeles, gave a paper on "The High Cost of Inefficient Teaching in the Sunday-school," which was very helpful and practical, showing the great need of properly-trained teachers.

In the evening M. S. Frantz, pastor of the Lindsay church, gave a stirring address on "The Task of the Sunday-school." He showed that the supreme task is to make disciples and build them up in Christ.

On Saturday morning the Sunday-school session was continued. "The Value of Missionary Activity in the Sunday-school" was given by Susan Stoner. "Worship in the Sunday-school," by Iva Carl. Sister Mary Shafer spoke on "The Church and Her Children." Bro. H. A. Brubaker spoke on "The Young People in the Sunday-School." These addresses were well given and were timely and helpful. On Saturday evening Eld. J. P. Dickey, of La Verne, gave a splendid sermon on "The Church."

Sunday, July 18, was a day of great blessing. The Sunday-school convened at 9:30, with Eld. J. W. Cline as superintendent. Teachers were provided for the different classes. Between 300 and 400 were in attendance. At the close of Sunday-school a short talk was given by Sister Emma Horning, of China. Then followed a masterful sermon by Eld. E. S. Young. In the afternoon there was a Fathers and Sons' Program. Eld. J. Z. Gilbert spoke on the "Father's Relation to the Son," and Bro. Silas Lehmer spoke on the "Son's Relation to the

Father." In the evening Bro. D. Welty Lefever gave a very practical and helpful stereoscopic lecture on "Americanization" during the Christian Workers' hour, setting forth our great opportunity and also our responsibility towards the foreigner in our midst. Bro. M. S. Frantz, of Lindsay, preached on the theme: "The Response to the Master's Call," which was an earnest appeal to every Christian to yield himself fully to the Master's service.

Monday, July 19, was devoted to the Aid Society work. Sister J. Z. Gilbert, president of the District, presided. Several splendid talks were given on both the practical and spiritual phase of the work, emphasizing the great opportunity of the Aid Societies. The report showed that the Aid Societies of Southern California and Arizona have more than raised the amount of their apportionment for the Hospital at Ping Ting, China, and the Girls' Boarding-school at Anklesvar, India. In addition to this it was decided to raise \$500, to furnish a double ward in the China Hospital. The sisters are to be commended for their earnest, consecrated efforts.

On Tuesday there was an address on "Social Welfare" by Eld. Geo. Hilton, pastor of the church at Hermosa. He showed that to be a successful social worker one must know God, must know man, his physical, mental, social, and spiritual needs, must know God's Word and must know his field. He told of their survey work at Hermosa and exhibited a map, giving detailed information of every family located within reach of the Hermosa church.

In the afternoon Dr. Montgomery, of the Anti-Saloon League, gave a Temperance Address, showing the present status of the temperance cause and the need of intelligent effort in the coming campaign to elect a Congress that will uphold the Eighteenth Amendment.

The evening program was given by the Mothers and Daughters' Association. Sister R. H. Miller spoke on "Early Religious Training in the Home," and Eld. J. P. Dickey on "The Home and Church from the Father's View-point." A Pageant was given, portraying home-life, showing the many influences which tend to break up the home-life today, and then showing the ideal Christian home. It was very impressive.

Wednesday was Missionary Day. Eld. J. Z. Gilbert, Vice-President of the District Mission Board, conducted a "Round Table" in which a number of practical questions, relating to the mission work of our District, were under discussion. Much interest was manifested and many practical suggestions were made. This was followed by a splendid missionary address by Eld. Geo. W. Hilton, in which he vividly portrayed the great mission of the church in fulfilling the Master's commission.

In the evening there was a special musical program, in charge of the song leader, Sister Mary Shafer, of Long Beach. Members of the Long Beach church then presented a Missionary Pageant, portraying the work of the medical missionary in China. It was well rendered and could not help but leave an impression for good.

Thursday was Ministerial Day. Two splendid addresses were given in the forenoon. Elder R. H. Miller spoke on the question: "What Constitutes a Call to the Ministry?" The following were emphasized as a certification of God's call. Love of the truth, and joy in its pursuit, love of men, quality of imparting speech, a feeling that he ought to preach and having a desire to preach. Then would naturally follow the approval of the church. Eld. J. P. Dickey spoke on "The Minister's Training." He first emphasized the importance of his training, because he deals with God's truth and men's souls, then the purpose of his training, not for display or self-exaltation, but to equip for efficient service. The extent of his training should be intellectual, emotional, volitional, social and spiritual.

In the evening Dr. James A. Francis, pastor of the First Baptist church, of Los Angeles, spoke on "The Minister's Opportunity." He earnestly urged upon the ministry that they give no uncertain sound, but loyally and faithfully proclaim, by precept and example, the fundamental doctrines of the faith. An interesting feature of the day were two special pieces of music, one by the ministers and the other by the ministers' wives.

Friday was Educational Day. Eld. S. J. Miller, President of La Verne College, presided. Eld. S. F. Sanger, of Empire, Calif., spoke on "The Problem of Religious Education in the Church of the Brethren on the Pacific Coast." Welty Lefever spoke on "What La Verne College Is Doing for the Forward Movement of the Church," and Eld. S. W. Funk on "The Possibilities of La Verne College."

As we listened to these earnest appeals, we were made to feel that our Educational interests constitute one of the greatest problems of the church. They are fraught with the greatest possibilities, because they deal with growing life and the development of leadership in the church. Surely the task calls for the best that is in us—the giving of ourselves and our means that this great work may go forward in harmony with God's will.

The evening program was given by students of La Verne College. Short talks were given on Scholarship, Physical Training, Social Life, Devotional Life, Practical Service, Deputation Work, and Missions. These talks set forth, in an interesting way, the various phases of college life and activities.

Just before the evening program the Christian Workers'

Fellowship Dinner was held in the basement of the M. E. church. About 150 surrounded the tables. An informal program was given, to which the different Christian Workers' Societies responded. All present felt that it was not only a pleasant occasion, but also profitable as a means of getting acquainted, that we may understand each other better and love each other more.

Saturday was Christian Workers' Day. "The Call to Service from the Community" was presented by Sister Kathlyn Brandt. The needs of the community and the great opportunities for definite Christian service were set forth in a practical way. Eld. J. Z. Gilbert presented "The Call of Service to the Individual." He emphasized the fact that each has a call to a definite service, for which he is peculiarly fitted. Eld. R. H. Miller spoke on "Planning a Life's Work." He stated that the two important factors, in planning a life work, were first to believe that God will take care of you, and second to keep in mind the relative importance of material and spiritual things. D. Welty Lefever spoke on "The Christian Workers' Society and Church Leadership," showing the important place the Christian Workers' Society occupies in helping to develop active leaders in the work of the Kingdom. In the evening the Junior, Intermediate and Senior departments of several of the societies presented some interesting illustrated scenes, portraying practical missionary work.

Sunday, July 25, was the closing day of the Convention. Sunday-school opened at 9:30 with Eld. J. W. Cline as superintendent. Nearly 400 were present in the various classes. The offering amounted to \$60 and was given to the Aid Societies, to help in raising the \$500 for the double ward in the China Hospital. Eld. S. F. Sanger gave a very interesting and helpful sermon on "The Purpose of the Old Testament Scriptures." In the afternoon, Eld. N. J. Brubaker preached from Psa. 27 a very helpful and inspiring sermon.

The evening services were held earlier, so that those returning to their homes would be permitted to enjoy the closing services. The Junior, Intermediate and Senior Christian Workers' Societies met in separate sessions. The Senior society was addressed by Prof. Van Dyke on "The Bible as Literature." Bro. H. A. Brubaker, of Pasadena, gave the closing sermon. His theme was, "Having the Traits of Jesus." It was an earnest and impressive appeal for a closer walk with Christ. After the closing prayer we sang together: "Blest Be the Tie That Binds." We were loath to leave the place of sweet fellowship and inspiration.

Three things were especially helpful and inspiring throughout the Convention, because they were a part of each day's service. They were: (1) The morning devotions at 6:30. Thirty minutes were spent in praise, testimony, and prayer, in which all could participate. There was a different leader for each morning, and thus the program varied, and proved to be an inspirational beginning of the day's service. The second was the masterful exposition of the Gospel of St. John, from 9 to 10 o'clock, by Eld. R. H. Miller, of La Verne. Bro. Miller digs deep and sets forth, in a clear, interesting and practical way, the rich truth of God's Word. The third, was the splendid singing under the leadership of Sister Mary Shafer, of Long Beach. In addition to the splendid congregational singing, there were a number of special pieces of music at different sessions, which were very helpful and impressive.

Mention should also be made of the untiring efforts of Eld. J. M. Boaz, of Long Beach, who acted as chairman of the Convention. He was on the grounds from the opening to the closing session, looking after the details that were necessary to make the Convention a success.

The 1920 Convention is now history, and we pray that the inspiration and help received may bear fruit in Christian life and service in the year to follow.

Wm. H. Wertenbaker, Secretary.

204 N. Wellington Street, Los Angeles, Calif.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Kint-Phillips.**—By the undersigned, at the parsonage Sept. 1, 1920, Brother Henry Alfred Kint and Sister Dessie Florence Phillips, both of this city.—O. H. Feiler, Hutchinson, Kans.

**Smithson-Buckingham.**—By the undersigned, Sept. 1, 1920, at the parsonage, Girard, Ill., Brother Clarence C. Smithson, son of Sister Ollie M. Smithson, Virden, Ill., and Sister Rose H. Buckingham, daughter of Brother and Sister Elias Buckingham, Virden, Ill.—D. Warren Shock, Girard, Ill.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Carter,** Sister Mary E., wife of Bro. Isaac Carter, died at her home in Yarrowburg, July 22, 1920, aged 65 years, 10 months and 23 days. She leaves her husband and ten children. Services at the Brownsview church by Eld. Geo. S. Harp. Interment in the cemetery adjoining—Mrs. Nellie S. Kaczal, Brownsview, Md.

**Copp,** Sister Mary (nee Layman), born near Woodstock, died Aug.



J. 1920, aged 73 years, 11 months and 25 days. She was a member of the Church of the Brethren for a number of years. Three daughters and one son survive. Services in the Baptist church at Sausville by Eld. H. R. Mowry, assisted by Bro. John H. Smith. Interment in the cemetery near by.—M. H. Copp, Maurertown, Va.

Eby, Ted Olan, eldest son of Bert and Allie Eby, died Aug. 6, 1920, aged 15 years, 9 months and 14 days. He was born in Farrenburg, Mo. He is survived by his father and mother, six sisters and one brother. Burial at Farrenburg.—Nora Moss, Matthews, Mo.

Hahn, Sister Margaret J., wife of Bro. Henry Hahn, died at her home June 26, 1920, aged 66 years. She leaves her husband and seven children. Services at the Brownsville church by Bro. N. P. Castle. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaezel, Brownsville, Md.

Holmes, Clarence E., son of Mr. and Mrs. Charles Holmes, died at his home near Brownsville, July 20, 1920, aged 2 years. Services at the Brownsville church by Eld. N. P. Castle. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaezel, Brownsville, Md.

Holloway, Hector M., son of Wolford and Sister Clara Holloway, born March 18, 1890, near Zanesville, Ohio, died Aug. 4, 1920, at Los Angeles, Calif. At the age of fourteen he united with the Church of the Brethren at White Cottage, Ohio, where his membership was held at the time of his death. In 1917 he married Miss Marguerite Lewis. He was called to the army Sept. 6, 1917, and thus served his country for sixteen months, most of the time being spent in Camp Lewis, Wash., where he received the rank of Second Lieutenant. He leaves his wife, his parents, two sisters and a brother. Services by Rev. Cook of the Baptist church, Los Angeles.—Mrs. J. B. Shuster, South Zanesville, Ohio.

Johnson, Mary Lydia, nee Sanger, born in Rockingham County, Va., April 26, 1841, died at the home of her son, E. C. Johnson, Santee, Calif., May 14, 1920. Heart trouble was the cause of her death. She was a member of the Church of the Brethren. She was married to Hiram Johnson in 1868. To this union were born five sons and four daughters. She is survived by three sons, two daughters, twenty-six grandchildren and seven great-grandchildren. Services at Inglewood Park cemetery by Eld. G. H. Bashor.—Mrs. E. C. Johnson, Santee, Calif.

Kline, Mrs. Martha J., died at her home, Aug. 25, 1920, aged 73 years, 9 months and 24 days. She was a member of the Brethren church since early childhood. She is survived by seven children and one brother. Services from the Linville Creek church by Bro. S. I. Bowman. Interment in the cemetery adjoining.—Frances M. Humbert, Broadway, Va.

Kinsel, Bro. M. F. H., died Aug. 25, 1920, in the Spring Run congregation, Middle County, Pa., aged 88 years, 6 months and 4 days. Bro. Kinsel has been closely associated with the church here for more than sixty years and was one of its faithful deacons for almost half a century. He was one of the few remaining members who helped to build the churchhouse at Spring Run in 1838. He lived all his years with a few steps of his doors. He possibly attended more services in it than any other person. He was strong in his convictions of the right, and was active all his years in the forwarding of the church's interest. He was a good financier and a wise counsellor in all matters of business, either for the church or in secular lines. His familiar face and friendly greeting will be missed by many. Perhaps no one will feel the loss of his counsel more keenly than the writer of these lines. His death was due, largely, to the infirmities of old age. The very large assembly of friends and neighbors at his funeral testified to his work among us. The home ministry officiated at the funeral.—J. C. Swigart, Mattawana, Pa.

Leinart, Bro. Daniel, died at his home, near Pleasant Hill house, York County, Pa., Aug. 16, 1920, aged 76 years and 4 months. He was a member of the Church of the Brethren for many years, serving as deacon for about thirty years. He leaves his wife, four sons and three daughters. Services at the Pleasant Hill house by Eld. David Hoff, B. K. Jacobs and H. R. Miller. Burial at the same place.—Amanda K. Miller, Spring Grove, Pa.

Mills, Sister Lucy, died at her home, near Brownsville, Md., June 7, 1920, aged 79 years, 11 months and 15 days. She is survived by ten children. Services at the Brownsville church by Eld. N. P. Castle. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaezel, Brownsville, Md.

Morningstar, Elizabeth (Bair), daughter of Andrew and Lydia Bair, born in Whitley County, Ind., died Aug. 17, 1920, aged 64 years, 8 months and 11 days. She married Wm. Morningstar in 1874. To this union were born seven sons and three daughters. The husband and one son predeceased her. She united with the Church of the Brethren in 1891 and was faithful until death. Services in the Union Center church. Burial in cemetery near by.—Harvey W. Schwalm, Wakarusa, Ind.

Mullendore, Sister Susan H., wife of Bro. D. D. Mullendore, died at her home, near Casland, Md., July 16, 1920, aged 5 years, 6 months and 11 days. She leaves her husband and five children, also father and mother, one sister and two brothers. Services at the Brownsville church by Eld. Geo. S. Harp. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaezel, Brownsville, Md.

Netzley, Urian M., son of Jacob and Mary Netzley, born near Lancaster, Pa., Dec. 12, 1830, died Aug. 17, 1920, at Glendora, Calif. He married Anna R. Martin. Five sons and two daughters were born to them. Thirty-two years ago he united with the Church of the Brethren. His wife and one daughter preceded him. He is survived by six children, twenty-three grandchildren, twenty-eight great-grandchildren, one brother and a sister. Services by Elders G. H. Bashor and S. E. Yundt.—Mrs. Sylvia L. Netzley, Glendora, Calif.

Netzley, Glen Raymond, son of Brother Ray M. and Sister Florence L. Netzley, born July 5, 1912, died at the Monrovia Hospital, Aug. 24, 1920. Death was caused by tetanus poisoning. The father, mother and two brothers survive. Services by Eld. G. H. Bashor.—Mrs. Sylvia L. Netzley, Glendora, Calif.

Printz, Minerva, daughter of Jacob and Mary Spring, born Sept. 19, 1846, died of cancer, Aug. 17, 1920. She married Marcellus W. Printz in 1874. To this union were born one daughter and one son, who survive, with one grandson, two sisters and two brothers. She was a faithful member of the Brethren Church and a worker in the Aid Society. Services from the Brethren church in White Cottage by Bro. Quincy Leckrone. Interment at Fultonham cemetery.—Birdella Printz Thompson, White Cottage, Ohio.

Sellers, Mary, daughter of Brother and Sister James Sellers, of Iron Ore, Pa., died July 19, 1920, aged 1 year, 11 months and 19 days. Services at the Pleasant Hill house by Bro. B. C. Whitmore. Burial at the same place.—Amanda K. Miller, Spring Grove, Pa.

Sheeler, Bro. Raymond H., born Nov. 19, 1886, died at Waterloo, Iowa, July 5, 1920, aged 33 years, 7 months and 17 days. In June, 1918, he was called into the service of his country, and was finally assigned to the Medical Department, 368th Infantry, 93rd Division. The division went to France in September of that year and wintered there after the armistice was signed. His last illness was an attack of diphtheria in its most virulent form. On account of the nature of the disease, the burial service was private, being conducted by Eld. W. H. Lichty. A public memorial service was held at the South Waterloo church on Sunday morning, Aug. 22, by the writer, assisted by Eld. W. H. Lichty.—A. P. Blough, Waterloo, Iowa.

Sollenberger, Harry J., died Aug. 21, 1920, aged 43 years, 1 month and 5 days. He is survived by his wife, one daughter, two brothers and three sisters. Burial in the Brownsville cemetery, Franklin County, Pa. Services by Eld. B. F. Lightner.—Ida M. Lightner, Gettysburg, Pa.

Thompson, Charles, son of John and Martha Thompson, died at his home, near Weverton, Md., July 30, 1920, aged 2 years and 15 days. Services at the Brownsville church by Eld. John Bowlin. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaezel, Brownsville, Md.

Williams, Bro. James Henry, born in Lawrence County, Ohio, died Aug. 30, 1920, at Toledo, Ohio. He leaves one son and three grandchildren in Bucyrus, Ohio. His age was 62 years, 7 months and 1 day. Services by J. S. De Jean at the home of the son.—Mrs. Edith De Jean, Nevada, Ohio.

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"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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## ...EDITORIAL...

### As to Creeds and Catechisms

Is it good to have them, or not? Is it wise or unwise? Does the church do best simply to point all inquirers to the New Testament, or should it make a more formal and systematic statement of what it believes and teaches?

Let us begin with the recognition of two important facts.

**Fact Number One:** There is a growing sense of the need of instruction in doctrine. This pertains to the so-called fundamentals of the common evangelical Christian faith quite as much as to our denominational peculiarities. This feeling found expression a few years ago in the desire for a small book suitable for such instruction and such a book, "Studies in Doctrine and Devotion," was published by the General Sunday School Board and has already proved its usefulness. In answer to a request from the First District of Virginia the Sedalia Conference recommended "that after the admission of members into the church, elders and pastors conduct classes in doctrine and the fundamentals of the Christian life." In some cases pastors have prepared for their own use manuals of instruction in question-and-answer form, a sort of catechism. Some of our schools have felt it desirable to publish statements of their doctrinal position. These and other evidences which might be cited show conclusively that "fact number one" is a fact.

**Fact Number Two:** There is a strong revulsion in the Church of the Brethren against the idea of a formal creed. It has been so from the beginning. When asked for their creed, the church fathers replied that they had none outside of the New Testament. At first they even refused to make a written record of their decisions in council lest these should come to be so regarded. They had broken with the old creeds themselves and were very apprehensive on that point. The Conference which authorized the publication of the book on doctrine, above referred to, refused to give formal sanction to its contents "lest in time it might become a creed." And the last Conference in recommending classes in doctrine for new members declined to specify a particular book to be used, even the one which has been prepared under its own direction for this very purpose. All of which goes to show how

deep-seated is the feeling against settling down on any particular statement of doctrine as authoritative and final.

Are these two facts irreconcilable? Certain it is that both exist. Can they continue to live together in peace, or must one of them be crowded from the field? What policy will give due respect to both?

To ask the question is practically to answer it. But the answer will be clearer if we notice a splendid illustration of the way not to do it, which has just been brought to our attention.

A well-known religious journal has formulated a number of doctrinal statements to which schools wishing to advertise in it are asked to subscribe. One of these is as follows: "Redemption for men only through the death of Christ, who became man's Savior by becoming man's Substitute, receiving in himself the penalty of man's sin and the necessary and holy wrath of God against sin."

We have italicized a part of that interesting statement that we may be sure to see what a magnificent fighting ground it offers for theological quibbling and hair-splitting: "*Receiving in himself*"—what does that mean? Are the words meant to be taken in their natural sense or in some strained and artificial sense? Was the "receiving" actual or imaginary? Is it meant that Christ in becoming, through his death, man's Savior and Substitute, was the *actual* object of God's wrath? What had he done to displease his Father so? Think how offensive, not to say blasphemous, such a thought must seem to thousands of the most devout Christians who hold that Christ did always the things which pleased his Father, and never more so than when he was laying down his life! But the "receiving" of God's wrath was not actual? What was it, then? Assumed? Pretended? Is it meant that the sublimest event in all history was merely a dramatically staged transaction with a tacit understanding that it was not to be taken seriously? Oh, no, not that? One more question: Does "receiving," in the foregoing statement, mean anything at all?

The fact of the matter is that the statement attempts too much. Not content with stating the central fact, the author must inject into it his own interpretation of the method. If he considers such phrasing necessary to a true conception of the atonement and can get anything out of it for himself, let him have it so. That is his privilege. But when it is proposed to make that the standard of orthodoxy and to require everybody to assent to it on pain of disfranchisement for disloyalty, that is carrying things too far.

Coming back to the question of the proper attitude to the whole subject of creeds and catechisms, the following conclusions would seem to be irresistible:

1. The instinctive fear of any formal creed outside of the New Testament is sound. No such thing should be attempted. Exposure to every wind of doctrine and all sorts of loose theology has its perils, but the proper safeguard against these is not to be found in promulgating a statement of doctrine covering all points in dispute, putting the stamp of official sanction on it, and silencing all further questioning. That remedy is worse than the disease. The mind can not be shackled in that way, and if it could, the consequences would be disastrous. The way to further light must always be kept open, that the Spirit of truth, which Jesus promised to his disciples, may always be free to guide us into all the truth.

2. Doctrinal treatises, designed for class or individual instruction, such as the little book brought out by the Sunday School Board, are helpful. Nor is there any good reason why similar manuals prepared

in catechetical form may not be used. But two cautions in this connection should be carefully observed. One is that no such manual or catechism should be officially endorsed as the authoritative expression of the church. They should stand or fall upon their own intrinsic merit. The other point is that all such treatises should confine themselves to the statement of essential truths in the simplest terms. They should not attempt too close definition or an explanation of metaphysical processes which no human mind can fully comprehend.

3. If individual men and women wish to deal in the finer theological niceties and propagate their own understanding of these matters, that is their privilege. But persons who indulge in this pleasure should be extra careful to maintain a tolerant spirit toward others engaged in the same business. They should be very slow about making their personal opinions on difficult questions a test of other people's soundness in the faith. The search for truth is a noble pursuit and a comparison of views and mutual discussion can be profitable if carried on in kindness and respect for the sincerity of those with whom we do not agree.

4. The fundamental need in a consideration of doctrinal formulas of any kind is a more thorough mastery of our text-book, the Bible. Is it trite to keep saying this? How else can the truth be driven in? Of course we all feel that it is the man with different notions from our own who has special need of this counsel. Nevertheless the great fact remains: When we can all come, emptied of all our prejudices and presuppositions, and sit at the feet of the Master-Teacher, hungry for the truth as it is in him, our questions about creeds and catechisms will be quickly answered.

### Interrogation Points and Periods

It is said of Moslem education that it is an education without interrogation points. It does not teach the pupil to think or to ask questions. It tells him exactly what to think. It consists of information entirely.

This observation invites attention to the varying attitudes of Christians to the creed question. Some are proud of the fact that they have no creed, or practically none. They do not know whether anything is true or not, and do not care. Others are of the Moslem type. For them everything is settled and always has been.

Between these irrational extremes are the sensible folks who are well supplied with both settled convictions and unsettled questions, both of which are essential to a healthy Christian experience, though the line between them is not unalterably fixed. A question may cross over, now and then, from either side to the other, without disturbing the equilibrium of the person concerned, but they can not all cross over from either side to the other, and the spiritual life at the same time keep sweet and sound.

Established in truth and searching for more—that is what it takes to make a live and growing Christian.

### Taking Pictures

THAT transformation "into the same image from glory to glory" requires a time exposure, not merely a snapshot, an artist in spiritual photography has pertinently observed. You must keep on "beholding," if you want a good picture. That is distinctly implied in the words "from glory to glory." The longer you "behold," the brighter and clearer the outlines become. Provided, always, that you do it "with unveiled face."



## CONTRIBUTORS' FORUM

### Through Your Window

If you stand before a mirror, yourself is all you see,  
But looking through a window, there are sky and liv-  
ing things,  
There are sunshine and the roses and the splendor of  
each tree,  
And happy men and women and the mocking bird that  
sings,  
There is life strewn all about you, in the humblest plant  
and vine,  
There's a touch of glorious beauty if you'll only turn  
your eyes,  
Oh, the whole world lies before you to its far horizon  
line,  
With life's struggle ever moving, filled with interest and  
surprise.  
If you stand before a mirror, you will only see your face,  
But get you to a window and you'll see your neighbors  
pass,  
You will look on living creatures, each one happy in his  
place,  
And catch a broader vision than is prisoned in your  
glass.  
Oh, your mirror makes you selfish, but your window sets  
you free,  
It shows you greater marvels than your hands shall ever  
do,  
It tells you that you're living here in glorious company,  
And lets you catch a vision of the God who fashioned  
you.  
—Edgar A. Guest.

### The Church at Antioch

BY J. H. MOORE

IN Acts 11: 19-20 we read that some of those who were scattered abroad upon the persecution that arose about Stephen went as far north as the city of Antioch, preaching the Word unto the Jews only. However, there were those from Cyprus and Cyrene who, when they came to the city, preached to the Grecians, telling them about the Lord Jesus. As a result, a great number of the people believed and turned to the Lord. That is, having given evidence of their faith and repentance, they were baptized and thus added to the believers.

The event must have made quite a stir, for it was not long before tidings, pertaining to the work, reached the church at Jerusalem, whereupon it was decided to send Barnabas to the place, to aid in establishing and taking care of the church. We are informed that Barnabas "was a good man, and full of the Holy Ghost and of faith." He was just the man to send to a new point where the Gospel should be properly presented to the people, and where a church should be established upon right and safe principles. Barnabas did a splendid work, and as the result of his labors much people were added unto the Lord. For some reason, not explained in the Scriptures, he was not fully satisfied with what he and others were accomplishing in the city, so he went to Tarsus, in search of Saul, and brought him to the mission point. Then we are informed that these two earnest and efficient preachers continued in the work of the church for the space of one entire year. Nothing is said about the financial side of the question, nor of the methods employed. Of one thing we may rest assured, the Gospel was most thoroughly preached. There was no compromising with the religious teachings of the place, and at that time Antioch was intensely religious in a way. Barnabas and Saul made it their business to have the people, as far as practicable, understand what Christianity stood for.

Antioch, the third in the list of the great cities of the Roman Empire, was located about 300 miles north of Jerusalem, twenty miles east of the Mediterranean Sea and on the south side of the Orontes River. This famous river took its rise among the mountains of Syria, ran north some distance, then took a sharp turn to the west, emptying into the Mediterranean Sea. It was near this bend of the river, as well as on an island in the stream, that the city was located. Just back of the city lay mountains and peaks, from which flowed delightful springs. Off to the east, as well as to the

north and west, lay some of the most fertile plains of earth.

At the time that Barnabas and Saul entered upon their work in the city, Antioch was probably the most charming city in the world. Money, brains and labor had done their best to make it the ideal city of all the east. Through its center, from north to south, ran a broad street that probably has never been surpassed for that which is beautiful and fascinating. The entire street was paved with fine and assorted marble. Along this street, on either side ran double rows of marble pillars, extending for miles, and these outside aisles were roofed over by the most skilled of workmen, forming a splendid protection from the sun and rain. The broad space between the inner rows of pillars served as a highway for chariots and horsemen. The rich vied with each other in lining both sides of the street with the most elegant residences, temples and public buildings that art and money could produce. At most of the corners stood fine marble statues and monuments. On every hand there were dazzling fountains, and streams of the purest water flowed through the streets.

Crossing the street, at right angles, were many other streets, and one of them near the center, equally charming, extended from the river southward, through the city and up the mountain slope. Vegetation of the most charming type was in evidence everywhere. Beautiful groves of timber lined the slope of the mountain, and covered the foot-hills. The valleys were carpeted with living green, and the gardens, fields and orchards produced the finest of fruits, vegetables and grains.

The city was the great emporium of the Near East, and through it went the commerce that passed from the West to the East, as well as from the East to the West. In fact, it was the great commercial center for the eastern part of the Roman Empire. Here came the men of learning, religion and wealth. Here also came the thousands, seeking comfort and pleasure. The city simply reveled in wealth, pleasure and sin. Here were heathen temples by the score, dazzling theaters and some of the greatest game entertainments of the age. Wealth and skill had done their best to place the city at the head of the list for that which is beautiful, charming, dazzling and fascinating. It was the mecca for the pleasure-seekers from every land; and those who had plenty of money and time at their command, were simply carried away by the attractions.

This was the city into which faithful men of God introduced the claims of the Christian religion, and so effectual was their work that in the course of a few years the church at Antioch had the reputation of being one of the largest, most active and influential churches established by the early Christians. All of this happened because the founders, as well as the pastors that followed, were good men, full of the Holy Ghost and of faith. In the start the conditions in the city, as well as with the people, would seem to have been against the possibility of establishing a church in such a wicked place, but the right kind of teaching and the right kind of men solved the problem. They made the conversion and training of men and women for the Lord their business, and not for a moment did they neglect their business on account of the city's attractions.

And if this manner of entering a city with the Gospel proved a success then, why may it not be made a success in this day and generation? It occurs to me that if we put the same zeal, intelligence and fixed purpose into our city efforts, that Barnabas and Saul put into theirs, we might probably see more people coming to the Lord. Their plea should be ours, and as they preached Christ, so should he be preached now.

Sebring, Fla.

### Seeing With Our Ears

BY EZRA FLORY

At one time I heard a teacher say that mental activity consists in seeing through the ears and reproducing mental images through other avenues than that of the sense-organ of sight.

Jeremiah said: "Thy words were found and I did

eat them." Jesus said: "Man doth not live by bread only, but by every word that proceedeth from God." Isaiah declares again: "The Lord Jehovah hath given me the tongue of them that are taught. . . . He waketh morning by morning, he wakeneth mine ear to hear as they that are taught."

Were God able to get a better chance at our ears, we would have better tongues. Samuel listened in the quiet of the night and heard messages from God when his word was scarce. Some prayers are so loud that they seem to be addressing God rather than listening, that they may behold the Father himself. Men listen and God speaks. Silence brooded over the face of the earth and God spoke order out of chaos. "Six days shalt thou labor," is a command with which most of us get along quite well. But when we say: "The seventh day is a day to LISTEN," most men fail. It is not always easy to listen. The best things do not crowd themselves into a busy, bustling life. Jesus took his followers aside from the streams of life, and when there, he had them sit down systematically and orderly. Then, when they were quiet, he addressed the ears of his disciples. What consummate pedagogical skill! Would we might learn his method! We are far from the ideals of the Master in our boasted twentieth century.

It is told that long ago God walked with the parents in the grounds of a certain home "in the cool of the day." In these still hours of reflection he had a better chance at their ears, and the writer spoke wiser than he knew, no doubt. This strenuous waste of time is graphically pictured in Mary and Martha. One is trained in quiet reflection. The other is a type of a hustling, restless soul, who has not time to grow in character. How we forget the words of the prophet: "In quietness and confidence shall be your strength."

The ear must be trained to catch the messages of the immaterial world. It is said that in Africa a small bird watches the rhinoceros when that animal falls asleep and if an enemy approaches this bird will scream into the ear of the big animal and awaken him. Were it not for the little guardian that uses the drowsy animal's ear, the rhinoceros would soon be extinct. God, too, speaks to the ear, rising up early and calling, and shall his call not be heeded?

Elgin, Ill.

### Church Doctrines in Outline

The Doctrines of the Church of the Brethren and Their Scriptural Foundation

BY E. E. ESHELMAN

#### IN THREE PARTS—PART TWO

##### III. Sanctification

THE person who has sincerely believed on Jesus Christ, who has repented of his sin, who has been baptized for its remission, and who has received the gift of the Holy Spirit, is now a child of God. He is justified. He is saved from the power and guilt of sin. It is now for him to keep saved. He has been set apart for God, and made holy in the blood of the Lamb. He is now to grow in grace. He is to live the Christian life. In order to do this, there are things to do, as aids, and things to refrain from doing, as they would hinder the fullest and most complete development of the spiritual life. We divide these into (1) Positive, or "God's means of Grace," and (2) Negative, the things to be refrained from, or "Worldly Allurements."

#### I. GOD'S MEANS OF GRACE

##### 1. Bible Study and Prayer

These are the food and drink of the Christian Life. The Bible is our Guide Book. Here God has revealed his will through the prophets, the Christ and the apostles. We should read it daily to keep in touch with God and to hear him speak to us. The Christian life is a life of fellowship with God. This includes conversation, or prayer with God. We simply must keep in touch with our Heavenly Father if we want to help to see the beauty and value of Bible reading. The following references will help us to see the beauty and value of Bible reading and study and of prayer: 2 Tim. 2: 15; 3: 16; 2 Peter 1: 21; Luke 11: 1-13; 18: 1-8; Col. 3: 16.



## 2. Christian Worship and Fellowship (Heb. 10: 24, 25; 1 John 1: 3)

The services of the house of God are to build up each one in the Christian life and faith. Every one should avail himself of every possible opportunity to meet in the house of God with the people of God. If we love God, we will love to meet with the people of God.

### 3. Christian Service

Jesus follows his "come unto me" by "abide in me." We are no sooner in him than he bids us go and tell to others the great things the Lord has done for us. We are his witnesses (Matt. 28: 19, 20; Acts 1: 8), his ambassadors. God is winning the world to himself by a campaign of testimony and he expects each one of his children to have a part in this. He has given each one something to do, and ability with which to do it (1 Cor. 12: 4-11). Our Christian lives will not be abounding and victorious unless we do that work. Our entire lives must be placed at God's disposal. We are messengers of Christ—channels of blessing to those about us. Some testimony must be borne, some work must be done for him, if our lives would be fully Christ's.

### 4. Christian Education

God gives us our minds as instruments for his service and it is his wish that we use them to the very best advantage. To do this they need to be trained to think and to act. Christian education not only has a place in training the mind, but it also is of great importance in developing the character. Every one should take every opportunity to increase his efficiency in service by studying, carefully and systematically, the Word of God and other branches that are aids to the understanding of it. We should "give diligence to show ourselves approved unto God." The Bible is the Christian's sword and he should learn to "rightly divide" it, if he is to use it skillfully in his Master's service. Read 2 Tim. 2: 15 and 3: 14, 15.

### 5. The Ordinances of God's House

1. Feet-washing (John 13: 1-20). Jesus' last evening with his disciples was spent in quiet conversation and instruction. At this time he instituted the three ordinances of feet-washing, the Lord's supper, and the communion. All should be observed as the one prepares for that which follows it. Feet-washing is a symbol of humble, loving service, and of cleansing from the sin of emulation and pride. As to its continuance, Jesus says: "I have given you an example that ye should do as I have done to you." It is given both as a command and an example of Jesus.

2. The Lord's Supper (Luke 22: 14-16; John 13: 1, 2, 30; 1 Cor. 11: 17; 2 Peter 2: 13; Jude 12). This feast of love, or "agape," established by Christ as a permanent institution of his church, was observed prior to the regular Jewish passover, as is indicated in John 13: 1 and 18: 25. That Jesus expected it to be continued is shown by Luke 22: 14-15. Here he uses practically the same words that are used of the cup in Luke 22: 18. The Apostolic church understood it thus and observed it as is indicated in the references given above. It is a meal of Christian love and fellowship. In connection with feet-washing it is an appropriate preparation for the communion.

3. The Communion of the Bread and the Cup (Luke 22: 17-23, 1 Cor. 11: 25-32). This is the most sacred part of the service of the evening. It is the commemoration of our Lord's death for us, the bread being a symbol of his body, and the cup of his blood. In partaking of this we show forth his death. It is to be done until he comes again. By this service we also renew our baptismal covenant with Christ. Its sacredness calls for a careful examination of the life and motives before partaking of it, lest it be a means of death rather than of life to the soul.

4. The Anointing (James 5: 13-18; compare Mark 6: 13 and 16: 18). In times of sickness it is the blessed privilege of the child of God to call for the elders of the church, who shall anoint the sick with oil in the name of the Lord and pray for his recovery, and "the prayer of faith shall save the sick and the Lord shall raise him up." There is also, in connection with this, the promise of the forgiveness of sins, "and

if he have committed sins, it shall be forgiven him." Confession of sins should be made one to another. There is much joy, comfort and rich spiritual blessing in thus reconsecrating the life to God and his work.

5. The Salutation, or Kiss of Love (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14). The universal mark of Christian discipleship is love (John 13: 34, 35). The almost universal expression of love is the kiss. It is natural, therefore, that Christians should salute one another with a kiss of love. It is commanded five times in the New Testament. The Church of the Brethren observes this at their love feast occasions, and, generally at their church services and in their homes on meeting and parting.

6. The Veil for Prayer and Prophecy (1 Cor. 11: 1-16; compare Gen. 3: 16; 1 Tim. 2: 13, 14). Christian women should wear a veil as directed in 1 Cor. 11 by Paul, in time of prayer and teaching. This is done in recognition of the Divine order of headship by creation, of the ministry of angels, and as a symbol of power that women now possesses in Christ, which place she lost in the Fall in the Garden of Eden. (See the comparison references above.) That Paul is not considering the hair as the veil in question, is evident by the way he contrasts the two throughout the paragraph.

Bellefontaine, Ohio.

## Keeping the Commandments

BY PAUL MOHLER

I THINK I know few, if any, members of the Church of the Brethren that think more of our church than I do. I shall not now enumerate the reasons why I think more of it than of any other church, but I have reasons, and good ones. But there is one claim, often made by our people, that does not sound good to me—that we "keep the commandments."

If there were a church in this world that had succeeded in keeping all the commandments of the Lord to his full satisfaction, I should want to belong to it—if I could get into it. If there were a single congregation of any denomination that did that, I should want to move there, if they would let me into the neighborhood. If there were a single man that had succeeded in doing that regularly—right along—I should do my best to locate near him and follow him around awhile, to see how he did it and how it worked. I have never seen any denomination, congregation, or individual that has kept all the commandments of the Lord perfectly. If you have, you have been very fortunate.

Now what does this mean? It means that we should be very careful how we condemn other churches for not keeping the commandments, for "with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured unto you." Just as sure as we decide that a certain body of people is non-Christian because it does not keep all the commandments of the Lord, just that sure we condemn ourselves if we neglect a single one of his commandments. And we do neglect too many of them, almost universally, in our own church.

For example, I have been in a number of congregations in which the principal commandment of all is sadly neglected. I have often heard the complaint: "We do not have enough love among us." Where I have not been told this in words, I have seen it without being told. Yet this is the one commandment on which the Lord based everything. He says: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35). This is the Lord's own test, yet how often brethren have tried to make obedience to the first part of John 13 the test, without even mentioning the latter part of the chapter, especially verses 34 and 35, which the Lord especially emphasized.

Then think of our slackness in obeying Matt. 28: 19, 20—the great command to world-wide evangelization. We were well enough pleased with the large Conference offering this year—the offering in money. How should we feel about the offering in lives? Frankly, I am ashamed of it. I am ashamed of my part of it, that I can not say that I have done my part toward looking out, interesting, encouraging, and help-

ing young men and women to prepare and offer themselves for the foreign field. There is no man or body of men, acquainted with the facts, but must say that our church, as a whole, is far from being obedient to the Lord in evangelizing the world.

There is another commandment, very generally neglected in our church. It is found in Gal. 6: 6: "Let him that is taught in the word communicate unto him that teacheth in all good things." Put into plain, everyday English that says: "Congregations, support your ministers." With this also agrees 1 Cor. 9: 14: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." These are as plain as anything in the Bible, yet our church—the Church of the Brethren—has never obeyed them in general.

I might add to this number of neglected commandments, but these are enough to illustrate my point, that we are not in a position to condemn the other churches that do not keep all the commandments. Condemning is bad business anyhow, as a rule, and always risky.

Another reason why we can not afford to condemn other churches for their shortcomings is, that some of them are better developed, along some lines, than we are. For example, the Friends do not observe any church ordinances at all, but they are far ahead of us in their efforts to prevent war. The Salvation Army, likewise, is without ordinances, yet it is far and away ahead of us in both relief work and in evangelization. We need the spur of their examples to urge us to greater efforts along these lines, but if we decide in our own minds that these people are not Christians, we rob ourselves of the value of their example in the things in which they are strong.

The facts as I see them are as follows: Each church has its own peculiar lines of strength—the Christian principles, virtues and activities on which it lays particular stress, and in which it excels some, if not all, others. The best church is the one that comes the nearest to the ideal. This is a church that gives the right and proper proportion of attention to each principle, commandment, virtue, and line of activity belonging to the service of Christ. I believe that the Church of the Brethren comes the nearest to this ideal of any church, but I do not believe that it comes near enough. I think we should be more concerned about our own shortcomings than about those of others. It would be a great mistake for us to say that others, who do not do as well as we, in some things, are not Christians, but it would be equally foolish and wrong for us to leave undone some things that we know we should do, just because some other "good people" neglect them and still appear to be Christians. It is our duty—our imperative duty—to stand and testify and, if need be, contend earnestly for that which others neglect of Christian duty, even if we have to stand alone.

Oroville, Wash.

## An Editor on the Chief Needs of the Nation

WHEN a man like Richard B. Edmonds, editor of the *Manufacturers' Record*, writes in his paper convictions which only ministers of the Gospel are expected to proclaim in public, the ordinary reader is apt to rub his eyes in amazement. Listen to this from the pen of Mr. Edmonds: "Above all else, this country needs a nation-wide revival of old-fashioned prayer-meeting religion." What must business men who are members of the church and who outgrew the prayer meeting years ago, and who have smiled at the prayer meeting as an institution for which the modern world has no further use, think when they read the message of Mr. Edmonds? They have often heard such talk from their minister, for ministers are supposed to talk in that style, but for a business expert, who has never been ordained to the ministry, to use such language, is indeed novel and disconcerting. If the business men, now connected with the churches, would only give up one night every week to the cultivation of the spiritual life in their own souls and in the souls of their fellow-members, the outlook would brighten, and some of our problems would seem less hopeless than they now do.

But Mr. Edmonds, having put his hand to the plow in the above-mentioned editorial, is not disposed to

(Continued on Page 578)



## On the Way

BY J. J. YODER

MENTION has been made several times by the Editor of the MESSENGER of the appointment, by the General Mission Board, of Bro. J. H. B. Williams, the Secretary-Treasurer of the Board, and the writer, a member of the Board, to visit all the missions of the church in foreign lands, making a long journey necessary. This journey began when we bade our loved ones good-bye July 18.

One of the most important factors, in taking a trip, is to start right. This gave us months of care and anxiety. Government officials are in no hurry, but at last British landing permits arrived, income tax clearance was granted, and the United States Department of State issued the required passport. With these documents in hand, we secured a sailing permit, and the visas of the foreign consuls of the countries we wish to visit. With this equipment we were able to buy tickets which permit us to sail on the boat on which we secured passage months ago.

Our party was increased at San Francisco to nine: Brother and Sister Harlan Smith and daughter, outgoing missionaries to China, from Iowa; Sister Mary Cline, of Virginia, also under recent appointment to China; Sister Anna Blough, returning to China from furlough; Dr. H. J. Harnly, of McPherson, Kans.; and Bro. David Betts, of Nampa, Idaho. The two last named joined us to make the entire trip with us.

The good home of Brother and Sister Andrew Blickenstaff became the home of our party, while making necessary arrangements for sailing from San Francisco. We dare not take space here to tell fully of the generous hospitality and untiring helpfulness of these dear people, and their neighboring brethren, in entertaining us and getting us under way. We also enjoyed worship with them on Sunday.

Monday forenoon, July 26, was a busy one, getting baggage ready and transferred to the boat, some shopping, and a final message by wire home. Then we made our way to Pier 36, where we got a look at our boat, the *Shinyo Maru*, one of the largest boats of the Toyo Kisen Kaisha S. S. Co., Japan. In this we took up our abode for the next sixteen days. Among the large crowd of folks who had come to bid friends good-bye were about a dozen of dear brethren and friends, who came to wish our little party God's care and blessings, and wave us a cheerful good-bye. Promptly at one o'clock the gang plank was lifted and the big boat began to move slowly away from the pier and friends out into the Bay, and on out of the Golden Gate into the deep blue sea. We were now truly on the way.

A handful of letters awaited us on the boat. These were from dear home folks and friends who were thoughtful enough to cheer us and wish us God's blessings in the hour of leave-taking. How it helped! Only those who have had such an experience know.

The sea was a bit rough in the start, and before many hours many had stomach trouble. Fortunately Bro. Williams and the writer were able to cross the Pacific without paying our compliments to the fish. The sea was calm and the trip was a delightful one generally.

The first Sunday out was spent in Honolulu, a city of 60,000 population on one of the Hawaiian Islands. It is a very beautiful place. We dare not attempt to describe it now, for lack of space. We attended church services in the morning and listened to a helpful sermon in English, followed by one in Hawaiian. At five o'clock our good ship, with the help of a small tug, worked its way out of the harbor, and we turned our faces toward the land of the setting sun, to meet a ten days' steady sea voyage.

Tonight we are safely landed in this large, enterprising city, Yokohama, in the land of the alert, thrifty Japanese. We lift our hearts in thanksgiving to our Heavenly Father for his love and care, in bringing us safely across this wonderful body of water.

Here we close these travel notes. We must mention, however, a disappointment. Our Brother Betts feels that his health will not permit him to go on with

us, as he is somewhat nervous. So he has decided to return from Yokohama on the first boat that is headed towards Nampa, Idaho. We are sorry, for we shall miss his kindly presence very much. All members of the party are well.

Yokohama, Japan, Aug. 11.

## Our Works

BY OMA KARN

THE poet Shelley, in his poem, "Ozymandias," uses, as one of his characters, a traveler who narrates finding "in an antique land," the remains of a vast statue. So well had the sculptor plied his fine art that, from the broken and defaced fragments alone, the beholder was able to determine something of the passionate, dominating character of the man in whose likeness it had been carved. The traveler, interested and curious, came presently upon a pedestal upon which was carved as well:

"My name is Ozymandias, King of kings:  
Look on my works, ye mighty, and despair."

The poem concludes with the statement that besides the disfigured, fragments and the pedestal, with its trunkless legs, nothing of the evidently one-time gigantic statue remained.

"... Round the decay  
Of that colossal wreck, boundless and bare  
The lone and level sands stretch far away."

"Look on my works." What a mockery of the boastful assertion the crumbling image of the proud blasphemer who made it, was: Decaying stone, wreckage, with lone and level sands stretching far away. What is more suggestive of the utter dearth of life than bare sand?

Yet the result of the play of time and tide upon the seemingly imperishable desert statue is but the common fate of all achievement, not having for its foundation the law of love and of truth. "Heaven and earth shall pass away, but my words shall not pass away." The Author of the words is love and truth itself. When we live that truth and write his love upon the hearts of our fellow-beings we are building in a way that will leave behind us imperishable works. Had the works of Ozymandias been graven upon the hearts of the people of his time, in deeds of truth and love, instead of on a slab of stone, in words of proud exaltation, would it have been necessary to have the carving on the pedestal, in order to learn his name? History says not. Follow the list from the beginning of the world down to the present time, and we find the names of these wiser builders written indelibly upon the hearts and in the lives of all generations of the past—as they will continue to be in generations yet to come.

"Lord, with wisdom filled,  
Teach these hands to build  
Thine own temple;  
Let them skillful be,—  
Cunning to work for thee,  
By thine example."

Ashland, Ohio.

## Support of the Ministry

BY LEANDER SMITH

THIS claim is based on the fact that when God calls a man to preach the Gospel, he calls him away from all secular employment and requires him to give himself entirely to the work of the church. "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2 Tim. 2: 4).

Along with the call of the man to preach is the call of the church to support him. God chose the tribe of Levi from among the tribes of Israel to minister in his sanctuary. When he redeemed Israel from Egyptian bondage by the death of all of the first-born among the Egyptians, he claimed all the first-born of Israel, both man and beast, as devoted to him. When the tabernacle was set up in the wilderness, and the people were organized to worship God, he chose the tribe of Levi, in place of the first-born, to minister at the altar and to have charge of the tabernacle and its services. So exact was he that he required them to be counted;

and for all the first-born above the number of the Levites, from a month old and upward, he required that they should pay five shekels redemption money into the hands of Aaron and his sons (Num. 3: 40-45).

The Levites being thus set apart to the service of the sanctuary, were not permitted to own lands, along with the other tribes, but were given cities with their suburbs to dwell in. These cities were given from among the other tribes, according to their possessions (Num. 35: 1-8).

In 1 Cor. 9: 7-14 Paul bases his argument for ministerial support on the same law of Israel, concerning the Levites: "What soldier ever serveth at his own charge? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (verse 7). "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (verse 14). *This obligation to the church begins as soon as the called man turns away from his secular calling to prepare himself for his life work and it does not close until God calls him home to heaven.*

During the days of a minister's activities, the members of the church are getting value received and more, for what they are giving, and when the man of God has served out the days of his activities, and is forced by the infirmities of age to retire from the work he loves so well, how much more should the church see that in his last days he should have the necessary comforts of life.

Our United States Government pensions the soldier who has faithfully served his country. Many large corporations are doing as much for the men who have served long and well. The Educational Society offers pensions to teachers who have given their lives to the profession of teaching. Can we, the redeemed of the Lord, do less for divinely-called men, who have worn themselves out in serving us?

Gratitude should prompt us to meet this sacred obligation. In 1 Cor. 9: 11 Paul says: "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" If we have fed your souls on the Bread of Life, should you not feed and clothe our fleshly bodies? Many of us owe our salvation under God to these veterans of the Cross.

A minister of the Church of the Brethren, poor in this world's goods, but rich in faith, moved into a community in one of our Southern States, where many of the men were drunkards and gamblers, their wives broken-hearted and their children half-clad and hungry. He preached the Gospel there for twenty years. At the end of that time, many of these men were bright, happy Christians, some of them officers in the church. Their wives were well provided for and happy, their children were educated young Christian men and women. The community was prosperous, and some were growing rich. The old minister was still here. He was still poor, though he had made many rich (2 Cor. 6: 19).

"Fellowship in the Gospel" appeals to us to take care of these aged servants of God. The dread of being forgotten, no doubt disturbs their rest. See Paul as he was shut in prison, the infirmities of age creeping on. No doubt the question came to him: "Will my brethren, with whom and for whom I have labored, forget me, now that I am shut up and shut off?"

The Philippiaans were not long in answering that question, for "they sent once and again to his necessities," and so he breaks forth in these words: "I thank God every time I think of you, always in every prayer for you all, making requests with joy, for your fellowship in the Gospel from the first day until now." So we have fellowship with our spiritual fathers every time we remind them with our contributions that we "have them in our heart."

Minot, N. Dak.

## The Spirit Filled Life

BY ROSE D. FOX

HANDS UP! How many ever heard a sermon or lecture, or read an article on how to tell right from wrong? And how many have ever received advice of the same kind? Perhaps some of us have even tried



to give others this very valuable information. But somehow we can not agree. You may think that a particular act is not in harmony with God's teaching. I can see no harm whatever in it. I think a certain practice is absolutely essential to salvation. You think it is unnecessary, or even unscriptural, and should, by all means, be discarded.

One man listens to a sermon and says it is the finest Gospel sermon he has heard for years. Another man hears the same sermon, and says it is so devoid of spiritual food that one could hardly call it a sermon. One man feels that duty calls him to use *all* his influence to fight evil and to promote good—even going so far as to say that if he does not go to the polls and vote, he is shirking his responsibility, and he must answer to God for it. Another says that the governments of the world are all controlled by Satan, and that the Christian who mixes in politics in any way is committing a sin for which he must answer to God. And so we live from day to day, wishing we could find a guide which would, under all circumstances, prove to be infallible. Conscience, we know, is influenced by teaching and environment. We don't want to commit sin, but if there isn't any harm in this thing or that, we certainly would like to know it. There are so many things we would enjoy doing if we could just be sure they were not wrong. Now be honest with yourself, dear reader, haven't such thoughts as these ever entered your mind? Now *how* are we going to find the answer? We have the Bible for our guide, but the Bible does not tell me whether or not a certain late book will be harmful to me, or what is going to be the effect on my Christian life of a certain close friendship I have recently formed. And most of us haven't time to compare every act we contemplate doing with the Bible, even if we knew where to look for the passage of Scripture that would bear upon it.

But, thank God, he tells us in Rom. 8: 16 how we may be sure! "The Spirit itself beareth witness with our spirit, that we are the children of God." But what if our hearts are so full of material things around us that we can not hear the voice of the Spirit? Ah! I wonder if that isn't just the trouble with us. There seems to be a condition implied in this verse. We must be in tune with the Holy Spirit, and we can't do that if we are going to cling to some little pet sin. The Spirit can not dwell in the same place with sin. Our hearts *must* be cleansed. This does not mean laying a questionable habit back on an unused shelf in our minds, with the mental reservation that we will take it out again, after the Spirit has safely taken up his abode with us, providing it isn't objectionable to him. We must cast out—root and branch—everything that savors of sin. When we have, with God's help, done this, our hearts will be fitted for the reception of the Holy Spirit. Then the Spirit will help us to determine what is right and what is wrong. I firmly believe that it is possible to live a life so closely in tune with God, that any act we commit will have a direct effect on our spiritual lives.

I read a story some time ago. It was intensely interesting, but after I had finished it, I found myself wondering if some of the ideals I had held were not a little too strict. This startled me, and I began trying to find what was the matter. To my surprise, I could find nothing in the story to which I could point and say: "This is wrong." It was simply a story written from a worldly view-point. If my life is in tune with God, I can readily see that the story was harmful to me, but if I am trying to decide for myself what is right, without the help of the Spirit, I am pretty apt to decide that there was nothing wrong in the story, and thus make the barrier between God and me a little stronger. To me, the vital question is not: "Is a certain act going to prevent me from reaching heaven?"—but, "Is it going to come, in even the slightest degree, between God and me?" If any act or habit prevents me from enjoying the fullest communion with God, then that act or habit must be cast out of my life.

Suppose all fathers and mothers, belonging to the Church of the Brethren, should become so filled with the Spirit that they would not miss an opportunity to

tell their children, not only of the importance of this kind of a life, but the blessedness of it. Then, suppose every pastor should tell his congregation, and every Sunday-school teacher his class, and every Christian his neighbor. Can you imagine the result?

Am I willing to cast out every sin, that I may enjoy the fellowship of the Spirit, or do I prefer the pleasure to be gained by retaining one or two of my most trifling sins?

Fresno, Calif.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Frank Talks About the Forward Movement

#### No. 2.—The Interchurch World Movement

ABOUT the time the various boards were crystallizing the organization for the Forward Movement, ordered by the Winona Conference, there was rapidly developing the Interchurch World Movement, about which we have all heard much. This Movement, in the beginning, attracted but little attention. Later, as it stated its purpose, and attempted to push forward its program through some of the most thoughtful spiritual leaders in the country, it commanded the attention of all. It undertook to make a religious survey of the world—to canvass the whole country for the benefit of all cooperating Protestant churches. It sought to create cooperation in an interchurch way, for the whole task of the church, rather than through issues by outside movements, apart from the church. These, with other objects of helpfulness, challenged at once the interest of all Christians, either for or against.

The purposes for which the Movement stood were so worthy, and the need following the war was so acute, that it was given fertile soil in which to grow. It was little understood, even by those in it. It changed in method almost every day, to meet the need of some denominational requirement, whose servant it was. When the Boards of our own church were about to launch their work, it was then the purpose of the Movement to canvass all people for funds to be divided among all cooperating churches. According to the proposed plan all would be solicited and funds were to be divided among those cooperating. And since they were aiming to do just what we had contended for during the war—to give the Bible and its Christ to the nations, instead of killing those in error and sin—it was thought that certainly our people would expect the Boards to take some favorable action. Therefore, after much prayerful thought, it was decided to coordinate our program with this Movement, until Conference could advise in the matter.

Meanwhile many changes came into the Movement. The plan of soliciting everybody by the Movement itself, for a common fund, to be divided, was changed to each denomination soliciting its own people for its own budget. It grew too big to handle well. The many changes threatened its life, and public confidence in the Movement. Folks were employed by it who were not in accord with its purposes. Much opposition arose—some justly and some otherwise. Its expenses were too high at times. The mistake of holding out the hope of getting something for nothing to the churches, led to denominational rivalry rather than cooperation.

That it did *some* good, all admit. It awakened the churches. It quickened a sense of stewardship. It discovered that the Christian church is the mother of all philanthropy. It brought the pastors and others together in conferences, creating an impression and an interest that will remain with many. It suggested cooperative possibilities that will bear fruit in the future.

Its mistakes are evident to all. It grew too fast. This growth was at the expense of caution. Its literature and workers gave out statements that provoked controversy and opposition. While prayer and evangelism were emphasized, yet in the tush, at times, the altar of human power exceeded that of the Lord in the devotion of its worshipers. Granting denominational rights, as it did, led to so many conditions that denominational rivalry was aroused, rather than cooperation. This defeated its purposes, as well as the united treasury, to meet its expenses.

This movement has left us some lessons for further consideration. It has shown that cooperation must consider well the fundamental doctrines of the Gospel, as well as the principles peculiar to each denomination, in the application of those truths. The most devout people are loyal denominationalists, though desirous of cooperation. Denominational practices, growing out of Biblical truth, must not be interfered with, or condemned, in cooperation, but recognized with appreciation and care. It has also shown that cooperation is essential to convince men of the claims of Jesus. Men have been stirred. Denominations arrayed against each other can not witness for Christ. Jesus' plea and prayer for his disciples, "that they may be perfected into one, that the world may know that thou didst send me," is the divine goal toward which we must look with open mind, yet with all loyalty to the Gospel of Christ.

The Forward Movement suffered by the mistakes and misunderstandings growing out of the affiliation with the Interchurch World Movement. This we regret. It was difficult to be clear in our plans when they changed so often. It helped us much too—in organization, in spiritual awakening, stewardship, larger vision and greater devotion in many places. It created, in our laymen and young people, greater church loyalty and enthusiasm. Many feel it was the best thing we ever did. Others believe it was the worst. Likely it was neither. It was likely a normal thing under the circumstances. It seems to have been an effort to find a way of cooperation without the sacrifice of principle. Such worthy achievements are always expensive in experience, disappointment and sacrifice. It is much easier not to work at them!

In the vision of the Seer of Patmos, recorded in Rev. 1: 10-20, there is a beautiful picture that throws some light, at least, on the subject of interchurch relations. John turns and sees the "Living One, in the midst of the seven candlesticks." Later he says these candlesticks were the Seven Churches. This suggests that the nearer we get to the Son of God, the nearer we shall be to each other. Therein lieth the way of cooperation!

### An Opportunity

DURING the recent District Meeting at Mount Morris, a half hour was given to the children of the Orphans' Home of Northern Illinois for a brief program. As we listened to the simple prayers, the inspiring songs and recitations, deep impressions were made of the wonderful opportunities among the children, who have been deprived, for one reason or another, of the best of all institutions—a good home.

Of all the methods open to us of bringing the good news of redemption to men, perhaps the touch of love in a Christian home excels them all. The homeless child is an appeal that has not been fully appreciated among us, as a church, not only as a duty, but as an opportunity. This is the foundation of successful missionary endeavor in every land. It is one of the very best methods of doing permanent evangelistic work.

In this year of evangelism each of us should be planning and looking for our chance to win a life for the Kingdom. Here is an opportunity for every good home. Of course they will be a blessing to you, but that will be all the more true, if you take them not for what you *get*, but what you can *give*. If you make room for one such child in your heart and home, and give it the love and training it should have, you will not only increase your own joy, but shall give to the world its greatest need and blessing—a Christian life.



## THE ROUND TABLE

### Are You?

BY ELEANOR J. BRUMBAUGH

COUNT your blessings. Name them one by one and it will surprise you what the Lord has done and is doing for you every moment of life. Last year, in this community, fruit was scarce. The abundant supply this year is much appreciated, and we are praising God for causing it to grow. We sometimes forget to thank him for this and the many things we enjoy. Often we eat and enjoy delicious food without a thought of the Giver. How can we?

What can we do to remind people of their debt of thanksgiving to God? It gives us joy to praise him, and we miss so many blessings because we forget to keep this commandment, which says: "Praise ye the Lord." We can not use the mind in a better way than by praising the Lord. As we count our blessings, we can but praise him, but our thoughts are too seldom employed in this way. Cultivate your thoughts. Control the mind! Teach it to praise God and you will bring joy to your own life and to the lives of those about you. Are you enjoying God's blessings moment by moment, forgetting to praise? Praise ye the Lord!

Huntingdon, Pa.

### Crime and Punishment

BY OLIVE A. SMITH

By no possible stretch of imagination can the accounts of murder trials or the details of court sentences be called healthful as a mental diet. Yet the manner in which the principal actors in these tragedies often view their experiences, may be worth the understanding of any of us who recognize crime as a fact which must be met.

On March 9, Glen M. Shockey, cashier of the South Side Bank of Kansas City, was murdered by bandits. Edmund J. Hart, who aided in the murder and bank robbery, entered a plea of guilty, and it was supposed that life imprisonment would be his penalty. That sentence was acceptable to the State, but Mrs. Shockey, widow of the murdered man, is not satisfied with the sentence. She insists that the death penalty be meted out to Hart, and she refuses to hear any proposal which will save him from the gallows.

The Shockeys were estimable people, and the murdered cashier was one of those retiring, unassuming men, whose name might never have appeared in print but for the tragedy which made his life a sacrifice. But the attitude of his widow brings forward again the old question of capital punishment. Is this principle of a "life for a life" so compelling in the human soul that it should be taken into account? How would we act, how would we feel, in Mrs. Shockey's place? We may say that her feeling is the result of a mere desire for revenge, which should have no place in any good woman's life. Or does she fail to see what many believe to be true, that a life with one's crime in the background is a more severe punishment than death?

Another woman who gave expression to a distorted view of life and its laws, was Edmund Hart's mother, who traveled from Minneapolis to Kansas City to be with her son.

"If they send my son to the penitentiary for life, it will be the second the country has taken from me," she said. She wore a gold star on her black dress for one son killed in France. Another son is with the American forces in Germany.

To be the mother of a bandit must be something more awful than we can imagine. But what a distorted view of justice when any human being can speak reproachfully of the country's "taking" from liberty a robber and murderer!

There are two extreme views in regard to crime and the responsibility for its existence. The one is the coldly legal view, which takes no account of the infinite number of causes which produce crime, or, if it does consider them, would mete out, to the criminal, justice unseasoned with mercy. The other view is that of the sentimentalist who would lay upon society all

the responsibility for the criminal and protect him, as far as possible, from the natural consequences of his crime.

Both of these views have representatives in plenty and there is such a vast array of truth and fact, underlying the arguments of each, that questions of law and order, of crime and its punishment, become more and more difficult of solution. And, more serious than all else, the world forgets and keeps forgetting the basic truth: "The wages of sin is death."

Emporia, Kans.

### Can You Witness?

BY MARY PRENTICE

OF COURSE you can, if you but will. Does it hurt your pride, dear brother, to wear a plain suit while other men, all around you, are wearing fashionably-cut garments?

Does it hurt your pride, dear sister, to wear a neat, plain dress and a pretty little bonnet, while other women and girls, all around you, are wearing fashion's latest decree in dresses and hats and shoes?

Oh! it is such a very little thing to do, but still we shun to do it because of what people will think and might say.

When we think of what people, in years gone by, have done to witness for Jesus, our part is so very small, in comparison, as to melt into nothingness.

Jesus himself commissioned Peter and John to be witnesses, and how well they did their part! So has he commissioned us to witness for him.

A witness must be honest, competent and willing. Yes, he must, above all, have a spirit which makes him face unflinchingly his task of witnessing.

Men, women and even children have given up their lives, rather than to refuse to acknowledge their Lord.

Stephen gladly laid down his life, as the first Christian martyr. Later on a Christian doctor, in typhus-stricken Turkey, gave up his life. Thus people have ever been witnessing for God.

Can we not, as men and women in the dear old Church of the Brethren, witness for him in the little things we are asked to do? We can indeed, if we but will.

Aline, Okla.

### What Do We Get For Our Money?

BY NORA E. BERKEBILE

THE mother and younger son sat several seats back of the seat occupied by the father and elder son, a boy of six years. When the offering was taken, the father gave and handed the son a coin to place in the offering basket. Suddenly the mother noticed the boy take hold of his father's ear and pull his head over to him in a way that almost upset her gravity—for a moment, and then he whispered in his ear: "What do we get for our money, Dad?"

"Dad" hushed him as best he could, and told him he would explain when he got home.

Quite evidently the child had never been taught to give to the Lord. He goes to a parochial school, but has not been taught much about the needs of others, as children in our Sunday-schools are taught.

He was accustomed to get candy, gum, fruit and ice cream for his nickels and dimes, and naturally he expected something in return for his money at this time.

It means so much when the children are taught to give to the Lord from their babyhood. Most children who are so taught, count it a privilege all their life to give for any worthy cause.

It is one of the privileges any home can have, to have a Lord's treasury. A certain sum is set apart as the Lord's—every member contributing a certain per cent of his earnings. This they consider the Lord's, and not their own, and they never plan on what it will buy for them in clothes or furniture, or other things wanted or needed. It is the Lord's and they do not ask: "What do we get for our money?" when they give from this fund.

Giving to help the unsaved and the needy should come as easy to the Christian as the very air he breathes. No one is too poor to give at some time or other.

When we give we should not expect some reward. If always we give, and forget it, we shall be blessed indeed. But when we give grudgingly, and count it all up, to tell to the next one who comes asking for help for some worthy cause—how much we gave for this and how much for that, etc.—I wonder if we shall be numbered with those who are surprised when, in the last day, the Lord says: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

If we keep a strict account of all the good we do, wherein shall be the surprise?

"What do we get for our money?" should not be in our mind when we give.

Jewell, Ohio.

### His Care

BY DAISY M. MOORE

"Not a sparrow falleth but our God doth see; Think'st thou then, O trembler, God forgetteth thee?"

BEAUTIFUL lines holding a beautiful truth! This lesson appears in Matt. 6: 24-34.

It seems curious that, after all the provisions that have been wisely made for our comfort and satisfaction, we could find one little lurking doubt of God's care for us!

What has he NOT done for us?

Our bodily needs are fully satisfied. Why should we be hungry when flesh, grain, fruit and vegetables are lavishly spread before us for the mere taking?

Whence comes our clothing? Wool, silk, cotton, leather—whatever we wear—all comes from the unfailing processes of God's natural world.

Every living thing, it seems, was created to offer us some gift for our well-being.

And for all these good things, what recompense or return is expected? That God, the Giver, should hold first place in our lives.

Is that unreasonable, in the light of our great debt?

He does not demand that we should not have worldly goods, but that those things should not be allowed a predominant place in our lives.

Some one pertinently says: "We can not serve God and mammon but we CAN serve God WITH mammon."

If fame, glory and wealth be used in the service of God, and be subject to his will, none of these are ignoble.

A rebellious lily perishes flowerless, a stubborn bird falls helpless. Why should we, who have God's care in an infinitely greater measure, be rebellious and stubborn when we know what he would have of us?

Why pout and doubt his goodness when he refuses to give us the sweet cake we desire, and instead allows us the bread, when he knows it will be much better for us?

Take him at his word; he dare not fail you.

Fairfield, Pa.

### The Things We Look At

BY JULIA GRAYDON

I WONDER how many of us are thankful for the things we have to look at every day.

Perhaps the house seems shabby, as it often does in the spring, and we worry a little about the way things are wearing out. Our surroundings do not always seem pleasant, and we are just a wee bit dissatisfied.

When we feel this way, let's go to a window or out on a porch and look about us. Our house may not be very attractive, but then the one across the street is quaint and pretty and we have the joy of looking at it all the while. If we live in the country, we have the beauties of nature to look at—a sparkling stream, a mountain blue, green fields and wonderful trees.

Now I hear you say: "That's very well, but what if you live near old, dilapidated buildings or high walls, which shut out the sunshine?"



Then my answer is: "Be thankful that you need only look at them. Be thankful that they play no part in your life." Why not look above them, to the bright blue sky? Who knows but that your smiling face at the window may help some dweller in an old, dilapidated building, or some one living in that sky-scraper, across from your home?

Harrisburg, Pa.

## HOME AND FAMILY

### Glory

BY B. F. M. SOURS

Triumph! O God of our fathers, thou  
Art in all years the All-Conquering King,  
Over the nations and over the years  
Through all the ages thy victories ring:  
Like the sweet crystal streams out of the soil,  
Thine are the triumphs no foeman can foil.

Glory—in might prohibition has sped  
Like the swift shafts of the journeying light,  
Piercing the shadows and rending the gloom,  
Dashing to pieces the powers of the night.

Glory? From round thy great conquering throne—  
Bright and effulgent, the light is thine own.

Thine—for O God of our fathers, thy hand  
Swept into being the rills and the suns:  
Thine—for the Kingdom on earth and in heaven  
Waits for the tread of thy glorified ones.

Right like a conquering host goeth far—  
Blazoned in power thy sword-chariots are.

Right shall sweep over the welcoming earth;  
Joy shall pursue, and her banners unfurl:  
Light shall flash radiant, showing the wrong,  
Down from the heights the black demons to hurl.

Glory! O darkness can never abide  
With the swift shafts of the light by her side!

Glory! What glory—'tis radiant light  
Silently forcing its militant way,  
Like regal splendor, dashing the night,  
Telling the conquest, full, conquering day!

Surgings past suns, penetrating, above,  
From the strong throne of God's infinite love.

Mechanicsburg, Pa.

## A History of the Sisters' Aid Society and Its Achievements

BY EFFIE SCHROCK

How many of you have ever attended an Aid Society—men and women both? It is something to be proud of, you know.

Can you remember the first meeting you ever attended? Where was it? When was it? How was it conducted? What kind of work was done? Who was there?

I am pretty sure that none of you can remember back very much farther than thirty-five years in Aid Society history, for according to the best information that I am able to obtain, there were no authorized societies in our church prior to the Annual Conference, held at Mexico, Pennsylvania, in 1885. At that Conference Sister D. L. Miller, Sister Snively, and others, held a "Sisters' Meeting." The next year, however, Conference decided against such meetings.

Isn't that just like us? We are so conservative, so cautious, so afraid of something new! This, though, perhaps is no bad trait; for with it we have the element of time—time for discussion, time for the deepening of a conviction—so that, when we have once decided our course, we can do our work wholeheartedly. Sometimes we may lose valuable time—but no matter, that is the manner in which it all came about, anyway. I am glad to say that, after ample time for discussion, pro and con, through the church paper, and after the sentiment, which had already taken root, had had time to grow, Annual Conference reconsidered its previous ruling and in 1895 granted permission to organize Aid Societies.

In the meantime, however, Aid Societies had been organized in some of the local churches. The first one in the Brotherhood was organized at the home of Sister H. B. Brumbaugh, at Huntingdon, Pa., in September, 1885, the same year, you will notice, as the one in which that first "Sisters' Meeting" was held at Conference. Sister Eleanor J. Brumbaugh was the first

President of this society and Sister Elizabeth Howe Brubaker was the first Secretary. About this time, or a little later, Sister D. L. Miller and Sister S. Z. Sharp effected an organization at Mount Morris. The influence of this little group, organized for work, was far-reaching, for it was from reports of this organization that our present District President, Mrs. J. Z. Gilbert, received her inspiration. With special permission I am going to include the following little story of how it came about:

"When I was yet a little child I remember quite well hearing about our Aid Society in Mount Morris. My father, after his day's work was done, would read our church paper, *The Brethren at Work*, aloud and all kept quiet. Long before we smaller children were old enough to understand much of what he read, this was the family custom. We could sit and listen, play very quietly, lie down, or do whatever seemed most comfortable for us, except to make a noise, because evening was father's only study hour. Well, naturally, we heard much of the church news. Evidently some writers opposed the sisters doing active work in the church, for I recall that many times I grew anxious-hearted, when some articles were read, for fear that, by the time I grew up, there would be no active work in the church for me to do! I kept these worries to myself, but I remember they sometimes made me sad. I laugh now to think what a short-sighted little creature I was."

I am sure that we are all very happy that the early seed found root and grew, for endless are the blessings from it. The Sisters' Aid helps to make godly women, and godly women make the Aid.

Many churches hearing and reading of these early societies and their noble work, became interested, and here and there Aid Societies began to come forth. Even across the ocean, in Sweden, was an Aid Society, guided by Sister Alice Vaniman. Today there are four hundred and forty-one of our Aid Societies in the United States.

Not unlike many other things of their day, these societies had very modest beginnings. They lived true to the name, though, and were *real Aid Societies*. No one here will ever know how many little bodies have been made comfortable, how many little feet have been made warm, how many beds have been made more downy that they might rest weary bodies. Nor will it be known how many tired mothers have been saved a little anxiety in this big world with its many burdens. But these deeds are all recorded "over there" and will not be without their reward.

A little bit of local history might be interesting here. The first society of the District of Southern California and Arizona was organized in the East Los Angeles congregation at the home of Sister Magdalena Myers, in March, 1895. The officers were, Lily B. Evans, President, and Amanda Meyer, Secretary.

Some of the most active workers in that early day were Sisters Mary Jane Carpenter and daughter, Bessie, Maggie Lehmer, Magdalena Myers, Eliza Gnaggy, Della Lehmer, Ella Buckwalter and Claudine Miller. During the first year money was donated to the "Children's Home Society" and also to the poor. Many garments were made and given to the needy.

We are glad to know that from the beginning the men, also, were interested. At the January meeting of 1896, addresses and talks were given by Brethren P. S. Myers, J. S. Flory and M. M. Eshelman. We have no reason to doubt that they and others assisted on many other occasions.

In April, 1896, the La Verne—then Lordsburg—congregation organized her Aid. The officers were as follows: President, Sister George McDonough; Vice-President, Jane C. Williams; Secretary, Jennie Stoner; Treasurer, Margaret Horning. A buying committee and a cutting committee were appointed. Many of the members went into homes of families and sewed. Both money and clothing were given where needed. In 1912 the members pledged one hundred dollars for five years toward the support of Lordsburg College. In that same year one hundred dollars were turned over to missions and the poor.

From that time on other congregations established Aid Societies and followed similar lines of work. In

some cases work done by the society was paid for, and the money used for mission work, La Verne College, and other causes.

There was no District organization until August, 1910. Sister W. H. Wertenbaker gave much time and work toward bringing about this organization. Sister Wm. H. Keim became the first District President; Sister W. H. Neher, Vice-President; Sister Flora E. Teague, Secretary. At this time the constitution of the Annual Conference Aid Society was adopted. The following year each local society was asked to give five dollars for the Widows' Home in India. Investigations in regard to establishing a rescue mission in Los Angeles were also made. Thus the work grew.

At the Annual Conference of 1909 the first efforts toward unified work were made. Plans were adopted for organizing every District, securing reports, and laboring for some definite object, such as the Mary Quinter Hospital, funds for which have just been raised by the Aids. At present there is a campaign on to raise twenty-four thousand dollars for the Ping Ting Hospital Administration Building in China, and for the Anklesvar Girls' Boarding School in India.

The goal for the General Aid Society at present is:

1. An Aid Society in every congregation.
2. An average attendance of twenty per cent of the membership of the congregation
3. Twenty thousand dollars annually to Home and Foreign work.

Thus has it grown—this Aid Society—from its small beginnings, thirty-five years ago, to the far-reaching fields of today. It is a glorious thing to have the privilege of helping—of helping even just a little bit! As the big things are all being done, may each member rejoice also in just being neighbor—really and truly neighbor—to the "stranger within our gate," and to all who live about us. May the Aid, with its big mother-heart, strive "to make the whole world homelike" and to distribute that faith and optimism which, amid the rain of adversity, still believes in the sunshine of happier days to come. God bless the Aid Society!

183 Bruce Avenue, Pasadena, Calif.

## Faith Rewarded

BY AGNES M. GIBB

As Napoleon's soldiers retreated from Moscow in 1812, their hearts were filled with bitterness and hatred—bitterness at defeat and the suffering due to hunger and cold—hatred toward the people through whose land they were passing.

They gave vent to their feelings by inflicting upon these people as much suffering as possible—even going out of their way to kill, to plunder or to destroy.

Directly in the line of retreat was a small cottage, in which lived a widow and her two children. Each day fugitives came to the door, telling gruesome tales of murder and rapine. Fear filled the hearts of those in the little home, but the mother had faith that God would take care of them, no matter how desperate the circumstances. Her continual prayer was this: "Oh, Lord, be a wall unto us, even as the waters of the Red Sea were a wall unto thy people."

The children could not understand this prayer, asking: "How can God be a wall to us? It seems absurd." But still the mother's faith was unshaken. Confidently she said, "God has been a wall of defense in times past, and he will again." And she prayed as before.

Nearer and nearer drew the infuriated army. The intense cold was followed by cloudiness. One afternoon the snow fell and continued all next day. The only sound to be heard was the cracking of branches beneath the weight of snow. But the second night another sound smote their ears—a heavy tramp, tramp. All night it continued, but toward dawn it died away in the distance.

After sunrise the widow opened the door, but could see nothing, for the door was blocked with snow. The whole cottage was hidden by huge drifts of snow. Her prayer had been answered, for a wall of snow had been raised between her home and the line of men ready to kill all in their way.

Manheim, Pa.



## AMONG THE CHURCHES

### Calendar for Sunday, September 26

Sunday-school Lesson, Review: Saul, David and Solomon Compared.—Psa. 72.

Christian Workers' Meeting, Our Obligations to the Children.

### Gains for the Kingdom

Six baptisms in the Annville church, Pa.  
Two baptisms in the Logan church, Ohio.  
Three baptisms in the Muncie church, Ind.  
Four baptisms in the Staunton church, Va.  
Three baptisms in the Reading church, Ohio.  
Three were baptized in the Washington City church, D. C., recently.

One applied for baptism in the Armourdale Mission, Kansas City, Kans.

Three baptisms in the Paint Creek church, Kans.—Bro. R. A. Yoder, of Sabetha, Kans., evangelist.

Four accepted Christ in the Broadfording church, Md.—Bro. C. H. Steerman, of Blain, Pa., evangelist.

Eighteen baptisms in the Sugar Creek church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Three baptisms in the Little River church, Va.—Bro. S. D. Zigler, of Harrisonburg, Va., evangelist.

Ten baptisms in the Onego house, Seneca congregation, W. Va.—Lester E. Fike, of Chicago, evangelist.

Four accepted Christ in the Solomons Creek church, Ind.—Bro. Wm. J. Tinkle, of Chicago, evangelist.

Nine baptisms in the Irricana church, Alta., Canada.—Bro. D. M. Shorb, of Surrey, N. Dak., evangelist.

Eight baptisms in the Hickory Grove church, Ind.—Bro. W. L. Hatcher, of Rossville, Ind., evangelist.

Sixteen confessed Christ in the Schuylkill church, Pa.—Bro. Adam Fahnstock, of Lititz, Pa., evangelist.

Two baptisms in the Crab Orchard church, W. Va.—Bro. J. S. Zigler, of Fayetteville, W. Va., evangelist.

Two came forward in the McClave church, Colo.—Bro. H. D. Michael, of Garden City, Kans., evangelist.

Two were baptized and one restored at Free Union, Va.—Bro. Geo. Early, of Westminster, Md., evangelist.

Five baptisms at Walnut Grove church in Moorefield Mission.—Bro. S. W. See, of Mathias, W. Va., evangelist.

Four baptisms in the Cedar Bluff church, Bethlehem congregation, Va.—Bro. E. E. Bowman, of Naffs, Va., evangelist.

Fifteen were baptized and two restored in the Walnut Grove church, Va.—Brethren A. M. Laughrun and Miller, evangelists.

Two were received into the Elk Run church, Va.—Bro. S. I. Bowman, of Harrisonburg, Va., evangelist; eleven have been received since the last report.

Four baptisms at Arbor Hill, Lebanon congregation, Va.—Bro. J. C. Garber, of Staunton, Va., evangelist; five baptisms at Lebanon.—Bro. A. C. Miller, of Weyers Cave, Va., evangelist.

### Our Evangelists

Bro. B. F. Petry, of Eaton, Ohio, to begin Oct. 10 in the Pine Creek church, Ind.

Bro. H. B. Heisey, of Lewistown, Pa., to begin Oct. 31 in the Washington church, D. C.

Bro. E. D. Steward, of Abilene, Kans., to begin Oct. 30 in the Washington church, Kans.

Bro. L. A. Walker, of Mt. Etna, Iowa, to begin Oct. 21 in the Warrensburg church, Mo.

Bro. J. L. Myers, of Loganville, Pa., to begin in the Piney Creek church, Md., Oct. 24.

Bro. J. M. Henry, of Washington, D. C., to begin in November in the Denton church, Md.

Bro. Geo. W. Flory, of Covington, Ohio, to begin Nov. 11 in the South Beatrice church, Nebr.

Bro. T. D. Butterbaugh, of Silver Lake, Ind., to begin Sept. 26 in the Pipe Creek church, Ind.

Brother and Sister Wm. J. Tinkle, of Chicago, are holding meetings in the Robins church, Iowa.

Bro. E. F. Caslow and wife, of Grand Rapids, Mich., to begin Oct. 10 in the Cerro Gordo church, Ill.

Bro. J. W. Norris, of North Manchester, Ind., to begin Sept. 26 in the Pleasant View church, Ohio.

Bro. Geo. Vansickle, of Selbyspoor, Md., to begin Oct. 16 in the Beaver Run congregation, W. Va.

Bro. Ira Gible, of Myerstown, Pa., to begin Nov. 14 at the Skippack house, Mingo congregation, Pa.

Bro. D. K. Clapper, of Meyersdale, Pa., to begin the latter part of October in the Smithfield church, Pa.

Bro. A. S. Thomas, of Bridgewater, Va., to begin about Nov. 1 in the Oak Grove church, Lebanon congregation, Va.

Bro. J. F. Swallow, of Seavey, Minn., to begin some time in December in the Des Moines Valley church, Iowa.

Bro. Ira J. Lapp, of Miami, N. Mex., is to begin a revival in his home congregation Oct. 3. Bro. M. Mays Hciny, of Haxton, Colo., will be in charge of the song service.

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### Personal Mention

Bro. C. H. Keltner has moved from Lena, Ill., to Rockford, same State.

Bro. Jacob Funk, late of Wiley, Colo., is now in pastoral charge of the Pomona, Calif., congregation.

Bro. N. W. Coffman announces his removal from R. D. 3, Staunton, Va., to R. D. 3, Waynesboro, same State.

Bro. J. U. G. Stiverson changes his address from 1548 Thirty-eighth Avenue, to 4031 Eighteenth Street, Oakland, Calif.

The General Sunday School Secretary is in the Ohio field this week, seeking to help along the great work of religious education.

Bro. H. D. Michael, of Garden City, Kans., has, with his family, located at McPherson, Kans., where he expects to be in attendance at the college for the winter.

Bro. J. M. Boaz, who formerly resided at 1331 E. Third Street, Long Beach, Calif., should now be addressed at 1308 East Fifth Street, Los Angeles, same State.

Bro. J. H. Moore writes us that two families, bringing a half dozen new members, have just located at Sebring, Fla., purchasing homes there. Others are looked for now almost every week.

Bro. W. B. Stover sends us an interesting sketch of the life of his mother, whose departure for the other shore was mentioned last week. The same will appear in our next issue. Bro. Stover and wife expected to return to Mount Morris the latter part of last week.

## The Full Report

All orders for the Full Report of the Sedalia Conference have been filled. If yours has not been received, please make inquiry at postoffice and then write us. Sickness among our employees, and inability to secure sufficient help, has caused the long delay. We believe there are still many of our people who will want a copy of this report, but who delayed ordering until the book was completed. Send in your orders at once. Price, postpaid, 40 cents.

BRETHREN PUBLISHING HOUSE  
Elgin, Ill.

Bro. Reuben Shroyer, of Canton, Ohio, had been scheduled to begin a revival at Wawaka, Ind., Sept. 5, but before his arrival at that place was seriously taken ill on the train. Hurried to the hospital at Garrett, Ind., he submitted to an operation for appendicitis, and is now reported as making good progress toward recovery.

"It is good to be home a few days with all the family—the first time we have all been home together for four years, and we enjoy it indeed." Have you had enough experience with life to understand that sentiment, reader? Bro. Bonsack further stated that a new Boys' Dormitory (Blue Ridge) was being completed, though scarcely ready for the new students who are arriving in good numbers.

Bro. H. Spenser Minnich, Missionary Educational Secretary, does most of his work from the office here, but the past week he has been in the field, getting into first-hand touch with the work of missionary education in the churches. In company with the General Director of the Forward Movement he has held Missionary Institutes at several points in the Northwestern and Northeastern Districts of Ohio.

Several weeks ago we learned by cable of the safe arrival of the Williams-Yoder missionary party at Yokohama, Japan, but mail from them at that point has just begun to reach us. We are glad to have an interesting article for our readers this week from the pen of Bro. Yoder—the first of a series he will write about their experiences, as they journey through our mission fields and other lands. Bro. Williams is writing for the "Missionary Visitor" a series of informal letters, which all "Messenger" readers will wish to read. And he will also have an occasional word for the "Messenger" columns.

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### Elsewhere in This Issue

Churches of Nebraska and Northeastern Colorado will please note Bro. A. W. Cotton's announcement among the Notes.

Bro. Ira Fisher, Treasurer of the Old Folks' Home, Mexico, Ind., makes an announcement among the Notes that should be given special attention by all churches of Middle Indiana.

Transportation arrangements for the District Conference of Southwestern Missouri and Northwestern Arkansas, to be held Oct. 6-8, at the Greenwood house, Cabool, Mo., are given among the Notes.

### Special Notices

Southern Illinois announces its District Conference for Oct. 6, at Girard.

Middle Indiana convenes for District Conference in the El River church, Oct. 14.

Southeastern Kansas will hold its various District gatherings Oct. 26-28 in the Verdigris church.

The District Conference of Northern Iowa, Minnesota and South Dakota is to convene in the Spring Creek church, near Fredericksburg, Iowa, Oct. 5-7.

Pastor Wanted.—The Reading congregation, of Homeworth, Ohio, desires to secure the services of a wide-awake minister, to assume the pastorate from which Bro. Floyd M. Irvin has just resigned. Any one interested will please address the undersigned for further particulars.—O. C. Hahn, Homeworth, Ohio.

To the Members of Southern Indiana.—The trustees of the Aged Persons' Home of the Southern District of Indiana reorganized with Bro. L. L. Teeter as foreman and Bro. F. E. Hay as secretary-treasurer. All funds for the Home, from any source, should be sent to Eld. Frank E. Hay, Hagerstown, Ind.—J. W. Rarick, Muncie, Ind.

"Cincinnati Day," this year, will be Oct. 3—a day of special services, to which all are invited by the little band of members, residing in that prominent city of the Buckeye State. A splendid program has been arranged, and we feel sure that those who, by their attendance, may help in making this year's gathering as great a success as was that of last year, will be abundantly repaid for the effort thus made.

Notice to Ministers of Northwestern Ohio.—The next meeting of the Ministerial Association of this District will be held in the Fostoria congregation on Tuesday, Oct. 5, at 10 A. M., Central Standard time. The theme for the forenoon meeting will be, "The Minister as Leader of Religious Education in the Local Church." The discussion will be led by Bro. J. J. Anglemeyer. The afternoon meeting will open at 12:30, with the theme, "Church Authority and Discipline," led by Bro. B. F. Snyder. The time set by the committee for the closing of the forenoon session is 11:30, and for the afternoon session, 2:30.—Earl E. Eshelman, Sec., Bellefontaine, Ohio, Sept. 17.

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### Miscellaneous Mention

In the church report from Blissville, Ind., in "Messenger" of Sept. 11, it was stated that a musical program would be given Oct. 16. The writer intended to say: "Love feast, Oct. 16, and musical program Sept. 26."

Some of the Southern Ohio churches, about eighteen in number, are arranging a joint lecture course for the coming winter. A splendid idea. Brumbaugh, Ellis, Kurtz, Ober and Winger are some names of prospective speakers.

The Piney Creek church, Md., is to hold the dedication services of the new church they are building, Oct. 17, at 10 A. M. Eld. I. W. Taylor, of Ephrata, Pa., will deliver the address for the occasion. Those coming by rail will stop off at Galt, Md.

Two new local church papers have recently put in their appearance at the "Messenger" editorial desk. One is "The Community News," of Bloom, Kans., where Bro. J. S. Sherfy is pastor. The other is "The Church Gleaner," of Goshen City, Ind., where Bro. Frank A. Myers is shepherd of the flock. Both give evidence of rendering useful service to their respective communities.

The Miami church, New Mexico, recently held a special service in honor of the new families—church members and others who have moved into that community during the past year. There were some good things to eat, some words of welcome and responses, and a general extending of the glad hand. A good way to make the new folks feel at home and to impress the neighborhood with the fact that the church is the center of interest in that community.

Speaking of things "as weak as water," one correspondent writes us that his observations have been to the effect that water is not weak but strong. He refers to the big water wheel at the mill he used to watch in his boyhood. Everything would be perfectly still until the water was turned on, and then the wheel would turn and many other wheels would be set in motion, and the grain would be ground. "Instead of water being weak," he says, "it is mighty; it is powerful." So it seems that even the water question has two sides to it.

Last week, by request of the Business Department, we referred to the unsatisfactory condition in which Minutes of District Meetings are sometimes sent to the Publishing House for printing. The head proof reader has just dropped in to express his great satisfaction over the very excellent condition in which the Minutes of the District Meeting of North Carolina, South Carolina, Georgia and Florida had just come into his hands. Of course many Districts get their matter to the House in very good shape, but this was especially noticeable because, though the manuscript was not typewritten, it was easy to read and arranged in proper order. It was easy to tell just what it was desired to have printed. When matter comes in that condition, it means a saving of money as well as a satisfactory product.



## AROUND THE WORLD

### The Wanderers in the Wilderness

If the history of the persecuted people of the Near East should ever be written by a pen of reliability and accuracy, the world in general would stand aghast. The scant newspaper reports which, now and then, find their way to the outside world, give but a glimpse of the tragedies daily being enacted in that region of persecution and death. A recent newspaper report speaks of fifteen hundred refugees having arrived in Ismid, Asia Minor, from Kirazli, after wandering forty days in the wilderness and mountains at the mercy of bandits. They tell the gruesome story of having lost a thousand of their fellow-travelers by starvation and exposure, and they declare that experiences of that sort are by no means unusual.

### Mexico's Ban on Liquor

Whatever censure may apply to Provisional President de la Huerta, of Mexico, along some lines, while he was in charge of affairs, the requisite amount of courage to back up his convictions was not one of his failings. By one of his edicts he ordered all drinking places in the capital closed from early Saturday afternoon until Monday morning, convinced that even a partial suspension of liquor sales would be a most salutary move. Naturally his prohibitory measure aroused the liquor interests to energetic protest, and he was almost overwhelmed by the many petitions for a repeal. They soon learned, however, that the prohibition edict would continue to be strictly enforced. Such a demonstration of real "backbone" gives hope that Mexico's future is not wholly devoid of promise.

### New York's Bomb Horror

Federal and city officials of New York are now fully convinced that the explosion which, on Sept. 16, turned Wall Street into a place of desolation, was a deliberate plot by anarchists. Latest reports indicate that thirty-four persons were killed and at least 300 injured. Investigators incline to the theory that the fatal blast signalled the outbreak of the radical element against organized society in America. The very fact that the explosion was so terribly destructive in its effects, shows that it was planned with direct reference to that result. That this favored land of liberty and abounding privilege should shelter a set of men, so utterly lost to all redeeming qualities as to plan such a dastardly crime, seems almost unbelievable, and, yet, unregenerate and steeped in sin, man is not to be trusted. "The heart is deceitful above all things, and desperately wicked: who can know it?"

### Martyrs of Modern Progress

Recent press reports tell us that two more "flying men" in the government mail service were killed—burned to death. Once more humanity is reminded that every onward move, in the technical achievements of mankind, is gained only at the sacrifice of some one who dared to brave known danger. Every large undertaking—be it a bridge, a tunnel, a skyscraper, a battleship, or whatever it be—demands its toll of human life. So fully recognized is this fact, that the ratio of fatalities is estimated at certain figures, and those in charge are fully aware that there will be but slight variation from the average amount. By and by, perhaps, the general public will learn to appreciate the sacrifice that is made by the heroes of industry, who give their lives in the performance of their task, with no bands playing and no loudly-heralded newspaper reports to praise them. May we not miss, however, the important lesson that sacrifice of some sort is the price of all true achievement, either temporal or spiritual? Truly it has been said: "He who would live for humanity must lose himself." Only he who is wholly unselfish, can hope to be enrolled among the world's real benefactors.

### Prohibition Must Be Upheld

Renewed energy seems to have been infused into the defenders of the prohibition enactment, judging by recent activities, promotive of law enforcement. At the National Conference of Anti-Saloon League officials, at Washington, D. C., Sept. 15, a program was mapped out to rid the government of officials who do not observe or enforce the "spirit as well as the letter" of the Volstead law. The aim of that campaign for law enforcement is a most admirable one. A law is made to be enforced, and it is clear, that in the interest of maintaining respect for duly-constituted authority, it is the duty of every citizen to work to that end, no matter what his private convictions may have been. It was pointed out, at the conference above alluded to, that federal judges, in some instances, had been lax in enforcing the penal provisions of the prohibition enactment. Steps are now to be taken by which persons, convicted of violating the law, are dealt with energetically. Judging by some of the statements made, flagrant violations of the prohibition amendment have been allowed to pass unchallenged in many parts of the United States. Such a state of affairs is inexcusable, and highly destructive of all principles of good citizenship.

### The Great Convention at Tokyo

Under date of Sept. 14 we are told of hundreds of delegates arriving at Tokyo, Japan, to attend the World's Sunday-school Convention, to be held there. Every delegate is, upon arrival, presented with a pass, by which he can travel over all parts of the government railway system, thus affording him an opportunity for the widest investigation of conditions in Japan. Only one feature mars the otherwise felicitous spirit that animates the great gathering of Sunday-school workers—the absence of Chinese and Korean delegates. Although these, to the number of at least 800, had been expected to be in attendance, they have, according to a late announcement, withdrawn their acceptance, as a demonstration against Japan's aggression and oppression in Korea and parts of China.

### The Problems of the City

One of the leaders in the religious activities of Chicago has been taking a survey of conditions, prevalent in the Western Metropolis, and has arrived at conclusions that are quite suggestive to the student of social conditions. He says: "It is more difficult to be decent and virtuous in Chicago or New York than in any of the small towns or in country districts. The people of the cities are living in an age of luxury and extravagance. The world has seemingly gone mad. In our own best society, vice is ignored to such an extent that it seems to have been stamped with approval. The skill of a noted baseball player excites more attention than the genius of a Thomas Edison." Possibly there are, after all, compensations to life in smaller towns, or in the country, to which we had not hitherto given much thought.

### The Better Heritage

There died, recently, in Paris a wealthy American, one of the members of the well-known Vanderbilt family. Of his father's vast possessions, over one hundred million dollars had been his heritage. Here was enough money to give happiness to any one, inclined to the wise employment of great wealth, but William K. Vanderbilt spoke from experience when he said: "My life was never destined to be quite happy. It was laid along lines which I could not foresee, almost from earliest childhood. It has left me with nothing to hope for—with nothing definite to seek or strive for. Inherited wealth is a big handicap to happiness." We wonder what his testimony would have been, had there been a family altar in the parental home, together with good Christian training. What better heritage can we leave to our children than the example of a thoroughly consecrated Christian life!

### Italy's Workers Seize Factories

To the student of industrial affairs, a new phase of the labor situation was revealed by the recent uprising of Italian workers. In some way they were possessed by the idea that factories should and could be run by the workers themselves, and so they simply took possession of a number of these. Incidentally they learned a few things of which they had not thought. They ascertained that merely physical effort must be supplemented by the highest technical skill, and that only men thus gifted can successfully direct operations on a large scale. Furthermore they learned that no industrial plant can succeed by production alone. There must be intelligent management of sales and distribution. Some of the workers have already been thoroughly convinced of the fact that only by intelligent cooperation of employer and employé can success be hoped for, and they will probably be content to return to their allotted tasks. "To every man his work," says Christ. That message should be heeded today.

### Startling Facts About Russia

According to recent authentic reports, Russia is facing famine conditions that will mean a terrible winter for that unfortunate country. Suffering from a disastrous military defeat, and more thoroughly discredited abroad than ever, the Lenin-Trotsky regime is destined to undergo a severe test of its power during the next six months. Appalling conditions in Soviet Russia have been reported in a recent telegram to the State Department. In Petrograd, the old capital, the food situation is growing steadily more acute. The Soviet of the city has forbidden individuals to transport food, which edict, in the face of threatened starvation, is not calculated to allay bitter complaints. A stern decree, however, warns all concerned that a sentence of three years at hard labor will be imposed upon all persons found carrying as little, even, as a pound of potatoes. The Bolshevik authorities regard civilians who seek food for themselves as "speculators," and a merciless policy is employed in handling all such cases. Petrograd markets and food-shops continue to be closed, despite strong remonstrances against the drastic order. Capital punishment is meted out to all who are inclined to object to the autocratic officials. Peasants who seek to recover grain requisitioned from them, expose themselves to speedy execution. A Russian writer, in close contact with dependable sources of intelligence, says that the Bolsheviks, under present prospects, are passing through a serious crisis, and that no one can foretell into how deep an abyss they are plunging. While military suc-

cesses were theirs, in their march upon Warsaw, they felt highly elated, but a different feeling has come upon them since Poland's armies have turned the scale, and many thousands of the "Reds" have been taken prisoner. As to the future of Russia, there is naught but uncertainty and darkness. The student of history is impressed with the fact that the lamentable sowing of Bolshevism is destined to bring forth a reaping that is even more disastrous. Holy Writ tells us that "righteousness exalteth a nation but sin is a reproach to any people." No relief can come to Russia under present conditions.

### Japan Insists Upon Its "Rights"

Through Ambassador Shidehara, Japan has made formal request upon the United States Government for negotiation of a new treaty, or other understanding, whereby Japanese property-holding in this country may be safeguarded. It is also desired that Japanese immigration regulations be clearly defined. Recent insistence by the diplomats and the press of Japan upon their supposed "rights" in this country, seems to simmer down to simply this demand, that the United States Government tell California that it must not pass laws that will bar Japanese or their children from owning land in that State. So far as public sentiment in the Golden State is concerned, the restrictive law is sure to pass. Protection of home interests is urged as the chief reason for the passage of the enactment.

### An Agency of Evil Influence

During the last few years a new avenue of corruption has been opened up in this country, against which Christian people may well unite in definite organized opposition. It is the business of conducting carnivals, which, promoted by some secret order, or society of some sort, transports an aggregation of sideshows into a community, at the expense of a decided lowering of morality. Seemingly, the carnival is operated under the auspices of some local organization for the sole reason of securing immunity for its evident violation of law. Apparently without exception, these carnivals present undisguised allurements of both gambling and vice. Frightful results have ensued in many towns from a week of such carnival revelry. The united opposition of all church people, to carnivals of any sort, would seem to be amply warranted.

### Will the Nations Ever Learn?

As we reflect upon the entire progress of the war between the Russian Soviet government and Poland, taking in connection therewith the indifference of the allied nations, we are led to the conclusion that the whole affair has probably done as much, or more, than any other one thing, to discredit the proposed and much debated League of Nations. But looking at European affairs in general, and realizing that nothing is needed more urgently, in its disorganized state, than a peaceful relation all around, we are quite sure that by and by a working agreement will have to be reached, according to which a general disarmament will be made possible, thus doing away with war. Unless such an understanding can be reached, we can not see how civilization can endure. Even now the people of Europe seem hardly able to bear the burden already imposed upon them, to say nothing of preparing for future and even more destructive wars than the one that ended in 1918. Further taxes for war preparation will not be looked upon with favor.

### The Menace of Divorce

In a recent issue of the "Christian Evangelist" the editor touches upon the rapid increase of divorce in the United States, and what he says caused us to do some serious thinking. As a matter of fact, the growing disregard of the marriage vow has become so general and far-spread that no section of the United States is wholly exempt from its blighting influence. Reaffirming what we have said in previous issues, it is evident that the Christian people of our land should make greater efforts to do the right sort of teaching on the sanctity of the marriage vow, by example as well as by precept. Unless a halt is called very soon, in the feverish activity of the divorce mills, our nation will go the way of ancient Rome and Greece. The most precious possession of the United States is the American home—the bulwark of our civilization. Aroused by the increasing number of divorce cases on the dockets of Jefferson County, Alabama, a grand jury, recently, did some investigating of the causes, hoping to find a corrective, if possible. The jury was composed of intelligent business, professional and working men of Birmingham. These men found that most of the marriages that had been referred to the divorce courts were due to "war-hysteria, impulse, and a total lack of consideration by the contracting parties." Of course, these are not all the causes, or even the worst ones, that lead to wrecked matrimonial alliances. Undoubtedly there is a most deplorable lack of understanding as to the real meaning of marriage. That very point is greatly deplored by judges of divorce courts. They insist that the pulpit as well as the home should more considerably and emphatically impress the duties and responsibilities of wedlock in its truest and most exalted sense.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Christian Life as Paul Viewed It Romans 12:1-21

For Week Beginning October 3, 1920

1. **The Sacrifice of Self.**—Having written at length upon doctrinal subjects through the eleven preceding chapters, and concluded his argument with an outburst of wonder at the depth of the riches, both of the wisdom and the knowledge of God, the great Apostle Paul, in this epistle to the Gentiles, gives a brief but inclusive manual of Christian living. First of all comes renunciation of the world and the dedication of self to God. These acts primarily relate to the body, but their further sequence is of the highest spiritual import and effect. When consummated, they prove that the will of God—"good, acceptable and perfect"—dominates the life. The first observation, then, is that of **SACRIFICING SELF** on the altar of our God (verses 1 and 2).

2. **We Must Be Changed from the Inside Out.**—Not conformed but **TRANSFORMED**, is the attitude to be assumed. We are told to cease shaping our lives to fit the world's standards. On the other hand, we are not to try merely to conform to some worthy standard of morals. We must be changed from within to the highest spiritual ideals. The Christlike qualities must shine out because we are the Lord's. Those who claim to have the mind of Christ, must live in accordance therewith.

3. **The Exercise of Spiritual Gifts.**—Having taken his bearings in relation to the world and also to God, and being reconciled to his proper place among his fellow-believers, as determined by the gifts with which he is endowed, the earnest Christian should devote himself to the judicious **EXERCISE OF HIS GIFTS**. As a member of the body of Christ, he will cooperate with his fellow-members, in the work of the Lord, according to his equipment and ability. Whether prophesying, ministering, exhorting, giving, ruling, or showing mercy, he will do what is assigned him. A Christian should so live that his spiritual gifts may be employed to their highest advantage.

4. **Taking an Honest Invoice of Ourselves.**—We can not live as we should, if we do not—now and then—take an **HONEST INVOICE** of our powers. We may lack humility, and then, again, we may think more highly of ourselves than we ought to think. We may value our achievements too highly. Confronted by a difficult task, we may think too slightly of our qualifications for the task assigned. The declaration, "I can't," may come too often to our lips. The issues are so important that we must needs think soberly.

5. **Considering the Rights of Others.**—While the Christian must watch himself, and must walk carefully, he must not lose sight of the fact that **THERE ARE OTHERS** traveling on the same highway. Many perplexing questions would be settled with ease if we would but remember that no man "liveth to himself." We must do some things, and avoid some other things, not because of their bearing upon our own welfare, but because we are entrusted with the keeping of souls other than our own.

6. **Overcome Evil with Good.**—While Paul contends earnestly for the exercise of spiritual gifts, according to a constructive program, he also insists upon the equally important matter of regarding the Christian life as a struggle, a warfare, and which, therefore, has its stern tasks. When he exhorts his brethren to abhor that which is evil, he expects them to **OPPOSE SIN** like a flint. He points out the only permanent way of overcoming evil—by the persistent exercise of spiritual gifts.

7. **Suggestive References.**—The Christian walks in newness of life (Rom. 6:1-4). The Spirit must be in control (Rom. 8:12, 13). "Christ liveth in me" (Gal. 2:20). Walking worthily (Eph. 4:1-3). The "doer of the work" (James 1:25-27). Living "soberly, righteously, godly" (Titus 2:11-14). "If any man be in Christ, he is a new creature" (2 Cor. 5:17). Our duty to the weak (Gal. 6:1, 2). Good counsel (1 Thess. 5:15-23). The power of "well doing" (1 Peter 2:15).

### TOPICS FOR THE QUIET HOUR

For Week Beginning	Fourth Chapter of 1920
Oct. 3, The Christian Life as Paul Viewed It, .....	Rom. 12: 1-21
Oct. 10, What Prayer Will Do for Us, .....	Psalms 14: 1-22
Oct. 17, The Faithful Use of Our Talents, .....	Matt. 25: 14-30
Oct. 24, Every Christian a Missionary, .....	Matt. 28: 19, 20; Acts 1: 1-9
Oct. 31, How to Keep Out of Trouble, .....	Prov. 24: 28-34 (and other passages)
Nov. 7, Working Together with God, .....	1 Cor. 3: 8-11; Mark 16: 20
Nov. 14, What Christ Does for His Own, .....	John 15: 1-8, 14, 16
Nov. 21, Thanksgiving in Thought and Action, .....	Psalms 103; Philippi 4: 6
Nov. 28, Finding Good Work and Doing It, .....	Ecclesi 9: 10; Col. 3: 22-25
Dec. 5, Am I a Faithful Steward? .....	Luke 2: 8-14; Matt. 2: 9-11
Dec. 12, Honesty in Word and Deed, .....	Eph. 4: 25-32; 1 Thess. 4: 11, 12
Dec. 19, The Christmas Message and the Christmas Spirit, .....	Luke 2: 8-14; Matt. 2: 9-11
Dec. 26, The Challenge to Consecrated Effort, .....	1 Cor. 15: 58

### An Editor on the Chief Needs of the Nation

(Continued from Page 571)

turn back. He goes straight on to the end of the furrow. He is not afraid of such expressions as "old-fashioned prayer meeting religion," nor does he shrink from saying this: "The country needs a religion that makes men realize that if there is a heaven there must also of necessity be a hell, a religion that makes man realize that every act is recorded on his own conscience, and that though it may slumber it can never die." Now when a business man in an editorial for business men uses language like this, what are we coming to? When the editor of a mercantile publication ventures to preach the doctrine of hell, who can tell how soon other non-clerical brethren may feel inspired to proclaim the same doctrine? It would be, indeed, astonishing if some of these days the leaders of the business world should be found preaching the doctrines of Christ.

Mr. Edmonds preaches so well that we are tempted to quote another sentence: "We need a revival of religion which will make every man and woman strive, in every act of life, to do that which, on the great Judgment day, they will wish they had done, as with soul uncovered they stand before the judgment seat of the Eternal."

This is indeed unusual, but it ought not to take away our breath. It is nothing unnatural. It is just what we have a right to expect. We have been held in the grip of a lot of materialistic fallacies and conventionalities, so that the average business man has been afraid to open his mouth boldly and proclaim, in the place of business, the things which the preachers are in the habit of saying in the churches. But the old stupid fashions are going. Men are going to live more sensibly than they have been. If Jesus is the way, the truth and the life, then why should not business men say so? The world will never be converted by the sermons of preachers. They have their place, but they can not do everything. Business men are also servants of Christ, and when true to him, they proclaim in the market place the principles for which he lived and died.

And so Mr. Edmonds does not take much interest in the various solutions which are suggested for the world problem which now vexes us. He says: "It is in the recognition and full application of the truth that each man is indeed his brother's keeper that we can bring the country and the world back to safety. A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace where there is now turmoil."

Of course there is nothing new in all this. Preachers all over the world are saying the same things every Sunday, and have been saying them for the last two thousand years. That is why so little attention is paid to them. A clergyman is expected to say things of this character, and when he says them they create no sensation. But let a business man say them, and let him say them not in private conversation, but in editorials over his own name to the business world, and at once there is something of the nature of a sensation. Men exclaim: "What new teaching is this? Peradventure what this man is saying is true!"

In dwelling upon the words of Mr. Edmonds, of Baltimore, our readers must not infer that he is the only man in business who cares or dares to speak after this fashion. He is only one of many. Roger W. Babson, of Boston, is a different type of man and comes from a different section of the country. He is generally considered to be a remarkable man. What he says carries weight with business men throughout the country. He is a keen business observer. Men trust his judgment. In "Babson's Barometer Letter to Merchants, Bankers and Investors," published a short time ago, Mr. Babson says this: "The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life."

How like a preacher this sounds! You have often

heard it in sermons. If you had been in prayer meeting you would have heard it there. It is the Gospel according to clergymen, and it is also the Gospel according to Mr. Babson. He keeps a keen eye on the world. He knows what men are thinking and doing. He understands the world's complications and perils. He is familiar with the remedies urged upon us by the experts. His conviction is that the one supreme need of the world, at the present hour, is religion.

He goes on to say this: "The solving of the labor problem is wholly a question of religion." A preacher might have hesitated to use the word "wholly" in a sentence like that. Most preachers would have said "partly" or "largely," but Mr. Babson is not content with such timorous words. He boldly says "wholly."

Of course he is right, and it gives one a thrill to hear him say it. There are no problems of any kind which can be permanently solved apart from religion. We are in our present distress because we were lacking in religion. If the stupid men who have been in the seats of power, through the last fifty years, had only possessed more religion, civilization would not have tumbled into a ditch. A man without religion is a dangerous man. He may be clever, but he is dangerous. He is certain to be plausible, but he is dangerous. Beware of the man who has no religion. And beware of the man, also, who claims to possess religion but who gives it a subordinate place. Unless religion is given the first place it is a burden and lacks moving power. Nominal Christians are useless. Formal believers are stumbling-blocks. We need men who are religiously alive. We can not get on without men who, at all costs, are ready to follow Jesus. Mr. Babson is right when he says: "When both employer and wage-worker honestly believe that we are here in this world to serve others, the labor problem will be solved, but not until then. We employers should learn to give up, and labor should wake up. However, neither of us will do it except as we are actuated by religious motives. We all need a new outlook on life."

That is well put. Thousands of preachers have said the same thing, but the words come with fresh power from the pen of Mr. Babson because he is not writing for church members but for "Merchants, Bankers and Investors." No doubt some of the merchants and bankers and investors who read Mr. Babson's words were convicted of the truth of what he said, and those who do not go to church, and who therefore know nothing of what the church is saying or doing, probably felt that this was unusual teaching, something which the preachers ought to adopt and pass on. The fact is that all this and much more is said every week from nearly two hundred thousand pulpits throughout the land. It is a good thing to have it said also in letters written by business experts to merchants and bankers and investors.

Let no one suppose that the man from Baltimore and the man from Boston stand alone. If space permitted, some surprising quotations could be given from the *Wall Street Journal*. *Wall Street* is not associated in the popular mind with religion, and a journal conducted for the men and women who are interested in *Wall Street* is not supposed, by the average American, to preach Gospel sermons, or to deal out platitudes such as a Sunday-school teacher gives his pupils. But just such pabulum often finds its way into the *Wall Street Journal*. And so the Gospel is being preached even in *Wall Street*. The fact is that wherever men are awake to the crisis which is on us, the intellects which are gifted with the clearest vision see that the only way out of our distresses is the way of religion.

When we speak of religion, we always mean the Christian religion. There are other religions in the world, but when we think of world redemption there is only one religion to be reckoned with, and that is the religion of Jesus Christ. His is the only name given among men whereby we must be saved. No one who reads these words would claim that salvation can come through Buddhism or through Mohammedanism. Judaism also is important in the presence of the world's colossal need. Judaism is forever doomed to defeat until she confesses Jesus as the Messiah. She has much of value, but not enough to save the world. She



lacks Jesus. Many of the keenest-eyed of the Jews now see this, and some of them confess it.

In New England there lives a business man of unusual ability and wide renown. He is a Jew. He has within the last year made a careful study of the European situation. On his return home he came to New York City to report to chosen groups of men what he had seen and heard and to announce the conclusions he had arrived at. He came home, convinced that the redemption of the world situation is coming not through bankers and business men, but through the churches. It is not business ability or financial strength which is now most needed, but religion. Only through religion can we save the world from dying. This is his conviction. But what religion? Did this Jew name the religion? He did. He said that it was the Christian religion. Rescue must come through the Christian churches. Without the Christian churches the world's cause is lost. The only remedy for a sick world like ours is the spirit of the parable of the Good Samaritan. So says this Jew!

If, then, patient students and keen observers of the world are convinced that the world's supreme need is religion, what manner of men ought we Christians to be in our thought and feeling and manner of living? Now is the time for us to be Christians indeed: If the world is sick unto death, and if we have in our possession the only remedy which is efficacious, then it is high time that we awake from sleep and show ourselves to be sons of the day.—*The Christian Work*.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### VIRDEN, ILLINOIS

Our Junior Christian Workers are doing good work. Twenty-eight have received diplomas for the study of the book "Mook," and are now on the Missionary Reading Course for Juniors. They recently gave us a splendid missionary program. This was followed by an address by Sister Ida Buckingham, on furlough from Sweden. An offering of \$17 was taken for the Swedish mission.

Sister Etta Haynes, who has been so faithful in her work among us, for the past three and one-half years, has accepted the call of our District Mission Board to work in the mission, recently started in Springfield, Ill. The Virden church keenly feel the loss of our dear pastor and wife. Since Bro. Haynes' sudden death, in June, Sister Haynes has remained with us and kept up the work of home-visiting, her Junior work, etc. We wish her God-speed in her new field of labor.

Our delegates to District Meeting in October are Brethren Frank Snell and D. C. Vaniman. Stella Brubaker, Sept. 11.

### VACATION BIBLE SCHOOL AND OTHER HAPPENINGS AT THE PLEASANT HILL CHURCH, BLOUNTVILLE, TENNESSEE

The Vacation Bible School, taught by Sisters Laura White and Mabel Pence, beginning Aug. 16 and closing Aug. 28, was a real success and greatly enjoyed by the children.

The enrollment was not large, on account of very unfavorable weather conditions, but the attendance was regular, many scoring a perfect attendance. All enrolled voted to have another school next year. The forenoons were spent in teaching the children songs and Bible stories. Then followed a period of industrial training, in which the children were taught to make picture books, little baskets, etc., to send to the children in the foreign fields. The afternoons were devoted to singing and instruction in vocal music by Sister Pence. This period was especially enjoyed by the neighbors and friends.

The church had previously decided to have a series of evangelistic services in connection with the Vacation and Vocal Music School. Not being able to secure the services of our District evangelist, our elder, Bro. S. H. Garst, kindly consented to assume the responsibility, and each evening, until Aug. 25, he preached to large and interested audiences. Aug. 26 Bro. C. D. Hylton, of Virginia, happened to come into our midst and preached each evening until Sept. 1. Preceding the evening service, a half hour was devoted to song service, consecration meetings and a general survey of the field. Sister Pence occasionally favored us with a solo, which was much appreciated. There were no accessions but we feel that seed has been sown that will, in the near future, produce an abundant harvest. Many souls were impressed with the need of a Savior.

On Saturday afternoon we held our love feast, which was indeed a feast of love. As visiting brethren we had with us Eld. C. D. Hylton, Eld. A. E. Nead, and Bro. R. E. Clark. Sunday following the Young People's Conference

was held. This was a day full of enjoyment and spiritual uplift. An interesting program had been arranged, and was enjoyed by a large concourse of people. On this occasion we were fortunate in having with us Sister Elsie Shickel, of Virginia, who stirred the hearts of her listeners with an earnest appeal for the support and sympathy of the young people of the church, that they be encouraged to give their loyal devotion and service.

The only regret of the occasion was that so few young people from adjoining congregations were present, to get a larger vision of life, and to hear the many messages intended for them. Surely they would have been inspired to do their best in the Master's service, had they taken advantage of this feast for the soul. Eld. S. H. Garst filled his regular appointment here on Sunday, Sept. 5. At the close of the service one young lady came forward for admission into the church, and was baptized the same afternoon.

Mrs. S. H. Garst.  
Blountville, Tenn.

### WHY DO CHURCHES DIE?

This question has been asked frequently. Some one has said: "Churches die for the same reason that people die—because of sin." Are we too prosperous, or are we not prosperous enough?

There was the man who tore down his barns to build greater. Was it his prosperity that caused his untimely death? He was thrifty and strong until he got to the point where he said: "I have plenty for many days. Soul, take thine ease." When he had nothing more to work and live for, there was nothing else to do but to die. The minute he began, to think of his great storehouse and to lean upon its all-sufficiency, he began to weaken.

The same thing is true of those who may inherit property. The effect is the same, if we say to ourselves: "We will see the world and have a good time." Is it not true—much the same way—in the church? Just as our prosperity and our inheritance in money may prove to be injurious, even so our religious forms and ceremonies may disappoint us, when we lean on them too strongly—disregarding their essence. Our activity may cease, or rather, perhaps, our religious activities may give way to more alluring interests. We may become wholly absorbed in other matters.

There are forces that make it very easy to be led away. This is more noticeable, perhaps, in the country church. The allurements and opportunities to make money in the city are strong indeed. We need not hope that the young will permanently remain in the country. Even those who do stay in rural districts are enabled, by their prosperity, to obtain, in the near by towns, what they can not get in the country. Such influences may be deadening, in their effects, upon the country church.

What shall be done? Shall we bring the entertainments and movies to the country? Shall the church be moved to town, and will even that keep it alive? It may help.

Surely, if the church is to live, and to be saved from an untimely death, it must be done by the energizing force of the young people. If the young are to be touched by the Divine Spirit, it must be done by the salutary influence of the older ones. There must be accessions to our ranks.

Then, sometimes, new forms are introduced into our church activities, that seem necessary in order to meet new conditions and different circumstances. There are new methods, new rules, new orders, that some may not readily accept, nor do they know how to handle them. Here is where skilled leadership and wisdom are needed most. There must be proper handling of the young. The new activities of the church must be made most vital for the life of the church.

Zach Neher.  
Reeds, Mo.

### SUNSHINE FOR OLD PEOPLE ALSO

With my "Blick" typewriter, and a knowledge of the keys operating the alphabet, figures and punctuation, I get great pleasure from the preparation of press articles and letters to friends.

Eyes are great blessings, but fingers, memories, soul, love, talent and knowledge are also wondrous helps.

A letter from a dear working brother, who is supporting a poor aged sister, refers with sympathy to my former article in the interest of a "Home for the Aged" in Southern California. Eld. Philip Moore, a brother of loyalty and faithfulness to Christ, left some money toward such a home, but that very desirable institution, organized in 1907, has never been made a matter of fact. Wife and I would like, right now, to live in such a home. We should like to help in teaching the Word there.

Some assert that we older ones can go to the poor-farm, since Brethren pay taxes for county-farms and poor-houses. The same argument would hold good for high schools, and eliminate church colleges, since members pay taxes for school purposes also. However, Jesus still says: "Ye have the poor with you always, and whenever ye will ye may do them good."

Our beloved poor deserve a neat one-story home in genial Southern California, away from the noises, crashes

and foul city gas-smells—a place where food products can be grown and where nature is not pushed into little corners. If the rest of you are too busy to secure the needful cash, send the writer and wife. There is something left in us yet, to be used by the Lord Jesus. No, God's grace and money are not exhausted. Our will to cooperate should ever be manifest. M. M. Eshelman.  
Glendale, Calif.

### NOTES FROM AHWA, INDIA

After spending seven weeks at Landour in the Himalaya Mountains, Leah Ruth and I are safe home again. We are glad to be here and to join in the work of teaching and helping the people about us. Lois, now ten years old, remained in Our Children's Home and goes to Woodstock School. There are now eleven children in the Home, under the care of Sister Sadie J. Miller. Missionary parents do not find it easy to have their children away from home for nine months, but to know they are well and happy, and progressing in school, makes it easier.

The children wind around, down the mountain side, to school each morning. It is a beautiful road, with several bungalows built on terraces, walled up by the road and dug out from the mountain side. One morning, after a heavy rain, the children found the stones and earth of this terrace tumbled down and blocking the road. They found a path leading them around and hurried to school, quite excited about the landslide. The Principal, Dr. Fife, fearing that other children coming that way would be in danger, hurried to the scene. As he drew near the house, great stones and earth came sliding down the mountain, and he ran for his life. No one was injured and we are thankful for our Father's protection. The Government authorities will doubtless be more careful than ever, to see that roads and bungalows are safe.

On our railway journey we found much rain and storm at Bulsar also, but after leaving the railway, we found that not much rain had fallen and that the weather was delightful. Since we are home again we have had good rains. Grass, grain and vegetables are growing, and there is promise for abundant harvest in the Dang States. As yet there has been no long-continued, dashing rain, and no high rivers, but every day there are gentle showers and plenty of water for the growing vegetation.

In May an epidemic of amebic dysentery broke out in our Boarding-schools and Christian community, extending to the Government officials and to many surrounding villages. Among our Christians there were more than a hundred cases and nine deaths. Only one adult died. Six Boarding-school children died, most of whom were still weak from the influenza of last year and inadequate food and care. A few months in the Boarding-schools seemed to restore them to normal health, but they were unable to resist the ravages of the dysentery. It was a difficult matter to treat them, for these people of the forest have always been free to eat the wild fruits and roots of the forest, and to confine themselves to a rice diet, seemed to many of them a great hardship. Lack of buildings for our rapidly-growing schools and community, made segregation very difficult. We are very thankful for the care of our Father during these trying days. We are glad to say that all are now well and work moves on as usual.

Little Elizabeth, two years old the only child of our cook—was one of the victims. She was an exceedingly bright and beautiful child, much loved by every one, and with many tears and prayers the little body was laid to rest in the little graveyard, to await the coming of the Lord. The faith and hopefulness of the young parents, so sorely bereaved, are a blessing and help to many.

One of our raw converts, not far removed from heathen thought, came one morning when the epidemic was at its worst, saying: "Sahib, you must call the bugit (heathen priest and doctor—pow-wow man) and have the disease cast out, lest we all die." The missionary, in no uncertain tone, told him that Satan could not cast out Satan, and it behooved us all to give ourselves more fully to prayer. We wonder whether the home church can appreciate what it means for a man, rooted and grounded in heathen notions and practices, to turn to the high ideals of the Gospel. These raw converts and their teachers need your prayers.

The old bugit of our village, who claims to cast out the evil spirits that cause disease, doing this work whenever he receives a fee of a chicken, or a drink of liquor, or a bit of money, came one day, begging for a bit of tea and sugar for his sick wife. We exclaimed: "What! You can heal the sick in other homes and can not heal your wife?" We feigned quite a show of surprise. "Well, Mamma, what can I do? I think it must be according to the Lord's will," he reluctantly acknowledged, as he took the little package and amiled away.

In our work among a simple, ignorant class of people, there are many discouragements. Now and then we find ourselves asking whether there is any real progress. The other Sunday morning several surprises were sprung upon us. The superintendent called on little Bibi to lead in the opening prayer. She stood up before the congregation, folded her hands, bowed her head and led in a simple, definite prayer that went right to our hearts.

(Continued on Page 582)



## STANLEY, WISCONSIN

Recently we worshipped with the members at Stanley, Wis. This is a flourishing city of three thousand, situated on the Soo Railroad, about one hundred and twenty miles east of St. Paul, and three hundred and twenty-five miles from Chicago. Any one who has been thinking of Wisconsin as a jungle, will certainly be favorably disappointed with the beautiful region, dotted with splendid farm buildings and herds of "Holsteins." Good, hard roads surpass many of those in older States. Modern schoolhouses indicate enterprise in the people. Dairy products, vegetables, grains and fruit are the returns that enrich the tillers of the soil.

About one year ago some of our brethren with a vision bought a splendid church, well located. Now there is a little congregation of about ninety members. Recently their parsonage, near the church, was paid for, and Bro. Ralph G. Rarick engaged as pastor. Business men and citizens of the city look favorably upon the undertaking and frequently point to the enterprise of the church and to the worthy traits of character shown by the members. The members include some of the best citizens and they exhibit a degree of hopefulness that is inspiring. Even the balcony was used to accommodate the eager listeners, who hung upon us, asking that we speak longer.

Two other churches are eight miles distant in the country—Worden, where Eld. J. M. Myers has been laboring for a number of years, and Maple Grove, where Bro. Shade is breaking the Word of Life.

The District Meeting of Northern Illinois and Wisconsin is to be held at Stanley early in September of 1921. This will be the first meeting of the kind ever held in the State. It will afford an opportunity for many of our members of Northern Illinois to see the field for themselves. Some of our most promising churches and mission stations are now located in different parts of the State of Wisconsin. Indications seem to lead to the starting of other new stations in the future.

Elgin, Ill. Ezra Flory.

## READING CHURCH, OHIO

Aug. 19 Bro. Funderburg was with us. Aug. 21 our council meeting was held, with Eld. A. I. Heestand presiding. Bro. D. F. Stuckey was called to assist in electing several deacons, but this was postponed until a later council. Officers were elected for the coming year with Bro. Heestand, elder. Other officers were reelected and Bro. H. H. Sanor was chosen trustee, succeeding Bro. B. W. Mather. Our next council will be held on the first Saturday in November. Bro. A. I. Heestand was our delegate to District Meeting. At the close of the council three were baptized by Bro. Irvin.

In the evening the young people of the Mission Study Class gave the mission play, "Robert and Mary Moffat," at North Georgetown, also at the Freeburg schoolhouse Aug. 27. The proceeds, amounting to \$50, will be used for mission causes.

Bro. Galen B. Royer came to Reading Aug. 22 for a Life Work Conference. We had three sessions on Sunday morning. First we had Sunday-school, then preaching by Bro. Royer, after which the fourteen junior children and eight young people received their diplomas.

During the summer the children did some hand work, assisted by their teacher, Sister Irvin. They bought and dressed fourteen dolls, and gave books and toys to the China children as Christmas presents. They have given \$35 to support an orphan in China. At this time a service was held in recognition of this work. A number of visitors were present from adjoining churches. Bro. A. D. Helsar assisted in the afternoon and evening services.

Bro. Virgil C. Fennell was with us Sept. 2 and 3, giving his illustrated lectures. Rena Heestand, Moultrie, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

## CALIFORNIA

Inglewood. At our council in September, four letters were granted. Sister Susan Thomas was elected Sunday-school superintendent, the writer, church correspondent and "Messenger" agent. Bro. J. T. Thomas was chosen church clerk to fill the place of Bro. E. A. Carter, who is moving away—Arl J. Stoner, Inglewood, Calif., Sept. 8.

Live Oak church met in council Sept. 2, and elected officers for the coming year as follows: Elder, W. R. Brubaker; clerk, W. H. Williams; "Messenger" agent and correspondent, Grace H. Davis. Bro. Gregg Gaunt will be our Sunday-school superintendent until the end of the year. Our delegates to District Meeting are Brethren W. R. Brubaker and C. Ernest Davis. Brethren Gregg, Gaunt and John Redkey are delegates to District Sunday-school Meeting. We have arranged to have Bro. C. Ernest Davis preach for us on each Sunday during the coming school-year. Seventeen of our young people will leave soon for La Verne College. A special service will be held for them on Sunday morning, Sept. 12—Grace H. Davis, Live Oak, Calif., Sept. 10.

Los Angeles.—Thursday evening, Sept. 9, our workers, with friends and neighbors, met in the new parsonage to hold a service consecrating the house to the Lord's work. This comfortable home was made possible through the generous gift of our dear brother, William Lehmann, who was also a large donor toward the erection of our new churchhouse, and who has recently moved from Los Angeles to La Verne. The building, which is to be known as "The Lehmann Memorial manse," has been deeded to the Trustees of the District. The services were fittingly conducted by Elder W. H. Wertenbaker, president of the District Mission Board. Last Sunday an offering of \$19 was taken toward the new church at Oakland. We are planning a Rally Day in the near future.—Lula O. Guthrie, Los Angeles, Calif., Sept. 10.

Pomona.—Our elder's wife, Mrs. J. A. Brubaker, entertained the Organized Bible Class, Aug. 30 at a farewell reception for Bro. E. S. Young and wife, it being also the thirty-fifth wedding anniversary. Bro. Young has been actively filling the office of pastor for us until the arrival of our new pastor, Bro. Jacob Funk, who took charge Sept. 1. The members gave them a reception and a donation party Sept. 3. Bro. Funk preached his first sermon on Sunday, Sept. 5, to a large and attentive audience, and is now holding a weekly revival. He is full of zeal and enthusiasm and we are hoping that much good will be accomplished in the coming year.—Mrs. Nellie M. Snell, Ontario, Calif., Sept. 7.

Santa Ana church is progressing nicely now, for which we are thankful. Aug. 22 Eld. G. H. Bashore, of Glendora, Calif., preached a special Harvest Meeting Sermon. Over one hundred were present for the Sunday-school—the mark we had expected to reach for the day. Our collection that day was \$157.72. We are making greater efforts to gather money in our Sunday-school this year, as all not needed for our Sunday-school supplies, goes towards the furnishings of our new churchhouse, that we expect to build in the near future, on the same lots where the old one stands now. We had special songs for the Harvest Meeting, which all enjoyed very much. Brethren Lehmer, Riddlebarger, and A. Klein Wolford did the singing. We felt very much encouraged for such meetings as this was. People are moving into this community and the Sunday-school is growing. The teachers are putting forth their best efforts this year in our Sunday-school and we are glad for this kind of teaching.—Lizzie R. Pugh, 720 E. First Street, Santa Ana, Calif., Sept. 10.

## CANADA

Irricana.—July 11 Bro. D. M. Shorb came to our church to hold a series of meetings. He preached three weeks in the country, where his application for baptism resulted in a new field of revival. In the application for membership. All were baptized on Sunday, Aug. 1. In the evening our communion service was held.—Pearl Cawley, Irricana, Alta., Can., Sept. 3.

## COLORADO

McClave.—Bro. H. D. Michael began a two weeks' series of meetings Aug. 16, which was well attended. Two young people came forward. Bro. Michael went from Bro. Mather's church, being family, to attend school this winter.—Rhoda M. Wertz, McClave, Colo., Sept. 12.

## DISTRICT OF COLUMBIA

Washington City.—Aug. 22 Bro. Replogle, of the Plum Creek church, W. Va. filled our pulpit in the morning. Aug. 29 the morning and evening sermons were delivered by our home ministers, owing to the absence of our pastor. Bro. Replogle, in the afternoon, placed the parsonage, to place it in readiness for the return of our pastor and family. We are glad to have them back with us again, and are still praying for the complete recovery of Sister Henry. Since our last report one letter of membership has been granted and one received. On Sunday afternoon, Sept. 5, three were baptized. The oldest of whom was eighty years and the youngest ten years of age. We expect Bro. H. B. Heisey, of Lewistown, Pa., to begin a series of meetings Oct. 31. Our Sunday-school Rally will be held on the first Sunday in October. There is every indication of a splendid revival this fall in all the activities of the church.—Mrs. J. H. Hollinger, 320 D Street, S. E., Washington, D. C., Sept. 15.

## IDAHO

Clearwater church met in council the last Saturday in June. Our elder not being present, the business was deferred till the first of the love feast, July 22. Bro. Paul Lind was chosen to us for a few days, an election was held. Bro. Paul Lind was chosen to the ministry and Brethren L. Clannin and Ray Garrison, deacons.—Mrs. Bertha Garrison, Lenore, Idaho, Sept. 11.

## ILLINOIS

Hudson.—Sept. 11 we met in council, with Eld. Geo. Miller, of La Place, presiding. We elected Sister Ida Thompson a delegate to District Meeting, with Sister McGuire, alternate. We intend to have a series of meetings this fall, closing with a love feast. Recently the attendance at Sunday-school has been on the increase, on account of sickness, yet a good interest is being manifested.—Rebecca L. Snarely, Hudson, Ill., Sept. 13.

Hurricane Creek church met in council Aug. 21. Sister Blough and Sister Barbara Baldwin will represent us at District Meeting. Aug. 22 Bro. W. H. Hickman began a series of meetings, which was well attended. While there are no new converts, the work is being done in a great and good way. He and Bro. Blough made many visits and held short services at the homes of some of our aged people. We are expecting Sister Edith Bubb to be with us Sept. 29.—Mrs. W. H. Kitting, Matherly Grove, Ill., Sept. 15.

Waddams Grove church met in council Aug. 29, with Eld. John Heckman, of Polo, presiding. It was decided to hold our love feast Oct. 9 and 10, commencing at 6 P. M. Six letters were granted among them those of Eld. C. H. Keltner and wife, who are moving to Rockford.—Albert Myers, Waddams Grove, Ill., Sept. 7.

Yellow Creek.—Aug. 28 we held an all-day Homecoming in the Yellow Creek home church. As possible, invitations had been sent to all who once had their home in the church. Though the weather was threatening, the house was well filled. In the morning Bro. D. B. Rhy, of Olympia, Wash., who was our elder for many years, gave an inspiring address. The afternoon was given over to special songs and bits of history, pertaining to this church.—Minnie Kuhlman, Pearl City, Ill., Sept. 11.

## INDIANA

Arcadia church announces that on Sept. 26 a Harvest Meeting will be held—an all-day meeting, with basket dinner at noon. A program will be given both morning and afternoon. Come with baskets well filled.—Kathryn Smeltzer, Arcadia, Ind., Sept. 15.

Bremen church met in council Sept. 3, with Bro. Chas. C. Cripe presiding. Seven letters were received and two were granted. Brethren Levi Bollman and Wm. Weaver were elected delegates to District Meeting, with Bro. Sharon Stuntz, alternate. Bro. Cripe was elected elder for another year. Our Harvest Meeting, Sept. 5, was not so well attended, on account of the rain. Bro. Edw. Stump, of Teagarden, gave two very interesting and helpful messages.—Emma Kauffman, Bremen, Ind., Sept. 13.

Camp Creek church met in council Sept. 4. Our delegates to District Meeting are Bro. R. H. Barnhart and Bro. Marvin Shively. One letter was received. Sunday morning a collection was lifted for the Oakland churchhouse, Calif. Our Harvest Meeting was held Aug. 15, an all-day meeting. Bro. Mather preached two so splendid sermons—a missionary discourse in the morning and a temperance address in the afternoon. The joint Sunday-school Meeting was held at this place Aug. 29.—Laura Harkey, Camp Creek, Ind., Sept. 7.

Hickory Grove.—Aug. 29 Bro. W. L. Hatcher, of Rossville, Ind., began a series of meetings at this place, closing Sept. 12. Our communion was held Sept. 11, with Bro. Hatcher in charge. Other ministers present were D. M. Byerly, of Magley, Ind., J. W. Rogers, of the Oakland churchhouse, Calif., and E. Gotschall, of Hartford City, Ind. Sept. 11 four were baptized and seven were receiving. During the meetings, making in all eight accessions to the church, during the meetings.—Edgar A. Hummer, Pennsville, Ind., Sept. 13.

Killbuck church met in council Aug. 28, preparatory to our communion, Sept. 4. Although our number was not large, the meeting was spiritual and ended happily. Present. This council takes the place of our regular council, which would have come Sept. 4. The church chose Bro. E. O. Norris as elder for this year. Our missionary offering for District Meeting was \$65, to be used for the "Persons' Home and Orphan Asylum of Southern Indiana"—H. E. Millspaugh, Matherly, Ind., Sept. 14.

Middlebury church just closed a successful revival meeting. Bro. Edwin Jarboe and wife, of Chicago, were with us. Bro. Jarboe preached nineteen Spirit-filled sermons. Sister Jarboe did the singing. Aug. 22 we held our Harvest Meeting. There were fourteen applicants for baptism. Our love feast took place at the close of the meeting. Our regular council was held Sept. 10, with Eld. J. H. Pike presiding. Our delegates to District Meeting are Brethren

Cyrus Steel and Chester Barringer. Emma Sherck, Middlebury, Ind., Sept. 10.

Muncie. On account of the rain our annual Park Meeting was held Aug. 25 in the church. Bro. H. S. Randolph and wife were with us. Bro. Randolph preached two excellent sermons. Brother and Sister Wampler, of North Manchester, rendered some special songs. Two were baptized Sept. 5, making three since our last report. Bro. J. R. Snyder, of Bellefontaine, Ohio, will be with us in a series of meetings, beginning Oct. 31, closing with a love feast. Bro. J. R. and Sister G. L. Studebaker are at Freeville, N. Y., in a series of meetings. The pulpit is being filled by the ministers of the adjoining churches.—Mrs. Mark Beall, Muncie, Ind., Sept. 13.

Notice.—To the churches of the Middle District of Indiana: A number of churches have not yet sent in their portion of support for the Old Folks' Home. This will be delinquent after Sept. 19, and we ask each congregation in arrears to make arrangements and send it in at once. The money will be needed to balance our yearly account and we hope for your hearty cooperation that there may be no delinquency.—F. A. Fisher, Tross, Mexico, Ind., Sept. 15.

Peru church met in council Sept. 2, with Eld. Ira Kreuder in charge. Bro. S. T. Fisher was chosen delegate to the District Meeting. The joint Sunday-school Meeting of the Mexico, Pike Creek, Santa Fe, Logansport and Peru churches will be held Sept. 26 in the church at this place. We decided to have our love feast Oct. 31, beginning at 7:30.—Mabel Neff, Peru, Ind., Sept. 15.

Pipe Creek church met in council Sept. 9, with Eld. Frank Fisher presiding. Two letters were granted. Brethren Peter Houk and D. P. Nead were chosen delegates to District Meeting, with Brethren Jos. Wissinger and Isaac Coblentz, alternates. Bro. T. D. Butterbaugh will begin our series of meetings Sept. 26.—Ruth Dalley, Peru, Ind., Sept. 15.

Pine Creek.—We held our annual Harvest Meeting Sept. 5, at the East house. Eld. Henry Wyssong, of Nappanee, gave us a splendid Thanksgiving sermon in the forenoon. In the afternoon Bro. Wyssong gave us a missionary sermon, full of spiritual uplift. We had a splendid turnout at both sessions. Sister Alma Stump led the song service. An offering of \$113.50 was lifted. We expect Bro. B. F. Petry, of Eaton, Ohio, to begin a series of meetings Oct. 10, closing with a love feast Oct. 23. Sister Alma Stump will lead the song service. We will have an all-day Sunday-school Meeting Oct. 10. Our next council will be held Oct. 25, at the East house.—M. S. Morris, North Liberty, Ind., Sept. 13.

Pleasant Dale church met in special council Sept. 11, preparatory to our love feast. The brethren gave a good report of the annual church visit. Bro. J. W. Rogers began our series of meetings last night, when one was restored to fellowship.—Emma Miller, Magley, Ind., Sept. 15.

Pleasant Hill church met in council Aug. 7. Eld. Hiram Forney, of Goshen, Ind., was present; also Bro. Walter Swarthart, of Blue River. Two letters were received and one was granted. We elected church officers as follows: Elder, Hiram Forney; clerk, Sister Edith Goshen, correspondent, the writer—Effie B. McBride, Chubbuck, Ind., Sept. 6.

Someraset.—We have recently closed our series of meetings, in which we were assisted by Eld. Geo. Mishler, of South Whitley, Ind., and Miss Nora E. Seitter, of Roann, Ind. The forceful manner of the help rendered made the meeting a very helpful and spiritual one. Owing to local conditions the number present was not as large as might have been expected, but the interest was good.—E. Weimer, Converse, Ind., Sept. 11.

Topeka church has just closed a three weeks' series of meetings, conducted by Bro. J. F. Burton, of Ankeny, Iowa. The attendance was good. Eleven were baptized. Bro. Floyd Sonfank, of Bunker, Ind., led the song service and special music was rendered each evening, which was very much appreciated by all.—Mrs. Sarah E. Yontz, Topeka, Ind., Sept. 6.

Union Center church met in council Sept. 11. Three members were received by letter and the annual visit was reported. After the business session Brethren Wm. Stouder, Curtis Sheets and Everett W. Kline were installed as deacons. Sept. 13 we held our all-day Harvest Meeting. Bro. Moyle Landrum, of Sidney, Mo., was with us. In the afternoon the young people gave "The Life of Christ" in song and story. Special songs and Scripture readings were used to illustrate the life of Christ. Although it was a rainy day, the church was crowded.—Geo. W. Anglemeyer, Nappanee, Ind., Sept. 13.

Wawaka.—Bro. Reuben Shroyer, of Wawaka, Ind., reached here on the evening of Sept. 4, to begin our revival of prayer, but was seriously ill on the train. On Sunday evening, Sept. 5, he was taken to the hospital at Garrett, Ind., and submitted to an operation for appendicitis. He is getting along nicely at this writing. We hope his recovery will be a great blessing to the evangelistic field again.—Mrs. J. A. Miller, Wawaka, Ind., Sept. 14.

West El River congregation met in council Sept. 11, with Elders Emanuel Leckrone and Abraham Miller presiding. One letter was granted. The date for our love feast is Oct. 2, beginning at 7 o'clock in the evening. We decided to send Brethren Samuel Perry and Roy Kline as delegates to the District Meeting. The delegates to the El River church in October. Several weeks ago we held our series of meetings, in charge of Bro. S. J. Burger and Sister Nora Seitter, of Roann, Ind. We had many fine sermons by Bro. Burger. Considering the busy season, we had good attendance. Ruth Metzger, Claypool, Ind., Sept. 15.

West Manchester church held its regular council Sept. 4, with Eld. S. L. Cover presiding. Two letters were received and three were granted. Our love feast will be held Oct. 9, at 6 P. M., followed by an all-day Harvest Meeting Oct. 10. A committee of the ministers was appointed to arrange the program. Fifty dollars was donated to the Home Mission Board of the District. The delegates to our District Meeting, which is to be held in the El River church Oct. 10 and 15, are Brethren I. B. Book and S. L. Cover. Our "Messenger" agent is H. E. Weller. At the close of the service the church decided to hold an election for the ministry. After a consecration service, conducted by V. F. Schwalm and Sidney Landis, Brethren Austin Eiler and Charles Boyer were elected. The installation service was held on Sunday, Sept. 5, with Bro. Rife, of Roann, in charge.—R. L. Boyer, North Manchester, Ind., Sept. 11.

## IOWA

Brooklyn church met in council Sept. 7. Brethren Roy Moutz and John Werner were elected delegates to District Meeting. Our love feast will be held Oct. 9—an all-day meeting.—Rose Connell, Brooklyn, Iowa, Sept. 15.

Curlew.—Since our last report we have had a two weeks' series of meetings, with Bro. Oscar Diehl, of Beaver, Iowa, in charge. Our love feast was set for Sept. 4, but on account of rainy weather and bad roads it was postponed till Sept. 25.—Eva M. Brallier, Curlew, Iowa, Sept. 12.

Des Moines Valley church met in council Sept. 9. The date for our love feast was set for Oct. 10, being Friday 6-8 p. m. Wm. Folger and Sister Emily Burton were chosen as delegates to District Conference. Our series of meetings will be held some time in December, with Bro. J. F. Swallow, evangelist. Our work for the past year has been somewhat hindered by so many of our members being gone on summer outings. Now that the summer has returned, we hope that they will all work with new zeal and that our church will flourish as it has never done before.—Esther M. Hildreth, Ankeny, Iowa, Sept. 13.

## KANSAS

Chapman Creek church enjoyed an all-day community service Aug. 19. Bro. W. A. Kinzie, of Nickerson, Kans., addressed us in the charge of the devotional exercises. Bro. F. Hantz, of Abilene, Kans., had charge of the singing. Bro. H. E. Engle and Sister Austin, both of McPherson, Kans., favored us with songs. Bro. Oliver Austin, of McPherson, and Bro. W. A. Kinzie gave interesting addresses on the growth and work of the rural Sunday-school. In the evening Bro. Homer Engle, of Abilene, addressed us. Every one enjoyed the splendid service. The delegates to the quartettes from two of our neighboring churches. There was a good attendance at all three services.—Mrs. Blanche Brillhart, Abilene, Kans., Sept. 13.



**Chapman Creek** church met in council Sept. 11, with the elder in charge. Four letters were granted. Eld. U. S. Brillhart was elected delegate to District Meeting, with Eld. E. D. Steward, alternate. Mrs. J. F. Correll was elected Sunday-school delegate. The church is to do some much work during the church building the same to be finished by Dec. 25.—Mrs. Enoch Derrick, Abilene, Kans., Sept. 13.

**Maple Grove** church met in council Sept. 4, with Bro. A. J. Wertenberger presiding. Bro. Wertenberger was chosen elder for the coming year. One letter was granted. Bro. Wertenberger and Arthur Jackson were chosen delegates to District Meeting. An offering was taken for the Oakland church.—Anna Cheesman, Norton, Kans., Sept. 13.

**Noel Solomon.**—Aug. 11 we held our Harvest Meeting. Bro. Geo. Burgh, of Burr Oak, delivered a sermon in the forenoon. A basket dinner was served in the basement of the church at the noon hour. In the afternoon the Victor and Burr Oak churches gave a program, consisting of talks, readings and special songs. In the evening our own young people gave a program along the same line. Sept. 4 and 5 we held our love feast, with Bro. Earl Myers, of Chicago, officiating. On Sunday morning Brethren Samuel Gauby, Lewis Naylor and Earl Myers spoke to the children in a special meeting. Sept. 11 we held our council, with Eld. J. E. Small presiding. One letter was received. Bro. Arthur Dague and the writer were chosen delegates to District Meeting, with Bro. Geo. Lerew and Sister Rose Naylor, alternates; the same delegates to represent us at Sunday-school and Christian Workers' Meetings.—Mrs. John Moyer, Portis, Kans., Sept. 13.

**Osage** church met in council Sept. 11, with Eld. D. P. Neher in charge. The evangelist whom the committee had secured for the revival meeting was unable to come at the time promised. If he cannot hold the meetings, the committee is to secure another evangelist if possible. We set time for a communion meeting, Sunday, Sept. 19, at 10 o'clock, depending on the time for our district meetings. Delegates to District Meeting, which convenes Oct. 26-28, at the Verdigris church, were elected: Sister Templeton and Bro. D. W. Shideler; alternates, Bro. D. P. Neher and May Nicholson; Sunday-school, May Nicholson, alternate; Bro. Elmer McElwain; Christian Workers' Society, C. W. Nicholson; alternate, Sister Rose McElwain. Failing to have a Children's Day program in the spring, a short one was given Sept. 5 to an attentive, interested audience. In the afternoon the Missionary Meeting was held. Several topics were discussed, in which much spiritual interest was shown. A number of special songs were rendered. Officers were elected for another year, with Bro. B. S. Miller, of Altamont, chairman.—May Nicholson, McCune, Kans., Sept. 13.

**Paint Creek.**—Bro. R. A. Yoder came to us Aug. 21, to hold our series of meetings. On account of rainy weather the interest was not as good as last year. The meetings, however, were very spiritual and inspiring. Three were baptized. Our meetings closed Sept. 7 with a love feast, at which twenty members were present.—Minerva Strohm, Redfield, Kans., Sept. 9.

**Sabetha** church met for a special business session Sept. 2. Delegates to District Meeting are Bro. A. Yoder and Sister King. From the church, Sister King, Sister Yoder and Sister Starrs for the Sunday-school. Arrangements were made for the District Meeting, which will convene at this place in October. Brethren R. A. Yoder and Roy Kistner have just returned from holding a series of meetings at the former site of the Paint Creek church, near the Armourdale Mission, Kansas City, Kans. Bro. Paul Yoder had charge of the services during their absence. Aug. 25 our Sunday-school had its annual picnic at Sun Springs, and all reported a fine time. Our series of meetings begins Sept. 19, with Bro. Miller, evangelist, and Bro. W. Haldeman, of Morrill, Kans., in charge of the song service.—Mrs. John Heikes, Sabetha, Kans., Sept. 10.

**Washington** church met in council Sept. 11, with Bro. J. M. Gauby presiding. We expect Bro. E. D. Steward to be with us in a series of meetings, beginning Oct. 30. We decided to have our love feast Oct. 30, at 11 A. M. Bro. Harvey Gauby was chosen delegate to District Meeting, with Bro. O. F. Zappe, alternate.—Mrs. Minnie Bell, Washington, Kans., Sept. 13.

## MARYLAND

**Broadfording.**—Aug. 27 we closed an interesting three weeks' Vacation Bible School for the children, extending a program to the evening. They demonstrated the work done, and recited some of the lessons learned during the school. On the following Saturday evening, Aug. 28, Bro. Chas. H. Steerman, of Blain, Pa., came into our midst and began a series of meetings which closed Sept. 2, at 6 o'clock. Sept. 3, Bro. E. C. Bixler, of New York, was the speaker. The attendance throughout the meetings was most excellent. Bro. Steerman labored earnestly while with us. Four came out on the Lord's side during the meetings. Sept. 8 we held our semiannual council, with our elder, Bro. D. M. Zuck, presiding. Our love feast Oct. 16, beginning at 10 o'clock. Sept. 12, at 7 P. M. Our Sunday-school recently remembered Bro. H. P. Garner, missionary in India, by sending him a birthday offering. Our annual Sunday-school Meeting will be held on the afternoon of Oct. 3.—C. E. Martin, Maugansville, Md., Sept. 13.

**Denton** church met in council Sept. 5, with Eld. Wm. Wine presiding. Five letters were granted. We will have a Bible Institute this winter. The joint Thanksgiving service of the town will be held in our church. The Voluntary Band of Blue Ridge College is invited to be with us during the Thanksgiving holidays. We will hold our love feast Oct. 10, at 6 o'clock. Sept. 5, Bro. E. C. Bixler, of New York, was the speaker. The attendance throughout the meetings was most excellent. Bro. Steerman labored earnestly while with us. Four came out on the Lord's side during the meetings. Sept. 8 we held our semiannual council, with our elder, Bro. D. M. Zuck, presiding. Our love feast Oct. 16, beginning at 10 o'clock. Sept. 12, at 7 P. M. Our Sunday-school recently remembered Bro. H. P. Garner, missionary in India, by sending him a birthday offering. Our annual Sunday-school Meeting will be held on the afternoon of Oct. 3.—C. E. Martin, Maugansville, Md., Sept. 13.

**Denton.**—During the month of August we enjoyed a number of good things. In the absence of our pastor, the pulpit was filled by Eld. J. W. Krahill, one of the home ministers, and also by visiting ministers: Bro. S. F. Rainier, of Baltimore, our elder, Bro. W. M. Wine, and Eld. Jerome F. Blough, of Johnstown, Pa. Aug. 29 we had an all-day meeting. In the morning we held our Harvest Meeting. Eld. J. H. Cassidy, of Huntingdon, Pa., gave a very impressive message. We had a basket dinner on the lawn of the church. At 2:30 we assembled again, when Bro. Ross D. Murphy, of Blue Ridge College, and Eld. Cassidy addressed us. In the evening we had a joint Christian Workers' Meeting. The speakers were the Eastern Shore of Maryland participated. There are five congregations on the Eastern Shore—Bethany (in Delaware), Green Hill, Peach Blossom, Ridgeville, and Delton. The day's services were well attended. The evening service was under the leadership of Eld. Cassidy. The Harvest Meeting ever held in the history of the church on the Eastern Shore of Maryland. We are sure that it will be followed by others. The evening offering of \$20.11 was placed at the disposal of the Peach Blossom congregation, which has assumed part of the support of the Anna Hutton Memorial Hospital. The day's services were a service ran very high, and we believe that this effort will result in much benefit to all. Eld. J. M. Henry, of Washington, D. C., will hold our evangelistic meetings in November.—Mrs. C. A. Pentz, Denton, Md., Sept. 15.

## MICHIGAN

**Lake View** church met in council Sept. 4, with Bro. W. R. Miller as moderator. Three letters were granted. We decided to hold our love feast Sept. 25, services to commence at 7 P. M. Bro. Nevinger asked to be relieved of the eldership of this church. His resignation was accepted and Bro. C. L. Wilkins was chosen in his place.—Ella Keith, Brethren, Mich., Sept. 13.

**Woodland.**—At our last members' meeting we decided to give the \$1,190, which was over the top in our Forward Movement collection, and also five per cent of our quota (\$2,500) for the Interchurch underwriting. Our love feast is appointed for Oct. 23, to begin at 7 P. M. We are looking forward with enthusiasm to the day's service on Sunday before each love feast. We expect to hold prayer meeting each week in our homes. Bro. Samuel Blocher, of Greenville, Ohio, gave us a very helpful sermon recently.—Mary E. Treter, Woodland, Mich., Sept. 14.

## MISSOURI

**Notice.**—The District of Southwestern Missouri and Northwestern Arkansas will hold their meeting Oct. 6-8 at the Greenwood church,

with a love feast the 7th. Those arriving from the west will be met at Dunn, Mo. Trains are due at 11:03 A. M. and 10:38 P. M.; from east 5:35 P. M. and 4:40 A. M. Mrs. J. W. Oakley, Mt. Grove, Mo., Sept. 11.

**Shoal Creek.**—We met in council Sept. 11, with Bro. J. H. Argabright presiding. Brethren E. J. Reese and W. R. Argabright were chosen delegates to District Meeting, with Bro. J. H. Argabright and Sister Laura Argabright, alternates. Two papers were sent to District Meeting.—Virgie Argabright, Fairview, Mo., Sept. 13.

**Warrensburg** church met in council Sept. 9, with Eld. D. L. Mohler in charge. Arrangements were made for the District Meeting, to be held here Oct. 19-21. Brethren E. A. Markey and J. J. Wampler were chosen delegates to District Meeting. The brethren gave a good report of the annual visit among the members. We expect Bro. L. A. Water, of Mo., to commence our series of meetings at the close of District Meeting, which he will attend. We decided to have preaching services on Thanksgiving morning, and our love feast in the evening, at 6 o'clock.—J. J. Wampler, Warrensburg, Mo., Sept. 13.

## NEBRASKA

**Notice to the Churches of Nebraska and Northeastern Colorado.**—Those coming to the Alton church, to District Meeting, will be met at Cambridge, beginning Monday, Oct. 11. Those coming on the Highline will please notify the undersigned when you will come, and you will be met at Farnam, A. A. Cotton, Cambridge, Nebr., Sept. 13.

**Octavia** church met in business council Sept. 6, with Eld. L. L. Meck presiding. We granted three letters to an elder and his family who are moving to California. Two delegates were elected to District Meeting: Bro. L. L. Meck and Sister Minnie Fouts. Owing to the fact that the church building is being repaired, no services are held in the basement. Aug. 29 a Sunday-school picnic was held. After all had enjoyed a fine dinner, a missionary program was rendered. An offering was taken for China school work.—J. J. Papa, Octavia, Nebr., Sept. 13.

**South Beatrice** church met in members' meeting Sept. 11. Sister Lizzie Miller and Bro. Sam Terwilliger were chosen delegates to District Meeting, with Brethren Arthur Miller and Jacob Dell, alternates. Our revival meeting will begin Nov. 11, with Bro. Geo. W. Flory, evangelist. We decided to hold a Bible Institute during the holiday vacation. Laura Wrightsman, Holmesville, Nebr., Sept. 13.

## OHIO

**Beech Grove** church met in council Aug. 28, with Eld. Sylvan Bookwalter presiding. Two letters were received, Aug. 29 we had an all-day meeting, when Bro. J. H. Argabright presided. Four letters were granted. Inspiring sermons, which were enjoyed by all.—Hettie Rife, Hollansburg, Ohio, Sept. 8.

**Charleston.**—We closed a two weeks' series of meetings Sept. 5 in charge of Bro. Ivan Erbaugh, of Chicago, and Sister Naomi Swihart, of Circleville, Ohio, song leader. We had some very good meetings and feel that the community has been benefited by the services, although there were no accessions to the church. Aug. 15 a very interesting Children's Day program was given.—Lee Patton, Chillicothe, Ohio, Sept. 14.

**Cincinnati.**—A year ago we had special services, "Cincinnati Day," in our little church, with love feasts, and a "Bread of Life" service. This was a great inspiration to the work which, from that time forward, has prospered. The city people saw that the Church of the Brethren meant business in their city. We are anxious to have a still better attendance this year. A splendid program has been arranged. The speakers are R. H. Nusselman, J. A. Robinson and wife, Van R. Wright and wife, and Mrs. E. C. Funderburg. Come by auto, train or interurban. The services begin at 9 A. M., Oct. 3. R. N. Leatherman, Cincinnati, Ohio, Sept. 10.

**Fostoria.**—We now have three organized classes in our Sunday-school; also an organized singing class. Our Christian Workers are well equipped with a full set of active officers. Sept. 18 we will have an all-day Missionary Meeting, with Brethren Minnich and Bousack present. At that time we expect to organize our District for more efficient work among missionary lines. Our young people are wide-awake and going forward into the Master's service. Two of our young sisters have gone to the Ohio State College, to prepare for special work.—O. H. Warstler, Fostoria, Ohio, Sept. 13.

**Logan.** Since our last report two have been added to the church by baptism and one awaits the rite. Sept. 5 Bro. Virgil C. Finnell was with us both afternoon and evening. In the evening two of the Sunday-school classes gave an interesting program. The evening service is progressing well. Under the direction of our pastor, Bro. E. E. Eschelman, Mrs. Floyd Hostetler, Bellefontaine, Ohio, Sept. 15.

**Ludlow** church met in council Sept. 5. The report of the annual visit was given and a communion appointed for Oct. 9, at 5 P. M. Brethren Joseph Olin and Bro. Samuel were chosen deacons. Visiting ministers were Wm. Minnich, Drue Funderburg and Lester Heisey.—Mrs. J. C. Bright, Arcanum, Ohio, Sept. 13.

**New Carlisle.** Sept. 12 we held our Harvest Meeting, at which Bro. Jacob Gingrich delivered the sermon. The offering amounted to \$44.26, which we decided to send to the Oakland Mission.—Ruth B. Shroyer, New Carlisle, Ohio, Sept. 12.

**Palatine** church met in council Sept. 9, with Eld. P. M. Lantis presiding. Brethren Sylvan Bookwalter and Jesse Baker assisted. The date for our love feast, which had been fixed for Oct. 30, was changed to Oct. 24, at 6 P. M. Bro. Lantis, who has faithfully served us for several years, presented his resignation as elder, which we very reluctantly accepted. Bro. Lantis has been a most efficient worker who kindly consented to finish the unexpired term of six months.—Mae Hollinger, Greenville, Ohio, Sept. 10.

**Pleasant Hill** church met in council Sept. 2. Four letters were granted. An invitation was renewed for the Summer Assembly for 1921. An offering for \$200 was given from the Mission fund for the Schering Church. Our fall offering will be held on the 10th of the revival, in charge of Bro. Jarboe. Bro. John A. Robinson was unanimously chosen elder for another year. Other church officers were chosen and re-elected. A Rally Day service will be held Sept. 25.—Mary West, Pleasant Hill, Ohio, Sept. 12.

**Pleasant View** church met in council Sept. 3. The annual visit was reported and eight letters were granted. We are to begin a series of meetings Sept. 26. Bro. J. W. Norris, of North Manchester, Ind., will assist us. Our love feast has been appointed for Sept. 25.—Vera Early, Lima, Ohio, Sept. 13.

**Poplar Grove** church met Sept. 3 in council, with Eld. B. F. Sharp in charge. Nine letters were granted and three received. We will have a Vacation Bible School for a term of two weeks, during the summer, and are looking forward to another term next year. Our communion will be held Oct. 16, at 10 A. M. Eld. B. F. Sharp has accepted the pastorate at this place; also the eldership.—Meda Bowman, Greenville, Ohio, Sept. 14.

**Sugar Creek.**—Eld. O. P. Haines began a three weeks' revival meeting Aug. 8. The interest was good from the start and continued so throughout the meetings. Bro. Haines' sermons were well prepared with Bible references, and delivered in a very impressive manner. He did much personal work, assisted by other brethren. Eighteen were added to the church, including most of our young people. We held our council meeting Sept. 11, with Eld. G. A. Snider presiding. The report of the annual visit was given. A call was made for two deacons who will be elected on the day of the love feast, Oct. 16.—Mrs. S. I. Driver, Lima, Ohio, Sept. 13.

## OKLAHOMA

**Monitor** church met in council Aug. 28, with Bro. A. B. Diller in charge. Letters were granted to Bro. T. T. Williams and family. Bro. I. H. Miller was elected delegate to District Meeting, with Bro. A. B. Diller, alternate. We decided to hold our love feast Oct. 23, beginning at 4 P. M. Sarah Miller Logsdon, Nash, Okla., Sept. 3.

## OREGON

**Albany** church met in council Sept. 11, with Eld. H. H. Ritter and Eld. S. P. Van Dyke, of Newberg, present. It was decided to hold a love feast this fall—the pastor and elder to set the date. Four letters were received and three were granted. Brethren J. H. Bowers and R. L. Graybill were elected deacons and duly installed. The voice

of the church was taken with regard to ordering the writer to the eldership, which service was held Sept. 12.—Eugene W. Pratt, Albany, Oregon, Sept. 13.

**Newberg** church met in council Sept. 4. We decided to help the church in securing a churchhouse for the Grants Pass Mission, for which a collection will be taken in a few weeks. The time for our love feast was set for Nov. 13. Officers for church and Sunday-school for the year were elected: Eld. Bro. D. C. Glick; clerk, Sister M. A. Dunlap; trustee, Bro. Baron; Sunday-school superintendent, "Messenger" agent and correspondent, Sister Elda L. Moore; member of Sunday-school board, Sister Sarah Van Dyke. We are very glad to have Brother and Sister Van Dyke with us again.—Elija J. Moore, Newberg, Oregon, Sept. 6.

**Portland** church met in council Sept. 2, with Eld. G. C. Carl in charge. We decided to hold our love feast Oct. 9. Bro. C. M. R. Caslow was elected church trustee; Sister Laura Cheney, L. A. Arrangements were made for repairing the church building and providing some new furnishings. Sisters Jeannette King and Wanda Carl, who are leaving for La Verne College, were granted church letters.—Grace W. Hewitt, Portland, Oregon, Sept. 4.

## PENNSYLVANIA

**Anville.**—Six have been added to the church by baptism since our last report. Aug. 28 we held our Harvest Meeting at Anville. Bro. J. W. Wengeler, of Newburg, presided. Four letters were granted. Nathan Martin preached for us. An offering was lifted for the Neffville Orphanage. Sept. 6 we held our council meeting, with Eld. A. B. Gingrich presiding. Seven were received by certificate. We decided to have our love feast Oct. 9, at 10 P. M. Sept. 26 we expect to have a Children's Meeting at Anville.—Fannie K. Longenecker, Lebanon, Pa., Sept. 11.

**Ephrata.**—A class of eight members, who completed the third year Teacher-training Course, held their commencement exercises in the church on the evening of Sept. 12. An interesting program was rendered to a large audience. Bro. H. H. Nye, of Elizabethtown College, delivered a splendid address. The class motto to "Save to Serve," and the class song, "Give of Your Best to the Master."—Gertrude R. Shirk, Ephrata, Pa., Sept. 13.

**Hanover** church met in special council Sept. 8, with Eld. Daniel Bowser presiding. Elders Jos. Long and Charles Baker were with us. Bro. Jacob E. Myers, of Newburg, presided. Four letters of the church in the absence of our elder. Bro. H. C. Early, of Virginia, began a series of meetings Sept. 12. Bro. Jos. Bowser, of York, preached for us Sept. 6.—Mary A. Rhinehart, Hanover, Pa., Sept. 13.

**Lower Cumberland** church met in council at the Mechanicsburg house Sept. 9, with Bro. Wm. Moore presiding. Four letters were received. Three delegates were elected to District Meeting: Brethren Walter Cockin, Jacob Miller and John Herselman. Two trustees were chosen: Brethren David K. Miller and J. Harry Smith. Bro. Albert Hollinger and J. A. Long were present, and took the voice of the church. The church building is being repaired. We decided to hold our love feast Oct. 24, at the Mohler house.—J. W. Galley, Mechanicsburg, Pa., Sept. 13.

**Mingo** congregation met in council at the Mingo house Sept. 4, with Eld. Levi Ziegler presiding. Elders S. H. Hertzler and Frank Caslow were with us to assist in the organization of two churches. Peter Smith and Joseph Caslow to the eldership. Bro. Ira Gibble has been secured to hold a series of meetings at the Skippack house, beginning Nov. 14.—Dora M. Ziegler, Limerick, Pa., Sept. 9.

**Myerstown.**—Sept. 4 our council was held, with Eld. John Herr presiding. Two certificates were granted. Our love feast will be held at the Heddelberg congregation at their house Oct. 26 and 27, at 9:30 A. M. Bro. Harvey Frantz resigned as "Messenger" agent, and the writer was appointed in his place. Our Harvest Services were held Sept. 11. Bro. Cyrus Gibble, of Brunnerville, preached for us, assisted by several ministering brethren from other congregations. An offering of \$81.30 was lifted for the Children's Aid Society at Neffville, Pa. There was a large attendance at our Children's Day services, held Sept. 12. Bro. S. G. Meyer, of Jonestown, gave an address. An offering of \$43 was lifted for the mission cause. A series of meetings will be held at the home of the pastor. The Myerstown house, where Bro. R. Royer, Myerstown, Pa., Sept. 9.

**Richland** church held a Harvest Meeting Aug. 29. Eld. H. B. Yoder, of Lancaster, Pa., preached a very appropriate sermon. An offering of \$69.21 was lifted for our Orphanage. On Sept. 3 we met in council, with Eld. John Herr presiding. The church not having a resident pastor, we decided to ordain Eld. H. B. Yoder, of Lancaster, Pa. H. Hertzler, Wm. Oberholzer and J. L. Royer were present to assist in this work. Bro. Harry Shenk was elected deacon and installed the same evening. Bro. Kurtz was elected elder in charge for one year. We decided to hold our love feast Oct. 2 and 4, at 10 P. M. The Millersburg church met in council Sept. 5, with Eld. J. H. Hertzler presiding. The church not having a resident pastor, we decided to ordain Eld. H. B. Yoder, of Lancaster, Pa. H. Hertzler, Wm. Oberholzer and J. L. Royer were present to assist in this work. Bro. Harry Shenk was elected deacon and installed the same evening. Bro. Kurtz was elected elder in charge for one year. 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## NOTES FROM AHWA, INDIA

(Continued from Page 579)

Then Bro. Bala, perhaps the rawest of our recent converts, followed with a sentence prayer: "O Lord, we thank thee for the rain and every good thing. Forgive our sins for Jesus' sake. Amen." During the singing of the hymn that followed, we recalled that only a little more than a year ago, these two came to us without having any knowledge of our Lord. Little Bibi, naked and hungry, and a mere skeleton, was brought to us by her parents, who were almost as naked and hungry as she was. Bibi and her sister were placed in the Boarding-school, the parents came to work, and now both daughters and parents are Christians. They have enough to eat and to wear, and they are learning more of the love and power of Christ day by day. Bala came a little later with his two little daughters bereft of their mother during the influenza epidemic. He trembled in the presence of a white man and could scarcely talk. For some months, we thought him not quite sound in mind. But he has been one of the most faithful at work and most attentive to Gospel teaching. None has made greater improvement!

Then we looked at our congregation, as the people sat listening to the preaching of the Word, and we thanked God for what he had wrought among these simple forest dwellers. Then we thought of the hundreds, yet in the darkness of ignorance and sin, without even an opportunity to know the truth as it is in Christ Jesus, and we prayed that the Lord of the harvest might send laborers into the harvest, and that right speedily.

Ahwa, Dangs, India, July 24, Alice K. Ebey.

## NORTH AND SOUTH CAROLINA, GEORGIA AND FLORIDA

The various meetings of the above-named District convened in the Rowland Creek congregation, Smith County, Va. The Ministerial Meeting was held Aug. 19, at 9:30 in the morning, with Eld. J. H. Garst as Moderator. The devotional services were conducted by Eld. J. R. Jackson.

Eld. Geo. A. Branscom, in discussing to what extent we should fraternize with those of other denominations, in our regular services and in revival work, told us that we should be courteous, but that we should not do anything that would compromise the Gospel of Jesus Christ. In a volunteer speech we were told not to preach against other denominations, but simply to preach our doctrines.

In the second topic for discussion the characteristics of a true minister—those which one most admires and those which one most dislikes—were called for. Such commendable qualities as humility, simplicity, sincerity, boldness, sacrifice, sociability, exemplary life in business and representative leadership, were emphasized. On the other hand, the minister should avoid apologies in the pulpit and he should not fail to fill his appointments.

The third topic pertained to successful teaching and exemplifying of the doctrine of simplicity in attire. The speaker was Eld. W. A. Reed, who emphasized teaching simplicity in attire in the home and in the Sunday-school. One should not teach against this doctrine nor against those who advocate it. Two classes of people should properly adjust themselves to simplicity in attire—those who follow the worldly fashions, and those who live inconsistent lives in other phases of life.

The conduct of an evangelist, as to being helpful or harmful in revival meetings, was discussed by Bro. R. L. Suit, who stressed preaching the doctrine of the Bible and of the church, and those things which are edifying.

The Sunday-school Meeting convened in the afternoon, with Eld. W. A. Reed in charge. "Points Helpful in Sunday-school Work," were discussed by Eld. J. H. Garst. The speaker said that the Sunday-school should be organized by the church, and that the school's officers should be Spirit-filled.

The second topic, which called for "Points Against the Interest and the Success of the Sunday-school," was discussed by Bro. C. B. Miller. The speaker said that the absence of a sense of a divine call and of a sense of responsibility, the want of preparation, regularity, proper equipment, good singing, and the want of a sympathetic touch, militated against the interest and the success of the Sunday-school.

"How to Get More Pupils into the Sunday-school" was assigned to Bro. Grady Masters, who gave his place to Eld. C. D. Hylton. He said that we must really want the pupils, go after them, and make the lessons interesting, so that they will want to stay. He also emphasized the benefits of the Cradle Roll.

At night Eld. W. A. Reed spoke ably on the topic: "Let Brotherly Love Continue."

The District Meeting began on the morning of Aug. 20. The following organization was effected: Eld. Geo. A. Branscom, Moderator; Eld. J. R. Jackson, Reading Clerk; Bro. C. B. Miller, Writing Clerk.

A special fund was created to purchase a tent, for use in the evangelistic services in the District. All contributions for the purpose should be sent to the treasurer, Geo. A. Branscom.

Eld. J. H. Garst was elected on the Standing Committee of 1921; Eld. J. R. Jackson is the alternate.

The next Ministerial, Sunday-school and District Meeting will be held in the Melvin Hill congregation, N. C.,

beginning on Thursday before the fourth Sunday of August, 1921.

The following brethren and sisters from the First District of Virginia attended the meetings: Eld. C. D. Hylton, Sister Elsie N. Shickel, and Bro. L. C. Moomaw and wife. Their presence and assistance were most appreciated.

The missionary sermon was preached by Eld. C. D. Hylton, who also gave an address on the Forward Movement. The missionary offering amounted to \$133.

This was the first time these meetings were held in the Rowland Creek congregation, but we trust that they have been an inspiration to the members of the local church and to those who came from a distance, to press forward in the Master's work.

Clayton B. Miller.  
Campobello, S. C.

## WAYSIDE NOTES

It was my privilege, recently, to spend one week with the church at Pleasant Hill, Sullivan County, Tenn. Meetings were in progress more than one week by the resident minister, Eld. S. H. Garst, when I arrived. Sisters Laura White and Mabel Pence were conducting a Vacation Bible and Singing-school at the same time and place, which closed Aug. 29 with a Young People's Conference. This was very suggestive, and impressions were no doubt made that will develop into larger activities in the Pleasant Hill church.

From here we went to the District Conference of Tennessee, which was held in Taylors Valley, Va. (Since the District of North and South Carolina, Georgia and Florida held their Conference in Virginia this year, the Old Dominion can boast of nine different State Districts holding their Conferences in her territory in 1920.) The Tennessee churches hold their Conferences on Friday, followed by their Sunday-school and Ministerial Meetings on Saturday. This deprived me of attending the entire meeting, as I had ministerial obligations elsewhere.

The Conference extended unusual courtesy in that they suspended business to give me thirty minutes to speak on the Forward Movement. I remained, however, till they discussed and returned their only query. Then I very reluctantly had to leave.

C. D. Hylton.  
Troutville, Va.

## INDIAN CREEK CHURCH, PENNSYLVANIA

Aug. 15 we held our Harvest Home services, with a large attendance. Six ministering brethren from "our adjoining churches were with us and gave brief but interesting talks. Bro. F. P. Cassel, of Lansdale, Pa., gave us interesting statistics of the year's actual crops and an estimate of the crops yet to be harvested. An offering of \$100 was lifted, half of the same to be donated to the Nevfville Orphanage, and half to Grandview Hospital, Sellersville, Pa.

We met in council Sept. 4, with Eld. Jas. B. Shisler presiding. Two letters were received and two were granted. Our love feast will be held Oct. 23—preparatory services to begin at 2 P. M. We also expect to have revival meetings this fall, conducted by Bro. Elias Edris, of Fredericksburg, Pa.

Brethren Waldo Zeigler and David Cassel were elected delegates to the District Missionary and Sunday-school Convention, to be held in the Mingo church this fall. Sister Sarah Halteman was reelected superintendent of the Willing Workers' Society for one year.

Sept. 19 we expect to hold our Harvest Home services at the Kline house, with Bro. Joseph Cassel, of Fairview, Pa., to serve us. Bro. Edwin Halteman was elected a member of the Missionary Committee for the unexpired term of David Cassel, who resigned. The writer was reelected church correspondent and "Messenger" agent for one year. Our quarterly offering was also lifted, to replenish the church treasury.

B. M. Booz.  
Vernfield, Pa.

## A GOOD PLACE FOR A GOOD MAN

The Child Rescue work in the District of Oklahoma, Panhandle of Texas and New Mexico is without a manager, and so also, the Guthrie, Okla., congregation is without a pastor. These two lines of work have been combined during the past year, and it has been a very beneficial and efficient combination.

This is a rare opportunity for some energetic brother, with his wife, and one that will carry a reasonable recompense, but above all it is an opportunity to be able to get in touch with this great work, and with the membership of the entire District. The Guthrie church is a growing little body of members, with a forward look and a splendid spirit. There is a wide-awake, though small, class of young people, and a well-organized and lively junior department in the Sunday-school. All other church activities are prosperous and progressing.

Any one interested should get in touch with either John D. Lehman, Guthrie, Okla., of the Local Pastoral Committee, or with Miss Kathryn Smith, Thomas, Okla., Secretary of the Child Rescue Board. Any one that takes up the work will find a ready response and appreciative people for his efforts.

Ray S. Wagoner.  
Wichita, Kans.

## THE DEATH OF ROBERT J. WRIGHT

Robert J. Wright was born Jan. 15, 1845, near Harrisonburg, Va. He was the son of Robert and Sarah Byerly Wright. As early as 1856 his parents moved to a farm near Bridgewater. Here Bro. Wright resided until 1890, when he came to Bridgewater, where he remained, living a retired life, until his death, July 24, 1920, at the age of seventy-one years, six months and nine days.

He leaves, to mourn his loss, in his immediate family, his devoted wife, formerly Miss Alice Sanger, to whom he was married Nov. 5, 1877, two sons, Charles and Frank, two sisters, Mrs. H. G. Miller and Mrs. Gabriel Long, and one brother, Jas. K. Wright. His wide circle of friends, throughout the community, share with the family their sorrow.

Bro. Wright was a man of great strength and sturdiness of character, reserved and unassuming in his manner, and of marked ability as a business man, giving wise counsel to those who requested it of him, and winning special success as a farmer—his life work.

His respect for the church of his choice was always of the highest type, although he did not enter into fellowship with the church until about fifteen years ago. Since that time he has been one of its most devoted members, being among the charter members of the Bridgewater congregation and supporting its activities faithfully.

Bro. Wright was a liberal giver. His larger gifts were for Christian education. He was one of the most loyal, broad-minded supporters that Bridgewater College ever had. He and his wife will ever live in the memory of the friends of Christian education in this section. They have given not only money but more than money to the cause of education—they have given interest and sympathy. The only two sons they have on the faculty of Bridgewater College.

How appropriate to the memory of his life are the words of Rev. 14: 13: "And I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them." To this sentiment the great audience at the funeral attested.

Services were conducted by Dr. John S. Flory, assisted by the writer, in the College Street church—the first funeral to be held in it. The text used was: "What do ye more than others?" (Matt. 6: 47). Interment was in the Bridgewater cemetery.

Bridgewater, Va.

A. B. Miller.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. A request should be made when the notice is sent, and the subscription given.

**Boothe-Kuns.**—By the undersigned, at the home of the bride's parents, Trotwood, Ohio, Sept. 1, 1920, Charles E. Boothe and Sister Ethel Fern Kuns.—D. M. Garver, Trotwood, Ohio.

**Burroughs-Will.**—Sept. 2, 1920, at the home of the bride's parents, Edgar Burroughs and Sister Florence Will. Both are of this community and will be at home here.—Edgar Rothrock, Holmesville, Nebr.

**Ely-Huber.**—By the undersigned, at the home of the bride, Sept. 2, 1920, Mr. Thomas C. Ely and Sister Sophia Huber, both of Bellefontaine, Ohio.—Hugh Miller, Bellefontaine, Ohio.

**Koons-Smith.**—By the undersigned, at the home of the bride's parents, Trotwood, Ohio, Sept. 4, 1920, Brother Emmert E. Koons and Sister Carrie L. Smith.—D. M. Garver, Trotwood, Ohio.

**Haag-Wyatt.**—By the undersigned, at the home of the bride's parents, Anacortes, Wash., Aug. 31, 1920, Mr. Robert Haag and Sister Ethel May Wyatt.—J. L. Teeter, Clear Lake, Wash.

**Maceon-Holdren.**—Aug. 17, 1920, at the home of the bride's parents, Bro. Arthur and Sister C. M. Holdren, Yakima, Wash., Mr. Arthur Maceon and Miss Hazel Holdren, both of Yakima, Wash.—J. S. Zimmerman, Yakima, Wash.

**Miller-Mason.**—By the undersigned, Sept. 5, 1920, at the home of the bride's parents, near Stet, Mo., Brother McLynn Miller, of Blackwell, Okla., and Sister Lucy Mason, of Stet, Mo.—Geo. W. Clemens, Stet, Mo.

**Perkins-Eash.**—At the home of Bro. and Sister J. M. Eash, near Windom, Kans., Sept. 1, 1920, Mr. Charles W. Perkins and Miss Modena P. Eash.—W. O. Beckner, McPherson, Kans.

**Resser-Perego.**—By the undersigned, at his residence, Sept. 1, 1920, Bro. Lewis A. Resser, of York, Pa., and Miss Florence R. Perego, of Taneytown, Md.—Thos. C. Ecker, Gump, Md.

**Wine-Donahue.**—By the undersigned, Aug. 29, 1920, at the home of the bride's mother, Mrs. Lewis, Kansas City, Mo., Brother Ernest J. Wine and Sister Lola Donahue, both of Kansas City, Mo.—O. R. McCune, Kansas City, Kans.

**Young-Gillett.**—At the Church of the Brethren, Glendale, Ariz., by the undersigned, Sept. 8, 1920, Brother Edw. J. Young and Sister Rachel Gillett, both of Glendale, Ariz.—W. M. Platt, Glendale, Ariz.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Albert,** Edith Elizabeth, daughter of L. A. and Elizabeth Harris, died Aug. 31, 1920, aged 38 years, 6 months and 12 days. She married Harry Albert in 1905. To this union three children were born. She united with the Church of the Brethren Jan. 18, 1909, and has lived a faithful Christian life. She leaves her husband, two daughters, father and mother and one sister. Services in the church by Brethren J. W. Fidler and W. J. Keller.—Levi A. Harris, Dayton, Ohio.

**Bechtel,** Mrs. Catherine, daughter of Mr. and Mrs. D. S. Miller, born in Ohio, died Sept. 1, 1920, in Tegard, Ind., aged 79 years, 4 months and 6 days. Surviving are her husband, two sons, two daughters and two sisters. She united with the church at an early age and remained faithful to the end. Services at the West Side church by Eld. Frank Kreider and John Markley.—Anna Wardle, Gosben, Ind.

**Crumley,** Elsworth N., died Aug. 24, 1920, aged 56 years, 11 months, and 21 days. In 1887 he married Elizabeth Slaughter. To this union were born seven children, three of whom survive with six grandchildren. Services at the home of his son, in Limestone City, by Eld. Cyrus Funderburg. Interment in the Midway cemetery.—Elsie Winger, Springfield, Ohio.

**Dawson,** Mr. Robert, died at Waterloo, Iowa, at the age of 27 years, 4 months and 16 days. His death was due to the results of a gas attack, while in the service of his country. He was a member of the Rainbow Division and participated in some of the most severe engagements on the Western front. Services at the writer's home. A military escort led the way to the cemetery. He was carried from the hearse to the grave on the shoulders of his companions-in-arms. A military salute concluded the services.—A. P. Blough, Waterloo, Iowa.

**Elliott,** Jacob F., son of Eld. Geo. W. and Elizabeth Elliott, born in Vevell Run, Pa., died at his home in Elizabethtown, Ohio, Sept. 8, 1920, aged 78 years, 11 months and 23 days. He came to Ohio, when eleven years of age, and spent the last thirty-four years in this community. In 1863 he married Miss Ellen E. Hakes. To this union two sons were born. He leaves his wife, one son, three grandchildren, one brother, a sister and two half-sisters. Services at Salem by Eld. J. A. Guthrie, assisted by Rev. J. M. Sherrer, of the United Brethren church.—Mrs. J. A. Guthrie, Spencerville, Ohio.

**Fink,** Cora Lela Hazel, daughter of Brother and Sister Wm. Fink, born near Holmesville, Nebr., Aug. 31, 1907, was killed by being thrown from a horse, near her home at Quinter, Kans., Sept. 4, 1920.



Besides her parents she is survived by three brothers and four sisters and her aged grandfather, Eld. Owen Peters, who lives with the family. At Quinter, services were conducted by Eld. D. A. Crist, in the presence of a large audience of sympathizing friends and relatives. Then the body was brought back to Holmesville, where, after appropriate services by the Brethren, it was lovingly laid to rest beside her grandmother.—Edgar Rothrock, Holmesville, Nehr.

**Flory,** Bro. Noah, son of Daniel and Barbara Flory, born in Stark County, Ohio, died Aug. 29, 1920, aged 84 years, 4 months and 17 days. He united with the Church of the Brethren in his youth and remained a faithful member. In 1866 he married Mary Danner. To this union were born two sons and two daughters, the latter preceding him. He leaves his wife, thirteen grandchildren, two great-grandchildren, and three brothers. Services at the Stony Point church by Bro. Daniel Wysong.—Laura Harley, Etua Green, Ind.

**Foreman,** Bro. Jacob W., died at his late home near Price's church, July 27, 1920, aged 75 years. He was a life-long resident of the vicinity in which he died. In June, 1861, he married Sophia Brown. He was a firm member of the Church of the Brethren and served for a number of years as trustee for Price's church. Surviving are his wife and one daughter. Services by Eld. C. R. Oellig, assisted by Dr. Kauffman. Interment in Price's cemetery.—Jessie Demuth, Waynesboro, Pa.

**French,** Nelson, born at Waseka, Minn., June 30, 1870, died at his home in New Rockford, N. Dak., Aug. 28, 1920. In 1895 he married Malinda Harding. To this union sixteen children were born. His wife and eight children survive. He united with the Church of the Brethren in 1913. Services at the James River church by the writer, assisted by Bro. O. A. Myer.—Alfred Kreps, Barlow, N. Dak.

**Grim,** Sister Martha, nee Jennings, died at the home of her daughter, Mrs. James Reid, in Brownsboro, Md., Sept. 6, 1920, aged 80 years, 4 months and 16 days. She had been almost totally blind for several years. Her death was due to general debility. Her husband, Abram Grim, died many years ago. She is survived by seven children, eighteen grandchildren, sixteen great-grandchildren and three brothers. Services at Brownsboro church by Eld. B. P. Cretzer. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaetzel, Brownsboro, Md.

**Jacobs,** Henry W., died at the West Side Sanitarium, West York, Aug. 14, 1920, aged 76 years, 1 month and 14 days. He is survived by nine children and one brother. Services at the home of his son-in-law, R. A. Hoopes, and at Stayer's church, near Dover, by Eld. J. A. Long. Interment in the adjoining cemetery.—Allice K. Trimmer, York, Pa.

**Landis,** Sister Louise, born in Somerset County, Pa., died in Waterloo, Iowa, Sept. 2, 1920, aged 74 years and 3 days. Early in life she became a member of the Lutheran church, but later received her membership to the Church of the Brethren. Throughout these many years she lived a faithful, consecrated life. Her place at services was seldom vacant. Services by the writer. Burial in the Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

**Leas,** Sister Malinda, daughter of Jacob Daron, born in Strinestown, Pa., died at the home of her daughter, Sister M. A. Brown, at Shiloh, July 14, 1920, aged 86 years, 8 months and 31 days. Her death was due to old age. She was married to Abram B. Brown. To this union were born two daughters, one of whom preceded her. After her first husband's death, she married Bro. Jos. N. Leas, who died two years ago. To this union was born one son, Bro. L. Elmer Leas, who is in the ministry. She is survived by two children, nine grandchildren and five great-grandchildren, one sister and a brother. She united with the church one week before her death. Services at the house by Eld. J. A. Long. Interment in Greenmount cemetery.—Allice K. Trimmer, York, Pa.

**Lohr,** Sister Mary, nee Needy, died July 8, 1920, at her home in Waynesboro, Pa., aged 87 years, 9 months and 9 days. She was the widow of the late David Lohr and lived her entire life in this vicinity. She was a consistent member of the church. One son survives. Services by Eld. C. R. Oellig, assisted by Rev. D. D. Kauffman, of the Methodist church. Interment in Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

**Long,** Daisy Viola, daughter of Bro. Allen and Sister Martha Maurer, born near Tegader, Ind., died at her home, in the bounds of the Pine Creek congregation, Aug. 26, 1920, aged 38 years and 7 months. Death was due to tuberculosis. Three brothers and her mother preceded her. She married Francis Leck in 1908. She united with the Church of the Brethren when about fifteen years of age and has been a great help to her husband in the ministry. She was a regular attendant in Sunday-school and at all church services. She leaves her husband, an adopted daughter, her father, one sister and three brothers. Services at the Pine Creek church, East house, by Eld. Daniel Wysong, assisted by James O. Keeler. Interment in Center cemetery.—M. S. Morris, North Liberty, Ind.

**Manges,** Sister Freda, died at her home, of tuberculosis, Aug. 6, 1920, aged 22 years and 18 days. She leaves her parents, three sisters and two brothers. Services at the house by Eld. H. S. Replogle. Burial in Berkeley cemetery.—Amy Manges, Scalp Level, Pa.

**Marchand,** Geo., born in France in 1839, died at the home of his daughter, in Glendale, Ariz., Aug. 1, 1920, aged 81 years and 10 months. He married Eliza Bourquin in 1865. Ten children were born to them, six of whom, with the mother, preceded him. He united with the church in 1887 and was called to the deacon's office in 1901. Services at St. Marys, Kans., by Eld. C. J. Hooper.—Dora Cripe, Thomas, Okla.

**Newcomer,** Dorothy (Kister), born in Columbiana County, Ohio, died Sept. 8, 1920, aged 94 years and 10 months. She married Henry Newcomer in 1852. She is survived by two stepsons, one daughter and one son. Her husband died in 1897. There are eleven grandchildren, twenty-nine great-grandchildren and one great-great-grandchild; also eleven grandchildren and twenty-nine great-grandchildren by her stepsons. She was a member of the Mennonite Brethren for about fifty years. Services at the Brethren church by Bro. D. H. Anglemeyer, of the Church of the Brethren, and John Bare, of the Mennonite church.—Geo. W. Anglemeyer, Nappanee, Ind.

**Schriest,** David, died Aug. 24, 1920, aged 71 years and 4 months. He suffered patiently almost a year before his death. In 1869 he married Catharine Shively, who died Jan. 21, 1891. To this union were born one son and three daughters, one of whom preceded him. His second wife was Mary J. Fox. Two sisters survive. He united with the Church of the Brethren at the age of sixteen. He was a faithful and devoted member.—Clark E. Springer, New Philadelphia, Ohio.

**Shidler,** Esther Lavon, daughter of W. H. and Mary E. Shidler, born in Osceola, Ind., died at Poplarville, Miss., Aug. 31, 1920, aged 5 years, 1 month and 18 days. She leaves father, mother, one sister and two brothers. Burial in the cemetery at Poplarville. Services at the grave by the Baptist minister, Rev. Webb.—W. H. Shidler, Poplarville, Miss.

**Snowberger,** Sister Mary, wife of David D. Snowberger, died at the home of her son, Andrew, near Queen, Pa., aged 80 years, 8 months and 20 days. She was a daughter of John and Christie Mock. The husband and three sons survive. She was a consistent member of the Church of the Brethren for fifty-eight years. Services by Eld. D. M. Adams. Interment in the cemetery adjoining the Cross Road church.—J. A. Claar, Queen, Pa.

**Stickley,** Sister Mary Bowman, born at Dayton, Va., died Aug. 17, 1920, at the home of her daughter, Sister C. E. Long, Penn Laird, Va., aged 76 years, 3 months and 9 days. She married Phineas Stickley who preceded her twenty-one years ago. Sister Stickley was a patient sufferer. Her death was caused by slow paralysis. She was the mother of ten children, nine of whom survive. She became a member of the Mill Creek church at the age of twenty-two and remained faithful until death. Services at the home by Brethren E. S. Colman and Samuel Pence. Interment in Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

**Young,** Elizabeth, daughter of Mr. and Mrs. John Young (deceased), born in Indiana, died at her home in Goshen, Aug. 8, 1920, after a prolonged illness, aged 80 years. She had been a member of the Church of the Brethren for many years. Services at the West Side church by Eld. Hiram Forney and M. D. Stutzman.—Anna Warstler, Goshen, Ind.

# THE CHURCH OF THE BRETHREN

In these days when every organization must justify its existence, it is well to examine the reasons for our church organization. Why should there be a Church of the Brethren? What reasons has it for existence?

In the words of Paul, "Be ready to give a reason for the faith within you." The following books will give reasons for our faith and practice as well as tracing the events that led to the present form and practice of the Church.

## STUDIES IN DOCTRINE AND DEVOTION, 50c

By Kurtz, Blough, and Ellis.

The first section by Dr. Kurtz of McPherson College gives a brief suggestive treatment of the fundamental doctrines of the Bible. A well studied presentation of the Bible teaching about God, Christ, the Holy Spirit, Man, Sin, etc., etc.

The second section by Elder Blough brings together the teaching of the Bible regarding the "ordinances" of the church, treating Baptism, Feet-washing, The Lord's Supper, The Communion, etc.

The third part by Dr. Ellis is intensely practical in its relation to everyday living. Principles, amply attested by God's Word, are set forth for the right ordering of life. A person, following the principles outlined here, will grow "to the full stature of a man in Christ Jesus."

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Official Organ of the Church of the Brethren  
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## Notes From Our Correspondents

(Continued from Page 581)

delegates to District Meeting, with Brethren D. F. Bowman and D. G. Bashor, alternates. Preparations were made for our love feast, which will be held Oct. 2. Bro. D. M. Glick closed a singing class a few weeks ago. He gave us several inspiring sermons while with us.—Mrs. C. R. Simmons, Johnson City, Tenn., Sept. 8.

**New Hope church** met in council Sept. 11, with Eld. J. B. Halbert presiding. A report of our annual work was given. Our love feast will be held Oct. 9, at 2:30 P. M. Since our last report we have had a ten days' singing-school, with Sister Mabel Pence in charge. In connection with the last four days of singing, Sister Laura White conducted a Vacation Bible School. The children and young people were much interested. Dottie Halbert, Joneboro, Tenn., Sept. 14.

**Pleasant View**—We held our love feast Sept. 11. Bro. John Garst, of Pleasant Hill, assisted Bro. J. D. Clark in conducting the service. On Sunday Bro. Garst had charge of the services. His discourses commanded the very best of attention.—N. T. Larimer, Jonesboro, Tenn., Sept. 11.

## VIRGINIA

**Cedar Bluff** (Bethlehem Congregation)—Bro. E. E. Bowman, of Naffs, Va., held a series of meetings Sept. 4-14. The good attendance at each meeting was encouraging, and the services were an inspiration to all. Bro. Bowman put forth an excellent effort to reach the unsaved. Four were baptized in the river. Bottott, Naffs, Va., Sept. 13.

**Copper Hill church** met in council Aug. 21, with Bro. I. H. Shaver presiding. Sunday morning Bro. J. E. Wimmer gave us an inspiring sermon. We expect to hold our love feast Sept. 25, beginning at 1:30 P. M. Sister Edna Dutton had charge of the singing. The work in working in behalf of the Sunday-school, Aug. 15 she directed a children's program, which was very fine.—Clytie E. Holt, Copper Hill, Va., Sept. 11.

**Elk Run**—Bro. S. I. Bowman, of Harrisonburg, began a series of meetings Aug. 8, which lasted till Aug. 27. Two were received into the church. Elder Bowman had charge of the meetings. All of whom came from the Sunday-school. Our Harvest Meeting was held Aug. 19. Our visit council was held Sept. 11, with Eld. N. J. Miller presiding. The visiting brethren brought a very favorable report of the condition of the church. A number of elders from adjoining congregations were present and gave us helpful talks, which were much appreciated. Two letters were granted. We decided to have our love feast Nov. 13, at 4 P. M. The members of the Ministerial Board met with us and it was decided to hold an election for a minister, Bro. W. W. Cox being chosen. He will be installed at a later date. A committee of five was appointed to make some investigation, relating to the advisability of dividing the congregation, to report at the next council. Bro. J. S. Cupp was chosen "Messenger" correspondent for the Moscow house. Bro. W. H. Ziegler was selected in charge for the next three years, with Eld. N. J. Miller, assistant, and Eld. Jacob Zimmerman, advisory elder.—Zada E. Collins, Churchville, Va., Sept. 13.

**Free Union**—Our series of meetings began Aug. 11 and ended Aug. 24. Two were baptized and one restored; another awaits the rite. Bro. Geo. Early, of Westminster, Md., had charge of the meetings. We worked faithfully and we feel that we had a good meeting. Sister Early came for the latter part of the meeting and was a help to us.—Mary Garrison, Free Union, Va., Sept. 13.

**Lebanon**—Bro. J. C. Garber, of Staunton, Va., began a series of meetings at Arbor Hill July 25, continuing for two weeks. Four were baptized. Arbor Hill also enjoyed a Vacation Bible School, with an enrollment of thirty-three. We met in council at Lebanon Aug. 7, with Eld. S. D. Miller presiding. Eld. H. G. Miller, of Bridgewater, and Eld. A. S. Thomas, of Beaver Creek, were with us and ordained J. W. Cline and wife, and J. C. Garber and wife to the eldership. Bro. B. W. Huff was elected to the ministry and Bro. Emmet Wine was chosen deacon. Both were installed into office. Aug. 12 Bro. A. C. Miller, of Weavers Cave, began a series of meetings at Lebanon, preaching in all seventeen sermons. Considering the rainy weather, the attendance was good. Eld. Wine had charge of the meetings by baptism. Bro. Miller also preached at our Harvest Meeting. A Vacation Bible School was held during these meetings, with an enrollment of fifty. Since our last report, Sunday-school rooms have been completed, which aids greatly in our work. Our school is progressing nicely under the leadership of Bro. J. L. Hulvey. Our love feast will be held Oct. 23, at 2 P. M.—Lila B. Wine, Mt. Sidney, Va., Sept. 11.

**Little River**—We began our series of meetings Aug. 28, with Bro. S. D. Ziegler, of Harrisonburg, Va., evangelist. He preached nineteen inspiring sermons, which were very helpful. Three were baptized. Sister Ollie Carlin, of Bridgewater, assisted in the work. Eld. W. H. Ziegler was with us several times during the meeting.—Birdie C. Carper, Fordwick, Va., Sept. 13.

**Oak Grove church** (Lebanon Congregation) met in council Sept. 4. Elders S. D. Miller, Peter Garber and J. W. Cline were present. The visiting brethren made a good report. Bro. C. Wine was appointed elder Sunday-school superintendent for 1921. Our love feast will be held sometime during the first part of November—the date to be fixed later. Bro. A. S. Thomas will begin a series of meetings for us about Nov. 1. At the close of the meeting Bro. Minor C. Miller, District Sunday-school secretary, gave us some very helpful suggestions for our school.—Ollie Mae Cline, Mt. Sidney, Va., Sept. 8.

**Staunton church** met in council Sept. 2, with Eld. N. W. Coffman presiding. We decided to retain our present pastor, Bro. J. C. Garber, for another year. Since our last report seven letters have been granted and one restored. Four have been added to the church by baptism. We had our regular Sunday-school meeting July 5, at our pastor's home. A large crowd was present and enjoyed the day.—Resie M. Garber, Staunton, Va., Sept. 10.

**Walnut Grove**—The District Conference convened at Walnut Grove church Sept. 2-4, beginning with the love feast. The business of the meeting was carried through very pleasantly. Sisters Sankel and White, representatives of the Sunday-school Board, remained two days after the District Meeting and gave some very interesting talks on Sunday-school work. Bro. Miller, of North Carolina, and Bro. A. M. Laughlin, of Jonesboro, Tenn., conducted a series of meetings which continued for several days. They gave us some very inspiring and helpful sermons. As a result the church was strengthened and built up. Fifteen were received by baptism and two were restored. We feel that this will be a great help to our church in the future.—Verna E. Lewis, Taylors Valley, Va., Sept. 15.

## WASHINGTON

**Forest Center church** met in called council Sept. 6, with Eld. W. H. Tinner in charge. Three letters were granted. It was decided to hold our love feast on Saturday evening, Sept. 25.—Nora A. Willey, Valley, Wash., Sept. 14.

## WEST VIRGINIA

**Crab Orchard**—Bro. J. S. Ziegler came to this place Aug. 9 and began a series of meetings, preaching fourteen sermons. He and Sister Anna Sanger visited in quite a number of homes. Our love feast was held Aug. 21, with thirty men and women present. Two young Sunday-school girls were baptized. The meetings were all well attended and fine interest was manifest. The Sunday-school is doing fine under the care of Sister Sanger. Sister White, of Tennessee, is with us now, and with the help of Sister Sanger, is holding a Vacation Bible School.—Josie Montgomery, Crab Orchard, W. Va., Sept. 14.

**Harman congregation** met in council Sept. 11, with a goodly number present. Bro. Jonas Fike presided. Three letters were granted. Our love feast will be held Oct. 2. The District Meeting of the First District of West Virginia will be held Oct. 9, in the Harman congregation.—Nettie Harman, Harman, W. Va., Sept. 14.

**Salem**—We began a Vacation Bible School Aug. 9 and continued until Sept. 3. Sister Olive Early, of Bridgewater College, and Sister Ruth Hovey, of Blue Ridge College, were in charge. The interest was good with an enrollment of thirty-nine. The children seemed to enjoy the work very much and there was a regular attendance. Sept. 3 a final program exemplified the work done in the classes. There was a large number present, who were much pleased with the work done. Sisters Early and Hovey are alive in their work, and they were of much help in personal work and in the song service during our series of meetings, which closed Aug. 29.—Ida D. Wilson, Brandonville, W. Va., Sept. 7.

## ANNOUNCEMENTS

**DISTRICT MEETINGS**  
Oct. 5-7, Northern Indiana, at Gravelton.  
Oct. 5-7, Northern Iowa, Minnesota and South Dakota, Spring Creek church, near Fredericksburg, Iowa.  
Oct. 6, Southern Illinois, at Girard.  
Oct. 6-8, Southwestern Missouri and Northwestern Arkansas, Cabool, Greenwood house.  
Oct. 9, District of West Virginia, Harman.  
Oct. 12-15, Nebraska and North-eastern Colorado, Afion church, near Cambridge, Nebr.  
Oct. 14, Middle Indiana, Eel River church.  
Oct. 16-18, District of Middle Iowa, at Fernald.  
Oct. 19-21, Middle Missouri, Warsawburg church.  
Oct. 16-20, Southwestern Kansas and Southeastern Colorado, Monterey church.  
Oct. 22, Northern Missouri, Benthon church.  
Oct. 26-28, Southeastern Kansas, at Verdigris.  
Oct. 29-Nov. 1, District of Northwestern Kansas and Northeastern Colorado, Colorado Springs.

## LOVE FEASTS

**California**  
Oct. 9, 2 pm, Laton.  
**Illinois**  
Sept. 25, Coal Creek, country house.  
Sept. 25, Camp Creek.  
Sept. 26, Lanark.  
Sept. 3, 6 pm, Stanton.  
Oct. 9, 10 pm, Wadams Grove.  
Oct. 16, 6:30 pm, Pine Creek.  
Oct. 23, Astoria, South Fulton house.  
**Indiana**  
Sept. 25, 2 pm, English Prairie.  
Sept. 25, Pleasant View.  
Sept. 25, 6:30 pm, Oscola.  
Sept. 25, North Liberty.  
Sept. 26, 5 pm, Wabash.  
Sept. 26, 7:30 pm, Middletown.  
Oct. 30, Nappanee.  
Oct. 2, 7 pm, West Eel.  
Oct. 2, 10 am, Mississinewa.  
Oct. 2, 10 am, Appanoose.  
Oct. 2, Howard.  
Oct. 2, Center.  
Oct. 2, 6 pm, Santa Fe.  
Oct. 2, Bethany.  
Oct. 2, 6 pm, Roann.  
Oct. 2, 10 am, Pleasant Dale.  
Oct. 2, 7 pm, Yellow Creek.  
Oct. 3, 6:30 pm, Mt. Pleasant.  
Oct. 9, 6 pm, West Manchester.  
Oct. 9, 7:30 pm, Beech Grove.  
Oct. 9, 6:30 pm, Upper Fall Creek.  
Oct. 9, Union.  
Oct. 16, 16:30 pm, Rock Run.  
Oct. 16, 7 pm, New Bethel.  
Oct. 16, Kokomo.  
Oct. 16, 6:30 pm, Somersat.  
Oct. 21, Pine Creek.  
Oct. 23, 6 pm, Bachelor Run.  
Oct. 23, 10:30 am, Nettle Creek.  
Oct. 23, one mile west of Hagerstown.  
Oct. 24, Indianapolis.  
Oct. 31, Spring Creek.

## Iowa

Sept. 25, Curlew.  
Oct. 9, 10, 7 pm, Dallas Center.  
Oct. 9, 10, 6:30 pm, Garrison.  
Oct. 9, all-day, Brooklyn.  
Oct. 10, 6:30 pm, Des Moines Valley.

## Kansas

Oct. 3, 7 pm, Newton City.  
Oct. 9, 11 am, White Rock.  
Oct. 9, 10, 7:30 pm, Ottawa.  
Oct. 9, Overbrook.  
Oct. 16, 17, 10 am, Quinter.  
Oct. 17, 6 pm, Topeka.  
Oct. 22, 7 pm, Fredonia.

## Maryland

Sept. 25, Cherry Grove.  
Oct. 9, 2:30 pm, Monocacy, at Fawnville.  
Oct. 10, Green Hill.  
Oct. 10, 6 pm, Denton.  
Oct. 16, 2 pm, Broadfording.  
Oct. 16, Brownsville.  
Oct. 16, 2:30 pm, Beaver Dam.  
Oct. 17, Frederick City.  
Oct. 23, 2 pm, Meadow Branch.  
Oct. 23, 2:30 pm, Monocacy, Rock Ridge.  
Oct. 23, 2 pm, Middletown Valley.

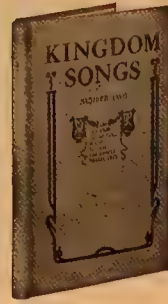
## Michigan

Sept. 25, 7 pm, Lake View.  
Oct. 9, 2 pm, Bear Lake.  
Oct. 16, Emdale.  
Oct. 23, 7 pm, Two young Sunday-school girls were baptized.

## Missouri

Oct. 7, Greenwood.  
Oct. 10, First church, Kansas City.

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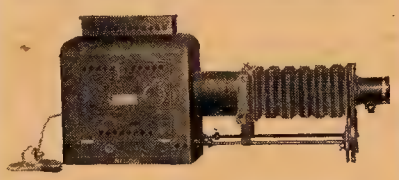
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"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., October 2, 1920

No. 40

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## ...EDITORIAL...

### Grace and Works in Solomon's Prayer

Two great ideas struggle for supremacy in Christian thought. The contest has been on for ages and will no doubt continue for ages yet to come. Both ideas are sound and Scriptural, but the human mind is such a narrow-visioned thing that it can hardly hold two great truths at once. And so they keep up the senseless struggle for position.

One of these ideas is that character determines human destiny. The other is that the goodness of God determines it. One is that salvation depends upon keeping the commandments of God. The other is that it depends upon faith in Jesus Christ and particularly in the merit of his atoning blood. One is that God deals with every man according to his work. The other is that he deals with him according to his own mercy or, it may be, his wrath.

It is unnecessary to occupy space in piling up proof texts in support of either of these ideas. Any Bible reader must know that both of them are well grounded in Scripture teaching.

The usual method of dealing with cases of this kind—cases in which we seem to have two inconsistent truths—is to take the one which, by reason of temperament or education, you happen to like the best and ignore the other. If somebody calls attention to the other truth, it is customary to say "Yes, but—" and then promptly dismiss the "yes" from further consideration and proceed to emphasize the "but—" A more sensible plan is to give both truths a fair hearing until you discover the ground which is common to them and then emphasize that. For if both are really true there is some bond of harmony between them. Truths never contradict each other. That they seem to, sometimes, is due to our legalistic habit of looking merely at the surface of them instead of at the heart of them.

With these commonplace observations in mind it may be worth while to look at something said on this subject about three thousand years ago. It is in Solomon's prayer at the dedication of the temple. It would be a good thing, perhaps, to give that remarkable piece of intercession a fresh reading. It would make a splendid background for this little inquiry. You probably recall the substance of it, how-

ever. But do you recall that wonderful thirty-ninth verse, in which we find the two ideas above noted, as well as the link which binds them together?

What an eternal pity it is that we must go on everlastingly devising theological puzzles when the way to God is so exceedingly plain! Religion is the simplest thing in human experience. It ought to make a lot of us twentieth century discussionists hang our heads in shame to discover that three thousand years ago one of God's servants discerned the simple principle which would put an abrupt end to our controversies about the way of salvation, if we were not too blind to see it.

What is the ground of justification before God? What is the hope of our salvation? Is it in what God is and does, or in what we are and do? Is it in God's love and mercy or in our own character and conduct? Is it in "Jesus' blood and righteousness" or in our own righteousness? If the easy reading lessons of Jesus and his apostles are too advanced for us, let us go back and review Solomon's primer:

"Then hear thou in heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men.)"

\* The first thing to be noted in this most beautiful and sweet-spirited plea is the petition for forgiveness. On this rests the hope of reconciliation with God. The calamities which have been cited are the result of sin. The sin is an existing fact and as long as that remains, the break with God will continue. If God were to deal with his offending people as their sin deserved, there would be no ground of hope for a cessation of his judgments upon them. The sin must be forgiven. There is no other way.

The second thing of special interest is the request that God would "render unto every man according to all his ways." And this is of very special interest because it seems to strike a strange note of inconsistency with the petition for forgiveness. How could God forgive the sinner his wrong and at the same time render unto him according to what he had done? And how could a sinner, desiring reconciliation with God, wish to be dealt with in that way? The answer is found in the third element of this remarkable petition.

That third thing is the reminder that God knows the heart of the penitent sinner because he, and he only, knows the hearts of all men. *Penitent* sinner, please note, for though that word does not occur in this verse, the thought is distinctly implied. Otherwise there would be no meaning in this reference to God's knowledge of the heart. In other parts of this prayer confession of sin and turning away from it with all the heart is definitely stated as a condition of forgiveness.

The point is that the petitioner rests his case on the character of God. He knows that God knows whether the sinner's repudiation of his sin is genuine or not. That is, whether he really means it. Not whether he is successful in living a faultless life, but whether his desire for such a life is sincere and whether he intends to do his best to realize it. He knows also that such a heart is just what God desires, and that wherever it is found, he will gladly extend forgiveness, at the same time rendering to every man according to all his ways—according to the genuineness or spuriousness of his repentance. The two apparently inconsistent ideas are here completely harmonized because the attitude of the heart is distinctly included in "all his ways"—being, in fact, the most essential factor.

God does deal with men according to their ways. Not according to the worth of the sum total of their outward acts, not according to the net balance between their good deeds and bad—but according to whether they really love him and try to serve him. On that principle he always has dealt with men and always will.

The ground of our hope is in the goodness of God. We know what he delights in, and we know also whether he can find that thing in us. If he does, he will freely forgive us our sins and cleanse us from all unrighteousness. He will "render unto every man according to all his ways," chief of which ways is the purpose of the heart.

### A Home for God

It was to provide this that Solomon built the temple. "I have surely built thee a house of habitation," he said, "a place for thee to dwell in forever."

And yet he himself realized that it would not make a very satisfactory home, for he also said, "But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house that I have builded!" But it was the best he could do then—the best for his people. And houses specially built for God to live in—places specially designed to meet with God and worship him, are still useful.

But Jesus spoke of a home which God likes much better: "If a man love me he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him." Do you get the location of that home for God? It is the same as the one Paul talks about: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

The home which God likes best, the only place, in fact, where he can really feel at home, is the human heart.

### Disillusioned Pastors and Churches

PASTORS and their congregations sometimes have an unfortunate experience. It is the discovery by each that the other has faults. Such an unexpected disclosure is sure to make trouble.

This is how it comes about. A congregation, having had an unsatisfactory pastor and desiring a change, hears of one who is all right. He is sent for and the congregation is delighted. Everything runs smoothly until, by and by, said congregation wakes up to the fact that the new pastor also has certain undesirable characteristics, and the old question, what to do about it, comes to the front again.

Or it may be that the pastor is the disappointed party. There had been trouble in the church where he served before and he gladly accepted the call to the new place because he had found out by inquiry that this was a model church. And then he found out by experience that it wasn't.

Much of which disappointment on the part of both church and pastor might have been avoided if two important facts had been kept in mind and discounted in advance. One is that there are no perfect pastors. The other is that there are no perfect churches.

Yes, changes are good sometimes—even absolutely necessary. But the chief source of difficulty is the tendency to indulge in too great expectations. And we must learn to distinguish between faults that are fundamental and those which are of minor consequence. The latter must be borne with and the preachers and other people who have them must be appreciated and used for God's glory in spite of them.



## CONTRIBUTORS' FORUM

### This Will of Mine

Laid on thine altar, oh, my Lord divine,  
Accept my gift this day, for Jesus' sake;  
I have no jewels to adorn thy shrine,  
Nor any world-famed sacrifice to make,  
But here I bring within my trembling hand  
This will of mine—a thing that seemeth small,  
And only thou, dear Lord, can'st understand  
How, when I yield thee this, I yield mine all!

Hidden therein, thy searching eye can see  
Struggles of passion, visions of delight,  
All that I love, or am, or fain would be—  
Deep loves, fond hopes, and longings infinite.  
It hath been wet with tears and dimmed with sighs,  
Clenched in my grasp, till beauty it hath none.  
Now from thy footstool, where it vanquished lies,  
The prayer ascendeth, "May thy will be done."

Take it, oh Father, ere my courage fail;  
And merge it so in thine own will, that e'en  
If in some desperate hour my cries prevail,  
And thou give back my gift, it may have been  
So changed, so purified, so fair have grown,  
So one with thee, so filled with peace divine,  
I may not know or feel it as mine own,  
But gaining back my will, may find it thine.

### A Little Lesson in Self-Denial from Life

BY H. K. OBER

DEAR reader, permit us to relate this incident from personal experience, with the prayer that it may have a lesson for each of us. As we write this frank confession, we blush to think how easy it is to be selfish.

The other morning, on entering the tourist coach in Chicago, for a tiresome journey to San Francisco without a stop-over, we felt rather glad to possess a ticket for a lower berth. Just then we found a very reserved but cultured lady from Scotland, *en route* to the same destination. She was rather much distressed at her inability to secure a lower berth, stating that riding backward (which, as you know, is the fate of the person having the upper berth) sickens her. Since riding backward did not affect us adversely, it was easy to say: "Never mind, madam, you take my place and I take yours." The calming effect upon her seemed to be large compensation for so small an act of courtesy, especially when it did not cost any sacrifice of comfort.

The day was rather warm, so, when evening came, we were ready for the comforts of the lower berth. The lady had passed to the dressing-room. We were about to "roll in" when the thought came that Christian courtesy surely demanded that the lower berth be offered to the lady. Regretfully we thought of the effort that had been made to secure this berth ten days in advance. Longingly we thought of the screened window with the fresh air that it afforded, the satisfaction of looking out of the window during sleepless hours in the night, the opportunity of remaining "in" longer in the morning, and the satisfaction of getting in and out during the night. Then, too, the porter had already placed our grip and coat into their place in the lower berth. In a moment, however, the thought came: "If our good wife, or mother, or sister, were making this same journey and some big-hearted, noble-minded Christian gentleman would offer gladly to exchange his lower berth for her upper, how would we feel then?" Right then the victory was won.

Stepping to the porter, we asked whether it was permissible to exchange and he answered: "Certainly, it is up to you." An English lady, diagonally across the aisle, heard us speak and came over and said: "I am so glad you did that, for her sake. She had spoken to me, telling how much she dreaded going into that upper berth." Next, the articles were promptly exchanged and we climbed "up" (perhaps in two senses), for we are sure the pillow was a little softer in the upper than it would have been for us, under the circumstances, in the lower.

When the Scotch lady returned from the dressing-room, the English lady broke the startling information to her gently and the incident was ended.

Dear reader (of course, I am expecting only the

men and boys to read this), we hear a great deal of lack of courtesy these days, of men forgetting to offer their seats to ladies in crowded street cars and public places. A single trip on a street car, in any of our large cities, will give abundant evidence of these facts. Is it not possible that most of us may, at times, excuse ourselves by saying: "Oh, nobody does it these days," forgetting that each one counts one? If each one would do his full share, the world might be gladdened by the acts of kindness which each of us may do. If one life shall be gladdened just a little, this embarrassing confession and the effort to record it, shall not have been made in vain.

*En route to Tokyo.*

### Stability of the Church

BY J. H. MOORE

JESUS having brought his apostles to the decision point—"Thou art the Christ, the Son of the living God"—proceeded to set forth several facts that may be regarded as preëminently fundamental (Matt. 16: 18, 19):

1. Upon this rock I will build my church.
2. The gates of hell shall not prevail against it.
3. I will give unto thee the keys of the Kingdom of heaven.

4. Whatsoever thou shalt bind on earth shall be bound in heaven.

5. Whatsoever thou shalt loose on earth shall be loosed in heaven.

In this article we shall call attention to only a few of the points designated. The apostles, having accepted Christ as the long-promised Messiah—the Lawgiver for the new dispensation—were, in a measure, ready for certain underlying principles. Here is one of them: Upon this rock I will build, or establish, my church. Upon the confession, that Jesus is the Christ, the Son of the living God, will the church be founded. Without this confession there can be no church. It lies at the foundation of everything that pertains to the genesis of the church. Eliminate this confession and all the material, visible or invisible, that enters into the composition of a church, and the possibility of a church of Christ upon the earth, disappears. Whatever else may pertain to the foundation of the true church, will cut absolutely no figure in the absence of this confession. It is the one indispensable thing, absolutely essential in establishing any church, great or small, at any point on earth.

Hence it is on this rock, this essential rock, the confession, that the church rests. Nullify the confession and the rock becomes as the shifting sand of the desert. Wherever you find men and women, who, in good faith, confess that Jesus is the Christ, there you will find the rock on which the church may rest secure. And so long as this confession continues, just that long will the church have something substantial on which to rest and to expand.

The New Testament church of Christ was made up of penitent, baptized believers. They were the material of which the church was formed. Without such material there could have been no church in Jerusalem, Antioch, Corinth or anywhere else. But all these believers had accepted Jesus as the Christ, and this is what made the real church possible.

And what was true of the church then, is true of it now. It rests upon the confession made by those pledged to become members of the Kingdom. In any community or city, where there are no people confessing that Jesus is the Christ, it will be found impossible to establish a church. It simply means that the reality of the church rests on the open acceptance of the divinity of Christ. To illustrate: Let every man and woman in Boston decline to confess that Jesus is the Christ, the Son of God, and neither God, man nor angels could establish a true church of Jesus Christ in that city. There would be no rock, or confession, on which to found it. Here we observe the importance of keeping the divinity of Christ well to the front in all of our teaching and preaching.

The gates of hell, Hades, shall not prevail against it; shall not destroy it; shall not cause its existence to cease. So long as men and women confess, or con-

tinue to declare or hold that Jesus is the Christ, the church will live. Members may die, be buried, enter into the abode of the spirits, but there will be others, making the great confession, and taking their places. The process of coming and going continues from generation to generation, and so the church lives on and on. It is never to go out of existence—all because of the confession that Jesus is the Christ.

At times the church may be small and weak. At other times it may be large and strong. It may be rich or poor. It may be great in influence, or it may lack in power. It may lack in activity, or it may be aggressive. But it continues on. It can not be destroyed by death, poverty or persecution. Sooner or later there come others upon the scene, to take the place of those swept away by death. As fast as believers drop out of the race, others fall in along the line. The process of coming and passing on continues as steadily as time is measured off, but the ranks are filled, and should be ever enlarging by the increasing numbers, who make the same confession as did Peter and the rest of the disciples.

But can the church continue its existence and yet prove unfaithful to its trust? The church of Jesus Christ can be no more faithful, in any period of its history, than the individual members of which it is composed. The standard of the church for loyalty, piety, purity; spirituality, activity and efficiency, has varied in different ages. It is generally conceded to have been at its highest point during the first century. All admit that it was very low during the Dark Ages. This may also be true of the period just preceding the Dark Ages. The Reformation found the standard discouraging, but, as the centuries passed, there came a rise in piety, purity and spirituality.

Recent generations have shown a decided upward move in efficiency and activity. But how about loyalty to the New Testament teachings? On this point the denominations differ widely. Their conception of loyalty is not the same, and we are not sure that any of them will measure fully up to their own respective ideals. There is a general tendency of looseness all along the line. Church discipline is growing lax in all denominations. In most of them members are seldom called to account for misconduct. The drift in the interest of nominal Christianity—nominal membership in some church—is rapidly increasing. All of this, we are sure, is not pleasing to the Master, who intended that all those making the good confession, that Jesus is the Christ, should in faith and practice measure up to the highest possible standard.

And yet, amid all this confusion of claims and standards, there are those who remain as loyal and faithful to the teachings of the Great Founder of the church in purity, piety and spirituality as can be claimed for the believers of any age. They not only believe that Jesus is the Christ, the Son of God, but they show their faith by the true lives they live. While they see looseness and departures all around them, they remain true to the New Testament teachings. Not only so, but they are to the front in activity and efficiency. So long as such people function, so long will the Master's church continue. Men and women may grow lax in their manner. They may fail to measure up to the New Testament standard, but there are always enough of the real "called out," to keep the fire on the altar burning. For this we may well praise the Lord. The gates of Hades shall never prevail against the called out.

*Sebring, Fla.*

### Personal Conviction

BY EZRA FLORY

"But whom say ye that I am?" was put by our Lord to a group of pupils at a ripe moment and in a way that compelled them to exercise their own judgment and initiative. It was easier for them to recount the vague ideas of the people, some of whom said, after more than a year of the Master's teaching, that he was John, or Elijah, or a prophet.

It seems to me that the descendants of these pupils are still with us. Their ancestors lived in the very presence of Jesus, heard him speak, ate with him, yet, for some cause, had not caught the vision of him who



went in and out among them incognito, as the very Son of God.

Here and there we meet people who are given to tooting their horn about what we are accomplishing, rather than viewing the broad fields unreached. They are satisfied because the work is as good now as it was some years ago. One leader remarked: "I think we have no need of being discouraged, for when I look about I see that those who were here ten years ago are still with us."

Some people are so much concerned for the church that they seem to have lost a vision of the Head of the Church. Efforts are made to revive the church, but in the final analysis that effort results in trying to get people into the meetinghouse. For them Sunday-school pupils should "join the church." Members are spoken of as "loyal to the church." Hear them again: "I am living according to the rules of our church." Or, "We hold certain practices because such is the custom of the church." Or, "The church today is not the church of thirty years ago." Their church, the temporal organization, is so prominent that one wonders if the vision of Christ may not be blurred.

"But whom say ye that I am" should be the watchword of every one many times a day. Religion is no more valuable than the settled convictions of individuals. The world needs men who speak and live, being impelled by a dynamic that is under the guidance of deep personal convictions, settled through their own discovery and not borrowed from others.

When our boys went to camp, some were instructed what to say and do. Others were left to their own resources. It was soon found that officers took little account of stereotyped notions, pressed upon them by any organization. The greatest respect was shown, however, when these boys expressed their own personal convictions about a cause.

It is always so. We need to meet the duties of life and the problems of the day with a settled conviction about the truth. Truth must be made ours because we have assimilated it ourselves. We must answer for ourselves the Lord's question: "Whom say ye that I am?"

Can you give a reason for your hope? Why do you believe the virgin birth? Just what does the atonement mean to you? Have you a clear or a hazy notion of the ordinances? Why should there be a church at all? Why do you pray? What is your own testimony? "Whom say ye that I am?"

Elgin, Ill.

## Church Doctrines in Outline

The Doctrines of the Church of the Brethren and Their Scriptural Foundation

BY E. E. ESHELMAN

### IN THREE PARTS—PART THREE

#### II. NEGATIVE—WORLDLY ALLUREMENTS

THESE are negative; we must refrain from these.

—Loving Christ, living and working for him, using the means of grace he has given us—these are the means of continuance in the Christian life. Living in these is the only way to live above the selfish, worldly life. "Walk by the Spirit and ye shall not fulfill the lusts of the flesh" (Gal. 5: 16). The principles and ideals that govern the Christian are far superior to those that govern the life apart from Christ. He can not compromise with them. Any ideals or practices that are contrary to the Spirit, or the teachings of the New Testament, must be discontinued by him.

The Christian is not to be "fashioned according to this world" (Rom. 12: 1, 2), but "to seek the things that are above" (Col. 3: 1). Jesus clearly taught that as he was not of the world, so neither are his true children (John 15: 18-25, 17: 14-16). "If any man love the world, the love of the Father is not in him" (1 John 2: 15-17). He is an "enemy of God" (James 4: 1-4). As over against this, the Christian is to be a luminary or light to the world (Philpp. 2: 15, 16). He belongs to an elect race, a royal priesthood, a holy nation, a people for God's own possession. He is to show forth the "excellencies" of him who called him "out of darkness in-

to his marvelous light" (1 Peter 2: 1-10). He should have no fellowship with the unfruitful works of darkness but rather reprove them (Eph. 5: 11). Aside from the general manner of life which should be as "becometh children of the light," this involves very specially, the following particulars:

#### 1. The Amusements of the World

These are the dance, the theater, gambling, etc. The impulses stirred by these are not such as to develop the higher nature. The ideals held up are low and in many cases far beneath the dignity of common, ordinary decency, and much more are they below the exalted plane of the Christian life. One simply can not maintain a true, strong, successful life of the Spirit, if the amusements are engaged in (Col. 3: 1-5, 7; Rom. 12: 1, 2).

#### 2. The Adornment of the World

See Matt. 6: 19-34; 1 Tim. 2: 8-10; 1 Peter 3: 1-6. The Christian's entire life is to be transformed by the renewal of the mind and not to be conformed to the ideals of the world. This includes dress. It is well known by all that the most tyrannous of servitudes is the slavery of fashion. It is a sin and a shame to appear in the immodest, indecent and immoral way in which the women and girls of the world are seen today. The Christian should set the fashion, not follow it. The Christian should be attired in plain, simple, modest clothing. Let our adornment be according to the texts at the heading of this paragraph.

#### 3. Secret Societies

See 2 Cor. 6: 14 to 7: 1; Eph. 5: 11-13. These are prohibited by the New Testament and the church because (1) They are oath-bound. (See references below on the oath.) Many of these oaths are unchristian and treasonable, and are absolutely out of harmony with the teachings and ideals of Christ. (2) They are religious institutions, having a chaplain, an altar, and a ritual independent and apart from the church. (3) The person, work, and name of Christ are prohibited in these services. (4) Christian and non-Christian (Jewish, Mohammedan, Buddhist, Confucian, Parsee, etc.) harmoniously combine in these services and benefits. This is in positive opposition to the teachings of Scripture. (See above references.) (6) The Lodge is selfish, fundamentally and practically. It aids only its members. Each must pay for benefits received, and in failure to pay the required dues to date, the rights of the organization are forfeited.

#### 4. Intemperance

See 1 Cor. 6: 9, 10, 19, 20; Gal. 5: 21. The body as well as the soul belongs to the Lord and the Christian must not abuse it. It is the temple of the Holy Spirit. Anything that injures the body or lessens its efficiency, is wrong. It should be used for God as his own (1 Cor. 6: 19, 20). Thus anything that does not glorify God in the body is forbidden. It is clear, then, that the use of liquors for beverages, tobacco, and drugs of all kinds, except for purely medical purposes, is not in accordance with the Christian ideal and should not be used. Drunkenness and gluttony are severely condemned throughout the Bible (1 Peter 4: 3; 1 Cor. 6: 9, 10; Gal. 5: 21).

#### 5. The Oath

See Matt. 5: 33-37; James 5: 12. The oath is clearly forbidden by Jesus and by James. What is more than a simple affirmation, or promise to tell the truth, is "of the evil one" and is liable to lead one "under judgment." The Christian need not swear by God or by any other oath, because his character, as a child of God, is a sufficient basis for his word.

#### 6. Divorce

See Matt. 5: 31, 32; 19: 3, 4ff; Mark 10: 11. Marriage is an institution of Divine appointment, having its origin and basis in the creation and nature of man and woman. According to the teaching it must be between one man and one woman. If it is otherwise, it is adulterous. It is a union of equality, each realizing the highest good in the welfare of the other. It is a spiritual union, a high vocation, ordained of God for the enrichment of character. It is a union for life and can not be otherwise terminated without grievous

sin. In case of unfaithfulness on the part of either party, the other is free to remarry, after having obtained a divorce. The church, following the Bible teachings, stands bitterly opposed to divorce on any other grounds.

#### 7. War

See Matt. 5: 38-48; John 18: 36, cf. Isa. 9: 6; 2 Cor. 10: 4. Jesus came as the Prince of Peace. In place of hating one's enemy, Jesus commands that we love him. He would not allow his disciples to fight for him. Inasmuch as his Kingdom was not of this world, the warfare of the Christian is not carnal and is not to be fought with carnal weapons. It is wrong for the Christian to take up arms, with intent to kill, in defense of himself, his country or his church.

#### 8. Litigation

See 1 Cor. 6: 1-8; Matt. 18: 15-20. The law of love is the basis of the Christian life. By this standard all differences should be adjusted. Mutual helpfulness, consideration, and love, should be uppermost in so doing. Matters of difference between members of the church should be settled by personal conferences, or with witnesses, and if this is not successful, bring the matter before the church. Differences should not be brought before the civil courts for adjustment. To do so is an evidence of selfishness, covetousness, and a revengeful spirit. In cases involving one who is not a member, the counsel of the church should first be sought before bringing suit against the offender.

Bellefontaine, Ohio.

## The Pilgrim Tercentenary

BY EDGAR ROTHROCK

THREE hundred years ago today (Sept. 6, 1620) the historic "Mayflower," with one hundred and two passengers—men, women, and children—aboard, sailed away from the shores of England. The successful voyage of this small vessel proved to be filled with unending blessings for mankind. They were plain people—tillers of the soil—used to making a living by hard work. Formerly they had lived at Scrooby, in Nottinghamshire.

When Queen Elizabeth tried, by sheer force, to bring about religious uniformity, these people would not conform—they could not conform. They believed that Christ was the sole Head of the church, the Bible its only rule of faith and practice, and that the people, guided by the Holy Spirit, were the instruments of God to direct the affairs of his church, independent of any political power. The Established Church went so far with the persecution that in 1593 at least three men—Henry Barrows, John Greenwood and John Penry—died as martyrs. The church of Scrooby Manor, as well as many other separatists, fled to Holland. But after a few years they decided to sail for the new continent and to establish a colony where they might exercise freedom of conscience in worshipping God. So, after many delays, they set sail on this September day.

The first part of the voyage was uneventful, but as they drew nearer the land of their heart's desire, violent storms almost overwhelmed their heavily-laden vessel. Nov. 11 they landed at the place where Provincetown, Mass., now stands. From there, exploring parties were sent out and, after considerable hardship, they found the harbor into which they decided to bring the party for settlement. Here, on Plymouth Rock, the fearless, God-fearing band landed Dec. 21. The cold of a New England winter was already upon them, but undauntedly they set to work to provide some better shelter than

"A screen of leafless branches  
Between them and the blast."

After further prayer for Divine Guidance they fixed upon a spot for the erection of their dwellings, close by a brook "and many delicate springs," and a hill suitable for a lookout and a defense. A storm interrupted their progress. When it had passed, as many as possible went ashore and "felled and-carried timber to provide stuff for building." Sunday came—

(Continued on Page 594)



## Eating His Flesh and Drinking His Blood

BY JOHN E. MOHLER

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

IN the above words Jesus refers primarily to the eternal life which he brings to the world. We may understand the idea of his flesh and blood being the food of eternal life in man, by comparison to a familiar phenomenon of ordinary animal and vegetable life. Take, for instance, the sheep, whose principal food is grass or vegetation. If the seeds, from which comes the vegetation on which the sheep lives, were to say to the sheep: "Except you eat of our body and our moisture, you may surely soon starve," it would be a true statement, although the sheep might live their ordinary term of years without so much as taking the seed, as such, into its mouth. The way of it is simple to the person who understands plant growth.

To illustrate: In a perfect grain of wheat there is a plump body of substance which has no life within itself. Within this substance is a germ of life, which, under proper conditions of growth, will germinate and grow. The first strength the germ receives is from the body of the grain in which it is imbedded. The thoroughly softened grain yields up its substance to feed the life germ, which, with added strength, reaches out into the soil surrounding the grain. But when the plant appears well above ground, an investigation would show that the grain has been wholly consumed, unless it be the thin shell which had surrounded it, and this is cast aside as useless now. This is the rule in all seeds.

It is easy to understand how, when the sheep grazes upon the pasture which was furnished through seeding the soil, the sheep truly eats the grain that was sown, although it be in a different form from that which it had originally.

Now, if man were as perfect upon the human plane of life, as the seed is perfect upon the vegetable plane, man should naturally enter the spiritual realms of life as a spiritual being in whom all fleshly nature had been overcome, upon departing from earthly existence. For man is a seed, as it were, with the germ of eternal life, in the nature of God's Spirit being implanted within the human, from birth. And if the spiritual germ had the power to overcome and consume the human, as perfectly as the germ of life within the seed consumes the body of the seed, he would enter the spiritual state of life as a perfect spiritual being, without the taint of the flesh, or of anything evil.

But this is not the case. The selfish human nature, instead of becoming wholly softened through the experiences of this life, and yielding entirely to the Spirit of God within, hardens itself against the Spirit, and refuses to come under the Spirit's control. Therefore the Spirit can not consume or overcome the fleshly nature, and man naturally passes out of this life with that nature still alive, with all that it entails, clinging to him. He is, therefore, under bondage of the flesh and its evils, as completely as his spirit was bound while here, through the hold of the flesh upon it.

Jesus was radically different from man in this respect, although living as a man in the flesh. For the Spirit within him was a perfected individual Spirit long before entering the flesh, even before the creation of the world. Through him was the earth and all flesh upon it, created. Therefore, when his Spirit took upon itself human flesh—unlike the germ of spiritual life common to humanity—it had great power over the flesh, able to overcome and consume it. And by reason of his wonderful love and perfect wisdom, he did not permit his flesh to harden itself against his Spirit, but held his flesh under control of his Spirit. The result is, that, although he felt all the temptations of the flesh, that any human being feels, by the time his Spirit left the body, every tendency of the flesh had been overcome and consumed. And having overcome the flesh in himself, he was afterwards able to send back his Holy Spirit, with all the power he had while in the flesh, to overcome the flesh in all who should believe in him.

Because man is not able, within himself, to bring his

own flesh under control of his own spirit, his spirit must feed upon the perfected life of Jesus in the flesh, for strength to overcome the fleshly tendencies, if he would have eternal life that shall endure, free of bondage to the flesh. After one is born into the Kingdom, it is this living upon the Christ, perfected in the flesh, which gives strength wholly to overcome. Therefore the person who lives upon the salvation of Jesus, truly eats his flesh and drinks his blood, not in the form of flesh but of spirit, just as the sheep eats the grain, not in the form of grain, but of the plant which has consumed the grain.

Christ, perfected in the flesh for our salvation, differs from Christ, the Perfected Spiritual Being from before the foundation of the world, in being richer for our human needs, our Personal Savior, and more easy for us to believe upon. We now write upon this subject in order that the reader may know and realize that Jesus is more than an Example to us, as so many are now thinking. And he is more than a Principle, as many who teach do not know. Our Savior is a full-grown spiritual life in the flesh, upon whom we may subsist, and receive all the strength and power he had while in the flesh, for so he promises us. See John 14:12. Every word he spoke to man for us, is food to our own spirit. "The words that I speak unto you, they are spirit, and they are life." "As the living Father hath sent me, and I live by the Father; so, he that eateth me, even he shall live by me" (John 6:57, 63).

We should not pick out of Jesus, something here and there, to feed upon, but live upon *all* that he said and did, and all that he will yet do for us. "I am come that they might have life, and that they might have it more abundantly," he said. We should pray the Father each day, and more especially upon occasions when we partake of the emblems of the Lord's body and blood, that we may have greater power to feed upon the Lamb sacrificed for us, until we can love as he loved, bear as he bore, forgive as he forgave, and triumph as he triumphed.

I have faith that, when we feed fully upon the Christ perfected in the flesh, as it is our privilege to do, we may become creatures of love and tenderness, wisdom and knowledge, health and vigor, and power and blessing, such as we have not yet conceived to be, in this present life. Then an inheritance will be ours, when we have discarded the body, such as we can not imagine or anticipate.

1053 Ganahl Street, Los Angeles, Calif.

## Truth and Untruth

GLEANED BY AGNES M. GEIB

1. TRUTH is tough; it will not break at a touch, like a bubble; nay, you may kick it about all day like a football, and it will be round and full at evening.—*Holmes*.

2. Truth is eclipsed often, and it sets for a night, but it is never turned from its eternal path.—*Ware*.

3. Do the truth you know, and you shall learn the truth you need to know.—*MacDonald*.

4. There is nothing so strong or safe in any emergency of life, as simple truth.—*Dickens*.

5. Truth now must be sought, and that with care and diligence, before we find it. Jewels do not lie upon the surface of the earth; highways are seldom paved with gold; what is most worth our finding calls for the greatest search.—*Stillingfleet*.

6. The credit that is got by a lie lasts only till the truth is out.—*Epictetus*.

7. When thou art obliged to speak, be sure to speak the truth; for equivocation is half way to lying, and lying is the whole way to hell.—*Wm. Penn*.

8. It is better, by agreeing with truth, to conquer opinion, than by agreeing with opinion to conquer truth.—*Epictetus*.

9. To tell a falsehood is like the cut of a saber, for though the wound may heal, the scar will remain.—*Sadi*.

10. A willful falsehood is a cripple, not able to stand by itself without another to support it. It is easy to tell a lie, but it is hard to tell only *one* lie.

11. O what a tangled web we weave  
When first we practice to deceive.—*Scott*.
12. And he that does one fault at first  
And lies to hide it, makes it two.—*Watt*.
13. Truth needs no flowers of speech.—*Pope*.
14. To conceal a fault by a lie is said to be substituting a hole for a stain.
15. All that a man gets by lying is, that he is not believed when he speaks the truth.
16. If you have truth to utter, speak and leave the rest to God.—*Acton*.
17. Truth needs not the eloquence of oaths.
18. Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton*.
19. 'Tis not the many oaths that make the truth,  
But the plain, single vow that is vowed true.  
—*Shakespeare*.
20. Get but the truth once uttered, and 'tis like  
A star new-born, that drops into its place,  
And which, once circling in its placid round,  
Not all the tumult of the earth can shake.

—*Lowell*.

21. Truth is the foundation of all knowledge, and the cement of all societies.—*Dryden*.

22. Wrong is falsehood put in practice.

23. A strict adherence to truth is not only an essential duty from a religious point of view, but it is indispensably necessary to preserve the morals of a community.

24. Never chase a lie; let it alone and it will run itself to death.

25. There is no veil like light—no adamant armor against hurt like truth.

26. Truth, being founded upon a rock, you may boldly dig to see its foundation, without fear of destroying the edifice, but falsehood, being laid on the sand, if you examine its foundation you cause it to fall.

27. One of the sublimest things in the world is plain truth.—*Bukwer*.

Manheim, Pa.

## The "Wet and Dry" Fight in Ohio

BY MERLIN G. MILLER

OHIO has had more opportunities to vote on questions of the liquor traffic, during the last ten years, than, perhaps, any other State. But in spite of these numerous bitter battles between the wet and dry forces, the victory is not yet complete. In fact, this year may be the most important of all. There are no less than six different wet and dry issues in most parts of the State.

1. Ohio has on the ballot this year a referendum on the law passed by the General Assembly Jan. 27, 1920, described as a law "to prohibit the liquor traffic and to provide for the administration and enforcement of such prohibition." As the matter now stands, Ohio has a constitutional provision for prohibition, but no enforcement law. That means that unscrupulous liquor dealers may violate the present Ohio State Constitution, and Ohio officers of the law have no means of enforcing the law. Whatever enforcement of the law there is, at present, lies almost wholly with the already overworked Federal Prohibition officers. And the fines collected all go to the Federal Government. If Ohio is really dry in sentiment, this referendum should carry by an overwhelming majority.

2. Ohio is the home of the two major Presidential candidates. Ohio people do not need to be told which of these two men is dry and which one is wet. But Ohio people ought to choose between her two favorite sons the one whose record shows that he can be depended upon to stand for a dry nation, rather than a program of "light wines and beer, for the workman."

3. In the contest for Governor, Ohio citizens have another chance to choose between a wet and a dry. Mr. Davis, the Republican candidate, has in the past shown himself in sympathy with the wets, although he refuses to discuss the wet and dry question now. Mr. Donahey, the Democratic candidate, has pledged himself to enforce the law just as he finds it. The out-



and-out wets are supporting Mr. Davis for Governor. What will the dries do?

4. As candidate for Senator, Frank B. Willis deserves the vote of all who believe in prohibition. His record in the past is known too well by Ohio people to need comment.

5. Perhaps most important of all are the contests for Congressmen. It is no longer any secret at all that the chief hope of the wets lies in the election of a majority to Congress, pledged to amend the Volstead act so as to define intoxicating liquor as 2¾% alcohol instead of ½ of 1%, as it is now defined. This would allow the return of beer and, of course, then it would be impossible to enforce the restriction against the distilled liquors with their higher percentage of alcohol. This is the real purpose of the wets, and they will accomplish it unless the dries are awake and *at the polls to vote*, Nov. 2.

6. Finally, in a number of counties there are contests between wet and dry candidates for county offices. If the liquor laws are to be enforced, it is important that the sheriff, for example, should be a man in sympathy with the prohibition law and not opposed to its enforcement.

The upshot of the whole matter is that it is highly important that the Brethren of Ohio (and this includes the sisters now) should once more go to the polls, determined to rout the forces of organized wrong. However, in the town and cities, *no one will be eligible to vote this fall who does not register* before the election. The following clipping from the *American Issue* for Ohio explains the matter: "In all registration cities of the State all voters must register this year in order to vote at the November election. This applies to women as well as to men. In the smaller cities of the State, where registration is required every four years, there must be registration this year. The dates for general registration are *September 30, October 7, 15 and 16*. On these days every registration booth will be open.

Elgin, Ill.

### A Decision

BY MARY E. PRENTICE

NANCY NICHOLS could not get her morning's work finished. The house was so quiet and still and lonely. So putting on her bonnet she went over to see her old friend and counselor, the minister, to whom, since she was a tiny girl, she had gone for advice on subjects that really troubled her.

Rev. Brown was in his study and Nancy, as was her way, went straight to the thing that was troubling her every hour of the day and harassing her nights. "O Brother Brown," she said, "it isn't right! It isn't fair to Phil and me that God should take away little Lois, when we had only one and so many of our friends have several children to care for and love, and we did appreciate her so—her loving baby ways and her dependency on us. Oh, it's just simply unbearable at home. Right now I should be sweeping and dusting and getting dinner for the nicest man in a thousand. What shall we do about it?"

In his kindly, fatherly way, which never seemed preachy, the man of God began:

"Years ago Agnes and I began life in a busy little New England city. Roger came first and then Kathryn, and our lives were completely filled with business and work and then the call came for me to preach the Gospel, and because of a position that was getting better every month and because we, Agnes and I, planned great things for the babies, we flatly refused to heed the call. Things went along in the usual way until God saw fit to call Kathryn home to him, and in a few months he asked us for Roger, too. Sorrowing, Agnes and I were left alone. Then, as now, the stillness was unbearable. So we both went to school and began our life's work as he had planned for us to do.

"It is almost two years ago that Phil was called to preach, and Bro. Barker offered freely to pay his expenses for a least a year of schooling. But a good-paying position, a jolly young wife and a little daughter claimed his attention. Now—"

Nancy arose quickly from her chair, leaning against the wall for support, saying: "Oh, Brother Brown!

Could it—? Can it be? I'm going now to get dinner and think. I'll tell Phil he is going to preach the Gospel if I have to work to support him in college." And with that she was gone.

Dr. Brown sat quietly thinking and planning. As

Sister Brown called him to dinner, she heard him say: "I'll bring it up at the next business meeting. Nancy shall go to school too, and prepare for her work with Phil."

Aline, Okla.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Frank Talks about the Forward Movement

No. 3.—The Every-Member Canvass

WHILE the needs of congregations and, perhaps, some Districts, have been provided for by the every-member canvass, yet never before the canvass of this year were the general needs of the church presented to all the members. Though mistakes were made, it is our opinion that this every-member canvass idea has led us to the threshold of larger possibilities and good fellowship in our church finances. From the beginning, the Church of the Brethren has promoted the idea of moving forward all together for the good of all, but this can not be realized in every system for financing the church.

Money or property bears the most vital relation to life and religion. It is about the only thing Jesus mentioned as incumbent upon any man—apart from faith—who would be his disciple. Nothing so affects a man's life and character as his relation toward money. In fact money is stored-up life—life's storage battery—which will either praise God in service or promote sin, according to the use we make of it. These facts make most important any financial system, established by the church.

The every-member canvass gives opportunity for the fullest and freest understanding, both by the church and the individual member. Those making the canvass can fully present the need and use of the money to all. The giving can then be done in the light of *the need*, as well as according to our prosperity. Any question may be asked and answered to the satisfaction of either party.

This method also gives the chance for all to share in the blessing of giving. Perhaps there are those yet who may ridicule the idea of much *blessing* in giving. But many have enjoyed it in experience, as well as to believe the words of the Lord Jesus, who said: "It is more blessed to give than to receive." Perhaps those who can give least, enjoy it most.

A mother came to me, recently, with a dollar for a cause that needed thousands, saying: "I wish I could give more, but I want to help." The face that shone, made clear that she *wanted* to help. Another well-to-do brother, who was isolated and about ready to join another church, wrote his check for a considerable sum and thanked us for calling. His devotion to the church was increased manifold for the privilege. Too often we have not looked upon giving as a blessing for ourselves or others, but Jesus says it *is*, and some of us believe it.

Again, the every-member plan is according to the faith and practice of the fathers. While custom has no value in itself, that we should accept its dictates, yet when efficiency and superiority of method has tradition on its side, it should be the more acceptable to us all. The old custom among the churches usually was to secure funds for the church on the annual visit to the members. Here the spirit of devotion and consecration of life to the Lord was associated with the annual offering of money—two things we shall do well to continue in closest relations, whatever our methods may be.

Then the special-privilege class, that corrupts the social welfare of any organization that bears the name of our Lord, can not be so well fostered by the every-member method. Congregations and institutions too often have lost their vital influence for God and the truth, when financed by a few. There are godly men and women who have given largely of their means most unselfishly for special needs for which they deserve all praise, but, so far as possible, all should be given a chance to support the regular needs of a church, if

we would maintain its spiritual vigor in life and growth.

Financial matters are not a thing apart from a spiritual life, but, on the other hand, should be approached with the greatest effort to know and do God's will. Budgets and quotas should be made in the spirit of great fairness and unselfishness by those responsible for them. Knowing the dangers of the "love of money" and the blessing of giving, we should accept all attempts at fairness at quotas, even though unintentional errors might creep in through the limitations of human judgment. While no system of meeting the expenses of the church or administering finances for the Lord will prevent us from selfishness, or compel us to do our duty, against our will, yet the every-member canvass must always recommend itself to every fair-minded Christian who believes in the recognition of each for the help of all. May the Lord make us wise in its use!

### Among the Ohio Churches

BRO. H. S. MINNICH, Missionary Educational Secretary, and the writer, had the pleasure of spending a few days among the churches of Northern Ohio. Four meetings were held, one each at Defiance, Fostoria, Lima and Canton, with Bro. Minnich sidestepping to Bellefontaine for one evening session. These meetings were arranged for the attendance of the Local Missionary Committees and all others who cared to come, with the object of helping these committees to understand their work more fully, and to study the needs and plans of the churches in general, that the Forward Movement may serve more helpfully the cause we love.

The meetings were very largely attended for the most part. There was a morning, afternoon and night session at each place, with many informal conferences. Much interest was manifested by all, and there was much evidence that there are consecrated men and women in that section who can be depended upon to do their part in the work of the church.

One is impressed, more and more, as we go among the churches, with the importance of this fellowship. It is one thing to know the needs of the world, but another to get us to feel our obligation toward it. It is one thing to study ideals, but quite another to get the viewpoint of the people. Indeed, it is one thing to know the Bible and God's will for men, but often a very different thing to make this message and will practical by a helpful application in the lives of the people. The best things of life are only good in their application. Whether it be love or religion, food or raiment—only as these are applied to us and others, in our very life experience, can there be any profit therefrom.

We must know the people—their needs, their struggles, their resources and heart-hungerings. We must organize from the *folks up*, rather than from the *ideals down*. We must diagnose the case before administering remedial action. We must behold the fields, perhaps, that we may pray more wisely and definitely. Then we shall preach to *help*, rather than display knowledge of the truth. Then we shall teach, rather than condemn; and pray for, rather than censure. How the Master was moved by the needs around him! How he sacrificed his hour of rest to "teach" them again! How he gave his nights to prayer that he might give his days to the people! May we have the same passion for helping folks in their battle for victory in Christ! And similar wisdom in approaching the task!



## THE ROUND TABLE

### "Louder, Please!"

BY ELEANOR J. BRUMBAUGH

HAVE you been in a church council when the leaders in front spoke in a low tone, seeming to talk just to those near by, when their talk was intended for all? Many speakers begin their message in such low tone that it is impossible to hear. All can not have front seats, and speakers should remember to take a good, full supply of air into the lungs and let people hear their first sentences and their last ones, too, for it is sometimes difficult to hear closing sentences. Children may be excused for low speaking, for they can interest an audience even if every word is not heard, but not so with adults. When we have a message for an audience, let us give it in a clear, loud tone of voice. Even when we think we are speaking loud, put on more pressure and speak a little louder, please.

Huntingdon, Pa.

### A Sunday Evening Prayer

BY FAY ALDENE GRAY

BELOVED, how sweet the day has been! I thank thee and acknowledge thy goodness. Thou hast prepared this day of rest for thy people and for thy glory. The infinite joy of the ages has flooded each passing hour today, and enriched my fellowship with thee. Prostrate at thy feet I lie, self-crucified, abashed, ashamed, yet all my soul enraptured by thy love! Lay thy dear hand upon my head! Assure me, Lord! So frail I am, so prone to sin. Where my weak soul has failed today, renew by thy sweet grace that faithless not.

Let me give to my weak fellow-men the same forgiving grace and tender love that I seek of thee. Look into my heart, Beloved, and let the gleam of thy pure eyes burn away its dross. If the crucial fire is needed, let it be kindled, so I may come forth as refined gold, glorious in righteousness.

So good thou art, so measureless thy love, so perfect art thou in holiness, that my tongue pleads pity for my lack where my full heart would pour out streams of praise and boundless thanks. Lord, make me what I ought to be!

I adore thee! Thy Word has been my comfort and my strength in hours of pain and sorrow in past years. Today I found new solace there, new beauties and rich blessing. Fold me to thy broad, warm bosom now, for I am weary. Night folds the earth in its tender clasp and mothers hold, in fond embrace, sweet babes. I, too, would rest. Oh, take me in and soothe my spirit, tired alike of pain and joy, tired of human cries which find no answer in frail, human love. Reveal thyself to me! Take full possession of my soul! Oh, lift me up to thee! Let thy love satisfy and sanctify!

Bless me that I shall be a blessing; that even from my secret sanctuary prayer may reach out to win some soul for thy eternal garner! May the Holy Spirit brood over the Gospel seed sown in homes, in public sanctuaries, by wayside, on street corners, or in dark places of sin, that a precious harvest may be gathered in every place in thy own good time! And, Father, among the many sheaves of the busy, joyous reapers may I bring some wheat-heads gleaned from thy great, wide fields, ripe for the garnering in Jesus' name. To thee be all the glory! Amen!

Chicago, Ill.

### Three Great Needs

BY DAISY M. MOORE

THERE is no excuse for anyone being ignorant of the laws of God—the knowledge of right and wrong. We have two dependable guides.

For seeing eyes, the laws are spread upon the pages of the Bible and within us—placed there in our creation by a kind and understanding Power; the divine spark flames, giving us, if we choose, the ability to discriminate against things evil.

Then, too, it would be well to bear in mind the well-

known axiom of our civil laws, that ignorance does not excuse one's misdeeds; it is as true in spiritual matters.

We are prone to sin, it is true—due, we are told, to the disobedience of our first parents in the Garden of Eden. But because we have a Compassionate, Loving Father, who knows our natures and who rewards our righteous efforts to escape the entanglements of our heredity, it has been made possible for us to be forgiven for our shortcomings and backslidings.

God made us free agents, and if we go wrong, we may be assured that no one is responsible and no one shall be held to account for the same but ourselves. We fall and we must rise again.

But, thank God, there is a strength lent us for this, without which we would, many times, remain prostrate in self-abasement and utter helplessness.

There are THREE steps between the sinner and the high plane from which he has fallen—where he may once more bask in the smile of God's approval.

Remorse gnaws at one's vitals and makes life nearly unbearable, but if one's feeling ends there, man is hopeless.

There must be repentance—a genuine sorrow for wrong-doing and a determination that such a thing shall not occur again.

Still, even this is not enough for safety. One thing is lacking: Faith that God understands, that he DOES forgive, and that he WILL help those in need of aid, is the one thing needful now.

Armed with these three effective weapons, one may be safe.

Much better were it, though, to reverse their order, that FAITH might keep us steady in the way. Then, there will be no need for the other two.

Fairfield, Pa.

### "You Never Prayed for Me"

BY CHESTER E. SHULER

THE little son of a wealthy New York man was run over by a passing automobile and he was carried home in a dying condition. The grief-stricken father hastily summoned the doctor, but all his efforts to save the life of the little boy were of no avail. Just before he breathed his last, the boy opened his eyes, and the father said:

"My boy, do you know you are dying?"

"Am I dying, father?" responded the boy. "Pray for me, father, won't you? You never prayed for me. Oh, father, do pray for me!"

But the father could not pray, the mother could not pray, the doctor could not pray! And so, surrounded by his closest human relatives, none of whom could point him to Jesus, the poor child passed into eternity.

Oh, the grief and remorse of those parents! How they wished that they, too, like Mary, had "chosen the better part" rather than only the vain and foolish pleasures and riches of this wicked world! But it was too late. Truly, sin "pays wages" and it never fails to pay in full! Just as God, too, recompenses with a "gift" for those who do his will. The "gentle breezes" of this world often lull and soothe the spiritually-deadened soul and cause it to lose sight of eternal things until, all too frequently, the "whirlwind" of retribution is upon that soul and escape is cut off. "The wages of sin is death; but the gift of God is eternal life" (Romans 6: 23).

Harrisburg, Pa.

### Character Profiteering

BY OLIVE A. SMITH

EMMETT DALTON, former bandit and train robber, has become a movie magnate. A long time ago he decided to quit robbing trains and shooting people. That was a highly commendable decision on his part and we should not judge the motives which prompted it. It is reported that "he talks regretfully of his past." At the same time, he is reaping a fortune directly on the fruits of that past, and the public is furnishing the dimes and quarters.

The greatest of his productions is a seven-reel picture, entitled, "Beyond the Law." It shows the incidents of his bandit days, and we can easily imagine,

without becoming a personal contributor to Mr. Dalton's success, what a tremendous educational (?) force it is.

"I don't glorify my past in this picture," said Mr. Dalton. "The story points a moral. If anything in my sordid history can be made into a lesson for the youth of the land, I shall be glad. That is the idea which caused me to make this picture."

And so the matter stands. Under the pretense, or it may be, under the sincere conviction, of "pointing morals," this reformed bandit is perpetuating the scenes of his crimes and profiteering on his past. Any reformed gambler or drunkard may do the same, and reap a rich financial reward, even in the so-called field of "evangelism." It was P. T. Barnum who said: "The American people like to be humbugged."

Emporia, Kans.

### The Other

BY OMA KARN

ONE of the most scathing condemnations, delivered by our Savior during his public ministry, was that pronounced upon the Pharisees in Luke 18: 42. The Jewish law demanded the payment of tithes, not only tithes as regarded great possessions, but also tithes levied against the least things one might hold.

Our Lord does not condemn that procedure. On the contrary, he rather commends this attention to small details. "These ought ye to have done," he says. But, listen: "And not to leave the other undone." What was the other? It was this: "And pass over justice and the love of God." Then, again, Christ says: "Woe unto you." The fact that they followed the law partly, did not avail much. Fairness in judgment—right relations toward their fellow-man and heartfelt love of God—was also inculcated.

Any one acquainted with the history of the old-time Pharisees, knows that this portion of the doctrine of the law had no place in their creed. Their strong point was reputation, not character—form, not good works. The uppermost seats in the synagogue and deferential greetings in the market-place were the limit of their ambition in regard to religion. Make-believe piety amply satisfied their soul. Hence the scathing denunciation of the Great Teacher.

The ones upon whom this denunciation was visited, long ago passed into the presence of the Great and Righteous Judge, but the sin which they committed, unfortunately did not die with them. We have it in these modern days. *Seeming to be*, instead of *really being*, faultless in appearance, but full of grievous wrong within, is a pitiable hypocrisy. How much more is gained by being genuinely what we are, discarding all sham—pure gold instead of gilding—the real wood instead of mere veneer. Only genuineness can stand the wear and tear of time. Gilding soon becomes tarnished, and veneer wears off. The sin of Phariseism is sooner or later bound to manifest itself. Some day those engaged in playing the double part will be obliged to stand face to face with the Christ of the ancient Pharisees and hear as they did—alas, with not their opportunity of redeeming their falsity of serving—Christ's final and ultimate condemnation of having lived part of the law and not the other.

Ashland, Ohio.

### Lincoln's Trust in God

BY JULIA GRAYDON

WHEN the great Lincoln left Springfield, his home town, to go to Washington as President-Elect, he said to the throng of friends, who came to bid him God-speed: "Trusting in him who can go with me and remain with you and be everywhere for good, let us confidently hope all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

When he said: "Trusting in him," there was a burst of applause, showing the trust the people themselves had in God. They were not ashamed to let it be known. They had tested God and knew his power, knew that he could be *everywhere for good*. Shall we not so believe?

Harrisburg, Pa.



## HOME AND FAMILY

### As Unto Him

Selected by Nondas L. Parker, Andrews, Ind.

Whatever you think, both in joy and in woe,  
Think nothing you would not like Jesus to know.  
Whatever you say in a whisper or clear,  
Say nothing you would not like Jesus to hear.

Whatever you read tho' the page may allure,  
Read nothing unless you are perfectly sure  
Conspiration would not be seen in your look  
If God should say solemnly: "Show me that book!"

Whatever you write with haste or with heed,  
Write nothing you would not like Jesus to read.  
Whatever you sing, in the midst of your glees,  
Sing nothing that God's listening ear could displease.  
Wherever you go, never go where you'd fear  
God's question being asked you, "What doest thou here?"

### Slumbering Fires

BY LEO LILLIAN WISE

THE two old women would drop their work occasionally, to gaze down the street to a house where was staged a losing fight. Then, again, they would pick up their sewing and knitting. Presently the one who was really a newcomer in the village, having lived in the little town of Camden but a few short months, said: "Mrs. Drown, has old Deacon Detrick any children besides Mary and Oscar?"

The other looked up in genuine surprise: "Is it possible you've never heard about his family? But, la, I forgot, you've been here only such a little while."

She carefully threaded her needle, while Mrs. Johnson, a little, gray-haired woman, was listening carefully and eagerly for the next word.

"Yes, he has six altogether, and they are just as fine a family as you'll find anywhere."

"It seems such a shame for him to be so sick," murmured the Widow Johnson.

A little lad went with tear-stained cheeks. Mrs. Drown called to him: "Johnny, have you heard how the Deacon is?"

His face worked convulsively before he could answer: "Oh, Ma'am, he didn't know me when I was in there. He just lay and breathed so terribly."

There was a moment of silence. Then the boy burst out: "He's the best friend I've got. I don't know what I'll ever do without him when he dies."

The boy was off. He could not trust himself to say more.

Nodding her head, Mrs. Drown mused: "I don't know but what he is right. I never saw such a man for children as Phil Detrick—always had a half dozen or so hanging onto him."

The breeze softly moved through the fragrant blossoms with their promise of delicious fruit in the future. Down the street came a chill, forbidding man. He returned the greeting of the women and went severely on his way. Both the Widow Johnson and Mrs. Drown gazed after him. Then, as if she could not refrain from it, with a bit of a chuckle, Mrs. Drown asked: "Do you imagine any one crying over him?"

"Mercy, no," ejaculated Widow Johnson, "and I hardly know the man either."

"Too bad that you don't go to our church," drily remarked her hostess.

Long ago Widow Johnson had learned that if she wished to hear from Mrs. Drown, on any certain subject, she must keep silent, so she patiently waited.

"Well, the two men have always lived side by side—members of the same church too; but as unlike as day and night. I can recollect as if I were yesterday when the two were elected deacons. But Phil Detrick never has made money, for all he has worked so hard, too. Deacon Brown always made a penny here and a nickel there, and is reckoned to be one of the richest men around here."

The Widow Johnson could not keep back a comment: "I'll wager he never lets go a cent, once it's his."

"You're right, he don't."

Here she paused, as a slim, eager-eyed, pretty girl

passed. There was a quick flash of recognition and Hallie Brown was by.

"And I often thought, if we only knew the truth, that Phil's awkward prayers have irritated the old deacon more than was thought, for he always frowned when Phil took any part. But, la, the young folks all love Phil and I doubt if any man in town has more friends than he has. He has done awful good by his children, too. They all got to go away to school. He and Bettie, his wife—did you know her? Well, they did without lots of things so's they could send them money."

"How about Hallie?" questioned Widow Johnson.

"Huh!" snorted Mrs. Drown, "you can imagine she never went. Her father always said it was fold-rol for the Detrick young folks to go chasing after the moon, as he put it. No, he never spent his money that way, I can tell you."

"There was some talk of a match between Hallie and John Detrick—he's a doctor now—but it was broken off by her father. Hallie's mother once said to me that he said when his daughter married it would be to a man that could support her comfortably and not to one who went 'gallivanting off over his head.'"

"And she isn't married yet," commented Widow Johnson.

"No," nodded Mrs. Drown, "and not likely to be, so it seems, although she is the finest housekeeper in the country. Ever since her mother died she has just stayed with her father."

"He couldn't get another one as cheap," averred Widow Johnson.

Then she folded up her sewing, saying: "Goodness—I was so interested that I almost forgot it was time to go home."

Mrs. Drown sat awhile longer before she went about the customary evening work, and thought of bygone days and sighed.

\* \* \*

Sweet, mysterious odors of a Saturday's baking filled the air. Inside and out the house was spotlessly clean. Even the stone-walk, stretching toward the street, shone. Deacon Brown's daughter had justly earned her reputation of being a famous housekeeper.

Hallie was cutting out the last delicious ginger cookie when she heard the gate slam with a decided snap. The sound startled her. There was a hint of the unusual. However, she did not pause; the pan of cookies was deftly placed in the oven.

And then her father, tall, spare of figure, appeared in the open doorway. He was bringing the morning mail. Stern of face at all times, today there was an added expression. Was it exultation?

But he set his packages down upon the table, moistened his lips a time or two; then announced to his daughter: "Well, Deacon Detrick is dead. Yes, he's dead," he repeated. "They say he died very peacefully. I suppose there's not much to lay him away decently," continued Deacon Brown.

"Dead," exclaimed Hallie, "poor man, how he will be missed."

"I don't know as to that," maintained her father stubbornly. "He was never much of a manager; never got ahead to save anything. There's plenty of men around here who have made money—lots of it. They're the ones to be missed."

Then he added grudgingly: "But he was an honest man."

Hallie was minded to give an angry retort, but restrained herself. Her father went out to sit on the front porch, presumably to read the papers—in reality to keep his eye upon the Detrick home, a little way down the street.

The morning work disposed of, Hallie made ready to go to the house of mourning. As she stepped out of the door, her father halted her: "Where are you going?"

An inscrutable light shone for a moment on Hallie's face before she answered shortly: "To Detrick's, of course; did you forget they need help?"

There was a mumbled reply, almost inarticulate. Then he raised his voice a little: "It don't look just proper for you to go."

Hallie opened her eyes wide as she quickly said: "Not proper? Surely, you don't mean that. Besides there is no reason at all why I should not go."

And with that she was gone. Her father would have liked to forbid her going, but there were times when he hesitated to assert his tyrannical authority too far.

In the stricken home she was of loving use, capable to direct the necessary preparations. Tender in sympathy, the daughters had gone straight to her open arms for comfort and strength. And as she went here and there upon her errands, she felt rather than saw John's eyes follow her. To him it brought healing solace, to see her in his father's home.

Her father was awaiting her return with ill-concealed eagerness, to ask many questions. It irritated him to see the constant going to and from his neighbor's home. He would whisper to himself: "Who'd have thought so many folks would care if he was dead or not?"

As Hallie returned one time, her father exploded rather suddenly: "What does that fool have to say to you?"

"What do you mean, Father?" she demanded.

"I mean, does John take advantage, because he thinks I won't see him make up to you?"

He was afraid to look up, or he would have seen a steely look in Hallie's eyes before she could trust herself to give answer: "Father, you have no right whatever to speak to me that way."

As Hallie passed on into the house, Deacon Brown realized he had said more than he intended to.

It never had entered his head that perhaps his neighbor's life had been the more successful. Nay, he judged by the one standard—financial rating. He had missed the spiritual reckoning. He never realized that carefully-pressed clothing is not the real key to a man's measure.

He dressed with precision, to go to the Deacon's last service of respect. He almost sniffed audibly at the display of flowers. There was a strong appeal in the dead man's purposeful life, as revealed by the character of the six sons and daughters, but it did not impress him.

The simple, eloquent testimony of tribute grated upon his ear, especially the words: "We can judge a man's life by its fruits. You trust the man to whom the little child turns instinctively. You love the man who stands by you in the hour of great need. You honor the man who can direct his children in becoming leaders of service wherever they go. Such a man was our brother, who lies before us—one to be trusted, loved and honored."

In the evening, as Hallie was mending clothes, her father suddenly laid down his paper, and began to speak: "I never before, in my life, saw so much fuss made over any one. You would have thought he was a rich man."

Hallie did not raise her eyes as she answered emphatically: "He was rich."

Her father ignored the comment and continued as if he had not heard: "Not a cent will there be for one of his children. Always spent what he made for tomfoolery! Tomfoolery, I say, to send all those children to college. Now, when I die"—here he paused to be all the more impressive—"you will be left rich, with forty thousand dollars!"

Hallie dropped her mending. The past few days had revived old longings for friendships, books, love, but, above all else, to be of real service to others. She thought of John. She had seen the old love-lit look in his eyes once or twice. Springing to her feet the mending scattered, hands outstretched in the old, old gesture of suffering, she exclaimed: "Father, I would give up every penny gladly if I were like one of those in yonder home. Why did you cheat me out of life and love?"

Then she was gone. Far into the night the old man sat and thought. A taste like unto ashes was in his mouth, for he found himself to be a failure.

Outside one had heard the passionate outburst, turned gravely away, saying to himself: "Bide awhile longer in patience. By and by it will be all right."

Tiffin, Ohio.



## AMONG THE CHURCHES

### Calendar for Sunday, October 3

Sunday-school Lesson, Birth and Childhood of Jesus.—Matt. 1. 2.

Christian Workers' Meeting, The Holy Spirit in My Life, His Incoming.—Acts 1: 8; 2: 38.

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### Gains for the Kingdom

One baptism in the Bethany church, Ind.  
One baptism in the Paxton mission, Mont.  
One baptism in the Muscatine church, Iowa.  
One baptism in the Black River church, Mich.  
One baptism in the Monticello church, Minn.  
One baptism in the Wabash City mission, Ind.  
Two baptisms in the Golden Gate mission, Calif.  
Two baptisms in the Whitestone church, Wash.  
One baptism in the Panther Creek church, Iowa.  
One applied for baptism in the Pleasant Hill church, Va.  
Two have been reclaimed in the Shelby County church, Mo.

Two baptisms in the Sterling church, Ill.—Bro. O. B. Maphis, of Chicago, evangelist.

Six baptisms in the Fairview church, Md.—Bro. T. S. Fike, of Thurmont, Md., evangelist.

One accession to the Peters Creek church, Va.—Bro. B. B. Garber, of Roanoke, Va., evangelist.

Three baptisms in the Shipshewana church, Ind.—Bro. Sam Burger, of Howe, Ind., evangelist.

Thirteen accessions to the Trotwood church, Ohio.—Bro. J. W. Lear, of Chicago, Ill., evangelist.

Nine baptisms in the Andrews church, Ind.—Bro. D. G. Berkebile, of Bradford, Ohio, evangelist.

Two baptisms in the Dry Fork church, Mo.—Bro. E. L. Ikenberry, of McPherson, Kans., evangelist.

One was added to the Chippewa Valley church, Wis.—Bro. J. F. Britton, of Vienna, Va., evangelist.

Five confessions in the New Hope church, Ind.—Bro. John W. Root, of La Fayette, Ind., evangelist.

Ten baptisms in the Monroe County church, Iowa.—Bro. L. A. Walker, of Mt. Etna, Iowa, evangelist.

Four baptisms in the Codorus church, Fairview house, Pa.—Bro. Michael Kurtz, of Richland, Pa., evangelist.

Three additions to the Mineral Creek church, Mo.—Bro. A. D. Sollenberger, of St. Johns, Kans., evangelist.

Eight were baptized and one awaits the rite in the Basic City church, Va., during a recent series of meetings.

Ten confessions and baptisms in the Black River church, Ohio.—Bro. J. W. Barwick, of Philadelphia, Pa., evangelist.

Two accepted Christ in the Pleasant Hill church, Pa.—Bro. S. M. Lehigh, of York Springs, same State, evangelist.

Five confessed Christ in the Monterey house, Conestoga congregation, Pa.—Bro. Aaron Bucher, of Maryland, evangelist.

Five accepted Christ in the Abilene church, Kans.—Bro. Oliver H. Austin and wife, of McPherson, Kans., evangelists.

Five were baptized and two await the rite in the Alleghany church, W. Va.—Bro. Tobias Fike, of Thurmont, Md., evangelist.

Nine baptisms in the Pleasant Valley church (Second District), Va.—Bro. Paul H. Bowman, of Bridgewater, Va., evangelist.

Eleven were baptized and one reclaimed in the Noblesville church, Ind.—Bro. Arthur E. Hoppis, of Middletown, Ind., evangelist.

Sixteen were baptized and six reclaimed in the Branch house, Sangerville church, Va.—Bro. D. B. Garber, of Bridgewater, Va., evangelist.

Thirty-four confessed Christ, twenty-nine of whom have been baptized in the Lost River church, W. Va.—Bro. Edgar S. Kiracofe, of Bridgewater, Va., evangelist.

Fifty-three converts in the North Winona church, Ind.; forty-four were baptized and three received on former baptism.—Bro. J. Edwin Jarboe, of Chicago, Ill., evangelist.

Five were baptized and one received on former baptism at Leon Mission, in the Franklin (Decatur County) congregation, Iowa.—Bro. F. A. Garber, home minister, evangelist.

Twenty-two baptisms in the Little Swatara congregation, Pa.—J. W. Meyer, of Voganville, Pa., evangelist; two have been baptized and two reclaimed since the last report.

One was restored and one baptized in the White Hill church, Va.; nine were baptized and one reclaimed during the meetings held by Bro. Frank B. Williar, in temporary charge of the church.

### Our Evangelists

Bro. Emra Fike, of Oakland, Md., to begin Oct. 16 in the Bethel church, W. Va.

Bro. Ira Kreider, of Bringham, Ind., to begin Oct. 16 in the Kewanna church, Ind.

Bro. Fred Anthony, of Baltimore, Md., to begin Oct. 3 in the Frederick church, Md.

Bro. A. B. Miller, of Bridgewater, Va., to begin Oct. 20 in the Morrill church, Kans.

Bro. W. A. Kinzie, of Nickerson, Kans., to begin Oct. 3 in the Hutchinson church, Kans.

Bro. O. H. Feiler, of Hutchinson, Kans., to begin Nov. 14 in the West Branch church, Ill.

Bro. W. R. Argabright, of Fairview, Mo., to begin in his home congregation in November.

Bro. David Kilhefner, of Ephrata, Pa., to begin Oct. 10 in the Wolgamuth house, Lower Conewago congregation, Pa.

Bro. Geo. Weaver, of Manheim, Pa., to begin some time in November in the Bareville house, Conestoga congregation, Pa.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin in December in the Ottawa church, Kans.; he is now holding a series of meetings in the Prairie City church, Iowa.

## China's Famine Call

### \$25,000 Needed at Once

A few days ago a cable message came from China, bringing us the news of famine conditions. It came like a cloud-burst from a clear sky, for we did not anticipate a famine. We asked for further information and received the following cable: "The crops have failed, great distress prevails in our district, thousands threatened with starvation, immediate help needed, sending full details by letter."

Brethren, we can not withhold from our Chinese Brethren and friends, who are hungry, the bread which we have so abundantly. The children must not die for want of food which we can supply. We, therefore, ask the Brotherhood to rally to the need, and contribute quickly and generously. Send all gifts to General Mission Board, Elgin, Ill., and designate your donations for CHINA'S FAMINE FUND. We believe this an opportunity to prove to our Chinese neighbors that we have the real Christian spirit.

Most fraternally yours,

GENERAL MISSION BOARD

H. C. Early, Otho Winger, Chas. D. Bousack, J. J. Yoder and A. P. Blough.

### Personal Mention

Bro. De Witt H. Miller changes his address from Nokesville, Va., to Huntingdon, Pa.

The Second District of West Virginia is to be represented on the Standing Committee of the next Conference by Eld. A. C. Auvil.

Bro. I. E. Weaver changes his address from Kent, Ill., to Lanark, same State. Bro. Weaver takes pastoral charge of the Cherry Grove congregation, near Lanark.

The Home Mission Secretary is back at his desk, after several weeks' absence, as noted in our issue of two weeks ago, but he will leave again for the field shortly, this time turning his face to the Southwest.

Bro. Wm. J. Tinkle and wife gave the Publishing House a short visit on Friday, of last week. They came in from the Panther Creek church, Ill., where they had been engaged in evangelistic meetings, and left for Robins, Iowa, on a similar mission.

Bro. Chas. D. Bousack has returned to Elgin from his Eastern tour and is particularly gratified with the results of the Forward Movement Institutes, conducted by himself and Bro. H. Spenser Minnich, Missionary Educational Secretary. He sees great possibilities in this kind of work among the churches.

Bro. G. G. Canfield and wife have just entered upon their new pastorate at Freeport, Ill., and we are sorry indeed to learn of the serious illness of Sister Canfield. The prayers of the church in her behalf are earnestly desired, to the end that she may be speedily restored to health and to her important service for the church.

Bro. D. L. Miller is in the midst of his meetings at Altoona, Pa., speaking to large and interested audiences. He seems to be enjoying the work greatly, notwithstanding his advanced years. Next Tuesday, Oct. 5, if the Lord will, he will complete the fourscore years which some, "by reason of strength," are able to attain.

Bro. C. H. Shamberger, recently of Fruitland, Idaho, and now residing in Chicago, has been secured by the General Christian Workers' Board as its General Secretary and will devote his energies mainly to the promotion of that work. He will also serve the Student Volunteers in a like capacity and, later, will visit our various colleges in the interest of both activities. While the family resi-

dence will remain in Chicago, for the present, Bro. Shamberger will have his office headquarters in Elgin, at the Brethren Publishing House, and inquiries, with reference to the possibilities and methods of work of the Christian Workers' Societies, should be addressed to him or to the Christian Workers' Board, at this place.

Bro. P. B. Fitzwater, of the Moody Bible Institute, is engaged this week in a Bible Institute and revival at the Walnut Grove church, Johnstown, Pa. According to the announced program, the studies follow these three outlines of thought: "The First Days of the World and the Last," "The Incarnation," and "Studies in the Gospel of Matthew."

Churches desiring anti-tobacco or purity lectures during the month of October, will do well to write to Bro. J. Jerry Prather, pastor of the church at Conway Springs, Kans. Bro. Prather's two lectures, "The Mule of Society" and "The Catcher of Fools' Hill," have proved both interesting and uplifting to the churches which have had the privilege of hearing them. Bro. Prather is working under the direction of the General Temperance and Purity Committee.

Bro. D. W. Kurtz writes from the "Siberia Maru," under date of Sept. 9, as the Sunday-school party was approaching Honolulu, that all were well and having a delightful trip. A Sunday-school Rally was to be held at Honolulu, on arrival there. Religious services were conducted each day on shipboard, and lectures given. On Sunday, Sept. 5, a sermon was preached by Bro. Kurtz. He is scheduled to give a lecture at the Tokyo Convention on the evening of Oct. 7.

Bro. Ralph Y. Strohm, of McPherson College, has been engaged by the General Temperance and Purity Committee to give his lecture "The Boy's Greatest Enemy, the Cigarette," in the churches of the Middle West. This is the lecture which created so much interest at the Sedalia Conference—a lecture to which every boy will listen with intense interest, and that every boy ought to hear. For engagements write to the General Temperance and Purity Committee, Elgin, Ill.

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### Elsewhere in This Issue

Members living in Ohio should not fail to read the article on page 588, entitled "The 'Wet and Dry' Fight in Ohio."

Northern Indiana will hold the various annual gatherings of the District at Gravelton, Oct. 5-7. The programs are given on page 598.

The various gatherings of the District of Northern Iowa, Minnesota and South Dakota are to be held in the Spring Creek church, Fredericksburg, Iowa, Oct. 5-7. We publish the programs on page 596.

On page 596 Sister Eleanor J. Brumbaugh says something about the needs of the Italian mission, Brooklyn, N. Y., that may well be regarded as an opportunity for real service. Those in charge of that work have been struggling for years with inadequate equipment. You can help in fitting out the mission for effective work among the Italians of New York and Brooklyn. Will you do it?

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### Special Notices

Southern Pennsylvania will hold its District Conference in the Marsh Creek church, at the Marsh Creek house, Oct. 27. The Elders' Meeting will convene the day before.

The Mission Board of the First District of West Virginia will meet at the Sugar Grove church, one mile south of Harman, W. Va., Oct. 8, at 9 A. M. The Elders' Meeting will convene at the same place on the same day at 2 P. M. The District Conference will be held Oct. 9.—Ezra Fike, Elgin, W. Va.

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### Miscellaneous Mention

Too late for insertion in the present issue we received the program for the District gatherings of Southwestern Kansas and Southeastern Colorado, to be held in the Monitor church Oct. 16-20. It will appear in our next issue.

A well-worked out program, including a week of religious education, with a special Community Day on Saturday, was put on a few weeks ago at the West Charleston church, Ohio. Events of this kind are a most wholesome sign. There are many things wrong in the world today, but there are not wanting many grounds for confidence that better days are coming.

The Church Directory of the Norristown, Pa., church shows that it has more than doubled its membership during the last four years, making a gain of over twenty per cent within the last year. Should not this be a challenge to many other congregations as we enter on this year of evangelism? Possibly these words from the pastor's message will give a hint as to how it was done: "Permit me to suggest that we boost the church in every way. Use every opportunity you can, to speak a good word for her. Don't be a kicker. Any one can find fault. Faultfinding is not an index of brain power. Uphold the good name of the church. Attend all of the services if it is possible for you to do so."



## AROUND THE WORLD

### New York Governor Orders Military Training

A proclamation, issued by the State Military Commission of New York, and signed by Governor Alfred E. Smith of that Commonwealth, orders the enrollment of all youths more than sixteen and less than eighteen years of age, for military training. The recent State law, to that effect, is strict in its requirements and, as we understand it, there is no provision made for the exemption of those who, by reason of their religious belief, are conscientiously opposed to war. It is thought that the action of the State of New York, on the military training of boys, is likely to be followed by other States. If so, all churches opposed to carnal warfare are confronted by a most formidable problem.

### Agreements Must Be Kept

It is not surprising that the recent strike of street car workers in Brooklyn, N. Y.—one of the largest on record—has collapsed. It was unjustified to begin with, and it is no wonder that the men are "disgusted with the union and want no more of it." The real cause of the strike failure, however, is the very reprehensible one that the men broke a definite agreement. The national head of the street car workers themselves, declared that when the men went on strike, they "deliberately broke a solemn agreement and violated their own rules." The very foundation of safety and fair dealing in all human affairs can be assured only by a strict adherence to mutually applicable promises. A departure therefrom is always fatal.

### Adverse Conditions in China

Despite the utmost efforts of mission workers in relief activities and in urgent endeavors to enlist the Chinese government's financial aid, famine conditions in the northern provinces are assuming an acute stage. Thousands are eating weeds, leaves, thistles, and barks. Many are wandering from their old homes, seeking escape from starvation. A plague of locusts in parts of Chihli Province destroyed growing grain that escaped the drouth. In some sections cholera is raging, and because of inadequate medical relief, many succumb to the dread malady. In some sections, former soldiers have turned robbers and terrorize the already distracted people. Massacres, engaged in by soldiers near Wachow, Sept. 7, were not directed specially against native Christians—as first reported. In reality these were only a small proportion of the scores killed. At latest reports no injury has been inflicted upon American missionaries or their property.

### The Advice of a Labor Leader

As these lines are written (Sept. 25) Great Britain is facing a serious coal famine. Smillie, leader of the miners, with a power second only to that of Lloyd George, is in a position to decide the issue. He demands—somewhat paradoxically—that coal be cheaper by twelve shillings for the consumer, and that an increased wage rate be given the miner. How would he do it? Smillie is ready with his answer: "Out of profits (\$300,000,000 a year) that the government takes from coal that we miners produce, better wages can readily be paid the workers, and the citizens can be given cheaper coal." His logic would seem to be sound, but he adds this further, somewhat embarrassing, demand upon the Imperial British government: "Stop your nonsense in Mesopotamia, bring back your soldiers, stop spending millions in war where you have no business, and you will save the very amount needed to increase the miners' wages and give the country cheaper coal." Evidently this labor leader is fully convinced of the folly of war, so far as imperialistic aspirations are concerned.

### How Christianity Is Helping Japan

According to latest reports, Christianity and liberalism are walking hand in hand in Japan—each aiding the other's progress. The younger people are casting aside the doctrines of the ancient cults and, touched by the power of Gospel influences, they are drinking in new truths of life and conduct. Buddhism, among the progressive and intellectual classes, is being "discarded as unfit to lead in the progressive and perennial unfolding of life, and hence failing to satisfy the inner craving of their souls." If we may judge by the statements cited, the present time is undoubtedly Christianity's great opportunity. While, comparatively speaking, the number of native Christians in Japan is but small, we need not suppose that Gospel influences are devoid of transforming power. Many of the older people of Japan, who are fully convinced of the superiority of the Christian religion, are slow to sever their connection with the old-time cults, because of social and family entanglements. It may take time to win these hidden believers to an open confession of the truth, but eventually they are bound to acknowledge that Christianity is the only Light in a world of darkness.

### Italian Workers Still in Control

In our last issue we referred to the somewhat unusual procedure of Italian workers, in assuming control of industrial plants—chiefly those of the iron industries. Sept. 21 the iron workers' union voted overwhelmingly against giving up the plants it now holds. A mediative proposition by Premier Giolitti, was discussed at some length, but finally rejected. That the present situation of affairs can not possibly continue for any length of time, is generally admitted. Even the workers themselves concede that insurmountable difficulties, by reason of a lack in technical training, business management, etc., will prevent them from achieving the success they had anticipated.

### The Black Race to Stay

Considerable attention was aroused, recently, by an International Negro Convention in New York City, at which it was proposed that Africa should be redeemed by and for the black race. The impression was left that the Negroes of the United States would, sooner or later, migrate to Africa in a body. Prominent men of that race do not take the matter very seriously. Of course, they admit that if the Negroes desire to return to Africa, that is their privilege. They will not, however, go back in numbers large enough to matter. They will stay right here, in the United States, where the white man brought them against their will, and where they have found a place. With all their faults, they have some merits, and certainly have proved themselves useful to the country.

### A New Masterpiece Proposed

In all countries the man who tends the land is the country's glory and safeguard. Millet, that great artist, has painted the French peasant at his humble task—as "The Sower" and also as "The Gleaner." Now the suggestion is being made by the Home Missions Council of America that some artist could make a real contribution to human progress by painting, for appreciative Americans, the humble Negro cabin in a cornfield, tended, if not owned, by the colored farmer. It is suggested that "an entire Negro family might be shown, as they appear in the field at cotton-picking time, or a Negro artisan might be portrayed among the whirling wheels of modern industry." Three hundred years of faithful and increasing services to American life, on the part of the Negro, should be duly recognized in the field of art.

### The Sure Word of Prophecy

Divine Inspiration, in Luke 2: 52, refers to the certainty of God's Overruling Providence—a fact that has been verified again and again in the annals of history—"He hath put down the mighty from their seats, and exalted them of low degree." Most pertinently is that prophecy fulfilled in the career of Germany's ex-ruler. With the arrogance of a Belshazzar of old, he aspired to world dominancy, only to learn that the Most High is still in supreme control. And so it has come about that the former emperor is in restrained exile, while Ebert, the harness-maker, has been "exalted" as President of the German realm. Lately the former Kaiser has been formulating his "last testament." Doubtless it is vastly different from what he once thought to have it. Instead of passing on a throne to his descendants, with all the magnificence incident thereto, he can leave them only a few scant possessions. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Man, in proud arrogance, may imagine that he can escape the just and unfailing retribution of the Most High, but sooner or later he will surely learn that none can defy heaven's eternal law of right and justice.

### Self-Discipline Taught to Children of Near-East

American relief workers in the Near-East have problems of their own, and not the least of these is that most important one of maintaining good order among their little charges. When we remember that there are, approximately, fifty thousand boys and girls in the 219 Near-East Relief Orphanages of Asia Minor, Syria and Armenia, we can readily see that proper surveillance, wholly by the relief workers—few as they are, comparatively speaking—is out of the question. It was deemed proper, therefore, to inaugurate a system of self-discipline among the children, regulating their behavior and calling to account possible transgressors. The plan of this is very simple—a children's court, with a native teacher as presiding officer, and the children themselves as judges and marshals. The system is demonstrating its value in a twofold way. Not only is it solving a difficult problem of discipline—with which the relief workers could not have dealt, single-handed—but it is inculcating in the new generation of Armenians an understanding of the elements of self-government. The value of that part of their training is incalculable, keeping in mind the utterly untrained and neglected condition of these orphans, as they reached the places of refuge. Before the establishment of these orphanages there were more than two hundred thousand Armenian and Syrian children wandering about the country—remnants of Turkish massacres. For three, four, or even five years their life had been com-

pletely outside the normal—a mere struggle for existence. To the orphanages these waifs came famished, dulled in mentality, low in spirit, and emaciated in body. Proper food and clothing soon wrought a wondrous change, but the wild life of former years evidenced itself by infractions of discipline. That condition is amply met by the self-discipline, successfully maintained by the children.

### A Chinese Invasion of America

There is no reason for alarm, but the contrary, rather, when we learn that the invaders are 400 young Chinese men and women, who propose to enter upon a course of study in American schools and universities. It is interesting to note the wide range of study for which these students are enrolling—covering, as it does, all phases of human activity. One is especially impressed by the fact that the idea of modern education is permeating most extensively every phase of Chinese life. Chinese students in large numbers are also attending European universities. The hope of increasing international friendliness grows brighter with every group of students that goes to other lands for an illuminative course of study.

### Millerand Assumes French Presidency

Paul Deschanel, President of France, recently decided to withdraw from that exalted position for the sole reason that he is broken down in health, and unable to discharge the duties of his high office. It is generally conceded that the French people are serious and punctilious, so far as the creditable administration of positions of public trust is concerned—an admirable characteristic that office-holders of our own land might imitate to the general advantage of all concerned. When Millerand, the able French prime minister, was asked to be a candidate in the election for President, he reluctantly "consented." That "consented" is, by the way, no meaningless phrase, for in France real statesmanship, and not politics, is the determining factor. Sept. 23, by an overwhelming vote, Millerand was elected as President of the republic. He is conceded to be eminently well fitted for the duties incumbent upon him.

### Fasting and Its Effects

Mayor McSwiney and other Irish patriots have turned public attention to fasting and its effects. It will be remembered by many of our readers that Tanner fasted forty-one days, and, later on, for a period of forty days. Apparently these two extended seasons of fasting did not materially injure his vitality, for he died at the ripe old age of eighty-seven. Possibly he somewhat overdid the matter of fasting, but according to the consensus of the best medical men, there is really some benefit to be derived from doing without food for twenty-four hours or more, occasionally. They tell us that by such abstinence the leucocytes, or white blood corpuscles—of whose value there is no question—are given an opportunity to do a thorough job of renovation within the body. We are told that one-third of the average man's food keeps him alive, and that, eventually he dies of the ill-effects of the two-thirds he should not have eaten. That statement, apparently, is confirmed by the testimony of the best medical experts, and might well be given serious consideration. Better care of our bodies will doubtlessly result in better health.

### An Impressive Lesson

Holy Writ assures us that as we sow, so also we shall reap, and the observer of passing events can readily note that even in international affairs just retribution is meted out to the nation that violates the principles of justice and equity. By her truculent policy in Egypt, Great Britain has lost forever her control over the Nile Valley. And now, as latest reports seem to indicate, there is grave danger of losing the Mesopotamia region. The situation in that section is declared to be extraordinary and almost beyond belief, and strong admissions to that end have just been made in the British Parliament. Mesopotamia is that section of Western Asia which the British seized in direct violation of their altruistic professions during the war, and in utter defiance of the principles and authority of the League of Nations. Need we be astonished that in this, the harvest time of her ruthless war of aggression, Great Britain is reaping the logical results of unbridled imperialism? Practically the whole country is in the flames of open revolt, and armed, organized rebellion against British authority. And is there not a reason? The grewsome result of it all is due to the fact that Great Britain deliberately broke a solemn promise. The very Arabs, now being oppressed, were the British allies who helped to defeat the Turks in Mesopotamia, and thus rendered essential service in winning the world war. Great Britain made a solemn promise to these Arabs, in consideration of their assistance, but deliberately and shamelessly broke it at the first opportunity, just as France did in Syria. Col. Lawrence, in good faith, pledged to the Arabs that they would be fairly dealt with. Now, in despair and disgust, he is confronted by the fact that Great Britain is unwilling to back up her solemn promise. The situation is certainly fraught with grave complications.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### What Prayer Will Do for Us

Psalm 34:1-22

For Week Beginning October 10, 1920

1. **Prayer Keeps Us from Forgetting God.**—That is just one reason why we should go to God every day in prayer. The Children of Israel had to gather the manna every day, and this kept them from forgetting that it was God who was feeding them. So with our prayers. Daily we must realize our dependence, and approach the Lord in the full assurance of faith.

2. **Prayer Increases Faith.**—The joy that surpasses every sensation known to human hearts is the joy of answered prayer. What rapture to know that the Loving Father has heard our petitions and will graciously answer as he deems best! Set up a prayer altar in your secret closet, and offer up an acceptable sacrifice.

3. **Prayer Delivers.**—Few of us ever believe as we pray, unless we see an open and definite way of deliverance. But our God "makes a way where there is no way." We may be bound, like Peter, but God will surely open up a way of deliverance.

4. **Prayer Brings Spiritual Blessings.**—Just as the starting-point of sin is unbelief, so the starting-point of blessing is unswerving trust in the Father. To us he vouchsafes abounding grace—"exceeding greatness of his power to usward who believe."

5. **Prayer Bestows Healing Power.**—Every Christian has the gracious promise of James 5:13-20. In those precious verses is God's appointed way of dealing with sickness. How few resort to this method! Those who do, find the Lord to be true to his promises.

6. **Prayer Safeguards Us Against Temptation.**—Before we start out for the day's experiences, we should ask God to arm us and to make us sufficient for the tests that are sure to come to us. In the days of old, when soldiers wore armor, they did not wait until they were attacked, before they put on their armor. They took no chances, but went armed to the conflict. So we should go—armed to the battle of each new day. The day will be different if we go to its experiences armed by prayer.

7. **Prayer Lightens Every Load We Have to Bear.**—Yes, life has many burdens that we must, in some way or other, assume, and while there is no escape from the allotted task, there is this gracious promise: "I will never leave thee nor forsake thee." The strength of the Lord will help us to bear the heaviest of burdens.

8. **Prayer Will Give Us Wisdom.**—James tells us that if we lack wisdom, we should ask of God, who is ready to bestow it. Many of the things we have done in the past, to our sorrow, were done because we acted unwisely, and not because we had wrong intentions. We do well to remember that wisdom is the right use of knowledge, and that it will keep us from going astray. Prayer gives us this enlightening power.

9. **Prayer Opens the Soul to God.**—If according to Rom. 8:26, 27, we are born again, "His Spirit beareth witness with our spirit that we are the children of God." This same Spirit, received into our innermost selves, leads us forth in prayer to God, opening up our soul, giving understanding and faith. Thus God's will is made plain to us, so that there is no danger of being found in error. Should any one ask you: "What help have you received through prayer?" what would you say? A traveler can name the cities he has passed through. A Christian should be able to point out his progress in answered prayer, for we should know our "Ebenezers," as "we walk by faith."

10. **Suggestive References.**—Past mercies strengthen our faith in prayer (Psa. 116:1-8). Prayer delivers (Acts 12:5). Prayer insures spiritual blessings (Eph. 1:13-19). Prayer insures Divine Protection (Psa. 18:6). Prayer gives opportunity (Psa. 118:5). Prayer opens the door to God's promises (Matt. 7:7, 8). What united prayer will do (Matt. 18:19, 20). Prayer as a never-failing channel of blessings (John 15:7). "Effectual, fervent prayer . . . availeth much" (James 5:16).

### The Pilgrim Tercentenary

(Continued from Page 587)

the Lord's hallowed time—so the work must wait until Monday, the 25th. On that Christmas Day "no man rested all that day." Countless obstacles delayed the work and, worst of all, sickness came upon them, which reduced their number about one half. Bravely they carried out the dead and interred them on a bluff by the waterside, carefully obliterating all marks of the graves, so the ever watchful Indians might not know how greatly they were reduced. Then they would return to care for the sick, crowded in the vessel, or in the half-finished houses, surrounded by snow-

drifts. They were destitute of every delicacy which the weakness of the invalid requires. The heartless sailors refused to share with the Pilgrims even the food from the sea-stores, until sickness had also made severe inroads into their number. Then the unselfish care of these "Good Samaritans" brought the sailors to a better temper.

At last the birds began to sing in the trees, and the beauties of a New England spring unfolded about them. The "Mayflower" then started on its return voyage, leaving behind one of the seeds which God chose to be planted in virgin soil that a great and mighty nation might be brought forth, dedicated to freedom of conscience and the equality of all men before the law.

Before the Pilgrims landed, they made the famous "Mayflower" compact, and elected John Carver as Governor. The covenant reveals the Pilgrims' faith. It places God first and the advancement of his Kingdom as the Christian's chief business. It reads: "In the name of God, Amen. We, whose names are underwritten, having undertaken, for the glory of God and the advancement of the Christian faith, and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civic body politic." The ideals expressed in this covenant, and lived out in the eventful years of this colony, found their way into the confederation of the colonies, and later in the writing of the constitution itself. A free state, free school and a free church were the natural outgrowth from the principles held by these brave and pious heroes of a quickened conscience.

The difference between the Pilgrims and Puritans is this: The Pilgrims were Separatists. They left the Established Church and formed churches of their own. The Puritans, while they held much in common with the Pilgrims, remained in the mother church and attempted a reformation from within. The Pilgrims believed in freedom of conscience, not only for themselves but for others. The Puritans in England helped to persecute the Separatists and in the colonies burned the witches, executed the Quakers and repeatedly quarreled with the Baptists. The Pilgrims did not persecute. They befriended Roger Williams after the Puritans had driven him out. In Holland they had come into contact with devout people from many countries, who had fled from their homes because of the wide-spread intolerance of different religious beliefs. Associated with these different refugees, the Pilgrims learned to love them. They carried to America this tolerant spirit and stamped it indelibly on the heart of the nation.

In this Tercentenary year, how shall we honor the Pilgrims? Programs in the schools and churches will do much to bring a deeper appreciation of their ideals. Many preachers are honoring their memory by calling the people back to the motives which prompted these sturdy forefathers to break with the old world and to begin in the new.

A statue of national significance has been erected on the brow of the hill, overlooking the bay at Plymouth, Mass., where the "Mayflower" cast its anchor amidst the breaking waves "on a stern and rock-bound coast."

On the corners of the pedestal four figures repose, representing law, morality, freedom, and education—true American ideals! But above these stands the triumphant figure of faith. Thirty-six feet she rises from the foot, which rests on a slab from Plymouth Rock. With one she holds an open Bible and with the other she majestically points the nation to God.

With Mrs. Hemans we repeat:

"What sought they thus afar?  
Bright jewels of the mine?  
The wealth of seas, the spoils of war?  
They sought a faith's pure shrine!"

"Ay, call it holy ground,  
The soil, where first they trod.  
They've left unstained what there they found—  
Freedom to worship God."

Holmesville, Nebr.

(Community Service, One Madison Avenue, New York, will, upon request, furnish a list of suggested material for programs, etc.)

### "Why I Work at What I Do"

BY IDA M. HELM

THIS caption of an editorial in the GOSPEL MESSENGER, some time ago, is well worth thinking about. Think of a farmer who does not work at what he should! His farm is soon overrun with weeds, thistles and thorns. If he wants to realize a harvest from the soil, he must keep his land in good condition, and so he works unceasingly. The merchant who does not work at his business, will soon find himself outstripped by more thrifty competitors. If he wants to compete with his fellow-merchants and realize an honest profit from his business, he must work with all his might.

The school-teacher who does not work, will soon find himself without a position. He will find that he has cheated himself of the development that comes with the exercise of his God-given powers. He must work.

The farmer, the merchant, the school-teacher—all want to accomplish the design of their calling. They labor not to keep on a prescribed level—they want to make progress. They want to rise to a higher plane of living. They want others to rise with them. They want to serve their generation and to leave the world a little better because of their having lived in it.

The minister who will not work at his task, will see his flock go hungry and become lean. They will starve spiritually, or will wander off, seeking nourishment elsewhere. His brother ministers, who are developing their field of labor, will gather precious gems for the Master, while the idler will have no jewels with which to adorn the Master's crown when the day of reckoning comes.

In the Sunday-school lessons, that pertain to the times of the judges, we find a people who would not work at their assigned task. Theirs was a high and holy calling. They were to be an example, a light-bearer, to the Gentile world. They were to witness for the true God, and to keep the altar fires burning continually. God does not give men impossible things to do, and so his people were amply able to keep the commandments and the whole law. But by idling and disobeying—by neglecting to work as they should have done—they failed miserably, and the reproaches of their prophets were poured out upon them, generation after generation. By idly wasting their golden opportunities to witness for Jehovah, they found themselves in abject poverty in the land flowing with milk and honey—the Promised Land. "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves."

Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place" (Deut. 11:22, 23; 12:2, 3).

Israel after the flesh must either work or forfeit the promises. They were not willing to work. Spiritual Israel—the church of Christ—has a mighty foe to contend with. Hosts of infidelity, unbelief and unrighteousness are contending for a vantage ground of attack. The call of the Master comes to every follower of Christ: "Go work today in my vineyard. Keep the altar-fires burning continually." "Ye are the light of the world." Listen! "Woe to them that are at ease in Zion." "Whosoever will save his life shall lose it."

To the call of Deborah and Barak, for help against the Canaanites, some of the tribes refused to respond. The members of the tribe of Reuben at first felt the patriot's impulse, and resolved to go, but the heart-searchings were too shallow—they changed their minds and stayed at home and attended to their flocks. To them came the message: "Unstable as water thou shalt not excel."

God and the eastern half of Manasseh stayed in their villages east of the Jordan. Dan and Asher, both maritime tribes, continued with their ships, and



refused to go to the help of their brethren against the foe. They lost touch with the faithful tribes, who ran swiftly in answer to the call of God's prophetic. Gad and Reuben faded away into a barbarism very similar to that of the wild races of the desert. They degenerated. "Curse ye Meroz, said the angel of Jehovah. Curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah, to the help of Jehovah against the mighty" (Judges 5: 28). This was a stern judgment for not helping to chase away the ravaging Canaanites.

The church must be awake to her high and holy calling, girded with the whole armor of truth, carrying out the great, world-wide commission of the Master—making disciples and building them up in the faith; ever alert to keep the marauders of the desert from overrunning and settling in the "goodly land." She must work at what she does.

But what about the question: "Why I work at what I do"? My answer is, Because there is no other way in which I can fulfill the design of my being in this world. Heart-searchings and high resolves are not enough. I must work.

Ashland, Ohio.

### Triumphal Arches

BY ADAM E. HECKER

ABOUT the year 33, when the ancient city of Ephesus was an important commercial center of Asia Minor, a riot arose there.

Diana, the great nature goddess, was worshiped, and her temple at Ephesus was the wonder of the world. A silversmith, Demetrius by name, made shrines for Diana, which brought no small gain to him and his craftsmen. Then the missionary Paul came along, and spoiled the business of the silversmith, so far as the making of shrines was concerned. Paul was turning the people of Asia away from the worship of gods that were made with hands.

Then the silversmith called together all the workmen of like occupation, telling them that their means of wealth was being destroyed. When they heard these things they were full of wrath, and the whole city was filled with confusion. The people who caused the riot were guided by about as much sense then as they are now, for the account says: "Some therefore cried one thing and some another, and the more of them did not even know why they were gathered together." Calmly the town clerk addressed the rioters and dispersed them—the law seeming to command more respect then, than in the year 1920.

So they had labor agitators in the year 33, just as we have them now. The people no longer worship at the shrine of Diana, and the once prosperous city of Ephesus has been in ruins for centuries. The riotous silversmiths have long been gathered to their fathers, but the labor agitator is still with us. Excavations have been made in search of the wonderful temple of Diana. These excavations have revealed a broad street, leading from the harbor and terminating in a triumphal arch. What a pathetic scene a triumphal arch presents, dug out of ruins! "We no longer worship gods that are made with hands. Now the chief god is selfishness—exclusive regard to one's own interest and happiness. And the strange part of it is that few are wise enough to have observed that selfishness and happiness never abide in the same person. Every trained mind knows that the performance of every act must benefit every one who is, in any way, connected with the act, or it must sooner or later fail. This is because the individual is a part of the universal. A little while and all the pushing and elbowing and grabbing of our day will end. A little while, and we and our riotous agitators—our laborers of this day, the man who is smarting from the sting of wrong, and the man who does the wrong—will be gathered with the silversmiths of ancient Ephesus and the worshippers of Diana.

Whether we have built triumphal arches, only to have them laid in ruins, or to have them stand forever, the manner of our building will determine. If they are built in strife, if they are built in selfishness, they will mark a life of pathetic waste. If they are built

in the minds and hearts of others, who are helped thereby to better and happier lives, they will stand forever as "a good diffused, and in diffusion ever more intense."—Taken from "Threads."

Chicago, Ill.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### THE FORWARD MOVEMENT AT WYANDOT, OHIO

When the apportionment of \$300 for the Wyandot church, in the Forward Movement Campaign, was first announced, some feared it would be hard to reach, as our membership is less than thirty and somewhat scattered. However, our minister, Bro. J. S. De Jean, was a Regional Director and very enthusiastic in seeing the work put across.

Bro. B. M. Rutter was appointed Local Director. Having been Superintendent of Schools for several years, he, too, well understood how to make the drive. Soliciting teams were appointed, plans laid and everything got in readiness for the start at the hour named.

Our love feast had been arranged for the day previous, and Prof. Edw. Kintner, of North Manchester, had been invited to be present. He gave good assistance on Saturday, officiated at the evening service and gave a splendid address on "Christian Stewardship" on Sunday morning. The solicitors proceeded to take pledges as well as cash, and before night the little church had gone over the top by fifty per cent. This has been added to by regular and special missionary offerings until, at the present time, the amount exceeds \$500.

An effort was also made from a spiritual basis. Bro. Virgil C. Fennell gave two lectures on Sunday-school work; the Mission Study Class rendered a program, and some special appeals have come from the pulpit for fuller consecration of life and property to God.

The Wyandot Sunday-school, in joint labors with the Marion and Richland schools, gave a program at the Richland church July 11, with splendid interest. It was decided to meet at the Wyandot church in July, 1921.

The writer served as Sunday-school superintendent during the summer and with the help of other active workers, regular Sunday-school teachers' meetings were held and steps put on foot for organizing two of the adult classes. The Missionary Committee was asked to give data of interest twice each month, so that enthusiasm seemed to be growing nicely, in spite of the warm weather and quite a bit of sickness.

The regular council convened Aug. 28, in charge of Bro. J. S. De Jean. The Mission Board had asked each church in the District to give a little more than the quota of Forward Movement, so that the new church in Toledo might be completed very soon. Bro. De Jean urged that this be given immediate attention. It was decided to hold our love feast Oct. 16, beginning at 10:30 A. M.

Owing to the writer's removal, Bro. B. M. Rutter was chosen Sunday-school superintendent for the remainder of the year; also leader of prayer meeting. Sister Edith De Jean was elected church clerk and "Messenger" correspondent; Bro. J. W. Coon and R. C. Kelley, members of the Temperance Committee; Sister Gail De Jean, Missionary Committee; Bro. J. S. De Jean, superintendent of the Home Department. The outlook is bright for some rich spiritual feasts during the winter.

It is with reluctance that we leave the old home church even for a time, as hallowed memories cluster about the place and warm fraternal and social ties bind us to the little band of worshippers, yet as we leave, our prayers are for the continued guidance of the Holy Spirit in all the work undertaken.

North Manchester, Ind.

### FINDING FAULT WITH OTHERS

We are often too ready to find fault with others, and to overlook the good qualities in them. We may have worse faults than they have, but we resent it if some one points them out, and yet we do not hesitate to find fault with others. We should overlook their faults and seek the good that is in them. There is always good to be found in every one, if we only seek to find it. All of us have our faults. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (John 1: 8). We must ask our Heavenly Father to help us to overcome our own faults and then, perhaps, we can help others to overcome theirs. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7: 5; Luke 6: 42).

We should make the best of life. Life is too short to live at variance with one another. When men criticized and found fault with our Lord and Savior, he did not answer them with an angry retort. No, he pitied them because they knew no better. He forgave them and tried to teach them the errors of their way.

An angry retort does no one any good. It only poisons both mind and soul. It also poisons the minds and souls

of others, to be constantly finding fault with them, for it displeases and discourages them. It is our duty to encourage others—not to drag them down and degrade them.

I know from experience that it is hard to bridle the tongue, but I believe that persistent effort will greatly improve our disposition towards others.

Ladoga, Ind.

Mary W. Conner.

### IN MEMORY OF SALLIE E. LEWIS

Sallie E. Lewis was born Dec. 16, 1851, in Ashe County, N. C., and died Aug. 23, 1920, aged sixty-eight years, eight months and seven days. She married Eld. J. G. Lewis in 1871. She united with the Church of the Brethren in 1873. She and her husband alone began the work at Walnut Grove church, Taylors Valley, Va., which is now a prosperous church with four ministers.

While "Aunt Sallie," as she was called by everybody who knew her, had no children of her own, she and Eld. Lewis raised twenty-four orphan children. For forty-seven years her home was the home for the Brethren, as well as for all strangers and traveling men, who found lodging with Brother and Sister Lewis. The writer believes she has done more for the church and humanity than perhaps any other sister in the Tennessee District.

Aunt Sallie's health broke in February, 1920, when she had influenza. She leaves her husband, four brothers and two sisters.

The writer conducted the funeral at the church. Interment was made in the community cemetery on the Lewis farm.

Reuel B. Pritchett.

Johnson City, Tenn.

### WEST CHARLESTON, OHIO

During the past few months the interest has been very good. July 11 Brethren David Dredge and S. Z. Smith officiated in the ordination of our pastor, Bro. J. C. Flora, to the eldership.

Aug. 2 Bro. H. C. Claybaugh, of Chicago, gave an illustrated lecture, picturing the work and needs of Bethany, Manchester College and a better churchhouse at Springfield, Ohio. Bro. Inman, of Springfield, solicited the congregation on Monday and Tuesday for funds for the above purposes and was given a splendid welcome, the amount of the subscriptions being \$3,014.

Aug. 6 a joint meeting of the Sunday-schools of Springfield, Donnels Creek, New Carlisle and West Charleston was held at the last-named house. The attendance was fine. A good program was rendered and the social phase of the day was good. Bro. J. M. Pittenger and wife appeared on the program in the afternoon.

Aug. 8 Bro. H. S. Randolph and wife were with us. Bro. Randolph preached at our morning service. In the evening Dr. Cottrell and wife gave us very helpful messages. An offering of \$24.64 was taken for medical work in India.

The week of Aug. 22-29 we had a combined Bible Institute and Vacation Bible School. Bro. R. H. Nicodemus gave us some very splendid instruction. We studied James and the Sermon on the Mount. He gave us a lecture on "The Home" and one on the "Church," that were good. Brother and Sister Van B. Wright also were with us for the week. The latter led the singing and gave us some splendid suggestions, relative to congregational singing. With the help of several of our girls, Sister Wright did some splendid work with the children. Aug. 29 they rendered a song and drill that were very effective. The week closed with a Community Day on Saturday. A strong program was rendered. Emphasis was given to the social side of life. The attendance was very good throughout the week.

Sept. 5 we had our first teacher-training graduating exercises. Nine completed the first year's work. Bro. John A. Robinson, of Pleasant Hill, gave the principal address. Other visiting ministers who preached for us during the summer, were J. C. Inman, of Springfield, J. B. Gump, Howard Eidemiller and Drue Funderburg, of New Carlisle, and G. K. Walker, of Huntington, Pa.

The members met in business session Sept. 11. Eld. Jacob Coppock was elected elder for three years. Charles Karns was elected superintendent for one year. A committee was appointed to arrange for a Vacation Bible School for 1921.

Bertha M. Eidemiller.

Tippecanoe City, Ohio.

### BRO. THOMAS TEMPLETON'S SERMON

We were favored with a fine discourse, recently, by Bro. Thomas Templeton, a young minister. In his sermon to the children of the Sunday-school he told them of "lions" and "honey," not forgetting to remind them of the devouring lions of sin that beset their pathway, and telling them, also, of the joy and sweetness that follow the wielding of the Sword of the Spirit, to gain the victory over the devouring lion.

For the older "children" he had this text: "Whatever he saith unto you, do it." It was a fine text, well chosen and well handled—much to our edification and instruction.

(Continued on Page 598)



## NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The various meetings of the above-named will be held in the Spring Creek church, Fredericksburg, Iowa, Oct. 5-7.

Sisters' Aid Society Session, Oct. 5, 6:15 P. M. Echoes from the Sisters' Aid Meetings at Sedalia.—Mrs. L. A. Whittaker. "The Why" and "The How" of an Ideal Sisters' Aid Society.—Mrs. Martha Keller. 7:40. Temperance Session. Meeting in charge of Temperance Committee.

Educational Session, Oct. 6, 6:15 P. M. Address by some member of the Mt. Morris College Faculty. Missionary Session, 7:40. Meeting in charge of the Mission Board.

Ministerial Session, Oct. 7, 8:45 A. M. The Preparation of the Church for the Revival.—A. P. Blough. (1) The Publicity.—L. D. Leatherman. (2) The Church's Part.—D. F. Landis. (3) The Evangelist.—S. S. Neher. (4) The Music.—L. A. Whittaker. (5) Conserving the Results.—D. H. Keller.

Sunday-school Session, Oct. 7, 1:30 P. M. A Vacation Church School in Every Congregation in 1921.—R. H. Cox, J. A. Eddy. Week-day Instruction in Religion.—Ada Shank, C. W. Kimmel. How Shall Our District Reach Its Quota in the Forward Movement?—I. M. Forney, H. H. Wingert. Teacher-training Work.—Virgil C. Finnell.

Christian Workers' Session, Oct. 7, 6:15 P. M. The Christian Workers' Society and Community Betterment.—Lee M. Fisher. The Christian Workers' Society and Soul-Saving.—Mrs. J. A. Eddy. The Christian Workers' Society and Citizenship.—Mae Albright. Child Rescue Session, 7:40. "Children Are an Heritage of the Lord."—W. H. Lichty. "For of Such Is the Kingdom of Heaven."—M. L. Kimmel. The Influence of the Childless Home.—W. I. Buckingham.

## THE ITALIAN MISSION, BROOKLYN

So many calls! Shall we, of the Atlantic Coast, send money to far-away Oakland, California? Yes, but match it with an equal amount for the Italian Mission, Brooklyn, which has been struggling with poor equipment for years. May the Lord open our eyes to opportunities near by, and help us to see that we pay many dollars for things of much less importance than soul saving. The souls of the Italians at Brooklyn are of the same value as souls in Italy, India or China. To begin a work and leave it half done is poor management. Shall we not take up the work at 205 Twenty-first Street, Brooklyn, New York, and give it new encouragement? While we wait, souls are perishing.

Eleanor J. Brumbaugh.

Huntingdon, Pa.

## VACATION BIBLE SCHOOL

The Vacation Bible School of the Sangerville church began on Aug. 16. Our District Sunday-school Secretary, Bro. Minor C. Miller, met with us and helped us to organize. Sister Ruth Cline, of the Valley congregation, was principal. Arrangements had been made for five teachers, but the enrollment at the beginning was so large that two more were secured. The enrollment the first day was 123, and this number increased daily until the close when 184 had been enrolled. The average attendance was 148. The school was held at the Sangerville home and the children who desired to attend from the other two schools, were brought in conveyances.

The courses laid down by the Religious Board of Education were used. The sessions were held each day from 9 to 12 o'clock, and continued for two weeks. At the close a very interesting program was rendered. An exhibition of the work done was given, which was surprising for the short time the school had been in progress. May the time not be far distant when every child will have an opportunity for more thorough religious training!

Bridgewater, Va.

Meda G. Argenbright.

## SUMMIT VACATION BIBLE SCHOOL

Our Vacation Bible School opened on Monday, Aug. 2, under the supervision of Bro. Minor Miller, General Secretary. The organization was as follows: Sister Pearl Cline, principal; Olive Wampler, intermediates; Lora Miller, juniors; Eva Craun, primary; Mary Showalter, kindergarten. Excellent interest continued throughout the sessions, with an enrollment of fifty-eight and an average attendance of fifty-six.

This is the second school of this kind we have had at Summit—the first being in the summer of 1919. The more we see and study the work, the greater the value becomes. When all the churches get a vision of what the Vacation Bible School means, from kindergarten to high school, this training will become as universal as the free school. No church will consider having done her duty to her young until she has offered them this training. Our school closed Aug. 14 with an excellent demonstration of the work done during the two weeks.

Bridgewater, Va.

Mattie F. Wise.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ARKANSAS

Austin church met in council Sept. 18, with Bro. W. L. Woodiel presiding. Brethren T. L. Woodiel and Fred Woodiel were elected delegates to District Meeting, with Reuben Woodiel and Sister Nettie Moss, alternates. Bro. A. Govan was elected to collect the District assessment money. Our next District Meeting will be held in the Austin church Nov. 18, Thursday before the third Sunday.—Alice Woodiel, Austin, Ark., Sept. 21.

### CALIFORNIA

Fresno church met in regular business session Sept. 13, with nearly half of the needed sum for the new church pledged. It was decided to build according to the latest plan presented. Brother and Sister J. R. Rhoads were chosen to solicit the District additional church building funds. Provided an evangelist can be secured, a series of meetings will be held this fall, immediately followed by communion services. Brethren I. H. Fox and A. P. Simpson were chosen delegates to District Meeting, with Brethren J. R. Rhoads and L. L. Frighters, alternates. Brother and Sister J. Frank Bowers were elected Sunday-school delegates, with Sisters Harriet Thompson and Miriam Rhoads, alternates.—Elizabeth Whitlow, Fresno, Calif., Sept. 20.

Glendora church met in council Sept. 14. A query is to be sent to District Meeting, requesting that the time convening of District Meeting be changed from fall to the spring of the year. Our delegates to District Meeting are Brethren L. B. Netzel and M. F. Brumbaugh, alternate. Eld. G. H. Bashor. Considerable repairing and rebuilding, both within our place of worship and upon the church grounds, were decided upon at this meeting. Bro. Bashor was appointed solicitor funds to that end. We decided to send \$50 to Bro. Jos. Nishikawa, in Japan, to open a mission for the Church of the Brethren there. Three letters were received. Our elder in charge for another year is Bro. G. H. Bashor. We elected, as Sunday-school superintendent, Bro. Floyd Reiff; as District president, Sister Selma Jackson; superintendent of Primary Department, Sister Anna Bashor. Our love feast was appointed for Nov. 28. The Ministerial Committee will arrange for a revival sometime this coming season.—Mrs. Sylvia L. Netzel, Glendora, Calif., Sept. 20.

Golden Gate Mission.—Our council, Aug. 13, we elected Bro. J. C. Wright and Sister Anna Kline as delegates to our District Meeting. They are to serve as delegates to the Sunday-school Meeting also. We are sending two papers to District Meeting. Bro. Joe Miller was elected as church trustee, to fill the vacancy caused by Bro. Wm. Halsey's moving away. Bro. John and Sister Edith Reynolds were called to the deacon's office.—Bro. A. Bickelstaff conducting the installation service. On Sunday afternoon, Aug. 22, a meeting of the Sunday-schools of the Fruitvale congregation, of which we are a part, was held in our church. We enjoyed interesting and instructive talks by several State and County workers. Aug. 29 Bro. S. P. Noll, our District Missionary Secretary, was with us, and gave us two inspiring sermons. Sept. 5 the joint Convention of the Waterford, Empire, Patterson and Golden Gate Sunday-schools met with us. It was indeed encouraging, to have with us so many of our brethren and sisters from neighboring churches. Bro. Beer of Empire, preached for us that evening. Our offering for the Oakland churchhouse amounted to \$151.67. On Sunday morning, Sept. 12, two were received into our church by baptism.—Ivy Walter, 6893 Arthur Street, Oakland, Calif., Sept. 13.

### COLORADO

Colorado Springs church met in council Sept. 15. Delegates were elected to District Meeting. Arrangements were made for our District Meeting to be held at the place Oct. 29-Nov. 1. Bro. A. C. Wiazand, of Bethany Bible School, was with us a few days, giving a very helpful sermon Sunday morning.—Bertha Baker, Colorado Springs, Colo., Sept. 20.

### ILLINOIS

Pine Creek church met in business session Sept. 16, with Eld. S. S. Plum presiding. We appointed Oct. 16, at 6:30 P. M., for our communion. We decided to begin a Missionary Club at once, with our pastor as teacher. Aug. 31 we gave a reception for our church and family at the church. There was a good attendance and all spent an enjoyable evening. Sept. 1 a neighboring Sunday-school joined with us in a picnic at a near by park. There was a large attendance and the spirit of the day was very happy. Bro. Beecher, home on furlough, gave us an illustrated lecture on the China field. Our pastor, with a corps of helpers, has begun a religious survey of this community which, we believe, will be a great help to us in reaching the masses and bringing them into the church.—Anna Butterbaugh, Polo, Ill., Sept. 17.

Sterling.—We closed a very interesting and profitable revival Sept. 12. Bro. O. B. Maphis and wife, of Bethany Bible School, Chicago, conducted the services, with the help of Sister L. Sergeant, who did splendid service in song leading and story-telling to the children. Sister Elsie Kilbether was our regular chorister, rendering valuable service in special music and congregational singing. Bro. Maphis preached in all twenty-three inspiring sermons, his last theme being masterful and especially convincing. Two were baptized, and we are much encouraged. Our regular business meeting was held Sept. 14, with Eld. P. R. Kuhnert and Bro. Charles Spencer present. The pastor acted as moderator. One letter was granted and two were received. A new furnace is being installed, and general repairs are anticipated. The past month has, indeed, been one of blessings and encouragement to the Sterling church and our purpose is to press forward with new impetus and zeal.—H. B. Mohler, Sterling, Ill., Sept. 20.

Yellow Creek church is desirous of securing a good pastor. We would like to correspond with any minister desiring to change locations. Address the undersigned.—Aug. Kuhlman, Pearl City, Ill., Sept. 20.

### INDIANA

Bethany church met in council Sept. 4, with Eld. A. E. Cline presiding. The visiting brethren gave a good report. Our love feast will be held Oct. 2. The following officers were elected for the coming year. Elder, M. H. Geyer; clerk, Sister Minnie Neff; correspondent, the writer. Our delegates to District Meeting are Brethren A. E. Cline and M. H. Geyer, alternates, Sister Pearl Geyer and Bro. Albert Warstler. On the same day one sister, Clara Cline, of Mishawaka, Ind., was with us for one week and gave interesting lessons on the Book of Revelation.—Bert Neff, Milford, Ind., Sept. 20.

Buck Creek church met in council Sept. 11, with Eld. L. L. Teeter in charge. On the evening of Sept. 10, Bro. V. F. Finnell gave us a talk along educational lines. Brother and Sister C. C. Hall, from Indiana, were with us on the evening of Sept. 13, and gave a splendid talk to a large audience, after which a collection of \$18.18 was taken.—Minnie Ide, Mooreland, Ind., Sept. 18.

Ft. Wayne church met at Lakeside Park Aug. 29 and held Children's Day exercises in the forenoon. In the afternoon, at 2 o'clock, we had a fine meeting. A collection of \$10.85 was taken for home missions.—Mrs. Fay Bosler, Ft. Wayne, Ind., Sept. 20.

Kewanna church met in council Sept. 4, with Eld. Geo. E. Swihart presiding. Bro. Roy Mishler was hospitable delegate. District Meeting and our series of meetings will begin Oct. 16, with Eld. Ira Kreider as evangelist. The love feast will be held at the close, the date to be given later.—Myrtle Mishler, Kewanna, Ind., Sept. 19.

Ladoga.—Sept. 19 we were favored by a visit from the Drs. Cottrell, of Indianapolis, from India. Their message was very interesting and instructive and pressed home the truth of the great need of Gospel teaching in India, and in fact, all heathen lands. An offering of \$10.11 was lifted for the work. One letter of membership has been

granted since our last report.—Mrs. E. N. Goshorn, Ladoga, Ind., Sept. 22.

Manchester church met in council Sept. 9. It was decided to hold an election for deacons and a minister Sept. 16, at which time Bro. Lloyd C. Bickelstaff was elected and ordained to the ministry and Brethren Lloyd C. Bickelstaff, Walter Bickelstaff, and Sister Mary Smith and Jesse Landis were elected and installed as deacons.—Ivah M. Grossnickle, North Manchester, Ind., Sept. 20.

Noblesville.—Aug. 29 Bro. Arthur E. Hoppa, of Middletown, Ind., began a series of meetings at this place. After preaching five evenings he was called home on account of the death of his little daughter. He returned and continued for two weeks, preaching each Sabbath and visiting from house to house. Eleven were baptized and one was reclaimed. Sept. 19 we held our communion service, which marked the close of our meetings. Aug. 29 we enjoyed a Sunday-school picnic in a near by grove. Sept. 7 Dr. and Mrs. Cottrell, returned missionaries from India, gave us a short presentation in the evening. We feel very much encouraged in the work here. Our Sunday-school is growing. Sept. 19 we had an attendance of 141.—Dewey Baliff, Noblesville, Ind., Sept. 20.

North Liberty church met in council Sept. 11, with Eld. H. B. Diney presiding. He asked to be relieved of the charge of the congregation and this resulted in choosing Bro. J. F. Appaman, of Plymouth, for the next year. The report of the annual visit was given. Bro. Orville Houser was chosen delegate to District Meeting. Sept. 12 we held our Harvest Meeting. Bro. Chas. Yoder, of South Bend, preached, and both forenoon and evening.—Mrs. J. H. Markley, North Liberty, Ind., Sept. 17.

Shipshewana.—Sept. 4 we met in council, when the reports of the visits were given. We will hold our love feast Oct. 9. Our delegate to District Meeting is Bro. Geo. S. Sherck. Aug. 31 Bro. Sam Burger came to assist us in a two weeks' revival. The interest was good from the beginning. Three were baptized and a short period in his former baptism. We hesitated to close the meetings because of the still prevailing interest, but on account of a revival beginning in a neighboring church, we thought it best. Bro. Burger has promised to come back for a week, some time later, if it seems advisable.—Mrs. Geo. S. Sherck, Shipshewana, Ind., Sept. 20.

South Whitley church met in council, Sept. 11, with Eld. G. E. Swihart presiding. Sister Lizzie Poland was elected delegate to District Meeting, with Bro. Walter McConnell, alternate. Sept. 18 Bro. Geo. Mishler preached for us both morning and evening. Our church and Sunday-school are progressing nicely. We are now located in our own building, for which we are very grateful. We are expecting to have a resident minister soon.—Mrs. Henry J. Neff, South Whitley, Ind., Sept. 13.

Summitville church met in council Sept. 3. Eld. A. J. Miller gave us a very interesting talk. Our minister also was present. Four letters were received and two were granted. A financial committee was chosen, consisting of Moses Smith, Mary, Ora and Mrs. Cecil Reed. In the near future a series of meetings will be held by our minister, Bro. H. B. Martin. Our next meeting will be held Dec. 3.—Mrs. Pearl Tomlinson, Summitville, Ind., Sept. 20.

Union church met in council Sept. 3, with Eld. Eli Roese presiding. Four letters were received and two were granted. Bro. Cecil Reed represented us at District Meeting. Sept. 12 we held our love feast Harvest Meeting. Being an ideal day, we had a good attendance. Bro. Harvey Schwalm preached a Harvest-Thanking sermon in the morning, and in the afternoon gave an address on "The Home." Many of our friends, who were with us at our last Harvest Meetings, and our neighbors and friends enjoyed it very much.—Dora A. Hendricks, Plymouth, Ind., Sept. 16.

Wabash City Mission met in council Sept. 16, with Eld. Geo. Swihart present. Three letters were received. Bro. Chas. Delauter was chosen delegate to District Meeting, with Bro. Dorsey Brubaker, alternate. Our love feast will be held Oct. 3-30. If you have never been to the Wabash Mission, make your arrangements to come on Sunday morning and stay for the love feast in the evening. One was baptized last Sunday.—G. C. Weimer, Wabash, Ind., Sept. 20.

White.—On Sunday morning, Sept. 5, we held our annual Harvest Meeting. Bro. J. J. Norris delivered a very inspiring sermon. In the afternoon the children gave an interesting program. In the evening the women gave an interesting program. Bro. J. W. Norris and wife, of North Manchester, and continued for two weeks, closing with our love feast Sept. 19, which was conducted by Bro. A. R. Cottrell, of India. Although there were no accessions, as a church we feel wonderfully strengthened. On Monday evening, Sept. 13, we held our love feast. A very interesting lecture on customs and needs of India. Sept. 17 we met in council, with Eld. D. C. Campbell presiding, assisted by Bro. J. W. Norris. Bro. Campbell was chosen elder for another year. Our deacons were also elected, three of whom were installed: Brethren E. E. Smith, Roy Coyner and John Ringer. Bro. James Campbell and wife being absent were installed on Sunday morning.—R. R. Coyner, Colfax, Ind., Sept. 21.

### IOWA

Franklin (Decatur County).—This church held a council meeting at the close of our Christian Workers' Meeting, last Sunday evening, with Eld. A. L. Sears presiding. As the delegates we had chosen for District Meeting found it impossible to go, Bro. Edgar Caster was chosen to represent both our church and Sunday-school. We are expecting Bro. Q. Goughnour, of Decatur, Iowa, to commence a revival for us Sept. 26. Bro. F. A. Garber, of Decatur, Iowa, is here, held a two weeks' series of meetings at the mission place in Leon. Five were baptized and one has been received on former baptism. All these were Sunday-school scholars. We expect to have a love feast some time during our meetings.—Mrs. Mattie E. Johnston, Leon, Iowa, Sept. 20.

Libertyville church held services in Bro. Glenn Carr's grove Sept. 12. A basket dinner was served. A few days previous to this, the Sunday-school held a picnic at the same place, with a miscellaneous program in the afternoon. Eld. J. D. Brower, of South English, came Sept. 16, to assist in our council. Brethren H. B. Johnston and W. L. Ogden were elected delegates to District Meeting, and Nellie F. Gletofsky is our delegate to the Sunday-school Meeting. It was decided to hold a love feast at the close of our series of meetings, which begins Sept. 26. Brethren Glenn Carr and W. L. Ogden were called to the ministry and with their wives were duly installed.—Nellie F. Gletofsky, Batavia, Iowa, Sept. 20.

Monroe County.—Sept. 11 we met in council. Sister Beulah Cook was elected Sunday-school superintendent. Bro. Frank Cook and Sister Sarah Grove were chosen delegates to District Meeting. We held our love feast Sept. 18, at the close of our series of meetings. We are expecting Bro. L. A. Geyer, of Decatur, Iowa, to commence a revival for us Sept. 26. Bro. F. A. Garber, of Decatur, Iowa, is here, held a two weeks' series of meetings at the mission place in Leon. Five were baptized and one has been received on former baptism. All these were Sunday-school scholars. We expect to have a love feast some time during our meetings.—Mrs. Mattie E. Johnston, Leon, Iowa, Sept. 20.

Muscatine.—On Sunday, Sept. 12, Bro. C. A. Wright, of North Manchester, Ind., was with us, giving us two illustrated talks along the line of Sunday-school work. In the forenoon he talked to the children, which was interesting to all. In the afternoon he gave our services on Sunday, Sept. 19. In the forenoon Bro. U. J. Fike gave us a good message. The son of the writer was baptized in the afternoon. In the evening we had a very spiritual love feast. Bro. Fike officiated. Bro. L. W. Brubaker, our District Secretary, and his wife, stopped with us en route home from Indiana, and added to the inspiration of the meeting. We feel blessed and strengthened in the work. Another family of members moved into our midst lately, and we expect more soon. We would be glad to get in touch with any members contemplating coming this way, or with friends or relatives of members in the city.—Wm. H. Eller, 414 Fletcher Avenue, Muscatine, Iowa, Sept. 18.

Panther Creek church met in council Sept. 14, with Eld. H. L. Royer presiding. The deacons reported the result of their yearly visit. Our delegates to District Meeting are Brethren Robert Bental and D. F. Walker. Two queries were sent to District Meeting. Our love



feast will be held Oct. 21 and 24, examination services to begin at 6 P. M. Dinner will be served at the church on Sunday. Bro. O. E. Messamer and family, of Chicago, visited relatives in our midst for several weeks this summer, and he favored us with a number of sermons. Bro. Oscar B. Weaver, Jr., of Elmhurst, Ill., missionary secretary, recently delivered an address. Bro. D. B. Eby and wife, Olympia, Wash., were with us last Sunday and Bro. Eby delivered two very interesting sermons. One was recently baptized. We expect Capt. Wiard to be with us Sept. 24 for a week's series of lectures.—Mrs. L. K. Reppert, Iowa, Sept. 19.

**Prarie City.**—The interest in our services has kept up fairly well during the summer months. Recently we have had splendid talks by various ministers among them Brethren Perry Brunk, John Heckman and Oscar Diehl. We feel deeply grateful for the spiritual uplift that we have received in the Lord's work. Bro. E. F. Caslow, of Grand Rapids, delivered a series of meetings Sept. 21.—Mrs. L. A. Colyn, Monroe, Iowa, Sept. 19.

## KANSAS

**Abilene.**—We met in council at the Holland house Sept. 4. Our elder, Bro. Geo. Manon, and assistant elder, Bro. Chas. Shank, were present. Several letters were granted. Brethren Chas. Shank and W. A. Mourer were elected delegates to District Meeting, with Brethren Geo. Manon and Roy Rock, alternates. Brother and Sister Oliver H. Austin closed a series of meetings at the Holland house. Children accepted Christ. Sept. 12 Bro. Wyatt, of Kansas City, delivered two splendid addresses.—Mrs. Geo. Weber, Elmo, Kans., Sept. 20.

**Larned (Rural Church).**—Bro. W. O. Beckner, of McPherson, preached two splendid sermons Sept. 5. After the morning service our Sunday-school enjoyed an outing, together with the town school. After dinner a program was tendered by the Sunday-school, and a talk was given by Bro. Beckner. All felt that the day spent together did us good. Our regular council was held Sept. 11. Bro. Talahoun, of Nettleton, was with us. Five letters were granted. Our love feast will be held Oct. 30. The church delegates to District Meeting are M. Keller and I. C. Markers; alternates, Will Cline and Dave Martin. One has been received by letter since our last report. Bro. F. E. John, of McPherson, was with us on Sunday evening, Sept. 12, in the interest of the Child Rescue work.—Ira Markler, Larned, Kans., Sept. 15.

**Morrill** church met in business session Sept. 14, with Eld. W. H. Yoder presiding. Plans are being laid for the coming of the evangelist, Bro. A. B. Miller, of Bridgewater, Va. The meetings begin about Oct. 20. The prayer meetings are conducted with the idea of the meetings upmost. Bro. Yoder and Bro. Frank Poister were elected delegates to District Meeting, to be held at Sabetha, Kans., Oct. 17-19. Bro. Ward and Sister J. F. Pickinger represent the Sunday-school. The Christian Workers' Band is planning to put on a lecture course of about five numbers, this winter. The love feast was set for the close of the meetings. A committee was appointed to prepare for a community gathering to be held some time in October. This is to be a community gathering with all the program and dinner in the basement of the church.—Mrs. H. F. Bowers, Morrill, Kans., Sept. 17.

**Ottawa** church held a council Sept. 10. The report of the annual visit was made, and a visiting committee appointed to look after the social life of our isolated members, encourage their attendance at the regular church services. Bro. G. M. Thorne was re-elected elder in charge for the coming year; Bro. J. E. Thorne, Sunday-school superintendent; Bro. R. L. Troup, president of Christian Workers' Society. Bro. W. B. Devilliss was chosen superintendent of the seniors, and Sister Grace Eshelby, of the juniors. We are to be represented at District Meeting by Bro. J. E. Thorne for the church, and Sister Olive M. Wheeler for the Sunday-school. Our evangelistic committee has secured the services of Bro. E. F. Caslow, of Grand Rapids, Mich., for a series of meetings during December, 1920, and Bro. J. Edwin Jarboe for the same period. Plans are being made for a love feast on Saturday and Sunday, Oct. 9 and 10.—Olive M. Wheeler, Ottawa, Kans., Sept. 15.

**Overbrook.**—Sept. 4 we held a members' meeting. Arrangements were made for a few sermons along the evangelistic line, followed by Decision Day, Sept. 26. Our love feast was set for Oct. 9. The writer was chosen delegate to District Meeting. We have received two members by letter. Our Sunday-school attendance is about normal, with seemingly good interest.—S. J. Heckman, Overbrook, Kans., Sept. 18.

**Victor** church met in council Sept. 11, with Bro. F. A. Wagner presiding. Our love feast will be held Oct. 16, beginning at 2 o'clock. We expect to have a very successful meeting during the coming year. Brethren F. A. Wagner and W. C. Winder were chosen delegates to District Conference; Bro. A. E. Thompson and Sister Ida Winder, delegates from the Sunday-school; Sister Velma Thompson and the writer, from the Christian Workers' Society. One letter was granted.—Cecile Elliott, Covert, Kans., Sept. 20.

## MARYLAND

**Fairview (Md.)** church has just closed a series of meetings conducted by Bro. Fike, of Frederick County, with good attendance. We expect to have a very successful meeting during the coming year. These meetings have been a blessing to all.—E. L. Ritchie, Gorman, Va., Sept. 13.

**Frederick.**—We held our council Sept. 11. The attendance and spirit were excellent. Our financial reports show a fine increase over former years. We have received a very good report from our members' confidence in the handling of church funds, and now our people give gladly and freely. Every department of our work is growing nicely, and the outlook for the future of the Frederick church never was more hopeful. Bro. Anthony, of Baltimore, Md., is to begin our series of meetings Oct. 3. The matter of the pastor's salary was referred to the Trustee Board. The will of our deceased Sister Women was read, so that our church may know exactly in what way the interest from said equity, left to our church, may be used. The following brethren of sterling worth were called to serve in the office of deacon: Robert Jacobs, David Brunner and Reuben Grove. They, with their wives, will be installed at our love feast Oct. 17. Brethren John W. Wolfe and Elmer Brengle were chosen as our Sunday-school superintendents for 1921. Our pastor, Bro. J. Kurtz Miller, was re-elected as pastor and associate elder for three years. At the urgent request of our pastor, Bro. J. Kurtz Miller, we agreed to shepherd us as presiding elder for another year. The church gave Brother and Sister Miller a rising vote of thanks for their labors in the past, and for their willingness to remain with us, notwithstanding the fact that they have several other calls from larger churches.—Lucy Arnold, 115 East Seventh Street, Frederick, Md., Sept. 18.

**Meadow Branch** church met in council Sept. 10, with Eld. Uriah Bixler presiding. One letter was granted. The annual church visit was reported favorably. Contributions for the needs of the church were liberal. Our missionary work continues to grow. Brethren J. W. John and D. D. Smith were with us to assist in the election for a minister, which resulted in the election of Bro. Walter C. Brainerd, Arthur Nail being chosen.—W. E. Roop, Westminster, Md., Sept. 12.

**Pine Grove.**—Sept. 11 the writer assisted in the regular council in this congregation. Arrangements were made for the love feast, Oct. 2, preceded by a two weeks' series of meetings, to be held by Eld. B. W. Smith, of Burlington, Va. The church delegates were: Brethren C. B. Sines and B. Helman. The former was installed, but the latter will be installed at the next council. They have a fine Christian Workers' Meeting and a good Sunday-school. During the last year there were over thirty additions to the church, and we hope still greater growth this year. There was a very helpful Vacation Bible School this summer. They hope to have a special Bible term this winter, in charge of Eld. I. N. H. Beahm.—Emma T. Fike, Oakland, Md., Sept. 17.

## MICHIGAN

**Black River** church met in council Sept. 18, with Eld. J. M. Smith presiding. Eld. Smith preached for us on Sunday morning and evening. We had good meetings, and the church was much interested. We decided to have our love feast Oct. 30, to be held at the home of the writer.—Amanda Wertheimer, South Haven, Mich., Sept. 21.

**Elmdale** church met in members' meeting Aug. 28, with Eld. C. H. Deardorff in charge. Two letters were granted. Bro. F. J. Wieland

was re-elected "Messenger" agent. Our communion services will be held Saturday evening, Oct. 16. Bro. David Metcalf, of Naperville, Ind., began a series of meetings at this place Aug. 29, closing Sept. 12. He preached eighteen spiritual and practical sermons. Although there were no immediate results, the members received much benefit.—Emma Weaver, Alto, Mich., Sept. 19.

**Grand Rapids** church met in council Sept. 15, with our pastor, Eld. C. L. Wilkins, presiding. As the State Mission Board met here the following day, two members of the Board, Brethren J. E. Ulerly and Peter Messner, were present. As this was the council, preceded by the matters were acted upon. Some things of importance were referred to the State Mission Board. Ever since the church was built, we have found the furnace to be very inadequate for our needs. A movement was put on foot, early in the spring, to replace the old furnace with a new one, and with the result that we now have it installed and ready for use. And we are looking forward toward having a comfortable room in which to worship this winter. On Sunday, Sept. 26, will be our annual Rally Day. At that time a program of songs and exercises will be rendered, and three addresses will be given by Bro. J. E. Ulerly, of Naperville, Ill., and Brother College.—Mrs. M. M. Chambers, 128 Burton, S. W., Grand Rapids, Mich., Sept. 18.

## MINNESOTA

**Monticello.**—Aug. 22 Bro. S. G. Nickey, of Haxton, Colo., gave two interesting sermons. Aug. 29 we rejoiced when a young man came forward at the close of our regular morning service, and was baptized. In the evening Bro. Stuart Hamer, of Waterloo, Iowa, gave an interesting sermon on "Prevention of Sin." Sept. 5 the congregation proceeded, after church, to the home of Bro. A. J. Nickey, our former elder, to give them a farewell surprise. A picnic dinner was served, after which the church members were entertained and enjoyed. Sept. 12 Sister Goldie Swartz, returned missionary from India, gave an interesting talk on the work in India. A collection of \$16.65 was taken for the benefit of the India Boarding School.—Mrs. W. S. Sink, Monticello, Minn., Sept. 16.

**Needell** church met in council Sept. 4, with Eld. W. H. Eikenberry presiding. Bro. Eikenberry had secured as his guest, Bro. J. E. Ulerly, and was chosen delegate to our District Meeting. With the writer, alternate. We appointed a relief committee to care for the needs of the poor in our community. If any of the churches have anything to contribute to this work, it would be appreciated very much. Send it to Sister H. Eikenberry, Barnum, Minn.—Pearl M. Ramer, Barnum, Minn., Sept. 17.

## MISSOURI

**Dry Fork.**—Bro. E. H. Eikenberry, of McPherson, Kans., held a series of meetings for us, beginning Aug. 10 and closing Aug. 29. Bro. Saylor Nether, also of McPherson, led the song service. Bro. Eikenberry delivered twenty-three inspiring messages. The services were well attended and much interest was shown. Two were baptized.—Ethel Weaver, Jasper, Mo., Sept. 6.

**Fairview** church met in council Sept. 11, with Eld. J. B. Hyton presiding. We elected Brethren R. C. Gass and J. B. Hyton as our delegates to District Meeting; Sister Elina Hyton, delegate to the Sunday-school Convention. We planned to have a series of meetings in November, with Bro. W. R. Argabright, evangelist.—Belle Hyton, Ava, Mo., Sept. 15.

**Mineral Creek.** The church at this place has had a season of spiritual refreshing. Eld. A. D. Soltenberger, of St. Johns, Kans., began a series of meetings Aug. 15, and closed Sept. 5, with three addresses to the church. The weather during the meetings was very rainy, much of the time, which interfered much with the services, but the work of our brother was much appreciated by the community, nevertheless. He is an able and fearless evangelist. Sept. 6 the church met in special council, and chose Bro. Jesse Howard Garvey to the ministry, and Brethren Arthur Garvey and Alva Miller to the deacon's office. Bro. Jesse D. Moller officiated. Sept. 7, the church met in conference, and the subject of rainy weather there was only a small attendance. Bro. Soltenberger led the work of the evening, and the next morning left for home.—D. L. Mohler, Lecton, Mo., Sept. 17.

**Shelby County.**—Our two weeks' series of meetings closed Sept. 12. Bro. McCune preached very strong sermons and we are sure that the church was much benefited. The weather during the meetings interfered with the meetings somewhat. Our council will be held Oct. 6, at which time queries for District Meeting will be handled in, and delegates elected. Our church work is progressing nicely, so have been reclaimed since our last report.—Merle Stouder, Cherry Box, Mo., Sept. 21.

## MISSOURI

**Paxton.**—Sept. 12 Bro. J. S. Gieser, of Frid, Mont., came to the Paxton Mission, accompanied by Bro. David Moothart and Glen Swank and wife, of the Grand View church. We enjoyed the sermon very much. It will be the last meeting till next spring. After preaching, one was baptized. We need brethren and sisters in Christ to help us in this work. We are planning to have a picnic and make this farming country their home. There is a good opening for a ministering brother.—A. M. Jacobs, Paxton, Mont., Sept. 18.

## NORTH DAKOTA

**Golden Willow.**—Our Harvest Meeting will be held Oct. 3. We extend a hearty invitation to all members and friends to come and enjoy it with us.—Nona McCann, Sykeston, N. Dak., Sept. 20.

## OHIO

**Beaver Creek** church met in council Sept. 2, with our new elder, Bro. Howard Eidemiller, presiding. Our love feast will be held Nov. 6, beginning at 10 A. M.—Lodema Stewart, Dayton, Ohio, Sept. 20.

**Harris Creek** church met in council Sept. 4, with Eld. Chas. L. Flory as moderator. The pastoral committee reported having returned Bro. D. G. Berkebile for another year, which report was ratified by the church. Early last spring some of the members thought it would be well for us to unite with the Bradford church. After months of consideration by a committee from each church, it was decided to continue as two separate churches. Aug. 29 the Banner Sunday-school class gave a program to a well-filled house. One of the main features was an oration by Bro. Ralph Royer, of Painter Creek, on the subject "Bargain Sales."—Mrs. H. R. Hoover, Bradford, Ohio, Sept. 16.

**Lima.**—Our quarterly council was held Sept. 17. It was decided to announce our love feast for Oct. 10, at 6 P. M. The congregation here is contemplating the building of a new church, for which plans are already on foot. The Northwestern Missionary Meeting will be held here Oct. 20. Brethren J. S. De Jean, H. S. Minnich and C. D. Bonasack were with us. A very interesting program was carried out.—Cathryn S. Bowers, Lima, Ohio, Sept. 19.

**Trotwood.**—Our church has been greatly strengthened by the revival which Bro. J. W. Lear led for us Aug. 18 to Sept. 1. With the splendid sermons of Bro. Lear, and the spiritual song services conducted by our chorister, Bro. T. E. Karns, the meetings were inspiring from the first to the last. Aug. 22 Bro. Lear addressed a men's meeting and Sister Lear a women's meeting. Besides the three-day sessions we have an evening of singing and prayer, for the possibilities and responsibilities of the Christians of today. Our Sunday-school outing was held Aug. 28. A very brief program of songs and recitations by the children and an address by Bro. Lear were inspiring to all.—Miriam Garver, Trotwood, Ohio, Sept. 11.

## PENNSYLVANIA

**Carson Valley.**—Our congregation met in council Aug. 28, with our elder presiding. The next day Bro. J. J. Shaffer preached our Harvest Meeting sermon. He gave a splendid discourse to a good audience, after which dinner was served to a large crowd in the basement of the church. An afternoon session was held, during which Brethren J. W. Hoover and F. E. Brubaker were installed as elders. Brethren Gilbert Bingham and Raymond Brubaker, and their wives, were installed as deacons. Bro. J. J. Shaffer, Bro. J. J. Shaffer and James Set assisted in all these services. Bro. Galen B. Royer, of Juniata College, was with us Sept. 5-7. He gave illustrated lectures of the college and also of his trip through Europe. The interest was splen-

d and the house was crowded every evening. He solicited the congregation for the benefit of the college. All gave liberally to this great cause. Bro. C. O. Beery, of Juniata, will have charge of our revival meetings, which will be followed by our love feast, Oct. 3.—Mrs. Elsie Brubaker, Duncansville, Pa., Sept. 15.

**Conestoga.**—Aug. 7 Bro. Aaron Bucher, of Maryland, began a two weeks' series of meetings at the Monterey house. In spite of rainy weather the meetings were well attended. Five confessed Christ. Sister Reber came for the week end, which was much appreciated. Aug. 14 we held our Harvest Meeting at the Bird-in-Hand house. Bro. Reber preached for us. An offering of \$97 was taken for the Orphanage, and \$50 for the Home for the Aged. Sept. 11 the church met in council at the Monterey house, with Eld. Sam. Hertzler, of Lancaster, Pa., presiding. One letter was granted, and one was received on former baptism. After Jan. 20 we will have regular services at the Bird-in-Hand house, which was closed while repairs were being made. The church decided to have an address by Bro. Samuel Hertzler, of Lancaster, Pa. Bro. Samuel Hertzler was chosen elder for another year. Bro. Martin Ebersole is to represent him in his absence. Bro. Henry Sonon and Bro. Yoder, of Lancaster, were present. Our love feast he held at the Bareville house Oct. 27 and 28, at 1:30. A series of meetings will be held at the Bareville house sometime in November, with Bro. Geo. Weaver, of Manheim, evangelist. The writer was chosen church correspondent.—Mollie G. Myers, Bareville, Pa., Sept. 18.

**Codorus.**—Bro. D. E. Brillhart presiding. Eld. J. A. Long and Daniel Bowser, both of York, were with us. An election for two deacons was held, and Brethren Harry Sellers and Lewis Kency were chosen and installed. Two certificates of membership were received. Our Harvest Meeting was held Sept. 12. Bro. Michael Kury, of Richmond, Pa., at the Codorus house was largely attended. The Children's Day was given by the school. Bro. Ralph W. Schlosser, of Elizabethtown College, gave us a fine and much appreciated talk. A collection was taken for a Sunday-school library. The series of meetings at the Fairview house closed Sept. 12. Bro. Michael Kury, of Richmond, Pa., the evangelist, preached the Word most acceptably. Four were received by baptism.—E. H. Lehman, Dallastown, Pa., Sept. 20.

**Huntingdon** church met in council Sept. 6 and heard reports of committees, discussing matters concerning better methods and more efficient work. Our elder, Bro. T. Myers, presided. Next Sunday is Temperance Day. Temperance Day, which has not yet read to be laid aside. Our love feast will be held Nov. 14.—Eleanor J. Brumbaugh, Huntingdon, Pa., Sept. 19.

**Lancaster.**—Since our last report certificates have been granted to Bro. V. C. Holsinger and wife, who have moved to Bellwood, Pa., where the mother has taken charge of the pastorate. Sept. 8 we met in council, with Eld. H. B. Yoder, presiding. Sister George was elected president of the Christian Workers' Society for one year. Two letters were granted and one was received. At a former meeting we decided to have the "Messenger" sent into each home of the church. The paper was not delivered to all, but we decided to continue supplying each home with it. The date for our love feast is Nov. 7, with Children's Meeting in the morning. Sept. 12 we held our Harvest Meeting at the Hershey Groff, of Bareville, Pa., and Eld. S. M. Wolf, of Akron, preached. A good program was home work. The program of our Missionary Society, Sept. 14, was rendered by the Mission Study Class. Five completed the course and were awarded diplomas by Bro. Canton Cox, teacher of the course.—Leah M. Phillips, Lancaster, Pa., Sept. 21.

**Little Swatara** church met in council Aug. 9, with Eld. Jacob Plautz presiding. Our love feast is to be held Oct. 5 and 6, at 10 A. M., at the Ziegler house. A very interesting series of meetings closed Aug. 17, with Bro. J. W. Meyer, of Voganville, Pa., evangelist. Twenty-two were baptized. Since our last report two have been received by letter. Bro. Jacob Plautz, of York, Pa., was held Sept. 4 at Freystown. A liberal offering was lifted for the orphanage at Nesville, Pa. Our local Missionary and Sunday-school Meeting will be held at Freystown Sept. 25, afternoon and evening.—Geo. E. Keeney, Bethel, Pa., Sept. 15.

**Norristown.**—Bro. A. B. Repligie, our new pastor, preached his first sermon here. Since then he has held five sermons. He gave an illustrated lecture to the Juniors Sept. 12, on the "Life of Joseph." The attendance is good. Some of those who have helped in the work here, during the last thirty-five years, have been called to death, others have moved away. Our love feast will be held on Sunday evening, Nov. 14.—J. H. Howard, Jr., Norristown, Pa., Sept. 15.

**Pleasant Hill** congregation met in council Sept. 18, with Eld. David Holf presiding, assisted by Bro. S. K. Jacobs. Our love feast will be held Oct. 9, at 4 P. M. Bro. Israel Emerick, of York, Pa., will preach for us the previous week. Delegates to District Meeting are: Bro. G. H. Harder, Daner, Bro. J. H. Harder, Hony, alternates, J. K. Sweitzer and H. C. Miller. Bro. S. M. Lehigh, of York, Pa., closed a two weeks' series of meetings at the Codorus house. There were no immediate accessions, but we trust that some good may result in the near future. The attendance was not so large, on account of the weather. Bro. J. H. Harder, of Hony, Pa., is administering congregation.—Amanda K. Miller, Spring Grove, Pa., Sept. 20.

**Upper Codorus** (Pa.) congregation met in an all-day meeting Sept. 19. Services for the children were held in the morning and a general service in the afternoon. Dinner was served at the church and we had a good turnout. Splendid instruction was given by Bro. J. H. Harder, of Daner, Pa. Bro. J. H. Harder, of Daner, Pa., presided. The weather was ideal and everything favorable to make it an enjoyable season to old and young.—E. S. Miller, Lincolnton, Md., Sept. 20.

## TENNESSEE

**Bristol** (Tenn.)—We had the pleasure of hearing Bro. S. H. Garst deliver a very splendid sermon on Sept. 13. After the services it was decided to hold a love feast Oct. 10, with preaching in the morning, at 11 o'clock, and examination services at 2:30. Those who attended the District Meeting report an enjoyable session.—J. S. Good, Bristol, Va., Sept. 20.

**Pleasant Valley** church met in council Sept. 18, with our elder in charge. Bro. P. D. Reul, presiding. The church brethren reported favorably. The writer was elected church correspondent. We planned to meet Sept. 29 at the home of the writer for the purpose of organizing an Aid Society. Our love feast will be held Oct. 16. An offering of \$18.70 was taken. On Sunday Bro. A. M. Laughran took the subject of "Get the Most Out of Life."—Bessie L. Sechorn, Jonesboro, Tenn., Sept. 20.

## VIRGINIA

**Basic City** church closed a two weeks' series of meetings Sept. 19. The attendance was excellent. A sermon on "Christian Baptism" brought a full house in midweek. Eight were baptized and one applicant awaits the rite, all heads of families except one. This is a mission point in the Barren Ridge church and greatly needs a revival pastor. There are about 100 members in a good surrounding country.—C. D. Hyton, Troutville, Va., Sept. 20.

**Burks Fork** church met in council Sept. 18, with Eld. A. J. Weddle presiding. The deacons gave a favorable report of their annual visit. Our love feast will be held Oct. 16, beginning at 2:30 P. M. On the Sunday following the home ministers preached to a large audience.—Helen E. Hyton, Floyd, Va., Sept. 20.

**Peters Creek.**—Our series of meetings, conducted by Bro. B. B. Garber, of Roanoke, Va., closed Sept. 19 with one accession to the church. Bro. Garber preached sixteen sermons, every one of which contained excellent teaching. Sept. 18 we held our love feast, with about 125 members communing. Elders B. B. Garber and A. B. Garber, of Roanoke, Va., were the officiating.—Mildred Naff, Roanoke, Va., Sept. 21.

**Pleasant Hill** church convened in council Sept. 11, with Eld. A. N. Hyton in charge. One letter was received. The deacons made a favorable report. We will hold our love feast Oct. 9, beginning at 3:30 P. M. Delegates to District Meeting are: Brethren J. H. Starr and S. M. Sutphin; alternates, Bro. Ed. Marshall and the writer. At the close of the services one made application for baptism.—Perna L. Dickerson, Willis, Va., Sept. 14.

(Continued on Page 600)



## BRO. THOMAS TEMPLETON'S SERMON

(Continued from Page 595)

When Jesus instructed the servants at the wedding, his mother exhorted them to do whatever they were bidden. They obeyed and had an abundance of good wine. Water was miraculously changed to wine by the Lord.

Thus our brother led us gently from the "water" to the good "wine"—the "wine on the lees, well refined," prepared and brought to us (both bread and wine) by the Son of the Most High God.

"Whatsoever he saith unto you do it." That command still holds good, but be careful to know what he says. Where do we get what he "saith"? Does he still speak? We, that have the Gospel, have no difficulty about that.

Bro. Templeton did not dwell upon that particular suggestion in the text, but portrayed beautifully the main thought that is so plainly revealed therein—obey and live.

And yet indications all around us now furnish deplorable proof that there is a spiritual condition, analogous to the early hours of this Sabbath morning—when the fog was so dense that we could see only a few steps before us.

There is a second-hand and even a third-hand, hazy, foggy, uncertain perception of what Christ really does say. It is a condition of having eyes, yet seeing not, and having ears, yet hearing not the things that so vitally concern our eternal salvation.

The Savior said to the disciples: "Blessed are your eyes, for they see and your ears, for they hear." That seems to be what our eyes and ears are given to us for. Yet many are blind and deaf, though, naturally speaking, they see and hear. What an amazing paradox! What a strange condition! Eye-salve is necessary. The whole head is sick and must have the eternal anointing by the Great Physician, to remove the malignant blood-poisoning of the soul. The heart is faint. It must be revived.

Cartersville, Mo. J. L. Switzer.

## NORTHERN INDIANA

The various meetings of the above-named District will be held at Gravelton, Ind., Oct. 5-7. Elders' Meeting Oct. 5, 2 P. M.

Aid Society Meeting, Oct. 5, 2 P. M. Open doors.—Pearl Jackson. Our Duty to the Least of These.—Ellen Roose. The Aid Society as a Factor in Spiritual Development.—Sarah Bowser. The Missionary Phase of the Aid Society.—Matic Mick. Temperance Meeting, 7 P. M. Address, R. C. Wenger.

Ministerial Meeting, Oct. 6, 8:45 A. M. Subject, The Progress of the Kingdom. God's Plan for Its Development.—J. H. Schrock. The Minister or Pastor as a Factor in Its Development.—H. H. Helman, E. C. Swihart, Harvey Hartsough, Milo Geyer. The Minister or Pastor as a Factor in Hindering Its Development.—Harvey Schwalm, Walter Swihart. The Laity as a Factor in Its Development.—J. W. Grater, H. S. Bowers, Mrs. W. U. Miller.

Educational Meeting, Oct. 6, 7 P. M. Individual Education as a Leavening Power.—Myrtis Weaver. Obligations of the Church in the Education of our Young People.—Merlin Shull. Our Schools as a Guard to the Church Against "False Teachers" of the Present Age.—Vernon Schwalm.

District Meeting, Oct. 7, 8 A. M.

## DISTRICT MEETING OF MICHIGAN

The Sunday-school, Ministerial and District Meetings of Michigan were held in the Sugar Ridge church, near Scottville, Mich., Aug. 17-20. The weather conditions were ideal and the pleasant surroundings helped much to make the meeting a spiritual success.

The principal feature of the first day was a Sisters' Aid Society and Christian Workers' Program, at which some live topics of much interest were discussed. In the evening Eld. J. E. Ulery delivered a sermon on the subject of the "Atonement," which created more than ordinary interest.

The next day was the Sunday-school Meeting. Some of the thoughts presented during the discussion of the topics, are as follows:

In speaking of the relation which the opening exercises bear to the Sunday-school, the thought was brought out that they give inspiration to class work. To be impressive, they must be interesting, and to be interesting, they must not be monotonous. Programs must be constructive and upbuilding, to attain the great aim of the Sunday-school—that of winning souls for Christ and the upbuilding of Christian character.

Organized class work is an advantage to the Sunday-school, the teacher and the pupil. It increases enrollment, relieves the Sunday-school of some of its work and makes teaching a blessing. It gives a medium through which the teacher may get in touch with the boy or girl through the week.

The Sunday-school is lacking an appetite in missions. Get the school interested in the mission field. The best way to do this is to get one of your own workers in the field.

Efficiency is the power of producing effect. Educate children in the formative period in spiritual things. Teach

reverence in the house of God in time of prayer. Saving the children is saving the church at the same time. Teach reverence for the Book and have a passion for souls.

One of the special features of the Sunday-school Meeting was a Fathers and Sons' Meeting, and a Mothers and Daughters' Meeting, just after the noon hour.

In the evening Eld. E. F. Caslow gave a splendid evangelistic sermon.

The Ministerial Meeting was held on the following day. We mention only a few of the many good thoughts: The opportunities of the country church depend on the condition of the church as a community center. Answered prayer is the result of open confession. Singing is a divinely-appointed means of worship. The singing of Christian hymns is one of the most wonderful agencies in Christianizing the people. The biggest job in the world and that which commands the respect of the most people is that of the Christian ministry.

In the evening, special consecration services were held, followed by a missionary sermon by Eld. C. L. Wilkins, in which he vividly portrayed the great needs of the District of Michigan. At the close of the sermon six persons signified their intention of doing definite Christian service.

The last day of the meeting was the Conference proper. The organization was as follows: Charles Deardorff, Moderator; J. E. Ulery, Writing Clerk; Floyd Bollinger, Reading Clerk. Several papers of local interest were acted upon and one paper is sent to Annual Meeting.

As a whole the meeting was one of the best and most spiritual ever held in the District. Jesse Spindler.

Woodland, Mich.

## VACATION BIBLE SCHOOL, READING CHURCH, OHIO

Much interest was aroused in the community by the Vacation Bible School, held July 26 to Aug. 6. The success was due to the untiring efforts of our pastor and wife, Brother and Sister Irvin, with the help of the following teachers and assistants: Kindergarten class, Mabel Sanor and Rena Heestand; primary, Irene Stroup and Marie Stump; juniors, Nellie Stroup, Inez Baker and Mrs. T. M. Stump; intermediates, Mrs. Trude Irvin; training class, Floyd Irvin. Total enrollment—boys, thirty-four; girls, forty-five; average attendance, sixty-one boys and girls; nine teachers.

Our school was self-supporting, with the exception of a few items for which the Sunday-school paid. All teachers and helpers worked voluntarily and without remuneration. We find that the school was greatly appreciated in our rural community. Children were enrolled from ten different denominations, besides many from homes of no profession. Other churches have pledged cooperation for next year.

On the last Thursday we had our school work in the morning, and at noon a picnic dinner, in the preparation of which parents and friends assisted. In the afternoon we had a short session, when each class took part in giving an exhibition of work done during the two weeks. The school was enjoyed by all and we hope to have another next year. Rena Heestand.

Moultrie, Ohio.

## WEST VIRGINIA

The writer spent his vacation months in mission work in Seneca congregation and found a needy field. The people seemed to be hungering for the Bread of Life and have very few church privileges. Aug. 15 I began a revival at the Onego house, which was well attended, considering the weather, as the first week it rained almost every night. The meeting continued until Aug. 30, but Aug. 29 we hold as the best day of all, for it was on that day that eight were received into the church through baptism. One was baptized the day before and another on Tuesday following, making ten in all.

This is a mountainous country and an ideal place to spend a vacation or to spend all of one's time. The Mission Board is eager to send some one who can take up the work permanently and build up the cause of Christ there, as they are without regular services. Much talent in the lives of the young people could be developed for the Master's use if only they had good Christian leadership and regular services.

May the Lord lay it upon the heart of some one to take up the work and strengthen the faithful members there! Lester E. Fike.

Chicago, Ill.

## SISTERS' AID SOCIETIES

**GUTHRIE, OKLA.**—Report of Sisters' Aid Society from March 2, 1920, to Sept. 8, 1920: Enrollment, 21; average attendance, 9; sessions held, 18. We made 21 garments, 2 quilts, served pies at one sale and put up about 294 quarts of fruits and vegetables for District Meeting. Received by dues, \$7.45; donations, 75 cents; for serving pies at a sale, \$13.10; articles sold and work done, \$12.75; total, \$34.05; paid out, \$11.35; balance, \$22.65. Officers: Clara Dodd, President; Lizzie Lehman, Superintendent; Mrs. J. W. Miller, Secretary-Treasurer; Gladie E. Gripe, Guthrie, Okla., Sept. 12.

**SPENCERVILLE, OHIO.**—Report of Ross Aid Society for the year ending Sept. 2, 1920: Meetings held during the year, 13; average attendance, 9. Our work consisted of quilting, joining comforters and quilt-tops. Total collection, \$26.30; balance from last year, \$18.40; total expended, \$38.85. We gave \$10 to Forward Movement; \$10 to

our pastor; purchased goods and donated a comforter to a family in need. Officers: President, Sister Gertrude Guthrie; Vice-President, Sister Pearl Detrick; Secretary-Treasurer, the writer.—Maud Kesting, Spencerville, Ohio, Sept. 7.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Fisher-Heestand.**—In the Nappanee First Church of the Brethren, Sept. 12, 1920, Brother Everett R. Fisher, of Mexico, Ind., and Sister Cora L. Heestand, of Nappanee, Ind., at home at Bethany Bible School, Chicago, Ill.—Otho Winger, North Manchester, Ind.

**Hoffman-Heeter.**—By the undersigned, Sept. 4, 1920, at the home of the bride's parents, Room, Ind., Brother Ralph Warren Hoffman, Akron, Ind., and Sister Tressie Mabel Heeter—L. Bruce Book, North Manchester, Ind.

**Merow-Larson.**—At the home of the bride's parents, Brother and Sister A. T. Larson, St. Charles, Minn., by the undersigned, Sept. 8, 1920, Brother Clarence R. Merow and Sister Bertha Isabelle Larson—D. F. Landis, Lewistown, Minn.

**Mishler-Markley.**—By the undersigned at the First Church of the Brethren, Philadelphia, Sept. 1, 1920, Brother Floyd E. Mishler, of Windom, Kans., and Sister Gertrude M. Markley, Philadelphia—H. Stover Kulp, Philadelphia, Pa.

**Moemaw-Winger.**—At the home of the bride's parents, Brother and Sister John M. Winger, North Manchester, Ind., Sept. 1, 1920, Brother Ira W. Moemaw, of Canton, Ohio, and Sister Mabel Winger, of North Manchester. At home at Ohio State University, Columbus, Ohio.—Otho Winger, North Manchester, Ind.

**Wright-Eikenberry.**—By the undersigned, Aug. 7, 1920, at the home of the bride's parents, Mr. and Mrs. Wm. Eikenberry, Mexico, Ind., Bro. C. A. Wright, of North Manchester, and Lois Eikenberry—J. K. Eikenberry, Marion, Ind.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Almquist,** Sister Hattie (Smith), born in Savanna, Ill., died at her home, at the same place, Aug. 24, 1920, aged 47 years, 7 months and 3 days. She has been a sufferer for a number of years with heart trouble, as a result of rheumatism. She joined the Brethren church in September, 1918. Services by the writer at the home. Interment in the Savanna cemetery.—G. G. Canfield, Freeport, Ill.

**Augst,** Sister Susan, died of a complication of diseases, Aug. 1, 1920, aged 79 years, 4 months and 14 days. In 1860 she married John Augst. She is survived by four children, eight grandchildren and six great-grandchildren. She and her husband gave the church faithful service. Services at the Paxton house by Elders J. H. Witmer and J. A. Landis. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

**Augst,** Bro. John, died Aug. 20, 1920, aged 81 years, 7 months and 15 days. His wife preceded him nineteen days ago. Bro. Augst was a member of the church for sixty years, and was elected to the deacon's office thirty-five years ago, serving the church very faithfully and taking an active part in church work. Services in the Paxton house by Elders J. H. Witmer and J. A. Landis. Interment in the adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

**Bailey,** Nellie Mae, daughter of Bro. M. C. and Sister Annie Bailey, born in Washington County, Tenn., died at her father's home, Fountain City, Tenn., of typhoid fever, July 30, 1920, aged 15 years, 3 months and 29 days. She attended Sunday-school at the Beaver Creek church and was much loved by all. She is survived by her father, mother, six brothers and four sisters. Services by Bro. J. Henry Peterson. Interment in the Beaver Creek cemetery.—Mrs. J. A. Peterson, Fountain City, Tenn.

**Beyerly,** Spangula N., born in Putnam county, Ohio, died at Skyland, N. C., Sept. 5, 1920, aged 38 years, 1 month and 1 day. She was the daughter of Victor and Henrietta Husson. She married Eld. D. M. Beyerly in 1888. She suffered great affliction for several years but was never known to complain. She united with the Church of the Brethren about twenty years ago and lived a faithful Christian life. She is survived by her husband, five sons, four daughters, nine grandchildren and two half-sisters. Services at the Pleasant Dale church by Brethren J. W. Norris, D. A. Hunmer and L. Hatcher. Interment in the cemetery near the church.—Emma Miller, Magley, Ind.

**Cook,** Sister Mary, wife of Bro. John W. Cook, born Feb. 29, 1844, died Aug. 3, 1920, at her home, near Medford, Md. Five sons and three daughters survive. She was a member of the Church of the Brethren for forty years and always remained loyal and true to the church of her choice. Services at her home by Eld. A. P. Snader. Interment in the Pipe Creek cemetery.—P. B. Wagner, New Windsor, Md.

**Cosner,** Mary F., oldest daughter of Eld. Raphael and Lucinda Baker, died Aug. 27, 1920, aged 53 years, 6 months and 16 days. In 1891 she married Jonathan J. Cosner. To this union were born two sons and one daughter, who survive with her husband, one grandson, four daughters and three sisters. At about the age of seventeen she united with the Church of the Brethren and was a faithful member until death. Services by Eld. A. S. Arnold at the Locust Grove church. Interment in the Cosner cemetery.—Earl C. Cosner, Gormanville, W. Va.

**Entsey,** Oran Samuel, died at a Base Hospital in France, aged 23 years, 8 months and 27 days. He was the son of Brother and Sister D. J. Entsey, of the Elbelet congregation, Westmoreland County, Pa. The body was recently sent home for burial. Services at the home of his parents by the writer.—Robert T. Hull, Mt. Pleasant, Pa.

**Hersberger,** Samuel S., died July 28, 1920, aged 65 years, 5 months and 9 days. He married Sister Hannah C. Whetstone, who preceded him by three months ago. He is survived by one sister. Services by Elders Wm. S. Ritchey and D. M. Van Horn.—Jos. F. Snyder, Everett, Pa.

**Hersberger,** Sister Hannah, wife of Samuel Hersberger, died May 4, 1920, aged 67 years, 1 month and 7 days. She was the daughter of Samuel and Juliana Cogan Whetstone. Services in the Brethren church by Elders Wm. S. Ritchey and D. M. Van Horn.—Jos. F. Snyder, Everett, Pa.

**Horne,** Sister Julia Ann, died at the home of her daughter, in Ogletown, Sept. 10, 1920, aged 84 years and 15 days. She was a consistent member of the church for about sixty years. Her husband, Bro. Isaac Horner, died about seventeen years ago. She is survived by four daughters and four sons, all of whom are in the Civil War. Services by the writer, assisted by Eld. Thomas B. Mickel.—A. J. Beghly, Windsor, Pa.

**Kindy,** Moses D., born in Bucks County, Pa., died in Onekama, Mich., Sept. 3, 1920, aged 79 years and 9 months. In 1861 he married Mary Ann Kaypoo, who preceded him six years ago. To this union were born three sons and four daughters, all of whom survive except one daughter. Bro. Kindy served a short time in the Civil War. For forty-seven years he was a member of the Church of the Brethren. Services at the home by Eld. W. R. Miller and the writer.—J. E. Joseph, Onekama, Mich.

**Laughlin,** Adam L., born in Libertyville, Iowa, died in Des Moines, Iowa, Aug. 1, 1920, aged 41 years, 11 months and 27 days. He was a public confession of the Christian faith and was baptized in 1915. He leaves his mother and one brother. Burial in Laurel Hill cemetery, Des Moines. Services by the writer.—N. E. Baker, Des Moines, Iowa.



**Leatherman, Bro. John C.**, died Aug. 21, 1920, aged 80 years, 5 months and 11 days. He leaves his wife, three sons, two daughters, six grandsons, eleven granddaughters and eight great-grandchildren. He was a member of the church for a number of years. Interment in the Knudsen church cemetery—Albert L. Sites, Antioch, W. Va.

**Michael, Richard Franklin**, only child of Friends Julius and Iva Michael, died Aug. 22, 1920, aged 2 years, 1 month and 3 days. Services at Spillers Chapel, United Brethren church, by Rev. Cassel of the Lutheran faith, assisted by Reverends Glover and Richard. Interment in Spillers Chapel cemetery—Lila B. Wine, Mt. Sidney, Va.

**Mohler, Elizabeth**, born in Cumberland County, Pa., died at her home in Mechanicsburg, Sept. 3, 1920, aged 73 years, 5 months and 22 days. She was a daughter of Wm. and Sarah Arbegast. In 1865 she married Geo. H. Mohler. She was a consistent member of the Church of the Brethren of the Lower Cumberland congregation for forty-two years. She leaves her husband, three brothers, and two sisters. Services by Bro. Jacob A. Miller, assisted by Walter E. Cocklin and I. C. Johnson. Interment in the Mechanicsburg cemetery—J. W. Galley, Mechanicsburg, Pa.

**Mock, Sister Susannah**, born at King, Pa., died at her home near Martinsburg, Pa., June 14, 1920, aged 86 years, 4 months and 20 days. She married David B. Mock in 1863. To this union were born two sons and two daughters. One daughter and one son preceded her. Services at her late home by Eld. David Stayer. Interment in the Fairview cemetery at Martinsburg—J. H. Crofford, Martinsburg, Pa.

**Moore, Sister Susannah**, born in Somerset County, Pa., died Sept. 5, 1920, aged 80 years and 16 days. She married Bro. Peter Moore in 1866. Four children were born to them. There are sixteen grandchildren and nine great-grandchildren. Sister Moore was a member of the Church of the Brethren for more than fifty years. Services by the writer—Robert T. Hull, Mt. Pleasant, Pa.

**Ocheltree, Sister Leannah Alice**, daughter of Christian and Catherine Wine, deceased, died June 30, 1920, aged 64 years. In 1876 she married Francis B. Ocheltree. To this union three sons and six daughters were born. Two sons and one daughter preceded her. She was afflicted for nearly two years but bore it all with Christian grace. A little over three months prior to her death her only son died, which added greatly to her affliction. She united with the Church of the Brethren many years ago, to which faith she was firm until the end. Surviving are her husband, five daughters, two sisters, one half-sister and one brother. Services at Lebanon by Eld. S. D. Miller, assisted by Eld. Peter Garber. Interment in the adjoining cemetery—Lila B. Wine, Mt. Sidney, Va.

**Oxley, Bro. Vernal T.**, eldest son of John E. and Emma B. Oxley, was born in Randolph County, Ind., two miles south of Modoc. When he was two years of age, his parents moved into the vicinity of Blountville, where he spent the remainder of his life. He united with the Church of the Brethren when thirteen years of age, and remained ever faithful. He died Sept. 10, 1920, aged 20 years and 15 days. About two hours before he passed away, he called all the family to his bed-side, and bade them good-bye one by one. He leaves father, mother, three brothers, one sister, one grandchild, one grandnephew, and one great-grandmother. Services by Eld. I. B. Wike, assisted by Bro. L. L. Teeter. Interment in Mooreland cemetery—Minnie Idle, Mooreland, Ind.

**Redifer, Sister Amanda C.**, nee Sheets, wife of Bro. Samuel Redifer, died at the King's Daughters' Hospital, where she had undergone an operation for appendicitis, Aug. 17, 1920, aged 54 years, 6 months and 21 days. She united with the Church of the Brethren twenty-three years ago and lived a consistent life. Her husband, one son and one daughter survive. Services at Lebanon by Eld. Peter Garber, assisted by Bro. J. D. Zigler. Interment in the adjoining cemetery—Lila B. Wine, Mt. Sidney, Va.

**Snyder, Sister Grace**, daughter of Bro. Jesse J. and Sister Lona Snyder, died July 19, 1920, aged 19 years, 10 months and 2 days. She leaves her parents, four brothers and one sister. Services in the Church of the Brethren by Eld. David A. Stayer—Jos. F. Snyder, Everett, Pa.

**Vandegrift, Bro. John**, second son of Thomas and Deborah Vandegrift, born in Hampshire County, W. Va., died Aug. 13, 1920, aged 75 years, 4 months and 9 days. In 1867 he married Elizabeth Miller, who preceded him about fifteen years ago. He was a faithful member of the Church of the Brethren for about forty-five years. He leaves one daughter, a son, six grandchildren and one great-grandchild. Services at the Harris Creek church by Elders D. G. Berkebile and John Eikenberry. Burial in the Harris Creek cemetery—Mrs. Harley R. Hoover, Bradford, Ohio.

**Wilt, Sister Mary C.**, daughter of David and Elizabeth Hoover, died Aug. 12, 1920, aged 39 years, 7 months and 9 days. She recently became a member of the church. She is survived by her father, one son, one brother, three stepbrothers and one stepdaughter. Services by Eld. J. H. Wiltner and Bro. Thomas Hoover at the interment in the Grantville cemetery—Ulysses L. Gingrich, Palmyra, Pa.

## OFFICIAL DIRECTORY.

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# Our Year of Evangelism

## In view of the special efforts of the church in the line of evangelism and to aid in the campaign, the following books are suggested. A new book on the subject will stimulate your thinking.

### General

**Normal Evangelism** .....\$1.25  
O. Olin Greene.

An old but valuable book on the subject that is especially pertinent to the program of our church for this year.

**How to Promote and Conduct a Successful Revival** .....\$1.25  
R. A. Torrey, editor.

The name and experience of the editor are a sufficient guarantee of the worth of the book. Practical suggestions, encouragement and inspiration.

**Essentials of Evangelism** .....\$1.25  
Oscar L. Joseph.

It is an interpretation of the dynamics of evangelism, whose purpose, as the author forcefully shows, is to reconstruct society, by changing the individual and setting him in right relations to God and men.

**"Billy" Sunday, The Man and His Message** .....\$1.50  
William T. Ellis.

Explains "Billy" Sunday; as readable as fiction. Tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods, and also contains the heart of his message, which has changed the lives of over a quarter of a million. It reproduces his picturesque heart-stirring phrases and sayings, and retains all the wonderful appeal of his platform utterances. It will give any minister, teacher, or worker new ideas, new inspiration, new energy.

**Educational Evangelism** .....\$ .60  
Charles E. McKinley.

A book on the religious life of adolescents written by one gifted with a sympathetic insight into the problems and feelings of youth.

**Every Church Its Own Evangelist** .....\$ .50  
Loren M. Edwards.

A good many pastors, together with their churches, would be saved the annual and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions—with rural—suburban and city churches,—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

**The Pastor His Own Evangelist** .....\$2.00

This book will help every pastor to be his own evangelist. Here is the proof: The Introduction was written by J. Wilbur Chapman, himself a noted evangelist. The preliminary chapter on preparing for a revival is the work of Charles L. Goodell, D. D. Finally, the book itself is a compendium of suggestive texts, seed thoughts and fresh illustrations.

Added to all this is the provision of practical, actually tested plans for the details of services the influence of which it aims to make cumulative by following a natural order of sequence.

**Plans for Sunday School Evangelism** .....\$1.50

Frank L. Brown, General Secretary World Sunday School Association. (American Section.)

A pertinent quotation from Dr. Rowland of the British section of the International Lesson Committee is—"Our duty is to bring a cargo to port, not a derelict." It is the earnest belief of the author that all connected with the Sunday-school have their share in the evangelistic message of the Sunday-school. Plans are suggested for work for pastor, superintendent, teachers, etc. Also detailed plans for Decision Day, and the unserving of the fruits of all this labor. A copy of this book should be in every school, or better, in the hands and heart of each teacher.

### Sermons and Addresses

**Revival Sermons in Outline** .....\$1.50  
C. Perren.

The sermons are from a wide range, including well chosen selections from the great men of the past. We commend the volume to the minister who is entering anxiously, and perhaps timidly, upon the delicate and critical work of revival administration, as a timely and wholesome contribution to his conscious need.

**Revival Lectures** .....\$1.00  
Charles G. Finney.

So powerful is the present-day application of this masterpiece by a master evangelist that the Moody Bible Institute urges the careful study of this book upon the thousands of soul winners it sends out from its class rooms. Wherever Finney was working, as evangelist or pastor or teacher, there was a continuous revival, and he believed that by meeting certain definite conditions every Christian church could have the same experience. The twenty-two lectures that make up this volume tell the why and how of revivals, and everywhere is evident the clear legal mind of Finney and the overwhelming spiritual intensity and power of his life.

**Lectures to Professing Christians** .....\$1.00  
Charles G. Finney.

These lectures of the great evangelist are hardly second to his famous revival lectures. They have been long recognized as among the best utterances of the famous revivalist, both in their appeal and in their heart-stirring quality.

**Gospel Themes** .....\$1.00  
Charles G. Finney.

Twenty-four addresses which have long been recognized as characteristic of the great preacher.

**One Hundred Revival Sermons and Outlines** .....\$2.50  
Frederick Barton.

The compiler's purpose is to place in the hands of ministers a series of great examples from the early fathers down to the greatest living evangelist of our own day. The strain of a season of revival services makes a large drain on a minister's resources. This book is intended to lessen that strain and enable the minister to be fresh, interesting and commanding on each occasion.

**Revival Addresses** .....\$1.50  
Torrey.

A book of addresses rich with experiences of a successful Evangelist. It is well illustrated by numerous anecdotes and will be a valuable addition to any minister's library.

### Personal Work

**Taking Men Alive** .....\$1.15  
Charles G. Trumbull.

A book prepared for class use on the subject of Soul Winning. The principles discussed are illustrated by experiences of H. Clay Trumbull as recorded in Individual Work for Individuals. A class in this book should be in every church in the Brotherhood.

**Book of Personal Work** .....\$1.25  
John T. Faris.

Many people will be helped more by the concrete experience of others in winning souls than by the study of principles. This book gives such experiences. In all such books the testimony is necessarily very personal.

**How to Bring Men to Christ** .....\$ .75  
R. A. Torrey.

A book by an evangelist of international reputation who has been greatly used of God to the saving of souls. Coupled with a large experience is an attractive manner of presenting the facts in the case. Sure to be helpful to the earnest seeker of the right methods in this great work.

**Individual Work for Individuals** .....\$ .75  
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The personal experiences of one of the best-known workers of modern times, and his convictions, make this one of the most important books ever published on this subject.

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 597)

**Pleasant Valley** (Second District).—Bro. Paul H. Bowman, of Bridgewater, Va., held a series of meetings for us Aug. 29 to Sept. 12, preaching in all seventeen sermons. The services were well attended and much enjoyed. Nine were baptized. Sept. 5 our District Young People's Conference was held at Pleasant Valley. It was a beautiful day and quite a large crowd assembled. We had several fine talks and choice selections of music. A basket dinner was served and a very profitable day was spent.—Mrs. M. C. Williams, Mt. Sidney, Va., Sept. 17.

**Red Oak** Grove congregation met in council Sept. 11, with Bro. C. E. Williams as moderator. Three letters were granted. We decided to hold our love feast Oct. 9, beginning at 3 P. M. On the Sunday following we met for Sunday-school, after which Bro. Williams gave an inspiring sermon to a large audience.—Lena M. Bowman, Bridgewater, Va., Sept. 20.

**Rowland Creek** congregation held a series of meetings Aug. 23-31, with Bro. Clayton B. Miller, evangelist. We had a large attendance and good interest. We feel sure that the meetings built up and strengthened the church. There were no additions to the church at this time, but there was great interest manifested throughout the meetings. We met in council Sept. 18, with the pastor presiding. In the evening we had our love feast, at which our elder, Bro. Martin G. Owens, was present. On Sunday we had a stirring sermon by the elder. We are expecting to begin a Bible Class Nov. 15, in charge of Bro. Clayton B. Miller.—Nancy J. Suit, Seven Mile Ford, Va., Sept. 20.

**Sangerville** church met in council Sept. 3, with Eld. M. G. Sanger presiding. Two letters were received. We were glad to have with us Brethren H. G. and M. B. Miller from adjoining congregations. Bro. A. L. Miller was ordained elder. On Aug. 15 Bro. D. B. Garber, of Bridgewater, began a series of meetings at the Branch house and continued for almost three weeks. The attendance was good and Bro. Garber's sermons were very inspiring. We feel that the community has been spiritually uplifted. Sixteen accepted Christ through baptism and six were reclaimed. The Christian Workers' Meeting at Emanuel's church is conducted by Bro. W. A. Craun was appointed as financial recorder for the congregation. Bro. Ed Evers was elected to the deacon's office and was duly installed. Bro. B. H. Craun was ordained to the eldership and installed. A revival will be held at the Glade house Oct. 10. The interdenominational Sunday-school Convention of North River District was held at Summit Aug. 26. A large crowd was in attendance and an excellent program was rendered. We are planning for a Vacation Bible School again in 1921.—Mattie F. Wise, Bridgewater, Va., Sept. 20.

**Summit** church met in council Aug. 22, with Eld. J. T. Glick presiding. Eld. Sidney Bowman, of Bridgewater, and Eld. Walter Coffman, of Barren Ridge, were with us and gave some very interesting talks. The brethren reported a pleasant visit, and gave an excellent report in general. One letter was granted.—Bro. W. A. Craun was appointed as financial recorder for the congregation. Bro. Ed Evers was elected to the deacon's office and was duly installed. Bro. B. H. Craun was ordained to the eldership and installed. A revival will be held at the Glade house Oct. 10. The interdenominational Sunday-school Convention of North River District was held at Summit Aug. 26. A large crowd was in attendance and an excellent program was rendered. We are planning for a Vacation Bible School again in 1921.—Mattie F. Wise, Bridgewater, Va., Sept. 20.

**White Hill**.—Our work, here at this place, has moved along encouragingly during the past year. One sister returned to the church in June, and in July one was baptized. June 27 Bro. Frank B. Wilhite, of Bridgewater College, came to us and had charge of the work till Sept. 12. By his earnest and faithful work he won the hearts of the people. During the past year he has conducted classes of singing, one for the children and one for the young people. Then he assisted in training the children for our Children's Day program, Aug. 15, which was one of the best ever held here, the church being entirely too small for the large crowd that was present. Our series of meetings began Aug. 15, conducted by Bro. Wilhite. Nine were baptized and one was reclaimed. Bro. Weldon Flory led the song service, which was an inspiration. The meeting closed Sept. 6. Our love feast was held Sept. 12 and was well attended. We were glad to have with us Bro. J. O. V. and wife and sister, of Mt. Airy, Md.—Mary E. Hall, Mint Spring, Va., Sept. 20.

## WASHINGTON

**East Wenatchee** church met in council Sept. 11, with Eld. Warren Slabaugh presiding. Elders A. B. Peters and L. E. Ulrich were with us. Six letters were received and one was granted. Our love feast will be held on Thanksgiving evening. Last May this church organized a Junior Christian Workers' Society, which has proved a great success. We are greatly pleased with the increased attendance at our church services.—Bunah Graybill, Wenatchee, Wash., Sept. 15.

**Whitestone** congregation met in council Sept. 4, with Eld. M. F. Woods presiding. Four letters were granted and four were received. An offering of \$2.35 was taken. The following Sunday Bro. Woods preached an inspiring sermon. As a result two were baptized.—Mrs. Blanche Hawkins, Tonasket, Wash., Sept. 16.

## WEST VIRGINIA

**Alleghany**.—Bro. Tobias Pike, of Thurmont, Md., held a series of meetings Sept. 12-19, which were very encouraging and much enjoyed. Seven young people accepted Christ, five of whom have been baptized and two await the rite. During these meetings Bro. Emra T. Pike, a member of the Ministerial Board, came to us and we held an election for a minister. Bro. Zina G. Cosner was elected and he and his wife were installed Sept. 19. Sept. 11 we held our council meeting, with Bro. John S. Pike, moderator. Bro. Pike preached for us on Saturday night. Sept. 18 we held our love feast at the Locust Grove house.—Earl C. Cosner, Gorman, W. Va., Sept. 20.

**Bethel** church met in council Sept. 18, with Eld. Albert S. Arnold presiding. The reports of the visiting brethren were very encouraging. Bro. Emra Pike is going to hold a series of meetings, beginning Oct. 16. Our love feast will be held Oct. 23.—Bessie M. Newbrough, Old Fields, W. Va., Sept. 18.

**Mouth of Seneca**.—Bro. Lester E. Pike, of Bethany Bible School, has a very interesting series of meetings, preaching at Brushy Run, at Onego and Evergreen churches, and one revival in fourteen sessions to the church. Bro. Pike delivered some inspiring sermons. Our love feast was held Sept. 11, at Onego, with Eld. Obad Hamstead officiating. Bro. Jonas Pike also was with us, and several members from the Harman congregation.—E. W. McAvoy, Mouth of Seneca, W. Va., Sept. 12.

## WISCONSIN

**Chippewa Valley**.—Bro. J. F. Britton, of Vienna, Va., came to this place Aug. 13, and gave us a good series of meetings, which continued for three weeks. He also preached at an adjoining village for two weeks. His messages were very inspiring and filled with the truth. One was added to the church. Bro. Britton was with us at our council, Sept. 4, and also officiated at our love feast, Sept. 11. He preached thirty-nine sermons while here, visited 120 homes, besides making other visits. Sept. 16 he closed his labors here. We feel that the church has been greatly strengthened and uplifted through his earnest efforts.—John Cripe, Mondovi, Wis., Sept. 20.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 5-7, Northern Indiana, at Gravelton.  
Oct. 5-7, Northern Iowa, Minnesota and South Dakota, Spring Creek church, near Fredericksburg, Iowa.  
Oct. 6, Southern Illinois, at Girard.

Oct. 6-8, Southwestern Missouri and Northwestern Arkansas, Cabool, Greenwood house.  
Oct. 9, District of West Virginia, Harman.

Oct. 12-15, Nebraska and Northeastern Colorado, Afton church, near Cambridge, Nebr.  
Oct. 14, Middle Indiana, Eel River church.

Oct. 16, Southern California and Arizona, Glendora, Calif.  
Oct. 16-18, District of Middle Iowa, at Fernald.

Oct. 17-19, Northeastern Kansas, Sabetha.  
Oct. 19-21, Middle Missouri, Warrensburg church.

Oct. 16-20, Southwestern Kansas and Southeastern Colorado, Monticello church.  
Oct. 22, Northern Missouri, Bethany church.

Oct. 26-28, Northeastern Kansas, Verdigris church, near Madison.  
Oct. 29-Nov. 1, District of Northwestern Kansas and Northeastern Colorado, Colorado Springs.

### LOVE FEASTS

#### California

Oct. 9, 2 pm, Laton.

Oct. 22, McFarland.

#### Illinois

Oct. 3, 6 pm, Shannon.

Oct. 9, 10, 6 pm, Wadams Grove.

Oct. 16, 6:30 pm, Pine Creek.

Oct. 23, Astoria, South Fulton house.

Oct. 30, 7 pm, Macoupin Creek.

Oct. 31, Mt. Morris.

#### Indiana

Oct. 2, 6 pm, Huntington, Country church.

Oct. 2, 7 pm, West Eel.

Oct. 2, 10 am, Mississinewa.

Oct. 2, 10 am, Appanoose.

Oct. 2, Howard.

Oct. 2, Center.

Oct. 2, 6 pm, Santa Fe.

Oct. 2, Bethany.

Oct. 2, 6 pm, Roann.

Oct. 2, 10 am, Pleasant Dale.

Oct. 2, 7 pm, Yellow Creek.

Oct. 5, 6:30 pm, Mt. Pleasant.

Oct. 9, Shipshewana.

Oct. 9, 6:30 pm, Sugar Creek.

Oct. 9, 6 pm, West Manchester.

Oct. 9, 7:30 pm, Beech Grove.

Oct. 9, 6:30 pm, Upper Fall house.

Oct. 9, Union.

Oct. 16, Blissville.

Oct. 16, 7 pm, Rock Run.

Oct. 16, 7 pm, New Bethel.

Oct. 16, Kokomo.

Oct. 16, 6:30 pm, Somerset.

Oct. 16, 2:30 pm, Victor.

Oct. 23, Pine Creek.

Oct. 23, 6 pm, Bachelor Run.

Oct. 23, 10:30 am, Nettle Creek, one mile west of Hagerstown.

Oct. 24, Indianapolis.

Oct. 24, 5:30 pm, Wabash City.

Oct. 24, Salem.

Oct. 24, Windfall.

Oct. 30, 7 pm, Bethel.

Oct. 31, Spring Creek.

Oct. 31, 7:30 pm, Peru.

#### Iowa

Oct. 9, 10, 7 pm, Dallas Center.

Oct. 9, 10, 6:30 pm, Garrison.

Oct. 9, all-day, Brooklyn.

Oct. 9, 7 pm, Iowa River.

Oct. 10, 6:30 pm, Des Moines Valley.

Oct. 23, 24, 6 pm, Panther Creek.

Oct. 30, English River.

Oct. 30, 8 pm, Greene.

#### Kansas

Oct. 3, 7 pm, Newton City.

Oct. 9, 11 am, White Rock.

Oct. 9, 10, 7:30 pm, Ottawa.

Oct. 9, Overbrook.

Oct. 16, 17, 10 am, Quinter.

Oct. 17, 6 pm, Topeka.

Oct. 22, 7 pm, Fredonia.

Oct. 30, 11 am, Washington.

Oct. 30, Larned, Country church.

#### Maryland

Oct. 2, Pine Grove.

Oct. 9, 2:30 pm, Monocacy, at Fountaindale.

Oct. 10, Green Hill.

Oct. 10, 6 pm, Denton.

Oct. 16, 2 pm, Broadfording.

Oct. 16, Brownsville.

Oct. 16, 2:30 pm, Beaver Dam.

Oct. 17, Frederick City.

Oct. 23, 2 pm, Meadow Branch.

Oct. 23, 2:30 pm, Monocacy.

#### Nebraska

Oct. 30, Bethel.

### Missouri

Oct. 7, Greenwood.  
Oct. 10, First church, Kansas City.

### New York

Oct. 9, 7 pm, Freeville.  
Oct. 31, 4 pm, Brooklyn, First church.

### North Dakota

Oct. 2, 5 pm, Brumbaugh.  
Oct. 9, 6 pm, Williston.

### Ohio

Oct. 2, Mohican.  
Oct. 3, 6 pm, Eagle Creek.

Oct. 9, Canton Center.

Oct. 9, 5 pm, Ludlow, Pittsburg house.

Oct. 9, 10 am, Brookville.

Oct. 9, 10 am, Portage.

Oct. 9, 6 pm, Logan.

Oct. 9, 2 pm, Ross.

Oct. 10, 6 pm, Lima.

Oct. 16, 10 pm, New Carlisle.

Oct. 16, 10:30 am, Wyandot.

Oct. 16, Sugar Creek.

Oct. 16, 10 am, Poplar Grove.

Oct. 17, 6 pm, Fostoria.

Oct. 23, 10 am, Sugar Hill.

Oct. 23, Blanchard.

Oct. 23, 10 am, Donnels Creek.

Oct. 23, 10 am, Beech Grove.

Oct. 24, 6 pm, Palestine.

Oct. 30, all-day, South Poplar Ridge.

Oct. 30, Prices Creek.

Oct. 30, 6 pm, Lower Miami.

### Oklahoma

Oct. 9, Pleasant Plains.

Oct. 23, 4 pm, Monitor.

### Oregon

Oct. 9, Portland.

### Pennsylvania

Oct. 2, 3, 1:30 pm, Lower Cone-

wago, Bermudian house.

Oct. 2, 4, 2 pm, Perry, at Three

Spring church.

Oct. 2, 3, 1:30 pm, Richland,

Richland house.

Oct. 3, Brothersvalley, Pike

house.

Oct. 6 pm, at Woodbury, Rep-

logie house.

Oct. 3, Carson Valley.

Oct. 5, 6, 10 am, Little Swatara,

Swatara house.

Oct. 5, 10 am, Annville.

Oct. 9, 4 pm, Pleasant Hill.

Oct. 9, 5 pm, Lower Clear.

Oct. 10, 3:30 pm, York, First

church house.

Oct. 16, 17, 1:30 pm, Upper Cone-

wago, Latimore house.

Oct. 17, 6 pm, Rummel house.

Oct. 17, Codorus, at Codorus.

Oct. 17, Hanover.

Oct. 19, 20, 9:30 am, Midway.

Oct. 20, 21, 1:30 pm, White Oak,

Kreider house.

Oct. 23, 1:30 pm, Akron.

Oct. 23, Spring Grove.

Oct. 23, Coventry.

Oct. 23, 2 pm, Indian Creek.

Oct. 23, 24, Schuylkill, New house.

Oct. 23, 24, 10 am, Falling Spring,

Hade meetinghouse.

Oct. 24, Johnstown, Moxham.

Oct. 24, Lower Cumberland, Moh-

rer house.

Oct. 25, 26, West Conestoga,

Middle Creek house.

Oct. 26, 27, 9:30 am, Myerstown

and Heidelberg, at Heidelberg.

Oct. 26, 27, 1:30 pm, Chiques, Mt.

Hop house.

Oct. 27, 28, 1:30 pm, Conestoga,

Barclayville house.

Oct. 30, 2 pm, Hatfield, Souder-

man Mission.

Oct. 30, 2 pm, Mechanic Grove,

Grove house.

Oct. 30, 31, Lost Creek, Oriental

house.

### Tennessee

Oct. 2, Mountain Valley.

Oct. 2, 3:30 pm, French Broad.

Oct. 2, Knob Creek.

Oct. 9, 2:30 pm, New Hope.

Oct. 10, Bristol.

Oct. 16, Pleasant Valley.

### Virginia

Oct. 2, Locust Grove.

Oct. 2, Topeco.

Oct. 9, 3 pm, Red Oak Grove.

Oct. 9, 3:30 pm, Pleasant Hill.

Oct. 9, Green Hill.

Oct. 23, 4 pm, Garbers church

(Cooks Creek).

Oct. 16, Linville Creek.

Oct. 16, 2:30 pm, Pleasant Valley

(2nd District).

Oct. 16, 2:30 pm, Pleasant Valley

(Southern District).

Oct. 16, 2:30 pm, Burke Fork.

Oct. 23, Locust Grove, at Free



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., October 9, 1920

No. 41

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## ...EDITORIAL...

### Salvation and Character

REGENERATION, justification, reconciliation, sanctification, glorification—and if there be any other "—ation" pertaining to the question of man's right relationship with God—they are all summed up in this one word, salvation. No wonder it has a "myful sound" to the Christian believer.

But the scope of the term is narrowed greatly, sometimes, by modern speakers and writers. There is a sense in which this usage is entirely proper. The New Testament uses the word, or its cognate verb, referring now to one phase of the whole process and now to another, as well as in its most comprehensive sense, which includes all phases. In the well-known Ephesians passage, "By grace have ye been saved," Paul refers to salvation as an already accomplished fact. But when he says to the Romans, "Now is salvation nearer to us than when we first believed" he speaks of something still in the future. And when he tells the Philippians, "Work out your own salvation with fear and trembling," he has in mind something begun but unfinished, and it is up to them to see that it is brought to completion.

Such usages of the word are familiar to Bible readers and are easily understood. Salvation for the Ephesians was the same thing as it was for the Romans and Philippians. Paul was simply thinking of different stages of the process. No legitimate objection can be urged against a like liberty of speech today. Salvation is a past fact, a present experience, or a future hope, according to the part we have in mind. But we must not forget that in its fullest sense it is all of these. The usage which is not right, and which may be even hurtful to growth in grace and in the knowledge of the truth is that which definitely excludes from the concept of salvation a large part of the Christian's heritage. New Testament salvation includes every good thing which comes to the Christian in this world and the next, that would not come to him if he were not a Christian. It is the sum total of his spiritual inheritance. It is the whole result of a true acceptance of Jesus Christ and life-long devotion to him.

With this main fact in the foreground, the relation between salvation and character building is evident. Character is not a means to salvation, it is a part of

the thing itself. We are not saved by character; we are saved unto character.

Some have felt that the present-day tendency, to stress the ethical element in religion, in contrast with the earlier emphasis on ritual, is fraught with dangers of its own. It is said that this is salvation by works, instead of by the grace of God, just as truly as is the dependence upon ordinances, the only difference being in the kind of works. It may be so conceived by some who talk of building character by the might of their own resources, forgetting that all their strength is in God and that it is through Jesus Christ that this strength has been made accessible to them. A caution in this regard is timely. We need it to keep us humble and dependent. But those who give it should be careful to steer clear of another danger just as serious.

That danger is the implication that character building, all right and good so far as it goes, has no connection with salvation and hence is not a very important matter. Salvation is the supreme thing and that is secured by trusting in the righteousness of Christ. If you can develop some personal righteousness and thus obtain some extra blessings, in addition to salvation, so much the better. But this is not vital. You can be saved anyway. All your effort at character building will have no effect on your salvation.

Against such a narrow conception of salvation and such an indifferent attitude to the development of Christlike character, the whole trend of New Testament teaching is firmly set. Paul's injunction to the Philippians, cited above, embodies the gist of the matter. But the truth about this does not rest upon isolated texts. Large sections of the epistles, not to dwell on the equally emphatic note in the teaching of Jesus, are given to enforcing the supreme importance of this very thing. Of none is this more true than Ephesians—the one in which salvation is so definitely grounded in the grace of God. It is here that Paul sets the standard for Christian character at nothing less than "the measure of the stature of the fulness of Christ." Obviously this is what he means by working out one's salvation. It is bringing it to full size. It is carrying on that part of the whole process which is known as sanctification.

But we must beware of any inference that this can be done apart from the grace of God. Sanctification is no more possible through human effort only, than justification. God does not save a man by grace and then tell him to get whatever additional goodness he can by his own works. That is one of the most pernicious ideas ever invented. Without his own effort—the coöperation of his own will—the grace of God will never reach him in the first place. And without his constant dependence upon that grace thereafter, all his strivings toward complete Christlikeness will avail nothing. We are not only saved by grace to begin with; we are saved by grace all the way along.

This means, for one thing, that whatever abilities or opportunities we have, to grow up toward the Christ ideal, are due to the goodness of God. They are his gift. But it means much more than this. It means that when we have done our best and have miserably failed, when we have seen the goal receding farther from us, when all our own righteousness, in comparison with the righteousness of Christ, seems but as "filthy rags," then God's grace forgives us our shortcomings and bestows upon us all the blessedness we can contain. For "God looketh on the heart." And when he discovers there that the desire for righteousness is genuine, he counts it as righteousness. For that is what it is in his sight.

Do you remember that "Abraham believed God and it was reckoned unto him for righteousness"? Do you see why God reckoned Abraham's faith as righteousness? It is because that is just what it was. Not righteousness of conduct but righteousness of purpose. God always names things correctly. He can see right through a man to where he really lives. And what a man is, you know, is determined by his desires far more than by his actual achievements. It is the purpose of the heart that counts. But do not, for one moment, let slip the fundamental fact that no desire is a genuine desire which does not try to realize itself—which does not do its utmost to attain its object.

Whence it follows that character building, so far from having nothing to do with our salvation, is of the most vital concern to us. It is the end for which the church exists. It is the second half of that institution's twofold function, evangelization being the first. To make Christians of those who are not Christians, and to make of those who are Christians the best Christians which they can become, under God's grace and the sincere purpose of their own hearts—this is the charge of Jesus to his disciples in the Great Commission.

This is character building of the highest type. And salvation of the fullest measure.

### Take the Medicine—Not the Formula

THERE is some satisfaction in knowing how the doctor's medicine works, but this knowledge is not essential. If there is ground for confidence in the doctor, you can use his medicine and get its benefit without being versed in medical science yourself.

Just how does the death of Jesus on the cross avail for the sinner's reconciliation unto God? It is an interesting question and there can be no harm in the study of it, if this is carried on with becoming reverence and humility and without losing sight of the practical aspects of the subject. But it is not vital. Thousands of sinners have been reconciled to God without knowing the answer to that question. They knew only how to take the medicine, not how it does its work.

This simple truth is of special value to those whose business it is to administer to the spiritually sick. They forget it sometimes and instead of giving the patient the medicine, they try to make him swallow the formula by which the medicine was prepared.

### "What's the Use?"

WHAT'S the use to be so scrupulously honest when everybody else finds it necessary to make some concessions to common business practices? Business is business, you know.

What's the use to give your own hard-earned money away to relieve the physical or spiritual distress of people you have never seen and who care nothing about you? Who knows whether they will ever get the benefit of it anyway? Charity begins at home.

What's the use to wear your life away in futile efforts to advance the Kingdom of God in the world? If you do seem to make a little progress, it soon comes to naught again. You can't do anything.

It is the sneer of the cynic. "What's the use?" is his way of proving that goodness doesn't pay.

Well, it would not be of much use for him. Not until he has had a change of heart. Not until he has found out that the most priceless thing a man can have in this world is the joy of making a valiant fight for righteousness.



## CONTRIBUTORS' FORUM

### Seed Time and Harvest

Selected by Agnes M. Geib, Manheim, Pa.

Though many times your deeds of kindness seem

To bear no harvest in another's heart,

Lose not your faith, sow on, and there shall gleam

Green promise where love's little seedlings start.

Not all the seeds of springtide's sowing creep

From hidden nook to meet the sun's warm smile,

But from kind acts enough of love we reap

To make our friendly sowing well worth while.

—A. W. Peach.

### The Social Life of Our Young People

BY A. B. MILLER

THE church should endeavor to direct the social life of her young people, I believe, because the desire for some measure of social life is a normal longing, which ought not to be quenched, even if it could be. It is neglected at great peril. The direction of it is logical, the church is the agency to do it, and the young people are not only willing to be properly guided, but desirous for direction of the helpful kind.

First of all, *the desire for some measure of social life is a normal impulse, rooted fundamentally in the longing for fellowship.* A speaker on a convention program, in stating what were the purposes and opportunities of the convention, emphasized the "fellowship feature" strongly, and an older speaker, later on, declared that he had come from a neighboring District to attend that convention largely because of that feature—the opportunity of "mixing." The same is true of the middle-aged and the young people. Even a child has it by instinct.

I passed through the hall in the home of my friend, the other day, by the door leading into the room where a little four-months-old tot was crying bitterly. I stepped inside, sat down on the edge of the bed, and began to laugh and talk to the little fellow. What did he do? He stopped crying, of course. Why? I had simply come in and driven away his loneliness for the moment. We like to be about folks, normally, at all ages. This explains why the normal life—the Christian life—expressed in the church, Christ's body, is spoken of so frequently in the New Testament as a fellowship.

Again, since it is a normal desire, it ought not to be quenched—even if it could be—in its expression among young people. Let it be given full range in their hours of recreation, in their social gatherings or play—yes, play, for this is a large element in play, this social element is. That explains why folks like games better than an exercise with dumb-bells, in a room with windows up, or even in the "gym" drill, where you have to be quiet. This is one of our finest opportunities for learning the lesson of living together—a lesson so sadly needed today. I know a widowed mother who gave up a position in a government Indian school for a much less remunerative position among white folks, so that her little girl, and only child, might early begin to learn the wonderfully useful lessons of living with others, through her associations with them at school, and especially in play.

Further, this normal desire is subject to growth and direction, as all other desires are, and is neglected at great peril. An institution, some years ago, committed almost entirely, into the care of the young men, one very helpful recreational activity. They gradually increased speed, threw it into high gear, pulled the throttle wide open, and went on, at what some considered, a very dangerous rate of speed. Eventually they themselves discovered the need of applying the brakes, but they were learning it only by experience—a very costly teacher, usually. Direction of the helpful kind would have been wise here.

I have heard of another different illustration—a community where hearts are going to bleed for many years to come, because of the dark blot on many a young man's life in the homes of that place. In this community the social life was left without direction, and the young men found it in sin. Direction would

certainly have helped there also, in some measure, at least. Yes, direction is neglected at great peril.

Still further, *direction is logical, and the church is the agency to provide it.*

The fact that the longing for social fellowship, as expressed in the social activities of our young people, is a normal desire that ought not to be quenched and is neglected at great peril, is proof that direction is the only logical thing to provide. All impulses and desires are subject to growth and development, and respond to nurture and direction. This longing for social fellowship is no exception. We give direction in all other activities—whether work, school, the home or the church, and we owe it here. Of course it will require thought, time, money and sacrifice. A man came in, tired from just such an experience. Some one asked if he considered it worth while. His reply was: "Yes, for I would ten times rather suffer from a tired back and body now, than a bruised heart later." Direction will cost something, but the returns will justify the outlay.

The church is the one institution to provide intelligent direction, only she can preserve the religious ideals that are apt to suffer almost a collapse, at this period of our life, if care is not exercised. No other institution—lodge, public school or club—can do it, for none offers the appeal to honor, based upon religion.

Finally, the young people are not only willing for direction but desire it.

The direction of that recreational activity in the institution referred to above, is now supervised by the proper authorities to the almost perfect satisfaction of all. They welcome direction that lends counsel and leadership, born of knowledge, interest and sympathy. "Bossism" they will not suffer for a moment and unfair criticism they despise, but they will follow the counsel of a real worth-while leader, and rejoice in doing it. Doubtless here is the key to the part that the church should play in directing the social life, namely, through a knowledge of young people's needs and a sympathetic interest therein. Thus we may help them to secure Christian leadership of the highest possible type, men and women who will give thought and time to the problems of the social life of the young people of the church.

Bridgewater, Va.

### Night Messages from the Bible

BY GALEN B. ROYER

Redemption (Ex. 12)

JOHN the Baptist evidently referred to the events of this chapter when he said: "Behold, the Lamb of God which taketh away the sin of the world." Through the type let us study that great statement of the Baptist.

Redemption is a great word. Its underlying truth is two-sided—the one relates to God and the other to the power of the enemy holding the sinner—like Israel in Egypt—an abject slave. Israel's sorry plight is a vivid picture of the still worse condition of every sinner today. To break the shackles and chains that bind and set the slave free is REDEMPTION.

It is not only a great word but it is a beautiful one, too. Within itself it has all the power to free one from the enemy and to bring him back to God. What a wonderful privilege!

But one can not be brought back to God until the righteous claims of God have been met and satisfied. Man is a sinner. His sin has estranged him from God. The result of that sin must be met. Now sin brings death, and the only way to be delivered from sin and its consequences is by death. But one way is open for any one to get rid of sin, and that is by the death typified in Ex. 12.

What puts one right with God? The blood. What puts one right with the enemy? God (Ex. 14). In the former the blood was between God and Israel. In the latter God was between Israel and her enemy. That is deliverance.

By the way, chapters 12 to 15 are a striking picture-book, as it were, to help us to understand our own complete life in Christ. There is chapter 12, sheltered through the blood; chapter 13, sanctified by the blood;

chapter 14, saved; chapter 15, satisfied. The main part of the work of salvation is typified here.

Israel's slavery was indescribable. The people had to make brick without straw—a severe task. They toiled under the lash of a hard taskmaster. Their cry went up continually to their God, and he set about to deliver them. The Lord came down to save. No man in Israel could save himself or them, so the Lord came down to save. This salvation consisted in God bringing Israel out of Egypt, and brought the people into the land of promise. Likewise he would, through Jesus Christ, his Son, bring every sinner out of the bondage of sin and unto himself.

But Pharaoh objected to this deliverance. "Who is the Lord that I should hear his voice, to let this people go?" he haughtily asked. Let them go? Never! Often sinners, today, ask on what grounds they should obey God, for Satan always prompts defiance to the claims of heaven. He refuses to give up his slaves.

Of course, all who are not saved, are the servants of sin. This is seen plainly in God sending a Redeemer to deliver man from sin. All those who are not under the blood—not redeemed—fail to have their faces heavenward. They are turned towards the realms of the lost.

Nine plagues roll over Egypt, and the final issue is on in the tenth. In this last one God brings out the great foundation truth of the whole Bible, the only basis of right relationship with God, and that relationship is established through the blood. Many people don't like blood. Some learned teachers want salvation without blood—a bloodless Christianity. They'll take the Golden Rule, they'll take the Beatitudes, they'll take 1 Cor. 13, but don't say "blood" to them. But let them lead in their blindness. Thank God, even though it is by the blood-stained cross, all can get back to God by that way.

Talking about death, Christ's death was vitally different from the death of other men. Man dies because he is a sinner; Christ became a man that he might die. Man had to die; Christ had not. Satan "hath nothing in me," Jesus once said. Herod, Pilate, the Roman officers—all cleared Jesus of fault or sin. More glorious than that. The thief saw in him hope for his lost soul, and asked to be with him when he came into his Kingdom.

The sentence of God upon man for his sin is death. "The wages of sin is death," says Paul. Yet man, in his dying, can not save, can not redeem himself. David says: "None can by any means redeem his brother, nor give to God a ransom for him." That leaves no choice. Christ alone "once suffered, the just for the unjust, that he might bring us back to God" (1 Peter 3: 18). Thanks be to God for our hope in Christ!

It is interesting to note that God started history for Israel anew with this first passover night (Ex. 12: 2). A new life—really the beginning of the only true life. When did you begin to live, brother? A white-haired old man was once asked how old he was. "Just four years old," he replied. Then he explained that though he had lived eighty years, he did not begin to live until he began with God. How old are you? How beautiful it is when one can look back over all of life—innocent childhood with God, and as soon as understanding came, confessing Christ and thus linking the birthday on earth with the birthday of beginning to live with God.

God was particular—very particular about the lamb that was to be slain. "Your lamb shall be without blemish." I wonder if God was not thinking of his own Son when he thus instructed Israel. Jesus had not one blemish. Had there been one, it would have surely shown. Is it not beyond our thinking that there was not any sin in Jesus even when he was made sin for us? That holy, perfect, pure, and spotless One in word and deed gave himself a victim—a sacrifice—a substitute for us poor sinners.

What a precious type this passover lamb was anyhow! Paul says: "Christ our passover is sacrificed for us" (1 Cor. 5: 7). Peter makes it still more pointed, for he says that we are redeemed "with the precious blood of Christ as a lamb without blemish and without



spot." All this, too, was "foreordained before the foundation of the world." Redemption, then, was not an afterthought of God. Why, then, when God saw the need of his Son's death, did he not rather stay Adam in his act of sinning? Perhaps he let man sin so that he (God) could be a Savior. It may be that he let man fall, in order that he might show a way to meet his ruin and fill his cup with richer blessings.

"Precious blood," says Peter. The Holy Spirit does not often use adjectives. Here, however, he does. Most beautiful and endearing is the word "precious," coupled with that of redemption. The blood washes white as snow—precious blood—and there is no other way to be made pure and clean save through this precious blood.

"Eat it not raw." But that is just what man tried to do. Many say: "Yes, Jesus was a good man, holy, a splendid Example—one who died a Martyr for the truth he taught. We have great respect for his life and teachings, and how he sealed it all by his death. But that is as far as we go." That's eating the flesh raw. What repulsive folly, too! Remember, God and sin can meet only at two places—one is at the cross where the Lord bore the judgment of God upon man's sin and he, the believer, does not perish. The other is before the great white throne, where the sinner alone must meet judgment. Which place best suits you, beloved? "But God is merciful," you think. Indeed, he is. His mercy is past understanding. He just thought so much of man's condition in sin that he sent his Son to redeem him from sin, from judgment.

Where protection was not, the first-born had to die, on this eventful night. Why the first-born and none other? He represented the "flesh." In him centered the benefits of birthright—genealogy was through him—he was the representative of "man" that must die. God will execute judgment against him. But "when I see the blood, I will pass over you"—the first-born of the home. That "precious blood," where was it? On door-posts and on lintels. Why did not God say: "Sprinkle it on the threshold" also? I suppose that he reserved that for the unbelief of carping critics—those learned, cultured, highly scientific fellows of the present time, who, in their heartless criticism, readily sprinkle blood on the threshold and then, with themselves, bid all others to trample upon it. This they do as they "dissect" the Word—throw this aside and that away—when they teach the heresy that we are to help make the world better, even when we are taught that all of us are as brands snatched from the burning.

One in every household, be assured, was deeply interested, watched how everything was done—the kind of lamb, how it was slain and, above all, that the doorposts and lintels were sprinkled with the blood. That was the first-born son. His life depended upon that blood being at the right place. He took no chances. If father, the right one, showed carelessness, he insisted that it be done right. Then, when he saw the blood there aright, what peace came to his soul—perfect peace—for God had said: "When I see the blood I will pass over you."

When midnight came, on that never-to-be-forgotten night, God came out to judge the people. What happened? WHERE THERE WAS NO BLOOD, THERE WAS NO SALVATION. So, now, it is not cruel nor harsh to say where the blood has not washed away sin there is no salvation. It is better to know it now than to realize it when too late. Will not those beautiful lines appeal to the unsaved one, who chances to read these lines:

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that Thou bid'st me come to thee,  
O Lamb of God, I come."

Suppose we could have called on a young man—the first-born—about five minutes before midnight, and asked him: "How is it with you tonight? Do you have perfect peace?" he would have replied: "Never had greater peace. Do you see that blood there? God will pass over me. Glorious!"

Peace is not a feeling, not an experience, not an emotion. It grows out of the fact that the claims of God have been met in the Lamb of God and that God

respects—honors—the blood of the Lamb. "Your sins and your iniquities I will remember no more." All the blood of bulls and goats, all the good works that the best "worker" in the world can do, can not save a soul. It is simply trusting Jesus—trusting his blood, looking to him that saves.

Some one called on Dr. Wm. Carey, of India, a few days before his death. He recounted the wonderful work that Carey had done—how he had translated the Bible into nearly fifty languages and dialects. He mentioned other good and great works he had done. When he was through Dr. Carey turned and smiled as he said: "John says: 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' I have confessed and I rest my all on Jesus forgiving me. His blood cleanseth from sin." What a lesson for every one!

Huntingdon, Pa.

## The Decision—Thou Art the Christ

BY J. H. MOORE

It was probably in the fall of A. D. 29 that Jesus questioned his disciples regarding their conception of his Messiahship (Matt. 16: 15). He first asked them what others had to say of him, and then put this direct question: "But whom say ye that I am?" They had been with him fully three years, and had every necessary opportunity of studying him, not only as a man, but as the Superior Man. His teaching, miracles and life had impressed them as One far superior to what they knew of even the best of men.

His teaching was on a plane that seemed even higher than that claimed for Moses. He would speak of Moses with the greatest of reverence, and then set forth religious principles of a much higher type than anything ascribed to the great Hebrew lawgiver. He would quote what Moses wrote, then lift their thoughts to a still higher level by saying: "But I say unto you." Then would follow teachings that were both new and marvelous to them.

In his interviews with men of every type, whether rabbis or men of civil authority, he always seemed the superior. He appeared to know more than the best informed of those who conversed with him, and was more than a match for the most skilled of the legal profession, who ventured to trap him with their cunningly-devised questions. He was fully informed on every point to which his attention was called, and never hesitated in giving a sweeping answer to the most puzzling or learned question. In some manner his grasp of knowledge appeared to sweep the whole intellectual horizon. There was no subject, relating to the past, present or future, on which he could not speak fully and copiously.

In his thoughts and life he seemed to be constantly in touch with beings superior to those composing the race of mankind. He would speak of them in the most familiar way, and lived as though he was often in company with them. And while he walked upon the earth, and daily mingled with common humanity of every shade, he kept in reach of intelligent and responsive beings of an invisible type. In some way he impressed the more spiritual of his followers as maintaining a close comradeship with celestial as well as earthly friends.

He often spoke of his Heavenly Father as though he was on the most cordial terms with him. Not only so, but he even emphasized the fact that he was associated with his Father in some great and far-reaching undertaking, and that, in the life he was living in the world, in the work he was doing, as well as in the principles he was setting forth, from day to day, he was only doing the will of the Great Father. Not this alone, but there were times when he spoke of the Father in an audible manner and the Father spoke to and of him. All of this, even aside from the miracles performed, impressed the more thoughtful of his many disciples that he, in some unaccountable manner, was the superior of all the beings who had yet graced the earth.

His miracles, which they had witnessed, sometimes almost hourly, astonished them beyond measure. At

times they were thrilled, then inspired and often dumfounded. They were led to conclude that he was not only the superior of all men in the exalted and far-reaching type of his teaching, but he possessed a power that could easily enable him to rival the Cæsars in the ability to handle forces and command the support of men and women of every class and value. His brilliant intellect, his commanding personality, along with the power possessed over mind and matter, over the forces relating to earth, water and the air, fitted him, as thousands thought, to assume the duties of the long-promised leader of God's people.

But could he be the age-long, looked-for Messiah? About this, thoughtful men differed. They said: "His life is faultless. His power over matter and mind is without a rival. His bearing, even in the robes of the common people, is not only commanding but on great occasions even majestic. The skill employed frustrating the carefully-planned devices of the astute lawyers and noted judges, shows a type of diplomacy that would place him at ease in dealing with the most cultured royal courts of earth." "But," says the believing Jew, "can he be the Messiah? In a way he possesses preëminent qualities, but he is of humble birth."

To his apostles the Master puts the question direct. There was no evading it. With them it was decision day. Once for all time they must decide, each for himself, whether or not the Master whom they had loved and so closely studied, is the long-promised Messiah, the Anointed, the Christ. Jesus had been with them long enough, and they had seen enough of him to be able to form an intelligent opinion. True, he had not come in pomp and splendor, as the average Jew had expected their coming Leader to make himself manifest. But to the man capable of grasping his teachings and his manner of expounding the Scriptures, Jesus of Nazareth filled the description to the letter.

Peter was the first to answer the question. With him the decision day had fully arrived, and while answering for himself, he possibly voiced the sentiment of the others. "Thou art the Christ, the Son of the living God." The answer came from the heart, and forever made steadfast the vital relationship existing between the Master and his faithful disciples. To them he was the real Christ—he in them and they in him. The decision settled their destiny as well as their work. Believing, with all their hearts, that he was the Christ of God, the long-promised Messiah, they were ready to go to the limit in advancing the interest of his proposed Kingdom. While, as yet, they did not clearly comprehend the real nature of the new Kingdom, still they had made the decision, as subjects, to accept the Christ as their Master, their Teacher and their King. For them this settled the Messiah matter. But it later took the crucifixion, the burial, the resurrection, the ascension and power of the Holy Ghost to solidify, in their very beings, the declaration: "Thou art the Christ," made on decision day.

The point to which the Master brought his apostles in inducing them to declare for him as the Christ, the Son of the Living God, is the goal to which every unbelieving man and woman should be urged. To reach this point, in good faith, means the solution of the problem of conversion. It means the acceptance of Christ, along with all of his teachings, and finally the seal of the Spirit—a seal that, if not trifled with, can never be broken. A minister of the Gospel can probably do no finer piece of work for the Kingdom than to bring men and women to the decision point so clearly set forth by the Master.

Sebring, Fla.

## Benefits of the Vacation Church School

BY MRS. NELLIE S. KAETZEL

THERE are multiplied benefits of the vacation church school which we will not be able to enumerate, because all the benefits can not be seen or known at the present time. The sowing is just being done and only the harvest can reveal the true results. But there are many benefits we can see.

(Continued on Page 610)



## Temperance Notes

BY MERLIN G. MILLER

### 1. Prohibition and Crime

THE daily reading of the big city newspapers, with their ever-recurring tales of violations of the prohibition laws and of "crime-waves," have almost convinced some good people that prohibition has increased rather than decreased crime. Even Mr. Henry Ford is quoted, in a recent issue of a liquor journal, as asserting that the only result of prohibition, he has so far seen, is the transformation of thousands of honest people into law-breakers. This may be a result of prohibition among un-Americanized foreign workmen, who have not yet been educated to see the harm in intoxicants. But the American, who insists on having his alcoholic stimulant in spite of the law, was evidently lawless at heart even before prohibition came into effect.

Still more foolish is the assertion of numerous opponents of prohibition that our National Prohibition Enactment is responsible for the widely-heralded "crime-waves" in some of the big cities of the United States which were formerly wet. Of course, they can not deny that drunkenness and minor offenses have decreased materially. Police records prove such decreases in every large American city. Police courts everywhere are much less busy than in the old days. But the wets point to the fact that murder and crimes of violence seem, in many large cities of the land, to be on the increase. This, they say, is due to prohibition. The criminal, they say, no longer drugs himself with alcohol, and consequently is more dangerous because his brain is clearer. Truly, a remarkable argument from the liquor forces!

The facts are, however, that this wave of increased crime is by no means confined to dry America. A special copyright cable dispatch to the *Sun* and *New York Herald*, carrying a Paris date line of August 14, says: "Never have the French police been faced by such an organized crime wave as at present—not only Paris but the provincial departments reporting their inability to cope with it unless their force is increased."

Increased crime is also reported in England and Germany. None of these European countries, where a crime wave is reported, are under prohibition. The fact is, the increased crime is undoubtedly a natural result of the war, just as our criminologists in this country claim.

### 2. The Cost of Law Enforcement

When confronted with charges that prohibition is openly flouted and disobeyed, especially in the large cities, Prohibition Commissioner Kramer replied that he was doing his best, with 1,000 men, to police 110,000,000. The next Congress will be asked by the Federal Prohibition officers to appropriate enough money to make it possible to enforce the law. And it should not seem an extravagance to spend more money to enforce the law, in view of the following figures, submitted by Mr. Kramer:

National Prohibition is paying its way, as the fines pay all costs of enforcement. Appropriations for enforcement of National Prohibition, so far total \$8,500,000, of which \$750,000 must be assigned to the enforcement of the law against the use of narcotic drugs. Approximately \$2,000,000 was allowed for guarding the 50,000,000 gallons of liquor in bonded warehouses. Appropriations, so far made, are intended to last until June 30, 1920. The cost of enforcing prohibition, therefore, averages about \$430,000 a month and this cost is more than met by the fees assessed and collected against liquor law violators.

And enforcement of the prohibition law far more than pays, if we take into consideration the increased happiness and prosperity of the family of the man who can no longer get his drink.

### 3. The Saloon Forces Not Asleep

Good Christian people are very apt to think that, with the passage of the Prohibition Amendment to the Constitution, the fight against the saloon was won, and that there is no further need of either vigilance or effort. But read this clipping from *The National Beverages Journal*, the official organ of the Illinois Liquor Dealers' Association:

Two facts about the liquor question are coming to the front:

The first is a general recognition of the truth, proclaimed by "The Journal" long ago, that this has become a congressional question, not a State or a presidential or a constitutional one. The States no longer have any power in the matter. The President can do nothing but enforce the law as he finds it. Talk of repealing the Eighteenth Amendment now, or at any time, until it has had a fair trial, is fantastic nonsense.

But Congress, within fairly broad limits, can define and vary the meaning of the words, "intoxicating liquor." Therefore, the whole question is in the hands of Congress. People who want to stop the manufacture and sale of any drink, containing more than one-half of one per cent of alcohol, must choose Congressmen and Senators who will resist any change in the present law. People who want to bring back beer and light wines, containing a somewhat larger alcoholic content, must vote for Congressmen and Senators who take the same view. Any other course is a waste of effort and a confusion of thought.

There can be no question that the liquor dealers are doing all in their power to elect Congressmen pledged to amend the Volstead act, so as to allow the use of 2 3/4% beer.

### 4. What 2 3/4% Beer Would Mean

In the MESSENGER of several weeks ago, reference was made to Mr. McAdoo's opposition to any weakening of the prohibition laws, to permit the use of light wine and beer. Here is the opinion of John F. Kramer, Federal Prohibition Commissioner—the man who would have to enforce such a law:

We might as well give up the whole thing and let it go by the board if we are to have wines and beer. Soft-drink establishments are troublesome enough today, but change them to wine and beer emporiums and no power on earth could enforce the law, or limit the alcoholic content.

### 5. How Some Church Members Help Evil Forces Win Elections

The following clipping is from the *American Issue*. A headline advises, "Read these facts and figures; they explain much about our government":

In one Chicago district a Christian man, and one of the ablest in the Legislature, was allowed to be defeated for renomination by the lack of three votes, while 20,850 registered voters in his district did not vote. In one church in his district 52 men were found not registered.

A few years ago, when the local option petition was being circulated, fifteen of sixteen members of one Chicago Bible class could not sign the petition because they were not registered voters.

The man who acquired fame in Illinois as "Bathroom" Bob Wilson, while UNDER INDICTMENT FOR ALLEGED BRIBERY was renominated for the Legislature, in the Evanston District, by the total vote of 937 men while 24,036 did not vote.

A State's attorney who undertook to enforce the Sunday closing law was allowed to be defeated for renomination by 1,089 votes, while 226,783 registered voters did not vote.

Another Christian man candidate for State Senator in one of Chicago's districts, was defeated for nomination by three votes while 27,917 registered voters failed to vote.

In a hotly-contested primary election for aldermen this spring (1920), the sitting alderman, a Christian man and one of the ablest in the Council, was defeated at the primary. The pastor of his church checked up his people, after the primary, and found in the alderman's own church there were one hundred eligible voters who had failed to register, and so, of course, could not vote.

*All that you and I, good brother and good sister, need to do, to help the forces of evil, in bringing back the saloon, is to stay at home on election day.*

Elgin, Ill.

## Freedom of Soul

BY JOHN E. MOHLER

"If the Son therefore shall make you free, ye shall be free indeed."

In order to understand what freedom of soul means let us consider man in body, soul, and spirit, beginning with bodily freedom.

By bodily freedom we mean the yielding of the body to the mind or soul, at will. First, freedom from all disease or discomfort, because no soul wills its body to suffer pain or bondage. Next, freedom to move and work and rest as the soul desires. The body, to be free, must not be controlled, or even influenced, adversely by any other body, or by any soul but the one to which it belongs. If another person or power

should presume to influence the body, the soul to which it belongs must first give consent. Any interference with one's own body by another person, without this consent, is bondage to the body. This is the law of freedom of the body, which is invariable.

By analogy, then, may we understand what is freedom of the soul? For, as each body is, by nature, under control of its own soul, so is each soul, in turn, under control of its own spirit. The three in one we call man.

Now, if any soul be under control of another spirit than its own, or another soul, that soul is not free. It is in bondage. The spirit within man is the highest power of his own trinity. The spirit is a part of the Godhead, and vibrates upon a plane with God, therefore the soul which is under perfect control of its own spirit, is as free as God is free.

But by nature no man has this freedom. His soul is subject to the influence of other persons. The mind is sensitive to what others think, or say, or do. The customs of family, society, or the laws of the land, influence each soul, so that none can do what he would under all circumstances.

To break all of this and any other bondage, was the mission of Jesus Christ in the flesh. He was, at all times, so wholly at one with the Father, that his Spirit, which also was the Spirit of the Father, held absolute control over his soul, and all of the thoughts of his mind. His soul, therefore, was in bondage to no man, but was free to be one with the Father in all things. Having thus become a perfected life in the flesh, he is able to strengthen all who believe in him, until the spirit, in oneness with himself and the Father, as he prayed in John 17: 21-23, is able to control the soul of his disciple in absolute freedom from all that would influence it in this world. The soul which is thus made free is the one which "is free indeed." God alone has power over it, through Christ and the spirit in man beating as one. This makes the man free as God is free, because he is at one with Christ and the Father.

This state of freedom of soul, which is so rare that few attain to it in this life, can be reached in only one way. This is through an all-absorbing love for Christ above all things or persons, so that Christ may abide within, in such power as to be the absolute ruler over that soul. The words of Jesus will be that soul's meat and drink, for he says: "The words that I speak unto you, they are spirit and they are life."

Submission to Jesus is no bondage to any soul, because Jesus is one with the spirit in man, which should control his own soul, but fails because of man's weakness of flesh.

When I say that the soul which has this freedom is not influenced by relatives, friends, or laws, or by enemies, I do not mean that any of these are ignored. By no means. Jesus honored mankind, and the custom of society and the government of family and of the land, although he was independent of, and superior to, them all. His life in the flesh was for the purpose of leading all persons into his own freedom, and only by honoring them could he draw the people to him. They would not have understood him unless he were harmonious with them.

Likewise, the more perfect our freedom of soul, through Christ, so that we are not influenced by any one but God, the more we shall labor to bring others into the same freedom. Then the more courteous towards, and harmonious with, established customs and governments, are we, in order that we may win all to Christ.

As we become "free indeed," our faith becomes strong in the truth that nothing is too hard for God to do through our ministry, for then do we see through the spirit of Jesus, and not through a soul which is in bondage to the things of earth.

From a state of freedom of soul, as herein portrayed, the road is short to freedom of the body from all disease, pain, or weakness, and from poverty. For then, as Paul says: "All things are yours; and ye are Christ's; and Christ is God's."

1053 Ganahl Street, Los Angeles, Calif.



# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## Frank Talks About the Forward Movement

No. 4.—Some Things Accomplished

THE Forward Movement is not old enough to take any credit to itself for any good that has been done. It is much like a child whose parents' constant care turns blunders into knowledge, and mistakes into progress and victory. So the Forward Movement, in its youthfulness, has expressed its life mostly in blundering annoyance to the church and its Boards, and any good that has come out of it is due to the wise counsel and loving correction of others, who have cared enough to give advice. A few spankings have not been without cause, and, we trust, to profit, if this obstreperous youth is to be permitted to live with the growing family of church activities.

Of course, to have placed so suddenly, upon one so young as the Forward Movement, the big task of providing for the family purse, and in so new and unexpected a way as the canvass of this year, we could not expect much else.

Yet, out of these blundering efforts, to know the will of God for the Church of the Brethren, in the promotion of its splendid ideals and doctrines, there have been accomplished some things that shall justify some patience with its mistakes. We have already spoken of the tendency to face the whole task of the church together. There have come the Joint Board Meetings. There has developed the Executive Committee, of carefully-chosen members of all the Boards and Committees, who shall study together their respective tasks in the light of the whole work. One Region, at least, is planning to have a commission that shall represent all interests, with a Director on full time. The Sunday School Board, with the Educational Board and the various colleges, are planning together for the religious education of our children in a more thorough way. All of these are symptoms of progress and coöperation, the fruitage of which will be more apparent later.

The churches have been awakened to the fact that some things can be done that were considered impossible. There has been a realization of power, both life and money, that is available for the church if a fair opportunity is given for its use. One congregation says that it thinks it can now support a pastor, but had always depended upon the District Board heretofore. Another says: "We will do more at home, as we did not know the members were so much interested." Many have said: "The work was so easy, and yet we thought it could not be done."

Of course this awakening process is not pleasant to those who prefer to sleep. Such will either open their eyes for a moment and fall asleep again, or else they will begin to attack the cause of their awakening. Some few churches may choose this latter course, but this is quite natural and normal, and only shows that they are awake. It will come all right if the awakening is a just call for needed service. That is far better than to go to sleep again. Lord, help us to be wise and ready to use the awakening church in the service that pleases thee!

The work of the Forward Movement has challenged us with a big program of activity for Christ and the church. It has put the emphasis on a constructive need. We were drifting into worldliness and selfishness—and the danger is not all passed yet—because of too much attention to these very things, in a negative way. Our work is the Lord's. It must be offensive, rather than defensive. Ours is a faith for which we must contend, rather than defend. We have a Christ to proclaim, a Gospel to preach, a life to live! Christ and the Holy Spirit are the positive factors in service for winning lost souls. All references to the agony of the lost in the Gospels are for those who failed to do. A negative says nothing—gives no information. If I say: "I am not going to Chicago," it means little. But if I say: "I am going to Chicago," then you know where I am. I say: "I do not drink, but I may

steal." But when I say: "I drink, I steal," or, "I pray, I help," then my life, in either case, will be largely known. Whether or not the goals set up, or the task, as a whole, is properly balanced, will be known later on, yet we may be glad to have our faith challenged by this constructive program to service in the name of our Lord.

Space forbids reference to a quickened life of prayer in many homes and hearts—that of a larger vision of the world's need, and increased church loyalty, through the effort to meet it—that of better stewardship to God in life and money for service! May we pray, too, that it shall accomplish, in soul-saving, even more, that heaven may rejoice with us because of those who turn to the Lord!

## What Other District Meetings Might Consider

THE region composing the Districts of Northern Virginia and West Virginia had a meeting of the boards and committees of the several Districts, recently, at Bridgewater, Va., at which the following resolution was passed: "Each District is asked to convene its delegates and select a representative for every 1,000 members or fraction thereof, as members of a Regional Commission—thirteen members in all—with full powers to act in meeting all questions relating to the Forward Movement."

The report says this action was unanimous after a three-hour discussion of the whole question. The writer was invited to this meeting, and it was with more than ordinary disappointment, that we were compelled to accept the fact that connections could not be made at the hour we had hoped to start.

This action is to be commended to other Regions and Districts, it would seem to me. The question of getting proper understanding to the churches, getting quotas to each congregation that are fair and just; proper persons with whom to consult, and whom to use in the various activities and efforts to do our work, is a matter of considerable importance to every church and District, and they should appoint such a body, or authorize one already appointed for similar work. It is the purpose, also, in this region, to have this commission appoint their own Regional Director and likely use all his time, under their direction, for work in that region.

It is quite necessary that coöperation exist in any attempt to do the work of the church. It is also our conviction that we must organize somewhat more from the churches up, than from the boards down. We must recognize first the resources, needs and plans of the local church, and from that we must work in the light of the general needs. This plan of the Virginia brethren has that idea in it. The Forward Movement is only desirous of being helpful—to get the general needs of the church and the needs and resources of the local congregation together. The plan of last year, as an experiment, was quite successful, but if there is anything that may make it more fair, or helpful in the accomplishment of the task and opportunity of the Church of the Brethren, we want to consider such a thing. The next meeting of the Executive Committee will be Nov. 10, and we should be very glad for suggestions and criticisms before that time, on this or other points. The budget for next year will be finally agreed upon at that meeting.

## A Word for Our Papers

In a recent MESSENGER the Lancaster City correspondent refers to the expressed appreciation of those who had the privilege of reading the GOSPEL MESSENGER because it was sent to them by the congregation, and adds that they intend to continue the custom of putting it in every home where there are members. What a splendid custom this is, and what a fine way of developing church loyalty! You always find enthusiastic loyalty in the hearts and homes that read

the church papers! And loyalty is quite necessary for the maintenance of good fellowship in any cause of right and truth.

We need to maintain greater loyalty and enthusiasm for the church among our young people. Without it they lose interest, and then the church loses them. Our young people are reading. They go to school and college. Are we doing all we can to have them become acquainted with the splendid literature of our own church? Are we, as parents and congregations, doing all we can to circulate this literature? Let us see to it that they have access to our literature. Then let us help them to read it! Let the elder or pastor call attention to the articles that will be appreciated from time to time! Let the Sunday-school superintendent, librarian or teacher suggest good articles in any of our literature that ought to be read—such as will interest those whose attention is called to them.

Again, it would be quite possible to help the cause by calling attention in our visiting, or over the telephone, to something worth while. Some of the Sunday-school teachers might call for a report or review of good articles in *Our Young People*, *MESSENGER* or *Visitor*. Under proper leadership, other social groups could use our literature, these coming winter evenings, thus affording much pleasure, as well as profit, to both young or old. With the tremendous effort of the enemy to put literature with evil and vicious tendencies before our youth, it is no idle dream that we are advocating here, but a real opportunity, that will mean much to the future of the church we love and the lives for which we are responsible. What do you think about it?

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ARIZONA

**Glendale.**—Our regular council was held Sept. 25, with Eld. C. E. Gillett presiding. Two letters were received and two granted. It was decided to hold a series of meetings this fall, to be followed by the love feast. Our pastoral committee is to arrange for the evangelist and to decide as to the time. Since our last report two have been added to the church by baptism. The Sisters' Aid at this place is buying a lot, which will be decided to the trustees of the church, and which will furnish a home for the poor, free from rent. The brethren will try to collect funds and build a house in the near future. At present a worthy family have their tent on it and can call it home. Our offering for the new church building at Oakland amounted to \$23.50. Seven of our young people have gone to Glendale, six to La Verne and one to McPherson.—Mrs. W. M. Platt, Glendale, Ariz., Sept. 29.

### CALIFORNIA

**Long Beach.** church met in council Sept. 17, with Bro. Boaz, of Los Angeles presiding. We are glad to say that Bro. J. S. Zimmerman has been selected to take charge of the Long Beach church by Nov. 1. We are looking forward to a prosperous year for our church. Eld. J. Z. Gilbert, of Los Angeles, has been filling the pulpit here since Bro. Boaz left. Sister Emma Horning has been giving us some inspiring missionary talks recently. All lines of church work are progressing. Our Sunday-school is a live one. We hope that many tourists will come from the East this winter. They all receive a welcome in the Long Beach church.—Mrs. Frank Hoover, Long Beach, Calif., Sept. 21.

**McFarland.**—After some delay, on account of the industrial situation, the new parsonage has been completed and is now occupied by our Bro. J. Harman Stover. The attendance was good at our regular council, Sept. 11. The church having lost Eld. H. A. Whisler by death, the council elected Bro. Andrew Blickenstaff as elder in charge for the remainder of the year. Two papers were presented and passed for the consideration of our District Meeting. Delegates to District Meeting are J. Harman Stover and Mrs. A. Blickenstaff; to the Sunday-school Meeting, Lottie Neher and Wm. Steinberger. A request will be made to have the 1921 District Conference held at McFarland. Our love feast will be held Oct. 22. Recently we had with us Bro. Noll, District Missionary Secretary. Also Bro. Davis, in the interest of La Verne College.—Jacob Nill, McFarland, Calif., Sept. 20.

**Patterson.** church met in council Sept. 19. Bro. M. H. Miller remained as our pastor for another year. We decided to call for the District Meeting of 1921. Delegates elected to the coming District Meeting at Piquette are as follows: Bro. W. T. Wilkinson and Sister Ida Desordoff, with Bro. J. M. Pollis and Sister Ira Miller, alternates; Sunday-school delegates, Sisters Mary Wilkinson and Emma Pollis, with Sisters Sadie Starling and Edna Wray, alternates. This fall we will have a revival meeting, conducted by our pastor, and followed by the love feast—the date to be announced later. Our recent offering for Golden Gate church was \$32.72. Bro. S. P. Noll, our District Missionary Secretary, gave us an inspiring message Aug. 15. Bro. S. J. Miller, of La Verne, recently gave us a good sermon. We are glad to welcome new workers among us—Brother and Sister Crisp and family, of Illinois.—Mrs. Edna M. Wray, Patterson, Calif., Sept. 21.

**Rainier City.** congregation met in council Sept. 10, with Eld. Brubaker presiding. Deciding to begin our new year Oct. 1, the following officers were elected for the ensuing year: Elder, Bro. A. O. Brubaker; superintendent, Nellie E. Flickinger; junior superintendent, Elsie Mundt; Primary, Blanche Young; Trustees, J. O. Kimmel, Financial Committee, Earl Rexroad, three years, Homer Fike, two years, Arthur Meckel, one year; Educational Board, E. M. Sheller, Lottie Ross. The following delegates were elected to District Meeting: Brubaker, Eikenberry, Brubaker; Sunday-school and Christian Workers, Minnie Rexroad, Blanche Young. Three queries were sent to District Meeting. The church extended an invitation for District Meeting of 1921. Our love feast will be held Nov. 7. We decided to hold a Bible Institute in the fall of 1921, under the direction of Bro. Kartz, of McPherson.—Mrs. J. B. Flickinger, Rainier City, Calif., Sept. 24.

**Reedley.** church met in council Sept. 11, with Bro. D. F. Sink presiding. We elected officers for the coming year, with Bro. D. F. Sink, elder; Bro. Leroy Clark, Sunday-school superintendent; Bro. P. H. Smith, Senior Christian Worker, president. Delegates to District Meeting for the church are: Brethren H. M. Harvey and Harvey

(Continued on Page 612)



## THE ROUND TABLE

### "You Promised"

BY ELEANOR J. BRUMBAUGH

DAVID and Jonathan made a covenant, and David said: "Jehovah shall be between me and thee, and between my seed and thy seed forever."

Years passed, and finally David became king. People forgot about the promise, and David could have forgotten, too. No one said to him: "You promised!" David did not forget, nor did he try to excuse himself with being so busy, or having so many to eat at his table. He did not drop the matter when he found that Mephibosheth had lame feet. Likely some who ate at his table were disgusted to have such a one brought into the company, but David, with all his kindly kindness, was firm in his desire to fulfill the promise he long ago made to his God, and to his dear friend, Jonathan.

Are we careful to keep promises? When we are grieved because of unkind treatment of a friend, a brother or sister in the church, do we go to them in a kindly spirit and talk matters over, willing to say: "Forgive me," if we find ourselves at fault? So many wrongs could be made right, and so much trouble saved if we would remember what, in the baptismal water, we promised.

Huntingdon, Pa.

### Floating on the Ocean of God's Grace

BY NETTIE M. SENDER

A SUMMER by the seaside means swimming and floating, or learning, if you do not know how. So, on my arrival in Chefoo, it meant learning to me. My first lesson in floating I shall never forget. I was told to lie straight, feet together, arms at sides, head back, and not move a muscle—just lie there. Could I do it? My instructor said I could. She put her arms under me and assured me that I would not be permitted to go down. I believed it. I lay there. In a moment I became afraid and straightway began to sink. "Feet together, body straight, head back; you are all right." I believed it and floated again. Now I can float as long as I choose, bob about on big waves and not go down, because I dared to believe.

I compared this floating experience with our life of faith, and it came to me more forcibly as the days came and went. Dare we believe as I dared to float? Yes, God's everlasting arms are under us as we learn, and he says: "I am with you," "I will uphold you." Do we believe God as we believe our friends about us? If not, why not? If we just remain quiet and simply believe, we will know, and by daily practice our strengthening faith will enable us to go floating about on God's great ocean of grace, where we choose, and as long as we choose and over all kinds of hard problems. It is such a pleasant sensation to have the water hold one up, and infinitely more pleasant to have God's grace keeping us and bearing us up every day.

When we get close enough to God to take him at his word in all details, he will give us such experiences as will add power to our words and works, and the same effort in service will bring much greater results than before. We try to reach our weak arms around under the everlasting arms of God, to help him bear us up. God is all-powerful and is quite able to hold us up without our help. God says, as did my friend to me: "Lie still, keep your eyes on me. Listen to me, and my grace will bear you up."

An incident in the life of a dear aged missionary: Trouble was brewing at the mission station. This lady saw it and by God's wisdom was able to discern a plan of escape. She mentioned it to the others of the station. Her words were unheeded and no notice was taken of her. It hurt her keenly to know that they did not believe her. The trouble came. In the midst of it the missionaries remembered her words and said then that she had foreseen and her words were true. She answered, "I meant it, too." But

they did not heed. With a broken heart, made so tender by Jesus, she went to him and he seemed to answer back to her: "And I meant it, too."

He has spoken and his words are unheeded, yet "he meant it." He says we may believe. Do we think he means it? He has spoken of coming calamities and our way of escape. He has spoken of heights of joy and rest in him, and how we may obtain them, yet his words are so unheeded as though he did not mean them. He is hurt and weeps over it. We love to be believed in: so does Jesus. Dare we believe and go all the way with him? The peaceful life in his grace is for you and me. Learn the floating lesson!

Chefoo, Shantung, China.

### The Diary of a Bible—Was It Yours?

From Biola Book Room Leaflet, Los Angeles, Calif.

January 15—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

Feb. 2—Clean up. I was dusted with other things and put back in my place.

Feb. 8—Owner used me for a short time after dinner looking up a few references. Went to Sunday-school.

March 7—Clean-up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday-school.

April 2—Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5—In Grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Col. 2:5-7.

May 6—In Grandma's lap again this afternoon. She spent most of her time on 1 Cor. 13 and the last four verses of the 15th chapter.

May 7, 8, 9—In Grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place. She kissed me good-bye.

June 3—Had a couple of four-leafed clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk.

July 10—Still in trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

Aug. 1—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5—Clean-up. Dusted and set right again.

Sept. 10—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30—Clean-up again.

### Its Never-Grow-Oldness

BY OMA KARN

A FRIEND was conducting me through her recently-planted garden. "Those are perennials," she said, indicating a clump of thriftily-growing plant-life, bordering the edge of one of the plats, devoted to the culture of flowers. "I like perennials," she smiled. "I like them for their never-grow-oldness. Each year they turn precisely the same kind of a face up toward the sunshine, yet they are always new and interesting."

We tarried awhile with the freshly-turned earth and the marvel of green, growing things. Then we returned to the dwelling. There is a room in it—to many a sort of shrine—whose occupant has for many months past been looking through the sunset windows of life over into the land of endless rest, patiently awaiting the call which will summon her into the presence of the One of whom her vision is so bright and clear. She was reading a book—an old Book—bearing evidence of much use and frequent conning of its lessons. The owner smiled as we entered the room and held the Book toward us, her finger indicating a certain place on the printed page. "I've found something new," she joyously announced, "something I never before found in all the years I've been reading. It is so every time I turn the pages. Each day I find something new—something with more of the other life in it."

Is it necessary to state that the book was the "Book of Books," God's perfect, life-giving Word—that old, old Book in which one is ever finding the new, new truths? Here was the only Book which is indestructible, incapable of being lost to notice—the Book which

is the source of peace and happiness in this life and our passport into the homeland of the soul. By its never-failing promises, the reader mentioned has lived well past the allotted span of threescore years and ten, and by those same promises she will be sustained as her feet pass down the shadowy valley into the place of light. Truly, it is the Word of Life—everlasting life. The seed of its truths, dropped into human hearts, becomes an ever-blooming perennial, a life-giving force, which no blight of season or circumstance can affect. It pays, as nothing else will, to plant the seeds of this Truth in our hearts. "Open thou mine eyes, that I may behold wondrous things out of thy law," was David's prayer. It should be ours as well.

"Blessed Bible, Sacred Treasure,  
Precious Book, of all the best,  
There is comfort never failing,  
And a calm abiding rest.  
Read with reverence, and commit it,  
Verse by verse, and day by day;  
'Tis the word that God has spoken,  
And it can not pass away."

Ashland, Ohio.

### Prayer and Fullness

BY GEORGE W. TUTTLE

A RICH, full, rounded, serviceful life, must, of necessity, be a prayer-filled life. There is only fullness with my God. Does he delight in withholding? Can he give stintedly? No, when we reach out our hands, the Father fills them. When we open our hearts, the light comes into all the dark corners—the cobwebs of selfishness, the ball and chain of indolence, and the dragon of pride, are alike banished from our hearts. Then, indeed, we can say:

"I ask thee not for paltry gifts,  
It is thyself we need;  
Thou art the manna fair on which  
Our souls would daily feed."

The heart must be emptied before it can be filled. The Master looks sadly into many a heart, and says: "No room!" Prayer is a revealer of self, a window-opener Godward, a temple-cleanser—"For the temple of God is holy, which temple ye are."

And we need the Father's hand of love upon us, his angel-guardians about our pathways. "What can harm my Father's child?" Are we not the almoners of his bounty, the objects of his love? Can he withhold save to bless?

He would have us talk to him as friend to friend; talk to him of our sins, our trials, our needs, our exceeding desire to be useful, our longing for more of Christlikeness in our lives. And, somehow, I think the great Father heart must joy and rejoice, if praise and thanksgiving pulse in every heart beat, and echo in every tone of our voice as we pray: "And be ye thankful." Who doubts that the prevailing note of heaven is praise?

When praise prevails, the angels  
Will stand with listening ear,  
And Father Heart will open wide  
To our petitions hear.

Assurance and trust only come by prayer. Assurance brings peace. "He shall never suffer the righteous to be moved." You can move a shovel of sand in a moment, but it takes the power of dynamite to move a huge rock. Prayer keeps the feet of a man fast-set on the Rock of Ages, Jesus Christ.

When prayer-life wanes, Satan waxes bold. New temptations swarm to meet us; old enemies, which we thought dead, spring up in new life and vigor; new dangers threaten. When we hasten back to God, defeat is turned into victory.

"Long as they live should Christians pray,  
For only while they pray they live."

Our usefulness is dependent upon prayer. Here is the old grist-mill of my childhood—its picture hangs on memory's walls; and here is the stream of living water that is diverted from the great river to turn its wheels, to furnish its power. Shut off the water and the mill is powerless, the grists unground, the farmers unfed. Shut off the living water of God, that flows to us through the channel of prayer, and life is power-



less; its grists are unground, those about us are unfed, our soul-life perishes. Keep the channel of prayer open. Keep God busy—I say this reverently—answering prayer and opening wide the windows of heaven.

Pasadena, Calif.

## HOME AND FAMILY

### The Mystery of Life

Life's mystery—deep, restless as the ocean—

Hath surged and waited for ages to and fro;  
Earth's generations watch its ceaseless motion

As in and out its hollow moanings flow;  
Shivering and yearning by the unknown sea,  
Let my soul calm itself, O Christ, in thee!

Life's sorrows, with inexorable power,

Sweep desolation o'er this mortal plain;

And human loves and hopes fly as the chaff

Borne by the whirlwind from the ripened grain:

Ah, when before that blast my hopes all flee,  
Let my soul calm itself, O Christ, in thee!

Between the mysteries of death and life

Thou standest, loving, guiding—not explaining:

We ask, and thou art silent—yet we gaze;

Our hearts forget their dear complaining!

No crushing fate, no stony destiny;

Thou Lamb that hast been slain, we rest in thee!

The many waves of thought, the mighty tides,

The ground-swell that rolls up from other lands,

From far-off worlds, from dim eternal shores

Whose echo dashes on life's wave-worn strands—

This vague, dark tumult of the inner sea

Grows calm, grows bright, O risen Lord, in thee!

Thy pierced hand guides the mysterious wheels;

Thy thorn-crowned brow now wears the crown of power;

And then the dark enigma presseth sore,

Thy patient voice saith, "Watch with me one hour!"

As sinks the moaning river in the sea

In silver peace, so sinks my soul in thee!

—Harriet Beecher Stowe.

### The Intemperate Ricket Family

BY EDNA VIOLET KERR

"SPEAKING OF intemperance," said Grandma Knittle, who lives down along the old river channel, "the most intemperate family I ever knew were the Rickets. They live several miles on down the old channel road. Yes, a queer family," mused Grandma Knittle. "Gossip says they don't take a bath from October till May, for fear of taking cold, and they are supposed to grease their chests every night with camphor and lard, and wear flannel rags about their throats the year round. But, of course, I couldn't say that it was all true. No, I would hate to state all that as facts," said Grandma Knittle.

"But what about their being intemperate, Grandma?" I asked. "I didn't know the Rickets drank."

"O, no, they don't drink," responded Grandma.

"Why, Grandma, you say they are intemperate and then you say they don't drink. How could they be intemperate if they don't—?"

"Well, it's like this," interrupted Grandma. "Starting with Alf, I've seen that man unhitch his team from the plough, many a time, just to go to town for tobacco. And at the time their house caught fire, would you believe it, he had to stop and light his pipe, on his way to the spring for water, to put out the fire. And meat! I never saw the like. 'Where's the meat?' he yells at the top of his voice, if it fails to appear three times a day. Many's the time I've seen Elly Ricket get up from the table to fry sausage for that man after the meal was all on the table, and everybody sitting down. Meat, meat, MEAT, it's enough to make a person sick. And he's got tobacco heart and hardening of the arteries, but I suppose he'll die with his pipe in his mouth and eating a piece of sausage."

"Then Elly—my good land—but she is nervous! Coffee, coffee, coffee, three times a day and three cups apiece, all around the family, and boiled till it's like lye. Elly has lived all her life in the fear that Mannie, the boy, might turn out to be a drunkard, and Mannie was never known to go out after dark and him now going on forty-six years old."

"Elly would have made an ideal drunkard's wife. She used to sit by the hour before the wheezy old organ in the parlor, singing, 'Where Is My Wandering Boy Tonight?' and Mannie all the time safe upstairs in bed!"

"Yes, Elly was a funny woman, always chilly and nervous, with a little black woolen shawl over her shoulders. Sometimes I think if Elly would have been different the family wouldn't have been so queer."

"Then there were the two girls, Em and Berthy. They were somewhere in the thirties. Never got married either."

"Well, Em was intemperate in the amount of clothes she wore. Of course the whole family wore wool all summer, but Em never went any place without bundling up her head and wearing goloshes on her feet. I never saw any one so afraid of a little rain as Em. She would never think of leaving home if there was a cloud or two in the sky. Poor Em! She had a real horror of fresh air, and night air she never breathed at all."

"Berthy," she was a little younger than Em. Her intemperance took the form of peppermint and winter-green lozenges, black licorice and cough drops. I never saw her without something of the kind in her mouth. To church she carried them by the pocketful and chewed and munched loudly all through the service. Berthy slept twelve hours out of every twenty-four, and had stomach trouble. Well, Berthy was an awfully funny girl. I never could understand her."

"But sometimes I think Mannie was the queerest one in the family. He couldn't eat anything unless it was peppered black. He even put pepper on his apple sauce! And money! Well, Mannie was most intemperate in his love of money, and lived in constant fear of losing some. I don't suppose Mannie ever had so very much money, yet he was never known to spend any; neither did he put any in the bank. He kept it hid in old churns, flowerpots and breakfast food boxes. Mannie never forgot where he hid it, either. Well, Mannie has a queer disposition. Whether the pepper has anything to do with it, I don't know. But if Mannie couldn't get his pepper I guess he'd go crazy!"

"But such is habit. And there are habits and habits, and whiskey is not the only intemperate habit!" quoth Grandma Knittle as she took her departure.

Ashland, Ohio.

### An Ideal Aid Society

BY MRS. G. L. STUDEBAKER

Read at the S. d. alia Conference Aid Meeting

AN ideal is the highest conception of anything—something that could be no better. There is one perfect ideal—a complete love. God had that for us. He so loved us that he gave his Son that we might love and obey him, and then we will have everlasting love or life. In heaven we will have no need of faith or hope, but we will still love, which is the greatest of the three Christian graces, for God is love.

If we have true love for souls we will want to help them. It should be the highest ambition of one's life to be a blessing to those who need our help and encouragement.

In the ninth chapter of Acts we have an account of a woman whom the people loved. She took sick and died. They sent for Peter. When he came they took him "into the upper chamber, and all the widows stood by him weeping and showed him the coats and garments which Dorcas had made." The influence of this godly woman has caused others to want to be of help, hence the "Dorcas Society" has been organized and great good is being done. Society means companionship—associations of those who are working together. Much good has been done in this noble work. Not only is the Aid Society helping in a material way, but many have been helped spiritually. They have been brought into the church and have become earnest Christian workers.

#### The Aid Society Officers

1. The Aid Society should have a leader—one who is full of love for the church and others, one who will sacrifice for the cause, one who will bring out the latent talent in others. The Aid should be the prepara-

tory step by which many sisters may be induced to do personal work, or public speaking.

An ideal Aid Society looks after spiritual as well as temporal interests, and improves the talent of its members in prayer and personal work. So the Aid Society should have a president who will consider the spiritual interests of its members, as well as the temporal interests of others.

2. The ideal Aid Society should have a vice-president with the qualifications of a good leader, and to take the president's place in her absence.

3. An account should be kept of all work done and the programs made out. All members should be kept in touch with the various activities of the Society. This is the duty of the secretary.

4. The treasurer should keep a record of all moneys received, and buy all necessary material for the Aid work.

5. An ideal Aid Society has a foreman whose duty it is to take charge of the work, and to take the lead in getting others to work.

#### Aid Society Committees

Various committees are needed and an ideal Aid Society enlists all members of the Society.

1. A program committee should arrange programs to be rendered at regular times. At these meetings talents can be developed and each should be urged to improve her opportunity. These meetings should be in the homes to which we can invite our neighbors and friends and we can thus let our light shine. We should make a special effort to be friendly and have a welcome for all. Sometimes it is well to serve a light lunch, since eating together generally indicates fellowship. An offering should be made at each meeting and special work planned.

2. A lookout committee should be appointed, whose duty it is to secure new members, and to look after the absent ones.

3. A flower committee should look after the sick and the needy, visit such, sing and pray with them, and thus bring sunshine and gladness into the homes of the unfortunate.

#### Other Needs

Every sister should be a worker. It is well to have every sister's name on a chart, and these divided into groups and each group assigned a captain. Our ideals are different. To get all to work, it is well to have three divisions—the older, the middle-aged and the younger, all in one, a captain over each division, with four or more helpers. Each sister should be under one of these helpers.

We need money. Calls are coming, and, under the blessings of God, the Aid Society has been able to secure funds and to give to worthy causes. Great blessings have come and we have realized the truthfulness of God's Word that "it is more blessed to give than to receive." Many suggestions have been made as to how to secure funds. Quilting, sewing, making aprons, prayer-veils, attending and serving lunch at public sales is proving a success in many of our societies. In the city a room can be secured and a market held. The articles put on the market are donated by generous persons.

At this time of giving many are glad to help the children across the sea as well as those in the homeland. When, at Hershey Conference, we decided to build a memorial for Sister Quinter, had we been asked to raise \$10,000, we would have said: "No, it can not be done." But in a systematic way we raised this and \$3,000 more for equipment, and now we are asked to raise \$24,000 more. To reach this we must have our aim, and reach it we will.

Our Savior said, "Look on the fields." Sisters, let us look and we will see the vast harvest field, the world, and the laborers are few. Let us awake to our opportunities! If we strive to make our societies better, we will be more able to garner many of the precious sheaves.

May our great sisterhood of the Church of the Brethren in our Forward Movement campaign be able, through the help of the Holy Spirit, to turn many from the bondage of the world to the service of God!

Muncie, Ind.



## AMONG THE CHURCHES

### Calendar for Sunday, October 10

Sunday-school Lesson, Baptism and Temptation of Jesus.—Matt. 3:1 to 4:11.

Christian Workers' Meeting, The Holy Spirit in My Life, His Indwelling.—John 14:16, 17.

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### Gains for the Kingdom

One confession at Yale, Iowa.  
One baptism in the Kent church, Ohio.  
One baptism in the Rossville church, Ind.  
Two baptisms in the Glendale church, Ariz.  
One baptism in the Harrisburg church, Pa.  
Five baptisms in the Haxtun church, Colo.  
Two baptisms in the Ft. Worth church, Texas.  
Three were baptized and one restored in the Okanogan Valley church, Wash.

Two baptisms in the Panther Creek church, Ill.—Bro. Wm. J. Tinkle, Chicago, Ill., evangelist.

Four baptisms in the Curryville church, Ea.—Bro. M. J. Brougher, of Greensburg, Pa., evangelist.

Two baptisms in the Oak Grove church, Ill.—Bro. Daniel Funderburg, of Roanoke, Ind., evangelist.

Fourteen baptisms in the Lower Deer Creek church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Twenty-six additions to the New Hope church, Ind.—Bro. John W. Root, of La Fayette, Ind., evangelist.

Five baptisms in the Shade Creek congregation, Morningland house, Pa.—Bro. S. P. Early, pastor, in charge.

Eight baptisms in the Smith Creek church, W. Va.—Bro. J. H. Bowman, of Harrisonburg, Va., evangelist.

Nine were baptized and two reclaimed in the Oak Grove church, Ind.—Bro. Merlin Shull, of Chicago, Ill., evangelist.

One came out on the Lord's side in the Bagley church, Iowa.—Bro. E. F. Caslow, of Grand Rapids, Mich., evangelist.

Three were baptized and two reclaimed in the Harlan church, Mich.—Bro. L. U. Kreider, of Custer, Mich., evangelist.

Seven have been baptized and one awaits the rite in the Bartlesville church, Okla.—Bro. J. H. Morris, of Chicago, Ill., evangelist.

Nine were baptized and one awaits the rite in the County Line church, Ohio.—Bro. J. L. Guthrie, of La Fayette, Ohio, evangelist.

Ten were baptized, one reclaimed, five await the rite in the Clifton Mills church, W. Va.—Bro. B. F. Waltz, of Altoona, Pa., evangelist.

Seven were baptized and one reclaimed at Pleasant View, Chestnut Grove congregation, W. Va.—Bro. S. H. Flory, of Nokesville, Va., evangelist.

Three were baptized, two await the rite and two were reclaimed in the Union City church, Ind.—Bro. J. C. Shull, of North Manchester, Ind., evangelist.

Twenty additions (sixteen by baptism and four received on former baptism) in the Falls City church, Nebr.—Bro. Edgar Rothrock and Wm. Kline, evangelists.

Ten confessions in the Locust Grove congregation, Va.—Bro. Cheslie Hinegardner, of Nokesville, Va., evangelist; one more confessed Christ at Free Union, same congregation.

Nine professions at White Oak Grove, Bethlehem congregation, Va.—Bro. L. A. Bowman, Callaway, Va., evangelist; one came forward at Snow Creek, same congregation.—Bro. Bowman in charge.

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### Our Evangelists

Bro. Levi Garst, of Salem, Va., to begin Nov. 28 in the Pipe Creek church, Md.

Bro. W. N. Zabler, of Lancaster, Pa., to begin Oct. 18 in the Ridgely church, Md.

Bro. Ira J. Lapp, of Miami, N. Mex., to begin Oct. 24 in the Liberty church, Ill.

Bro. A. B. Miller, of Bridgewater, Va., to begin Nov. 14 in the Monitor church, Kans.

Bro. B. D. Hirt, of Huntington, Ind., to begin Oct. 16 in the Fairview church, Ind.

Bro. Fred A. Flora, of Moscow, Idaho, to begin Nov. 7 in the Weiser church, Idaho.

Bro. J. F. Britton, of Vienna, Va., to begin Nov. 13 in the Fraternity church, N. C.

Bro. C. B. Smith, of Stuarts Draft, Va., to begin Oct. 17 at Mt. Vernon, same State.

Bro. C. V. Stern, of Wenatchee, Wash., to begin Oct. 17 in the Mt. Hope church, Wash.

Bro. E. D. Steward, of Abilene, Kans., to begin Oct. 20 in the Washington church, Kans.

Bro. C. L. Wilkins, of Grand Rapids, Mich., to begin Oct. 10 in the New Paris church, Ind.

Bro. S. P. Van Dyke, of Newberg, Oregon, to begin Oct. 17 in the Albany church, Oregon.

Bro. C. W. Stutzman, of Metamora, Ohio, to begin about Nov. 7 in the Black Swamp church, Ohio.

Bro. C. B. Smith, of Stuarts Draft, Va., to begin in November in the Harrisonburg church, Va.

Bro. Michael Kurtz, of Richland, Pa., to begin Nov. 13 at the Union house, Fredericksburg church, Pa.

Bro. O. H. Austin and wife, of McPherson, Kans., to begin in December in the Bloom church, Kans.

Bro. I. D. Heckman, of Cerro Gordo, Ill., to begin the latter part of November in the Brookville church, Ohio.

Bro. S. H. Flora, of Boone Mill, Va., is holding meetings in the Snow Creek church, Bethlehem congregation, Va.

Bro. Wm. Group, of East Berlin, Pa., is conducting a revival at the Shank house, Back Creek church, same State.

Bro. M. C. Swigart, of Philadelphia, Pa., is holding meetings in the Windber church, Scalp Level congregation, Pa.

## Corrections for the Yearbook

For 1921

### Every Minister Take Notice

Corrections for the 1921 Yearbook (formerly Brethren Almanac) will close Nov. 1. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1920 Yearbook.
2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

### Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a correct list of officers and churches for each State District. Each Secretary will receive blanks that are to be filled out and returned not later than Nov. 1. Secretaries are earnestly requested to give these lists their careful attention as soon as the blanks come to hand.

### A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Nov. 1. Address:

Gospel Messenger Editorial Department  
ELGIN, ILL.

Bro. D. M. Fike, pastor of the Outlook church, Wash., to hold a series of meetings in his home congregation during the holidays.

Bro. Geo. W. Rogers, of East Freedom, Pa., pastor of the Leamersville church, same State, to begin Oct. 9 in his home congregation.

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### Personal Mention

Bro. F. E. Miller has changed his address from Mountain Grove, Mo., to Modesto, Calif.

The General Sunday School Secretary has been at work the past week, in the Pennsylvania field.

Bro. Ira J. Sollenberger has changed his address from Naperville, Ill., to 1522 Alton Street, Aurora, Colo.

Bro. Ira G. Blocher, of Greenville, Ohio, should now be addressed at 3435 W. Van Buren Street, Chicago, Ill.

Bro. J. S. Zimmerman, late of Waterloo, Iowa, is to take pastoral charge of the Long Beach church, Calif., by Nov. 1.

Bro. D. G. Brubaker changes his address from Taft, Texas, to Nocona, same State, having accepted the pastoral charge of the Nocona congregation.

Bro. J. M. Blough and wife are now planning to sail from San Francisco, India bound, Oct. 16. They had arranged to spend another year in the homeland, in order to make some additional preparation for their work, but these plans have been changed, to permit Brother and Sister J. B. Emper and family to remain longer in America, that Sister Emmert may receive needed medical attention. Let us hope and pray that she may soon be strong again and that all things may work out for the glory of God. Other missionaries for India had hoped to go at this time also, but space for them could not be secured. And it now seems probable that sailings for them can not be had before

December or January. Brother and Sister Blough may be addressed at San Francisco, Calif., care Outgoing S. S. "Shinyo Maru."

Correspondents of Bro. F. D. Anthony will please note that he is now located at New Windsor, Md., having accepted the position of Field Secretary for Blue Ridge College.

Bro. Galen B. Royer, Jr., Director of Religious Education for Northern Illinois and Wisconsin, should now be addressed at Mt. Morris, Ill. This change gives Bro. Royer a more central location and better access to his field of work.

Bro. D. L. Miller concluded his series of Bible Land Talks at Altoona, Pa., with two evangelistic sermons, Sunday, Sept. 26. In response to the invitation a husband and wife stood for Christ. After a short stop at Huntingdon, Bro. Miller expected to begin a series of meetings in Eastern Maryland on last Sunday, Oct. 3.

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### Elsewhere in This Issue

Southwestern Kansas and Southeastern Colorado is to convene its various District gatherings at the Monitor church Oct. 16-20. The programs appear on page 614.

Transportation arrangements for those who desire to attend the District Conference of Northern Missouri, Oct. 20-22, in the Bethany church, will be found among the Notes.

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### Special Notices

The love feast at the Sugar Creek church, near Lima, Ohio, announced for Oct. 16, has been recalled indefinitely, on account of a smallpox epidemic.

Indiana, Ohio and Michigan Sunday-school superintendents will greatly aid in giving desired information, if they will fill out the Sunday School Directory blanks, sent them recently by Lawrence Shultz, North Manchester, Ind. Will you not, each one—minister or superintendent—see to it that this information is sent at once?

The Southern District of Pennsylvania will hold its District Meeting at the Marsh Creek house, Marsh Creek congregation, Oct. 27. Elders' Meeting, Oct. 26. Those coming by rail will stop off at Gettysburg, where they will be met by auto. Those coming by auto from the West, will turn to left at road marked "District Meeting, Marsh Creek church." Those from the North and East, through Gettysburg, will take Emmitsburg and Frederick road. Detour at courthouse to right, go one mile west to road marked "District Meeting," then turn to left. Those by rail will please notify B. F. Lightner, Gettysburg, Pa.

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### Miscellaneous Mention

The Mission Board of Southern Ohio is planning the erection of a church in Springfield, Ohio, as soon as the needed means can be secured.

The Yellow Creek church, Ill., desires to secure a pastor. Applicants for this opening will please address Bro. August Kuhlman, Pearl City, Ill.

The District Conference of Northern California will be held in the Figarden church, near Fresno, Oct. 29 to Nov. 1. Any of the churches having matter that properly belongs to the program of business, should send it to the District Clerk, A. O. Brubaker, Raisin, Calif., not later than Oct. 9.

Our schools must be having good openings this year. So we gather from personal letters from two of them in the day's mail, representing both the Far East and the Far West. One says: "Enthusiasm is high. Prospects bright," and the other tells of "the largest attendance in the history of the college."

The little group of members at Fern Ridge, B. C., Can., seems to have excellent prospects for future usefulness, if a minister can be induced to locate in that flourishing community. Bro. C. B. Fike, who may be addressed as given above, will be pleased to give further information regarding this opening.

Congregations in the Manchester College territory will be interested in the announcement that the college will conduct a four weeks' training school, Jan. 11 to Feb. 5, 1921, for Sunday-school teachers, Vacation Bible School teachers, pastors and Christian Workers. It is expected to make this an annual feature, in harmony with the recommendation of the General Sunday School Board.

The Sisters' Aid Society in an Arizona town found themselves confronted by the lack of a place of shelter for homeless ones. They proceeded at once to buy a lot, which they deeded to the church. By the collecting of the needed funds, a house will be erected in the near future. When completed, the sisters will be enabled to render most effectual service to the distressed of the community.

The dedication of the new church at Battle Creek, Mich., corner of Van Buren and Lamont Streets, is set for Sunday, Oct. 17. It is desired that this notice be brought to the attention of all members, members' children and friends of the church, living in and around Battle Creek. Persons desiring more detailed information may secure the same from Sister Goldie Early, 137 Twenty-third Street.



## AROUND THE WORLD

### Utilizing Waste Products

"Who hath despised the day of small things?" queries the prophet, in an effort to direct attention to the important fact that large results may evolve from apparently trivial causes. A recent newspaper item relates that \$17,300 was realized at St. Louis, Mo., from the sale of waste paper, gathered by the school-children. This shows what may be done by a systematic effort, and it should serve as a lesson that may well be heeded. A goodly share of Red Cross funds has also been raised by just such efforts. In many congregations valuable additions might be made to missionary funds by the collection and sale of waste products. It's worth trying.

### Italian Workers Return Plants

As might have been expected, the communized factories in northern Italy have been returned to their owners—Premier Giolitti having impressed the workers with the urgent necessity of so doing. The extreme radicals sought to prevent the toilers from taking that step, but, fortunately, sower counsels prevailed and full restitution was made to the lawful owners. The workers have, it is to be hoped, learned the important lesson that a usurpation of another man's property by sheer force is not only contrary to the laws of the land but also to their own best interests. Say what you will, the highest benefit of employer as well as employé is safeguarded most effectively by a close adherence to "Golden Rule" principles.

### A World Record

In practically all educational institutions of the United States, the latest registration figures indicate the largest enrollment ever reached in the history of those schools. Columbia University, New York, claims to have attained to the world record, with its enrollment, which, Sept. 25, had reached 31,000—a gain of about 8,000 students over last year, or more than thirty-five per cent. Just what kindly factor of our national life is responsible for this largely augmented interest in education, has not been fully determined. Undoubtedly, however, abounding financial resources have largely contributed to the increased attendance at nearly all educational institutions. Then, too, the advantages of a higher education are being recognized more fully now than ever before.

### A New Narcotic

According to Hon. Harry L. Gandy, a Congressman of South Dakota, a new danger threatens the people of our land, and he strongly urges that steps be taken, by the United States, immediately, to forbid the importation of the narcotic in question. He refers to the "peyote bean," the seed of a certain variety of cactus, raised in Mexico. "This, when eaten, produces captivating and pleasing hallucinations, but results in slowing down the pulse, weakening the heart action, depressing muscular power, and blurring mental perception." Its use has already spread most disastrously among the Indians, particularly of the Southwest, and is increasing. Mr. Gandy urges that churches, especially, petition Congress for the speedy prohibition of peyote bean importation.

### The Final Solution of the Irish Problem

To any one who has read the many conflicting reports, concerning conditions in Ireland at the present time, there has doubtless come a feeling of bewilderment—he is made to wonder how it will all end. An Irish land owner of prominence—the Earl of Arran—writes frankly in the "National Review" (London) on the future of Ireland, and the Irish question, as he conceives it. We quote in part: "Will an opportunist government, living its official life from day to day, choose to take a strong line, and, defying criticism, insist on the reestablishment of law and order in Ireland, without counting the cost? May it not rather yield to the importunate demands of the people, and establish an Irish republic, thus providing a basis of settlement that will insure permanency and mutually agreeable relations?"

### ASTOUNDING FIGURES

Students of economic problems of vital interest to the nation, have a most interesting and significant showing in the rapidly-growing automobile industry. When the people of a nation spend almost six billion a year on automobiles, it is a matter of considerable magnitude. We are told that automobiles cost the people of the United States as much as the railroads each year. Eighty-seven per cent of all the autos are pleasure cars. In 1919 the number of motor vehicles of all kinds, registered in the United States, was 7,623,551. At an average valuation of \$1,200, each, they represented an investment of \$9,148,260,000. This is nearly one-half the total valuation of all the railways in the country, according to the Interstate Commerce Commission's valuation of \$18,900,000,000. While a number of ministers and religious journals have been inclined to look upon the growing number of automobiles with disfavor, ascribing decreased church attend-

ance to the lure of pleasure-riding on the Lord's Day, we do well to remember that the automobile is here to stay, and churches must prepare to make the best of it. Some churches have, indeed, drafted the automobile into real service, bringing to the Lord's house many of the aged and invalids, who could not otherwise come. It all depends upon "the man at the wheel."

### Why It Pays to Do Right

Experts in the promotion of social welfare are suggesting many kinds of economy and many ways of saving money. All these have, doubtlessly, some merit, but we are most impressed with the importance of this question: "How much would be saved if the human race could be persuaded to do now what it will do some day—to give up stealing, cheating and fighting?" The estimated cost of New York's police force for next year is forty-one millions. That vast amount is simply the penalty that must be paid by organized society for the apprehension and conviction of the lawless element. Iniquity abounds because "the salt of the earth" has failed in its mission of purification and preservation. Just think of the immense saving, if, in all the large cities, all the prisons were closed, all the judges relieved from duty, all the police officers assigned to other lines of activity!

### The Pay He Gets

When, recently, the "New York World" sarcastically inquired: "Is William Jennings Bryan a paid agent of the Anti-Saloon League?" it got a very plain answer to its question. Mr. Bryan said: "I am working for the homes of the land against the damnable traffic championed by the 'New York World,' and I find an ample reward in the thanks of men, women, children and reclaimed drunkards." In time, Bryan will also get the thanks of all taxpayers. Because of prohibition, the tax-rate in Omaha, the largest city in Bryan's home State, has decreased from \$10.16 a thousand in 1916 (wet) to \$9.28 in 1918 (dry). The police force has also been materially decreased. The number of families, formerly recipients of charity, has diminished one-half.

### The Religious Uplift of the Philippines

Up to the time when the United States took possession of the Philippine Islands, there was practically no vital religious teaching among the islanders. True, the Catholic priests had, for several centuries, been in supreme control, religiously speaking, but there seems to have been little more than mere formalism, devoid of all real power. With "Uncle Sam's" control of the islands, there also came the public school. Latest reports indicate that education and the efforts of Protestant missionaries, working hand in hand at the uplift of the people, have really wrought wonders on the islands. The rising generation clearly shows that the training, bestowed upon it, has been blessed by the most salutary results. Prosperity reigns everywhere. Well may the people of the Philippines date the beginning of their national progress from the time when the United States, wholly unselfishly, decided to act the part of a "Big Brother."

### The Red Man Well Provided For

Judging by the last report of Franklin K. Lane, Secretary of the Interior, the American Indians now own property amounting in value to more than \$1,500,000,000. Since there are only about 265,000 Indians in the United States, it will be seen that every man, woman and child is fairly well-to-do. While the race, at one time, was rapidly decreasing in number, the tide turned in recent years, and we are told that there are more Indians now than in Lincoln's day. The American Indians are, in fact, the wrought wonders on the islands. The rising generation a per capita wealth of about \$2,000, are not half as well off as the red Americans. Not only are the Indians richer than any other people, but their land holdings, and the automatic increase of these, are more secure than any other property in the world, for they are secured by the good faith of the government of the United States. While there has been strong censure of the treatment, bestowed upon the Indian in former years, it must be admitted that "Uncle Sam," on the whole, has been a generous provider.

### The Church Conferences at Geneva, Switzerland

To the student of religious development the two recent Conferences at Geneva are not devoid of interest. The Ecumenical Council, which began Aug. 10, was convened to arrange for a great World Conference, to be called within a few years. It is to be the single aim of that great gathering to plan a united Christian attack on the moral and spiritual needs of a badly-disembled world. Such an endeavor, wholly praiseworthy, bids fair to be of great value. A sense of Christian brotherhood largely dominated the discussions. Besides men of the leading Protestant communions, there were present a number of the Orthodox Greek Church leaders from Greece and the Balkans. The practical outcome of the Conference was the appointment of a committee to call a World Conference, representative of all Protestant churches. The second Conference, which followed the Ecumenical Conference, was called by a commission of the Protestant Episcopal Church for the specific purpose of finding a way to bring about the organic union of all denominations. About one hundred leaders of Christian life, in a score of lands, were in attendance. The Conference concerned itself solely with ecclesiastical questions, the chief one being: "How can the sundried members of the body of Christ be brought together?" The way—it was found—would not be easy to discover or, if really found, might not be easy to walk in. It is claimed by those in attendance at the Conference, that there was a marked advance made, along the line of a better understanding. How to unite is not yet clear. The most hopeful sign from the Geneva Conference was the brotherly love, which no clash of opinion could break. Such unanimity of aim and purpose is most encouraging, though we hardly see how an organic union of denominations, so greatly dissimilar, can ever be effected.

## China's Famine Call

### \$25,000 Needed at Once

We repeat the call, made last week, for Famine Relief Funds. We are beginning to receive further news from China about her famine condition. A letter, dated Sept. 6, 1920, from Secretary J. H. B. Williams, who is now abroad in China, has just been received, and we insert the following paragraph from his communication:

"Now we are at Shou Yang, our recently-acquired third mission station. We first stopped at Ping Ting Hsien, where several days were spent, getting acquainted with our work and workers. At Ping Ting there is cholera—not so wide spread—and impending famine. Dr. Wampler and Dr. Horning have been doing some splendid work in helping to stop the ravages of cholera. It is not hard to see why a foreign doctor in this land would come to be highly regarded. Famine will most certainly be upon these people. The crops in Ping Ting Province are almost a failure. In some other provinces it is said that conditions are more like those of 1877, when there was a terrible famine, than in any year since. There will be much suffering and death this winter among these poor people. The missionaries think that there will be a half crop at Shou Yang and at Liao Chou. You see, the vast population over here lives almost entirely by agriculture. There is almost no other industry and when the rains fail to come, starvation comes to the door at once."

Greatly deploring these famine conditions, our hearts are touched, and we feel to call on the Brotherhood for \$25,000, to aid these Chinese people in time of need. A few gifts have already reached us for the Famine Fund. The Relief and Reconstruction Committee have available \$5,000, which is being turned over to the Board for China Famine Relief. We have cabled China that this \$5,000 is available immediately and that the call has been made to the Brotherhood to give the remainder of the \$25,000. We thank you in advance for your prompt and generous gifts.

Fraternally yours,

GENERAL MISSION BOARD,  
H. C. Early, Otto Winger, Charles D. Bousack,  
J. J. Yoder and A. P. Blough

### Europe's Deplorable Condition

Anatole France—that venerable man of genius—recently said: "Europe is dying." If we may judge by the statements of men who speak with authority, we must admit that no man—unless he were blind, or filled with the utmost optimism—can deny that Europe, just now, is very sick. Under the surface of social gayety and the apparent recovery from the wounds of war, there is a very real sense of impending ruin, and a dreadful anxiety for the future. In some countries, ruin is not merely impending, but actually present and engulfing. Austria is one of them—so stricken, so starving, so helpless and hopeless that she exists on charity alone, and is sapped of all vital energy. Germany, as latest reports indicate, is in a slightly better state, and has within herself the possibilities of recovery, but people who imagine that her factories are in full blast, and that she will soon be rich and strong again, are laboring under a great delusion. Russia, judging by latest reports, is one great realm of misery, and no one knows what agony she may yet have to suffer, before her social revolution has worked itself out. Poland, like Russia, is typhus-stricken. In her cities, ravaged by the tidal waves of war, many are literally starving. Even France, victorious in the war, seems to be disintegrating. Her population is dwindling away. Last year the number of deaths exceeded the births by 220,000. Italy, too, is no great comfort for the future perpetuity and prosperity of Europe. Her people are staggering under a vast load of debt. Industrial unrest is gaining ground. Great Brit-



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Faithful Use of Our Talents

Matt. 25:14-30

For Week Beginning October 17, 1920

1. **What Are Our Talents?**—What do we mean when we speak of "talents"? Originally the talent was a designated amount of metal, varying in value, and equivalent to what we call "money," nowadays. Later on the word "talent" came to mean any power by which we can serve God in the varying capacities of this life. In that sense "talent" implies responsibility, and no one is wholly exempt from doing his allotted task. Every Christian who lives the victorious life, recognizes his duty, as a servant of all.

2. **As Church Members.**—Our responsibility as church members, in the due exercise of our talents, should lead us to forget ourselves in laboring for the good of others. We are members of one body and should always keep that thought in mind. Esteeming others better than ourselves, we should speak evil of no man, and always seek their good. Make Christ first, of others second, and yourself last.

3. **The Most Profitable Use of What We Have.**—The men in the parable were commended for using their talents and increasing their value. Few persons are born with well-rounded-out powers from the start. Constant effort, therefore, must bring about the highest skill. The singer must use his voice. The writer must keep in practice. The public speaker must, by constant exercise, develop his gift. No one can hope for an increase of talents until the talents, originally in his possession, have been wisely used. The average person is very far from reaching the limit to which he might readily attain. The Christian who remains a babe in the church, capable of no more than he was at the start, is of no credit to the One whose name he bears.

4. **What About the "One-Talent" Man?**—We are impressed with the fact that there are really but few that can justly claim to be of the one-talent class. Granting, however, brother or sister, that you have but the one talent, remember that your responsibility to use it is not less essential than is the responsibility of the man of abundant endowment. The man who hid his talent, thought this was easier than working—less worry and responsibility. When you insist that you are not talented, and that some one else can do the work better than you can, are you really so modest, or are you merely trying to shirk?

5. **The Penalty of an Unused Talent.**—Drummond gives this very forcible illustration: "There are fishes that have had to pay a terrible forfeit for having their abode in dark caverns. Nature has taken her revenge upon them—she has closed their eyes. . . . If any man take his talent and hide it in a napkin, although it is, apparently, doing him neither harm nor good, God will not allow him to have it. In the parable the man's crime was simply neglect—'thou wicked and slothful servant.' It was a wasted life—a life which failed in the holy stewardship of itself. Such a life is a peril to all who cross its path. . . . It is significant that it was the man who had only one talent, who was guilty of neglecting it. . . . Those who have abundant store, sow with a lavish hand. Our temptation, as ordinary men, is not to sow at all. We excuse ourselves with the contention that an effort would not be worth while. It is those of the rank and file of life who need this warning most."

6. **Suggestive References.**—Intelligent application of our knowledge (Prov. 2:3-5). Doing things with all our might (Eccl. 9:10). How the prophet impresses the need of activity (Hosea 10:12). The need of strenuous effort (1 Cor. 9:24-27). Each one must make the most of his special gifts (1 Cor. 12:27-31). A constant struggle (Philpp. 3:12-14). Diligence and activity (Heb. 6:11, 12). Wisely using our talents (2 Peter 1:8, 9).

### Benefits of the Vacation Church School

(Continued from Page 603)

In the first place one might ask: "What is the purpose of these schools and what benefits should we expect from them?" Of course we expect some benefits, or they would never have been suggested and planned by our Sunday School Board, as they have been. As to their purpose, we should say that they are to give our children and young people a greater knowledge of the Bible, a study of consecrated lives, and the beauty of a life of devotion.

How much such knowledge are our children receiving at present? Probably a half hour each Sunday in Sunday-school—about twenty-six hours a year. What

kind of knowledge are they acquiring during the remaining time? They spend six hours a day, five days a week for nine months in public school. What are they learning there?

Do we realize that just a few years ago the Bible was read in almost every public school at least once daily, while now it is read in very few at all, and some States have gone so far as to pass laws forbidding the reading of the Bible in their public schools?

Let us look back at our grandfather's or even, perhaps, our father's school readers. There we find the stories of the Bible as reading lessons. What do we find in the readers today? Fairy tales, all kinds of senseless stories and silly nonsense, without even a moral. Where are the Christian parents who do not utter a protest or ask for sensible school-books? There is no moral, spiritual or intellectual training in such reading matter, and many of our good parents would not allow story-books with as little sense in them to be in their libraries for their children to read. Which is of greater importance—the training of a child for this life or for eternity? If we were to judge by the way the majority are being trained, we are made to think that this life is considered about all that is worth while.

Is it surprising that our nation is losing her head and that there is fighting within and without? There can never be peace without Christian education. It remains for Christian people to get busy, and plan for every available means to be used in giving such education to the rising generation. The question has come before assemblies of the Church of the Brethren time and again: "How can we hold our young people to the church, and why are we not holding them?"

Let us look at the Catholic Church. If we ask how her leaders hold their young people—as we well know they do—we learn this: "Give us a child until he is seven years of age and he will always be a Catholic." Teaching and training—is it anything to them? Why shouldn't the Church of the Brethren be able to do the same thing? Do the Catholics have a religion so greatly superior that it pays them to spend so much time and money in training their children for the church?

While we spoke of the lack of Bible training in the public schools, in comparison to past years, we also realize that there is not the training in the home today, as there was in past years. There are not so many family altars, there is less time to tell Bible stories to the children, and other literature is crowding out the religious training that should be given our children. Bible verses were formerly memorized by the children, but in these times little of that is done.

The vacation church school is a means of helping to overcome many of these neglects, and will cause children to become more interested in the Bible. It will induce them to study their Sunday-school lessons more, and to understand them better. The work they do in the vacation church school will always be remembered. The pictures, the Bible stories, the verses committed, will be impressed so deeply that they will be helpful to the children years afterward. Children, eight to ten years of age, are taught to pray audible prayers of their own composition. Can we see any benefit in such training?

The vacation church school may cost money. It may take some time to get the children there, and it may cause some sacrifice to be without the children in the home, but isn't the benefit worth the price paid? The parents who have not taken their children to these schools, have missed an opportunity for which they will have to give account at some time. Possibly the seed now sown will bring the children to Jesus. In some of the vacation church schools a number were made willing to accept Jesus as their Savior.

Another benefit derived from these schools is the service of consecrated and trained teachers—not teaching for money or honor but making sacrifices because they love the children, and the work of Jesus. Though they needed rest, during these few short vacation months, they heard the call to fields of labor, and cheerfully and willingly responded. Some, who were financially able, offered their services free of charge to such of the schools that felt they could not pay the

expenses. This showed their sincerity and consecration to Jesus. Others came many miles to work where their services were needed. The example of such lives will impress the children with a desire to become good men and women and also workers for Jesus, besides causing others in the community to realize their own opportunities for work, and inspire them to make more sacrifices.

We had three vacation church schools in our congregation, with a total enrollment of about 140, not including the senior classes. The benefits of these schools can best be shown by the work done in a closing program of one of these schools. The children all sang beautiful songs, which had been taught them. The primary children, five to eight years of age, also the intermediates, each repeated a Bible verse from memory. The juniors, nine to eleven years of age, repeated the Twenty-third Psalm in concert. A junior girl, aged ten, gave the names of the books of the Bible; another told the story of Joseph, which we well know is a long one. Other juniors told stories with morals, as they remembered them from hearing them read once. A complete life of Jesus was told in sections by several intermediates. The work that had been done in classes, was exhibited on the walls and on tables. These consisted of maps, little books with missionary pictures pasted in, colored Scripture mottoes, and pictures made into books. A book of the life of Jesus was made by intermediates, by filling blanks in their lesson sheets and pasting in the beautiful pictures, which were furnished with these lessons. Some of the little children are sending their work over to the foreign mission field, to help some little children over there.

Who would be willing to measure the benefits of this noble work? Surely, we will reap that which we sow, and if we sow the Word of God in the hearts of little children, there will be a harvest of souls for Jesus by and by.

Brownsville, Md.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### IN MEMORIAM

Bro. Benjamin Miller was born in Augusta County, Va., March 29, 1837, and died at the home of his son, J. N. Miller, at Fredonia, Kans., Aug. 13, 1920, aged 83 years, 4 months and 15 days.

He was married to Lydia Sanger, Dec. 25, 1857. To this union were born twelve children, six of whom preceded him in death. His wife also preceded him fourteen years. His living children are: D. P. Miller, Kinross, Iowa, S. S. Miller, Muscatine, Iowa, J. N. Miller, Fredonia, Kans., B. S. Miller, Altamont, Kans., W. E. Miller, Springfield, Ill., and Lydia Crumacker, McPherson, Kans.

With his family he moved from Virginia to Iowa in 1880 and to Greenwood, Kans., in 1886, where he lived until the death of his wife in 1906. Since then he has lived with his son, J. N., at Fredonia, Kans.

Bro. Miller was one of the two surviving brethren who, with a number of other brethren and Mennonites, was imprisoned in Richmond, Va., in 1862, for six weeks, because of his nonresistant principles, as stated in the book known as "The Olive Branch," where a fuller sketch of that experience may be found. The other survivor is Brother Martin Cline, of Seattle, Wash.

Brother Miller's long, unobtrusive and serene life gave evidence of his constant faith in his religion and the abiding presence of the Holy Spirit, looking forward to the "inheritance that fadeth not away." The writer was intimately acquainted with Bro. Miller for more than sixty years and can testify to his worth as a citizen in his community, a worker in the church, as well as a kind husband and loving father in the home.

Bro. Miller is the last survivor in father's family. His brother, Eld. Daniel Miller, of the Pleasant Valley church, and Sister Catherine Wampler, Dayton, Va., were the other members of the family. S. F. Sanger. Empire, Calif.

### DISTRICT MEETINGS OF TEXAS AND LOUISIANA

The meetings were held in the Manvel congregation, Texas, Aug. 28-30. All the churches but one were represented by one or more delegates, and a few were present from other churches. The first day was devoted to Sunday-school and Christian Workers' topics, with Bro. D. G. Brubaker presiding; Aaron Longanecker, Reading Clerk; Galen Gross, Writing Clerk. The speakers demonstrated that they had given their subjects much thought.

The second day Bro. J. Wm. Miller occupied the place of



Moderator. Two topics of special interest pertained to the relation of the church to the world and what the community has a right to expect of the church. The relation is vital and is separate, and yet cooperative in some things. The simple life, from a New Testament standpoint, and "The Power of the Holy Spirit" were well handled. At night we celebrated the love feast, with the services in charge of Bro. Brubaker.

The third day's work was the District Conference. Bro. D. G. Brubaker was chosen Moderator; J. Wm. Miller, Reading Clerk; the undersigned, Writing Clerk. There was very little business, aside from the regular reports and election of officers, except one matter of far-reaching importance, as we view it—the election of trustees to put on foot the industrial school, primarily for Mexican children, a notice of which, we trust, will appear in the "Messenger" in another article soon.

Every one seemed to enter into the spirit of the Forward Movement in all our work. The Marvel members know how to take care of those who are so fortunate as to come that way.

Eld. J. A. Miller is a member of Standing Committee for 1921, with Eld. M. H. Peters, alternate. The next meeting is to be held with the Roanoke congregation, La., during the Christmas week of 1921. A. J. Wine.  
Ft. Worth, Texas.

#### DEATH OF BRO. HIRAM D. HOPPOCK

With a feeling of deep regret and the keen sense of personal loss we record the death of Bro. Hiram D. Hopcock, who died at his home in Sergeantsville, N. J., Aug. 23, 1920, aged sixty-two years.

He was a man of strong personality and one whose influence was always for good. He was the only son of the late Eld. John D. and Ann Hopcock. At the age of nineteen he united with the Amwell Church of the Brethren and has always been a very faithful attendant and a staunch supporter of the same. He was assistant superintendent of the Sunday-school and was a member of the official board of trustees, having served as clerk of the church for the past several years.

The funeral was held in the Amwell church by his pastor, Bro. H. T. Horne, assisted by Eld. M. B. Miller, M. L. Sands and J. W. Porte, of the Sergeantsville Brethren Church. He is survived by his wife and one daughter. Sergeantsville, N. J. Mrs. Jennie F. Green.

#### FIRST CHURCH OF THE BRETHREN OF DETROIT

Aug. 28 we had a Sunday-school outing on Belle Isle, an ideal place. Various games were played during the afternoon and at six o'clock a basket lunch was served. A large number attended the outing.

Sept. 4 a goodly number met for our quarterly council, with Eld. C. H. Deardorff presiding. The Pontiac Mission work was discussed at length. The membership of the Detroit church is very much interested in having a church at Pontiac. The committee, composed of Brethren H. L. Fahrner, H. E. Wagner and the writer, feel that a great work could be accomplished at that place if we only had the means to back it. They already have a good, live Sunday-school in progress. In that section of the city there is no church of any denomination.

Our elder for the past year, Bro. Chas. H. Deardorff, resigned. Bro. C. L. Wilkins, pastor of the Grand Rapids church, was elected elder of the Detroit church by the elders of Michigan, and was unanimously chosen by the Detroit church membership to be our elder for the ensuing year. Our love feast will be held Oct. 31, at 6 P. M.

A number of members, mostly young people, have come to the city recently, and are attending our services regularly. Some, who have been in the city for some months, are just finding out where the church is located. We wish to thank many of our readers for their cooperation in the work and urge any one, having relatives or friends, to write us, and we will do the best we can to get them interested. Give them the address: 751 Cadillac Avenue. M. B. Williams.  
973 Holcomb Avenue, Detroit, Mich.

#### FOUNTAINDALE CHURCH, PENNSYLVANIA

This church is located in the Monocacy congregation of the Eastern District of Maryland.

A little over a year ago the Pentecostal people—more commonly called "Holy Rollers"—held a camp-meeting near the church. They created a great stir and drew members from the Reformed and Methodist churches as well as the Church of the Brethren. The Methodists and our people suffered severe losses. Our members are somewhat broken up and are holding no Sunday-school. Just nine members are left near the church.

It was my privilege to hold a revival for them. The meetings opened on Sunday morning Aug. 8, when seven people appeared. We had a short but Spirit-filled prayer meeting and song service. On Sunday night forty-five were present. The interest and attendance grew throughout the week, and by Saturday we had an audience of over a hundred. The second week's meetings were disturbed by rain, but a surprisingly large number attended.

The audiences were mostly made up of people of other denominations. I closed my work on Thursday night, Aug. 19, because of other work. There were no converts, but there seems to be a general awakening in the spiritual life of the people of the community.

Bro. John Weybright has the work in charge and I am glad to say that he continued the meetings until Sunday night, Aug. 22.

The Fountaindale church has a very small membership, but if you could mingle with them as I did, you would find them to be sincere Christians. Reader, will you pray for them? Your prayers and their efforts will greatly improve conditions. God has often small groups of consecrated workers to his name's honor and glory, and I trust he will do the same with his followers at Fountaindale. Norman A. Wilson.

New Windsor, Md., Sept. 22.

#### SUMMER ASSEMBLY OF SOUTHERN OHIO

The Midsummer Assembly of the Church of the Brethren of the Southern District of Ohio was held at Brookville, Ohio, Aug. 17-19. Brookville is an ideal place for holding such gatherings. It is nicely located and the railroad facilities are splendid. The attendance was large throughout the meetings. The second and third days it was between thirteen and fourteen hundred. The meetings opened Tuesday morning with an inspiring song service, followed by a number of appropriate speeches. Tuesday opened with the house full to overflowing. The overflow meeting was taken care of in a tent on the church grounds. Thursday began with each one at his post, ready for the day's duty. The crowd was large and every one seemed aglow with the spirit of the meeting.



The Church at Brookville, Ohio

Right here we want to pause a moment to take notice of the kindergarten which was held in the tent. The children were entertained by Vacation Bible School workers.

For the benefit of other churches of the Southern District of Ohio we give some hint of the management of the meeting. We lodged not to exceed sixty. We fed each day for dinner between three and four hundred people. In the evening the number was smaller. A great many people brought their lunch with them each day, driving many miles to attend.

This 1920 Assembly Meeting was a decided success in every way. We hope the inspiration received will not soon be forgotten. Mrs. Arthur Hay.

Brookville, Ohio.

#### GROUP MEETINGS OF NORTHWESTERN OHIO

The group meetings of Northwestern Ohio, which were held at Defiance, Fostoria and Lima under the direction of our District Secretary, Bro. J. S. De Jean, and Bro. H. Spenser Minnich, assisted by Bro. Bonsack, were a great success.

The main issue was that of advancing the mission work, and the many good things presented will be of vast importance to the various churches. Bro. Minnich had a fine line of books on display, and explained the need and help of these books in the Sunday-school, Christian Workers and missionary work. We are glad to say that the Fostoria Sunday-school took advantage of this opportunity, and ordered books to be placed in our Sunday-school library. Any church feeling the need of help along these lines, can not help but get the desired results by securing these brethren to conduct a meeting of this kind. Fostoria, Ohio. O. H. Warstler.

#### MISSIONARY CONFERENCES IN NORTHWESTERN OHIO

It is not possible for me adequately to describe the inspirational effect of these meetings, or to tell the amount of good that may result in the District because of them, but I am sure that we will get information along missionary lines in the future as we never have in the past.

Missionary Conferences were held as follows: At Defiance, Sept. 17; Fostoria, Sept. 18; Lima, Sept. 19. Bro. H. Spenser Minnich effectively gave us the "How, When and Where of the Mission Work." A number of books were on display and the young people inspected them un-

der the direction of Bro. Minnich, and selected those of interest to them. It was pleasing to note the interest taken in the Mission Study Courses, and we are looking forward with gratitude in anticipation of the many classes in our District this year.

To have one of the General Mission Board, in the person of Bro. C. D. Bonsack, with us, on these occasions, was very good. Being the Forward Movement Director, he gave much of his time to this phase of the work, especially emphasizing the year of evangelism. He also stressed the fact that a soul in one part of the world is worth just as much, in God's sight, as a soul in some other part, but the thing desired is to save it for God. I consider the time, which I was permitted to spend with these brethren, of great value to me, and believe that they did much good among our churches.

These meetings having been largely experimental—this District being the first to have such conferences—it may be proper to tell something of our procedure. I advise other Districts to secure a conference in the near future, if possible. The meetings were in charge of the District Sunday-school and Missionary Secretary. Bro. Minnich explained the purpose of the Conference. Bro. Bonsack told of the work and place of the Missionary Committee. Then there was a roll call of churches, with a report of work done and contemplated. Bro. Minnich spoke on "The Materials of the Missionary Program for the Church." Bro. Bonsack conducted a Round Table, which was followed by a period for investigating Mission Study books and materials. In the evening Bro. Bonsack gave another address, and Bro. Minnich showed lantern slides. In some instances it was necessary to diverge from the regular program, but this was the substance of it. Five churches failed to have representatives, for which we are sorry, as they have lost an opportunity. Nevada, Ohio. J. S. De Jean, District Secretary.

#### SOUTH LOS ANGELES, CALIFORNIA

For some time we have been without a regular pastor. Learning that Eld. J. M. Boaz had resigned his pastorate at Long Beach, we extended a call to him which was accepted. The property next door to the church has been purchased, and conveniently arranged for a parsonage. A reception for Brother and Sister Boaz was held at the church, on the evening of Sept. 3. An interesting program, refreshments, and a pleasant social time were enjoyed by a goodly number of members and friends. Bro. Boaz preached his initial sermon on Sunday morning, Sept. 5. His text was: "I am come that they might have life, and that they might have it more abundantly." Six letters of membership were also received at the morning service.

Our regular quarterly business meeting was held on Friday evening, Sept. 10, with Bro. Boaz presiding. By virtue of his office as pastor, Bro. Boaz is also elder in charge. Bro. Milton Brock was unanimously elected Sunday-school superintendent. Sister Ethel Smith is to continue her splendid work as superintendent of the Primary Department. This division of our school is very active and wide-awake. Due to Sister Smith's untiring efforts, sixty-four were present last Sunday.

A Sunday-school Board was appointed, composed of the pastor and the Sunday-school superintendents. It is the duty of this Board to appoint officers and teachers; also to promote and direct all activities pertaining to the uplift and welfare of the school. Our delegates to District Meeting are Bro. J. W. Cline and Bro. Boaz. We expect to hold a revival during the early winter.

At the close of our business meeting Bro. Boaz read a splendid paper, outlining, in general, the various lines of work he desires to carry out. He earnestly solicits the cooperation and support of every member.

Sister Boaz is truly a helpmate to her husband, in every respect, and now, since they are pleasantly located in their new home, they extend a cordial invitation and hearty welcome to all who may come and worship with us. Lena Irene Swank.

1156 East Forty-fifth Street, Sept. 13.

#### WAYSIDE NOTES

August 27 I attended the Ministerial Meeting of the Western District of Maryland, held in the Fairview church. The meeting was not very largely attended, and a number of the speakers on the various topics were not present. Others were substituted and the meeting became interesting, and continued so during the entire discussion of the various topics. Eld. I. W. Abernathy acted as Moderator. The sentiment of the District is strongly against the worldward trend, so painfully evident in many of the churches of the Brotherhood.

Aug. 28 the District Meeting was held. There are only six congregations in the District and all were represented. On the evening of the 27th the writer preached a missionary sermon to an interested congregation, after which an offering was taken.

On the following evening the writer began a series of meetings at the same place, continuing until Sept. 12. The meetings were well attended, regardless of rain and bad roads. Six young people were baptized, and the

(Continued on Page 614)



## INDUSTRIAL SCHOOL AND ORPHANAGE

The Clerk of the District of Texas and Louisiana—at the District Meeting, held at Manvel, Texas, July 28-30, requested me to make the following explanation and plea for the Industrial School and Orphanage, through the "Gospel Messenger." This institution originated and was planned in the mind of Bro. John Stump, of Miami, Texas, for some years.

About one year ago the following material basis was given to the school:

"I, John Stump, propose to give the District of Texas and Louisiana \$35,000 in cash for an Industrial School and Orphanage, for the education, primarily, of Mexicans between the ages of six and twenty, on condition that the District raise \$20,000 in cash and provide not less than 200 acres of land for a location of the institution named above.

"I further propose to endow the said institution with cash, or its equivalent—one dollar for every dollar or its equivalent, to the amount of \$10,000.

"Finally, this Industrial School and Orphanage shall be located in Southern Texas and shall be under the control of the Church of the Brethren forever."

The membership of the District of Texas and Louisiana being less than five hundred, and suffering from several years' partial crop failures, we appealed to the proper Boards at last Annual Meeting, to allow us to solicit outside of our District.

The request was granted up to \$10,000. All of our people have not been solicited, yet between \$8,000 and \$9,000 is now in sight, in the Texas and Louisiana District.

The satisfactory number of acres has been given, within two miles from Falfurrias, Texas, by Mr. Ed. Lassater, of Falfurrias, Texas, upon certain conditions: The school must be in operation within two years. Forty-five thousand dollars must be expended in building and equipment.

Adjoining the acres thus given, Bro. Stump has bought about 267 acres, making 472 acres in all. This land is deeded to the Church of the Brethren. Early this fall work on the school will be commenced.

Bro. Stump's purpose, in the establishing of the institution, is, to elevate the Mexicans morally, and to prepare missionaries for the enlightenment of the Mexican people.

All pledges and cash must be sent to Sister Mary J. Stump, of Miami, Texas, wife of Bro. John Stump. Sister Stump is Treasurer of the Board of Directors. Cash must be sent in by Jan. 1, 1921. Pledges must be paid within one year from the date of this article.

J. William Miller.

912 Howard Street, San Antonio, Texas, Sept. 21.

## A MISSIONARY MOTHER AT REST

Sister Mary C. Werdebaugh passed away in the early hours of Sept. 9, at her home in Waynesboro, Pa. She had been ill, most of the time, for the last three years and the last year was confined to her bed continually.

She was born Sept. 11, 1839, near Greencastle, Pa., the daughter of Capt. Samuel C. Leshner and Sarah (Young) Leshner. Oct. 7, 1862, she was joined in marriage to Jacob A. Stover, near Greencastle. In 1865 both joined the Church of the Brethren, being baptized at Brownsills. The next year came an election to the ministry, when Jacob A. Stover began what promised to be an exceedingly fruitful ministry. While trimming fruit trees he cut his hand, blood poison set in, and after ten days he died, April 29, 1875, of lockjaw.

In the reconstruction period that followed the Civil War, Brethren Jacob F. Oller, Daniel F. Stouffer and Jacob A. Stover were much in company with each other. Sister Mary C. dated her conversion to the preaching of Bro. Oller in the old Belmont schoolhouse. Bro. D. F. Stouffer was asked to conduct the funeral services of Jacob A. Stover, which he, ever after, spoke of as having been the hardest task he ever undertook. The names of Oller and Stouffer have, therefore, always been dear to the Stover home. The children born to this home were Wilbur, Allen, Mitchell and Samuel, all but the second joining the Church of the Brethren in due time.

Nov. 25, 1878, Sister Mary C. was married to J. K. Werdebaugh. A daughter, Grace, who is now living in Harrisburg, was born of this second marriage. In 1881 the family moved to Warrenville, Ill., and this fact explains how the boys and Grace came to attend Mt. Morris College. The family returned to Waynesboro, Pa., however, eight years later, in 1899, where they lived until the death of mother.

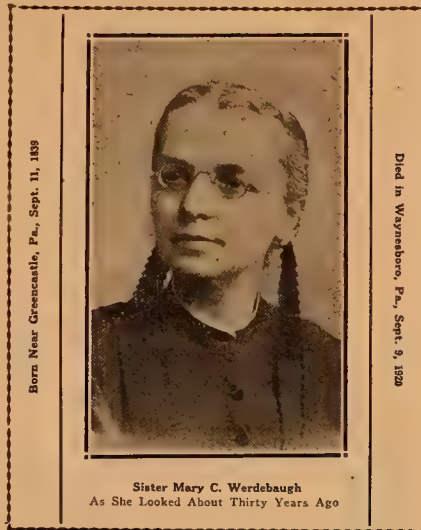
Sister Mary C. (Stover) Werdebaugh was an ideal mother and a faithful Christian woman. The period of her widowhood, she regarded in some ways, as the happiest days of her life—not happy, certainly, because she was a widow—but because she could feel, in her suffering, a serene dependence upon the Master, in whom she placed unbounded confidence. She knew that he would care for the widow and orphans, and she also realized that in her four little boys was her fond hope of eventually doing something in the world for God. Often she said: "Boys, I never got farther than fractions when I went to school, but if your father had lived, he would have sent you to school long enough to get a good education. I can not help you to learn, but I will try to see that you never have any hindrance in your endeavors."

During those hard times she hired Billy Sellers to do work that the boys could have done, but she did it in

order that her boys might not miss a day at school. Billy Sellers was at the funeral.

When impressed by his call to mission work, Wilbur went to his mother and asked her opinion. She gave this reply: "Wilbur, you were consecrated to the Lord before you were born. I always told you boys when you were still quite small, that I wished you to do something worth while for the Master we loved. Now, when the opportunity is here, I would be a poor mother and a poor Christian to say 'no.' I say: 'Go, my son; you and Mary stand together. God will take care of you.'" This blessing of a faithful, loving mother has ever remained, and will ever continue to remain, a sacred memory—a factor for righteousness.

Her prayer, for the last three years, was that she might be spared until Wilbur and family returned from India.



Sister Mary C. Werdebaugh  
As She Looked About Thirty Years Ago

Born Near Greencastle, Pa., Sept. 11, 1839

Died in Waynesboro, Pa., Sept. 9, 1920

This prayer was answered June 8. That night she had a sinking spell, when it seemed her end was near, but she rallied. Yet it seemed to all that when this desire of her heart was fulfilled, she felt like saying, as one of old: "Now, Lord, let thy servant depart in peace."

Before the end came she repeatedly said that she was ready to go—she was just waiting for the call of the Master to come home. She wished to be with him in the home above. Her son Mitchell, with Bessie, his wife, were a great comfort to her during the last weeks. Their ministrations in spiritual things was a daily privilege. Her patience and Christian fortitude will be an ever-present memory, joy and peace.

W. B. Stover.

Mt. Morris, Ill.

## Notes From Our Correspondents

(Continued from Page 605)

Frantz; for Sunday-school, Sister Alice Choate and the writer. Our love feast will be held Nov. 13, at 10 A. M., with children's exercises in the afternoon. Eight members were granted letters. Those looking for a new location are invited to make Reddley their church home, and help us with the Lord's work.—Elsie Weimer, Reddley, Calif., Sept. 20.

## CANADA

Fern Ridge.—If a man is looking for a home and has only small means to start with, this country would be hard to beat, as we have a good climate, good water, good soil, plenty of timber and free range for cattle. We raise all kinds of fruit and berries; also wheat, oats, rye, barley, timothy, clover. It is good for dairying, poultry raising and a fine market for all produce. The object of this letter is to get brethren settled here and especially a good preacher. Our Sunday-school is doing well, but we need a minister. We have six members here, all from Arizona, and more thinking of coming in the spring. We are not able to pay a salary and we don't want that kind of a man, but if some minister wants to locate here and make a home, we are willing to help him all we can. Any one interested will please write to the undersigned. All questions will be gladly answered.—C. B. Fike, Fern Ridge, B. C., Can., Sept. 23.

## COLORADO

Bethel church met in council Sept. 25, with Eld. Geo. Eller presiding. We decided to have a love feast Oct. 17—the first that has been held since Bro. S. Ambush was living, about ten years ago. Four have been added to our number since the last report; we have about thirty at present. Bro. N. A. Switzer will represent us at District Meeting at Colorado Springs.—Elnora B. Switzer, Arriba, Colo., Sept. 27.

Haxton church met in council Sept. 18, with Eld. S. G. Nicky presiding. One letter was granted. Five have been received into the church by baptism since our last council. Interest is still on the increase as is manifested by a large number in attendance at all services. We have appointed a committee to investigate the advisability of enlarging our churchhouse. We are very much in need of extra Sunday-school classrooms. We are trying to secure Bro. Ezra Flory to hold a series of meetings for us, closing with a communion in the near future. We now have eleven Sunday-school classes. The Young People's Class has increased to about thirty and is progressing nicely, under the leadership of Bro. M. M. Heiny, teacher.—E. L. Lapp, Haxton, Colo., Sept. 21.

Sterling church met in council Sept. 16, with Bro. J. B. Moore presiding. Three letters were granted. J. B. Moore, A. C. Turner and Charles Ullery were selected as our nominating committee. Delegates to District Meeting are to be chosen later. Our pastor is now giving a series of twelve lectures on "The Home." They are very helpful and instructive.—Mrs. Charles Ullery, Sterling, Colo., Sept. 24.

## IDAHO

Weiser.—We had the pleasure of enjoying a program by the deputation team from Le Verne College, Aug. 28. It was an inspirational

meeting, and one that will bring results among our people. Sept. 18 we met in regular council with Bro. L. H. Eby, of Fruitland, presiding. As Bro. A. J. Mow has gone South, leaving us without an elder, Bro. Eby was elected to fill the vacancy. The first Sunday in November we expect Bro. Fred A. Flora, of Moscow, Idaho, to begin evangelistic services for us. At the close of this meeting, our communion service will be held.—Mrs. H. E. Fasnacht, 709 E. Court Street, Weiser, Idaho, Sept. 23.

## ILLINOIS

Allison Prairie (Ill.) church met in council Sept. 25, with Bro. D. M. Brower acting as moderator. Our elder, Bro. N. H. Miller, could not be present. It was decided to hold our love feast Oct. 16, at 6:30 P. M. Bro. D. M. Brower was elected delegate to District Meeting, with Bro. J. H. Jellison, alternate. Bro. Brower has been with us for a month now, and is bringing some strong messages. This is his first pastorate. One letter was received. Sept. 25 Sister Edith Bubb, of Bro. S. S. Blough gave their illustrated lecture on "The Greatest Thing on Earth," and "Religious Activity." They were greeted by a good audience and much useful information was given on the need of Sunday-school work in this District.—Mrs. D. M. Elder, Vincennes, Ind., Sept. 27.

Batavia.—Bro. J. S. Flory, home minister, began our evangelistic meeting Sept. 12, closing Sept. 20. Each evening before the regular meeting we held a fifteen-minute consecration service. Two are awaiting baptism. We decided to continue our prayer service for fifteen minutes at the close of our Wednesday evening meeting, to pray for special ones. Sister Sadie Manges led our song services and was very helpful in all the work. The Sisters' Association had charge of the Christian Workers' Meeting Sept. 26, and brought out some good thoughts on our obligation to the children and child-training. An offering was taken for Child Rescue Work. Bro. Flory and Sister Nellie Netzel have again assumed the teaching of the religious instruction classes, which meet on Thursdays of each week. Bernice Ashmore, Batavia, Ill., Sept. 29.

Dixon church met in business session Sept. 27, with Eld. John Heckman presiding. Two letters of membership were received. It was decided to hold our love feast Oct. 31. The church voted to return Bro. J. J. Johnson as pastor and Sept. 1921. Our series of meetings will begin, with Bro. F. E. McCune, of Mount Morris, evangelist. A Rally Day is being planned for the opening Sunday of the meetings.—Mrs. J. J. Johnson, Dixon, Ill., Sept. 29.

Liberty church met in council Sept. 18, with Eld. I. D. Heckman presiding. The delegates chosen to represent us at District Meeting were our pastor and wife, Brother and Sister John and Sister Mary, with Brethren John Harshbarger and J. K. Akers, alternates. Sunday-school officers were elected for another year. Our series of meetings will begin Oct. 24, with Bro. Ira J. Lapp in charge.—Anna Campbell, Liberty, Ill., Sept. 27.

Oak Grove church met in council Aug. 28, with Eld. Ervin Weaver presiding. Bro. J. W. Switzer was chosen delegate to District Meeting, with Sister Mary Knapp as alternate. Bro. Switzer was elected elder in place of Bro. Weaver, who is moving to Spokane, Wash. Our series of meetings began Aug. 22, with Eld. Daniel Funderburg in charge. They closed Sept. 5 with a Harvest Meeting. Two were baptized. Our love feast was held Sept. 6. Bro. S. S. Blough and Sister Edith Bubb, of Astoria, recently gave a lecture, "Edna Wane, Low Point, Ill., Sept. 23.

Panther Creek church met in council Sept. 13, with Eld. J. H. Neher as moderator. Bro. Neher was chosen elder and pastor for the coming year. He has been with us two years as pastor and one year as elder. Brethren Amos Yordy and Harold Wiley were chosen delegates to District Meeting. Brother and Sister W. J. Tinkle, of Chicago, were with us in a two weeks' revival meeting. The weather was ideal, and the attendance and interest excellent. Two Sunday-school pupils were baptized at the close of the meetings. On the last night Bro. Tinkle gave a strong, inspiring lecture, "The Christian's Life." It was appreciated by a large attendance. Our all-day love feast and communion services were held Sept. 18, with a large attendance.—L. Blanche Wolfe, Roanoke, Ill., Sept. 27.

## INDIANA

Andrews.—We closed a splendid revival meeting here Sept. 19. The meetings have been in progress three weeks, with Bro. D. G. Berkebile, of Bradford, Ohio, preaching, and Bro. Warren Heestand and Sister Ida C. Smith leading the song service. Attendance and interest were high, and we were receiving many converts. The Spirit is growing in spiritual power and great grace is upon all.—Ira E. Long, Andrews, Ind., Sept. 25.

Huntington City church met in council Sept. 16. Seven members were received by letter. Four young brethren were elected deacons, three being installed. Sept. 12 Bro. Finnerell delivered an illustrated lecture, which was well attended. Dr. and Mrs. Cottrell and Sister Goldie Swartz were with us Sept. 26. Sister Cottrell spoke to the children at our morning worship. Sister Swartz spoke along the line of educational work in India, which was followed by an address by Dr. Cottrell. We were certainly glad to have our missionaries with us. Our love feast will be held Oct. 10, beginning at 6:30 P. M.—Mrs. Eral Humbert, Huntington, Ind., Sept. 27.

Logansport church met in council Sept. 17. Bro. James Huber was elected delegate to District Meeting, with Bro. Chas. Oberlin, alternate. A Junior Christian Workers' Society was organized, with Sisters Bertha Hunter and Bessie Starker, presidents. Bro. Ira Long commenced a series of meetings for the aged people, which has already accepted Christ.—Josephine Hanna, Logansport, Ind., Sept. 25.

Lower Deer Creek.—Aug. 31 Bro. S. Z. Smith, of Sidney, Ohio, began our series of meetings and continued until Sept. 19. The crowds were not large, but the interest was fine. Eighteen were added to the church—fourteen by baptism and four by former baptism. The service which was well attended. Dr. and Mrs. Cottrell and Sister Goldie Swartz were with us Sept. 26. Sister Cottrell spoke to the children at our morning worship. Sister Swartz spoke along the line of educational work in India, which was followed by an address by Dr. Cottrell. We were certainly glad to have our missionaries with us. Our love feast will be held Oct. 10, beginning at 6:30 P. M.—Mrs. Eral Humbert, Huntington, Ind., Sept. 27.

Middletown church met in council Sept. 19 and officers were elected for another year as follows: Bro. Zirkle, church clerk and secretary; the writer, "Messenger" agent and correspondent; Bro. Richard Laboyten, trustee for three years. The deacons gave a good report of the visit before the communion, which occurred yesterday. Bro. Aldridge, of Anderson, Ind., officiated. Bro. Aldridge is a well-informed and has to sit in a wheel chair, enjoyed the meeting with us, this being the first time since he came to the church. We expect to begin a revival at the Middletown church Oct. 3, with Bro. Arthur Hoppis, our pastor, in charge.—Florida J. E. Green, Middletown, Ind., Sept. 25.

Oak Grove.—The evangelistic services conducted by Bro. Merlin Shull, of Chicago, closed Sept. 5. Nine were baptized and two reclaimed. Bro. Shull is a good speaker and the church and community were greatly benefited by his sermons. The communion services were held Sept. 4, with a fair attendance. Bro. Merrill Whitlamer was elected delegate to District Meeting.—Harry Miller, North Liberty, Ind., Sept. 25.

Plaza Hill church met in special council Sept. 25. Our Harvest Meeting and Children's Meeting, which were postponed from Sept. 12, was set for Oct. 10. Our love feast was also set for Oct. 23. Eld. Alan Forney was present and remained over. On Sunday morning he preached a soul-stirring sermon.—Elic McBride, Chubbuck, Ind., Sept. 27.

Plaza Valley.—We met in our regular council Sept. 11. One letter was granted. Delegates to District Meeting are J. L. Mishler and A. O. Kindy. Our love feast will be held Oct. 16.—Orpha Mishler, Middlebury, Ind., Sept. 25.

Plevna church met in council Sept. 25, with Eld. Forrest Hostetter presiding. Five letters were received. Brethren Joe Kendall and Kendall and Charles Gerhart were chosen trustees. Our love feast will be held Oct. 24, an all-day meeting.—Tena Smith, Kokomo, Ind., Sept. 27.

Plymouth church met in council Sept. 23, with Eld. J. F. Appelman presiding. Eleven letters were received and five granted. Our delegate to District Meeting is J. F. Appelman; alternate, D. W.



Hosettler. Our love feast has been appointed for Thanksgiving evening, Nov. 25, at 7 o'clock. A committee was chosen to serve immediately in securing the room for our revival. We have decided to call all church officers at the beginning of each year, from this time on. The treasurer's report shows a liberal supply of funds in the treasury. Several new members have recently moved into our midst whose letters have not as yet been sent in, which increases our number. We are much interested in the Sunday-school, as well as all the other activities of the church, are doing well, for which we are thankful.—A. Laura Appleman, Plymouth, Ind., Sept. 25.

**Rock Run.**—Sept. 26 we held our monthly Missionary Day service. Bro. Melvin Stutzman preached for us. An offering of \$27.50 was lifted for missions. There are several small farms for sale within a mile or two from our church. We invite members who are thinking of changing location to come and investigate.—Edith Cripe, Goshen, Ind., Sept. 27.

**Rossville church** met in council Sept. 25, with Eld. W. L. Hatcher presiding. Letters of membership were received from Brother and Sister N. M. Shidler, who moved here the first of the month and will take charge of the work at the beginning of the year. Bro. Hatcher gave a short report of the District Meeting. Sept. 1 Brother and Sister Raymond Cottrell gave us some of their experiences as medical missionaries on the India field. Since the last report one has been added to the church by baptism. Our series of meetings began tomorrow with Bro. Saylor, Gro. of Indianapolis, in charge.—Clara Metzger, Rossville, Ind., Sept. 25.

**Salomonic church** met in council Sept. 25, with Eld. D. W. Paul as moderator. One letter was granted. Chas. Goodmiller was elected trustee. Jacob H. Shideler and Lawrence Goodmiller were elected delegates to District Meeting. The church is prospering. The pastor, the communion. We have been without a resident pastor since the death of Eld. E. I. Hestland, last spring. The preaching is done by the resident ministers, H. B. Wike and Lawrence Goodmiller, assisted by Eld. D. W. Paul. Several have come to us during the summer. June 26, church of North Manchester, preached for us July 11, G. W. Grater, of Decatur, Ill.; Aug. 15 and 22, Noah Shideler, of Rossville, Ind. Aug. 28 Bro. Harvey Hartsoog, of Nappanee, was with us in our Harvest Meeting, giving the addresses of the day. Sept. 19 the joint County Sunday-school Convention was held at the Salomonic church.—Hampton Cook, Huntington, Ind., Sept. 27.

**Tippecanoe church** met in council Sept. 18, with Eld. Hiram Forney presiding. Our love feast will be held Oct. 9 in the evening. We elected our delegates to District Meeting. Our paper will be sent to District Meeting. Josiah Garber, Syracuse, Ind., Sept. 25.

**Union City (First Church).**—We closed a very successful series of meetings Oct. 2, 1919. The church is prospering. The pastor, the communion. We have been without a resident pastor since the death of Eld. E. I. Hestland, last spring. The preaching is done by the resident ministers, H. B. Wike and Lawrence Goodmiller, assisted by Eld. D. W. Paul. Several have come to us during the summer. June 26, church of North Manchester, preached for us July 11, G. W. Grater, of Decatur, Ill.; Aug. 15 and 22, Noah Shideler, of Rossville, Ind. Aug. 28 Bro. Harvey Hartsoog, of Nappanee, was with us in our Harvest Meeting, giving the addresses of the day. Sept. 19 the joint County Sunday-school Convention was held at the Salomonic church.—Hampton Cook, Huntington, Ind., Sept. 27.

**Union City church** just closed another revival at the city church, in charge of Bro. J. C. Shull and wife, of North Manchester, Ind. The work was held in the city church. The church is prospering. The pastor, the communion. We have been without a resident pastor since the death of Eld. E. I. Hestland, last spring. The preaching is done by the resident ministers, H. B. Wike and Lawrence Goodmiller, assisted by Eld. D. W. Paul. Several have come to us during the summer. June 26, church of North Manchester, preached for us July 11, G. W. Grater, of Decatur, Ill.; Aug. 15 and 22, Noah Shideler, of Rossville, Ind. Aug. 28 Bro. Harvey Hartsoog, of Nappanee, was with us in our Harvest Meeting, giving the addresses of the day. Sept. 19 the joint County Sunday-school Convention was held at the Salomonic church.—Hampton Cook, Huntington, Ind., Sept. 27.

## IOWA

**Bagley.**—Our meetings closed at this place Sept. 17, with a love feast at the Panora house. One came out on the Lord's side. Bro. Caslow preached the Word with zeal and power, and we were much encouraged and built up spiritually. Sister Caslow also rendered much encouragement. The attendance was increasing, and the attendance and marked attention prevailed. The singing was led by Bro. Guy Fisel and Sisters Julia Barcus and Mabel Fitz. There also were Children's Meetings and special singing throughout the meetings, which added much to the interest. Brother and Sister Caslow's day was unusually pleasant as they formerly lived here and labored with us.—Mrs. Leota Rometsch, Bagley, Iowa, Sept. 25.

**Fairview.**—The District Conference of Southern Iowa convened at the Fairview church Sept. 22-24. Bro. Chas. Delp, of Lanark, Ill., remained after the District Meeting and is now conducting a series of meetings for us. Our love feast will be held Oct. 11, beginning at 6 o'clock. Our last council meeting was held Sept. 4, with Eld. O. Ogden presiding.—Mrs. Ola Tarrence, Udell, Iowa, Sept. 30.

**Panora.**—Our love feast was held Sept. 18 and 19. Bro. E. F. Caslow officiated, assisted by Brethren Lookingbill and Hoeft. Several visiting members were present. We had a Children's Meeting, after which a collection of \$25 was taken for the Child Rescue work at Ankeny, Iowa. Bro. Ira Erb and his family of that place were with us. Bro. Caslow gave us a splendid sermon. On Sunday evening he delivered his farewell address in Yale, and when he gave the invitation one stood for Christ. Brother and Sister Caslow left for Prairie City, Iowa, where they will conduct a series of meetings.—Mrs. Zonia B. Ott, Panora, Iowa, Sept. 24.

## KANSAS

**Bloom church** met in business session Sept. 13, with Eld. G. W. Weddle presiding. Three letters were granted. Eld. Geo. E. Reed presided. Bro. H. A. May and wife, of McPherson, Kans., are expected to hold a series of meetings here in December. Delegates to District Meeting are Bro. L. C. Weddle and the writer. We decided to hold our love feast the last of October.—Mrs. A. C. Keller, Minneola, Kans., Sept. 22.

**Chanute.**—The members met in a special session July 18 for the purpose of electing two brethren to the office of deacon. Bro. J. S. Clark, of Parsons, presided. Brethren Carl R. Mein and Geo. Dreyer were chosen and installed into office. Sept. 26 the members met in regular council, with Eld. E. M. Reed in charge. Plans were made for larger and better work in the future. Delegates to District Meeting are Bro. L. C. Weddle and the writer. We decided to hold our love feast the last of October.—Mrs. A. C. Keller, Minneola, Kans., Sept. 22.

**Fredonia church** met in council Sept. 25, with Eld. Geo. E. Reed presiding. Two letters were received and granted. Delegates to District Meeting from the church are Bro. Mason and E. B. Studebaker; from the Sunday-school, J. N. Miller. Our love feast is to be held Oct. 22, at 7 o'clock. On account of a series of union revival meetings in this town, beginning Oct. 3, our ministerial work has not proceeded the day as planned. We are planning for Rally Day Oct. 10.—Emma S. Miller, Chanute, Kans., Sept. 28.

**Monitor church** met in business session recently. Plans were made for District Meeting, which will be held at this church Oct. 16 to 20. All trains will be met at Conway and McPherson, Pa. Two days of the year will be our annual Harvest Home Coming Day Sept. 5. Eld. M. J. Mishler, of Newton, delivered the morning address. Appropriate talks were given in the afternoon and all enjoyed the day. One Sunday evening the Junior Christian Workers' Band, all directed by the pastor, gave a most successful concert. "Ye are the Light of the World." It helped to instill missionary sentiment, and was appreciated by a large audience. The first number of this year's lecture course will be given Oct. 7 by Miss Lanhann, a reader and impersonator from Topeka. Our series of meetings, conducted by Bro. A. B. Miller, of Bridgewater, Va., will

begin Nov. 14, closing with a communion service.—Mrs. J. M. Stutzman, Conway, Kans., Sept. 22.

**Walnut Valley church** met Sept. 19 for an all-day Harvest Meeting. We had Sunday-school, 12, and a large attendance. Bro. E. M. Keller gave us an interesting and much appreciated Harvest sermon. Members from the south of Larned church came over and we all enjoyed a basket dinner together, after which they gave a missionary program, which was enjoyed by all. An offering of \$20 was taken for mission work.—Mrs. W. J. Schiewer, Heizer, Kans., Sept. 24.

## MARYLAND

**Ridgely.**—Our meetings, which we had intended to hold in November, will now begin Oct. 1. Bro. W. W. Zoller, of Pennsylvania, has chosen to be with us. Oct. 15-17 Brethren J. S. Hoffer and A. C. Baugher, of Elizabethtown, Pa., will hold a Bible Institute for us.—Debora K. Reher, Ridgely, Md., Sept. 28.

## MICHIGAN

**Harlan.**—Bro. L. U. Kreider, of Custer, Mich., came to us Sept. 5, as our evangelist to assist us in a revival. For two weeks he brought to us messages that were helpful and Spirit-filled. Our attendance and interest were very good. Three were baptized, and two reclaimed. Lasting good was accomplished.—Ruth Miller, Copenish, Mich., Sept. 28.

## MINNESOTA

**Worthington church** met in council Sept. 4, with Bro. Eddy in charge. Bro. H. I. Metz and Bro. Eddy were chosen delegates to District Meeting. Sept. 12 Mrs. D. R. Turner, of Worthington, gave us a very interesting and inspiring sermon. The church is prospering. The pastor, the communion. We have been without a resident pastor since the death of Eld. E. I. Hestland, last spring. The preaching is done by the resident ministers, H. B. Wike and Lawrence Goodmiller, assisted by Eld. D. W. Paul. Several have come to us during the summer. June 26, church of North Manchester, preached for us July 11, G. W. Grater, of Decatur, Ill.; Aug. 15 and 22, Noah Shideler, of Rossville, Ind. Aug. 28 Bro. Harvey Hartsoog, of Nappanee, was with us in our Harvest Meeting, giving the addresses of the day. Sept. 19 the joint County Sunday-school Convention was held at the Salomonic church.—Hampton Cook, Huntington, Ind., Sept. 27.

## MISSOURI

**Notice.**—To the Churches of Northern Missouri: Those coming to Bethany church to the District Meeting Oct. 20-22, will be met at Hardin, Mo. Please notify Bro. Mat Clemens, St. Mo., R. D. 1; or Bro. Ed. Mayden, Norborne, Mo., R. D. 2; or Bro. Jim Hoover, Norborne, Mo., R. D. 2, of the time of arrival.—Erie Mayden, Norborne, Mo., Sept. 29.

**Smith Fork church** met in council Sept. 25, with Eld. H. M. Brubaker presiding. The report of the annual visit was made. Our love feast has been appointed for Oct. 13, beginning at 6:30 P. M. Two letters were received and granted. Delegates to District Meeting were chosen: Bruce Williams and Bro. B. F. Shure representing the church; Sister Cora Hoover and Mrs. Emma Winn, Sunday-school and Christian Workers. Our District Meeting is to be held at the Bethany congregation, near Hardin, Ray County, Mo., Oct. 20-22.—Ada Sell, Plattsburg, Mo., Sept. 26.

## NORTH CAROLINA

**Fraternity church** met in council Sept. 4. Quite a goodly number of brethren and sisters were present. The visiting brethren gave an interesting report of the District Meeting. Bro. W. M. Robertson was elected delegate to District Meeting, with Bro. J. P. Robertson, alternate. A collection of \$20 was taken. Our series of meetings will begin Nov. 13, in charge of Bro. J. F. Britton, of Virginia. Sept. 12, Bro. F. C. Woodie, of Daleville, Va., having charge of the Spray Mission, preached a Spirit-filled sermon on the subject of prayer and its results.—J. P. Robertson, Winston-Salem, N. C., Sept. 15.

## OHIO

**Black Swamp church** met in council Sept. 25, with Eld. C. W. Stutzman presiding. Arrangements were made for our love feast, to be held Nov. 6-8, in an all-day meeting. Following that we will have a series of meetings, conducted by Eld. Stutzman. Our pastor, Bro. Geo. Garner, gave an account of the offerings given for the Forward Movement, which have been quite liberal. On Sunday morning Eld. Stutzman gave us an interesting sermon on "The Sayings of Our Savior."—Mrs. Asa May, Ashtabula, Ohio, Sept. 26.

**Brookville church** met in members' meeting prior to our love feast. One letter was received and two were granted. The report of the annual visit was given. Bro. I. D. Heckman will hold a series of meetings the latter part of November. Bro. Daniel Weimer was elected to the ministry and, with his wife, was installed at this meeting by Bro. Sylvan Bookwalter.—Mrs. Arthur Hay, Brookville, Ohio, Sept. 22.

**Canton Center church** has just closed a series of meetings, conducted by Eld. S. S. Shoemaker, of Hartsville, Ohio. The services were well attended. Many kind words of appreciation were spoken of Eld. Shoemaker's work here. He gave some very helpful doctrinal subjects, such as "The Kingdom of God," "The Church," "The Holy Spirit," "The Atonement," "The Resurrection," "The Second Coming," "The Kingdom of God," "The Church," "The Holy Spirit," "The Atonement," "The Resurrection," "The Second Coming."—Rachael A. Mohn, Louisville, Ohio, Sept. 24.

**County Line.**—Our series of meetings, conducted by Bro. J. L. Guthrie, closed Sept. 22. A large attendance and interest was shown. Nine were received into the church by baptism and one awaits the rite. Our love feast was held Sept. 18. Visiting brethren present were S. I. Driver, Noah Cool and J. A. Guthrie. The last-named officiated. The afternoon following was spent in singing, which was enjoyed by all. Bro. J. L. Guthrie, of Hartsville, Ohio, Sept. 26.

**Danville church** held a Harvest Meeting Sept. 18. Bro. Ora D. Lauter, of Canton, Ohio, was with us, remaining over Sunday and preaching for us morning and evening. His sermons were very helpful. Our communion meeting will be held Oct. 23, beginning at 10 A. M.—Icie M. Workman, Danville, Ohio, Sept. 27.

**Jonathan Creek.**—Sept. 12 Bro. E. B. Hoff, of the Ohio Bible School, arrived and is conducting a series of meetings. Bro. A. D. Heller was home he preached several excellent sermons. Since he has gone to school again we are without a minister. We have Sunday-school every Sunday now and the attendance thus far has been good. We are seeking to find some minister to take up the work here.—Mary H. Snider, Thornville, Ohio, Sept. 28.

**Kent church** was made glad Sept. 12 when one of our Sunday-school girls united with the church. After services a number of the members, including the minister, went to the home of the applicant, some taking well-filled baskets with them. After dinner other families came, and baptism was administered. Our church is in Kent, Ohio, about 7,000 population, twelve miles northeast of Akron. Here the good brethren from the Springfield church have carried on the work for several years, probably since 1902. About two years ago the work was given into the hands of the Mission Board of the District and they secured Bro. O. Haines, now pastor of the Lima church, to take charge. Upon his leaving, the first of April, the writer was sent here. One of the surprises we have experienced is that during the summer months the attendance has not only equaled that of the winter months but often exceeded it. While greater regularity in attendance would promote the work, it has been prominent. This has been augmented by Bro. Thos. Brumbaugh's moving north of Ravenna where, though quite a distance from Kent, he assists much, including valuable service in the ministry. Bro. Menno Brumbaugh is our superintendent, and Bro. Harvey Kurtz is assistant, also church clerk.—G. W. Keefe, Kent, Ohio, Sept. 28.

**Lower Stillwater.**—Our church has had the pleasure of visits from a number of our ministers this season. Bro. D. L. Miller addressed our Harvest-Thanksgiving Meeting. Later on Bro. H. S. Randolph and wife were with us, in several evening services, looking after student interests for Manchester College for 1920-21. Bro. H. A. Claybaugh and Frank Sargeant gave an illustrated talk on "The Church." For better equipment of Bethany Bible School and Manchester College. Along missionary lines they showed conditions and needs of Springfield, Ohio, where the Mission Board expects to erect a new church as soon as means are pledged. The church is prospering. The pastor, the communion. We have been without a resident pastor since the death of Eld. E. I. Hestland, last spring. The preaching is done by the resident ministers, H. B. Wike and Lawrence Goodmiller, assisted by Eld. D. W. Paul. Several have come to us during the summer. June 26, church of North Manchester, preached for us July 11, G. W. Grater, of Decatur, Ill.; Aug. 15 and 22, Noah Shideler, of Rossville, Ind. Aug. 28 Bro. Harvey Hartsoog, of Nappanee, was with us in our Harvest Meeting, giving the addresses of the day. Sept. 19 the joint County Sunday-school Convention was held at the Salomonic church.—Hampton Cook, Huntington, Ind., Sept. 27.

of Vacation Bible Schools shows that some people are beginning to see that educating the heart and conscience is quite as important as educating the mind and intellect. Recently five of our young people, two of them ministers, left for Manchester, Ind. Our communion service will be held Oct. 30, beginning at 5 P. M.—L. A. Bookwalter, Trotwood, Ohio, Sept. 24.

**Marion.**—The work at this place is prospering very nicely under the direction of our new pastor, Bro. Walter Landis, formerly of Lima. We have been without a regular pastor since the death of Bro. Geo. Dearford, one year ago. His family recently moved to North Manchester, Ind., where one of the daughters entered college this fall. A farewell reception was given in their honor. They will be greatly missed. We met in council, with Eld. E. E. Eshelman presiding. Five letters were granted.—Velma McFee, Marion, Ohio, Sept. 24.

**Painter Creek church** met in council Sept. 11. Eld. Newton Binkley was present. Three letters were granted. A committee was appointed to secure some one to conduct a singing school. The deacons gave the report of the annual visit. Our love feast will be held Oct. 23. Dr. O. G. Brubaker, wife and daughters were with us from Sept. 17-20. Their talks and lectures were very interesting and instructive, especially so since our congregation is supporting Dr. Brubaker. We appreciated their visit very much.—Martha Minnich, Greenville, Ohio, Sept. 26.

## OKLAHOMA

**Bartlesville.**—Sept. 4 Bro. J. H. Morris began a revival here, which resulted in eight making the good choice. Seven have been baptized and one awaits the rite. Bro. Morris made the doctrine of the church plain. Samuel Hertzler attended the ordination, assisting the ministry and Brethren Henry and Charles Moore were elected deacons. In the evening we held our love feast, with thirty-seven members present.—Emma Groff, Bartlesville, Okla., Sept. 23.

## PENNSYLVANIA

**Curryville.**—Bro. M. J. Brougher, of Greensburg, Pa., held a series of evangelistic services for us Sept. 13-26. The good attendance at each meeting was encouraging and the services were helpful and inspiring to all. Bro. Brougher put forth a great effort to reach the people. Four were baptized.—Nilec M. Baker, Curryville, Pa., Sept. 27.

**Fredericksburg church** met in council Aug. 14, at the Union house, with Eld. E. M. Wenger presiding. Two certificates of membership were granted. Bro. Elias Edris and his wife were ordained to the clergy. Eld. Samuel Hertzler attended the ordination, assisting the ministry and Brethren Henry and Charles Moore were elected deacons. In the evening we held our love feast, with thirty-seven members present.—Emma Groff, Bartlesville, Okla., Sept. 23.

**Harrisburg.**—This afternoon we rejoiced when one was baptized. Oct. 15 Bro. W. S. Long, of Altoona, will begin a series of Bible study talks. There will be two sessions a day—afternoon at 3 o'clock, and evening at 7:30—continuing for one week. Our next council meeting will be held Oct. 12, at 8 o'clock. The church is prospering. The pastor, the communion. We have been without a resident pastor since the death of Eld. E. I. Hestland, last spring. The preaching is done by the resident ministers, H. B. Wike and Lawrence Goodmiller, assisted by Eld. D. W. Paul. Several have come to us during the summer. June 26, church of North Manchester, preached for us July 11, G. W. Grater, of Decatur, Ill.; Aug. 15 and 22, Noah Shideler, of Rossville, Ind. Aug. 28 Bro. Harvey Hartsoog, of Nappanee, was with us in our Harvest Meeting, giving the addresses of the day. Sept. 19 the joint County Sunday-school Convention was held at the Salomonic church.—Hampton Cook, Huntington, Ind., Sept. 27.

**Harshy.**—July 31 we held our Harvest Home services at the Spring Creek house. Bro. S. S. Shearer, of Rheims, preached, and very touchingly presented many reasons for feeling grateful. Aug. 7 the "class" of class, for their reunion at the home. The forenoon was given over to inspiring talks on various subjects, and the afternoon to testimonies and experiences. The majority of attendants were members of the Brethren church and all the officers are deacons or ministers in the church. Sept. 25 our revival meetings opened, with Bro. Wm. Connor of Harrisburg, Pa., in charge. So far, the work has made the wise choice. We have organized a class for teacher-training in Book I, and expect to start a class on Book III.—Verna Blough, Hershey, Pa., Sept. 29.

**Morrellville.**—Our revival meeting, in charge of Dr. T. T. Myers, of Huntington, Pa., began Aug. 30 and continued for two weeks. Bro. Myers labored courageously among us, bringing strong convincing Gospel sermons. Sept. 15, during the prayer meeting hour, Bro. Foster Statler, our Field Secretary, held a live, practical conference with our Sunday-school workers. Our communion service will be held Oct. 10.—Mrs. C. C. Sollenberger, Johnstown, Pa., Sept. 26.

**Scalp Level.**—The Homecoming Day services of the old Shade Creek congregation were held in the Shade Creek church Sept. 12. Following Sunday-school, Bro. J. M. Blough gave a short talk, after which the morning sermon was delivered by Bro. D. M. Adams, who was pastor of the entire congregation in 1910 and 1911. The afternoon services consisted of reminiscent talks, missions, and a collection. Bro. J. M. Blough and wife spoke. Special music was rendered at the different services throughout the day. The Shade Creek congregation has grown, until now, instead of one congregation, there are three, Rummel, Shade Creek and Scalp Level. These three congregations are now united in one church. Bro. J. M. Blough will be with us in an evangelistic meeting, to be held in the Windsor church, beginning Oct. 4.—Amy Manges, Scalp Level, Pa., Sept. 27.

**Shade Creek.**—Our pastor, Bro. Early, conducted a two weeks' series of meetings at the Morningland house, closing Sept. 12. Five were baptized. A local Sunday-school Convention was held at the same place Aug. 8. Bro. David Shaffer, who was elected to the ministry July 4, was installed at the Ridge house Aug. 22. Each of our newly-elected ministers was presented with a set of the Gish Fund books by members of the congregation. Brother and Sister J. M. Blough rendered the meeting some interesting and helpful addresses. The Anti-Slavery League will give addresses in the congregation Nov. 7. We expect to have Bro. Virgil C. Funnell with us some time this fall, to give several of his lectures. Our new church is nearing completion and will probably be ready for dedication some time in November.—J. L. Weaver, Harrisville, Pa., Sept. 23.

**Upper Conewago.**—The love feast which was to be held at the Latimore house Oct. 16 and 17, has been postponed indefinitely on account of the cementing of the State Highway in front of the church.—C. L. Baker, East Berlin, Pa., Sept. 28.

## TEXAS

**Ft. Worth.**—Since the last report two have been received by baptism. Four other members have moved in from Pennsylvania, but have not yet presented letters. We are expecting another family to move in from Pennsylvania, but have not yet presented letters. Our Sunday-school has lost two scholars, moving away. Sept. 8 we had a large number of people at a neighboring schoolhouse, with windows and moving it out of place.—A. J. Wine, Ft. Worth, Texas, Sept. 19.

## VIRGINIA

**Basic Mission.**—Sept. 6 Eld. C. D. Hylton, of Troutville, Va., began a two weeks' revival. He preached, in all, sixteen inspiring sermons. He preached the message to a Thayer place of Christian attendance. Bro. Hylton's sermons on the "New Birth," "Water Baptism" and "Heaven" were of a high order. The auditorium was filled to its capacity and at times many could not be accommodated. There were nine accessions—eight being received by baptism.—J. W. Anderson, Waynesboro, Va., Sept. 24.

**North Church.**—Bro. W. H. Byer presided. We decided to hold a series of meetings this fall if we can secure a minister. Our love feast was

(Continued on Page 616)



## WAYSIDE NOTES

(Continued from Page 611)

church strengthened and encouraged. Sept. 11 the love feast was held, which was attended by all the members of the Fairview church and a number from the Egion congregation. To say that I enjoyed my stay with these good people, after an absence of about twenty-five years, would be saying the least, indeed.

Sept. 12 I began a meeting at the Locust Grove house, in the Alleghany congregation, in the First District of West Virginia. The meetings were largely attended, with a growing interest, which continued to the close on Sunday evening, Sept. 19. Five young people were baptized and two await the rite. Sept. 15 the voice of the church was taken for a minister, resulting in the selection of Bro. Zina G. Cosner who was installed by the writer on the following Sunday. Eld. Emma T. Fike, a member of the Ministerial Board of the District, was also present. After an absence of seventeen years it was a pleasure to be with these good people again and visit with them in their hospitable homes. Everybody in reach attended and enjoyed the meetings. Sept. 18 their love feast was held. I have not held any meeting for a long time where more interest and appreciation were manifested. In both these churches they are maintaining the standard of the church in the adornment of the body. Eld. I. W. Abernathy has charge of the former, and Eld. J. T. Cosner of the latter.

Thurmont, Md.

T. S. Fike.

## SOUTHWESTERN KANSAS AND SOUTHEASTERN COLORADO

The various meetings of the above-named District will be held at the Monitor church, Kans., Oct. 16-20. Oct. 16, 7 P. M., Sermon: To be supplied.

Oct. 17, 9:30 A. M., Sunday-school. Sermon on the Forward Movement.—Harrison Frantz.

Afternoon, 2 o'clock. Sunday-school and Christian Workers' Convention. How to Teach Reverence in the Sunday-school.—Mrs. Alice Birkin, A. D. Sollenberger. How to Develop More Effective Worship in the Sunday-school.—Mrs. Algiers, David Hamm. Relation of the Sunday-school to the Evangelistic Program of the Forward Movement.—H. D. Michael. A Practical Christian Workers' Band.—Ira Lapp.

Evening, 6:30. The Relation of the Church to the Present-Day Unrest.—David Hoover. Temperance Meeting, 7:25. Present-Day Temperance Work.—J. W. Fields. The Cigaret Analyzed.—Ralph Strohm. How Can We Teach Against It? General Discussion. Plans and Work of the General Temperance Committee.—A. J. Culler.

Oct. 18, 8:30. Sunday-school and Christian Workers' Convention continued. What I Consider a Practical Bible Knowledge and How to Get It.—B. S. Trostle, Mrs. S. B. Fahnestock. Correlating Our Various Organizations for the Religious Educational Program of the Church.—Ray Wagoner. The Relation of the Sunday-school to Stewardship.—Edgar Rothrock.

Afternoon, 1:30. Elders' Meeting. 1:45, Life Work Conference, in Charge of Miles Blickestaff. Opportunities for Service in China.—Ernest Vaniman. Opportunities for Service in the Near East.—A. J. Culler. 3:10, Mothers and Daughters' Meeting.—In Charge of Mrs. S. B. Fahnestock. Fathers and Sons' Meeting.—In Charge of M. J. Misher. 4:10, Pastors' Conference.—In Charge of Edgar Rothrock.

Evening, 6:30. Child Rescue Meeting.—In charge of E. E. John. Relation of the Sisters' Aid Society to the Homeless and Helpless.—Mrs. Maria Kuns. Sermon by Edgar Rothrock. Our Future Plans.—O. H. Feiler. 8 o'clock, Missionary Meeting. Sermon by Ernest Vaniman.

Oct. 19, Ministerial Meeting, 8 A. M. Opportunities for Young Ministers.—J. Perry Prather, Ray Cullin. How to Secure Community Cooperation.—E. F. Sherfy, A. D. Sollenberger. Developing Our Ministerial Crop.—A. J. Culler. Religion Applied to Community Life.—Edgar Rothrock.

Afternoon, 2 o'clock. How to Make Our Church More Missionary: In Spirit.—John Sherfy. In Giving of Life. Homer Ullom. In Giving Money.—Ira Lapp. The Vacation Bible School.—Edgar Rothrock. Evening, 7 o'clock. Educational Meeting.

Oct. 20, 8 A. M. District Meeting.

## DEDICATION OF SALEM CHURCH, KANSAS

Thirty-five years ago a little band of consecrated men and women, living on the broad, fertile plains of Reno County, Kans., saw the need of a house of worship, that not only they, but those of the next generation, might come in touch with the teachings of Christ and apply his ethical and religious truths to their experience, thus weaving, into the very thread and fiber of their character, the ideals of the Man of Galilee.

The country then was new, the wealth was unearned, but with a will and a faith, undaunted by adverse conditions, to which the western plains were subject, a comfortable churchhouse was soon in evidence. It provided a center for social and religious activities. Joy and peace were brought to the lives of many who sought shelter within her sacred walls, and a new lease of life was given

to others who first found their Savior in that sanctuary.

With the development of the country came new opportunities, and with new opportunities came added responsibilities. The good people of the church and community were not disobedient to the call of the present day and the future needs of our boys and girls, consequently the idea of a new church was conceived—one that would provide for the growing needs of the community, and to which we could look as a center of influence, as did our fathers of a generation ago.

After prayerful consideration it was decided to build. A committee was appointed, plans were perfected, and most of the money was pledged. Jan. 7 work was actually begun. May 1 the cornerstone was laid. Sept. 12 a beautiful brick edifice was dedicated to the same God and for the same purpose as was the wooden structure of thirty-five years ago.

A fitting program was arranged. Dr. A. J. Culler, of McPherson, delivered the dedicatory address, emphasizing, in a forceful manner, the need and the value of a churchhouse in every community. A condensed financial report was given, showing a deficit of \$5,000. The greater part of this was soon raised, when a good brother arose and said: "I will make up what is lacking of the \$5,000." The audience sang: "Praise God from whom all blessings flow." Dr. Culler offered the dedicatory prayer and the structure was set apart for the Master's cause clear of debt. The total cost in money, plus donated labor, was about \$32,500.

The further programs of the day were enriched with timely addresses by Brethren O. H. Feiler, E. F. Sherfy and J. W. Deeter. Music by the McPherson Ladies' Quartette and instrumental music by home talent also added to the interest of the occasion.

While Dedication Day is now an event in history, we look to the future as demanding our very best—a challenge to the faith and integrity of all who call themselves Christians.

W. A. Kinzie.

Nickerson, Kans.

## DISTRICT MEETING, SECOND DISTRICT OF WEST VIRGINIA

The meetings convened in the Valley River congregation Sept. 2-4. Thursday we met in a Sunday-school and Ministerial Meeting. Both were well attended and good interest was manifested.

Friday came the District Conference. More business than usual came before the meeting. One paper was passed to Annual Conference, which will appear in the "Messenger" later.

The writer was elected to represent the District on Standing Committee, with Bro. D. W. Kirk, alternate.

Brethren J. B. Shaffer and J. E. Shepler offered their resignations as members of the Home Mission Board, which were accepted. Bro. J. F. Ross was appointed to fill the unexpired time of Bro. Shepler and Bro. H. C. Sanders that of Bro. Shaffer.

The writer was appointed a member of the Home Mission Board for five years; Bro. R. L. Byrd, District Sunday-school Secretary for one year; Sister Verna May Kirk, District Missionary Secretary. The latter did good work during the past year.

Friday evening a missionary sermon was preached by the writer and Bro. Z. Annon. An offering of \$104.85 was lifted. This was credited on their Forward Movement quota. On Saturday our Elders' Meeting convened. The Home Mission Board also met and organized and planned some work.

A. C. Auvil.

Thornton, W. Va.

## McPHERSON COLLEGE NOTES

Wednesday, Sept. 15, 1920, the thirty-third school-year of McPherson College began. Students had been arriving for several days. Monday and Tuesday were occupied in enrolling, getting courses of study and credits arranged, and in general preparations for the "opening."

The chapel and side-rooms were well filled with students and friends, on Wednesday morning, to hear Dr. Culler's address. In a masterly discourse he stressed the importance of individual effort on the part of each student. He pointed out that all life is regulated by law and that no freedom exists in any realm except that which comes from obedience to law. The freedom sought for by the anarchist is an idle fancy. "TNT" is just as powerful and as unrelenting when an anarchist is near it as when a "capitalist" is near. God's law is universal and the only freedom known is the freedom which Jesus Christ experienced in perfect obedience to all law.

Dr. Culler pointed out that we of today are heirs of countless ages of experience, on the part of the race, but that today we are living in a time when more progress is being made, in scientific discovery, than ever before. In the twenty-five years, from 1850 to 1875, the world doubled her stock of knowledge. This was then doubled by 1900. Another doubling took place by 1920, so that today the race is eight times richer in knowledge than she was in 1850. This would be worthless without the recognition that all scientific discoveries are simply so many discoveries of the fact how God does things.

In the absence of Dr. Kurtz, Dr. Culler is in temporary charge, as president of the college. Dr. Kurtz expects to be back from Tokyo about Nov. 15.

Several new faces appear on the faculty platform this year. Never, in the history of the school, have we had a stronger line-up of teachers. These new ones bring a new vigor and enthusiasm into the team that is very wholesome.

The enrollment has gone away above the 350 mark this first week, and still they come. We have all been too busy to classify them and know how many are ministers, how many in college, how many in academy, etc., yet we know the numbers are large and constantly growing. An increasing number of churches are providing assistance for their own young people, who are in definite preparation for active church work.

With this large student group, the needs of our new Science Hall are multiplied. It has been our hope to break ground for it this fall. We are ready to go to work as soon as sufficient funds are available. For a building costing \$160,000 it would be unwise to begin work before a goodly sum of it is pledged. Meantime the work of soliciting goes on. The response of our people is excellent.

May we all keep our hearts and minds keenly sensitive to the voice of the Lord, that all may be done to his glory!

W. O. Beckner.

McPherson, Kans.

## FINANCIAL REPORT OF GENERAL TEMPERANCE AND PURITY COMMITTEE

## Receipts

Feb. 28, balance reported at Sedalia, Mo.,	\$104.81
March 8, Northwestern Ohio Temperance Committee, per L. W. Culler,	5.00
March 13, Eastern Virginia Temperance Committee, per A. K. Graybill,	5.00
March 13, Washita Christian Workers' Society, Okla., per L. D. Hamit,	5.52
March 24, Middle Pennsylvania, per T. T. Myers,	10.00
March 26, Middle Missouri, Temperance Committee, per Mollie L. Lentz,	3.00
April 2, John H. Garber, Virginia,	2.00
April 9, Southern Ohio District Temperance Committee, per Levi Minnich,	15.00
May 21, Cedar church Sunday-school, Iowa, per Mrs. Chas. Gayman,	3.50
June 12, Annual meeting collection at Sedalia, Mo.,	113.30
June 12, Poplar Grove Sunday-school, per Ralph Huffman, Greenville, Ohio,	6.01
June 19, McCray Chapel Sunday-school, Headwaters, Va., per Mrs. J. Morgan Armstrong,	3.20
Aug. 21, Southern Pennsylvania, per H. M. Stover,	20.00
Aug. 21, Middle Iowa Temperance Committee, per H. A. Messamer,	30.00
	\$326.34

## Expenditures

May 15, letter heads and envelopes,	\$35.25
June 25, A. J. Culler, expense,	10.59
Aug. 18, A. J. Culler, expense Board Meeting, etc.,	41.03
Aug. 18, H. S. Replogle, traveling expense,	26.25
Aug. 18, J. Carson Miller, traveling expense,	36.08
	149.20

Balance in treasury, \$177.14

If you have not read Bro. Culler's article in "Messenger" of Sept. 4, please turn to it and read it. This gives you an outline of our proposed work for the coming year, and shows the necessity of liberal donations, in order to keep the work going. Our budget is to be in the Forward Movement, it is true, but our committee deems it unwise to delay much needed work until next year, when we shall receive aid from this source. Hence the appeal for free-will offerings NOW. Do not send your donations to the Treasurer, at Moores Store, Va., but send direct to the General Temperance and Purity Committee, Elgin, Ill.

J. Carson Miller, Treasurer.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Connell-Keiser**—By the undersigned, Aug. 25, 1920, at the home of the bride's parents, Brother Earl Connell, of Brooklyn, Iowa, and Sister Stella Keiser, of Kinross, Iowa.—Jasper Smith, Kinross, Iowa.

**Crippen-Griffin**—By the undersigned, at the home of the bride, Aug. 31, 1920, Mr. U. S. Crippen, of Pratt, Kans., and Sister Elsie Griffin, of Nickerson, Kans.—W. A. Kinzie, Nickerson, Kans.

**Farringer-Sollenberger**—By the undersigned, at the home of Wm. Eschenhower, near Kent, Ill., Sept. 9, 1920, Brother Lee S. Farringer and Sister Ethel Sollenberger, both of the Yellow Creek church.—I. E. Weaver, Kent, Ill.

**Hallo-Sharrah**—By the undersigned, Sept. 5, 1920, at the home of the bride's parents, Brother and Sister Charles Sharrah, Mr. O. A. Halle and Sister Marie Sharrah, both of Fresno, Calif.—Ira H. Fox, Fresno, Calif.

**Hoeft-Diehl**—By the undersigned, Sept. 21, 1920, at the home of the bride's parents, Dora, Iowa, Bro. C. W. Hoeft and Pearl O. Diehl.—C. B. Rowe, Dallas Center, Iowa.

**Judy-Simmons**—By the undersigned, at the home of the bride, Sept. 15, 1920, Mr. James Edward Judy, of Franklin, W. Va., and Sister Dorothy Belle Simmons, of Mt. Solon, Va.—W. H. Zigler, Churchville, Va.

**Kaub-Werking**—By the undersigned, at the home of Eld. S. J. Burger, Aug. 21, 1920, at Brighton, Ind., Brother Jacob Kaub, of Brighton, Ind., and Sister Susan Werking, of Nottawa, Mich.—Carl B. Yoder, Howe, Ind.

**Rowe-Clouse**—By the undersigned, at the home of the bride's mother, D. M. Moines, Iowa, July 31, 1920, John G. Rowe and Sister Hazel Clouse.—C. B. Rowe, Dallas Center, Iowa.

**Wagner-Clark**—By the undersigned, Sept. 4, 1920, at their home, Detroit, Mich., Brother Henry E. Wagner and Sister Mae M. Clark.—C. H. Deardoff, Clarksville, Mich.



## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Albin**, Bro. Oscar C., born in Clark County, Ohio, died in Norton County, Kans., Sept. 16, 1920, aged 73 years, 11 months and 7 days. He married Nellie M. Spring in 1876. He became a member of the Church of the Brethren in 1879 and was chosen a deacon in 1882. He leaves his wife, four sons, four daughters, three brothers, one sister, twenty-three grandchildren and one great-grandchild. One son and one daughter preceded him. Services by Eld. J. R. Garber. Burial in the Maple Grove cemetery.—A. J. Wertenberger, Norcutt, Kans.

**Bowser**, Sister Bessie, wife of Edward Bowser, died Aug. 27, 1920, aged 38 years, 4 months and 25 days. She survived by her husband, three sons and one daughter. Services in the Maple Grove church by Bro. Ed Walls. Interment in the Maple Grove cemetery.—Mrs. Wm. H. Dieth, Grantsville, Md.

**Brumbaugh**, Walter P., died Aug. 5, 1920, aged 33 years, 2 months and 3 days. He leaves father and mother, four sisters and one brother. Services in the Church of the Brethren. Burial in the cemetery near by.—Margaret Replogle, New Enterprise, Pa.

**Carnes**, Mildred Ladova (Wales), wife of Bemie Carnes, died at Oklahoma City, Okla., Sept. 17, 1920, after an unsuccessful operation for appendicitis, aged 23 years, 9 months and 23 days. She united with the Church of the Brethren at the age of nine years and was faithful until death. Services at the home of her grandfather, A. B. Wales, Pond Creek, Okla., by the writer. Burial in the Pond Creek cemetery.—W. Earl Breton, Oklahoma City, Okla.

**Chandler**, Bro. Lee, died at his home, near Stuarts Draft, Va., of cancer, Sept. 2, 1920, aged 48 years. He was baptized July 6, 1920. Six children survive. Services at the White Hill church by Bro. F. B. Williams.—Mary E. Hall, Mint Spring, Va.

**Christenson**, Sister Isabelle, born at Fillmore, Mo., April 24, 1850, died at her home in Sabetha, Kans., of paralysis, July 30, 1920. She married Bro. C. M. Christenson in 1880. She united with the Church of the Brethren a number of years ago. She is survived by her husband, two sons, one daughter, a sister and three brothers. Services at Sabetha by Bro. Roy Kistner and the writer. Interment in the Sabetha cemetery.—R. A. Yoder, Sabetha, Kans.

**Christopher**, John H., born in Allegheny County, Va., June 22, 1847, died Sept. 2, 1920, in Richmond, Va. He married Lucile Gardner, who survives with eight daughters and one son. He was a member of the Baptist church for a number of years. Services in the home by Bro. B. F. Glick. Burial in Oakwood cemetery.—Emma Whisler Glick, Richmond, Va.

**Conwell**, Glenda Bell, infant daughter of Frank R. and Lucy Conwell, died Sept. 11, 1920, aged 2 months and 25 days. Three brothers and three sisters survive. Services by Eld. L. L. Teeter. Interment in Blountsville cemetery.—Minnie Idle, Mooreland, Ind.

**Friskiey**, Ellen, nee Coffman, born in Ohio, died Aug. 31, 1920, aged 92 years. She married John Coffman. To this union were born eight children, one of whom, a daughter, survives. Her second marriage was to David Friskiey. To the later union were born two sons, who survive. She joined the German Baptist church in 1864. Services at the Logansport church by Eld. Oberlin—Josephine Hanna, Logansport, Ind.

**Garber**, Helen Rebecca, daughter of Brother Frank and Sister Mary Garber, born near Wevers Cave, Va., died Sept. 6, 1920, aged 1 year, 4 months and 14 days. She is survived by her father, mother and one sister. Services at the Pleasant Valley church by Bro. Paul H. Bowman. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

**Gibble**, Mary (nee Reed), died Sept. 14, 1920, aged 72 years, 5 months and 23 days. She was a member of the Church of the Brethren for a number of years. She leaves one daughter and seven sons. Her husband preceded her fourteen years ago. Services by Brethren A. S. Hottenstein and our home ministers at the Chiques house. Interment in the cemetery adjoining.—P. G. Mahan, G. Mahan, Pa.

**Hildebrand**, Lemon G., died Sept. 17, 1920, aged 59 years, 6 months and 3 days. He was a member of the Church of the Brethren for thirty-three years. He is survived by his wife and two children. One son preceded him. Services at the church by Elders David Kihelner and Samuel Kulp. Interment at Mohler's cemetery.—Gertrude R. Shirk, Exhata, Pa.

**Pollus**, Bro. David, died Aug. 23, 1920, aged 69 years, 8 months and 2 days. He had been a member of the Church of the Brethren since June. He leaves his wife and two brothers. Services at his home in Liberty by Bro. J. W. Beeghly, assisted by Bro. Parker Filbrun.—Mrs. Mandie Filbrun, Dayton, Ohio.

**Reisch**, Gottlieb, born in Württemberg, Germany, died at Quinter, Kans., Sept. 18, 1920, aged 85 years, 1 month and 12 days. He married Susanna Bowman in 1862. His wife died seven years ago and since that time he has had his home with his daughter. He was raised in the German Lutheran faith but later became a member of the Brethren church. He was chosen to the deacon's office at the age of thirty-five. He was a very earnest church and Sunday-school worker and served nine years as treasurer of the District Mission Board. He leaves three sons, four daughters, forty-four grandchildren and twenty-eight great-grandchildren.—J. E. Springer, Quinter, Kans.

**Shaffer**, Cleo Frances, daughter of Bro. Sam and Terah Shaffer, died at the home of his grandparents, at Ridgely, Md., Sept. 14, 1920, aged 5 months and 14 days. Services by Bro. Levi K. Ziegler. Interment in the Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

**Smith**, Jacob Alfred, born in Waynesboro, Pa., Jan. 5, 1850, died at his home in Clayton, Ohio, Sept. 6, 1920. In young manhood he united with the Lutheran church. In 1877 he married Delilah Price, who survives with a son and a daughter. Services in the church by the undersigned, assisted by Rev. Zimmerman, of the United Brethren church. Interment in cemetery near by.—Wm. Minnich, Union, Ohio.

**Spangler**, Bro. C. Perry, died at his home near Crab Orchard, W. Va., of pneumonia, Sept. 17, 1920, aged 75 years, 5 months and 1 day, a member of the Church of the Brethren for fifty-three years. He leaves his wife and several children. Services at the Fitzpatrick church by Eld. J. S. Ziegler and Bro. J. M. Crouse. Interment in the cemetery adjoining.—Anna F. Sanger, Crab Orchard, W. Va.

**Stillabower**, Nellie, born in Jasper County, Mo., died at Carthage, Mo., July 12, 1920, aged 30 years, 3 months and 23 days. She was the daughter of Henry Stillabower. She leaves her father, two brothers and five sisters. Services at the home by Eld. Geo. Barnhart.—J. L. Switzer, Cartersville, Mo.

**Stover**, Sister Sarah, nee Wolfe, born in Ogle County, Ill., died in her home at Mt. Morris, Ill., Sept. 17, 1920, aged 77 years 6 months and 15 days. She married Daniel Stover in 1861. Seven children were born to this union, six of whom survive. She lived a consistent Christian life in the Church of the Brethren. Services by Eld. F. E. McCune—Neilson E. Shirk, Mt. Morris, Ill.

**Taylor**, Sister Dessie R., nee Quensenberry, died June 2, 1920, aged 21 years, 1 month and 9 days. She was the daughter of Bro. A. C. and Sister Sarah Quensenberry. Her mother preceded her about eight years ago. April 20, 1920, she married Eugene Taylor, who survives with her father, four sisters and two brothers. She had been a consistent Christian for eight years. Interment in Bedford cemetery.—Perna L. Dickerson, Wilks, Va.

**Wescott**, Joseph Elmer, died at the Western State Hospital, Staunton, Va., Sept. 13, 1920, aged 42 years, 5 months and 25 days. He was a member of the Methodist church. He is survived by his wife and three children. Services at the Pleasant Valley church by Eld. Peter Garber. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

**Whisler**, Galen Leon, son of Brother Galen and Sister Pearl (King) Whisler, Wilmington, Del., died Sept. 11, 1920, aged 6 weeks and 4 days. Services at the Denton church by Bro. Levi K. Ziegler. Interment in the Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

## Our Year of Evangelism

In view of the special efforts of the church in the line of evangelism and to aid in the campaign, the following books are suggested. A new book on the subject will stimulate your thinking.

## General

**Normal Evangelism** .....\$1.25  
O. Olin Greene.

An old but valuable book on the subject that is especially pertinent to the program of our church for this year.

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The name and experience of the editor are a sufficient guarantee of the worth of the book. Practical suggestions, encouragement and inspiration.

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It is an interpretation of the dynamics of evangelism, whose purpose, as the author forcefully shows, is to reconstruct society, by changing the individual and setting him in right relations to God and men.

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A book on the religious life of adolescents written by one gifted with a sympathetic insight into the problems and feelings of youth.

**Every Church Its Own Evangelist** .....\$ .50  
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A good many pastors, together with their churches, would be saved the annual and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions,—with rural, suburban and city churches,—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

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This book will help every pastor to be his own evangelist. Here is the proof: The Introduction was written by J. Wilbur Chapman, himself a noted evangelist. The preliminary chapter on preparing for a revival is the work of Charles L. Goodell, D. D. Finally, the book itself is a compendium of suggestive texts, seed thoughts and fresh illustrations.

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**Plans for Sunday School Evangelism** .....\$1.50  
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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 613)

appointed for Oct. 9, beginning at 5 P. M.—Cora Byer, Buchanan, Va., Sept. 25.

**Callaway** (Bethlehem congregation).—The writer went to White Oak Grove Aug. 28, and began a series of meetings, continuing until Sept. 7, preaching in all thirteen sermons. The interest was good, the house proving much too small for the attendance. There were nine professions. Sept. 18 I went to Snow Creek. We conducted three services at this place. The same day she will be baptised. S. H. Flora, of Boone Mill, Va., beginning Oct. 2. Their communion will take place Oct. 16—L. A. Bowman, Callaway, Va., Sept. 29.

**Harrisonburg** church met in council Sept. 10, with Eld. P. S. Thomas presiding. The membership was well represented. We were glad to have with us, Eld. M. E. Kagle, Bro. C. B. Smith, of Stuart's Draft, will conduct a series of meetings for us in November. We decided to hold a Bible Institute some time during the month of October, the date of the same to be decided upon and announced later. It will be under the supervision of Bro. J. H. Emanuel. We have least will be held on Thanksgiving Day evening—Mrs. Emanuel Blosser, Harrisonburg, Va., Sept. 27.

**Locust Grove** congregation met in council Sept. 13. Bro. S. A. Sanger resigned as elder, as he expects to move soon. Bro. G. A. Maupin was chosen in his place. Bro. Robert Henry was elected to the ministry. Bro. Geo. W. M. Kagle, Geo. Garrison were appointed deacons. We expect to have two love feasts, one at Free Union Oct. 23, and at Locust Grove Oct. 2. Our series of meetings began Sept. 3 and closed the 12th, with Bro. Cheslie Hingardner, of Nokesville, in charge. Ten confessed Christ. Bro. Geo. Early labored faithfully here. Free Union. Another has come out since, and will be baptised soon—Mary A. Garrison, Free Union, Va., Sept. 22.

**Mt. Vernon** church met in council Aug. 21, with Eld. J. R. Kindig presiding. The visiting brethren gave a good report. Brethren N. S. Campbell and W. T. Pannell were ordained to the ministry. Brethren Peter Garber and Geo. A. Phillips had charge of the service. Our series of meetings will begin Oct. 17, conducted by our pastor, Bro. C. B. Smith, assisted by Bro. W. H. Holsinger, of Williamsburg, Pa. We decided to have a love feast this fall, the date to be fixed later. Our cottage prayer meetings began Sept. 30—Mrs. J. F. Loving, Waynesboro, Va., Sept. 27.

**Pleasant Valley** (Southern District).—We met in council Sept. 18, with Eld. R. T. Akers as moderator. The deacons gave a favorable report of the annual visit. We will hold our love feast Oct. 16, at 3 P. M. Bro. Wm. Duane and Sister Dena Lester were elected delegates to District Meeting, with Bro. Peter Lytle and Sister Livie Reed, alternates. Eight have been added to our membership by letter, since the last report. The following Sunday morning we met for Sunday-school, after which Bro. S. P. Reed preached an inspiring sermon. The Christian Workers' Society meets every Sunday evening at 8 o'clock. As a result of the good work of this society are showing forth both in interest and attendance—Mrs. Wm. Duane, Floyd, Va., Sept. 22.

## WASHINGTON

**Mt. Hope.**—The group of young people from La Verne College, with Bro. Alva Long, of Seattle, who were traveling in behalf of missions and the Forward Movement, came to us Aug. 19. We enjoyed their program very much, and feel that it has brought results already. An offering of \$40.50 was taken and we decided to send it to the District Student and Christian Workers' Convention, which is to conduct a two weeks' series of meetings for us, beginning Oct. 17. We are much encouraged by the fact that four of our former members have moved here to work with us again. Those thinking of investigating this territory, with reference to locating here, will find a welcome among us. Any others, passing through, will find our homes ready to receive them at any time—Pearl Hixson, Chewelah, Wash., Sept. 21.

**Okanogan Valley.**—We are again glad to announce the addition of four to our number—three by baptism and one by restoration. These came in response to an invitation given at the close of Sunday morning service. Others are undoubtedly near. We are also very much pleased by the number and character of members moving into our community, to make their homes here. Some people think the Brethren are about to "take the country." We heartily wish they would—Paul Mohler, Orem, Wash., Sept. 23.

**Olympia.**—We met in council Sept. 7, with Bro. W. C. Lehman presiding. Five letters were granted. Our love feast will be held Oct. 23 at 7 P. M. The Western Washington Sunday-school and Christian Workers' Convention will be held here Oct. 24. Bro. W. W. Slaughter, of Wenatchee, Wash., is expected to be present—J. P. Barnhart, Olympia, Wash., Sept. 23.

**Omak** church held a communion service Sept. 4. Elders Geo. A. Shambler and C. E. Holmes, together with their families, were present and added greatly to the pleasure of the meeting. Twenty-three communed. Bro. Holmes officiated. Bro. Shambler preached a strong sermon for us on Sunday. Our little band of members is rejoicing in the possession of a house of worship which we have just purchased. At the District Meeting of Washington \$600 was pledged to assist us in securing this house. We are very thankful to the donors for their gifts in our behalf—B. E. Breshers, Omak, Wash., Sept. 24.

**Outlook.**—Sept. 17 we convened in council with Eld. Wagner in charge. Six letters were received and one was granted to Bro. Walter Shockley, who expects to leave for Bethany. We decided to have a series of meetings during the holidays, conducted by our pastor, Bro. Fike. We will also have a Bible School in connection with the meetings, provided we can secure a teacher. Last Sunday Bro. Fike preached an interesting sermon to the young people, his subject being "The New Path." Our superintendent, Bro. Arthur Myers, who was seriously hurt, is able again to resume his duties, and our Sunday-school is increasing in attendance as well as interest.—Mrs. C. A. Wagner, Outlook, Wash., Sept. 22.

## WEST VIRGINIA

**Clifton Mills.**—Sept. 6 Eld. B. F. Waltz, of Altoona, Pa., began a series of evangelistic meetings, and continued until Sept. 19, when an all-day meeting was held. Bro. Waltz preached all seventeen inspiring sermons, and brought messages which stirred the members into more active Christian service. Sixteen confessed Christ, ten of whom were baptized, one reclaimed and five aided the rite. The meetings were splendid from the beginning, and the interest increased as the meetings progressed—Ida D. Wilson, Brandonville, W. Va., Sept. 27.

**Crab Orchard.**—Sister Anna White, of Jonesboro, Tenn., was with us from Sept. 12-19 in a Vacation Bible School. Being altogether a new work for this community, people seemed backward in taking hold, and in sending their children to make up the school. We had only a small enrollment, but the interest and attendance were good. Mothers who sent their children seemed to appreciate the teaching which they received. At the close of the school, a short program was rendered to an attentive audience—Anna F. Sanger, Crab Orchard, W. Va., Sept. 24.

**Pleasant View** (Chestnut Grove congregation).—Aug. 31 Bro. S. H.

Flory, of Nokesville, Va., came to us to assist in a two weeks' series of meetings. The interest was good throughout the meetings. Bro. Flory delivered plain Bible sermons and did much personal work among the homes. Nine were added to the church—seven by baptism, one returned, and one received by the right hand of fellowship. Sept. 4 the congregation assembled in council. The deacons made the report of the annual visit. We had a pleasant meeting and communion, Sept. 11, at 5 P. M. We held our love feast. About sixty-five members communed. Bro. Flory officiated—Lella S. Zigler, Fayetteville, W. Va., Sept. 27.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 9, District of West Virginia, Harman.

Oct. 12-15, Nebraska and North-central Colorado, Alton church, near Cambridge, Nebr.

Oct. 14, Middle Indiana, Elvira church.

Oct. 16, Southern California and Arizona, Glendora, Calif.

Oct. 16-18, District of Middle Iowa, at Fernald.

Oct. 17-19, Northeastern Kansas, Sabetha.

Oct. 19-21, Middle Missouri, Warrensburg church.

Oct. 16-20, Southwestern Kansas and Southeastern Colo., Monitor church.

Oct. 22, Northern Missouri, Bethany church.

Oct. 26-28, Southeastern Kansas, Verdigris church, near Madison.

Oct. 29-Nov. 1, District of North-western Kansas and Northeast-central Colorado, Colorado Springs.

### LOVE FEASTS

California

Oct. 9, 2 pm, Linton.

Oct. 22, McFarland.

Colorado

Oct. 17, Bethel.

Illinois

Oct. 9, 10, 6 pm, Wadams Grove.

Oct. 16, 6:30 pm, Pine Creek.

Oct. 16, 6:30 pm, Allison Prairie.

Oct. 23, Astoria, South Fulton house.

Oct. 30, 7 pm, Macopin Creek.

Oct. 31, Mt. Morris.

Oct. 31, Dixon.

Indiana

Oct. 9, Tippecanoe.

Oct. 9, Walnut.

Oct. 10, 6:30 pm, Huntington City.

Oct. 10, 7 pm, Hartford City.

Oct. 15, Fairview.

Oct. 16, Pleasant Valley.

Oct. 16, 6 pm, Salomonic.

Oct. 16, Blissville.

Oct. 16, 7 pm, Rock Run.

Oct. 16, 7 pm, New Bethel.

Oct. 16, Kokomo.

Oct. 16, 6:30 pm, Somerset.

Oct. 16, 7:30 pm, Somers.

Oct. 23, Pine Creek.

Oct. 23, 10:30 am, Nettie Creek, one mile west of Hagerstown.

Oct. 24, Pleasant Hill.

Oct. 24, all-day, Plevna.

Oct. 24, Indianapolis.

Oct. 24, 5:30 pm, Wabash City Mission.

Oct. 24, Windfall.

Oct. 30, Cedar Lake.

Oct. 30, New Paris.

Oct. 30, Salem.

Oct. 30, 7 pm, Bethel.

Oct. 31, Spring Creek.

Oct. 31, 7:30 pm, Peru.

Iowa

Oct. 9, 10, 7 pm, Dallas Center.

Oct. 9, 10, 6:30 pm, Garrison.

Oct. 9, all-day, Brooklyn.

Oct. 9, 7 pm, Iowa River.

Oct. 10, 6:30 pm, Des Moines Valley.

Oct. 11, Robins.

Oct. 11, 6 pm, Fairview.

Oct. 23, 6 pm, Panther Creek.

Oct. 30, English River.

Oct. 30, 8 pm, Greene.

Oct. 30, 7 pm, Beaver.

Oct. 9, 11 am, White Rock.

Oct. 9, 10, 7:30 pm, Ottawa.

Oct. 9, Overbrook.

Oct. 16, 17, 10 am, Quinter.

Oct. 22, 7 pm, Fredonia.

Oct. 23, Topeka.

Oct. 23, Ramona.

Oct. 30, 11 am, Washington.

Oct. 30, Larned, Country church.

Oct. 30, 31, Abilene, Navarre house.

Maryland

Oct. 9, 2:30 pm, Monocacy, at Fountaindale.

Oct. 10, Green Hill.

Oct. 10, 6 pm, Denton.

Oct. 16, 2 pm, Broadfording.

Oct. 16, Brownsville.

Oct. 16, 2:30 pm, Beaver Dam.

Oct. 17, Frederick City.

Oct. 23, 2 pm, Meadow Branch.

Oct. 23, 2:30 pm, Monocacy, Rocky Ridge.

Oct. 23, 2 pm, Middletown Valley.

Oct. 23, 4 pm, Manor.

Oct. 24, 5 pm, West Point.

Oct. 30, Locust Grove.

Oct. 31, 5 pm, Baltimore, Woodberry.

Michigan

Oct. 16, Elmdale.

Oct. 23, Fairview.

Oct. 23, 10 am, Woodland.

Oct. 30, Black River, at home of Amanda Wertheimer.

Oct. 31, 6 pm, Detroit.

Minnesota

Oct. 23, 7 pm, Worthington.

Missouri

Oct. 10, First church, Kansas City.

Oct. 15, 6:30 pm, Smith Fork.

Oct. 23, Carthage.

Nebraska

Oct. 30, Bethel.

New York

Oct. 9, 7 pm, Freeville.

Oct. 31, 4 pm, Brooklyn, First church.

North Dakota

Oct. 9, 6 pm, Williston.

Ohio

Oct. 9, Canton Center.

Oct. 9, 5 pm, Ludlow, Pittsburg house.

Oct. 9, 10 am, Brookville.

Oct. 9, 10 am, Portage.

Oct. 9, 6 pm, Logan.

Oct. 9, 2 pm, Ross.

Oct. 10, 6 pm, Lima.

Oct. 16, 10 am, New Carlisle.

Oct. 16, 10:30 am, Wyandott.

Oct. 16, 10 am, Poplar Grove.

Oct. 17, 6 pm, Fostoria.

Oct. 23, 10 am, Sugar Hill.

Oct. 23, 10 am, Blanchard.

Oct. 23, 10 am, Donnels Creek.

Oct. 23, 10 am, Beech Grove.

Oct. 23, 10 am, Danville.

Oct. 24, 6 pm, Palestine.

Oct. 30, all-day, South Poplar Ridge.

Oct. 30, 6 pm, Lower Miami.

Oct. 30, 5 pm, Lower Stillwater.

Oct. 30, Prices Creek.

Oklahoma

Oct. 9, Pleasant Plains.

Oct. 23, 4 pm, Monitor.

Oregon

Oct. 9, Portland.

Oct. 23, Albany.

Oct. 30, Mabel.

Oct. 30, Ashland.

Pennsylvania

Oct. 9, 10 am, Annville.

Oct. 9, 4 pm, Pleasant Hill.

Oct. 9, 5 pm, Lower Clear.

Oct. 10, 3:30 pm, Meyersdale.

Oct. 10, Roaring Spring.

Oct. 10, 5:30 pm, Quemahoning, Maple Spring house.

Oct. 10, Morellville.

Oct. 10, 3:30 pm, York, First church.

Oct. 16, 10 am, Back Creek, at Shank house.

Oct. 17, 6 pm, Rummel house.

Oct. 17, Codorus, at Codorus.

Oct. 17, Hanover.

Oct. 17, Carlisle.

Oct. 19, 20, 9:30 am, Midway.

Oct. 20, 21, 1:30 pm, White Oak, Kreider house.

Oct. 23, 1:30 pm, Akron.

Oct. 23, Spring Grove.

Oct. 23, Coventry.

Oct. 24, 2 pm, Indian Creek.

Oct. 24, 4 pm, Spring Run, Spring Run house.

Oct. 23, 24, 10 am, Upper Codorus, Black Rock.

Oct. 23, 24, Schuylkill, New house.

Oct. 23, 24, 10 am, Falling Spring, Hade meetinghouse.

Oct. 24, Johnstown, Moxham.

Oct. 24, Lower Cumberland, Mohler house.

Oct. 25, 26, West Conestoga, Middle Creek house.

Oct. 26, 27, 9:30 am, Myerstown and Heidelberg, at Heidelberg.

Oct. 26, 27, 1:30 pm, Chiques, Mt. Hope house.

Oct. 27, 28, 1:30 pm, Conestoga, Bareville house.

Oct. 29, 30, 9:30 am, Springville, Mohler house.

Oct. 30, 2 pm, Hatfield, Souder Mission.

Oct. 30, 2 pm, Mechanic Grove, Grove house.

Oct. 30, 31, Lost Creek, Oriental house.

Tennessee

Oct. 9, 2:30 pm, New Hope.

Oct. 10, Bristol.

Oct. 16, Pleasant Valley.

Virginia

Oct. 9, 5 pm, Bethel.

Oct. 9, 3 pm, Red Oak Grove.

Oct. 9, 3:30 pm, Pleasant Hill.

Oct. 15, 4 pm, Garbers church (Cooks Creek).

Oct. 16, Linville Creek.

Oct. 16, 2:30 pm, Pleasant Valley (2nd District).

Oct. 16, 3 pm, Pleasant Valley (Southern District).

Oct. 16, 2:30 pm, Burks Fork.

Oct. 23, Locust Grove, at Free Union.

Oct. 23, 3 pm, Sangerville.

Oct. 23, Fairview.

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

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No. 42

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## ...EDITORIAL...

### The Life of Peace and Victory

Is a Christian doomed to perpetual uncertainty about his spiritual condition? And to unceasing struggling, half-despairing, half-hoping that the good in him will outweigh the bad? Or is there something to "the victorious life" we hear some people talk about?

That all depends upon yourself. All things are possible, you know, to him that believeth. The life of peace and victory is yours, if you believe.

Believe what? That God is the God that Jesus said he is. That God is the sort of Person that was incarnate in Jesus. That he that hath seen Jesus hath seen the Father. That God was in Christ reconciling the world unto himself. That Jesus Christ, in his whole life on earth, in his ministry of loving service and in his vicarious death on Calvary, gave to the world a true picture of the heart of God—of what he thinks of men and of how he feels toward them. If you believe this, "the victorious life" is for you a sweet reality. If not, the case is hopeless.

You thought it depends on how good you are? And you have not been able yet to get good enough to satisfy you? No wonder you have been having such a wretched time of it. But your very failure is something to be glad for. And may you never succeed in getting good enough to satisfy you.

For that is the road to that false sense of security which is worse than doubt and worry. Worse, because of the terrible disillusionment which awaits it. Pride in one's own achievements, the feeling that one has walked righteously before God and because of this has won a place in his perpetual favor—this is a dangerous kind of peace and victory.

Equally delusive is that which presumes upon the forgiving love of God and does not try to walk righteously before him. There is a mischievous notion abroad that trusting in the blood of Jesus means the abandonment of any personal effort to do right. If you are trying to be righteous yourself, how can you be trusting for salvation in the righteousness of Christ? It is said—one of those tangents the best of people will sometimes fly off on. It is only when you are trying to be righteous yourself,

and are conscious of the miserable failure you are making, that you can have any ground for trusting in the righteousness of Christ.

For God does love righteousness. It is fundamental in his own nature and he likes to see the same quality in his creatures. Indeed, to have them love it and seek it has been the burden of his heart for ages. This is why he is so pleased to discover in a human heart a sincere desire to be like himself. And why, when he discovers this, he is so ready to forgive our tragic blunders in accomplishment. And to count as righteousness, for us, just as for Abraham, the right choice of the heart.

But God is very quick to discern between the true and the false. No professed desire of the heart will pass for genuine with him, which does not try to realize itself in outward life.

Suppose it were required that this effort must succeed! Then, indeed, we should be driven to despair. But thanks be to God for his infinite love and mercy! He knows when the heart's turning from sin to righteousness is real. And when it is, his forgiving love is wide and deep enough to cover up completely the big empty place in our practice of the righteousness we have chosen. Put it this way, if you prefer: When, with full purpose of heart, we turn from sin to righteousness, the blood of Jesus Christ his Son is ready to hand to cleanse us from all unrighteousness, and so to keep us clean.

This is the God with whom we have to reckon. This is the kind of Father we can see by looking at his Son. This is the message of Jesus to mankind. To believe it—and who that has ever lived in the joy of it could not believe it?—to believe it is to live the life of peace and victory.

### Where to Find the Kingdom

ARE you looking for the Kingdom of God? Wondering when it will come? So were the Pharisees. They were so anxious they could hardly wait. So they asked Jesus about it. And he told them. Not what they wanted, but what they needed. (See Luke 17: 20, 21.)

Which was to the effect that they would never find it by standing on the curbstone, watching for it to come marching down the street after the fashion of a military parade. Nor by listening to some self-appointed purveyor of secrets who leans over with a mysterious air and announces in a loud whisper: "Sh! Come. See. We've got it over here."

Not that there was nothing about the Kingdom which could be seen. Far from it. Its manifestations were and would be in those "days of the Son of Man" still in the future, evident to all, like the lightning, so there was no occasion to run after any "Lo, here" or "Lo, there." Nobody would have it in some hiding place. Any one could see it who would open his eyes.

But the main point of Jesus' answer to those inquiring Pharisees was that they were on the wrong scent. They were anxiously looking for something to come which had already begun to be. The Kingdom was right then an existing fact. This much is implied whether we take the reading of the text, "The Kingdom of God is within you," or that of the margin which substitutes for the words "within you" "among you" or "in the midst of you."

If we adopt the former reading, which is preferred by the translators of both the old and new versions, we have Jesus affirming the internal, spiritual character of the Kingdom in contrast with the current view, which thought of it exclusively as something ex-

ternal and spectacular. In that case the "you" would have no special reference to the particular group of persons before him when he was speaking. It would have about the same sense as that which we often give to it when we use it as an indefinite pronoun, equivalent to "one" or "any one." Jesus was not then passing judgment on the character of his hearers. He was describing the nature of the Kingdom.

If we adopt the marginal reading we have Jesus simply affirming that the Kingdom had already arrived. There was no need to wait for it or to wonder when it would come. It was at hand and anybody could enter it who would.

The difference between the two interpretations is not worth losing any sleep over. They come to about the same result after all. If the Kingdom was in their midst even then, open to applicants for membership at any time, it was manifestly not the sort of regime they were looking for. It was of necessity a spiritual institution.

In either case Jesus was seeking to divert interest from the speculative to the practical. Is there any question that he would do the same thing now?

The Kingdom of God is the dominion of God. It is the realm over which God rules. That region lies in willing human hearts. The Kingdom of God is "righteousness and peace and joy in the Holy Spirit." The only place where such things can be is "within you."

### The Law of Spiritual Hygiene

OLD truths often take on a new interest when seen through new lenses, though it is hardly correct to intimate that the conception of sin as spiritual sickness is new. There is more than a hint of it in Jesus' citation of the proverb: "They that are whole have no need of a physician but they that are sick."

But the idea has been carried out with a new degree of thoroughness in a book recently published by the George H. Doran Company. The author is Dr. W. Mackintosh Mackay and the subject is "The Disease and Remedy of Sin." There is certainly no tendency to minimize the deadly nature of the disease nor the radical nature of the remedy required, for this is none other than the good old-fashioned one of the cross of Christ. But the parallels pointed out between the treatment of physical disease and that of the spiritual variety are sane and very suggestive.

Sin is such a fundamental fact in human nature that any view of it which helps us to understand better how to deal with it should be gladly used. And few analogies are so useful in grasping the true nature of the salvation which we all seek, as that which conceives of it as spiritual healthfulness.

### "He Knoweth Not How"

THE words were spoken of the man who casts seed upon the earth and sleeps and rises night and day, to discover that the seed springs up and grows.

But he does not discover it by watching what happens to the seed. He finds it out when he sees the blade peeping through. And when later there comes the ear, finally full grown, how irrefutable the proof!

Why are some would-be theologians so bent on displaying their ignorance by trying to analyze the processes of spiritual germination? Even proposing to test the fact itself by their formulas!

"So is the kingdom of God." "He knoweth not how." But can't he tell a cornstalk from a weed? Not even when it has corn on?



## CONTRIBUTORS' FORUM

### There's Something Wrong With You

Selected by Agnes M. Geib, Manheim, Pa.

When the bird has sadness in its song,  
There's something wrong with you;  
When the tasks you undertake go wrong,  
There's something wrong with you;  
When the friends you love seem friends no more,  
When they shun your pathway and your door,  
And life seems bitterness to the core,  
There's something wrong with you.

When the earth is wrapped in a shroud of gloom,  
There's something wrong with you;  
When the rose has lost its sweet perfume,  
There's something wrong with you;  
For the rose is as sweet as it used to be,  
And the world is filled with gaiety,  
Just look in your heart of hearts and see—  
There's something wrong with you.

### Through Japan to Peking, China

BY J. J. YODER

WE closed our former notes as we arrived at Yokohama. After a stay of two days in this busy commercial city of Japan, we boarded the Imperial Express train and traveled 706 miles through the most important island of this world power group, from the capital, Tokyo, to Shimonoseki. It takes just twenty-four hours to make this trip. One can scarcely see how all the people manage to get a decent living in this country, for it is crowded with people everywhere.

The farmers live in villages, according to the Eastern plan. The land is carefully farmed, and every foot available is utilized. The hills and mountains are terraced and farmed to the top. Everything, except some plowing, is done by hand. Even the wheat and rice are sown in rows by hand. No weeds grow anywhere. They can not afford to grow weeds. The land on the railroad right of way is farmed very carefully. It takes every bit of land to feed the more than sixty million of people on these islands, and as a Japanese told the writer, Japan must find new land for her people, or some of them will starve. That is why Japan is working her way into Korea, Manchuria and even China. She is hated by the people of all those lands, but the alert, ambitious Japanese is too much for these more slow and easy-going peoples, and his hand is felt in many places and often in a painful manner. Her method is the militaristic, domineering one, and unless she changes to a more humane and considerate procedure, there is a growing feeling that China, at least, must prepare to drive out this invader by force.

We crossed Japan Strait on Sunday, Aug. 15, a ten-hour ride on the ferry-boat to Fusan, the extreme southern city of Korea. This was the writer's Waterloo. It was an extremely rough trip and he was reluctantly compelled to give up his dinner to the animals of the deep. Bro. Williams continued victorious, but there are yet other seas to conquer.

We boarded the train, making close connection at Fusan about ten o'clock P. M., and traveled for twenty-nine hours on the Korean-Manchurian Railway to the famous old city of Mukden. After a good breakfast at a western type hotel, we rested a few hours by taking a jinrikisha ride through the city. Here Japan has been granted a concession and is building a modern city, patterned after the American city. The old section of the city is about a mile from this concession.

At 11 o'clock we boarded the through train on the Peking-Mukden line for Peking, a trip of 523 miles. Travel is very much crowded, and to sit in the cigarette smoke of a second-class car for 523 miles is varied with interest.

We, however, did not finish this trip in one effort. At Bar-dei-ho we availed ourselves of a stop-off. Here some of our missionaries come for a few months' vacation. It is an Ocean Beach town. Here gather many missionaries from North China for rest and fellowship and conferences with others, who have like

problems, and it is a great help to those who are fortunate enough to get here.

This year Byron Flory and family, Norman Seese and family, and Sisters Edna Flory and Mary Schaeffer were the fortunate ones. With these we spent a few pleasant days at the beach; then all of us continued to Peking, our present stop.

Peking, China, Aug. 24.

### The Virgin Birth of Christ

BY J. H. MOORE

Is it really a fact that Jesus was born of the Virgin Mary? All evidence, bearing directly on the question, says he was. Not only so, but Isaiah, who wrote 750 years before the beginning of the Christian era, said: "A virgin shall conceive and bear a son." By those who were best qualified to give reliable testimony, it is reported that this is what happened in the birth of Jesus. The story is told by two men who had years of training as writers—one a scholar, a physician, and the other a clerk in a Roman customhouse, where the utmost precision was required in recording statements.

Neither of the two wrote on the spur of the moment or while laboring under excitement. Both men gave themselves ample time to collect and sift their evidence. Then, too, they permitted all statements, regarding this remarkable birth, to go the rounds of public criticism—not for a time or two, but for years. After the public, both friends and foes, had discussed every phase of the subject, leaving only the bare facts standing out, then and not till then, did the two men proceed to record the facts that had defied all criticism. One witness is Matthew and the other is Luke. Both of them lived at a time when the discussion was its keenest. They lived in the country where the thing happened—possibly knew those who were as familiar with the circumstances as it was possible for human beings to be, and it is not unreasonable to presume that both of them may have listened to the story that Mary herself related to her most intimate friends. After the ascension of her Son, Mary became the object of much love and great respect. She was the mother of the Lord, and while at Jerusalem, in the course of his travels, Luke, the earnest believer and skillful physician, would naturally seek an interview with her, while she was making her home with the Apostle John. The care, the grace and delicacy, that characterize Luke's narrative, would indicate that something of this kind may have happened. Matthew, while serving as an apostle, during the life-time of the Master, had scores of opportunities to meet the mother of our Lord, and it would seem strange indeed if she had not, on some of the many occasions, when she was in the presence of the apostles, said enough concerning the birth of her Son to enable Matthew to record the splendid story that completes the closing half of the first chapter of his interesting book.

The testimony of both Matthew and Luke would indicate, as clearly as it would be possible for words to state a fact, that Jesus was born of a virgin. Matthew says that before Joseph and Mary "came together, she was found with child of the Holy Ghost." Not only this, but Joseph believed this to be a fact, and with all becoming reverence treated Mary accordingly. There is no way of accounting for this, excepting on the ground that the conception was a miracle. The story has all the appearance of a miracle. There is no legend about it. It does not read like a legend or a myth. Matthew is not dealing with myths. He is recording well-authenticated facts—such as have stood the criticism of years.

Nor can this miracle be set aside or be ruled out. The story can not be ruled out on the ground that it is unscientific. It was not intended to be scientific. No attempt was made to have it appear as being in keeping with nature. For this one instance science was set aside and the law of nature, regulating conception, dispensed with. This constitutes the real miracle—the very thing that God decreed to take place. The conception was by the Holy Ghost, and the only way to get rid of the fact is to deny the miracle element altogether. And to get rid of this miracle means paving the way to get rid of all the miracles of the

Bible. Thus setting aside the divinity of Christ and the inspiration of the entire Bible, gives us materialism, or nothing, in its place.

But, let us call Luke to the witness stand. Read his story carefully, beginning with verse 26, first chapter. He was a physician, a careful writer and knew how to treat a delicate subject in a most graceful manner. He tells more than Matthew had told, and the narrative reads like one that had been written shortly after a personal interview with the mother, then growing old, or after a talk with some one who had heard the story from her lips.

The narrative is beautiful in its simplicity, and carries on the face of it intelligence, sincerity and truthfulness. In the third verse of the chapter cited, Luke says he had a "perfect understanding of all things from the very first." Note the "perfect understanding." As a practical man with scientific training, he had gone into every detail, had gone to the very foundation. Not only so, but he went to "the very first," to the very beginning. That sounds as though he had been favored with a personal interview with the mother of Jesus. He wanted the facts, and wanted them from "the first," so he could make a record that would stand the closest test of all time.

Well, we have his narrative, and it tells us that Mary was a virgin when the Holy Ghost came upon her, and that Jesus was born of a virgin. Luke makes a miracle of the incident. He does not pretend to account for the birth by any natural process. The conception was miraculous, the power of God, and not the mere laws of nature, was back of it. The narrative is so concise that, in the way of facts, it leaves nothing to be desired. Not this alone, but there is in existence no testimony to offset what Luke has passed down to us. Concerning a matter of this sort he knew what facts were, and how to get hold of them. These facts are now ours. We are told the story much as Mary herself would have told it to a physician in whom she could confide.

Matthew and Luke, the two principal and competent witnesses, tell us that the virgin birth of Christ is true, and both of them account for it on the ground of a miracle. It is as much of a fact as any other statement made by either of them in their Gospel narratives. To set the story aside, as something that is merely legendary, is to question the truthfulness of their narrative throughout.

What they have said of the virgin birth harmonizes with all else that is said in the New Testament concerning Christ. He is called the Son of God, and calls God his Father. He came from God and went to God. He entered the world without sin, lived a sinless life, and time and again was declared from heaven to be the real Son of the Highest, the Son of God, the Christ, born of the Virgin Mary. As such, he is divine, and is entitled to homage, worship and adoration.

Sebring, Fla.

### World's Temperance Sunday

BY MERLIN G. MILLER

THERE is something in the human make-up that absolutely prevents people from accomplishing what they might, except when all focus their attention strongly on the same thing at the same time. This is the reason why, in recent years, we have adopted the practice of observing Mothers' Day, for instance, or Educational Sunday. At this season it is Temperance Sunday, which ordinarily comes the first Sunday of November, but this year Oct. 31—the Sunday just preceding the national elections. The General Temperance and Purity Committee is asking the church to make this the day on which we all focus our attention on the temperance activities of the church. The plan for the day is threefold:

#### 1. For the Men and Women

The brethren and sisters who are of age are all asked to discuss the question of votes for dry candidates. This topic can be discussed in the Sunday-school classes, Sisters, who have never before had the privilege of voting, might get a brother, perhaps a member of the local Temperance Committee, to give



them information about the candidates and about voting. Men's classes, as well as sisters' classes, will do well to get some first-hand information about the present state of prohibition and law enforcement. The minister may also be able to say some fitting word of advice on the subject, in connection with a sermon on some phase of our duty to the government which protects us, or something might be said regarding our duty to our weaker brother.

## 2. For the Young Men and Boys

The evils threatening our boys and young men are no longer the evils of strong drink. Thank God, that evil has been banished from the land. May it never return! But other dangers do remain—perhaps even more deadly and dangerous to our boys than the saloon ever was. The chief of these dangers are nicotine and lust. Our boys must be warned against and fortified to withstand the temptations of the cigarette, the dance, the evil pictures, and the immodest dress, now so prevalent. The first step is to bring to clear-cut definiteness the good intentions which most of our young men and boys have. To do this, all our boys and young men are asked, on Temperance Sunday, to sign the "Clean Life Pledge," which reads:

"Believing that clean living honors God, safeguards my country, and is for my own best interests, I hereby pledge myself upon honor and with God's help to abstain from the cigarette, tobacco in any form, and alcoholic beverages. I also promise to live a clean life, morally."

Copies of this pledge can be secured from the General Temperance and Purity Committee, Elgin, Illinois.

In order to give our boys the further strength that comes with a knowledge that they do not stand alone, we propose that all the young men and boys who sign the pledge shall form an organization, to be known as the "Clean Life Army." Of course this will not be a military organization, any more than the Sunday-school or the church is a military organization when singing, "Onward, Christian Soldiers." The use of military terms is only to suggest to the boys the necessity of fighting for their convictions of the right, and the necessity of remaining loyal to their promise.

## 3. For Everybody

The plans outlined above are but a beginning of the work which the General Temperance and Purity Committee plans to do in combating alcohol, tobacco, and impurity. Speakers in every church, giving illustrated lectures and heart-to-heart talks on tobacco and purity, well-chosen posters, widely used, an abundance of the best literature on all these subjects—these are some of the things we have in mind for you. But first we must have the money, and we have confidence that you will supply it. This is *your* work, and we are only your servants. We believe you want the work done and will entrust us with ample funds to carry it on. We are asking that every Sunday-school take a special offering on Oct. 31 for the General Temperance and Purity Committee. Let the offering be generous, and let it be accompanied by your prayers for the ultimate success of this work, which is the Lord's. Send all offerings to the General Temperance and Purity Committee, Elgin, Ill.

## That Stewardship Campaign

BY A. B. MILLER

FIRST of all let us get clear as to the meaning of stewardship, as used here. Stewardship is possession of something committed to some one by another. It involves life, talents, powers, possibilities, possessions, and privileges. These are possessed by you and me and all men. They are the gifts of God to man—to all men—to be used in his plan for the redemption and training of men. Only the Christian acknowledges this, however, and, indeed, many Christians do not.

Stewardship, therefore, was given a very prominent place in our Forward Movement program at the beginning, and especially during the past spring. The definite organization of our Brotherhood and the financial ingathering, however, absorbed most of our interest and energy, so that these paramount issues did not receive the attention due them. Many men and women of God and of vision have prayed that this part of our

program should be stressed as never before and that every individual, in every congregation, should be called upon to face the questions involved.

The Bridgewater congregation brought a petition to their spring council on this subject and it was passed upon favorably. It was then presented to the District Conference and an answer, somewhat as follows, was given to that petition: "We instruct every congregation in the District to secure—by teaching in the Sunday-school, by appeal from the pulpit, and by personal solicitation and enrollment—every member of our church for prayer for world-wide evangelization and Christian education; for the dedication of life for service on the part of young people especially; for the dedication of children to the service of God by parents; for the establishing of the family altar and for the setting aside of the tithe as a minimum for the advancement of the Kingdom of God."

The District Mission, Ministerial and Religious Education Boards were instructed to provide for the carrying out of these instructions.

The congregation from which the query originated began preparing to follow out the instructions of the District Meeting.

First. The church officers set aside for special emphasis of the subjects included, with soul-winning added, a period of time, namely, July 18 to September 19, inclusive. It was provided that each of these themes should be discussed from the pulpit and emphasized, as opportunity was presented, in the Sunday-school classes.

Second. The executive committee of the local (congregation) church paper, the *Quarterly Bulletin*, decided to devote the August issue, primarily, to the subject of "Stewardship."

The following questions were asked of each member of the congregation, in order to secure his viewpoint for publication:

1. What has been your experience in individual prayer, or what do you consider should be your daily habit therein?
2. What has been, or what do you think should be, your attitude to your life-work—both as to the "calling" you should follow and to the place you should serve—as a Christian?
3. What has been your experience, or what do you consider your duty or privilege, as a Christian, as regards soul-winning?
4. What has been your experience with, or what do you consider your attitude should be to the family altar?
5. What do you consider God's claim upon your child to be?
6. What experience have you had, or what do you conceive to be your duty as a Christian, in systematic giving?"

About one hundred brief replies, touching every one of the six subjects, were received and published. They contained from ten to one hundred words. Several other articles of explanation, by the editor, were published also.

Third. The following card was used, having been first printed for study in the *Bulletin*, and distributed and explained from the pulpit two weeks prior to the close of the campaign:

### LIFE STEWARDSHIP CARD

Realizing the social, political and religious unrest that tends to undermine all that is dear to our homes, our churches and our State, and believing that the Christian religion and Christian brotherhood are the only remedy for this condition, and recognizing that my life, and every talent and power that I possess are committed to me as a sacred trust to be used in the service of men under the leadership and power of the Holy Spirit and for the glory of the Father; I, therefore, as a Christian, in response to the appeal of Romans 12: 1 and 2, by the grace of God and according to my ability, do commit myself to a stewardship as indicated by the checks before each paragraph below:

- ☐ 1. To maintain a daily family altar.
- ☐ 2. Daily intercession for Christian Education and World-wide evangelization.
- ☐ 3. To lay each child upon the altar and dedicate them to the service of God in any way He may direct.
- ☐ 4. To dedicate my own life to the service of the Master wherever the Holy Spirit may lead—"Whatever, wherever, whenever please Him."
- ☐ 5. To endeavor to lead at least one soul to Christ each year.
- ☐ 6. To give at least a tithe of my income to the work of the Lord.

Signed .....  
Address .....

This card was presented to every member of the church who was present at the morning services on Sunday, Sept. 19, for each one's signature. They were signed and collected at once. The members of

the congregation who were not present, had the card presented to them and explained more fully, by individuals especially chosen for that purpose. If the individuals had given the subjects careful consideration and were prepared to sign at once, the cards were collected at once. Otherwise they were left in the homes, to be returned to the church in person or by mail. This was done so that all decisions might be made deliberately. These cards will be held by the pastor and considered confidential.

Finally, what are the results? Was the effort worth while and did the plan work? We believe the answer should be "Yes" for the following reasons:

First. All the Sunday-school scholars have had these teachings brought to their hearts.

Second. Attention has been focused on them from the pulpit in a manner never before known. We are beginning to feel that they are really vital to Christian life.

Third. Every member, through the printed page, has had his attention riveted on "Stewardship," and has been brought face to face with the necessity of making some sort of decision for his own life in each case, at some time or other.

Fourth. A number of cards were returned the first week. Other cards will continue to come in, from time to time, because it is proposed prayerfully and thoughtfully, but persistently, to follow up indefinitely those who have not yet reached their decisions on certain of the six items.

Some such method as this will, we believe, prove efficient for any congregation, for it involves the Master's plan, namely, prayerful and persistent teaching until the goal is reached. His is the only thorough and permanent way.

Bridgewater, Va.

## John Barleycorn, Not Dead Beyond Resurrection

BY WM. KINSEY

I THINK most of us recall how many of the papers of the country wrote up the obituary of John Barleycorn, how Billy Sunday, and other preachers of fame, preached his funeral sermon. But John Barleycorn is not yet dead beyond resurrection.

I attended an Anti-Saloon League Conference in Washington, D. C., some days ago, and I wish to give a part of the burden of this Conference. It should concern us all.

### Congress the Battle Ground

"Congress has the right to define the alcoholic content, and that by a majority vote. It can change the alcoholic content and thus break down prohibition. This is a strong point and should be hammered in." These were the words of Dr. P. A. Baker, and had you heard him repeat them in thundering tones, you would have been impressed with the seriousness of the day. The liquor interests are now centering their efforts at one point, viz., the repeal or modification of the Eighteenth Amendment. This Congress is not to be feared so much as the next one (1922). The liquor interests are hoping to gain fifteen or twenty wet Congressmen this year, and by 1922 gain a wet Congress, when matters may take a turn.

"Any Congressman, judge, governor, vice-president, or any officer who stands for nullifying or modifying the Eighteenth Amendment should not have the patriotic vote of the citizens of the country."—W. B. Wheeler.

"The Eighteenth Amendment is in its testing stage," said Mr. Kramer, who is United States Commissioner for Prohibition enforcement. A mooted amendment, in order not to be repealed or modified, must be fought for, and that immediately after it becomes a law. And the country now has its stiffest fight on hands. "It is easier to fight for an aggressive measure than it is to defend the measure when once gained."—W. B. Wheeler.

"The fact that we have a law, doesn't settle a thing. The few weeks that it took the Colonists to adopt the Declaration of Independence did not settle the matter. It took eight or nine years of stiff fighting to settle it.

(Continued on Page 626)



## Reconstructive Temperance Work

BY JOHN A. MILLER

A GREAT victory for temperance and sobriety has been won. The conflict has been long and hotly contested. Christian men and women everywhere, in co-operation with the church, Sunday-school, and the various temperance organizations, have, by united effort and importunity to God, brought to a glorious consummation the destruction of the legalized saloon. God has heard and wonderfully answered the prayers of his people and the suffering victims of the rum curse. Already the moral and social uplift of the people and the economic improvement is everywhere apparent.

What is our present attitude? Have we a greater vision, and have our endeavors been stimulated to greater activity? Or have we settled into a spirit of self-complacency and inertia? Or are we awake to the greater responsibilities that have been thrust upon us, the victors, in this great conflict for the liberation of our fellow-men from the domination of the oligarchy of alcoholism? After a great battle the first duty of the victor is to look after the welfare of those who have become the victims of distress and suffering in the struggle.

The many years of alcoholism have left our social, moral and physical status in a chaotic condition. Are we fully awake to the stupendous work of reconstruction before us?

The nation has become physically and mentally enfeebled; our social condition is impure and depraved. Eighty per cent of our people, who were examined for military purposes, were found morally impure, and we have drifted into moral degeneracy and spiritual decay.

In accordance with the laws of eugenics and heredity, a large portion of the offspring of the victims of inebriety have been prenatally blighted by diseases of mind and body.

There have been born, annually, two and one-half millions of children, feeble-minded, epileptic, deaf, dumb, blind, insane or otherwise degenerate as a result of heredity, caused, primarily, by intemperance living and alcoholism. In the present age of conservation, we need to look, first of all, to the welfare of our boys and girls who will be the citizens of tomorrow. The destruction of legalized vice, the white-slave traffic, the abolition of Mormonism, the amelioration of child labor, the obliteration of slums and slum life, and the multiplicity of the divorce evil, call for our earnest endeavors. Enlarged educational facilities are necessary for the safeguarding of the young.

The tobacco and cigarette habit is one of momentous consideration. Ninety per cent of our soldiers were victims of this evil. Three hundred millions of cigarettes sold last year in the city of Chicago, is the boast of one single dealer. The danger of cigarette-smoking is apparent when we realize that the most deadly poisons, such as nicotine, furfural, acrolein and carbon-monoxide are embodied in their manufacture. These poisons attack both mind and body and the entire physical organization. They beget an abnormal desire for dope and other narcotics. They lead and cajole their victims into all manner of deception as to physical harmlessness. They are wrecking the flower of America's manhood. With the abolition of alcoholism there has been ushered, into our political life, a new era for our women because of woman's suffrage.

American idealism has once more been awakened to the realization that there must be no complex standards of living—socially, morally or politically. The service rendered by scores of splendid women of the past, in formulating higher idealisms, must ever be recognized in the triumphs of present-day achievements. Immodest dress calls loudly for reform. A departure from modesty, decency and virtue is leading to depravity and is an invitation to licentiousness, lust and vice. Already some of our noble Christian women have taken up the warfare against this monstrous evil. The creation of sentiment by women of modesty and godliness will eventually bring about a national reformation of this phase of intemperance.

Among the many things which come before us, in the further advancement of the temperance work, is

that most important one of helping those who have acquired an abnormal desire for stimulants. The taking away of the temptation from the vast number of drinkers has not destroyed the awful enslaving appetite of those poor victims. Unless something is done for their reclamation, these individuals will speedily drift into other forms of narcotics. Indeed, this is already noticeable in a marked degree. These poor fellows need our sympathy, our encouragement and our kindly help. It is for us, who have been instrumental in bringing about this great reformation, to realize that, with our great accomplishment, greater responsibilities have been laid upon our shoulders. This is no time to loiter. The work, so arduously carried on, must be pressed to a finish for the further emancipation of our fellow-men. Sabbath desecration and Sunday movies also require our earnest endeavor, to reestablish a greater reverence to God and regard for his holy day.

In short, we have a great work to do—"arise and let us build." This is the time for personal and united work for the uplift and salvation of the human race through Christ our Lord.

Carlisle, Pa.

## The Mennonites Again Migrating—Leaving Canada

BY I. J. ROSENBERGER

It will be remembered that a number of years ago a large colony of Mennonites emigrated from Europe, and located in the provinces of Manitoba and Saskatchewan, Canada. They number, at this time, about eight thousand. With their thrift and economy they have accumulated property, estimated at ten millions, but because of not being able to retain certain privileges that were granted them by the Dominion Government, they have decided to change location.

The *Pioneer Press* reports their situation thus: "Some time ago the chief officials of the Orthodox Mennonite Church decided that, as there appeared to be no chance of retaining their right to special privilege, in regard to schools, they would depart from Canada, even as they had departed in former years from Germany, Holland and Russia, and seek a land in which freedom for the exercise of their religion would be given them. The church adheres to the opinion that the Manitoba school law is being forced on the Mennonites in direct violation of the agreement of 1873, made with the Dominion Government."

The circumstances referred to are responsible for their present attitude. To effect the change contemplated, they have chosen six of their leaders to negotiate the transfer. They have been touring several parts of the United States and have decided on locating in a district, adjacent in the States of Mississippi and Alabama. The *Pioneer Press* says: "The Mennonites are an inoffensive, religious body. They attend to their own affairs and let the outside world alone." Their departure will result in a serious loss to Canada. According to a Winnipeg correspondent of the *St. Paul Pioneer Press*, thirteen or fourteen prairie towns will be depopulated, and improved land-holdings, worth several millions of dollars, will have to be sold for what they will bring."

But the project is meeting with some opposition where they are going. This is stated as follows: "Be it resolved, That the Democratic State Committee hereby unreservedly condemns the movement, now under way, to bring into Mississippi a colony of eight thousand Mennonites from Canada for the following reasons: (1) The said Mennonites refuse to allow their children to attend the public schools. (2) They speak and write only the German language, which is equivalent to thinking in German. (3) The colony is composed wholly of conscientious objectors, who refused to fight for the Allied cause when Canada was being bled by the world war."

It is a matter of regret that the colony of Mennonites, who endured so much in years past, in Europe, could not have continued to occupy their well-earned homes in Canada. The change of location, they contemplate, is a momentous one. They will need much grace, care and skill to reach the desired ends. During

the years of my mission work in eastern Canada, years ago, we were thrown into large assemblies and communities of the Mennonites, and also of the River Brethren, on those fine, fertile lands. They and their ancestors had always been exempt from military duty. They enjoyed their homes and their communities, but their children attended the regular public schools, using the English language.

Greenville, Ohio.

## A Landing in Peking

BY J. H. B. WILLIAMS

Traveling in a foreign land has its advantages; likewise its disadvantages. On the credit side there may be placed the bulk of the entries; on the debit side there may be mentioned the disadvantages growing out of our ignorance of customs, inability to make ourselves understood, and general inclination to do the wrong thing at the right time. Only the traveler who has been away from his native heath can fully appreciate this. Be it said, however, to the credit of our journey thus far, that the Lord has wonderfully blessed us. We have missed no connection of any consequence; we have had plenty to eat (unless we forgot to secure it) and have enjoyed the best of health, so that the trip has been enjoyable to the fullest, thus far.

For instance, to give you some idea of what we are driving at in this message, we think it can be best revealed by a few concrete instances—handling of money, travel by rail, and entrance into a strange city.

We found the currency of Japan rather simple, an American dollar bringing two yen, while 100 sen make one yen. The sen are found in five, ten, twenty and fifty sen pieces. So far so good. Bro. Yoder had been chosen as financial executive of our party and the going was fine until we landed at Fusan, Korea, where, to our amazement and distress, we discovered that the total possessions of filthy lucre in our party, after purchasing transportation to Tien Tsin, amounted to less than enough to supply us with food for a day, and we desired to make no stop for the two days of travel ahead of us. Of course, our confidence in the financial foresight of Bro. Yoder was lowered a few points, but a good missionary lady in Korea, who boarded the train, had an abundance of yen and Bro. Yoder immediately opened financial negotiations with her, much to our advantage and to her impoverishment. At Mukden we found money, and our financial man had revealed to him the intricacies of Chinese exchange. But he was not alone in this.

Be it said to the credit of China's financial system (or lack of it), that very lucrative employment is given to a host of money-changers who flourish and abound in all of her larger cities. Enter with me into this exchange problem: An American dollar is worth \$1.16, Chinese, just now; the rate may vary over night and usually does. Then there are dollars and dollars. Some dollars pass everywhere while some others are local in their purchasing abilities. Some are not good anywhere. The Chinese test them all before accepting them. Then there is the big mao, which comes in ten-cent, twenty-cent and fifty-cent pieces, Chinese currency. There is also the little mao, which comes in eight and one-half cent and seventeen-cent pieces. Then there is the copper or tungtzer, which comes in one-cent and two-cent pieces. But it requires from 138 to 140 tungtzers to make a dollar. This rate may vary; in the tungtzer field the money-changer especially flourishes, for most small business requires these coins. There are eleven coppers in a little mao, or fourteen in a big one. Then, as if this were not enough, there are ten "cash" in a tungtzer, and, in addition, everything is susceptible of exchange variations. It can readily be seen that, given one dollar, Chinese, a few big mao and little mao, some tungtzers and a pocketful of cash, with a fluctuating exchange, one has a combination that is quite formidable, when endeavor is made to reduce it into good American dollars. Is it to be wondered at, therefore, that when we have Bro. Yoder to pay our bills, it requires a regular evening entertainment for us, to reconcile our accounts? Pity the poor mission treasurer!

Nor, out of fairness, can we forget to mention the tip that is always expected. This, in travel, becomes a great bore, especially when everybody who does traveling does tipping, and everybody, almost, who renders service, expects a tip. And then add to this the fact that over here folks seemingly think that all Americans have much money. It seems therefore—to make a long story short—that we are marked men in this respect. As Americans we can not understand the one who serves us, and we do not know what he is accustomed to receive for his services. Under such a condition (and the Japanese and Chinese soon size us up) it seems that each one of these who serves us seems to expect a liberal tip, and having received it, proceeds at once to make us feel that we are misers for not giving him more.

But I wanted to give you a picture of our arrival in Peking, the age-old Capital of China. Folks who travel in China must carry their bedding with them, and usually their provisions. The number in the party had been in-



creased at Petaiho, where some of our missionaries were enjoying a few weeks of rest. Our plan was to stop for a few days in Peking and to spend them in the home that has been rented for our missionaries who attend Language School.

How I could wish that you had been with us, or could have seen us arrive. When we pulled into the great Peking station, the coolies began to pile into the cars, even before the train stopped. They were after our baggage. They would put it out of the car windows to others on the outside. Between us we had thirty-six pieces of baggage, and our responsibility was to see that it all got off together and that it kept together when once on the platform. Well, these fellows would grab at the parcels regardless of whose they were. Once grabbed, of course, they expected money for handling it. Some remained on the car until all was off; others guarded it outside.

What a motley crowd there was of us, as we left the platform for the city gate, several blocks away. There were thirteen grown-ups, four children, four servants of the missionaries, besides enough coolies to carry the baggage. Arriving at the huge city gate, where the troops rushed through, to relieve the foreigners in Boxer times, down went the baggage. Again we had to separate the goods, to see if each had all his belongings. Here we paid off our helpers. Here they loudly protested at the smallness of their pay. Then we wanted jinrikishas, and they seemed to spring from the ground. A jinrikisha, as you may all know, is a little two-wheeled, rubber-tired cart, that is drawn by a man. Man power and human life are the cheapest things, apparently, that we see in this old land.

Into some of these we piled our baggage, and into others we piled ourselves. When we finally got started there was a procession of twenty-one jinrikishas. It must

have seemed to the onlookers as if a troupe of some kind had come to town; therefore it was perfectly right for them to question our jinrikisha men about us. "All mu-shih's and hsien-shih's" would call out the men, which is, being interpreted: "All preachers and teachers." How they knew is more than we can exactly tell.

At last we arrived at our port of entry, a gate in the wall, and were immediately hustled through into a typical Chinese court. Things are so different in China. In America we put the yard around the house; in China the house is put around the yard. Having arrived, I wish I could have you hear the noise that was let loose. Twenty-one Chinamen had to be paid for jinrikisha rides. Twenty-one Chinamen were dissatisfied with their payment. Twenty-one Chinamen were talking at once. To say the least, this sounded "unusual" to the pilgrims from America. But we were depending upon our good missionaries to settle the dispute. It was done by them in a simple manner. They knew how much was customary, so having paid it, they went on about their business. Seeing the cause hopeless, the jinrikisha men disappeared through the gate in the wall, with their quaint carts and twinkling lanterns, muttering loudly at the injustice of foreigners, but knowing in their hearts, all the while, that we had paid them better than their own countrymen would have done.

But this article is long; we have had a heavy day. Our financial man, Bro. Yoder, has paid out much copper in our behalf, and this letter must be closed, in order that we may be able to adjust our accounts while the matter is fresh in mind. Tomorrow it will be impossible to remember.

Our prayers are for the church at home. We pray that the best may come out of our journey. Show Yang, China, Sept. 2.

we shall have a report from each of the treasurers interested.

The chief thing in this report now, to which attention should be called, is that churches will do well to hasten the payment of their pledges. You will notice that less than one-third of the amount has been paid, while more than half of the year has gone. Of course there have been some funds paid in to the District Treasurers, and these must be added to this. The amount of those payments we do not have. But it is easy to see that the cash has not been paid as the time would require.

Owing to this, the General Mission Board has been compelled to borrow money to meet its drafts sent in from the fields. The District Boards, as well as the other Boards can use this money right now better than a few months later. This is the time to make every effort count, and every available worker should be giving full time these autumn days.

There will be some depression because of lower prices, perhaps, but this we should expect. It is likely better to pay the pledges now, from this standpoint, than a few months hence. There is the additional call, too, for the famine in China. This must not go unheeded. Blessing and comfort, luxury and prosperity have been heaped into our national life as in no other country. Let us not make our Boards borrow the money and add the interest at this time! If we can meet the payments now, it will be good Christian business to do so. Perhaps some of the churches or Districts, that have not done what they could, may, if they prayerfully count their blessings, feel like adding to what has been done.

The building program, to care for the large number of missionaries sent out last year, the high rate of exchange, the increased cost of support, granted the workers on account of the high cost of living, have all contributed to doubling the cost of missionary activity. But God has given us the increased number of dollars to meet it. Let us help all the Boards by not putting off, to the last day, the payment of our pledges! If we have not done our best with other churches, because of the Interchurch World Movement, let us now, since this is out of the way, show our interest in doing our part. If the Gospel of Life really means anything to us, let us show it by giving it to others as the Lord may prosper us!

#### Report of the 1920 Financial Campaign of the Forward Movement of the Church of the Brethren, at the Close of Business September 30, 1920

	Quota	Raised	Cash Paid
Region No. 1, First Virginia, Florida, Georgia, North and South Carolina, Southern Virginia, Tennessee, . . .	61,875.00	\$ 36,734.73	\$ 11,694.54
Region No. 2, Eastern Virginia, First West Virginia, Northern Virginia, Second Virginia, Second West Virginia, . . .	115,500.00	99,710.67	11,025.88
Region No. 3, Eastern Maryland, Middle Maryland, Western Maryland, . . .	39,600.00	32,191.60	15,981.66
Region No. 4, Middle Pennsylvania, Southeast Pennsylvania, New Jersey, and Eastern New York, Western Pennsylvania, . . .	140,800.00	77,043.44	29,371.51
Region No. 5, Eastern Pennsylvania, Southern Pennsylvania, . . .	132,000.00	20,979.16	17,010.32
Region No. 6, Northeastern Ohio, Northwestern Ohio, Southern Ohio, . . .	110,000.00	83,357.90	31,657.72
Region No. 7, Michigan, Middle Indiana, Northern Indiana, Southern Indiana, . . .	145,300.00	94,532.72	27,074.12
Region No. 8, North Dakota, Eastern Montana, Western Canada, Northern Illinois and Wisconsin, Southern Illinois, . . .	93,500.00	85,763.54	21,174.11
Region No. 9, Middle Iowa, Northern Iowa and Minnesota, Southern Iowa, . . .	50,160.00	61,012.89	20,579.12
Region No. 10, Nebraska and Northeastern Colorado, Northeastern Kansas, Northwestern Kansas and Northeastern Colorado, . . .	55,000.00	49,162.60	10,954.85
Region No. 11, Oklahoma, New Mexico and Panhandle of Texas, Southeastern Kansas, Southwestern Kansas and Southeastern Colorado, Texas and Louisiana, Western Colorado and Utah, . . .	51,590.00	42,778.99	6,681.19
Region No. 12, First Arkansas and Southeastern Missouri, Middle Missouri, Northern Missouri, Southwestern Missouri and Northwestern Arkansas, . . .	19,900.00	17,819.44	7,164.23
Region No. 13, Arizona and Southern California, Northern California, . . .	41,230.00	29,376.59	11,008.77
Region No. 14, Idaho and Western Montana, Oregon, Washington, . . .	22,000.00	19,050.50	5,007.56
Total, . . . . .	\$1,078,375.00	\$749,515.77	\$228,385.58

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Preparing a Church for an Evangelistic Service

THE evangelistic service, like all good things of the church, can be made more helpful by wise and thorough preparation. It clears the atmosphere for well-defined purposes in such a meeting. It will help each member to find a place to take hold of the work. It will enable us to pray intelligently out of the great need about us. It is the good beginning that expresses faith, sincerity and one earnest purpose in behalf of the work. The Bible puts great emphasis on preparation. How the Jews were trained in fiery trial by the neglect of it! Even the Christ had a forerunner to prepare the way! The heart of God broods in love and intelligent purpose, prior to every act for the welfare of men.

Too often we hold these meetings simply because it has been our custom. Busy with our work, we almost forget the Father's goodness in seedtime and harvest, in good health, friends and homes, and perhaps we wish that the meetings had not been arranged for. How can we expect much blessing from these conditions? We are not apt to accomplish anything we do not intend to do, neither can we hope to arrive at a place for which we do not start. We can not find anything worth while, for which we do not seek, nor can we win victories for which we do not earnestly contend. We shall find, therefore, that much depends upon the preparation and purpose in our evangelistic meetings.

First, every minister must realize his twofold calling: (1) "Do the work of an evangelist," (2) "Feed the flock of God which is among you." Too many of us ministers fail to realize the importance of our obligation to the work. We are not only servants of the church, but of the Lord, and we are responsible to both, for the promotion of the work for which Christ died. Faithful service in this Christian leadership may become, either a self-willed lordship over the church, on the one hand, or complacent indifference in shirking responsibility, on the other. To the work, my brethren, to the work! Let not the beckoning fingers of new cults and "isms" be more active than we are! Let us not stand by and see sin bombard the very throne of God! Let us not be like the watchmen of Israel—"blind . . . without knowledge," "dumb dogs that cannot bark," "loving to slumber" (Isa. 56: 10)! The ministers are responsible.

Call a meeting of all the members at least four weeks

before the meetings begin. Too many of these council meetings have been devoted to getting folks out of the church, rather than helping them in. This must be reversed. Soul-winning is the one cause in which heaven rejoices with us. Let us get all the church together in the work! Pray together. Plan together. Discuss what evangelism means. Divide the congregations into sections. Make some minister, deacon, or other person, responsible for that section, using others, in personal work, prayer and any other needed service. Get the unanimous approval and interest of the whole church in this way and plan, that all may have a part.

Plan to invite every person near by to the service. Make the invitation a personal one, if possible, holding each person responsible for the work assigned. Details will differ in different localities with different conditions. Send to the Forward Movement, Elgin, Ill., for the Manual on the Evangelistic Meeting, issued by the Committee on Evangelism, and other literature that may be helpful. It is free to those who will use it.

Always remember that the quickening of the life of the church members is the surest way to win others for Christ. Do not forget that the best way to approach one on the subject of redemption, is "between thee and him alone." A soul under conviction is sensitive; be careful! A soul hardened in sin is not. Both need help. A *tactful and loving friend* will know what to do.

### The Financial Report for Oct. 1

We present herewith the report of the Forward Movement Treasurer for Oct. 1. It gives the quotas assigned to each Region, with the amount of money reported raised on these quotas, and the cash received by the Treasurer up to Oct. 1. Of course, there are difficulties and complications involved in the report that add uncertainties. We refer to the portion going to the District Mission Boards and the budgets for buildings in several college regions. At this moment we have no way of knowing accurately what these treasurers have that should be credited on here, as cash paid. Neither do we know accurately how much of the special college budgets are included in the reports here to Elgin.

It was the intention that all money for the District Mission Boards should be sent direct to them. In a few cases this was not done. These differences will have to be finally adjusted at the end of the year, when



## THE ROUND TABLE

### Are We Sleeping?

BY ELEANOR J. BRUMBAUGH

SEVERAL years ago Conference recommended that each congregation observe Educational Day and receive an offering for the college nearest them. A few congregations took no notice of the recommendation, while others are beginning to stir—rubbing their eyes and getting awake. One congregation whose members are educated and anxious that other people be educated, observed the day by having a sermon on education—a good sermon—but no announcement was made about the offering, though people were there who expected to give for the cause that day, but were not asked, and the school nearest them really needs money.

Educational Day has been the last Sunday in June for several years. Will we not get ready for it, and receive the offerings? When will we get awake?

Huntingdon, Pa.

### The Nonresident Member

BY E. E. ESHELMAN

FREQUENTLY, when members move away, they lose sight altogether of the church from which they have moved. This is not as it should be. They still are members of the body of Christ and sustain an important relationship to that organization where their membership is held.

In the first place, it is their church home. Though absent from it, one should be as interested in its welfare as one is in the welfare of one's temporal home. On frequent occasions, throughout the year, the member who can not be regularly at the services, should visit the congregation and thus keep in touch. Especially is this true of the series of meetings and love feast occasions.

In the second place, the nonresident member has an obligation to the local church financially. Each year the church is assessed a stated amount for District Mission Work, Old Folks' Home, our educational work, etc. This assessment is based upon the number of members on the church roll. It makes no difference if the member is resident and attends services every Sunday or is nonresident and comes to services once a year or less, the church is expected to pay the apportionment for that member. The amount must be made up by the resident membership.

If the nonresident member has a definite obligation to the local church, as above stated, then the local church has, as clearly, a definite duty to the nonresident member. This duty may be summed up in the words: "Keep in touch." For the spiritual welfare of the isolated member, the local church should have an organization or committee to correspond regularly with absent members, and send them any Sunday-school papers they may desire. The church should see to it that the nonresident members are subscribers to the MESSENGER and *Visitor* and that they receive the Sunday-school quarterlies regularly.

This work may properly belong to the Home Department of the school, yet, in some churches, it is so large and would require so much time and effort, that it could better be cared for by a separate department or at least a separate committee, appointed under the direction of the Home Department Superintendent and the Christian Workers' Society. Let us see to it that it is cared for by our congregations! It will be a most profitable and helpful move.

Bellevue, Ohio.

### What Is Truth?

BY A. V. SAGER

"His truth endureth forever" (Psa. 117:2).

God's truth is eternal. Man's truth is ephemeral. We wonder if we realize how very important it is for us earnestly to strive to know and to accept the truth as it unfolds itself unto us. Human nature is about the same now as it was in Paul's time. Often we are forced to accept truth unwillingly. Nothing

but a catastrophe makes us change our front. To be frank, we must say that the method of compelling a man to do a thing when, with ordinary reasoning and intelligence, he should be able to straighten himself out, does not appeal to us.

How many of us have been like the scribes and Pharisees—blinded to the truth by our environment, by traditions and preconceived notions? How many of us, too, are so set in our opinions that it takes heaven and earth to move us to see the error of our ways?

Is truth always final? In other words, will, what is truth now, be true next year or in a hundred years? If you will notice, Jesus, in all of his teaching and admonitions, concerned himself very little with ways and means. He endeavored to inculcate in the minds of the people, in his most convincing manner, the fundamental facts of life. With all the compelling force and logic at his command he emphasized the great and fundamental principles of man's duty to man and his God. The burden of his thought was love, mercy, justice, humility. Whatever interpretations and applications men may put upon them, they never change. No amount of proscription or persecution for men's opinions has ever changed God's eternal law of love. Men have placed authority above love, persecution above mercy, law above justice, selfishness above humility.

Was Pilate sincere in the question he put to Jesus: "What is truth?" Did he ever give it a serious thought? Perhaps he was like some more of us—he thought he knew all there was to be known.

Let us be careful lest we criticize and often abuse good and courageous souls who are trying to blaze the way for a higher and nobler spiritual life! Let us watch lest we arrogate to ourselves an authority over men's souls that is entirely foreign to the spirit of the Master.

An honest and intelligent investigation of all the issues that confront us in our daily spiritual life and a due tolerance for other people's opinions, who may honestly differ with us, will be a wonderful healing balm to our souls in time of trouble.

Fairfax, Va.

### The Perversity of Mankind

BY IDA M. HELM

"Then Saul took three thousand men out of all Israel and went to seek David and his men upon the rocks of the wild goats" (1 Sam. 24:2).

"THROUGH indignities men come to dignities," is a saying that is full of truth. It is so different from what men would expect in the administration of a Loving God, yet it is an authentic part of divine discipline to bring men up through trials and suffering. To us it seems outrageous that a man like David—strong, self-denying, consecrated, devoted to God and loving his fellow-men—should be hated, lied about, persecuted, hunted like a flea, with a price on his head, driven from his own country—an outlaw compelled to seek refuge among the cruel Philistines.

In all ages, everywhere, men who have stood for principle, for right and truth, against opposing forces of wrong, have been made to suffer. Religious reformers and those who seek to improve morals or education, or labor, must do it at the risk of their life. It is a significant saying that "it is the perversity of freakish mankind to bite the hand stretched out to help it." If Saul could have seen the awful end of his stubborn, impenitent ways, surely he would have changed his manner of treatment of David. But Saul would have his own way and he fought away the spirit of light and love till his foolish, perverse heart was darkened, until his evil eyes were wholly blinded, and the Spirit departed from him. Then Saul's descent over the abyss was swift and terrible.

Jesus went to Calvary through the perversity of freakish mankind to bite the hand reached out to save it. Thus all the venom of bitterest enmity was struck at the hand reached out to save mankind from sin and awful death. All except perhaps one of the apostles suffered martyrdom. Paul, the great apostle to the Gentiles, strong, dignified, self-sacrificing,

was set upon by riotous and murderous fanatics, howled at, beaten and stoned, and finally beheaded by order of the bloodthirsty Nero. Tens of thousands of Christians have been martyred, and millions more have been persecuted, that the pure and undefiled religion of Jesus Christ might be established in this world, cursed with sin. David, like his great Antitype, Christ Jesus, went to his throne by the way of suffering.

Perhaps we do not appreciate, as we should, the cost of our religious privileges. Our salvation, our churches, our Christian homes and communities, our Sundays, our privilege to worship God unmolested by tyrannizing authorities, have cost just such outrageous treatment. Dungeons, scourgings, racks, floggings, burnings innumerable are the price that has been paid. We are apt to take these blessings as a matter of course and do not think seriously enough of them.

It may seem a little thing that every person may own a Bible. They are plentiful and within the reach of every one. But think of the bitter conflict that had to be fought to the bitter end before we could have the right to possess and read it! The church was perverting Scripture, teaching doctrines foreign to God's Word, and becoming badly corrupted. John Wycliff believed that these things should be rectified, and that the proper way to do it was, to engage in more Bible reading. So he translated the Bible into the language of the people, that they might read it and learn for themselves what it taught. For no other reason than translating the Bible into the vernacular of the people, the church leaders raged at him. William Tyndal also tried to straighten out things by translating the Bible. He, too, was persecuted and imprisoned and finally strangled; then burnt as a heretic. Today we enjoy the blessings for which they suffered.

Jesus says: "He that would come after me, let him take up his cross daily and follow me."

"There's a cross for every one  
And there's a cross for me."

Ashland, Ohio.

### A Negro Missionary

BY OLIVE A. SMITH

H. P. EWING, whose home is near Kansas City, Mo., is an admirable type of missionary among his own people. While working to free the Negro districts of Kansas City from vice, he spent years in arranging the details of a "back-to-the-farm" movement in Arkansas. This movement has been his hobby for a long time. He has preached it throughout Missouri and neighboring States. He organized several small negro settlements in Oklahoma, and on his own farm, in Kansas, Negroes from Kansas City are employed.

He bought more than two thousand acres of land near Ola, Ark., which he sells on the long-term, easy-payment plan. He also has an option on thirty-five thousand acres, which was given him by P. R. Toll, chairman of the executive board of the Fort Smith Lumber Company. If his plan works on the two thousand acre tract, he intends to open up the other tract.

"The Negro has a better chance on the farm in the South than he has in the North," said Ewing. "There no discrimination is made against him if he shows industry on the farm."

A former slave, near Eldorado, Ark., owns 375 acres of well-improved land, which has been stocked with cattle, horses, hogs and chickens. In many sections, Ewing's movement has made it possible for Negroes to own their farms where they live happily, developing a real manhood and independence which have seemed impossible of attainment in the North.

Emporia, Kans.

### Blight

BY ZACH NEHER

WHAT is it? Horticulturists tell us that it is a fungous disease. Very well. But what is a fungous disease? There is sometimes, what might be called, blight in the church, in individuals and in the family. It is found not alone in the old but very often in the young.



What, really, is it, and what causes it—this withering of the leaves? Is there an outside influence—an enemy—at work? What is it?

Blight often causes death and is contagious. The most remarkable thing about it is that it seems to strike the outside first. The leaves and bark of the trees die when the heart and main body seem to be sound.

It is said that the leaves are the lungs and life of the tree. Then, what are the lungs and life of the Christian? Our clothes? It almost seems that way by the amount of thought and effort we spend on them. But is this comparison correct? It is true that the tree could not live without leaves, and these, by nature, are according to the kind and character of the tree. But what about the blight? Has not the tree been planted under good conditions? So the Christian, too, may have been planted in the truth. Are the climatic and atmospheric conditions bad? Does the Christian wither and die for the same reason that the blighted tree dies? Both of them may be struggling under conditions unfavorable by nature. Are we Christians affected by the conditions about us? Are we breathing the spirit of the age? Are the leaves that are being put forth by our push and energy, only to be blighted later? Is the Spirit we were born of alive in us? Will it die? And why? Can you answer?

Reeds, Mo.

## HOME AND FAMILY

### Wishing

Do you wish the world were better,  
Let me tell you what to do.  
Set a watch upon your actions,  
Keep them always straight and true,  
Rid your mind of selfish motives,  
Let your thoughts be clean and high,  
You can make a little Eden,  
Of the sphere you occupy.

Do you wish the world were wiser,  
Well, suppose you make a start,  
By accumulating wisdom,  
In the scrap-book of your heart.  
Do not waste one page on folly  
Live to learn, and learn to live,  
If you wish to give men knowledge,  
You must get it ere you give.

Do you wish the world were happy  
Then remember day by day,  
Just to scatter seeds of kindness  
As you pass along the way.  
For the pleasures of the many  
May be offtimes traced to one,  
As the hand that plants the acorn  
Shelters armies from the sun.

### Practical Points in Women's Work

BY LYDIA E. TAYLOR

#### No. 3.—More About the Great Biennial

*Introduction to the Convention City.*—It was in the capital city of Iowa, at nine o'clock, on a beautiful June morning—anniversary of Bunker Hill's battle. Throngs of women from all directions were assembling—walking, crowding street cars, filling taxis. Seemingly every conveyance was labeled, "*To The Coliseum*," where the first regular business session of this noted organization was about to begin.

In the spacious lobby all was hum and chatter, about such busy booths as, "Information," "Registration," "Telephones," "Hotels," etc., with a mammoth *Bulletin Board* reaching well-nigh the ceiling, as if in mute effort to relieve the burdened committees.

Passing on, the hum and chatter was suddenly changed to "quiet" by the commanding tone and presence of a tall, matronly woman conspicuously badged "*Doorkeeper*." As the procession filed through this guarded corridor entrance, the beckoning ushers—all placarded, *Silence*—quietly directed the crowd to seats, the "sections" used being according to the badges worn.

"Visitors" were all seated in the gallery—giving a fine view of the platform and the various delegations

seated by States, the locations clearly indicated by the significant State banners. Simply white-gowned ushers and pages noiselessly glided about, here and there—in keeping with the air of system and perfect organization everywhere.

The long business session sped by quickly; the proceedings throughout were interesting. The skill and precision with which the business was handled, the promptness of the presiding officers in maintaining order and rendering decisions, afforded a rare study for the observer interested in matters parliamentary.

*Some Facts About the Organization.*—The General Federation of Women's Clubs is the largest organization of women in the world. In the United States there are 9,000 local organizations, aggregating a membership of over 2,500,000. Incidental running expenses are met by an assessed fee of ten cents per capita—equal to \$25,000.

There were 1,511 delegates—most of whom were in almost constant attendance during all the long business sessions—three hours each forenoon, without intermission, being given over entirely to business. Another body of first authority is composed of sixty Directors—each of the forty-nine State presidents, and eleven "chairman directors," representing the eleven different departments of work.

The Des Moines meeting was the Fifteenth Biennial Convention of the organization and was called the "Golden Prairie Biennial." The official "Program" contained 51 pages, including much interesting information, besides the "Official Bulletin" of the Local Board—a diagram of the city, showing all principal buildings, car-lines, and hotels (location and rates).

Hotel assignments were by States—decidedly variable as to locality. For instance, to "The Chamberlain," were assigned the Illinois and South Carolina delegates; to "Irwin Hotel," Kansas, New Mexico and Indiana delegates; while "The Martin" sheltered Colorado and Michigan representatives. Rates were uniformly reasonable.

The regular deliberations of the Convention were presided over by Mrs. Josiah Evans Cowles, ably assisted by the first and second vice-presidents. The absolute quiet of the Hot Springs Biennial (1918) was not possible here, owing to imperfect acoustics of the Des Moines Coliseum, yet the sessions were handled with rare skill. The president, Mrs. Cowles, displayed marked ability, endurance and poise throughout the trying days of the Convention. Her first assistant, Miss Georgia Bacon, of Massachusetts, was called "a wizard on ruling," by Mrs. Emma Fox (Michigan), who conducted parliamentary drill for those interested—herself an expert and author of a work on "parliamentary usage."

Important conferences, three (sometimes four), were in session at one time, in as many auditoriums of the city, each afternoon—frequently making it necessary to divide the time between two conferences, in order to get just the subjects and speakers wanted.

*Subjects and Speakers.*—Under such departments as, Art, Civics, Civil Service Reform, Conservation, Education, Home Economics, Industrial and Social Conditions, Legislation, Literature and Library Extension, Music, Public Health (each with separate headquarters) were discussed such subjects as "Art for Home's Sake," "Future of Community Singing," "Woman's Aid in Fire Prevention," "Educational Leadership," "The Bible—The Background of Our Citizenship," "Visual Education" (motion pictures), "Uniform Marriage Laws," "Justice for the Illegitimate Child," "Conservation—Moral and Spiritual Aspects," "Responsibility of H. C. L.," "Foreign Born Women and Their Children," "Work Among Negroes," "What Is a Normal Child?" "Periodic Medical Examination."

These subjects were discussed by such persons as Hon. Horace Mann Towner, Jane Addams, Sarah Louise Arnold, Allen D. Alberts, Ellen D. Smith, M. D. (of war-time fame in Social Hygiene), Miss Mary Wood (noted lawyer), Dr. Raymond A. Pearson, Charles Zueblin, Margaret V. Clark, M. D., Helen Louise Johnson (lecturer, editor), and, second to none, Mrs. Percy V. Pennybacker, Honorary Federation

President (1914-16). "Visions Made Real," certainly brought illumination in her hands.

To hear scores of such experts—the speeches followed by limited but lively general discussion—was a rare privilege. Why not experts? With the organization made up of women from almost every walk in life—lawyer, business woman, physician, minister, teacher—the farmer's wife, too, proud of her calling, able to tell of her part in the great plan—interestingly, intelligently.

And what is it all about? For answer we cite you to an item quoted from the *Program*, page 41, under the caption of "*Special Activities*": "All the General Federation Departments are uniting in the promotion of three activities: (1) 'Americanization,' Director, Mrs. Thomas G. Winter, Minneapolis; (2) 'Community Service,' Director, Mrs. George Plummer, Chicago; (3) 'Tariff,' Director, Miss Georgia A. Bacon, Worcester."

The great amount of free literature, the large number of fine exhibits and excellent demonstrations so eagerly and skillfully given, were proof of the above assertion—without a single speech from the platform.

Some of the lessons gleaned—but, that too, is another story for another issue.

Mt. Morris, Ill.

### That Old, Faded Sunbonnet

HAVE you ever noticed, sometimes, how mother will just pull her old, faded sunbonnet away down over her eyes and wear it perhaps all the morning, as she goes about her housework? Then, too, she will seem a little more quiet than usual. No one will ever hear her complain. That is not the way with mother. But just stop long enough to peep under that old, faded bonnet, to see if it hasn't been worn to hide a tear-stain, or perhaps a worried look she doesn't want any one to see.

Father, son or daughter, have you been giving that dear, faithful heart a pang? If you have, just stop long enough to peep under mother's old, faded bonnet. What have you done to cause this tragedy?

An outing has been planned to some cool, shady stream, where all can fish and enjoy the day. Everything is hurry and bustle to get off. No one seemed to count mother in on it. Some one just had to stay at home to look after things. And, oh, how nice to have a good warm supper awaiting you, when you return! So, of course, it's mother who is left at home. But don't be mistaken. She noticed the omission, though she didn't mention it to any one. Oh, no! that's not the way with mother.

Again, a moonlight climb up the mountains has been planned. Father, of course, must go to see that all is well with the youngsters. At last they are off—their hearts just bubbling over with joy. They climb and climb. At last the top is reached. They are so hungry and lunch must be spread at once. The basket is opened and such a lunch! No one but mother could do it. And there, on top of the lunch, lay a little bunch of forget-me-nots.

Then, all at once, your heart is smitten. Somehow you didn't enjoy that lunch quite like you had intended. Why didn't we ask mother to come, too? She would like it more than any one. Why didn't we?

If we could have seen how limp she dropped into her chair after all were gone, you would have known just a little of the ache in her dear old heart.

The next morning she'll be wearing that old sunbonnet. She doesn't want any one to see or know she was hurt. She'll never say a word. Oh, no! That's not the way with mother.

And now, dear readers, does this mean *your* mother? Let us see to it that mother wears a smile. Let us shower her with roses while she is here. She won't know anything about their beauty and fragrance when they are on her grave. Perhaps before the roses come again, she may be gone.

Let us begin, right now, to count mother in on our plans! Do you know she is constantly planning for us? Let us make life brighter and happier for our mothers! Home will be sweeter and heaven brighter if we will do this for her.—*Author Unknown.*



## AMONG THE CHURCHES

### Calendar for Sunday, October 17

Sunday-school Lesson, Jesus Begins His Ministry.—Matt. 4:12-25.

Christian Workers' Meeting, Home Missionary Program. \* \* \* \*

### Gains for the Kingdom

Six baptisms in the Haxtun church, Colo.  
One baptism in the Marion church, Ind.  
One baptism in the Lewistown church, Pa.  
Six baptisms in the Nokesville church, Va.  
One baptism in the Figarden church, Calif.  
One baptism in the Zion Hill church, Ohio.  
Two baptisms in the Beech Grove church, Ind.  
Five baptisms in the Monocacy congregation, Md.  
One baptism in the South Waterloo church, Iowa.  
Two baptisms in the Salem Community church, Kans.  
Four baptisms in the Howard church, Ind.—Bro. Michael Flory, of Girard, Ill., evangelist.

Seven baptisms in the Copper Creek church, Ind.—Bro. Fred L. Fair, of Kokomo, Ind., evangelist.

Nine baptisms in the Antioch congregation, Va.—Bro. J. H. Wimmer, of Selma, Va., evangelist.

Four confessions in the Loon Creek church, Ind.—Bro. Moyne Landis, of Sidney, Ind., evangelist.

Four baptisms in the Big Swatara church, Pa.—Bro. H. H. Nye, of Elizabethtown, Pa., evangelist.

Five Baptisms in the Grundy Creek church, Iowa.—Bro. J. W. Lear, of Chicago, Ill., evangelist.

Five baptisms in the Bachelor Run church, Ind.—Bro. Joel A. Vancil, of Nemadji, Minn., evangelist.

Twenty additions to the Falls City church, Nebr.—Bro. Edgar Rothrock, of Holmesville, Nebr., evangelist.

One confession in the Hatfield congregation, Pa.—Bro. Adam Hollinger, of Shamokin, Pa., evangelist.

Three baptisms in the Silver Creek church, Ohio.—Bro. T. D. Butterbaugh, of Silver Lake, Ind., evangelist.

Three baptisms in the Flat Rock church, N. C.—Bro. C. B. Miller, of Campobello, S. C., in charge of Bible School.

Two baptisms at the Diamondville house, Manor congregation, Pa.—Bro. D. K. Clapper, of Meyersdale, Pa., evangelist.

Two confessed Christ in the Richland Center church, Kans.—Bro. Oliver H. Austin and wife, of McPherson, Kans., evangelists.

One confession in the Wabash church, Ind.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist; one baptism previous to the meetings.

Twenty-six were baptized and two await the rite in the Ft. McKinley church, Ohio.—Bro. John A. Robinson, of Pleasant Hill, Ohio, evangelist.

Three were baptized and one awaits the rite in the Indian Creek church, County Line house, Pa.—Bro. D. P. Hoover, of Johnstown, Pa., evangelist.

Eight baptisms in the Summit house, Brothersvalley church, Pa.—Bro. H. Q. Rhodes, of Sipesville, Pa., evangelist; seven were baptized and two await the rite in the Salem house, same congregation.—Bro. I. R. Pletcher, of Connelville, Pa., evangelist.

Five were baptized and one awaits the rite at the Mountain Grove Chapel, Mount Carmel congregation, Va.—Bro. W. W. Hartman, of Anville, Pa., evangelist; thirteen were baptized at the Evergreen house, same congregation.—Bro. Geo. A. Early, of Westminster, Md., evangelist. \* \* \* \*

### Our Evangelists

Bro. S. G. Nickey, pastor, to begin Oct. 17 in his home church, Haxtun, Colo.

Bro. C. C. Kindy, of Huntington, Ind., to begin Oct. 17 in the Roann church, Ind.

Bro. Chas. H. Wakeman, of Edinburg, Va., is holding meetings at Browntown, Va.

Bro. R. H. Miller, of La Verne, Calif., to begin Nov. 2 in the Lindsay church, Calif.

Bro. C. H. Brown, of Lowell, Ark., to begin in November in the Fairview church, Mo.

Elders J. A. Miller and D. L. Miller to begin Oct. 17 in the Chambersburg church, Pa.

Bro. G. W. Burgin, of Burr Oak, Kans., to begin Nov. 14 in the Thomas church, Okla.

Bro. L. U. Kreider, of Scottville, Mich., to begin Oct. 24 in the Red River church, Ohio.

Bro. H. M. Brubaker, of Pasadena, Calif., to begin Nov. 21 in the Covina church, Calif.

Bro. J. W. Fidler, of Brookville, Ohio, to begin Jan. 1 in the Rush Creek church, Ohio.

Bro. H. B. Heisey, of Lewistown, Pa., to begin Oct. 31 in the Washington City church, D. C.

Bro. W. R. Argabright, of Fairview, Mo., to begin Oct. 23 in the Peace Valley church, Mo.

Bro. Edgar Rothrock, of Holmesville, Nebr., to begin Oct. 21 in the Salem Community church, Kans.

Bro. J. H. Beer, of Denton, Md., to begin Oct. 16 in the Souderton Mission, Hatfield congregation, Pa.

Bro. Geo. W. Rogers, of Juniata, Pa., to begin Nov. 6 at the Penn Run house, Manor congregation, Pa.

Bro. Norman Blough, of Davidsville, Pa., is holding meetings in the Purchase Line house, Manor congregation, Pa. \* \* \* \*

### Personal Mention

Bro. Owen Barnhart has changed his address from Smile, Ky., to Morehead, same State.

Bro. H. N. Butler, of Richland, Iowa, has arranged to give some time to evangelistic meetings, after Jan. 1, 1921, if there are churches who may desire his services after that date.

Bro. William S. Irwin, recently of Philadelphia, Pa., having accepted the pastorate of the Plum Creek and Glade Run congregations, should now be addressed at Shelocta, Pa.

## Corrections for the Yearbook For 1921

### Every Minister Take Notice

Corrections for the 1921 Yearbook (formerly Brethren Almanac) will close Nov. 1. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1920 Yearbook.
2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

### Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a correct list of officers and churches for each State District. Each Secretary will receive blanks that are to be filled out and returned not later than Nov. 1. Secretaries are earnestly requested to give these lists their careful attention as soon as the blanks come to hand.

### A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Nov. 1. Address:

Gospel Messenger Editorial Department  
ELGIN, ILL.

Correspondents of Bro. Niels Esbensen, who returned to Denmark about a year ago as a worker in that mission field, will please note that his present address is Bedsted Street, Thy, Denmark.

Bro. D. F. Warner and wife have accepted a call to labor with the Accident church, Md., until next June, when they plan to return to the farm at Lowell, Mich., for the summer. Until that time they should be addressed at Accident, Md.

Bro. D. L. Miller and wife are now laboring with the Green Hill church, at Rehoboth, Md., one of the numerically weak churches of that District. Though the membership numbers but twenty-five, the house is filled with eager listeners. From this point they go to Chambersburg, Pa., for a two weeks' series of meetings and thence to their Mount Morris home.

Bro. J. M. Blough and wife, who sail from San Francisco on the date of this issue, may be addressed until further notice at Bulsar, Surat District, India. They do not yet know just where they will be located, but mail addressed as above, at any time, will reach them. "We are happy and eager to return to India," they say. "Pray for us." The Lord grant them a safe return and many years of fruitful service for him.

In the list of Standing Committee members for the Sedalia Conference, as printed in the Minutes and Full Report, the District of Oklahoma, Panhandle of Texas and New Mexico is given as "not represented." This is an error. Eld. N. S. Gripe, of Guthrie, Okla., alternate for this District, was present and represented the District. We regret the omission and trust that this notice will assure all concerned that Bro. Gripe was faithful to the responsibility placed upon him.

Bro. O. H. Austin and wife did not come all the way from McPherson, Kans., just to see the "Messenger" rooms but their call was appreciated anyway. They are conducting evangelistic meetings in the Elgin congregation, both preacher and singer rendering service of the most efficient character.

Bro. W. B. Stover dropped into the Editorial Rooms, the other day, while we happened to be out, but thoughtfully left his "salaam" for the "Editor Sahib," and also this interesting bit of reminiscence: Oct. 16—the date of this issue and the date on which Bro. J. M. Blough and wife sail for India—is the date on which the first little party of three, Brother and Sister Stover and Sister Bertha Ryan, sailed for India twenty-six years ago. The Lord be praised for what these twenty-six years have brought in missionary accomplishment and even more in missionary appetite. And more yet for what the next twenty-six will bring.

In order to do its work efficiently, the General Sunday School Board is undertaking to assist in the placing of Regional Directors of Religious Education in our various college territories. Some have already been secured and several others will be secured soon. Those so far secured on full or partial time are: Daleville territory, Elsie N. Shickel, Daleville, Va.; Bridgewater territory, Pearl Cline, Weyers Cave, Va.; Blue Ridge territory, Earl W. Flohr, Vienna, Va.; Manchester territory, Lawrence Shultz, North Manchester, Ind.; Mt. Morris (Northern Illinois and Wisconsin), Galen B. Royer, Jr., Mt. Morris, Ill. North Manchester is also sending, of its own accord, C. A. Wright, to take up certain phases of the work in its large territory.

The Executive Committee of the District Boards of Northern Illinois and Wisconsin met at Mount Morris last Saturday, the ninth. The point of general interest in this bit of news lies in the suggestive value it may have for the Boards of other Districts which feel the need of correlating their activities. In the District referred to the organized work is under the direction of three principal Boards: The Ministerial Board, the Mission Board which cares also for the Sunday School and Christian Workers' interests, and the Educational Board which is composed of the Trustees of Mount Morris College. Each of these Boards has appointed a representative and these three persons constitute the Executive Committee. This Committee has immediate supervision over the work of the District Director of Religious Education. To arrange for this was the purpose of the recent meeting. \* \* \* \*

### Elsewhere in This Issue

Northeastern Kansas will hold its various District gatherings at Sabatha, Oct. 17-19. We publish the programs on page 630.

Southeastern Kansas convenes for District Conference and other gatherings, in the Verdigris church, Madison, Oct. 26-28. Programs will be found on page 628. \* \* \* \*

### Miscellaneous Mention

Special inducements are offered to members of the Church of the Brethren who may feel inclined to locate in the vicinity of Brownsville, Oregon, within the bounds of the Albany church. If interested in securing a home in a mild climate, where a church may be built up, address Bro. J. H. Bowers, R. D. 2, Shedd, Oregon.

Organized classes of an Idaho Sunday-school have decided upon a very helpful line of service to the isolated members of the congregation. They carry the sanctuary privileges to these lonely ones, giving them the benefits of the Sunday-school lesson, as well as a report of the preaching services. The plan is commendable and might well be introduced in other congregations.

The members at Detroit, Mich., not content with the development of the work within the city proper, have looked around for further openings. They have found the first one at Pontiac, where a Sunday-school is already in progress. There is no church of any denomination in that part of Pontiac, which would seem to give our people an exceptionally good opportunity to gain a foothold. The outlook is decidedly promising.

Sunday, Oct. 17, is Homecoming Day at the First Church of the Brethren, South Bend, Ind. Morning, afternoon and evening sessions with a basket dinner and social hour. Dr. O. G. Brubaker and wife, missionaries from China on furlough and Prof. V. F. Schwalm, of Manchester College, are among the speakers on the program. Members of surrounding churches and their friends are invited to come and enjoy the day together.

Your isolated members—what is your congregation doing to keep in touch with them? This question is well worthy of serious thought. One of the western congregations is endeavoring to meet that issue by appointing a visiting committee. This looks after the isolated ones and the shut-ins, giving them proper encouragement and keeping in close contact with them. That plan seems to answer the purpose for that church. If any of the congregations have solved the problem by a different method, we should be glad to publish particulars of the same for the general benefit of others.



## AROUND THE WORLD

### Answering the Plea of Starving China

Cargo space in several United States army transports is to carry greatly-needed relief to famine sufferers in China—so announces Gen. Francis J. Kernan, department commander. In addition to the funds now being raised by practically all churches of the United States, the American Red Cross is also taking steps towards rendering effectual service in the administration of famine relief. Mr. Charles R. Crane, American minister to China, in an official notice to the State Department, declares that the need for relief is urgent. He suggests that the funds contributed be used in promoting works of public utility, thereby giving employment to the famine sufferers.

### Spain to Establish Juvenile Courts

In 1899 the first juvenile court was established in Chicago—a pioneer effort. Sociologists were convinced that the old-time methods of dealing with juvenile offenders failed to meet the needs of the situation. They claimed that children should not be treated as criminals, but rather be won to better ways by an appeal to their higher and nobler impulses. Since that first attempt, juvenile courts have been established in Great Britain, Belgium, Holland, Denmark, Switzerland, Italy, Germany, Russia, Austria and Hungary. Now Spain is also convinced of the merits of the juvenile court, as the best means of overcoming delinquency among children. That plan, undoubtedly, is fraught with the very best results.

### Christian Unity in Hymns

A writer in "The Christian Century" maintains that a large part of the Christian world is already united in sentiment, by reason of having found a measurably acceptable basis of union in the general use of standard hymns. All are ready to admit that the best of sacred songs belong to all times, all races and all creeds. When we sing "Rock of Ages," we lose sight of the peculiar circumstances under which it was originally written, and we only think of the glorious fact that human weakness can find a never-failing refuge in Divine All-sufficiency. So it is with all the other pearls of sacred hymnology. We treasure them because of their intrinsic worth. The denominational bias of their originators is wholly lost sight of.

### Disaster Averted at Tokyo

Preliminary newspaper reports of the opening of the Tokyo International Sunday School Convention spoke of a fire which destroyed the temporary convention hall. Fears were entertained, at first, that some of the 4,000 delegates in the highly combustible structure might have been injured, or that they might have lost their lives. Subsequent reports declare that all danger was averted by the coolness and courage of the choir director. It seems that defective wiring set fire to the building when a big electric sign, reading, "I am the Light of the World," was switched on. The choir, consisting of a thousand voices, was singing at the time, but the director continued at his post until all the people had departed from the burning structure.

### What Is Next in Russia?

Dispatches from Riga announce that the Russian and Polish delegates are nearing an agreement, ending hostilities between the two. Just what effect this will have in Russia, is a most interesting point. If the Soviet armies, now engaged with Poland, are relieved by the armistice, what will be their next activity? Gen. Wrangel, their stern opponent, is seriously threatening Bolshevik progress in the South. His is the only organization that could upset the Lenine-Trotsky dictatorial control of Russia. Have the Soviet delegates made peace with Poland merely to crush Wrangel? The unrest among Russian peasants, under the present regime, also is most disturbing. Are these internal enemies to be dealt with summarily by Lenine and Trotsky? Early developments will soon indicate the trend of affairs. The real aim of the Soviets will be revealed.

### California Not Specially Threatened

It is true, probably, that eastern newspaper reports of California's earthquakes have frequently been grossly exaggerated. In the interest of presenting the actual facts of the situation, therefore, it may be proper to note what Mr. John T. Flinn, advisory engineer of the Economic Society of America, San Francisco, states in a recent issue of the Los Angeles "Examiner." We quote in part: "California's great valleys, such as the Imperial, San Fernando, San Joaquin, and Sacramento, running north and south, and parallel with the Pacific Ocean, . . . furnish, what might be called, a perfect safety valve, or giant shock absorber. . . . Whenever a volcanic disturbance occurs at distant points, it registers in California by reason of its safe and sensitive structure. With Mount Lassen serving as a great vent, active as a volcano, when required, and silent when the inner earth is normal, no great disaster can occur, any more than a boiler could

explode with an open vent or safety-valve. The most that can be expected is the mild earth adjustment which naturally follows earth-pressure, or displacement by upheaval. The total loss of life from earthquakes, during 125 years of California history, is less than that of the single cyclone of St. Louis, 1896, which I witnessed."

### America's Prodigal Expenditures

Though nearly two years have elapsed since the close of the European War, our governmental expenses continue so great as to outrun all human imagination. It is still costing about fifteen million dollars a day to pay our national expenses. This means an annual expenditure of \$5,475,000,000 per annum, or, counting the other way, \$625,000 every hour. When, during the Civil War, the government was spending in the neighborhood of three millions each day, there was general consternation. Now we would regard even twice that sum a moderate expenditure. No other government, in the history of the world, has spent money as lavishly as ours, and probably no other has gotten as little service in proportion to the money spent.

### The Puzzling Japanese Problem

In the interest of preserving amicable relations between the United States and Japan, diplomats of both countries are endeavoring "to pour oil on the troubled waters." No one, assuredly, is seeking trouble, and it seems strange that a mutually equitable agreement can not be reached. Some one, in full touch with the situation, suggests: "Let the Japanese colonize available portions of Asia, and voluntarily admit the right of the United States to keep this country non-Asiatic. Let the Japanese make any regulation they choose, concerning white people in their territory, do the best they can with Asia, and let us do what we can with America. Let the better race prove its superiority. A mixture of races can prove nothing and may destroy all that is desirable."

### Causing the Desert to Bloom

So far as appearances go, at the present time, the North Africa desert bids fair to be largely redeemed by means of the humble instrumentality of the American windmill. French engineers rendered great aid by the sinking of wells, but even that great asset could not be fully utilized until the windmill was drafted into service as a valued helper in irrigation. Salesmen from Rockford and Elgin, Ill., have succeeded in selling a large number of the mills, until, between Tunis and Carthage, there are hundreds of American windmills in constant action. A traveler who recently passed through that region was greatly impressed by the many areas of luxuriant verdure where, in former times, there had been naught but a barren waste. Hundreds of the Arab agriculturists have doubled and quadrupled their holdings because of the American windmill.

### A New Vision Needed

To the student of sociological conditions in this country, recent infractions of commonly-accepted principles of integrity are decidedly disquieting. The recent scandal in "League" baseball circles well illustrates the corruptive power of money. Just a few days later the daily press reported that more than one hundred young men at Cornell University were caught cheating in their examination papers. Heretofore the educational institutions had to deal with isolated cases only, along that line. The deliberate attempt, above alluded to, is therefore indicative of a sad departure from the ingrained sense of honor, so generally thought to be characteristic of students in the schools of our land. Then, too, it is humiliating, indeed, to learn that high public officials have, in several recent instances, been conniving with the forces of evil, in direct violation of law, sharing in ill-gotten gains with no apparent compunction of conscience. Undoubtedly a new vision is needed of old-time integrity.

### Continued Unrest in India

According to recent investigations of Mr. Frazier Hunt, India is seething with unrest. Strikes are breaking out in every city, and a rising tide of discontent is sweeping over the whole country. There are alleged to be four grievances, so far as the people of India are concerned: (1) Adoption of the Rowlatt Sedition Act, which was fought by the Indians. (2) The failure of the Hunter Commission, to satisfy the people of India regarding the Amritsar affair, when 400 people were killed by Gen. Dyer. (3) Dissatisfaction over the Turkish treaty, which is arousing 70,000,000 Indians of the Mohammedan faith. (4) Dissatisfaction over the manifest limitations of the new Indian reforms. Above all is heard the cry of "nationalism," to which new impetus was given at the recent session of the Indian Congress through the alluring utterances of Mahatma Gandhi, the potential leader of young India. Without entering into the real merits of the alleged grievances, there is one fact that stands out with startling prominence: "India—whether fully justified in the demand or not—claims to see its only salvation from unsatisfactory conditions in complete self-government." Of the 320,000,000 people in India, probably eighty per cent are agriculturists, greatly fettered by the caste system, and living in ignorance and darkness, save where

the benign efforts of the missionary have wrought a change for the better. These tillers of the soil are too strenuously engaged in a mere struggle for existence to worry much about political conditions. Not so with the masses who crowd the streets of India's cities. Hungry and oppressed, they are filled with class and racial hatred. Now all the sins of centuries of native oppression fall on the shoulders of the English—unfair, though, it may be. Gandhi, regarded as a saint by millions, speaks of a "bloodless uprising," but he plays with fire, because the Indian masses know no limits, when once they are aroused.

### The World War and Crime

Great Britain has been strongly wrought up over the large outburst of crime since the war—showing far beyond any to be found in the United States. Dr. C. W. Saleeby, an expert in the field of eugenics and psychology, places the blame upon the fatal effects of war and of strong drink. "War is a reversion to barbarism," he maintains. "Civilization says: 'Thou shalt not kill.' War says: 'Thou must kill.' You can not take millions of men out of their regular mode of living, and train them to kill, without having a mark left on them. Then, upon being demobilized—no longer controlled by army discipline—the brutality bred by war, was nurtured by drink, and the woeful results are seen everywhere. Crime abounds, and the reason for it is readily seen."

### The Near East Relief Funds

Sensational newspaper reports, some days ago, reflected unfavorably on some of the workers employed by the Near East Relief Committee. In order to inform our readers as to the actual facts in the case, inquiry was made by Bro. J. E. Miller, who communicated with the main office of the Near East Relief, at New York. A letter from Charles V. Vickery, General Secretary, states that there is nothing to the criticism, "excepting the sensation of a scandal, coveted by a newspaper reporter, who wants to make exciting reading for circulation purposes. . . . The reporter says nothing about the 500,000 people who, by the testimony of the Armenian Premier-President, are living today, but who would have died without American aid, nor does he speak of the 100,000 orphans, 63 hospitals, 11 rescue homes, etc."

### Lower Prices Do Not Please All

While the era of extremely high prices aroused general resentment on the part of the buyers, it is also true that the gradual decrease, now taking place, is not meeting with universal favor. Cotton, at twenty cents a pound, means the loss of a billion dollars to the South. So far as the price of cotton goods is concerned, there is little reduction to the purchaser, because of lower prices of cotton. The cotton grower evidently has not been the profiteer. Reductions in the price of farm products, during the last two months, cost the farmers \$1,750,000,000. It obviously was not the farmer that caused the high cost of living. For instance, he got only five cents a quart, or less, for his milk. Some one else must have reaped a huge profit. The chief trouble seems to be the high cost of distribution. Too many individuals want to levy a toll on the commodities, as they are on their way to the purchaser. If the producer and consumer could get in closer touch with one another, there would be an all-around gain. Commercial greed was undoubtedly the chief cause of the abnormally high prices.

### Intoxicants Opposed by Thirty Nations

At this time, when opponents of the liquor traffic must needs be on their guard—lest the results of the arduous efforts of many years be snatched away by the wily foe—it is well to keep in close touch with the real situation. Of chief interest at this time is the International Congress against Alcoholism, which met in Washington, D. C., Sept. 21-22, attended by representatives from thirty countries. "Uncle Sam" was the host, Congress having appropriated \$60,000 for the expenses of the conference. Invitations from the State Department urged other governments to send delegates. Distinct recognition was given to the great gathering by prominent government officials. Sir Auckland Geddes, British ambassador, also gave a strong address, emphasizing the importance of the gathering. All in all, the great conference was a most unique demonstration of the fact that those in high authority are a unit in their opposition to strong drink. It was the universal testimony of those in attendance that alcohol in any form is the enemy of mankind. Great scientists testified to the fact that the human body never needs alcohol, but is always injured by the use of it. Industrial leaders testified to the beneficial results of prohibition among laborers. Greater efficiency, larger productiveness, better health, and improved homes demonstrate conclusively that strong drink is the worst enemy of the toiler. Every nation reported definite progress, and some are moving rapidly toward prohibition. The conference unmistakably showed that the other nations look to the United States for "the moral leadership of the world." They are watching us in the practical working out of prohibition. The enforcement of that measure will be the greatest aid that America can give to other countries.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### Every Christian a Missionary

Matt. 28: 19, 20; Acts 1: 1-9

For Week Beginning October 24, 1920

1. **Our Marching Orders.**—Every Christian has been set apart as a missionary, though it must be confessed that many have never even taken the trouble to examine their marching orders, with a view of learning what is really expected of them. When Christ left the work of spreading the Gospel in the hands of the church, he commissioned ALL of his followers. As long as "all the world" has not been reached and won, the missionaries' work remains. Native converts in foreign lands, when told about the Great Commission for the first time, are greatly impressed by the imperative "Go ye," and take it to mean just what it says.

2. **The Church at Work.**—In Acts 2: 1-13 we have a picture of Gospel power in action. God's Word, when proclaimed in all its transcending potency, is very much like fire—it spreads and burns into a mighty flame. When the full meaning of individual responsibility comes to the Christian, he soon realizes that all the world is his field, and that he must needs be a worker. "Power" is a word with which we all play. We talk of "lifting power," of "throwing power," and of "pulling power"—all of these being varied applications of abounding force. The Gospel, too, has these characteristics. By Divine Power Christ was raised from the dead—"the first fruits of them that slept," and "seated on the right hand of God." That power, dwelling in us, by the Spirit, quickens our mortal bodies. It is not "preaching" that is powerful, but the One about whom we are preaching—HE IS "ALL POWER." Talking about the All-Powerful One, makes any preacher powerful.

3. **The Greater Task.**—Let no one think that he is doing his part, as a missionary, when he is merely sustaining the activities of his local church. Those things must be done, but we must never presume that our home duties can take the place of missionary work at home and abroad. There are many people in every neighborhood, who never come to the church, until, by some means, a change is wrought in their hearts through the instrumentality of some one. That is the very field in which the Master would have the "stay-at-home missionaries" work, while others may feel impressed to go to the foreign field.

4. **Christ's Inspiring Example.**—"God had only one Son and he was a Missionary." That should be an incentive to each Christian. Christ came down from heaven's glory to human life in the greatest of humility—to poverty, to weakness, to pain, to scourging, to death—and why? To purchase the redemption of a lost race, and to give his life "that ye through his poverty might be rich." As our Great Exemplar, "he went about doing good." Fulfilling all that the prophets had said about the world's Redeemer, he graciously atoned for the sins of a lost world on the cross of Calvary. Christ was a Missionary then, and he is still greatly concerned about earth's erring ones. At the right hand of God, where "he ever liveth to make intercession" for us, we have a Mediator who sympathizes with our infirmities. He is there, above every principality and power. He is there, symbolic of our victory "over the world, the flesh and the devil." He has sent forth the Holy Spirit as the active missionary of this age. When he has his full way in the heart, he gives us a vision of the lost world, and sends us, as his willing workers, to earth's perishing ones.

5. **How May We Get the Missionary Vision?**—There is only one way to attain to that blessed realization, and that is to have a missionary heart. When once your heart has caught the real love for others, the doors will be open in every direction to proclaim the glad tidings.

6. **Suggestive References.**—Christians as "salt of the earth" and "the light of the world" (Matt. 5: 13-16). "Preach the Gospel to every creature" (Mark 16: 15, 16). Personal work that brought results (John 1: 40-42, 45, 46). The Samaritan woman who became a missionary (John 4: 28, 29). Apostolic zeal (Acts 5: 41, 42). Driven out from Jerusalem, the early Christians "went everywhere preaching the Word" (Acts 8: 4-6). Paul's deep sense of responsibility (1 Cor. 9: 16). Paul's conviction (Rom. 1: 16, 17).

### John Barleycorn, Not Dead Beyond Resurrection

(Continued from Page 619)

So with Lincoln's Emancipation Proclamation. The fact that Congress wrote into the Constitution the Eighteenth Amendment, has not settled the matter; it means that we have a work to do!"—Commissioner Kramer.

Mr. Kramer asks for patience, and urges folks not

to become discouraged. The enforcement of prohibition is a big job and takes many workers. Many arrests have been made (over 7,000 in New York alone, for selling liquor over the bar). The dockets of the courts are full, but it will be enforced. He says the big thing is not the making of the arrests, but, rather, "What shall we do with them after the arrests are made?" He pleads for sentiment building that will compel obedience to law.

It was brought out that the wets want liquor back, not as the saloon, but on sale everywhere—restaurants, cafés, drug-stores, hotels, counters, stands, etc. There is an appeal in this for the thirsty man, and the results can partially be imagined. It would be a parallel to the parable in Luke 11: 24-26: "When the unclean spirit is gone out of a man he walketh through dry places seeking rest; and finding none he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first." What a pity it would be for the country to lose! We can hardly feel safe until after 1922, when, if we have as dry or a dryer Congress than we have now, the thing will be killed "deader than ever." But, remember, "Congress is the battle-ground," and the years before us are critical. "The cause of prohibition is stronger than ever, but not so active nor so vocal." We are prone to be satisfied. Before we had prohibition, the dries agitated. Their cause found constant expression. But now the wets are agitating, while the dries are more or less satisfied before the fight is really finished.

"Get the records of candidates; then put your cause first and the individual second. Always prefer a dry man to a wet one. In nearly every case a Congressman who stood wet was opposed to woman suffrage. Give this out to the churches."—W. B. Wheeler.

Grace and salvation, applied to a liar or a murderer, can change him into a saint, but when applied to a feeble-minded person or a degenerate, he is still feeble-minded and degenerate. Alcohol makes degenerates. It should be banished forever. We should make it easy for men to do right and hard for them to do wrong. We can take Christ to a sober people much better than we can to a drunken people. Let the Christian church continue to function through the Anti-Saloon League and thus choose a servant—Congress—to do her bidding, for it was the church that really made the nation dry, and not the Government.

Blue Ridge College, New Windsor, Md.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### LINDSAY, CALIFORNIA

We met in regular business session Sept. 9. Brethren Samuel Noll and I. D. Yoder were chosen delegates to District Meeting. Brother and Sister Chas. Arding are our Sunday-school delegates.

An effort has been made to improve our worship in song. We are glad to state that Brother and Sister B. S. Haugh, of La Verne, have promised to be with us during the holiday season, to give us instruction in music and in Bible and hymn reading. Our revival begins Nov. 2, to be conducted by Bro. R. H. Miller, pastor of the La Verne church.

The church is coöperating with the "Ladies' Neighborhood Aid Organization," in preparing a community program for Nov. 4.

It was unanimously decided to put a basement under our church. It is greatly needed for the accommodation of our Sunday-school and also for community gatherings. At a called meeting, \$4,350 was raised to begin the work at once. We hope to have it completed by Jan. 1.

Sept. 19 we had 199 present at Sunday-school. On Rally Day, Sept. 26, there were 284, with over 300 at the preaching hour.

Our outlook at Lindsay is the best. Bro. M. S. Frantz and wife have proven very efficient in helping us to be of service. They have done their part well during the past year.

The church and community held their annual social last Friday evening. A short, appropriate program, mapping out our work for the coming year, was given. Bro. Frantz gave us a little heart-to-heart talk, which did us all good. One interesting feature was the forecast of our

leaders twenty years hence. We have eighty-four children in the Sunday-school under twelve years of age, and they are the coming leaders. We are glad to say we have six of our young people in school at La Verne.

We were favored with an address by Bro. D. W. Kurtz Sept. 1. We have his promise to hold a five-day Bible Normal for us during the holidays of 1921.

Mrs. Emma Yoder.

### NOTICE TO THE SISTERS' AID SOCIETIES OF NORTHERN CALIFORNIA

The business meeting of the Aid Societies of this District will be held at the Figarden church on Saturday afternoon, Oct. 30. Each society should be represented by a delegate, to give a report of the year's work. In the evening a program will be given, including talks on the subjects, "The Need of an Aid Society in Every Church in Our District," and "How Shall We Adapt Ourselves to the Work Before Us at the Aid?"

Program to be given at the Figarden church on Friday, Oct. 29: Elders' Wives' Prayer Meeting, 10:30 A. M. Mothers' and Daughters' Meeting, 2 P. M. Reading, "Problems of Girlhood—Over-familiarity." Lecture.—Dr. Ivy Walters, The Importance of Child Training in the Home, the School, the Church.—Nell Flickinger. General Discussion.

### STANLEY CHURCH, WISCONSIN

Sept. 12 Bro. Ezra Flory, of Elgin, Ill., Sunday-school Secretary, met with us in an all-day joint Sunday-school Meeting. Representatives from both Maple Grove and Worden were present. Bro. Flory's lectures were very much appreciated by both young and old, but especially by the parents who have felt the need of practical teaching in our churches along this line for many years. Helping parents better to understand and instruct their children, is the better way to save our children to the church.

Sept. 13 Bro. Ralph Rarick and wife began a three weeks' series of meetings here, but on account of a public program, the city had on this week, it was deemed advisable to close at the end of two weeks. While there were no visible results of the meeting, we feel that many are near the Kingdom. The interest manifested was good. Sister Rarick conducted the song services.

Sept. 27 we gave a reception to our pastor and family at the parsonage, which was enjoyed very much by all. Quite a few gifts, in the line of provisions, were also brought.

Sept. 28 our council was held, with Bro. Rarick presiding, in the absence of our elder. Four letters were received and five were granted. Matters, pertaining to the entertainment of our people at the coming District Meeting, were discussed. Other details, relating to work on the parsonage and premises, were also attended to. We hope, in a short time, to have our work so organized that we will be able to do a great deal, here in Stanley, during the coming year.

Mrs. O. W. Henderson.

### GRAND RAPIDS CHURCH, MICHIGAN

Sept. 15, at the close of our regular Sunday morning services, three of our Sunday-school scholars applied for membership and will be baptized next Sunday.

Sister Good, one of our country members, did a very commendable thing, a few days ago, when she solicited her neighbors and friends in the interest of a widow, living here in the city, with five children. When the truck stopped in front of the home of the widow, it contained potatoes, apples, pears, flour, cabbage, canned fruit, sugar, coffee and \$18 in cash.

Sept. 15 our members' meeting was held, with Elders Peter B. Messner and J. Edson Utery, two members of the Mission Board, present. Bro. Thomas Hopper was elected deacon and with his wife installed by Bro. Utery.

Last Sunday was Rally Day. We set the goal for 300 in attendance and \$70 collection. While we only had 240 present, our offering was nearly \$78, which exceeds any previous Rally Day offering. Dr. Otho Winger, President of Manchester College, delivered three very able addresses, which were highly appreciated. Sister Mary (Blocker) Harshberger and husband, of Woodland, were present, and rendered valuable assistance in song. C. L. Wilkins.

### SMITH CREEK CHURCH, W. VA.

Aug. 21 Brother and Sister J. H. Bowman, of Harrisonburg, Va., and Bro. P. F. Showalter, of Hinton, Va., came to us for the purpose of conducting a series of meetings. Bro. Bowman labored faithfully, assisted by his wife. Bro. Showalter had charge of the music and added much to the enthusiasm of the meetings by the spirited song services. The meeting was originally scheduled for two weeks, to culminate in a Sunday-school Convention, held Sept. 5, but because of the favorable turn taken, at the very last, they were continued until Tuesday of the third week. Bro. S. I. Bowman, our elder, also came to us Aug. 28, and during the second and third weeks did much personal work, besides holding a council. Eight were baptized and received into the church. All workers then returned to their homes, except Bro. S. I. Bowman, who remained for several days, visiting the different points in the congregation, preaching and encouraging the workers.



Another work, which terminated Sept. 5, was that of Sister Irva C. Kendrick, of Harrisonburg, who had come here as a mission worker in June. Her efforts produced good results and her work has the unanimous approval of the whole community. As a result of her sojourn here, there is a distinct rise to a higher plane, religiously speaking. The most visible feature of this is seen in the stimulus to loyalty among the young people.

Zigler, W. Va.

Carrie E. Judy.

### TREVILIAN, VIRGINIA

Our series of meetings began Sept. 12, conducted by Eld. C. H. Petry, of Louisa, Va. He preached thirteen stirring sermons. While there were no conversions, many said that it was the best meeting ever held in the Trevilian church. The members were much-built up and we think our meetings are going to be the means of great good.

We held our council Sept. 24. Eld. I. M. Neff was present. Seeing the need of a stronger official body, Brethren Neff and Petry held an election for deacons. Brethren Carl Glick and J. N. Miller were chosen, and the former installed. Bro. Miller will be installed later.

We had a call in April to open a mission point at Wayside Chapel and Burnby. The work at Wayside seems to be progressing nicely, but on account of Burnby being too far away, we had to give it up. We regretted it very much, as we had good attendance and the best of attention. There is much to be done in this part of the District, but so few to do the work. The need of the home field is certainly great and we are glad that the Brethren are arousing to the fact.

As many will remember my former communications in the "Gospel Messenger" on "Mission Work in the South," it truly is a great pleasure to know that this work is being taken up. I was glad for Bro. Ralph Rarick's articles in regard to the Southern field. In behalf of some of those, of whom he spoke as being good workers, the writer and others have labored and prayed earnestly, for years.

Our love feast will be held the last of this month or first of next.

F. M. White.

Oct. 1.

### TEMPERANCE ACTIVITY IN INDIA

Increased temperance activity is a part of our Forward Movement. Considerable interest was manifested in the special temperance drive last May, and at some of the stations excellent work was done by our workers. Our Temperance Department brought out a special Temperance Educational Number of the "Prakash Patra," 4,000 copies of which were printed. Besides that we had printed 5,000 copies of a twelve-page anti-tobacco tract and also a temperance tract of the same number. For free distribution we had printed two small two-page leaflets—4,000 copies in all.

#### The Work at Vyara

Bro. Long tells of the splendid work accomplished at Vyara: "Our workers had a splendid arrangement—one just suited to the people. Never before did I see a program so fascinating to our Vyara village people. Moreover, it was of itself effective—no explaining or preaching being necessary afterwards. The program consisted of two scenes, with singing between the parts.

"The first scene used the first chapter of Daniel as material. A number of boys were seen in Nebuchadnezzar's boarding-school. The Hebrew boys were brought in and told about their food and drink, work, etc. Food and drink were set before them all. At once the Hebrew boys stood up and sang a song, telling of their purpose not to drink the king's wine or to eat his meats. Finally, the boarding-house master was persuaded to grant them ten days on rice and pure water. After three years all the boys were brought before the king. They were made to march and drill before him. The cleverness of some and the dullness of others were easily apparent. On questioning them, too, the Hebrew boys were ten times brighter than the others. The house-master then explained further to the king, saying: "These bright fellows have not eaten the king's meat nor have they drunk his wine." They were accordingly promoted to high offices in the realm, while the other boys were made to take subordinate positions under them. The king, his diwan (chief adviser) and his police officers all were dressed up in bright clothing, so as to distinguish them.

"A second scene, and one even better, was the one showing accurately and before the audience's eyes, just how these people go to the money-lender, borrow money, and go straightway to the liquor-shop, to drink and have a good time. One boy is made an example to all. He comes in with four of his friends and goes to the money-lender to borrow. The money-lender shows him the extent of his debts already, so he refuses to loan him further. In order to get money, the borrower gives his thumb-print, thereby selling his ten acres of land. In this way he gets money and goes to the liquor-shop—also in plain sight—with a large Parsee as shop-keeper. Here these four drink and talk and laugh and get drunk, and go out staggering to their homes. This is repeated four times. The next time the borrower signs over his oxen and cart for money. The third time he hands in all jewelry belonging to himself and his wife.

Then, having nothing else to sell, and being refused liquor, he pawns his coat to the audience for a little money, and off they go again to the liquor-shop. Last of all the borrower comes in alone, goes to the Parsee and agrees, after getting a drink, to be his servant for food and clothes.

"Some leading man of the audience is then asked to stand and tell what he understands by the two scenes. After this, all who desire, once for all, to quit drinking, are asked to come to one side, thus showing their colors. They are asked to sign a card, which is kept for further reference. During the play it was interesting to note how many ejaculations the old men and women make, but strange to say, only a few of them had the grace to sign up. Those signing were mostly school-children and young Christians. We got over only half our territory. After the rains, if the Lord wills, we shall finish the work so well begun.

"One night, about midnight, while returning home, we got caught in a light shower of rain. After the rain passed, the moon came out brightly, so, in the east, we saw very distinctly the three main colors of the rainbow in a quarter circle. I had not thought that a rainbow at night could be possible."

#### Other Matters of Interest

It will be of interest to know that Miss Helen Root, Superintendent of the Loyal Temperance Legion of the W. C. T. U., has requested that these two scenes be written out in English, so as to be suggestive and helpful to others. English copies of some of the best articles of the Temperance Number of the "Prakash Patra" will be used in preparing literature for her department.

Other missions of Gujarat also made use of our literature. The following from "The Indian Temperance Record" will be of interest: "At Baroda addresses were given in fifty villages that day (April 18, Total Abstinence Day). In addition to some thousands of temperance tracts, the Brethren Mission paper 'Prakash Patra,' which is wholly given up to temperance, has been distributed over the Baroda District and the workers are instructed to read it in all the churches."

Bro. D. J. Lichty found that he could sell the Temperance "Prakash Patra" quite readily on the train. When he gets on the train he makes it a point to have a number of copies with him. He takes one from his hand-bag and begins to read it. The large picture on the outside cover attracts attention, and those sitting near him soon manifest an interest, in trying to get a look at the picture. Noticing this interest, the missionary hands them a copy or two. Pretty soon the interest spreads, so every one who desires one is handed a copy. When they begin to hand their copies back, the suggestion is made that if they wish to keep them they might, as the price is only two pice (one cent). Two or three take advantage of the offer and buy a paper, but the others hand theirs back. Those who bought a copy read it with such evident interest that many who had handed their copies back, decided later to buy a copy. Frequently Bro. Lichty has been able to dispose of a dozen or more copies at a time.

Only the Gujarati part of our field report the results of their efforts. In all 66 villages were visited by 16 work-groups, consisting of 121 workers who held 98 meetings, attended by 4,705 people. They sold 1,650 pieces of temperance literature and distributed free 900 pieces. We are glad for what has been accomplished and hope that our next effort will accomplish much more. May India soon be free of drink!

Bulsar, India.

A. T. Hoffert.

### WEST JOHNSTOWN CONGREGATION, PENNSYLVANIA

We had our first Vacation Bible School this year, Aug. 2-13—two weeks. The school was under the direction of our pastor, Bro. E. M. Detwiler, and was taught by him and Sisters Elma Haynes, Fern Baer and Isabelle Berkley, of our congregation, and Sister Ada Speicher, of Rockwood. The enrollment was 130, with an average attendance of ninety. Ten different denominations were represented. The interest was fine.

A program, showing forth the work done, was given on Sunday evening, Aug. 15, and was largely attended and much appreciated. A number of prizes were given, in a contest in memory verses learned. Bro. Detwiler taught the Intermediates, Sisters Berkley and Speicher the Juniors, Sister Baer the Primaries, and Sister Haynes the Kindergarten pupils. The school was in session from 9:45 to 11:45 and the work done consisted of "Old Testament Stories," "Bible Characters," "Life of Christ," "Stories of Early Church History," "Mission Study," "Scripture and Memory Work," "Singing" and "Organized Play."

At the District Sunday-school Convention, at Walnut Grove, our school was represented by Brother and Sister Detwiler and Sisters Elma Haynes, Isabelle Berkley and Carrie Miller. On Sunday following the Convention, Aug. 22, Bro. F. B. Statler favored us with two strong talks on Sunday-school work. A new class in teacher-training has been started. Recently our Sunday-school made up a box of nice Christmas presents for the children of our India Mission.

While our pastor was holding meetings in the Fairview church, Middle Creek congregation, our pulpit was filled

by Bro. Beam and the writer. On the evening of Sept. 19 Bro. J. M. Blough preached his farewell sermon in our church to a good audience. His theme was a powerful plea for consecration. The time of their departure for India is drawing near. When not in school, during their furlough, they made their home with us.

Sept. 19 our officials met to plan the work for the preparatory council which convened Sept. 23. The first work of the council was the election of an elder to serve the unexpired term of our late elder, N. W. Berkley. The writer was elected. Nine certificates were granted. The church decided to have a lecture course the coming winter, and Brethren Calvin Beam, J. P. Coleman and R. N. Haynes were elected a committee, who, with the elder and pastor, are to plan and arrange the same. A week-end Bible Institute was also decided upon. Provision for a needy sister was made.

Our semiannual love feast was held Sept. 26, and was a very spiritual one. Bro. Orville Holsinger assisted in the services. Private love feasts were held for three invalid brethren—Noah Hershberger, J. Price and Jas. Mosholder. Several other members are quite sick. Our evangelistic meetings are to begin about the middle of January next. Eld. J. H. Cassidy is to be the evangelist. As the autumn time is coming on, the attendance at all our services is growing. Our Rally Day will be next Sunday.

Aug. 4-27 it was the pleasure of the writer and Sister Blough to visit relatives and friends at Manassas and Nokesville, Va., Denton, Md., Woodside, Del., and Philadelphia and Quakertown, Pa. We also took in the sights in Washington, Mount Vernon, Philadelphia and Atlantic City. We attended meetings at Cannon Branch, Bradley and Cross Roads, Va., Denton, Md., Farmington, Del., and Quakertown, Pa. We stopped several hours with Brother and Sister M. C. Swigart, 6611 Germantown Avenue, Philadelphia, and saw, for the first time, the old Germantown church and cemetery. This was a privilege we had long wished for. It was with mingled feelings that we viewed the substantial old church, stood in its pulpit, and gazed upon the tablets upon the wall, giving the history of three of the early ministers of the church—Alexander Mack, Christopher Saur and Peter Keyser. With much interest we walked through the beautifully-kept cemetery. The fact that the church has been twice enlarged, is evidence of the growth of the work at this old historic place.

Jerome E. Blough.

Sept. 30.

### LOOKING AHEAD IN VADA, INDIA

Sometimes, as I see the carelessness and indifference of these people, who stick so tenaciously to their old ways and caste system—even in the face of better light and teaching—I am reminded of the fact that they are treating us much as the little boy who, looking so longingly for the core of his neighbor's apple, was told that "there was not going to be any core to that apple." Although they agree with all you say, still our ways are so different from their ways of thinking and doing, that it is quite a sacrifice—so they think—for a caste man to forsake all and take up with something which his forefathers, for ages, have known nothing about.

And so it is here. Our task is well illustrated by a recent event. An old man came wandering through here, last year, during famine time, and was given food and shelter. When the famine was over, he went home, but this year he came back, bringing his twelve-year-old son along with him. The old man was too weak to do much work, for he had some form of consumption. Bro. Garner and some of the natives did what they could, to have him put the boy into school, but he was afraid the boy would be defiled; so they lived in a shelter by themselves. We gave them food, having the boy do some work in return for the food. Last week the father died. Then the boy was cleaned up and put into school, where he seems to be very happy.

I said that the above illustrates my thought, for in the work over here caste is a great barrier, though, in places, it is not as rigid as it is here. We have to be content, for a while, in doing the little things, gradually moulding out of the material that we can, in any way, pick up, the leaders who, in future years, will be able to help make the Empire of India a part of the Kingdom of God. These boys and girls, that we pick up here, are not always the best, and it often seems that only as a last resort they come to us; but we are very happy to say that some of them are bright, active fellows who, in years to come, are going to tell for the Master. Some of them were picked up as beggars out in the villages, and some were children whom the people did not want, but we take them all, and it is wonderful what care and teaching can do to change them.

If you really wish to know a person, look him straight in the eyes. So it is with the people over here. We forget that they are dressed in a different way from ourselves—often very scantily indeed. When we look at these people as they really are, in life and character, the other things are forgotten and we are able to see them as brethren and fellow-heirs of the Kingdom.

So, while we new workers are struggling for a medium of intercourse with these people, there is even now, as we get to know them, a feeling of kinship. Though I am speaking for myself, I believe the other new workers will

(Continued on Page 630)



### AN OPPORTUNITY TO BUILD UP A CHURCH

The writer recently spent a few days with the Albany congregation. While there, we visited a sister living in Brownsville, Oregon, within the bounds of the Albany church. We learned that some good land, suitable for fruit raising, gardening, farming or dairying, may be obtained reasonably, considering the quality, location and climate. Special inducements will be offered members of the Church of the Brethren if they would colonize some of the land. We do not have the cold winters here that we find elsewhere, in the same latitude. Most of the land is river bottom land.

If interested in getting a home where you may help build up a church, write to Bro. J. H. Bowers, R. D. 2, Shedd, Oregon.

Mabel, Oregon.

### SOUTHEASTERN KANSAS

The various meetings of the above-named District will be held at the Verdigris church, Madison, Kans., Oct. 26-28. Monday, 7:30 P. M., Sermon.—Frank Wyant.

Tuesday, 7:45 A. M. Elders' Meeting. Temperance Program, 9 A. M. The Teachings of Jesus Concerning the Temperate Life.—D. W. Shideler. Parental Responsibility for Teaching the Temperate Life.—John Lehman. How Best Deal with the Cigarette Evil.—J. L. Amos. Forms of Intemperance in the Church of the Brethren.—F. D. Edwards.

1:45 P. M., Christian Workers' Program. How May the Christian Workers' Organization Be a Means to Foster and Develop the Spiritual Life of Our Young People?—Bro. Mason, L. G. Templeton. What Are Some of the Christian Worker Problems?—Viola Templeton. Suggestions for Practical Work for the Christian Workers' Societies of the Rural Churches.—Bertha Stauffer, 4 P. M., Sisters' Aid Program. Best Methods of Securing Funds for the Aid Society Work.—Ida Logston, Retta Terfingler. How Best Increase Interest in Aid Society Meetings.—Mabel Amos, Mrs. G. E. Shirley. 7:30, Educational Address, A. J. Culler.

Wednesday, 9 A. M., Sunday-school Program. Address.—A. J. Culler. When Has the Sunday-school Performed Its Duty in the Community?—Emma Miller. How Best Interest Church Members in Sunday-school Work?—B. S. Miller, Hila Clark. How Can the Teachers Best Interest the Young People in the Discussion of the Lesson?—John Strohm. Chalk Talk.—F. G. Edwards.

1:45 P. M., Ministerial Program. Would a Supported Pastor Solve the Problem of the Churches of Our District?—D. P. Neher. To What Extent Are Our Deacons Responsible for the Work of Our District?—Porter Amos, G. E. Shirley. How Develop More Spirituality in Our Churches?—R. W. Quakenbush, Frank Smith. 4 P. M., Child Rescue Program. 7:30 P. M., Missionary Address.—A. J. Culler.

Thursday, 8 A. M., District Meeting.

### TWO MESSENGERS

Through the kindness of friends the "Gospel Messenger" has been a regular visitor to our home for some months. Its weekly messages are appreciated and read with much interest. The name "Messenger" has been very dear to me, all of the years since my childhood. It was then—over six decades ago—that our sainted mother taught me to spell, read and write, from our old eastern "Messenger," published then in Chambersburg, Pa., but now in Philadelphia. That "Messenger" was my first spelling-book, my first reader, and first copy book. From its pages I began the study of English and upon its blank white margins I copied the script lessons my mother set there with a lead pencil.

The "Gospel Messenger" is some twenty years younger than the other "Messenger" and it certainly has a large field of usefulness which it fills with ability and efficiency. It should be supported and read in every Christian home.

Ipava, Ill.

E. H. Diehl.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### ALABAMA

Fruitdale church met in council Oct. 2. We decided to have our love feast Oct. 23. We have preaching every Sunday. Our ministers have not the means to go, and so we put them to work at home, although there are calls for them at other places. We hope a way may open up soon, so that our ministers can be sent out and these preaching points looked after. Recently we have received four by letter.—J. J. Jordan, Fruitdale, Ala., Oct. 3.

#### ARKANSAS

Pilot Knob.—Bro. J. H. Argabright, of Fairview, Mo., came to our place Sept. 18 and preached three splendid sermons. There were good crowds and fine attention. Bro. J. H. Argabright will represent us at District Meeting.—Nellie Price, Alpena Park, Ark., Sept. 30.

#### CALIFORNIA

Chico.—We decided to hold our love feast Nov. 27. Brethren Chas. M. Yearout and Arnie Wright were chosen delegates to District Meeting. The church voted to retain our elder, Chas. M. Yearout, as pastor for another year. Several church letters were granted. We have a membership of about thirty. All of our services are fairly well attended.—Lillie G. Yearout, Chico, Calif., Sept. 30.

Empire church met in council, with Eld. S. F. Sanger presiding. Brethren Delmer Garvey and Geo. Wright were elected and installed into the deacon's office.—Myrtle M. Jullian, Modesto, Calif., Sept. 30.

Pigden.—Our business meeting was held Sept. 15. Bro. J. C.

Groff was reelected presiding elder for the coming year; Bro. Jacob Bower, clerk; the writer, "Messenger" correspondent and agent. Sunday-school officers were elected as follows: Superintendent of the Adult and Senior Department, Bro. Titus Bowers; Junior and Primary, Sister Grace Weimert; Bro. Jacob Bower, Secretary; Bro. Titus Bower, Treasurer; Bro. Titus Bower, District Meeting; Titus Bower and Sister Grace Weimert, Sunday-school and Christian Workers' delegates. One has been added to our number by baptism since the last report.—Mrs. F. E. Weimert, Fresno, Calif., Sept. 28.

Luton church met in council Sept. 6, with Eld. D. R. Holsinger in charge. We decided to hold a love feast Oct. 9, with examination services at 7 P. M. One letter was granted. Bro. D. R. Holsinger was elected elder in charge for the following year. Other officers were elected as follows: Clerk, R. H. Jenkinson; trustee, J. S. Strole; "Messenger" agent, Homer Coffman; correspondent, Sister Linnie Ackley. The two delegates to District Meeting were Sister Linnie Coffman and Bro. Charley Brabb; alternates, R. H. Jenkinson and Walter Spitzer; Sunday-school delegates, Sister Jennie Fouts and Bro. Hallie Coffman; alternates, Sisters Rena Vaughn and Verna De Hart. Sister Lyle Pike was elected member of the Temperance Committee for one year. The Missionary Committee consists of Bessie Jenkinson, Charles Barnhart and Charley Brabb. The Ladies' Aid recently organized for the year with Sister Irma Warrington, President. Our revival meeting, to have begun Nov. 1, in charge of Bro. Bashor, has been postponed to Nov. 1, Bro. Bashor's health.—Verna De Hart, Luton, Calif., Sept. 30.

Santa Ana church met in council Sept. 27, our elder, Bro. S. G. Lehmer, presiding. The church decided to hold their spring love feast on the fourth Sunday in May, and the fall love feast on the fourth Sunday in November of each year. In that way the other churches can always know when the Santa Ana feast will be held, and will not conflict with this church. A committee was appointed to secure a minister to hold a series of meetings at or near our feast to be held on the evening of the fourth Sunday of November. We will serve luncheon at the church for all, and have an afternoon meeting. Sister Lizzie Long, of Fullerton, was chosen as Aid representative for this church. The report of our personal worker was very encouraging. Good results are expected, later on, from this report.—Lizzie R. Pugh, 720 East First Street, Santa Ana, Calif., Sept. 28.

#### COLORADO

Antioch church met in council Oct. 2, with Bro. Henry Crist presiding. Brethren A. A. Heaton and Geo. Rink were elected delegates to District Meeting. We decided to hold a love feast Nov. 3, beginning at 6 o'clock.—Mrs. Ida A. Heaton, Yoder, Colo., Oct. 5.

#### ILLINOIS

Cerro Gordo church met in council Oct. 1, with Eld. W. T. Heckman presiding. The letters of Bro. B. C. Whitmore and wife, of Hanover, Pa., were received. They have recently taken up the novate of the church and their labors are very much needed. Delegates to coming District Meeting are Bro. B. C. Whitmore and A. L. Bingham; alternates, P. T. Arnold and H. W. Mohler. We decided to hold our love feast at the close of our revival meeting, which begins Oct. 10, to be conducted by Bro. E. F. Caslow and wife. Bro. S. S. Blough and Sister Edith Bubb were with us recently. The latter gave an interesting talk and stenogram views on Sunday-school work. Bro. Blough followed with an address on the "Church in Action." Our Sunday-school is growing in attendance. Nine new members were enrolled last Sunday.—Mrs. Emma Wheeler, Cerro Gordo, Ill., Oct. 2.

Champaign church held the annual Sunday-school picnic in August, which was well attended. Aug. 22 Sister Ida Fields, of Chicago, gave a reading on "The Prince of the House of David." A Sunday-school campaign was conducted during September. Sept. 12 Bro. S. S. Blough and Sister Edith Bubb gave an illustrated lecture on "The Best Paying Business in the World." Our revival meeting will begin Oct. 10, with Bro. Z. Smith, of Sidney, Ohio, evangelist. The love feast will be held at the close, the date to be given later. We held our council Sept. 29, with Eld. W. T. Heckman presiding. Bro. J. W. Kitson, pastor, was chosen delegate to District Meeting, with Bro. Clyde Lewis, alternate.—Mrs. Mabel Lewis, Champaign, Ill., Oct. 3.

Elgin.—It is too long to wait till the end—we must tell you now while we are right in the middle of it. Evangelist Oliver H. Austin, and his wife, singer, came promptly to us on Tuesday, Sept. 28, because we invited them, and they are giving us of their best, and we are supplementing their eager desires with cooperative prayers. Another Austin does not make a sensation, but he does make logical and forceful appeals to his auditors. Sister Austin as skillfully guides us in praise. Together, they are a fine team. How many are willing to be drawn into the Kingdom? It will be an October harvest, and the weather and everything else is entirely favorable for a satisfactory crop.—Addie H. Beery, Elgin, Ill., Oct. 3.

Lamotte Prairie.—Sept. 12 we had an all-day service and basket dinner. Bro. J. C. Lightcap, of Mansfield, Ill., commenced our revival meetings on that day. Sister Pearl Neal, of Bethany Bible School, conducted the song services. Bro. Lightcap preached earnestly for two weeks and we feel that everyone who attended these meetings must have been benefited. Bro. Lightcap, Bro. S. S. Blough and Bro. S. S. Blough gave a stereoscopic lecture on Sunday-school work. Oct. 3 we held our council meeting, with Bro. J. C. Stoner presiding. It was voted to send Bro. Stoner as delegate to District Meeting. We are going to have our love feast Oct. 23.—Ruth L. Swinger, Palestine, Ill., Oct. 3.

Martin Creek church met in council Oct. 2, with Eld. J. W. Harshbarger presiding. We also held our special council in preparation for our love feast, which will be held Oct. 16. Sept. 27 Bro. S. S. Blough and Sister Edith Bubb gave us an interesting program, which was much appreciated. We also made an offering for the mission work in Springfield, Ill.—Amelia Leinard, Giff, Ill., Oct. 3.

#### INDIANA

Beech Grove church met in council Sept. 4, when all officers were reelected for another year. We were disappointed that Bro. C. A. Wright, of North Manchester, could not be with us in our Harvest Meeting, Sept. 12. The attendance was large. Eld. E. O. Norris delivered a very forceful sermon. Two have been baptized since our last report.—Edna Norris, Fortville, Ind., Oct. 1.

Burnettsville.—We held our regular council meeting Sept. 25. Bro. V. F. Schwalm, of North Manchester, was present. We decided to hold our love feast just following our revival to District Meeting, begin in November. On the following Sunday we held our Harvest Meeting, at which time Bro. Schwalm gave us three very interesting sermons.—Alta Kendall, Burnettsville, Ind., Oct. 4.

Cedar Creek church met in council Sept. 11, with Bro. Christian Metzler in charge. The report of the annual visit was made. Sisters Sadie Oyer and Clara Stover were chosen delegates to District Meeting. Our love feast will be held Nov. 21. Bro. J. W. Kitson, of Champaign, Ill., preached our Harvest Meeting sermon Aug. 29, and continued in a two weeks' series of meetings. All enjoyed the inspiring sermons of Bro. Kitson and the meetings were well attended. Virgil F. Finkle, Field Director of Religious Education, gave a series of lectures at this place between Dec. 15 and 20.—Mrs. J. Esther Stonestreet, Garrett, Ind., Oct. 3.

Cedar Lake church met in council Sept. 11, with Bro. John Urey presiding. Two delegates were elected to District Meeting. We decided to hold our love feast Oct. 30, in the evening.—Essie Ober, Corona, Ind., Sept. 30.

Center.—Sept. 18 Bro. J. F. Britton, of Virginia, began a two weeks' series of meetings. Oct. 2 we held our love feast. The Sunday following Bro. Wm. Loucks and Edward Aldrich were chosen deacons, and Bro. Homer L. Burke was called to the ministry. One was baptized during the week. The church is doing well, raising in attendance and interest.—Ruth Lane, Walkerton, Ind., Oct. 4.

Flora church met in council, with Eld. Gilbert Stinebaugh presiding. Various church officers and committees were elected. We voted to have a Vacation Bible School the coming year. Our communion is to be held on Thanksgiving Day. Bro. L. R. Beery was elected delegate to District Meeting, with L. A. Workman, alternate. Sept.

26 was set for our Auto Day. We had the pleasure of having with us Bro. Ezra Flory, of Elgin, and Dr. O. G. Brubaker, of North Manchester, returned missionary from China. Bro. Flory gave three addresses during the day. Bro. Brubaker talked in the afternoon, and in the evening gave a stereoscopic lecture. During the Sunday-school hours it was raining, but the people came, and at each of these meetings there was a full house, which was inspiring. A missionary offering was taken.—Mattie Welty, Flora, Ind., Sept. 30.

St. Wayne church met in council Sept. 30, with Eld. I. Wike presiding. One letter was granted. Bro. Levi Stonestreet was elected to the ministry. Bro. A. M. Eby was chosen delegate to District Meeting, with Bro. Ahner, alternate. Our communion was appointed for Oct. 31, at 6 P. M.—Mrs. Fay Bosler, Ft. Wayne, Ind., Oct. 4.

Howard church began a three weeks' series of meetings Aug. 29, with Bro. Richard Perry, of Girard, in charge. His sermons were inspiring, encouraging and helpful to all, both members and non-members. Besides his preaching he made about thirty-five visits to members and many that were not. Four were baptized. Sept. 23 we held our council meeting with Eld. Lucile Ockerman presiding. The report of the annual visit was given. Oct. 2 we held our communion service, which was very well attended. Nearly all the home brethren were present, as well as several visitors, including Brethren Boyd Bechtelheimer, Isaac Beery and Allen Ockerman. Bro. Bechtelheimer had charge of the meeting.—Everett E. Henry, Flora, Ind., Oct. 4.

Loon Creek church met in council Sept. 11, with Eld. D. W. Paul in charge. Two letters were received and two granted. Sister Elizabeth Gosslee and Bro. Ward Vook were elected delegates to District Meeting, with Bro. Chas. Heaton, alternate. It was decided to elect two deacons at our December council. A very interesting program along temperance lines was given Sept. 5. Sept. 12 our Harvest Meeting was held, with a very large crowd present. Our series of meetings began on the evening of Sept. 12, and continued until the 29th, closed with a love feast on the 29th. Bro. Moyné, of Sidney, Ind., conducted the meetings. He came with Spirit-filled messages each evening and the attendance and interest were very good. Four gave their hearts to Jesus. The church has been greatly strengthened and uplifted through the earnest labors of Bro. Moyné. Those present were Bro. Elmer Gilbert, Bro. Misher, of Sidney, Bro. Weaver, of Markle, Bro. C. C. Kindy, Bro. Moyné Landis and our home ministers—Mac Hoover, Huntington, Ind., Oct. 6.

Lower Deer Creek church enjoyed another love feast Oct. 2, with about 140 communion. Several visiting ministers were present. No visiting ministers were with us and Eld. G. Stinebaugh conducted the service, assisted by the deacons.—Mrs. Della Crisp, Candan, Ind., Oct. 4.

Marion.—We held a business meeting last month and elected trustees as follows: Bro. Martin Currant, three years; Bro. John Shroll, one year; Bro. Chas. Heaton, one year. We also had a baptism recently. A Sunday-school Convention was held Oct. 3. We had a fine program. A basket dinner was served, which was enjoyed very much. In the evening Bro. Moss conducted the services.—Ethel Shroll, Marion, Ind., Oct. 4.

Missionaries.—Sept. 16 the Drs. Cottrell gave us a very interesting and helpful talk about the mission work in India. Eight letters have been granted since our last report. Our love feast was held Oct. 2. Brethren Howard Martin and J. W. Rarick were with us, the latter officiating.—Alice E. Miller, Gaston, Ind., Oct. 5.

New Hope.—Under the auspices of the Mission Board of Southern Indiana, John W. Root and wife were secured to conduct a series of efforts in New Hope, Ind., beginning Sept. 12 and continuing for two weeks. From the very beginning the attendance and interest were good. Bro. Root and wife visited almost every home in the entire community, where much personal work was done. A survey of the spiritual conditions of the community was made. The first four days of the series were devoted to the principles of the church, and the doctrines of the Gospel. The second week was devoted mostly to his appeal to those outside of Christ. Twenty-six were added to the church. Two of this number were formerly affiliated with the Methodist church, and with the United Brethren church. On Sunday evening, Sept. 20, Bro. Jeremiah Barnhart, elder in charge of this church, preached a most appropriate sermon on the subject of "Steadfastness," which was especially helpful to the new converts. The meetings closed on Monday evening with a communion service.—George Daily, Seymour, Ind., Sept. 29.

New Paris church met in council Sept. 24, with Eld. Chas. Arnold presiding. Five letters were received. The report of the annual visit was given. Officers for the coming year were elected, with Chas. Arnold, elder; Sister Martha Harshman, secretary. Bro. C. L. Wilkins, of Grand Rapids, Mich., will be with us in a series of meetings, beginning Oct. 10, followed with our love feast Oct. 30.—Clara Harshman, New Paris, Ind., Sept. 29.

North Winona Lake.—Our series of meetings began Sept. 5 and continued two weeks, with Bro. J. Edwin Jarboe in charge. Fifty-three received Christian baptism. Forty others publicly rededicated their lives to the service of the Master. Never before was the power of the Holy Spirit so wonderfully demonstrated in this church. The church, which was a very small church, held in large and we feel much can be done, as there are yet scores of families within a mile of five or six miles who do not attend services anywhere.—Mrs. E. M. Buttermarugh, Warsaw, Ind., Oct. 4.

Osceola.—Bro. Daniel Wyssong, of Nappanee, Ind., held a series of meetings Sept. 26-28. Sept. 28 was held on Thanksgiving Day. Wyssong officiated. While the attendance was not large, the interest was good. Bro. Wyssong preached remarkably well—every sermon being a real message. There were no additions to the church, but we are sure that much good was done.—Peter Huffman, Elkhart, Ind., Sept. 30.

Plunge Creek Chapel met in council Sept. 25, with Eld. I. B. Book presiding. We decided to hold our love feast on Thanksgiving Day, at 6 o'clock. Bro. D. R. Murray and Sister Ida Harp were chosen delegates to District Meeting. Oct. 17 we will have an all-day Harvest Meeting.—Bertha Royer, Sidney, Ind., Sept. 30.

Roann.—Sept. 12 the Wabash Mission gave a very interesting missionary paper, entitled, "A Living Debt." Sister Selma Musserman, as church treasurer and Bro. Wallace Musserman was chosen in his place. Sept. 26 we had an all-day Harvest Meeting, with Eld. S. L. Cover, of West Manchester, in charge. He gave two very inspiring sermons, using in the forenoon the subject, "Thou shalt love thy neighbor as thyself," and in the afternoon, "Bought with the Blood of Jesus Christ, which was as long as time." The children also gave a short program. An offering of \$12.09 was taken. The joint Sunday-school Meeting of Osgans Creek, Wabash Mission, West Manchester and Roann will be held at this place Oct. 17. In the evening we expect Bro. C. C. Kindy, of Huntington, Ind., to bring in a series of meetings.—Stella Musserman, Denver, Ind., Sept. 30.

Santa Fe church met in council Sept. 23, with Eld. S. T. Fisher presiding. The report of the annual visit was made, which showed the church in good working order. Delegates to District Meeting are Brethren Abner Bohn and Perry Coblenz. Oct. 2 our communion was held. Brethren present besides the pastor, Bro. Bohn, were S. T. Fisher, H. Hostetter and Fred Kendall. Bro. Fisher presided. We had a good meeting—most all of our members being present. Oct. 3 the church held an election for a minister, which resulted in Brethren Abner Bohn and Earl Jenkins being chosen, but neither accepted at that time. Aug. 29 our Harvest Missionary Meeting was held. Bro. Frank Fisher and wife, and Bro. W. B. Hostetter and family were with us. The children rendered a fine program in the afternoon.—Mrs. Dossie Webb, Loree, Ind., Oct. 7.

Summitville.—Dr. Cottrell and wife, returned missionaries from India, gave a very interesting lecture Sept. 21 to a good-sized crowd. They called at the Sunday-school on the following morning, which they did, giving an address to the pupils. Their talk was reported to be very interesting, and much appreciated. We feel that their message revived our missionary spirit.—Mrs. Pearl Tomlinson, Summitville, Ind., Oct. 1.

Wabash.—Bro. John R. Snyder, of Bellefontaine, Ohio, began a series of meetings at this place Sept. 12 and closed Sept. 28. Sister



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## LOOKING AHEAD IN VADA, INDIA

(continued from Page 62)

agree with me that we are beginning to feel at home with these people and their ways. We are beginning, in a small way, to understand what there really is, under all this appearance of destitution. We can see that the real soul is struggling for freedom and help. In reality, this is not a putting up of barriers, but there is need of a real man, with a sympathetic and understanding heart like the Master—one who, in reality, is their brother, and whose helpfulness and love for them is ever glowing in his face, in language readily understood by the most uncultured.

So I feel that there is a great work ahead in Vada and that now the foundation is being laid in the hearts of the people which, in a few years, will bring in so much fruit that they will be trying to "take the Kingdom of heaven by force," so eager will they be to share the blessing.

F. M. Hollenberg.

## MARKLE, INDIANA

During the past three months Bro. E. F. Weaver and family, of Bethany Bible School, Chicago, have had charge of the pastoral work at this place. We have seen and felt the good that has been done and can yet be done by having a home pastor. The church regrets very much to see them leave, when the work has just begun, but they feel it their duty to return to Bethany for the winter term.

Our Harvest Meeting was held Sept. 5, with Bro. Weaver as our leader and speaker, with other ministers present in the afternoon services. The day was somewhat rainy, yet we enjoyed the gathering. A collection of \$15.33 was taken for missionary purposes.

Five letters have recently been received. Our council met Sept. 18, with Eld. D. B. Garber in charge. Two letters were granted. Our Christian Workers' officers were elected, with Sister Lena Heaston and Bro. Raymond Earhart as presidents. The delegates for the District Meeting at the Eel River church are Brethren Josiah Cook and Chas. Poorman, with Brother and Sister Heaston, alternates. Bro. Chas. Poorman was reelected "Messenger" agent.

A series of meetings began Sept. 12, in charge of Bro. E. F. Weaver, and continued until Sept. 24. The first week was one of prayer, until the church felt ready for a revival. No one confessed Christ, yet we feel that some good was done. Our love feast was held at the close of the meeting, Sept. 26. Quite a few were with us from other congregations, including five ministers: Brethren Albert Smith, Irvin Thomas, C. C. Kindy, D. B. Garber and E. F. Weaver.

At our prayer meeting services, Sept. 30, quite a few were present, as Brother and Sister Weaver were about to leave for Chicago. We trust that the good they have begun here may continue, and we hope to secure some one soon, to take up the work. Brethren Dave Brumbaugh, Martin Fields, of Markle, Ind., and Bro. John Crull, of Roanoke, Ind., are members of the Ministerial Committee, and any one interested may write them.

Huntington, Ind. Lillian Earhart.

## THE ISSUE IN THE SOUTH AS SEEN FROM THE FIELD

A few weeks ago we tried to present in the "Messenger" a few of the conditions found here. This was followed in the Sept. 18 issue by a very clear article by Bro. Clarke, who represented the District of Tennessee. Every one interested in southern missions should read this and try to get the author's view, as seen from the field, in a hurried trip through our section.

We believe that the Brotherhood is ready to take the forward step in regard to the South, but there is a difference between being willing and knowing how to act. The aid, too, would be far greater if the plan were definitely laid, and presented for years in advance.

While in Tallahassee, Fla., a few years ago, I visited the State School for Girls—unquestionably one of our finest schools in the South, if not in the nation. While being shown over the plant by an enthusiastic professor, he said: "There will be a tree, a bush, or a building," each time giving full particulars. I asked, "How do you know it will be just here, and at such a date?" He answered at once: "Every square foot of this lawn is plotted for fifty years to come." I am still an admirer of the plan, but why should not the children of light be as wise as the children of the world?

But where is our plan? I believe fully in the Forward Movement, but why not make it a plan, not a spasmodic effort? Again let me say, as in my former article, that I am fully convinced that the South has been almost ruined by the salaried ministry. The Lord does not need the man who desires an easy living in the ministerial way. Were I employing ministers, I believe I would take each one to a place where a worker is needed—dirty work too—and if my candidate would not smilingly take hold and help, I would tell him to pass on, that we did not need him, even though he held college degrees. Such are the transients mentioned by Bro. Clarke. Should such a worker want to become "independent," let him move on.

This sifting is impossible unless we go further. First, there must be a head to every movement. Our congrega-

tions here have tried to have such a head by electing a Mission Board, representing all congregations. The duty of this Board is to arrange the meetings, the work of each minister, and generally to supervise the mission work. But this work has been greatly hindered by not having definite plans and funds to carry them out. Somewhere the wire was cut, so no power came.

The church is decadent and there are few ministers, as mentioned by Bro. Clarke. Why? We have the boys and girls—as good as in any State, county or city—but we must prepare them, and make them "fit for the Master's service." And we do not have the head to arrange, the money to work with, or the connection with Brethren schools, and no other school will suffice but one under control of the Church of the Brethren.

We now have two young brethren at Manchester, several at Bethany and six sisters in the City schools here—five of whom are high school pupils. Much of this is donation work, and given at positive sacrifice. But why can not some way be made for these to have at least one year at Bethany, to bring them in touch with the church in general? Some have never seen the Brethren, with the exception of a few of us. Yes, they are natives and the best blood of the land.

Why can not the mission territory be under the Home Mission Secretary of the General Mission Board, who can have his local board to report to him expenses of ministers, available young members for training and results of work done? Then plan definitely for the future. Is this workable? If so, let's work it.

We are now having Sunday-school in our home here in the city, and the room is becoming too small. Services are also being called for. What shall we do?  
No. 1 Owens Lane, Mobile, Ala. Wm. E. White.

## NORTHEASTERN KANSAS

The various meetings of the above-named District will be held at Sabetha, Kans., Oct. 17-19. Saturday evening, 7:30, Sermon, Relation of Prayer to Soul-Winning.—H. D. Bowman.

Oct. 17, 9:30 A. M. Organization. Sunday-school. Sermon, Personal Work as a Means of Soul-winning.—O. R. McCune.

Afternoon, 1:30. Sunday-school Program. The Sunday-school as a Vital Institution in the Community.—Earl Bowman. The Cause for the Failure of the School to Meet the Needs of the Community.—R. A. Yoder. Missions in the Sunday-school for Character Building and Christian Service.—C. A. Miller. The Test of Effective Teaching.—Ira H. Frantz. What I Consider a Live Sunday-school Class.—Ira Brummell. Class Organization and Activities.—Mrs. Wagner. Importance of Primary Work.—Mrs. Flickinger. The Art of Story Telling.—Mrs. Frantz. Primary Class Demonstration.—Mrs. Kistner.

Evening, 7 o'clock. Christian Workers' Meeting. Sermon, Sin as a Hindrance to Soul-winning.—W. H. Yoder.

Oct. 18, 9 A. M. Business Session. Educational Meeting. Address by Representative from McPherson College. Temperance Hour. Tobacco Demonstration by Ralph Strohm.

Afternoon, 1:30. Ministerial Meeting. Some Effective Methods of Conducting Devotional Services in Public Meetings.—C. A. Shank. Importance of the Prayer Meeting in Spiritual Development.—D. H. Heckman. The Pastor's Wife.—Mrs. John Throne. Making a Life or Making a Living.—W. B. Devilbiss. The Church Planning for the Coming Evangelist.—Roy Kistner. The City Problem in Its Relation to the Rural Problem.—W. P. Strole.

Evening, 6 o'clock. Aid Society Meeting. Cooperation between the District Officers and the Individual Society.—Mrs. Devilbiss. Methods of Encouraging Missionary Sentiment in the Aid Society.—Mrs. H. D. Bowman. Child Rescue Meeting. Address by E. E. John. Stereoscopic Lecture and Missionary Sermon.—Ernest Vaniman.

Oct. 19, 8 A. M. District Meeting.

## SOUTHERN IOWA

The District Conference of Southern Iowa, held in the Fairview church, near Udell, will be long remembered, by those in attendance, as a feast of good things, and the inspiration aroused by the meeting will be felt for years to come.

The elders held their meeting on Wednesday P. M., Sept. 22, at the home of Bro. Orlando Ogden. In this meeting questions, concerning the entire District, were discussed. The Christian spirit that prevailed showed that each one was really anxious about the welfare of the District.

During the Elders' Meeting, Bro. Harry Rogers, of Mt. Etna, gave an address at the church on the subject: "What Is My Chief Business in Life?" While the writer did not attend this meeting, he heard many favorable remarks about it.

The theme of the evening service was along the line of Social Purity. Sister Nora Colyn gave a reading on "Personal Purity" that surely caused each one to think of his personal responsibility, in helping to make society a fit place for the development of Christian character. Bishop W. D. Grove gave the address of the evening on

the subject: "Evils of the Cigarette Habit." Bro. Grove handed this subject most admirably.

Thursday forenoon was devoted to the interests of the Sunday-school. Bro. H. N. Butler was chosen as Moderator of the meeting, with Bro. Harry Rogers as Reading Clerk, and Bro. H. F. Caskey as Writing Clerk.

Bro. L. A. Walker told us of the "Importance of Early Christian Training in the Home and Sunday-school." He believes that the future progress of the church depends upon the training in the home and Sunday-school. He spoke of the long period of youth, and referred to the great responsibilities resting upon teachers and leaders in charge.

The speakers to whom the subjects of "Organized Classes" and "Trained Teachers," had been assigned, were not present, so these subjects were thrown open for general discussion, and some very able addresses were made. It was shown that organized efforts always pay, and that we can not afford to risk the training of our children to untrained teachers, any more than we would expect our children to be taught in the day-schools by untrained teachers.

Brethren W. N. Glatfelly and Chas. Colyn told us of the "Influence of the Teacher upon the Pupil." Bro. Glatfelly spoke of the influence of the teacher on the conduct and ideals of the pupil, while Bro. Colyn told us how the teachers should use their influence in securing interest and cooperation among the pupils. When these brethren were through, we were convinced that the teacher holds a responsible place in the Sunday-school.

Bro. W. U. Wagner told of the "Possibilities of the Vacation Bible School." He declared his subject to be a timely one, and was glad that the brethren are awakening to their great opportunities.

The Ministerial Meeting was held in the afternoon of Sept. 23. Bro. Homer F. Caskey was chosen as Moderator, Bro. Chas. Colyn, Reading Clerk, and Bro. W. D. Grove, Writing Clerk.

Bro. J. D. Brower gave a strong appeal in behalf of "Individual Responsibility of World Evangelism." He spoke of the minister's duty and his high calling. If he would fulfill his obligations, he will have no time for anything except the ministry. There is something for the laity to do also, for how are the people to hear without a preacher, and how will the preacher go unless he is sent? Brethren H. C. N. Coffman and W. U. Wagner spoke on "Duties of Ministers to Converts." The brother first named spoke of the minister's duty to converts before baptism, while Bro. Wagner touched upon the duty of teaching after baptism.

Eld. John Heckman spoke on the subject: "Developing Spirituality in the Church." We grow by doing. Service is the key-note. The blessing is on the other side of obedience. We need not expect to grow spiritually until we learn how to do something.

Bro. H. N. Butler told us that the great need of the District is for more soul-winners—men fired with the Holy Ghost, with a passion for souls.

The work of the distribution of our ministers was discussed by Bro. D. P. Miller. He told us that our ministers should locate where they can do the most good as soul-winners. Some churches have six ministers, while others have none. The writer spoke on the subject of the "home." The home is fundamental in building society. There is no substitute for the home. It is the greatest factor of civilization.

The Christian Workers' Band had a short session in the evening, which was followed by the Missionary Meeting. Brethren Homer Caskey and C. E. Delp spoke of creating interest. Bro. D. H. Fouts spoke on "Stirring up Dormant Talent." We were told of the need of a new vision of the world's needs, and that we can not expect to get others interested in what we are not interested in. We have plenty of talent for doing great things if we can only get it to working. Bro. A. P. Blough gave a soul-stirring address on the missionary activities of the church. He laid great emphasis upon evangelism. He said that the challenge of the world is requiring each one to rally to the service of the King of kings. At the close of his address fifteen dedicated their lives anew to special church work. It was a wonderful meeting. Every soul was stirred to greater activity.

On Friday we had our business meeting. The following officers were elected: Bro. Wm. N. Glatfelly, Moderator; Bro. Chas. Colyn, Reading Clerk; Bro. Wm. E. Thompson, Writing Clerk. The spirit of evangelism ran through the entire meeting. Elders John Heckman, A. P. Blough and C. E. Delp were with us, and we appreciated their help and presence very much. The members of the Fairview church surely know how to take care of folks at a District Meeting. All felt that they had been richly blessed in being permitted to attend another District Conference of Southern Iowa. Wm. E. Thompson.

118 South Moore Street, Ottumwa, Iowa.

## CANTON MISSIONARY MEETING

Sept. 22 it was our privilege to attend a meeting of the Local Missionary Committees of the Northeastern District of Ohio, at Canton. Brethren Bonsack and Minnich were the representatives for the General Mission Board.

Bro. Bonsack stressed the Forward Movement along



evangelistic lines. He gave most wholesome advice to the committees by showing them their relation to this great work. He made clear the fact that selfishness soon puts a man out of commission for worth-while service in business of any kind.

Bro. Minnich is an enthusiast in getting people interested in his part of the work—that of Missionary Educational Secretary. Had you seen the long table in the front of the church, covered with food (not for the body—that was in the basement), yes, food for his hearers, you, too, would agree with me. Intermissions found him very busy at the table, giving out information to workers, concerning helpful books, leaflets, tracts, etc.

The District was fairly well represented. It was a real get-together meeting—just what we needed—and we feel that those in attendance returned to their respective fields of service with the prayer that God would help us to work and pray more earnestly and definitely than ever before, that his holy purpose, for the Christian conquest of the world, be fulfilled.

Mrs. H. M. Hoff.

Wooster, Ohio.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Grubb-Gibble.**—By the undersigned at his home, Sept. 25, 1920, Bro. Wilmer E. Grubb and Sister Hattie M. Gibble, both of Lebanon, Pa.—Nathan Martin, Lebanon, Pa.

**Rehrer-Alspaugh.**—At the home of the bride's parents, Brother and Sister Wm. Alspaugh, near Pleasant Hill, Ohio, by the undersigned, Sept. 20, 1920, Brother Perry Rehrer, of Chicago, and Sister Ruth Alspaugh, of Pleasant Hill—John A. Robinson, Pleasant Hill, Ohio.

**West-Oaks.**—At the home of the bride's parents, Brother and Sister Wellington Oakes, near Pleasant Hill, Ohio, by the undersigned, Aug. 22, 1920, Brother Samuel West and Sister Pearl Oakes, both of Pleasant Hill—John A. Robinson, Pleasant Hill, Ohio.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Bair,** Barbara Ellen, daughter of John and Catherine Myers, born in Putnam County, Ohio, died Sept. 21, 1920, aged 84 years, 8 months and 8 days. She married Leonard Bair in 1855. To this union were born six children, two of whom died in infancy. Her husband also died several years ago, and since then she has made her home with her daughter, Susie Clay, of Hudson. She and her husband united with the Church of the Brethren fifty-one years ago and were faithful Christians till death. Services at the United Brethren church in Hudson by Bro. A. J. Yontz, assisted by Eld. J. H. Urey. Interment in the Trinity cemetery—H. S. Sauer, Toledo, Ind.

**Bowers,** Bertram Forrest, son of Brother and Sister J. F. Bowers, died at his home, Aug. 27, 1920, aged 3 months and 8 days. Death was caused by pneumonia. Services in the Fresno church by the writer, assisted by Brethren M. S. Frantz, of Lindsay, Calif., and A. O. Brubaker, of Raisin City, Calif. Interment in a local cemetery.—Ira H. Fox, 230 White Avenue, Fresno, Calif.

**Fry,** Sister Emma, wife of Jonathan Fry, died at her home, Thompsonstown, Pa., Aug. 31, 1920, aged 67 years, 4 months and 20 days. She has been a sufferer of rheumatism for many years. She was a faithful member of the Brethren church for twenty-five years. Surviving are her husband, five sons, three daughters and eight grandchildren. Services from her home by the writer and Eld. C. G. Winey. Interment at the United Brethren cemetery, East Salem, Pa.—John E. Rowland, Bunkertown, Pa.

**Johnson,** Bertie Elmer, son of Benjamin and Hettie Johnson, born near Flora, Ind., Feb. 3, 1881, died at his mother's home in Flora, Ind., Sept. 18, 1920. In 1907 he married Tena M. Vancil. To this union were born two sons. His wife, one son, his mother, two brothers and two sisters survive. A few days before his marriage he was baptized into Christ, in whom he trusted during his many months of sickness. Services at the church in Flora, Ind., by his pastor, Bro. I. R. Berry, assisted by Eld. Gilbert Stinebaugh. Interment in Maple Lawn cemetery—Mattie Welty, Flora, Ind.

**Lutz,** Nettie, daughter of Benjamin and Sarah Sink, died Sept. 16, 1920, aged 25 years and 5 days. In 1913 she married Chas. Lutz and soon after became a member of the Church of the Brethren. She leaves one son. Services by Brethren J. W. Fidler and A. Bucklew at the Salem church, Ohio.—Katie Flory, Union, Ohio.

**Mishler,** Wm. W., born in Holmes County, Ohio, died Aug. 26, 1920, aged 67 years, 10 months and 19 days. He married Mary M. Troyer in 1878. To this union were born four sons and one daughter. The daughter and two grandsons survive. He united with the Church of the Brethren at the age of twenty-three and lived faithful till death. He was a deacon for nearly twenty-five years. Services at the church by Eld. Henry Wysox. Interment in the Union Center cemetery.—B. J. Miller, Nappanee, Ind.

**Moshier,** Wm. Leo, son of Charles and Mary Moshier, born near Brimhurst, Ind., died at his parents' home, Sept. 18, 1920, aged 20 years, 7 months and 19 days. He leaves his parents, a foster brother and sister. He united with the Progressive church in 1915, in which he was faithful. Services at the church in Flora by the minister of that church, assisted by Bro. I. R. Berry. Interment in Maple Lawn cemetery—Mattie Welty, Flora, Ind.

**Neff,** Wilber Orange, son of Charles A. and Lovina Neff, died Aug. 8, 1920, aged 19 years and 1 month. His mother died when he was three years old. He leaves his father, stepmother, one half-sister and one half-brother. Services by the writer, assisted by Brethren Iverson E. Mishler and J. H. Pike at Maple Grove. Interment in the adjoining cemetery—Calvin Cripe, New Paris, Ind.

**Summy,** Sister Emma Florence Speicher, wife of Bro. S. A. Summy, died in the bounds of the Jacobs Creek congregation, Westmoreland County, Pa., Sept. 20, 1920, aged 62 years and 2 months. She was born in Somerset County, Pa. She gave her heart to the Lord early in life. She is survived by her husband, six children, her father and mother, six brothers and three sisters. Services at the Mt. Joy church by her pastor, assisted by Bro. Rhodes, pastor of the Spicaville church.—Robert T. Hull, Mt. Pleasant, Pa.

**Thompson,** Thomas Wm., son of W. M. and Rosella Thompson, died Aug. 29, 1920, aged 19 years. His father, mother, three sisters and two brothers survive. Services at the County Line church by Eld. J. L. Guthrie. Interment in the Mayville cemetery—Bessie L. Guthrie, La Fayette, Ohio.

**Wilson,** Bro. Fred (colored), died at his home near McAlisterville, Pa., Sept. 8, 1920, aged 46 years, 9 months and 8 days. For the past fourteen years he was afflicted with paralysis, which finally reached his heart, causing death. For about fifteen years he was a member of the Brethren church. Both parents, three brothers and six sisters survive. Services by the writer, assisted by Rev. Spewer, of the Presbyterian church—John E. Rowland, Bunkertown, Pa.

# EVERY MEMBER EVANGELISM

The goals set for us by our General Boards would be far surpassed if every member of our church were interested in its work. The reading of a good devotional book will help greatly in arousing interest and enthusiasm in the evangelistic program of the church. A number are suggested below. Ask your minister as to which are best.

**How to Pray.** Dr. R. A. Torrey. 75c

This is not a book of prayers, worded and formulated to be read or committed to memory, but a book of suggestions on the duty and privilege of prayer. In the little book Dr. Torrey shows, by Bible references, the importance of prayer, the resistless power of prayer, why many prayers are not answered, the necessity of obedience and thankfulness, how and when to pray, the consequences of the neglect of prayer, etc. The reading of this and the study of the Bible references given will prove an invaluable help to any who desire to come into closer relationship with God by leading a prayer life. 130 pages. Cloth.

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**Practice of Prayer, The.** Dr. G. Campbell Morgan. 75c

"Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

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This vitally helpful book throws much light on God's attitude toward us and our needs. Prayer is considered: as communion with God; as petition for things we need; and as the expression of dominant desire. Art leather.

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 629)

**Manor.**—Aug. 16 Bro. D. K. Clapper began a two weeks' series of meetings at the Diamondville house. Sister Eva Statler, of Rummel, led in the song service. As a result of this meeting two were baptized. We expressed Bro. Norman Blough, of Davisville, Pa., to begin a series of meetings at the Purchase Line house Oct. 11, and to close with a love feast Oct. 24, at 5 P. M. We also expect to begin a two weeks' series of meetings at the Penn Run house Nov. 6, in charge of Bro. George W. Rogers—Harry A. Holzapfel, Penn Run, Pa., Oct. 4.

**Norristown.**—Oct. 3 was Rally Day, upon which occasion Sunday-school and church services were combined. The school rendered a fine program. One hundred and fifty-two were present. The offering was \$25.38. The Men's Bible class had an attendance of twenty-three—J. Howard Ellis, Norristown, Pa., Oct. 3.

**Perry congregation** met in council Sept. 18, with Bro. C. H. Steerman as moderator. At this meeting the visiting brethren brought a very favorable report of the condition of the church. We decided to continue our Sunday-school three months longer, having an average of about thirty-five to forty Sunday-school members. Bro. E. H. Steerman preached our Harvest Meeting sermon Sept. 25. A collection was taken for home missions. We held our love feast Oct. 2 and 3. Eld. D. A. Foust preached a very interesting sermon on Sunday. We were greatly pleased to see the Juniata Sunday-school present at our meeting on Sunday morning—Alice Reeder, Blain, Pa., Oct. 5.

**Snake Spring (Cherry Lane House).**—Sept. 4 and 5 Eld. David Stayer, of Steeltown, held our Harvest services for us. A collection of \$13 was lifted, to be used for mission purposes. We decided to hold a series of meetings, to begin Oct. 16, and ending with a love feast on the evening of the 13th of November, to be held by Eld. M. R. Brumbaugh, of Martinsburg, Pa.—Emanuel K. Kooner, Clearville, Pa., Oct. 5.

## TENNESSEE

**Central Point.**—We held our first love feast in the Central Point house Aug. 21. Although the weather was somewhat unfavorable, there was a large crowd. Eld. M. Laughton, by charge of the services. On Sunday our pastor, Bro. R. A. Hiebert, delivered a fine sermon to an attentive audience.—Mrs. A. C. Diehl, Jonesboro, Tenn., Sept. 30.

**Liberty church** met in council Sept. 23, with Bro. A. M. Laughton presiding. He preached three inspiring sermons, and we all were very much strengthened. Bro. Laughton was elected our pastor for the coming year. Our love feast will be held Oct. 23. This is the first we have had, and we hope that others from neighboring churches will find it convenient to be with us.—Josephine Hodges, Jonesboro, Tenn., Oct. 5.

**Limestone.**—Bro. Roy Clark gave two lectures on the Forward Movement Sept. 3 and 4. He was received by Eld. J. E. Eldred, A. E. Nead and P. D. Reed were present. Bro. Nead preached an inspiring sermon to a good audience on Sunday.—Honoria Pence, Limestone, Tenn., Sept. 30.

## TEXAS

**Nocona church** met in council Oct. 2, with Eld. D. G. Brubaker in charge. Bro. Brubaker will be our pastor for the coming year. The writer was chosen as "Messenger" correspondent.—Mrs. Willie Molsbee, Nocona, Texas, Oct. 4.

## VIRGINIA

**Antioch congregation** met in council Oct. 2, with Eld. J. A. Naff as moderator. The report from the visiting brethren was favorable. Our love feast will be held Nov. 6, beginning at 3:30 P. M. About \$250 was reported for home work. Aug. 8 Bro. J. H. Wimmer, of Selma, Va., began a series of meetings for us which continued for about two weeks. Bro. Wimmer's messages were given with power. The attendance was splendid. The members were strengthened and built up. Nine young people were baptized. Oct. 3 Eld. J. A. Naff preached for us on "The Evils of Intemperance."—Orpha L. Flora, Boone Hill, Va., Oct. 2.

**Beaver Creek congregation** met in council Sept. 25, with Eld. N. S. Mannon presiding. Two letters were received. The deacons reported favorably on their visit among the members of the congregation. Brethren Herman Spangler and Crockett Reed were elected delegates to our District Meeting. We decided to hold our love feast Oct. 30.—Bessie Mannon, Sowers, Va., Sept. 30.

**Cooks Creek.**—Bro. C. C. Garber came to the Garber church Aug. 16, and continued meeting 20th. His messages were given with power. Four Sunday-school scholars were baptized. Bro. Garber visited in a number of homes during his stay with us, which was enjoyed by all. Our visit council was held Aug. 21. Brethren Garber and W. H. Zigler, of Churchville, Va., gave us wholesome teaching. Arrangements have been made for the Sunday-school Institute at the Garber church Oct. 30 and 31, in charge of Eld. D. H. Zigler, of Broadway, and Dr. John S. Flory, of Bridgewater. Prof. J. S. H. Good, of Dayton, is giving a series of lessons in music at each of the four churches—where there is increased attendance. These, we feel, are very much needed by all.—S. I. Bowman, Harrisonburg, Va., Aug. 30.

**Montebello.**—A few of us met in council Sept. 9, with Eld. J. R. Kindig presiding. Our love feast was held Sept. 11. Bro. U. S. Campbell and wife were with us and the service was enjoyed by all. Bro. Campbell preached two interesting sermons on the Sunday following.—Emma Whitehead, Montebello, Va., Sept. 15.

**Nokesville church** has had an addition of six young members by baptism Oct. 3 at Kings Cross Roads. Since the last report we have had sermons by visiting brethren Walter Cocklin, of Pennsylvania, and Wm. M. Beahm, of Bethany Bible School. Our Christian Workers' Society, under the leadership of Brother and Sister I. J. Gibson, is very interesting, and there is increased attendance.—Mrs. Mary B. Beahm, Nokesville, Va., Oct. 5.

**Red Oak Grove** congregation met in council at the Stonewall church Oct. 2, with Eld. W. F. Vest, moderator. Brethren James Vest and Mullen Dobbins were elected delegates to District Meeting, with Brethren W. F. Vest and Samuel Bowman, alternates.—A. Ella Vest, Floyd, Va., Oct. 4.

**Texas Chapel** met in council Oct. 2, with Bro. Charles Williams presiding. Eld. Daniel Shaver and son, of Copper Hill, also were with us. The annual visit was reported favorably. We decided to hold our love feast Oct. 30, beginning at 3 P. M. Brother and Sister Wm. Yates were called into the deacon's office. Sister Akers was elected delegate to District Meeting.—Lily E. Lephew, Allegheny Springs, Va., Oct. 4.

## WASHINGTON

**Wenatchee City** church met in council Sept. 29 for the purpose of completing the organization of the new congregation at this place. There are about sixty members here. Bro. Wm. Deardorff was chosen elder. We have Sunday-school, with an average attendance of ninety and an average collection of \$8.08, which is used for definite missionary purposes. We also elected a committee to look for a building site, as we are at present conducting our services in the assembly room of the W. C. T. U. Building.—Mrs. C. R. Weimer, Wenatchee, Wash., Sept. 30.

**Whitestone.**—We held our love feast Sept. 18, at which forty-eight

members were present. There were several visiting members from Wenatchee and also a number from the Okanogan Valley church. The examination services were conducted by Bro. Shamberger and further services were in charge of Bro. Wagon Slabaugh. We had a very spiritual meeting, which was enjoyed by all.—Mrs. Blanche Hawkins, Tonasket, Wash., Oct. 1.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 16-18, District of Middle Iowa, at Fernald.

Oct. 17-19, Northeastern Kansas, Sabbath.

Oct. 19-21, Middle Missouri, Warrensburg church.

Oct. 16-20, Southwestern Kansas and Southeastern Colo., Monitor church.

Oct. 22, Northern Missouri, Bethany church.

Oct. 26-28, Southeastern Kansas, Verdigris church, near Madison.

Oct. 29-Nov. 1, District of Northwestern Kansas and Northeastern Colorado, Colorado Springs.

### LOVE FEASTS

**Alabama**

Oct. 23, Frittsville.

**California**

Oct. 22, McFarland.

Nov. 7, Raisin City.

Nov. 7, Los Angeles.

**Colorado**

Oct. 17, Bethel.

Nov. 3, 6 pm, Antioch.

**Illinois**

Oct. 16, Martin Creek.

Oct. 16, 6:30 pm, Pine Creek.

Oct. 16, 6:30 pm, Allison Prairie.

Oct. 23, Astoria, South Fulton house.

Oct. 23, Lamotte Prairie.

Oct. 30, 7 pm, Macoupin Creek.

Oct. 31, Mt. Morris.

Oct. 31, 6:30 pm, Franklin Grove.

**Indiana**

Oct. 16, 5:30 pm, Fairview.

Oct. 16, Pleasant Valley.

Oct. 16, 6 pm, Salomone.

Oct. 16, Billville.

Oct. 16, 7 pm, Rock Run.

Oct. 16, 7 pm, New Bethel.

Oct. 16, Kokomo.

Oct. 16, 6:30 pm, Somerset.

Oct. 16, 2:30 pm, Victor.

Oct. 23, Pine Creek.

Oct. 23, 10:30 am, Nettle Creek, one mile west of Hagerstown.

Oct. 23, Pleasant Hill.

Oct. 23, 6:30 pm, Arcadia.

Oct. 23, Logansport.

Oct. 24, 7:30 pm, Summitville.

Oct. 24, all day, Plevna.

Oct. 24, Indianapolis.

Oct. 24, 5:30 pm, Wabash City Mission.

Oct. 24, Windfall.

Oct. 24, Cedar Lake.

Oct. 30, New Paris.

Oct. 30, Salem.

Oct. 30, 7 pm, Bethel.

Oct. 30, 7:30 pm, Peru.

Oct. 31, Spring Creek.

Oct. 31, 6 pm, Ft. Wayne.

**Iowa**

Oct. 23, Franklin County.

Oct. 23, 24 pm, Panther Creek.

Oct. 30, English River.

Oct. 30, 8 pm, Greene.

Oct. 30, 7 pm, Beaver.

**Kansas**

Oct. 16, 17, 10 am, Quinter.

Oct. 22, 7 pm, Fredonia.

Oct. 23, Topeka.

Oct. 23, 24, Ramona.

Oct. 23, Bloom.

Oct. 23, Osage.

Oct. 30, 11 am, Washington.

Oct. 30, Larned, Country church.

Oct. 30, 31, Abilene, Navarre house.

**Maryland**

Oct. 16, 2 pm, Broadfording.

Oct. 16, Brownsville.

Oct. 16, 2:30 pm, Beaver Dam.

Oct. 17, Frederick City.

Oct. 23, 2 pm, Meadow Branch.

Oct. 23, 2:30 pm, Monocacy.

Oct. 23, 2 pm, Middletown Valley.

Oct. 23, 4 pm, Manor.

Oct. 24, 5 pm, West Point.

Oct. 31, 5 pm, Baltimore, Woodberry.

Nov. 3, 10:30 am, Longmeadow.

Nov. 6, 7, 1:30 pm, Antietam.

Nov. 6, 7, 1:30 pm, Antietam.

**Michigan**

Oct. 16, Elmdale.

Oct. 23, Fairview.

Oct. 23, 10 am, Woodland.

Oct. 23, Onekama.

Oct. 30, Black River, at home of Amanda Wertenberger.

Oct. 31, 6 pm, Detroit.

**Minnesota**

Oct. 23, 7 pm, Worthington.

**Missouri**

Oct. 15, 6:30 pm, Smith Fork.

Oct. 16, 6:30 pm, Smith Fork.

Oct. 23, Carthage.

Oct. 31, Shelby County.

**Nebraska**

Oct. 23, 8 am, Alvo.

Oct. 30, Bethel.

Oct. 31, Beatrice.

**New York**

Oct. 9, 7 pm, Freeville.

Oct. 31, 4 pm, Brooklyn, First church.

**Ohio**

Oct. 16, 10 am, Chippewa, Beech Grove house.

Oct. 16, 10 am, New Carlisle.

Oct. 16, 10:30 am, Wyandott.

Oct. 16, 10 am, Poplar Grove.

Oct. 17, 6 pm, Fostoria.

Oct. 23, Red River, Painter Creek.

Oct. 23, 10 am, Sugar Hill.

Oct. 23, 10 am, Blanchard.

Oct. 23, 10 am, Donnels Creek.

Oct. 23, 10 am, Beech Grove.

Oct. 23, 10 am, Danville.

Oct. 24, 6 pm, Palestine.

Oct. 30, 10 am, Lick Creek.

Oct. 30, all-day, South Poplar.

Oct. 30, 6 pm, Lower Miami.

Oct. 30, 5 pm, Lower Stillwater.

Oct. 30, Prices Creek.

Nov. 6, 5 pm, Salem.

Nov. 6, 10:30 am, Black Swamp.

Nov. 6, 6 pm, Harris Creek.

Nov. 6, 6 pm, Rush Creek.

Nov. 6, 10 am, Stonelick.

**Oklahoma**

Oct. 23, 4 pm, Monitor.

**Oregon**

Oct. 23, Albany.

Oct. 30, Mabo.

Oct. 30, Ashland.

**Pennsylvania**

Oct. 16, 10 am, Back Creek, at Shank house.

Oct. 17, 6 pm, Lewistown.

Oct. 17, 6 pm, Rummel house.

Oct. 17, Codorus, at Codorus.

Oct. 17, Hanover.

Oct. 17, Carlisle.

Oct. 20, 2:30 pm, Midway.

Oct. 20, 21, 1:30 pm, White Oak, Kreider house.

Oct. 23, 1:30 pm, Akron.

Oct. 23, Spring Grove.

Oct. 23, Coventry.

Oct. 23, 2 pm, Indian Creek.

Oct. 23, 4 pm, Spring Run, Spring Run house.

Oct. 23, 24, 10 am, Upper Codorus, Black Rock.

Oct. 23, 24, Schuylkill, New house.

Oct. 23, 24, 10 am, Falling Spring.

Hide meetinghouse.

Oct. 24, Scalp Level.

Oct. 24, Manor, Purchase Line house.

Oct. 24, Johnstown, Moxham.

Oct. 24, Lower Cumberland, Mohler house.

Oct. 24, Aughwick, Sugar Run house.

Oct. 25, 26, West Conestoga, Middle Creek house.

Oct. 25, 27, 9:30 am, Myerstown and Heidelberg, at Heidelberg.

Oct. 26, 27, 1:30 pm, Chiques, Mt. Hope house.

Oct. 27, 28, 1:30 pm, Conestoga, Bareville house.

Oct. 29, 30, 9:30 am, Springville, Mohler house.

Oct. 30, 6 pm, Parkersford.

Oct. 30, 2 pm, Hatfield, Souder-ton Mission.

Oct. 30, 2 pm, Mechanic Grove, Grove house.

Oct. 30, 31, Lost Creek, Oriental house.

Oct. 30, 31, 2 pm, Licking Creek, Pleasant Ridge house.

Oct. 31, Chambersburg.

Oct. 31, Topeka.

Nov. 4, 7:30 pm, Philadelphia, First church.

Nov. 7, 6:30 pm, Altoona.

Nov. 7, Everett.

Nov. 7, Lancaster.

Nov. 7, Elizabethtown.

Nov. 7, 6 pm, Smithfield.

Nov. 7, Ephrata.

Nov. 7, Stonewall.

Nov. 10, 11, 1 pm, West Green-tree, at Rheems.

**Tennessee**

Oct. 16, Pleasant Valley.

Oct. 23, Liberty.

Nov. 6, Beaver Creek.

**Virginia**

Oct. 16, 4 pm, Garbers church (Cooks Creek).

Oct. 16, Linville Creek.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

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## ...EDITORIAL...

### Up-To-Date Preaching

Is Paul's charge to Timothy on the content of preaching out of date? He said: "Preach the word," but that was a long time ago. That was before "The Rise of Bolshevism," "Woman Suffrage" and "The Shanting Question." What should a preacher preach now?

But let us first ask what Paul meant by "the word"? We often take it as referring to the New Testament. Paul could not have had this in mind, for it did not yet exist. But he could and undoubtedly did have in mind the Truth, the Gospel Message, which was later embodied in the New Testament. It was a term in common use among the early Christians. Those who were driven from Jerusalem by persecution "went about preaching the word." Luke refers in the preface to his Gospel to "eyewitnesses and ministers of the word." And in the Acts narrative he makes frequent use of "the word" or "the word of God" or "the word of the Lord" in telling what the missionaries preached. Along with these terms and interchangeably with them occurs that other frequent phrase "the Gospel."

So there is no question as to what Paul meant. "The word" was the message of salvation. It was what he himself had been preaching. It was "the word of the cross." It was "Jesus Christ and him crucified." Being a faithful apostle of Jesus, "the word" which Paul preached was undoubtedly the same as Jesus had commissioned his original apostles to preach before he left them—"all things whatsoever I commanded you." It was the whole truth about the making and maturing of Christians. And since this is what our New Testament is made up of, it is practically, though not exegetically, correct to say that "the word" of Paul's charge to Timothy is the New Testament.

But is this the proper thing to preach in these modern days of new and live issues? Think how times have changed since Paul wrote that! When men and women are everywhere perplexed, questioning what attitude to take on this question and that, can preachers be satisfied merely to expound the message of the New Testament, written, as it was, so long ago and having nothing to say about so many of the things that

vex us now? And can they ever satisfy their people that way?

Can they? If that message ever gets a grip on their own souls they can. And what is more, it is the *only* way they ever can satisfy the heart hunger of this restless age.

Granted that the New Testament has nothing to say about many of the concrete problems of our modern life, it renders a greater service. It has a more useful function than to provide ready-made answers on all the issues of the day.

Do you remember how much better you liked the arithmetic which had the answer set down where you could see it before you began to work at the problem? You could tell just what to work for. And the right way was any way that would get the answer. But you would not have liked that way so well if you could have understood what you were going to school for. You know better now. You have found out that right methods of attacking your problem and a knowledge of the principles involved in it were of far greater value in preparing you to face the problems of practical life.

It is not the mission of "the word," and hence not the purpose of preaching it, to furnish direct answers to all questions of moral obligation and Christian duty. It has the higher function of supplying the principles in accord with which all such questions must be answered. It gives the method of approach. It shows with what spirit they must be met.

The primary need of any person, up against the puzzling questions of these chaotic times, is peace between himself and God. Reconciliation with him through Jesus Christ is first. That will give the proper spirit with which to face any problem. It will mean the acceptance of principles which are fundamental in every sphere of human activity. And for this purpose the Gospel is not out of date. It is as valid as ever and hence the need of preaching it is as great as ever. "The word of the cross" is as good for Americans as it was for the Corinthians. It always will be up-to-date.

But a large part of the Gospel Message has to do with the development of the Christian life. After reconciliation has been effected there comes the practical question of right living. And in this modern world that does compel attention to many matters unheard of in the days of Paul and Timothy. How can this situation be met by simply preaching "the word"? Hadn't preachers better deal with subjects which concern the people now?

That such an alternative needs to be considered at all only shows how poorly we have grasped the full import of the Gospel Message. The answer is not a choice between "the word" and "subjects which concern the people now," but both. Not sometimes one and sometimes the other but both at the same time.

Certainly the preacher must try to meet the actual needs of his people. He must help them to decide rightly and act wisely in the things with which they must wrestle. Not by direct answer to all their questions but by helping them to face their questions thoroughly grounded in Gospel principles. This is the highest service he can render them. This is preaching "the word." And it is up-to-date preaching too.

"Foundation Principles for the Present World Task" is the subject of Part Two of a little booklet which would slip into your vest pocket easily, and which is very suggestive of what up-to-date preaching should be. But it is not in the form of sermons. It is simply a series of daily readings from Acts with ques-

tions designed to assist the reader in applying the principles found in the readings to present-day problems. The other two parts are of like nature and the whole booklet covers the larger part of the New Testament. The title of the whole is "New Testament Ideals for the Present World Task." Readings from the New Testament and questions about the bearing of the passage read on certain conditions in modern life—that is all. The booklet was published by the Association Press of New York as a guide to daily devotions for the year 1919. It is mentioned here simply because it is such an admirable illustration of the point we are trying to make. It clearly shows that the best place for a modern preacher to look for light on the vexing questions of the day is the New Testament, and that his powers of discernment must be very dull indeed if he can not find it.

The Gospel Message, as set down in the New Testament, is given in terms of the life and civilization of that day. But the message is there. And it is exactly what the life and civilization of our own day must have. It is the business of the preacher to give that message to the people. It fits the present needs exactly. It is strictly up-to-date.

"Preach the word."

### A Question About the Ministry of Reconciliation

You have heard of the ministry of reconciliation, haven't you? Paul writes about it, you know. Well, here is a question that somebody raised recently: Is that ministry merely declarative or is it also constructive?

You don't understand the question? Why, the point is this: Does exercising in that ministry consist of stating the terms of reconciliation, and letting it go at that, or does it involve efforts to bring the parties together?

You can easily see it makes quite a difference. Suppose one of the parties does not want to be reconciled? Shall the minister try to make him want to? How much? When should he give it up?

No doubt you have in mind the status of the case. The two parties are God and the world. The former is very desirous of effecting a reconciliation. The latter is not. The former has gone to the utmost lengths conceivable. The latter, while showing, here and there, signs of yielding, for the most part remains obdurate.

Now, does this ministry of reconciliation require efforts to overcome this obstinacy? It is certain that it would be overcome, if the advantages of reconciliation were understood. Should there be an effort made to get these advantages understood? How much effort?

Your answer will depend upon how much you consider reconciliation worth. Unless, indeed, you don't care what becomes of anybody but yourself.

### Another Simple Test

THERE are various ways of testing the quality of a man's religion, but a fairly good one may be found in noting his eagerness to pay a pledge, given under the spell of an eloquent appeal or a special campaign. If he puts it off as long as he can, or even tries to back out altogether, you may be sure—well, you may be sure that his religious experience is of a different kind from that of the one who seems to enjoy the effort and the sacrifice necessary to redeem his pledge, as much as he did the giving of it.



## CONTRIBUTORS' FORUM

### What We Can Not Do

The cheerful man can help the sad  
And win him back to laughter glad,  
He can go forth and freely share  
His joy with those beset by care.

The strong man, walking on life's way,  
Can lend his strength from day to day  
To weaker men in trouble's clutch  
And give the help they need so much.

The rich man from his lavish store  
Can aid the poor man at his door;  
And by one kindly, helpful deed  
He can become the friend in need.

But we who have good health must stay  
And watch a loved one, night and day,  
Making a desperate fight to live  
And what we would we can not give.

Oh, we have gold which we can lend  
And strength, at times, to play the friend,  
But in those hours of true despair  
The health we own we can not share.

—Edgar A. Guest.

### Our Tour to Japan

BY D. W. KURTZ

MARION LAWRENCE said in a speech on the *Siberia Maru*: "The World's Sunday-school Convention began when you delegates left home, and it will continue till you arrive at your homes again. The value of the Convention depends not upon the speeches from the platform, but on the amount of Christianity the delegates will radiate, and the way in which they uplift Christ, all the time they are away from their homes."

According to this we are in the midst of the Convention. This is written on the *Siberia Maru*, on day out from Yokohama. Our ship left pier 36 at San Francisco at one P. M., on Saturday, Sept. 4. We soon discovered that, instead of being a Sunday-school ship, there were not enough delegates for the Sunday-school Convention to fill the ship, so it was thrown open to any one who came. For this reason the trip across the Pacific has had a good deal of variety.

For the first two days the weather was gray and the sea was rough. Many passengers became seasick before we got out of the Golden Gate. However, later on the sea became very quiet, remaining so all the way to Honolulu.

We arrived at Honolulu early on Friday morning, Sept. 10. A few days previous Mr. Marion Lawrence received a wireless message that a Sunday-school Rally was arranged, and he was asked to send the names of three speakers for this occasion. The day in Honolulu was very interesting. The Sunday-school party is being conducted by Thomas Cook & Son. A number of fine automobiles were awaiting us at the pier, and the party was taken to the Pali, a high precipice, from which one can see to the opposite side of the Island. The view from the Pali is one of the most beautiful in the world. The large open space below—all in agriculture—is the bed of an ancient volcano. The high precipices are the sides of this old volcano. The islands are entirely built up by volcanic action. The party was then driven around the island of Oahu, and was shown thousands of acres of pineapples and sugar cane.

My wife and I did not take this trip, because we were met at the pier by Miss Steven, a former teacher of McPherson College, who is a teacher in Oahu College. She made the acquaintance of Mr. and Mrs. Westervelt, who are among the most prominent, as well as the oldest residents of the city. Mr. Westervelt took us in his private car and showed us the city, the schools, churches, hospitals, the museum, and incidentally gave us a history of the islands, and the language of the people. The aquarium is unique. There is no other place in the world where such colored fish are to be seen.

In the afternoon the Sunday-school Rally was held in the oldest church in the islands—the Kawaisho church. Marion Lawrence, Mr. Landes, of Pennsylvania, and the writer, addressed the meeting.

At 5 P. M. we left Honolulu and turned northwest toward Yokohama. The weather was fine, and the sea very smooth until Thursday, Sept. 16, when we got into a storm. This lasted all day Friday and Saturday. Ever since, the sea has been rough. During the worst part of the storm the waves were thirty-two feet high. This was not serious, although a wave broke the iron railing on the "B Deck" about twenty-five feet above the sea. One sailor was seriously injured, but will survive. Nearly all of the steerage passengers—about a thousand—were sick. They were locked into their quarters for forty-eight hours. Most of the first-class passengers were "indisposed," and for a few days the dining-hall was nearly empty. I am glad to report that Bro. Ober, as well as Mrs. Kurtz and myself, did not miss a single meal nor lose a meal. We were not seasick at all during the entire journey. This storm was not nearly as big as one we experienced on the Mediterranean in 1913, when the waves reached a height of fifty feet.

The social life of our ship is fine. Each day, except during the storm, we had religious services and lectures for the Sunday-school party, free to all, in the dining-hall. The first lecture was by Marion Lawrence, who gave us a history of the past World's Sunday-school Conventions, and suggested hopes for the coming one at Tokyo. Some of these lectures were by missionaries who gave us valuable instruction. Dr. Heckleman has been in Japan for fifteen years. His lecture, "Is Japan a Menace?" was attended by Japanese as well as Americans. He gave us the history of Japanese thought and national life, and the development of her international relations. He loves the Japanese and showed that they are not warlike, but that all their aggressions, as it seems to us, are due to necessity, or are mild imitations of so-called Christian nations. We can not expect her to be saintly when other nations are selfish and greedy.

One lecture that was highly appreciated was by a traveling man from Chicago, who spent three years in Russia during the war. His lecture on that country was very illuminating. He thinks we should send 20,000 Christian school-teachers to Russia, so we could do for her what we have done for the Philippines. If the way would be open for such a course, no doubt results would come.

One of the best lectures was by a medical missionary, Dr. McKenzie, of China, who told of his fifteen years' experience there. Mr. Davis, the Y. M. C. A. Secretary of Tokyo, was very helpful to us in telling us of the customs, points of view and language of the Japanese. For a number of days, we had special classes to study language and customs. These were taught by the missionaries and their wives.

One of the fine features of the trip has been the association with choice spirits in church and Sunday-school work. We have in our party a number of business men, some of whom are at the head of great industries, who are among the most devout Christians I ever met. We have also some young ladies—school-teachers—who are on "leave of absence" to attend this Convention. There is great variety in the age and make-up of the party, yet all seem to be genuine delegates, serious in their purpose to learn more, so as to serve better the cause of the Sunday-school.

We have many on board who are not of the Sunday-school party. Among these are quite a few Japanese. Some of them are prominent in the government, army and navy. One is going back from a visit to England, where he counseled with the prominent men of the British navy. He did not give away any secrets, that I know of. Another is an American consul with his wife and child. A group of four Japanese made a hurried visit to the large cities of America—one of them being the son of the richest man in Japan. These are on our ship. Then we have another class—white folks in appearance. On Saturday evening three women, sitting at the table next to ours, became so drunk that they had to be carried out. By their dress and general appearance they must be very wealthy. They spend their time drinking, smoking and gambling. These women smokers seem to be very anxious to have every one see them in their diversion.

I was priding myself that, going on a Sunday-school

ship, there would be no smoking. But since not all are Sunday-school people, we have smoking enough. I shall not attempt to look up enough adjectives to express my contempt for a man or woman who is so selfish as to insist, day after day, to blow the poisonous tobacco-smoke into the faces of seasick women. Some good women, who are not good sailors, found relief in the fresh air of the deck, sitting comfortably in their deck-chairs, but were forced again and again to return to their hot, stuffy cabins, because selfish men smoked into their faces. It is difficult to imagine a more selfish habit than smoking. Every smoker should be told that he might as well spit into the water we have to drink, as to poison the air we have to breathe. When he wants to make a stench, he should go by himself.

An ocean trip gives one an immense opportunity to study people. For seventeen days on the same ship, where people have to be together, shows up their true character. How beautiful some lives are! I think now of one man in particular, who is always radiating sunshine, thinking of the welfare of others, and making others happy. But there is also the contrast—people who do not know the first elements of true living, who waste their time and have no ideals worth having.

Tomorrow we reach Yokohama. There we shall spend thirteen days seeing Japan; then comes the Convention. Will it mean a blessing to the cause of Christ? The nearer it comes, the more we feel the responsibility and the more we pray that we may forget all self, and think only of revealing the Christ.

### Bulwarks of Our Faith

BY WILBUR BRENNER STOVER

THE present is a wondrous time, if we realize it. Men everywhere are thinking of some adjustment to a better state of things. This is true in the State. It is also true in the church. There may be some things better eliminated than retained. There are some things which must be radically retained, at any cost. Let us look for these, and make their number as small as possible:

*I. The Bible.*—The Book of books comes first. It is the revelation of the will of God towards men. It reveals the ideal life in the Lord Jesus, and persuades all men to follow him. The way of salvation is made clear, as well as the universal need of it. In some respects the Bible is like other books. In other respects it is wholly different. It makes clear the majestic march of God through the ages, in his dealing with the fallen race of men. It is preeminently the one Sacred Book. Strong men of sweetest character are those who daily read it. Those people are the best people who follow most closely its teachings. Those nations have the most sterling character who have it in greatest reverence. Faith in the Bible implies implicit faith in God.

*II. The Church.*—The Lord Jesus chose men out from a world of common people, filled them with his teachings and with the Holy Spirit, and sent them out to call other men to come and follow him. The body of believers, the ecclesia, the company of those who are separated from the world and filled with the Holy Spirit of God—these constitute his church. These continue steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayer. The fear of God comes upon every soul who abides with them. Despite persecution and opposition, the church grows and will continue to grow till it fills the whole earth, for her members have a magnificent work to do—the Lord working with them. It may not be questioned whether a man can be a Christian apart from the church. As the Lord loved the church and gave himself for it, those who love him and are willing to give themselves for him—if need be as martyrs—naturally seek to identify themselves with his church, to work with and dwell in harmony with others who have done the same thing, thus together glorifying him and being a means of blessing to very many.

*III. The Sunday.*—The Lord's Book, the Lord's Church, and the Lord's Day—these three have borne strong evidence for two thousand years that the Lord



Jesus is the Savior of men. These three are mighty bulwarks today to the faith of every man who believes. The law of our physical being may demand rest and change one day in seven. The Mosaic law may set the seventh as a sacred day to be observed by the Jews forever. But it is the first day of the week—the Sunday, the Lord's Day—which we Christians keep holy. The Lord Jesus was raised from the dead on Sunday morning. On various occasions he met with his disciples previous to his ascension, on Sundays. The Holy Spirit was poured out upon the church, waiting in Jerusalem, on Sunday morning. The church at Troas celebrated her love feast on Sunday evening. The offerings for the poor were taken up at the regular services on Sunday, and the beloved disciple John, aged and in exile, was, as the Sacred Book records, "in the Spirit on the Lord's Day." When we keep Sunday sacred to the memory of the Lord Jesus, when we lay aside the work of the six days and spend Sunday in special prayer and praise to God in Jesus' name, and when we, on that day, make special effort to do good to our fellow-men in his name, we do well. I repeat: The Lord's Book, the Lord's Church, and the Lord's Day—these three are bulwarks of our faith. With our lives carefully adjusted to their claims, we wonderfully hasten the answer to our daily prayer: "Thy kingdom come, thy will be done on earth as it is in heaven."

Mt. Morris, Ill.

### Three Important Duties

BY J. H. MOORE

RESTING upon every true church there are three duties that may well be regarded as fundamental, and what we here say of churches may apply to individual members as well. The action of a church is simply the action of individual members in concert. In all such activities each member plays a part, and, in a measure, is responsible for what the church does, and sometimes for what it fails to do. We here note the three duties, as they apply to the churches:

1. Continuing steadfastly in the apostles' doctrine and fellowship (Acts 2: 42).

2. Go ye into all the world, make disciples of all nations, baptizing the penitent believers, into the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28: 19; Mark 16: 15).

3. Teaching them to observe all things whatsoever I have commanded you (Matt. 28: 20).

The first duty pertains to Christian living, and embraces all the duties relating to faithfulness, loyalty, purity, consecration and spirituality. The church that continues steadfastly in the apostles' doctrine and fellowship, is not only an active church, but it will neglect no known duty. It takes pleasure in obeying the will of God from the heart, and as time goes by, will be found engaged in every good work. All of the New Testament ordinances will have their place in such a church, and they will be kept in the form and in the spirit set forth in the Scriptures. There will be no disposition to emphasize all form and no spirit, nor will there be all spirit with no regard for form. Both will be found together, and in order to carry out the purpose of the Gospel, as much attention will be given to one as the other.

In such a church the standard for the individual life will be high. It will mean a busy Christian life—members of the church following the example of their Master, going about doing good. All of this will bring about a strong, healthy and active church. It may not be strong in number, but it will be found strong in faith, and active in every line of duty, privilege and usefulness. A church of this type is fully equipped to "go into all the world and preach the Gospel to every creature." It is prepared to make disciples of all nations. It is prepared to work its own home field, and then to aid in sending workers into other fields. Having accepted the Gospel in full, having demonstrated its loyalty to the Master by continuing steadfastly in the apostles' doctrine and fellowship, it is in a position to carry the faith to the ends of the earth. It becomes a church not only of faith but of action as well. And while standing for the

New Testament institutions to the letter, it also feels itself responsible for doing its full part in making disciples of all nations, and is willing to spend and be spent for that purpose. It believes in the whole Gospel for the whole world, and feels commissioned to go everywhere preaching the Gospel. In fact, the place of the true church of Christ is everywhere, in every community, in every town and city, and in every nation.

Of the members in the early church at Jerusalem it is recorded that they continued steadfastly in the apostles' doctrine and fellowship. This church proved to be a great missionary church, and by the hands of the apostles and others carried the Word into every land. If this much can be truthfully said of the first working church in Christendom, the same ought to be said of any loyal church of today. Any body of properly-trained and truly-converted members will be found active in securing the conversion of others. That is the tendency of faith and obedience. It was the delight of Jesus to do his Father's will, which meant the saving of sinners. And the child of faith, in the present age, will consider it a matter of joy that he can do as his Master did.

This making acceptable disciples of all nations includes the baptizing of them into the name of the Father, and of the Son, and of the Holy Ghost. This means the putting on of Christ in baptism, and practically embraces all there is in the new birth—born of water and of the Spirit. It is the initiatory act of entering the church, passing from the kingdom of Satan into the Kingdom of God. To those who continue steadfastly in the New Testament teachings, has been committed the authority to administer this three-fold baptism. In other words, they have been authorized to perform the rite of induction into the church. This is a duty that they owe to all converts, whether made at home or abroad. The initiatory rite is the same for converts of all lands. By this new converts are made members of the church—the body of Christ—entitled to all the rights and privileges of the church.

Now comes the second duty that the church, through her teachers, owes to all those who have become *bona fide* disciples: "Teaching them to observe all things whatsoever I have commanded you." It is not enough to disciple or make learners of people, to induct them into the church. That is simply the beginning of the Christian life. Men and women, boys and girls are born into the church—the family of God—for a purpose, as truly as they are born into the world for a purpose. Their conversion was brought about by teaching, and it is by still more teaching that they may be induced to go on to perfection. And to teach these new converts aright—teach them to observe all things, that Jesus has enjoined upon his followers—must be regarded as the most important duty assigned to the church. To bring children into the world, and to bring them right, is important, but to educate and train them properly, is still more important. The highest duty of parents is to fit their children for living the right kind of a life. Just so with new converts. Their conversion is important, but their training and preparation for the duties and responsibilities of the Christian life is still more important. Jesus tells those in the church to teach them to observe all things that he had commanded. It is not sufficient to have them attend church regularly and to listen to whatever sermons may come handy for the minister to preach. They must be taught the "all things," the whole duty of life.

Right here we are probably lame in our methods. We go to the limit in securing new members and then expect them to grow strong and even efficient church members by listening to sermons that often contain precious little of the all things set forth in the New Testament. This defect in the pulpit, and quite generally in the Sunday-school, may, in large measure, account for the loss of many Brethren children. The most of our special efforts are devoted to converting people—getting them into the church—while their later teaching and training are left mainly to a policy of pulpit efforts entirely void of system. And while we are talking about saving sinners, it might be wise if we were to consider the advisability of reforming

the pulpit. In the interest of teaching the whole Gospel and teaching it intelligently and systematically the pulpit is becoming the weak point in our system. The feeding of the flock may be commendable, but we are certainly short on teaching.

Sebring, Fla.

### Night Messages from the Bible

BY GALEN B. ROYER

Salvation (Ex. 14: 15: 1, 2)

WHILE with God the thought of salvation is older than the morning star songs, it should be noted that, save one expression of longing for it (Gen. 49: 18) nothing is said until we come to the chapters now under consideration. Here, too, it is but a type or figure of what is fully revealed unto us in these latter days.

Christ's death on the cross put away our sins. His atoning blood met all God's claims of righteousness: and yet Christ's death, without his resurrection, would have made the work incomplete because the resurrection of the Lord is proof of his power over the grave and of the value his life, through substitution, is to us. This is clearly seen in Israel's experience. Sighing, crying and trembling the nation stood on the Egyptian side of the Red Sea. But the moment they passed by the path of God through the sea—thereby typically accepting death—they came into resurrection on the other shore. Their song of triumph, as they beheld their enemies swallowed up by the billowy wave (Ex. 15: 2), is, "The Lord is my strength and song, and he is become my salvation." Not what Israel had done but what the Lord had done, prompted them to sing from the sunny heights of their resurrection. As never before, in sacred history, Israel came to know God as a Savior and could sing, with happiness and truth: "The Lord is become my salvation."

Can you, reader, say the same? To have assurance of being saved today is no more a boast than it was for Israel in her day. It is never presumptuous to declare what God does for us. If we, like Israel, *stand still* and he does everything, we exalt him, praise him and give him the glory (Ex. 14: 30).

You have seen a picture in many homes that does not correspond at all to the ideal of this lesson. It shows a stone cross rising out of a stormy sea and a poor unhappy woman, with despair seen in every line of her face, clinging to it. That is a gross misrepresentation. I stand fully with Paul when he says: "God forbid that I should glory save in the cross of the Lord Jesus Christ," but Jesus passed through the storm, has risen out of it, and faith leads me not to the foot of an empty cross but to the feet of a risen and glorified Savior.

It is all right to celebrate the death of Christ, to remind us of the price of our salvation, and to show forth God's wonderful love, but we should not dwell on these precious events, but rather on the fact that Jesus has risen triumphantly, and is now sitting, glorified, at the right hand of God. Now every believer has a right to know that Christ is his Savior, his peace—that his sins are forgiven, that he belongs to the Lord, that he is absolutely saved and that he has a right to give thanks. Doubts and fears are dispelled; sins are washed away; the power of the enemy is broken. Praise God!

No wonder the devil stirred up a great fuss (Acts 4). The disciples "preached through Jesus the resurrection from among the dead" (v. 2). Had they preached that Jesus was an unusually good Man—as many today will admit and no more—Satan would have smilingly looked after some other work. We know death is the devil's wages to every one who follows him and when the disciples told of One who had conquered death, the devil knew he was losing out.

How blessed it is to meditate on the thought that Jesus—so sinless, spotless and perfect that death could have no claim on him—should love me, on whom death had a claim! Verily, Jesus took my place in death, and being raised from the dead, the Father, by grace, now gives me a place when I believe on him. What a wonderful substitution all around!

All this Ex. 14 so strikingly teaches. When the

(Continued on Page 642)



## China's Famine Needs

WITH each incoming mail from China we are having impressed upon us the severity of the famine which stands before them as a horrible spectre. Sept. 8 our missionaries cabled us of the *famine condition* and the call for \$25,000 was made to the Brotherhood. At that time our information of real conditions was very limited, but now we are in receipt of the letter of explanation, sent at the same time as the cable.

We are glad to say that there has been a wide-spread response to the call that has been made. By this we mean that individuals, all over the country, have been quick to send in \$5, \$10, and a few \$25 amounts, and this ready response is greatly appreciated. However, we desire to impress not only individuals but entire churches with the urgency of this *famine call*. It is hoped that congregations will, at Thanksgiving time or previous to that date, give generous gifts for the hungry in China.

On every side the famine is deplored, yet this time of China's need becomes a wonderful opportunity to demonstrate Christianity in its original and spiritual intent.

The following letter, addressed to the Board, will give you much information regarding the need. We want to call your attention to the mention of the Shansi governor's attitude toward Christianity, in requesting that a Christian be placed on every relief committee. We are in a position to do tremendous good at this time, since we have the workers already located there, before the famine. They know the language, the customs and the needs. Thus the famine funds can be used as a direct means of winning men for Christ. This is an opportunity we did not have in the Armenian relief work. In that work we were not allowed to promote Christianity directly, and we did not have an advance corps of workers, already on the ground. Through this famine many children will be taken into the mission schools who otherwise would never have come directly under the influence of Christian teaching.

### THE GENERAL MISSION BOARD.

#### From the Committee on Famine Relief

General Mission Board,  
Elgin, Ill., U. S. A.

Dear Brethren:

Our mission meeting at Show Yang last week passed the following resolutions:

1. We recommend that the mission cable the Board for \$25,000, gold, for the mission to use, in helping to relieve the suffering in our district.
2. We recommend that the mission elect a committee of five on famine relief, who shall have oversight of all famine relief of our mission, and who shall write a detailed report of famine conditions and prospects for the near future to the Board, with recommendations as to the probable sum of money our mission should consider for relief.
3. We recommend that the mission send a representative to the Famine Relief Conference in Taiyuanfu, on Wednesday, Sept. 8, 1920.

F. H. Crumpacker was elected as our representative to the Conference at Taiyuanfu.

The committee of five, on famine relief, consists of W. J. Heisey, N. A. Seese, F. H. Crumpacker, Anna Blough, and F. J. Wampler.

We sent you the following cable Sept. 8, and it likely left Tientsin the 10th: "Brethren, Elgin, ililpileom nosy-sxyabb.—Wampler."

The translation of the cable is as follows: "Will Board approve starting famine relief work at once? Could we immediately the sum of \$25,000 for famine relief."

In 1877 the province of Shansi was stricken with famine, which reduced the population to 40% (estimated) and which is remembered to this day as a time of terrible distress. A survey of present conditions shows that the outlook for this year is even worse, covering four provinces of North China, and more severe in its effect.

The August rains failed to come, and for the last three weeks we realized that all hope is past for the maturing of this year's crops. This year's drouth is made worse because last year's crops were a failure in some sections of the province, a part of the Ping Ting county being in very bad shape at that time. With no reserve supply of grain, and with only one-tenth of a crop this year, some villages near here are already in a destitute condition.

Since our meeting passed the above resolutions, the meeting, called by the Shansi government for this province only, has met and it developed there that out of 105 counties in the province there are twenty-five which will have to have help from outside for famine relief. Our Ping Ting county is said to be the most destitute of any

of these twenty-five. They are trying to raise \$10,000,000 for famine relief in this province. The government hopes to raise \$8,000,000 of this locally. They are hoping that outside forces can raise the other \$2,000,000. Other missions and the Red Cross, together with other agencies, like the "Christian Herald," will be appealed to, to raise this \$2,000,000.

You will be interested to know that Christians of the province are to have the control of this money. Two men, high in official circles, both being representatives of the governor, insisted that there be a Christian on every committee. One of the missionaries in Taiyuanfu and a Christian Chinese have been made treasurers for this \$10,000,000 fund. Some of the other committees are composed entirely of Christians.

Our mission committee, according to the above cable, is asking for \$25,000 at the present. As the winter comes on, we can give you a little better estimate of how much more our church ought to raise to take care of what would justly be our share. We now estimate that this should be not less than \$60,000. Our committee is hoping that you will make special appeals through the church papers for this cause, and that the churches, at Thanksgiving and Christmas, will take special collections.

In addition to the great numbers of people in our own province, who are in desperate straits, we have to take care of refugees from other provinces. Whenever any trouble like this develops in Chihli, our neighboring province to the east, great numbers of their people always come up into our province to make a living. These refugees are now entering our province at the rate of from 200 to 500 per day. A large number of these are coming through our territory, and they add very seriously to the difficulties, because they not only have to be fed but housed.

Compared with the Armenian relief work, the situation is much more favorable here. We here have workers and the organization for distribution already located in the famine-stricken district, who will see to it that the relief is given to those most worthy, and who will be able to make a practical application of brotherly love, as it is in Christ, conserving now and in years to come, the largest results to the church. While this causes a heavy financial strain on the home church, yet it is also an unprecedented opportunity for evangelistic effort—likely worth more than any other term of years of the entire mission's work.

For the Committee, Fred J. Wampler.

#### Facing Death from Starvation

In the years 1876-1878 a famine, caused by drought, swept over the province of Shansi, reducing the population sixty per cent from starvation and disease. Many were reduced to eating the flesh from their own bodies, before death finally overtook them. Since that time until now, no such conditions have been known to this country, and the population has gradually increased until it is about normal again. But this year a total crop failure in some places, and only a partial crop in others, seems to indicate worse conditions than those of forty years ago. In some sections of our own territory this is the second year of crop failure. All summer long the people have waited in vain for the rains that would mean life to them and their families. All summer long have they prayed to their gods to give them rain, but only occasionally showers came, which the thirsty earth swallowed up immediately, without much effect upon the parching vegetation. During the last few weeks, however, all hope has fled, and many have despaired of living through the winter.

Four provinces, comprising an area of about 329,700 square miles, have been almost without rain, and more than 96,500,000 people are facing starvation. Where, under normal conditions, there has been about twenty-five inches of rain-fall in a year, this year only about five inches of rain has fallen. In places the people are already reduced to eating the leaves from the trees, in order to keep alive.

Although our territory is not as destitute as are some places, yet only ten per cent of the normal crop is being harvested. In ordinary times only enough food is raised to support one-half of the population. The rest is imported from sections which this year have nothing to export. People from other places are flocking here in great numbers, hoping to secure work, or beg, or perhaps to plunder—anything to keep alive. Wherever we go, we are met by helpless, hopeless people, whose faces show their despair.

The Governor of Shansi and his other officials have organized, together with the missionaries, the Famine Relief Board of Shansi, and have appointed sub-committees for various phases of the work. One very significant fact is that a Christian has been placed on every committee. This Relief Board is calling for \$10,000,000 and is asking the churches of the province to supply \$2,000,000 of that amount. The officials themselves have had their salaries reduced from \$500 per month to \$60.

Many of our own Christians are destitute farmers and are coming to us for aid. Can we turn a deaf ear to their cries? Without help from you, many of the starving ones will—by the time you are surrounding your Thanks-

giving tables, spread with the good things we all love so well—have to be selling their children or deserting them to their fate. By the time Christmas is ushered in, many will be dead or dying of starvation.

Our members in China are helpless and hopeless without your aid, but they are depending on you to show to them the Christlike heart of love, by helping them in their time of great need.

Pingting Chou, Shansi, China.

Laura J. Shock.

## The Mission Study Course for the Churches

BY H. SPENSER MINNICH, MISSIONARY EDUCATIONAL SECRETARY

EACH year the General Mission Board suggests a course in Mission Study, and usually the new course is announced in September or October. It is our ideal that each church have at least one Mission Study Class annually, and that all members of the church engage in the study. The courses are not long, and a course in missions will not prevent the church from engaging in study along other lines during the year. It is the intent of the Board that the courses be selected with an aim of presenting to the classes a well-rounded knowledge of the various countries and their religious needs. Mission Study should be evangelistic in its nature and this being the *Year of Special Evangelism*, it is thought wise to have one study book directly on the subject of evangelism. In the following list you will notice the book, entitled, "Taking Men Alive," by Charles G. Trumbull. Every church should have its earnest workers deriving soul-saving zeal from a study of this book. A full year's work in Mission Study consists in the study of one book, and the reading of the four others listed as Reading Books. It is impossible, in this limited article, to say the many good things we should like for Mission Study. The new Mission Study Prospectus is in the making, and will be sent to you upon your request.

Many of the churches have planned and carried out big programs for Mission Study, and their members have been enriched thereby. The writer was in a Junior mission study class in Ohio, a few months ago, and heard the pupils recite their lesson on the book "Mook," listed in last year's course. Mook was a little Chinese boy, who was converted in the home of the missionaries, and was instrumental in leading others to accept Christ. The teacher of this Junior class, in a very artful way, helped the children to see the vision that Mook had, in leading his friends to Christ. Near the end of the recitation she asked how many Juniors wanted to do as Mook had done, and nearly every hand went up in ready response. Then they engaged in prayer, in which the Juniors prayed for their young friends. Next they sang a song, while the invitation to accept Christ was given. One little girl stood up and gave her heart to the Lord, and I have since learned that she has won another. I am quite sure that they have not done yet, for the glorious work still goes on. Those Juniors had been having a series of meetings, and souls were saved, though no evangelist was called in to receive the credit. What a splendid method of evangelism! We hope that in every church the best teachers will be chosen to lead the classes to greater service and a higher spiritual plane in the Kingdom of God!

### Mission Study Courses for the Churches

For the Season of 1920-1921

#### COURSE FOR ADULTS

##### Study Books for Class Use:

- "Christian Heraldism." By Galen B. Royer. A missionary biography. . . . \$ .75
- "Taking Men Alive." By Charles G. Trumbull. Stories of successful evangelism. . . . 1.15
- "A Better World." By Tyler Dennett. . . . 1.50

- (Choice of the above books is to be made for class study.)
- ##### Reading Books for Adults:
- "Shepherd of Aintab." By Alice Shepard Riggs. . . . \$ .75
  - "The Work of Personal Work." By Farley. . . . 1.25
  - "Argonauts of Faith." By Basil Matthews. . . . 1.50
  - "Sadhu Sundar Singh." By Mrs. Arthur Parker. . . . 1.25

- (All of the four books are to be read during season 1920-1921.)
- #### COURSE FOR THE JUNIORS
- ##### Study Books for Class Use:
- "Primary Folks at Mission Study." By Viola Eisenhise. . . . \$ .50
  - (In lots of six or more, 45c each.)
  - "Junior Folks at Mission Study"—India. By Nora Berkebile. . . . .50
  - (In lots of six or more, 55c each.)
  - "Junior Folks at Mission Study"—China. By several missionaries in China. . . . .50
  - (In lots of six or more to same address, 55c each.)

(Choice of the above books for class study is to be made.)

\* In preparation.



## Reading Books for the Juniors:

- "Lamp Lighters Across the Sea." By Margaret T. Applegarth, .60  
 "Fox and Turtan Tales." By Ishbel M. Blake, .75  
 "Frank Higgins, the Trail Blazer." By Thos. D. Whittles, .75  
 "Stories from Far Away." By Cora Banks Pierce and Hazel

Northrop, .125  
 (All of the four books are to be read during the season 1920-1921.)

## Mission Study Courses for the Colleges

For the Season of 1920-1921

## COURSES FOR COLLEGE STUDENTS

- Fall Term:**  
 "The Near East: Crossroads of the World." By William H. Hall, .75  
**Winter Term:**  
 "Medical Missions." By Walter R. Lambuth, 1.00  
**Spring Term:**  
 "World Survey," 1.00

## COURSES FOR ACADEMIC STUDENTS

- Fall Term:**  
 "A Better World." By Tyler Dennett, \$1.50  
**Winter Term:**  
 "Other Sheep." By Harold Begbie, 1.00

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Frank Talks About the Forward Movement

#### No. 5.—Some Lessons Taught

THERE used to be a saying among the boys, something like this: "Start something and you will find out." This states a great truth. The greatest discoveries of life have come to those who "started something." We may not always get what we start for, but our experience may be like that of the hunter who—when he discovered our nation's rich deposit of coal, years ago—found something of much more value than the game he sought.

Experience has always been a great teacher. It is the laboratory where theories are either reduced to facts or discarded. Doing life's duty is the most profitable business in the world, for it not only accomplishes the needed task, but gives the eased conscience for duty done, plus the increased knowledge, attained in the experience. What losses must result from our physical and spiritual inactivity!

So, very much, it is with the Forward Movement. Its chief value may not be in the work done, but in the lessons learned, while attempting to do what ought to be done. Perhaps no one has helped, in any way, with this "stretching forward" business, without receiving some lessons of personal help that we can not mention here. But things of a general character have also been impressed upon all who have stopped to think, and these will help us in further work.

The fine spirit of cooperation in any good work, in the Church of the Brethren, has always impressed me. In this movement was manifest that same good spirit. Of course, there were, here and there, those who did not understand some things, and mistakes were made that caused others to hesitate, but with all this there was a hearty cooperation, in spirit and purpose for the cause, everywhere. It only shows the devotion of our people to the cause of Christ. Our faith in the Gospel, as the only remedy for the restlessness and sin of men, has been strengthened. It shows that we are trying to be brethren in fact, as well as in name. It shows, further, that if we would use the resources of our church in the promotion of Christ's Kingdom, there must be more personal contact with the churches—more information and less suspicion—more helpful teaching and less condemnation of conditions.

We have learned that, in offering a carefully made up budget for the needs of the church, and presenting it somewhat proportionately, according to the resources of the congregations, we shall have a more fruitful method of providing for the financial needs of the church. There are some splendid examples of this that are evident already, but these shall be reviewed at the end of the year, as it is too soon to speak of these things with any certainty in figures at this time.

In the days of cooperation with other churches, it was evident to all, that, in spiritual power, sincerity of purpose, integrity of action and unselfish promotion, the Church of the Brethren was by no means the least among them. It was interesting for our young people to discover—as many of them did—that the Church of the Brethren, while not large in membership, did

## Spring Term:

- "Christian Americanism." By Charles Alvin Brooks, paper, 40 cents; cloth, .75

## Please Note

Order the above books from Brethren Publishing House, Elgin, Ill.

## NORTHERN VIRGINIA

A decided majority of the replies received, in regard to the Special District Meeting, are in favor of convening said meeting. Linville Creek church is the place selected. The undersigned officers of the 1920 District Meeting, therefore, make the call for an extra session of the District Conference at the Linville Creek church Nov. 5, 1920, at 10:30 A. M., and we urge that the elders and the entire delegate body of the 1920 District Meeting be present to consider the appointment of workers and other matters, pertaining to the Forward Movement of the church.—D. H. Zigler, Moderator; L. S. Miller, Reading Clerk; P. S. Thomas, Writing Clerk.

represent ideals of life and religion for which we can be glad. Dr. A. J. Gordon once said that "what the Lord needs, is not more of us, but a better brand." While this is no excuse for spiritual laziness in evangelism, it is a principle we do not want to forget, in these days of tendency to compromise with all kinds of worldliness and unholy schemes of promotion.

Along with these lessons, which make us grateful, we find those that need to be studied, with the hope of elimination. There are many evidences of selfish tendencies, particularly in the use of the Lord's money. Expressions like the following have been made too frequently: "We are going to use our money at home." "We are going to give it all to our own District." "We are going to use it to support a pastor." "We object to giving more than we get."

Of course, we need money in our own churches and Districts. Of course, we need pastors, and, of course, we like to give in proportion to others, but it is "more blessed to give than receive," says Jesus. The churches that give most to foreign missions, and other purposes of unselfish service, prosper most at home. For a while folks may think you are throwing your life and money away, but in the end nothing pays in friends, money, or heaven, more than service in Jesus' name to others.

Two things we must learn: (1) *Giving* means no thought of self, but of others. It is the *cause* we love, or the *need* we serve, that should guide us in giving, rather than any thought of self. (2) We must learn our dependence upon others. That which blesses our lives in help, friendship, gratitude or money, must come from others. Oh, yes, we can help ourselves, or take a little money from our own savings, but the help that makes your heart leap, is the friendly, unsolicited help, gratitude, friendship, or money, from another—that which is earned in unselfish service—that for which others feel they have value received. Everything on earth that is worth while—besides the little that I possess—belongs to somebody else. There is only one honest way for me to get it—that is to *earn* it. There is only one way under heaven to prosper, in money or friends, on earth or in heaven—that is by serving others. The church that is not willing to render service beyond its own need, and to extend its help and friendship beyond its own borders, is planning for its own death.

### In Order That We Might Understand Each Other

BY CLYDE M. CULP, ASSISTANT TREASURER

1. THE BOOKS OF THE FORWARD MOVEMENT will close promptly March 1, 1921. It is therefore emphasized that all cash, to apply for credit in the 1920 financial campaign, must reach the FORWARD MOVEMENT, Elgin, prior to that date. Don't wait for the end of the year to approach. Send your monthly accumulations of payments on pledges. Urge prompt payment of pledges. Please make all checks payable to the FORWARD MOVEMENT, Church of the Brethren.

2. It has been stated before that any part of the money that has been raised toward local church quotas, and that is intended for District mission work, should be sent direct to the treasurer of the District. He, in turn, on March 1, 1921, is expected to report to the FORWARD MOVEMENT, Elgin, sums actually received between March 1, 1920, and March 1, 1921, from the congregations of his District for the purpose of District mission work. If, however, such sums are sent to Elgin—settlement later to be made with the Treasurer of the District Mission Board for whose credit it is received—it must be clearly designated at the time sent, that such sums are intended for him.

3. It is likewise very important that amounts, intended to apply for the use of foreign missionary supports, be designated at the time funds are sent. This is just as true for any other designations that are desired to be made.

4. The attention of all Local Forward Movement Directors, or other representatives of each congregation, is called to the financial reports of the General Mission Board, as they appeared and are yet to appear, in the *Missionary Visitor*, beginning with the May, 1920, issue, and closing with the April, 1921, issue. These report contributions, received direct by the General Mission Board, and not run through the books of the FORWARD MOVEMENT, whereby record is made of contributions by congregations, when possible, and not by individuals. Therefore, you may begin to compile lists of those contributions, appearing in the *Visitor*, which are not clearly related to a congregation, but which you are certain your congregation should get credit for, in a complete report, to be made by the FORWARD MOVEMENT, as soon as possible after March 1, 1921. This report is expected to be very complete, for what each congregation in the Brotherhood has done during the year, for all purposes for which the \$1,000,000 goal was set. Be systematic in preparing information with regard to the following: (1) *Visitor* in which contribution is noted. (2) Name of individual or organization as it appears. (3) Fund under which it appears. (4) Amount. (5) Name of congregation and District to be credited. It may be more practicable for you to collect all receipts for mission purposes from the General Mission Board, dated since March 1, 1920, which are held in your congregation. Send these in for recording, after which they will be returned to you.

### Evangelistic Sparks

CHRIST died your death and mine, that we might live his life.

It is most difficult to get men to believe what they think they believe.

We have been trying to save men by evangelistic *spurts*, instead of by the evangelistic *spirit*.

He that *loses* himself in the earnestness of evangelism, is the one who *finds* precious souls.

Methods in evangelistic work are important, but can never be a substitute for the *Message of Life*.

The *spirit of evangelism* is the best qualification of a pastor, because it is most like the Master.

The joy of carrying good news is the *highest service*, and the Gospel is the *best news*. Will you help to tell it?

If the soul is worth more than all the world, and Christ is the *only redemption*, then profit and loss would suggest a *change of occupation* to many of us.

All evangelism must begin in prayer and with the power of God, but it can only be completed in the *power and personality* of a human being.

Holding a revival meeting suggests a dead church. Having an evangelistic meeting requires a *live one*. What kind will you hold in your congregation?

Our great need is *personal evangelism*. "Between you and him alone" was Christ's instruction, and we have lost out in proportion to our neglect of this divine method of winning our brother.

What is *evangelism*? It is the abounding consciousness of redemption in Christ expressing itself to others, that they may believe, obey and serve him with joy and fruitfulness to both heaven and earth.



## THE ROUND TABLE

### Overhead

Selected by Mrs. Adaline H. Beery, Elgin, Ill.

"Our times are in God's hands, and all our days  
Are as our needs; for shadow as for sun,  
For cold as heat, for want as wealth, alike  
Our thanks are due, since that is best which is.

"Darkness in the pathway of man's life  
Is but the shadow of God's providence,  
By the great Sun of Wisdom cast thereon;  
And what is dark below is light in heaven."

### "Forget Not Jehovah"

BY O. G. DAVIS

For a little over four years I have been away from the sacred and direct atmosphere of rural life and have been in the drift of the commercial spirit of our age and time. During this period my vision of the material resources of our land has been enlarged, and in some measure I understand the fascination that impels man onward to goals of financial successes. Too often this success is materialistically inclined, and the successful—the people who accomplish, our financiers and executives—seem to forget God and the spiritual forces that he has created within them, that furnish the motive power for their accomplishments.

Our conception of God may not be the same, but in our striving after a knowledge of the truth we can be led to this conclusion—that God's love and principles of righteousness are basic to permanency of character and the attainment of our highest ideals of happiness.

Moses had this in mind, no doubt, when he summed up all of his experience and counsel of a life of leadership in his memorable farewell address, that those whom he had been leading should not forget God.

The same note of warning could well be made applicable to our time and age, because of the changed attitude that man today seems to have toward his Maker and even toward nature itself. In the inventions of today we have all known forces harnessed which, in ages gone by, have caused man to stand in awe of the mighty works of God, and have, in some cases, led to a worship not of God but of nature.

When man, through the scientific application of laws of cause and effect, overcomes that which, in other days, has been impossible, instead of diminishing dependence on God it should facilitate our worship, increase our faith in the Author of all law, and refresh our memories of the wonderful provision that has been made for our comfort because of his great love for his children. "Forget not the Lord thy God."

1035 W. King Street, Decatur, Ill.

### The Real Issue

BY MERLIN G. MILLER

THE General Temperance and Purity Committee are receiving repeated inquiries regarding the position of the two leading presidential candidates on the prohibition question. The author of this article is convinced that there is a difference between the position of the two candidates, but he also knows that this difference is not as distinct as one might desire. All of our Brethren from Ohio, with whom we have had the opportunity of conversation on the subject, seem to be more sure of the differences than most of the rest of us, who live farther from the homes of the two gentlemen in question. We do not feel that the issue has been clearly enough drawn to make the "wet or dry" issue the main issue in the choice of a President this year, for the following reasons:

First, both of the candidates have declared that they will enforce the Constitutional Amendment. It is the presidential function to enforce the laws, not to make them. We need not know, even, whether the President is in favor of the prohibition laws, so long as he enforces those laws. But we must make sure that the prohibition laws are not repealed. It is, therefore, much more important to choose dry men for Congress

than it is to concern ourselves with the position of the presidential candidates.

Second, the utterances and records of both presidential candidates show that either of them would almost certainly sign an act, if passed by Congress, making the legal, alcoholic content of "soft drinks" higher than the present limit—one-half of one per cent. This would virtually annul all our prohibition laws; it would bring back all the beer-drinking, and make it impossible to prevent whiskey-drinking. This is what the wets are trying to accomplish. And they will accomplish it if they can elect enough of their picked men to Congress.

The real issue, then, is in the Congressional elections. *Nothing could please the forces of evil more than to have the church people spend their energies, trying to choose a "dry" President, while they quietly elect a "wet" Congress.*

If you do not know which of the Senatorial and Congressional candidates in your district are dry, write to the leaders of the prohibition fight in your State, to find out. If you do not know to whom to write in your own State, write to the General Temperance and Purity Committee, and they will put forth every effort to get the information for you. But be sure to vote for dry men for Congress, and get all your friends to do the same.

Elgin, Ill.

### An "Ingathering" or "Out-Gathering"

BY WM. K. CONNER

We usually speak of the art of getting people into the church as an "ingathering."

This is very appropriate when we think of the church as a fold. But it seems to me it is still more appropriate and perhaps more scriptural, to think of it as an "out-gathering." It is in harmony with the meaning of the word "church," which means a called-out body—a body or number of people who have been called out from the world to form the body or bride of Christ. And with this agree the scriptures which say: "Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name" (Acts 15: 14). These are the words of James, repeating the statement of Peter that through him God had opened the door to the Gentiles. Thus the Holy Spirit is gathering out from the world an elect people, who will be the bride of Christ, to be married to him in glory, after they have met him in the air.

There are truly wonderful blessings awaiting the outgathered ones. Think of that meeting with Jesus in the air—then the wedding—then the "marriage supper of the Lamb" (Rev. 19: 9)—then coming with him to reign with him a thousand years (1 Thess. 3: 13; Rev. 20: 6), to dwell in that great city, new Jerusalem—then in the new heaven and the new earth forever.

May we "increase and abound in love one toward another, and toward all men . . . to the end that he [the Lord] may establish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints" (the outgathered ones) (1 Thess. 3: 12, 13).

Harrisburg, Pa.

### "For All Peoples"

BY ELEANOR J. BRUMBAUGH

Isa. 56: 7 says: "My house shall be called a house of prayer for all peoples." This is Jehovah speaking through the prophet Isaiah. He says: "The foreigners that join themselves to Jehovah, to minister unto them, to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from profaning it, will I bring to my holy mountain, and make them joyful in my house of prayer."

The Lord gathered in outcasts, too. Are foreigners and outcasts welcome in your house of prayer? Some members of a certain congregation asked the pastor to speak to a group of people who had been coming to their church, and to tell them they were not wanted there. He did not want to do such a thing, but they continued to insist until he did it.

What a shame! Christ came to call all who need

salvation. Sinners are sought for, and urged to come, but the way they are treated by some, does not make them joyful in the house of worship. How can we lead people to Christ when we despise them? We fail unless we take into our hearts the love of Christ—the love so deep and wide that it includes all. Yes, we are praying that they may find Christ, but ask to be excused from bringing them. How these things must grieve the One who died for us all! Is your church a place where all peoples are made welcome?

Huntingdon, Pa.

### The Rebuke

BY IDA M. HELM

LITTLE BOBBIE was visiting his aunt who was not a professing Christian. When half past seven o'clock came, on the first evening, he came and stood by his aunt's side. "Please, auntie," he said, "my mother said I was to go to bed at half past seven o'clock."

"Very well," replied auntie, "I'll light you to bed."

"Please, auntie," continued Bobbie, "my mother told me not to forget to say my prayers."

Auntie sat still and said: "All right, say your prayers."

"Please, auntie," said Bobbie, "I always say my prayers at my mother's knee. May I say them at yours?"

Auntie was so touched that she took him to his room and prayed with him. Then Bobbie said: "I love Jesus, don't you?"

Then auntie realized that she did and decided to give her heart to him.

Ashland, Ohio.

### The Suffering-Glory and the Coming Glory

BY M. M. ESHELMAN

SOMEWHERE in one of his epistles, Paul writes of two glories—the one more "excellent" than the other. That mighty prophet, Isaiah, in his vision of the New Testament dispensation, deals with the suffering and the glory of "The Holy One" in chapters 40-59, mentioning the details of Christ's suffering as well as his glory very vividly. He refers even to the plucking of the hair out of his cheeks, and speaks of the "marred countenance." Glory upon glory shone out from the suffering Lord. The evasion of suffering by disciples to "fill up" the Master's sufferings in this age, may account for numerous losses so apparent through the Christian age.

The spirit of humility, characteristic of Christ's disciples, is proof of the fact that there must be ever a mingling of suffering and glory. This is little understood by the world at large. Humility is often ridiculed, mocked and reproached. May I here urge the most earnest study of this "mingled glory"? We can only receive the hallowed results thereof through humility.

The fifty-third chapter of Isaiah is the most glorious illustration of Christ's mingled suffering and glory. Here is first mentioned the most wonderful glory-pearl, further elucidated in the pearl parable in Matt. 13. That pearl is the church—an answer of the Bruised One to the bruiser—man. Smitten, bruised, pierced, hanged on the cross by man, Christ answered the shame, the pain, the insult by growing the church, the one glorious body, over the bruise, with precious nacre—his blood. This is answering the bruiser.

The latter part of the Book Isaiah discloses the coming glory of the once rejected King over all Israel, and also affords a glimpse of his most glorious Kingdom. Now this is generally denied and disbelieved, as was the suffering-glory or mingled glory by the Jews at Christ's coming. Perverted Christianity refuses to believe the suffering-glory for this present age, by glorifying itself, so, with equal stubbornness, the millennial glory is revealed and is most generally rejected. But as the Suffering One did come, and shined and shined in the "gross" darkness, though not believed nor accepted, so will be his promised return, to finish his earth-work in ineffable, undimmed glory. Then the kingdom of this world, cleaned and perfected, will shine and shine eternally. Then Christ



will reign on the site of Solomon's temple, for there will be none to hinder.

If the Bible, in hundreds of pages, does not clearly teach this, then the Book is jargon, but this truth can not be broken, nor be interfered with by man. It is the tremendous accomplishment of Jehovah. God does not need man for this. He will do it for his own glory as he led Israel out of Egypt for his own glory. God created and preserved man. Man did not create Jehovah nor did he make glory plans for him, notwithstanding all of man's big claims.

Jesus is coming. He is coming in clouds, and glory undimmed. He will reign on the earth and finish his work in his righteousness. Amen and amen!

Glendale, Calif.

## HOME AND FAMILY

### Will You Do It?

BY B. F. M. SOURS

Will you be true to little eyes of blue?

Will you be true to waves of golden hair?

Or will you sink your boy in black despair,

And all the blame forever be on you?

Oh, father, shall the party-bond still bind

In slavish fetters those kind hands of yours?

Will all your manhood—while the strife endures—

Be fetter-bound only to be unkind?

Unkind to that dear little trusting heart

That clings with love's own confidence to you—

And will you vote his future to destroy?

Oh, father, true if to thy child thou art,

Vote that his skies may always be of blue—

Yes, let your vote be for your little boy.

Mechanicsburg, Pa.

### Practical Points in Women's Work

BY LYDIA E. TAYLOR

#### No. 4.—Gleanings from the Great Biennial

*Saving a Magazine.*—One unique feature of the 1920 Biennial of General Federation of Women's Clubs was the saving of "Maggie," as the *General Federation Magazine* was called by the editor, Miss Helen Louise Johnson. She made a clever but fervent plea for this "homeless child," and was ably assisted by Mrs. Wm. Pedrick, secretary-treasurer of the publishing department.

The fifty thousand dollars, called for in cash and subscription pledges, was raised in as many minutes—the first pledge (several hundred dollars) being made by Mrs. Robert Burdette.

*Among the many good eating-places* we note two: The Y. M. C. A. Cafeteria—conveniently located, well-equipped, having all-Filipino service—ample, as well as prompt, and exceedingly polite; the Biennial Tea Room, cheerfully conducted by a fine class of Des Moines citizens, ahead in patronage because all proceeds went to "Near East Relief." Here the cafeteria system, with ample space, afforded quiet service for hundreds in a very short time.

*Practical Demonstration to the Front.*—Improved methods in "driving the lessons home" through vivid demonstration, were apparent on every hand. The Convention was in Iowa, but the people there were Missouri-like in wanting "to be shown" things. For instance, in the Public Health program, the lectures on causes of "normal and deficient children" were demonstrated by actually weighing, measuring and carefully examining twenty-five babies on that occasion.

In Home Economics, whether the subject was "hygiene of childhood and motherhood"; the food to be eaten or the clothes to be worn, by children or adults; results of early training, physical, mental and spiritual—the thing was done right there in song or story—illustrated by use of the screen, or living models.

And when Mrs. James O'Dell, of Evanston, Ill., pictured the real need of the busy mothers of her city, struggling with high-cost times and no "help" available, she gave the solution of the servant problem in her story of "A Community Kitchen Which Works"—carrying with her, not only literature a-plenty, but the very containers in which the food was cooked,

distributed and served—the "one-good-warm-meal-a-day" plan, thus reducing the mother's burdens to a comfortable degree.

*Some Pleasing Innovations.*—When the recent great war closed somebody, or bodies, conceived the idea of representing the Federation by sending an Overseas Unit of young women (two chosen from each State) especially qualified for the special work of cheering and helping the sick and homesick boys required to remain overseas for various purposes. Forty of these young women were permitted to attend the Biennial as the guests of honor of the Federation. In service uniforms they appeared on the platform frequently. One evening, after having sung so beautifully (without accompaniment) the hymns and patriotic songs with which they had cheered the boys, they were each decorated by Mrs. Cowles, the president, with the Federation pin.

Then there was the Indian princess, "Watawasco," of the Penobscot tribe, whose native beauty and picturesque costume served to lend emphasis to her words as she said: "We hear much about people coming here from foreign lands and the great work of making them good citizens" (then hesitating as if to gain the needed courage), "I think it is about time that English-speaking people do something to stop the encroachments on the life and property of the American Indian. . . . They talk about Americanizing the Poles, and Letts, and Slavs and Italians, but the only real Americans in America are neglected, abused and practically unknown." She then sang "The Sacrifice," and "The Doe Skin Blanket," in a wonderful way, showing the results of the institution in New York where she has already spent five years in special training.

*The Negro Chorus.*—The most persistent applause was called forth by these negro boys and girls from the back-woods of the South—with but a few months of musical and vocational training at the Iowa City (Ia.) University, from which they hailed. It was clearly evident that melody and simplicity counted for more with that cultured audience than race or personal appearance. Again and again were they compelled to return to the platform as the hymns and plantation songs were so feelingly rendered.

*Prominent Personals, with Press Comments.*—One of the most interesting delegates was "Mother Blankenburg," of Philadelphia, who at 75 motored all the way to Des Moines to attend the Biennial. As an ardent woman's suffrage advocate; for years the Federation's representative on *The Ladies' Home Journal* staff; distinguished public speaker and first to mother "Maggie" (the magazine), she is held in high esteem. Her voice, clear and penetrating, was frequently heard on the floor of the Convention. "She looks just as if she had stepped right from a page of *The Ladies' Home Journal*. Wouldn't you like her for your grandmother?"

Mrs. Robert Burdette was the woman to carry out literally President Cowles' spring suggestion (to simplify the wardrobe for the Biennial as a real thrift demonstration) by wearing blue chambray for day and simple white for evening dress. She occupied positions, as usual, on important committees and was made president of her State Federation this year. She has a graceful way of submission to any proposition failing to go her way—"A kind of Mrs. 'Sunny Jim' from 'Sunnycrest,' Calif. Nearly every friend could tell of some different philanthropy of this generous woman."

*Restoration of the Bible* to the public schools, has a capable champion in the person of Mrs. John C. Buchanan, Chairman of "Frances Squire Potter Memorial for Bible Study." In her annual report, as in her eloquent address, "The Bible, the Common Background of Our Citizenship," she announces, "School Credits for Bible Study" as their main objective in a campaign being launched.

Mrs. Philip N. Moore, as past-president of the General Federation and now president of the Council of Women, speaking in the Public Health Conference, pointed to the praiseworthy initiative of the Y. W. C. A. in their splendid campaign for teaching health, and

to last year's remarkable World Convention of Women Physicians as "clarion calls" to our nation to lead out in overcoming disease of all forms, especially through preventive measures.

There was Dr. Robe, of the W. S. Health service, contending for a single standard for marriage, requiring rigid physical examination as a prerequisite, followed by Mrs. Edholm's plan for a course of home nursing for every young woman, then the splendid address of Mrs. N. C. Demeritt on "Children by Chance or by Choice," while the climax was Dr. Velura Powell (an expert) on the "Care and Education of the Feeble-Minded." "Gratitude to God," for our lot in this goodly land, naturally came next.

A woman of charming personality and rare poise as presiding officer in her department, was Miss Mary I. Wood, of whom the press spoke as "a most successful New York lawyer and the able Legislative Chairman for the Federation."

*Press Women.*—These occupied important positions. There was Anna Steese Richardson, Assistant Editor of *Woman's Home Companion*, characterized as "radiating sincerity"; Miss Elizabeth Toombs, of the *Good Housekeeping* staff, "personification of daintiness"; Mrs. James J. Reed, editor of an *Arkansas Daily*, "quiet, efficient, decidedly likable."

There were, among the accomplished women, also Mrs. Elizabeth Sears, of the Business Women's League, and Mrs. Florence Spencer Duryea, so long associated with the work of the Near East Relief.

*One of the Masterpieces.*—One of the finest addresses was given by Dr. Chas. S. Medbury (University Place Church, Des Moines) on "Mobilizing the Mind of America." After an eloquent flight on our prodigious war preparations because of the extremity, he said: "And now this triumphant spirit, rooted and grounded in love and honor and justice and genuine human concern, and crowned by the recognition of God in his world, must be brought back to our land, or we, as civilizations before us, will be weighed in the balances and found wanting."

*Some Marked Changes.*—In this Biennial the standard for the delegates seemed to be known by what they said and what they were—nothing through platform or press about what they wore.

The evening sessions saw little effort at "full-dress" display. However, one woman at a hotel "thrift luncheon," did speak of her own dress—as her "only dress for the journey"—of black silk, "made over for the second time."

There was less display of jewelry than at Hot Springs, and the plain tailored suit was almost uniformly worn as the women walked or lunched in groups. The French-heel shoe was rarely seen, while great improvement was noted in head-dress simplicity. Simple and beautifully becoming hair-dressing was the subject of much favorable comment—the natural outcome being that the women most all seemed to possess real ears—without apology.

May there not be some significance even in things external? This great organization, having grown from a mere handful (61 delegates in 1890) to a membership nearing 3,000,000, has felt its strength, voiced in the words of a Washington Senator as "the most active force in shaping public policies in the nation today." Cemented by the common purpose, born of the great war, may it not be earnestly demonstrating its power to "abide the swelling of Jordan," according to the vision of a former president, Mrs. Sarah Platt Decker?

The graceful retirement of the president, Mrs. Josiah Evans Cowles, "diminutive, yet tall in her reach of spirit," as the papers put it, was most impressive. It was a great meeting—pointing to great achievements ere the next, the place of which is yet to be decided—incidentally Chicago is the first among the cities making a call.

What inspirations have come to us through the influence of this vast throng of earnest, faithful women, just coming into their own—in service, in appreciation, in the recognition of power. What a potent force is theirs for the good of the America yet to be!

Mr. Morris, Ill.



## AMONG THE CHURCHES

### Calendar for Sunday, October 24

Sunday-school Lesson, What the King Requires.—Matt.

5. Christian Workers' Meeting, The Holy Spirit in My Life, His Fruitfulness.—Gal. 5: 22.

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### Gains for the Kingdom

One baptism in the Walnut church, Ind.  
One baptism in the Hart church, Mich.  
Two baptisms in the Everett church, Pa.  
Two baptisms in the Bethany church, Colo.  
Three baptisms in the Deepwater church, Mo.  
Three baptisms in the Mt. Pleasant church, Ind.  
One baptism in the Washington Creek church, Kans.  
Nine baptisms and five confessions in the Italian Mission, Brooklyn, N. Y.

Two baptisms in the Sams Creek church, Md.—Bro. F. E. Mallott, of Chicago, Ill., evangelist.

Three baptisms in the Sabetha church, Kans.—Bro. Chas. Miller, of Kansas City, Kans., evangelist.

One was reclaimed in the Log Creek church, Mo.—Bro. A. J. Ellenberger, of Gardner, Kans., evangelist.

Twelve have accepted Christ at Elgin, Ill., Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

Twenty baptisms in the Pleasant Dale church, Ind.—Bro. J. W. Rogers, of Red Key, Ind., evangelist.

Five baptisms at Pitzenger, Crummet Run congregation, W. Va.—Bro. L. S. Yoder, pastor, in charge.

Eight baptisms in the Yellow Creek church, Ind.—Bro. Chas. Deardorff, of Clarksville, Mich., evangelist.

One baptism in the Prairie Lake church, Iowa.—Bro. Clarence Schrock, of Council Bluffs, Iowa, evangelist.

Five baptized and two reclaimed in the Union City church, Ind.—Bro. J. C. Shull, of Chicago, Ill., evangelist.

Four baptized and one awaits the rite in the Auburn church, Ind.—Bro. J. C. Shull, pastor, in charge of the meetings.

Nine baptisms at the Bethel church, Antioch congregation, Va.—Bro. C. A. Flora, of Rocky Mount, Va., evangelist.

Twenty-four decided for Christ, seven of whom have been baptized in the Christiansburg church, Va.—Bro. W. E. Roop, Westminster, Md., evangelist.

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### Our Evangelists

Bro. H. C. Early, of Penn Laird, Va., to begin Nov. 19 in the Cloverdale church, Va.

Bro. James Hardy, of Bartlesville, Okla., to begin Nov. 7 in the Big Creek church, Okla.

Bro. M. C. Swigart, of Philadelphia, Pa., to begin Nov. 12 in the Everett congregation, Pa.

Bro. E. F. Caslow, of Grand Rapids, Mich., to begin Nov. 21 in the Hollow church, Okla.

Bro. M. J. Brougher, of Greensburg, Pa., to begin about Nov. 7 in the Altoona church, Pa.

Bro. S. S. Shoemaker, of Hartsville, Ohio, to begin about Nov. 1 in the Akron church, Ohio.

Bro. J. W. Barnett, of Bandon, Oregon, to begin the latter part of November in the Waterford church, Calif.

Bro. Hugh Miller, of Bellefontaine, Ohio, is engaged in an evangelistic meeting with the Spring Creek church, Ind.

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### Personal Mention

Southern Illinois has elected Eld. I. D. Heckman Standing Committee delegate to the next Conference.

Washington sends Eld. E. S. Gregory to the 1921 Conference as her representative on the Standing Committee.

Nebraska and Northeastern Colorado has elected Eld. W. W. Blough Standing Committee delegate to the 1921 Conference.

Eld. J. A. Miller has been chosen to represent the District of Texas and Louisiana on the Standing Committee of the next Conference.

Southwestern Missouri and Northwestern Arkansas is to be represented on the 1921 Standing Committee by Eld. Abel Killingsworth.

Bro. Joel A. Vancil changes his address from Barnum, Minn., to Gardner, Kans., having entered upon his work as pastor of the East Maple Grove church.

The District of Northern Iowa, Minnesota and South Dakota has selected Eld. A. P. Blough as Standing Committee delegate to the Conference of 1921.

Bro. Earl W. Flohr, of Vienna, Va., has been engaged by the General Sunday School Board as Director of Religious Education for the Blue Ridge College territory. The churches and Sunday-schools of that section may expect to hear from him soon.

Bro. W. L. Hatcher, of Rossville, Ind., expects to locate at Summitville, same State, by Jan. 1, after which time he will be open to engagements for evangelistic work.

Bro. Adam M. Hollinger changes his address from Shamokin, Pa., to 927 Walnut Street, Reading, Pa., having taken up pastoral work at the last named place.

Bro. Ezra Flory, General Sunday School Secretary, having spent a short time in office work, is to be engaged for several weeks to come in Iowa, Missouri and Colorado.

The General Director of the Forward Movement is doing field work this week in Iowa and Missouri—District Meetings in both States being included in his itinerary.

Bro. Andrew Hutchison, of La Verne, Calif., has read the New Testament through forty-four times in the last two years and says that he has found it new every time.

Bro. L. A. Walker, of Mt. Etna, Iowa, expects to be in a position where he can give all or a greater part of his time to evangelistic services during the coming year. Those desiring his services, will please confer with him for dates at their earliest convenience.

Bro. Isaac Frantz and wife, of Covington, Ohio, have planned to leave this week for St. Petersburg, Fla., where they should be addressed until further notice. Bro. Frantz has been making fair progress in regaining his health and desires to spend the winter months in the more salubrious climate of the Southland.

Bro. Virgil C. Fennell left Elgin early this week for Religious Education work in Indiana, Pennsylvania and Ohio. This series of engagements will occupy him until

### Remember the Goals

for

## World's Temperance Sunday

October 31

1. Every voter to the polls on November second, where there is a "wet and dry" fight.

2. Every young man and boy to sign the Clean Life Pledge.

3. Every Sunday-school to send a generous offering to the General Temperance and Purity Committee, Elgin, Illinois.

Christmas. His program for the first three months of 1921 is also made out in the main. He has a few open dates yet in that period.

Bro. C. B. Rowe, of Dallas Center, Iowa, has arranged to give a large part of his time to evangelistic work. From Nov. 15, 1920, to March 1, 1921, he should be addressed at 962 S. Vermont Avenue, Los Angeles, Calif., and would prefer engagements in that climate during that time. After that he may be addressed at Dallas Center, Iowa, and will be available for service in the adjoining States during the summer months.

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### Miscellaneous Mention

The dedication services of the new house of worship in the New Haven congregation, Mich., are announced for Oct. 31.

The Mont Ida church, Kans., whose house of worship was wrecked in the storm of Aug. 28, will have to rebuild the entire structure. Steps were taken, at a recent council, to proceed with that work as rapidly as possible.

The Nezperce church, Idaho, is in need of help in the ministry, and would like to get in touch with a pastor who could give his entire time to the work. Any one who may feel inclined to apply for the position, may address Mattie E. Thomas, Nezperce, Idaho.

One of the eastern churches announces that hereafter the wives of the officials are to be admitted to its official meetings. We have heard of churches where such has been the practice for some years, and where it has been attended by the best of results. There is no good reason why the cooperation of those sisters should not prove advantageous.

Public appeals to the Brotherhood, through the "Messenger," are never made unless the purpose in question is one of vital importance, and well deserving the hearty support of the entire Brotherhood. It is taken for granted that each elder in charge will bring the matter to the attention of his members promptly, and in such a way as to insure favorable consideration and hearty cooperation. In most cases that expectation is amply justified, but every now and then some elder apparently fails to bring to the notice of his members, a duly-authorized call that should be acted upon immediately. Failures of that sort have prompted one of our earnest readers to send us the following communication, as a gentle reminder to those who may have been remiss in their response to a wholly worthy request for cooperation: "Since our church boards make only fully-warranted appeals for funds through the 'Messenger,' I would urge that each elder take special pains to comply promptly with the proffered requests. Let the

members be given a fair chance to contribute towards every good cause thus brought to their notice. In that way each church activity will be insured the necessary support, so that it may accomplish its allotted task. Only by the enlistment of every member in the adequate support of our church boards, can we hope to succeed in the work assigned by the Master. If the elders lead out, the members are sure to follow."

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### A Bystander's Notes

**Our Money May Help or Hinder.**—Have you ever noticed that the money that belongs by every right to God, but is kept back from him by his people, is probably the greatest hindrance to vital spirituality? It is hindering the progress of the Kingdom in a twofold way: "(1) Withholding the Lord's share keeps back God's workers. (2) Unlawful retaining of God's portion dwarfs the souls of those who seek to rob him." Reversing the process, noted above, "opens the windows of heaven" and not only supplies men and money for every activity of the Kingdom, but also enriches the souls of all who "honor the Lord with their substance."

**The Value of a Friend.**—Mrs. Browning once wrote to Chas. Kingsley, and asked him the secret of his happy, useful life, intimating that she wished to copy after his plan. His answer was a short one: "I HAD A FRIEND." He doubtlessly had been favored with the helpful influence of some one who had risen above the sordid things of life to the higher plane of altruism. While not all may be similarly blessed, in a heart-to-heart touch with a kindred spirit whose companionship inspires to higher endeavors, there is always the opportunity of making good books our real friends—our incentive to higher aims. All the while, of course, we should maintain sweet fellowship with the Greatest of Friends—the One "who sticketh closer than a brother."

In the biographical sketch of a departed sister we noticed these significant words: "She had no children of her own, but she and her husband raised twenty-four orphaned children." We were impressed by the abounding love and patience that reached out to these homeless ones, and gave them that priceless possession—a Christian home! Institutions for the care of orphans are good—so far as any undertaking of that sort can serve as a substitute for a home—but for the best results nothing excels the divinely-ordained provision for the rearing of a homeless child to insure the best results—the home circle. There, nurtured by parental affection, the noblest aspirations of the unfolding life may develop in richest profusion. "God setteth the solitary in families"—but he expects his people to cooperate in that plan.

**Making the Church Paper a Home Missionary.**—The Bystander was much impressed by a statement in an exchange, which described how a farmer's wife manages to make the fullest possible utilization of her church paper. As it comes to her, week after week, she carefully reads its pages, and then marks such portions thereof as especially appeal to her. She then hands the paper to her nearest neighbor who, after reading it, passes it on as instructed. Thus the proclaimer of religious truth travels on through the neighborhood, and eternity alone will reveal the fruitage of the seed thus sown. That sister, possibly, would not feel qualified to make an address at a public gathering, or to teach a class in Sunday-school, but she willingly does what she can by circulating her church paper, and her effort is richly blessed.

**Giving a Reason for the Hope Within.**—In conversation with a gentleman who belongs to a leading church of the city, the Bystander asked for information concerning certain features of their denominational belief. The gentleman—a person of more than ordinary intelligence—reluctantly admitted his inability to give the desired information, but quickly mastered his embarrassment by referring the questioner to his pastor, adding these reassuring words: "He can tell you all about it; that is HIS BUSINESS." We thanked him for citing us to the man who makes it "his business" to impart information as to spiritual things, but we could not help but wonder how that intelligent layman could shirk the responsibility of 1 Peter 3: 15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

**Win Self First.**—There is one kind of evangelism that is always possible—absolutely essential, in fact—the winning of one's own heart for Christ. We were told about a little girl who had been listening to a sermon which urged the putting forth of every effort to bring people to Christ. Unlike the older hearers, the little girl was impressed by the fact that there was a personal duty to be attended to at once, so she said: "I think I'll bring some one to Christ." Her father asked: "Whom will you bring?" "I think I'll bring myself first," was the sincere reply. Unconsciously, perhaps, that child hit upon the true order of evangelism. Thus Andrew brought himself unreservedly to Christ before he brought Peter. Thus we must ourselves first be saved before we can hope to save others. Ability to preach the Gospel effectively to others, undoubtedly depends upon a personal and whole-souled surrender to the Great Teacher.



## AROUND THE WORLD

### A Forcible Object Lesson

Some weeks ago a "Near East banquet" was held in New York, at which seventeen hundred persons were in attendance. The tables were wholly bare, as the guests sat down, save for the plain white cloths that covered them. When the banquet was served, each guest received only a piece of coarse bread, made of oatmeal and barley flour, and a small bowl of very weak barley soup. This, they were told, was all that the people of the Near East had been living on—that meager fare being served only once a day. The object lesson made a deep impression, and the banquet will long be remembered by those in attendance. Subsequent addresses found the guests ready to hear and heed the appeals that were made.

### Bolshevism Is Doomed

According to the latest advices from Russia, the "house of cards," built by Lenin and Trotsky, is falling about their heads. This was to be expected. No government, built on a foundation of plunder and brute force, can endure in this age and generation. That fact was fully established long ago, for no government can hope to exist, except by the consent and cooperation of the governed. It is surprising indeed that the two political pretenders have been able to carry on their preposterous proposition as long as they have. Undoubtedly, however, they will reap in the end just as they have sown. When the people fully realize into what misery and suffering their country has been plunged, just retribution will be meted out.

### Will Humanity Ever Learn?

During the nation-wide two-hour strike in Italy, Oct. 14, many persons were killed and quite a number were wounded—so states a dispatch from Rome. San Giovanni Rotundo, Bologna and Milan were the places chiefly affected. The two-hour strike was intended to be a protest against the arrest of political offenders, who are opposing the allied policy toward Russia. During that period of labor cessation all trains were stopped and business of all kinds was wholly suspended. It would seem that ere long humanity might learn that there are better ways of settling differences of opinion than by the costly expedient of a strike. If both sides to a controversy are amenable to reason, an equitable way of settlement is sure to be found.

### Gypsies to Settle Down

If the chief of all the Gypsies—nomads in every land of the civilized world—has his way, these tribes of roving disposition will cease their wanderings, and settle down to orderly communal life. He has already taken steps to that end, and final measures are to be perfected at a conference that is to meet in Spain, and to be attended by delegates from every civilized land. In connection with this proposed radical change in the life and habits of the Gypsies, the factor of their religious uplift is undoubtedly a most important one. With the exception of a very few, the Gypsies have hitherto never claimed to be of a religious turn of mind. Should they finally decide to settle down to community life, prompt action should be taken to place the Gospel Message within their reach.

### Lawlessness of Southern Night Riders

Under date of Oct. 10, the burning of a compress and a large stock of cotton, valued at a million dollars, is reported from Cameron, Tex. A cotton gin at Wichita Falls was destroyed Oct. 14, at a loss of \$21,000. An unrestricted reign of intimidation and terror is reported from many points in the South. It is the avowed object of the night riders to close all cotton gins in the Southern States until cotton advances to thirty-five and forty cents a pound. Notices have been posted in several of the States, warning ginners to close their gins or suffer the consequences. In some of the cotton-fields placards have been displayed, forbidding the picking of the crop. As an illustration of the "rule or ruin" policy, the tactics of the night riders are decidedly illuminating. Their pernicious activities are inexcusable.

### The Moslem Peril in India

According to latest reports, the real decision in the Indian home-rule agitation rests with the 70,000,000 Indian Moslems, closely united by one common aim. With the powerful Moslem league in control of the disaffected element, the nationalism struggle is entering into dangerous religious channels. Such a solidarity and cohesion is far more powerful than that of 200,000,000 unorganized Hindus. Shaikat Ali, the real head of the Moslem Nationalists, boldly declared, in a recent speech at Madras: "If our peaceful program fails, we shall draw the sword. I owe no allegiance to any king or emperor." Fanned by religious fervor, this dangerous spirit is inciting the Indian Moslems to almost any act of lawlessness. Until recently the Nationalist Movement was entirely controlled by educated and conservative men, but now the extremists, who know no limits, have the upper hand. Eventually the street masses and untaught peasants will want to show

their power. As the outlook is now, the seventy million Indian Moslems will offer a solid front against the acceptance of the new reforms proposed by Great Britain. Need we wonder that British rule in India is seriously threatened by the strong coalition of the revolutionary forces?

### Drug Habit Decreasing

Col. L. G. Nutt, chief of the Narcotic Division of the Internal Revenue Department at Washington, D. C., announces that a marked decrease in the use of habit-forming drugs, throughout the United States, is indicated by the records on file. The showing, thus made, is gratifying indeed. Liquor men, everywhere, had been insisting that liquor habits had been driven to the use of narcotics, upon being deprived of alcoholic stimulants. While there may have been isolated cases of this, the practice was by no means general, as will be noted from the statement referred to above. Thousands, who were confirmed users of liquor in former days, have given up the practice without resorting to drugs of any sort.

### Moravian Missionary Activity

We are told that the Moravians have three times as many communicants and baptized adults in their missions as they have in their home churches. At one of the Missionary Conferences Bishop Hasse said: "Of our communicant membership one in sixty (83 in 5,000) is a missionary. I understand that in other churches the proportion is one in 5,000," John R. Mott said: "If missionaries in corresponding numbers went from other denominations, we would have a missionary force of nearly 400,000 missionaries, which is vastly more than the number estimated to achieve the evangelization of the world in this generation." The present available missionary force is only about 25,000. Comparing this with the 41,000,000 men drafted for the destructive world war, there is evident need of many more volunteers for the struggle against the foe of righteousness.

### We Know in Part Only

How true it is that with all our boasted modern means of communication—the mail service, the telegraph, the telephone, and the wireless—we can not possibly expect to come in close touch with much that goes on just beyond our sight, and yet within the realm of our knowledge! What would we do, for instance, if we could really see what is going on in that vast famine-stricken district of China, ninety thousand square miles in extent, where the gaunt spectre of misery and despair is threatening to rob humanity of all hope unless speedy relief is forthcoming? How would it affect us to see parents selling their daughters at one hundred dollars apiece? What would we think, were we to see despairing fathers and mothers tying their small children to trees, so that they can not follow when they leave them to their fate of slow starvation? Would it impel us to come to their help—as it should—remembering the "inasmuch" of the Blessed Master?

### Struggling Against Disease

After several years of exhaustive research and study, a French medical expert claims to have discovered a serum that stimulates the blood to fight against gangrene in the verminiform appendix—the very complication which, in past years, has been the prolific cause of the many appendicitis operations. Medical men of extended experience are inclined to believe that the serum may eventually take the place of the knife, in the treatment of future appendicitis cases. Whatever merits the new serum may possess, will not be definitely known until exhaustive tests have demonstrated its efficacy. Meanwhile humanity may do well to remember that a most important "serum" may readily be acquired by bodily exercise in moderation, fresh air with its life-giving ozone, sound, regular and abundant sleep, and a temperate life in general. That serum will surely prove its great value, but it can not be bought with coin of the realm. The making of that serum is in your own hands.

### "Foreign Entanglements"

It is thought, by many persons, that Great Britain's enormous possessions, throughout the world, are the source of that nation's great wealth and overwhelming influence. Is that theory supported by facts? Over-sea possessions may, of course, be profitable to the comparatively few industrial leaders, who happen to have successful investments in plantations of various sorts, or other business enterprises. But how is it with the taxpayers in the homeland—the people who pay the bills for the armed forces necessary to the acquisition and perpetuation of territorial gains in foreign lands? Let us look nearer home. So far as the experience of the United States with the Philippine Islands is concerned, it must be conceded that in no sense has there been a financial gain to us, as a nation. As a matter of fact, "Uncle Sam" has acted the part of a "big brother" so generously and beneficently that the islanders have been the real gainers in every way. According to recent reports the British occupation of Mesopotamia is proving a far more serious proposition than anticipated. To hold the desired territory, the British are obliged to maintain an army in Mesopotamia, seven times as large as the Turkish garrison of former years.

As to the cost of this army, the "London Nation" gives it to us by way of comparison. It says that Great Britain is spending a larger sum of money on the subjugation of Mesopotamia, annually, than it spends on the education—on schools and teachers—of its population at home. That significant fact should suggest the very natural and logical question: "Does aggressive outreach to foreign possessions really pay?" So far as the people of our own land are concerned, there is a growing conviction that the pertinent advice of our country's first President, George Washington—as to the "avoiding of all foreign entanglements"—is worthy of serious consideration. An application to pending problems might be of value.

### Not Ashamed of His Religion

Whatever reluctance there may be, at times, on the part of Christians in the homeland, to make a full and free demonstration of their religious profession, there is no such tendency, usually, among the native Christians of India—so says a traveler. When an Indian lays hold upon religion as a vital part of his life, he is never ashamed of it. While walking along the street alone, or with a companion, he never loses sight of the fact that he is, first of all, a witness for Christ, and he takes advantage of every opportunity to that end. Indian Christians do not always insist upon privacy for their morning devotions, but read and pray aloud, totally oblivious of the presence of others. It is not unusual to see a native kneeling beneath a tree, in a public place, with clasped hands, engaged in silent prayer.

### American Citizens Must Observe Prohibition Laws

Steps were taken by the American Section of the recent "Congress Against Alcoholism," in Washington, D. C., by which it will be demanded that Congress enact laws, providing for the cancelling of the citizenship papers of Americans who go to foreign countries "to engage in business outlawed in this country." The resolution also specifies that such persons be deprived of the protection of the American government and that, so far as possible, they be restrained from representing themselves as Americans. The point is well taken, being wholly logical and in full harmony with our principles as a nation. The charge was also made, at the gathering above referred to, that many American brewers and distillers, who had been "virtually expelled" from America, are resuming business in foreign lands, "thereby giving wrong impressions of the attitude of the American people towards the liquor business."

### Helping the Colored Ministers

Dr. Dillard, of Charlottesville, Va., has for several years been impressed with the fact that the white race should extend a helping hand, educationally, to such of the Colored ministers, as, with insufficient preparation, are struggling, as best they can, to labor for the spiritual well-being of their charges. His "Annual Institute for Colored Preachers," at Trenton, South Carolina, has been carried on for some years, and seems to fill a long-felt want. Over 150 were in attendance this year. Volunteer Bible workers from Virginia and Louisiana aided Dr. Dillard in simple and practical courses of Scriptural instruction. The minister's relations—social and spiritual—to neighborhood life, also received attention. What Dr. Dillard is doing with such gratifying success in South Carolina, might well be duplicated in other parts of the South. The Negro can be helped most effectually, perhaps, by the training and uplift of the pastor who ministers unto him in spiritual things.

### Industrial Schools for Africa

That the missionary in foreign lands must practically rebuild the native's whole life, if he would be of the greatest service to him spiritually, is coming to be a generally-accepted fact. With much interest, therefore, we noted that the Methodist Episcopal Centenary program for Africa, as now arranged, makes provision for five large industrial training-schools for African Negroes. These institutions, at a cost of \$75,000 each, are modeled after the industrial schools for American Negroes—such as Hampton and Tuskegee in this country. These proposed institutions, with their out-stations, will be located in a chain across the African continent. The courses will include agriculture, animal husbandry, printing and typesetting, broom-making, furniture-making, blacksmithing, brick-making, masonry, carpentry, and the rudiments of medicine. The training in all these activities will be in charge of specialists sent out from the United States. This industrial program is by far the most comprehensive endeavor, ever undertaken by any denomination in African mission work. Conditions in the Dark Continent, however—perhaps more than in any other part of the world—demand that the church carry material as well as spiritual aid to the benighted natives. Before any permanent good can be done, in the matter of saving souls, the missionaries must take steps to improve the entire economic situation of the regions. The net results of this sort of work among the natives have so far been most gratifying. Hundreds of students have gone forth and become successful farmers, others have become excellent workers in the technical arts. All, however, have gone forth to teach the Gospel of Jesus Christ, and aid their fellow-men.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

### How to Keep Out of Trouble—"Watch Your Step"

Prov. 24:28-34 (and Other Passages)

For Week Beginning October 31, 1920

1. By Carefully Shaping Our Course of Action.—There are three kinds of mistakes common to man: "(1) Doing the wrong things. (2) Doing the right things in the wrong way. (3) Failing to do anything." All will agree that doing the wrong things can, by no possibility, lead to good results. The utmost watchfulness, therefore, is needed to help us to decide upon that which is right. Having determined upon the proper thing, we must next decide upon doing it in the most acceptable manner. There is more dependent upon this than we may be inclined to think, at first sight. The apostle tells us: "Let not then your good be evil spoken of," intimating that some attention must be given to this most important aspect of our activities. As to those who seek to keep out of trouble by simply doing nothing, all such might well remember that the only people who never make mistakes, because they are wholly inactive, are the ones who are reposing in our cemeteries. No, the spirit of the Gospel is essentially that of DOING: "To him that knoweth to do good and doeth it not, to him it is sin." The worst failure of any man is the failure to try. It is a sure road to trouble.

2. By Maintaining Bible Study and a Prayerful Spirit.—When we read the Bible, God talks to us, and that, after all, is an essential help in avoiding troubles that might otherwise overcome us. When, moreover, this study of the Bible leads us to earnest and abounding prayer, we talk to God, and commune with him in closest intimacy and in sweetest fellowship. Satan well knows that this talking with God means victory for ourselves, and so he fights to keep us from any means of grace that will insure victory. How important, then, to be constantly on our guard, lest Satan deprive us of our precious seasons of prayer! Rest assured, if he can not defeat us in gaining the victory through prayer, he can not defeat us anywhere.

3. By Getting Rid of Self.—Truly it has been said: "Self is the citadel of sin." "He that serves self, serves the meanest master on earth." Paul appeals to the highest impulses of the surrendered life when he exclaims: "Not I, but Christ." A vision of undreamed of possibilities opens out before us when we get the full import of Paul's entreaty: "Ye are dead and your life is hid with Christ in God." This is victory and it means everything—not only to ourselves but to all with whom we come in contact. When self is dethroned and Christ rules within, there is sure to be a most blessed influence for good. Where love rules supreme, trouble can find no lodgment.

4. By Bridling Our Tongue.—We sometimes speak of men whose "pens run away with them," but a far more common case is that of persons whose tongues run away with them—whose untamed and unbridled tongues say things which are neither seriously thought nor (even at the moment) seriously meant. The habit of indulging in extravagant statements is a condition of constant peril, which will, inevitably, lead the speaker into evil. It is a reckless handling of highly dangerous material. It is playing with fire. Need we wonder that often the whole cycle of human life is in flames?

5. Suggestive References.—Job's commendable resolve (Job 27:4). An acceptable life (Psa. 15:1-3). "Taking heed" to our ways (Psa. 39:1). The Psalmist's prayer (Psa. 141:3). Watching our own conduct (Matt. 7:1-4). Thinking "soberly" of ourselves (Rom. 12:3). Keep "self" in the background (Philpp. 2:3). The courteous reply (Prov. 15:1). The importance of proper knowledge (Prov. 18:15). "Let not . . . your good be evil spoken of" (Rom. 14:16). "Be swift to hear, slow to speak" (James 1:19).

### Night Messages from the Bible

(Continued from Page 635)

enemy was after Israel, God said: "Go forward." They went in God's path of dry ground through the sea which would otherwise have wholly destroyed them as it did the Egyptians. Twice the record emphasizes that the waters formed a wall on the right side and on the left. They are saved by the power of God and they know it.

It is for us to go forward. It is for us to go forward. Faith can say: "For me the Savior bled and died." And the Savior's blood saves just as fully as the lamb's blood saved that night in Egypt. One can say then: "I belong to God and he will never give

me up. He will go before me. He will lead me in and out of his pastures. He is my shepherd. I shall not want." God will personally open to us the richness, fullness, the perfectness of our salvation through Jesus Christ, our Lord. Assurance is ample, in all this, to us as it was to Israel. To them was the pillar of cloud by day and of fire by night—always with them, always guiding them, always hovering over them!

But this is not all. When Pharaoh makes a final, desperate effort to regain his lost slaves, then is manifested God's power to deliver them wholly from their enemies. Just to know that I am sheltered by the blood of the Lamb from God's judgment, is not deliverance for my soul. Israel was led clean out of Egypt to Pi-hahiroth, "the mouth of caverns," and so must each one today be delivered from the bondage of Satan.

Of course, Satan will not willingly let any soul escape. He does his best to hold them back. So, in our lesson, Pharaoh pursued the Israelites and struck terror to their hearts. How true! After one is converted and begins to serve the Lord, then he begins to see the evil of his own heart and it is then, also, that Satan seeks, with all his might, to keep the newly-converted from making full surrender. Like the Israelites, he thinks he is in a terrible dilemma. Death—the Red Sea—was before the Israelites. The mountains, reaching to the skies, were on either hand; and Pharaoh, a type of Satan, was in hot pursuit, hoping to overcome and regain them.

But it should be remembered that, once sheltered under the blood, we are brought to God under the value of all the finished work of Christ. Jesus even goes after his lost sheep (Luke 15). Here some one might ask: "But is it not possible for the sheep to fall from the shepherd's shoulders?" Luke does not say so. He records that the shepherd brought the sheep home. Perhaps, as some shepherds these days carry a sheep, this would be possible—just half way on the shoulder and beating it because he had to go after it—such a sheep might fall off and be lost. But Luke records that the shepherd put the sheep on his shoulders—across both of them. Safety depends upon Jesus and not upon our own effort.

Do you ask: "But don't my faith have anything to do with my salvation?" Of course it has, but this is the thought, nevertheless, upon which we must all lay hold fully—that Jesus seeks me, finds me, and carries me. Of course, if one says: "I'll go back, I'll fall away," he can do just what Peter says (2 Peter 2:22), "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Why does a dog go to his vomit again? Simply because he is a dog and no more. Why does a sow turn to her wallow? Because she is a sow and nothing else. Wash a sow as clean as you will, and she is still a sow, with an unclean nature and she still delights in the mire. Satan has all sorts of washes—moral reformation, church observances, far from the new birth and personal knowledge of Christ, are some of his favorite substitutes—to make people believe they are clean. Even if you wash a sow, tie her to some ecclesiastical post and cover her with a white sheet so that not a speck of dust will settle on her, she will finally cut loose and hunt the mire, for she is still a sow that loves the mire.

Not so with a sheep. If it, by accident does get into the mire, it bleats and struggles to get out. So with the backslider whose nature is on the side of God. Further, the child of God is never called a dog or a sow, but a sheep. Brother, what is your nature—old or new? Jesus says: "My sheep hear my voice and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "Indeed neither angel, man nor devil can take them from him who 'is greater than all' (John 10:22-29). God justifies; why should he condemn those for whom his Son died (Rom. 8:33, 34)?"

Israel was told to "stand still and see the salvation of the Lord." What is God's salvation? That Jesus went down beneath the billows of God's judgments

against his people, enduring all for them and rising again. Satan's power, even in death, is destroyed and we behold a risen Lord and empty tomb. Why did the angel roll away the stone? To leave Jesus out? NEVER. He had risen before that. That stone was rolled away simply to let you and me look in, see the place empty and then look upward and behold our risen Lord.

How joyous this should make all our hearts! Doubts, fears and all else are dispelled, and in exultant joy we may sing. Have we not, each one in our own helplessness, stood still and beheld his salvation in us? Thus the Lord saved Israel. Thus God saved you and me. "Ye are complete in him." And, looking up far above the angels, I behold One who died my death and is risen. And behold *I am risen with him* (Col. 3:10). Is it not glorious to be a Christian?

Huntingdon, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### THE CHURCH AND THE PICTURE SHOW

In the beautiful little town where I live there are four churches. The crowds are never very large at any of them. During the week the crowds at the picture show are immense. When revivals are being held, the attendance is small. If one insisted on people coming to the revival, they would say: "Oh, we are going to the movies. The church is too dry."

Some time ago I visited in a home in Decatur. It was Sunday evening and the church bells were ringing. I asked if they were going to church. They were members of the church, but replied that they were going to the movies. The moving picture house that night was packed, but the number in the churches in that neighborhood was small.

That is the condition over the entire city of Decatur, every Sunday night. The same is true of many cities in our beautiful America.

Brethren and sisters, what are we going to do? The picture show is sapping the life out of the church. It is a deadly evil because so many members of every church attend it. If the heads of the family attend it, what can we expect of the younger members?

If it is announced at our church that there will be stereopticon views shown, the house is packed. I think the time has come when the people must be entertained. Just to listen has become too dry for the worldly-minded. The picture show has the crowds. The church is dying. Every day pictures are being made for the moving picture theaters. Why not have Bible pictures and scenes on the screen? Why not go to Bethlehem, to the Mount of Olives, to the Garden of Gethsemane, and over the hills of Judea, to obtain pictures of sacred scenes? If we had such views, we could invite people to a really beneficial entertainment—one that would impress spiritual truths upon all in attendance.

Cerro Gordo, Ill.

Mrs. Edna Vance Morville.

### GEMS OF THE "MESSENGER"

I think our "Gospel Messenger" is a great deal like the rest of us—not always wise. It is watery and weak sometimes, but there are gems that sparkle, if you do but catch them.

If our own individual conduct were laid bare before all, and as open to inspection, and as closely scanned as the paper is, there would, very likely, be some watery spots discovered, too. But "be that as it may," we are looking for gems now.

Here is one from Bro. D. C. Moomaw: "Our separation from the world was beautifully, forcefully exemplified in the fact that in our assembly of many thousands, during the seven days of the Conference (at Sedalia, Mo.), I did not see as much as one lonesome cigar or cigarette, or hear the faintest 'guffaw,' or see a half dozen immodestly-dressed women, or see a score of jeweled hands, or see a loudly-attired man, or see a long, sour face, or see a single breach of good manners, or see a single act of selfishness, or hear a single comment from friends concerning any feature of the vast assemblage that did not inspire thankfulness to our Heavenly Father for the gift of the graces which adorn his children."

Here is another, from Sister Eva M. Brallier: "The chaplains of the army say that their observation is, there is no difference between church-members and others, except that the former go to church while the latter do not." She says further: "Any Forward Movement that does not consider, aye, insist upon, a closer adherence to the Word of God, is a failure. Spiritual graces will soon perish without the solidity and strength of Gospel forms to sustain them. Teach form, practice form, glorify it by the spirit. Form will give to present-day Christianity the backbone it needs."

"Bearing One Another's Burdens," by the Veteran



Editor, is a gem. Read it over again. It is a string of gems.

Here is one from Eld. Moore: "Strong men, like strong trees, must, in some favored locality, have a long period with as little transplanting as possible. Why should it be different with preachers?" True, a tree often transplanted can not grow very much. "Trees of righteousness" are similar. Experience proves this. J. L. Switzer. Cartersville, Mo.

#### "IT IS REQUIRED IN STEWARDS THAT A MAN BE FOUND FAITHFUL"

After a prolonged and heated wrangle upon vital questions in the Senate chamber, Vice-President Marshall was asked, "What is the solution of the problems which confront us?" The Vice-President then gave expression to the fact that only an old-time revival of religion can assure the greatest benefit in these trying times.

All who know the conditions of the world today must admit that they are good, yet there may be differences as to the best means of improving them. However, all Christians can agree with the expression of the Vice-President.

If it is true that religion is the final solution of all problems of human conduct, it follows that it has not been applied to these problems as they arise.

Granting that we, as Christians, have a grave responsibility resting upon us, we should inquire: "Have I been faithful? Have I been successful in the accomplishment of the work assigned?" If there have been failures, we should diligently investigate the cause, and then decide to walk in the true and most efficient way.

Many things might be mentioned which are hindering the Christian's growth, and thereby the growth of the church, but only two, which seem to have special significance, will be discussed here.

One most prominent cause for the status of the church today is that its devotees have so often failed to realize the importance of the admonition: "Study to show thyself approved." Many have gone out to proclaim the Word, and by their natural ability, inspired by the Spirit of God, have done much good. But much more could have been done and more permanent results could have been attained if this natural ability had been efficiently trained.

The apostles spent several years at the feet of the Great Teacher. Paul was instructed in all the learning of his time, and today we should be satisfied with nothing but the best training and preparation. The student of religion should pursue, and should have, a course of study which is just as scientific and as efficient as that of any other student. Some branches of study have been developed to a very fine point and many young people have been attracted by these, who should, ere this, have been leaders in religious thought.

Here the theological seminary has a most significant role. It only can efficiently give that scientific, systematic and thorough-going Biblical training which the teacher of religion needs today. Some are disposed to discard the work of the theological seminary because teachings are sometimes found there which may be termed not "sound doctrine," yet it should be borne in mind that the enemy of truth is desirous of injecting "destructive heresies" into the very institutions which are designed for the greatest advancement of truth. The theological seminary should be fostered and carefully guarded.

Another condition which we face today is the apparent failure of the church to deal with national issues. The Great World War is still remembered, and many have doubts as to the worth of religion which they may or may not profess. However, the real Christian knows Jesus Christ to be the Prince of Peace, because he realizes his peace in his soul.

During and after the war there was much discussion concerning a League of Nations, and the hope was expressed that wars would surely end, as soon as the militarism of Germany would be crushed. Now nearly two years have passed and there is no League of Nations, as far as the United States is concerned, and the spirit of militarism is not diminishing.

A religious leader, returning from war-stricken France, made the remark that if another world-wide war should break out upon the earth, it would practically destroy civilization. A terrible fact faces America. She has not connected herself with that body of nations, now earnestly seeking to promote peace. Her army and navy are also being increased, and equipped with all the inventions of science. Surely, we are in a position to win the distrust and disfavor of our sister nations.

America is where she is today, not because of the action of a small group of men, but because her citizens at large are not world brothers. There has been a failure somewhere in the teaching of brotherly love. In a conversation with a prominent layman of the Church of England, this statement was made by him in discussing nonresistance and love to enemies: "I have personal friends who profess Christ and who are great leaders in religion, yet there are some things in the Sermon on the Mount which they do not believe; they are hypocrites and are going to hell, and the church is going to the dogs."

The statement may be somewhat in the extreme, yet without a doubt the reason for much of the turmoil of the

present and past is that religious leaders have been inexact and in the dark, as regards this very matter. One of the great questions confronting us today is: "How can I follow the teaching of Christ and still be loyal to the kingdoms of the earth?" The old philosopher Socrates once remarked: "We must, of necessity, wait until some one from him, who careth for us, shall come and instruct us how we ought to behave ourselves toward God and man." That One has come and his Word is with us, and if we are to be found faithful we must know his will and do it. Happy are we if it can be said of us, as it was of David: "David served his own generation by the will of God."

Timberville, Va.

#### DEATH OF BRO. HERSCHEL S. WEAVER

In the little town of Lewisburg, Ohio, Herschel S. son of Joseph and Ella Weaver, began life April 23, 1885.



Brother Herschel S. Weaver

At the age of six he was left fatherless and thus early in life he assumed the heavy responsibilities of caring for his mother and grandmother. From the latter he received great care and good teaching, which, in all probability, had much to do with moulding his character.

When fourteen years of age, in the spring of 1899, he, with his mother and grandmother, left the place of his birth and moved to West Manchester, Ohio, where he has since resided. In the following June his mother was called to the Great Beyond.

In January, 1901, while Eld. D. M. Garver was conducting a series of meetings, he accepted Christ as his personal Savior, and was received into the Church of the Brethren by the rite of Christian baptism. He at once became active in the Sunday-school as teacher, and later as superintendent. Sept. 14, 1907, he was called to the ministry. The following winter was spent in Bethany Bible School, Chicago, in preparation for his life's work. On his return he married Ada Miller, March 26, 1908. His wife and one daughter survive.

They spent the winters of 1910 and 1911 in Bethany, and, later, one year at Manchester College. On Sept. 15, 1917, he was advanced to the eldership and in the following March was appointed overseer of the Prices Creek church. He realized the responsibility was great, but he was willing to give his life, if need be, for the cause. His greatest concern was for the church, that it might prosper and that his boys and girls—as he loved to call the young people of the church—should become consecrated workers.

In the midst of his activities he was stricken down. Early in the spring he was afflicted with the loss of his voice, and it seemed that the real trouble baffled the many doctors who attended him. He called for the anointing early in his sickness, for it was his desire, if it be the Lord's will, that he be spared for the church and his family. In the midst of his suffering, which was intense, he was very patient. He died Aug. 7, 1920.

Bro. Otho Winger preached the funeral sermon at the Old Prices Creek church. B. F. Petry. Eaton, Ohio.

#### HOW GOD HONORS THE FAITH OF HIS CHILDREN

In giving a little of our experience of God's great care and love for his own, we hope it may be helpful to some—especially to widowed mothers.

April 23, 1917, God saw fit to take from our family a loving husband and father. This left me with six children—the oldest being twelve years old, and the youngest only three months of age. That one God took home a month later.

The writer was left with very little means, and yet with a greater inheritance than the wealth of the whole world—the husband's beautiful life.

The last six months were spent mostly in prayer. When I would ask: "What shall I do when you have gone home?" he would say: "God is able to take care of you and the babies without my help." Many times he would call me to the window, to watch the birds, saying: "You know how God cares for them, and so, too, he will care for you."

Dear friends, it surely pays to live the Christian life! What a comfort to know that, after we have done all we can, and have said our last "good-byes," Jesus is going with our loved ones through the dark valley!

How wonderfully God has cared for us! I have been able to keep my family together. The only sure income has been the mother's pension. Then, too, I work away from home some, but you know what it takes to keep a family of six going, now-a-days, so the rest of our living comes by prayer and faith.

How faithfully the Lord does provide for us! Our oldest son had his leg broken and one of our daughters

was struck by a truck. Thus I did not get to work much this fall, but the Lord knew our needs.

Recently a truck stopped in front of our place, loaded with vegetables of all kinds, from our Dutton friends, and \$18 in money (which we spent for fuel). Our dear Sister Good was the moving spirit in this, knowing our needs. How we praised God, and what a blessing must have come to those who so kindly remembered us!

On a later evening we had another surprise. Twenty-four of our dear people from the church remembered us with groceries, etc., and some money. They also made ten gallons of kraut, and canned some fruit. Four ministers, two deacons, and eight of our young people were engaged in this loving service. Those who helped were not only our own relatives and church people. Many of our friends and neighbors were also kind to us. Words fail me to express my gratitude, but I pray that God's richest blessing may rest upon all. How it pays to trust, the Lord! He knows, loves and cares!

Dear readers, if you are discouraged, look up! Some day you will understand. Perhaps some may read this who have not that peace that passeth all understanding. Seek the Lord while it is day! Pray for me that I may live faithful to him who so wonderfully cares for us. Some day I hope to see my children in service for the Lord wherever he may see fit to call them.

Grand Rapids, Mich.

Mrs. Katy Register.

#### AUBURN, INDIANA

During the month of September we were absent from the work at this place, being engaged in evangelistic efforts elsewhere. On the first Sunday of the month the township Sunday-schools and the churches of the city held union services. In the evening of Sept. 12 Bro. Russell Sherman, from a neighboring congregation, gave a message, and the last two Sundays of the month Bro. Russell Shull, of North Manchester, filled the appointments.

On Saturday evening, Oct. 2, our quarterly business meeting was held. The pastor, Bro. J. C. Shull, was chosen to represent the church at the District Conference at Gravelton. A committee was selected to look after the matter of securing an evangelist, and providing for a meeting at some suitable future date.

Sunday, Oct. 3, we were glad to be present again in the work at home. The day was an especially happy one. Two little girls decided to give their hearts to Jesus early in life and were baptized.

We expect to continue our preparation in Bethany Bible School this winter, Bro. Shull spending the week-ends in the work at Auburn. Mrs. J. C. Shull. Chicago, Ill.

#### "EDUCATED FLESH"

"Educated flesh!" I can hardly express the force with which that expression struck me, as I read the splendid contribution in the "Messenger" of Sept. 4, entitled: "Night Messages from the Bible," by Bro. Galen B. Royer. For months my mind has been trying to give expression to the thought that possibly "the church"—our own people included—may be depending too much on educated intellect to propagate and carry forward the specific work assigned to it by the Master, the Head of the church. We hesitate to make a clear statement, lest we should be misunderstood and so confuse rather than help.

"The carnal mind is enmity against God and is not subject to the law of God, neither indeed can it be," because it is carnal.

There is also the spiritual mind or the "mind of the Spirit." To be transformed by the renewing of the mind can not mean that the "carnal mind," or intellect, can be educated or developed into the new mind or mind of Christ. The schools for mental training may develop religion, or may change entirely one's religious views and conceptions, but can not change the spirit of the mind, to make it like the mind of Christ.

"If any man have not the Spirit of Christ, he is none of his," though he be an intellectual giant. If any man does have the Spirit of Christ, he is irresistible, for with Paul he can say: "I can do all things through Christ who strengtheneth me." This he can say though he never attended school.

It was the great puzzle of the rabbis how Jesus knew letters, never having been in their schools to learn. (For the Jews of that day had remarkably fine schools and were great scholars.) "The Spirit searcheth all things, yea, the deep things of God."

Paul was an educated man, yet he knew not the things "one ought to know" till, as he said, "God revealed them to us by his Spirit."

We must concede, in the light of the teaching of Jesus Christ, that spiritual intuition is greater and better than "learning" or scholastic attainment.

Though Paul was educated and a man of prominence, yet he determined to know nothing save Jesus Christ and him crucified, i. e., put to death as a malefactor. He regarded his education as foolishness, and his emoluments as dung, compared with the excellency of the knowledge of Jesus Christ, the Lord.

(Continued on Page 646)



## WASHINGTON CITY CHURCH, D. C.

Our Sunday-school Rally Day exercises, which were held on Sunday, Oct. 3, proved to be the best in the history of the Washington City church. There were 310 present, most of whom were present for the opening service. After spending a period of about thirty minutes on the study of the lesson, we were favored by several solos and quartettes, by members of the school. We were also honored by the presence of Hon. M. Clyde Kelly, Representative in Congress from the thirteenth Congressional District, Pennsylvania, who for forty-five minutes held the audience spell-bound by a most eloquent and practical address on aggressive Christian work. Mr. Kelly is a Christian man, and a pioneer in the prohibition movement in the State, which he so ably represents in our National Congress. Rally Day in the Washington City church will long be remembered.

Oct. 4 our church met in council with our pastor, Eld. J. M. Henry, presiding. One letter of membership was received. A number of items of constructive work were disposed of, which, we are sure, will prove a blessing to our congregation. A young woman was baptized at the close of the evening service, Oct. 3.

At the morning service on Sunday, Oct. 10, Bro. Wm. Elgin, of Elamsville, Va., preached for us. Prof. E. K. Shoop, of Lancaster, Pa., gave a short address at the Sunday-school on the same day.

We are about ready to begin a systematic canvass of our congregation, for funds for our new church building.

Cottage prayer meetings are in progress, with a view of preparing for our series of meetings, to begin Oct. 31. Our love feast will be held on Sunday, Nov. 14, at 6 P. M.

Mrs. J. H. Hollinger.

320 D Street, S. E., Washington, D. C.

## SPECIAL NOTICE

Contributors to the Bradford church, as well as collectors for the same, and elders of the District, will please note: There are yet a number of pledges for the building of a churchhouse in Bradford outstanding, and we appeal to all concerned to remit the amounts due at the earliest possible date.

Construction has necessarily been delayed because of the unsettled condition of the material and labor market, and it was the judgment of the committee in charge that it would not be prudent to begin operations during this period, and we believe that this will meet with the approval of all who are acquainted with building conditions.

But the recent break in the material market is now in our favor, and even if prices are not greatly reduced, the stabilizing of the material and labor markets will at least allow us to proceed with a measure of safety and assurance that was impossible during the last few years.

Plans and drawings have been perfected and approved, which will give us a building 56x56 feet, equipped with Sunday-school rooms, which have met with approval by those who have examined them.

We are very desirous of beginning construction at the earliest possible date, especially since our recent misfortune, in loss by fire, of the rooms we occupied. Practically all our furniture and books were lost in the conflagration which recently swept over the business section of our town.

We are at present established in the Township Hall, for which we are grateful, although it is very inadequate for our needs.

The promptness of our friends, in meeting their pledges which are now overdue, will greatly assist us in measuring up to the great needs and opportunities in this part of the Lord's heritage.

J. E. Overholser, Secretary Finance Committee.  
Bradford, Ohio, Oct. 12.

## DISTRICT CONFERENCE OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The Conference this year was held in the Spring Creek church, near Fredericksburg, Iowa. On Monday evening before the day on which the Conference was to begin, a goodly number of members from various parts of the State District began to arrive. This was taken as the forecast of a splendid meeting. The next day, at ten o'clock, as the Elders' Session was being organized, there were about double the number of elders present, as were in attendance in other years.

Throughout the day the members kept coming until the attendance at the evening sessions almost filled the house. The business session of the Conference was held on Wednesday. The meeting was in charge of the retiring officers of the 1919 Conference. The organization resulted in choosing Eld. A. P. Blough, Moderator; Eld. S. S. Neher, Reading Clerk; the writer, Writing Clerk.

The business of the meeting was in the hands of twenty-eight delegates, but the discussion was open to all. The presence of several visiting elders was very helpful in giving us a better understanding of some of the questions, viz., a Summer Assembly, an Old Folks' Home, etc. Eld. A. P. Blough was elected a member of the 1921 Standing Committee; Eld. S. S. Neher, alternate.

The invitation of the Grundy County church to hold

the District Conference of 1921 in that congregation, was accepted.

The climax of the sessions was reached in the Missionary Meeting on Wednesday evening. The address was given by our General Forward Movement Director, Bro. Bon-sack. How our hearts burned within us, as he made the plea to go forward in our seeking for the lost of our day and generation.

The entertainment of the visitors was excellent, the hospitality generous, and the spirit of the Conference will live long in the memory of many who were present.

Oct. 10. D. F. Landis.

## NORTHWESTERN KANSAS AND NORTH-EASTERN COLORADO

The various meetings of the above-named District will be held Oct. 29 to Nov. 1, at Colorado Springs, Colo. Oct. 29, 1:30 P. M., Elders' Meeting.

Oct. 29, 7 P. M., Temperance Meeting. What Should We Do to Maintain the National Prohibition Law?—John Mitchell. To What Extent Should We Aid the Government Against Violators of the Prohibition Law?—C. H. Garber. To What Extent Should the Church Provide Wholesome Entertainments?—Ezra Flory. The Crime of Tobacco.—Mary Culler. How May It Be Eradicated from the Church?—J. E. Small. From the Nation?—H.

Corrections for the Yearbook  
For 1921

## Every Minister Take Notice

Corrections for the 1921 Yearbook (formerly Brethren Almanac) will close Nov. 1. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1920 Yearbook.  
2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

## Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a correct list of officers and churches for each State District. Each Secretary will receive blanks that are to be filled out and returned not later than Nov. 1. Secretaries are earnestly requested to give these lists their careful attention as soon as the blanks come to hand.

## A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Nov. 1. Address:

Gospel Messenger Editorial Department  
ELGIN, ILL.

C. Long. Should We Try to Secure Legislation Against It?—Norval Switzer.

Oct. 30, 9 A. M., Ministerial Meeting. Rural Church Problems.—J. E. Akers, A. C. Daggett. How Can We Better Utilize Our Present Ministerial Force?—Geo. W. Burgin, Floyd Miller. How Does the Minister's Everyday Life Affect (a) the Church?—Geo. Breon. (b) The Community?—Jesse Switzer. Our Individual Responsibility to the Evangelistic Campaign.—Henry F. Crist, John H. Oxley. Advertising the Lord's Work.—E. F. Sherfy. The Qualifications of a Teacher of Religion.—Ezra Flory. Afternoon Session, Historical Review.—D. A. Crist. Reminiscences.—By the Ministers present. Advice to Young Ministers.—Isaac Lerew, Conrad Fitz. How the Ministry Looks to a Young Man.—Ezra Flory, Ernest Vaniman. 3 P. M., Child Rescue Meeting. Is It the Duty of a Christian Parent to Take a Homeless Child?—Elva Deardorff. The Child and His Environment.—Ezra Flory. Address.—Ernest F. Sherfy.

Evening, 7 o'clock. Educational Meeting. The Work of the Sunday-school in Bringing the Religious Element into our Educational System.—Ezra Flory. Educational Address.—Dr. A. J. Culler.

Oct. 31, 9 A. M., Christian Workers' Meeting. What Is the Best Line of Definite Work for a Christian Workers' Society in the Forward Movement?—John Truesdell. What Can the Young People Do to Help Young People to Decide upon Their Life's Work?—Frank Wagner. Special Life Conference for the Young People. Christ's Life Work.—Nellie Eller. What Points Should I Consider in Choosing My Life Work?—W. J. Horner. The Trials and Joys of a Foreign Missionary.—Ernest Vaniman. The Power of the Cross Today.—Ezra Flory.

1:30 P. M., Sunday-school Meeting. Characteristics of a Modern Sunday-school.—Ezra Flory. The Teen Age,

Teaching, Touching, Training.—Mrs. W. J. Horner, Clara Flora. How Deal with the Problem of the Substitute Teacher?—Elnora Switzer, Floyd Kuhn, J. D. Metsker. Description of a Chinese Sunday-school.—Ernest Vaniman. What the Sunday-school Owe to Child Study.—Ezra Flory.

7 P. M., Missionary Meeting.—China's Challenge to America for the Gospel of Christ.—Ernest Vaniman. Needs of the District for Greater Missionary Efforts.—Members of the District Mission Board.  
Nov. 1, 8 A. M., District Meeting.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

Los Angeles church met in council Sept. 26, with Eld. S. G. Lehmer presiding. Church and Sunday-school officers were elected for 1921: Bro. J. P. Dickey, elder; Sister Anna Miller, correspondent; Bro. Lawrence E. Miller, Sunday-school superintendent. The church decided to give Bro. Geo. Mishler a call for pastor. One query was sent to District Meeting. Our love feast is to be held Nov. 7.—Mrs. Della Leitch, Los Angeles, Calif., Oct. 5.

Waterford church met in council Sept. 30, with Bro. Levi Winkler presiding. Nine letters were received at this time and eight since the last report. Bro. Barnett, of Oregon, is to hold our revival meetings, beginning the latter part of November. Our love feast will be held at the close of these meetings. It was decided to have prayer meeting each Wednesday evening. Delegates to District Meeting are Brethren J. W. Deardorff and H. Root, with Brethren J. W. Kauffman and I. Barklow, alternates. Sunday-school delegates are Sisters Pernia Root and Pearl Smith, with Sisters Bashor and Barklow, alternates.—Mrs. Anna Fike, Modesto, Calif., Oct. 9.

## COLORADO

Bethany church met in council Oct. 9, with Eld. H. F. Crist presiding. Officers were elected for another year, with Bro. Crist, elder. Sister S. L. Kester was chosen delegate to District Meeting. Bro. Crist gave us four excellent sermons, while with us. As a direct result, two of our Sunday-school girls were baptized. Bro. Byron Sprague has recently moved into our midst and has been preaching for us every two weeks, for which we are very thankful. We decided to hold a love feast some time in November—the exact time to be decided later.—Eunice Akers, Limon, Colo., Oct. 13.

Rocky Ford.—Sept. 12 was observed as Harvest Home Day in our church. A number of members from the Cheraw church were with us. After the regular Sunday-school lesson, each class gave a short report of the work that was done. At noon all enjoyed a lunch, served in the basement of the church. In the afternoon Bro. Ralph Hoover was installed into the ministry. Bro. D. V. Hamm, of Cheraw, having charge of the services. Bro. Hoover left the same evening to enter McPherson College, better to fit himself for his life-work. Bro. Rodney Martin gave us a splendid oration on "Tobacco." Two young ladies from Cheraw favored us with a vocal duet. At our regular council Bro. W. R. Bish and the writer were chosen delegates to District Meeting.—Blanche Frantz, Rocky Ford, Colo., Oct. 6.

## FLORIDA

Arcadia.—Our church met in council Sept. 30. Bro. Garst presided. He remained over Sunday and preached an inspiring sermon. He meets with us as often as convenient and gives us great encouragement in our efforts at this place. Our Sunday-school is gaining steadily. We have two organized classes now, that have regular meetings—all workers splendidly. We will be glad to welcome any of our members to our services. If sojourning in the South, this winter, do not fail to give us a call, to see what a busy band we are, here in Arcadia.—Mrs. M. Cloe Tracy, Arcadia, Fla., Oct. 10.

## IDAHO

Nepzepe church met in council Sept. 28, with Eld. B. J. Fike presiding. Opening services were conducted by Bro. Steinhour, our State Evangelist and Sunday-school worker. His presence was much appreciated. Our love feast will be held Oct. 30, at 7:30 P. M. We decided to hold a Bible Term during the winter. If able to secure an instructor. Aug. 28 the La Verne College team was with us, and their work was much appreciated. The church at this place is in need of help in the ministry and would like to get in touch with a pastor who could devote his time to the work. We have a fine climate, good soil, and land water, and land water, and land water. Information will be given to any one interested.—Mattie E. Thomas, Nepzepe, Idaho, Oct. 1.

## ILLINOIS

Camp Creek.—Our revival services began Sept. 12 and continued to the 26th, with Bro. J. W. Harshbarger in charge. He labored earnestly in preaching the Word, and visited among the people, inspiring the church to greater spirituality and zeal in the Master's service. Sister Wagner, who led the song service, proved to be an efficient helper. Our elder, Bro. Lind, and wife, also did much in attending and assisting in the services during the last week. We held a love feast Sept. 25. Brethren Harshbarger and Lind were present. We were glad to have some from adjoining churches enjoy the communion services with us.—Carrie Hummer, Colchester, Ill., Oct. 6.

Coal Creek congregation met in council Oct. 3, with Eld. D. E. Esheleman as moderator. He was chosen delegate to District Meeting. We were disappointed in our series of meetings, which was to be held in September by Bro. Geo. Miller. On account of sickness he could not come, but we hope he will be able to come later. Bro. J. W. Switzer, of Koonoke, was with us during our love feast, Sept. 25. He gave us two splendid sermons on Sunday—at the country church in the morning, and at Canton in the evening.—Mrs. W. D. Vansyckle, Canton, Ill., Oct. 9.

Lanark.—Oct. 10 was a day long to be remembered by the people of the Lanark church. Bro. W. B. Stover, our pioneer missionary from India, gave us an excellent message. In the afternoon he and his family presented a very interesting program. The native songs by the children, and the talk by Sister Stover, in which she compared the life of Bro. Stover and America, were especially instructive and enjoyable. Bro. M. W. Emmert, from Mount Morris College, gave us the message of the evening on "Marks of Sonship." Bro. Emmert was at his best, and his discourse was splendid.—Neil Sites, Lanark, Ill., Oct. 14.

Mac Morris church met in council Oct. 12, and elected Bro. M. M. Sherrick, elder in charge. Bro. J. P. Holzer continues as Sunday-school superintendent. The report of Pastor McCane showed that sixteen members had been received into the church during the year, including two reclaimed. The Mount Morris College Missionary Society reorganized Oct. 10, with Bro. H. R. Deardorff as president. Since the support of our India missionaries is now nearly double the amount it was at the beginning, the Society decided to increase the annual fee of each member from one dollar to two dollars. Our Rally Day service, Oct. 8, was largely attended. It was made a rally in the midst of the new church. About \$2,000 was added to the sum already raised. It is now expected that building operations will begin next spring.—Nelson E. Shirk, Mt. Morris, Ill., Oct. 13.

Virden.—September brought us some rich blessings. Bro. Ernest Vaniman and wife, on furlough from China, were with us, and Bro. Wm. J. Tinkle, of Chicago, gave us his lecture on "Social Parity." Sister Edith Bush, our District Sunday-school Secretary, gave us her splendid illustrated lecture, "The Greatest Thing in the World." This was followed by a masterful address by Bro. S. S. Blough, of Astoria, Ill., on the subject of "Religious Activity." We are now in the midst of a stirring revival service. Bro. I. D. Heckman, our evangelist, is bringing us very forceful messages and Sister Mary



**Maiden Creek** church met in council Sept. 25, with Eld. J. G. Reber presiding, assisted by Eld. Wm. H. Oberholter. The latter installed Bro. Henry H. Reber, with his wife, into the ministry. Oct. 9 we again met in special council. Elders S. H. Hertzler and Wm. Oberholter were present. We elected Bro. David H. Markley to the ministry and Bro. J. S. Reber to the deacon's office. Both, with their wives, were duly installed—Edwin S. Ernst, Berville, Pa., Oct. 11.

**Middle Creek** church met in council Sept. 18, with Eld. Kimmel presiding. Bro. Kimmel was elected presiding elder for the coming year. Brethren W. J. Kimmel, J. H. Cantow and R. E. Ernst were elected trustees for the coming year. Cantow on Berea, Pa., Oct. 11.



**"EDUCATED FLESH"**

(Continued from Page 643)

So, now, what shall I say? That education is wrong for the Christian? Not by any means. But it must not be relied on as the Christian's guide or strength. It is not a Christian attainment, nor an asset in the efficiency of his Christian work.

Would that Christ were all and in all, both to the individual Christian and to the church!

"Trust in the Lord with all thy heart, and lean not upon thine own understanding: In all thy ways acknowledge him and he will direct thy paths."

"But if any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him."

S. H. Yeater.

Lecoma, Mo.

**MINISTERIAL MEETING OF NORTHERN INDIANA**

This meeting was held at Gravelton, Oct. 6. The weather was very pleasant, and the large house was packed with eager listeners. The speakers were all present except the first, and showed unusual preparation. They gave us splendid messages.

The subject for the day was, "The Progress of the Kingdom," and it certainly was well kept in view throughout the discussions. Following are some gems gleaned from the various speeches:

The minister should never lose sight of his calling in other vocations. The Holy Spirit is the Executive in the Kingdom to carry on the work. Men and women are the means. This Executive will lead men into the truth. Truth is God perfectly revealed. An open-minded person never comes to the place where he feels he has complete revelation. There is danger when one holds too tenaciously to truth already found, or to that which may be in prospect. The only safeguard is the Holy Spirit, who "will guide us into the truth."

A minister should be very discreet in his use of methods to carry on his work. If, in his efforts to save the lost in his community, he uses methods that sacrifice the sanctity or holiness of the church, he pays too great a price. It is possible to use good methods indiscreetly. There is also danger of over-cautiousness, which results in inactivity.

There is a place for every one to work in the Kingdom, according to God's plan. Happy is the one who finds his place and so relates himself to all the others that the Kingdom is built up.

A very splendid address was given on "Destructive Instead of Constructive Teaching," which, we are promised, will be published in the "Messenger."

One of the great needs of the church is consecrated, efficient leadership. God calls men to the ministry, but he only calls those who will obey.

Cooperation is one of the greatest assets in Christian work. It means working together—not merely unity. The Holy Spirit can not work in a divided body. Members of the church must work with the pastor, with each other and with God.

Some pronounced this the best Ministerial Meeting they ever attended. At least it will be conducive to better, more efficient work in the Kingdom. Chas. C. Cripe.

**SPECIAL CALLED SESSION OF THE SECOND DISTRICT OF VIRGINIA**

Following the August meeting of the General Boards, at Elgin, our Regional Director of the Forward Movement, Bro. A. B. Miller, called a meeting of the various Boards of the District, along with our elders, and those of the other Districts, who had been his special assistants during the drive. This meeting convened at Bridgewater College Street church Sept. 20, with Bro. Miller in charge. There were about twenty-five present. After considerable discussion, as to the outlook of the Forward Movement for the coming year—1921—it was unanimously decided that the Districts, represented in this region, should be back of any action that might be taken in this matter. Accordingly, as most of the five Districts involved had already held their regular yearly meetings, it became necessary for some of them to call a special session. Ours was held at the Pleasant Valley church Oct. 3. The officers of the spring meeting had charge of this session: Dr. J. S. Flory, C. B. Smith and W. H. Zigler.

In order that the meeting, when called, might accomplish the end for which it was convened, in the shortest possible time, the above named meeting at Bridgewater passed the following resolution: "Be it Resolved, That the District Meetings be convened at the earliest possible moment, not later than Oct. 9, if possible, and representatives be chosen by each District for every 1,000 members or fraction thereof, to form a Regional Forward Movement Board. This Board of thirteen members to have full authority to make any plans, etc., necessary for the promotion of the Forward Movement in this region and to settle all questions of policy, program, budget, etc., that may arise from time to time." This measure was taken up, and our representatives on the Board—four in number—were appointed by the delegates. These were chosen from eight nominees named by the elders: Dr. J. S. Flory,

of the Board of Religious Education; Dr. P. H. Bowman, of the Board of College Trustees; J. W. Hess, of the District Mission Board; W. H. Zigler, at large.

Owing to the absence of our Regional Director, for some time, Eld. J. T. Glick, of Bridgewater, has been chosen to fill his place. Any communication pertaining to this work should be referred to him, and it will receive prompt attention. W. H. Zigler, Writing Clerk.

Churchville, Va.

**BROOKLYN, NEW YORK**

I am glad to know that the Word of God works through my heart, and I rejoice to make it known to others. If God has mercy to forgive my sins, why should he not forgive yours? If God put his love into my heart, why does he not put his love into your heart? Why am I not anxious to let his love be known to others? In "Messenger" No. 37 you read that nine dear souls at this place confessed Jesus Christ as their Savior. Oct. 6 they were baptized.

The Lord, through his Word, taught me to be strong in faith. He let me know that my work would be rewarded, and I believed. Through faith and obedience, I eventually found the fruit.

I want to say something about the Italian believers. They are full of religious zeal, but they do not know the right way unless instructed. Once I placed my Golden Text on the bulletin board before our place of worship. It was this: "Except a man be born again, he can not see the Kingdom of God." It was written in Italian. One man stopped and read. Then he said: "How is that? Do I have to be born again?" I told him to come the following night and he would be told. He kept his promise and came. When the service was over, I said to him: "Do you understand the way—how to be born again?" He replied: "It is true that I must be born again to see the Kingdom of God. When will the next meeting be?" Since then he has attended all the meetings, and Aug. 28 he was baptized. John G. Caruso.

**OTTUMWA, IOWA**

We are much pleased with the progress being made at this place in the Master's work. The Sunday-school and the Christian Workers' Society are both doing good work. The attendance among the young people is on the increase. Sister Beatrice Bishop represented the Sunday-school at our District Conference, while the writer was delegate from the church.

Bro. Virgil C. Fennell was with us Oct. 1, 2 and 3, delivering lectures on Sunday-school work, community work and social purity work. He gave three addresses on Sunday. We were glad to have him with us, and we appreciated his helpful talks. We were inspired to do greater things.

The work started here a number of years ago as a little mission point and is still being supported by the Southern District of Iowa, but the attendance has grown until we are very much in need of more Sunday-school rooms, and we are now planning an effort towards getting a basement under the church. This we greatly need. The contributions for this work will mostly depend on outside help, but we hope that members of our District, who have plenty of this world's goods, and are anxious to help in some good cause, will lend a helping hand. We would be glad to give further explanation to those interested. We had nine graduates in the Mission Course last winter, and are planning other classes for the coming winter; also a lecture course. Those having friends in this city, upon whom they would like us to call, will please send name and street address. Visitors are always welcome.

Mrs. Lillie M. Thompson.

**MOUNT CARMEL CHURCH, VIRGINIA**

Bro. W. W. Hartman, of Annville, Pa., began a series of meetings at the Mountain Grove Chapel Aug. 2, and continued ten days. As a result six were made willing to accept Christ. Five have been baptized and one awaits the rite. Our love feast was held Aug. 14. As Bro. Hartman became sick it was necessary for him to leave the day before the love feast. Bro. G. A. Maupin officiated at the feast.

Bro. Geo. A. Early, of Westminster, Md., came to us and began a series of meetings at the Evergreen house Aug. 25 and continued until Sept. 6. He preached fifteen soul-stirring sermons. Sixteen souls stepped out on the Lord's side, thirteen of whom were baptized. Many seemed near the kingdom.

On Saturday, Sept. 11, the Evergreen church met in council. Eld. G. A. Maupin presided. A favorable report was given by those who extended the visit. Quite a bit of business was before the meeting but was disposed of in a Christian-like spirit.

Owing to the failing health of Bro. S. A. Sanger it was necessary for us to consider his resignation as elder. The church very reluctantly accepted it. He has served the Mt. Carmel congregation faithfully for more than thirty years. Eld. G. A. Maupin was chosen in his place.

Eld. M. G. Early, a member of the Ministerial Board, was with us and a voice of the church was taken for the

election of church officials. The following were elected: Brethren H. S. Knight and G. M. Allen, ministers; Brethren J. H. Knight and J. A. Allen, deacons. All were present except Bro. J. A. Allen. They were installed into their respective offices with Sister H. S. Knight.

In the evening our love feast was held at this place. It was indeed a feast to the soul. A goodly number surrounded the tables of the Lord. Bro. Early officiated. Bro. M. R. Zigler, our Home Missionary Secretary, was also with us.

Bro. Zigler preached for us at Evergreen on Sunday morning and at the Mountain Grove Chapel in the afternoon. He remained with us for several days, making a tour through the county. We appreciated his visit very much. Here is a field that affords an opportunity for the church. We realize that a great work may be done for the Lord among the mountains of Virginia and pray that in a special way he may so direct that the victory may be his.

Pirkey, Va., Oct. 4.

Nellie Wampler.

**COVINA CHURCH, CALIFORNIA**

A special called meeting was held Sept. 14. A social hour was enjoyed with supper, at which time the Sunday-school superintendent called on the different classes. Some responded with a reading, a report or a speech. Afterward Eld. Chamberlen took charge and the election of Sunday-school officers was held. Bro. D. J. Overholzer was re-elected superintendent. The following Sunday the adult classes elected their teachers. The entire Sunday-school is now ready to start in on another year's work.

Sept. 27 the church met in regular council. Elders G. F. Chamberlen and S. W. Funk were chosen delegates to District Meeting. One query was sent to District Meeting, and one to Annual Meeting. We decided to begin our revival meetings Nov. 21, with Bro. H. M. Brubaker, of Pasadena, in charge. A week of prayer services will precede the meeting. The love feast will be held Dec. 5, at 6 P. M.

Eld. W. E. Trostle, of Pasadena, filled the pulpit here morning and evening, Sept. 4. He is again giving his lectures on Revelation at the Thursday night Bible Study. Sept. 26 a Promotion Day Program was held, with appropriate exercises by the children.

Charter Oak, Calif., Sept. 30. Mrs. Tempie S. Funk.

**WAYSIDE NOTES**

I am just home, having finished a five weeks' evangelistic effort. Aug. 28 I began at the Hollywood church, near Fredericksburg, Va., and remained until Sept. 13. Two were baptized. This has been a mission point until, about eighteen months ago, a churchhouse was built. In August, 1919, the congregation was organized and is now self-supporting. They had a four weeks' Vacation Bible School in August of this year.

Sept. 15 I began at the Buena Vista church, a mission point in the bounds of the Second District of Virginia. I remained until Oct. 4. The interest was good from the beginning and we closed with a full house. Sixteen were baptized, two restored to fellowship, two received on former baptism and two await baptism. By the untiring efforts of their pastor, L. B. Humphreys, and his helpers, they are building up a strong congregation. They have a good live Sunday-school and Christian Workers' Meeting. They have two training classes, maintain a midweek prayer meeting at the church and have three cottage prayer meetings—one in each section of the town. Besides all this, two outpost preaching points are kept up—one every two weeks on Sunday afternoon, and the other on Tuesday nights. A church thus kept busy and in touch with the Master Workman, will not have much time to busy itself with the world. With the development of the young people in an atmosphere of consecration and service, looking to the good of others, there is a bright future for the Buena Vista church. D. M. Glick.

Trevilian, Va.

**MATRIMONIAL**

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brumbaugh-Ferry.**—By the undersigned, Sept. 23, 1920, in the Church of the Brethren, Roaring Spring, Pa. Brother Jacob Jason Brumbaugh and Sister Minnie Ferry—M. J. Weaver, Roaring Spring, Pa.

**Click-Peters.**—By the undersigned, in the West Dayton Church of the Brethren, Sept. 30, 1920, Brother J. Orville Click, of Dayton, Va., and Sister Nancy Mary Peters, of Dayton, Ohio. At home at Bethany Bible School, Chicago, Ill.—W. C. Detrick, 18 College Street, Dayton, Ohio.

**Hoshield-Albaugh.**—By the undersigned, at the home of the bride's parents, near Fenmore, Mich., Oct. 2, 1920, Mr. Rudolph H. Hoshield and Sister Ruby I. Albaugh—David P. Schechter, Elsie, Mich.

**Leiter-Oller.**—At the home of the bride's mother, Aug. 11, 1920, by the undersigned, John Oram Leiter and Ruth Naomi Oller, of Smithsburg, Md.—L. W. Leiter, Elizabethtown, Pa.

**Mulligan-Mock.**—By the undersigned, at the home of Brother and Sister A. J. McDonald, near Bryan, Ohio, Oct. 7, 1920, Brother Frank Mulligan, of New Ohio, and Sister Esther Mock, of Bryan, Ohio—W. C. Detrick, 18 College Street, Dayton, Ohio.



**Winger-Byers.**—By the undersigned, Sept. 30, 1920, at Mechanicsburg, Pa. Brother Roger D. Winger, of North Manchester, Ind., and Sister Inez E. Byers, of Mechanicsburg, Pa.—Ezra Flory, Elgin, Ill.

**Yagel-Morgan.**—By the undersigned, at his home, Sept. 16, 1920, Brother Cameron G. Yagel, of Belmont, Va., and Sister Marjorie Lucile Morgan, of Bonaire, Ga.—L. N. Kinzie, Salem, Va.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Baringer, Moses,** born in Elkhart County, Ind., Nov. 5, 1853, died near Parma, Mo., Sept. 28, 1920, aged 66 years, 10 months and 23 days. Burial in Parma cemetery.—Mrs. Moses Baringer, Parma, Mo.

**Barnhart, Zura Clyde,** only daughter of Jeremiah and Mary Barnhart, born in Franklin County, Va., died Sept. 9, 1920, aged 27 years, 2 months and 7 days. She united with the church six years ago and lived faithful until death. She was father, mother and three brothers. Services by Brethren I. R. Beery and J. W. Root—Eliza Flora, Pymont, Ind.

**Blough, Lyman Clyde,** son of Josiah Blough, died Oct. 2, 1920, aged 31 years, 4 months and 4 days. His wife and two little boys survive; also a father, two brothers and one sister. His death was caused by his coat catching in the wheel of the tractor, as they were threshing. He was whirled around a number of times until the clutch was released. Services at the Berkey church by the writer.—S. P. Early, Wadsworth, Pa.

**Cassel, Eli,** who had been a great sufferer with rheumatism for a number of years, died Sept. 30, 1920, aged 68 years, 6 months and 9 days. Services in charge of the pastor, assisted by Eld. F. P. Cassel, and Rev. H. W. Bright, of the Reformed Church—J. Howard Ellis, Norristown, Pa.

**Dickey, Michael,** born near Canton, Ohio, died at the home of his daughter, Mrs. C. W. Heller, in Raisin City, Oct. 1, 1920, aged 83 years, 8 months and 9 days. He married Catharine Plotts in 1867. He is survived by one daughter and nine grandchildren. He was a faithful member of the Church of the Brethren for over sixty years. Services at the Raisin church by Eld. Harvey Eikenberry, assisted by the writer. Interment in the cemetery near—A. O. Brubaker, Raisin, Calif.

**Dunkle, Bro. David E.,** born May 25, 1845, died June 7, 1920. He was the son of Simon and Sarah Evans Dunkle, and a faithful member of the Church of the Brethren for more than forty years. He is survived by his wife and one son. Services in the Brethren church by Eld. D. M. Van Horn. Interment in the Hershberger cemetery—Joseph F. Snyder, Everett, Pa.

**Gindlesparger, Sister Missouri,** died Sept. 29, 1920, at the age of 35 years, 11 months and 6 days. She married Logan Shaulis. To this union were born three children. After the death of her husband, she married Hiram Gindlesparger, who survives with two children, her father, four brothers and two sons. She was a faithful member of the Church of the Brethren for a number of years. Services by the writer, assisted by Bro. D. S. Stephan.—L. S. Knepper, Berlin, Pa.

**Good, George,** son of Christian and Mary (Stephens) Good, born in Cambria County, died at his home in Johnstown, Sept. 19, 1920, aged 64 years. He is survived by his wife, a daughter, five grandchildren, a brother and three sisters. A little more than two years ago he renewed his fellowship with the church, to which he was faithful to the end. Services in Wesley Church. Burial in near cemetery.—C. C. Sollenberger, Johnstown, Pa.

**Ikenberry, Bro. John Samuel,** youngest son of Eld. S. M. and Sister Bettie Ikenberry, born in Franklin County, Va., died within the bounds of the Antioch congregation, Oct. 4, 1920, aged 20 years, 10 months and 23 days. He was converted at the age of fourteen. He was taken with typhoid fever in July, 1918, which was followed by tuberculosis. He was anointed June 27. He bore his affliction with Christian grace and was never known to complain. He was of a family of thirteen children, three of whom preceded him several years ago. He leaves his parents, five sisters and four brothers. Services by Brethren C. E. Eller and J. A. Naff in the Antioch church. Interment in the Antioch cemetery—Ophelia L. Flora, Boone Mill, Va.

**Leonard, Lydia (Metzger),** born near Cerro Gordo, Ill., died in Fresno, Calif., Sept. 23, 1920, aged 33 years, 5 months and 20 days. She spent her early life in Illinois, moving with her parents to Long Beach in 1908. In 1911 she married Joseph Leonard. To this union six children were born. Her husband and four children, together with her father, a brother and four sisters survive. She united with the Church of the Brethren in her early youth and lived a faithful Christian life. Services by the writer. Interment in the Fresno cemetery—A. O. Brubaker, Raisin, Calif.

**Lindley, Anna Harman,** born in Indiana, Aug. 23, 1834. She married James Lindley in 1852. They crossed the plains in 1853 and settled in Linn County, Oregon, where she has lived ever since. Her husband and one son preceded her. She leaves three sons and three daughters. She united with the Church of the Brethren early in life and was one of the charter members of the Lebanon church, organized in 1856. She died Oct. 5, 1920, aged 86 years, 1 month and 11 days. Services in Lebanon, Oregon, by the writer, assisted by Bro. Victor O. Whitmer—E. W. Pratt, Albany, Oregon.

**Morris, Sister Ella,** wife of Bro. Whitfield Morris, died at her home at Dyke, Va., Sept. 9, 1920, aged 72 years. Sister Morris has been in failing health for several years, but during the past few weeks a complication of diseases developed. Her suffering was intense at times, but she bore it all with Christian patience. She called for the elders of the church and was anointed in the name of the Lord. Besides her husband she is survived by four small children. A two-months-old son (a twin), followed her in death a few days later. Four brothers also survive. Services at the Evergreen church, at which time the funeral of Sister Frances Shiflet was conducted by Eld. G. A. Maupin. Burial of both sisters in the cemetery near by—Nellie Wampler, Pirkey, Va.

**Shaver, John Adam,** son of Daniel and Catharine Shaver, died Sept. 24, 1920, aged 83 years, 7 months and 11 days. He was a loyal member of the Church of the Brethren for forty-eight years, serving in the deacon's office for forty-six years. He was married to Nancy Wimmer in 1838. To this union were born five sons and three daughters, all of whom survive, with the mother. Two of the sons, I. H. and D. H., are elders in the church. Services at his home by the writer, and Bro. Eugene King—D. C. Naff, Roanoke, Va.

**Shiflet, Sister Frances,** died at the home of her son, at Pirkey, Va., of the infirmities of age, Sept. 8, 1920, aged 79 years. She was a faithful member of the church for twenty years. She leaves several children and a number of grandchildren. She was of a kind and loving disposition and made many friends wherever she went. Services at the Evergreen church by Eld. G. A. Maupin—Nellie Wampler, Pirkey, Va.

**Sigal, Susan,** daughter of John and Matilda Deardorff, born in Henry County, Ind., died at her home in Andrews, Ind., Sept. 17, 1920, aged 64 years, 10 months and 17 days. She married Jos. Sigal in 1880. To this union two children were born, one of whom preceded her. She united with the Church of the Brethren at the age of fourteen and lived a consecrated Christian life. Services at the Salamonie church by the writer, assisted by Eld. D. C. Bechtel. Interment in the cemetery adjoining—Ira E. Long, Andrews, Ind.

**Spencer, Frederick,** born at Brighton, England, March 22, 1849, died at Shepherd, Mich., Sept. 10, 1920. When twenty-one years old he came to America. He married Sister Emma Spencer in 1881. His wife, three sons and a daughter survive. Services at Sterling by the writer, assisted by Bro. H. B. Mohler, F. B. Kaler, and C. G. C. III.

**Stevens, Fredrick F.,** born at Defiance, Ohio, Aug. 15, 1852, died at his home Sept. 12, 1920. In 1872 he moved to Hepler, Kans., and has lived in that vicinity ever since. He married Sarah F. Stone Jan. 31, 1909. He is survived by his wife, one son, five sisters and two brothers. Services by Thos. H. Wilson, minister of the Christian church, of which he was a member. Interment in the Hepler cemetery—Fannie Stevens, Hepler, Kans.

# EVERY MEMBER EVANGELISM

The goals set for us by our General Boards would be far surpassed if every member of our church were interested in its work. The reading of a good devotional book will help greatly in arousing interest and enthusiasm in the evangelistic program of the church. A number are suggested below. Ask your minister as to which are best.

**How to Pray.** Dr. R. A. Torrey. 75c

This is not a book of prayers, worded and formulated to be read or committed to memory, but a book of suggestions on the duty and privilege of prayer. In the little book Dr. Torrey prays, by Bible references, the importance of prayer, the resistless power of prayer, why many prayers are not answered, the necessity of obedience and thankfulness, how and when to pray, the consequences of the neglect of prayer, etc.

The reading of this and the study of the Bible references given will prove an invaluable help to any who desire to come into closer relationship with God by leading a prayer life. 130 pages. Cloth.

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Faris, D. D. \$1.25  
The argument from experience always makes a powerful appeal because it supports its conclusions by duly verified facts. It is not learned theories but practical testimony that counts in the day-by-day life of people who are confronted by difficulties. Biographical in character, these chapters will strengthen faith in the God who hears and answers prayer. Cloth.

**Practice of Prayer, The.** Dr. G. Campbell

Morgan. 75c  
The aim of this book is purely practical. "Teach us to pray" is taken to mean not teach us how, but teach us the habit of prayer. This work is an effort to revive the family prayer circle. 128 pages. Cloth, stamped in gold.

**The Meaning of Prayer.** Harry E. Fosdick. 90c

This vitally helpful book throws much light on God's attitude toward us and our needs. Prayer is considered: as communion with God; as petition for things we need; and as the expression of dominant desire. Art leather.

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"It is practical and touches the chord, responsive to all good."—N. Y. Christian Advocate.

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The purpose of this book is to bring simple, practical help to those who want to live a pure, strong life. The discussion is devoted to the eight great questions of Sin, Doubt, Ambition, Self-Mastery, Pain, Guidance, The Church, and Questioned Things. It is safe to predict for the book a wide reading. 12mo, cloth.

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 645)

**the Middle Creek church.** Three trustees were elected for the Pleasant Hill house. Our love feast was held Sept. 26.—Mrs. Cora E. Bitner, Rockwood, Pa., Oct. 11.

**Philadelphia (First Church).—**Sept. 26 we held our Sunday-school Rally, and each department was represented. Bro. W. G. Myers, our District Secretary, gave the address. He was full of enthusiasm, and inspired both young and old. He took for his theme the rebuilding of the walls of Jerusalem by Nehemiah. We also had special music. There were 225 present and our offering amounted to \$47.83. Our love feast will be held Nov. 6, at 7:30 o'clock.—Mrs. Wm. H. B. Schell, Philadelphia, Pa., Oct. 6.

**Somersett congregation met in council Oct. 4.** Eld. Harvey Replogle could not be with us, so our pastor, Bro. C. G. Hesse, took charge. We had reports from the different treasurers of the church. We have adopted the single envelope system for our church expenses. Bro. Hesse and wife came Sept. 1. Bro. J. H. Cassidy was here the first Sunday and conducted a very impressive installation service. Our series of meetings will begin Oct. 17, with Bro. Hesse in charge.—Mrs. L. A. Miller, Somersett, Pa., Oct. 6.

**Stonerstown church met in council, with Bro. Harris presiding.** Our love feast was appointed for Nov. 7. Bro. Galen B. Royer is to be with us Nov. 3. We expect to have a series of meetings this fall. Our teacher-training class held commencement exercises Sept. 26, at which time ten pupils gave an excellent program.—Roy X. Wilson, Saxton, Pa., Sept. 28.

**Walnut Grove.—**Sept. 26 to Oct. 3 Bro. P. B. Fitzwater, of the Moody Bible Institute, Chicago, Ill., gave a series of Bible lectures, which was most beneficial and greatly appreciated. Three lines of thought were followed in the course: "The First Days of the World and the Last," "The Incarnation," and "Studies in the Gospel of Matthew." The lectures culminated in the communion service Oct. 3, at which Bro. Fitzwater was the guest of honor. In his testimonial were present: Bro. J. I. Kaylor and Brother and Sister J. M. Blough.—Lois Detweiler, Johnston, Pa., Oct. 12.

## TENNESSEE

**Beaver Creek church met in council Oct. 2,** with Bro. J. Henry Peterson as moderator. We will have our love feast Nov. 6. We also decided to begin a series of meetings Oct. 31.—Mrs. J. Vernon Spangler, Fountain City, Tenn., Oct. 8.

## VIRGINIA

**Antioch.—**Bro. C. A. Flora, of Rocky Mount, Va., began a series of meetings at the Bethel church Aug. 21, continuing until the 31st, preaching thirteen sermons. Interest and attendance were good. Nine were baptized a month later.—J. A. Naff, Boone Hill, Va., Oct. 10.

**Belmont congregation met in council Sept. 23,** prior to our love feast, which was held the 25th. A favorable annual report was given. Two letters were received and three were granted. Bro. I. M. Neff's time having expired, he asked to be relieved, and Eld. I. N. Zigler, who recently moved here, was appointed in his place.—Mary P. Mason, Holladay, Va., Oct. 9.

**Bridgewater.—**Sept. 26 Bro. Rufus D. Bowman was installed into the ministry, having been called to that office at our last council. An offering of \$19.07 was taken at our Harvest Meeting for the orphan home at Timberville. An offering of \$9.27 was taken for the Oakland church, Calif. Our love feast will be held Nov. 6, at 7:30 P. M.—Mrs. Sallie C. Zigler, Bridgewater, Va., Oct. 8.

**Christiansburg.—**We have experienced one of the greatest revivals ever held in this church and community, beginning July 25 and closing Aug. 10, with Eld. W. E. Roop, evangelist. Twenty-four decided for Christ, seven of whom have been baptized. The Holy Spirit has moved mightily upon the hearts of the people.—J. F. Keith, Christiansburg, Va., Oct. 9.

**Cloverdale congregation met in council Sept. 4,** with Bro. J. A. Dove presiding. The visiting brethren brought an excellent report. It was decided that we hold our love feast Nov. 6, at 4 P. M. We are glad that we have been able to secure Bro. H. C. Early to hold a series of meetings, beginning Nov. 19.—Mrs. E. L. Showalter, Roanoke, Va., Oct. 11.

**Fairfax church met in council Oct. 9,** with Eld. I. M. Neff presiding. Our love feast will be held Nov. 6, at 5 o'clock. Eld. M. G. Early, of Nokesville, Va., assisted in the election of three deacons. Brethren W. E. Showalter, H. M. Myers and O. L. Strayer were elected and installed.—Maggie Miller, Vienna, Va., Oct. 13.

**Summit church met in council Oct. 2,** with Eld. J. T. Glick in charge. Eld. Peter Garth was the guest of honor. He was reported. The church decided to admit the wives of the officials into the official council. Sunday-school superintendents for 1921 were elected as follows: Bro. D. L. Evers for Summit and Bro. Ernest Craun for the Glade. Sister Gerie Evers was installed as deaconess, she being absent when her husband was installed. Our love feast will be held Nov. 6, at 3:30 P. M.—Mattie F. Wise, Bridgewater, Va., Oct. 5.

**Unity.—**Sept. 26 we had Rally Day exercises at the Fairview church. A program was given by the school, and Bro. W. I. Hoover, of Timberville, delivered an address. The attendance was good, and we were inspired to do better work in the future. Oct. 10 we had a congregational Sunday-school meeting at Newdale, at which the three Sunday-schools of the congregation were represented. The needs of each school were discussed. Eight organized classes reported, from which we judge that they are doing much good. Our District Secretary, Bro. J. W. Wampler, gave us an interesting and helpful talk. We are expecting to have a Sunday-school Institute at the Fairview church, beginning Oct. 30, conducted by Dr. Paul Bowman and Prof. Cool, of Bridgewater College. We will have three sessions on Sunday.—Anna R. Koller, Timberville, Va., Oct. 11.

## WASHINGTON

**Seattle church met in council Sept. 21,** with Bro. M. Alva Long presiding. One letter was granted. We decided to have our love feast Nov. 6, at 7:30.—Mrs. Cora R. Long, Seattle, Wash., Oct. 6.

## WEST VIRGINIA

**Crummet Run church met in council Sept. 17,** with Eld. A. S. Thomas presiding. One letter was granted. The brethren gave a good report of the annual conference. Bro. J. W. Wampler was elected as pastor for another year. Sept. 18 our love feast was held. On Friday night Eld. A. S. Thomas preached a very interesting sermon, also on Sunday morning. Our pastor held three and a half series of meetings in the home congregation, at Zion church and at the schoolhouses at Pitzerbarger and Stony Run. As a result of the second meeting, five were added to the church.—Clara R. Bodkin, Sugar Grove, W. Va., Oct. 5.

**Tear Coat.—**We met in council Oct. 2. Eld. I. J. Saville being ill, Bro. E. D. Combs was asked to preside. The day was fine and there was a good attendance. Bro. J. W. Wampler, gave us an interesting and helpful talk. We decided to extend the call to Bro. Chas. H. Wakeman, of Edinburg, Va. Over \$500 was at once pledged by those present toward his support, with prospects for much more. Our love feast will be held Nov. 6, with the examination services at 4 P. M. and the supper at 6 o'clock. Our Sunday-school is pro-

gressing very well. Our enrollment has been increased since May from thirty-five to sixty.—E. D. Combs, Augusta, W. Va., Oct. 6.

**Vanceville church (Berkeley Congregation) met in council Sept. 11,** with Eld. Lowry presiding. Elders Caleb Long and Oliver Buttenbaugh also were present. We decided to hold our love feast Nov. 27, beginning at 2 P. M., at the Letchworth churchhouse. A motion was passed to purchase a lot and build a churchhouse in Martinsburg. Bro. J. A. Ramsbury was elected trustee of the Vanceville house, to fill a vacancy. Brethren Saul Turner and Robert Bowers were chosen trustees of the Letchworth church. Sister McDonald was appointed "Messenger," correspondent of the congregation near Bunker Hill.—Lelah Miller, Martinsburg, W. Va., Oct. 8.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 26-28, Southeastern Kansas, Verdigris church, near Madison.

Oct. 27, District of Southern Pennsylvania, at the Marsh Creek house.

Oct. 28-Nov. 1, District of Northwestern Kansas and Northeastern Colorado, Colorado Springs.

### LOVE FEASTS

#### Alabama

Oct. 23, Fruitdale.

#### California

Nov. 7, Raisin City.

Nov. 7, Los Angeles.

Nov. 13, 10 am, Reedley.

Nov. 14, Pasadena.

#### Colorado

Nov. 3, 6 pm, Antioch.

#### Idaho

Oct. 30, 7:30 pm, Nepesee.

#### Illinois

Oct. 25, Virden.

Oct. 23, Rome.

Oct. 30, 7 pm, Macopin Creek.

Oct. 31, Mt. Morris.

Oct. 31, Dixon.

Oct. 31, 6:30 pm, Franklin Grove.

Nov. 13, 6:30 pm, Mulberry Grove, Country house.

Nov. 14, 6 pm, Batavia.

#### Indiana

Oct. 23, Topeka.

Oct. 23, Pine Creek.

Oct. 23, 10:30 am, Nettle Creek, one mile west of Hagerstown.

Oct. 24, Logansport.

Oct. 24, 7:30 pm, Summitville.

Oct. 24, all-day, Plevna.

Oct. 24, Indianapolis.

Oct. 24, 5:30 pm, Wabash City Mission.

Oct. 24, Windfall.

Oct. 30, 7 pm, Union City, country house.

Oct. 30, Cedar Lake.

Oct. 30, New Paris.

Oct. 30, Salem.

Oct. 30, 7 pm, Bethel.

Oct. 30, 7:30 pm, Peru.

Oct. 31, Spring Creek.

Oct. 31, 6 pm, Ft. Wayne.

Oct. 31, Marion.

Nov. 6, 10 am, Prairie Creek, Sugar Grove house.

Nov. 6, 7 pm, Yellow River.

#### Iowa

Oct. 23, Franklin County.

Oct. 23, 24 pm, Panther Creek.

Oct. 30, English River.

Oct. 30, 8 pm, Greene.

Oct. 30, 7 pm, Beaver.

#### Kansas

Oct. 23, 24, Ramona.

Oct. 23, Bloom.

Oct. 23, Oaxage.

Oct. 30, 11 am, Washington.

Oct. 30, Larned, Country church.

Oct. 30, 31, Abilene, Navarre house.

Nov. 6, 10 am, Pleasant View.

Nov. 15, Verdigris, Country house.

#### Maryland

Oct. 23, 2 pm, Meadow Branch.

Oct. 23, 2:30 pm, Monocacy, Rocky Ridge.

Oct. 23, 24 pm, Middletown Valley.

Oct. 23, 24 pm, Manor.

Oct. 24, 5 pm, West Point.

Oct. 30, Locust Grove.

Oct. 31, 5 pm, Baltimore, Woodberry.

Nov. 2, 4 pm, Ridgely.

Nov. 6, 3:30 pm, Longmeadow.

Nov. 6, 2 pm, Pleasant View.

Nov. 6, 7, 1:30 pm, Antietam, Welty house.

Nov. 14, Washington City.

#### Michigan

Oct. 23, Onekama.

Oct. 30, Black River, at home of Amanda Wertenberger.

Oct. 31, 6 pm, Detroit.

#### Minnesota

Oct. 23, 7 pm, Worthington.

Oct. 30, 6:30 pm, Detroit.

#### Missouri

Oct. 23, Carthage.

Oct. 31, Shelby County.

#### Nebraska

Oct. 23, 8 am, Alvo.

Oct. 30, Bethel.

Oct. 31, Beatrice.

#### New Jersey

Oct. 31, 6 pm, Amwell.

#### New York

Oct. 31, 4 pm, Brooklyn, First church.

#### Ohio

Oct. 23, 7 pm, Greenspring.

Oct. 23, Painter Creek.

Oct. 23, Red River, Painter Creek house.

Oct. 23, 10 am, Sugar Hill.

Oct. 23, 10 am, Blanchard.

Oct. 23, 10 am, Donnels Creek.

Oct. 23, 10 am, Beech Grove.

Oct. 23, 10 am, Danville.

Oct. 24, 6 pm, Palestine.

Oct. 30, 10 am, Lick Creek.

Oct. 30, all-day, South Poplar Ridge.

Oct. 30, 6 pm, Lower Miami.

Oct. 30, 5 pm, Lower Stillwater.

Oct. 30, 5 pm, Fries Creek.

Nov. 6, 5 pm, Salem.

Nov. 6, 10 am, Beaver Creek.

Nov. 6, 10:30 am, Black Swamp.

Nov. 6, 6 pm, Harris Creek.

Nov. 6, 4 pm, Rush Creek.

Nov. 6, 10 am, Stonelick.

Nov. 14, Akron.

#### Oklahoma

Oct. 23, 4 pm, Monitor.

Nov. 6, Washita.

#### Oregon

Oct. 23, Albany.

Oct. 30, Mabel.

Nov. 13, Ashland.

Nov. 13, Newberg.

#### Pennsylvania

Oct. 23, 24, 10 am, Upper Codorus, Black Rock.

Oct. 23, 24, Schuylkill, New house.

Oct. 23, 24, 10 am, Falling Spring, Hade meetinghouse.

Oct. 24, 6 pm, Dunning Creek, Holsinger house.

Oct. 24, Juniata Park.

Oct. 24, Elk Lick.

Oct. 24, Scalp Level.

Oct. 24, Manor, Purchase Line house.

Oct. 24, Johnstown, Mokham.

Oct. 24, Lower Cumberland, Mohler house.

Oct. 24, Aughwick, Sugar Run house.

Oct. 25, 26, West Conestoga, Middle Creek house.

Oct. 26, 27, 9:30 am, Myerstown and Heidelberg, at Heidelberg.

Oct. 27, 1:30 pm, Chiques, Mt. Hope house.

Oct. 27, 28, 1:30 pm, Conestoga, Bareville house.

Oct. 28, 30, 9:30 am, Springville, Mohler house.

Oct. 30, 3 pm, Reading.

Oct. 30, 6 pm, Parkersford.

Oct. 30, 2 pm, Hatfield, Souder-

town Mission.

Oct. 30, 2 pm, Mechanic Grove, Grove house.

Oct. 30, 31, Lost Creek, Oriental house.

Oct. 30, 31, 2 pm, Licking Creek, Pleasant Ridge house.

Oct. 31, Chambersburg.

Oct. 31, Snake Spring, Cherry Lane house.

Oct. 31, 9 am, Upper Conewago, Latimore house.

Nov. 4, 7:30 pm, Philadelphia, First church.

Nov. 6, 10:30 am, Piney Creek.

Nov. 6, 6:30 pm, Altoona.

Nov. 7, Everett.

Nov. 7, Lancaster.

Nov. 7, Elizabethtown.

Nov. 7, 6 pm, Smithfield.

Nov. 7, Ephrata.

Nov. 7, Stonerstown.

Nov. 7, Williamsburg.

Nov. 7, 2 pm, Lititz.

Nov. 10, 11, 1 pm, West Green-

tree, at Rheims.

Nov. 11, 12, Big Swatara.

Nov. 13, 3 pm, Spring Creek, Pal-

myra house.

Nov. 13, 14, 10 am, Antietam, Price meeting house.

Nov. 14, 3 pm, Marsh Creek, at Friends Grove.

Nov. 14, Huntingdon.

Nov. 14, Norristown.

Nov. 17, 18, 1:30 pm, East Fair-

view.

#### Tennessee

Oct. 23, Liberty.

Nov. 6, Beaver Creek.

#### Virginia

Oct. 23, 4 pm, Brownstown.

Oct. 23, Locust Grove, at Free Union.

Oct. 23, 3 pm, Sangerville.

Oct. 23, Fairview.

Oct. 23, 3 pm, Middle River.

Oct. 23, 2 pm, Lebanon.

Oct. 23, 4 pm, Unity, at Fairview.

Oct. 23, Valley.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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No. 44

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## ... EDITORIAL ...

### Doctrinal Preaching

ALL preaching that is real preaching is either doctrinal or hortatory. It is instruction or exhortation. It is the exposition of some truth or duty, or else it is a plea for its acceptance or performance.

There are many kinds of good sermons, but the object always is either to enlighten and convince the mind or to supply the stimulus which will lead to action. The aim of preaching is, first, to get the truth understood and, second, to get it practiced. Of course both elements may be found in the same sermon.

It is impossible to say which is the more important. Both are indispensable. You can not have a house without a foundation. And a foundation without the superstructure is useless. You can not have Christian life and character without a basis of doctrinal conviction. Yet the holding of doctrinal truth is of no value unless it issues in the practice of Christian virtue.

Since the truth must be known before it can be lived, doctrinal preaching is logically first. Its fundamental character can hardly be exaggerated. It has often been abused—not overdone so much as "misdone"—but the need of it is as great as ever. It will always be great.

"Leaving the doctrine of the first principles of Christ, let us press on unto perfection," said the writer to the Hebrews. But he was not recommending the elimination of these "first principles" from Christianity. He only meant that it was time for his readers to show some signs of growth in Christian character. It was time to pass from "milk" to "solid food" and so get strong enough "to discern good and evil." They should not be living always in the world of the beginning of their Christian experience.

If the import of that great passage (including the latter part of chapter five along with the first verses of chapter six) had been grasped by every Christian preacher, doctrinal preaching would not have fallen into the disfavor in which it seems to be today. At least we are often told that people nowadays are not interested in that kind of preaching. But this is really a superficial judgment. The lack of interest applies mainly to certain types of doctrinal preaching. If the preacher has dug deep enough to get to the heart of the

doctrines he is expounding, he will be likely to get a good response. He will find many hearts that are hungry for Bible truth.

The doctrinal preaching that will not grip the people of this age is the kind that has no connection with daily living. The preacher presents his doctrines as truths necessary to be accepted, but never having discovered that they have anything to do with making people more Christlike, he can not help his hearers to discover this. They are simply something you must believe if you want to be saved. It doesn't matter why. If the doctrine pertains to a church ordinance, this again is something you must do if you want to be saved. And, again, it does not matter why. Appeal to the virtue of unquestioning submission sometimes carries conviction, but it does not insure the kind of obedience which Jesus desires from his "friends."

This mechanical type of doctrinal preaching does not meet the need. Another phase of it, which is no better, concerns itself with fine-haired theological distinctions which the preacher himself does not understand and which have nothing to do, one way or the other, with becoming a Christian or with Christian living. With the exception of a passing vogue here and there, the people are not interested in these things. But they are interested in the practical side of Christian Doctrine, though they are sometimes unconscious of their own soul hunger until their appetite has been quickened by a taste of the truth which satisfies it. Then they are interested in the doctrinal preaching which shows them how to live.

The doctrines of the New Testament will do this very thing. There is not one of them but has this for its function. And whenever the presentation of them offers no help for Christian living, it is because the preacher has busied himself so much with their form that he could not see their meaning. He needs to study them afresh, until their bearing on life becomes clear to him. Then he'll know how to preach them.

Sound doctrine and right living are not two independent, unrelated parts of a Christian program. It is the whole business of the one to serve the other. If it doesn't, you may know it isn't "sound."

The preaching for the times is the kind that sets forth Christian truth as it is in the New Testament, in its simplicity and its completeness, not with distorted emphasis but, while embracing "the whole Gospel," making central and subordinate, respectively, what Christ and his apostles made central and subordinate, and taking care to stress the practical aspects of all these doctrines—their function in making men and women in whom the Spirit of Christ lives.

The time is ripe for a revival of doctrinal preaching, real doctrinal preaching. Without realizing it, many of them, the hearts of the people are hungry for it. The appetite may need a little whetting, but when once awakened it will seize with eager relish the truth as it is in Christ.

Are we ready to give it? The Lord help us to get ready.

### Staying Out of the Rut

SOME folks call it getting back to normal, but it is really getting back into the old rut. That is what it amounts to but they don't like to put it quite so bluntly.

Which is just what must not be allowed to happen. It is the supreme business of the leadership of the church to see that it does not happen. It will not happen if the leaders keep awake.

The churches generally—and the Church of the Brethren along with the rest—were shaken out of their

rut by the war. Greater things have been thought and purposed since then, and greater things have been done. But the backward pull is strong. It would be so nice, so lazily nice, just to fall back into the easy-going ways of those *ante-bellum* days.

But it would be a fatal step. To prevent it, the real dimensions of what has been done must be kept in view and that must be made a challenge to keep away from the rut and to press on and do more—a challenge to make the unfulfilled dreams and plans a reality.

### The Patience of God

EVERYBODY has heard of the patience of Job, but few people seem to have heard of the patience of God. The Christians of Peter's later years had not. Peter did not know much about it himself in his early Christian experience, but he did finally learn the lesson well. Those Christians he wrote to the second time, however, could not imagine what was the matter.

Peter explained it. The delay was due to the long-suffering of God. He did not want anybody to perish. He wanted all to come to repentance.

So that was it, and not slackness concerning the Lord's promise. They had misunderstood his promise.

It seems strange that some should have been so anxious about the matter as to prefer their own pleasure to the salvation of others. But such is the selfishness and impatience of human nature. Some people are that way yet. It is a temptation to which we are all subject. We must fight against it. We must remember that God is patient, and if we are his children we will be patient too. And we will gladly see the day of the world's opportunity lengthened, even though that does mean the postponement of the vindication of God's children.

You see it will be too late after the Lord comes to judgment. Whatever is done for the salvation of men must be done now.

Are you glad that God is patient? What would you like to see happen next?

### Who Is to Blame?

RECALL those severe condemnations which Jesus pronounced upon whole towns and certain social groups. You will think at once of his "woes" upon Bethsaida and Capernaum and upon the scribes and Pharisees as classes.

Did you ever consider the significance of this? How could a town repent? Must not responsibility always fall upon individuals? And must not all efforts to do better be made by individuals?

Certainly. But there is something else to remember. Suppose there are evils in your community which are destroying its moral and spiritual wholesomeness and luring young people to destruction. You can not remove them nor can anybody else. They are too big. But if all the people of the community or even a majority of them would unite in the effort, much good could be accomplished. Who is responsible for the failure to do this?

Why, *you* are responsible to the extent that you might, if you would try, induce the people to unite in combating the evil. You can not remove the evil yourself. But the people could, working together. Have you tried to get them to work together? If not, the blame for the present state of things falls on *you*. And also upon others like you.

Social responsibility is a real thing, and a very serious one at that. But it is only a name for a certain kind of individual responsibility. And that lands squarely on *you* and *me*.



## CONTRIBUTORS' FORUM

### The Men We Need

God send us men whose aim 'twill be  
Not to defend some ancient creed,  
But to live out the laws of right  
In every thought and word and deed.

God send us men alert and quick  
His lofty precepts to translate,  
Until the laws of right become  
The laws and habits of the State.

God send us men of steadfast will,  
Patient, courageous, strong and true;  
With vision clear and mind equipped  
His will to learn, his work to do.

God send us men with hearts ablaze,  
All truth to love, all wrong to hate;  
These are the patriots nations need,  
These are the bulwarks of the State.

### Our Interest in Others

BY J. H. MOORE

WHILE the Church of the Brethren has, from the start, kept herself free from denominational entanglements, she has nevertheless taken an interest in the history, teaching and welfare of the different denominations of Christendom. Though greatly differing from nearly all of them, in faith and practice, still she has, as a rule, extended to them as much courtesy as their difference in belief would consistently call for. At times there may have seemed to be a bit of selfishness, but it was not meant as such. It was rather the logical and consistent outgrowth of honest conviction. Consistency would indicate that men and women should be given credit for the harmless conduct that is the logical outgrowth of their honest convictions.

The interest that our best informed men have taken, in the teaching and welfare of many religious bodies, may be learned from the writings they have passed down to the generations following. This is clearly evidenced in the writings of Alexander Mack. Though persecuted by the leading denominations of Europe, and by them driven from place to place, he always wrote kindly of them, and did what he could to have them correct the errors into which they had been led. This he did in his preaching as well as in his writings. He invariably returned good for evil and endeavored to replace error with the truth. He left his mother church in search of truth, and when he had once found the truth, he spent his life, as well as his splendid estate, in presenting it to others.

This is true of those who came after him. They sought the truth and then did what they could to have others accept it. One has only to study the lives of such aggressive leaders as John Kline, Henry Kurtz, James Quinter, R. H. Miller, and others, to be convinced of this fact. They rejoiced on seeing certain parts of the truth accepted and put into operation by those of other persuasions. This is especially noticeable in the kind feeling that our people cherished for the Quakers. They admired their non-war doctrine and their simplicity in dress, though differing with them in a dozen other particulars. Between them there was no affiliation in worship, but they held each other in high esteem.

It does one good to think of the high regard that most of our early people had for the old-fashioned Methodists. They respected them for their sincerity, devotion and opposition to worldlyism. They never got done talking about their plain dressing, the prayer-covering worn by the more devout women, and the simple dress of the older type of the preachers. The circuit-riders were often entertained in the homes of our members, and there were no charges for bed or meals. In many respects they differed from these people they entertained, and many an hour was spent comparing views with the Scriptures. In those early days our people were generally quite well grounded in the faith and practice of the Brethren and knew how to give reasons for the different points of doctrine. This had its effect. They thought they had the truth and were glad to help others search for the sacred treasure.

When Alexander Campbell began preaching in Washington County, Pa., and in the adjoining parts of what is now West Virginia, the Brethren became thoroughly interested. He started out with the plea for a literal interpretation of the Word, the baptism of penitent believers for the remission of sin, and immersion as the only New Testament form of baptism, along with adult baptism only. These were doctrines that had been preached by the Brethren from the beginning, and now to have a man of more than ordinary learning and ability come on the scene, advocating the same principles, both interested and encouraged them. They purchased his writings quite freely, and read them with the utmost care. In defense of the doctrines named some of them found more good points than they had ever dreamed of. These they used as water on their wheel.

Then, on the other hand, they found an immense store of information that could be turned against the backward single immersion that Mr. Campbell and his followers had accepted, and used it in support of the trine immersion that the Brethren regarded as the apostolic form of baptism. This, and other things led to one debate after another, and to much exchange of arguments and views through the religious press. Our people were confident that they occupied correct and safe ground regarding the form of baptism, the rite of feet-washing, the Lord's Supper, the loaf and cup, and a few other points, and labored to impress these conclusions on the minds of those representing the various Christian persuasions. Whatever may be said for or against the advisability of religious debates, these discussions gave our people a standing before the public. In most instances our people could be out-matched in scholarship, but they held more than their own in the massing of evidence in support of their claims. Especially is this true of trine immersion as the apostolic form of baptism. As a result, our form of baptism is treated with respect, and there is hardly a denomination in Christendom that will question its validity. Like gold coin, it will pass at par everywhere.

We have always been interested in what we conceive to be the truth, when accepted and practiced by others, and we are still interested. There is little mixing in the pulpit, and none whatever in the observance of the ordinances, but we now and then line up together in such reform work as prohibition and moral reform. As time goes by, there will be other reform work in which we can cooperate, but this need not, and should not, mean denominational affiliation. We can accomplish the more by steering clear of entanglements.

Still, to all other religious bodies we owe a duty, and in the performance of this duty we are to find our greatest field. We mean the importance of urging our claims in support of the New Testament as the only divinely-authorized rule of faith and practice—the importance of teaching the whole Gospel to the whole world, and the necessity of the different denominations lining up their practice with this whole Gospel. We need to emphasize the importance of simplicity in the Christian attire for the reason that the doctrine is now almost lost sight of by practically all of the churches. But to meet with success, we must reinforce the teaching with such splendid examples as we can easily set, if we only will to do it.

Then we may mention the value of urging the restoring of the true form of baptism in the churches. There was a time when trine immersion was about the only form of baptism practiced in the churches of Europe, Asia and Africa, and to throw our influence on the side of returning to the apostolic form is worthy of our best efforts. We may yet mention the importance of the Gospel ordinances being restored to their places in all the churches. This with our carrying of the true form of worship and practice into the mission fields abroad, as well as at home, along with such other uplifting methods as may be introduced from time to time, should indicate to us that there is a big place in the world for the Church of the Brethren. In helping others to find the New Testament order of worship and service, as we think we have found them, and at

the same time do our part of the missionary, reform and educational work, should certainly spur us to the greatest possible activity.

Sebring, Fla.

### Education and Wisdom

BY AMOS H. HAINES

A FEW Sundays ago the subject of the Sunday-school lesson was "The Wisdom of Solomon." The question was raised in the Men's Adult Bible Class of our Sunday-school, known as the "Truth Seekers' Class," of which class I am the teacher: "What is the relation of wisdom to education?" In answer the teacher said: "Simply, that an educated man—commonly so-called—may be a superlative fool."

Real, true Christian education combines wisdom and knowledge; wisdom coming to the front in the practical application of knowledge and education. The class was asked to read and to make a careful study of the twenty-eighth chapter of Job, and especially the last verse, which defines wisdom. These are the words of the verse: "And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

Solomon was extolled and highly exalted in Hebrew thought and writing—not because he was such a wise man, for he made gigantic blunders and wrecked the kingdom, acting at times as a veritable fool. He was so highly regarded because, primarily, he built the temple. Likewise, David was not extolled because of his goodness, for he committed the basest of crimes. He was so highly honored because he gave the people what, to them, was the ideal kingdom. Many Old Testament characters must be studied with care and discrimination.

A few traits of the educated man were outlined and presented to the class. It was stated that education should develop the following: Self-control, application, accuracy and truthfulness. Each division of the theme was briefly discussed.

1. *Education should develop self-control.* The Greeks were wise when they placed as their guiding motto: "Know thyself." Self-knowledge leads to self-control. The educated man or woman should control his or her habits, thoughts, temper, imaginations, ambitions and self-expressions in general. Surely, we must control ourselves before we can expect or hope to control or influence others. A consciousness of the presence of God and his Christ is a great step in developing self-control. A daily walk with God leads to a daily life of self-control.

2. *Education develops application.* The educated person can not be an idler. Studious habits, industry, in other words—"redeeming the time"—must be a constant factor in education. The power of concentration of thought is a vital factor in application. We may say that such and such a person does not apply himself. What do we mean? It may be laziness, restlessness, nervousness, dislike for the task, divided interests, etc.—call it what we may, it is a lack of application. We speak of "wool-gathering." This expression, of course, is a make-shift of terms. We mean that the printed page is there, the problem to be solved is before the student, everything external is ready, but the real self, the ego, the thought, may be thousands of miles away. Good health and correct habits are a large factor in securing application and concentration of mind power.

3. *Accuracy.* The student, the educator, the educated, must be accurate. Black must not be taken for white. Almost the answer will not do. The fraction lacking, the missing penny, must be found. Almost correct will not pass. Correctness absolute must be the pass-word or watch-word. There is too much slipshod work in every department of life. True education is constantly asking: "What are the facts?" The facts must be obtained before an opinion, at least authoritative, can be given. Less talk and more thought and research, is a good motto for the truly educated person. This is true in all lines or departments of learning. It is true in Biblical and theological, as well as in strictly so-called scientific and historical study. In fact, theology is the science of sci-



ences, it is the highest court of appeal. If the fact of accuracy were followed in the Biblical and theological realm, there would be infinitely fewer religious cranks and fanatics. Once a religious fanatic, always a religious fanatic, is only too true, and the fundamental cause for the inability of a cure is the failure to be accurate.

**4. Truthfulness.** The person claiming to be educated must have a passion for the truth, and then a burning desire to express the truth. The middle of the road proposition, the middle ground position, will not do in the realm of truthfulness. Some who wish, in their thinking, at least, to be popular, never take a position on any important subject. Nobody knows where they stand; they are nonentities. They wish to hold their jobs. Such people are empty-headed cowards and shirkers. They are a disgrace to the educational world. The injunction is, "Know the truth and the truth shall make you free." Some one has said: "Every new idea causes pain." Entirely too many people are fixed, so to speak. They are too lazy, indifferent, or perhaps ignorant, to be disturbed. Their motto is: "Let well enough alone." This has not been the course of men and women who made the world better because they lived in it.

There is no place where truth is more needed today than in the Christian pulpit. Perhaps more mistakes and errors have been generated from the so-called Christian pulpit than from any other public forum. Study the history of the Christian church; also that of your own particular church, and verify this fact. Some one may ask: "Do preachers lie?" Not necessarily, not consciously, perhaps. A minister put it quite aptly in my hearing, one time, when he said, after urging me to preach for him: "I have told the people all I know and a great deal more than I know." The people in the pews are anxious for the truth, providing the preacher has sufficient courage, brain power and judgment to give them the truth. I plead for self-control, application, accuracy and truthfulness, for the person claiming to be educated, and for him who would temper his education with wisdom.

*Huntingdon, Pa.*

### Patriotism

BY A. V. SAGER

To be true to one's country, to love its traditions, to be interested and to labor for its general welfare, as one would for that of his own family, to be a true citizen and a true patriot of so vast and growing a family, the citizen must be wide-awake and alert to the influences and forces of evil that are constantly menacing its very existence from within as well as without.

It is a common saying that a chain can only be as strong as its weakest link. The weak link, in the body politic of a nation, is the indifference of its average citizen. Good, honest people at heart, they go on living their hermit-like life, more interested in their personal comfort and immediate surroundings. They are not selfish; they are only guileless and disillusioned. They fail to read the sign-posts that history has placed along the ages. As in the days of Cæsar, Alexander and Napoleon, the desire in human nature for authority and power is prevalent on every hand. The abuse of that power of ambitious men has been the cause of more suffering and bloodshed than any other thing in the world's history. In periods of stress and trouble, the beast in men is ever cropping out. The fangs of the beast must be extracted, his claws must be cut. The power of the Cæsars and Pompeys of today must be shackled.

The responsibility lies at the door of every man and woman. If wars are to be averted, with all their attendant beastly and fiendish destruction and annihilation; if justice, liberty and righteousness shall prevail the world over; if humanity shall be one brotherhood, each seeking the other's welfare—then there must be some sort of evolution in our conception and practice of the teaching and ideals of the great Master. These are some of the essentials of true patriotism—a patriotism that is deeply concerned about its own home affairs, but reaches out its arms in sympathetic helpfulness to all peoples.

The world is looking to America for leadership in the path of friendly coöperation and fair dealing among all nations. You and I are units among many millions, to help accomplish that result. It is true, we are as a grain of sand, but no other person can take our place.

If wars are to be ended, if selfishness in our domestic, national and international relations is to be rooted out, then our place is in the ranks, working shoulder to shoulder for the uplift of mankind. We are already accused of insincerity by those whom we esteem as our inferiors—teaching one thing and practicing another. They claim that we merely pretend to be followers of the Great Prophet and Teacher, who taught that we should not be so much concerned about the material things of life. It is amazing to them, when, in their observation of American life, they see the energy, the push, the rush, the mental worry of the average inhabitant. Then, too, they remark on the efforts made, to extend the arms of the American commercial octopus into every corner of the earth, to get still more of that which never satisfieth.

Nehemiah sums up the situation thus: "And they took strong cities and a fat land and possessed houses full of goods, wells digged, vineyards and olive-yards and fruit trees in abundance, so they did eat and were filled and became fat, and delighted themselves in thy great goodness." Nevertheless they were disobedient. "Therefore, thou deliveredst them into the hands of their enemies."

Dr. Frank Crane says: "Anybody can be a patriot during war time. Everybody is. The psychic force of a crowd is tremendous. It makes flames, lynchings and riots when it goes wrong: it makes heroes and patriots and martyrs when it goes right. No foreign foe can conquer us. But we can rot."

*Fairfax, Va.*

### Rural-mindedness

BY M. W. EMMERT

THE Census Bureau recently disclosed the fact that the cities of our country are increasing in population seven and a half times as fast as the rural districts. This is an alarming condition. The question that arises, in this connection, is the part the Church of the Brethren is taking, in this migration to the cities. Are we gradually losing our rural-mindedness and becoming city-minded?

That the prophets and poets of the Old Testament times were largely rural-minded, may be clearly seen by a study of the illustrations and figures of speech they used. David was thinking of the fields, hills, pools and flocks when he said: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Amos takes us back to our boyhood days, when we roamed the fields and hunted wild game, in such passages as, "Can a bird fall in a snare upon the earth when no gin is set for him? Shall a snare spring up from the ground and have taken nothing at all?"

Isaiah makes one think of the season of sweet, ripe grapes on the hillside vineyard, as he sings a song for his beloved: "Let me sing for my well-beloved a song of my beloved, touching his vineyard. My well-beloved had a vineyard in a very fruitful hill . . . and he looked that it should bring forth grapes and it brought forth wild grapes."

Even Solomon, the poet king, loves the open country, as is indicated by these words: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle dove is in the land; the fig tree ripeneth her green figs, and the vines are in blossom; they give forth their fragrance."

Jesus loved the open country. He found there his highest delight. He spent nights in the mountains and days in the valleys. He called from country life illustrations of the most profound spiritual truths. While next to nature, his avenues of thought opened wide to the abode of the Father. The farmer sowing grain on the hillsides of Galilee suggested to him the sowing of spiritual seed in the hearts of men. So he said: "A sower went forth to sow." The many vineyards of

Palestine pressed in upon his thoughts till he spoke of himself as the True Vine, his disciples as the branches, and his Father as the Husbandman. There are numerous indications in the Gospels that Jesus was rural-minded.

We need not go as far back as Bible times to discover that rural-mindedness is conducive to spiritual-mindedness. In the early history of America, when city life was the exceptional rather than the prevailing life of the people, the spiritual life of the people, as a whole, measured deeper and broader than it does since the masses are flocking to the cities. It has been said that religion in the cities dies out in three generations, and that religion in the cities lives largely upon fresh recruits from the country.

It is a perilous day, in the history of our civilization, when the people become predominantly city-minded. When the recruiting forces from the country are not sufficient to keep the idealism of the city up to par, the days of the years of our life are numbered. The history of empires, that have flourished for centuries and passed into oblivion, is a strong testimony to the truthfulness of this statement.

The Church of the Brethren has been predominantly rural-minded. She has flourished in this condition of mind. She will continue to flourish if she continues to be rural-minded. When the day comes that her city-mindedness tips the balance in its favor, she will enter upon a perilous journey.

In our complex civilization we have the large cities and can not well get on without them. Some of us must live in the cities and carry there the message of the Christ, and live there the Christ-life. But while doing that, let us not become unequally yoked together with unbelievers in the business world. Most of us need not go far back in our search, to find striking illustrations of the peril of big business in the cities.

If our motive for going to the city is the same as the motive of the Son of God for leaving the abode of God, to come to earth, then we may safely live and serve in the city. But when our motive for city life becomes commercial, we start on a downward trail. City-mindedness in the business world is deadening to the religion of Jesus Christ. It has always been so since the days of primitive civilization, when Cain's descendants began to build cities. When Israel became predominantly city-minded, she started toward Assyrian bondage. When the Church of the Brethren becomes predominantly city-minded, she places the chains upon her ankles. It does not require an inspired prophet to predict such results.

If the Church of the Brethren is to remain pre-eminently rural-minded, she must at once start a definite program of systematic training for the development of rural leadership. Rural churches by the hundreds are calling for help. If this help is not forthcoming, and that very soon, the tide will turn against the rural life of the church. The country churches will be closed and the center of thought will shift from the country to the city.

The country needs men, in every walk of life, who are equipped with college and seminary training, as much so as does the city. The church in the open country used to be the community center. Now the community center has shifted to the villages and cities, or is in the process of shifting. Strong leadership is needed to help reinstate the country church to its erstwhile prominence. You say: "It can not be done." It is being done in some communities where the leadership is strong. What is being done in a few communities may be duplicated in hundreds of communities. Men trained for the leadership of the rural mind will be able to work a marvelous thing for a rural-minded people.

*Mt. Morris, Ill.*

### Christian Fellowship

BY D. C. MOOMAW

ONE of the most paradoxical conditions, in what is called "the religious world" today, is seen in the divisions and subdivisions of those who profess to be religious. My remarks on the subject will be confined

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## Where a Girl Is Sold for Twelve Pounds of Flour

BY J. H. B. WILLIAMS

THESE are days of heartache in old Shansi Province, China, and in other parts of the country, too, for that matter, because the rains failed to come in July and August and the crops have, in many places, proved a total failure. With such a calamity, famine stares from twenty to thirty-five millions of people in the face. I have read of famine, have helped to frame some appeals for the relief of people starving, but it has remained for me to stand face to face with a starving mother who was holding a starving baby, to understand what famine means. To one who was never hungry in his life—to say nothing of the quantities of food round about him—it is impossible, even when being appealed to by a starving mother, to understand what the pangs of genuine hunger really are.

I stopped to give a copper to a hungry man, the other day, whereupon the famine refugees from Chihli Province, just east of here, seemed to spring from the cobblestones—men, women, children—all with pinched faces, and looking forward to a ten-month period of begging and possible death. Such an appeal would melt a heart of stone.

It seems that there has been no such general prospect of famine as the one of this year since 1877. Some parts of the country, this year, however, have abundant crops. The problem is transportation from such territories and purchase of grain for these poor people. Where millions of folks have but a few meals ahead even in years of plenty, where the total possessions of the family would value only a few dollars, and where a man's wage is not more than fifteen cents per day when there is work, it is not difficult to understand how short the distance is between plenty and death.

But the rains failed to come. As we rode up, toward Ping Ting Chou, we passed through a village where the rattle of the drum could be heard. This, we were told, was the sound of the village folks pleading with their rain god. Their prayer was that of the hopeless; their answer is starvation.

Tears rolling down the cheeks of an old Chinaman are not a usual sight, but one of our missionaries tells of a worker being in a village, the other day, where the old grandfather, the headman of the village, was found crying as though his heart would break. He said it looked as if all the people of his village would starve. The other day I heard of a family of refugees coming from Chihli, east of here, who came to a town close to our Liao Chou, begging for food. The last copper was spent there for food, and yet there was not enough to go around. The sixteen-year-old daughter was left without food as the others ate. The father, with his family upon his hands, and suffering before him, drove a bargain with the shopkeeper, whereby the sixteen-year-old daughter was sold to this dealer for twelve pounds of flour. Who of his family will be sold next, when the family has gone on and the flour has all been used?

It is such experiences as these, in this fateful year, that haunt the mission worker. Our workers have not known famine heretofore. This is a fertile land. The people are industrious. They are not beggars professionally. Even men with farms will starve, without relief, for their lands can not be sold in such a year. Ninety per cent of the people live by agriculture. Industries have not been developed. There is little work in normal times and even what industries there are, close down, in large measure, in times like these, because their capital is small and there is no sale for their products.

But the province here has a good governor—as these people know governors. He is taking active measures and is seeking to get an accurate census of the districts most seriously affected, and to collect funds for relief. The American Red Cross is being appealed to and the home churches are being asked for funds.

However, money is not the only problem. I sat this morning with the famine committee from our station. It would be the easiest thing for them, merely to give the money outright and to feed the folks. But that would pauperize them. They must earn the money

given them, to mean the most, or at least a good share of them must. Famine popularizes the schools, for there the children are fed, and the parents of those who are able to pay, attempt, oftentimes, to impose upon the unsuspecting missionary. Thus it is that the problem is manifold. How to help those who need it most, how to help them in the way that is best for themselves, how to help only as many as you can, how to do all this and at the same time not help them today, only to put off their starving until tomorrow, is something that requires wisdom to decide. Which would you do, if you were in a missionary's shoes, with only a limited fund at your disposal and not always sure of that—would you help the multitude until your funds were exhausted, knowing that you could not help them: through the winter, or would you choose from the multitude such a number as you could save until crops next year, and allow the rest to starve? Perhaps you can answer this better when far away from conditions of famine and where you can not see the wan, pinched faces of the multitude.

This is being written in September. The harvest time is scarcely past. One would hardly think of hunger yet, even though the year has been dry. If it is bad now, what about the days when we celebrate Christmas? Or the last days of March?

Meanwhile long lines of people from the Province of Chihli are passing through the main street of Ping Ting, fleeing westward—they know not where. Their hopes are for a land of plenty and a hand of mercy. Some will find it, multitudes may not. Here goes the father of a family, with their worldly possessions in two baskets at the ends of a pole on his shoulder. In one basket are the pots, etc., in the other are the few articles of clothing and on top of them a baby boy lies fast asleep. Then comes the family—the mother hobbling along on her bound feet, and carrying another baby. Thus they go on and on and on. That is but one section of the needy stream of humanity, flowing westward.

Yes, it is a different matter to appeal for famine funds when sitting in an office in a land of plenty, from what it is when in the land of need. And it is a different picture to sit in a comfortable home, with bulging barns, and to read this, rather than being one of the millions who long for the same morsel of food, as they pursue their endless, hopeless, hungry way. How I wish I might know how to appeal for the bread that these folks need so sorely! May God send better times to China!

*Pingting Chou, China, Sept. 18.*

## Two False Notions About Tobacco

BY MERLIN G. MILLER

GREAT evils can continue to exist in a free land only so long as the people are unaware of their real nature. We were all amazed at the speed with which the liquor traffic was eventually outlawed in our beloved land, but the speedy dispatch of King John Barleycorn was impossible until the great majority of the nation had been awakened to the real facts about alcohol. Ever since the day when the serpent lied to Eve in the garden, it has been the plan of evil-minded persons to hoodwink men and women regarding "harmless fruit." Just at present the devil has most of the people of the United States pretty well deceived about tobacco. This popular deception takes two forms:

### 1. The Pipe and the Cigarette

Ask the man, whom you meet on the street, the question: "Is tobacco really harmful when smoked in a pipe?" and the chances are that, in about nine cases out of ten, he will reply: "In my opinion tobacco is not harmful when smoked in a pipe or as a cigar; but the cigarette is poisonous because of the chemicals used in the paper." Most of us church people believe this reasoning.

This presumption rests upon one very plain fallacy—it is virtually impossible to make a cigarette more poisonous by putting additional poison into the paper. There is only one poison (prussic acid) more deadly than nicotine, and it is nicotine that is always found in tobacco. Nicotine is ten times as deadly as strychnine or morphine. To put any other poison (except

prussic acid) into a cigarette, would scarcely make it stronger and more dangerous!

Why, then, is the cigarette condemned as more dangerous than the cigar or the pipe? The answer is simple. When a person has acquired the tobacco habit, whether he smokes a cigar, a pipe, or a cigarette, he is doing it for only one purpose—to satisfy his craving for the habit-forming drug, nicotine. This is the reason and the only reason for the tobacco habit. Now, in the pipe and the cigar, the tobacco is packed too tightly to burn well, and the smoke is, consequently, irritating to the membranes of the mouth and throat. For this reason the man who smokes the pipe or cigar, rarely inhales the smoke into his lungs. The consequence is that the nicotine does not get farther than the mouth, and only a portion of it is absorbed through the mucous membrane into the blood. On the other hand, the cigarette is loosely rolled and burns well, the smoke is not irritating; and the smoker readily learns to inhale the smoke into his lungs. And the lungs, which the Creator gave us to absorb health-giving oxygen from the air, quickly absorb the poisonous nicotine in the smoke.

Shall we condemn the cigarette smoker and tell him to use a cigar hereafter? By no means. The man who smokes the cigar and the man who smokes the cigarette are both seeking the same satisfaction—both are unconsciously poisoning themselves! The man who smokes the cigar or pipe is using the inefficient and expensive way. The cigarette-smoker is using the efficient, inexpensive, and modern way of administering the poison. But both are poisoning themselves; both are making of themselves drug-addicts as truly as the smokers of opium, and the users of cocaine and morphine, and the chances are that both are ignorant of the real effects of tobacco.

There is another side to the folly of condemning the cigarette, and condoning the cigar and the pipe. Few boys would ever learn to smoke cigarettes if men did not smoke cigars. The boy learns to smoke the cigarette because it is easier to obtain, easier to conceal, and less expensive. But his real ambition is to become a big, portly, important-looking personage with a big black cigar in his mouth. It is the height of folly to condemn the boy behind the barn, with his cigarette, and to show all manner of respect to the business man or the politician with his cigar.

### 2. Tobacco for the Boy and for the Man

The second great delusion of the American people, regarding tobacco, is, that it is harmless for the grown man. The people are few today who do not admit the dangers of tobacco to the boy. Very carefully worked out investigations have resulted in statistics, showing how much the average boy falls behind those of his own age in weight, muscular development, and mental ability, by the use of tobacco. But we common mortals, who do not make statistics (and may not always read them) do not need statistics to prove that the boy who smokes will surely fall behind in the race of life. We have seen too many stop growing, fall behind in school, become listless about their work, drift into slouchy and immoral company, and finally slip down into the criminal class.

But we have seen no such direct and forceful evidence of the harm which tobacco does the full-grown man. And we have concluded that tobacco does not harm the adult. The very best physicians in the land today, however, tell us that our conclusion is totally wrong. And if we follow their direction, and look a little below the surface of things, we find that they are correct—tobacco *does* harm the man and harm him seriously.

The man who smokes is continually, though unconsciously, cutting down his reserve power, his margin of safety. Every normal, healthy man has a marvelous reserve in every vital organ of his body. His heart will, when the need arises, do five times as much work as is ordinarily required of it. His lungs have a maximum capacity of inhaling ten times as much air as he ordinarily inhales at a time. His kidneys can do at least fifteen times their usual amount of work. His skin can, if necessary, eliminate as much waste matter in an hour as it does in twenty-four hours of quiet.



And so on, throughout the whole list of organs. This is the reserve that enables a man to work hard when the need requires, that enables him to run for the train, that gives him the endurance to face great heat or cold. It is his safety margin.

But what happens to the safety margin of the smoker? It dwindles and disappears. The smoker uses up his reserve power of elimination by compelling his body continually to eliminate a virulent poison. The safety margin of his kidneys dwindles and he becomes an easy victim of Bright's disease. The safety margin of his lungs grows less and less, and he is the first to get tuberculosis. He is using up the safety margin of his heart continually, and yet wonders why he is so short of breath in going up-stairs! And then it may happen that he starts to run for a train some day, and suddenly drops dead. And his friends all wonder why he should die so unexpectedly, in the very prime of life!

The pity of it is that, after a man once uses up his safety margin, he can never get it back. He may avoid death for a long time, but he goes on through life as only half a man—never able to do a man's full share of work either physically or mentally.

When once America awakes to the fact that tobacco is dangerous in all its forms and dangerous to all people, then we shall see an earnest, intelligent and successful effort to rid our fair land of this most subtle of all habit-forming drugs, nicotine.

(P. S.—If you doubt the facts set forth in this article, write to the General Temperance and Purity Committee, Elgin, Ill., and get the testimony of the best physicians and educators of this and other lands. This article is but a brief statement of conclusions that can be easily and fully substantiated.)

Elgin, Ill.

#### DEATH OF SISTER MATTIE VIRGINIA WINE

Sept. 29, 1920, the community near the Flat Rock church, Va., received a distinct shock, as the wires conveyed the sad intelligence that Sister Mattie V. Wine had suddenly died from an attack of acute indigestion. Sister Wine (nee Fleming) was born Aug. 15, 1868. Early in life she united with the Lutheran church.



Sister Mattie Virginia Wine

Oct. 7, 1890, she married Bro. Samuel C. Wine, a deacon in the Flat Rock congregation. She is survived by her husband, an adopted son, two brothers and three sisters.

In 1891, while Bro. John F. Driver was holding a series of meetings at the Flat Rock church, she was received into the Church of the Brethren by baptism, and became an active and effective church worker. Her place in the regular church services, as well as in the Sunday-school, where she was a teacher, was seldom vacant. Sister Wine was a woman of strong character.

Services were conducted in the Flat Rock church by Eld. J. Carson Miller, assisted by Eld. J. H. Garber. Burial was made in the cemetery near by.

The church she loved, the Sunday-school she served, the home she presided over, the community in whose welfare she was interested all deeply feel the loss occasioned by her death.

J. D. Wine.

Forestville, Va.

#### DAHANU NOTES, INDIA

It has now been five months since those of more experience left the work in our hands. During these five months there have been thirteen baptized, one received on his former baptism, and four of our new missionaries have been added by letter, making an increase of eighteen in the congregation. Seven of these were boys in the Boarding-school, and one came from the Girls' Boarding-school. The village schools are showing some increase in attendance, and other villages are asking for a school. Eight in the Boarding-school and six in the village schools passed the first year's work in the Village and Primary Sunday School Course. Others are ready for the examination in the first half of the course. There are twenty-one boys in the Boarding-school. The teacher's family and nearly all the boys were sick recently. They had malaria and some had dysentery. Some five or six are ill yet. There were no deaths. Dr. Nickey visited them once.

The workers here seem interested in the different lines of work being pushed by the Forward Movement. More

interest seems to be manifested in the evangelistic work since the Forward Movement began. Here on the compound we have daily prayers and systematic Bible teaching—the men in one class and the women in the other.

A night school is being conducted here on the compound for those who wish to learn to read. All the men on the compound who can not read, attend, and are learning nicely. H. L. Alley.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Frank Talks About the Forward Movement

#### No. 6.—What Should It Do?

WHAT should the Forward Movement do? The Boards set goals for growth. How can you make yourself grow? What is the immediate need? Along what lines shall we work? Is it the conditions within the church, or without, that need attention? Do we need more organization or less? Perhaps a clearer vision of the business of the church is needed. These, with a host of other questions, arise in response to the above question.

Some one suggests that "we need a real business-like propaganda." Another says: "Make it a plan, rather than a spasmodic effort." Some feel that we should make a careful survey and give information only, to the existing Boards and Committees of the church. Others think it should absorb much of the organization now in existence. Still others say that it should confine itself to the financial needs of the church. And others feel that it should be an emphasis, rather than an organization. Well, it is the servant of all the Boards and Committees, and shall attempt to act as they suggest through their Executive Committee.

The goals set forth in the beginning call for increased growth in numbers and spiritual activity upon the part of the Church of the Brethren. This was the program endorsed by the Conference, and the cause for the organization of the Forward Movement. But growth is a thing you can not bring about yourself. Jesus put to ridicule any such idea when he said: "Which of you by taking thought can add one cubit unto his stature?" Growth is dependent first upon life. Only living things grow. Then growth depends upon the good health of the body. This can be maintained best by proper attention to the food we eat, the atmosphere we breathe, and the exercise we take. There may be times when a tonic, apart from these, will have to be administered, but we are learning, more and more, that the best tonic is air and sunshine, with plenty of good exercise therein.

We shall find our work, therefore, in contributing to the healthful life and activity of the church. Then growth will follow. There is such a thing as *increasing without growing*. This would lead to disaster later on. There must be the life-blood of living organisms, flowing into and sustaining every part of the body; else it will decay and die. It would be folly to try to reach the goals set for the church, except in the normal way. There is no propaganda to accomplish this, save that of the Living Christ within us. There is no hot-house method of propagating the church, except the joyous enthusiasm of the indwelling Spirit. There is no way to promote the church, except in the unreserved devotion of men and women of God. You can not save men by decisions, laws or machinery—only the touch of regenerate men and women can do that.

This does not mean that organization is not necessary. Neither does it mean that we should be careless of laws or regulations of life. But we shall need them only so far as they enable the Lord of Life to function through the church in the accomplishment of his Kingdom among men.

Maintaining the good health of the church is no small task in these days. There are germs attacking its very life—those of materialism, force and war, disregard for authority, freedom of thought and act in social relations, the love of pleasure, wealth and ambition, culture with Christless philosophy, selfishness and the love of authority within the church. All these, with other things, have been threatening her vitality. We are in a feverish age. Our horizon has suddenly taken in the whole world. The political upheaval in Russia, the voice from a British prison, the

suffering and cruelty of the Near East, a moonshine still in the eastern mountains, and the race problems in the Golden State—all these and more, come to us for solution. We are apt to act in this feverish confusion without thought. The church will survive. The gates of hell shall not prevail against it. Let us not get excited! God takes time for his work. We shall do well to maintain conditions contributing to the health of the church. How can we best do this? Will you think about this point until next week?

### We Must Help Them

IN the replies from the churches that have made no report toward cooperation in the canvass for the Conference offering this year, we have some sad and suggestive matters for consideration. One writes: "There are only two families, and they are trying to get away." "I am sorry to say that point will be disorganized this summer," says another. One puts it this way: "We are too poor to give anything." Another angle of the problem is suggested by other correspondents. One says: "Our quota was too high, and we will not do anything." Another says: "There was too much opposition in the congregation to any such activity."

The isolated church that has been torn to pieces by the tide of migration, is to be pitied. There are always a few faithful ones who feel like staying at personal sacrifice, for the sake of the cause. We should have some way of helping to hold up the hands of such folks. It is such as these of which all our strong churches have been made. It is much easier to stay where the outlook is promising, but the church shall reach the high tide of progress, when we begin to choose locations on the basis of what we can contribute to the community, rather than what we can get out of it!

The church that is too poor, needs to remember that it is not the amount but the willingness to give, that the Lord asks (2 Cor. 8: 12). Also, that giving is the only way to prosperity and growth. But we must give only as the Lord has prospered us. It is pride that would keep us from giving a little, *because it is little*. Also pride of another form, usually (glorious exceptions to this by those who give all they have to the Lord, as the poor widow), by those who give more than they can afford, to appear unto men to be liberal. Let us learn to give to the Lord even the mite, and gladness and growth will follow.

There were mistakes made in quotas. We regret this. This matter must receive more careful attention in the future. But this is scarcely sufficient reason for doing nothing. Many did not allow this to stand in their way, for which we are glad. None of us should. Our giving—like all religious duties—must be done more and more as unto the Lord. He knows our ability. He understands right and wrong quotas. He rewards not according to quota, but according to that which you have. Quotas are only conveniences to those who like limits and goals toward which to pull.

Concerning the churches where opposition hindered, these too need help. Perhaps it was all owing to misunderstanding. Perhaps it was due to the mistakes of the Forward Movement. Perhaps, too, it is the wrong notion that some of us have that the quality of our religion is manifest in opposition, rather than cooperation. Whatever the cause, there is need of getting together and talking it over and having a clear understanding. Let us get together and reason together! This is no time to oppose work for the sake of opposing. If it is wrong, let us get it right. If it is helpful, let us help, so far as we can, until the Lord gives us more light. This is the feeling of the Forward Movement and I trust it will be the spirit of the churches.



## THE ROUND TABLE

### God's Way

BY JULIA GRAYDON

I HEARD a man say once: "If life seems sweet and beautiful it is not because we are having *our* way, but because God is having *his* way with us."

What a wonderful thought and what a true one! We *do* try to have our own way with God and with others and sometimes, when we accomplish it, we think we are happy. But how much better is the happiness which comes from God having his way with us! We then are obeying him and trusting him implicitly and remembering that "his ways are past finding out."

Harrisburg, Pa.

### Great Words

BY GEORGE W. TUTTLE

"I believe God, that it shall be even as it was told me" (Acts 27: 25).

No sun, no stars! They were tempest-tossed  
As a chip in the maw of the sea.  
They lightened the ship, but hearts were lead—  
Save Christ-filled prisoner-heart; and he  
Believed the word of his Lord! Did not he  
See God in the midst of the raging sea?

WHEN the skies are bright, when the waves are still, when prosperity smiles upon us, when circumstances are but breezes, to fill our sails and waft us swiftly to our goal, such words as these of Paul might seem commonplace. Believe God! Why not? Is not his smile upon us? Is not everything coming our way? Do not golden opportunities hasten to meet us, and does not success almost fall, like an overripe orange, into our arms?

Circumstances, surroundings, lend greatness to words. Here was the ship in the grip of the giant wind, euroclydon. She was driven, like some child's toy, before the shrieking blasts, on the wildly-heaving sea. Destruction seemed sure. The sun and the stars were alike hidden. In vain they lightened the ship. Even food was forgotten. Hope fled from all hearts save one; he who had made the walls of the old Philippien dungeon ring with his midnight songs of praise, could not be forgotten by his Lord. He spoke, and Paul heard! One bosom in which hope pulsed instead of despair; faith instead of fear! Here is the fullness of faith in these great words: "I believe God, that it shall be even as it was told me."

When misfortune comes, when storms of adversity beat upon us, when we lighten the ship in vain, when the sun and the stars seem darkened because the waves of difficulty rise high, can we say: "I believe God, that it shall be even as it was told me"? Here is the test of the Christian—adversity. That which may have seemed only a matter of course before, becomes now a matter of life or death. We must believe God now; if faith fails we will make shipwreck of our life.

Note that the ship was wrecked. There was no promise of saving the ship, but the promise was of safety for Paul, and of all that sailed with him, for his sake. Oh, the inclusiveness of faith; thank God that the faith of friends has been broad enough, so that we are numbered among the saved!

Pasadena, Calif.

### Draw Nigh to God

BY VIOLA PRISER

Joy is not bought or sold, but, buried deep in every human heart, is a craving for it and earth's millions are seeking it. Some good, moral people engaging in honest toil and deeds of charity, expect to earn the prize. Others, selfishly accumulating wealth, expect that, in some mysterious way, they will find it among their dollars. Then, again, there is another class of people who go to and fro, thinking to find it at the opera, the moving picture show, and at other questionable places of amusement. But let's not blame or criticize them too much, for, of course, they do not know that joy—real joy—is a gift of God, and that it is only for those who willingly leave all—all sinful

practices, doubtful pleasures and worldliness of every description, to follow Jesus and to walk in the path of righteousness, with the redeemed who have made the gladsome exchange.

And you, dear, care-laden mortal, to whom life has become a real burden, it may be that you have no doubtful pleasures to lay aside. It may be the sinful habit of worry that you must get rid of before God can impart to you that life-transforming blessing. Yes, you can do it if you try, and ask God to help you, and the joy shall then be yours for the asking. For Jesus himself said: "Ask, and ye shall receive, that your joy may be made full."

"Oh, ye, whose heart is weary,  
With the load of sin you bear;  
Whose days seem long and dreary,  
And filled with anxious care;  
Just forsake this life of sinning,  
And a better life beginning,  
The sweet love of Christ be winning,  
Draw nigh to God in prayer.

"He sees where'er you struggle  
To break sin's stranglehold;  
When Satan's efforts double  
To keep you from the fold:  
But Satan's power shall not prevail  
Nor fear of him your heart assail,  
Your anchor's safe within the veil,  
If you on Christ lay hold."

Sidney, Ind.

### Courage vs. Cowardice

BY OMA KARN

THERE is a statement made in Milton's "*Areopagitica*" which it would be well to carry along in one's memory. It is this: "God intended to prove me whether or not I durst take up a rightful cause against a world of disesteem, and I found that I durst." The strength of the statement lies in the two phrases "I found" and "I durst." "I found" signifies a search. Before arriving at the conclusion he did, the author of the words must have retired into the inner room of his being and there battled with the thing or the circumstances which, evidently, came dangerously near to making a coward of him.

"Which is right and which is wrong?" is the place at which, it is apparent, he presently found himself. He settled the matter then and there, and then went fearlessly forth to meet the antagonism he was well aware the decision would provoke. A strong opposition it was, too—one that required the greatest moral courage to cope with, that of standing for the right in the face of disesteem.

To be in disfavor, taking an opposite view of things with our friends—possibly members of one's own family—is not pleasant. Nevertheless it is a highly-favored individual who passes through life without being called upon, more or less, to do so. Our natural tendency, when facing a crisis of the kind, is to give more consideration to what those, so closely connected with us, think about our action, than what the Ruler of all things, both good and evil, thinks. In other words, we fear man more than we fear God. Herein we make a great mistake—one by which we lose the respect of both God and man. Yes, undeniably we do.

God alone has the power to read the human heart. He knows when we are convinced which course of action is right and which is wrong. He who turns his back upon the right is a coward. Does God respect a coward? Search out characters guilty of cowardice in the Scriptures and learn of the punishment which was visited upon them.

A man under recent study in the Sunday-school lessons is an example—the high priest Eli. Whether high priest or layman, the result is the same—loss of respect. The feeling of the most devoted friend and the most loyal supporter changes when he learns that the one whom he respected as an individual of principle and honor, has not stood for the truth as he knew and felt it. And the fact that he has done so is bound, sooner or later, to become manifest. Deception is a close attendant of cowardice. Detection, in turn, haunts the footsteps of deception. There is no escaping the ultimate result. A sad feature of this inevitable result is that it brings sorrow and shame to others as well as to the principal actor himself.

"Slacker" is a very modern word. The thing it stands for is almost as old as the world itself. How different might have been the history of the human race, had our forefather, Adam, exercised more backbone of will in the Garden of Eden. "I durst, I dare!" The very sound of the spoken words suggests strength and overcoming. Heaven and all its powers are arrayed on the side of the one using them in the defense of the right. "Though an host should encamp against me, my heart shall not fear." "The Lord is on my side; I will not fear: what can man do unto me?"

Ashland, Ohio.

### "Your Lights Are On"

BY GEORGE E. WRIGHT

AUG. 16 I drove our car into the garage at our new home, one mile south of Sidney, closed the throttle and stopped the engine. Our trip across the continent was finished. The speedometer registered 3,270 miles. The journey was long, tiresome and eventful. We had many new and strange experiences, many trials and temptations. In some things we failed; in others we were more than conquerors through Christ, who always strengthens us when we place ourselves in his hands. On the whole, we are stronger spiritually, because of the events which God permitted to come into our lives. We learned many lessons. One impressed me more than all the rest—perhaps because of the frequency of hearing the words that conveyed the lesson to me: "Your lights are on."

In making long drives every day, the generator produces more electricity than is needed and, in order to keep the battery from becoming overcharged, it is necessary to keep the lights burning during the day. Many people, not knowing this fact, would call out as we passed: "Your lights are on." Some days it seemed that nearly every one we met would call out to us. Truly, it became tiresome. One day, in particular, I was almost exasperated when all at once Christ's words: "Let your light so shine before men," flashed before my mind. Then I began to wonder: "Does the world know? Do those, with whom I come in daily contact, know that my lights are on?"

An auto has the ability within itself to generate and store up power. If the car is allowed to remain idle, what power it has slowly leaks away, and the battery has to be recharged—has to get in touch with the power-house. If used occasionally, the strength of the battery remains about normal. If kept in constant use, the lights must be kept burning, to use up the surplus power.

So in the Christian life. The new-born soul has the ability within itself to generate and store up power. Idleness in the Christian life results in spiritual death and one must be reclaimed—must get in touch with the Source of Power. A reasonable amount of activity keeps us about normal. Activity—constant daily activity—produces so much power that we can not hold it, and our lights *must* shine—and the world knows it.

By your "Christian adornment" the world knows what you profess to be, but the vital question is: "What ARE you?" Brother, sister, does the world know that your lights are on?

Sidney, Ohio.

### Find and Keep the Book Dusted

BY DAISY M. MOORE

If we could only live closer to the laws of God!

That is the cry of many earnest hearts today. There is a way—and but one—in which to do it.

When the Bible is made a textbook and guide for daily living, when it is consulted and studied with the same assiduity with which we seize upon texts in business, political and social matters, in which we are vitally interested, just so soon will we be in a position thoughtfully and intelligently to follow its teaching.

We have grown too careless in regard to Bible study; other interests have crept into our lives and usurped an undue amount of thought and attention, and the longer such a habit is allowed to persist, the harder it will be to uproot it.

It would seem as if it were high time for a modern Hilkiah to find the lost book of laws and to bring it



forth to the light of bright day—the book by which we, like Josiah, might measure our lives.

How saddened the King was when his eyes were opened to the great chasm which had widened gradually between his people and the laws of God, as set forth in the Pentateuch, which had lain hidden under the dust in the disused temple.

The Bible has been allowed to become a hidden book; from its disuse it has become, too often, dust-covered and cobwebbed.

Bring it to light—keep it where the eye can not fail to fall upon it! The very act of keeping it clean and dusted in the position it should occupy, will induce a finer feeling toward it.

Read it; it may condemn your sin and prick your conscience, but the next page or the next has a word of forgiveness and a message of comfort.

Give the Bible a chance!

Fairfield, Pa.

## Do We Forgive?

BY MARY E. PRENTICE

In the Lord's Prayer we ask: "Forgive us our trespasses, as we forgive those who trespass against us." As Jesus has taught us, so we pray. How do we pray, with our lips or heart, or with both?

How our Divine Father seeks and strives with his weak, worldly wandering children! Often, unthinkingly, we pray the prayer he taught us, holding the words lightly upon our lips.

How many of us forgive as God forgives? No feeling of recrimination for the past, not trying to make the one who has wronged us feel our displeasure.

Our feeling should be one of eager longing, for the one who has sinned to come back into right relationship with God and his children, the church. The father, in his joy, ran to meet his prodigal son and kissed him. He was back home and into the sonship again and there the father wanted him to remain.

So God feels toward his erring children. The old prophet once said that he would cast our sins into the depths of the sea. Do we forgive as he does? We can and must, and if we do not, how can we dare pray, "Forgive us our trespasses as we forgive those who trespass against us?"

Aline, Okla.

## HOME AND FAMILY

### The Man Who Wins

The man who wins is the man who goes

Ahead with his work each day;

Who's never stuck by his adverse luck,

But makes of his labors play;

From early dawn he will toil right on,

And know that the world's all right;

And he sings a song as he goes along,

For it sharpens his appetite.

The man who wins is the man who smiles

And sees that the sky is blue;

He is always there with a great big share

Of smiles and of sunshine, too;

He never growls and he never howls

That the world is out of gear,

But he meets the shocks and the jealous knocks

With a great, broad smile of cheer.

The man who wins is the willing man,

Who grinds while the others play;

The sun shines bright and his heart's all right,

Though things may not come his way;

He makes a boast that to get the most

Of life you must just dig in

And work away ev'ry newborn day,

If you ever expect to win.—C. P. McDonald.

### The Work of the Associate Members of the Sisters' Aid Society

BY MRS. I. F. BETTS

It is said that almost every lecturer does three things: He takes a text, he leaves it, and he fails to return to it.

I have been given this subject. Like the lecturer I shall leave it at once, but, unlike him, I shall hope to return to it later. I am leaving the subject of the associate worker, because I find I can not speak of the

associate worker without speaking first of the active worker of the Society. The constitution of every local organization must henceforth, if it has not in the past, recognize every sister as a member of the Aid Society, but we have long since learned, in every department of church work, that real active service and responsibility rests with a faithful few. The Aid Society is no exception to this rule, for investigation proves that scarcely one-fifth of the sisters are actively engaged in the work of the Aid Society, leaving four-fifths as associate workers. What can the four-fifths do? Let us think of the things they *can not* do, rather than the things they *can* do, for the things they can not do are so few and the things they can do are so many.

The associate worker may not be able to meet with the active workers in their regular meetings, because her presence is required in her home, in the school-room, the office, the shop or elsewhere. That is why she is an associate and not an active worker. For the same reason she can not go into the homes of others and there assist the over-burdened mother with her household duties. She can not do the canning of her fruit nor care for a sick child, nor do the many other little things that our active Aid workers do, but aside from these things I think of very little that our associate workers could not assist in doing.

Are they assisting our active Society in the greater avenues of service? Are they living up to their opportunities in the work of helpfulness to the needy ones? If they were, we should not need to discuss the work of the associate worker. What, then, is the hindering cause? Is it not just that vital touch of a thorough knowledge and understanding of their place in this great work that the associate worker needs? To be sure, there is a plan in most of our congregations, whereby every sister is visited during the year and given an opportunity to contribute to the finances of the Society, but isn't it just a little hard to contribute enthusiastically to any fund, unless you feel the need of that fund? And isn't it just a little hard to feel the need of a fund unless you know the condition existing back of that need?

In the Beginners' Department of a certain Sunday-school, just as sure as a visitor is present when their offering is given, some little fellow will say: "Can't we tell our visitor what we are going to do with this money?" And when he is given that privilege, perhaps several will begin at once to tell that there is a little boy over in India whose papa and mama are both dead and he has no one to work and make money to buy food and clothes for him. "So we bring our nickels and dimes and send them across the great ocean on the big ship, and there our own missionary takes them and buys clothes and food for our little India boy. Then he can go to school and our missionary takes him to Sunday-school, so he learns about the same Jesus we learn about in our Sunday-school over here." They are very enthusiastic about it. They feel themselves a big part in the life of the little India boy, and so they are. It is not hard to reach a chord of sympathy in the heart of a child with the need of another child, though the great sea may separate them, or though the color of the one may be brown or black. All that is needed is a real feeling—knowledge of the child's need.

I believe the same thing is true of grown-up children. A short time ago Dr. Brubaker, of China, presented to us the real need of an X-ray in their hospital at Liao Chou in so forceful a manner that we felt the need and it required only a suggestion from our pastor that we respond to the need by starting the fund, and in a very few minutes more than fifty dollars had been lifted.

I am wondering how many of our associate sisters have a real, heart-felt knowledge of the needs that our Aid Society is seeking to relieve? How many of them feel themselves a part of this great work? Should not our active Society have some plan by which we could bring our associate workers into this closer understanding and fellowship in the work? If every local Society could have each year one day set apart as "Associate Workers' Day," and if that could be arranged as the day for the annual visit of the District officers, and these together—the associate, the active

and the District workers, could discuss in detail the work being done and plan for future work, would not just that day, spent together, be an inspiration to the active Society for the entire year? Would not meeting practically five-fifths of the sisters in each congregation and feeling their coöperation in the work, rather than only the one-fifth—the active Society—be an incentive to our District officers to press on to greater helpfulness? And would not this bring our associate worker into that knowledge of the work which alone is lacking for her complete coöperation?

Do you have a sister in your congregation who, if she knew you needed just one quart more of fruit canned, to complete the amount your Society wished to donate to that tubercular hospital in your city, would not find time to can that quart of fruit as her contribution? Do you know of a sister who would not make one glass of jelly as her part of the supply of sweets, to be given to the Homeless Children Fund if she knew she had a part in the giving, regardless of what her occupation might be? Can you think of even a school-girl who would not sit up after her usual bedtime, if necessary, to make a garment, or set of garments, if she felt it was her part in keeping the family of poor children clothed, that they might be kept in school?

What can the associate worker do? On a hot day in our Society, the workers—all too few—were doing more than was convenient, striving to complete some work that had been sent in for the day. All felt the rush and the heat, and by noon time weariness was in the very atmosphere, but just as we laid aside our work to take a few minutes for our luncheon, the door opened and a little girl walked in, bearing a covered tray, and she said: "Mama thought you ladies might like a fresh apple pie with your luncheon, so I brought it down." As our superintendent took the tray, she said: "How did mama know we just needed this touch from the outside to help us through our work today?" Then, looking up, we saw a bunch of pansies on the center of the tray, and said: "Did mama know we just needed those bright flowers to cheer us for the afternoon work, too?" And the little girl said: "Oh, no! I just picked them as I came through the yard, for I thought they would look so nice on your lunch table." This little touch of interest and fellowship from two associate workers, a mother and a little girl, brightened the remainder of the day. We found a longer time to linger over the tea cups and some one thought to say: "The eyes of the Lord are ever around them that love and serve him."

What the associate worker can do was brought to us most forcibly today when one, whose physical condition does not permit her to leave her home, but who, through the voice of another associate worker—a school-girl—brought to us a message in the form of a poem which she had written. This stirred, to the depths, every heart present, and inspired all to greater service in his Kingdom.

Two years ago the wife of our Sunday-school superintendent could not be present at our Mothers' Day program, but when the carnations were ordered for distribution in the school, she requested them brought to her home. There she separated them and entwined with each carnation a bit of fern. Then she tied them together with a green thread—all this with a neatness that was, in itself, a work of art. And at the Mothers' Day service, when our Junior boys passed the trays through the congregation, each received not only a carnation and a bit of fern to wear in honor of his mother, but he received a message of understanding and sympathy and fellowship and love from an associate worker.

These are little things, but our Heavenly Father, in his infinite greatness, set his seal of approval on the small service when he raised from death unto life, through the prayer of the Apostle Peter, and restored to the weeping friends, whose lives she had touched by the small deeds of love, our greatest of all Aid workers—Dorcas of old. For our consolation in the work he has given this message: "He that giveth a cup of cold water only in the name of a disciple shall in no wise lose his reward."

Pasadena, Calif.



## AMONG THE CHURCHES

### Calendar for Sunday, October 31

Sunday-school Lesson, Hew Down the Corrupt Tree—World's Temperance Sunday.—Matt. 7:13-29.

Christian Workers' Meeting, The Holy Spirit in My Life, His Control of My Body.—1 Cor. 6:19, 20.

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### Gains for the Kingdom

One baptism at White Hill church, Va.  
Four confessions in the Glendora church, Calif.  
Two baptisms in the Nettle Creek church, Ind.  
Three baptisms in the Huntingdon church, Pa.  
One baptism in the Larned country church, Kans.  
One baptism in the East Maple Grove church, Kans.  
One baptism in the Fairview church, Masontown, Pa.  
Three applicants for baptism; one was reclaimed in the Marble Furnace church, Ohio.

One baptism in the White Rock church, Kans.—Bro. A. P. Becker, of Chicago, evangelist.

Three baptisms in the New Paris church, Pa.—Bro. A. J. Beeghly, of Rummel, Pa., evangelist.

Nine baptisms in the Dixon church, Ill.—Bro. F. E. McCune, of Mt. Morris, Ill., evangelist.

Two baptisms in the Oak Grove church, Mo.—Bro. James Hardy, of Bartlesville, Okla., evangelist.

Four baptisms in the Freeville church, N. Y.—Bro. Geo. L. Studebaker, of Muncie, Ind., evangelist.

Four applicants for church fellowship at Rehoboth, Md.—Bro. D. L. Miller, Mt. Morris, Ill., evangelist.

Seven were baptized in the Libertyville church, Iowa.—Bro. H. B. Mohler, of Sterling, Ill., evangelist.

Two conversions in the Pipe Creek church, Ind.—Bro. T. D. Butterbaugh, of Silver Lake, Ind., evangelist.

Six were received into the Washita church, Okla.—Bro. Ray S. Wagoner, Oklahoma City, evangelist.

Six baptisms in the Valley Bethel congregation, Va.—Bro. J. L. Driver, of Bridgewater, Va., evangelist.

Sixteen confessions in the Hutchinson church, Kans.—Bro. W. A. Kiszle, of Nickerson, Kans., evangelist.

Three baptisms in the New Freedom house, Codorus congregation, Pa.—Bro. Daniel Bowser, of York, Pa., evangelist.

Three were baptized and one awaits the rite in the Kaskaskia church, Ill.—Bro. Chas. Walter, of Summum, Ill., evangelist.

Four baptisms and one applicant in the Shetontown church, N. C.—under the preaching of Bro. H. J. Woodie, Winston-Salem, N. C.

One was received on former baptism in the Franklin (Decatur County) church, Iowa.—Bro. J. Q. Goughnour, Ankeny, Iowa, evangelist.

Seven were baptized and two reclaimed in the Back Creek house, Shank church, Pa.—Bro. Wm. Group, of East Berlin, Pa., evangelist.

Fourteen were baptized and one reclaimed in the Baltimore (Woodberry) church, Md.—Bro. E. C. Coffman, of Harrisonburg, Va., evangelist.

Seventeen were added to the church and two reinstated in the Koonitz church, Pa.—Bro. Geo. Strausbaugh, of Fredericktown, Ohio, evangelist.

Five were baptized and one awaits the rite in the Pleasant View congregation, Ohio.—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

Thirteen were baptized, one reclaimed, one received on former baptism in the Rossville church, Ind.—Bro. S. G. Greyer, of Indianapolis, evangelist.

Four were baptized and one reclaimed in the country house, Hartford City congregation, Ind.—Bro. R. E. Gotschall, Hartford City, evangelist.

Seven were baptized, one restored, two received on former baptism and two await the rite in the Swan Creek church, Ohio.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Two baptisms at Phoenix, in the Bethel congregation, Va.—Bro. W. E. Cunningham, of Shipman, Va., evangelist; five were baptized and three reclaimed at Bethel.—Bro. Cunningham also in charge.

Thirteen accessions to the Logansport church, Ind., one of which has already been reported.—Bro. Ira Long, of Andrews, Ind., evangelist. [Because of being in the midst of severe illness and death the correspondent neglected to give the results of the meeting before.]

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### Our Evangelists

Bro. A. P. Becker, of Chicago, to begin Nov. 7 in the Belleville church, Kans.

Bro. Wm. E. Thompson, pastor, to begin Nov. 1 in the Ottumwa church, Iowa.

Bro. N. F. Brubaker, of Conway Springs, Kans., to begin Oct. 31 at Hydro, Okla.

Bro. W. W. Blough, of Omaha, Nebr., to begin Nov. 14 in the Lincoln church, Nebr.

Bro. J. W. Barnett, of Bandon, Oregon, to begin Nov. 1 in the Empire church, Calif.

Bro. W. G. Group, of East Berlin, Pa., to begin Oct. 31 in the Mountville church, Pa.

Bro. A. S. Thomas, of Bridgewater, Va., to begin Nov. 14 in the Oak Grove church, Va.

Bro. Adam M. Hollinger, of Reading, Pa., is holding a series of meetings in that church.

Bro. J. Edson Ulery, of Onekama, Mich., to begin Oct. 31 in the Buck Creek church, Ind.

Bro. Wm. Overholser, of Warsaw, Ind., to begin Nov. 7 in the West Manchester church, Ind.

Bro. L. B. Harshbarger, of Johnstown, Pa., to begin Nov. 7 in his home church, Viewmont.

Bro. Ira Kreider, of Bringham, Ind., is now in a revival with the Kewanna church, same State.

Bro. C. F. McKee, of Greentree, Pa., to begin the last of November in the Williamsburg church, Pa.

Bro. Ora De Lauter, of Canton, Ohio, to begin Oct. 31 at the East house, Chippewa church, Ohio.

Bro. Roy S. Mishler and wife, of Kewanna, Ind., to begin Nov. 13 at the Oregon house, Blissville congregation, same State.

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### Personal Mention

Middle Iowa is to be represented on the 1921 Standing Committee by Eld. J. F. Burton.

Bro. C. H. Barklow announces his removal from Myrtle Point, Oregon; to Glendora, Calif.

Bro. D. S. Flohr changes his address from Chambersburg, Pa.; to Shady Grove, same State.

Michigan has elected Eld. Chas. Deardorff as her Standing Committee delegate to the next Conference.

Bro. J. C. Forney, formerly of Egeland, N. Dak., is now in charge of the Winona church, Minn., where he should be addressed hereafter.

Bro. Erwin Weaver announces the change of his address from Lowpoint Ill., to 115 G Street, Spokane, Wash., where he is now in pastoral charge.

Bro. Roy Dilling, formerly residing at Oak Park, Ill., is now head of the Music Department of Mount Morris College and should be addressed at Mount Morris, Ill.

Bro. A. M. Sharp, formerly of Egeland, N. Dak., should now be addressed at Fredericksburg, Iowa. Bro. Sharp has entered upon the pastorate of the Spring Creek church.

Bro. D. L. Miller and wife are planning to spend the coming winter in Florida. They return shortly from Chambersburg, Pa., where Bro. Miller is now holding meetings, to their Mount Morris home for a brief stay. Then to the Southland, if the Lord will.

In our issue of Oct. 2 mention was made of the serious illness of Sister Canfield, wife of Bro. G. G. Canfield, pastor of the Freeport church, Ill. We are very sorry to learn that Sister Canfield is still in the Globe Hospital at Freeport, in a critical condition. It is earnestly requested that "many fervent prayers be offered that she may be spared to her family and service in the Master's cause."

Bro. Bonsack does not think that either Middle Iowa or Middle Missouri has any thought of lying down on the job. He attended the District Conferences of both Districts and came away with the conviction that the people there believe in the Forward Movement. They are not looking for excuses for slowing down in their activities. They are going right ahead, expecting to work harder than ever.

The Home Mission Secretary is back at his desk again—this time full of facts and questions and ideas about the Mexicans and Spaniards, for it was in the territory of this part of our population that his last tour of investigation was made. He promises soon to tell the "Messenger" readers some of the things he has been finding. At El Paso he had the privilege of hearing General Obregon, President-elect of Mexico. But we must not try to steal any of Bro. Zigler's ammunition.

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### Elsewhere in This Issue

Eastern Pennsylvania is to hold its Ministerial Meeting Nov. 2-4, at Palmyra, Pa. We publish the program on page 660.

Ministers of North Dakota and Eastern Montana will please note Bro. Joseph D. Reish's announcement, as given among the Notes.

The Committee on Dress Reform makes a special announcement on page 659, concerning the Prize Contest, awards for the same, and rules governing those who desire to take part therein. We bespeak the considerate attention of our readers for this praiseworthy effort of the committee.

Southern Virginia announces its District Conference and associated gatherings for Nov. 10-12, in the Pleasant Valley church, Floyd County. The programs are given on page 662.

Bro. Levi Minnich's announcement, on page 660, concerning the important issue confronting the voters in Ohio, and also other States, Nov. 2, should be given special attention. Unless the utmost vigilance is exercised by the advocates of the prohibition amendment, the liquor element may, by the election of "wet" Congressmen, largely eliminate the prohibition enactment.

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### Special Notices

A Pastor Wanted.—The Garrison church, Iowa, is in need of a pastor. Those wishing to apply, will please address Mrs. D. C. Gnagy, R. D. 2, Dysart, Iowa.

The date of the love feast in the Glendora church, Calif., has been changed from Nov. 28, as previously announced, to Nov. 7. Those contemplating to attend that meeting will please note the change.

A Resident Pastor Wanted at Egeland, N. Dak.—This is a thriving village of three hundred population, in a first-class farming community. High school with full four years' course. The church has a membership of seventy, and has the support of the high school students and faculty. Our people have always been the predominating influence in the school. We need a man who can handle young people, and who can interest an audience of school people. Half support in cash. For further particulars address G. W. Shively, R. D., Egeland, N. Dak.

Pastor Wanted.—The Sunnyside church, Wash., feeling the need of a spiritual shepherd, has decided to secure a pastor on full support. Funds have been pledged for a liberal salary if the right man can be found. We have a membership of fifty in a little city of 2,000, where there are ten organized churches. The outlook is very good and we feel that, under proper leadership and organization, a strong church body can be built up. As we are in the Yakima Irrigation Project, the land is very productive and we have an abundance of vegetables, fruit, hay and grain. Any minister who is looking for a field for active personal work, will do well to investigate. All details may be secured by addressing C. I. Myer, Sunnyside, Wash.

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### Miscellaneous Mention

One of the wide-awake Michigan churches observes Decision Day twice a year—the Sunday before the semi-annual love feast being the designated day. The plan is not without some definite advantages, chief of which is the additional opportunity of taking the decisive step.

It is gratifying indeed to note that a band of young people in a Michigan congregation has organized in a practical way, and proposes to do some really effective work. Such a determination, if persistently carried out, will be of untold value, not only to those directly benefited by the ministrations, but also to the young people themselves. Learning to do by doing, they will advance step by step to greater achievements.

How to make newly-added members feel at home in the congregation, has been a real problem in many of our churches. One of the southwestern churches has endeavored to meet the issue by a reception, at which a spirit of hearty welcome and sociability is made the prominent feature, thus removing any existing barriers to Christian fellowship, and enabling both old and new members to become thoroughly acquainted with one another. The plan is practical and well worthy of being utilized in many of our congregations.

Fervent prayer for those in need is amply warranted by apostolic precept; but we must not neglect to do our part towards the answering of our petitions. The energetic action of a devoted sister should be an inspiration to all who are looking for opportunities to render greatly needed assistance. When this sister learned that a widow and five children in the near by city were in dire need, she proceeded at once to solicit her neighborhood for the relief of the unfortunate family. So liberal were the givers that a truck-load of provisions, and more than eighteen dollars in money, brought abounding joy to the needy ones. Practical helpfulness of that sort demonstrates the sincerity of the sympathizers.

Readiness for Any Duty.—It is the distinguishing characteristic of the really-prepared man that he is ready, at all times, for unexpected calls and new responsibilities. The Samaritan who rode down from Jerusalem to Jericho, had nothing to do in the morning of that eventful day, but follow that highway, and to take care that his beast did not stumble or hurt itself, or get tired out, so that it could not finish the journey. But at noon, when he came to the place where the unknown pilgrim lay senseless and bleeding beside the road—then, in a moment, the Samaritan's duty changed. The supreme need of the situation compelled him to be a rescuer, a nurse, a helper of the stricken one. Do you see the point? And does it suggest to you the vital importance of being in readiness for the unexpected task?



## AROUND THE WORLD

### Consecrated Givers

As stated in a recent press report, Mr. J. N. Shenatone, secretary-treasurer of the Massey-Harris Company, of Toronto, Can., will add no more to his own possessions hereafter, having resolved to devote his entire income to the extension of the Kingdom. A Winnipeg business man, with an income of \$15,000 a year, has decided to live on one-third of that amount, in order to give at least \$10,000 a year to the Lord's work. A business man of Brooklyn, N. Y., is living on one-tenth of his income, gladly giving nine-tenths to the Lord. A school-teacher in Pittsburgh, Pa., is supporting her own American representative in India on savings from her meager salary, rejoicing in the thought that she is thus, in a very real way, delivering the Gospel Message to the people of India.

### Theaters Losing Favor

According to recent reports a serious slump has hit the theatrical business. In New York alone more than 3,000 actors are out of work. During just one week, recently, twenty-eight formerly popular shows were compelled to go out of business. Theatrical managers are said to have lost about \$1,200,000 during the summer season. As to the cause for all this, it is interesting to note the reasons assigned by theatrical men themselves. While acknowledging that higher prices of admittance have militated against the formerly liberal patronage of the theaters, the managers also concede that public sentiment has undergone material changes. Many who, in former years, were regular theater-goers, have turned to other forms of recreation—automobile touring, etc.

### The Polish-Russian Armistice

Beginning with Oct. 18, the armistice, arranged between the Polish and Russian representatives at the Riga Conference, became effective. By its terms Poland has obtained considerably more territory than was allowed her by the decision of the Supreme Council of Dec. 9, 1919. Just how that and some other infractions of the stipulations laid down by the Allies, can be reconciled, remains to be seen. Apparently each country of Europe has ambitions peculiarly its own, and there is little inclination to yield to the decrees of the Supreme Council, however well meant they may be. Several features of the armistice are quite encouraging: "(1) Both parties agree to respect each other's sovereignty. (2) Both agree to include, in the final treaty obligations, such specifications as will tend to the maintenance of peace between the two countries." In the interest of permanent peace, those clauses are most promising.

### Scandinavia Demands That Powers Disarm

Wholly unexpected, Scandinavia threw a bombshell into the League of Nations meeting Oct. 21, when it demanded that steps be taken at once, for the disarmament of all the powers. The demand came in the form of a note, signed by Norway, Denmark, and Sweden, insisting that the League carry out its definitely specified duties of disarmament. Primarily the note is a direct blow at Great Britain and France, as disarmament of the Central Powers is taken care of in the Peace Treaty. Since the United States is not in the League, no reference was made to her disarmament at this time. As the specifications of the League are quite clear on the question of disarmament, it will be interesting to see how fully Great Britain and France will conform to the ruling referred to. It is one thing to subscribe to a covenant of restrictions, but quite another thing to abide by the stipulations when they interfere with national aspirations.

### Relief Being Rushed to China

Under date of Oct. 20 the welcome news reaches us that the army transport "Merritt" has sailed from Manila, carrying the first relief supplies from the Philippine Islands for the starving Chinese. It is due in Chin Wan Tao in six days. The cargo consists of foodstuffs and clothing of all sorts, raised by the American colony, the army and navy, and leading Filipinos. Gen. Kernan, in charge of the relief work, says that more will follow by the transport "Warren" about Oct. 30, and that the forwarding of supplies will continue as long as the people contribute. This, he says, they surely will do, when they fully realize the great suffering. Gen. Kernan says: "We are proud of the results accomplished in the brief campaign for funds here. We realized more than \$175,000 through the cooperation of the Filipinos, Chinese and Americans. The army people on Corregidor alone gave \$5,000, and other military posts also responded nobly. We are also grateful for the large gifts of clothing, of which there is great need, as winter is rapidly approaching. My sincere hope is that the people of the United States will also rally to the aid of the suffering Chinese, and give liberally." We trust that Gen. Kernan's request will strike a responsive chord in the hearts of all whom the Lord has blessed.

### Every Member in Sunday-School

According to statistical reports, Korea is the only country that has succeeded in enrolling its entire church membership in the Sunday-school. Somehow or other, the Koreans take a different view of Bible knowledge from most other professing Christians. They regard it as the one all-important matter, and make use of the Sunday-school as a means to that end. The Korean Sunday School Association has designated 1921-1922 as "Sunday School Year," during which period their best-equipped missionaries will bend all their energies to the widest and most comprehensive dissemination of Bible knowledge. Inspirational literature is to be freely circulated, and greater interest is to be aroused in Scriptural study.

### The United States as an Object Lesson

According to Dr. A. H. Cook, a missionary in South Africa, our country occupies a position of no slight importance just now, serving, as it does, as a practical demonstration of the benefits of prohibition. Here is a part of his message: "We are looking to America for the solution of the drink problem. It would be to us a heart-break and a set-back for a generation if your prohibition regime should fail. The whole world is watching America." Señor Epigmenio Velasco, of Mexico, says: "Your nation is giving the practical lesson of prohibition—one of the greatest lessons ever taught the world. Formerly it was thought no nation could be dry. Now America is proving that the whole world can be dry." In this critical hour our country can not afford to fail.

### Sunday-School Workers Praised

Judging by various expressions of Japanese citizens—from the humblest toiler to the Emperor himself—the International Sunday School Convention has made a most favorable impression upon the citizens of Tokio. The intense earnestness of the delegates has aroused much interest in Sunday-school activities among the people of the city. A number of American ministers and Sunday-school workers were granted an audience at the Imperial Court. The ill-health of the Emperor prevented him from personally meeting the delegation, but the Empress took great pleasure in receiving the Convention leaders. She expressed her gratification with the success of the International Sunday School Convention, and assured the delegates of the Emperor's hope for the future progress of the Sunday School Association, in the interest of humanity and world peace.

### The Modern Jerusalem

A recent Bulletin from the Washington, D. C., headquarters of the National Geographical Society gives some interesting information regarding the Holy City. In the days of Christ, the Jews were the dominant element in the population. The streets of the Jerusalem of today, however, show far more diverse types of inhabitants. The observer is confronted by a more complicated confusion of tongues than in any other city of the world. To realize the many divisions into which Christianity has fallen, one need but traverse the streets of Jerusalem. There may be seen Greek, Latin and Armenian priests, nuns from the various convents in the city, Protestant ministers of various sects, and pilgrims from every land under heaven. Mingled in the stream of Christians, he will see Jews and Turks and Arabs and towering Indian Mussulmans, for Jerusalem is not alone the Holy City of the Christians. It is dear and sacred to the hearts of the Israelites, while followers of Mohammed hold it second only in sacredness to Mecca.

### Will There Be Higher Ideals?

In a recent issue, reference was had to some problems with which the European nations are struggling. According to Mr. Ernest P. Bicknell, Deputy Commissioner for Europe of the American Red Cross, the outlook, just now, is more promising than it would appear at first sight. Taken as a whole, Europe has undoubtedly made decided progress toward recovery during the twenty-two months since the armistice was signed. To be sure, there have been periods of depression in every country, during which gravest fears were entertained and but little progress was made. Quite recently, however, a new spirit has taken possession of western nations, and, nothing intervening, their progress toward complete rehabilitation and loftier aims should be rapid. For the nations of Eastern Europe a forecast of the future is a little more difficult. No one can tell just what may happen in Russia, though at present prospects it seems as if the iron rule of Bolshevism has run its course, to be succeeded by a more humane and altruistic regime. The bright spot in Western Europe is Belgium, just as in Eastern Europe Czechoslovakia's outlook is most promising. The darkest spot in all Europe—with the exception of Russia—is poverty-stricken Austria. That unfortunate country has wholly failed to rally since the armistice. There seems to be little likelihood of national regeneration—so Mr. Bicknell suggests—unless there is radical modification of the conditions of peace, imposed by the Paris tribunal. Admittedly, the demoralizing effects of army life, in all European countries, have made it difficult for the workers who returned from the war, to resume the activities of civic life. A marked

decrease in the efficiency of labor is a most deplorable characteristic of workers in practically every country. In time, however, the unrest and inefficiency of labor will disappear. Even now a better spirit is gaining ground. When it has vanished completely, one of the greatest obstacles to European rehabilitation will have been removed. The reaction from the horrors of war times will be most emphatic and reassuring.

### Admirable Prison Reforms

It is a matter of sincere gratification that old-time severities and abuses of prison management are rapidly being replaced by more humane methods. Referring to just the one instance of the Trenton, N. J., prison for women, we note a penal institution without the usual walls. The women are living in neat stucco buildings, scattered over the grounds—the only restraining force being their word of honor. They do their own house-work and also cultivate the grounds. The inmates are controlled by the "council," chosen by themselves, and placed in charge of each house, which seems to give good satisfaction. Here the women—no matter how degraded—get a new view of life, and most of them gladly accept the opportunity of proving the sincerity of their reformation.

### A World Record in Telephoning

Humanity will never know, perhaps, the full amount of its indebtedness to men of genius—the discoverers and utilizers of mighty forces in the universe. To bring to perfection the science of telephony—both the ordinary and the wireless—a prodigious amount of time as well as money has been spent, but the results achieved are truly marvelous. A telephone conversation, Oct. 21, between persons 4,100 miles apart, established what is said to be a world record. Avalon, Santa Catalina Island, thirty miles off Los Angeles harbor, was the western end of the connection, while the Steamer "Gloucester," 200 miles east of Philadelphia, Pa., was the eastern end. Both wireless as well as ordinary telephones were used, and no difficulty whatever was experienced in clearly understanding the words of the message. Wonderful as such an achievement appears to us, scientists declare that we are merely standing at the portals of an era of still greater achievements.

### Another "Aftermath" of War

Germany is greatly distressed and humiliated by an outbreak of brazen immorality, manifesting itself especially by "decidedly disreputable and wholly degrading dances" in her big cities. Such excesses, we are assured, are a natural outgrowth of the war that ended in disaster. The German demoralization—limited to a comparatively few in the cities, and caused by the country's hopeless outlook—is very similar to the absolute despair that, like a somber pall, settled upon the entire country when the dreaded "black death," during the Middle Ages, struck terror to the stoutest heart. Smiting its victim like a bullet, and killing in an hour, that fatal scourge carried away half of the population of Europe. It affected the nations then, as utter defeat and millions of deaths have caused bitter despondency to settle upon Germany in recent years. But just as the dire plague eventually passed away, so war, with its sinister consequences, will loosen its fatal grip upon humanity. Reason will again prevail, and optimism will inspire to better things.

### Their Most Valued Heritage

In speaking of the aims and merits of the Pilgrim Fathers, during these days of Tercentenary observances, there is great possibility of emphasizing points of minor importance, rather than the most significant characteristic of those hardy pioneers. Most people, when thinking or speaking of the Pilgrim Fathers, start out with the firm conviction that these early settlers came to the rock-ribbed coast of the New England States mainly to secure the blessings of religious freedom. That, however, was not their chief aim, for they had already secured liberty of conscience in Holland, where the most ample religious privileges had been bestowed upon them. We should recognize that the Pilgrims had a vision of still higher things than their temporary refuge in Holland could possibly offer them—they were anxious, above all else, to establish a Christian community—one in which the teachings of the Blessed Word might be given due prominence. They did not care whether such a marked departure from formal ecclesiasticism might prove acceptable to others. It was their one and supreme desire to cooperate with God's plans and purposes. It was their sincere conviction that every government should, in a real sense, be actuated by the principles laid down in the Bible. They were convinced of the fact that the Blessed Book is just as emphatic in its teachings concerning national integrity, as it is regarding individual rectitude. It was the benign influence of the Bible upon their hearts that prompted them to undergo untold hardships, in order to carry out their unalterable convictions. That most admirable characteristic is the precious heritage they handed down to the people of today. May it lead us, in these days of distraction and worldliness, to a greater appreciation of the Blessed Book and its salutary influence upon our lives!



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### Working Together with God

1 Corinthians 3:8-11; Mark 16:20

For Week Beginning November 7, 1920

1. **No Man Liveth unto Himself.**—It matters not what realm we enter, our claim to absolutely independent action will fail to stand close scrutiny. We must live for others, just as others depend upon us, and ALL ARE DEPENDENT UPON GOD. Cut yourself loose from every bit of help you have been receiving from others, and from all that God has been doing for you, and what would happen? You could not manage to get along.

2. **God's Part and Ours.**—We sometimes say that the farmer is the one independent person among the world's workers. However independent he may be of men (and he is never wholly so), he must be, from first to last, "a worker together with God." The Great Creator put the life-germ into the seed. He sends the dew and the rain and the sunshine—man simply does the rest. Just so it is with the spiritual harvest. Men have taught many things spiritual of their own devising, and have passed away, eventually to be forgotten. Only when THE GOOD SEED OF THE DIVINE WORD is sown, may we expect a harvest that outlasts the things of time.

3. **What About the Workers?**—We can become workers together with God only upon certain conditions. Possibly some things in our individual make-up may render such a partnership impossible. At times human partnerships fail because the partners can not harmoniously work together. They may be at variance upon vital matters. If we would make sure that we are wholly in unison with the Lord, we do well to heed the exhortation: "GET RIGHT WITH GOD."

4. **Work Is a Fundamental Factor.**—Christ said: "My Father worketh hitherto and I work." When near the end of his earthly life, Jesus confidingly said to his Father: "I have finished the work thou gavest me to do." To his followers he said: "Other men labored and ye are entered into their labors." In our lesson we find Paul's message to the Corinthians thoroughly permeated with THE IMPORTANCE OF WORK—work for God, work in copartnership with God, work as the means of fulfilling God's purpose in the world, work as the basis of reward.

5. **We Must Work Under the Lord's Direction.**—The average man is too often bent on having his own way. When he is unwilling to recognize a law higher than himself, he usually tries to follow his own inclinations. When he works with one on the same level with himself, he may sometimes say, with propriety: "My way is preferable to your own." However, if he is endeavoring to be a coworker with God, he must remember that there is JUST ONE THING, for him to do—to hold himself wholly at the Lord's direction. Only thus can the relation continue.

6. **The Great Difference It Makes.**—In becoming coworkers with God, A WONDERFUL CHANGE is wrought in our capabilities—the seemingly impossible often becomes quite possible. When Christ directed the attention of his disciples toward the world-wide field, he assured them of divine cooperation in all they would undertake. The cooperative effort, in the great work assigned us, is described elsewhere by Paul in these words: "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work, for his good pleasure." The character of the work and the workmanship will be fully manifest when the day comes that will reveal its true character.

7. **Suggestive References.**—Bearing fruit by abiding with the Lord (John 15:5). Led by the Spirit, we may become "sons of God, heirs of God, and joint-heirs with Christ" (Rom. 8:14-17). How to abound in good works (2 Cor. 9:8). What happens when God is in control of our activities (Philipp. 2:12, 13). Faith in God an absolute essential (John 6:28, 29). Our high calling (Eph. 2:5, 6, 8, 10). A great transformation (1 Peter 2:9). The wisdom from above (James 3:17, 18). The works that endure (Rev. 14:13).

### Christian Fellowship

(Continued from Page 651)

to the organizations which profess loyalty to the religion established by our Lord and Savior, Jesus Christ.

Almost every whim and device and spiritual miasma, every conceivable and inconceivable imagination of the evil hearts of men and women, every mental and moral weakness, all godless ambitions for personal glory and emolument, have been the fruitful cause of those divisions and subdivisions. Particularizations of these baneful causes would fill a big book, to the shame of

the sponsors and the grief of multitudes of the helpless victims.

In consequence of these conditions, the question of "Christian fellowship" looms before our faces with grave import. We are confronted continually with divinely-prescribed limitations as to our inter-affiliations with them. Such passages as the following beckon us to beware: "Have no fellowship with the works of darkness" (Eph. 5:11). "Withdraw from every brother who walketh disorderly" (2 Thess. 3:6). Concurrent quotations could be produced *ad libitum*.

Our variations in Scriptural interpretation should be fundamental to warrant exclusion. By this I mean that they should be at variance with specific statements of our Lord and his inspired apostles. What the apostles taught was by the inspiration of the Holy Ghost and, therefore, of equal authority with the precepts of our Lord. St. Paul expressly affirms that what he taught "was not received from man but from the Holy Ghost."

Paul said, in 1 Cor. 7:40: "I think I have the Spirit of God." In the deepest humility I want to emphasize the declaration that a difference of view, concerning the meaning of a passage of Scripture, which is not fundamental, should not be a bar to fellowship. It was not so considered in the days of the apostles, in their formation of church organizations. They were justified in the observance of the Jewish ordinances and also in their nonobservance. Other evidences of divergence exist throughout the epistles without infractions of fellowship.

But fundamentals—such, for instance, as immersion in baptism, the divinity of Christ, the regeneration of the heart, the absolute sovereignty of the Father, the personality of the Holy Ghost, the inspiration of the New Testament, the resurrection of our bodies, the personality of Satan, the punishment of the wicked in hell, life beyond the grave—must be the supreme test of our spiritual and denominational alignment. And, as a further test of our acceptance of the fore-mentioned doctrines, we must demonstrate it by the final, supreme arbitrament of love. Had we all of the rest, without love, it would be nothing. Read 1 Cor. 15 for the last word in fundamentals.

This statement leads me to the goal of this article—affiliation with religious organizations which advocate carnal war as a justifiable method of administering civil government.

Of the Protestant organizations almost all are included in the catalog of militants except the various Quaker, Mennonite and (Tunker) Brethren branches, and the most militant of all of that type are some of the ordained leaders, bishops, preachers, deacons.

I need not emphasize the absolute variance of the policy with the teaching of our Lord. If war is not hell, there is no hell, and if Satan is not the inspiration of war, then there is no Satan. The two are as co-ordinate as Christ and love are co-ordinate. Adverse spirits are they—as incompatible as light and darkness, as sorrow and joy, as life and death. The dominance of one is the destruction of the other.

No compromise is admissible. There is no midway station, no neutral ground, no cessation of conflict, no harmony of purpose, no question or doubt as to results. Any wayfaring man—though he be a fool in everything else—can not err in his choice of alignment.

The organizations which are in perfect accord with the principles and schemes of war-loving rulers, not only abet and approve of war, but they are foremost in their outspoken antagonism to war, and they studiously oppose every effort to propagate the doctrines of peace and love, either from the pulpit or religious periodicals, or from any other agency of publicity.

I will subjoin a few examples to show that the indictment is merited. In a certain city a conscientious objector, who was pastor of a local church, introduced a series of resolutions before the conference of pastors, declarative of hostility to war. They voted adversely, with the martial spirit in perfect control. Repeated efforts have been made by sterling advocates of peace to get into the pages of religious papers of

the martial type, with testimonies from the words of our Lord, but their efforts were without avail.

A prominent bishop of one of the most influential of the martial organizations was asked to write his opinion of the advocates of peace and love. Among the many allegations, descriptive of the "disloyalty and dishonesty" and many other immoral traits of character, he affirms that people who will not engage in carnal war are not entitled to a home in this country, or to its protection, or to any benefits accruing from a permanent residence therein. His imbecile diatribes, false accusations, calumnious charges, had a fatuous resemblance in the proceedings of the enemies of our Lord, in their project which sent him to the bloody cross. Late and current history is full of such examples of hostility toward opponents of war on the part of leaders of religious organizations, even more rancorous than the professional politician manifefts.

No additional testimonies are needed to show the relation of that class towards the advocates of peace and love, and we are simply confronted with the question whether or not we can safely, consistently and conscientiously affiliate with them in any way. There is to be a meeting of the International Federation of Churches which is projecting a movement to eliminate carnal war from the policies of the rulers of the nations. We are asked the pertinent question whether we favor such a scheme.

I answer: Only on one condition—that of an *unqualified declaration*, on their part, of the *acceptance and advocacy of the doctrines of our Lord in favor of peace and love as a fundamental condition of membership in their organizations*. That is the supreme test of their loyalty to our Lord, without which we would not affiliate with an angel.

In Gal. 1:8 St. Paul tells us plainly that if "an angel preached any other Gospel than that which he preached let him be accursed." So say I concerning people who preach in behalf of carnal war by authority of our Lord.

There is no more definite testimony that "Satan transforms himself into an angel of light and his ministers into ministers of righteousness," than is furnished by belligerent preachers, in the exercise of their official functions, as exponents of carnal war. Affiliation with one, is synonymous with affiliation with the other. We can not have fellowship with them, lest we be partakers of their sins and penalties.

If we were to charge these truant brethren with a fixed, specific hatred to our Lord—as evidenced by their implacable hatred to the doctrines of peace and love, and to the people who promulgate them—the charge would have abundant warrant in the Scriptures. Note the testimony of Matt. 25:35, 41. In substance it assures the divine favor, at the last judgment, to those who are friends of the brethren of our Lord, and speaks of disfavor to those who are the enemies of his brethren. Note the forcefulness of his method of measuring our actions: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and conversely: "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." Thus, in all our dealings with those who are testifying in behalf of peace and love, we deal directly with our Lord and Master. Let those who array themselves against his people and his doctrines, remember that they are fighting him and will receive commensurate punishment in the coming age.

Ronanoke, Va.

### Watchman, What of the Night?

BY J. HARMAN STOVER

STUDY this clipping—one of many clipped from a leading daily of the Pacific Coast. "CHURCH HOLDS QUESTION HOUR," was the heading. It was a Sunday evening service turned into a question hour, in which the pastor answered questions propounded by the laity. Here is the clipping, giving one of the questions and its answer:

Can an heroic act, just previous to death, wipe out the effects of a formerly wicked life?

Answer: This question has had interest for many, in



view of the men who died in battle. "YES," was the answer, and the declared bonus in getting recruits during the Crusades. And an affirmative answer is given by the followers of Mohammed.

Since the war, my clippings from leading journals show duplications of this and other untenable sentiments by the score.

I was told curtly that one finds what he is looking for, and in the light of the instruction of the Master, I rejoice to know there is more truth than poetry in the saying, for in every case the Master warned his disciples of the coming age in which we live—prefacing every future revelation with "watch" or "beware" or "take heed lest ye be deceived."

"Heroic act" for atonement for sin! Why, then, the "cross"? Why the Prætorium? Why Gethsemane? Why the death of Christ?

"A bonus for recruiting during the Crusades!" A dark age—characterized by blinded zealots and noted for bloodshed, debauchery and crime—is now held up in the twentieth century by eminent leaders in modern Christian (?) thought as a base for an eternal hope! Then, too, the "heroic act" was atoning merit for sin, because the followers of Mohammed so affirm; therefore it is worthy of Christian emulation! This is the rankest kind of heresy and makes one cry out: "Watchman, what of the night?" It will be well for us all to keep in mind 1 John 2: 18-23 and all its correlated references.

Paul said: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Just study the Word as to the cross: "Enemies of the cross," as Paul writes the Philippians; "Offense of the cross"—what it is and how compromisers avoid it; How "both [Jew and Gentile] are reconciled by the cross" (Eph. 2: 16); "Peace through the blood of the cross" (Col. 1: 20); "Endured the cross," etc.; and you will find that such sentiment, as this clipping expresses, has no part nor parcel in the whole matter. May our sentiment never be other than:

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its Head Sublime!

McFarland, Calif.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### IMITATORS

Do you see any imitators in 1 Sam. 8? We also see some grafters referred to in the first few verses—men that could be bought off for a few dollars. When I read and think of how the Children of Israel lived, and how men and women are living today, much of the so-called Christianity of today is as inconsistent as the Children of Israel were in their day. God had taken care of them and protected them in a good many ways. In the time of the Judges, when they would wander away from him, how many times he would raise up a man to take care of them and lead them! The Children of Israel, however, wanted to be like other nations and have a king over them. That started their downfall.

God had made a prosperous nation out of them. From the time of Abraham to David, there was a continual progress in the history of the Jewish nation. Later on, intermarriage, idolatry and corruptions led to the division, distraction and downfall of the national life. The decline really began with Solomon, because it was he who introduced the seeds of discord and corruption by disobeying God with his intermarriages. Thus idolatry was introduced. They did not get bad all at once, but gradually grew into it. They got started wrong by imitating other people.

We are all imitators. Each one of us has tried to imitate some one or something in his life. Children are good imitators. They will try to imitate almost anything. Not only do children try to imitate, but older people as well. I sometimes think that it is getting into our Christian lives and into the church, more than it ought to be.

The Children of Israel were a type of the Christian of today. They were to be a peculiar people—a separate nation. Christ says we are to come out from among the world and not do as the world does. Yet we try to imitate the world in the way we live—in our dress and in our conversation—more than we ought to. If the Word were preached with the convicting power of a

Paul, a Peter, or some of the other apostles, it might make some difference.

The Children of Israel prospered when they lived close to God and I believe that the church has prospered more than it does today. Perhaps the pendulum had swung too far to the one extreme, in the early history of the church, but I wonder if we are going to let it swing too far to the other extreme. The trouble is we are trying to imitate the wrong things and the wrong persons. We read in 1 Cor. 11: 1: "Be ye imitators of me, even as I also am of Christ" (1 Cor. 4: 16; Philpp. 3: 17; 4: 9; 1 Thess. 1: 6; 2 Thess. 3: 9).

If all Christian men and women would imitate Christ as they should, the church would be a great deal better and the world as well. Because the people did not hear and obey God, they were taken into captivity (2 Chron. 36: 14-17). The chief priests and the people trespassed very greatly—after all the abominations of the other nations—and polluted the house of God. It was because God had compassion on his people and on his dwelling place, that he sent messengers to them, but they scoffed at his messengers until there was no remedy but to let them be taken into captivity. That purged out the idolatry and corruption of the nation. If people do not hear and obey the Word, they will be ensnared by sin and in the end will lose that eternal home that God has prepared for all those that hear and obey his Word. If they are led into sin, it will be because they have been imitating the wrong persons or the wrong things. Let each one try to imitate Christ and live close to him!

North Liberty, Ind.

Arthur Long.

### DISTRICT MEETING OF SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

The Elders met Oct. 5. On the following day the Sunday-school Convention was held. Our District Sunday School Secretary acted as Moderator. In the evening Bro. C. H. Brown preached a missionary sermon and an offering was taken for our home field.

Oct. 7 was our Ministerial Meeting, with Bro. J. B. Hylton, Moderator, and Bro. P. L. Fike, Clerk. After this, a sermon was delivered by Bro. W. R. Argabright on Conversion. In the evening a love feast was held.

Our next District Meeting will be held in the Shoal Creek church, beginning Aug. 17, and a Bible Institute beginning Aug. 13.

Oct. 8 the District Meeting opened, with Bro. J. B. Hylton as Moderator; C. H. Brown, Reading Clerk; Oren Harvey, Writing Clerk; the writer, Assistant. There were thirteen delegates to represent the District. We have twelve organized churches in our District, three of which have no ministers living in them. There are thirteen elders in the District. Several of them have become inactive because of age, and so we are in need of workers.

Our meetings, all through, were inspiring and we are hoping for an awakening in our District. Bro. Abel Killingsworth was chosen to represent us at Annual Meeting, with Bro. J. B. Hylton, alternate.

Bro. James M. Mohler gave us much inspiration in our work. Bro. Frantz, of McPherson, gave us an address in the beginning of the week, while J. Perry Prather, of Conway Springs, Kans., gave us a stirring address on Temperance and Purity. Bro. C. H. Brown preached at night from the subject, "Looking or Beholding." So closed the work of our District gathering. Now, as we look over the field, much of which is not being worked, and behold the harvest, we hope the inspiration received may lead us to work as well as to pray.

P. L. Fike.

Peace Valley, Mo.

### PRIZE CONTEST

#### Special Announcement

We, the Committee on Dress Reform, Church of the Brethren, wishing to stimulate interest in the subject of Simple Life and Dress, and to secure the best available manuscript for promoting our plans, do hereby offer the following cash prizes:

First, a prize of \$15 awarded as follows:

(a) For the best original manuscript of any essay, or address, delivered at any of our District Conferences (Temperance, Ministerial, Christian Workers) or Bible Institutes, on some phase of the subject of Simple Life and Dress, discussed from the ethical, moral and scriptural standpoint; or,

(b) Of any such production as shall have been a winning essay, or address, in any District Contest, based on suggestions from any Special Christian Workers' Outlines Nov. 30, 1919, to March 27, 1921 (inclusive), as provided by Mary P. Ellenberger; said production having been previously rendered in any local congregation on any of these "special program" dates.

(c) There is no age limit under above plan, but manuscripts submitted must contain not over 2,000 words.

Second, a prize of \$10 will be awarded:

(a) The best original manuscript of any essay, or address, rendered in any local or joint Christian Workers' program on Nov. 28, 1920, or March 27, 1921 (according to suggestions of said "special" programs).

(b) The contestant in this case shall be not over thirty years of age, and the manuscript submitted shall contain not over 1,500 words.

#### Rules Governing the Contest

1. All manuscripts must be typewritten on light-weight paper, and must be in the hands of the Secretary of Committee not later than April 30, 1921. However, all manu-

scripts sent in promptly after their delivery, will greatly facilitate the committee's work.

2. Each contestant shall have the endorsement:

(a) In plan "first" of the presiding officer of the Conference, or of the local pastor or elder where delivery was made.  
(b) In plan "second" that of the local pastor or elder, which endorsement shall certify as to contestant's age.  
(c) Each manuscript shall have attached a separate sheet, containing full name and address of the contestant, also the official endorsement herein stated, but no other marks of identification shall appear on the manuscript.

3. The judges in this Contest shall be chosen by the Dress Reform Committee Members, in accordance with the plan outlined in our last year's Announcement.

4. To insure fair and impartial judgment, the judges shall be personally disinterested, the decision being based on merit only, except in case of a tie, in which case neatness, and accuracy, as to facts and choice of language, shall decide.

5. The awards shall be made at the time of the Dress Reform Committee Program, Annual Conference, 1921.

Committee on Dress Reform,

F. M. STUDEBAKER, Chairman,  
McPherson, Kans.  
LYDIA E. TAYLOR, Sec. Treas.,  
Mount Morris, Ill.

### DISTRICT MEETING OF NEBRASKA AND NORTH-EASTERN COLORADO

Members gathered from nearly all of the Nebraska churches and from the Haxton and Sterling congregations in Colorado, at the Afton church, north of Cambridge, Nebr., Oct. 12. The delegates were very pleasantly entertained by the Afton people. The meals were served in the basement and a fine spirit of fellowship was manifest all through the meeting.

The first afternoon was spent in the Sunday-school Meeting. The interesting program, prepared by the District Secretary, centered around missions and the Vacation Bible School. Haxton and Sterling were enthusiastic over the splendid results of their Vacation Schools. It is safe to say that there will be a number of these schools next year. Kearney reported 147 on the Home Department roll, and 120 on the Cradle Roll. Ninety conversions were reported.

The Christian Workers came in for a boost in the evening of the first day. The emphasis was laid on grading the societies.

Of the Ministerial Meeting some were heard to remark that it was the best one in years. The needs of the church and the responsibility of the ministers, in shepherding the flock, were urged, also the need for more men to reap the harvest. Our field is large and fruitful if properly trained, Spirit-filled men can be enlisted in sufficient numbers properly to cultivate it. From the reports given the churches are supporting the ministry better every year.

Wednesday afternoon was given up to group meetings. There were the "Mothers and Daughters' Meeting," the "Fathers and Sons' Meeting," and the "Elders' Meeting." All these were splendid gatherings.

Bro. Ernest Vaniman, returned missionary from China, gave an illustrated lecture on China and contributed much to the success of the meeting in many ways.

Our hearts seemed to be touched by the call of the Child Rescue work and the providing for the needs of the old people. Both are in the hands of able committees to push with the greatest energy.

The credential committee reported fifteen congregations represented by twenty delegates. The business meeting was occupied wholly by hearing reports of the various activities of the District. No new queries were presented. The meeting was ably led by the following officials: S. G. Nickey, Moderator; J. J. Tawzer, Reading Clerk; W. W. Blough, Writing Clerk. Bro. W. W. Blough will represent the District at the 1921 Annual Meeting, with Bro. S. G. Nickey as alternate.

A number of Kansas brethren attended the meeting and encouraged us in the work.

The last day was given over to a Bible and Sunday-school Institute, conducted by Bro. A. C. Wicand, of Bethany, and Bro. J. W. Deeter, of McPherson College. We appreciated the presence and help of these consecrated brethren more than we can tell.

Edgar Rothrock.

Holmesville, Nebr.

### DISTRICT MEETING OF MIDDLE INDIANA

This gathering, at the Eel River church, Oct. 12-14, was a most interesting one. A pleasant meeting of the elders of the District was held at the home of Bro. Fults, near the church, on Tuesday evening, Oct. 12. The organization effected was: Moderator, Frank Fisher; Reading Clerk, Otto Winger; Writing Clerk, Ira Long. The District's eldership was well represented.

During the Elders' Meeting Prof. R. C. Wenger addressed those who had gathered at the church.

Wednesday, until 2:30 P. M., was Ministerial Day. The Spirit certainly moved men, and worked among men, in this meeting. Subjects of vital import were discussed, viz.: "The Challenge of America to the Church," "The Challenge of Middle Indiana to the Churches of the District," "Ways and Means of Speeding up Evangelism," "Scriptural Evangelism," "The Need of Leadership," "Qual-

(Continued on Page 662)



### MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

The Twenty-sixth Annual Ministerial Meeting of the Eastern District of Pennsylvania will be held at Palmyra, Nov. 2-4. Sermon, "The Glory of the Church."—David Kilhefner.

Wednesday, 9 A. M. Qualifications of the Minister: (a) Moral.—I. N. Musser. (b) Spiritual.—Diller Meyer. (c) Intellectual.—Wm. Dubble. Magnifying the Ministry.—Frank Cassell. Work of the Ministerial Board.—S. H. Hertzler.

Afternoon, 1:30. How Can the Minister Be a Close Friend to the Boys of His Congregation?—S. G. Meyer. Influence of the Brethren upon the Present Generation.—W. K. Conner. The Minister's Wife.—Elizabeth Meyer. What Constitutes a Good Sermon?—A. G. Fahnestock.

Evening, 7 o'clock. Week-Day Christian Training.—H. J. Beachley. Vacation Bible Schools.—J. G. Meyer. How to Create a Deeper Appreciation of Sacred Music.—A. S. Hottenstein. Educational Address.—Irvin Hoffer.

Thursday, 9 A. M. Missionary Address.—B. Mary Royer. What of the Local Field?—Geo. Weaver. The Day of Opportunity.—A. C. Reber.

Afternoon, 1 o'clock. Are We Growing?—H. H. Nye. Teacher Training.—S. H. Hess. Who Shall Teach My Child?—Mrs. Nathan Martin. The Parents' Responsibility to the Child for His Bible and Moral Training.—Hannah Zeigler.

### PROGRAM AND SCHEDULE FOR SUNDAY-SCHOOL INSTITUTES IN NORTHERN VIRGINIA

Saturday—7:30 P. M.

A—(1) The Gospel of the Kingdom—First Quarter (45 m.).

B—(1) Teaching and Witnessing for Jesus (45 m.).

Sunday—11 A. M.

A—(2) Some Social Teachings of the Bible—Second Quarter (45 m.).

B—(2) Purpose, Plans and Needs of the Daily Vacation Church School (45 m.).

Sunday—12:30 to 1:30 P. M.

Enrolling Pupils in Teacher-Training Work and Teachers for Daily Vacation Church Schools.

Sunday—1:30 P. M.

A—(3) Life and Letters of Paul—Part I, Third Quarter (45 m.).

B—(3) Teacher-Training Courses and Supplementary Reading (45 m.).

Sunday—7:30 P. M.

A—(4) Life and Letters of Paul—Part II, Fourth Quarter (45 m.).

B—(4) a. Teaching and Devotional Value of Music in the Sunday-school.

b. Value of Location in Teaching the Lesson—Bible Geography (45 m.).

Each session will open and close with appropriate devotions.

### Schedule of Institutes

Saturday, Oct. 30 and Sunday, Oct. 31

Danlancus, A—S. W. See; B—W. E. Kohne.

Fairview, Unity, A—J. W. Wampler; B—N. D. Cool.

Garber church, A—J. S. Flory; B—D. H. Zigler.

Salem, A—J. M. Roller; B—J. W. Myers.

Saturday Nov. 6 and Sunday, Nov. 7

Bethel (North Mill Creek), A—S. W. See; B—W. E. Kohne.

Mt. Zion (Greenmount), A—J. S. Roller; B—W. A. Myers.

Harrisonburg, A—(1) J. W. Wampler; A—(2-4) Paul H. Bowman; B—D. H. Zigler.

Newport, A—J. H. Bowman; B—John F. Wampler.

Pleasant Run, A—C. E. Nair; B—(1) J. W. Myers; B—(2-4) M. A. Good.

Saturday, Nov. 13 and Sunday, Nov. 14

Flat Rock, A—J. S. Roller; B—D. H. Zigler.

Greenmount, A—J. S. Flory; B—M. A. Good.

Ida Grove, A—C. E. Nair; B—J. F. Wampler.

New Dale (L. L. R.), A—S. W. See; B—W. A. Myers.

Saturday, Nov. 20 and Sunday, Nov. 21

Bethel Chapel, A—J. M. Roller; B—John T. Glick.

Crab Run, A—J. W. Wampler; B—J. W. Myers.

Cedar Grove, A—C. E. Nair; B—N. D. Cool.

Linville Creek, A—Paul H. Bowman; B—M. A. Good.

Mt. Olivet, A—J. S. Roller; B—W. A. Myers.

### TO THE CHURCHES OF NORTHERN INDIANA

We, your committee, appointed by District Conference on General Reform and Temperance Work, met to organize for the work assigned. Knowing the time for action to be short, we considered matters which we thought were in need of immediate attention.

Feeling that our great danger now is in the repeal or amendment of the Volstead Act, and that Congress holds great power, we urge all earnestly and prayerfully to consider our representatives, concerning their attitude upon this question.

We believe that our boys and girls are of paramount importance, and for their welfare, we come, asking you to see to the things, which, for the home, the church and the State are of vital and lasting concern.

Committee: Frank Kreider, S. J. Burger, Nettie C. Weybright.

### OHIO'S WOMAN VOTE NEEDED

Jan. 27, 1920, the Legislature of Ohio passed a bill to prohibit the liquor traffic and to provide for the enforcement of prohibition. The liquor interests of the State filed a referendum petition, asking that a vote of the people be taken to determine the approval of this measure, which is known as House Bill No. 620. This vote will be taken on a separate ballot at our coming election.

It has been said that when the women are permitted to vote the liquor traffic would soon be a thing of the past. That is yet to be determined in Ohio. One thing is sure, the opponents of prohibition—and they are of the majority in Cincinnati and other large cities of the State—will see to it that their women vote "No" on the above bill.

The wets defeated a similar bill a year ago, which is somewhat handicapping the enforcement of prohibition, especially in the larger cities.

Unless we receive a very liberal response from the women of the rural districts on election day, with properly-marked ballots, woman's suffrage may not prove a blessing in Ohio.

To mark your ballot simply write a cross mark (X) on the left side of the printed word (Yes) on ballot thus (X Yes):

### Sample Ballot

To vote for Law Enforcement of State Wide Prohibition, make an X in front of the word "Yes" on the Official Ballot you receive in the Election Booth. Take this Sample with you and mark your Official Ballot like this is marked.

The Darke County Dry Federation

By E. M. Welker, Manager

Greenville, Ohio.

### House Bill No. 620, Passed by the General Assembly of Ohio and Ordered Referred to the Electors of the State

Shall House Bill No. 620 be approved as passed by the General Assembly January 27, 1920, approved by the Governor, February 16, 1920, and filed with the Secretary of State, February 17, 1920.

To prohibit the liquor traffic and to provide for the administration and enforcement of such prohibition and repeal certain sections of the General Code.

In addition to the above, it is quite essential that our sisters, throughout the Brotherhood, should vote for candidates who will ring true to the cause of prohibition. Especially is this true of candidates for our National Congress and our State Legislatures.

The wets admit that they are trying to elect a wet Congress, and should they succeed, our splendid temperance victory may be partially, if not entirely, lost.

Greenville, Ohio. Levi Minnich.

### REPORT OF MOTHERS' MEETING OF NEBRASKA AND NORTHEASTERN COLORADO

The sisters, in attendance at the District Conference, came in a body to receive the help and inspiration of this meeting. Sister Emily Moore presided. The paper by Sister Blough on "The Girl and Her Relations with Men," was excellent and led to a discussion that brought out many helpful ideas. The discussion of "Right Methods of Punishment," led by Sister Snell, brought some thoughts by nearly every one present. Sister Moore stressed the point that proper training of children is impossible without the help of God.

Sister Lucy Blough was elected Secretary for the coming year.

Cambridge, Nebr.

### MANCHESTER COLLEGE

Another school year has begun and the work is going well, with encouraging conditions. The enrollment for the fall term has reached 450, with others to come. More than 60% of these are college students. Forty student ministers are enrolled. The Volunteer Mission Band has a membership of 80. The faculty now consists of 25 full-time teachers with ten assistant teachers. A number of new members appear on the faculty this year.

The work of the fall term has been somewhat handicapped because of the new building and the remodeling of the two main college buildings. But these conditions are overlooked by both students and teachers in the pros-

pect of the large Administration Building, which we hope to have ready for dedication by Jan. 1. The beautiful autumn days have induced many of the classes to meet on the college campus.

Each morning, at 7:30, every student finds his place in the gymnasium for chapel services. The chapel talks have been very inspiring to the students. They feel better prepared for the day's work after having spent the half-hour, early in the morning, in song and devotional service.

Full arrangements are being made to conduct a special four weeks' Training Course, in January, for Sunday-school teachers and Christian Workers. Clara Harper.

North Manchester, Ind.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### ARKANSAS

Bodewy congregation has been much encouraged by the presence of Bro. D. G. Brubaker, of Nocona, Texas, who came Oct. 12 and preached seven stirring sermons. People were busy gathering their crops and for that reason Bro. Brubaker's stay was short at this time. The people of this great Southland are anxious for the true Bread of Life, and helpers are needed—Lucy Blackquill, Bussey, Ark., Oct. 18.

### CALIFORNIA

Butte Valley church met in council Oct. 2, with Eld. W. F. Nipe presiding. Five letters have been granted since our last report. Although our membership is small, we decided to retain our organization. Eld. Nipe promised to be with us this winter unless he has to leave on account of his health. We decided to hold a communion this week to the time to be announced later. We will be represented at the District Meeting at Fidelity by letter. To express our thanks for his return, an offering was taken Oct. 3 for Eld. Nipe.—Mrs. Herman R. Holzhauser, Macdoel, Calif., Oct. 9.

Empire.—Our series of meetings will begin Nov. 1, with Bro. J. W. Barnett, of Oregon, as evangelist. We are holding four prayer meetings each week to advance, which we know, will be a great help to the coming meetings. Our people, subscribers, \$85.78 to the us in Saloon League. During the holidays we will have a Bible Trunk, which will be conducted by Bro. C. H. Yoler and others from La Verne. The Sisters' Aid Society is doing a great work here at Empire. They had no very good place to meet, and decided to raise money to have a room built. Oct. 6 about the men began work on the room, which is 18 by 24. The sisters prepared dinner for the men.—Myrtle Julius, Modesto, Calif., Oct. 18.

Glendora church has been enjoying some splendid services, both from our regular workers and those who visit us. Oct. 10 our pastor, Eld. G. H. Bashor, gave us an excellent sermon on the "Doctrine of Man, His Relation to God and Place in the Divine Plan." At the close of the service one of our Sunday-school boys confessed Christ. Oct. 15, the evening following the Elders' Conference, in connection with the District Conference, Eld. C. W. Guthrie preached to an appreciative audience. District Meeting Day was one of uplift and inspiration. Oct. 17 Eld. J. J. Brower, of Redfield, preached to us in the morning. At the close of the service three more Sunday-school children confessed Christ. Baptism is to be administered Oct. 20. In the evening an inspiring and instructive missionary program was given by the Christian Workers' Society, emphasizing our personal obligations. Following this a sermon was delivered by Eld. E. S. Young on "The Uplifted Christ."—Mrs. Sylvia L. Netzel, Glendora, Calif., Oct. 18.

Pasadena.—Sept. 25 the deputation team of La Verne College rendered a program for us. It was an inspiration to hear their splendid songs and speeches. Sept. 29 Sister Emma Horning addressed our church during the prayer meeting hour, along the line of work with the women of China. Oct. 10 our Sunday-school had a splendid Rally Day program. The attendance was 226. The winter tourists have begun to arrive. Just recently five families have been received into our church association. We will hold our love feast Nov. 14.—Ida B. Gibbel, Pasadena, Calif., Oct. 12.

### COLORADO

Fruita.—Oct. 17 the Christian Workers' Society conducted a very interesting Missionary Meeting. A special collection of \$33.35 was taken for the China sufferers. This, with the amount sent by the Sunday-school, totaled \$53.35. Our love feast is set for Nov. 28.—J. A. Austin, Fruita, Colo., Oct. 18.

Fruita church met in council Oct. 8, with Bro. J. R. Frantz in charge. The writer was elected Sunday-school superintendent. Brethren S. Z. Sharp and N. S. Chick were chosen delegates to District Meeting. A committee was elected to secure the services of an evangelist in a reviv effort, to be held during in 1921. Oct. 10 Bro. A. A. Weaver, of the First Grand Valley church, gave us an excellent sermon. Our Tuesday evening prayer service is not attended as well as might be, yet we have some splendid meetings. Our Sunday-school gave its surplus of \$20 to the China sufferers, and decided to take a special collection Oct. 17 for the same cause.—J. A. Austin, Fruita, Colo., Oct. 15.

### GEORGIA

Valdosta Mission.—Oct. 3 Mr. Wall, the engineer of a saw-mill here, invited us to hold our service at his home. Bro. Bower preached for us and his sermon was enjoyed very much by a good-sized congregation. There are many places in Southern Georgia and Northern Florida where brethren can locate and do well, and at the same time do a great work for the Master.—O. F. Helm, Valdosta, Ga., Oct. 8.

### ILLINOIS

Batavia church met in council Oct. 11, with Eld. Ezra Flory presiding. The church and Sunday-school officers were elected for 1921. Five letters were granted. We decided to hold our love feast Nov. 14, at 6 P. M.—Bernice Ashmore, Batavia, Ill., Oct. 15.

Dixon.—Our series of meetings began Oct. 3 and closed Oct. 17, with Bro. F. E. McCune, of Mt. Morris, evangelist. Nine of our Sunday-school pupils were baptized. Bro. McCune gave us splendid service. Bro. Roy Dilling and wife, of Mt. Morris, gave us their first Sunday's services, and led the song service; also providing special music.—Mrs. J. J. Johnson, Dixon, Ill., Oct. 19.

Kaskaskia.—Bro. Chas. Walter and wife, of Sunsum, Ill., began a revival meeting Sept. 18, which lasted until Oct. 5. Three were baptized and one awaits the rite. Sister Walter's help also was greatly appreciated, in doing personal work and in assisting in song service.—Jennie Wagner, Beecher City, Ill., Oct. 18.

Martin Creek church enjoyed a very pleasant love feast Oct. 16. Brethren S. Miller and Geo. Miller were with us—the latter officiating. He also preached two inspiring sermons for us on Sunday, assisted by Bro. S. Miller. We will have a series of meetings later.—Amelia Leinard, Geff, Ill., Oct. 18.

Mt. Carroll.—Bro. Stover, of India, was with us Oct. 15, giving a very interesting lecture to a good crowd. We hope Bro. Stover and his family will favor us with a visit before returning to their work in India. Eld. Jas. M. Moore was with us Oct. 17 and preached two very uplifting sermons, in the morning at the church to a good crowd of attentive listeners, and in the afternoon at the county farm.—Anna Fierheller, Mt. Carroll, Ill., Oct. 20.

Shannon church held her love feast Oct. 3, with Bro. Weaver officiating. We had a good attendance from our neighboring churches. Bro. Galen B. Royer, Jr., was with us that day, giving a very interesting talk in the morning. At our last council Bro. Will McNutt



was elected and installed to the deacon's office. Bro. Stover was with us Oct. 11. His talk was enjoyed very much by a good audience. Bro. Rowland expects to spend the winter in California—Ida McNutt, Shannon, Ill., Oct. 20.

## INDIANA

**Beech Grove church** met in council Oct. 6. The report of the annual visit was made and one letter was received. Our love feast was held Oct. 9. Several ministering brethren were present. Bro. Chas. Walters, of Summit, Ill., officiated. Bro. Walters and wife are here in a revival meeting, which began Oct. 10—Edna Norris, Fortville, Ind., Oct. 14.

**Hartford City congregation** recently closed a three weeks' revival at the country house. Bro. R. E. Gotschall had charge of the meetings, while Sister Gotschall led in the song service. As a church we are deeply grateful to them for their earnestness in the work and we feel that much good has been done, not only in the strengthening of the members but in the revival of the city. We had a large flock in the church by baptism; one was reclaimed. We had quite a number of ministers present during the meetings, among them several from other churches. We are very grateful to our neighbors and friends for their faithful attendance and help during these meetings. We held our last council of the year Oct. 7, at the town house, with Eld. J. G. Sinebaugh in charge. Bro. Bruce Leonard will serve as church clerk for next year; Sister Ida Holes, correspondent. Other church officers remain as before. Bro. Sinebaugh gave us permission to reorganize our Sunday-school at some future date. We decided to have prayer meetings again and elected Bro. John Marshall as pastor. About fifty communion at our love feast, which was held in the town house Oct. 10—Mrs. Lydia Waters, Hartford City, Ind., Oct. 14.

**Nettle Creek church** met in special council Sept. 11 to hear the report of the annual church visit. Two baptisms were reported. A letter was granted to one of our young ministers, Bro. C. O. Miller. We met again in regular council Oct. 9, with Eld. L. W. T. presiding. Arrangements were made to raise our quota for the Old Folks' Home. Bro. O. D. Werking, of our own congregation, began a series of meetings at the White Branch house Oct. 18—Bertha Dilling, Hagerstown, Ind., Oct. 19.

**New Bethel.**—Oct. 3 Bro. Oscar Werking, of Hagerstown, Ind., came to lead a series of evangelistic meetings. He delivered plain Bible sermons, which encouraged the members to be more faithful. Although we had no accessions, we feel that much good was done. Oct. 13 we held our council meeting, with Eld. John Miller in charge. The deacons made their report of the annual visit. Oct. 16 we held our love feast, with Eld. J. G. Sinebaugh in charge. Members communed and many neighbors and friends were present—Mrs. Omar White, Connorsville, Ind., Oct. 19.

**Pipe Creek.**—Bro. T. D. Butterbaugh began our revival meetings Sept. 26 and continued for two weeks. There were two converts. We expect Bro. O. G. Brubaker, returned missionary from China, to be with us in the fall. Perry, Ind., Oct. 18.

**Rossville church** closed a very successful series of meetings Oct. 10. Bro. Greyer, of Indianapolis, was with us two weeks and in that time he and our pastor, Bro. Hatcher, visited in many homes and did much personal work. The interest and attendance were good during the entire meeting. Fifteen were added to the church, thirteen were baptized, and one was reclaimed. We had a large flock at the former baptism. Oct. 15 we met in special council, preparatory to our communion service. Oct. 16, with Bro. I. R. Beery, of Flora, Ind., officiating. One letter was granted. We decided to lift an offering for the relief of the China sufferers—Clara Metzger, Rossville, Ind., Oct. 18.

**South Bend Second Church** held memorial services Sept. 5, with a good attendance. There were special music and a number of talks by various speakers. Our work here is progressing nicely, and the future looks bright. Our Sunday-school is also growing—the enrollment being 92. Brother and Sister Grater have again moved here, which will help us very much in our work—Mrs. Mac Pontius, South Bend, Ind., Oct. 18.

**Union City church** met in council Oct. 15, with Eld. B. F. Sharp presiding. Our visiting brethren gave us a favorable report. Bro. R. H. Nicodemus, of Chicago, was present. We decided to hold our love feast Oct. 30, at 7 P. M., at the country house—Mrs. Wm. Earl McFarland, Union City, Ind., Oct. 16.

**West Manchester church** held communion services Oct. 9, with about 300 present. Bro. R. H. Nicodemus officiated. The following morning, after the Sunday-school session, Bro. R. H. Nicodemus preached a Harvest Sermon on "God's Goodness." In the afternoon Brother and Sister Brubaker spoke on China's problems and needs. At the close of both services an offering was taken for missionary purposes. Our series will begin Nov. 7, with Bro. Overholser, of Warsaw, Ind., assisting—Ralph L. Boyer, North Manchester, Ind., Oct. 18.

## IOWA

**Franklin (Decatur County).**—Our two weeks' series of meetings, which commenced Sept. 26, closed Oct. 11, with a love feast. Bro. J. O. Goughnour, of Ankeny, Iowa, preached the series of sermons. The interest and attendance were splendid. We feel that these meetings have strengthened and built up the membership of our church. Oct. 10 we had an all-day meeting, with Sunday-school and preaching in the morning. A basket dinner was served in the afternoon. The Sunday-school session was held at 12:30, when we were called together again and a short time was spent in an old-time song service. Afterward Bro. Goughnour gave us a splendid talk on home, community building and world needs. At 7 o'clock we met again for Christian Workers' meeting, followed by prayer and singing. We had a profitable day. We feel that these social gatherings are a help to us. One was received on former baptism during the meetings. Bro. Goughnour did much visiting in the homes, which was a great help to us. This church expects to entertain the District Meeting of Southern Iowa in the fall of 1921. Any brethren who are thinking of changing locations, Eld. A. A. Sears would be glad to correspond with them. His address is R. D. 1, Leon, Iowa—Mrs. Mattie E. Johnston, Leon, Iowa, Oct. 14.

**Greene.**—Sept. 21 and 22 Bro. J. F. Burton and wife, of Ankeny, Iowa, were welcome visitors. The evening of the 22nd Bro. Burton preached a strong sermon to a large and appreciative audience. Sept. 23 Bro. Harry Burton gave us two sermons, prior to going to Mt. Morris, where he is in school with three other young people from our congregation. Sept. 19 and 26 Bro. Ezra Lutz, of Wadams Grove, Ill., preached for us. Oct. 3 Bro. W. H. Lichty, of Waterloo, gave us two inspiring sermons. Oct. 10 we had nine in attendance at a profitable day. We feel that these social gatherings are a help to us. One was received on former baptism during the meetings. Bro. Goughnour did much visiting in the homes, which was a great help to us. This church expects to entertain the District Meeting of Southern Iowa in the fall of 1921. Any brethren who are thinking of changing locations, Eld. A. A. Sears would be glad to correspond with them. His address is R. D. 1, Leon, Iowa—Mrs. Mattie E. Johnston, Leon, Iowa, Oct. 14.

**Iowa River church** enjoyed a spiritual love feast Oct. 9. A goodly number communed from the Everest church being with us. Bro. Henry Butler, of Ollie, Iowa, officiated. One letter has been received since our last report. Brethren John Cakerick and J. H. Kinzie are delegates to District Meeting. Oct. 8 Virgil C. Fennell gave us an illustrated lecture on "The Rural Church as a Community Center"—Sister Edna Marshallton, Iowa, Oct. 17.

**Libertyville.**—Eld. H. B. Mohler and wife, of Sterling, Ill., came to our church Sept. 26, to assist us in a revival meeting, which lasted three weeks and closed with a love feast Oct. 18. Bro. Mohler labored faithfully, being ably assisted by his wife, who led the song service and gave the children Bible stories each evening, which were greatly enjoyed. Several new members and the membership built up and strengthened. Bro. Mohler officiated at the love feast, assisted by Brethren H. N. Butler and Abram Wolf. About seventy communed. Since our last report four letters have been granted and six received. Oct. 3 Elders Orlando Rodgers and Abram Wolf advised Bro. H. N. Butler to go to Arizona. Brother and Sister Wm. J. Tinkle, of Chicago, are to begin a series of meetings in the Batavia house Oct. 24—Nellie P. Giotlety, Batavia, Iowa, Oct. 19.

**Oscola.**—At our recent council, Bro. J. D. Brower, of South English,

Iowa, was selected elder for another year. Our revival meetings are to begin Oct. 24, with Bro. S. W. Garber, of Cedar Rapids, Iowa, evangelist, and Bro. Samuel Fike, of Waterloo, as song leader. Our love feast will be held at the close of the meetings—Nora Olsen, Oscola, Iowa, Oct. 14.

## KANSAS

**Belleville.**—A special council meeting was called Oct. 11 to choose another minister to hold our series of meetings. Bro. A. P. Becker, of Chicago, was secured. Our meetings began Nov. 7, and are to last two weeks. They are to close with the love feast Nov. 20, commencing at 2 P. M. A week of cottage prayer meetings will precede the meetings—Jessie Ball, Belleville, Kan., Oct. 18.

**Conway Springs.**—Oct. 15 we had our quarterly meeting. Bro. John Prather, our pastor, was chosen to represent the church at District Meeting. The writer began a series of meetings at Leedy, Okla., Oct. 16, and will continue two weeks, closing with a love feast, and then to Hyattsville, Okla., to hold a series of meetings, beginning Oct. 31—N. F. Brubaker, Conway Springs, Kan., Oct. 18.

**Hutchinson.**—Oct. 17 Bro. W. A. Kinzie, of Nickerson, Kans., closed a two weeks' revival. He gave us some of the best meetings we have experienced for some time. Sixteen confessed Christ. In addition to this, seeds of Christianity were sown that we feel sure will be reaped later. Throughout the entire membership a general drawing together was felt. Oct. 17 all previous records were broken in Sunday-school, with an attendance of 153 and a collection of \$7.89—Darrell E. Flora, Hutchinson, Kans., Oct. 18.

**Kansas City (Central Avenue).**—Our church met in council Oct. 14, with Eld. O. R. McCune in charge. Bro. P. W. Strole was chosen to represent us at District Meeting. Bro. McCune was chosen to direct our activities previous to our fall meetings and Homecoming exercises. The love feast will be announced later—J. Ernst Goens, Kansas City, Kans., Oct. 18.

**Newton City.**—Our love feast, held Oct. 3, was a very spiritual service. Quite a few visitors were with us. Ministering brethren were Bro. Wilmer Keedy, of Darlow, Kans., and Bro. U. S. Royer, of the Newton country church. Bro. Keedy officiated. Fifty-five members communed. Our examination service was conducted by our pastor, Bro. M. J. Mishler, in the morning. The work at this place is progressing nicely, under the efficient care of our pastor—Mrs. Lizzie A. Lehman, Newton, Kan., Oct. 18.

**Ottawa church** enjoyed a spiritual love feast Oct. 9, with eighty-nine members present. Eld. C. H. Shoemaker, of Appanoose, officiated assisted by our home ministers. On Sunday morning, Bro. Geo. Fager, en route from Clovis, N. M., to North Manchester, Ind., gave us a good sermon on "The Second Coming of Christ"—Oliver M. Wheeler, Ottawa, Kan., Oct. 14.

**White Rock church** held a very enjoyable love feast Oct. 9, with forty-eight members communing. Bro. A. P. Becker officiated. He held a two weeks' series of meetings and has given us some interesting talks. One was baptized. We were very much pleased that so many visiting members could be with us—Irene Shuler, Lovewell, Kans., Oct. 11.

## MARYLAND

**Baltimore (Fulton Avenue).**—We met in council Oct. 10, with Eld. W. E. Roop presiding. The following officers were elected for the coming year: Sunday-school superintendent, W. D. Ashmore; president of Christian Workers' Society, Sister Mary Martin; "Messenger" agent, Sister Ernest Roop; evangelist, Sister Mary Ford. We were glad to have with us Brethren E. Butler and J. M. Prigle, from neighboring churches. Bro. B. D. Angle was ordained elder. Oct. 4 we held our annual Rally Day service in the Sunday-school, with songs and exercises. The attendance was encouraging, 170 being present. The offering was collected. Ridge College to furnish a room. Oct. 7 we gave a social to the members of the school and their friends. There was a good attendance and all spent an enjoyable evening. We have started a teacher-training class, with Bro. B. D. Angle as teacher—Darius C. Angle, Baltimore, Md., Oct. 16.

**Baltimore (Woodberry).**—Sept. 30 our Sunday-school held Rally Day services, with Bro. Jacob Hollinger, of Washington, D. C., Eld. E. C. Coffman, of Harrisonburg, Va., and Sergeant Howard of the police force as speakers. The church rendered a good program to the interested audience. To each scholar was given a bank for saving toward our missionary offering in the spring. Bro. Coffman began a two weeks' evangelistic service in the evening, which started to grow as the service progressed and we were reluctant to see him leave us. Fourteen were baptized and one reclaimed, most of them being Sunday-school scholars. Oct. 17 our elder, Bro. Wm. E. Roop, preached for us both morning and evening. In the afternoon our semiannual council was held. Our love feast is appointed for Oct. 31—Mrs. H. Carroll Yingling, Baltimore, Md., Oct. 18.

## MINNESOTA

**Seavey.**—We met with Elders Wm. Lichty and Wm. Eikenberry for the purpose of effecting a church organization. Sister Carl Swallow was chosen church clerk. Bro. E. C. Coffman, of Minnesota, was agent; the writer, correspondent. The following evening we held our love feast and enjoyed a very spiritual meeting. Bro. Lichty officiated, assisted by Bro. Eikenberry—Rebecca Stanbrough, Seavey, Minn., Oct. 17.

**Winona.**—Eld. J. C. Forney and family, formerly of Egeland, N. Dak., having recently taken the pastorate of the Winona church, the members and friends, about fifty in number, gave them a reception Oct. 13. A spirit of rejoicing and good cheer prevailed during the entire evening. A short address of welcome was given by Bro. D. F. Landis, of Lewiston, Minn., and a response by Bro. Forney. Fifty members and friends were present. Bro. Forney is a very successful pastor. Owing to our long and very satisfactory acquaintance with Bro. Forney and family in North Dakota, we rejoice with the members of the Winona church in securing a resident pastor—Mrs. Anna B. Landis, Lewiston, Minn., Oct. 14.

## MISSOURI

**Greenwood.**—The Sunday-school and Christian Workers' Meeting of Southern Missouri and Northwestern Arkansas was held in the Greenwood house Oct. 6, with Bro. B. W. Adkins as Moderator. Most of the Sunday-schools were represented by one or more delegates. All topics were ably discussed and the speakers demonstrated that they had given their subjects much thought. We greatly appreciated the presence of Bro. Earl Frantz, of McPherson College, who gave us some very inspiring addresses. Much good is being done by our Sunday-school and Christian Workers' Societies, and we can see room for improvement in our efforts. We are in great need of trained workers—Sunday-school teachers especially—Elva Hylton, Ava, Mo., Oct. 18.

**Oak Grove.**—Sept. 18 Bro. T. J. Simmons, of Osceola, gave us three splendid sermons. On the 21st Bro. James Hardy, of Barlewell, Okla., came to us and delivered fifteen inspiring sermons while with us. Two were baptized. The interest was good throughout. Oct. 2 we held our love feast—May Killingsworth, Collins, Mo., Oct. 18.

**Wakenda church** held communion services Sept. 18, with about fifty members present. Bro. Rodabaugh, from the Rockingham church, officiated. Three letters have been received since our last council. Bro. Ernest L. Kenberry, of McPherson, held our revival meetings, Sept. 21 to Oct. 8. He gave us some very instructive sermons. The interest and attendance were very good throughout the meetings. There were no additions to the church, but we feel sure that Bro. Kenberry, with the aid of his singer, Bro. Christian Kenberry, did his part toward the saving of souls, and that all received much benefit. Bro. Vangel gave an excellent sermon on Sunday after the close of the meetings—Mary Bowman, Hardin, Mo., Oct. 13.

## NEBRASKA

**Lincoln church** enjoyed a love feast Oct. 17. Our pastor, Bro. J. R. Smith, was present; also Elders M. E. Stair and D. G. Couser. Bro. Stair officiated. There were present also several of the members of the Alvo church. The examination service was conducted by Eld. Couser on Sunday morning. A series of meetings will begin Nov. 4, conducted by Eld. W. B. Blough, of Omaha—Josephine Couser, Lincoln, Neb., Oct. 18.

**South Beatrice church** met in special members' meeting Oct. 15, prior to our love feast, held the following evening. The meeting was well attended. We had with us Brethren Ernest Vaniman, J. E. Young and Earl Frantz. Bro. Vaniman had charge of the children's department of the Sunday-school, also the preaching hour on Sunday. Bro. Frantz conducted the evening service—Laura Wrightman, Holmesville, Neb., Oct. 18.

## NEW MEXICO

**Miami church** enjoyed a series of meetings Oct. 1-11, in charge of our pastor, Bro. Ira J. Lapp. Communion services were held at the close. Bro. Mays Heiney, of Haxton, Colo., came previous to the meetings and drilled our singers. Nine were added to our congregation. Sept. 17 the church gave a reception to the one hundred new people who moved into our community during the past year. Our pastor is now attending District Meeting—Mrs. M. N. Mikesell, Miami, N. Mex., Oct. 18.

## NEW YORK

**Freeville.**—Our three weeks' meetings, conducted by Eld. George L. Studebaker and wife, closed Oct. 3. Four were baptized. Others were favorably impressed and may unite with us later. Forty-six members were present at our communion, Oct. 9. One brother and his wife drove eighty miles to be with us. Six ministers were present. It was a meeting long to be remembered. Many people are coming here to buy farms. Some of them are brethren. We need more brethren to help us, and to help us to occupy this good land. We have an evergreen Sunday-school, and preaching services both morning and evening, each Sunday. We have a good churchhouse and a parsonage, free of debt. Our field is large and we need help to occupy it. The writer will gladly answer all inquiries—F. L. Baker, Box 56, Freeville, N. Y., Oct. 17.

## NORTH CAROLINA

**Shettontown.**—Oct. 16 we left our home for the above-named place, for the Sabbath School, Valley Knolls. We arrived at Mt. Airy Tuesday, Oct. 17, and held our first meeting at 7 P. M. on Wednesday. We held a council meeting, at which the yearly visit was reported. They decided to have a love feast in connection with a series of meetings about the last of November. Bro. Howard Hatt was elected pastor, and Bro. F. Robertson was chosen elder. We have an offering for the following year. We also preached on Saturday night when four young people confessed Christ. They were baptized on the following evening. We also preached twice on Sunday. At the evening service a young man applied for baptism, which will be administered at the next meeting—H. J. Woodie, Winston-Salem, N. C., Oct. 18.

## NORTH DAKOTA

**Notice.**—To the ministers of North Dakota and Eastern Montana. The second quarterly conference of the ministers of the central region of our District, to be held at the home of the pastor, Kennerly, will be held in Kennerly, N. Dak., at 10 A. M., Nov. 4. All ministers are invited to be present—Joseph D. Reish, Berthold, N. Dak., Oct. 17.

## OHIO

**Chippewa.**—A goodly number of our members enjoyed the all-day services held at the Beech Grove house Oct. 16. Eld. D. M. Brubaker, of the Wooster church, preached the series of sermons, assisted by Eld. S. M. Friend, of the Black River church, who officiated in ordaining Bro. S. A. Shewalter and wife to the eldership. Bro. Friend officiated at the love feast service in the evening, which was very well attended. Oct. 17 we observed Children's Day. An attentive audience of over three hundred was present. We appreciated having with us members of the East side congregation. At the Christian Workers' hour, facts were given concerning our own local field, and we were surprised to learn that so many about us were not attending religious services. Oct. 18 Bro. Ora De Lauster will begin a series of meetings on Sunday evenings. At the close of the Children's Service an offering of over \$30 was taken for the China famine sufferers—Viola Wicand, Wooster, Ohio, Oct. 20.

**Marble Furnace church** had a revival which closed Sept. 12. One came forward for baptism. At regular services two applied to baptism and one was reclaimed, making thirty-eight during the last year. The Sunday-school is progressing nicely. The interest and attendance in the absence of our pastor, on Sunday evenings, are well attended. We feel very much encouraged. Our membership has grown slowly but we feel sure. We will soon lose some of our good workers, who are planning to take school-work this coming year—L. C. Ramsey, Pickersville, Ohio, Oct. 18.

**May Hill church** held ten days' series of meetings, beginning Oct. 6. All felt blessed, especially several of the members who had been out in the isolated section. We are getting our house in excellent repair, although somewhat slowly. The Sunday-school is progressing nicely. Our love feast was well attended—Margaret T. Gorman, Seaman, Ohio, Oct. 18.

**Mohican.**—Bro. S. S. Shoemaker closed an interesting series of meetings Oct. 3. He is a teacher as well as a preacher and his sermons were inspiring and made an impression for good that may bear fruit in the future—Jennie Wurst, West Salem, Ohio, Oct. 19.

**Pleasant View.**—Our love feast, Sept. 25, was well attended. Sept. 26 Eld. J. W. Norris, of North Manchester, Ind., began a series of meetings and continued until Oct. 10. The song service was well conducted by Sister Estia Brenner, of Bellefontaine, Ohio, which added much to the spirit of the meetings. The interest was good throughout and Bro. Norris brought inspiring messages. Six of our Sunday-school scholars confessed Christ, five of whom were baptized; one awaits the rite—Vera Early, Lima, Ohio, Oct. 18.

**West Dayton.**—The committee on the song service of the congregation, the report and recommendations were accepted and a sincere vote of thanks given the committee. Our pastor, Bro. W. C. Detrick, is now located here and is organizing the work. Our teacher-training class will finish its work, and a new one will be organized Oct. 3. Rally day was observed with a special program. The number present exceeded our enrollment. Bro. Virgil C. Fennell recently gave us his lectures. Oct. 8 Rev. H. Dutton addressed the young people at a luncheon; also the congregation on the subject: "The Church Right Side Up." Our song leader, L. A. Vemer, has organized a Southern Ohio Men's Chorus, and their singing is giving pleasure and inspiration to the various churches. A reception was tendered the pastor's family Oct. 5. We are planning an active winter along both social and spiritual lines—Mrs. Isabel McPherson, Dayton, Ohio, Oct. 9.

## OKLAHOMA

**Red River church** met in council Sept. 29, with Eld. Jos. Nill presiding. We decided to have a love feast some time this fall—Pearl Whitlock, Loveland, Okla., Oct. 14.

**Wasatch church** met in council Oct. 2, with Eld. J. R. Pitzer presiding. We decided to hold our love feast Nov. 6. Two letters were granted. In August Bro. Ray S. Wagoner held a three weeks' revival meeting, when six were received and many others were greatly benefited by the meetings—Pearl Wilfong, Cordell, Okla., Oct. 15.

## PENNSYLVANIA

**Altoona (Twenty-eighth Street).**—The work here is progressing nicely and every one is busy. The Sunday-school has an enrollment of 125. Many children of the surrounding community, whose parents do not attend church services, are interested and we hope to reach the parents through them. During the summer months a story hour was conducted for the children every Wednesday forenoon and in that way we have been able to reach the Sunday-school children at primary and junior classes. At a called business meeting recently we decided to hold our regular quarterly meeting the last week in the quarter. The parsonage committee reported over half the debt subscribed and almost all paid in. The pastor, Bro. B. F. Waltz, is now conducting a series of evangelistic meetings. Oct. 17, to continue two weeks or more, after which we will hold our communion services—the exact date being indefinite at this time—Elsie Mentzer, Altoona, Pa., Oct. 18.

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## DISTRICT MEETING OF MIDDLE INDIANA

(Continued from Page 659)

ifications of Successful Leaders," "Choice and Development of Leaders." These subjects gave a fairly thorough handling of the vital general topics of evangelism and leadership.

During the remainder of the afternoon a splendid program was given in the interests of the Sisters' Aid Society. "The Aim of the Aid Society," "Whatsoever Thy Hand Findeth to Do," "Her House in Order," together with Round Table subjects, were discussed. The District reorganization resulted as follows: President, Sister J. W. Norris; Vice-President, Sister V. F. Schwalm; Secretary-Treasurer, Sister Edith Miller.

In the evening the audience heard of the purposes and needs of the Old Folks and Orphans' Home. Subjects were: "A Child Rescue Station," "A Refuge for the Aged," "Its Problems and Ideals," and "Its Influence on Spiritual Life of the District." Following this program, Eld. Gorman B. Heeter preached a sermon.

On Thursday was held the District business session. Eld. G. A. Snider, of Lima, Ohio, led in the opening devotions. The organization effected was: Moderator, Otho Winger; Reading Clerk, Ira E. Long; Writing Clerk, Lawrence Shultz. The matters brought before the Conference were, without exception, of a constructive nature. It was decided that the various boards of the District be authorized to meet in joint session regularly, and that they secure the services of a field worker to give full time to the work of the boards. One of the most important decisions made was, that the boards of the District arrange for, and conduct, ministerial conferences frequently.

Splendid weather prevailed. The attendance was very large. The Eel River church showed careful preparation for the occasion. A large number of visiting brethren from Ohio, Michigan and Northern Indiana lent spiritual aid to the sessions. Among them were Elders Henry and Daniel Wyson, of Nappanee, and that grand old father, Eld. I. L. Berkeley, of near Goshen, Ind. We thank our Heavenly Father for the presence of all these visitors. It was a great, spiritual meeting. Lawrence Shultz.

North Manchester, Ind.

## CONFERENCE OF THE SOUTHERN DISTRICT OF VIRGINIA

The meetings will be held at the Pleasant Valley church, Floyd County, Nov. 10-12. Temperance Meeting, Wednesday, 7:30 P. M. Address by J. Carson Miller.

Ministerial Program, Thursday, 9:45 A. M. Subject: The Progress of the Kingdom. God's Plan for Its Development.—G. A. Barnhart. The Minister or Pastor as a Factor in Its Development.—E. C. Woodie. The Minister or Pastor as a Factor in Hindering Its Development.—A. N. Hylton. The Laity as a Factor in Its Development.—W. H. Vest.

Missionary Program, 1:30 P. M. Shall We Measure up in Zeal and Enthusiasm in the Evangelistic Drive as We Did in the Financial Drive?—E. E. Bowman. Shall We Lose Interest in Missionary Endeavor Since Withdrawing from the Interchurch World Movement?—H. W. Peters.

Sunday-school Program, 7:30 P. M. Emphasizing Missions in the Sunday-school.—J. B. Peters. The Vacation Church School.—S. H. Flora. Building an Efficient Teaching Corps.—C. S. Ikenberry. Reaching the Standard in Enrollment and Attendance.—Roscoe Reed.

District Meeting, Friday, 9 A. M. Elders' Meeting, Nov. 10, 2:30 P. M.

## GLEANINGS FROM THE MINISTERIAL MEETING OF SOUTHERN MISSOURI AND NORTH-WESTERN ARKANSAS

1. "Our Great Needs in Southern Missouri in Evangelization."—John 4:35 was quoted, and it was decided that we need a greater vision and more enthusiasm, to avoid being on the decline. We need a greater sacrifice on the part of the ministry. It is necessary that our churches back up the ministry with their means. We need a united effort. The remedy for retrogression: Let every minister in our District hold at least one series of meetings during the next year.

2. A Surrendered Life.—There is a battle being fought with Satan. It means that we must give up all we have. The cause of Christ is first, and we should put our whole life on the altar of sacrifice.

3. Why a Forward Movement in the Church?—We are to forget the things behind and to press forward. A great harvest is waiting, and the laborers are few. Why a Forward Movement in Southern Missouri? Because there has been a backward move in a large portion of the District. The financial part is a means to the salvation of souls. The devil never stops his advances. That means hell and destruction. The Forward Movement in the church means heaven and safety. History teaches us that war is demoralizing. Not only has it been demoralizing to the young man but our churches have been demoralized. Our minds have been poisoned.

4. The Essential Characteristics of a Christian Life.—It takes God's Word manifest in our lives. Love is the

leading characteristic. Then come meekness and steadfastness, and eventually others will follow.

5. Christian Education.—Home is the first institution, the church is the second, our schools are the third. If we are to have a religious atmosphere in our schools, the church must get busy.

6. Religion as a Business.—By business we understand something which is our chief concern, and which takes our time and attention. It means method. We need capital. It is the most paying business, but it requires diligence.

The District Meeting convened Oct. 8 and closed with a stirring address on Temperance and Purity.

P. L. Fike.

## POPLAR VALLEY CHURCH, MONTANA

Oct. 8 Eld. O. A. Myer, of Carrington, N. Dak., and the writer, went to Poplar, Mont., to consider the advisability of advancing Bro. T. U. Reed to the eldership.

On Saturday morning, Oct. 9, we met with the members in council, and after due consideration the members decided unanimously in favor of the ordination. Finding Bro. Reed sound in faith, we proceeded with the ordination. Later on the work of the regular council was taken up. Bro. T. U. Reed was chosen elder for one year. Sister T. U. Reed, "Messenger" agent and correspondent. Sister Mitchel, Sunday-school superintendent.

We were much encouraged to find this little band of workers, away out on the frontier, holding up the banner of our Blessed Savior. They have many discouragements to meet. One of their greatest troubles is that of crop failure. Then, too, many people are leaving the country. If any one can give help or encouragement to these people it will be greatly appreciated.

I remained over Sunday and preached for them. They showed great appreciation of our efforts.

As we looked over the plains of this great Western country—seeing houses here and there, miles apart, we were made to realize the loneliness of settlers, and the great need of the Gospel of Jesus Christ—the power of God unto salvation. How vividly did the words of the Master come to my mind: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." No one will ever realize the great need of this people until he sees for himself.

The great problem, at present, is not only that of the ministers. Thousands of the laity could be used in this Western country, in helping to lead people to Christ. They are anxious to hear, but "how shall they hear without a preacher?" and how shall they preach, except they be sent?" Why do so many people persist in seeking after worldly pleasures, when they know that the roses of pleasure seldom last long enough to adorn the brow of him who heedlessly plucks them? Why not seek the roses in the garden of the Lord, that never lose their beauty and always retain their sweetness?

Minot, N. Dak., Oct. 12.

Leander Smith.

## DISTRICT CONFERENCE OF SOUTHERN ILLINOIS

The Conference convened in the Girard church Oct. 5-7. The different meetings—Sisters' Aid, Mothers and Daughters', Men's Missionary Workers, Child Rescue, Temperance, Missionary and Ministerial—which were held in connection with the Conference proper, were well attended and were very inspirational.

Bro. S. S. Blough presided at the business session, with Bro. Jesse Smeltzer, Reading Clerk.

In keeping with the spirit of the Forward Movement an effort is being made to secure the services of a trained worker, whose whole time can be devoted to helping the various churches organize and plan their work for greater efficiency.

Bro. I. D. Heckman was chosen to represent the District on the Standing Committee, with Bro. S. S. Blough, alternate.

The next meeting is to be held at Champaign—a church that has organized only a few years.

Cerro Gordo, Ill.

G. O. Stutzman, Clerk.

## THE PASSING OF ELD. JACOB O. BRUBAKER

The subject of this sketch was born near Roanoke, Va., in 1840. He grew to manhood in the State where he was born. He united with the Church of the Brethren when he was about twenty years of age. He heard the call much younger but was thought to be too young to be received into the church.

In 1862 he was united in marriage to Elizabeth Riffey. To this union were born nine children—one dying in infancy. During his early married life he moved to Illinois, locating in Christian County, where he was called to the ministry in 1873.

In 1885 he moved to Butler County, Kans., and a few months later to McPherson County. Here he did considerable pioneer work for the church in the rural communities adjacent to McPherson. He was living here when the college was started. Eight years later he moved again—this time locating near Guthrie, Okla., in the Mt. Hope church, where he labored for a number of years. He was ordained to the eldership in this congregation.

Here most of his children were married—later on moving elsewhere.

With the younger children he removed to North Dakota in the fall of 1901, where, several years later, his companion was called to her reward at their home in Minot, N. Dak., and laid to rest in the cemetery at Surrey, N. Dak.

Sept. 4, 1910, he was married to Julia A. Barnhart, of Boonsville, Va. They spent some months in New Mexico, after which they located at Live Oak, Calif., where they lived happily together until the end. His companion proved to be a great comfort to him in his declining years, remaining by his side until she had done all that human hands could do.

At an early hour of Oct. 7, 1920, he peacefully passed over. His funeral was largely attended, showing the esteem by which he was held in the community. His place at church was seldom vacant until his health began to fail. He took great interest in the work of the church and often expressed his regret concerning the worldly trend of the church. The funeral services were conducted by Bro. C. Ernest Davis, assisted by Bro. J. W. Barnett. Text, Rev. 2:17.

Live Oak, Calif.

W. R. Brubaker.

## OUR OLDEST DELEGATES

Following is a list of our ministers who were delegates from local congregations at our 1920 Annual Conference, whose age is sixty and over. Some of these delegates are well advanced in years. In each case the number that follows name and address, indicates the age:

James Hill, Arcadia, Ind., 80; Isaac L. Berkeley, Goshen, Ind., 79; Isaac F. Rainigh, Woodland, Mich., 77; John Zuercher, Clarissa, Ind., 66; J. C. Stoner, Palestine, Ill., 76; Lewis W. Tector, Hagerstown, Ind., 75; Abednego Miller, Bellefontaine, Ohio, 75; S. W. Blocher, Greenville, Ohio, 75; J. H. Moore, Sebring, Fla., 74; Jacob Crisp, Galveston, Ind., 74; Aaron Coy, Dayton, Ohio, 74; H. S. Sonon, East Petersburg, Pa., 73; Michael Flory, Girard, Ill., 72; J. H. Neher, Roanoke, Ill., 72; Conrad Fitz, Denver, Colo., 72; James Hardy, Bartlesville, Okla., 72; Peter Knael, Windber, Pa., 72; S. F. Sanger, Empire, Calif., 71; S. Miller, Roanoke, Va., 71; S. W. Garber, Cedar Rapids, Iowa, 71; Wm. Bussard, New Paris, Ind., 71; W. J. Swigart, Huntington, Pa., 70; J. H. Wright, North Manchester, Ind., 70; Nest Swihart, Tippicanoe, Ind., 70; S. Downing, Conway Springs, Kans., 70; Michael Keller, Larned, Kans., 70; D. B. Eby, Olympia, Wash., 69; Jacob Appleman, Thomas, Okla., 69; J. C. Swigart, Mattawana, Pa., 69; D. R. Bowman, Johnson City, Tenn., 69; N. B. Wagoner, Red Cloud, Neb., 69; J. M. Bural, New Market, Ind., 69; J. H. Longnecker, Palmyra, Pa., 68; Daniel P. Nead, Peru, Ind., 68; Samuel H. Hertzler, Elizabethtown, Pa., 67; J. A. Long, York, Pa., 67; G. W. Sellers, Bryan, Ohio, 67; R. A. Yoder, Sabetha, Kans., 67; W. D. Harris, McClave, Colo., 67; James A. Campbell, Frisco, Mo., 67; Isaac Bowman, Calaway, Va., 67; D. T. Detwiler, New Enterprise, Pa., 66; E. M. Wenger, Fredericksburg, Pa., 66; Wm. Mohler, Springer, N. Mex., 66; Hiram Roose, Wakarusa, Ind., 66; John H. Cakerice, Eldora, Iowa, 66; Abel Killingsworth, Collins, Mo., 66; H. C. Early, Penn Laird, Va., 65; D. C. Campbell, Colfax, Ind., 65; A. J. Wine, Fort Worth, Texas, 65; John H. Mason, Northborne, Mo., 65; C. E. Brown, Lowell, Ark., 65; Ellis S. Brubaker, North Manchester, Ind., 65; D. M. Garver, Troutwood, Ohio, 64; Frank Fisher, Mexico, Ind., 64; Tobias S. Fike, Turmount, Ind., 64; G. G. Lehmer, Los Angeles, Calif., 64; E. E. Beshelam, Canton, Ill., 64; M. H. Throne, Ottawa, Kans., 64; G. J. Workman, Buckeye City, Ohio, 64; Isaac H. Miller, Nash, Okla., 64; J. H. Garber, New Market, Va., 64; S. M. Ikenberry, Wirtz, Va., 64; A. G. Crosswhite, Rocky Ford, Colo., 63; D. M. Glick, Trevelians, Va., 63; John M. Gauby, Washington, Kans., 63; G. W. Minnich, West Milton, Ohio, 63; E. S. Miller, Lincoln, Mo., 62; Wm. B. Fretz, Hatfield, Pa., 62; Jacob F. Keith, Camp Creek, Ind., 62; E. W. Kline, Broadway, Va., 62; John W. Flora, Russiaville, Ind., 62; Samuel Pence, North River, Va., 61; A. M. Sharp, Egeland, N. Dak., 61; Homer Ulom, Lamar, Colo., 61; Reuben Shroyer, North Canton, Ohio, 61; Ezra Nofsinger, Union City, Ind., 61; C. W. Shoemaker, Overbrook, Kans., 61; Irvin S. Burns, Topeka, Ind., 61; J. E. W. Edris, Fredericksburg, Pa., 60; J. Bitzer Johns, Ephrata, Pa., 60; C. L. Wilkins, Grand Rapids, Mich., 60; Geo. L. Studebaker, Muncie, Ind., 60; Geo. Mishler, South Whitley, Ind., 60; J. W. Kitson, Champaign, Ill., 60; W. H. Long, North English, Iowa, 60; G. W. Ellenberger, Mount City, Mo., 60; Herman S. Guyer, Loysburg, Pa., 60; D. S. Dredge, New Carlisle, Ohio, 60.

Elizabethtown, Pa.

Edgar M. Hoffer.

## SISTERS' AID SOCIETIES

**BATAVIA, ILL.**—Report of Sisters' Aid Society for first six months, beginning April 1, 1920: Meetings held, 22; total attendance, 180; average, 7. Cash on hand April 1, \$63.65; received for quilting, \$34; for coverings, \$3.69; net sold, \$1.33; sewing, \$2; birthday offerings, \$3.52; membership dues, \$6.80; associate members' dues, \$2.35; total, \$59.99. Paid out: Forward Movement, \$15; to India, \$15.37; total, \$30.37; balance, \$29.62.—Berice Ashmore, Batavia, Ill., Oct. 11.

**HAXTUN, COLO.**—Report of Sisters' Aid Society June 17, 1919, to June 17, 1920: Sessions held, 29; average attendance, 7; offerings, \$17.75. We knotted 81 comforts, for which we received \$60.75; served lunch at a sale, \$45.50; sold 2 comforts for \$10.50; carried over from last year, \$3.12; amount received during the year, \$152.19; paid out, \$150.86. We gave \$75 toward buying new church pews, \$25 to Chicago Mission for Thanksgiving offering. Officers: Mrs. S. G. Nickey, President; Mrs. J. H. Kinzie, Vice-President; Mrs. Grace Amack, Superintendent; Mrs. Ida Lilly, Assistant; Maude Kinzie, Secretary; Mrs. Della Whitney, Treasurer.—Mrs. Grace Amack, Haxtun, Colo., Sept. 20.

## MATRIMONIAL

Marriage notices should be accompanied by 60 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. See to Chicago to be made when the notice is sent, and full address given.

**Ball-Blough.**—At the residence of the undersigned, Sept. 25, 1920, Mr. John Ball and Miss Alice Blough, both of Sunnyside, Wash.—J. S. Zimmerman, Yakima, Wash.

**Bowman-Kreiger.**—By the undersigned, at the home of the bride's parents, Brother and Sister Ira Kreiger, near Chipewa Lake, Mr. DeWitt Bowman and Sister Evelyn E. Kreiger, both of Medina County, Ohio.—S. M. Friend, Lodi, Ohio.

**Crane-Albert.**—By the undersigned, at the parsonage, Oct. 13, 1920, Bro. Raymond Crane and Sister Blanche Albert.—D. F. Landis, Lewis-ton, Minn.

**Miller-Kimmel.**—By the undersigned, Sept. 21, 1920, at the bride's home, Brother Samuel Emmert Miller, of Tarentum, Pa., and Sister Marion Kimmel, of Berlin, Pa.—L. S. Knepper, Berlin, Pa.



**Reber-Brubaker.**—By the undersigned, at the home of the bride's mother, Lititz, Pa., Oct. 5, 1920, Brother Albert L. Reber, Chicago, Ill., and Sister Edna E. Brubaker, Lititz, Pa.—Henry R. Gibbel, Lititz, Pa.

**Reed-Hurt.**—At the home of Brother and Sister S. A. Miller, Denver, Colo., Sept. 30, 1920, Mr. Carl J. Reed, of Ramona, Kans., and Sister Bessie M. Hurt, of La Verne, Calif.—W. J. Horner, Denver, Colo.

**Roesch-Oxley.**—By the undersigned, Sept. 29, 1920, at the home of the bride's parents, Bro. Marion Roesch, of McClave, Colo., and Sister Orlis Oxley—W. D. Harris, McClave, Ohio.

**Santer-Trutt.**—By the undersigned at his home, Sept. 6, 1920, Harvey L. Santer, Lucy M. Trutt, both of South Bend, Ind.—Bert Pontius, South Bend, Ind.

**Schwenk-Kreider.**—By the undersigned, at the home of the bride's parents, Elder and Sister Ira Kreider, Bringham, Ind., Sept. 21, 1920, Bro. L. D. Schwenk and Sister Faye Kreider—Joel A. Vancil, Gardner, Kans.

**Sheneman-Naragon.**—By the undersigned, at his residence, North Liberty, Oct. 2, 1920, Brother Harvey L. Sheneman and Sister Frieda Naragon, both of North Liberty—H. B. Dickey, North Liberty, Ind.

**Wagar-Finckh.**—By the undersigned, Sept. 28, 1920, at the home of the bride's parents, Brother Arthur Wagar, of Reading, Minn., and Sister Hazel Finckh, of Worthington, Minn.—J. A. Eddy, Worthington, Minn.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Bowers, Lydia** (Winkelman), born near Snyder, Pa., died at her home, Akron, Ohio, Oct. 3, 1920, aged 74 years, 9 months and 14 days. In 1868 she married Bro. Wm. Bowers. To this union were born four children. She is survived by her husband, one daughter, one sister, ten grandchildren and five great-grandchildren. In early life she became a member of the Evangelical church. Services at the home by Eld. A. H. Miller—Verna Diemer, Ellet, Ohio.

**Bowman, Mildred Helen**, daughter of Brother Allen and Sister Margaret Bowman, died Sept. 27, 1920, aged 2 years and 10 days. She leaves her mother, father, one brother and one sister. Services at the Wakenda church by Bro. Oscar Early. Interment in the church cemetery.—Mary Bowman, Hardin, Mo.

**Clark, Harriet Kersey**, born in Decatur County, Ind., died Sept. 30, 1920, aged 84 years and 20 days. She married Jos. Clark in 1852; he died in 1897. To this union were born sixteen children, ten of whom survive. There are forty-four grandchildren and ninety-eight great-grandchildren. She united with the Church of the Brethren in 1892 and was a faithful member. Services by the writer in the Poplar Grove Baptist church.—O. L. Minnich, Ladoga, Ind.

**Emmert, Sister Minnie**, nee Hoffman, born near Berlin, Pa., died Sept. 25, 1920, aged 22 years, 6 months and 12 days. She united with the Church of the Brethren at the age of twelve years and has lived faithful until her death. In 1909 she was married to Wm. A. Emmert. To this union were born six sons and one daughter. Besides her six children she is survived by her mother, three sisters and five brothers. Services at the Brethren Evangelical church by the writer, assisted by Bro. I. R. Fletcher—L. S. Knepper, Berlin, Pa.

**Herr, Bro. Tobias**, born Sept. 20, 1841, near Millersville, Pa., died Oct. 3, 1920, at Wamego, Kans. He married Elizabeth Gerlach in 1859. To this union were born four children. He united with the Church of the Brethren in 1912. Services by Eld. C. J. Hooper—Eva Symmes, Oakland, Kans.

**Holler, Silas**, son of Alexander and Eva Holler, born in Via, died in Kosciusko County, Ind., Oct. 8, 1920, aged 66 years, 4 months, and 18 days. His wife was Catherine Lutes. To this union three sons and six daughters were born, who survive with three grandchildren, one great-grandchild and one brother. Services at Stony Point by the undersigned—Daniel Wysong, Nappanee, Ind.

**Martin, Sister John**, sustained injuries from a fall which caused her death Sept. 30, 1920, aged 52 years, 6 months and 16 days. Her husband, two sons and a daughter survive. Services at the church by Brethren S. H. Hertel, J. H. Kline and Ralph W. Schlosser. Interment in Chiquies Hill cemetery.—S. P. Engle, Elizabethtown, Pa.

**Minnich, Mary Elizabeth** (nee Stover), born in Bedford County, Pa., died at the home of her daughter, Sara Laughman, June 12, 1920, aged 80 years, 11 months and 27 days. In 1860 she married David Minnich. Early in her married life she became a member of the Church of the Brethren and remained a faithful member until her death. She is survived by one son, four daughters, eighteen grandchildren and twenty-nine great-grandchildren.—Anna Conway, Bradford, Ohio.

**Minnich, David**, son of David and Catherine Minnich, born near Bradford, Ohio, died July 24, 1920, at the home of his daughter, Mrs. Frank Fisher, aged 81 years, 9 months and 15 days. In 1880 he married Mary Elizabeth Stover. To this union were born three sons and four daughters. Two sons with his wife preceded him. Thirty years ago he united with the Church of the Brethren. One son, four daughters, eighteen grandchildren and twenty-nine great-grandchildren survive.—Anna Conway, Bradford, Ohio.

**Minnich, Valentine**, son of George and Esther Minnich, born near Pleasant Hill, Ohio, died Oct. 10, 1920, aged 77 years, 10 months and 11 days. He was married to Esley Helmich. For almost fifty-five years this couple lived in the sweetest companionship and deepest devotion to each other. To this union were born two sons and two daughters—both sons having preceded him. He leaves his loving companion, two daughters, six grandchildren, three great-grandchildren, four brothers and one sister. Bro. Minnich was for many years a faithful member of the Pleasant Hill church, and always at his post of duty. His quiet Christian character won for him many friends. Services in the Pleasant Hill church by the undersigned, assisted by Eld. Chas. L. Flory and Rev. Enos Pemperton, of the Friends Church—John A. Robinson, Pleasant Hill, Ohio.

**Peterson, Howard**, died of heart failure at the home of his parents, near New Freedom, Oct. 2, 1920, aged 35 years and 4 days. His parents, wife and child and a sister survive. Services at the New Freedom house by Elders J. H. Keller and D. Y. Brillhart. Interment at the New Freedom cemetery.—E. H. Lehman, Dallastown, Pa.

**Sites, Sister Mary**, daughter of Eld. Martin and Sister Elizabeth Garber, born in Augusta County, Va., died within the bounds of the Barren Ridge congregation, Aug. 15, 1920, aged 70 years, 7 months and 7 days. She has been a consistent member of the Church of the Brethren since early girlhood. Her husband, father, mother, sister and brother preceded her. One sister remains. Services at Barren Ridge church by Eld. Geo. Phillips, assisted by Rev. Gilmore. Interment in Middle River cemetery—Dean Frey, Waynesboro, Va.

**Snyder, Elizabeth Bollinger**, born in Ohio, died at the home of her son, F. E. Snyder, in South Whitley, Ind., Sept. 23, 1920, aged 70 years. In 1880 she married Henry Snyder, who preceded her twenty-five years ago. She leaves nine sons, one daughter and one brother. Services at the United Brethren church in charge of Bro. Irvin Fisher.—Mrs. Henry J. Neff, South Whitley, Ind.

**Stambaugh, Emanuel M.**, born in York County, Pa., May 3, 1839, died at Lanark, Ill., Oct. 11, 1920, aged 82 years, 5 months and 8 days. He was the son of Henry and Leah Stambaugh. In his father's family were sixteen children. Nov. 15, 1866, he was married to Sister Harriet Lichty. To this union were born two children. His wife and the daughter survive him. Services by Eld. P. F. Eckerle and the writer. Burial in the Lanark cemetery—James M. Moore, Lanark, Ill.

**Teeter, Ina Marie**, nee Tindly, born in Kansas, died at her home at Clear Lake, Wash., of tuberculosis, Oct. 7, 1920, aged 35 years, 9 months and 29 days. She was baptized into the Brethren church in 1901, and has been a consistent member. She married J. L. Teeter in 1901. Two sisters, two brothers, husband and five children survive. Services by the writer, assisted by the Congregational minister—M. Alva Long, Seattle, Wash.

# Our Year of Evangelism

In view of the special efforts of the church in the line of evangelism and to aid in the campaign, the following books are suggested. A new book on the subject will stimulate your thinking.

## General

**Normal Evangelism** .....\$1.25  
O. Olin Greene.

An old but valuable book on the subject that is especially pertinent to the program of our church for this year.

**How to Promote and Conduct a Successful Revival** .....\$1.25  
R. A. Torrey, editor.

The name and experience of the editor are a sufficient guarantee of the worth of the book. Practical suggestions, encouragement and inspiration.

**Essentials of Evangelism** .....\$1.25  
Oscar L. Joseph.

It is an interpretation of the dynamics of evangelism, whose purpose, as the author forcefully shows, is to reconstruct society, by changing the individual and setting him in right relations to God and men.

**"Billy" Sunday, The Man and His Message** .....\$1.50  
William T. Ellis.

Explains "Billy" Sunday; as readable as fiction. Tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods, and also contains the heart of his message, which has changed the lives of over a quarter of a million. It reproduces his picturesque heart-stirring phrases and sayings, and retains all the wonderful appeal of his platform utterances. It will give any minister, teacher or worker new ideas, new inspiration, new energy.

**Educational Evangelism** .....\$ .60  
Charles E. McKinley.

A book on the religious life of adolescents written by one gifted with a sympathetic insight into the problems and feelings of youth.

**Every Church Its Own Evangelist** .....\$ .50  
Loren M. Edwards.

A good many pastors, together with their churches, would be saved the annual and sometimes frantic "S. O. S." calls for an evangelist if they would get and read this little book. It contains a record of the experience of a pastor who proceeded in his work upon the hypothesis that every church is its own evangelist. All the forces of the church were properly coordinated and the pastor was himself leader and evangelist. Experience under the most varied conditions—with rural, suburban and city churches—proved that the hypothesis was in reality a law. Every church may and ought to be its own evangelist. Get the book that will tell you how it is done.

**The Pastor His Own Evangelist** .....\$2.00

This book will help every pastor to be his own evangelist. Here is the proof. The Introduction was written by J. Wilbur Chapman, himself a noted evangelist.—The preliminary chapter on preparing for a revival is the work of Charles L. Goodell, D. D. Finally, the book itself is a compendium of suggestive texts, seed-thoughts and fresh illustrations.

Added to all this is the provision of practical, actually tested plans for the details of services the influence of which it aims to make cumulative by following a natural order of sequence.

**Plans for Sunday School Evangelism** .....\$1.50  
Frank L. Brown, General Secretary World Sunday School Association. (American Section.)

A pertinent quotation from Dr. Rowland of the British section of the International Lesson Committee is—"Our duty is to bring a cargo to port, not a derelict." It is the earnest belief of the author that all connected with the Sunday-school have their share in the evangelistic message of the Sunday-school. Plans are suggested for work for pastor, superintendent, teachers, etc. Also detailed plans for Decision Day and the conserving of the fruits of all this labor. A copy of this book should be in every school, or better, in the hands and heart of each teacher.

## Sermons and Addresses

**Revival Sermons in Outline** .....\$1.50  
C. Perren.

The sermons are from a wide range, including well chosen selections from the great men of the past. We commend the volume to the minister who is entering anxiously, and perhaps timidly, upon the delicate and critical work of revival administration, as a timely and wholesome contribution to his conscious need.

**Revival Lectures** .....\$1.00  
Charles G. Finney.

So powerful is the present-day application of this masterpiece by a master evangelist that the Moody Bible Institute urges the careful study of this book upon the thousands of soul winners it sends out from its class rooms. Wherever Finney was working, as evangelist or pastor or teacher, there was a continuous revival, and he believed that by meeting certain definite conditions every Christian church could have the same experience. The twenty-two lectures that make up this volume tell the why and how of revivals, and everywhere is evident the clear legal mind of Finney and the overwhelming spiritual intensity and power of his life.

**Lectures to Professing Christians** .....\$1.00  
Charles G. Finney.

These lectures of the great evangelist are hardly second to his famous revival lectures. They have been long recognized as among the best utterances of the famous revivalist, both in their appeal and in their heart-stirring quality.

**Gospel Themes** .....\$1.00  
Charles G. Finney.

Twenty-four addresses which have long been recognized as characteristic of the great preacher.

**One Hundred Revival Sermons and Outlines** .....\$2.50  
Frederick Barton.

The compiler's purpose is to place in the hands of ministers a series of great examples from the early fathers down to the greatest living evangelist of our own day. The strain of a season of revival services makes a large drain on a minister's resources. This book is intended to lessen that strain and enable the minister to be fresh, interesting and commanding on each occasion.

**Revival Addresses** .....\$1.50  
Torrey.

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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from page 661)

**Codorus.**—A love feast was held in the Shrewsbury house Sept. 26. Eld. Daniel Bowser, of York, Pa., and Eld. Albert Hollinger, of Gettysburg, Pa., were with us—the latter officiating. The series of meetings at the New Freedom house closed the same day. Eld. Daniel Bowser was the evangelist, and his sermons were earnest and full of the Spirit. Three were baptized.—E. H. Lehman, Dallasville, Pa., Oct. 16.

**Dunnings.**—Creek congregation has closed a two weeks' series of meetings, held at the Point meetinghouse, beginning Aug. 23, with Bro. David Stayer, of Yellow Creek, Pa., in charge. Bro. Dorsey Peppel led the song service. The attendance was good throughout the meetings.—Mrs. H. D. Miller, Schellburg, Pa., Oct. 16.

**Harrisburg.**—(Hummel Street). The Sunday-school will render a Rally Day program Oct. 31, at 10 A. M. Eld. R. V. Schlosser, of Elizabethtown, is expected to be here to give an address to the school. Our Bible Conference is in session at this writing and is well attended with much interest.—Sallie F. Schaffner, Harrisburg, Pa., Oct. 18.

**Huntingdon.**—We recently had a very pleasant visit from Brother and Sister D. L. Miller. Bro. Miller gave us a very interesting account of part of a trip they had on the water, and their landing at Joppa. Afterward quite a number of friends gathered at the home of Bro. Galen B. Royer, to celebrate Sister Miller's birthday. It was a delightful evening. Three have been baptized since our last report. We lifted an offering for famine-stricken China Oct. 17. Our Christian Workers' missionary program gave us a vision of our opportunity in our own neighborhood of seeking for lost souls.—Eleanor J. Brumbaugh, Huntingdon, Pa., Oct. 18.

**Koons.**—One of the most successful series of meetings, ever held in this church, was conducted during the month of August by Bro. Geo. J. Brumbaugh, of Fredericktown, Ohio, beginning Aug. 1, and continuing for over two weeks. The services were well attended and great interest was shown in Bro. Brumbaugh's messages. Seventeen new members were added to the church and two others were re-instated. The church has been awakened to its duty; the Sunday-school has taken on new life, and our Christian Workers' Meetings have increased in interest and enthusiasm. Bro. Brumbaugh had been with us upon a former occasion, at which time a large number were brought into the church.—Calvin Hetrick, New Enterprise, Pa., Oct. 18.

**Mountainville.**—Oct. 3 our Children's Meeting was held at the Mountainville house. A fine crowd was present. Bro. A. P. Wenger, of Barville, spoke to the children on "Obedience." Oct. 9 the Sunday-schools of West Hempfield Township held a convention at the Mountainville house. A fine program was rendered. Bro. Ralph W. Schlabach, of Elizabethtown, spoke at the evening session. Oct. 17 a Missionary Meeting was held at the Manor house under the direction of the Missionary Committee. Bro. Geo. Weaver, of Manheim, spoke to us. We lifted an offering of \$1742, adding enough from the treasury to make this amount \$50, which will go to the China famine fund. Oct. 31 Bro. Group, of East Berlin, will open a series of meetings at the Mountainville house, to continue till Nov. 16, when our love feast will be held.—Cora A. McKonley, Mountainville, Pa., Oct. 19.

**New Paris.**—We closed a splendid revival meeting here, which began Sept. 6, with Bro. A. J. Beeghly, of Rummel, Pa., in charge. Bro. Dorsey Peppel led the song service. The attendance and interest were good. Three were received by baptism.—Mrs. H. D. Miller, Schellburg, Pa., Oct. 16.

**Reading.**—Some time ago the church in special council called Brethren Elmer Wickel and Emanuel George to the deacon's office. All but Sister Wickel were installed the same evening. Our regular council was held Oct. 16. We decided to hold our love feast Oct. 30, at 3 o'clock. We also decided to hold a two week series of revival services to precede the feast. Bro. Adam M. Hollinger, who had charge of the Shamokin church for three years, has become our pastor and will have charge of the revival. The Christian Workers' officers for the next three months are Sister Lizzie Nies, Bro. W. H. Moyer and Sister Alice Moyer. Bro. Elmer Wickel was elected as trustee. For the benefit of Bro. Hollinger's correspondents we will say that he and his family are located at 927 Walnut Street. The special council was in charge of Brethren John Herr, S. H. Hertzler and J. Reber.—L. H. Nies, Reading, Pa., Oct. 17.

**Shank church (Black Creek).**—Recently closed an interesting series of meetings, conducted by Bro. Wm. Group, of East Berlin, Pa. His sermons were to the membership mainly, but the unsaved were also appealed to. Seven have been baptized and two reclaimed; six were from the Sunday-school. Our love feast, held at the same church, was very enjoyable, there being a large attendance. Our Teachers' Training and Mission Study Classes will take up their work in the near future.—Frances M. Leiter, Greencastle, Pa., Oct. 18.

**Viewmont church** met in business session Oct. 7. In the absence of our elder, the writer acted as moderator. Our series of meetings, to be conducted by our pastor, Bro. L. B. Harshbarger, is to begin Nov. 7 and continue for two weeks. Our love feast will be held Nov. 14 at 6:30 P. M. We decided to have the church papered and varnished and also have water installed.—Wm. H. Rummel, Johnstown, Pa., Oct. 18.

**Williamsburg church** met in members' meeting Oct. 6. Two letters of membership were granted. We expect Bro. C. F. McKee, of Greencastle, to begin a series of meetings for us the last of November. We decided to hold our love feast Nov. 7, at 6 P. M.—Mrs. W. H. Holsinger, Williamsburg, Pa., Oct. 17.

## VIRGINIA

**Bethel.**—Bro. W. E. Cunningham began a series of meetings Sept. 6 at Phoenix—one of the preaching points. Two were baptized. Good interest prevailed. Sept. 26 he began a series of meetings at Bethel, which lasted till Oct. 3. Five were baptized and three reclaimed. Oct. 8 we held our regular council and love feast. Eld. G. A. Maupin, of Free Union, presided both at the council and love feast. Sunday morning he preached an inspiring sermon to a good crowd. Bro. Cunningham will continue to preach at Bethel until otherwise ordered. The membership was greatly strengthened by the meetings.—Mrs. Maggie Cunningham, Shipman, Va., Oct. 14.

**Manassas church** met in council Oct. 2, with Eld. E. E. Blough presiding. Six letters were granted to young people who enter Bridgewater College, three of them being ministers. Sister Alice E. Blough was elected church correspondent. The visiting brethren made an encouraging report. Brethren E. E. Blough and G. P. Bucher were appointed to draw a paper on immorality, stating why they cannot take part in the county fair, since racing and immoral side-shows are being introduced, said paper to be printed in both county papers.—Alice C. Blough, Manassas, Va., Oct. 16.

**Oak Grove.**—We will have our love feast at the Oak Grove church Nov. 6. The following Sunday Bro. A. S. Thomas, of Bridgewater, will begin a revival. A series of doctrinal sermons is being preached

Sunday nights, preparatory to the meeting. They are much appreciated.—Laura Zigler, Staunton, Va., Oct. 19.

**Roanoke.**—Oct. 11 the members met in council, with a good attendance. Four were received by letter. A committee was appointed to have oversight of the repairs and care of the church property: Brethren H. M. Miller, D. P. Shickel and F. E. Skeggs. At the request of the Trout Bible Class, a building fund is to be launched. We will have a series of meetings some time this fall, and our pastor will secure a minister to do the preaching. The communion will be held on Thanksgiving Day, beginning at 6 o'clock. Sept. 26 was Promotion Day. Prof. C. S. Ikenberry was with us on the next Sunday and addressed the Sunday-school. We are beginning a new year's work in the Primary and Junior Departments. We have accomplished a great deal, but hope to do far greater things in the future.—Mrs. John Shickel, Roanoke, Va., Oct. 18.

**Rowland Creek church** met in council Oct. 16, with the pastor presiding. A fine talk was given by Bro. R. L. Suit. We are making preparation for our Bible School, which will begin Nov. 15, in preparation of Bro. Clayton E. Miller, of Campobello, S. C.—Mrs. Nancy J. Suit, Seven Mile Ford, Va., Oct. 18.

**Valley Bethel.**—Bro. J. L. Driver, of the Sangerville congregation, began a series of meetings Sept. 12, and continued until the 29th, preaching nineteen inspiring sermons. Six were baptized. We met in council Sept. 22. The visiting brethren gave a very favorable report. We had our love feast on the 25th, at which a goodly number were present. We feel that we were much strengthened during these meetings.—Raymond E. Bussard, Bolar, Va., Oct. 13.

## WASHINGTON

**Outlook.**—Last Saturday evening we enjoyed a very spiritual love feast, with Bro. Zimmerman, of Yakima, officiating. On Sunday our Joint Convention of the three churches—Yakima, Sunnyside and Outlook—convened. In the forenoon topics on Sunday-school work were discussed. At 1:30 noon a basket dinner was served in the basement. The afternoon service consisted of discussing important topics on Senior and Junior Christian Workers' Meetings. Many helpful and encouraging plans were given by the different speakers. We feel that these semiannual conventions are an inspiration in a social way as well as in a spiritual way.—Mrs. C. A. Wagner, Outlook, Wash., Oct. 14.

## ANNOUNCEMENTS

### DISTRICT MEETINGS

Oct. 29-Nov. 1, District of Northwestern Kansas and Northeastern Colorado, Colorado Springs. Nov. 10-12, District of Southern Virginia, Pleasant Valley church, Floyd County.

### LOVE FEASTS

**California**  
Nov. 7, Raisin City.  
Nov. 7, Los Angeles.  
Nov. 7, Glendora.  
Nov. 13, 10 am, Redley.  
Nov. 14, Pasadena.  
Nov. 14, Golden Gate Mission.  
Nov. 27, Chico.  
Nov. 28, Santa Ana.  
Dec. 5, 6 pm, Covina.

**Colorado**  
Nov. 3, 6 pm, Antioch.  
Nov. 7, 6:30 pm, Rocky Ford.  
Nov. 28, Fruita.

**Idaho**  
Oct. 30, 7:30 pm, Nezperce.

**Illinois**  
Oct. 30, 7 pm, Mascoupin Creek.  
Oct. 31, Mt. Morris.  
Oct. 31, Dixon.  
Oct. 31, 6:30 pm, Franklin Grove.  
Nov. 6, 6 pm, Big Creek.  
Nov. 13, 6:30 pm, Mulberry Grove, Country house.  
Nov. 15, 14, 6 pm, West Branch.  
Nov. 14, 6 pm, Batavia.

**Indiana**  
Oct. 30, 7 pm, Union City, country house.  
Oct. 30, 6:30 pm, Kewanna.  
Oct. 31, Beaver Creek.  
Oct. 31, Spring Creek.  
Oct. 31, 6 pm, Ft. Wayne.  
Oct. 31, Madison.  
Nov. 6, Mexico.

**Iowa**  
Nov. 6, 10 am, Prairie Creek.  
Sugar Grove house.  
Nov. 6, 7 pm, Yellow River.  
Nov. 13, Buck Creek.  
Nov. 21, Cedar Creek.  
Nov. 25, Plunge Creek.  
Nov. 25, Flora.

**Kansas**  
Oct. 30, English River.  
Oct. 30, 8 pm, Beaver.  
Oct. 30, 7 pm, Beaver.

**Kentucky**  
Oct. 30, 11 am, Washington.  
Oct. 30, Larned, Country church.  
Oct. 30, 31, Abilene, Navarre house.  
Nov. 6, 7 pm, Parsons.  
Nov. 6, 10 am, Pleasant View.  
Nov. 15, Verdigris, Country house.  
Nov. 20, 2 pm, Belleville.

**Maryland**  
Oct. 30, Locust Grove.  
Oct. 31, 5 pm, Baltimore, Woodberry.  
Nov. 2, 4 pm, Ridgely.  
Nov. 3, 10:30 am, Longmeadow.  
Nov. 6, 2 pm, Pleasant View.

**Massachusetts**  
Nov. 6, 7, 1:30 pm, Antietam, Wctly house.  
Nov. 14, Washington City.

**Michigan**  
Oct. 30, Black River, at home of Amanda Wertenberger.  
Oct. 31, 6 pm, Detroit.

**Minnesota**  
Oct. 30, 5:30 pm, Lewiston.  
Oct. 31, Shelby County.

**Missouri**  
Nov. 25, 6 pm, Warrensburg.

**Nebraska**  
Oct. 30, Bethel.  
Oct. 31, Beatrice.

**New Jersey**  
Nov. 6, 2 pm, South Red Cloud.

**New York**  
Oct. 31, 4 pm, Brooklyn, First church.

**Ohio**  
Oct. 30, 10 am, Lick Creek.  
Oct. 30, all-day, South Poplar.

**Oklahoma**  
Oct. 30, 6 pm, Lower Miami.  
Oct. 30, 5 pm, Lower Stillwater.  
Oct. 30, Prices Creek.  
Nov. 6, 10 am, Sugar Creek, near Lima.

**Oregon**  
Nov. 6, 5 pm, Salem.  
Nov. 6, 10 am, Beaver Creek.  
Nov. 6, 10:30 am, Black Swamp.  
Nov. 6, 6 pm, Harris Creek.  
Nov. 6, 6 pm, Rush Creek.  
Nov. 6, 10 am, Stonelick.  
Nov. 14, Akron.

**Pennsylvania**  
Nov. 6, Washita.  
Nov. 27, Big Creek.

**Pennsylvania**  
Oct. 30, Mabel.  
Oct. 30, Ashland.  
Nov. 13, Newburg.

**Pennsylvania**  
Oct. 30, 3 pm, Reading.  
Oct. 30, 6 pm, Parkerford.  
Oct. 2, 2 pm, Hatfield, Souderton Mission.

**Pennsylvania**  
Oct. 30, 2 pm, Mechanic Grove, Grove house.  
Oct. 30, 31, Lost Creek, Oriental house.

**Pennsylvania**  
Oct. 30, 31, 2 pm, Licking Creek, Pleasant Ridge house.  
Oct. 31, Raven Run.

**Pennsylvania**  
Oct. 31, Chambersburg.  
Oct. 31, Snake Spring, Cherry Lane house.

**Pennsylvania**  
Oct. 31, 9 pm, Upper Conewago, Latimore house.

**Pennsylvania**  
Nov. 4, 7:30 pm, Philadelphia, First church.

**Pennsylvania**  
Nov. 6, 10:30 am, Piney Creek.  
Nov. 7, 6:30 pm, Altoona.  
Nov. 7, Everett.

**Pennsylvania**  
Nov. 7, 1 am, Lancaster.  
Nov. 7, Elizabethtown.  
Nov. 2, 6 pm, Smithfield.

**Pennsylvania**  
Nov. 7, Ephrata.  
Nov. 7, Stonerstown.  
Nov. 2, Williamsburg.

**Pennsylvania**  
Nov. 7, 2 pm, Lititz.  
Nov. 10, 11, 1 pm, West Greentree, at Rheene.

**Pennsylvania**  
Nov. 13, 14, Big Swatara.  
Nov. 13, 6 pm, Spring Creek, Palmyra house.

**Pennsylvania**  
Nov. 13, 14, East Petersburg.  
Nov. 13, 14, 10 am, Antietam, Price meeting house.

**Pennsylvania**  
Nov. 14, 10:30 am, Artemas.  
Nov. 14, 6:30 pm, Viewmont.

**Pennsylvania**  
Nov. 14, 3 pm, Marsh Creek, at Friends Grove.  
Nov. 14, Huntingdon.

**Pennsylvania**  
Nov. 16, 17, Mountville.  
Nov. 17, 18, 1:30 pm, East Fairview.

**Pennsylvania**  
Nov. 20, 21, 10 am, Fredericksburg, Myer house.

**Pennsylvania**  
Nov. 6, Beaver Creek.

**Pennsylvania**  
Oct. 30, 6 pm, Nokesville.  
Oct. 30, 3 pm, Texas Chapel.

**Pennsylvania**  
Nov. 6, Oak Grove.  
Nov. 6, 6 pm, Trevilian.  
Nov. 6, 3:30 pm, Summit.

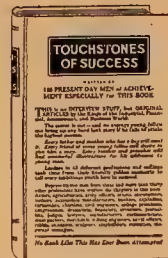
**Pennsylvania**  
Nov. 6, 3:30 pm, Bridgewater.  
Nov. 6, 3:30 pm, Antioch.  
Nov. 6, 5 pm, Fairfax.  
Nov. 6, 4 pm, Cloverdale.  
Nov. 13, 4 pm, Elk Run.  
Nov. 25, 6 pm, Roanoke.  
Nov. 25, Harrisburg.

**Pennsylvania**  
Nov. 6, 7:30 pm, Seattle.  
Nov. 25, East Wenatchee.

**Pennsylvania**  
Nov. 27, 2 pm, Vancleaveville, at Lettown.

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# THE GOSPEL MESSENGER

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

Vol. 69

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No. 45

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## ...EDITORIAL...

### Stabilizing the Membership

ONE of the marks of that full-grown manhood, which Paul wrote about in the letter to the Ephesians, is doctrinal stability. One of the objects in view, in "the perfecting of the saints," is, "that we may be no longer children tossed to and fro and carried about with every wind of doctrine."

Every once in a while somebody writes us that the membership in his community is getting stirred up over some new teaching. It may be the "Holy Rollers," the Apostolic Faith, the Latter Day Saints, or something else that is causing the disturbance. It may be some new organization—at least new in that neighborhood—or it may be some small-caliber preacher within the church, who has taken up with a passing religious fad and is drawing away disciples after him. He heard or read something that went to his head and the space for the new idea being very limited, it got the best of him. It is so big in his eyes that he can see nothing else, and he is making it look the same way to as many others as he can. And every congregation seems to have some who are ready to rally around any kind of new leadership that chooses to assert itself.

Here is the strongest sort of argument for the doctrinal preaching we talked about last week. The reason why Christians are so easily led away, by any fancy that comes along, is found in the fact that they are not well grounded in Christian doctrine. If they understood what Christianity really is, they would be more steadfast. No amount of teaching will make everybody proof against assault, but nothing else will help so much as this. In proportion as Christians are established in the doctrines of the New Testament will they be fortified against capture by misguided propagandists.

But let us not mistake the real nature of this malady. The liability to be "carried about with every wind of doctrine" is not entirely due to the absence of doctrinal preaching. Sometimes it is due to this. The people are fed mostly on exhortation. There is little or no instruction. Exhortation is necessary but this alone will not make strong Christians. They must be led to see what the truth is before exhortation to live it can have much force. But there is something else to be said here. Christians may hear a great deal of

doctrinal preaching and still be very susceptible to "strange doctrines." Let us try to understand this.

The trouble is that the range of doctrinal diet is too narrow. The lack is not in quantity but in variety. There is plenty of food but it is all of one kind and the appetite is cloyed with it. Let some doctrinal dispenser come along with something new, and see with what relish the jaded appetite devours it.

Stripped of the figure, this means that the teaching is confined to a small group of doctrines and the people have come to think of these as constituting the whole of New Testament doctrine. Speak of doctrine or doctrinal preaching and the mind turns at once to the few subjects which they have been accustomed to hear discussed under this head. They do not realize what a large body of doctrinal truth there is besides these. They have probably heard some of it referred to in a casual way, but not as requiring any special attention and they have hardly thought of it as doctrine at all. When, therefore, through some zealous propaganda of mingled truth and error, their eyes are opened to Scripture teaching, the existence of which they had scarcely realized, they may become an easy prey to the new "wind of doctrine." Having learned Bible truth only in small patches, they are amazed at the new discovery, and it soon fills the whole horizon of their thought. Though it may be relatively unimportant, the freshness of it gives it extraordinary vitality in their minds. They may be simply carried away with it, even to the extent of ignoring altogether more important truth learned in the past.

The remedy for this—the preventive of it, rather—is a better, a more comprehensive grasp of Christian doctrine. Let it be admitted that this is a life-long task. It is not to be supposed that Christian experience can begin with an exhaustive knowledge of the truth, or that this goal can be reached at any given stage of the process. Growth in understanding of the truth is a continuous and never-ending characteristic of Christian life. But the range of inquiry and effort must include the whole of Christian truth. That is the idea. We must not select a small section of it, a few doctrines only, and give our exclusive attention to these. We must aim at a thorough, well-proportioned grounding in Christian doctrine as the basis of a symmetrical, well-rounded development in Christian character.

For it must not be lost sight of that the end of indoctrination is the building of Christian character. The doctrinal basis that will keep Christians from wobbling all the time and falling victims to every passing theological fancy, is the strength of conviction which issues in strength of character. And this is what a comprehensive and rightly-proportioned doctrinal program will give. By which kind of program we mean one that takes it all in and puts first things first.

Another way of identifying this sort of doctrinal program is to say that it is the one found in the New Testament. But this is only to emphasize again the supreme importance of systematic Bible study, especially on the part of those who are to expound the teaching of this Book. As a means of keeping people from being "carried about with every wind of doctrine," there is no greater need than this.

### Will a Man Rob Himself?

A GOOD many men, and women, too, have tried a rosier path than the one God had plainly marked out for them. And found in it many things besides roses. They wanted something with less hardship. And more

freedom. And learned too late that there is no hardship like that of living with an offended conscience, which insists on reminding you, several times a day, that you refused to let God have his way with you. And that there is no freedom like that of a soul which has set its noblest impulses at liberty.

You can not rob God without robbing yourself too. It is himself that he defrauds, when a man does not do the thing which God intended him to do.

### A Very Grievous Sin

It is very plain that many professed Christians do not realize their responsibilities in the matter of the high cost of living and disturbed industrial conditions in general. For many people this era of high prices has brought no hardship whatever. Increased expenditures have been fully matched, in some cases much more than matched, by increased prices for what they had to sell.

But there are many, many others of whom this is not true. The things which they must eat and wear and use cost twice or three times as much as formerly, while their incomes have not increased in any such proportion. For such the burden of providing for their families has become extremely heavy, for some almost unendurable. They have suffered physical privations and mental distresses that most of us know nothing about.

Now the point of these observations is that many well-meaning Christians in easy circumstances are thoughtlessly adding to the burdens of these already overburdened people. They are buying what they could easily do without, just because they can afford to, as they reason, and they feel that this is nobody's business but their own. That feeling is especially strong if, as is often true, they have given liberally of their incomes for benevolent purposes. They then feel they have a right to spend the rest as they please.

But their philosophy is wrong. It is selfish. It isn't based on love. The world is suffering from a shortage of production. The demand is greater than the supply. And when people consume, in luxurious excesses, what they do not need at all, just because they have the money, they make it harder for some other people to procure what, to them, are the very necessities of existence.

It isn't a light matter. It is a very grievous sin. And one must wonder how the Christian conscience can be so deadened to it. Here is where our doctrine of the simple life needs reinforcement very much. Are you preparing some strong sermons on this subject, preachers?

And it will take more than public preaching to reach those who need it most. There is a fine opening here for some good, earnest, face-to-face, heart-to-heart, personal work.

### A Study in Faith

"WHAT do you think of a man who says he believes in Jesus, but who ducks when a fight comes up in which the cause of Jesus is involved?"

We found that interesting question in our reading recently and wish to pass it on. You may not exactly fancy that way of putting it but it will do you good to consider it carefully anyway.

Maybe the man described believes in Jesus so thoroughly that he thinks Jesus is able to help himself. Is that it? And does he think, too, that the only concern of Jesus is to look out for himself?

What sort of faith in Jesus is that?



## CONTRIBUTORS' FORUM

### The Good Teacher

Selected by Adeline H. Beery, Elgin, Ill.

The Lord is my Teacher,  
I shall not lose the way.

He leadeth me in the lowly path of learning,  
He prepareth a lesson for me every day;  
He bringeth me to the clear fountain of instruction,  
Little by little he showeth me the beauty of truth.

The world is a great book that he hath written,  
He turneth the leaves for me slowly;  
They are all inscribed with images and letters,  
He poureth light on the pictures and the words.

He taketh me by the hand to the hilltop of vision,  
And my soul is glad when I perceive his meaning;  
In the valley also he walketh beside me,  
In the dark places he whispereth to my heart.

Even though my lesson be hard, it is not hopeless,  
For the Lord is patient with his slow scholar;  
He will wait awhile for my weakness,  
And help me to read the truth through tears.

—Henry Van Dyke.

### Some Things Chinese

BY J. H. B. WILLIAMS

OUR party has now been among the missions and missionaries of China for more than one month, and a most interesting period it has been. Not only have we been absorbed in the mission work that is being done, but the people themselves have been a most interesting study to us. This has not been a one-sided interest either, for the Chinese like to learn something about you at close range also. He is most curious and looks one over very thoroughly, doubtless knowing more about us, at the end of the silent interview, than we know about him. Sometimes we feel that some of the things he does are rather a joke, but from the amused smiles that we often see play across his face after he has passed, the truth seems to have a way of stealing in upon us that we are possibly the biggest joke of all.

There are various characteristics of the Chinese that impress us, after this little visit of one month, and cause us to see something of the inherent strength of the Chinese people. We can not say that these people are weak, and it is not necessarily marvelous that some of them think we are an inferior race. Age with them counts, and if they reckon their comparison of ourselves with them by the standard of age, we are simply out of the comparison. Their record shows that in 1492—the year that Columbus discovered America—the Emperor gave orders that the ancient history of China should be compiled into systematic volumes. We climbed Tai Shan, China's sacred mountain, the other day, and upon its summit a Chinese Emperor worshiped heaven fifteen hundred years before Moses received the law on Mt. Sinai. These are but single examples of the age of this nation—instances that could be multiplied many times. In our consideration of such a people we must reckon with the virility that would enable them to exist for such a length of time as a nation. And in this reckoning we will discover some characteristics that, when tempered with the Spirit of Jesus Christ, will cause the Chinese people to be among the most fruitful Christians of the earth.

The Chinese Christians have already proved their willingness to die for their Christ. We have been over some of the territory that was the scene of the Boxer troubles in 1900. At Show Yang, one of our mission stations, there was a strong Christian work in 1900. The Boxers caught many of these Christians. The name of Jesus was written upon a piece of paper and placed upon the ground. The Christians were told that if they would defile their Master by stepping upon this paper, their lives would be spared. But only a small percentage would thus disgrace their Lord. The large majority went to their death, some of them being treated horribly in their last hours. A people like this has claim for high respect, and as we stood at the graves of some of these, we felt unworthy of standing upon such sacred ground.

The Chinese people are a peaceful lot. Their fight-

ing seems to be confined principally to their mouths. They very seldom resort to their fists, if ever. The fellow with the fewest phrases and smallest vocabulary being the loser, at least the one who can talk the longest and loudest is the victor. He simply talks his opponent down—a method of winning that I had thought was strictly American. They do not resort to the clumsy wickedness of our American swearing, but trim their opponent by a fine method of dressing down his ancestors. I shall never forget the ludicrous battle that I saw, away off from the railroad, in Shansi, when one Chinese outtalked another.

One is impressed with the industry that these people reveal. Confucius, their wise man, had little time for a lazy person. Their religion is against laziness. Added to this is the constant battle for existence. Millions of these people never know what a full stomach is. Their industries are not well developed, and ninety-five per cent of these people are said to live by agriculture. But they surely know how to farm. Their fields are like gardens. They hoe their wheat; they watch every stalk of their millet. After their crops begin to grow nicely they build little lodges in their fields and some one is always on the watch to keep off the thief, be he beast, bird or man. Immediately after their wheat is harvested, they put in another planting of something else that will mature before frost.

We may think these folks have few things to eat. Excepting for the very poor, we are mistaken in this. Bishop Bashford says that he recorded 478 different kinds of plants used as food by the Chinese, and in this he was not counting the different varieties of the same thing. All things bend to agriculture. If the farmer feels it necessary to use a bit of the road for an irrigating ditch, what is that to the traveler? He simply goes around by another road. We have seen the Chinese raising the water from their wells with large woven buckets and windlass, in order to irrigate their fields. Who in America would want to do this?

These people could teach us extravagant Americans some very wholesome lessons in economy. I saw coal miners working in the splendid mines of Shansi, hoisting the finest anthracite, who only received fourteen cents per day. How would any reader of the MESSENGER like to try raising a family on such a princely (?) salary? The wonder is that these people do it!

We seek for a reason why the Chinese people have so long existed as a nation. Only a very wise man could give all the reasons for this. But we believe that one reason for this is the solidarity of their family life. Not that this is so simple or so perfect, but because the family is the unit of Chinese life. The family clings together. The father is the head of the entire family. His sons and his sons' sons are subservient to him. They all live in the same court or village. The individuals of this unit labor not for individual aggrandizement but for the success of the family. When the father dies, the eldest son may take his place as the head of the family, and the spirit of the father, along with those of his ancestors, is worshipped. Age is held in great respect and is well nigh worshipped.

While the people are very religious, apparently, worshipping their idols, yet their temples show every evidence of neglect. Their little clay idols are everywhere present, but he they never so dusty, incense is still burned before them. In marked contrast with the religion of Japan, whose shrines show evidence of careful upkeep, the altars of China crumble. Her great altar and "Temple to Heaven," at Peking, at which her emperors for ages worshipped with great ceremony, now decays and the temple grounds are growing up in weeds. Her temples lose their paint. Her arches, once so perfect, with their gods above them, now show evidence of dilapidation. We found the cut stone steps leading up Tai Shan falling out of place. One sees evidence on every hand of a golden age, at some time, in China's past. But China, with the instinct of her many centuries, worships on. Christianity, alone, of all the religions, has her golden age in the future.

China accepts new things slowly. The first railroad built within her border was purchased by the government shortly after its building, and dumped into the

sea. Where she has been unable to cast off a thing foreign, she has absorbed it. Centuries ago it seems that some Jews settled in this old land. It is said that even a Jew can not live in competition with a Chinese. China simply absorbed them. Sometimes this characteristic of slowness has been to her advantage; sometimes to her disadvantage.

While these characteristics would seem to mark the Chinese as a virile people, yet one can not be with them for a day without seeing that they are tremendously in need of help. The innate selfishness of the family unit, the filthy ignorance, poverty, decadent religion and disease, to be found in every inland city, to say nothing of the lack of sanitation, civic pride, and absence of public spirit, all reveal conditions that cry out for relief. Above all else, China needs Jesus Christ. She needs him to give body, soul and spirit to her moral, social and spiritual life.

The innate strength of the Chinese, when sweetened and tempered with the Spirit of the Christ will, before we are aware of it, make of the Chinese people one of the stalwart Christian nations of the earth, if we do our duty as Christ bids, and meet the present situation in China. We grow enthusiastic as we think of her tremendous possibilities for God.

### Seven-Day-a-Week Christians

BY CHESTER E. SHULER

A HERD of five thousand bees was passing over a lonely trail from New Mexico to Kansas, leaving behind them, across the plains and valleys, a swath as bare as if it had been swept by the fiery breath of a simoon. Suddenly the leader of the herd, a huge steer, started back in terror, gave vent to a snort of warning, moved to the right and passed on. Those immediately in his rear turned to the right or left, and their example was followed by each long-horned pilgrim, as he reached the dread spot. When the entire herd had passed, a wide, trampled track lay behind, but in the middle of this dusty space stood a luxuriant island of grass, three feet in diameter. A herdsman rode up to the spot and dismounted, expecting to find a rattlesnake—a creature of which cattle, as well as horses, have a well-founded dread. Instead of a serpent, however, the grass tuft contained only a harmless killdeer plover, covering her nest, while her wings were kept in constant and valiant motion. Seen indistinctly, through the grass, she had evidently been mistaken by the steer for a rattlesnake. She did not take flight even at the approach of the cowboy, but valiantly pecked at his boot as he gently pushed her to one side, to see that the nest contained four unfledged killdeers.

In the above little story we have illustrated the "wisdom of the serpent and harmlessness of the dove" which our Savior recommends to all those who would follow him (Matt. 10: 16). Certainly, in this day as never before, Christians need something with which to combat the adversary, Satan, who is the archenemy of every one who would follow Jesus. We are told by the Holy Spirit, through Paul, that there is a sort of "wise simplicity" which God's people may have in their lives, which outwits the devil (Rom. 16: 19), and that the God of peace shall enable the Christian to overcome the evil one at last (Rom. 16: 20). Satan is always "on the job"; he never tires of trying to invent some new snare or trap for the unwary. As long as he can triumph over his victim, he is a tyrant, a despot, much worse than any human ruler of whom history can tell us. And yet, he is a great coward when he sees the hosts of God turn upon him! If we resist him, he will flee (James 4: 7). The best way to overcome Satan—to make him "flee"—is to resist him very firmly; to let him know that we are in earnest about living for our Master, standing always for the right with great firmness, yet living in the spirit of "harmlessness" taught by Jesus, our Savior (Philpp. 2: 15).

But the mere fact that one is a true child of God will not make that one immune to Satan's attacks. No, indeed! Although Satan will "flee" when resisted, he doesn't keep on "fleeing"! He soon returns for another attack. He is a great strategist—always inventing some new way to enter and gain the mastery



of the heart. The more closely the Christian tries to live to God, the harder will Satan try to overcome and win back that one. Every conceivable offer will be made if the Christian will but "bow down and worship" the evil one. We find, therefore, that we must be alert, always ready to resist his attacks; ever looking for his subtle, unexpected invasions.

If we are going to be prepared to resist Satan at all times and at every turn, it behooves us to take heed that we "live" our religion *seven days a week*. Jesus must be King of our lives *all of the time*, if we hope to be strong enough to meet and resist the adversary when he attacks us.

We are often likely, these days, to forget God, except upon "special occasions." We are living in very busy times, as most folks will concede, and it is one of Satan's tricks to try to have us forget our God while engaged in matters of daily life. He endeavors to have the Christian do business much as the world's people do it; and if the follower of Christ needs to do anything, it is to show to the world that he or she has truly been "transformed by the renewing of the mind" (Rom. 12: 2) and that "conformity to this world" is a thing of the past. And if our "citizenship is in heaven," we will live differently from those who are "citizens of this world"; if our "affections are set upon the things above" (Col. 3: 2), we shall not become too deeply engrossed in the things of this life, and those with whom we come in contact daily will be able to know (without our telling them) that there is something in a Christian's life *worth while*.

There are many "Sabbath Christians," but it is the "seven-day-a-week" sort that witness for God—the sort whose lives in the office, store, shop, or wheresoever they may be, indicate to the world that Jesus rules and directs.

Harrisburg, Pa.

## The Law and the Spirit

BY J. H. MOORE

WE read and reason about the Natural Law in the Spiritual World, the Law in the Material World, the Spirit in the Law, the Spirit and the Law, the Letter and the Spirit, as well as about the Spirit of the Gospel, but we hear nothing of the spirit in the material world, or the spirit of the natural law. We understand how the material universe is controlled by law, but, scientifically speaking, we know nothing of the spirit of any of the natural laws. The law of gravitation, as well as the law of attraction, relates to material things and functions, regardless of any spiritual element connected with it. Everything about us, in the material world, tells the story of the laws by which they are controlled, and in dealing with these laws we take no account of any spirit in these laws, or connected with their operation.

Not so when we enter the spirit world. Here we find both law and spirit, and the letter as well as the spirit. We can hardly conceive of the spirit without law of some sort, and yet we do, now and then, come up against conditions where there is all law and no spirit. This is not alone true of religion, but the principle applies with equal precision in community affairs, for there is a community spirit as well as community laws. Here we may also find the letter and the spirit. The letter of the law requires that each man should pay his taxes—school-tax as well as the rest. The man of the letter pays his tax in full, then goes on about his business. He takes no notice of the call for an election to select school trustees or other community officers. He leaves all of that to others. He reasons that if he pays his taxes promptly and does not violate any of the laws, he is a law-abiding man. Strictly speaking, he may be law-abiding, but it is the letter of the law only that concerns him. He is absolutely void of any community spirit. With him it is all letter and no spirit. Were all the men of the community as devoid of the community spirit as he is, it would simply mean death to the community.

Profiting from this illustration, we may pass to lessons and experiences in the religious world. In this there is a law and also a spirit. In normal conditions they will be found together. The law of the Lord and the law of the Spirit of God go hand in hand. In all

normal conditions, where one is found, the other will be in evidence. In instances where it is all law and no spirit there is something out of tune. Just so where all is spirit and the law is ignored. It means that there is something wrong. The two together make the happy combination that insures life, happiness and success.

Paul, when contrasting the law of Moses with the Gospel, says: "The letter [the old law] killeth, but the Spirit [representing the Gospel] giveth life" (2 Cor. 3: 6). But there may be a sense in which the mere letter of the Gospel renders the professing Christian lifeless. He may obey the New Testament commands. He may observe the ordinances in their order, but he does not enter into the spirit of them. He can not take on the spirit of the occasion. With him duties are all external. He sees only the letter of the law of the Lord. In a way he keeps the commandments. But the man lacks in spirit. The tendency of this type of obedience is to kill, to destroy the best and noblest in man. Generally speaking, he is alive to nothing that pertains to the work of the church. So far as the church is concerned, he can be counted as one of her members, but can not be counted on to give strength, life and activity to the interests of the Kingdom.

Then, on the other hand, the Spirit giveth life. This does not mean that the Spirit gives life in the absence of obedience. The difference between two characters in this particular lies not in the fact that one obeys the letter of the New Testament and is practically dead, while the other, even setting aside the letter, may be full of life, because he is led by the Spirit. The difference is not in the keeping of the commandments, but in the manner of their observance—one with the Spirit and the other without.

There may not be any spirit in the letter of the old law, for it has been superseded by the new, but there is spirit in the Gospel, and this spirit, associated with the Word, maketh alive. Jesus says: "The words that I speak unto you, they are spirit, and they are life" (John 6: 63). Wherever this word operates actively, there is life, for the words themselves are life as well as spirit. Or, we might say, that wherever the word functions normally, there is life, and there the spirit will also be found.

A man might possibly have the law of the Lord in his head and not in his heart. There is a possibility of a head service, rather than a heart service. In such a life we could expect to find no life and therefore no spirit. The saints at Rome were not of this type, for Paul wrote them: "But ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6: 17). This was heart service. The law of the Lord—the New Testament requirements—had been written in the hearts of these saints. Even the form of the doctrine was maintained. They not only obeyed the doctrine, but the form also. The obedience was from the heart, hence we find to their credit both the life and the spirit associated with the Word. In the light of the New Testament teaching, their condition was normal—the word was in the heart, and they were obeying it from the heart.

As a happy and a much desired result, Paul further says that their faith was spoken of throughout the whole world (Rom. 1: 8). This is as it should be—not head service only, but heart service instead. Not by omitting any of the doctrine, or the apostolic form, but by obeying the form as well as the doctrine. Were this done by all the churches, the life and spirit would be so greatly in evidence as to cause the whole world to speak far more favorably of the church than it does. It is the attempt to do away with the commands of the New Testament, and endeavoring to maintain life, spirit and pretended loyalty, that is playing havoc with the power and work of the church.

While all law and no spirit may mean death, no law and all spirit means weakness and disloyalty. In the light of this statement, the declaration of the Lord Jesus himself, near the close of the New Testament, should have a tremendous bearing: "Blessed are they that do his commandments that they may have right to the tree of life" (Rev. 22: 14). Or, in other words, Blessed are they that obey from the heart the

form of doctrine set forth in the New Testament. This ought to be emphasized from every pulpit. Let the word and the spirit go together, and where this is done, there need be no complaint about a lack of loyalty or a lack of the spirit.

Sebring, Fla.

## Night Messages from the Bible

BY GALEN B. ROYER

Appropriation.—2 Kings 6: 24 to 33: 7

THE city of Samaria was besieged. Food was so scarce that a mother, under agreement with another mother, cooked and ate her own child. The king, deeply wrought upon by this extremity, threatens the prophet of God, believing that he is responsible for this calamity. The prophet tells the king that by noon of the next day, food will be more plentiful than it ever has been in the city. This the king, as well as his prime minister, refuses to believe. The latter, as a smile of scorn plays over his countenance, says: "Behold, if the Lord would make windows in heaven, might this thing be?" This lord (prime minister) is assured he will get to see the thing, but will not be permitted to eat of the plentiful supply.

Next we are told that the Syrians flee, leaving an abundance of food. Two lepers accidentally stumble upon the great plenty, and notify starving Samaria. The rush at the gate tramples the prime minister to death. Thus, briefly, is the story of a night in camp, in olden times, when God spoke and acted.

One has said: "Faith appropriates what love has provided," and I like that truth. Then let me ask: "What has God provided for fallen, sinful man? A full and free salvation. All that man needs to do is to appropriate it. Of course, to get some people to do this—to accept what love has provided—may mean deep feeling, wonderful experience and all that, but, after all is said, it is not man's repentance that leads to God's goodness, but God's goodness which leads man to repent.

Some people stress repentance until one would think it becomes the only saving element. But repentance does not save. It is simply the act of turning around to a Savior. And if a man is brought to see God's goodness, in providing full and free salvation for his guilty self, he will repent almost unconsciously.

"Repentance is the tear-drop in the eye of faith." How beautifully this is illustrated in the lesson before us! The people of Samaria saw that when their king rent his clothes, there was "sackcloth within, next to his flesh" (6: 30). Likewise we behold the Ninevites wearing sackcloth—even to placing the symbol upon their cattle. They "believed God" (Jonah 3: 5) and Jesus says that they repented (Luke 11: 32).

There is no repentance in hell. There is plenty of remorse, regret, sorrow, wailing and weeping—tears flow like rivers, perchance—but there is no repentance there. Hell is paved with the good intentions for heaven, but there is no salvation there. It is offered only on earth.

How wonderfully God's promises come true, and why is it that men still go on sinning against him? God assured Israel if they sinned and departed from him they would be reduced to such a condition that they would eat their own children (Lev. 26: 29). "Impossible," you say? Well, they did it in Samaria, no matter how impossible, how revolting it may be.

God's Word never fails. How admirable that the Bible portrays man as he is, and not as an historian or a novelist would picture him! Novels are false—the Scriptures are true. The historian tells all the nice things and suppresses the others—throws a mantle of charity over all—while the Scriptures show exactly how bad man is, what grace will do for him, and how he may be brought to glory. A Christian's biography tells just a part of the story. The Bible tells the whole story—all the truth about us.

Now let us get the truth in this Samaritan incident. Israel had departed from God—miserable sinners they were. God's judgment is seen in the siege. The awful condition into which they were driven through their sin, is seen in the woman cooking and eating her own child and then wanting to help eat another. A

(Continued on Page 674)



## The Solution of Some of Our Problems

BY EZRA FLODY

A LITTLE while ago a mother said: "I was praying one day, when my little son came running into the house for a ball. He spied me through the half-open bed-room door and came and knelt by my side. He kept real quiet till I was through, and then said: 'Now then!'" When a revival meeting was held in the church, recently, that boy united with the body of Christ.

Another example, very similar to this, was told me by one of our college teachers, a few days ago. He said his mother would absent herself from the family regularly, and steal into a private room. He followed her one day, out of curiosity, and found her upon her knees, praying. This led him, more than anything else, to love the church and the Christ of his mother's choice. He, too, came into the church at an early age.

A few years ago some of the workers in Chicago came across a Dane and led him to Christ—he then being forty years old. They congratulated themselves upon this splendid accomplishment. We now know that the most controlling factor in the conversion of this brother—now in the ministry—was a devout mother across the ocean, who, in her sincerity and deep consecration, left an indelible impression upon the son. He had wandered far over the earth, before he finally reached our mission workers in Chicago.

It may be that the evangelist and the Sunday-school teacher take more credit to themselves than belongs to them. The alternatives of children are fixed quite early, and what we put into the formative years stays for life and becomes the capital, invested in the bank of the soul, for doing eternal business. As goes the home, so goes the church, the community, the nation, the world. Hannah gave birth to Samuel, but the birth of a reformation began in her who prayed: "O Jehovah, give me a boy babe that I may give him back to you again." Another great reformation began in a home where there was no child, but in which the parents were "both righteous, walking in all the commandments and ordinances of the Lord blameless."

The problem of a religious awakening must be laid deep in the devotional life of our homes. The problem of our ministry and of our teachers and missionaries must be laid there also. During the Civil War a mother of the Shenandoah Valley was left with a large family. The father was off, bearing arms, while the armies swept repeatedly over the valley, taking food and destroying property. Many times that mother rocked her infant son to sleep, as he cried for more food, when she was not able to supply it. When the child was asleep the mother bent over the son and wet his pillow with her tears of pity. Upon the return of the father, after the war, that mother soon died from exhaustion. The infant son grew to the age of understanding and was told how his mother suffered for him. The son determined right then: "When I get big I am going to serve my mother's God." He is now one of the best and most faithful ministers in Southern Ohio.

What we would have appear in our ministry, we must put into the home-life and that, too, into the very early years of the children. It may be that these influences will not be credited to the parent or to the home in later years. But it must be put there, for

"The bravest battle that ever was fought!

Shall I tell you where and when?

On the maps of the world you will find it not;

'Twas fought by mothers of men.

Nay, not with cannon or battle-shot,

With a sword or a noble pen;

Nay, not with eloquent words or thought

From the mouths of wonderful men!

But deep in a walled-up woman's heart

Of a woman who would not yield,

But bravely, silently bore her part—

Lo, there is that battlefield!

No marshalling of troops, no bivouac song,

No banner to gleam and wave;

But, oh! these battles last so long—

From babyhood to the grave."

Elgin, Ill.

## The Authority of Jesus

BY PAUL MOHLER

MARK tells us of one Sabbath day in the life of our Lord when he went into the synagogue and astonished, then amazed the people. Both their astonishment and their amazement arose out of his assertion of authority. You will find the story in Mark 1: 21-28.

"They were astonished at his teaching: for he taught them as having authority, and not as the scribes." The scribes could quote other scribes, living and dead, on almost any point of controversy, but after all, they were but citing men's opinions. Jesus spoke as one having authority. He did not argue—he taught. He did not guess—he knew. He did not request—he commanded. He cited no one—he did not need to. He used the Scriptures, it is true, but he made his own applications—giving the sacred precepts a life and vigor they had never known before. He was as certain of his ground as was God on Mt. Sinai when he gave the law.

It is this that marks the difference between Jesus and leaders or founders of other religions, today. Like the scribes, so Buddha, Confucius, and Mohammed, uttered much that was true. Jesus uttered only that which was true. Those founders of cults were striving to reach the truth; he was the embodiment of truth. They thought; he knew. They followed after the truth; he led the march. They were creatures; he was the Creator. They were under authority; he was above authority.

The people were astonished. They were expecting something from the rising young Rabbi, but not that much. They must have thought him presumptuous. If they thought at all, they had to think that or accept him as the Christ. There was no half-way ground. Jesus intended that there should not be. We must accept Jesus as the Son of God today or reject him as an impostor, for "he taught as one having authority," which he could have only as the Only Begotten Son. Either he is God, or the greatest swindler the world has ever seen. No excuse can be found for a mere assumption of such authority.

Think how much his followers have sacrificed to obey him! Think of the multitudes of martyrs that have given up all for him! Think of the innumerable self-denials, small and great, that you and I have endured in following him! Convince us that he was without authority, that he was not Deity, that he can not fulfill his promises, and we will wipe his name from our memories, close our ears to his praises, and curse our own folly in following him. He is all in all or not at all, for the thinking man.

From astonishment, the people soon passed to amazement, when Jesus demonstrated his authority. There was, in the synagogue, a man with an unclean spirit, and he cried out, saying: "What have we to do with thee, Jesus, thou Nazarene? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him saying, Hold thy peace and come out of him."

What an amazing thing this was! What a lifting of the veil between the seen and the unseen! What a revelation of the relation between Jesus and the demon hosts! See the fear of the demon! He knew Jesus' power to destroy. He feared that judgment had come.

His first move was to protest: "What have we to do with thee?" He tried to brave it out and stave off the sentence, but Jesus answered not a word. His bearing of calm assurance and his quiet look of authority were sufficient reply. The demon knew that he must yield. Instantly he tries another dodge—a public testimony to the divinity of Jesus: "I know thee, who thou art, the Holy One of God."

Why did he bear this testimony? Certainly not for any good purpose. Is it possible that it points back to the wilderness temptation, when the devil offered Jesus the kingdoms of this world and the glory of them, in return for worship? Is he still trying to fasten himself to Jesus' program, for his own purposes? Did he think he could purchase amnesty by volunteering his testimony? No one knows, but whatever his purpose, it failed, for Jesus rejected his testimony, and commanded him to hold his peace and come out of the

man. Face to face with real authority, the demon could only obey, so out he came.

The demonstration of Jesus' authority was complete. The demon could not resist or evade his will. The men who saw it were amazed, as well they might be, for demon power is a reality not to be ignored. Men have always feared it with reason. Only they who are in Christ Jesus are safe from the evil it may do.

What does such authority mean to us? It means, (1) that we are safe with him. No force in heaven or earth can harm us if we are his. (2) It means that we, too, are under his authority. Jesus has not been loath to assert his authority over his disciples. He commanded them, and based many of his most precious promises on their obedience to his commands. "Ye are my friends if ye do the things which I command you" (John 15: 14). "Whatsoever we ask, we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3: 22). I know that many who call themselves Christians, dislike the thought of commandments, but their attitude is wrong. Authority belongs to Jesus, obedience belongs to man. Only the meek—those who gladly recognize and accept his authority—have any blessing pronounced upon them. We are creatures, not creators. "It is not ours to reason why, not ours to make reply; it is ours to do or die."

Oroville, Wash.

## Experiences in Japan

BY D. W. KURTZ

The "Siberia Maru" arrived at Yokohama about 10 A. M., on Sept. 21. But it was 2 P. M. before we landed. The passengers had to be inspected by the quarantine officers and all passports had to be viséed, and this took time.

When we arrived at the pier, Mr. Frank L. Brown, Secretary of the World's Sunday School Association, together with his associates, met us, and told us of plans for our trip through Japan. In a number of places, the missionaries, ministers of local churches, and the city authorities arranged receptions and mass meetings, at which we were to speak.

The delegates that came on this ship were designated as Tour 18. These were divided into four sections, consisting of from twenty to twenty-five in each section, who went in different rotation, so as not to overcrowd the hotels. Each section was provided with competent guides. All of the speakers were put into section one.

We had only a few hours at Yokohama, so we were all put into jinrickishas and taken through the principal streets of Yokohama, and then to the railroad station, where we took the train for Miyanoshita. This is the "beauty spot" of Japan, so far as natural scenery is concerned. The hotel is absolutely modern in every way, and is managed by the proprietor. He and his wife are very cultured people. This hotel is supplied with hot water from natural hot springs, and three greenhouses are heated with this water. Back of the hotel is a large swimming pool, bath-house, tennis-court and several fine water-falls, as well as a large fish-pond. In front of the hotel is a beautiful view of two high ridges of mountains, and the sea in the distance.

The mountains in Japan are green, with only an occasional bare rock projecting. All these mountains have been planted with pine trees. While the trees are small, they raise pampa grass between the trees. This is used to make the thatched roofs of the houses. These roofs last a hundred years. Some of the mountains are covered with bamboo. This dense vegetation on all the mountains regulates the climate, causes rain, and holds the moisture, so that the mountain streams are steady and continuous. These streams supply water for the rice-fields of the valleys and the terraces along the hills.

From Miyanoshita we made a number of side-trips, to Hakone Lake, Gora Park and Mt. Fuji. This is the sacred mountain of Japan. It is 12,387 feet high. It is an old volcano, but has not been active for two hundred years. At present there is no snow on the mountain, although most of the year the top is covered with snow. The crater is 300 feet deep. The form of Fuji is a truncated cone—a perfect volcano.

From Miyanoshita we came to Kioto, the center of art and culture. Kioto is a city of 500,000 inhabitants, the fourth largest in the empire. It was the capital for eleven hundred years, till it was removed to Tokyo. It has the ancient palaces, for the Emperor and the Crown Prince, and each emperor must be crowned here. It has also the Imperial University, Doshisha University and many other institutions. It has the most and the largest temples.

We saw a temple which has a thousand life-size images of Gwan-non, the goddess of mercy, one of the incarnations of Buddha. Each image has forty-two hands, filled



with every imaginable gift to bless humanity. This temple is 396 feet long and 55 feet deep.

But the new temple, built only thirty years ago, is the most beautiful. This is also the most popular. It has 96 large wooden pillars, made from the cryptomeria trees. To get these large timbers to their place required heavy ropes. We saw one of these ropes. It is made of women's hair, which the poor country women donated as their gift to the cause. There are fifty-three such ropes, all made from women's hair. Each rope is 220 feet long and four inches in diameter—to be exact, thirteen inches in circumference.

The Buddhists and Shintos must pay before they pray. So each day, as the people come to worship, they throw their coin toward the altar, behind the railing. But they often hit the railing, which is seriously cut by the action of the money. We visited the temple about 11 o'clock in the forenoon. At that time there were forty-three persons busy counting the money of the morning offerings. A half hour later, there were twenty-seven still at work counting, and rolling up the money. The others had gone to cart it away. They did not get through by noon. There were still many bushels of money to be counted. This is a daily program. Each day of the year, it requires over forty persons, eight to ten hours daily, to count and care for the offerings of this temple. What are Christians doing to meet this devotion and sacrifice?

Monday, Sept. 27, was a big day. We all went to Osaka, about 125 Americans and a few Britishers. The city council voted 24,000 yen (\$12,000) for our reception. We were met at the station and shown the various institutions of the city. One of the most unique things in the world is the way Osaka provides for the workmen. They have an institution, a large building, where a workman can get a room and bed for ten sen—five cents—per night. He can get a full meal for twelve sen—six cents. I saw them eating and noticed the fare. It was a large piece of bread, butter, two wieners, potatoes, carrots and a large bowl of rice.

In connection with this the municipality built several hundred houses which are rented at from four to seventeen yen per month (\$2 to \$8.50). The best houses have nine rooms. They are planning to build 600 more of these houses. They also have a day nursery, cared for by two expert ladies.

We were shown the public markets, stores and public buildings. Dinner was served for the entire party at the Osaka hotel. The menu was the usual one—consomme, fish, roast beef, chicken, vegetables, fruits and coffee.

After dinner we were divided into four parties. One party was taken to the factories, another to the stores, another to the schools, and the last, to which I belonged, visited the churches and mission schools. We also visited the Ohara Institute, which is the "Russell Sage Foundation" of Japan, devoted to the study of social and economic problems, and the dissemination of the results of said research.

At 5 P. M. we gathered in the fine new city hall, where the mayor gave us a banquet. This was one of the most elaborate affairs I ever attended. The decorations cost many thousands of yen, and the banquet was in every respect elaborate. An American who has knowledge of such things said that in America such a banquet would cost from \$15 to \$25 per plate. The city of Osaka gave this to us, to welcome us to Japan.

The address of the mayor was very beautiful, appropriate and significant. Although he is a Buddhist, he expressed the hope that our Sunday-school Convention might be a great success, and that it might promote a better understanding of our countries, and promote peace and good will. He recognized that the world must be elevated to a higher plane of morality. This was responded to in fitting words by Dr. Frank L. Brown.

After the banquet, we went to the auditorium, where over 4,000 people awaited us. This mass meeting was presided over by a Japanese Christian. I had the honor of having him for a guide during the afternoon. He is the "Steel King" of Japan. I asked him if he is the "Carnegie" of Japan, and his reply was, "My ambition is to be the John Wanamaker or the Heinz of Japan. I love the Sunday-school more than anything in the world."

Many short addresses were made at this mass-meeting. The writer of these lines was scheduled for the principal address of the evening. We all sounded the note that Christian education is the only hope of the world.

The following day I went to Kobe and got there just in time to speak at the chapel of the Kwansei Gakuin—a Methodist College, where I addressed over 700 college men. Their entire enrollment is over 1,700. I spoke for thirty minutes and there was no need of an interpreter, for they understood English. In the afternoon I attended a very impressive service, the unveiling of the portraits of Hamill and Heinz, in the Hamill Memorial Building of Religious Education.

We were then taken over the city, where we visited the Girls' College, the Women's Bible Schools—two of them—and the famous Kindergarten of Miss Howe. After dinner I spoke to a mass-meeting of 1,200 in the Y. M. C. A. The next day I lectured twice in Doshisha University.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Frank Talks About the Forward Movement

#### No. 7.—It Should Foster Normal Growth

GROWTH requires food. The most hopeful signs are evident in the emphasis now being placed on Christian education. We are largely what we are taught. With all the confusion of tongues about us, in this age, how can we hope to maintain the growing life of the church without feeding upon the truth of God? Let us give every coöperation for the study of God's Book—not only to find sermons and Sunday-school lessons, but to find the truth and the will of God. Then—finding it—let us do it! The best food is valueless unless eaten—digested and assimilated into an active body. We must follow God's will at all hazards. The time has come when all problems must be dealt with according to the will of God in Christ. "He is the way, the truth and the life." There is no other!

Atmosphere plays no small part in healthful growth. There have been clouds of uncertainty and doubt; there have been those of suspicion and prejudice; some clouds of division and opposition. The "Sun of Righteousness, with healing in his wings," is needed. The sunshine of God's love will clear the sky. "Righteousness and peace must kiss each other." There must be the assurance of faith in our hearts and homes. There must be the joy of fellowship and coöperation in every good work. We have driven our children and others from us because of an atmosphere of doubt and discouragement—of fault-finding and opposition. Sunshine is death to disease germs. It requires more sunshine than shadow for growth. Sunshine gives life to the plant, color to the fruit and beauty to the landscape. Let us get into the love of God and then "keep" there, if we would contribute to the growth of the church!

But, perhaps, our chief need is for proper spiritual exercise. The church must remain "weak and sickly among you" without it. Exercise stimulates the heart and quickens the healthful flow of blood. It also makes muscle and gives strength. The lack of it creates despondency and grouching. Those who never work at a job usually find themselves condemning the methods of those who do. They can scarcely help this. It is organic. Get them to help with the job, somehow. This will stimulate both brain and blood to clearer thinking and less grouch. We all need this coöperative exercise for our own spiritual joy and that of the church of which we are a part.

We must all have clearer visions of the great Christian opportunities and obligations about us. We must see the value and fellowship of prayer. Then we want to pursue its open gate to the throne of God, until we have power from above. Then we can help to build altars in other closets and homes. We need a new sense of the obligation to sinners all around us. We must impress the fact that evangelism is the life of the church, both for spiritual health and growth in numbers! We must teach until we realize our stewardship for the Lord—until there shall be flowing out, for the needs of the church, both life and money, as the Lord may give it to us! We must know our obligation to our children, "to bring them up in the nurture and admonition of the Lord." That sort of religious and Christian education is our only hope of perpetuating the great ideals, we profess to possess, to the generations that are to be! We need a renewed vision of the helpless millions in heathendom, if we would go, as Christ has bidden us, to make disciples and to teach them. The menace of the church is her own lethargy! The progress of error and sin must stop, in order that the power of Christ and his Word may prevail.

This is no time for dallying or arousing opposition! Sin is on every hand. Restless uncertainty is crying for the light! Jesus is the only Light of the world. With a courageous enthusiasm of faith we must go forward! The Church of the Brethren has ideals, a history, and a spiritual purpose and life, that the world needs, and of which we never need be ashamed. May

the Forward Movement, at least, be a tonic—not a man-made nostrum—but a hand pointing the way to the greater tonic of Christ's love and truth! Then she will grow as she ought. The Forward Movement is for five years. The church is forever! The Forward Movement may die, but God grant that it may have contributed to the increasing power of the church of the Living God!

### Among the Churches

It was our privilege to attend the District Meetings of Northern and Middle Iowa and Middle Missouri recently. Each of the Iowa meetings was held in one of the smaller congregations of their respective Districts. But there was no smallness in the hearty and bounteous hospitality by these brethren and friends to the large attendance gathered at both places.

The Missouri meeting was held at the church in the pretty city of Warrensburg. Here we find one of the older communities of our people, though the church in town is of recent development. The familiar names of Roop, Bailey, Repp and Wampler make a Maryland man feel at home. But we are also quite sure that the "at-home" feeling would come to any one sharing the whole-hearted fellowship of the Brethren of this District.

All of these meetings combined their Ministerial, Sunday-school and other District activities with their business meetings. This added much inspiration and instruction to the meetings—the sisters, as well as the young people in general, contributing a large share. Middle Iowa is known as the "singing District," so I was informed. Certainly it maintains its reputation in this part of the devotional services. Many quartettes and other special numbers, added to the splendid congregational singing, gave abundant evidence that good singing will bless the worship of Middle Iowa for the years to come. It might be said, too, that one of the very best numbers was written—both words and music—by one of their active pastors.

The budget of business was not large at any of these meetings, yet some very fundamental matters were discussed. They have the problems common to the progress of the work of the church everywhere. They were faced cautiously, discussed frankly, for the most part, and disposed of wisely. One is impressed that everywhere there is caution and intelligent consideration given our church problems. The members face their work reverently, to find the way of greatest helpfulness for the progress of the church. We departed from these meetings with the strengthened conviction that, while there are problems coming up constantly, they shall be met with earnest consideration, and disposed of for the glory of the Lord and the progress of the church.

### Queries

Will the money asked for China Famine Relief be credited in the Forward Movement?

We hope to make a report at the end of the year, giving credit to all regions and congregations, so far as possible, for all money they have given to any cause, outside of funds for their local congregation. This report will be complete, in so far as we have the coöperation of the treasurers of all boards and institutions, receiving money from our people. Therefore due credit will be given to each congregation for the money it gives to any fund. The China Famine Relief Fund will not be a part of the Forward Movement Fund, for division among the participating boards, since this need has grown out of an emergency, unknown when that budget was made up. But each congregation will get credit for it, in the year's giving.

How do you expect to get the exact amount of money that each congregation pays to the District Mission Board during the year?

We must depend upon the treasurers of these District Boards for this information at the close of the year, on blanks which we shall provide for it.



## THE ROUND TABLE

### Unspotted

BY JULIA GRAYDON

SOME one has said, "Blessed are those who keep themselves unspotted from the world, but *more blessed* those who keep themselves unspotted *in* the world."

It is easy sometimes to be good when we live apart from evil and when we long to keep evil away from us. So, perhaps, we dwell apart from men and try to live our lives alone, hoping to escape trouble.

But have the *best* lives been lived thus? Did Christ keep himself away from men, or mingle with them?

It is not hard to answer this question. "He was in the world, and yet the world knew him not."

We might try to take a different meaning but we know that he was in the world and yet kept himself unspotted from it—free from all taint of sin, though living with sinners.

We, too, can keep ourselves unspotted, if we will, and yet show the spotted ones how to live a life in Christ—to be *in* the world and yet not of it; a hard way to go and yet the *only* way which leads to happiness in the spiritual life.

Harrisburg, Pa.

### What Is Your Hobby?

BY WM. E. THOMPSON

WE claim to be a conservative people, and we have made some great claims as to our high standard, in keeping the commandments. I love the Church of the Brethren, and I honor the dear fathers who have laid the foundation thereof, and have made possible the blessings we enjoy in our beloved Fraternity. What I shall say is, I think, prompted by love for the cause of righteousness, and with the highest respect to those who have labored in the past.

I have long maintained that to be conservative means more than to dress plainly. I believe in sanctification, and yet I would not want to make that my main theme in every sermon I preach. I believe in justification, and yet there may be other things of equal importance. I believe that plainness of dress is taught in the New Testament, but I would not want to make that so prominent as to see nothing else in the Christian life.

Not long ago a kind brother came to me, with tobacco-juice running out of the corners of his mouth, asking that I make an effort to get a young sister in line who, he thought, was dressing too worldly. A certain sister was complaining, regarding the way some sisters were dressing, and in less than two weeks I saw her wearing the same thing she had condemned in others.

Our young people have reached an age in which they do some thinking for themselves, and they are asking how it happens that some of our leading brethren (elders) ride in automobiles that cost \$3,000, have their homes furnished in the latest style, with modern equipments of the latest, and as good as money will buy, phonographs, musical instruments of all kinds—everything modern—yet asking others to conform to the principles of nonconformity to the world and pleading for conservatism. Just because Annual Conference has *not* said that we should be conservative in the prices paid for automobiles, and *has* said we should be conservative in our wearing apparel—that does not give us a legal right to pay exorbitant prices for automobiles.

In a certain congregation folks ride to church in the best of automobiles. Their farm-houses are modern in every way. Their farms have produced bountifully. They have conveniences that most city folks can not have, yet their poor minister is doing the best he can to make his own living. He preaches for them with scarcely any remuneration, though a supported ministry is as much taught in the New Testament as feeding.

"There was a man sent from God whose name was John." Read it again and insert your name in the place of "John," and see how it will sound. Don't you think we ought to read Matt. 28: 19 again? Re-

member that we will not be saved on family reputation, or on what Uncle John, or some of our other folks may say about it, but all will depend on what Jesus says. His words will judge us in the last day. Are you ready to hear your record produced?

Ottumwa, Iowa.

### Great Words

BY GEORGE W. TUTTLE

"But if not . . ." (Dan. 3: 18)

GREAT words, these words of Shadrach, Meshach and Abednego, when the angry king and the fiery furnace confronted them. Were not Nebuchadnezzar and mercy strangers the one to the other? First these three men said to the angry king: "Our God whom we serve is able to deliver us from the burning fiery furnace." Then they added: "And he will deliver us out of thine hand, O king." Then courage and faith rose up to the highest pinnacle, as those words of defiance rang out like hammer-strokes on the anvil of God: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The gauntlet was thrown down, the king raged, the seven-time heated furnace roared, the fire-fiend slew the would-be executioners, but not a hair of the three men of faith was singed, neither was the smell of smoke on their garments. God took care of his own.

But they counted the cost, even though Satan was never allowed to collect the bill. "But if not," meant that even if garment and flesh and bone burned and crumbled into ashes, as a consequence of their refusal, they would not deny God.

Our Father has need of "But-if-not" Christians today—Christians who count the cost, Christians who say: "The Lord is on my side," instead of groaning: "All these things are against me." Then, if no losses or pains ever followed standing for the right, where would be the virtue, the glory, of right doing? No cost, no value! Standing for the right is not always painless, but it is always profitable. God will give us character if we give him loyalty.

The man who serves God until he finds he will be real cash out of pocket if he gives his neighbor a square deal, and then backslides on a horse-trade, or a scant bushel of potatoes, or on a few shares of worthless stock, needs a little of the "Shadrach-Meshach-and-Abednego" brand of backbone. Our Father needs followers who will say: "But if not"—if trials and losses come, if I am misunderstood, if fires of criticism burn, if poverty come to me because I seek thy gain and the gain of my fellow-men—still will I be faithful." No real harm can come to the Christian. "And who is he that will harm you, if ye be followers of that which is good?"

Pasadena, Calif.

### Things to Think About

BY LEANDER SMITH

Now, since the goals of our "Five-Year Forward Movement," and more, are assured, let us not become exalted and, consequently, loose in doctrine and practice! Let us still proclaim the everlasting truth, that repentance and faith and a birth of the Holy Spirit are necessary to salvation and should be required as conditions to church membership in every case. Let us accept no substitutes, however popular they may be!

One night I dreamed that I came in sight of the Church of the Brethren, as she had reached the standard of all her goals. It looked like a silver sea. As I gazed on her beauty, I said: "If this great achievement leads our church to the perversion of the simple, God-given ordinances, or of church membership, I would rather see it vanish away now." This morning, as I ponder those words of dreamland, I would not change them in the least. The man who does not believe that we will be sorely tried, on the above points, does not understand the Scriptures nor human nature.

There is now almost, if not quite, as much reason for President Wilson to call the nation to prayer as there was during the war, when he did call us to our knees. The world still is in an uproar. The peace pact

is out on unknown waters, without chart or compass. Strikes, many and big, are the order of the day. The high cost of living is hardly affected by all the probing that has been done. Profiteering is seen on every hand. Extravagance is loath to adopt saner methods. The chaotic condition of the reconstruction period is as dark as ever.

Does it not seem as if prayer were needed more than brains, to bring light out of the confusion into which the world has plunged, and to restore normal economic conditions? I think so, and I wish our country could view it the same way.

Not since the angered Samson, with his fox-tail brands, reduced the wheat fields to ashes, has there ever been a time when the application of Bible principles to business methods was needed more than now. Truth is at a guilty distance below par. People have gone wild; many have turned financial somersaults until they have forgotten that the Bible has anything to say, by way of regulating our conduct toward each other in business. Professedly Christian men will ask from 50 to 1,000 per cent profit on their goods, without a twitch of conscience. Their excuse is: "Other folks do that way." They scruple not in palming off shoddy goods on the ignorant and innocent brother in Christ. Money and greed were the leading factors that brought about this state of affairs. God forbid that we should ever let the unrighteous mammon of this world influence our church to compromise her Scriptural principles!

It is related that an evangelist went to a certain town to hold a union meeting. It so happened that some of the pastors in the town were conscientiously opposed to some of his methods and did not attend the meetings. The evangelist found it convenient, now and then, to hurl insinuations at the absent pastors. The pastors heard of it and came before the congregation and, in a Christlike way, explained that they were not fighting the meeting but could not conscientiously take part in it. The evangelist listened, and then said:—"A part of my business is to put some folks out of business. You had better pack your grips and leave this town."

It is said that the influence of this evangelist was so great that these pastors had to surrender their pastorates and leave. Poor pastors ("the key to the situation"), who are expected to weep with the sorrowing, go at every beck and call, lead a pure and orthodox life, then cater to the whims of the ungodly at the hazard of life, when will your work be appreciated and your burdens grow less?

I am afraid that, in the great confusion, rush and excitement, we will magnify money and man-power, and minimize God and the power of the Holy Spirit. We should remember Paul's words in 2 Tim. 2: 3-5: "Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully."

Loyalty is the first principle in business organization. Loyalty to one's own Christian body is in perfect consonance with spiritual oneness with all the people of God. There are some large and troublesome matters to be discussed on which there should be complete unanimity among our brethren.

Minot, N. Dak.

### The Only Way

BY MARY E. PRENTICE

How easy it is for the human family to go astray! Sadly, too, almost before they know it.

Pilgrims—people of the church—are turned aside into paths that seem at first to begin within the true way.

There is the path of pleasures. Ah! Yes, we tell ourselves that there is no harm in this or that, until we have gone so far that we can hardly discern between the good and evil.

There is the path of self-righteousness, and how many there are that follow it! Then there are the path of church membership, the path of fanaticism, and others.



Many—entirely too many—are running swiftly in these courses, each step taking them farther from the true way. Jesus said that he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber.

How people study and think and plan for some other way than the right one! In their folly and pride and wicked rebellion they avoid the cross on which Jesus died to save them from sin.

"There is only one way,  
It is sprinkled with blood;  
Once shed for mankind  
By the dear Son of God,  
The way in which saints  
Of all ages have trod,  
There's no other way to be saved."

How careful all of us should be to keep in the true way! "His yoke is easy and his burden is light."

*Aline, Okla.*

## HOME AND FAMILY

### Growing Old

The days grow shorter, the nights grow longer;  
The headstones thicken along the way;  
And life grows sadder, but love grows stronger  
For those who walk with us day by day.

The tear comes quicker, the laugh comes slower;  
The courage is lesser to do and dare;  
And the tide of joy in the heart falls lower,  
And seldom covers the reefs of care.

But all true things in the world seem truer,  
And the better things of earth seem best,  
And friends are dearer, as friends are fewer,  
And love is all as our sun dips west.

Then let us clasp hands as we walk together,  
And let us speak softly in low, sweet tone,  
For no man knows on the morrow whether  
We two pass on—or but one alone.—Selected,

### The Choice

BY FAY ALDENE GRAY

"If ever I am lost it will be for love."

"You will not be," he replied, with a finality matching her own.

He was a minister, wise in a large experience of years, and gifted with a keen instinct of human nature. She knew by his fatherly tone and sympathetic face that she had unwittingly revealed to him the tragedy of her life. She answered: "If I were dying of thirst and one pressed a cup of cold water to my lips, would I not drink it?"

"You would not, if you knew that drinking would only prolong your agony and be certain death in the end." Then, folding his hands reverently, he prayed: "Father, take this heart-weary child of thine into thy care. Hedge her in by thy grace! May the Holy Spirit be her defense! Make her wise to choose thy way in that decisive hour! Take away the burden of her heart, or sanctify it to her good, as thou wilt! From her agony of spirit may she learn the compassion of Christ for a travelling, sin-laden world!"

"When the temptation comes, which her spirit discerns, stand thou on guard and give her courage to dash the death-dregged cup from her famished lips! Thou, who art love, fold her away in thy great heart of love and let her find her peace and victory there."

Lois Carrol married Floyd, believing he was the one man among men for her; but the close associations of home-life made her feel, from day to day, that they walked hand in hand with spirits far apart.

She was like a radiant June morning, with its song and fragrance and bloom. He could no more understand, or enter into her ecstasy of living than the frigid North can yield the fervent balm of the sunny South.

If he came in from his work and found her singing, he growled out: "I don't see how any one can be singing all the time." He reproved or ridiculed her cheeriness until she was almost afraid to smile in his presence. She had high ideals of the marriage relation, concerning which he sneeringly twitted her: "You will do to live with angels but not with men."

And as though she were, indeed, an ethereal being with no earthly needs, he grudgingly stinted her in

material things. She had been a servant before she married him, but she often felt that, as his wife, she was much less than a servant, and more poorly provided for. For then she was mistress of her wages, at least. As his wife she had to ask him for every cent she got and then give an account to him of how she used it. She knew that genuine love is neither exacting nor stingy. She was a wife only in name. That knowledge stung her sensitive, honorable nature until her spirit drooped as a flower withers in a waterless vase.

At the time this narrative opens, Mrs. Serling was bravely making the best of her condition. She had married young and was still in early womanhood. There was much to be done. Everywhere the world's service was awaiting willing hands and willing hearts. And it may be truly said of her, as of one of old: "She has done what she could."

Listening to the aged minister's prayer, she felt that she had betrayed her husband and lowered her standard of loyalty. But that prayer was her re-creation. In the infinite dew of that hallowed intercession her spirit revived; its rusted, iron-like fetters fell off and in its newly-found freedom looked out upon rich possibilities of future happiness. The groveling fear of her soul was gone. Henceforth her hungry heart would find its sustenance, its joy, in the duty of the hour, trusting God for all the future and its happiness.

But the day came, when, like Job, she exclaimed: "The thing which I feared has come upon me." Love, that cup of crystal, cold water, was proffered her. God, who answers prayer, gave her courage to refuse that cry, and strength to rejoice in the abject woe of its refusal.

All this time her husband—he whom she called husband—stood apart, silently watching her conflict, jealously waiting to see her yield, actually wanting her to smirch her soul, because her spirit moved in a realm so high that his own had never gained it. Watching to see her fall, and seeing her win out loyally on the side of right, in the fiercest battle her soul had ever fought, brought him in penitence to the feet of Christ and to a humble confession to her, for his negligence of love and care. This hour of hard-earned triumph marked the beginning of a holier, happier life for them both.

Floyd Serling was of an old, honorable family. He inherited his father's unsullied reputation, along with his property. At the time Lois Carrol first met him, he was an official of both the church and the Sunday-school. He was regarded in his community as a man of sterling integrity, strictly honest in business and clean in morals. He maintained this high reputation with Lois Carrol; with Lois Serling he was untruthful, selfish, stingy, dishonorable. His highest aim was self-interest. He was honest in the business world through pride of name; in his home life he was his dominant self.

When Lois first looked straight into Floyd's eyes, she thought she had never seen such handsome, fascinating eyes; but the contour of his mouth caused an indefinable revulsion of feeling. One more versed in reading character from facial lines, would have described his mouth at once as selfish and sensual. Lois simply passed it by, as an ugly feature, to be pitied, rather than to regard it as an indication of character. She did not know how that character, so strongly indicated by that selfish, sensual mouth, would sting her soul and wither her spirit. But, like thousands of other girls, who are uneducated in the vital qualifications of mating and the essentials of true marriage relations, emotional affection governed her instead of her instinctive judgment.

Up to the time she had discovered those wonderful eyes, men had been men to Lois Carrol. Admirers were met with a child's simplicity and a child's artless grace, until Floyd Serling, with the determination of one who has always had his own way, singled her out for his own. Then it was gossiped: "She is marrying him for his money." "She will have her nest feathered." "Floyd Serling will never marry a poor girl like Lois Carrol; but there is the promise of a fine woman there."

Several years after he had married her, he confessed to her that he was afraid his good luck, which had always attended him, would desert him, should he leave her upon learning of her true position. Of course, Lois knew he had debated doing it, and the knowledge was a rankling thorn in her flesh, for which the grace of God seemed insufficient.

But looking backward over her experience, the years seemed to Lois as a night's troubled dream, so great was her joy in Floyd's changed life. She lived to see him not only accept her higher ideals of spirituality and of marriage, but to have him to help her to make them a loving, blessed reality. They lived in a new realm, beginning their honeymoon where most couples begin to regard that season as they do the first loves of youth.

Lois had known no love until she gave her heart's full measure to Floyd Serling. And while the years go on she will hold that love sacred, next to the love of God. And the memory of the old minister's prayer, which re-created that love, is as sacred as the love itself. Were her years of heart hunger, her agony of soul, God's only way to save Floyd Serling's soul? Readers may answer that question as they will. Lois has never been able to answer that question satisfactorily. She only knows that her joy was unspeakable when Floyd said to her: "All the good there is in me I owe to your Christian influence. In all your severe trials you have not swerved a hair's breadth from your standard of right. I have watched in wonder and admiration. I had been walking in the mire. But for you I should never have known the blessedness of the upper road. I love you. I wish I could tell you how much I love you!"

*Chicago, Ill.*

### The Sweet Story of Friendship

BY DAISY M. MOORE

In all the sweetest stories we read there is a note of love, but of all the stories, ever written, none is sweeter than the story of Ruth's devotion to her mother-in-law, Naomi.

Naomi had been most unfortunate in losing her husband and two sons, one of whom had been Ruth's own husband. She was wretched and broken in spirit—perhaps in health. The call of the homeland was urgent and sweet and she decided to go back there to end her days.

Just here is where we are impressed with the far-reaching possibilities of kindness and love.

In spite of the fact that Ruth and Orpah, the other daughter-in-law, were Moabites who worshiped Chemosh, they had both been so drawn to Naomi, by the noble example of her living, and her kindness and love for them, that they felt they could not bear the separation from her.

Her unflinching truth and uprightness had wrought a love for her which was exceedingly great.

One never knows what fruit a seed of kindness and truth may bear. In the love and loyalty of these girls, surely Naomi was richly rewarded.

Both wished to return to Judah with her, though she urged them to remain in Moab and remarry. Orpah finally yielded and retraced her way.

But Ruth's attachment was stronger. Her devotion was not to be moved.

Her words, in reply to Naomi's pleadings, are among the most beautiful ever recorded. They have never been equalled in sweetness, nor outdone in strength. They are the very epitome of truest friendship, and are a real delight to the heart that loves.

Naomi had nothing of value to give; Ruth wanted naught. Naomi was probably not very strong, after her severe trials; Ruth was not only willing but eager to serve her.

You know all the story—if you do not, read it this minute and refresh your soul. Learn how, by her unseeking, unwavering loyalty to the one who had first loved her, she placed herself, by her marriage to Boaz, in the great line of promise through which God gave to the world his Son Jesus Christ.

The path of righteousness leads oftentimes into the heart of the richest harvest of unsought rewards.

*Fairfield, Pa.*



## AMONG THE CHURCHES

### Calendar for Sunday, November 7

Sunday-school Lesson, Principles of Christian Living. Matt. 6:1 to 7:12.

Christian Workers' Meeting, "I Press Toward the Mark."—Philpp. 3:13-16.

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### Gains for the Kingdom

Two baptisms in the Kokomo church, Ind.  
One baptism in the Greenville church, Ohio.  
One baptism in the Brookville church, Ohio.  
Four baptisms in the Weiser church, Idaho.  
Three baptisms in the Fairview church, Iowa.  
Two baptisms in the West Greentree church, Pa.  
Three baptisms in the First Church, York, Pa.  
Four baptisms in the First Church, Pottstown, Pa.  
One baptism in the Upper Cumberland church, Pa.  
Two baptisms in the East Los Angeles church, Calif.  
Two baptisms in the Hollywood church, Va.—Bro. D. M. Glick, of Trevilian, Va., evangelist.  
Eight baptisms in the Castine church, Ohio.—Bro. David Metzler, Nappanee, Ind., evangelist.  
Five baptisms in the Hanover church, Pa.—Bro. H. C. Early, of Penn Laird, Va., evangelist.  
Twelve baptisms in the Virden church, Ill.—Bro. I. D. Heckman, Cerro Gordo, Ill., evangelist.  
One baptism in the Dry Creek church, Iowa.—Bro. Wm. J. Tinkle, of Chicago, Ill., evangelist.  
Seven baptisms in the Mt. Joy church, Pa.—Bro. J. A. Buffenmyer, of Uniontown, Pa., evangelist.  
Fourteen accessions to the Champaign church, Ill.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.  
Thirteen baptisms in the Logansport church, Ind.—Bro. Ira E. Long, of Andrews, Ind., evangelist.  
Nine baptisms in the Frederick City church, Md.—Bro. F. D. Anthony, of New Windsor, Md., evangelist.  
Three were reclaimed and one awaits baptism at Brummett, N. C.—Bro. J. R. Jackson, Rutherfordton, N. C., evangelist.  
Twelve were baptized and four reclaimed in the Rumel church, Pa.—Bro. J. B. Miller, of Curryville, Pa., evangelist.  
Three baptisms in the Hooversville house, Quemahoning congregation, Pa.—Bro. H. Q. Rhodes, of Sipesville, Pa., evangelist.  
Three were baptized and one awaits the rite in the Romine church, Ill.—Bro. D. E. Eshelman, of Canton, Ill., evangelist.  
Thirteen were baptized and two await the rite in the Bowmont church, Idaho.—Bro. Jacob Funk, of Pomona, Calif., evangelist.  
Two baptisms in the Boiling Springs house, Lower Cumberland church, Pa.—Bro. J. E. Rowland, of Bunkertown, Pa., evangelist.  
Twenty were baptized, one awaits the rite, and three were reclaimed in the Carson Valley church, Pa.—Bro. C. O. Beery, of Juniata, Pa., evangelist.  
Twenty-three were baptized and one was received on former baptism in the Maple Spring church, Pa.—Bro. J. H. Cassidy, of Huntingdon, Pa., evangelist.

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### Our Evangelists

Bro. J. F. Swallow, of Seavey, Minn., to begin Nov. 7 in the Mexico church, Ind.  
Bro. Fred Flora, of Moscow, Idaho, to begin Nov. 7 in the Weiser church, Idaho.  
Bro. J. W. Barwick, to begin Nov. 7 in his own congregation, Bethany, Philadelphia, Pa.  
Bro. Adam Hollinger, of Shamokin, Pa., to begin Nov. 27 in the Shady Grove church, Pa.  
Bro. W. J. Buckley, of Dayton, Ohio, to begin in February in the Greenville church, Ohio.  
Bro. Arthur Hoppis, of Middletown, Ind., to begin Nov. 14 in the Upper Eel church, Ind.  
Bro. J. Edwin Jarboe, of Lincoln, Nebr., to begin Nov. 7 in the Pleasant Hill church, Ohio.  
Bro. B. F. Petry, of Eaton, Ohio, to begin Nov. 14 at the Palmyra house, Palmyra church, Pa.  
Bro. John R. Snyder, of Bellefontaine, Ohio, to begin Nov. 25 in the Cherry Grove church, Ill.  
Bro. J. L. Mahon, of Youngstown, Ohio, to begin in November in the Bellefontaine church, Ohio.  
Bro. Joel A. Vancil, of Gardner, Kans., is holding meetings in his home church, East Maple Grove.  
Bro. John W. Root, of La Fayette, Ind., to begin sometime in November in the Windfall church, Ind.  
Bro. R. T. Hull, of Mt. Pleasant, Pa., to begin Nov. 8 in the Harmony house, Middletown Valley church, Md.

Bro. B. J. Fike, of Outlook, Wash., to hold a series of meetings during the holidays in the church at that place.

Bro. Amos Kuhns, of Union Deposit, Pa., to begin Nov. 7 in the Greentree house, West Greentree congregation, Pa.

Bro. R. R. Shroyer, of North Canton, Ohio, to begin Dec. 4 in the Mechanicsburg house, Lower Cumberland church, Pa.

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### Personal Mention

Northern Missouri is to be represented on the Standing Committee of the 1921 Conference by Eld. E. W. Mason.

Southern Iowa has chosen Eld. W. N. Glotfelty as a member of the Standing Committee for the next Conference.

Middle Indiana has selected Elders Otho Winger and Ira E. Long as Standing Committee delegates to the 1921 Conference.

Northeastern Kansas has elected Eld. Geo. Manon as the District delegate on the Standing Committee of the next Conference.

Bro. J. W. Grater has returned from Decatur, Ill., to his former home, South Bend, Ind., where his correspondents will please address him.

Bro. L. T. Holsinger, of Brethren, Mich., has, for the time being, located at Pontiac, same State. The mission at that place will undoubtedly profit by his effective ministerial labors.

The General Director of the Forward Movement has been working in the East recently. The District Meeting of Southern Pennsylvania was included in his itinerary, as well as a brief visit with the home folks at New Windsor.

Bro. Jas. M. Moore, of Lanark, Ill., spent Monday at the Publishing House. Bro. Moore is a member of the Tract Examining Committee and came over to prepare some material pertaining to the Committee's work for the 1921 Yearbook. It is planned to have the forthcoming Yearbook represent the activities of the church more fully than any heretofore published.

Evidently there are a good many exceptions and some very striking ones, to this lack of interest in religious things that we are hearing a good deal about these days. There seems to be a different situation anyway, at Chambersburg, Pa., where Bro. D. L. Miller has been holding meetings. We are informed that at one meeting more than a hundred people stood all through the services, and many went away unable to gain admittance. When last heard from, there had been one confession.

Bro. C. H. Shamberger, General Secretary for the Christian Workers' Board and also for the Student Volunteer Movement, left Elgin a few days ago on a tour among the colleges of the Brotherhood. These are the centers, of course, of the last-named activity, and while the trip is primarily in the interest of that work, it will be utilized to make a careful survey of the present status and future possibilities of our Christian Workers' Societies. Bro. Shamberger had already visited Mount Morris before his departure on this trip, the first objective of which is the schools in the Eastern territory.

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### Special Notices

The Ministerial Conference of Group I of the churches of North Dakota and Eastern Montana will be held at Williston, N. Dak., on Sunday, Nov. 7. All ministers in that group are urged to be present.—T. U. Reed, Sec.

Ministers Wanted.—The Mission Board of the Northern District of Missouri wants three ministers for ministerial and pastoral work, on full support, at once—one for city work, one for a village, and one for work in the country. The two last named will be expected to take charge of community work also. Address: E. Mohler, Plattsburg, Mo.

Change of Group Meeting.—The Ministerial Conference for the Central Group of Churches of the District of North Dakota and Eastern Montana, which had been previously announced for 10 A. M., Nov. 4, to be held in Kenmare, N. Dak., has been postponed until Nov. 10, at 10 A. M. Ministers will please take notice of this change, and plan to be with us on the latter date.—Joseph D. Reish, Secretary, Lock Box 171, Berthold, N. Dak.

Information Wanted.—Any one having friends or relatives in the city of Kokomo, Ind., who might, by a proper effort, become interested in church activities, will please notify the writer, so that all such may be visited. We are working hard to locate all who may be favorably disposed toward the church, but we need the assistance of those who can impart to us much needed information.—Fred L. Fair, 153 South Main Street, Kokomo, Ind.

To the Churches of Nebraska and Northeastern Colorado.—Inasmuch as we anticipate much suffering among the poor of Omaha this winter, we take this means of making our requests known. If any one has any clothing in fair condition, that he wishes to donate, let him send it to us. We can always make excellent use of it to help the worthy poor. Special donations of money, or things for the table at Thanksgiving or Christmas, to feed the poor, will also be thankfully received. Cash, to buy food or coal,

will enable us to relieve much suffering.—W. W. and Mrs. Blough, Missionaries in Charge, 2615 N. Twenty-second Street, Omaha, Nebr.

Dedication.—The new church in Keyser, W. Va., will be dedicated Dec. 5. There will be three services—11 A. M., 2:30 and 7:30 P. M. Brethren Jeremiah Thomas and Emra T. Fike will have charge of the dedicatory services.—B. W. Smith, Burlington, W. Va.

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### Miscellaneous Mention

One of our flourishing Sunday-schools, in striving for the greatest efficiency, awards banners to classes excelling in various Sunday-school essentials. The last item in the list—reverence—challenged our attention, mainly because it is too often lost sight of, though it is, admittedly, of the utmost and most vital importance. Reverence is not merely something that a man is or does—it is the Spirit, wholly alert within, that manifests itself in a manner not to be mistaken. It implies a going hand-in-hand with God.

Perpetual Evangelism.—Who is there among us that has not wished, most ardently, that the exalted spirit of consecration, experienced during a revival season, might be carried forward by the membership throughout the year? We were told about a church that aims to meet that very object by organized prayer groups, whose special endeavor it is to continue the fervor of evangelism throughout the year, instead of focusing it on just a brief protracted meeting. With soul-winning efforts throughout the year, it would seem that the best of results might be attained.

We have before us a copy of the annual message of one of our pastors to his flock. It reviews the activities and developments of the year, finding many things to commend and some to reprove. Do you blame the pastor for saying: "How I wish, though, we could have every member present at least at one service every Sunday?" And this statement impressed us as worthy of special note: "We try to make our Sunday morning sermons doctrinal and fundamental, and our evening sermons evangelistic. We have tried rightly to divide the Word of Truth and not to carry a subject, as a hobby, to its death. Suggestions will be kindly received."

"A Very Grievous Sin," on the first page of this issue, was written a good while ago, before the price of sugar, potatoes and a few other things began to come down. But we think the point it tries to make is still valid. In connection with it you may be interested in this little newspaper observation: "A London minister was preaching on the H. C. L., says a correspondent of the 'New York Times.' To illustrate his subject, he first showed a basket with forty-eight eggs. 'This is what my predecessor got for a shilling seventy-five years ago,' he said. Then he held up a basket with twenty-four eggs. 'This is what my predecessor got for a shilling thirty-five years ago. And this,' holding up two eggs, 'is what I buy for a shilling.' That congregation held a meeting and raised their pastor's salary."

Be Sure to Quote Correctly.—In previous issues we have called attention to the importance of giving Scriptural quotations correctly, when making use of such citations in a "Messenger" article. At this time we desire to say a few words about quotations made from other journals, in connection with articles for the "Messenger." It is only fair and honorable to give all such extracts verbatim, so far as they are used. Otherwise you are very apt to make the writer say something he never intended. In one article that recently passed through our hands, the writer quoted freely from a leading journal, but on comparison with the communication, as originally printed, we found grave inaccuracies—alterations that were wholly unwarranted. As a matter of fairness to the author of a citation, let our writers take special pains to quote from others in accordance with the facts.

The correspondent of one of the wide-awake Pennsylvania churches speaks of a "class for new converts," which is held each Sunday afternoon. This, she says, "is quite interesting and will be very helpful to those just starting the Christian life." The very commendable work, thus entered upon by that congregation, is deserving of more than casual mention. As a rule, our people labor earnestly and effectually in winning souls for the Kingdom during revival services, and the results speak for themselves. But after baptism—what? Too often the new converts are permitted to get along as best they can, though, admittedly, they are but "babes in Christ," and in sore need of specially considerate attention. Our readers are sufficiently well acquainted with the situation, to be familiar with facts that, in many cases, are no credit to us as a people. To get a practical view of conditions as they really are, you need but refer to the church records, in which the lists of converts, for some years past, have been entered. You will be surprised, probably, by some things, but in the end you will be led to do some earnest thinking, and that, in turn, may lead to needed action in behalf of newly-received members. That very thing well deserves the best endeavors of every congregation. The strengthening of the entire membership is a matter of vital importance.



## AROUND THE WORLD

### Irrigation for Palestine

Comprehensive plans for the redemption of thousands of acres in Palestine—now largely barren waste land—have been decided upon. Irrigation will be the magic means of transformation for vast tracts that need only the all important requisite of moisture, to produce the most abundant crops. To carry out the extensive plans of irrigation, large armies of workers will be required, but these can readily be secured, as immigrants from Europe and elsewhere are daily arriving in Palestine. Many of these are anxious to assist in the development of the country, and whatever may be accomplished by their assistance, will be of permanent value to the country. So far as appearances go now, Palestine has a most promising future, provided a wise and efficient civic administration controls the affairs of the country.

### Italy Threatened by Anarchism

Recent reports from Italy indicate seriously disturbed industrial conditions. We referred in previous issues to the ill-advised seizures of factories and other industrial plants by the workers. The inexpediency of such a venture soon became apparent, and restitution to the proper owners was speedily effected. According to latest advices, the workers are now convinced that saner counsels must rule, and have come out in an open repudiation of the anarchistic element in their ranks. This, undoubtedly, will tend to clarify the situation in part at least, as it purges the ranks of the toilers from the evil influence of anarchism, which recognizes no obligation to either God or man. The adherents of such a godless reign of rebellion may well be described as "trees whose fruit withereth, . . . twice dead, . . . to whom is reserved the blackness of darkness forever."

### Women Crowd the Industries

According to a report by the Federal Board for Vocational Education, approximately 2,400,000 women and girls are employed in industrial arts in this country. Since 1916, the employment of women and girls in the iron and steel industry has increased forty per cent; in the automobile industry, three hundred per cent; instrument making, two hundred per cent; wood-working, one hundred per cent. The number of girls between fourteen and sixteen years of age constitutes nearly one-half of the entire number of teen-age working girls. The Federal Board significantly says: "The public should understand and face the serious consequences of so large a number of women in the various industries." Undoubtedly many women and girls are forced, by sheer necessity, to enter upon activities for which they are physically unfitted. As a result, they must pay the penalty of ill-health and a shortened span of life.

### MacSwiney's Long Fast Ends in Death

Naturally opinions may vary, regarding the tragic case of Terence MacSwiney, the Lord Mayor of Cork, who died Oct. 25, in consequence of his self-imposed fast. In speaking of his death, the liberal "Westminster Gazette" declares that "the departure of MacSwiney is no victory for the government of the United Kingdom." It must be admitted that a national cause for which men and women are ready to suffer and even die, may be justifiable, so far as its essential features are concerned. It was not so much the deliberate act of MacSwiney, in casting away his own life, that attracts the world's attention, as the desperation of an ancient and ever persistent people that MacSwiney symbolized, in declining to reconcile himself to the restraints of British law. Conciliation and concessions on the part of England, at this time, would seem to be the only means of averting an otherwise unavoidable crisis.

### Russia's Sad Plight

While absolutely reliable reports concerning conditions in Russia, are few indeed, at this time enough information has reached the outside world to indicate that conditions are even more horrible than can be imagined by one who has not been in actual touch with the situation. It is, however, the ardent hope of the other European nations that Bolshevism has practically run its course in Russia, and that there is less danger of infecting other nations. Judging by latest reports, the Polish victory has contributed largely to the discomfiture of the Bolshevist regime. Revolts are breaking out here and there, throughout the land, chiefly caused by the alarming shortage of food supplies. This, of course, applies more especially to the Russian towns and cities. The farmer is comparatively unaffected by Bolshevist misrule and oppression. He is the only really independent citizen. His supply of provisions is ample, and he can readily exchange his surplus products for such other articles as he may want. The Bolshevist leaders do not attempt to draft the peasants into their armed forces, for fear of a revolt, in which the tillers of the soil would unitedly strive, in a most decisive effort, to retain their rights.

### Better Days for Mexico

It is gratifying indeed to report that, for the present at least, the outlook in Mexico is more promising than it has been for some time. It really looks as if the Oregon government might come nearer a real republic than any previous administration, in charge of that country. Every professing Christian of the United States may well hope and pray that orderly conditions will now prevail in Mexico, but he should do even more, by placing the blessings of evangelical Christianity within reach of our southern neighbors. The real prosperity of Mexico is necessarily closely linked up with that of the United States. As we show real neighborliness, even greater blessings will return to us.

### The Problem of the Overcrowded Colleges

"Will a highly educated citizenship, in general, prove a menace to the United States—economically considered?" Dr. W. O. Thompson, president of Ohio State University, and member of President Wilson's Industrial Commission, declares that many leaders in education are giving serious consideration to this question. As viewed by them, the question has its economic angles. One phase of it is, whether a finely-educated nation would be willing to engage in its own toilsome labor. President Thompson maintains that if the growth in student bodies, throughout the United States, is to be continued at the present rate, one of two things will have to be done: "(1) Build more universities or colleges. (2) Enlarge the present ones to meet the probable increase." A survey of 210 colleges showed an attendance of 187,000 in 1914; 294,000 in 1919. At that ratio of increase there would be 410,000 in 1930, and 831,000 in 1950.

### Better Home Training Needed

Increasing lawlessness, especially in our cities, has aroused general attention everywhere. It is claimed that such a deplorable condition is but a logical aftermath of the great world war. Such an explanation may be in strict accordance with the facts of the case, but it is in no sense a remedy for the deplorable situation. During a recent investigation of shocking night crimes against women and girls, the Cook County grand jury of Chicago made special efforts to consult with the parents of the young women. They were called upon to explain why they permit their daughters to be out late at night, in the company of men not known to the parents, and in places whose respectability is not wholly established. The jury manifested surprising intelligence in placing the blame where it chiefly belongs. When girls or boys go wrong, look to the home—the over-indulgent, easy-going parents, devoid of all disposition toward the enforcement of discipline.

### The Black Jews of Africa

Just now, when the various tribes of Israel are returning, in part at least, to the land of their fathers, it is a matter of some interest to learn of a black Jewish tribe that resides at Dahomey, West Africa. While they may not be regarded as Jews proper, perhaps, they are certainly Israelites so far as their religious convictions are concerned. They are said to be a happy and contented tribe, knowing nothing of the hurry and scurry, characteristic of the modern Jew in other countries. These African Jews have a temple in which the old-time system of sacrifices is still carried out. There is a high priest, and seven families of priests who are responsible for the moral and religious training of the community. The tribe does not know of any other books but the Five Books of Moses. The Sabbath is strictly kept, and a distinct Judaism has been maintained for centuries. This is wonderful, when it is realized that the tribe is surrounded by numerous black communities of idol worshippers.

### Chinese Students in America

Influences of the most far-reaching sort will be exercised by the large group of Chinese students now attending colleges and universities in the United States. To the extent that they are impressed by the outstanding questions of the day, so will the people of their native land be won for better things. That is a factor of no slight significance, as some one has tersely put it: "As goes China in the next two decades, so will go the Orient in the next century." As evidence that China will go dry in the next two decades, we have the enthusiastic activity of the Chinese students in the furthering of prohibition aims in this country. A year ago they formed the Chinese Students' Prohibition League, with eleven definite objectives. Of these, seven have been successfully achieved, one will be completed in November, and the foundational basis is being rapidly completed in China for the other three items. A membership campaign resulted in enlisting over 1,000 members, or more than half of the Chinese students in America. A financial drive proved highly successful. The members of the local prohibition organization of Chinese students at the University of Michigan, recently expressed themselves officially as follows: "If Congressman Hamilton succeeds in introducing a bill in the next Congress, making it illegal for an American living in China to engage in the liquor traffic, to take a drink of intoxicating liquor on any occasion, or to belong to any club where intoxicating liquors are served, he would not only be-

come a great friend of China, but also a great helper of the Chinese Students' Prohibition League. It is the sole purpose of the League to prevent foreign brewers from carrying their business bodily into China. Prohibition gains are nothing if America is dry and, at the same time, China becomes more wet. The real success of prohibitionists is, to drive all liquors from the surface of the earth, for this alone means benefit to everybody." Can we permit China to plead in vain?

### France Reports Good Progress

Disastrously demolished by war's ravages, nothing is more cheering than the rapid rehabilitation of France at the present time. Seventy-seven per cent of her factories, sacked or destroyed during the war, have resumed operation in whole or in part. Of 4,300,000 acres of land, made barren by war's destruction, sixty-six per cent have been reclaimed and plowed, and fifty per cent have been sown this year. Ten of her invaded and pillaged departments produced this season 500,000 tons of wheat. Of the 1,860 miles of railroad destroyed, all but six miles have been rebuilt and put in operation. Even the choked and flooded mines, from which no coal was expected for years to come, have produced, thus far in 1920, upward of 2,000,000 tons. If you wonder as to the secret of it all, it may be concisely stated in just two words: "Diligent work." And that, by the way, solves the problem everywhere—in things temporal as well as spiritual.

### Greek Ruler Succumbs

Daily observation has taught us that life is very uncertain at best, and that apparently trivial causes may quickly end man's earthly career. These thoughts impressed themselves when, Oct. 26, the press dispatches reported the death of King Alexander of Greece—stricken by the fell destroyer while yet in the vigor of early manhood. Playfully bitten by a pet monkey early in October, a scarcely noticeable wound was inflicted, arousing no concern at the time. Later on a serious infection set in, ultimately resulting in a fatal congestion of the lungs. The reign of King Alexander was confined to very few years. Upon the abdication of his father, King Constantine, July 12, 1917, he was elevated to the throne by orders of the allied powers. Now his son, Prince Paul, only nineteen years of age, has been called upon to assume the responsible duties of a monarch at one of the most critical periods in the history of his nation.

### Bibles for Immigrants

With an unprecedented influx of immigrants through Ellis Island, these days, it is gratifying indeed that their spiritual needs are remembered by the New York Bible Society. Hundreds of Bibles are distributed every day, and so varied are the versions in which the Sacred Volume is now published, that each immigrant may readily obtain a Bible in his mother tongue. The Society that thus extends a friendly welcome to the immigrant, is the oldest organization of that sort. For nearly eighty-seven years the representatives of this Society have, without interruption, been meeting the incoming strangers at this great portal of our nation. All who expressed a willingness to accept a copy of the Bible have been presented with the Book. The present representative of the Society, Mr. Charles Carroll, has been at Ellis Island ten years, and during that time has distributed more Bibles than any other individual in the United States.

### The Need of a Better Understanding

In due recognition of the fact that more amiable relations must be nurtured between the various countries of Europe, in order to restore the deplorably disrupted commercial relations, an "International Financial Conference" recently convened at Brussels, Belgium. This gathering was only the first step toward arriving at the greatly-to-be-desired better understanding, but it was a most significant move, nevertheless. "Behold, how good and how pleasant it is"—urges the Psalmist—"for brethren to dwell together in unity." That felicitous observation has, in past centuries, been cited from the sacred desk as a most salutary incentive to peace and union. Just now, however, it might well be proclaimed beyond the boundary of the church, on every street of the busy city, in every nook and corner of the nation, and throughout the world. How true that the highest good to humanity can only come through harmonious relations! "Getting together" is the most ancient, time-tried and effectual cure for the varied ills of humanity—political, economic and social. That conviction prompted the convening of the Conference above referred to. Confronted by the perils of a hopelessly debt-ridden and financially-collapsing world, the delegates of the different nations were made to realize that only by getting together, could they find a solution of their problems, and plan the basis for a hopeful outlook in the days to come. The American representative at the Conference says: "The world really got together here. We found it easy to become friends and exchange views; to agree with pleasure, and to disagree without anger. The spirit of the Conference exemplified a will to promote among nations a cooperative spirit." Humanity has had enough of strife and hatred; now let us plan for peace and progress!



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

### What Christ Does for His Own

John 15: 1-8; 14-16

For Week Beginning November 14, 1920

1. **Our Privileges as Christ's Own.**—The Christian is one for whom Christ has already done the most wonderful thing. To have received salvation at his hands means to have been placed in the class of the most favored of earth. To be Christ's, and to wear his name, is a precious privilege, but this is only the beginning. A homeless child may be adopted by a prince, and the child may well be overwhelmed with gratitude because of the gracious act, but the widest appreciation will not be felt until the adoption opens up such further privileges and blessings as will manifest themselves later on. So our privileges and blessings as Christ's own unfold as we continue to live the Christian life to greatest fruition.

2. **Christ's Blessed Presence Our Assurance.**—It is a most comforting thought that the Christian may always be sure of Christ's abiding presence, while endeavoring to carry out his commands. And yet, how often we shrink from even the most simple attempts to do service for Christ! But why? At times like those we should remember the precious promise: "Go, and I will go with you." That should thrill the Christian and fill him with courage. This promise should enable the most timid to go to the ends of the earth, if need be, for the sake of the Blessed Master.

3. **Christ Helps Us in the Hour of Temptation.**—A business man who was being urged to become a Christian, reluctantly said: "Wait until I return from my next business trip. I shall be with a crowd of rough fellows, while on my journey, and I am afraid, if I should make the start now, I might be overcome by temptation and make shipwreck of my faith." That reply was certainly most unreasonable. The Christian must, like the Blessed Master, expect the taunts of an evil world, and whatever the temptation may be, let him rest assured that the Loving Friend is ever with him to comfort and to strengthen.

4. **Christ Shows Us How to Make the Most of Life.**—People who live wholly devoted to self, sooner or later come to the place where the things of this world fail to satisfy. No wonder such people ask the question: "Is life worth living?" You never heard a live, busy Christian make that inquiry and you never will. If Christ reigns within, all things will work together for our good. "Every cloud will wear a rainbow if your heart keeps right."

5. **Christ Leads His Followers into Companionship with the Rarest and Best of Earth.**—A young brother, at one of our church schools, was asked by an old acquaintance: "Are you enjoying your school-life?" Quickly the reply came: "Yes, indeed, I like the work fully as well as I thought I should, but an equally great advantage is, that it has brought me into fellowship with so many fine people. There is nothing like working together, you know, to cement friendships."

6. **Christ Helps Us to See the Good in Others.**—The miner sees rare possibilities in the most unattractive masses of ore. Well does he know that precious metals may be hidden there. Christ opens our eyes to the fact that even beneath the most unattractive exteriors there are souls for whose salvation Christ died.

7. **Suggestive References.**—Christ has prepared a place for his own (John 14: 1-3). Christ lovingly intercedes for us (Rom. 8: 34-39). Christ establishes peace (Eph. 2: 13-19). Through Christ's grace we are made rich (2 Cor. 8: 9). Our Great Mediator (1 Tim. 2: 5, 6). Our Sure Refuge (Heb. 4: 14, 15). Christ's wonderful compassion (Matt. 18: 11-13). Christ loves to the uttermost (Gal. 2: 20). Christ was sacrificed for us (Eph. 5: 2, 25, 29, 30).

### Night Messages from the Bible

(Continued from Page 667)

further picture of the sinner is seen in the king keeping up appearances—he went about the streets in his usual royal robes, but when he heard of eating children, he forgot himself, rent his clothes, and the people saw that he wore sackcloth under his outer garments. I suppose he did not want his people to see how he mourned over the way things were going, or how it was affecting him, so he covered his sackcloth with his royal robes.

That king is a perfect picture of many in the church. They are regular at church—perhaps have an office as deacon, treasurer, or even preacher—yet they do not have peace and assurance. But to keep up appearances, they conform fully to all the requirements, and

would not, for anything, let it out that they are not truly converted. But ask them if they are saved and they will whine back in sentiments like this: "Paul said he might be a cast-away, and so may I be." They never get to Paul's stronger, richer experience: "I have fought the good fight, . . . I have kept the faith. . . . there is laid up for me the crown of righteousness."

A hidden repentance may lead to good resolves, but otherwise it is no good. We must be real, sincere, genuine, from within, and the whole way out. God tries the reins of men and searches the heart, and it will not do to cover up your sackcloth, even when God demands a heart change as well. Otherwise, underneath your profession, there is a deep-seated hatred of God and his true servants, even like this king hated Elisha and said: "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day" (2 Kings 6: 31). This is no overdrawn statement, for has not Paul declared: "The carnal mind is enmity against God"? You reveal your real self when, brought into close quarters about your soul, you find the subject distasteful and your words uncertain. Why? Because you do not know Jesus—you really do not love him. If you were really sincere, you would be anxious about your sinfulness. You would repent and **BE GLAD IN THE LORD!**

"Where sin abounds, grace doth much more abound." So, when the king, with his lord, approached the prophet's house, God spoke again through his servant, and assured the king that tomorrow, at that time, things would be cheaper and better than ever known before in that city. This truly would be salvation for the city, though it surely was hard to believe. There is still better news today for poor, starving sinners, for they do not need to wait till tomorrow noon to pay a shekel, but now—"today"—is salvation, and that, too, "without money and without price."

It is wonderful to contemplate that when man's sin rose to its greatest height, crucifying the Lord, God, then and there, brought out salvation. Yes, the Jews crucified Jesus. All the world understood who he was, for the superscription was in "Hebrew, Greek and Latin." And when no fault could be found in him, Pilate released a transgressor, Barabbas, so that Jesus might take the sinner's place. Then he asked: "Whether of the twain will ye that I release unto you?" "Away with Jesus; crucify him," was the verdict, and Peter was not slow in accusing the Jews of this crime, a little later (Acts 3: 14). This charge of murder stands against every one today who refuses to believe on the Lord Jesus. Now, when man was doing his worst against high heaven, God seized the opportunity to settle the sin question forever for all who would believe on his Son. Jesus fully met the claims of God against sinful man. The power of the enemy has been broken, thus leaving the sinner free. What, then, is left for man to do? Simply to appropriate, to lay hold of, to enjoy, what God has provided through his wonderful love.

While that was joyful news for needy Samaria, there was a skeptic in Elisha's audience, as is often the case today. But what good did his skepticism do either him or the Samaritans? He scorned and ridiculed the prophet's words of plenty—cheap food—and that the most miserable of the city would receive it first. He was confronted by the assurance that he would see it come to pass, but would not enjoy its blessings himself. *That lord has a large family and many descendants even to this day!* People hear the Gospel. It is too good to be true. They refuse to believe it. They want to do something to be saved, and they die. Come, come! Get out of that leaky, old boat, from which you have been dipping the waters of good works, doubts and fears, until you have about lost all hope, and rest your all in Jesus' lifeboat. He will save to the uttermost. Paul plainly says: "To him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 5).

Once, at a dock, a man fell overboard. He could not swim. In the crowd stood an expert swimmer—one who had often saved men from drowning. They called on him to save the man from drowning. But

the swimmer stood still, pale-faced and speechless, watching the struggling man. Just as the man was going down the third time, the swimmer plunged into the water and brought the drowning man out to safety. When asked why he did not go in at first, he replied that the man was too strong in trying to save himself. Had he gone to his rescue then, both would have drowned. Jesus CAN NOT save either a Christian or a sinner who is struggling for deliverance by his own good works.

How richly this is seen in the two lepers! They knew their condition—hopelessly lost! They were not allowed inside the gate or within the camp. They had nothing to lose, should they be killed by the enemy, so they ventured into the camp in the hope of obtaining food. And what a royal supply they walked in upon! Satisfied and enriched! Thus every sinner finds abundant sustenance, when he comes truly to God. Further, though they found plenty and to spare, no enemy was there. So, going to God, we find no enemy, but a gracious, tender, loving Father. Best of all, if despised lepers, like those two, could find salvation, so today Christ's invitation still holds good: "Whosoever will, let him come and take of the water of life freely."

When the lepers were filled, they reported to the king. Skeptical, like so many persons of today, he sent scouts, for he, too, would not believe. At last he was fully assured and, behold, then he saw how the doom of the doubting lord was wrought out. The king having appointed him to look after the gate, the official was run over and trodden under foot, until dead, by the onrushing hungry people. They got the blessing—they were satisfied.

Go ahead with your cold skepticism—your doubts here, your wisdom there—casting aside this and that of the Word of God because your "cultured" mind can not think it possible, can not comprehend it. In your very presence men are saved, and you—whether a church member or not—are lost in the very presence of salvation, so full and free. Why be so foolish?

Huntingdon, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### BRIEF HISTORY OF THE DEVELOPMENT OF THE ALLISON PRAIRIE CHURCH, ILLINOIS

In February, 1866, Eld. Ira Calvert, a minister of the Church of the Brethren, moved from Huntingdon County, Ind., to Allison Prairie, and finding ten members, met at the Union schoolhouse and organized a church. The following were the charter members: Bro. John Hart, a minister, and wife; Brother and Sister Bible, Brother and Sister Michaels, Brother and Sister Hester, Brother and Sister White, and the writer's grandfather and grandmother Calvert.

Not having any regular house of worship at that time, the services were held at the various schoolhouses. Upon the death of Eld. Calvert, in 1871, the work was taken up by Brethren Hyer and Forney and Eld. Jacob Gerhart. In 1878 the present churchhouse was erected.

The church grew by immigration and baptisms, and at the present time there are nearly one hundred members. There were days of adversity as well as prosperity, but there have always been a few faithful ones to carry on the work.

Bro. S. W. Garber, now of Iowa, with his coworker, Bro. J. H. Jellison, labored earnestly and untiringly for the church, which greatly prospered under their leadership. In 1912 Bro. O. B. Redenbo, now of Mt. Morris, assumed the work and remained four years, during which time the church increased in numbers, and the parsonage was built.

Bro. N. H. Miller, of La Place, Ill., took up the work in 1917 and remained three years. During his pastorate twenty-seven were baptized. In September, 1920, Bro. David M. Brower, of South English, Iowa, took charge. The work was well begun and we thank God for the faithful leaders of the past. May their example be an inspiration to us for greater and better service!

Vincennes, Ind.

Flossie Moore Goff.

### SEBRING, FLORIDA

At Sebring, church affairs move along steadily, though not always as fast as we should like. Even after having awarded the contract for the erection of the new auditorium, the church found it necessary to defer operations, not wishing to have the present chapel partly torn up during the tourist season, when we have so many visitors



with us. However, in order not to be discommoded in our Sunday-school work, we are building a class-room on the back of the lot. Here the men's large class will meet each Sunday, one hour before preaching, for Bible study. In this way the chapel can be spared for the Women's Class and possibly two other small classes. We have two additional rooms for the young people and the kindergarten department. The Sisters' Aid Society will transfer their work to the Men's Class room when the building is completed. Since deciding to erect this class-room, we find that we can use it for many purposes, such as the meeting of the official board and possibly for some of the prayer meetings.

We are planning for our regular winter Bible Institute to begin near the first of February. There will be two sessions each day—one in the afternoon and the other in the evening. Eld. Jas. M. Moore, of Lanark, Ill., will have charge of the course of instruction. We hope to follow the Institute with a revival meeting.

Bro. R. F. McCune and wife, of Ottawa, Kans., are with us, having driven through in their car. Other ministers will be here in due time, some of them having winter homes in Sebring.

Weather with us is charming, and inside of a week or ten days the orange and grapefruit picking season will begin. There are probably 4,000 acres of citrus trees within a few miles of town. The town itself is on a regular building boom, and so far it has been found difficult to erect buildings fast enough to meet the demands for homes. Like in all other towns, the demand for heavenly homes does not seem so brisk. The day is coming, however, when men and women will learn, to their everlasting sorrow, that they have made all their investments here below, and none whatever in the land beyond the stars. J. H. Moore.

### OUR PART IN THE FORWARD MOVEMENT ALONG THE PACIFIC COAST

During the months of August and September several tent meetings were held in Coos and Curry Counties, at new points where there were no church buildings of our own, thus developing the field with a view of locating churches where there are none. This is a prospective field of service, as reported by Evangelist J. W. Barnett, who had charge of the work.

We find that the people are ready, and at one point, especially, are pleading for the Brethren to build and take charge of the work. At two of these points the Brethren have done some preaching and the people of the communities wish them to take charge of the work. At Arago three persons made a start in the better life, but further teaching is necessary. Many expressed themselves as being ready to unite with the Brethren if a church home would be established.

Shall we wait until some one enters these fields which have been worked by our own men? Let us occupy this territory in Oregon and have a better State and more religious communities!

Bandon church (our home church) is holding on in the absence of our pastor, who is now in California, conducting meetings. Our number has been enlarged by at least three members moving in. Sister Cora Van Dyke, of Colorado, came to help us in the Sunday-school. We appreciate her assistance and report a growing school. Bro. Jesse Barnett is doing our preaching.

The work in this part of the State is slow, as is any new work, and we solicit the help of any who may feel called to come and assist in what would be missionary work. We can see some advancement already—at least some change of sentiment in our small city. We certainly would appreciate some ministerial help in the absence of our pastor. Mrs. J. W. Barnett.

Bandon, Oregon.

### "MY FIRST OUTSTATION TRIP"

Shortly after my arrival at the Ping Ting Mission Compound at Ping Ting Chow, it was my pleasure to accompany Bro. Crumpacker on one of his visits to an outstation, about fifty li (three li make a mile) from Ping Ting Chow. This mission station, which we visited, is located in Leping, a city with a population of about twelve or fifteen thousand souls, most of whom have never heard about the Gospel of Jesus Christ. The city is situated on a rather high, bluff-like plateau, overlooking a beautiful river valley, which is dry except during the rainy season of the year.

It might be well, first of all, to make clear, for those who do not already know, what is meant by an outstation. Here in China most of the missions have one or more central stations, where the missionaries live and where the main equipment, such as hospitals, school-buildings, etc., are located. Here the main part of the educational and medical missionary work is carried on. At an outstation a similar work is carried on upon a much smaller, but just as important a scale. The mission huvs or usually rents property and buildings at this place for a compound. The work at these stations is started, organized, and supervised by the missionary who makes several visits to each station during the year. In the

meantime appointed Chinese workers supervise the work at these stations. Of course it must be remembered that the evangelistic phase of the mission work is continually woven in with the work of the other departments at both central and outstations. It is the aim of the central station to train native pastors, teachers, evangelists, nurses, and doctors, to carry on the work at these outstations.

We met with a few disappointments, in getting started as we had planned, because of the rainy weather. For the rain we were all indeed glad, as it gave the people a more optimistic outlook in the midst of famine conditions. We began our journey, however, about 9:30 A. M. on Tuesday. Seated upon our mule-packs—about the best, fastest, and most efficient way of traveling in the country districts of this section of China—we rode down through the dirty, filthy, narrow streets of Ping Ting (no worse than other cities) out through the city wall, into the delightful, pure and refreshing air of the beautiful, fertile country beyond. Our eyes were permitted to rest upon some very fascinating and inspiring mountain scenery throughout almost the entire journey, making a long, slow mule-pack ride less tiresome.

These terraced hills and loess formations are indeed pretty in themselves, but much more so when covered with the green vegetation of growing crops in a normal season. It is certainly a pitiful sight to see the crops largely burned up in this section of the country, with practically nothing between the people and starvation this winter. The recent rains were too late to help the crops this year any more, but they make the people a little more optimistic, as they can plant their wheat now, and get a crop two months earlier next summer. We saw several people running away from starvation on this trip.

About all the conversation along the way was relative to the famine situation. The poor people are simply "up against it." After being asked by almost every person we met on the road, where we were going, we finally arrived at that place, just as it began to rain. I might mention the fact that we saw many temples on the way. They were built upon the highest places that could be found. They always have two in sight of each other, with no obstructions between, so the spirits can pass in a straight line from one to the other. Their spirits can only go in a straight line. At times, when they have weddings, funerals, or the like, the Chinese think it is necessary to split the air so the spirits can get through, by discharging a gun or shooting firecrackers.

As we two lone, hungry foreigners stepped through the gate into the mission compound at Leping, we were most heartily welcomed into the guest-room by a few of the native members at this place. After a few minutes' rest, we repaired to our bed room and set up our beds, which had been carefully taken from our mules' backs and carried to this room by a very pleasant and accommodating coolie, while we rested in the guest-room. This coolie is a member of our church also. It pleases him very much to wait upon us foreigners as we come to this station from time to time. By the time we had our beds made up, this same coolie had prepared and brought to us a very satisfying meal, which we ate with a relish, without asking any questions. If we had asked where, how or with what utensils it was prepared, or if we even had stood in the kitchen and watched him, we might not have been so hungry.

After supper we went to the guest-room again, where Bro. Crumpacker met with several of the members and workers at this station and discussed plans and methods relative to the work at this place. Then we all had a religious service together. I was impressed, all through the service, with the marked attention and interest, manifested in the songs, prayers and Gospel messages, by these people, who are not far from heathendom. They are anxious to know more about this Gospel. This is a great inspiration for a new worker just out on the field for the first time. How often have I marveled at the changed expression, manifest in the faces of those who have become Christians, when compared with those who are in the darkness of heathendom!

The next morning, after a good night's rest, we, with the lay evangelist at this station, made some pastoral calls in some of the near by country villages. Here we met with Chinese life as it has been for ages. This gave me a true vision of what the average Chinese home-life really is like. We found these country people all very simple folks. Even men and women, fifty years or more of age, are just like children in their thought-life. In the first village we visited, there lived but one Christian man, but we soon realized that he had been somewhat of a shining light among those of his village with whom he associated. This man was not at home when we went to his house, but his family invited us into the best room, which was not more than 20 feet long and about eight feet wide. This room answered as bed-room, parlor, living-room and even kitchen, in the winter time, for a family of six or eight. The two men of the family, however, slept in the kitchen.

The dust and dirt here were not quite as manifest as in some Chinese homes, yet it would have shocked some good housewives, of whom I know in America. To keep

clear of the numerous animals which infest almost any place you may sit down, in most of these homes, is a problem for the best brains. Yet in spite of all this, we noticed Bible picture charts hanging on the wall and no idols in sight. These things are tokens of a better day in this family before long, and it also shows that this man is trying to live a Christian life in his own home, as best he can. As his family and other friends crowded around us in this home and inquired more about this Gospel, we knew he had been witnessing, in words as well as in deeds. How many Christians in America do as well in a distinctly Christian environment? Later we visited another home in another village. This was the home of one of our lay-evangelists and his wife. They were both Christians. In this home cleanliness and tidiness were remarkably manifest, after being in the other home. This, of course, was a more well-to-do family.

From this paper you may get a fairly good idea of the evangelistic missionary's work on the field, after he has once gotten the language. He opens new stations, such as these, organizes the work and then supervises it. On his visits to the stations he helps the native workers solve their problems, makes pastoral calls to the homes of members, meets inquirers who want to know more about the Gospel, scatters tracts, conducts meetings on the streets or in the station church, preaches, and does anything else he can do, to help the people. Then he goes home to rest, to work out some knotty problems he has had to deal with at the station, and prepares messages for his next visit, in a few weeks.

Nevertheless we must remember that the educational and medical workers are continually cooperating with this evangelist in his outstation work, where these departments are concerned in the organizing and supervision of this outstation work. These outstations are also, to a great extent, a recruiting station for these two departments.

In conclusion, I want to state that this outstation work is not all smooth sailing. There are many problems to solve and some backsliding Christians must be dealt with. There are many big church and educational problems, to challenge the brains of our best educated young men and women, who have a vision, and want to do things. I also see vast opportunities for lectures on sanitation and cleanliness, as well as the general laws of health, by doctors and nurses with like visions. The results and opportunities that I met up with, have given me added inspiration and further zeal, to press forward with my greatest energy in the cause of Christ. Will not others in America answer these challenges before it is too late?

After another night's rest, similar to the first one, we fixed up our mule-packs and retraced our journey back to Ping Ting Chow. We remarked on the way back how much quicker, easier and oftener these trips to outstations might be made if only the roads were good enough for a little Ford to ramble along. I am convinced, after seeing the work that is being done at these outstations, and coming in touch with some of the enthusiastic and consecrated workers and members, that one finds here, as well as with numerous other opportunities not found elsewhere, that this outstation work is one of the most interesting phases of work in connection with the mission work here, and that those who have so nobly started and carried on this work here, should be congratulated for its marked success. W. Harlan Smith.

Peking, China.

### MIDDLE IOWA

The various meetings of the Middle District of Iowa convened in the Fernald church Oct. 16-18. The elders met on Saturday, at the home of Bro. N. B. Sipling. At 2:30 the Sisters' Aid Society convened, with Sister Zona B. Ott, of Panora, Moderator, and Sister Emily Burton, of Ankeny, Secretary pro tem. Several topics were discussed by those to whom they had been assigned, after which a Round Table was conducted. Many good points were brought out and all present gained many things to carry home to their own Aid Societies.

The Child Rescue and Temperance Meetings met at 7:30, with Bro. Chas. Reynolds, of Panora, Moderator. Bro. Merlin G. Miller, of Illinois, spoke on the temperance issue, strongly emphasizing the need of our people doing all they can to rid our country of tobacco. Bro. C. B. Rowe, of Dallas Center, spoke on the subject: "Homeless Children." This is a subject very near to the hearts of every one in our District. A Child Receiving Home, presided over by Brother and Sister Ira Erb, is located at Ankeny. During the year beginning Sept. 1, 1919, and ending Sept. 1, 1920, eighteen children were placed in permanent homes.

Sunday morning, at 6:15, we met for praise service, led by Bro. Ezra Flory, of Elgin, Ill., after which breakfast was served in the basement of the church. At 8 o'clock we gathered in the tent adjoining the church (the church building being too small for the large crowd which had arrived by this time) for the Sunday-school Meeting, presided over by Bro. Wm. Cordis, of Panora, a member of our District Sunday School Board. Brethren Ezra Flory and Chas. D. Bonsack occupied the four hours allotted to this service. The former spoke upon the organization

(Continued on Page 678)



### BETHANY CHURCH, PHILADELPHIA

A very successful daily Vacation Bible School was conducted in our church this summer by our pastor, Bro. J. W. Barwick. He was assisted by his mother and some of our young ladies. Two hundred thirty-two children attended. The Bible Study part of the school is continued every Tuesday evening as the Bethany Evening Bible School.

Sept. 26 we held our Rally Day in the Sunday-school. A good program was rendered by the children. The theme of the afternoon was reconsecration to our church and Sunday-school. Our elder, Bro. Swigart, gave us an inspiring address on Service.

Oct. 18 we met in council. In the absence of our elder, Bro. Barwick acted as moderator. The yearly election of officers was held. Bro. M. C. Swigart was reelected as our elder by a unanimous vote.

Oct. 24 our pastor gave a splendid sermon on the "Etiquette of Christ." Sunday was Missionary Day and we had a special service in the afternoon. In the evening Bro. F. B. Statler, of Princeton, President of the Student Volunteer Association, made a strong appeal in behalf of the mission field. We are holding cottage prayer meetings every night in preparation for our evangelistic services, which start Nov. 7, with our pastor in charge. Philadelphia, Pa. Mrs. C. S. Bartolett.

### DISTRICT MEETING OF NORTHEASTERN KANSAS

The various meetings of this District were held in the Sabatha church Oct. 17 to 19. From the opening session to the close of the District Conference, the meetings were a continuous spiritual feast, with the spirit of evangelism as the great need of the church at large. Those who were permitted to be present on Saturday evening, had a foretaste of good things in an address given by Eld. H. D. Bowman on the subject of "Prayer as Related to Soul Winning." Following an interesting session of the Sunday-school, on Sunday morning, which was in charge of Bro. M. C. Kreitzer, superintendent of the Sabatha Sunday-school, Eld. C. A. Shank delivered a sermon on "Personal Work as a Means of Soul Winning." In the power of the Spirit he laid upon the hearts of his hearers the importance of personal work and individual responsibility.

In the afternoon a very interesting and practical Sunday-school program was rendered under the direction of Bro. Roy Rock as Moderator and Bro. A. Sawyer as Writing Clerk. The speakers brought out the importance of the Sunday-school as a vital institution in the community and that, if it fails to meet the needs of the community, the church can not grow. Effective teaching, class organization, and other activities, were ably discussed. The closing number, and what proved to be the crowning point of the Sunday-school program, was a primary class demonstration, in charge of Sister Roy Kistner, of Sabatha. Intense interest prevailed while Sister Kistner conducted the demonstration, and proved the effectiveness of graded lesson teaching. The children selected for the demonstration had not been previously drilled for the occasion, and thus made the exercises more effective. Sister Kistner told in a simple way the story of the infant Moses, while the class, in turn, told her and the audience the same story, after the teaching had been given, by means of pictures, drawings and a sand table.

The Christian Workers' session was in charge of Bro. Paul Yoder, president of the Sabatha Christian Workers' Society. A short program was rendered, in which the speakers emphasized the importance of the society in church work. We felt that the time was too short, that next year the society should be given a larger place on the program. Following this we were highly favored by a splendid stereopticon lecture by Bro. Ernest Vaniman, missionary from China, who, by his talk and his pictures, made us feel we had visited with him in his China field. Eld. W. H. Yoder delivered the sermon which closed our Lord's Day feast. All felt that the day was a Pentecost.

Each morning found a goodly number out for worship, ready for a shower of blessings. The Elders' Meetings were so adjusted that all could attend the various meetings. On Monday, at 9:30 A. M., Prof. R. E. Mohler, of McPherson College, gave an address at the Educational Meeting on "The Church's Need of the College."

At 1:30 the Ministerial Meeting convened in charge of Eld. C. A. Shank as Moderator and Bro. W. P. Strole as Writing Clerk. The speakers were all impressed with the importance of their subjects and felt that their individual topic was the most important, thus making the session one of the best in the entire meeting. The Temperance Meeting, the Aid Society Meeting and the Child Rescue Meeting all had their place during the day, but not—as the workers felt—a very large place. On Monday evening Prof. Ralph Y. Strohm gave an illustrated lecture on tobacco which strikingly pictured the disastrous effects it has on the youth of our land and taught us the responsibility which rests upon the church and parents.

On Monday evening our store of blessings was made to overflow by a Missionary Sermon, given by Eld. W. B. Stover, and followed by an offering for missions, amounting to \$1,100. Bro. Stover took part throughout the

meetings, and always supplied the right message for the time and place. He, with Bro. Vaniman, was the means of supplying the meeting with missionary fervor.

On Tuesday, at 8 A. M., the District Conference proper assembled for business. The delegates having previously organized, had selected Eld. Geo. Manon, Moderator; Eld. W. H. Yoder, Reading Clerk; Eld. W. B. Devilbiss, Writing Clerk. A petition from the trustees of the Brethren's Home, at Darlow, Kans., and the Trustees of the Child Rescue Society of the District, asking for a consolidation of the two, was presented, and the petition granted. If the other three Districts of the State take a like action, the much needed Detention Home for homeless children will at last be realized.

The Mission Board commended the appointment of an Assembly Board for the purpose of developing the Sunday-school work of the District. The request was granted and Brethren Roy Kistner, W. B. Devilbiss and C. A. Shank were appointed as the board.

Eld. Geo. Manon was chosen to represent the District on Standing Committee.

The Abilene church was granted the call for District Meeting of 1921.

The song service, which was in charge of Bro. W. H. Haldeman, and favored the various services with many special numbers, added greatly to the spirituality of all sessions. Willis B. Devilbiss.

Ottawa, Kans.

### DEATH OF ANN ELIZABETH BARKLOW

Ann Elizabeth Barklow (nee Miller), born at La Fayette, Ind., died at her home in Myrtle Point, Oregon, Sept. 25, 1920, aged sixty-nine years, three months and six days. She married Thomas Barklow in 1871. In 1873 they came to Coos County, Oregon, locating within three miles of Myrtle Point, where they have lived ever since. To this union were born three sons and four daughters, all of whom survive with her husband, thirty grandchildren, ten great-grandchildren, three brothers and one sister. One son, C. H. Barklow, is an elder in the church.



S'at r Ann Elizabeth Barklow

She united with the Church of the Brethren in 1867 and was a charter member of the church at Myrtle Point, which was organized in December, 1873. Sister Barklow was an able helpmate to her husband in the work of the ministry.

Services from the Church of the Brethren by Elders S. S. Reed and Wm. Chandler. Burial in the Norway cemetery.

Myrtle Point, Oregon. Rachel Michael.

### PONTIAC MISSION, MICHIGAN

While on a short visit with our children at Pontiac, Mich., Oct. 8-13, we were glad to find a very promising mission, recently started in a section of the city, some distance from any church. This mission, under the care and direction of Brother and Sister Enoch Eby, who have thrown open their doors to their friends and neighbors, has a bright future.

Oct. 10 we enjoyed being in their Sunday-school, conducted by Brother and Sister Eby and their helpers. In the evening we again met for preaching service. The writer, with Bro. Cover, of Detroit, a young minister of promise, conducted the service.

Brother and Sister Eby, by their kind care and earnest effort, have gained a strong influence over the children as well as the older ones of the mission. By the help of Bro. L. T. Holsinger, who is about to locate among them for a time, we are hoping for great results from the Pontiac Mission. L. H. Dickey.

Fostoria, Ohio.

### SOUTH KEOKUK, IOWA

Our series of meetings, conducted by Bro. C. E. Deip, of Lanark, Ill., began Sept. 5 and closed Sept. 21. Bro. Deip's plain Gospel messages were much appreciated and enjoyed by all. Sister Ethel Miller, of Dallas Center, led the song service and did personal work among the young people.

Our delegates to District Meeting were Sister Mabel Wonderlich and Bro. H. N. Butler. At our June council Bro. D. F. Shelly and wife were ordained to the eldership, Brethren H. C. N. Coffman and J. D. Brower assisting in the work.

Oct. 3 Bro. H. R. Taylor, of California, preached for us. Oct. 16 we held an all-day meeting, with our love feast in the evening. Dinner was served at the church. Bro. W. E. Thompson, of Ottumwa, gave us a splendid address at 10:30. His three daughters favored us with special songs during the day. Bro. Wm. Long, of North English,

gave us a message in the afternoon, followed by Bro. J. D. Brower, who conducted the examination service. Bro. Thompson officiated at the services in the evening. Thus ended a beautiful day, filled with rich blessings for all.

Oct. 21 and 22 Bro. W. J. Tinkle and wife, of Chicago, were with us. The first night Bro. Tinkle gave an illustrated lecture on "The Sacredness of Life." The next evening he addressed a Men's and Boys' Meeting, and Sister Tinkle gave a very helpful lecture to the mothers and daughters. Their work was highly appreciated here, and we are hoping it will prove a blessing in our community. Our church recently sent an offering to the China famine fund. Mrs. Glennie Williams, Richland, Iowa.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### CALIFORNIA

**Fresno.**—The fall and winter activities of our congregation were very properly launched with an acceptable Rally given on Sept. 26. The following Sunday Bro. Nels J. Lindsay, spent with us in official capacity and delivered the morning discourse. Oct. 10 Bro. A. P. Simpson preached to our congregation in the morning and in the evening the Junior Christian Workers' Society rendered an excellent and instructive program. Sunday morning, Oct. 17, Bro. Samuel Edgcomb brought the message to us, and in the evening Bro. J. H. Fox, pastor, spoke about "Humanity's Greatest Need."—Elizabeth Whitlow, Fresno, Calif., Oct. 20.

**Golden Gate Mission.**—We are to hold our love feast Nov. 14. Brother and Sister J. M. Blough were with us several days before sailing for India. With them was Mrs. M. Beckman, of the Church of Christ, a missionary to India. Oct. 13 at our prayer meeting hour, Sister Blough and Miss Becker gave us some interesting facts about their work in India. Oct. 15 Bro. Blough gave a most interesting description of the home life of India.—Ivy Walter, Oakland, Calif., Oct. 19.

**South Los Angeles.**—A special meeting for the officers and teachers of our Sunday-school was held on the evening of Sept. 27, at the home of our pastor. Oct. 3 we held our Rally Day service. Five pupils were promoted from the Primary Department into the main school. Several interesting songs and Scripture quotations were given by the children. The Junior Christian Workers' Society gave a social to the church on the evening of Oct. 5. Thirty-five children enjoyed the games and refreshments. On Sunday evening, Oct. 17, they rendered a special program. Bro. Boaz gave the first of his illustrated travelogues on Sunday evening, Oct. 10. For some time Brother and Sister Buckwalter have been living at Santa Monica, but so situated that they could not attend our church services. Our Ladies' Aid Society conceived the idea of giving them a little food cheer. On Wednesday morning, Oct. 13, thirty-one members and friends proceeded by auto, with well-filled lunch baskets, to Santa Monica, where a memorable day was spent together. After the crowd had partaken of a sumptuous spread on the beach, near the ocean, the toastmaster, Bro. J. W. Cline, called for speeches. Many pleasant reminiscences were related of days past, when "Pa" and "Ma" Buckwalter were the faithful "stand-bys" in our congregation. Sunday evening, Oct. 24, Sister Emma Horning, of China, favored us with a Chinese social. Tea and wafers were served to all present and many strange curios and costumes were displayed. After the social, she gave an interesting address on Chinese customs and on the needs of the mission field. The offering for this work amounted to \$72.—Lena Irene Swank, 1156 E. Forty-fifth Street, Los Angeles, Calif., Oct. 25.

#### COLORADO

Bethel church enjoyed a love feast Oct. 17, with twenty members present. This was the first time several of our members communed. Bro. Geo. R. Eller officiated.—Elnora B. Switzer, Arriba, Colo., Oct. 25.

**Denver** church met in special council Oct. 20. Bro. Fitz, our elder, presided. Our pastor, Bro. Wilbert Horner, was sent to Colorado Springs as our delegate to District Meeting. Sisters Mary Culler and S. A. Miller are to represent our Sunday-school and young people's meeting. Bro. Ira Sollenberger, of Naperville, Ill., and family, have moved into our church lately, and others are coming. Under the supervision of Eld. Fitz, our pastor, Bro. Wilbert J. Horner and Bro. S. A. Miller, our Sunday-school superintendent, the outlook is fine for the Denver church. A number of our people will attend our District Meeting at Colorado Springs, Colo. We will hold our love feast Nov. 14, commencing at 6:30 P. M. We shall be glad to have any of our members stop over, coming or going this way. We rejoice to see many of our members coming to our fair State of Colorado and will answer any inquiries concerning our fine climate as well as our church.—W. R. Cline, 1757 Champa St., Denver, Colo., Oct. 25.

#### IDAHO

**Bowmont.**—Bro. Jacob Funk, of Pomonio, Calif., held a series of meetings Oct. 3-17. The good attendance at each meeting was encouraging and the services were an inspiration to all. Bro. Funk put forth an excellent effort to reach the unevangelized. Thirteen were baptized and two await the rite.—Mrs. I. D. Hatfield, Nampa, Idaho, Oct. 21.

**Weiser.**—Since our last report four have been baptized. This was an entire family and we were glad to welcome them into our church. Oct. 17 the Fruitland Ladies' Chorus favored us with a program in the evening, which was very much enjoyed. Our evangelistic services began the first Sunday in November, conducted by Bro. Flora, of Moscow, Idaho.—Mrs. H. E. Fasnacht, Weiser, Idaho, Oct. 20.

#### ILLINOIS

**Astoria.**—Sept. 19 we held our Sunday-school Rally, Harvest and Missionary Meetings. A program was given by the children, and Eld. M. W. Emmert, of Mount Morris College, delivered three splendid addresses during the day. Large crowds attended all the meetings. Home Department members, and Cradle Roll babies, and their mothers were well represented. We were inspired to do better work in the future. Part of the evening was given to Sister Edith Bubbs, from the Woodland church, who gave a talk and stereopticon views on Sunday-school work. Oct. 24 we closed a series of meetings at the South Fulton home. Bro. Michael Flinn, and wife, of Girard, labored earnestly and faithfully for two weeks, preaching, in all, seventeen powerful and inspiring sermons, which we hope will be helpful to the church. They made sixty-eight visits in the homes. Oct. 23 we had an all-day meeting, with a love feast in the evening. We were glad to have other members from mission churches in the area. Our pastor, Sister Lora Wagoner, of Virden, acted as song leader, which was very much appreciated. She also did some personal work.—Mrs. Goldie Eichenberg, Astoria, Ill., Oct. 27.

**Champaign** church began a three weeks' series of meetings Oct. 3 with Bro. S. Z. Smith and wife, of Sidney, Ohio, in charge. His sermons were inspiring and spiritual, and appreciated by all who heard them. There were fourteen conversions. The meetings closed Oct. 24 with baptismal services in the afternoon, followed by the love feast in the evening. We feel that the church at this place is growing and that it will continue to grow in truth and understanding and that the same spirit will be manifest during the meetings which will continue with us.—Mrs. Mabel Lewis, Champaign, Ill., Oct. 25.

**Cherry Grove** church is planning a series of meetings to begin Thanksgiving Day. Bro. John R. Snyder, of Bellefontaine, Ohio, is to assist as the evangelist. We meet each Friday evening in song and prayer service as preparatory work. Oct. 1 Bro. Ira Weaver, of Pearl City, Ill., moved here and has taken up the pastorate. We



feel very much encouraged and hope that his coming may be for the furthering of the cause. Oct. 10 Bro. Wilbur B. Stover, of India, gave us a missionary talk.—Lanah E. Shidler, Lanark, Ill., Oct. 25.

**Douglas Park.**—This branch of the Chicago church met in quarterly business meeting Oct. 13, with Bro. O. E. Messamer, the pastor, presiding. A splendid service prevailed throughout. Sisters Marie Jasper and Grace Kauffman, who have been faithfully carrying on the work here. The church officers were chosen, and reports were given of the work that has been done during the past year. Sister Kauffman has the supervision of the Primary Department; Sister John, of the Bohrer, of the Boy's and Sister Marie, of the Girls' department. Since the opening of the school-year at Bethany, each of our departments has been supplied with a larger corps of workers for which we are thankful and praise the Father. In the Home Bible Class and Gospel Team Work, we have a fruitful field, and one in which we are faithfully carrying on the work. The department we have also received a new supply of workers, and with the blessing of our Father upon us, we are looking for a prosperous year in each department. The time is fast approaching when our country friends, with their bounties, are to remember our city poor. For both of these we are now praying. May each of us know just what the Lord's will is in remembering the needy ones. All donations for this point should be sent to 1607 South California Avenue.—J. Schechter, Jr., 347 South Trumbull Avenue, Chicago, Ill., Oct. 25.

**Elgin.**—We "railed round the flag" of King Emmanuel last Sunday. In the midst of the promotions, award of diplomas, and happy feeling generally, the beautiful banner, held for a year by the "Busy Bee" class of juniors for highest per cent of attendance, was captured from them by the "Tuckerton" team (including "Goon" and "stick together"), a live-wire class of boys just on the brink of manhood, the last "outside" member of which was baptized Wednesday evening, Oct. 20, along with ten others, the sheaves which Bro. and Sister Austin left for us to garner in. The converts were all young people, from eight years upward, the majority being from the "Tuckerton" team, and how we all prayed for them that their faith full young Sunday evening, M. R. Zigler, just back from his investigation of our southern border, gave a graphic description of "Our Mexican Neighbor." At our council meeting last night we elected church and Sunday-school officers for 1921. Bro. and Sister Austin, under the supervision of us as elders. Merlin Miller and wife, formerly of Chicago, identified themselves with us by letter.—Adahne H. Beery, Elgin, Ill., Oct. 28.

**Romine church** met in council Oct. 9, with Eld. Urias Blough in charge. One was restored to church fellowship. Bro. Sloan was inducted into the ministry. Twelve new members were added for two weeks in a series of meetings. Interest and attendance were good. Three were baptized and one awaits the rite. The love feast, Oct. 23, was an enjoyable occasion. Sister Fouts was installed into the ministry with her husband. The meetings closed Oct. 24.—Mrs. Lavina Solomon, Elgin, Ill., Oct. 25.

**Virden.**—We had a season of refreshing during our recent revival, with Bro. J. D. Heckman as evangelist. He presented the Word in an able manner, making forceful applications to everyday life. Sister Mary Hoots, as music director, in her pleasing way made every song a very inspiring part of each service. We had splendid attendance and helpful teaching. There were also a number of other ministers present whose assistance was much appreciated. On Sunday our elder, Bro. John Markley, and Bro. Wm. Killian gave instructive talks.—Mrs. Ellen Rose, Tyner, Ind., Oct. 20.

## INDIANA

**Blissville church** enjoyed a very spiritual love feast Oct. 16 and 17. There were quite a few members present from adjacent congregations. Eld. Christian Metzler, of Wakarusa, officiated and gave helpful teaching. There were also a number of other ministers present whose assistance was much appreciated. On Sunday our elder, Bro. John Markley, and Bro. Wm. Killian gave instructive talks.—Mrs. Ellen Rose, Tyner, Ind., Oct. 20.

**Indianapolis church** met in quarterly council Oct. 16, with Eld. S. G. Greyer presiding. The following officers were elected for the coming year: Bro. J. H. Hylton, in charge; J. E. Kinney, clerk; Bro. S. A. Hylton, Sunday-school superintendent; Sister Helen Guynn, President of Christian Workers' Meeting. Our love feast was held Oct. 24. Visiting ministers present were Brethren E. N. Goshorn and Leo Miller—the latter officiating. We had a fine meeting, with the largest number of converts in our history.—Lunette Mitchell, 401 Kenwood Avenue, Indianapolis, Ind., Oct. 26.

**Kokomo church** met in council Oct. 11, with Bro. Root presiding. One letter was received and one granted. Two weeks prior to the council our pastor, Bro. Fair, conducted a series of meetings at the Copper Creek church. During his absence Bro. Kendall, of Kokomo, Bro. Clarence Hays, of Ellettsburg, and Bro. Frank Repplog, of Pymont, led the pulpit, delivering inspiring messages. Our love feast was held Oct. 16. Many visitors were present, among them Brethren Sherman Kendall and Perry Coblentz, the latter officiating. Bro. Einsweiler, of Anderson, conducted the song service for the love feast; also the entire service. The service closed forward Sunday and will be baptized later.—Anna Davis, Kokomo, Ind., Oct. 21.

**Logansport.**—Sept. 19 Bro. Ira E. Long, of Andrews, Ind., began a series of meetings for us, continuing for seventeen days. Thirteen were baptized.—Oct. 10 President Winger, of Manchester College, preached at the morning service. Oct. 21 we met in council, preparatory to our love feast. Bro. Fred Fowler and Marion Mullins were elected deacons and will be called to officiate in the ministry. He was for a number of years a minister in the Holiness Church, and recently became a member of our church. He was duly installed into office by Bro. Geo. W. Swihart and Dr. E. Reber. Our love feast was held Oct. 24. The former officiated. About 100 commended.—Mrs. Chas. R. Oberlin, Logansport, Ind., Oct. 26.

**Mexico congregation** held a Harvest Meeting Sept. 19. Bro. R. H. Nicodemus delivered the address which was very interesting. Our love feast will be held Nov. 6. Bro. Swallow will begin our series of meetings Nov. 7.—Effie E. Mexico, Ind., Oct. 21.

**Middletown.**—We are now in the midst of a series of meetings, with Bro. Arthur Hoppis, our pastor, conducting the services. One confessed Christ. We had a called council Oct. 17. Bro. J. W. Lewis was chosen elder for one year. Brethren J. A. Leckrone, Bryant Leckrone and Geo. Ritchey were elected deacons and installed. Bro. Clarence Hoover, of Andrews, Ind., gave the lecture for the love feast. Dr. Cottrell and wife, of India, lectured for us recently. All of these services were appreciated. We are now trying to complete the basement of our church, which we hope to have finished before winter, which has been in progress for three weeks.—Florida J. E. Green, Middletown, Ind., Oct. 18.

**Notice.**—Any one having relatives or friends living in the city of Kokomo, Ind., who might become interested in the church, is asked to notify us and they will be visited. We are working hard to locate workers who have invitations toward the church. You will assist us very much by giving the names of the people.—Fred L. Fair, 1530 South Main Street, Kokomo, Ind., Oct. 26.

**Pleasant Hill.**—We held our Harvest Meeting and Children's Service Oct. 10. In the morning we listened to a very interesting sermon by Eld. Hiram Forney. Bro. Roy Smith, of Blue River, was also present. In the afternoon we held our Children's Service, which was well attended and quite an interesting one. Bro. Forney gave the love feast. Forney preached two splendid sermons for us.—Effie McBride, Chubbuck, Ind., Oct. 25.

**Topaka.**—We held our communion services on Saturday evening, with forty-seven members present. Bro. Emerald Jones, of Syracuse, officiated. He also stayed with us for Sunday morning services. Bro. Virgil C. Finell, of Ellettsburg, Ind., gave the lecture for the past week.—Mrs. Sarah E. Yontz, Topaka, Ind., Oct. 25.

## IOWA

**Dry Creek.**—The Sunday-school Rally Day program was given Sept. 19. Bro. Wm. Tinkle and wife came to us Sept. 25 for revival meet-

ings and rendered splendid service. One was received by baptism. The meetings closed with a love feast Oct. 11, at which fifty members were present. Oct. 3 Bro. Tinkle gave an illustrated lecture on the "Sacredness of Life," under the direction of the General Temperance and Purity Committee. It was a very excellent lecture and highly appreciated by a crowded house. Oct. 17 Bro. Merlin G. Miller, General Secretary of the Committee, gave another illustrated lecture to an appreciative audience on the cigarette evil.—Nancy Bear, Roberts, Iowa, Oct. 22.

**Fairview.**—Bro. Chas. Delp, of Lanark, Ill., closed a very successful meeting of two weeks' duration Oct. 11. While there were no accessions, three young people were baptized who had confessed Christ during a union evangelistic meeting a short time before. While Bro. Delp was with us, we held an election for a minister. Bro. Mert Whisler was chosen, and he and his wife were duly installed Oct. 9. Our love feast was held Oct. 11. Our visiting brethren made very encouraging reports. Oct. 10 Bro. Delp and Sister Tinkle gave us a series of illustrated lectures on purity and temperance, which were very much appreciated.—Mrs. Ola Tarrence, Udell, Iowa, Oct. 25.

**Prairie City church** began a three weeks' series of meetings Sept. 21, with Bro. E. F. Caslow and wife, of Grand Rapids, Mich., in charge. His sermons were inspiring, encouraging and helpful to all, both to members and non-members. Besides his preaching he made a number of visits in the homes. Oct. 2 we held our council, with Eld. L. W. Brubaker presiding. The report of the annual visit was given. Oct. 7 we held our communion service, which was very well attended. Bro. P. Brunk, of Des Moines, Iowa, also held a service and had charge of the meeting.—Mrs. L. A. Colyn, Monroe, Iowa, Oct. 22.

## KANSAS

**Parsons church** met in council Oct. 7, with Eld. J. S. Clark presiding. Bro. J. A. Campbell and family have moved from our midst to Oklahoma City. The Christian Workers' Society gave a musical program Oct. 3, which was very interesting, a special feature being a song by the older women of the church. Quite a number from here are planned to attend District Conference. Our love feast will be held Nov. 6, at 7 P. M.—Mrs. H. E. Clark, Parsons, Kans., Oct. 18.

## MARYLAND

**Green Hill congregation** met in council Oct. 24, with Eld. J. H. Boer presiding. Oct. 13 Brother and sister came to us. Bro. Miller gave his Bible Land talks and conducted meetings till Oct. 17. There were good congregations all the time. We were much encouraged and strengthened by what he told us. Our love feast was held Oct. 17. Just before the feast two were baptized. Bro. J. W. Krall, of Dayton, Md., was in charge of the congregation, and were present. Bro. Miller officiated. Sister Carrie Shewalter was present for part of the meeting and assisted with the song service. Good impressions were made and for that reason we hope for more active work in the days to come. Mrs. Grant Mahan, Rehoboth, Md., Oct. 19.

**Meadow Branch church** held its semiannual love feast Oct. 23, with its usual large attendance. We were glad to see members present from adjoining congregations, as well as from our adjoining States of Pennsylvania and Virginia. About 400 commended. Eld. J. A. Long officiated. Other ministers, who assisted in the services, were Bro. D. L. Little, J. M. Prigel, John D. Grop, Jr., Wm. Gosne, and Prof. W. B. Young. Bro. Long preached a most profound sermon to an overflowing house on Sunday following the feast. At this time Eld. Samuel Miller, of East Berlin, assisted. Bro. Hedding, of York, very fittingly opened our Sunday-school, which had a record attendance of more than 300.—Mrs. J. C. Westminister, Md., Oct. 26.

**Middletown Valley.**—We held our love feast Oct. 21, with a good attendance. Brethren Wm. Kinsey, Ross D. Murphree, Castle and Harry Much were with us. Bro. Kinsey officiated. The Mission Band of Blue Ridge College rendered a fine program in each of our three churches. Bro. Robert T. Hull will commence a series of meetings for us at the Harmony house Nov. 8.—C. N. Frushour, Myersville, Md., Oct. 26.

## MICHIGAN

**Sugar Ridge church** enjoyed another love feast Oct. 10. Owing to the inclemency of the weather, all the members were not present, but those who were received a blessing. At our forenoon session we decided to hold a choice for a minister and two deacons. Bro. Galen Leiman was chosen to officiate, and was assisted by Bro. Shuler and Leonard Mattox were elected deacons. All were duly installed.—Wm. Saxton, Custer, Mich., Oct. 26.

**Woodland church** observed Decision Day Oct. 17. Bro. Jas. H. Morris, of Bethany Bible School, preached for us, after which Brother and Sister Loren Hersherberger came forward and offered themselves for service and were installed in their offices. Our love feast, held Oct. 23, was largely attended. Ministers present were Brethren John Rarick, Peter Messner, Isaac Rarick, Chas. Deardorff, G. W. Culler, Gilbert George and D. E. Sowers. Bro. Sowers remained and preached a much appreciated sermon on Sunday. An offering of \$95.51 was taken and was given to the suffering in China.—Mary E. Teeter, Woodland, Mich., Oct. 26.

## MISSOURI

**Cabool church** met in council Sept. 26, with Bro. A. M. Peterson as moderator. The report of the last council was read. Six letters were granted. Bro. Peterson and Sister Effie Oley were chosen delegates to District Meeting, and Dorothy Oley, Sunday-school delegate. A query was sent to District Meeting concerning the changing of time of District Meeting from October to August, in order to get our members and young people to the love feast before school begins. Oct. 6-8 the District Meeting of Northwestern Arkansas and Southwestern Missouri assembled with about thirty-five visiting members present. The weather was ideal throughout the meeting. Bro. Frantz, of McPherson College, was present in the interests of the school. On Tuesday evening we enjoyed a love feast, with Bro. Mohler, of Lexington, officiating. Oct. 8 Bro. Prather, of Conway Springs, gave a splendid talk on temperance.—Mrs. J. W. Ooley, Mountain Grove, Mo., Oct. 23.

**Carthage.**—Our meetings closed with a communion service on Saturday night and three meetings yesterday. The services were well attended and brethren and sisters were greatly benefited by their presence. We had glorious and refreshing services from start to finish. Bro. Brown did splendid work. Our communion services were much enjoyed. The presidential election so near at hand, distracted some worldly minds from enjoying our good meetings, but so far as the church members were concerned, after our series of meetings began, politics was a very secondary matter. Our minds and hearts were to the Kingdom. J. L. Switzer, Carthage, Mo., Oct. 24.

## NORTH CAROLINA

**Brummett.**—Bro. J. R. Jackson held a series of meetings Oct. 11-21. Oct. 13 we held our love feast, with thirty-eight members commending. Three were reclaimed and one unity baptism. We feel that the church has been strengthened. Our Sunday-school is progressing nicely.—Dora Bryant, Brummett, N. C., Oct. 22.

## NORTH DAKOTA

**Berthold church** met in council Oct. 19, with the pastor, Bro. Jos. D. Reish, presiding. Brethren Norman Song, Jos. Reish and Sister Altha Mahugh were chosen as a program committee for our joint Sunday-school Convention next summer. We decided to begin our prayer meetings on Monday and hope they will be as successful and helpful as last winter. Yesterday our Aid Society had its first meeting since the organization. We had a good attendance, an enjoyable afternoon and did considerable work. Sunday evening closed a two weeks' revival meeting, conducted by the Layman's Holiness Association. Over twenty numbers of good doctrinal sermons and we trust that some good has been done.—Margaret M. Reish, Berthold, N. Dak., Oct. 22.

**Egeland church** held a Harvest Meeting Oct. 17. Bro. John Deal, of Brumbaugh, gave us a splendid sermon. The attendance was very good. An offering of \$32 was taken. Our congregation is at present without a minister, but hope we will soon be able to secure one. Some of our members have moved away and quite a number

of our young people have entered college, thus reducing our number in our Sunday-school and Christian Workers' Society.—Mrs. Anna Irwin, Egeland, N. Dak., Oct. 25.

## OHIO

**Bellefontaine.**—This church is looking forward to a season of refreshing when Bro. J. L. Mahon, of Youngstown, Ohio, comes to assist in an evangelistic endeavor, some time during the month of November. The church is increasing in numerical strength by several moving into our city from other congregations. Now we are expecting to have a further increase by members from the ranks of the unsaved. The Sunday-school has kept up remarkably well during the summer. The pastor, Bro. Hugh Miller, has been away for some weeks in evangelistic meetings. During his absence the pulpit has been supplied by Brethren B. F. Snyder, E. P. Yoder, H. Z. Smith, and the writer. Last Sunday it was our New Madison, Ohio, church, our home church for the first time in six months. Bro. Virgil C. Finell, of Elgin, Ill., was here some weeks ago in a series of talks along the line of aggressive Sunday-school work. His lectures were appreciated very much during the summer. Our Sunday-school was privileged to have with us, in an all-day's service, Mr. A. J. Arnold, secretary of the State Sunday School Association. We appreciated his visit and help very much. Plans are being made for the improvement and remodeling of the basement of our churchhouse. Our fall love feast will be held at the close of our revival meetings.—John R. Snyder, 809 North Main Street, Bellefontaine, Ohio, Oct. 26.

**Brookville.**—Our love feast was held Oct. 9. Bro. Leatherman, of Cincinnati, gave us a spiritual message, which was followed by a social hour. Bro. Coy, from the Beaver Creek church, talked more extensively to the older people in the afternoon. Our love feast began at 6 o'clock with a service by our New Madison, Ohio, church. The morning meeting at 10 o'clock was held at our New Madison, Ohio, church. The love feast was well attended, after which breakfast was served. Two brethren from Indiana gave brief talks. Bro. Leatherman gave us another fine sermon, after which Eld. Fidler extended an invitation, and one came forward and was baptized.—Mrs. Arthur Ilay, Brookville, Ohio, Oct. 25.

**Castine.**—Our series of meetings, conducted by Bro. David Metzler, from Indiana, closed Oct. 3 with a full house. Interest and attendance were maintained throughout the entire meeting. Bro. Metzler's sermons were full of good lessons. Three were baptized, and three were baptized. Later three more were baptized. Bro. Metzler visited in many homes, which was much appreciated. Oct. 24 Bro. C. P. Perry gave a fine talk on "The Ideal Church." In the afternoon, Bro. A. B. Blessing, of New Madison, Ohio, gave us another instructive talk on temperance.—Trevia Funderburk, Castine, Ohio, Oct. 25.

**Donn's Creek.**—We held our love feast Oct. 21, with about 200 commended. Several visiting brethren were present. Eld. Aaron Coy officiated at the evening services. We met early on Sunday for morning worship, after which breakfast was served. Brethren Claud Copcock and Leonard Young had charge of the Sunday-school hour. Bro. Johnson, of Springfield, Ohio, secretary of the State Sunday school of Clark County, gave a short talk, after which Bro. Copcock preached for us. The Sunday-school collection of \$80 will be sent to the China sufferers. Elsie Winger, Springfield, Ohio, Oct. 26.

**Greenville.**—Our work here is moving along nicely. There is a good interest manifested and the attendance is good. Since our last revival there has been baptized. Others, after considering the most important work of their soul's salvation. Our love feast will be held on Thanksgiving evening. In the morning a Thanksgiving service will be conducted. We are expecting Bro. Chas. Flory to be with us in these meetings. In the afternoon, after considering the most important work of their soul's salvation, Bro. Buckley, of Dayton, Ohio, will be with us in an evangelistic effort.—Mrs. A. H. Weimer, Greenville, Ohio, Oct. 26.

**Painter Creek.**—Oct. 17 Brother and Sister Pittenger, returned missionaries from India, were with us. They told of the conditions and some of their experiences at Ahwa. We certainly appreciate these talks and the missionary work of our brethren. We enjoyed the love feast. We were very glad to have a number of converts. Besides those from adjoining districts were Bro. Cool, from Lima, Ohio. Bro. Aaron Sollenberger, from Kansas, and Bro. Linda Kreider, from Michigan, who officiated. He is also assisting us in a series of meetings at the Red River house. Martha Munch, Greenville, Ohio, Oct. 26.

**Swan Creek (East House).** Oct. 3 Bro. John R. Snyder, of Bellefontaine, and Sister Sari Freed, of Williamstown, song leader, began a revival effort which continued for two weeks, closing with a love feast on Monday evening. Ten were added to the church; seven were baptized, one reclaimed and two came forward in aggressive Brethren and were received on former baptism. Bro. Snyder gave us sermons, which were very helpful and inspiring.—Nancy Smith, Wauson, Ohio, Oct. 22.

## OREGON

**Albany.**—Eld. S. P. Van Dyke, of Newberg, commenced services Oct. 17 and preached seven earnest Gospel sermons to attentive audience, closing with our love feast Oct. 23. We held our state council and the brethren gave a favorable report. We had a very spiritual feast, with thirty one commending. Bro. Van Dyke officiated. Elders H. H. Ritter and Hiram Smith gave us inspiring sermons to the love feast.—Wm. Pratt, Albany, Oregon, Oct. 23.

**Portland church** held her love feast Oct. 9. The local membership was well represented and there were a number of visitors from other congregations. Bro. J. Royer officiated at this service. Following the Sunday morning services all were invited to the basket dinner, served in the basement of the church. Afterward a number of brethren and sisters related their religious experiences. Song service was also a part of the program. The Veritas Missionary Society, District Missionary, was present. She will work with the church at Weston, Oregon, for a short period of time. Oct. 17 the Christian Workers' Society rendered a missionary program. Sister Nellie O'Neil, of the Portland church, gave the address. From the beginning of the work up to the present time. Special music was an interesting feature of the meeting. The Service Flag was referred to and all present received an inspiration and were encouraged to press forward in this good work. This thought was continued throughout the program. Bro. G. C. Clark talked on the subject, "How Can Our Church Meet the Task?"—Grace W. Hewitt, Portland, Oregon, Oct. 19.

## PENNSYLVANIA

**Carson Valley.**—Our revival meetings opened Sept. 19, with Bro. C. O. Beery in charge. Twenty were baptized, three were reclaimed and one awaits baptism. Twenty sermons were delivered, in which our brethren were especially prominent. The Word. We feel that the church has been much strengthened and built up spiritually by these meetings. Our love feast was held Oct. 3 with good attendance.—Elsie Brubaker, Dunochville, Pa., Oct. 26.

**Falling Spring.**—We held our love feast at the Hald meetinghouse Oct. 23 and 24. Eld. D. L. Miller, who is conducting a meeting in Ohio, was with us on Saturday afternoon. Bro. Miller gave us a very inspiring sermon. Other ministers present were Brethren S. M. Stouffer, P. S. Lehman, Adam Forney, D. A. Foust, M. R. Flohr, E. S. Rowland, Aaron Newcomer and C. E. Martin. Bro. Foust officiated. Bro. J. H. Brink, came over on Sunday morning from Gettysburg. Eld. O. L. and Bro. Brink preached on Sunday morning at the meetinghouse. Bro. O'Neil suggested that we have a little Bible school previous to preaching. Several quoted different passages of Scripture and Bro. O'Neil commented on them. A high tide of spiritual revival was witnessed in the city of the services on Sunday morning, an offering of \$45 was lifted for mission work in the Southern District of Pennsylvania. Our series of meetings at the Shady Grove church, in charge of Bro. Adam Hollinger, of Shamokin, Pa., is being held Oct. 27. One certificate of membership was received at our love feast.—H. M. Goss, Shady Grove, Pa., Oct. 26.

**Hanover.**—Bro. H. C. Early, of Penn. Lard, Va., closed a two weeks' series of meetings Sept. 26, which were well attended. Five young men were baptized. Sept. 19 Bro. Bruce C. Whitmore preached the last sermon in the series. He left for the West on Wednesday for Gordo, Ill., where he will take up pastoral work. The service for council Oct. 13, with Eld. Daniel Bowser presiding. Brethren D. L. Little

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## MIDDLE IOWA

(Continued from Page 675)

of the Sunday-school, its relation to the church, etc. Bro. Bonsack spoke upon Evangelism. Both talks were very helpful and instructive.

The Ministerial Meeting, with Bro. R. A. Montz, of Brooklyn, Moderator, met at 1:30. The entire theme of the afternoon was Life Service and Evangelism. Brethren J. Q. Goughnour, W. H. Eiler, M. W. Eikenberry, J. F. Burton and U. J. Fike very ably discussed the various phases of the subject.

Sunday evening we convened in a Missionary Meeting. Bro. W. H. Royer, a member of the District Mission Board, acted as Moderator. Brethren Flory and Bonsack and Sister Ella Lehman entertained us with some very helpful suggestions concerning mission work in its different phases, and the cooperation of the members of the District with the District Mission Board.

We were favored with special music from Des Moines Valley, Des Moines City and Panora during the above-named meeting.

On Monday morning we met for District Meeting proper. Eld. A. M. Stine was chosen Moderator; Eld. J. F. Burton, Reading Clerk, and Bro. W. H. Royer, Writing Clerk. The seventeen churches of the District were represented by either one or two delegates. One query was passed to Annual Meeting. A query was passed to change the time of our District Meeting from its present time to Labor Day of each year, with its conjunctive meetings preceding, as has been the custom for some time. A query was presented, asking that the Child Receiving Home at Ankeny be supported by the District budget instead of by free-will offerings. This was granted and the Child Rescue Committee was empowered to estimate the amount of money needed for the support of the Home.

Bro. J. F. Burton, of Ankeny, was chosen a member on the Standing Committee for 1921, with Bro. A. M. Stine, alternate.

The spirit of the meeting was excellent. Every one who had been assigned a topic did his part well. The weather was fine, so that many drove seventy, eighty and a hundred miles to attend the meeting. Coon River congregation was well represented, forty-two from there being present. We were pleased to have with us, from other Districts, Brethren Ezra Flory, Chas. D. Bonsack, John Heckman, W. I. Buckingham and D. H. Keller. Bro. Heckman was with us in the interest of Mt. Morris College.

The Fernald congregation, though small, entertained us splendidly. Her members, as also their many neighbors, who so kindly opened their homes for our benefit, deserve much praise. We departed Friday afternoon, thanking our Father for his goodness in permitting us to enjoy another District Conference; also feeling very grateful to the Fernald congregation and their friends for their kind hospitality. We now look forward to meeting with the Prairie City congregation in 1921.

Kennedy, Iowa. Mrs. L. D. Replogle.

## PALMYRA, PENNSYLVANIA

Sept. 12 Bro. H. H. Nye, of Elizabethtown College, met with us in Sunday-school. He gave us a splendid address. An offering of \$55 was lifted by the school for the Neffsville Orphanage. The attendance and interest were good during the summer months.

Sept. 13 our church met in council at the Palmyra house, with Bro. J. H. Longenecker in charge. Two church letters were granted and two were received. It was decided to have a love feast Nov. 13, at 3 P. M., at the Palmyra house. A committee of five was appointed to make the necessary arrangements for the Ministerial Meeting, that will be held Nov. 3 and 4 at the Palmyra house.

Sept. 18 and 19 the young people of the Palmyra Sunday-school, from twelve to thirty years of age, arranged for special services. The first of these was held on Saturday evening, at which Bro. C. C. Ellis, of Philadelphia, delivered a brilliant address on the subject: "The Call of the World to the Christian Young Man—Serving Mankind in Your Own Generation According to God's Will." On Sunday morning the regular Sunday-school was carried on, of which the young people were in charge. They taught the classes and conducted all activities in a highly successful manner. Following that, Bro. H. B. Heisey, of Lewistown, Pa., a former missionary in India, gave us a stirring sermon on missions. Following him, Bro. Stover, a missionary on furlough, for twenty-six years on the mission field in India, gave us a talk.

In the afternoon Brother and Sister Stover sang two songs in the Gujarati language, after which Sister Stover gave a talk on "Woman's Work in India." Bro. Stover then talked on "Missionaries' Experiences on the Field." At 6:15 P. M. we had an address by Bro. Stover on "Faith in the Lord Jesus." This was followed by the young people's program, made up of recitations, essays, etc. Bro. F. S. Carper delivered a splendid discourse on "Remember Jesus." Special music was rendered by the choir of forty voices. The house was well filled at all of these meetings.

Oct. 18 we met in special council, with Bro. Longenecker

in charge. A letter, recommending two members, was received and read. We are glad to have them make their home with us. Nov. 14 a series of meetings will begin at the Palmyra house, in charge of Bro. B. F. Petry, of Eaton, Ohio. Elizabeth A. Blaich.

## BEYOND THE RIVER

Did you ever stand along a beautiful river, just as the sun was setting beyond the western hills? It is a beautiful scene. What thoughts arise within us! It is then that we think of loved ones just beyond the river, and we long to meet them again.

Many elders and ministers have lived their allotted span since our church was organized. Many sleep in unknown graves, perhaps, but God knows the place of their sepulture. They rest in peace.

We often think of our leaders of past years. Each year some prominent bishops are called home.

Let us look back ten years only! Since then, many elders have passed over the river. We mention a few: E. W. Stoner, Wm. A. Anthony, A. D. Garber, Levi Garber, John Smith, D. B. Arnold, Joseph Amick, Jacob A. Garber, Christian Bucher, Daniel Hays, J. G. Royer, Wm. R. Deeter, C. G. Lint, Wm. H. Naff, C. L. Pfoutz, H. B. Brumbaugh, J. C. Bright, D. F. Hoover and P. J. Blough. Surely, we miss these elders! It will be a glad meeting when we greet one another again just beyond the river. Let us watch and pray! Edgar M. Hoffer.

Elizabethtown, Pa.

## NOTES OF TRAVEL

On the morning of Oct. 7 the writer, in company with Bro. M. J. Cline, started in a car for Pocahontas County, W. Va. After a six-hour drive we reached our first stop, having crossed four large mountains and two small ones. We came to the top of Allegheny Mountains, where there is a mission at a place between the Beaver Creek and Bridgewater congregations. We held preaching services at night, and a council the next morning. Then we went a distance of sixteen miles to the Hevner church, where we also conducted preaching in the evening. A council meeting was held the following morning and communion in the evening. We preached on Sunday morning, and then retraced our way to Allegheny Chapel for communion on Sunday evening.

Our trip lasted for five days. We held three preaching services, two councils and two communion services, visited in eight homes and traveled 160 miles. The meetings were all well attended—some members traveling quite a distance to be at these services. Brother and Sister J. L. Driver, of the Sangerville congregation, have been in this field since last April, holding meetings and doing pastoral work. Abram S. Thomas.

Bridgewater, Va.

## EAST MAPLE GROVE CHURCH, KANSAS

Our minister, Bro. A. J. Ellenberger, and Bro. Geo. C. Shores, a deacon, have been active in church work and have brought forward some excellent plans for the betterment of our work here.

Oct. 9 we had a council meeting in charge of Bro. John Ward, of the Appanose church. Brethren Shores and Ellenberger made an excellent report of the annual church visit. In the morning the church had the pleasure of receiving one by confession and baptism.

We believe this marks a new period in the life and work of our little band. In the evening we had a spiritual love feast in charge of Brethren Ward and H. T. Brubaker. The former gave a much appreciated sermon on Sunday morning.

We are very glad to report that the District Mission Board is sending in Bro. J. A. Vancil as pastor, to assist in building up the work here. Oct. 17 Bro. Ellenberger preached an excellent sermon, which was a call to the individual members for a united effort in support of the work of the church.

Oct. 24 Bro. Vancil takes active charge and with the support of every member we shall move forward. For this happy condition much credit is due our official board, Brethren Shores and Ellenberger.

A minister—Bro. Sanger and wife—has purchased a farm near the church and will be in our midst March 1. We shall be very glad to welcome them. H. E. Myers.

Gardner, Kans.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blough-Koontz.—In their own newly-furnished home, 803 Summit Avenue, Ferndale, Johnstown, Pa., at noon, Oct. 12, 1920, by the undersigned, Bro. E. Grant Blough, son of the late Eld. P. J. Blough, and Sister Olive Stella Koontz, of Somerset, Pa.—M. Clyde Horst, Johnstown, Pa.

Cunningham-Collins.—By the undersigned Oct. 19, 1920, in the Church of the Brethren, Uniontown, Pa., Mr. Daryl E. Cunningham and Sister Marie Collins.—J. A. Buffington, Uniontown, Pa.

Engelhart-Longstreth.—By the undersigned, at the home of the

bride's parents, Brother and Sister O. Guy Longstreth, Oct. 14, 1920, Bro. Wm. H. Engelhart and Sister Guelma Opal Longstreth.—C. C. Sollenberger, Johnstown, Pa.

Gish-Oxley.—By the undersigned, at his residence, Oct. 10, 1920, Bro. Gish, of Seattle, Wash., and Sister Florence Oxley, of Mountain Grove, Mo.—Ernest J. Cline, Seattle, Wash.

Shultz-Hosfeld.—At the home of the bride's parents, Oct. 16, 1920, by Eld. J. Z. Gilbert, Bro. Albert G. Shultz and Sister Esther P. Hosfeld, of Los Angeles, Calif.—Mrs. J. Z. Gilbert, Los Angeles, Calif.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brough, Peter, son of Jacob and Leah Brough, died Sept. 4, 1920, aged 77 years, 11 months and 26 days. He is survived by his wife and seven children. Services at the Baltimore house by Bro. S. S. Miller and W. G. Group. Interment in adjoining cemetery.—Ruth Group, East Berlin, Pa.

Brubaker, Phoebe Ellen Crist, born near Dayton, Ohio, died Oct. 13, 1920, aged 62 years, 9 months and 19 days. She married John Y. Brubaker in 1877. They moved to Kansas and located in McPherson County in 1888. Her husband died two years ago. She leaves six children, eight grandchildren and four brothers, all of whom are ministers of the Church of the Brethren. She lived a consistent Christian life, becoming a member of the Church of the Brethren when seventeen years of age. Services in the Monitor church, of which she was a member for thirty-two years, by Bro. M. J. Misher, assisted by the writer.—E. F. Sherly, Conway, Kans.

Childers, J. Arnold, born Aug. 16, 1870, died at his father's home, Peebles, Ohio, Aug. 21, 1920, as the result of a fall from a building. In young manhood he united with the Methodist church. He leaves five children and his parents. Services at the residence by the writer, assisted by Rev. Harsha, of the U. P. church, and Rev. Cunniff, of the C. U. church. Interment at Locust Grove cemetery.—Van B. Wright, Peebles, Ohio.

Clark, Susannah, nee Eyler, was born near Baltimore, Md., Dec. 2, 1849. At the age of nine years, she, with an older sister and brother, emigrated to Ohio and settled near Dayton, Ohio. She and her sister came to Darke County, and located near Greenville. May 12, 1861, she married William H. Clark. They began their married life in Washington Township, later moving to a place six miles northeast of Union City, where she spent the rest of her life. Early in her married life she became a faithful member of the Church of the Brethren. Seven children brought joy to this home, of whom five sons and one daughter survive; also fifteen grandchildren, eight great-grandchildren and two sisters. March 10, 1920, she was bereft of her companion. Mother Clark was ever mindful of the welfare of her family, her neighbors, and of those who carried her during her illness. Nearly eight weeks of intense suffering were hers to bear until she was called to the great beyond Oct. 12, 1920, at the age of 79 years, 10 months and 10 days. Services at the Union City union house by the writer. Interment in the adjoining cemetery.—B. F. Shier, Greenville, Ohio.

Davis, Bro. Geo. W., born near Ryot, Pa., died Sept. 18, 1920, aged 63 years, 10 months and 29 days. He was a son of Enos and Catharine Davis. He married Alice Rowzer, who survives with three sons. Bro. Davis was for several years steward of the Old Folks' Home at Martinsburg, Pa. He was a faithful member of the church. Interment in the Koontz cemetery.—Calvin Hetrick, New Enterprise, Pa.

Ewing, Mary Glen, daughter of John and Elnora Ewing, died Oct. 15, 1920, aged 19 years. She was one of our Sunday-school girls and loved by all who knew her. Services at the home by Bro. J. W. Harsbarger and Rev. Cissner of the Methodist church.—Amelia Leinard, Gell, Ill.

Fyock, Daniel W., Jr., son of Bro. Daniel W. and Sister Annie Fyock, of South Fork, Pa., died Oct. 15, 1920, at the age of 20 years. In May, 1918, he was called to service in the World War and a month later went to France. In the same year, he was fatally wounded in the battle of the Argonne Forest and died Oct. 16, 1918, aged 32 years, 2 months and 2 days. Services at the Locust Grove church Oct. 8, 1920, by Bro. Detwiler, of Johnstown. Burial in the church cemetery.—Elizabeth Ribblett, Johnstown, Pa.

Greenfield, Sister Bertha Ethel, daughter of Mr. and Mrs. Wm. Garber, of Iola, Kans., born in Franklin County, Kans., Oct. 14, 1892, died Oct. 15, 1920, at the Swedish Hospital, Kansas City, Mo., following an operation for cancer. She was the daughter of the writer in the Brethren church of Overbrook—S. J. Heckman, Overbrook.

Gri, Bro. David, died Oct. 16, 1920, aged 69 years and 10 months. He was one of the oldest members of the Broadwater church. He is survived by his wife, who was Mary Sanders, and three children by a former marriage. Services by the writer.—W. T. Price, Poplar Bluff, Mo.

Groff, Sister Anna N., widow of the late Bro. B. G. Groff, died Oct. 13, 1920, in her seventy-ninth year. She is survived by a son, one daughter and four grandchildren. Sister Groff was a very faithful member of the Church of the Brethren for many years. Services in the church by Bro. Ralph W. Sanders, assisted by Bro. S. H. Hertzler. Interment in Mount Tunnel cemetery.—S. P. Engle, Elizabethtown, Pa.

Harriman, Mildred, only daughter of Bro. Edward Harriman, born at South Bend, Ind., died Oct. 1, 1920, aged 4 years, 7 months and 13 days. Her mother preceded her about two years ago. The father survives. Services at South Bend by the undersigned. Interment at Niles, Mich.—Bert Pontius, South Bend, Ind.

Kaufman, Jos. S., died at his home in East York, Pa., July 19, 1920, aged 84 years, 11 months and 28 days. He was married to Sister Emma Kline. To this union were born six children, three of whom preceded him. He is survived by his wife, three children, nine grandchildren and three great-grandchildren. Services at the house, and also at the United Brethren church at Higsville by Eld. Daniel Bousler. Interment in the United Brethren cemetery.—Alice K. Trimmer, York, Pa.

Miller, Mittie Pearl, daughter of Brother and Sister Esta Miller, of North Manchester, Ind., died at the home of her parents, of a combination of diseases, Aug. 23, 1920. Sister Miller was an invalid, going about on crutches and a wheel-chair, ever since she was three years of age. She was a great sufferer during the last two years of her life. She united with the Church of the Brethren Feb. 22, 1894, and was a faithful member. As one of the pupils of the Manchester Bonnet Company, she helped to make it a success. Services at the Manchester church, Walnut Street, by Brethren A. L. Wright and the writer.—T. E. George, North Manchester, Ind.

Miller, Susannah (nee Mohler), born in Mifflin County, Pa., died in Pasadena, Calif., Sept. 16, 1920. Her husband preceded her some years ago. She leaves one daughter and two sons. She accepted Christ early in life and was an earnest worker for him up to the last. Services in the undertaking parlors by Bro. H. A. Brubaker, assisted by Bro. W. E. Trostle.—Mrs. H. A. Brubaker, Pasadena, Calif.

Reilly, Luther W., youngest son of L. W. and Irene Reilly, died Sept. 24, 1920, aged 22 years, 9 months and 12 days. He united with the Church of the Brethren as a student in 1914, and was in the United States Navy and made many trips in the convoyage squadron. Services at the church by the writer, assisted by Bro. J. H. Hollinger. Interment in the Congressional cemetery.—J. M. Henry, Washington, D. C.

Reiber, Bro. John B., son of Peter and Catharine Reiber, born in Miami County, Ohio, May 25, 1851, died Oct. 7, 1920, at the age of 69 years. He married Mary E. Shoemaker in 1872. The following year he united with the church. He leaves his wife two brothers, two sisters, one son, a daughter and eight grandchildren. Services at the Mississinewa church by Brethren J. A. Miller and V. B. Browning.—Alice E. Miller, Gaston, Ind.

Royer, Sister Nancy, daughter of Solomon and Anna Bollinger, born in Pennsylvania, died at her home, near New Madison, Ohio, Oct. 9, 1920, aged 84 years and 16 days. In 1854 she married Henry



**Boyer.** To this union were born six sons and four daughters. For sixty years she lived a true and consistent Christian life. She is survived by five sons, two daughters, four stepsons, twenty-three grandchildren and forty great-grandchildren. Services at Fort Jefferson, in the Methodist church, by Elders B. F. Sharp and Sylvan Bookwalter. Burial in the Fort Jefferson cemetery.—Mrs. Sylvan Bookwalter, New Paris, Ohio.

**Shores, Sarah M. (Eakles),** born in Virginia, died Sept. 4, 1920, aged 66 years and 4 months. With her parents she moved to Missouri, where she married Geo. C. Shores in 1879. She later moved to Kansas, settling on a farm near Gardner, to which place they moved a few years ago. She united with the Church of the Brethren in her early married life and with her husband served faithfully in the office of deacon. She never had children of her own, but her generous nature led her to care for five orphans. She is survived by her husband and a brother. Services by Bro. A. J. Ellenberger. She never lost interest in the East Maple Grove church and her desire, for the work to be built up again, was strong.—H. E. Myers, Gardner, Kans.

**Snow, Martin,** born Aug. 6, 1860, in Illinois, died Oct. 8, 1920, at the Old People's Home, near Marshalltown, Iowa, which he entered Sept. 2, 1920. Heart trouble and dropsy were the causes of his death. He had been a member of the Brethren Church for years. He leaves three children and one stepson. Services by Bro. F. M. Wheeler at the Home.—Susie Kinzie, Marshalltown, Iowa.

**Stage, Mrs. Mary,** daughter of Brother and Sister Michael Bowman, born in Barbours County, W. Va., died at the hospital, Ft. Wayne, Ind., Oct. 12, 1920, aged 53 years, 9 months and 5 days. In 1886 she married Henry L. Burgess, who died the following May. In 1892 she married I. W. Stage, who preceded her in 1912. She leaves her father, three sisters, two brothers, one son, a daughter and seven grandchildren. She has been a faithful member of the Methodist Church since 1888. Services by the writer at the Methodist Church in Topeka, Ind.—J. H. Fike, Middlebury, Ind.

**Statler, Sister Sarah Elizabeth,** nee Brandt, died at her home in Greencastle, Pa., Sept. 21, 1920, aged 80 years. She had lived a Christian life for about thirty years. During the last four years she was confined to her room, being unable to go about. The husband, four sons and four daughters survive. Services in the Lutheran church by Eld. D. A. Faust. Interment in Cedar Hill cemetery.—Frances M. Leister, Greencastle, Pa.

**Studebaker, Bro. Samuel,** third son of Brother Jacob and Catharine Studebaker, born in Clark County, Ohio, died Oct. 18, 1920, aged 85 years, 10 months and 26 days. In 1888 he married Sister Elizabeth Losh. He united with the Church of the Brethren in 1859 and a year later was chosen to the office of deacon, serving in that office faithfully and to the best of his ability. He leaves his wife, one brother, two sons, six grandchildren and five great-grandchildren. Services at the Mississinewa church by Elders J. A. Miller and V. B. Browning.—Alice E. Miller, Grafton, Ind.

**Switzer, Sister Harriet,** nee Engle, born in Somerset County, Pa., died in Waterloo, Iowa, Sept. 9, 1920, aged 74 years, 2 months and 12 days. Oct. 3, 1868, she was united in marriage with Bro. Amos D. Switzer, who preceded her in death in 1917. She is survived by three brothers and five children. Sister Switzer, early in life, made her peace with her God in the acceptance of Jesus Christ as her personal Savior. She united with the Church of the Brethren and throughout all of these years she has been true and faithful to her God and to her church. The end came very suddenly—almost without warning. Services at the South Waterloo church. Burial in the Orange Township cemetery.—A. Blough, Waterloo, Iowa.

**Tolle, Gertrude Louise,** daughter of Harry and Ona (Walker) Tolle, died Oct. 19, 1920, aged 5 days. Services at the home by the writer. Burial in the Tranquillity cemetery.—Van B. Wright, Peebles, Ohio.

**Wade, Bro. George,** born near Littleton, W. Va., died at Moundsville, W. Va., Oct. 12, 1920. He was baptized by Bro. J. E. Shepler in 1918. He was united in marriage Feb. 3, 1919, to Doris Hartley, of Moundsville, W. Va. He leaves his wife, father and six brothers. Interment at Kirk Ridge, near Littleton, W. Va., Bro. J. E. Shepler officiating.—Sister Ruth Wade, Littleton, Va.

**Whisler, Conrad,** born in Stark County, Ohio, died at Green Gables Sanitarium, Lincoln, Neb., Sept. 27, 1920, aged 35 years, 7 months and 5 days. His wife was Miss Emeline Kizer. To this union were born five children, two of whom preceded him. His wife died in May, 1898. He united with the Church of the Brethren in 1892 and lived a consistent Christian life. Services by the writer.—J. R. Smith, Lincoln, Neb.

**Wisaler, Sister Martha,** daughter of Jacob and Mary Ellenberger, born near Cambridge City, Ind., died Sept. 14, 1920, aged 68 years, 11 months and 26 days. In 1872 she married Peter Wissler. To this union were born seven children. Her husband, one son and one daughter preceded her. She united with the Church of the Brethren in 1908. Five sons and five grandchildren survive. Services at the Locust Grove church by Eld. O. D. Werking, assisted by L. W. Teeter.—Bertha Dilling, Hagerstown, Ind.

## OFFICIAL DIRECTORY.

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 677)

and Jacob B. Stauffer were elected delegates to District Meeting. We held our love feast Oct. 17. Bro. Jacob I. Baugher, of Elizabeth College, preached an impressive sermon on Home Missions in the morning, after which an offering was lifted. Seven ministers from adjoining congregations were present, with Bro. Albert Hollinger, of Gettysburg, officiating.—Mary A. Rhinehart, Hanover, Pa., Oct. 20.

**Upper Cumberland** church recently enjoyed two revival meetings. Sept. 15 Bro. J. C. Zug, of Palmyra, Pa., came to the Baker house and held a two weeks' series of meetings. There were no accessions to the church, although Bro. Zug labored earnestly in presenting the truth. Oct. 3 Bro. J. E. Rowland, of Huntington, Pa., held a three days' series of meetings at the Boiling Springs house. Two were baptized. Oct. 24 we held our love feast at the Mohler house, with over 200 present. Eighteen ministers were with us. Bro. J. C. Zug officiated. Five letters were received. Dec. 4 we expect Bro. Reuben Shroyer, of North Canton, Ohio, to officiate at the love feast. The Mechanicsburg house, J. W. Galley, Mechanicsburg, Pa., Oct. 23.

**Maple Spring** church began a three weeks' series of meetings Aug. 19, with Bro. J. H. Cassidy, of Huntington, Pa., in charge. His services were inspiring, encouraging and helpful to all, both members and non-members. We had three services each Sunday. All of these meetings were well attended. Twenty-three were baptized and one was received on former baptism. The meetings closed Oct. 10 with a love feast, which was one of the largest ever held here. Bro. Cassidy visited in many homes while here. At this writing Bro. H. Q. Rhoads, of Spiesville, is holding a meeting in the Hooversville house, in the same vicinity. Following that, Bro. Albert Schuch, of New Bethlehem, will begin a series of meetings in the Tire Hill house.—Mrs. Anna Rummel Kaufman, Hollsopple, Pa., Oct. 23.

**Morrellville** church convened in council Oct. 5, at which time of fees were elected for the coming year. Bro. C. C. Sollenberger, our pastor, was chosen as elder. Our communion service was held Oct. 10, with Bro. S. E. Dorer, of Huntington, Pa., officiating. The work of our second Sunday-school continued. Banners are given to the classes excelling in attendance, enrollment, new members gained, punctuality, lesson study, offering, church attendance and reverence. Our school has made marked progress during the last year.—Mrs. C. C. Sollenberger, Johnstown, Pa., Oct. 22.

**Mt. Joy** church has just closed a very successful series of meetings, conducted by Bro. Buehner, of Uniontown. Our love feast was well attended—about 200 attending. The visiting ministers present were Brethren Sumner and J. L. Bowman. Seven young people were received into the church by baptism. Since the last report, eight certificates of membership have been granted and two received. Our Sunday-school picnic was held in August. Oct. 10 was Rally Day, upon which occasion Sunday-school and church services were combined. All church work is prospering. Our Sunday-school is doing excellent work and the outlook for the future is encouraging. Our pastor, Bro. T. H. Hays, who has labored with us for the past year, will remain for another year. Jerusha E. Myers, Mt. Pleasant, Pa., Oct. 22.

**Pottstown** (First Church).—Some time ago we had Dr. Adam Geibel, of Germantown, Pa., a blind musician and composer, with us, at which time he sang, accompanying himself on his violin. He also gave a very interesting talk to the audience. He will visit our church again Dec. 5 and will conduct a musical meeting. Sept. 26 Sister Olive Widdowson, returned missionary from India, gave us a very interesting talk about her work in the field. Since our last report four have been added to the church by baptism. The work of the Sunday-school and church is moving along nicely under the leadership of our new pastor, Bro. H. Vernon Slawter. At our recent council Bro. A. M. Dixon, of Parkersburg, was elected elder for the unexpired term of Bro. G. K. Walker, who moved to Huntington, Pa.—Mrs. S. Ernest Koltz, Hot, Pa., Oct. 23.

**Red Bank** church met in council Oct. 16. Eld. C. Walter Warstler was with us, and also preached for us on Sunday morning. We elected three deacons: Brethren Howard Shumaker, Fred T. Johnson and Arthur Smith. They were installed by Bro. Warstler. The class for the new converts, held every Sunday afternoon, is quite interesting and will be very helpful in starting the new converts. Our pastor and wife, Brother and Sister Schuch, teach the class.—Narcissa Ferguson, New Bethlehem, Pa., Oct. 26.

**Rummel**.—Oct. 3 the Sunday-school rendered a very interesting Rally Day program, in which the young people as well as the children took part. We had an attendance of 234. Bro. J. B. Miller, of Curryville, who is conducting a revival for us, gave the opening address. Much spirituality was manifested throughout the meeting. Not only were souls added to the church but all were strengthened by Bro. Miller's messages. Our chorister, Sister Verma Statler, led the singing, assisted by the young people. Twelve were added to the church by baptism and four were reclaimed. The meeting closed with a love feast Oct. 17, when almost 150 were present. Oct. 14 we held our council. Our pastor, Bro. A. J. Beghly, gave a report of his year's work. Because of his concern for the unsaved and in order to get acquainted with the people, he visited every home in the community. Since he is with us, twenty-eight have been baptized and six reclaimed; twelve certificates were granted and twelve received. We have decided to retain our pastor for the next year and a half. We also raised his salary. Bro. Virgil C. Fennell will be with us Nov. 11-13. We are also planning for a Bible Institute, to be held at this time, in connection with Bro. Fennell's lectures.—Mrs. Stella Hoover, Windber, Pa., Oct. 23.

**Upper Cumberland** congregation held a Harvest Home and Missionary Meeting at Newville, Oct. 17. A short program was rendered by the Sunday-school. Bro. Burkhardt, of the Ridge congregation, Bro. Winger, of Chicago, and Bro. Emmert, of Middletown, gave splendid talks on home and foreign mission work. Our love feast was held Sept. 25. Eld. Kaylor, of Elizabethtown, and Bro. Burkhardt were with us. Since our last report one has been baptized.—A. A. Evans, Carlisle, Pa., Oct. 19.

**West Greentree**.—We held a Children's Meeting at Rheems on Sept. 26. Eld. Rufus Bucher spoke to the children. Oct. 17 we had a Children's Meeting at Greentree, at which Bro. Wm. Duple gave the address. Both meetings were largely attended and many beautiful lessons were brought to the minds of the young folks. Oct. 16 three young people were added to the church by baptism. An offering was taken at our regular services Oct. 17 for the China relief work. Nov. 7 we expect to open a series of meetings at Greentree in charge of Bro. Amos Kubus, of Union Deposit, Pa.—S. R. McDonald, Elizabethtown, Pa., Oct. 25.

**West Johnstown**.—We observed Rally Day Oct. 3. After the lesson period Bro. Geo. Griffith, of Huntington, Pa., gave us an inspiring address. Two Methodist ministers—Reverend Thompson and Hicks—occupied our pulpit the morning and evening of Oct. 10. It was the occasion of the Methodist Conference in our city. Bro. Detwiler represented our Sunday-school at the State Sunday-school Convention, at Harrisburg, Oct. 13-17. The following Sunday he gave us a report of the convention. Our offering for the China relief work amounted to over fifty dollars. We also observed "Bible Day" for the Near East Relief.—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa., Oct. 28.

**York** (First Church).—We met in council Oct. 4, with Eld. J. A. Long presiding. Four letters were received. The delegates to District Meeting are Brethren John Moser, Chas. Graff and Sisters Mary Long and Mabel Althand. Our love feast was held Oct. 11, with a large attendance. Ministering brethren present were Eld. Albert Hollinger, who officiated, and Brethren I. C. Johnson and J. E. Myers. We held a Teachers' Institute Sept. 27. The subject "The Sunday-school Teacher at His Best," was discussed by Brethren Geo. Leathery, Chas. Graff and others. The round table was conducted by Sister Fannie Dotterer. Our annual Rally Day exercises were held Oct. 3. The attendance was very large. We had special music and a very interesting illustrated address by Bro. J. Monroe Danner, of East Berlin. Afterward Bro. Danner preached for us. The graduating exercises of the second Mission Study Class were held Oct. 17, when thirteen received diplomas. The closing remarks were given by Bro. I. Elmer Leas, who also presented the diplomas. The Reading Circle and Teacher-training Classes now consist of more than sixty members. Three have been baptized since our last report.—Alice K. Trimmer, York, Pa., Oct. 20.

## VIRGINIA

**Hollywood**.—July 24 Sisters Nellie Wampler and Emma Huffman opened a most interesting Vacation Bible School. After the first week Sister Ella Miller helped with the teaching. The interest was very good and the children were delighted with the work. There were sixty on the roll, and an average attendance of fifty-seven. There were two sessions—one in the morning and one at night. The school closed Aug. 22 with an all-day service at the church and a very most interesting program given by those that attended the school. The members feel very grateful to the sisters for their faithful work and sacrifice. Aug. 28 Bro. D. M. Glick began a series of meetings, continuing for two weeks. Two of our Sunday-school boys were baptized. Sept. 28 the members met in council with Eld. J. A. Miller presiding. Bro. Frank Weiner, Bro. D. P. Quinn and Sister Anna Bowman were appointed as an evangelistic committee. The sisters were granted the privilege of organizing an Aid Society, which they did Oct. 3. Sister Anna Bowman was the first president. They decided to meet the last Saturday of each month. We were very glad for the coming of Bro. J. A. Miller's family to make their home here; also for two young sisters, who are teaching school near the church, and are in the Hollywood congregation for the winter.—Anna Bowman, Fredericktown, Va., Oct. 20.

**Pleasant Hill**.—Bro. L. C. Humphreys, of Buena Vista, Va., began a two weeks' series of meetings Oct. 2, preaching sixteen sermons. There were no accessions, although the church has had a great revival and much good may yet be accomplished. We had communion services Oct. 15, at which forty-eight members were present.—Thos. A. Humphreys, Harrison, Va., Oct. 23.

## WASHINGTON

**Spokane** (First Church) convened in council Sept. 25, with Eld. C. F. Rupel presiding. It was decided at our previous council to elect our Sunday-school officers for 1921. Bro. Wm. A. Schuch, of Trumansburg, Aschenbrenner and Royal Force were elected superintendents. This church greatly rejoices in the presence of Bro. Ervin Weaver, with his wife and family. Bro. Weaver will have pastoral charge of this congregation for at least one year, giving full time to the work of the church. His address is 115 S. G Street, the new address. Many of our "Messenger" readers having friends or relatives in this city that might be interested in church services, will please send the address of such to Bro. Weaver, so that he may call upon them. We have Sunday-school at 10 A. M., followed by preaching. We have Christian Workers' Meeting at 7 P. M. followed also by preaching. We have cottage prayer meeting on Wednesday of each week, at 8 P. M. Any one passing through Spokane is invited to attend these services. The church is located at 2920 Sixth Avenue, and B Street, north of the Fort Wright car line. This line is now being graded, and will soon be paved as far as Fort Wright, thus making it very convenient for those attending services.—Geo. D. Aschenbrenner, 109 S. G Street, Spokane, Wash., Oct. 26.

## ANNOUNCEMENTS

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|--|--|
| <b>DISTRICT MEETINGS</b><br>Nov. 10-12, District of Southern Virginia, Pleasant Valley church, Floyd County.   | Nov. 14, Akron.<br>Nov. 25, Greenville.<br>Nov. 27, 6 pm, West Dayton.   |
| <b>LOVE FEASTS</b><br><b>California</b><br>Nov. 7, Raisin City.<br>Nov. 7, Los Angeles.<br>Nov. 7, Glendora.<br>Nov. 13, 10 am, Redley.<br>Nov. 14, Pasadena.<br>Nov. 14, Golden Gate Mission.<br>Nov. 27, Chico.<br>Nov. 28, Santa Ana.<br>Dec. 5, 6 pm, Covina.  | <b>Oklahoma</b><br>Nov. 6, Washita.<br>Nov. 27, Big Creek.<br><b>Oregon</b><br>Nov. 13, Newberg.<br><b>Pennsylvania</b><br>Nov. 6, 10:30 am, Pines Creek.<br>Nov. 7, 6:30 pm, Altoona.<br>Nov. 7, Everett.<br>Nov. 7, Lancaster.<br>Nov. 7, Elizabethtown.<br>Nov. 7, 6 pm, Smithfield.<br>Nov. 7, Ephraim.<br>Nov. 7, Stonerstown.<br>Nov. 7, Williamsburg.<br>Nov. 7, 2 pm, Lititz.<br>Nov. 7, Marsh Creek, at Friends Grove house.<br>Nov. 10, 11, 1 pm, West Greentree, at Rheems.<br>Nov. 11, 12, Big Swatara.<br>Nov. 13, 3 pm, Palmyra, Palmyra house.<br>Nov. 13, 3 pm, Spring Creek, Palmyra house.<br>Nov. 13, 14, East Petersburg.<br>Nov. 13, 14, 10 am, Antietam.<br>Price meeting house.<br>Nov. 14, 10:30 am, Artemas.<br>Nov. 14, 6:30 pm, Viewmont.<br>Nov. 15, Buck Creek.<br>Nov. 14, Norristown.<br>Nov. 16, 17, Mountville.<br>Nov. 17, 18, 1:30 pm, East Fairview.<br>Nov. 18, 21, 10 am, Fredericksburg, Meyer house.<br>Nov. 20, 2 pm, Conewago, Bachmanville house. |
| <b>Indiana</b><br>Nov. 6, 10 am, Prairie Creek.<br>Sugar Grove house.<br>Nov. 6, 6 pm, Yellow River.<br>Nov. 6, 6 pm, Upper Deer Creek.<br>Nov. 10, 12 pm, Ellettsburg.<br>Nov. 21, Cedar Creek.<br>Nov. 25, Plunge Creek.<br>Nov. 25, Flora.<br>Nov. 25, 7 pm, Plymouth.  | <b>Tennessee</b><br>Nov. 6, Beaver Creek.<br><b>Virginia</b><br>Nov. 6, Pleasant View.<br>Nov. 6, Oak Grove.<br>Nov. 6, 6 pm, Trevilian.<br>Nov. 6, 3:30 pm, Summit.<br>Nov. 6, 3:30 pm, Bridgewater.<br>Nov. 6, 3:30 pm, Antioch.<br>Nov. 6, 5 pm, Fairfax.<br>Nov. 6, 4 pm, Cloverdale.<br>Nov. 13, 4 pm, Elk Run.<br>Nov. 15, 10 am, Manoke.<br>Nov. 25, Harrisonburg.  |
| <b>Kansas</b><br>Nov. 6, 7 pm, Parsons.<br>Nov. 6, 10 am, Pleasant View.<br>Nov. 15, Verdigris, Country house.<br>Nov. 20, 2 pm, Belleville.<br><b>Kentucky</b><br>Nov. 20, 2 pm, Constance.<br><b>Maryland</b><br>Nov. 6, 2 pm, Pleasant View.<br>Nov. 6, 7, 1:30 pm, Antietam, Welly house.<br>Nov. 14, Washington City.<br><b>Missouri</b><br>Nov. 25, 6 pm, Warrensburg.<br>Nov. 20, Osceola.<br><b>Nebraska</b><br>Nov. 6, 2 pm, South Red Cloud.<br><b>Ohio</b><br>Nov. 6, 10 am, Sugar Creek, near Lima.<br>Nov. 6, 5 pm, Salem.<br>Nov. 6, 10 am, Beaver Creek.<br>Nov. 6, 10:30 am, Black Swamp.<br>Nov. 6, 6 pm, Harris Creek.<br>Nov. 6, 6 pm, Rush Creek.<br>Nov. 6, 10 am, Stonelick. | <b>Washington</b><br>Nov. 6, 7:30 pm, Seattle.<br>Nov. 25, East Wenatchee.<br><b>West Virginia</b><br>Nov. 6, 2 pm, Vanclevessville, at Lectown.   |

## Scripture Text Calendars



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Each picture illustrates one of the Sunday-school lessons of the month in connection with which it appears. A scripture verse for each day is given, and the International Lesson Reference and Golden Text for each Sunday. On the back is a table showing the church census of all the denominations in the United States.

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Elgin, Ill.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

Vol. 69

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## ...EDITORIAL...

### In a Time of Soul Fag

THE time that we are living in right now is such a time. This world is tired—morally and spiritually tired.

That is why, in a Presidential campaign when great issues were calling for real statesmen and a frank facing of conditions, we have been treated to the conventional mouthings of third-rate vote-catching politicians.

That is why interest in moral and social reforms lags and selfish bosses find it a favorable time to push their own advantage and the people listen so complacently to the seductive call back to the good old days of "stop worrying about putting the world to rights and just sit still quietly and enjoy yourself while we gouge you."

That is why some evangelists are finding the work unusually difficult this season, both church members and outsiders—especially the former—being infected by the soothing atmosphere of spiritual laziness.

That is why some folks can read, with hardly a heart quiver, the appeal in behalf of the starving people of China, right at the doors of our own mission workers, and some elders think it hardly worth while to present the appeal to their congregations, the people are so bored, you know, with these repeated calls for help, for it has about come to the point where it interferes with the afternoon nap that some of them like to take just after filling up with a big Sunday dinner.

And that is why—but let us try a different sort of paragraph. When the war closed, hopes of better things to come were running high. This was true, not only in affairs of state and the world at large, but also in the churches. There were great searchings and stirrings of heart and great purposes and programs were made. Much good has been done but the high expectations of those days have dwindled, and enthusiasm has given place, in many persons, to discouragement. They are sick with soul fag.

But enough of diagnosis. Is there any remedy? Is there anything to be done? Certainly there is something to be done. There is always something to be done.

Perhaps the first thing to do is to take care not to magnify the facts. Face the facts squarely but don't

make them worse than they are—the very thing we are so prone to do. In a fit of "the blues," molehills grow into mountains at a rapid rate. And so now some can see only mountains and not having as much faith as a grain of mustard seed, they can not remove them. Things are not as rosy as we would like to see them, it is true, but they are nothing like as bad as they would be if they were a great deal worse. And they easily might be a great deal worse.

As for the present status of national and international questions, there are plenty of men and women who have not lost their vision of a better social order and a more effective organization of the nations for safeguarding the world's peace. Progress in the direction of realizing this will certainly be made again in the not far future. One of the biggest obstacles to this has been a quarrel as to who should have the credit for it. This is what the fight was really about in the late campaign. But such an obstacle can not block the way indefinitely. As to the appeal for the famine sufferers, some are responding generously and the others will soon get ashamed of themselves, wake up and rally to the rescue just as they have always done before. And in the evangelistic field, it is nothing but a bad case of the "blues" or perhaps the "yellows" that can regard the situation as hopeless or even critical. The work may be harder than sometimes and the results disappointing, in some instances, but in spite of this many souls are being won for the Kingdom. This general state of moral and spiritual weariness is to be deplored, but it is not so bad as some are trying to make out. The situation is not desperate by any means. It is full of promise.

A second thing to do is to exercise patience. God has been a long time working at his job and he hasn't given up yet. Every now and then we become possessed of a feverish impulse to make a great advance in a single spurt and if it doesn't go as we had planned, we are ready for the "dumps" again. We ought to take advantage of any special opportunity to move forward, but we should not expect to be able to get around the law of growth. It can't be done. We need to study often that little parable in the fourth of Mark about the growing seed.

It is a poor grade of devotion that can keep in good spirits only when everything is booming. Read a little history. Refresh your memory on past ebbs and flows. The enterprise in which we are engaged is the greatest in the world—the greatest ever undertaken or conceived. Have patience!

There is a third thing you can do. You can work. To exercise patience you do not need to sit down and wait for something to turn up. You can help turn it. If you work while you wait, the waiting will be less wearisome and the waiting period will be shorter. Work is the best remedy, anyway, for that tired feeling you have. It isn't overexertion that has caused it. It is a little depression of spirits due to disappointed expectations. Don't yield to the temptation to do nothing and let things drift. When the work is harder, the reward of success is sweeter. And what sweeter reward could you have than the recollection that you were not of those who held back and waited for the rest to get things to moving, but that you yourself had a part in stemming the tide of indifference and reaction?

Is it worth while to mention a fourth thing good to do "in a time of soul fag"? It is what the people did, some of them, in the days of Malachi. "Then they that feared the Lord spake often one to another." Fellowship and mutual counsel—how it strengthens faith and courage! And it illumines the understand-

ing too, correcting wrong impressions and exaggerations of the facts, utilizing the common stock of inspiration and knowledge, and keeping firm grip on a common purpose to be faithful to the Cause.

Is there anything to do in a time like this? Add this one yet: You can believe in God and you can believe also in Jesus Christ and you can pray: "Lord, increase our faith."

### Faith That Follows and Rests

"FOLLOW me" is the keynote to one phase of faith in Jesus. "Believe in me" is the keynote to another.

The former is the more emphatic in the public ministry of Jesus, as reflected in Matthew, Mark and Luke. The latter is more prominent in the farewell messages of Jesus to his own disciples, as told in John.

The former is, in the main, the Christian faith of childhood and youth. To ask what Jesus would do and to strive to do this, trusting in him to supply the needed strength—this is the large factor in discipleship in these tender years and even in the prime of early manhood and womanhood.

The latter assumes more and more importance in the normal Christian experience of maturer years, as the failure to realize the earlier ideals becomes increasingly apparent and there is recognized the need of cleaner clothing for the soul than the "filthy rags" of the best personal righteousness.

Both these types of faith, or elements of faith—we had better say—are thoroughly Scriptural and essential factors in a healthy Christian life. Why, then, are we so much disposed to set up either one of them, to the neglect or exclusion of the other, as a standard of orthodoxy?

True faith in Jesus follows him, or tries to. It recognizes in him the perfect ideal of life, and hungers and thirsts after such righteousness as was his, for its very own. It also rests in him, the Son of God and perfect Savior, because we "become the righteousness of God in him." Through him we know that God measures righteousness by motive rather than by achievement. Therefore, whatever our personal attainments, his righteousness is ours, if we believe in him. Because that means we are really hungry for it.

Let us have done with false antitheses. The faith that justifies and satisfies is the faith that follows and rests.

### The Real Presence

THE doctrine of "the real presence," as this term has been used in theological controversy, is one of the most extreme developments of literalism, and one of the grossest insults to common sense that have ever marked the history of Christianity. Yet it was only the bungling of a great truth. The real presence of Christ is absolutely essential in Christian experience.

But this is not to be found in the physical substance of the bread of communion. The place to look for it is in the heart of the believer. And it will be there only if the Holy Spirit is there. It is only through the indwelling Spirit that the presence of Christ can be made real.

There is this to be added, however: As symbols of the broken body and shed blood of the crucified Christ, and so as memorials of his vicarious death, it is the function of the bread and cup of communion to help you make of your heart a place where the Holy Spirit can live. And thus to make possible the real presence of Christ in your life.

Whoever has the Spirit of Christ has the real presence of Christ.



## CONTRIBUTORS' FORUM

### Christ Knocking at the Door

Come in, come in, my heart is open wide,  
Since thou hast said thou wouldst with me abide,  
Art knocking at the door, my guest to be;  
The door I open swing to welcome thee.

Glad was I when thy promise sweet I heard;  
And I believe thee, take thee at thy word;  
Sighing for rest and peace I long have been,  
They're found alone in thee—come in, come in.

In thee: for thou alone canst satisfy;  
Earth's friendships fail, friends prove untrue, or die;  
The world, its forms, its fashions pass away,  
Thou changest not, the same from day to day.

Thou changest not; thou art the same as when  
Mid Jewry's hills thou humbly dwelt with men,  
And wert at Bethany a frequent guest,  
And wept with weeping sisters sore distressed.

Come in, come in, dear Christ, do not delay;  
Come to my heart, and there forever stay;  
I pine, I sigh for him who for me died;  
With thee my guest, I shall be satisfied.

Come in, come in; thou art my all in all;  
The earth may pass away, the heavens may fall;  
But if I have Jehovah for my guest,  
Nor a dissolving world can stir my rest.

And when within the veil mine eyes behold  
The jasper city with its streets of gold,  
The marriage-supper laid, a seat for me,  
Shall I, dear Lord, thy guest forever be?

—S. Sumner.

### A Lesson From the Experience of Solomon

BY S. Z. SHARP

THERE are a number of persons noted in the Bible because of their eminence, or because of some special trait of character. Enoch and Noah stand out in bold relief because they walked with God. Abraham was noted for his implicit faith in God, so that he was called "The father of the faithful." Job excelled in patience. Moses was eminent as a leader and law-giver. Samuel was known as a judge. David was poet and musician. Daniel was an example of courage and bravery. Paul was a model evangelist.

The story of Solomon, however, is unique because of his great wealth and wisdom, and the effort he made to get the greatest amount of pleasure out of this life. To this end he employed all his great resources and his wisdom. Let us hear him tell his own story:

"I said in my heart, Come now, I will prove thee with mirth, therefore enjoy pleasure." This is what the great mass of human beings are after today. They go to the circus to laugh at the clown, and they crowd the theatre and the movie shows to be entertained, and come away empty.

"I searched in my heart to cheer my flesh with wine, my heart yet guiding me with wisdom." He indulged in the wine-cup and in drunkenness, but not to the extent that he could not break off when he saw the danger and the folly.

"I made me great works." Turning aside from what was purely for the gratification of the senses, he next applied himself to the construction of the useful. He erected great treasure cities, to store his immense volumes of grain and fruit, which he received from his numerous subject governors and kings. He builded great reservoirs near Bethlehem, to store water to irrigate his extensive gardens and parks, and to supply Jerusalem with water by means of great aqueducts, of which the ruins are still in evidence.

"I builded me houses." Among his notable works we mention, of course, the temple, which required seven years to build, and his palace which required thirteen years. Besides these there was the "house of the forest of Lebanon." His greatest work, of course, was the temple which was "the house of prayer for all nations," as well as the most magnificent building on earth, being overlaid with gold. This should have afforded satisfaction to the greatest monarch for a lifetime, had not Solomon been weaned away from the Lord by his heathen wives.

The size and grandeur of his palace, in which he

could entertain his hundreds of state officers and courtiers with their servants and ministers, the rich and bountiful menu, on his tables, astounded the Queen of Sheba. No less grand was the house of the forest of Lebanon, where he erected his magnificent throne and where he held his court. Among the many cities he built, for his chariots and his horsemen, there yet remain the ruins of Tadmora, which challenge the admiration of the traveler to this day.

"I planted me vineyards, I made me gardens and parks, and planted trees in them of all kinds of fruit." The amount of wine that was used required great vineyards. The parks and gardens appealed to the aesthetic taste, and gratified that particular part of human nature.

"I bought men-servants and maid-servants and had servants born in my house." The early inhabitants of the Promised Land were not all exterminated by the Israelites when they took the land. These early settlers Solomon reduced to slavery and bought, in addition, servants from other lands.

"I gathered me also silver and gold, and the treasures of kings." His navies brought him silver and gold and precious stones from Ophir in such heaps as was never possessed by any king before or after Solomon, but it did not bring him satisfaction. "A man's life does not consist in the abundance which he possesseth." A millionaire is never satisfied with the amount he has amassed. It is all vanity and vexation of spirit.

"I gat me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts." Having tried the sense of taste and of sight and found them wanting, he next tried the sense of hearing. No matter how good food may taste or how delightful music may sound, when our hunger and cravings are satisfied, we turn away in disgust. Nothing earthly can give permanent satisfaction to the cravings of the human soul.

There is one of the great possessions of Solomon that he did not mention. Perhaps he was ashamed to do so. That was his seven hundred wives and his three hundred concubines. Many a man finds that one wife is all that he can get along with. What must have been the burden and expense of a thousand! Some of them had to have their temples and their altars, to burn incense to their gods. Of all the mistakes that Solomon made, the marrying of so many wives was the greatest. The marrying of heathen wives was contrary to the law of Moses; besides, they turned his heart away from the true God to the worship of idols.

After Solomon had experimented with all the ways in which the great mass of human beings tries to get the greatest pleasure out of life, he sums up the conclusion that they were all "vanity and a striving after wind." While the wine-cup, revelry and mirth fill the mind with pleasure for a while, that satisfaction will not last. They are like "the cracklings of thorns in the fire, that blaze for a moment and soon leave only the dull, gray ashes." Three things disprove this course of life. Experience disproves it, philosophy condemns it, while religion shows the infinite distance between the low, groveling delights of sensual indulgence and the high and noble emotions of the soul in its intercourse with God.

Disappointed with sensual indulgence, Solomon turned next to the fine arts—to architecture, the building of temples, palaces, cities and pools, and the planting of gardens and parks. There is pleasure in their construction and growth, and also, for a season, in their possession, but there is a limit. When that is reached, even the greatest achievement will make one feel like Alexander the Great, when he had conquered the whole world, and wept because there were no other worlds to conquer.

No less disappointing was his experience with his host of singing-men and singing-women and the great number and variety of his musical instruments, whose sublime strains regaled his jaded spirit, or enlivened his court banquets. His host of servants, who answered his every beck and call, his great army of chariots and horsemen, the society of his thousand wives and concubines and, above all, his great wealth

of gold and silver and precious stones, made his disappointment all the greater when he reflected upon the fact that he must leave all these things to another, not knowing what use would be made of them. In his despair he exclaims: "I hated all my labor wherein I labored, seeing I must leave it unto the man that shall be after me." "All is vanity and vexation of spirit."

No one ever had a greater or better opportunity to enter every avenue of life, or test every kind of enjoyment which his wisdom and great wealth afforded him, but near the close of his life Solomon gave this decision: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12: 13, 14).

Fruita, Colo.

### The Meek Shall Inherit the Earth

BY WM. K. CONNER

Who are the "meek"? The children of God, the Christians. They shall inherit the earth.

When? What earth? All of it?

But not this earth in which we are living, *i. e.*, in its present condition. This isn't near good enough for God's children. Such an inheritance would not be worthy of such an Omnipotent Father as ours. Such a polluted, sin-cursed, sin-scarred, groaning-in-pain earth as this, isn't to be thought of as an eternal inheritance for the sons and daughters of God.

And when we realize what we are and what God has in store for us, we could not think of this earth as our home, as our inheritance, but that we are strangers, foreigners, pilgrims here, looking for and hasting unto an infinitely better country.

Christ said: "The meek shall inherit the earth." David said the same. What did they mean? In that earth, David says, there shall be "abundance of peace." Hence it can not be this earth, for there will be no peace on this earth.

So the earth that the meek shall inherit is undoubtedly the "new earth" about which God told Isaiah (Isa. 65: 17). And this old earth and our experiences here will never "come into mind" nor "be remembered." Think of that! We'll be so entranced and absorbed, and wrapped up in our new home that our minds will never go back to our home here, even to the sweet, dear "scenes of my childhood." They will be no "fond recollection," for the present is so infinitely better than even the dearest, fondest memory would seem very sad and sorrowful, hence they'll not "come into mind." Thus saith the Lord.

And it must be the same earth Peter was looking for (2 Peter 3: 13). He looked for it because God had promised it. So he knew there would be a new earth, "wherein dwelleth righteousness." Now, as we know, it wasn't this earth, for he had just said that this would be "burned up" (v. 10). And we have no "thus saith the Lord" that righteousness shall ever dwell in this earth. According to Peter, then, the meek will not inherit this earth. So he exhorts us, that we may not fail to get our inheritance, to "be diligent, that ye may be found of him in peace, without spot, and blameless." "Be ye, therefore, also ready, for in such an hour as ye think not the Son of man cometh." "He that hath this hope [the hope of his coming to give us our inheritance—the new earth, etc.] purifieth himself even as he [Jesus] is pure." (1 John 3: 3).

The third holy man that speaks of this new earth, actually saw it. He says so in Rev. 21: 1. Isaiah was told of it, Peter looked for it, but John saw it. Will we? Yes, and more, we shall inherit it, if we are the meek. Hallelujah!

Suppose you try to contrast this old earth with that new earth. God will dwell with us, even as in Eden, and I am persuaded that this new Eden will far surpass the old one. Oh, it doth not yet appear what we shall be! No tears, no death, no sorrow, no crying, "neither shall there be any more pain; for the former things are passed away." He saith: "I make all things new." Let your fancy run wild. Add, subtract, multiply, as you will, as you can, and you can't picture what John saw or what we, the meek, shall in-



herit. This old, sin-defiled world, even, has much that tongue or pen or brush can not picture in its earthly beauty and splendor. But what shall it be when it is made new! We reel and stagger in our delirium of delight as we catch only a glimpse of that new earth. The desert shall blossom as the rose, and what, oh, what will the rose be like! "It hath not entered into the heart of man," but we know "these sayings are faithful and true," hence "let not your heart be troubled" for "blessed are the meek, for they shall inherit the [new] earth."

Surely, we can afford to forsake all, to be counted fools for Christ's sake, to be made as the filth of the world, and the off-scouring of all things, to have not where to lay our heads, to be hated, to be persecuted, to labor night and day, not for a little of this earth, but that we might inherit the new earth, along with many who shall dwell there too, because we loved and obeyed our Savior and cared for men's souls. May we diligently occupy here till he comes! Then we shall gloriously occupy there when he comes.

Harrisburg, Pa.

### Spanish-Speaking Americans

BY M. R. ZIGLER, HOME MISSION SECRETARY

WHEN our attention is called to the Spanish-speaking Americans, we immediately think of the Mexican border and the States along the line—Texas, New Mexico, Arizona and California. The great Southwest holds a very large per cent of these people and the area, covered mostly by the Mexicans—immigrant and native-born—extends from Brownsville, Texas, to the Pacific Coast. The closer the border, the more numerous they become. Here they live—very remote from the influence of American life—even though they are living in the boundary of our territory.

It is estimated that there are at least 1,500,000 Mexicans on our side of the Rio Grande and that, in all probability, there are many more. It has been stated, by those working along the border in mission work, that if you follow a strip fifty miles wide, along the border from Brownsville to the coast, you will find ten Mexicans to one white American.

If there are 1,500,000 Mexicans on this side of the border, then one-tenth of Mexico's population is on our territory. It is a settled fact that a large percentage of those that come to America, do not take out naturalization papers, but hold their allegiance to Mexico. That constitutes a large task for Christian Americanization forces.

El Paso is the "Ellis Island" of the Southwest. Many thousands have crossed the international border in recent years from Juarez, Mex.—the Mexican city corresponding to our El Paso. It is the general opinion that nine out of every ten, of those who come across the border, come through this gateway to our border States. When they come across, they either settle down along the border somewhere, or are taken away by some company—as the Santa Fe Railroad company—which employs 18,000 Mexicans.

El Paso, with a population of about 90,000, is fifty-five per cent Mexican. Albuquerque, N. Mex., Douglas, Ariz., Tucson, Ariz., and Deming, N. Mex., are fifty per cent. From El Paso, thousands are pushing themselves to the Northeast, and now large colonies can be found in Iowa, Kansas, Illinois, Ohio, New York, and even in the Northwest—way on to the Canadian line. Groups of smaller numbers can be found scattered in practically every city and in many small villages.

Along the border, the home life of the people, and the houses in which they live, are practically the same as one would find over the line in Old Mexico. The adobe "casa," or sun-dried brick, are the materials used for the customary type of house.

Inadequate housing is one of the outstanding problems. The average family numbers five, and the average house has but two rooms. The houses have very little ventilation and are poorly-lighted. They are low—only one story and a flat roof. They are warm in winter and cool in summer. The doors of the house generally open right out into the street. Whole blocks consist of these houses, built solidly

against each other, and out to the street. This gives only the street to the children, for play and recreation. The wealthier class builds and lives in better houses, in which they have the conveniences of the American home. However, there are not so many of these, in comparison with those of the other class.

First impressions are lasting ones, and they are more vivid when recalled. The Mexican nation is our neighbor. From their nation and homes they are coming over to see us in large numbers. We have had a few war struggles with them in the past. The memory of these struggles still remains in their minds, but much of the distrust and suspicion can be eliminated, if we meet these people in a Christlike spirit, as they come to our fields of labor. Their attitude towards us will, to a large extent, be determined by our attitude towards them, when we first meet them.

Some work is being done by the Christian church, but the task has scarcely been begun. Just across the international line, at El Paso, the Y. W. C. A. has a Rest House, which marks a friendly attitude on our part. The Y. M. C. A. has an association especially for the Mexicans. The Methodist Church is doing an excellent work among them. They have a Boys' School, known as the Lydia Patterson Institute, in which they have 500 students. A similar institution for girls is the Effie Edington School. They are now putting an addition to the Boys' School at an expense of about \$135,000. Other churches are doing excellent work also, but not on so large a scale. Some are very well equipped; others not so well. One would think, by the number of agencies, working in El Paso, that the field is fairly well covered, but the facts in the case are, that only about three thousand of the fifty thousand people are being reached. This shows that there is much to be done and plenty of room for more workers. At a glance the field looms up large, as a wonderful opportunity for Christian service, and it calls for heroic sacrifice on the part of Christian America.

This group of people—as well as any other group of people in our nation—will play its part in our national history. We need only to read history to discover how the coming of one nation into another influences that nation. Nations have captured other nations in warfare, and often, in turn, the nation captured has conquered its captors by its superior art and ideals.

The 1,500,000 Mexicans, in our country today, will surely make their contribution to American life. The value of this contribution will depend upon the evangelization, education and Americanization that are placed within their reach. All three of these lines of work are closely linked up with the Christian church program. Evangelization solely devolves upon the church, but evangelization without education is inadequate, therefore the church is interested in the education of the Mexican. And, last, the church should lead in Christian Americanization, for its program is the only program of Americanization that will weld the mass of American life into a permanent, homogeneous unity, taking away class distinction, racial hatred and nationalistic suspicion which might break down unity. The Mexican is open to the Master's teaching. The younger people are breaking away from the old order of things. Now is the time to lead them to the light.

Just now there seem to be developing more friendly relations between the United States and Mexico. It is to be hoped that this friendly feeling will grow, and that we shall not longer think of war. An indication of this feeling can be seen in the fact that Gen. Obregon, President-elect of Mexico, attended the International Exposition, held at El Paso in October. This exposition was under the direction of Mexico and the border States. On the night of Oct. 7 Gen. Obregon spoke at the Exposition grounds to a very large audience of Americans and Mexicans. One statement made by the general will give us an insight into his general ideas concerning the existing relationship: "This morning, for the first time in ten years, a train crossed from Mexico to the United States, carrying the Mexican and the United States flags. That train brought a symbolic message of love and fraternity

from Mexico to the United States. On our arrival we saw no longer the eyes of distrust, but we felt the love and friendship, which should characterize the relation of the sister republics. It is due to this last fact that we have come to understand each other." His speech, all the way through, was filled with words of good will and peace, and the responses from this side of the line were shown by the people present, by asking that a special request be made to President Wilson to recognize the new government of Mexico.

We are glad that the Church of the Brethren soon will be one among the number helping to give to the Mexicans in our land new ideals, new homes, better methods of making a living and, above all, a new conception of the Christ. The gift of Bro. John Stump, mentioned in MESSENGER of Oct. 6, will make possible a Mexican Industrial School at Falfurrias, Texas, in the name of the Church of the Brethren. The founding of this school will mark a forward step in Home Mission work in the Church of the Brethren. Let the church pray for its success and that it may exert a wonderful influence in the building up of the Kingdom!

Elgin, Ill.

### Let Every One Help

BY NORA E. BERKEBILE

If there was ever a time when the church needed to let the world know where she stands, on the question of worldly fashions, it is now, for I doubt if, in the world's history, there have ever been the extremes in dress, or rather "undress," that we see now.

Even the daily papers are commenting on, and even ridiculing, women because of their manner of dress. Things must be very bad when some of these papers see a sin in anything. First we are told about the way people appeared in a London theatre, then how a woman, at a Paris race, dressed in tights, socks and sandals, with roses painted on her knees. Next, somebody is doing a more daring thing, until finally the heart grows sick to think of it. Each one seems to be a little more daring than the other, until the women appear with but little more on than the female population of a cannibal island.

"You don't say anything to the men," is the cry of many women, when talked to about their manner of extreme dressing. Let us see what censure the men deserve. Men's fashions do not vary very much, and have not, for years. What fault can we find with men's clothes, seeing that they have largely a standardization of clothing? Of course, once in awhile we will see some one who is partial to loud colors in socks, shoes, and ties, but this is the exception to the rule.

In Toledo, on a very sultry evening, a young man came strolling up the walk to his fiancée's home, where she was sitting on the veranda. He was carrying his coat on his arm, for it was simply too hot to wear it. As she saw him, she threw up her hands in dismay. With a look of horror on her face she began to rebuke him, insisting that he did not love her, that he had lost all respect for her, etc., or he would never think of appearing in her presence in his shirt-sleeves.

The young man listened to her tirade for a moment or two. Then, without a word, he turned on his heel, and walked back down the walk, letting her sit where she was, as he said, "with her georgette crepe waist dropped six inches from her neck, and with limbs crossed, showing her transparent, stocking-clothed legs to her knees." He has never been back since. He did not care for further evidences of such rank inconsistency.

I remember hearing my father tell of one of his school-friends who had become the city marshal. This man had a deep sense of his duty, and was always on the watch for offenders of the peace and general welfare of the public. One night, at a theatre, a woman came out on the stage about half-clad. She had scarcely appeared until Marshal Carpenter was over the stage railing and, with "billy" in hand, drove the actress back off the stage, and she was not allowed to appear again. It might be a good thing if we had more Marshal Carpenters today, for on the streets of our cities today, women are appearing in as immodest

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## Why Are We in Tokyo?

BY D. W. KURTZ

It costs many millions of dollars, and much time, to bring the delegates of the world together for this convention. Why are we here?

I. We are here in the interest of humanity. Human well-being is the end and purpose of our endeavors. We need a better world. We can not endure the sufferings and catastrophies of the past. There is too much sin, too much error, too many discords in the world. We are here to make a better world.

The happiness of one individual or community can not long endure unless the whole world is happy. We are here to promote well-being for every person on the earth. The materialism of the past has failed, and has left the world in misery, suffering and factions. We have met together for the holy purpose of blessing humanity.

II. We are here in the interest of the childhood of the race. The child is the hope of the future. This is the epoch of the child. We are beginning to see that what we want in our civilization, we must put into the child. God has granted the child a long infancy that he might learn the things necessary for the fullest realization of life. The children of today make the world of tomorrow. The conservation and development of the child are essential to progress. There are only two things in the world—persons and machinery. Personality is the end; all else is means to the end. We are now discovering that the child is the center of civilization and the hope of a better world. We should attune our heart to the Infinite, so we can hear the cry of a baby round the world. We are here in the interest of the children of the world.

III. We are here in the interest of education. Without education there can be no progress. Races have continued for centuries and millenniums without change, till they were taught new ideas. Education is to create or prevent changes in human conduct. We can not have a better world without educating the world how to live together in purity and in peace. It is the right of every child to get the experience of the race—the ideas and ideals that are true and good and beautiful—the light that guides to the abundant life. The "Science of Power" is education, and not materialism. The teacher who illumines the soul, and frees the mind from superstition and fear, is the benefactor of the race. We are here as educators, to arouse and direct the minds of people to know. The education of today determines the civilization of the future. We are here in the interest of the education of the race.

IV. We are here in the interest of truth. The truth alone can make us free. The sorrows of the world are due to error, wrong, falsehood, sin. There is but one way to get rid of the darkness, and that is by the coming of light. There is but one way to drive out the error, the falsehood, and the ignorance of the world, and that is to flood it with truth. What is truth? It is the mind of God; the law of the universe. Truth is the law of survival, the way to live, the harmony with God.

Science is the discovery and the description of the behavior of nature; History is the study of the behavior of the race; Revelation is the truth of God, incarnate in human life, to show men how they ought to live. The world will grow better only as men get into harmony with the truth. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." We are here as prophets of truth, to flood the earth with truth, that men may live in harmony with God, and have the abundant life.

V. We are here as disciples of the Great Teacher, our Lord and Master, Jesus the Christ. He knew the Father and revealed him to us. He gave us his Gospel, which shows men how to live, how to be saved from sin, how to be sons of God. He overcame the world, and he gives us power to overcome the world. He was without sin, and he helps us to live victorious lives. He is the Revelation of the truth which the world needs. Wherever men have known him, and loved him, and followed him, they have received peace, and joy, and the abundant life. He gave to the world the most beautiful life, full of grace and truth, and the

sweetest Gospel, that men ever heard. We are here to bear witness to him, and his Gospel. In him we have found joy and victory. We are his disciples to tell others of him, that they, too, may know him and find life in him. "In him was life, and the life was the light of men." He is the true way of life.

VI. We are here in the interest of the Sunday-school which is organized to teach the Gospel of truth to the whole world. Its field is humanity, its special opportunity is the childhood of the race, and its purpose is to bring to all people the truth which will set them free from sin and error. We are here to extend the blessings of the Sunday-school to those who do not have them, and to improve the Sunday-school, so that its work may be more efficient. The purpose of the Sunday-school is to get men to know the truth, to love the truth, and to obey the truth. Only as men are brought to the truth, will there be a better world. The Sunday-school is to bless humanity, to bring life, and light and love, freely and abundantly, into the whole dark, needy world.

VII. We are here as delegates to the World Sunday School Convention. It is our purpose to do four things:

1. We want to get a bigger vision. "Where there is no vision the people perish." We must get a bigger vision of the world's need. The human mind is not able to grasp it unless we gather together from the ends of the earth and bring our surveys together, and combine our experiences, so that we may hear the agonies and groanings of our world. We need a bigger vision of the Gospel, of its beauty and its power. We need a bigger vision of the Sunday-school as an instrument in the hands of God to heal the open sore of the world.

2. We need more consecration. When we get the vision, we will set apart our time, our talents, our money and our energies to the cause of the Sunday-school. We need more loyalty. To be loyal to a cause is to believe in it, to love it, and to serve it. This Convention is to increase our loyalty.

3. We need more preparation for the work of promoting this cause. This convention will give many programs of instruction, to prepare all of us to do better work than we have done before.

4. The great work of religious education can not be done unless properly organized. Hence the perfecting of the organization for the most effective and most economic efforts to promote the reign of God in the lives of men, is another purpose of this World's Convention.

We are here for the well-being of the whole world. We can not get a better world unless we educate the children of the world in the truth. The true way of life has been revealed to us by our Master, whose Gospel is taught in the Sunday-school. We are here to get a bigger vision, more consecration, better preparation and more efficient organization, to serve more effectively the whole of humanity, by the spreading of the Kingdom of God upon the earth.

## "Play a Church Function"—Reviewed

BY I. J. ROSENBERGER

THE wording of a question usually indicates the idea of the questioner. In like manner the phraseology of a subject-title will usually indicate the matter following, hence a glance at my title will give the reader some idea of what follows.

It is well known that there has been a growing tendency to introduce, into the churches, exercises which will amuse—entertainment of a dramatical or theatrical character. That the readers of the MESSENGER may know more of the extent of that trend in the churches, we shall quote, from a recent number of the *Literary Digest*, as follows:

"Realizing that recreation is one of the functions of the church, . . . a failure to satisfy the play instinct has left the way open for commercialized amusement, to establish itself for profit. . . . The means for providing recreation by the church are manifold. . . . In Michigan one church opened its basement as a rest-room for the young people, participating in winter sports near by. Girls' groups, organized for classes of various kinds, find their home in parish-houses of churches in New

Jersey, Long Island, Oregon and many other States. Similarly, Boy Scouts meet in churchhouses.

"Buffalo, N. Y., contains a Presbyterian church, dormant for four years, which, with the coming of a new pastor, has taken on a new lease of life. We have this glimpse of their work: The noon hour every day now finds its splendid parish-house humming with the activities of young life. A cafeteria supplies the need of the neighborhood for good food at small cost. Volley-ball courts, pool and smoking-rooms, games of all kinds, and dancing on week-days, draw into the church center Jews, Catholics and Protestants.

"Community singing and moving pictures on Sundays make the church attractive. . . . The trustees, after a visit to the church, so heartily approved of the work that \$12,000 has been appropriated to carry it on. Community service, which first inaugurated the program at this church, has been asked to find an all-around director who can give full time to its activities.

"In Rochester, N. Y., the Brick Church organized an institute, . . . put up a new building with gymnasium, swimming-pool, bowling-alleys, club-rooms, and various recreation and educational facilities. . . . Gymnasium classes in household arts develop a desire for self-improvement. Dramatic entertainments are popular, and so are regular Saturday evening dances, held in the institute building. . . . Frequently a dancing-teacher of high standing is present to make suggestions and give demonstrations of the best form of dancing and to illustrate new steps.

"It has been found expedient, in some communities, to federate their recreation sources. Sixteen churches in Delaware joined in an Athletic Recreation League, organized by the Community Service Physical Director. In Kentucky a Methodist Episcopal church has bought a lot for a community center and playground. This lot is to be paid for by the Methodist Centenary Movement.

"One of the largest institutions in the world is the People's Palace in Jersey City. It was built by Joseph Milbank at a cost of \$75,000. . . . The institute contains billiard and pool-rooms, bowling-alleys, a theater, library and a gymnasium. Across the street is the church, but no one is obliged to go there. 'Play here, or pray there, but keep away from the saloon and the gambling den!'

"The results of such recreational activities in churches are summed up thus: In Toledo, Ohio, the effects were named as increased regular attendance in Sunday-school, honesty in play, many additions to the church—seventy-five per cent of the young people being members."

We lack space to quote farther. I am willing to give the foregoing full credit, as to the means employed and ends accomplished, but is it not a close duplicate of the church at Laodicea? (See Rev. 3: 14-19.) Bible history is remarkable for repeating itself. This fact is very helpful for seekers after the truth. Presumably the reader knows that many of the popular churches in cities have become so infatuated with amusements, theater-going and moving pictures, that their Sunday evening services are very much reduced in attendance. Many of those churches have been compelled to abandon their Sunday evening appointments—the theater and moving pictures having captured their congregations. But in the foregoing quotations we see that those churches have recaptured their congregations by setting up attractive entertainments, theaters, dancing, card-playing, moving pictures and amusements of their own choosing, in their churches.

The amusement habit, like the drink and drug habit, can be cultivated, and so developed that its taste and appetite will dominate and rule, to the loss of needed church support and even our religion. See how steadily but surely Satan draws his coils and leads us captive! How completely he has those churches under his control! How sad must those ministers have felt, to see their congregations slipping away, until finally they were compelled to abandon their appointments, because of a lack of hearers. These were men that exercised no restraint, but fed their audiences on programs of amusement. As the mind grows on what it is fed, there was a demand for more food of that sort—more amusements. To obtain this in satisfying quantities, they had to go where amusement and pleasure are specialties—to the theater and halls of entertainment. We know that specialists alone reach the highest points of efficiency. Does it not look to the reader as if those churches who have lost their attendance will be compelled to introduce new departments of entertainment into their churches? Will they not be compelled to fall in with their sister churches from which we have quoted in the foregoing? I presume



that the reader joins me in saying that the foregoing is wrong—decidedly wrong. Such tactics will lead our young people to where they “are lovers of pleasure more than lovers of God.” I feel safe in assuming this point *without* discussion.

But has not the reader noticed the growing tendency, to introduce into many of our own Sunday-school and children's exercises that which will amuse—even approaching the dramatical and theatrical? That taste, like the drink and drug taste or habit, will grow. All that is difficult to control. Our title: “Play a Church Function” is strange theology. Israel introduced objectionable features into their worship, and God reproved them. Paul quotes the incident as a warning to us. It is no harm to sell oxen and doves, but Christ drove such out of the temple, and gave them a scorching reproof. This shows that it is wrong to do unbecoming things in the church. It is common for children and young people to play, but to do so in the church is inexpedient.

The church is a sacred place, dedicated to sacred use. To use it, therefore, as a market, or a place of exchange, or for a house of play, is desecration. Christians are called lambs and sheep. Christ commands that these be fed—not amused. Paul well says: “Let every one of us please his neighbor for his good to edification.” Things that amuse may interest us for a time, but they will not avail in death nor in eternity. But that which edifies is good now, precious in death, and will be of lasting value in eternity. Our reaping over there will be the result of our sowing down here, hence those who sow amusements down here, will meet a harvest that will be unsatisfactory in death and in eternity.

Greenville, Ohio.

### A Baptism in Japan

BY J. H. B. WILLIAMS

Our journey among our missions has been interrupted by a return from China to the World's Sunday School Convention at Tokyo, Japan. This is being done in accordance with our appointment by the General Mission Board. After a few days among the missionaries of other Boards, in Shantung Province, China, we embarked for Kobe, Japan, from Tsing Tau. This port has grown quite famous, of late years, because it was here that the Japanese met the Germans in the World War and forced their surrender in this part of the world. Now the Japanese refuse to turn Tsing Tau back to China and as a consequence the relations between the two countries are very much strained. It is a beautiful port and the red-tiled roofs of Tsing Tau, so much after the pattern of German architecture, are pleasant to see.

Arriving at Kobe, Japan, we went to the Y. M. C. A. in search of a restaurant or hotel, for these very important places are not so plentiful in the Orient—especially those that serve American food. At the Y. M. C. A. we suddenly found ourselves in a land that was preparing to entertain the Sunday School Convention. We were met by the Reception Committee and thereafter our needs were abundantly cared for. This voyage through Japan's inland sea, with its multitudes of islands, covered with trees, or farmed in terraces to the very tops of the hills, is a most enjoyable ride indeed.

Before leaving America, Bro. G. H. Bashor, of Glendora, Calif., had written to us, saying there was a lady at Kobe who desired to be baptized, and we were asked to visit her. Arriving at Kobe, we sought out our good brother, Joseph Y. Nishikawa, whose wife proved to be the one desiring baptism. Bro. Nishikawa first came in touch with the Brethren at Glendora, I believe, and there he was baptized. After being with the Brethren for some time, he resolved to return to Japan, and very shortly before he sailed, the Glendora church elected him to the ministry.

Upon arrival in Japan, he was happily married to a very fine young lady who had not yet learned to know a great deal of the Christian religion. Her husband has been teaching her of Jesus and it was her desire to be received into the same church with her husband. She has not been privileged to attend any of the mission schools of Japan, but her faith is strong in the Savior of all mankind.

It was not easy to find a suitable place for the baptism, but with the help of the friends whom we made in Kobe, we sought out the pastor of the First Baptist Church of Kobe, who very kindly gave us the use of his baptistry for this occasion.

On the morning of Sept. 30, we gathered at 9 o'clock in this beautiful Baptist Church. With our little party of six—Bro. Nishikawa and wife, and Brethren Yoder, Harily, Crumpracker and the writer—there were assembled the Baptist pastor, his wife, and two other Japanese ladies. Bro. Yoder very carefully and appropriately talked upon the sacredness of this ordinance and then led Mrs. Miye

Nishikawa into the baptismal waters. It was a most impressive service, made more so by the prayer of our good Bro. Yoder. In this wonderful land, where the industrial civilization of America has found such hearty response, and where a great program of education is being developed in a very thorough manner, it is quite necessary that the spiritual life of the people be not neglected. Now another Christian home will be standing out in bold relief against the skepticism of this land. Our prayer is that these people may prove valiant soldiers of the Cross.

Our brief visit in Japan is revealing to us a few things concerning the religious life of these people. The steps to their shrines—and Japan is full of these—are kept in good repair and show evidence of constant use. Like

Athens when Paul arrived there, the land is full of gods, and there is not the appearance of neglect of these that we found in China.

Japan has developed a great school system. There is compulsory education for a number of the grades. Thousands of her young people are in her universities. Some of her leaders, however, deplore the fact that these young people have lost faith in the religions of Japan. Some of them are embracing Christianity. Most of them are either studying the question of religion impartially, or are indifferent to it. Many are skeptical in their religious tendencies. Japan has become a nation of thinkers and the faith that will appeal to her virile manhood must be virile

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## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### That Mission Study Class

HAVE you arranged for your Mission Study Class yet? If not, you should do so now. These winter evenings afford time for reading and study. There is nothing more wholesome and helpfully informing than that of mission study. There should be one or more Mission Study Classes in every church. Mission study gives us the best in modern history. It thrills us with the best in heroism and adventure.

Since life is being presented in its abnormal and more sensual phases through the moving pictures and light literature about us, and since the backwash of the war, in selfish indulgence and disregard for human rights, quite often, is all too prevalent, there can be no better antidote for these conditions than a study of Christian missions. The sacrifice and devotion of the missionaries is sure to strengthen the ideals and character of our young people, and older ones too. The conditions of heathendom will help us to appreciate our blessings and soften our hearts in mercy and sympathy.

Then there are several good books on evangelism in this year's course. We should do more evangelistic work, to maintain our spiritual vigor at home, and we should study to that end. Life must express itself in growth and action, or else it weakens and dies. We must make this a Year of Evangelism in more than name, if we desire to be faithful to our trust! You surely know of some whom you should invite to church. You should pray for all such. Speak to them. Give them helpful literature. Speak reverently and helpfully concerning your Lord and Savior. It will help you, and God may use you to save them.

There is no armistice in our fight. There can be no peace until men look up into the face of God and say: “My Father.” We must give the Gospel of Christ to all nations and to all men! The League of Nations will avail nothing without the dynamic of the Gospel in men's lives. The restless upheaval among the nations of the earth is a challenge to our faith. We must not disappoint them, nor fail in these days. Begin at least with a Mission Study Class.

### Leadership

EACH age has its much used words. The history of periods and nations could be written, if we knew the prevailing words of that time. These words stand for certain ideas that are uppermost in the minds of the people. One of the words of our day is that of *leadership*. The complicated life we are living, our large acquaintance with many folks of varying types and opinions, as well as the many channels, bidding for the investment of our lives, demand safe and wise leadership. Almost everybody admits that this is the need of the church. We heartily agree with this common opinion of need, though we may differ as to what constitutes a leader and as to what is the way of attaining thereto.

What is leadership? What are the characteristics that contribute to this much to be desired need in men? Is it a feeling of conscious personal superiority? Is it the strong will that forces others into subjection? Is it the selfish dominance over the rights and opinions of others? Does it rest in the money we control or in the academic degrees we possess? Or is it some mys-

terious magic that has been given the few, to tantalize the rest of us, to whom the gates of opportune preparation for this needed service are forever closed?

Leadership is that quality of life which can wisely interpret the duty of men, and inspire them toward its accomplishment. It must include those elements of life that inspire confidence upon the part of those whom we would lead, such as honesty, intelligence, fairness and helpfulness. In the church it includes a reverent knowledge of God's Word and will for men; also a knowledge of men and their struggles with sin and selfishness, as well as their heart hunger for better things. To lead, we must have faith in God, in our cause, in men, and in the ultimate triumph of God and the right. Selfishness, discouragement, insincerity or ignorance disqualifies us very largely for leadership.

Reduced to its simplest terms, leadership is nothing more than intelligent helpfulness—unselfish devotion to the welfare of others. But this gift is as wonderful as it is simple. It is the soul of greatness. Great men are helpful men. Great preachers are helpful in their ministry. Great mothers are those who have given their lives in unselfish devotion to others. Great friends are those who are never wanting in sympathy and fellowship in the hour of suspicion and need. Helpfulness is the secret of the lives that we revere. The names of Lincoln, Livingstone, Moody, and a host of others, testify to this fact. In our own church we cherish the names of those whose lives were a benediction to the homes and hearts they touched—not because of the positions they held in the church, but because they magnified their office with heroic Christian faith and service. Helpfulness was supreme in the life of our Lord, whose earthly biography was briefly comprehended in the one sentence, that “he went about doing good.”

Of course, back of helpfulness must be intelligence, in order that all service may be wisely administered. There must be no selfishness to spoil the beauty of service. There must be great fairness, so that partiality and division may not wreck the work. There must be sincerity and honesty, so that mistakes can be forgiven and forgotten. It must be helpfulness, born of a heart of love, and administered in a spirit of humility and self-forgetfulness. There must be but little self-consciousness in the real Christian leader, for when this is felt, the attention at once goes from the task to the performer, resulting in poor work and lost power.

In training for leadership, get all the education you can. There are certain laws of God in science, mathematics, psychology and sociology that we ought to know. Language and literature are the door to the thought of the nations in every age. There are facts in history that should enable us to read the signs of the times. We need all of these to profit thereby. But it is the knowledge of men and their problems, in the practical relations of life, that is imperative in our training. There are wrongs to be righted. There are burdens to be lifted. There are dark places that need light. There are faint-hearted ones all along the way. Give yourself to the need nearest to you. And if, in so doing, “thou shalt be strong and of good courage . . . observing to do according to all the law . . . thou mayest prosper whithersoever thou goest” (Joshua 1:7).



## THE ROUND TABLE

### Bridges

BY JULIA GRAYDON

HAVE you ever heard this definition of a bridge—"A help over the hard places"?

It was the subject for a Children's Day sermon, preached by our pastor, and the children were made to see that they could all be bridges or helps over hard places in the home, at school and wherever they were.

I always think when the minister preaches a Children's Day sermon, he has much for the grown-ups to take home and to think over, also. His text was given at the end of the sermon and it was: "Bear ye one another's burdens and so fulfill the law of Christ."

Harrisburg, Pa.

### The Bible and the Church of the Brethren

BY LEANDER SMITH

It does not require argument to convince us that our doctrines and teaching are identical with those of the New Testament. That is a settled question, and I feel sure that every church in our Brotherhood should have such marks in its teachings and practices that these tenets would be identical with those of the New Testament church. I have said I would be willing to advise the seeker after the true church to study the New Testament, and find out the doctrines and practices of the New Testament churches, and then search for the church that is teaching the same doctrine and practicing the same things. I feel that he would make no mistake.

An incident or two to illustrate:

I have an uncle who was first a Methodist. He lived on a farm. Happening to cut his foot severely with an axe, he said to his wife: "While I can not work, I am going to study the Bible on the church question." His wife warned him that if he did so, he would unite with the Church of the Brethren. For about a month he applied himself to the study of the Bible, in the search of the New Testament church, and then said to his wife: "I am now ready to unite with the Church of the Brethren and be baptized."

Another incident took place where I conducted a series of meetings. A well-to-do farmer was converted when he was fifty years old. There were three denominations in his community. Of course, these all wanted him. They began to hand him books to read. I was passing and stopped with him one evening. He told me of his difficulty in trying to decide on a church with which to unite. I said to him: "Now, let me advise you to lay aside all these books, and to take the New Testament and settle your case by it." He said: "That is the best instruction I have had, and I promise you I will do it." A few days later another minister came down with an armful of books, to offer to this gentleman, but he said: "I do not want them; I promised to settle my case by the New Testament." The minister said: "If you do that, you will go under the water." Two weeks later I had the pleasure of burying him with Christ in baptism.

These incidents are related to show the result of studying the Bible carefully, free from preconceived opinions and prejudice.

Minot, N. Dak.

### Great Words

BY GEORGE W. TUTTLE

"Though he slay me, yet will I trust in him" (Job 13: 15).

HERE is faith's ultimatum, faith's limit. Though the Lord take not only mine, but me, yet will I trust him. "All that a man hath will he give for his life." O sorrow-stricken man of Uz, though the darkness of adversity was upon thee like the darkness of Egypt, when we read thy great words we say: "Unto the upright there ariseth light in the darkness, for thy light was greater than the darkness of thy adversity."

Faith shines in greatest glory against the darkest background. Job's sheep and camels, his sons and his

daughters, were taken—all swept away. As for himself, he was grievously afflicted afterward. Only faith was left—faith that arose resplendent, clothed in these matchless words: "Though he slay me, yet will I trust in him."

Put yourself in his place! Get the viewpoint of the Israelites. Was not temporal prosperity held out to the devout Israelite? Were the righteous not to be blessed in basket and in store? Were his children not to be as olive plants around his table? Where, now, were his children? Where, now, was his prosperity? Where, now, was his God?

Superb and matchless was the faith that rose above these very real obstacles, and saw God. He realized that he was being tried as by fire. He realized that the loving-kindness of God still overshadowed him and would bring joy out of sorrow, profit out of loss. Only the far look—the look above the dark clouds of trouble to the sunshine of the Father—could have inspired these words: "Though he slay me, yet will I trust in him."

Here is medicine—Bible medicine—for those of us whose faith fails in the testing time. Greater, not lesser faith, should be ours, for we live in the greater light of the Gospel. Job's patience and faith made him a landmark, a proverb of patience and a monument of faith for those who came after him.

What excuse is there for a Christian in this day of grace who lacks this faith? The winds are our Father's, even the winds of adversity. The gold and the silver are his, and the cattle upon a thousand hills. What if my little possessions are swept away, have I not a rich Father? Do I not know, *know*, that all things work together for good to those who are his? We do not need to see *all things* through a glass, darkly. *Some things* our Father would have us see *clearer and clearer*—his goodness, his mercy, his love and his care. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

Pasadena, Calif.

### "Worldly Pleasures—Satan's Snare"

BY CHESTER E. SHULER

It is said that in ancient times the Persians, after securing a victory, selected the finest-looking prisoner and made him king for three days. During this time they clothed him with royal robes and granted him all the pleasures he could choose, but at the end of all he was to die as a sacrifice to mirth and folly.

Satan, "the god of this world," tries to get many to surrender to him. When he gains a victory, he, too, like the ancients, grants to his victims certain short-lived pleasures. He knows this concession will but serve his own purpose, for it blinds, the more effectively, his victim to his own folly.

All of the pleasures of this world are short-lived. They do give a certain sense of pleasure and enjoyment for a brief time, but little, indeed, is that, compared with the damage which often is the result of indulgence on the part of many! Worldly pleasures and pastimes surely are "of the world." They are devised by Satan and savor of his spirit. They are not for the child of God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2: 15-17).

Harrisburg, Pa.

### Beulah Land

BY MARY E. PRENTICE

"Far away the noise of strife upon my ear is falling,  
Then I know the sins of earth beset on every hand,  
Doubt and fear and things of earth in vain to me are calling,  
None of these shall move me from Beulah Land."

WHERE, my friends, are you living? Down in the misty valley of worldliness; joylessly living in sadness and gloom, without any definite vision of the life be-

yond? Or are you making your home on the sunny slopes of Beulah Land—where, although the life is simple, the heights lend vigor and strength to body and spirit? Here the sun is always shining and the dwellers are in close communion with the celestial city. In this lovely place the sunny slopes are above the fog and mists of depression and disappointment, and we are ever getting a nearer, clearer vision of heaven.

Since we have "no abiding city" here, it is best that we choose carefully our influences and surroundings. It is safer for all of us pilgrims in Beulah.

Dear friends, be a dweller on the heights! We are invited and have only to ask to be living in that lovely, sunny clime. God has said that "where two or three are gathered together, I am in the midst of them." Where the Master is, is Beulah Land indeed!

Aline, Okla.

### "Temperance"

BY D. F. LEPLEY

WHEN the Apostle Paul admonished the Corinthian Christians to be *temperate* in all things, it is doubtful whether they were confronted with such stirring issues as prohibition and woman suffrage, or had in their midst such wonderfully convenient means of travel, as the trolley cars and automobiles of today, else he might have put considerably more *emphasis* into his plea for temperance.

What untold blessings would accrue to all people today, if it were possible to establish temperance by legal enactment as easily as it was to write prohibition into law!

But while prohibition may be enacted and enforced by legal process, it is quite *different* so far as temperance is concerned. This is a matter of the *heart*. It means a total surrender of *self*, as "the clay in the potter's hands."

Thousands of church members are content to live on "the husks" in a "fat country," when they might have "the fatted calf" in the "Father's house."

If a certain author were still living, he might not only write, "Consistency, thou art a jewel," but, "Temperance, thou art a priceless treasure."

Recently, while sitting in a station in a western city, waiting for a train, I rubbed elbows with a well-to-do farmer, who lives in a thickly-populated and "bone-dry" section of Southeastern Iowa, where each of five different denominations has a comfortable country churchhouse. All these, some years ago, were well filled each Sunday with worshippers.

He is not a Christian, but his wife belongs to one of the churches and "does his religion for him" (once in a while).

These various churches have meetings now only about once, and rarely twice in a month, when a preacher comes and waits around a while, to see if, perchance, there may be the traditional "two or three" of an audience.

Six or seven miles away there is a town of about four thousand population, which has a number of nice churches. All of the farmers round about have grown rich and prosperous and purchased for themselves Ford automobiles, which are always busy on Sundays.

But it so happens that the people of the town also have automobiles, which are busy on Sundays, and therefore the churches in the town usually present a condition very similar to the churches in the country on Sundays.

But these country people do often go to town—their "Fords" are so very convenient. It is a common thing, each evening during the week, to see the streets and alleys blocked with "parked autos" from the country, while the movie theaters and the dance-halls are working overtime.

This is my farmer friend's story, as it applies to his own particular community.

But would it seem possible that, in this great and wonderful Christian land of ours, there could be found *another* such a country community that is guilty of such abominable *intemperance* as that in Southeastern Iowa, even though it is a "bone-dry" (prohibition) district?

Or are they the only unfortunate church members



(and most of them are) who will, if they continue their *intemperate* use of useful and useless things, find themselves, through all eternity, in company with "a certain rich [intemperate] man who fared sumptuously" during his life-time and only saw his awful mistake after "he lifted up his eyes in hell" and realized what he had lost?

Will you not "*stop, look and listen*"?

Many poor souls are plunged into an eternity of despair, without a moment's notice, every day, because they do not heed the danger signal.

Why not surrender your heart to God and let him have his way with you?

Connellsville, Pa.

## HOME AND FAMILY

### Retrieved

BY FAY ALDENE GRAY

At morn's first flush an artist traced  
Rude outlines on a canvas bare;  
With skillful brush he painted in  
A picture beautiful and grand,  
As morning hours, beyond recall,  
Sped into noontide's afterglow.  
When shadows, marked day's near decline,  
And marvelous the picture grew,  
Admiring watchers gathered near  
With laurel wreaths, in fragrance twined  
To crown him when his work was done.

Oh, sad to tell! Ere the day's close  
One false stroke marred the picture fair!  
His watchers, one by one, went out  
And left him there alone uncrowned  
Crushed by his failure and disgrace,  
Their laurel wreaths cast on the ground  
Frail human friendship, human love,  
Abiding only in his joy!

The artist's hand the false stroke made;  
His eager heart designed it true,  
And all disconsolate he sits  
His brush beneath the east cast.

Like music of descending snow,  
A footstep greets his ravished ear.  
Amazed, his downcast head he lifts  
To see the Master Artist there—  
The Loyal One, who closer clings  
When man's crude hand nice plans defeats.  
In tones so tender, strong, he speaks:  
"Retrieve! there is another hour.  
Retrieve, retrieve, ere night comes on!"

His Master's presence nerves his arm  
And glowing ardor thrills his soul.  
To men he flings the challenge far:  
"My false stroke shall my triumph be,  
Grace makes the soul unconquerable."

Down trickling from the Master's side  
A crimson stream in pity flows;  
Lo, there the artist dips his brush,  
Sweeps out the false with steady hand  
Then paints with truer artist's touch  
Than ever he had done before.  
As twilight settles dimly down  
The canvas shows a masterpiece  
Surpassing his exalted dreams.

The first he painted in his pride  
For man's inconstant, vain applause;  
This, only for his Master's praise  
In pure, abiding love of him.

The Master speaks in vibrant tones:  
"Thrice glorious victor he in time's  
Defeat eternal triumph wins."  
Then gently sets a fadless crown  
Upon the artist's brow, while wreaths  
Earth-woven wither at his feet.

Chicago, Ill.

### Responsibilities and Opportunities of Motherhood

BY LIZZIE MINNICH VANIMAN

SINCE the creation of man, through all the centuries, every effort has been put forth to reach the highest possible point of efficiency in the educational, economical and scientific fields in general, and why? Has it not been, too often, for commercial gain, or worldly fame? But what of motherhood? Has the mission of a real mother been exalted as it should be?

What is God's greatest boon to mankind? Assured-

ly she who deserves to be honored as queen of the home in the highest sense of the word. Oh, that motherhood were magnified as God intended it to be! Truly, a mother has great powers of love, great capabilities of sacrifice, great depths of forgiveness, great fountains of tears, wherein bathes the soul to rise clean before God. It is to her loving ministry that we owe our deepest sense of gratitude. Mother never tires, nor does she go to sleep beside the cradle of a sick child. She is always dependable. Why should there not be, then, a greater realization of her obligations, and the greatness of her responsibilities?

Many mothers regard, as their life work, the menial labor that contributes to the welfare of the home life—physically speaking—when, in fact, the greatest factor is the shaping of her family's future destiny. That man might live, mother has gone down into the very shadow of death. She has willingly fed her offspring from her own weak body that the child might be of service to mankind.

There is no one, in all the wide world, that has as much to do with the cultivation of the finer qualities and a dignified demeanor than a true, honest, pious and virtuous mother. How our hearts should be filled with gratitude, every day of our lives, to have been blessed with such mothers! How we should love and reverence her, whose sainted memory ever lingers with us!

A true Christian mother's influence never dies. It always stands out before one, under all conditions and circumstances. Her life is a benediction wherever she goes. May the memories of her saintly life ever linger with us!

A thoughtful mother will not make threats to her child. She rules by love, and then, in return, she is loved by her child. Neither will a mother teach her child things that are not true, for all such things will implant, in the child's heart and mind, a spirit of skepticism and doubt. Such a feeling may be the first step to lost confidence.

What must be the feeling of a child when it comes to a knowledge of right and wrong, to find that it has been deceived all its life! Yet there are thousands and thousands of children who are made to believe things that are not true, by parents who profess to be Christians.

Our responsibilities to our children are great indeed. Can we fathom their depth? A mother should always keep the confidence of her children, for there is nothing that gives her so much joy and comfort as to know that the lives of her children have been vitally influenced by parental teaching. Can we, who carry the responsibilities of motherhood, realize the duty we owe to our children? Will there be a higher and more noble class of humanity because of our efforts?

It behooves each mother to set her ideal as high as possible and then to live it out before the child. Only thus can she ever hope to have the child attain to a greater degree of efficiency in either the moral or the spiritual realm.

If there is one ideal above another, in which mothers should excel, it is that of "child culture." To elevate the character of others is to raise our own. Why should parents ever refer to their children as "kids"? Why should they talk lightly of their offspring—the closest human tie on earth, the tender, delicate flowers from heaven's own hand, of whom Jesus says: "Of such is the kingdom of heaven"?

The child's first instructor is example. The sentiment first implanted determines the character for life. It is not possible to expect refinement where coarseness and impurities are indulged in. One good, thoughtful mother is of greater value than a host of outside influences. The mother of character is reverential, and should live above the masses. Oh, to be of service! Jesus' last command, during his last hours in the upper room at Jerusalem, was "service, service."

Who can estimate the value of true motherhood? The ideal woman is she who approaches, as nearly as possible, the Divine Example—the life of him who went about doing good. Surely, if we plant for eternity, we must begin at the cradle. Yes, even be-

fore the child is born, the mother must cherish love, kindness and goodwill toward man. All these commendable qualities must be implanted in the child, that its innate principles may be brought out in a "life of loving service and good deeds."

True motherhood means devotion to prayer. Like Hannah of old, our prayers must influence our lives. It pays to live the prayer-life, for the mother, by her constant touch with the child, from its infancy until it starts to school, wields a mighty influence.

To a child, the world seems so very different. Straying into questionable environments, the child often grieves its mother by immoral language and bad habits in general until maternal patience is often tried to its utmost.

Then, too, the mother must see to it that the child does not form the habit of using slang. Other things that tend to lower the finer qualities of the young, innocent life, must also be guarded against. The child must be told never to disrespect the teacher—always being courteous and kind to the instructor as well as the classmates. Every unkind act should be nipped in the bud at once, thus teaching the child that obedience in the school-room, as well as in the home, is all-important. What gives the parents more joy than to know that their children walk in the truth! What makes a more beautiful picture than to see parents and children working in perfect harmony! Is not the mother of such a family, as a rule, a woman of broad sympathies and great forethought?

Every hour and minute of a mother's life can be made to overflow with power and intelligence. Spiritual truths can be grasped more readily by the child, if exemplified by the mother in an humble, simple, devoted prayer-life. It is hard to teach a child in Sunday-school who is never used to hearing prayer in the home—not even thanks for his daily bread. Such neglect is deplorable in this so-called Christian nation!

Mothers' lives are burdened with many problems that must be met. In this the opportunities of motherhood are more far-reaching as time moves on. More women are preparing for professions than ever before, and why should they not? They have a finer intellect, and are more susceptible to the finer things to be dealt with.

When the girl leaves school, she should know what she can do, to fill her mission in life. Many are, indeed, finding their place of service. There are always plenty of open doors for those who are prepared. Those who are really and truly mothers, are interested as to the future of their daughters—as to their motherhood. They try to instill, in their minds and hearts, the obligations they owe to themselves and their descendants. They impress upon them the fact that their opportunities are great, and that their lives should be laid on the altar of sacrifice, either in the maintenance of a home, or for the saving of souls that are going to destruction. God is pleased with faithful service that is rendered in either capacity.

Oh, the countless millions of orphans that should be mothered, in some way or other, just now.

Who is going to help in this great time of opportunity! The mission fields, the Sunday-schools, and reform efforts on every hand are calling: "Who will say: Here am I; send me?"

Woman—the product of mother, twines and weaves the roses of heaven into the life of mankind. She is the most needed of God's creatures, heaven's best gift to man. She is his joy in prosperity, his comforter in distress or affliction. She was the last at the cross, and the first at the grave.

Viriden, Ill.

### Empty Boasting

BY AGNES M. GEIR

In an excellent article on the divorce question there was cited the boast of a minister of a fashionable church. He said: "I never marry divorced people." Then follows a list of marriages he did solemnize:

1. Three men over sixty married to girls of twenty. "Such marriages end in divorce or worse."

2. Men who have led impure lives, he has married to innocent young women. In so doing he has "asked

(Continued on Page 691)



## AMONG THE CHURCHES

### Calendar for Sunday, November 14

Sunday-school Lesson, The Power and Authority of Jesus.—Matt. 8, 9.

Christian Workers' Meeting, "I Am Third."

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#### Gains for the Kingdom

Five baptisms in the Stanley church, Wis.  
Twelve baptisms in the Girard church, Ill.  
Two baptisms in the Kingsley church, Iowa.  
Two baptisms in the Uniontown church, Pa.  
Two baptisms in the Onekama church, Mich.  
Seven baptisms in the Pittsburgh church, Pa.  
Three baptisms in the First Church, Philadelphia, Pa.  
One baptism in the Germantown church, Philadelphia.  
Five baptisms in the Italian Mission, Brooklyn, N. Y. Pa.

One confessed Christ in the Octavia church, Nebr., Oct. 31.

One baptism in the Minot church, N. Dak.—Bro. L. Smith, pastor, in charge.

Four have been baptized and two reclaimed in the Parkerford church, Pa.

Eight baptisms in the Haxtun church, Colo.—Bro. S. G. Nickey, pastor, in charge.

Three baptized at Chambersburg, Pa.—Bro. D. L. Miller, of Mt. Morris, Ill., evangelist.

Five baptisms in the Harmonyville church, Pa.—Bro. C. F. McKee, of Oaks, Pa., evangelist.

Two baptisms in the Elk Lick church, Pa.—Bro. D. K. Clapper, of Meyersdale, Pa., evangelist.

Eighteen confessions in the Leamersville church, Pa.—Bro. Geo. W. Rogers, pastor, in charge.

Three baptisms in the Freeburg church, Ohio.—Bro. A. H. Miller, of Louisville, Ohio, evangelist.

Three baptisms in the Blanchard church, Ohio.—Bro. D. D. Thomas, of Latty, Ohio, evangelist.

Eleven baptisms in the Worden church, Wis.—Bro. D. M. Shorb, of Minot, N. Dak., evangelist.

One confession in the Salem church, Ind.—Bro. Christian Metzler, of Wakarusa, Ind., evangelist.

Seven confessions in the Fairview church, Ind.—Bro. B. D. Hirt, of Huntington, Ind., evangelist.

Eight accessions to the Live Oak church, Calif.—Bro. J. W. Barnett, of Bandon, Oregon, evangelist.

Twenty-seven additions to the Nampa church, Idaho.—Bro. Jacob Funk, of Pomona, Calif., evangelist.

Three baptisms in the Juniata Park church, Pa.—Bro. Galen B. Royer, of Huntingdon, Pa., evangelist.

Three baptisms in the Ross church, Ohio.—Bro. J. P. Robbins, of West Milton, Ohio, evangelist.

Seven baptisms in the Beaver Creek church, Va.—Bro. L. S. Miller, of Harrisonburg, Va., evangelist.

Eight confessions at the Mt. Vernon church, Va.—Bro. W. H. Holsinger, of Williamsburg, Pa., evangelist.

Eight were added to the church at Grottoes, Va.—Bro. Martin G. Sanger, of Mt. Solon, Va., evangelist.

Five confessions in the Paradise Prairie church, Okla.—Bro. E. L. Eikenberry, of McPherson, Kans., evangelist.

Nine were received into the Spring Creek church, Ind.—Bro. Hugh Miller, of Bellefontaine, Ohio, evangelist.

One was reclaimed in the Pleasant Hill church, Pa.—Bro. Samuel Zimmerman, of Hollsopple, Pa., evangelist.

Nine accepted Christ in the Pleasant Plains church, Okla.—Bro. Jas. Hardy, of Bartlesville, Okla., evangelist.

Sixteen confessions in the Beaver Run church, W. Va.—Bro. Geo. W. Van Sickle, of Selbyport, Md., evangelist.

Forty conversions in the Four Mile church, Ind., thirty-nine of whom have been baptized.—Bro. J. Edwin Jarboe and wife, of Chicago, Ill., evangelists.

Seven confessed Christ, five of whom were baptized, in the Mountain Dale church, W. Va.—Brethren Jonas Fike and Geo. W. Van Sickle, evangelists.

Six baptisms in the Harman congregation, W. Va.—Bro. Ezra Fike, of Eglog, W. Va., evangelist; two were reclaimed at the Hartman schoolhouse, same congregation.—Bro. Jonas Fike, of Eglog, evangelist.

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#### Our Evangelists

Bro. W. B. Stover is to begin a series of meetings in Lanark, Ill., Nov. 21.

Bro. L. B. Ihig, of McPherson, Kans., is holding meetings in the Verdigris church, Kans.

Bro. C. M. Yearout, of Chico, Calif., to begin in November in the Rio Linda church, Calif.

Bro. Wm. A. Forry, of Lebanon, Pa., to begin Nov. 13 in the Cornwall house, Midway church, Pa.

Bro. J. Edson Ulery, of Onekama, Mich., to begin about Dec. 6 in the Beech Grove church, Ohio.

Bro. John R. Snyder, of Bellefontaine, Ohio, to begin in March in the Central Avenue church, Kansas City, Kans.

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#### Personal Mention

Southeastern Kansas has chosen Eld. L. G. Templeton as Standing Committee delegate to the next Conference.

Southern Pennsylvania is to be represented on the Standing Committee of the next Conference by Elders C. L. Baker and M. A. Jacobs.

Bro. A. J. Ellenberger, of Gardner, Kans., announces that he will be available for one or two series of meetings during the summer and autumn of 1921.

Bro. Isaac Frantz and wife are now located in their southern quarters for the winter, and should be addressed at St. Petersburg, Fla., Court Park No. 20, Box 2115.

Dr. O. G. Brubaker, of the China mission field, now on furlough, was a visitor at the Mission rooms last week, and also honored the "Messenger" end of the hall with a pleasant greeting.

Bro. F. R. Zook, of Martinsburg, Pa., though not yet able to give all of his time to evangelistic work, as he hopes to be later, is in a position to hold some meetings during the winter months.

Bro. M. R. Zigler, Home Missionary Secretary, was at Canton, Ohio, last week, attending a meeting of the Committee on Saving Our Children to the Church. Bro. W. S. Long, of Altoona, Pa., and Bro. S. S. Blough, of Astoria, Ill., are the other members of the committee.

Bro. Wm. E. Overholser, pastor of the North Winona Lake church, Ind., informs us that the evangelistic meetings in the West Manchester church, same State, announced for Nov. 7, had to be deferred until a later date, owing to the severe illness of his wife. He asks that the prayers of God's children be offered in her behalf.

Bro. Chas. D. Bonsack attended the Ministerial and Sunday-School Meetings of Eastern Pennsylvania, as well as the Business Conference of Southern Pennsylvania on his late trip east. These Districts are strongholds of the Brethren, and Bro. Bonsack was impressed as never before—he said—with the tremendous strength and possibilities which are latent there. And these resources are in process of development too, as is shown by the large endowment recently raised for Elizabethtown College.

The article by Bro. D. W. Kurtz in this issue is the substance of an address given by him at the opening session of the Tokyo Convention, "The Sufficiency of Christ for the New Day" and "Nursing the World Through Its Childhood" are the subjects of other addresses which he was scheduled to give later. In addition to these he spoke at a number of mass-meetings and at Japanese Universities. He writes of having met, along with Bro. Ober, the members of the missionary deputation party, Brethren Williams, Yoder and Harnly, as well as Bro. Crumacker from the China mission.

We have word from Bro. J. M. Blough and wife, written Oct. 20 and mailed at Honolulu, indicating that they were that far on their journey back to India. Their accommodations on shipboard were poor. Seasickness is not a pleasant experience at best, but the distress of it is much increased when reasonable comforts are lacking. But they were "trying to make the best of it and be content, knowing that it is only to last a month." We quote further about their stay in Oakland: "I tell you it was very much appreciated by our party that we have a mission in Oakland and kind brethren and sisters to make a home for us and direct us about the city while making the final sailing arrangements. Brother and Sister Stiversen were very kind to us and helped us in every way. We were privileged to worship with the members twice in their little church-room and we feel encouraged with the outlook, and feel free to say that they do very much need a large church building—one that is in keeping with work in large cities. We were glad to hear that many churches heeded the call for funds to build here, but not nearly enough did so, and we would urge them to do so yet, as not nearly enough money has been received thus far. Missionaries going through this port appreciate this church home very much, and we hope it will be made permanent."

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#### Special Notices

The District Meeting of the First District of Arkansas and Southeastern Missouri is to be held in the Austin church, Austin, Ark., Nov. 18. The Ministerial and Sunday-school Meetings are to be held the day preceding.

To the Members of State District of Washington.—Those who pledged donations at the District Meeting of Washington for the purchase of a house of worship for the Omak congregation, will confer a great favor by sending the amount of their pledges to the undersigned. It is probably an oversight, but we have as yet received only one-half, or a little more, of the amount subscribed. We have the names of some who gave no address, hence we can not write to those. We promised cash for the building and we have been called upon to meet the payment of

the amount, over and above the \$500 that we ourselves promised to pay. We thank you in advance for a prompt response.—B. E. Breshears, Omak, Wash.

The various District Boards of Northern Indiana, acting under instructions from District Meeting, are considering the employment of a Director of Religious Education for the District, on full time, and hereby invite correspondence with any one in a position to meet the needs of the District. Address all communications to Eld. Chas. C. Cripe, Secretary of the Board, Bremen, Ind.

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#### Miscellaneous Mention

On the back cover page of the "Missionary Visitor" for November will be found a statement concerning the Student Loan Fund which was authorized by the Sedalia Conference. This number of the "Visitor" is being mailed this week and the attention of our readers is directed to the statement. There is something in it to interest you. Be sure to read it.

Important improvements are under headway for the Old Folks and Orphans' Home, maintained by the four Districts of Kansas. A twenty-three room brick structure is being built in place of the present building, which, as we understand, will amply care for the present needs of the institution. The Kansas members are to be commended for the interest they are taking in the proper care of their homeless members and their orphans. It is a distinctively Christian service that is sure of its reward.

Your Sunday-school superintendent, like all others in that responsible position, is a hard worker, and probably does not get far from home, very often, to meet other Sunday-school workers in a large convention. Would it not be a fitting recognition of your superintendent's services, were your school to select him as a delegate to the State Convention, paying all his expenses connected therewith? Of all the officers in the Sunday-school, none would be likely to derive more benefit from an inspiring State Sunday-school Convention than the superintendent. He is sure to do this when he goes, note-book in hand, with a receptive mind and heart. This suggestion may come too late, probably, for this year's conventions, in some of the States, but never mind—it will keep until the next one. One thing we should all remember: With every superintendent present, the Sunday-school Convention can be made a great clearing-house of ideas, a give-and-take meeting, from which any eager and attentive superintendent can take away with him ideas that he can utilize in his own school. Why not have every Sunday-school make this its slogan: "Our superintendent at every State Convention?"

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#### A Bystander's Notes

The "Every Member" Plan Wins Out.—Some who regard the various "every member" movements as a new thing, may not have noticed that the "every member" plan prevailed in Bible times. God gave the manna on the "every member" principle. The people built a tabernacle, and later on a temple on the "every member" plan. The healthy human body works on the "every member" method, and a physician must be consulted as soon as some member of the body decides to suspend operations. As a matter of fact the "every member" principle holds good all through life. What untold good God might accomplish, through his church, if every professed believer were a praying member, a working member, an every-Sunday-present member, a giving member, and a witnessing member—each one measuring up to his personal responsibility.

The Church as a Vital Force.—The Bystander was much impressed by a recent utterance of Bishop Nicholson, of the Methodist Church, in which he concisely sets forth the true outreach of the church militant: "I have no regard for the impotent church which renders no service to the community. The church which, utterly devoid of all dependence upon God's promises, snarls out a wail of pessimism, is far, indeed, from the spirit of the Loving Master. The church which sees a world going to ruin, and concludes that all it can do is to gather a few elect souls out of the wreck, is likely to die of stagnation." In the days of the prophets of old, a startling warning was sounded, at the command of God: "Woe unto them that are at ease in Zion." Is it not a fact that the inactivity and unconcern of many a church will eventually seal its doom?

Well Spoken.—In a recent issue of the "Christian Standard" the editor takes occasion to make some pertinent remarks regarding the relation of the church to the children. Our readers, we are sure, will fully endorse his closing remarks: "The wisdom and worth of a church are in no manner more rigidly tested than in its love and providence for children. 'Children first' is the law of the successful church. The child should be set in the midst when church buildings are planned, erected and equipped; when officers and teachers are elected for the church school; when deacons, ministers and elders are chosen. 'According to the pace of the children' is the motto of the triumphant church. A pure light from heaven must fall on the congregation which makes the sanctuary a home for the children, and encourages them as one 'whom his mother comforteth.'"



## AROUND THE WORLD

### No Reason to Feel Discouraged

In these days, when open violations of the prohibition law are cited by many as an evidence of its impracticability, there is great need of prohibition workers being sure of their ground, remembering that the cause of right must eventually triumph. As firm defenders of prohibition, we do well to tell all critics that the law, despite the shameful opposition thereto, is enforced far more thoroughly than its most ardent promoters had reason to expect, so soon after the Federal Amendment went into effect. And still more reassuring is the fact that thousands of people, not in sympathy with the enactment, obey it strictly, simply because it is a law, and as such must be respected by every law-abiding citizen.

### The Craze for Amusement

Much has been said about the half-filled churches and the overcrowded moving-picture shows. Much as that tendency is to be deplored, the fact remains, and in various ways is persistently recalled to our attention. Internal revenue officials aim to collect a war tax on all show tickets sold, and according to their records, the people of our nation expend for amusements at least \$40,000,000 per month. At that rate, the total amount per annum would exceed any other expenditure by the people of our land. Still more deplorable is the fact that the money, thus frittered away, does not, by any means, constitute the chief loss. Too many, alas, sustain an eternal loss by being "lovers of pleasure more than lovers of God."

### American Students in Sweden

Under the auspices of the "Swedish-American Foundation," twelve American students are in attendance at the Upsala University. It is gratifying, indeed, that these students, in harmony with the prohibition sentiment of their native land, are giving a good account of themselves in the country where they are now sojourning. The power of their convictions, and the influence thus brought to bear, is arousing much favorable comment. The official organ of the "Swedish Union for Total Abstinence" reports some interesting interviews with these representatives of American student life, and reports that the influence of these young Americans will be sure to impress the people of Sweden most favorably, so far as the desirability of prohibition is concerned.

### Greek Throne Not Yet Occupied

Prince Paul has not as yet accepted the throne of Greece which, as we stated in our last issue, had been offered him. Spurning the proffered honor so long as his father and elder brother—lawful heirs to the throne—have not indicated their decision in the matter, Prince Paul undoubtedly shows his unselfishness, as well as his prudence. So fully convinced is he of the fact that his point of view corresponds with that of the Greek people, that he is perfectly willing to leave the entire matter for their final decision. In that way he hopes that internal peace may be fully insured, and that, at the same time, the bonds which have always united the Greek people to the ruling dynasty of the land, will be strengthened. Prince Paul's course is logical and highly to be commended.

### Prosperity Has Its Dangers

Perhaps no other city in the United States can claim as large gains in population and general prosperity as Detroit, Mich. Deplorable, however, by way of contrast, is the fact that, according to police reports, its murder record, pro rata, exceeds that of any other city of the land. One would think that, with plenty of work and good wages, there would be but scant incentives to crime. A sociological professor in the University of Michigan has looked into the matter, however, and he says that Detroit's trouble is "the pleasure-seeking spirit, induced by years of high wages, swollen profits, great winnings, tempting every one to exciting amusements." Seemingly humanity frequently finds it harder to withstand the temptations of prosperity, than the buffetings of adversity and hardships incident thereto.

### Drafting the Laity for Service

A recent editorial in the "Alabama Baptist" presents some strong arguments why laymen, possessed of the necessary qualifications, should be enlisted as pulpit helpers in the furtherance of the Kingdom. Special stress is laid on the fact that an acute shortage of ministers, in the North as well as in the South, has created a serious situation. It is this scarcity of workers that is affording an opportunity to the consecrated laymen, who are willing to do some preaching. "There is certainly a Scriptural precedent for preaching by the laity," says the Alabama editor. "Moses wished that 'all of the Lord's people were prophets.' As 'prophecy,' in his terminology, meant the same as 'preach' does with us, he must have wished that all the people were preachers. Philip—one of the 'Seven' assigned to special relief work—became a great preacher. Soon after the martyrdom of Stephen, the

church at Jerusalem was scattered abroad and the people (laymen) 'went everywhere preaching the Word.' Before the end of the second century the preacher became a special functionary in religious matters, and finally assumed the attitude in which he appears today. From the beginning it was not so. The laymen did much of the preaching, though, at the same time, certain men were specially called and ordained as pastors."

### Nations Have Not Yet Learned Their Lesson

With eleven out of twelve European countries anticipating a deficit this year, twenty per cent of the national revenues of European governments are still being spent on armaments and preparation for war. This fact was disclosed by recent sessions of the League Council. However, since this country is spending ninety-seven per cent of its national revenue on wars past and present, it hardly behooves us to speak of Europe as being unduly militaristic. One thing is sure—the world's greatest economic curse and greatest barrier to progress and happiness, is the cost of armament and armies. Will civilization continue to sanction the enormous waste of war?

### A Noted Evangelist's Belief

Every now and then some noted religious leader gains notoriety by disavowing this or that leading tenet of generally-accepted religious belief. In contrast with that growing tendency, it may be of interest to refer to a recent statement of the well-known evangelist, William A. Sunday. In his clear-cut statement he boldly affirms his belief in the inspiration of the Bible, the virgin birth and deity of Christ, the substitutionary death of the world's Redeemer on the cross, the atonement through Christ's blood, the future eternal reward of the righteous and the punishment of the wicked, and the acceptance of all other fundamentals of the Christian faith. Why, indeed, should any religious leader decline to "contend for the faith once delivered unto the saints"?

### "Conscientious Affirmation"

Recently the Society of Friends—more commonly known as Quakers—held an extended General Conference in London, England. It will be remembered that on the principle of nonresistance and opposition to all war activities the Quakers hold the same views as are being cherished by our people, and it is gratifying, indeed, that at the Conference their adherence to these tenets was strongly reaffirmed. One change, in designating their attitude to the "powers that be," was decided upon: Instead of defining their stand as "conscientious objection," their attitude, hereafter, will be known as "conscientious affirmation." This must be regarded as a most felicitous change. Instead of merely registering their opposition to the rule of force, they now avow their loyalty by pledging their "affirmation" to all that is taught against war in Holy Writ.

### Europe and America—a Contrast

"Could our people be brought to an appreciation of the difference in conditions between Europe and America, I am sure that the unrest here would disappear and that enthusiasm and loyalty, and an effort to solve our problems without strife, would replace the present attitude." Those are the words of Mr. E. J. Mehren, editor of the "Engineering News-Record," on his return from a visit to Europe. Amid the generally discouraging outlook everywhere, he has found but the one redeeming feature—the principal food-raising countries of Europe have excellent crops this year. Even these, however, do not suffice to save the people of Central Europe from starvation. Richly blessed by the Lord, the people of the United States earn their daily bread by little effort, often wholly forgetful of the abundant blessing of the Lord. Apparently most of us accept God's manifold and bountiful blessings with very little thought of the obligation thereby imposed upon us—that of helping others. Well may we ask: "What do we owe our times, our neighbors, our friends, and—beyond all else—our Heavenly Father?"

### Armenia in History

In response to a request for a brief sketch of Armenia's history, we give the following: The Armenians trace their earliest records back to Noah. The country which they have always occupied, in whole or in part, embraces the upper waters of the Euphrates, the Tigris, the Halys and the Araxes Rivers, which flowed from the Garden of Eden. Contemporaneous history tells us that the King of Armenia was an ally of Cyrus the Great in the sixth century before Christ. Herodotus speaks of the absorption of the Armenian Empire into that of Darius 514 years before Christ. Since that time this ancient and honorable race has figured largely in the history of all that country. Before Christ the Armenians were, for a time, the allies of Rome, and recognized as a nation of note by the Persians, Assyrians and others. Their last kingdom was in northern Cilicia. In 1375 this was finally absorbed into the rapidly-rising Turkish Empire, and from that time on, Armenia has had no separate, independent national existence. Throughout history the Armenians have been noted for their commercial ability, their agricultural resourcefulness, their industry, and their devotion to domestic pursuits. The race has produced many eminent men. An

Armenian—Exarch of Ravenna—was a dignitary of great renown in Italy in the seventh century. Nubar Pasha, the regenerator of Egypt and twice its Prime Minister, was an Armenian. In the world of statesmanship, scholarship and art, Armenians have given a good account of themselves. It was through the collaboration of two Armenian statesmen that the Turkish constitution was framed and promulgated by Abdul Hamid, when he first ascended the throne. Armenians published the first newspaper in the Turkish Empire. In 301 A. D. the Armenian nation adopted Christianity as its national religion, but there is evidence that their earliest converts to Christianity date back to the time of Christ.

### Van Wert's Experiment in Bible Instruction

Just now, while public attention is riveted upon the successful inauguration of week-day Bible instruction, as a part of the curriculum of the public school, the plan followed in Van Wert, Ohio, may be of interest. Here, in a town of 8,000, are sixteen Protestant churches. By these, under the direction of the local ministerial association, a board of religious education was formed, and \$1,600 was raised to finance its work. A special teacher of religion was employed, who, by authority of the Board of Education, was given the privilege to instruct all pupils whose parents signed an application to that effect. Out of a school enrollment of about 1,000 pupils, 850 were registered for the Bible Class. Marked interest in Bible study and Sunday-school work has been awakened.

### More Bibles Wanted in the Balkans

That an unexpected demand for Bibles in the Balkan States has exhausted all available supplies, testifies undoubtedly to the fact that the Book of books is very much sought after, and that efforts should be made to supply it. Before the close of the war, several associations of Serbian soldiers were formed for the regular reading of the Bible. These Scriptural students are called "New Christians," and they are now scattered throughout the Serbian country, teaching the Gospel wherever they happen to be. In Greece, a number of societies for the study of the Scriptures are springing up in town and country districts. In Bulgaria a national society, for the restoration of the nation, makes the reading of the Bible one of its first and fundamental means toward this end. In Roumania a greater desire for the Word of God is being shown than has ever been known before.

### Helping the Near East to Clothing

Giving honor to those to whom it is justly due, it is but fair to mention that Pennsylvania has contributed twice as much clothing for the destitute natives of the Near East, as the rest of the country combined. Pittsburgh alone supplied forty thousand pounds of clothing—enough garments to clothe the entire population of Erivan, the capital city of the Armenian republic. Erivan now has a population of about fifty thousand, about half of them refugees. The clothing will save the lives of thousands of native Christians during the coming winter. Practically all the clothing that the Armenians now have comes from America. It is gratifying to note the response that Americans have made, and especially the people of Pennsylvania, to the Near East's appeal for old clothes. The other States, however, must do their share, to prevent the rigors of winter from adding to the threatened menace of starvation. There will continue to be urgent need of clothing. Many of the people are clothed in filthy rags and have not even a change of clothing until they reach an American relief station. There new clothes for the vermin-infected shreds are given them, for which exchange they are thankful indeed.

### "School Week" Dec. 5-11

In recognition of the fact that educational advancement means vital progress to the nation in general, the Commissioner of Education has designated Dec. 5-11 as "School Week." To that end he is requesting the governors and chief school officers of the several States and Territories to take such action as may be necessary, to cause the people to use this week in such a way as will most effectually disseminate accurate information in regard to the conditions and needs of the schools. The Commissioner shares the conviction that is held by all practical educators, that the general public must be given an enhanced appreciation of the value of education. A renewed interest must be created in school matters—such as will result in better facilities and opportunities for education, and larger appropriations for schools of all kinds and grades. While it is a part of the plan to have the public press of the country—both secular and religious—give more attention and a larger amount of space than usual to educational topics during the week of Dec. 5-11, it is urged that on Sunday, Dec. 5, ministers should devote one or more of their church services to the task of stressing, with special emphasis, the importance of education. In addition to the above, the Commissioner suggests that the various schools—colleges, normal schools and universities—make use of the opportunity, during the week designated, to press their respective claims upon their own constituency. The plan is an excellent one, and should be hailed as such by every promoter of education.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### Thanksgiving in Thought and Action

Psalms 103; Philippi. 4:6

For Week Beginning November 21, 1920

1. **Thankful Hearts in the Days of Old.**—The spirit of thanksgiving runs like a golden thread throughout the Bible. Those who knew God, realized to the full his loving-kindness, and sought ways of keeping in remembrance his special mercies. They called to mind that the tendency of man's heart is toward forgetfulness, concerning blessings and benefits that come from the hand of the Almighty. This accounts for the simple devices, by the saints of the past, for keeping memory, and therefore gratitude, alive. On some occasions the erection of a simple mound of stones was to remind the people that God had been good.

2. **An Incentive to Gratitude.**—Meditating upon past mercies is an excellent means of arousing gratitude for the blessings that are ours. Unless there are grateful emotions in our hearts, we shall fail to treasure the memory of favors received, and will, therefore, lack in appreciation. If we take our blessings as a matter of course, without the spirit of thanksgiving, we shall soon forget them. It is a fine thing to have our heart attuned to the symphony of praise.

3. **God's Mercies Never Fail.**—The thing of greatest permanence in the universe is God's kindness, which continues from everlasting to everlasting. What a revelation of God! If only our hearts could open to the full acceptance of that thought! Then sorrow and care and anxiety, and every other form of trouble, would fade away, and we should be at rest. The infinite, undying, imperishable love of God may be ours, if we will but lay hold upon it. Older than the mountains, deeper than their foundations, wider than the heavens, and stronger than aught else, is the Love that grasps us, and keeps us, and will not let us go. Lavishing its tenderness upon us, beseeching us, and pleading with us, it woos us, rebukes us—if need be—but finally restores unto us the joys of salvation.

4. **Thankfulness a Real Blessing.**—Cultivate the thankful spirit! It will prove to be a perpetual feast. There is—or ought to be—with us, no such thing as small mercies. All are great, because even the least are undeserved. Indeed, a really thankful heart will extract incentives for gratitude from everything, making the most even of scanty blessings.

5. **Thankfulness for Friends.**—Among the occasions for thanksgiving, our opportunities for personal service and our precious friendships take chief place. It is because we have friends—real friends—that life for us has its deep significance. The man without a country and the man without a friend must be equally forlorn. Our thanksgiving has in it a fuller chord because of our service and because of our friends.

6. **Gratitude an Incentive to Higher Aspirations.**—Sincere thankfulness is declared to be a magnificent stimulant. Paul advises his followers, who are spent in body, mind or soul, to turn to the tender ministries of the Spirit, and particularly does he mention "giving thanks always for all things." It is a counsel truly worth while, but too often largely ignored.

7. **Suggestive References.**—Praising the Lord with song (Psa. 28:7). "Offer unto God thanksgiving" (Psa. 50:14). A heart of gratitude (Psa. 100:4). God's mercies should prompt the payine of our vows (Psa. 116:12-14). "Be ye thankful" (Col. 3:15-17). "In everything give thanks" (1 Thess. 5:17, 18). "God's mercy endureth forever" (Psa. 106:1). Show your thankfulness (Prov. 3:9, 10). Paul's admonition to thankfulness (Eph. 5:4, 19, 20). "The sacrifice of praise to God" (Heb. 13:15).

### Let Every One Help

(Continued from Page 683)

apparel as the one whom the marshal drove off the stage.

It seems to me there should such a protest go up from the church people and officers of the law, and all good-thinking people, that public sentiment would keep women from appearing upon the streets half-clad. If this would not stop it, make laws that will.

Suppose, for instance, that a young man would appear on the streets of a city, dressed in knee-tights, socks, sandals, an undershirt without sleeves, and the neck of it cut six inches below his Adam's apple! Would not the women gasp in horror, and ask the first policeman to arrest that fellow?

Some people object to the idea of regulation clothing for women, giving as a reason that "some of us

would not look good in them. What would be becoming to one would not become others."

If we look carefully over the regulation suits, I think we shall find designs to fit all figures—for slender and stout, short and tall, and as for color, there is variety enough to suit any buyer.

At a dress or costume show in London, a Parsi lady from India took the grand prize, and hers was a regulation-cut suit, for standardization of dress has been theirs for centuries. I have never seen more beautifully-dressed women, in any part of the world.

Those women wear a waist and the *sarde*—a long piece of cloth that they drape about the form in a most graceful way. And in harmony of color they are past-masters. Never have I seen on a Parsi woman a jarring tone.

Let me tell you of one whom I saw in a railway station of Bombay. She was a very beautiful woman—as many of them are—with black, wavy hair, brushed back loosely from a fine brow and, by the way, they do not change their mode of hair-dressing every spring either. Theirs is parted in the middle, on the side, or combed straight back, and rolled into a knot at the back of the head. Over this is worn a white scarf, drawn tight across the head, and wrapped around the coil behind, forming a sort of cap which she always wears, but which is not seen when the *sarde* is pulled up over the head.

How they would laugh at the ridiculous knots over the ears that the American girls now wear, and I have failed yet to see one girl to whom this style of coiffure is becoming. This Bombay girl wore a waist of some delicate shade of light blue silk; her *sarde* was embossed black satin, with silver and blue embroidery all along the edge. The *sarde* is worn just short enough for comfort, showing a bit of the ankle, and with her fine, black-stockings and black pumps, ornamented in jet beads, I thought it was simply the most beautiful costume I had ever seen.

White and maize, salmon pink and black, white or cream and blue are worn. If one has a red *sarde*, there is always with it some color that seems to keep the red from appearing loud.

Each one seems to have studied her color and if any one opposes standardization of dress, she need only study the Parsi women awhile, to be convinced that nothing could be better than to have standardized clothes. Letting each one study her own figure, face, and coloring, she could adopt what becomes her most, instead of spending so much time in following every fad that comes along.

As it is, just as soon as barred skirts come along, many a short, stout woman must have a barred skirt, just as the slender one. If ear-puffs are the style, the full-faced girl must have the puffs, no matter if they do make her face look like the full moon in October. If pompadours are in vogue, the thin-faced girl must have pompadours, even if they increase the thinness of her face a half more. Because "everybody is doing it," the follower of fashion must do so too, for she says she would rather be out of the world than out of style. Standardized dress would help her to be in style and, at the same time, becomingly clothed. Standard suits do not go out of style.

The best-dressed women in the world study what colors and make of clothes are most becoming to them, and always wear about the same styles, however the fashions change.

When will the American women wake up to the fact that they are often the laughing-stock of Paris? When a Paris milliner or dressmaker introduces a new style, and finds that the women of Paris will not accept it, he knows that America will buy, simply because the garment has the Paris dealer's mark on it.

It seems to me that the church should organize for a vigorous campaign on the question. A band of an hundred thousand people, all in earnest on the question, could do wonders in bringing about a reform.

We have our Dress Reform Committee, the members of which are doing their best, but the trouble is that the rest of us are not doing our best to help them.

Why don't our preachers do more vigorous teaching on the question? It is getting to be a tabooed subject in many places, and if a minister does raise the ques-

tion, the heads of the congregation go down. Well, let them, then, for as ministers you stand upon the walls to warn the people, and it is your duty to do so, whether the people like it or not.

Perhaps you say you are not for *uniformity*. Well, if you are not for uniformity, you surely must be for *nonconformity*, at least. If you are not, you have no business to be a minister of the Gospel, for the Word says: "Come ye out from among them and be a separate people." This means: "Abstain from the foolish fashions as well as from many other things." Again it says: "In like manner let women adorn themselves in modest apparel," etc. How can you see flashy and immodest dress all about you, and not warn the people?

Talk about the church that teaches plainness being behind the times! Such a church is a hundred years ahead of the times.

Our church was way ahead on the temperance question, in years gone by, and we rather pat ourselves on the back when we think of it, but most of us secretly feel that we could have worked the question a little harder before public opinion got strong for the measure, and thus could have brought a little more glory to the church.

Are we going to let the club women, business men, and mothers' societies take the initiative in dress reform, and then, when we see they are going to win the day, pitch in to tell them: "Why, of course we will help, for we have stood for plainness, lo, these many years"? Had we not better take the initiative, and let the world know, by pen and pulpit, and from the homes, that we are standing for Gospel plainness, and are very much against immodest dressing? When we once rejoicingly take this stand, we will teach it more. I know that some of our people say we should not be proud over anything, but let us use the word in its highest and best sense. We may well be as proud of being on the right side of this question as we are when our boys and girls do well in school, or when we have an especially good horse or cow, or a splendid crop. When we are in that frame of mind, we will begin to do something.

I know that some people say the church has more important business than this question of simplicity in attire, but when immodest dress drags our boys to perdition, and tends to rob our girls of their purity, I do not see why it is not a question for the church to get interested in.

Our girls are not nearly so much to blame as those who are really responsible. It may be the mother, and it may not be. It may be the minister, in some cases, and again it may not be. It may have been you, or it may have been the writer of these lines, who did not say the right word at the right time. I have seen more immodestly dressed married women, I think, than girls, but be that as it may, let us all help the Dress Reform Committee to wage a vigorous campaign against jewelry, indecently low necks and equally objectionable short skirts. Let us war against the georgette garments that have insufficient lingerie under them to hide the nude form! Let us help to bring about such a reform as will be a boon to the world and the church.

Jewell, Ohio.

### The Way of the Detourer Is Hard

BY WM. KINSEY

THE above caption is a paraphrase of the text: "The way of the transgressor is hard" (Prov. 13:15). The etymology for transgressor is: *trans*, the prefix, meaning "across"; *gress* from *gradior*, meaning to walk; and *or*, a suffix, meaning "one who." The transgressor is *one who walks across or steps out of the way*. You have the idea in a zigzag line crossing and recrossing a straight line. It is also pictured in the boy who leaves the path through the snow, off to this side in a detour, and then to that side—for sport, of course—but how he sweats! The way is hard.

Detour, from the French, means to turn aside, a circuitous route, a deviation from a direct course. Therefore detourer equates transgressor. In this day of automobiles we need not argue that the way of the detourer is hard. And this expression is the best



modern commentary on the etymological meaning of the ancient text that we know of. The way of the detourer is hard. He leaves the concrete highway, with its firm foundation, smooth surface, dustless air, and good grades, and swings off into ruts, dust, mud, jolts, poor grades, and troubles of about every sort. Everybody knows that the way of the detourer is hard. Enough said.

The transgressor is a detourer. And that his way is hard, is verified again and again. David made some detours. In Psa. 51: 1 we read: "According to the multitude of thy tender mercies blot out my transgressions"—detours. Off by the way of Bath-sheba is a bad detour. What mud David got into, and how severe were the bumps! He was so dirty that he cried out to God: "Wash me thoroughly from mine iniquity and cleanse me from my sin. For I know my transgressions [detours] and my sin [missing the mark-road] is ever before me" (Psa. 51: 2, 3). It is the detours that dirty up our cars. David was washed up. He got back on the macadam or concrete again. Read Psa. 32: "I acknowledged my sin unto thee, . . . I said, I will confess my transgressions [detours] unto Jehovah; and thou forgavest the iniquity of my sin."

We are pilgrims in the earth (Heb. 11: 13). We are marching to Zion. We have a road map. The road is marked in a heavy red or blood line, easy to see. Jesus is the Way (John 14: 6).

The road is solid, straight and narrow (Matt. 7: 14). It is narrow, because all who travel upon it are going in the same direction—no room is needed for passing. The way is clean, easy and attractive. The Rose of Sharon, the Lily of the Valley, the Tree of Life and the streams of Living Water help to beautify and make it the scenic way. From "Pleasant View," on the top of the Mountain of Holiness, one can see visions of beauty. The way also crosses the Mount of Transfiguration, for we follow Jesus. Here the atmosphere is clear, white and dazzling. So uplifting is the glory of it all, that one feels like praying—praying on the very spot where Jesus prayed. It is the living way, the flowery way, the safe way, the way of joy and life everlasting. In spite of all that, there are many "detourers" from heaven's highway. They forsake the right way, they go astray, they follow the way of Balaam (2 Peter 2: 15). Oh, that we would hate the detours of sin as we hate the detours from the State highways. Many love to visit the town of Bath-sheba, the village of Pleasure, and the city of Intemperance. These are all located on the detours of life. Real pleasures and joys are found on the Jesus way.

"Walk the straight and narrow way,  
Live for Jesus every day,  
He will keep the joy-bells ringing in your heart."

The way of the detourer is hard. So said Solomon, David, etc. Even the bones of Benedict Arnold could not have a resting-place in England. Only a potter's field seemed fit for the body of Judas. It is said that buttons were made from the bones of Tom Paine, "My sin is greater than the mercy of God. I have denied Christ, voluntarily. I feel that he holds to me no hope."—Francis Spira.

In closing, do not forget that detours always lengthen the way. A straight line is the shortest distance between two points. The shortest way from earth to heaven is the straight way—the way without a detour. "Turn not to the right hand nor to the left" (Prov. 4: 27). "Make straight the paths for your feet" (Heb. 12: 13). Lead me in the paths of righteousness for thy name's sake" (Psa. 23: 3).

Blue Ridge College, New Windsor, Md.

### Virtuous Living

BY O. E. MESSAMER

A RECENT issue of the GOSPEL MESSENGER quotes some religious leader as saying: "It is more difficult to be decent and virtuous in Chicago or New York than in any of the small towns or in the country districts." The comments following seem logical, but should not other places be included also as "living in an age of luxury and extravagance"? And when it is

said to be more difficult to live an upright life in our metropolitan centers than elsewhere, questions arise in the thoughtful mind. The custom of the city that, in many ways, is so undesirable—whereby one may live quite near a family and not be acquainted at all—has its advantages.

The city community is composed of those of similar interests, tastes and ideals, rather than proximity of residence. Not so in the small town or rural neighborhood. A bad family becomes a part of, and influences, all of those living in that community. Observation leads me to conclude that more direct influence for evil is brought to bear on the average high school student, in the small city or town, than in many sections of Chicago. What is true of the schools, may be said of many other classes.

While it is undoubtedly true that there is an abundance of evil influence at work in our large cities, yet all are not brought into contact with that evil in the large city as in the rural community, where each resident is a part of the community at large.

Although the saloon, segregated and commercialized vice, and associated evils, are outlawed, the fact remains that those of such tendency meet, forming "communities" of influence of their own. So with those of high ideals, good morals and noble ambitions. This is an opportunity not afforded more sparsely-inhabited districts.

As a church we are discovering that we can not maintain Christian character simply by isolating ourselves or getting out of reach of the wrong.

Present-day civilization, with all of its high tension relations and accomplishments, makes this impossible. We must prepare to meet and counteract the evil. We must meet our enemy in the open—on his own ground, if need be. So in our cities, if we are aware of our real situation, we can meet it as successfully as in the remotest hamlet, where the child or young person may seem far removed from these insidious influences, but with modern means of transportation is never far removed from the very centers of the worst of influence, if they choose to seek them.

It is not location, which may mean isolation and a temporary ignorance of evil, but a thorough understanding of our susceptibility to evil influences and preparation of mind and heart to withstand the attacks of the enemy of all righteousness that makes it possible to live the clean, upright life that should be the ideal of every child of our Father. We need today to realize the truth of the words of that great leader of God's people who said: "Hear, . . . love Jehovah, keep his commands and teach them constantly to the coming generations." (See Deut. 6: 4-9.)

Shall we leave the development of Christian character to the community at large in which we find ourselves? We shall fail if we do. Or shall we, through home and school and church, create a "community" of influence that will prove conducive to real Christian manhood and womanhood and permit none to fall an easy victim of Satan?

Teaching, preparation, Christ-like character—these are our safeguards. Then location is a secondary matter and the heaven will, in God's own time, exert the influence the Savior had in mind when he gave us the beautiful little parable of Matt. 13: 33.

Then God's will, for our lives and work, will determine our place of residence, and "virtuous living" will be a possibility wherever he leads us.

Chicago, Ill.

### Empty Boasting

(Continued from Page 687.)

the blessing of God on a ceremony that lets loose, on these women and their children, disease, suffering and death."

3. Couples brought together by money-changers, and over these he has said: "Whom God hath joined together."

4. Criminals.

5. One imbecile of a wealthy family.

It has been said that divorces are obtained too easily; but, then, aren't wedding certificates obtained too easily as well?

One judge set a worthy example. A young couple

appeared before him to be married. Both were in very high spirits. He refused to perform the ceremony until all levity was laid aside, and the seriousness of the occasion appreciated.

To quote another minister: "If people were properly educated for marriage, divorce would take care of itself."

Manheim, Pa.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### MIDDLE MISSOURI

The Ministerial Meeting of Middle Missouri met in the Warrensburg City church on Wednesday, Oct. 20. The topic for the meeting: "The Present Decline in Personal Religion," was ably discussed by the speakers, of whom all but a few were present. Bro. W. B. Stover, of India, Bro. Ernest Vaniman, of China, and Bro. C. D. Bonsack, of the General Mission Board, were with us. Some of the thoughts given us follow:

People do not attend religious services as they should. The world has tried, by many different means, to supply something to take the place of religion, but all such things have signally failed. Religion alone can supply the soul's need, and it must be that of the Christ. Churches do not attract because of the lack of sacrifice and service.

Among non-church members eighty-five per cent of the young men never attend church, and of young women a large number never darken the church doors. The soldiers, upon returning from France, had the wrong kind of training, and many have left God out of their life-work.

When our Government sent the boys to Europe, as soldiers trained in the use of firearms, it laid the foundation for the inception of many objectionable things. All these we must put up with as the fruits of war.

The automobile, the Sunday newspapers, lodges, picture shows, dances and other forms of amusement contribute largely to a lack of personal interest in religious worship. The present generation craves excitement. Knowing this, we must all have sympathy for one another and a common interest in each other's welfare.

The pastor must so relate himself to his congregation as to gain the confidence of his members. In a few cases a minister may make a success of his business, but whether or not he has to labor with his hands, it is needful that the Kingdom of God be taken care of.

Indifference is almost an incurable disease. It is not only necessary to get people into the kingdom, but to keep them there. It is the sin of our own hearts that keeps us from having a friendly feeling for others. Our business, as ambassadors, is to get people to forget the war and its propaganda. Use every legitimate means to get people into the church; then give them an interest there through service.

Jesus said: "Go preach." Our way has been too much the opposite. Take the message to the people; do not wait for them to come to us. Sunday should not be more sacred than any other day. The nearer we ourselves get to the source of salvation and to the soul of another, the greater the joy of service.

We gain strength by exercise, so, by exercising our faith, we are able to grow in faith. The present world condition can not last always. We will sooner or later work out from under it. Then let us be ambassadors to all with whom we come in contact.

### Afternoon Service

This service was mostly by the sisters: There are two Bibles—one the Book of books, the other the daily life of the followers of Jesus. Too many of us neglect to attend Sunday-school. The sinners note this, and when we try to get them to see the beauty of service, we do not have much influence over them. Great blessings come through service. As it is at present, a few do the work in the Aid Societies. What would happen if all the sisters would help?

The evils of intemperance are so many that always there will be some phase of the question to be discussed. Without the help of the church, the prohibition movement would never have succeeded. The Chinese recognize the evils of intemperance and oppose its further progress. Too frequently the same ship that carries missionaries holds also the machinery for breweries and distilleries.

The motto for our children should be: "No good companions, no companions." We must teach self-restraint and self-government, so that they may be able to hold a well-balanced judgment. Man is the president, woman the vice-president, the children are the representatives. In many homes what do the children represent? We should study thoroughly the marriage covenant and endeavor to live up to its sacred claims.

The subject of homeless children was discussed at some length. Bro. Vaniman told us some of the experiences of the missionary on the field. He said that by our help to one another we show our interest and sympathy.

(Continued on Page 694)



## LA VERNE, CALIFORNIA

We met in quarterly council on Tuesday evening, Oct. 5, at 7:30. The usual reports were read and accepted, including that of our pastor. We unanimously decided to erect a new building to accommodate our Sunday-school and Intermediate Christian Workers' Society. A special council was held on Monday evening, Oct. 11, to consider making this building large enough to accommodate our love feast. We decided to do so. Our elder, Bro. J. P. Dickey, presided at both of these meetings.

The officers elected under our new Christian Workers' constitution were duly initiated at the "Mile Stone Meeting," last Sunday evening. Bro. D. W. Lefever is general superintendent; L. J. Lehman, superintendent of the senior department; O. B. Gregory, secretary and treasurer. Sister Kathryn Brandt superintends the Intermediates, Sister Dennis Schrock the Juniors, and Sister E. R. Blickenstaff the Kindergarten Department. Bro. Herman Landes has charge of the "Uplift Work" (singing to shut-ins, carrying flowers to them, "Get-Together-Meetings," etc.).

Geo. Hollenberg looks after the correlation of the "Student Volunteer" work with that of the Christian Workers' Society. Sister Flora E. Teague, President of the Sisters' Aid Society, is a member of the Christian Workers' Practical Service Board, ex-officio. The writer is superintendent of Christian Americanization. Each superintendent was given a few minutes to tell of the work of his or her department, especially as to plans for the coming year's work. The consensus of opinion is that we are making an honest effort to have a Christian WORKERS', not merely a Christian TALKERS', Society.

We are all delighted to have upwards of two hundred young people enrolled in La Verne College this year. The Mission Band is making itself felt as never before, taking the sermon to the sick and shut-ins, singing to them, singing at the Pomona Valley Hospital, etc.

In response to a call for help in our Mexican work, we have about one hundred volunteers for the different lines of work. Rowena Davis and Nina Garst teach in the sewing-school on Saturday afternoon. Nina Garst teaches cooking on Wednesday afternoon. Ernest Root teaches vocal music on Friday evening, and Modena Minnich teaches stringed instruments on Thursday evening. John Hilton assists her. Herman Landes, Quinter Hollenberg, Mabel Crites and Rowena Davis teach arithmetic in the night school at the mission. Margarita Ives and Velta Platt teach the women. Walter Gilbert and Jess Frantz teach the men. The girls and children are looked after by Juna Neff, Gladys Page, Thelma Kuns and Martha Brubaker. In response to the State Americanization Teacher's call for help, Iva and Claude Carl are each giving an evening a week to this work.

The "point of contact," in reaching our Mexican neighbors, is their passionate love for any kind of music. Accordingly "groups of singers" (from eight to ten) are entering wedges into their homes. The singing service soon develops into a cottage prayer meeting. Each Wednesday evening, immediately after supper (6 o'clock) between eighty and ninety students congregate in front of the Ladies' Home. They soon divide into groups of from eight to ten, and march to their respective destinations in some part of our Mexican settlement—seven groups to hold informal prayer meetings, while the eighth one holds song service, interspersed with "wind instrument" solos, out of doors, at the "Mission Home."

Just this morning came a call to send a group into a home where we least expected any interest. "They want some of that beautiful music which they have been hearing at their neighbors." Each one of these groups is in charge of a monitor, who sees to it that no one forgets to go, or misses his or her turn in leading the meeting. A chorister is responsible for the music, and an older student is responsible for general good conduct.

Another innovation, along the line of Mexican work, is the "supervised play" in front of the Mission Home, each evening, from 4 to 5. Marie Woody and Naomi Harshbarger made the first attempt, and were so charmed with this novel way of spending "recreation hour," that they agreed to initiate other workers. Mary Gochley, Wanda Carl, Beulah Noll, Pauline Shirk, Lucile Beckner, Margaret Forney, O. B. Gregory, Walter Gilbert and Alva Brower are helpers in this work. Florence Julius and Lois Miller provide special music for the Sunday evening services at the mission. Grace H. Miller.

La Verne, Calif., Oct. 21.

## SOUTHEASTERN KANSAS

The District Meetings convened in the Verdigris church Oct. 26-28 at the country church. The home church showed a very hospitable and generous welcome. The Temperance, Christian Workers, Aid Society, Sunday-school, Ministerial and Child Rescue Meetings were held, respectively, in connection with the Conference proper. Bro. O. H. Feiler, of Hutchinson, preached on Monday evening, Dr. A. J. Culler gave the educational address on Tuesday evening, and on Wednesday evening Bro. Ernest Vaniman gave an illustrated lecture on China, followed by a missionary sermon by Bro. Culler. These speakers added much inspiration to the interest of the meetings. In a general way the discussions and deliberations were

very interesting and spiritual. The success of this meeting was beyond the expectations of many. The churches were well represented by delegates and elders.

Bro. J. S. Clark was chosen Moderator of the District Meeting proper, with L. G. Templeton, Reading Clerk. The latter was also chosen delegate to Annual Meeting, with R. W. Quakenbush, alternate. It was found that the membership of the District had increased by seventy-five members during the past year.

It was voted to receive the Hollow Church, Okla., into the District, and a committee was appointed to assist in forming the boundary lines.

The next meeting is to be held in the Grenola church. The missionary collection was \$200. D. W. Shideler. McCune, Kans.

## DEATH OF BRO. CULLEN C. GIBSON

Bro. Cullen C. Gibson, the oldest person in this community, and the next oldest preacher in the Church of the Brethren, departed this life on Friday morning, Oct. 8, at the age of ninety-seven years, eight months and seven days.

He was born in Rutherford County, Tenn., where he lived for seven years. His father's family, with a company of fourteen emigrants, moved in wagons to Illinois, where he spent the last ninety years of his life. He lived in Morgan County during his youth and early married life, after which he purchased a farm adjacent to the city of Girard. He was the owner of that for fifty-six years.

Nineteen years ago the illness of his wife occasioned his removal to the home of one of the daughters, Mrs. Lizzie Stowe. He lived a few months with each of his daughters, Mrs. Hannah Wirt and Mrs. Serilda Gates. About fourteen years of his later life were spent with his youngest daughter, Mrs. Lizzie Stowe, who gave him the tenderest care and made his last days most pleasant.

He was married to Nancy Jane Dougherty, and these two lived happily together for sixty-seven years, struggling through the years of frontier life and living exemplary lives in their community. To this union were born fourteen children, two of whom died in infancy. Twelve established homes of their own. Two of his sons died as aged men, James in 1900, and Charles in 1913. Ten children survive him, ranging in age from fifty to seventy-seven years. There are living today, as direct descendants, ten in the second generation, fifty-four in the third generation, one hundred and eleven in the fourth generation and thirteen in the fifth generation. This totals a family of 190 direct descendants. There also remains D. B. Gibson of his own generation.

Bro. Gibson was little given to politics, but was a strong anti-slavery man, helping, in every way possible, in ridding the country of this evil. He voted for Abraham Lincoln, and was also a strong temperance man, a friend and supporter of all dry measures, and rejoiced greatly in the fact of national prohibition.

As a citizen, he was honest, upright, and honorable. He believed in civic righteousness, was kind to the poor, helpful to the needy, public-spirited in purpose, served on the city Board of Education for twenty years and was a liberal giver to all worthy purposes. He lived not only for himself and his, but for his community as well.

His religious life was active, earnest and devoted. He and his wife united with the Church of the Brethren sixty-six years ago, in which church he began his ministerial work as a farmer-preacher sixty-one years ago. He preached in schoolhouses here and there, traveling on horseback from place to place, and took his turn with others in filling the appointments in his local church. He was a moral and financial supporter in the building of seven churchhouses of his own denomination in this vicinity, and has always been a great financial aid to his local congregation. He was active in all forward movements of his church, promotive of its missions, its ministers and its various services.

He was one of the pioneer advocates of the Sunday-school when it was unknown in his denomination. To him belongs very worthy mention in connection with the establishing of the Sunday-school in Girard, when it convened in the Primitive Baptist house. He helped to foster it until it grew to demand the present house of worship. He was on the committee when this house was established and was one of the petitioners in having this present house enlarged. His last public utterance was on his ninety-seventh birthday, when he gave a fifteen-minute address to the Sunday-school, "advocating additional rooms to be built, and promising financial support. His last large contribution was to the newly-purchased parsonage in this city. He was a friend of the Old Folks and Orphans' Home, and assisted the committee with such a reduction in price, as to induce them to locate the Home on a part of his farm.

During life Bro. Gibson was a man of purpose, and therefore shone in deeds. His was a fully-matured and developed civic and Christian life. When his hands began to falter, when his eyes failed, when his feet were stayed, and when roaming about the city was no longer possible, his mental powers were still active. The charms of a life well spent, strengthened and enriched with each succeeding year of experience, ripened and mellowed by October's

sun, glorious with autumnal tints, reached their fullest maturity.

The funeral services were held on Sunday afternoon, at 2 o'clock, at the Church of the Brethren, and was one of the largest ever held in the community. Eld. M. Flory, an acquaintance of the deceased for many years, delivered the funeral sermon and was assisted in the services by Bro. D. W. Shock, pastor of the church. Interment was made at Pleasant Hill cemetery.

The pall-bearers were six of his great-grandsons. A most significant floral offering was a huge wreath on a pedestal, symbolical of the four generations surviving. It consisted of twelve white lilies representing the twelve children, who lived to the age of manhood and womanhood; fifty-four chrysanthemums, representing the grandchildren; one hundred and eleven purple asters representing the great-grandchildren; thirteen rose-buds, representing the great-great-grandchildren. It was a very unique and novel family-tree—the different flowers indicating the respective generations.

Mrs. Lemon Weddle.

Girard, Ill.

## ARKANSAS AND SOUTHEASTERN MISSOURI

The various meetings of the above-named District will be held at Austin, Ark., Nov. 17 and 18.

Nov. 17, Sunday-school Meeting: How Create Greater Interest in Our Sunday-school Work?—Alice Woodiel and H. I. Buechley. An Up-to-date Sunday-school.—Sister H. I. Buechley and B. E. Kesler. Sunday-school Work in Practice.—Sister Eva G. Price and W. L. Woodiel.

Ministerial Meeting: Ministerial Needs of Our District and How Supply Them.—H. J. Lilly and H. I. Buechley. Shifting or Permanent Ministry.—By the Laity. Adapting the Sermon to the Occasion.—Discussion.

Temperance Meeting: What Has Been the Result of Closing the Saloon?—Lee Woodiel. What Kinds of Intemperance Still Exist and How Counteract Them?—W. T. Price. Should Narcotics Be Outlawed or Regulated?—Discussion.

Nov. 18, District Meeting.

## OUR WORK AT GIRARD, ILLINOIS

During the past few months our church has been enjoying many good things for our spiritual welfare. The pastor, Bro. D. W. Shock, gives us splendid sermons, the three branches of the Christian Workers hold interesting meetings, the Sunday-school is enthusiastic, and so we feel that the Lord is certainly blessing us.

We saw material results of personal work done, which resulted in twelve baptisms at the Sunday morning services Oct. 24.

Our church entertained the District Meeting of Southern Illinois during the first week in October. There was a splendid attendance throughout the sessions and we appreciate the inspiration received by having so many fellow-workers in our midst.

Oct. 31 the Mothers and Daughters' Organization of the Virden and Girard churches gave a most excellent program to the fathers and sons at the Girard church.

Since our last report Bro. Blough and Sister Edith Bubb, both of Astoria, representatives of the District Sunday-school Committee, gave a program. Brother and Sister Ernest Vaniman, on furlough from China, also gave us several very interesting numbers, including Bro. Vaniman's illustrated lecture on China. Sister Ida Buckingham, on furlough from Sweden, recently gave us an interesting talk on the work at that place. We are drawn much closer to the work of our missionaries as they visit us thus.

Oct. 28 we held our regular business council, with Eld. W. H. Shall presiding. Two letters were granted and three were received. The Sunday-school was reorganized, with Bro. Chas. Gible, superintendent. Bro. V. B. Stutsman was appointed "Messenger" agent.

Mrs. L. T. Weddle.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## ARKANSAS

Mount Hope church met in council at Cowlake Oct. 24, with Bro. W. Woodiel, of Austin, presiding. Brethren Luke Burnett and J. H. Williams were elected delegates to District Meeting. We expect some of the brethren to be with us after District Meeting and hold a short series of meetings at Cowlake, with a love feast at the close. We would like some preacher looking for a field of labor to locate with us. J. H. Williams, Beeville, Ark., Oct. 27.

## CALIFORNIA

Boyle Heights Mission.—A most helpful and inspiring Bible Term, conducted by Elders W. M. Platt, of Glendale, Ariz., and W. E. Trostle, of San Gabriel, Calif., was concluded last Sunday evening at the Boyle Heights Mission. Bro. Platt treated the subject, "The Doctrine of Blood, or Our Approach to God Through Sacrifice," and Bro. Trostle spoke on "The Prophetic Harmony of the Scriptures." A multitude of Scripture citations, showing the most complete harmony of all prophecies on the fundamental doctrines of the Bible. Very little comment was made, but hundreds of scriptures were read on various fundamental doctrines. These were so clearly and logically arranged that they sent conviction to the hearts of all present, and the evidence was overwhelming as to the truth of the "filler" of prophecies past and present, and which will be equally true of the future. This was our second yearly Bible Term, and we



We ask our brethren and sisters to remember in their prayers our Brother and Sister Nishikawa. We shall not soon forget their happy faces as we left them at the Kobe depot. Theirs was the peace and happiness of God.



## MIDDLE MISSOURI

(Continued from Page 691)

"Spiritual Education" furnished a topic that is always a live one. An education without Christianity does not always conduce to good citizenship. Good habits are stronger than bad habits. It is not enough to get a child into the church. We must give him work to interest him and keep him there.

Organization: We may place too much stress upon calling ministers. We also need efficient, trained laymen. Our congregations need the best leaders possible. The Sunday-school is the church organized to teach God's Word. It should also teach promptness, order and economy. Bro. Bonsack suggested that there is too much difference between the older and younger members. We must infuse our church principles into the life of our young people in a way that appeals to them. The three natural ways of growth are food, atmosphere, and exercise.

Warrensburg, Mo.

E. A. Markey.

## A MIRROR OF VALUE

A mirror is something into which we may look to behold ourselves. By that means we can see whether we are in a presentable shape or not. How much more, however, should we be concerned to see whether or not our spiritual body is in a fit condition! Are we just as particular to have the spiritual body in a proper state as the natural? If so, where shall we go to examine ourselves?

There is but one place: Go to the mirror of God's Word. Look into it and you will soon see if you are acceptable or not. Examine yourself to see whether you are defiled by the things of this world—such as the pride of life, the tendency to untruthfulness, the vice of covetousness, etc.

Faith is the key-note of the Christian life. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:5-7). "But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9).

A blind man can not see himself in a mirror, neither can the scripturally blind see the meaning of God's Word. Some people are so blind that they take darkness for light, and light for darkness. Woe unto them, for they are wise in their own eyes (Isa. 5:21).

God's Word plainly teaches us that we are to be a separate people from the world. Let us be very, very careful not to be deceived. "God is not mocked, for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Let us be more careful to examine ourselves in the mirror of God's Word than we are to view the natural body in the natural mirror. The fleshly body will soon pass away, but the spiritual body will exist through all eternity. If defiled with fleshly lusts, it will be destroyed. If washed and cleansed by the Word, it will abide in the heavenly Kingdom.

Mary G. Bruckhart.

Elm, Pa.

## THE CONFLICT

Once upon a time there began, in the brain of man, a conflict between the powers of good and those of evil. The powers of good were fortified by a trench, in front of which were heaped the prayers of a sainted mother, offered up long years before. In addition to this, there was also the childhood training in a Christian home. Then, too, an upright Christian father had shown, by precept, the paths by which his sons and daughters should travel throughout life's journey.

High up, above all, was the vision of the Blessed Lord, suffering on the cross for the sins of all mankind, up to that time and thereafter. This last named vision occupied a sacred niche in the brain of man.

So life began with the odds largely in favor of the powers of good, and the influence of these all caused, from time to time, a declaration of good intentions.

Inimical to these principles of right, there appeared, at intervals, in various forms, from the fountain of the powers of evil, certain thoughts which were in conflict with the forces of good in the soul of man.

Possibly these thoughts took upon themselves the nature of young foxes, which nibble at the tender shoots before they have attained any degree of resistance.

At other times these evil thoughts went forth boldly, to battle against a matured idea for good, and possibly overcome it. This is a natural sequence of belief, because man did not always stay in the path he should have followed. Indeed, at times he wandered far from the trench, guarded by the prayers of his sainted mother.

It is not remarkable, therefore, that he lost some of the restraining armor of the powers of good.

His wandering far afield often laid the scattered forces of good open to the attacks of the evil one, from which they could not always withdraw themselves without serious loss.

In that way character suffered and the enemy of the soul triumphed.

It must be remembered that the leader of the powers of evil is both bold and subtle, and when he found that a

frontal attack would likely fail because of the means of defense, he showed his subtlety by a roundabout march and a rear attack.

All the while, the ingeniousness of the being was used to withdraw the soul of man farther and farther from his protected area.

At all times various means were used by the powers of evil, in order to acquire supremacy over the powers of good in the brain of man. Furthermore, being of a wily nature, the leader of the powers of evil attacked man at the weakest spot—perhaps through the avenue of pleasure, the channels of business, or some other distraction.

The weapons of offense may have been pride, avarice, or selfishness.

They may have been praise, egotism, or a sense of false security.

At times, the powers of evil actually ruled supreme in the brain of man, yet the heartfelt prayers of that sainted mother in heaven, the Christian childhood training, and the noble precepts of the God-fearing father, working under the influence of the leadership of the Prince of Peace, made it possible for man eventually to sing in triumph: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust. I will call upon the Lord who is worthy to be praised." Garrett, Pa. Lee W. Pollard.

## DISTRICT MEETING OF NORTHERN MISSOURI

The various meetings of the Northern Missouri District were held in the Pleasant View church, near Stet, in Ray County, Oct. 20-22. The attendance was gratifying. The evening sessions were especially well attended. There were times when the church could not accommodate all the people.

The people of the Pleasant View congregation are excellent entertainers, as was shown by the homelike meals, provided at the church, and the opening of their homes to all visitors.

Every session seemed to be full of inspiration and vision. Bro. Ezra Flory, of Elgin, Ill., gave timely addresses on Sunday-school problems. Dr. A. J. Culler, of McPherson College, Kans., enlarged our vision on Temperance, Purity, the Simple Life and Education. Brethren E. Vaniman and Wilbur B. Stover helped us to realize the needs in our neighboring fields, just across the seas.

The business session was held on Friday, the 22nd. The organization resulted in choosing Bro. J. S. Kline, Moderator; Bro. E. W. Mason, Reading Clerk; the undersigned, Writing Clerk.

The Forward Movement and the missionary outlook seemed to be prominent notes in our meeting. The missionary sentiment is growing in our District. This is manifest by our Mission Board planning to place three new men in the field and by their asking for \$2,500 in addition to their present funds; also by the District selecting a Missionary Secretary.

The report from the churches shows growth in some lines, with greater needs yet unattained. There were more elders in attendance at this meeting than usual.

Eld. E. W. Mason will represent our District on the Standing Committee. Bro. G. W. Ellenberger is our alternate. We sent no papers to Annual Meeting.

Bro. E. G. Rodabaugh was elected a member of the Mission Board for three years. He was also reelected trustee for McPherson College.

The meeting will be long remembered and will be productive of much good, we trust. We will meet next year on the fourth Friday of October in the Bethel church, Holt Co. H. M. Brubaker.

Plattsburg, Mo.

## A VISIT IN DENMARK

It was our happy privilege to pay the Glasmires in Denmark a visit during the month of September. We found them all well and happy in the work. The summer climate seems to agree well with them. Their living quarters have been very congested and unsatisfactory, but it was the best that could be done under the present conditions. Houses for rent are very scarce—almost impossible to secure. They have now succeeded in renting a larger and more comfortable house from a brother who recently purchased a property as an investment. This will not only give them more room, but will bring them nearer to their work and be more convenient all around.

Brother and Sister Glasmire have applied themselves readily to the acquiring of the language, and have made remarkable progress in that study. They converse readily with the people among whom they work. Brother Glasmire has exercised considerably in public speaking in the Danish language. We can readily sympathize with him. It is not so many years since we had the same experience. The children acquire the language more quickly than the older ones. They learn it from their playmates, who can not speak English. It is not so grammatical, but it is more readily understood, probably, by the people of the community than that which is grammatical.

From what we have observed, Brother and Sister Glasmire are well fitted for the work in Denmark. This is, however, no surprise to us. Our former acquaintance with them assured us of this. They have, in this short time,

endeared themselves to the people among whom they associate and where they are called to labor. We could well understand that they have won a large place in the hearts, not only of the members, but of others as well. This means much in mission work, where there is so much prejudice. Their musical talent is also a great help in the work.

We had also the privilege of visiting in the home of Brother and Sister Esbensen, who have lately returned from Bethany Bible School. They are happy to be back in their native land, to assist in the work of the Master among their countrymen. We trust they will make splendid coworkers and prove a blessing to the work in Denmark. Bro. Esbensen is to have pastoral charge of the work at Bedsted.

The difficulties and discouragements in Sweden and Denmark are very similar. Do not forget the Scandinavian Mission in your prayers. There are but few workers. The harvest is plenteous, but the burden is heavy and we need the support of your prayers. May the Lord's will be done! J. F. Graybill.

Malmö, Sweden, Oct. 13.

## STANDING COMMITTEE FACTS

Following is a list of our bishops that served on Standing Committee before they were thirty-six years of age. The year is stated, and their age at that time:

Name and Address of Bishop	Year	Age
Herman B. Heisey, Lewistown, Pa.	1919	28
John A. Robinson, Pleasant Hill, Mo.	1919	29
John B. Brougher, Greensburg, Pa.	1919	29
Chas. A. Miller, Kansas City, Kans.	1919	29
Jeremiah Thomas, Bructon Mills, W. Va.	1919	30
S. S. Sherer, Bloom, Kans.	1919	30
Daniel J. Lighty, Anklesvar, India	1919	31
Morton H. Peters, Manvel, Texas	1919	31
Edgar Rothrock, Holmesville, Nebr.	1919	31
A. D. Sollenberger, St. John, Kans.	1919	31
G. W. Lentz, Rich Hill, Mo.	1919	32
David G. Wine, Waukeeta, Nebr.	1919	32
Ezra Fike, Eglin, W. Va.	1919	32
Fred A. Flora, Moscow, Idaho	1919	32
T. Ezra George, North Manchester, Ind.	1919	32
M. Clyde Horst, Johnstown, Pa.	1919	32
M. H. Peters, Manvel, Texas	1919	32
J. E. Rudston, Sheldon, Iowa	1919	32
Ellis M. Sudebaker, McPherson, Kans.	1919	32
Galen K. Walker, Pottstown, Pa.	1919	32
A. C. Wicand, Oak Park, Ill.	1919	32
E. Eselman, Bellefontaine, Ohio	1919	32
E. G. Rodabaugh, Norborne, Mo.	1919	33
S. S. Strausbaugh, Fredericktown, Ohio	1919	33
David G. Wine, Waukeeta, Nebr.	1919	33
A. W. Arnold, Phoenix, Ariz.	1919	34
J. M. Blough, Bular, Ind.	1919	34
J. B. Brougher, Greensburg, Pa.	1919	34
Samuel H. Garst, Blountville, Tenn.	1919	34
D. F. Sink, Reedley, Calif.	1919	34
Geo. E. Eselman, Muncie, Ind.	1919	34
G. O. Stutsman, Cerro Gordo, Ill.	1919	34
A. A. Sutter, Roanoke, La.	1919	34
A. P. Blough, Waterloo, Iowa	1919	34
D. W. Kurtz, McPherson, Kans.	1919	35
D. C. Naff, Roanoke, Va.	1919	35
Jeremiah Thomas, Bructon Mills, W. Va.	1919	35
Asper Barnhouse, Uniontown, Pa.	1919	35
D. G. Berkebile, Bradford, Ohio	1919	35
J. H. Brubaker, Gleichien, Alta., Can.	1919	35
E. E. Eselman, Bellefontaine, Ohio	1919	35
Fred A. Flora, Moscow, Idaho	1919	35
John T. Green, Lonaconing, Md.	1919	35
M. H. Peters, Manvel, Texas	1919	35
Edgar Rothrock, Holmesville, Nebr.	1919	35
Daniel D. Sell, Plattsburg, Mo.	1919	35
W. H. Shaffer, Hollidaysburg, Pa.	1919	35
E. F. Sherer, Conway, Kans.	1919	35
Geo. E. Yoder, New Enterprise, Pa.	1919	35
J. B. Brougher, Pottstown, Pa.	1919	35
Geo. Strycker, Vidora, Saska., Can.	1919	35

Bishop Morton H. Peters served three times on Standing Committee before he was thirty-six years of age. Bishops Jeremiah Thomas, M. J. Brougher, E. E. Eselman, Edgar Rothrock and Fred A. Flora served twice on Standing Committee before they were thirty-six years old.

Bishops Herman B. Heisey and J. A. Robinson served on Standing Committee at the age of twenty-eight. No one is living who served below twenty-eight. Bishop S. Z. Sharp served at eighty-four years of age. No one is living that served at a more advanced age.

We have 461 bishops, at present, that served on Standing Committee. The oldest, at present, are these: Bishop John P. Bailey is ninety; John F. Eikenberry is eighty-nine; David Snyder is eighty-nine; David E. Price is eighty-eight; Samuel R. Zug is eighty-eight.

Our youngest Standing Committee bishop is Bro. Herman B. Heisey. He will be thirty years old Dec. 19, 1920. He served on Standing Committee at the age of twenty-eight.

Following is a list of the oldest bishops of each Standing Committee from 1900 to 1920—the first figure denoting the year, and the figure following name and address, indicating the age:

1900, P. S. Myers, deceased, 72; 1901, John Wise, deceased, 79; 1902, E. W. Stoner, deceased, 68; 1903, John P. Bailey, Bolivar, Mo., 72; 1904, H. B. Brumbaugh, deceased, 68; 1905, Tobias Myers, deceased, 79; 1906, Jesse Stutsman, Arcanum, Ohio, 72; 1907, David Snyder, Raisin, Calif., 76; 1908, C. H. Diehl, deceased, 66; 1909, H. B. Brumbaugh, deceased, 73; 1910, S. Z. Sharp, Fruita, Colo., 74; 1911, Daniel Hays, deceased, 74; 1912, John Longenecker, Hartsville, Va., 74; 1913, Dickey, Fostoria, Ohio, 72; 1913, Wm. R. Deeter, deceased, 73; 1914, A. B. Barnhart, deceased, 74; 1915, S. B. Shirley, Norborne, Mo., 74; 1916, S. Z. Sharp, Fruita, Colo., 80; 1917, Wm. H. Naff, deceased, 72; 1918, Samuel Badger, Manvel, Texas, 73; 1919, J. V. Felthouse, St. Petersburg, Fla., 70; 1919, P. S. Miller, Roanoke, Va., 70; 1920, S. Z. Sharp, Fruita, Colo., 84.
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Following is a list of the youngest bishops of each Standing Committee from 1900 to 1920—the first figure denoting the year, and the figure following name and address, indicating the age:

1900, A. D. Sollenberger, St. John, Kans., 31; 1901, John Heckman, Polo, Ill., 37; 1902, A. P. Blough, Waterloo, Iowa, 35; 1903, A. C. Wicand, Oak Park, Ill., 32; 1904, E. G. Rodabaugh, Norborne, Mo., 33; 1905, Morton H. Peters, Manvel, Texas, 31; 1906, Morton H. Peters, Manvel, Texas, 32; 1907, T. Ezra George, North Manchester, Ind., 32; 1908, D. F. Sink, Reedley, Calif., 34; 1909, Chas. A. Miller, Kansas
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City, Kans., 29; 1910, A. W. Arnold, Phoenix, Ariz., 34; 1911, J. M. Blough, Buisson, Ind., 34; 1912, Isaac S. Long, Vyara, Ind., 37; 1913, D. C. Naff, Roanoke, Va., 37; 1914, F. G. Edwards, Chanute, Kans., 37; 1914, Edgar Rothrock, Holmesville, Neb., 31; 1915, M. J. Brougher, Greensburg, Pa., 29; 1916, Ezra Pike, Egton, N. Va., 32; 1916, Galen R. Walker, Pottstown, Pa., 32; 1917, M. J. Horst, Johnston, Pa., 32; 1917, Fred A. Flora, Moscow, Idaho, 32; 1918, John A. Robinson, Pleasant Hill, Ohio, 28; 1919, Herman B. Heisey, Lewistown, Pa., 28; M. J. Brougher, Greensburg, Pa., 34.

Elizabethtown, Pa.

Edgar M. Hoffer.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Long-Chambers.**—By the undersigned, Oct. 10, 1920, at the home of the bride's parents, Brother and Sister D. E. Chambers, near Middleton, Mich., Bro. Virgil A. Long, of Lafayette, Ohio, and Sister Marie Gladys Chambers—D. E. Sover, Middleton, Mich.

**Neher-Laycock.**—At the church, La Verne, Calif., by Eld. J. Z. Gilbert, Oct. 26, 1920, Bro. Asa P. Neher, of McFarland, Calif., and Sister Ellice B. Laycock, of La Verne—Mrs. J. Z. Gilbert, Los Angeles, Calif.

**Wiles-Ashworth.**—By the undersigned, at the home of the bride's parents, Brother and Sister C. P. Ashworth, near Quinter, Kans., Oct. 17, 1920, Bro. Marion Wiles, of Lewisburg, Ohio, and Sister Julia Ashworth—D. A. Crist, Quinter, Kans.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Baumgardner.** Sister Mary Adda, wife of Bro. Sylvester Baumgardner, born near the present town of Jerome, Somerset County, Pa., died in the Conemaugh Valley Memorial Hospital, Johnstown, Pa., Oct. 27, 1920, aged 38 years, 5 months and 3 days. She is survived by her husband, two daughters, a stepfather, a half-brother, a half-sister, and a large circle of relatives and friends, who deeply mourn her untimely death, which was due to a complication of diseases. She has been a faithful member of the church for about nineteen years, and for a number of years took an active part in the Aid Society and the Sunday-school. In Sunday-school work she was a teacher-graduate and an earnest teacher. In her manner of life she was quiet, peaceable, and unassuming. It was her desire to get well, and she called for the anointing, but the Lord would it otherwise. Services in the Roxbury church by her pastor, Eld. E. M. Deweller. Burial in the Maple Spring cemetery—Jerome E. Blough, 1309 Franklin Street, Johnstown, Pa.

**Brown.** Sister Nancy, nee Snowberger, died at the home of her son, Curryville, Pa., of cancer of the stomach, Oct. 22, 1920, aged 68 years, 1 month and 9 days. Sister Brown died intense pain for the last few months, but bore it all with Christian patience. She leaves one son and two granddaughters. Services in the Curryville church by Brethren J. B. Miller and F. R. Zook. Interment in the Cross Roads cemetery—Alice M. Baker, Curryville, Pa.

**Brumbaugh.** Samuel, died Oct. 17, 1920, aged 76 years, 6 months and 23 days. He was united in marriage to Mary Himebaugh, daughter of Jacob and Mary Himebaugh, of Sublet, Ohio, Jan. 31, 1862. To this union were born four children. Surviving are his wife, Mrs. Mary Brumbaugh, two sons, two daughters, eleven grandchildren, thirteen great-grandchildren, five brothers and three sisters—Virginia I. Bider, Hartsville, Ohio.

**Fogarty.** Sylvia, daughter of Amos and Sister Sarah Otto, born near Mogadore, Ohio, July 16, 1886, died at the Akron City Hospital, Oct. 26, 1920, aged 34 years, 3 months and 10 days. She was married to Jesse Fogarty May 6, 1911, who with four children survives. She also leaves father and mother, one sister and five brothers. She was a member of the Christian Church at Mogadore. Services and burial at the Springfield church, in charge of Bro. M. E. Young, assisted by Bro. Charles Kurtz—Alice C. Mumaw, Mogadore, Ohio.

**Grady.** Bro. Jacob Henry, born in Somerset County, Pa., died at his home in Orange Township, Black Hawk County, Iowa, Oct. 26, 1920, aged 73 years, 5 months and 24 days. At the age of twenty-five he came to Waterloo, Iowa, where March 7, 1848, he was united in marriage with Susan Grady. To this union were born six children. He is survived by his companion, four sons, six grandchildren, and three sisters. At the age of seventeen years he enlisted in the service of his country during the Civil War and served during the nine months preceding the declaration of peace. He was a member of the Church of the Brethren for many years and was ever faithful in his devotion to his Lord and to his church. Services by the writer, assisted by Eld. W. H. Lichty—A. P. Blough, Waterloo, Iowa.

**Landis.** Sister Catherine, widow of Philip Landis, died at the home of her daughter in Lancaster, Pa., Sept. 27, 1920, aged 79 years. She had been ill less than a week with pneumonia. She was a member of the Church of the Brethren. She is survived by one daughter and two sons. Services by Rev. F. W. Leach M. Phillips, Lancaster, Pa.

**Lausch.** Bro. Henry, died in the bounds of the Spring Grove congregation, Pa., Oct. 17, 1920, aged 84 years. His wife preceded him about four years ago. Five sons and two daughters survive. Services at Ephrata by Brethren A. M. Martin and S. W. Kulp. Interment in the Middle Creek cemetery—Florence L. Mohler, New Holland, Pa.

**Martin.** Sister Catherine, born in Knox County, Ohio, Aug. 15, 1844, died at Oelwein, Iowa, Dec. 13, 1920, aged 76 years, 2 months and 8 days. Her father moved west when she was quite young in years, and located at Nora Springs, Iowa. Aug. 31, 1862, she was united in marriage with Joseph Shook. To them were born four children. The husband and two of the children died many years ago. She was married a second time to William Martin. Surviving her are two children and six grandchildren. Services by the writer at Oelwein, Iowa. Burial in the Rock Grove cemetery, near Nora Springs, Iowa—A. P. Blough, Waterloo, Iowa.

**Meyers.** Edna Pearl, daughter of Brother and Sister Charles Meyers, died Sept. 25, 1920, aged 10 months. Services in charge of the writer. Interment in the Pleasant Hill cemetery—J. W. Wegley, Somerset, Pa.

**Sadler.** Evelyn Elizabeth, died Oct. 20, 1920, aged 4 years, 6 months and 7 days. She leaves her father and mother. Services in the Latimore church by Bro. W. G. Group. Interment in the adjoining cemetery—Ruth Group, East Berlio, Pa.

**Stump.** Walter J., son of Riley and Sister Allie F. Stump, born near Nevada, Mo., died Oct. 14, 1920, near Custer, Mich., aged 27 years, 5 months and 19 days. He was united with the Church of the Brethren in 1903 and has lived a faithful, consistent life. He leaves father, mother, two sisters and one brother—Wm. Saxton, Custer, Mich.

**Thomas.** Samuel, born in Union County, Pa., July 4, 1843, died at his home at Coyle, Okla., Oct. 17, 1920. In 1867 he married Elizabeth Kimmel. To this union were born twelve children, two of whom preceded him. His wife died in August, 1902. He was a member of the Lutheran church from childhood and remained faithful to the end. Services at Coyle. Burial near the Deepwater church, Mo.—Mrs. Alvin A. Thomas, Sabetha, Kans.

**Young.** Sister Susanah Morrell Stover, died Oct. 23, 1920, aged 67 years, 6 months and 27 days. Death was due to pneumonia. She married H. J. Young in 1872. To this union were born four children. She was a consistent member of the Pleasant View congregation, and a leader in all good work. Services by Brethren R. G. Edwards and J. D. Clark—N. T. Larimer, Jonesboro, Tenn.

# THE CHURCH OF THE BRETHREN

In these days when every organization must justify its existence, it is well to examine the reasons for our church organization. Why should there be a Church of the Brethren? What reasons has it for existence?

In the words of Paul, "Be ready to give a reason for the faith within you." The following books will give reasons for our faith and practice as well as tracing the events that led to the present form and practice of the Church.

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This volume contains a brief and fascinating sketch of Bro. Quinter's life, some tributes and memorial sketches and forty of his best sermons.

## TWO CENTURIES OF THE CHURCH OF THE BRETHREN, ....\$1.50

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**BRETHREN PUBLISHING HOUSE**  
Elgin, Illinois



# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 693)

"Because we belong to a good organization." His sermon was much appreciated. In the absence of our pastor, for three Sundays, Bro. E. W. Rohrer, of Ardmore, Pa., Bro. Herman Breininger, of Philadelphia, and Bro. G. A. Crotsley, of Bordentown, N. J., filled the pulpit. One was received by letter and our by baptism, since our last report. Our Thanksgiving offering will be donated to the Home Mission Board, for the expected new church in Wilmington, Del.—Mrs. M. C. Suggart, 601 Germantown Avenue, Philadelphia, Pa., Nov. 1.

**Junata Park.**—One hundred and five took part in the love feast service, held Oct. 24, conducted by Eld. Galen B. Royer, who had preached for us the previous week. Bro. Royer did excellent work and made many friends for Junata College. Three were baptized and others await the rites.—Alvin Heery, Junata, Pa., Oct. 27.

**Leansville.**—April 1 our church took up the support of a pastor, Bro. Geo. W. Rogers. The attendance at Sunday-school and church services, which was always fair, has been on a gradual increase, for which we are glad. Bro. Galen B. Royer was with us recently in the interest of Junata College. His lecture and pictures of the Orient were much appreciated. Sept. 16 Sister Rogers' class of young ladies rendered a program, at which \$194 was raised toward our new lighting system, which has recently been installed in the church. Our evangelistic meetings, conducted by the pastor, began Oct. 9, closing with our love feast Oct. 23. Eighteen confessed Christ. At our recent business meeting, Bro. John B. Miller was chosen presiding elder for the coming year.—Mary E. Graybill, East Freedom, Pa., Nov. 2.

**Midway church** enjoyed a love feast Oct. 19 and 20, which was well attended. The ministers present were Brethren John Herr, S. R. Zug, Hiram Gible, Amos Hottenstein, Hiram E. Kaylor, A. B. Gilling, J. L. Myers, Chas. Zigler and Simon Bucher. Bro. Kaylor officiated. Their sermons were very inspiring and Spirit-filled. Our church and the Anville church have agreed to hold a joint Sunday-school Meeting—the time not yet being decided on. A new furnace is being installed at the Cornwall house. A series of meetings will begin at Leansville Nov. 13, conducted by Bro. Wm. A. Forry.—Elizabeth B. Nolt, Lebanon, Pa., Nov. 1.

**New Enterprise.**—Our quarterly members' meeting was largely attended and all enjoyed the fellowship afforded us. Bro. Detwiler was elected elder for one year. Our pastor, Bro. G. E. Yoder, was asked to remain with us two years more from September, 1921. Our love feast was a great pleasure to all. A. B. Reigle, of Windsor, is now conducting a series of meetings.—Margaret Replogle, New Enterprise, Pa., Nov. 2.

**Parkerford.**—Oct. 30 we held a love feast. Visiting ministers, Bro. Slaughter, of Pottstown, and Bro. Coffman, of Coventry, assisted in the services. Since the last report four have been baptized and two reclaimed.—Edith H. S. Kautz, Parkerford, Pa., Nov. 1.

**Philadelphia (First Church).**—On Sunday morning, Oct. 3, Rev. Jos. Lyons Ewing, Superintendent of the Philadelphia Anti-Saloon League, gave us an address. Oct. 25 our church met in council, with Eld. C. C. Ellis presiding. Five letters were granted and one was received. Oct. 24 three accepted Christ and were baptized. The following Sunday our pastor, Bro. H. S. Kautz, preached the sermon preparatory to our love feast.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 31.

**Pittsburgh.**—Our work at this place has been advancing with gratifying progress, notwithstanding the recent illness of our pastor, Bro. C. Walter Warstler, and his confinement in the hospital for nearly five weeks. During this time the pulpit was filled by Brethren Lester Showalter, Foster B. Statler and S. W. Bail. The congregation met in council Sept. 22, with our elder and pastor presiding. We had with us Bro. Hamilton, employed by the Joint Boards here in the interest of the missionary work of the District. We held our Rally Day Oct. 3, which was largely attended. We also had our Annual Communion service Oct. 13. The program was of high order. Our love feast was enjoyed by a large number of communicants, Oct. 24, many taking part for the first time, seven having been added to our number the week preceding. The Sunday-school Board has planned a splendid line of improvement to the school. The members of the Primary and Junior Departments, which have been placed in charge of Mrs. Edith Warstler and Mrs. S. E. Workman, Jr., respectively. The mission Sunday-school at Birdville, Pa., is a real live, active school, doing exceptionally well. Some of our young people are attending college at North Manchester, Ind., the State University and the universities of the city. Several of our workers are taking religious studies in the University of Religious Education.—Helen McWilliams, Pittsburgh, Pa., Oct. 30.

**Pleasant Hill.**—Oct. 16-24 we enjoyed a splendid revival meeting, conducted by Bro. J. M. Zimmerman, of Hopple, Pa. He labored earnestly in preaching the Word. Many good impressions were made and we feel that the members and the community were benefited by the meetings. One was reclaimed.—J. W. Wegley, Somerset, Pa., Oct. 28.

**Spring Grove.**—Our series of meetings at the Kemper house closed Oct. 24. Bro. A. C. Reber, of Ridgely, Md., labored faithfully with us for two weeks. The attendance and interest were good. We held our love feast Oct. 23, with Bro. J. H. Longenecker, of Palmyra, officiating.—Florence L. Mohler, New Holland, Pa., Oct. 27.

**Uniontown.**—The regular business meeting was held Nov. 1. Our pastor was retained for the coming year. A series of meetings began Oct. 31 in charge of the pastor, Bro. J. A. Buffenmyer. In the absence of the pastor Oct. 10, Bro. Fox, of Mt. Pleasant, filled the pulpit. In the evening Sister Margaret Griffith, of Meyersdale, Pa., gave a very interesting talk. Oct. 17 Bro. S. W. Bail preached for us. Brother and Sister Bail were on their way to Florida. Members and friends of our pastor gave them a surprise donation Oct. 21. Since our last report two Sunday-school scholars have been baptized.—Orpha Collier, Uniontown, Pa., Nov. 2.

**Waynesboro.**—Oct. 21 our council convened in the Waynesboro church, with Eld. H. M. Stover in charge. One letter was received and one was granted. Six delegates were chosen with two alternates, to represent us at District Meeting in the Marsh Creek congregation. We decided to build an addition to the Waynesboro church early next spring, to provide room for love feast services and the needs of the Sunday-school. The church was called one brother to the ministry and two to the deacon's office, in the near future. Since the building we had been renting for church services at Pennersville was sold, the council decided to purchase the hall adjoining and raised the money to pay for it before the council adjourned. Oct. 31 a Junior Christian Workers' Meeting was held at the church. Oct. 17 was Sunday-school Rally Day, with very good attendance. The exercises consisted mostly of select singing and an address by Eld. Stover.—Jessie Demuth, Waynesboro, Pa., Nov. 1.

## TENNESSEE

Liberty church met in council Oct. 22, with Bro. A. M. Laughrue presiding. He also preached an inspiring sermon on Friday night. Saturday following we held our love feast, with about ninety present. A number of visiting members from adjoining churches were present, which was very much appreciated. This was our first love feast, and we feel greatly strengthened. Bro. A. E. Nead, of Limestone, preached an inspiring sermon on Sunday.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Oct. 28.

## VIRGINIA

Beaver Creek.—Oct. 17 Bro. L. S. Miller, of the Cooke Creek con-

gregation, began a very interesting two weeks' revival service. The attendance and interest were good throughout. Seven young people were baptized, and we trust that the good seed sown has enriched the lives of all who attended these services. Our love feast was held Oct. 30. We were glad to have with us Eld. P. S. Miller and wife, of Roanoke City, and a number of brethren and sisters from adjoining congregations.—Nannie J. Miller, Bridgewater, Va., Nov. 2.

Bethlehem congregation held a splendid communion Oct. 21. The attendance was exceptionally large. A number of visiting ministers were also present. Eld. Isaac Shaver, from the Copper Hill congregation, officiated. On Sunday Prof. Speicher, of Daleville College, preached to a large audience in the auditorium, while Bro. Shaver preached to the crowd outside.—G. L. Bowman, Boone Mill, Va., Oct. 27.

Cook's Creek.—Our love feast, which was held at the Garber church Oct. 16, was well attended and enjoyed by all. There were 151 members present. The help of Bro. Oscar Early, of Missouri, and of Brethren I. L. Bennett and J. M. Roller was much appreciated. Bro. Early officiated and on Sunday preached to an attentive audience.—S. I. Bowman, Harrisonburg, Va., Nov. 1.

Grottoes.—Oct. 16 Bro. Martin G. Sanger, of Mt. Solon, Va., commenced a series of meetings, preaching in all seventeen sermons. The interest was good throughout all the services, and the weather was ideal. Bro. Sanger gave us the Gospel with spirit and power. Eight were added to the church and others renewed their vows. Oct. 30 we held our love feast, about fifty-six members being present.—B. F. Miller, Grottoes, Va., Oct. 16.

Mt. Vernon.—We just closed a two weeks' revival. Attendance and interest were most excellent all through. Eight confessed Christ. The meetings should have continued longer, but Bro. W. H. Holsinger, who was assisting us, was compelled to return home.—C. B. Smith, Stuarts Draft, Va., Nov. 2.

Peters Creek church met in council at Poages Chapel Oct. 30, with Eld. C. E. Elker presiding. Bro. J. S. Showalter gave the usual fifteen-minute talk. A fine Christian spirit was manifested.—Mildred Naff, Roanoke, Va., Oct. 31.

Pleasant View church will hold its love feast on the evening of Nov. 6. Our Sunday-school this year has been larger than any previous year. We also organized a teacher-training class in August, which has been doing some very good work.—Mrs. J. Wm. Harprie, Mt. Jackson, Va., Oct. 28.

Texas Chapel.—We held our love feast Oct. 30. The weather being favorable, we had a good crowd. Ministers present were Brethren Asa Bowman, Jesse Booth, Daniel Shaver, John Wickham and Wm. Yearout. We feel that it was the best love feast we have ever had. On Sunday Bro. Booth's subject was "Life," and a large audience was present to hear him.—L. E. Leppew, Allegheny Springs, Va., Nov. 2.

## WEST VIRGINIA

Beaver Run.—Eld. Geo. W. Van Sickle, of Seelyport, Md., attended our love feast at Beaver Run Oct. 16, the Young People's Meeting Oct. 17, and then continued in a series of meetings. Bro. Van Sickle delivered strong Gospel sermons and made an earnest appeal to the unconverted. By the middle of the second week sixteen confessed Christ, most of them young people.—G. S. Arnold, Burlington, W. Va., Nov. 2.

Harman.—Our meetings, which began Sept. 26, were full of inspiration from the beginning. Bro. Ezra Fike had charge and preached fourteen inspiring sermons. Six were baptized. Our love feast was held Oct. 2 at the end of the first week, with thirty-three members present. Oct. 8 Bro. Emma T. Fike preached for us. The next day our District Meeting began. The churches were splendidly represented by delegates. In the evening and Sunday morning we had the pleasure of hearing Bro. Paul H. Bowman, president of Bridgewater College, preach two very able sermons. Oct. 10 Bro. Jonas Fike began a series of meetings at the Hartman schoolhouse, which is in our congregation. He preached nine sermons. Oct. 16 a council was held and two deacons were elected. Two were reclaimed.—Nettie Harman, Harman, W. Va., Oct. 30.

Mountain Dale.—Eld. Jonas Fike began a series of meetings Sept. 25 and continued until Oct. 6, preaching thirteen inspiring sermons. We were sorry to see him leave, but he and Bro. Jeremiah Thomas had to attend District Meeting at Harman. Bro. Geo. Van Sickle continued the meetings until Oct. 9 and closed with a love feast, at which he officiated. Bro. Chester Thomas assisted in the service, at which 125 were present. Seven confessed Christ, five of whom were baptized.—E. F. Sisler, Hazelton, W. Va., Nov. 1.

## WISCONSIN

Worden.—A successful series of meetings was held in our church, conducted by Eld. D. M. Shorb, of Minot, N. Dak. The services were well attended and a good interest was shown. Oct. 30 eleven were baptized, most of whom were from our congregation. In the evening at least seventy took part in our communion. The ministers of adjoining churches were present. On Sunday morning breakfast was served at the church. Our Sunday-school convened with ninety-two present. A Round Table discussion on the lesson was conducted by Bro. J. M. Myers. After Sunday-school Bro. Shorb delivered his last discourse, which was very impressive, on the possession and power of the Holy Spirit in our lives. From here Bro. Shorb goes to Maple Grove.—Mrs. J. M. Myers, Worden, Wis., Oct. 31.

## ANNOUNCEMENTS

LOVE FEASTS		Ohio
California	Nov. 14, Akron.	
Nov. 13, 10 am, Reedy.	Nov. 25, Greenville.	
Nov. 14, Pasadena.	Nov. 27, 6 pm, West Dayton.	
Nov. 14, Golden Gate Mission.		Oklahoma
Nov. 27, Chico.	Nov. 25, 7 pm, Oklahoma City.	
Nov. 28, Santa Ana.	Nov. 27, Big Creek.	
Dec. 5, 6 pm, Covina.		Oregon
Nov. 14, 6:30 pm, Denver.	Nov. 13, Newberg.	
Nov. 28, Fruita.		Pennsylvania
		Nov. 13, 3 pm, Palmyra, Palmyra house.
Illinois		Nov. 13, 3 pm, Spring Creek, Palmyra house.
Nov. 13, 6:30 pm, Mulberry Grove, Country house.		Nov. 13, 14, East Petersburg.
Nov. 13, 14, 6 pm, West Branch.		Nov. 13, 14, 10 am, Antietam, Price meeting house.
Nov. 14, 6 pm, Batavia.		Nov. 14, 10:30 am, Artesians.
Nov. 21, 6 pm, Highland Avenue church, Elgin.		Nov. 14, 6:30 pm, Viewmont.
Indiana		Nov. 14, Huntington.
Nov. 13, Buck Creek.		Nov. 14, Norristown.
Nov. 21, 7 pm, Muncie.		Nov. 16, 17, Mountville.
Nov. 21, Cedar Creek.		Nov. 17, 18, 10:30 pm, East Fairview.
Nov. 25, Plunge Creek.		Nov. 20, 21, 1:30 am, Fredericksburg, Meyer house.
Nov. 25, Flora.		Nov. 20, 2 pm, Conewago, Bachmanville house.
Nov. 25, 7 pm, Plymouth.		Nov. 21, 6 pm, Springfield, at Quakertown.
Kansas		
Nov. 15, Verdigris, Country house.		
Nov. 20, 2 pm, Belleville.		
Nov. 28, Kansas City, Central Avenue church.		
Kentucky		
Nov. 20, 6 pm, Constance.		
Maryland		
Nov. 21, Washington City.		
Nov. 28, 5 pm, Hagerstown.		
Michigan		
Nov. 25, all-day, New Haven.		
Missouri		
Nov. 25, 6 pm, Warrensburg.		
Nov. 20, Osceola.		
		Virginia
		Nov. 13, 4 pm, Elk Run.
		Nov. 25, 6 pm, Roanoke.
		Nov. 25, Harrisonburg.
		Washington
		Nov. 25, East Wenatchee.
		West Virginia
		Nov. 27, 2 pm, Vanceville, at Letchworth.

## Scripture Text Calendars



THE artist and the engraver have been taxed to the limit to effect the best combination of artistic talent and mechanical skill calculated to make the Scripture Text Calendar for 1921 a masterpiece of art and of the printer's workmanship.

### Hoffmann's Face of Christ

This great painting on a great theme is the commanding feature of the beautiful cover design in colors. In the first view one gets of this Face of Christ, an impression of manly spirituality and lofty idealism is conveyed. A closer scrutiny brings out the fine effect of the details;—the high, spiritual forehead, radiating a heavenly light; the eyes penetrating, but calm and thoughtful; the mouth firm, denoting strength of character, and the whole face tempered with an expression of mingled love and sorrow. In Hoffmann's work is found none of the weak sentimentality sometimes displayed in attempts at portraying the Master. Below the portrait, an appropriate group in colors, representing Christ and the Twelve Disciples, gives an ornamental effect to the cover.

### Twelve Pictures in Rotogravure

The twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by the rotogravure process. We need not enlarge on the popularity of this process of engraving. The historic events of the last few years have been presented to the public through rotogravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Sepia.

### An Interesting Feature

Each picture illustrates one of the Sunday-school lessons of the month in connection with which it appears. A scripture verse for each day is given, and the International Lesson Reference and Golden Text for each Sunday. On the back is a table showing the church census of all the denominations in the United States.

### Opportunity for Both Church and Individual

As both a very praiseworthy and highly profitable means of raising church money, the Scripture Text Calendar cannot be excelled. Hundreds and thousands of Churches and Sunday-school classes, Aid Societies, and other religious organizations the land over, have made it contribute generously to their treasury, and at the same time have enriched spiritually, both church and community. It blesses both those who buy and those who sell.

Prices: Single copies, 30c; 5 copies, \$1.25; 12 copies, \$2.75. Write for special prices on other quantities.

## BRETHREN PUBLISHING HOUSE

Elgin, Ill.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., November 20, 1920

No. 47

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## ...EDITORIAL...

### Thank God for America and Then Pray for Her

WITH the Pilgrim tercentenary at hand and the Thanksgiving season also it is a good time to think of our national heritage. It is a good time to be glad that the men and women who came to the new world three hundred years ago were, so many of them, such sturdy champions of those primary virtues of integrity, justice, and civil and religious liberty. To be sure, to get the greatest satisfaction from these recollections there is one unhappy chapter which we must find it convenient to forget. It is that which tells how some of them forgot that religious liberty would have been appreciated by others quite as much as by themselves.

But for our present purpose we can easily pass that by. It was a splendid stock that gave birth to the American nation. Thank God for the fact. Thank him that it is reasonably healthy still, notwithstanding the many streams of life, good, bad and indifferent, which have been pouring into it. Thank him that you are an American. Thank him for the essential soundness of the American spirit.

The danger of anything like anarchy or Bolshevistic supremacy in America seems very remote now. The love of law and order and equality of opportunity and the principle of fair play is too strong. Are you not glad? Be thankful for this.

And thank God for the changed aspect of affairs in Mexico and of our own probable future relations to that country. No one can be sure that the revolutions and general chaos, which have characterized the history of our southern neighbor for the last ten years, are really at an end. But the present outlook is good. Thank God for this and especially for the fact that the selfish interests which clamored for intervention did not succeed in dragging us into war with Mexico. And pray that such counsel may continue to be defeated.

Be thankful that the eighteenth amendment to the constitution is making such a splendid fight for life, notwithstanding the persistent efforts made to make it practically void. And while you are so close to it, it will not hurt you at all to go on one notch further and thank God that the nineteenth amendment has also become a reality and that henceforth in America

women are to be considered as human beings of a higher order than criminals and imbeciles.

Thank God for the slowly but surely rising standard of popular intelligence and civic righteousness. For this is the meaning of the widespread disappointment with the candidates which the political bosses set up for us, from which to choose a President. As a matter of fact the candidates compared favorably with the average of the past, but they did not measure up to popular expectations. In recent years we have had



THE FIRST THANKSGIVING

There is evidence that the first Thanksgiving Day of the Pilgrims was on Dec. 20, 1620, upon their first arrival, but the distinction is usually given to the thanksgiving week celebrated in the autumn of 1621 after the first crops had been gathered in. The first civil Thanksgiving in the Massachusetts Bay colony was observed July 8, 1630, after all the ships of Winthrop's company had arrived. Other thanksgivings followed special providences. The annual Thanksgiving Day in celebration of harvest became regular in Connecticut after 1649, in Massachusetts Bay about 1660 and in Plymouth in 1688. It had become a regular institution in all the New England States by the end of the eighteenth century.

such masterful personalities for national leaders, that the people looked for that kind again, and would have found them, approximately so at least, if they could have had a free hand. But let us resist the temptation to pursue this inquiry any further. Attention is invited only to the fact that America wants leaders of strong caliber, even though she does not take too kindly to dictators. But she can not long be satisfied with rubber stamps either. She likes men who have moral strength enough to take a stand, cleancut and unequivocal, on great moral issues. And are not all great issues moral issues?

So let us be thankful, at this Thanksgiving time, specially hallowed by memories of America's beginnings—thankful for the heritage which has come down to us and for the high place among the nations of the earth which Providence has given to America. But God forbid that our prayer of thanksgiving should be like that of the proud Pharisee. Let it be tempered with penitence and confession and petition.

For America is on a pinnacle of danger. The seductive voices of material comfort are whispering in her ear that it is time for her to look out for herself—that she has done enough for a while for other peoples. Let her sit down quietly and enjoy herself once again. And thus cheat herself of the best things, as selfishness always does, whether practiced by nations or individuals. Powerful tendencies are at work today to make America little and mean and unworthy of her noble history. They would set her face backward instead of forward.

Pray for America. Pray that she may not make the mistake of choosing the ignoble path of selfish aggrandizement. Pray that her newly-chosen leaders may not allow an unparalleled partisan triumph to dull their sense of responsibility to the people. Pray that

they may seek and find for their guidance, in handling the problems of these tremendous times, the wisdom which is from above.

Pray that America may be first among the nations because she is first in service to the world.

## Stating the Christian Objective

THE Christian objective is very simple though there are many ways of stating it, and a different phrasing from that to which we have been accustomed sometimes lets in a little new light. Here is a statement which has just come to our notice:

1. "To make the spirit of Christ all-controlling in as many individual lives as possible."

2. "To make the spirit of Christ all-controlling in as many of the community relationships of life as possible."

How do you like it? Isn't it pretty well said? Is the scope of it all right? Does it include everything that ought to be in? Is there anything there that should not be? "Individual lives" and "community relationships"—how is that for comprehensiveness?

Then, does it propose the right thing to be done? This is "to make the spirit of Christ all-controlling." Is that a worthy aim? Would you like to have it realized in your own life? And in your own community? Or is that "all-controlling" a little too strong? Would that necessitate any changes in your personal program?

Then how about that "possible" at the end of each clause—"as many . . . as possible"? Isn't that too strong? Would it be better to say "as many as is convenient," or "as many as you can without too much labor and expense"? If we let the word "possible" stand, would that require any change in your personal program?

## The Kind of King We Have

THERE are rulers and rulers. Some rule to gratify their personal vanity and some for the good of their subjects. Some regard their position as an invitation to make a display of authority and some regard it as an opportunity to promote the happiness of those within their sphere of influence. The greatest Ruler of them all belongs to the second class.

If it were a mere matter of the assertion of authority, the King of kings could extend his domain over human wills at a very rapid rate. But this does not satisfy him at all. He wants men and women to submit to his rulership because their own well-being is secured in this way. And this requires the winning of their hearts.

This is why promoting the Kingdom of God is such particular work, and can only be done in the way set forth in the Gospel. Human wills can not be forced into the Kingdom. They must be loved into it. God could easily scare them into submission. But that would defeat his purpose. That would not make them love him. His Kingdom is not of the kaiser kind. Terrorism is not his way. He wants to live in his people's hearts.

What do you think of God's method of adding new territory to his dominions? Do you like it? Enough to take the part assigned to you?

## A Question for Thanksgiving

HAVE you made a liberal contribution to the China Famine Relief Fund? If not, what do you expect your Thanksgiving dinner to taste like? And what do you think God will think of the thanks you offer him?



## CONTRIBUTORS' FORUM

### For the Blessings We Take for Granted

BY REBECCA C. FOUTZ

Lord, for the everyday sunshine,  
As well as the snow and the rain,  
For the laughing, shimmering dewdrops,  
And the lilt of the joyous bird song,  
Yes, e'en for the humble field daisy,  
With its cheery, white-petaled nod,  
We will render grateful praise.  
So to the everyday blessings,  
We brightly burn incense  
On the altar  
Of this season's thankful time.

Lord, for the love that surrounds us,  
Also each buffeting wind,  
For the day by day strength that sustains us,  
And the blessing of work and of play,  
Yea, e'en for the touch of the chastening rod,  
As well as each lift by the way,  
We will render glorious praise.  
So to the everyday blessings  
We brightly burn incense  
On the altar  
Of this Thanksgivingtide.  
Waynesboro, Pa.

### Credit Where Credit Is Due

BY PAUL MOHLER

If there ever was a man that had the right to point to what he had done, I think Paul was that man. In all his mighty work, he was bold to leave the beaten path and go out where no other man had been with the Gospel. Continually he forged ahead, and wonderful results obtained. No man in the Christian era did more to make Christianity the mighty power in the world that it now is, yet Paul is careful to place the credit where it belongs—with God.

In Philippi 1: 3 he says: "I thank my God upon all my remembrance of you." Every time he thought of that church, he thanked God, for the Lord had established it by his hand. He had planted indeed, but God furnished the seed, yes, even the strength and wisdom to sow and water, and then gave the increase. How often I have heard men tell how they got what they have in their hands. Speaking of their wealth, they say: "I know how I got every cent of it. I dug it out of the ground. I made it all myself by hard work." How often that is said by conscientious people, yet it is never wholly true. No man ever earned a dollar by himself. No man ever will. It takes God and other men to make a wealthy man.

How is this true? In the first place, no man ever drew a breath without strength and life given by God. The vital processes of the body are all kept in operation by the watch care of Providence. Then there is intellectual power. Who can understand the marvelous mind with which we are endowed? It can never be explained on any material basis. It is spiritual and comes from God. No man thinks by himself, any more than he breathes by himself. Then, too, there is the matter of our will. God gives us the will to work and to strive, and to overcome all difficulties that would hinder our efforts. No man can succeed in anything without the will that comes from God. But even these facts are not all.

When I raise a bushel of wheat, what makes it worth two dollars? It is the need of other men and their presence within reach of my wheat-fields. If a man thinks he has become wealthy, raising wheat by his own efforts, just let him take himself out a thousand miles from the nearest human habitation, if he can find such a place. Suppose he does, how will he raise wheat without the plow, harrow, seeder, binder, and thresher, which other men, enlightened by God, have developed and built? Then, suppose he does raise wheat, how will it make him wealthy without other men to use it and pay him a price for it?

"Wheat is wealth," you say. Supposing it is, how much of it can you lay up in store without the help of other men? Suppose you had fifty thousand bushels, worth two dollars a bushel, how long could you keep it if you were a thousand miles from other men? In

the wheat States, a man can pile it on the ground and keep it for awhile, but only a limited while, even in the driest States. No man would like to pile up fifty thousand bushels for even a few months. Certainly he would not count on keeping it for years. Again I must say: "No man can amass wealth by himself. He must have other men—manufacturers, laborers, transportation men, scientists, salesmen, merchants, bankers, eaters, drinkers, and wearers."

Trace it all back to its source and you find it in God. "Every good gift and every perfect gift is from above, coming down from the Father of Lights." Men try to credit "nature" and "humanity" with the good things of the world, but it is of no use—God is the ultimate Source of all.

The full and frank acceptance of these facts has its practically important results. Accept this fact, and prayer becomes a necessity—prayer and thanksgiving—rather prayer including thanksgiving. It is this that made Paul thank God when he prayed for the Philippians, and to make all his supplications for them with joy. God is to be consulted in all our undertakings and thanked for all our successes. He is to be trusted for the future. One reason for Paul's joy was that he was "confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ." It takes away the worry when we know that God is working for the thing that is our task to see through to success. We are concerned, but the opposition, may be too great for us to meet. But nothing is too great for God to do. When he is working, success is certain.

Now that does not mean that we need not work or pray. God is never hurried. He can wait a year or a millennium to bring about the thing on which his heart is set. He would prefer to have the good come soon if it can come in the best way—the way of blessing. When a thing can be done by God through the prayers and labors of men, the conditions are right for a great blessing, but when God must do it without man's faith, prayers, and labors, the value of the thing done is reduced immeasurably. It may even become a curse. God must always decide whether or not the good thing he seeks to bestow in his great love will really prove a blessing or not, under the immediate circumstances. How often he has withheld his hand because there were not enough that prayed, worked, believed and thanked him, to make the contemplated gift a blessing! How many world reforms have been delayed because God's people were not ready to work with God, so as to "consolidate" the ground that might be gained, no one in this life can know. That is sealed unto the future if even then it may be revealed.

Many have been praying for prohibition for years. I believe God has been ready to grant it all the time—willing, when men should be ready to work with him, to make prohibition a blessing. In some places it is a blessing, where God's people are ready to give the man, deprived of drink, something better in its place. But what, if men are left to seek out something worse than drink, with which to gratify their lust for sensual pleasures? God must work, if prohibition is to become a power for good. How many are willing to pray and work with him?

Credit the One to whom credit is due. Credit him and pay the balance due him on your books. It is more important to pay God than to pay your taxes or your grocery bills. Remember that—in deed as well as in the secret recesses of your heart and the expression of your lips!

Oroville, Wash.

### What I Have to Be Thankful For

BY FAY ALDENE GRAY

A PILLOW for my head, though it is not mine. Jesus had nowhere to lay his head, yet he was King of kings and Lord of lords. Mine is a bed of comfort. Father—Jesus' Father and mine—provides in his own way, here today, there tomorrow.

Homeless and bereft of much that makes life worth living, yet God has always found a shelter for me, wherever my journeying led. And there, too, were

always friends—kind, loving, serving, true. Never a want that God did not supply, never a lack he did not fill—not always in my way, but in his better way. "He knows, he cares, he works," has been verified in all past years, but never more truly than in this glad Thanksgiving of 1920.

The blessed common things of every day come in for a large share of thanks. Sight, hearing, speech, a healthy mind, two hands, two feet to use in errands for the Master; the winning force of prayer, the power of patience, the strength of self-control, the beauty of holiness, the marvel of love, which thinketh no evil—oh, these multitudes of thankfuls almost stumble over one another in their eagerness for recognition.

From every room that has sheltered me, north, south, east, west—some soul-inspiring scenery has greeted me from the windows. Sometimes only a blank, gray wall looked back at me, but there were souls on the other side of that wall to whom I could waft a prayer. Then it was a bit of blue sky, flecked with fleecy white clouds, or spangled by stars; or a sea of roofs, sheltering folks in home life. Again it was a covering of beautiful snow as far as the eye can span; a flower or shrub, a garden with promise of fruitage; grain-fields and hills with distant mountain ranges; a stream winding through green meadows, a wooded vale, a lake, a sunset in a mountain gorge, a dawn when heaven's doors swung wide in ecstasy.

No thanksgiving can express my joy in the love and confidence of the little children I have known. Though I grow old or poor, desolate or despised, the memory of clinging hands in mine, the clasp of dimpled arms around my neck, the touch of velvet lips, a nestling head against my pulsing breast—comrade in childhood's joy or pain, shall be a richer heritage than millions of earth's wealth can be.

God is so good to me. What seemed like stern denial, yea, almost like lack of Father care, in the increase of years has become a treasure of blessing whose worth can not be computed in the schools of men. When my path was hedged in, a way out was opened—not always where I would, but to ways more desirable. When my sky was starless there came the effulgence of dawn. Thus faith ripened into trusting confidence exulting: "He doeth all things well." Faith, joying in perfecting by tribulation, wafts its full measure of thanksgiving to the throne eternal.

What of the past year? Innumerable blessings crown it. A wide, far vision of greater, better service, some errands done for others in Jesus' name, unutterable joy in every righteous advancement of the church, the ecstasy of being a child of God and bliss in his abounding grace.

The blessed security of Psalm 91 has been mine. War and pestilence, riot and crime have not come near my dwelling place. Jehovah's wings have sheltered me. Only from their covert have I seen the hunger, the suffering, the travail of the world in sin. It has not come nigh me. He has covered me with his feathers and hidden me from the flying arrow.

Death bore away a loved one who was valiant and beautiful in service, brave and patient in suffering, glorious in his departure. He only laid his armor down to take his hard-earned crown. When the gates opened to let him pass in, such a flood of glory streamed through that my soul has been living in the presence of God ever since. His life of joyous, devout piety has enriched mine, leaving a trail of glory behind it, that humbles, chastens and refines.

We forget Stephen's stoning in his triumphant look into glory. The glorified Christ is greater and nearer to us than the crucified Lord. Earth yearns for his presence among men, but rejoices that he has ascended to his glory at the Father's right hand. And I thank God that redeemed hosts have one more glorified saint, whose lovely living has enlarged and sanctified mine.

Nature gave of her treasures of art as God gives—lavishly and without price. The seasons shared with me their abundant bloom and fruit and ripened grain. Rain and snow, heat and cold, sunshine and shade contributed gifts of sustenance. Labor and commerce, trade and art have increased my usefulness and happiness. Education has enlarged my receptive capacity



and given a broader vision of the great world need, and the waiting, wasting harvest ripened for garnering with only the few laborers in the field. The joyous privilege is mine of helping to lay a precious, ripened sheaf in the Master Reaper's hand for eternal keeping. O bliss ineffable!

Threatening clouds darkened my firmament, but there were rainbows round my feet, which lifted and spanned the clouds in the afterwhile. And ever beside that age-old promise: "Seedtime and harvest shall not fail," hangs the more glorious one: "All things work together for good to those who love God." For this reason I am thankful for everything that happens to me, for it is the will of God concerning me in Christ Jesus (1 Thess. 5: 12), because I love him and he loves me.

Saved by blood, sanctified by the Holy Spirit, perfected by grace, I give thanks for yesterday, today, tomorrow, in the blessed hope of immortality and reunion with Jesus and the redeemed saints in a land of entrancing rapture, beauty, holiness and love.

"There no sorrow ever falleth;  
Song to song forever calleth;  
Ah, 'tis heaven, 'tis heaven at last."

Hammond, Ill.

## A Fall Catalogue

BY ADALINE HOFH BEERY

I THANK thee, Lord, for this dark, rough, gloomy day. For then I can creep closer to thee, and snuggle up in thine arms, and whisper happily to myself, "He made darkness pavilions round about him, gathering of waters, thick clouds of the skies." Thank you, David, for the thought.

I thank thee, Lord, for such a scanty dinner. My brain is working much more clearly, my muscles are much more springy, my world outlook is much more cheerful, and gray is not such a bad color after all. Paul was a philosopher: "I have learned, in whatsoever state I am, therein to be content."

I thank thee for old clothes. Then my mind will be free to admire nature, and to discuss with my friends the social and religious problems of the day. I covet the comradeship of the worthy woman, for "strength and dignity are her clothing."

I thank thee that there isn't much coal in the bin. It gives me a chance to practice the trust I have been preaching to others. Peter must have gone through the straits, but he came out smiling with the words, "Cast all your anxiety upon him, because he careth for you."

I thank thee that I haven't a swollen bank account. It might react on me, making a swelled head and a swelled heart. Timothy and I need the same caution, "The love of money is a root of all kinds of evil."

I thank thee that the people in the next town never heard of me. It might prompt me to take to the road and orate on "How to be successful in life," while my children were pulling hair in the neighbors' back yard. O Solomon, you spoke truly when you said there is more hope of a fool than of a man wise in his own conceit.

I thank thee for those who have been telling fibs about me. It isn't safe to stand on a pedestal. The tree that is never blown by a gale is a weakling. If nobody ever differs with me, I will remain a baby. It is Satan's proclamation that "all that would live godly in Christ Jesus shall suffer persecution." But James throws down the gauntlet, "Count it all joy when ye fall into manifold temptations."

I thank thee that there are cracks around the windows this cold day. If there weren't, we might be too lazy or stupid to get acquainted with the cubic acres of oxygen outside, which will vivify our bodies, our living-rooms, our beds, and our dispositions. It must be a holy thing, for Job was told that "by the breath of God frost is given."

I thank thee for 100° in the shade. I can have a fellow-feeling with the missionaries whom we have hired to take our places, who toil on in the brown harvest-fields without taking time to mop their faces, while I expect a drop of the mercury tomorrow. I

anticipate for them the day when "neither shall the sun strike upon them, nor any heat."

I thank thee that I am not handsome. For then I should have to have my house lined with mirrors, and perhaps step off the pavement while watching for admiration in the faces of passers-by. The equilibrium of soul and body would be disturbed. One who had a thousand chances to know, said, "Beauty is vain."

I thank thee that I am sick in bed. I can assemble my thoughts on a high level. I need not go on a hundred errands. I can dismiss the sounds of trolley, factory, milk-wagon, and ball-game, and go on a voyage of discovery. No matter what the latitude, I find this finest thing among men—kindness. If this is not the sum of right conduct, it is the biggest factor! "Jehovah will command his lovingkindness in the daytime; and in the night his song will be with me."

Lord, receive my feeble echo!

Elgin, Ill.

## Where Are the Nine?

BY IDA M. HELM

ON the confines of Samaria and Galilee ten poor outcast men stood at a distance from Jesus, as he journeyed toward Jerusalem. Nine of them were of the favored race of Abraham, but one was a despised Samaritan. The terrible disease, leprosy, drew these poor outcasts together and made them forget the antipathy of Jew and Samaritan. With one accord they cried: "Jesus, Master, have mercy on us."

Jesus' great, tender, loving heart was touched, and he commanded them, in obedience to the law, to go and show themselves unto the priests, to be pronounced clean. They turned and started, and as they went, lo, they were healed—a convincing evidence that the Great Healer had come, and that God had visited his people.

While the Samaritan had hitherto supposed that salvation was primarily for the Jews, he now knew that it was for all mankind. It is a suggestive story that Luke tells us. When Jesus looked at the solitary being lying at his feet, uttering praises and thanksgiving, he noticed that it was the stranger—the Samaritan—the very man of the company from whom he would least have expected such demonstrations of thanksgiving. Jesus looked about in sorrow and said in a tone of pity and grief: "Were there not ten cleansed? Where are the nine?" Not one of the nine men of Jesus' own countrymen had deemed it worth while to give thanks to his Benefactor for the inestimable blessing he had received.

This old story is ever new. It is a picture of the world today. The question of the nine is in every generation a pathetic one. We need not try to compute the proportion of grateful to ungrateful people in the world. That is known to God alone, but the scene that saddened the Savior's heart is constantly reappearing. Unthinking people carry their blessings with them, away from Jesus, without uttering one word of thanks.

We may only conjecture what it was that blocked the way of the nine back to Jesus and brought on themselves forever the condemnation of every godly heart. Were they so overjoyed that they forgot to thank Jesus? Were they afraid or ashamed publicly to acknowledge that Jesus had blessed them? Or had the terrible, loathsome, incurable disease eaten out the finer graces of the soul? Those men have passed away and their secret is known only to God. But today we may wonder and wonder what blocks the way of many in coming to Jesus.

It may be profitable for us to meditate on the fact whether, in receiving our blessings, we will walk off with the nine, or whether we will be found with the one before the Bountiful Giver of every good gift—not only this Thanksgiving Day, but during all of the three hundred and sixty-five days in the year.

It is possible for us to become so accustomed to thinking of Thanksgiving as the one day out of the year on which especially to give thanks, that we almost forget that there are three hundred and sixty-four days left which, just as fittingly, might be made Thanksgiving Days. Our blessings come to us from God's

great storehouse as freely every day as on the last Thursday in November. While it is fitting for the nation to observe a special day, it is well to give thanks every day and not crowd the year's thanks and praises on just the one day.

On Thanksgiving Day the children, perhaps, are thankful for the roast and goodies, while the grown-ups are thankful for their homes and every good thing they enjoy, and it is well they are. But let us be careful, lest our giving of thanks become a matter of pure selfishness. We are thankful for the blessings God has given to us, but is there room in our hearts for thanks for the good gifts that God has given to our neighbors? That is the best way to kill envy, should there be the least tendency towards it in our hearts. If we try hard enough, we'll find that it is true. When nuts, candy, flowers, etc., are showered on us, it is but proper to say: "Thank you," and it is just as important to feel grateful for the gifts and happiness our neighbors receive.

Some hearts will be sad this Thanksgiving Day. Financial reverses will be the lot of some. Death may have entered the homes of others and the heart throbs with grief. For some, trusted friends have proved untrue. It is hard to sing songs of thanksgiving in the thick darkness. When the heart is bitter, the tongue can not sing a sweet song. But the Loving Father is still giving us good gifts. Jesus has invited us to cast our burden on him and he will help us to carry it. In him there is everlasting life. In him, our Elder Brother, we are heirs of the riches that never fade or fail. He is a Friend tried and true. Let us pour out our thanks to God every day! Let us not forget that there is infinite pathos in the question: "Where are the nine?" "Praise God from whom all blessings flow."

Ashland, Ohio.

## Night Messages from the Bible

BY GALEN B. ROYER

Justification (Gen. 15; Rom. 5)

THERE is a great difference between what Abraham was called upon to believe and what we are asked to believe. He was called upon to believe what God would do in the future for him, while we are called upon to believe what God has already done. Today men are called upon to believe that Jesus is raised from the dead (Rom. 4: 24) and this faith brings a peace peculiar to the justified.

Now law can tell us what we ought to do and be, but who has ever lived up to its standards? It says: "Be ye holy," but who of us is? It demands: "Love the Lord with all thy heart" (Luke 10: 27), but who among us ever did it? Law has penalties and every last one of us is in distress because of broken law.

On the other hand, the Gospel reveals God's goodness, love and righteousness—all made known through his Son. Through the Gospel we learn we are free from the law of sin and death—free to enjoy, believe, trust and delight in God.

Truly, Abraham was a called man before this lesson and he obeyed nobly, but not until the experience of the night scene, now under consideration, did he know what justification is. Let us, then, study the beautiful steps which led to this wonderful experience.

In the preceding chapter the King of Sodom, a man of the world, offered to patronize him (Gen. 14: 22, 23), a test, these days, to which men frequently give way. What an unreasonable man he was—some would say—for he would not take so much as a shoestring from the king! However, when one breaks with the world, he is sure to get on, as God wants him to prosper. Oh, it is so easy to tie up with the world! Even organizations by the church and for the church—supposedly against the world—are sometimes a delusion and a snare for God's people.

Just as soon as Abraham cut loose entirely from the world, the Lord came near in a vision and said: "Fear not; I am thy shield and exceeding great reward" (Gen. 15: 1). What assurance and encouragement! Temptations are the lot of all of us! The best, even, go astray at times. Then says the Lord: "Fear not."

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## What Does It Mean to You?

BY MYRA BROOKS WELCH

Does Thanksgiving Day just mean turkey to you,  
And cranberry sauce and a pudding or two?  
A feasting on dainties that clog up the liver,  
A "hogging" of gifts with no thought for the Giver?  
Does it mean that the churches are built for the few,  
And song-praise and service are nothing to you?

Is it nothing to you that the summertime showers  
Have painted the hillsides with bright, glowing flowers?  
I say, is it taught that your orchard and field  
Through sunshine and moisture have brought forth their  
yield?

When your stocks and your bonds show a wonderful gain  
Is it all solely due to your own fertile brain?

When the reaper comes mowing his swath for the tomb,  
Is it nothing to you that your flowers still bloom?  
Or will you look up to the Father above  
And thank him for showing his wonderful love?  
If Thanksgiving Day just means "turkey" to you,  
May the good Lord have pity and pardon you too.

La Verne, Calif.

## The Law and the Gospel

BY J. H. MOORE

WHEN Paul visited Jerusalem for the last time, about A. D. 60, or thirty years after the resurrection of Jesus, he was gladly received by James and the rest of the elders of the church. To them he made a report of his evangelistic work that caused much joy. However, these elders, conferring privately with Paul, deemed it advisable to offer him a few suggestions, saying: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts 21: 20, 21). Then follow the suggestions regarding the vow they wished Paul to take, with a view of satisfying the radical type of certain Jewish Christians.

The verses cited show some conditions that may be considered with profit. At that time there were many Jewish converts—possibly more than could be numbered among the Gentiles. Among the number were thousands of Jews still zealous of the Mosaic law. While they had accepted Christ, still they clung to Moses, and what Moses commanded should, as they thought, be observed along with what Christ had taught. To this view they held in spite of the decision of the Jerusalem conference, to the contrary, eight years before, when it was decreed that circumcision and the keeping of the law of Moses need not be insisted upon. Since there were several thousands of Jews who persisted in maintaining the law, as well as the Gospel, we can form some idea of the magnitude of the problem.

Even while fully endorsing the decision of the Jerusalem conference, there were not a few of the elders, and even some of the apostles, who found it hard to get away from the law that they had held in great reverence from childhood. With his converts on the foreign field, Paul settled the question at once. He taught them to forsake the teaching of Moses and to follow Christ. Time and again he taught them that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4). He held that it was Christ and not Moses that they must look to.

To show the distinction between the law of Moses and the Gospel is the burden of much of Paul's writings. He reasons about the works of the law, which he discards, and recommends faith in Christ instead. He even tells how the letter—meaning the law of Moses—kills, and how the spirit—meaning the faith of the Gospel—maketh alive. To convince the Jews that the old covenant, with all its rites, ceremonies, sacrifices, priesthood and institutions, had been done away with, had been disannulled, and that, in its place we have a new covenant, embodying the teaching of Jesus, was a tremendous problem.

This old constitution against the new, this Old Testament on the one side and the new on the other, the Gospel of Christ to take the place of the law of Moses,

were, during the entire apostolic age, burning questions. One might fill columns of citations on these points. It is law on one side and grace on the other, meaning the law of Moses and salvation through the atoning blood of Jesus. Then it may often be works on the one side and faith on the other, works standing for what Moses taught, while faith represents what was taught by Christ. There were no special problems, regarding faith in Christ and obedience to his requirements. Among the early Christians these always went together. Faith and obedience went hand in hand. Grace and obedience also moved side by side. Under the Gospel the true believer showed his faith by his works, the term *works* meaning duties growing out of the teaching of the Gospel.

So long as the Gospel, with its grace, faith and obedience, was allowed its free course, everything went smoothly. But when the Jew attempted to introduce into the New Testament system the works of the law of Moses, there was a clash—there was friction. The two did not work together. The purpose of the law had been fulfilled in Christ. It had served as a schoolmaster to bring people unto Christ. Hence, for the men of faith, the schoolmaster was of no more use, as a system of laws or institutions. Faith in Christ Jesus clashed with the teachings of Moses. This ultimately meant the retiring of Moses as a teacher from the scene—all the world being instructed to hear Christ. Hence the New Testament becomes the rule of faith and practice for the Christian church. But it required years—we might say generations—to clear up the atmosphere and bring about this condition.

The points that made the greater disturbances were circumcision and the Jewish Sabbath. Tithing, a leading feature of the law, did not give rise to any special controversy. Being wisely instructed by Paul, and others, the churches soon formed the habit of making their offerings, as the Lord had prospered them, on the first day of the week (1 Cor. 16: 1, 2). Other minor questions were disposed of as time and experience did their perfect work. But the custom of circumcision, as a religious institution, died hard. It had a firm hold on the convictions of all Jews, and it required a lot of teaching, upon the part of the apostles, and others, to induce Jewish converts to dispense with it as a sacred rite.

The Jewish Sabbath, as incorporated in the Mosaic law, clung to the church for centuries. It was solved largely by permitting the Christian First Day of the week and the Jewish Sabbath, to exist side by side. The fittest—that which lined up best with the New Testament teaching—survived, and now, growing out of a whole lot of confusion, we have a religious system, with circumcision wholly eliminated and the First Day of the week as the special New Testament day of worship. And while Moses, as our law-giver, has given way to Christ, and while the New Testament becomes our rule of faith and practice in place of the Old Testament, still we have incorporated, in the New Testament, many of the finer points relating to life and service recorded in the Old. In many particulars the two books blend in their teachings, but when it comes to rites, ceremonies and institutions, the New takes the place of the Old. By not recognizing these facts, many a Bible student has lost his bearings when undertaking to contrast the works of the law and the faith in Christ, or grace and works, or the letter and the spirit, as these terms appear in the writings of the apostle to the Gentiles.

Sebring, Fla.

## Prayer

BY ILDA BITTINGER

THERE is one great inlet of power—the Holy Spirit. This Holy Spirit is in every one who will open up his heart and let him come in. Then, as there is an inlet of power, there must be one or more outlets. I like to think of five outlets: (1) Through our lives that we live for our Master; (2) through our lips—what we say for him; (3) through our service for him; (4) through our money that we give for his cause; (5) the greatest of all—through our prayers—because through

prayer we can reach *all*, while through only one of the others we can not reach so far.

I like to think of prayer as a great power-house or switch-board, whence electricity, upon being generated, is distributed. In a house of this kind, by moving a lever or some other small part, one can light up a whole city, or start a train of electric cars, or do something else, equally great. This is an unseen service, and the one who is doing the work is not making any show or noise while doing it. Just so with prayer. It is an unseen service and people across the ocean can be reached by it as well as those who are close by. The power of prayer is immeasurable.

The world has strayed away from God as the prodigal son strayed away from his father. God has put us here in the world to fight the good fight and to help win the world back to him. God is our Captain and we are his soldiers. Prayer is the line on which we may send messages to our Captain when we are in need of supplies or are in trouble of any kind. We can not fight without his help, and he is always willing to help us. But maybe sometimes, when we are in the hardest battles, we pray to God and our prayers are not answered at once, and we almost become discouraged. But sometimes our prayers are like ships, which, when they go out on a long voyage, do not come back laden so soon, but when they *do* come back, they are filled with much richer supplies than those that come back in a short time.

There are three forms of prayer: Communion, which is fellowship with God; petition, which is asking for self; and intercession, which is the outward drive for others and the most unselfish of all.

Some one may say: "Does prayer influence God? If not, what is the use to pray?" We can influence God's action by prayer, but not his purpose. God has purposed already what we should be and do. When we pray to find out this purpose, submitting ourselves to him, then he has a chance to act, and not before. There must be true submission on our part. God knows what is best for us much better than we do, so why should we try to plan ahead of him?

It is true that some of our most earnest prayers are not answered in the way we are expecting. Why is it, when he has promised to give us whatsoever we ask of him? In James 4: 3 we read: "Ye ask and receive not because ye ask amiss, that ye may spend it in your own pleasure." Sin of any kind cuts the wires, and no message can be sent to God until they have been repaired. Man many times hinders God from answering prayer at once, because he is not willing to do his part in the work.

Mark 11: 22-24 tells us that we must have faith. Now what is faith? Is it just believing that God will answer our prayer? No, it is more than that. It is intelligence—it finds out God's will. It is obedience—it fits itself into God's will. It is expectation—it looks for results and it is persistent—it hangs on, asks seventy times seven if necessary.

Then there is a listening side to prayer. Some of us are too hasty. We do not wait to hear the answer. God does not answer runaway knocks. We should read our Bibles prayerfully and thoughtfully. By reading in this way we can hear that "still small voice" much plainer than in any other way. Jesus made prayer a great part of his life. He prayed when happy and also when in trouble. As rightly as he was, he prayed for guidance from God. The greatest blessings of his life came while he was praying. He was a man of prayer, and I am sure that if he needed prayer, we can not get along without it. Shall we not meet God daily with the doors shut, and there ask him to teach us to pray, and there give him a chance to reveal his will to us, and there submit our lives to him?

Eglen, W. Va.

## Community Building and the Church

BY H. E. BLOUGH

THE rural community and the rural church are two powerful factors in American civilization, which are today being considered as of supreme importance.



By a community, we mean a certain geographical area, composed of a number of neighborhoods having a common religious, social and trade center. The church we are coming to think of as an organized brotherhood of believers in Christ, and we consider the Gospel plan as being dedicated to the spiritual, social, and moral welfare of the community life. One of the great problems today, in the field of religious education, is to find out if the function of the church is theological or sociological. It may turn out to be some of both. Today, a number of religious bodies are placing emphasis upon ceremony, doctrine, creed, traditional church rulings, etc. The church is regarded solely as an ark of safety in which the "elect" and saints may escape from the evil world here, in which we are

living. Confession, baptism and confirmation make you safe. This type aims to build up the church by drawing to itself those it can out of the community, and the rest are left to darkness and despair.

There is another type of church organization which stresses the results of historical and social research. God's world is not fundamentally evil, but good, as first pronounced. The child is a fresh creation from God and is in a saved state until wrongdoing brings a sinful state. Christ is the ideal, and coming into a saved state involves a voluntary acceptance of his ideals, attitudes and the living out of those divine principles in our everyday life. Becoming Christian is a religious educational process, in which the Christ-

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## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### At It vs. Looking At It

SEEING is not believing, because seeing is quite superficial. There are the facts of relation and motive, that are not visible to the human eye nor always conscious to the mind. It is this truth that leads the prophet to say, concerning the righteous judgment of Christ, that "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge" (Isa. 11: 3, 4). We can, therefore, never be quite sure of anything we see or hear, for things are not what they seem.

This is one reason why there is so much difference between *looking* at a job and the *doing* of it. For this reason the man working at his job is never so critical as the man who merely looks on. There is something in the experience of action that is not apparent to the onlooker. It is this same thing that makes practice so different from theory—and much more illuminating. This is likely what inspired the challenge of Jesus to the Jews, when they questioned his teaching in the temple because—as they assumed—he had never learned. He courageously replied: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know," etc. (John 7: 16, 17).

This is the test of all truth. It must work in practice. If we would interpret the teaching of Jesus, we must get his viewpoint. We must get beside him—in his place—in order to see as he saw, and to feel as he felt, so far as that is possible to us. There has been too much dogmatizing on theory with all of us, while we have been unwilling to take our place beside that of our Lord in helpfulness, service or self-denial.

I well remember how I once judged many church members as not being what they ought to be. But after a little experience, in following the Master, I felt different about it. Not that imperfect Christians ceased to be, but I discovered my own sins and weaknesses in the doing of his will. That decreased the estimation of my own value, and increased my sympathy for others.

We are learning that there is only one way to do anything—that is to acquire the method of doing it, and then go at it. If theorizing and talking about it would promote the welfare of the church of Christ, some of us would get honorable mention at least. But it requires the investment of an entire life in faithful action. Theology is all right and philosophy has its place, but neither of them can save a soul or bless a life until incorporated into loving service. Christianity is not in the Bible, any more than botany is in the textbook. One is a botanist when he can apply his knowledge among the plants and flowers, resulting in new fruitfulness and beauty. Likewise, Christianity is going among men with the Gospel of love and redemption—witnessing, teaching and helping them to a faith and fruitage that glorifies God and blesses mankind.

We certainly do not have too much reverent teaching of God's Word—we need more of it. But trying to explain the mind of the Infinite Father in our theological terms with our limited knowledge, has made more infidels than saints. Limiting the atonement to my particular phraseology and the love of God to my

knowledge of it, is folly, if not sacrilege. The Bible is not so much for explanation as it is for obedience. Christ is not to be analyzed, but to be trusted as the Savior of sinful men. God is not to be defined and limited, but to be feared in love; for "how unsearchable are his judgments and his ways past finding out!" It is simple faith in obedience that confirms conviction. It is loving service that convinces men. This is the final argument for Christianity. It was Christ's consolation to the messengers from John the Baptist, and it is the argument for which men are waiting.

This is an age of machinery. It is all quite necessary, but who ever saw a hoe *hacing*, or a plow *plowing*, without the aid of human direction? Likewise, in religion, we need organization and machinery to increase the power of life and energy, but it is worthless unless vitalized by a consecrated life. It is the old-fashioned service of a night with the sick, teaching and helping those needing it, and sharing the burden of shame and sorrow of the afflicted ones, in Christ's name, that will ultimately triumph. It is the investment of your life and mine in the need next to us that will do most to vitalize our religion and inspire others to comradeship in Christ.

### Executive Committee Meeting

THE Executive Committee of the Forward Movement, representing all boards and committees appointed by Conference, met on Wednesday, Nov. 10, at Elgin. It was the meeting when the budget for next year was to be finally agreed upon, and a large attendance was present. Otho Winger, of the Mission Board, J. W. Lear, of the Educational Board, Ezra Flory, of the Sunday School Board, L. T. Miller, of the Publishing House, Frank Fisher, of the Child Rescue Committee, E. B. Hoff, of the Tract Committee, and W. J. Swigart, of the Peace Committee, were present. The Christian Workers' Board was represented by M. R. Zigler, and the Temperance and Purity Committee by their Secretary, Merlin G. Müller. These, with editors and the Director of the Forward Movement, as members ex-officio, composed the meeting. We were glad to have with us also, in much of the meeting, the helpful presence of Brethren J. A. Dove, Geo. A. Snider and W. O. Beckner—the committee on program for next Conference, who had been in session here, concerning their work.

The budget for next year was agreed upon, with the exception of a few details, on account of insufficient information. It will likely be \$650,000—at least no more—making a little less than two-thirds of last year's budget. It will not include the budget of the various District Mission Boards, yet it will be more of a missionary budget—\$400,000 for the World-Wide Fund, and \$50,000, in addition, for work in the United States, will be asked for. The Educational Board asks for \$80,000, which will be at their disposal for the tremendous interests in their care, the most of it to be given to the various colleges and schools in some helpful way—largely on the basis of the contributions in their respective territories.

The Sunday School Board and the Ministerial Re-

lief each ask for \$40,000. The former has the important task of religious education of both old and young—perhaps one of the most vital needs of the church. The latter is for our disabled missionaries and ministers. Properly to care for these, who have given their life to the church, and who have denied themselves and families of comforts to do their allotted task, will need no argument for the most of us, to convince us of its need and justice. The rest of the budget is in smaller amounts to the various boards and committees, and the whole will be published when the information is in our hands.

Many other problems of work and organization were discussed. The proper division of money, the importance of each task, relatively, the immediate needs of the Mission Board, the delay in the payment of pledges, the more efficient and economical work of each committee, and many other problems, were frankly and helpfully considered. All seemed to feel the tremendous responsibility of their work. How to realize the greatest good for the church we love, and how to have her do her full duty in teaching and evangelism, was the burden of all present.

### In Southern and Eastern Pennsylvania

It was our privilege to attend the recent District Meeting of Southern Pennsylvania, and the Ministerial and Sunday-school Meetings of Eastern Pennsylvania. The former was held near Gettysburg, in the old Marsh Creek church. This is one of the older congregations of the District, but, like some of the other older congregations of the country, it is being depleted and weakened by migration and death. Bro. Albert Hollinger, the present elder, moves to Western Canada in the spring.

But the splendid spirit of these good folks gave evidence that the future needs of the work will not be neglected. The wholesome spirit of hospitality and Christian fellowship was evident everywhere, in the care of the many visitors in attendance at the meeting. While there was not so much business before the meeting, there was every evidence of ample opportunity for expansion in their field, and many things testified to the fact that the needs of the cause will be amply looked after. At their Missionary Meeting they received an offering of \$1,500 for mission work in their District. The report of the solicitor for the endowment and buildings of Elizabethtown College was most gratifying. Their District quota for that purpose—about \$40 per member—had been met and passed. What a wonderful outlook for the future, if this consecration of life and possession is any indication of what the coming days may mean for the church in that wonderfully blessed section of our country!

The meetings of Eastern Pennsylvania were held in the splendid churchhouse in Palmyra. This is one of the well-organized churches of the District, and is under the efficient care of Bro. J. H. Longenecker. The meetings were all very largely attended. The speakers were nearly all present, and showed that they were prepared for their assigned part and to quit when through—qualities not as common as they ought to be among us. The sessions were all inspiring and helpful. There were evidences on every hand that the devotion and piety of these brethren, with their forward-looking purpose, will mean much for the church in the years ahead.

Dr. Warren H. Wilson, in his book, "The Evolution of the Country Community," maintains that the Brethren who descended from the Pennsylvania Germans, are the best builders of rural homes in the nation. One can not mingle and worship with these good people without being impressed with the commendable qualities that tend to create good homes. Their habits of industry, their integrity of character, their vital piety, their practical religious life, and their affectionate devotion make for all that is good in home and church. They may be slow to assimilate the ideas and notions of others—cautious and careful—but the Church of the Brethren can well be glad that this goodly region of the Pennsylvania Germans has left its stamp on the membership, as it migrated westward from the Valley of the Schuylkill.



## THE ROUND TABLE

### Thanksgiving Day

BY H. K. OBLER

ON this great, glad anniversary day, let us truly say to our Heavenly Father. We are thankful for a glorious native country which had its foundations laid by godly forefathers, who came not to seek gold but to seek God, and who, being thus motivated, gave to the world a broad-minded, charitable religious liberty which is our heritage.

We are thankful for our happy homes, though humble, yet rich in love and devotion, where our dear good wives, through their untiring ministrations, make possible this divine spot on earth for our glad and happy children.

We are thankful for our public institutions in which each shall have equal privilege and opportunity.

Most of all, we are thankful for the Gift in Christ Jesus, through which, by faith and obedience, we may know thee, and thus knowing thee, may have the assurance of being eternally with thee. In this our best gratitude, help thou us to be more thankful!

*En route to Tokyo Convention.*

### Gratitude a Stimulus

BY LEANDER SMITH

SINCERE thankfulness is declared to be a magnificent stimulant. The apostle Paul warns us against turning to material stimulants while in a condition of depression and gloom. I think he is not referring merely to mental and moral weariness, but also to physical tiredness and exhaustion. He advises people, who are spent in body, mind or soul, to turn to the ministries of the Spirit, and particularly does he mention "giving thanks always for all things." It is a counsel which is much ignored. If thankfulness exhilarates the soul, what about all the murmuring and complaining in which our common life abounds? Every moody complaint adds to the burden we carry; every word of thanks lightens our daily load. There is no exhilarant like praise, and thankful people always carry a shining face.

Thankfulness is also declared to be a magnificent preservative of the sacredness of our possessions. There is a certain stimulus in striving for a thing. There is a certain hopeful aspiration after things we have not yet found, but a thing hoped for can act like a drug, once we possess it. When we acquire a thing, our spiritual perceptions may go to sleep, and we may lose the sense of its sacred value. There is no awe inspired by its possession. It becomes common and commonplace. Now thankfulness retains a sense of the sacredness of things. The commonplace wears a nimbus. There is a halo upon the ordinary. A mystic fire burns in the wayside bush. God is seen in the lowly shrine. The common meal becomes a sacrament. To say: "Thank you," and mean it, keeps the soul in the Divine love of the Giver of every good and perfect gift.

Let us learn the lesson of thanksgiving! It is due to God; it is due to ourselves. Thanksgiving for past mercies makes us trustful in the present and hopeful for the future. What God has done is the pledge of what he will still do for us.

*Minot, N. Dak.*

### The Blessing of a Thankful Heart

BY G. W. TUTTLE

How indebtedness multiplies! We need to say: "Thank you," so often—say it to God and say it to men. How men can mix with men and women and not have gratitude rise up in a ceaseless stream in their hearts, at the little kindnesses and courtesies that are being continually shown them, at the favors and helps and hints and lifts that are so freely given, is beyond my ken.

Every day of life adds to my indebtedness. I cry out with Paul, "I am debtor to all men." Yes, I am a hopeless debtor—as far as repayment is concerned—

but not, I trust, a thankless one. How courtesies multiply! Knowledge that has cost the possessor days and days of effort and thought and study is offered me without money and without price. My good neighbor appears with a great basket of golden oranges. The fruit that has cost him time and labor and money and care comes to me as free as the dew of the morning. "Other men labored, and ye are entered in to their labors," may well apply to many things.

A thankful heart is like the old New England springs, which I still long for sometimes, as David longed for water from the well of Bethlehem, which was by the gate—pure, cool, refreshing, satisfying in its constant flow. How God must love the heart which responds instantly to each fresh evidence of his goodness—the heart and life that leaps up and lifts up, and says: "I thank thee, my Father."

"Think over your blessings! Try to number them, and you will find that they can not be numbered. Think of them and the blessings that only seemed molehills will seem great mountains filled with refreshing and coolness, and the presence of the Father himself." Impress upon young people the fact that the life that knows not gratitude and thankfulness will be as dry as the Great Sahara.

And it is the thankful folk that do God's work in the world. The thankful heart says continually: "What can I do to show my gratitude?" And it is this lively sense of thanksgiving, of gratitude, that counts for usefulness and service, and that makes us comfortable people to live with, for the oil of gratitude makes the chariot wheels of life run smoothly.

Oh, that all days might be thanksgiving days for us; that they might be filled as fully with thanksgiving and praise as they are with our Father's goodness.

Thanksgiving Day! Thanksgiving days,  
All luminous with joy and praise;  
When gratitude shall rise so high  
Twill soar above to vaulted sky,  
And each uplifted, grateful voice,  
Shall make the Father Heart rejoice.

*Pasadena, Calif.*

### How to Cultivate a Thankful Spirit

BY KATIE FLORY

Most of all of us have given a present to some one, to express our love. The recipient, in return, is sure to utter a word of thanks and appreciation for the same. God gives every one of us his very best gifts, but we do not all return thanks to him for his bounties. We do not treat him as respectfully as we do our earthly friends, though he does more for us, in the way of gifts. How we slight our Best Friend!

We should imitate Jesus in this respect. So many times our dear Savior bursts forth in expressions of praise and thanksgiving to our Father in heaven. I mention just one: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

We note that Christ, before he ate his meals, always expressed thanks for the same. Even in the midst of a storm, Paul felt thankful, and gave thanks for his food. He could even sing praise and be thankful while in prison.

Many times, throughout Paul's epistles, he commands us to be thankful and to express ourselves "in psalms and hymns and spiritual songs." This is not to come merely from the lips but from our hearts. There should be welling up within a spirit of thanksgiving so strong that it can not stay there, but must find utterance through the lips. We should give thanks always for all things—for trouble or sorrow as well as for joy or pleasure. "In everything with thanksgiving let your requests be made known unto God."

Surely, we ought to have more praise service—more expressions of praise and thanks—instead of murmuring and complaining. We do not want to be classed with those mentioned in Rom. 1: 21. How many families are there, in our church, who go to the table and never lift their heart in grateful praise for the blessings of the Lord?

To get and to cultivate this spirit, read and live in

the Book of Psalms. David continually praises the Lord in most beautiful strains. We can meditate on his sayings and make them our own. In Ps. 103 David praises God for what he has done for him. Too often our prayers are wholly devoid of praise. Let there be rejoicing and gratitude for our redemption and God's keeping power, for cleansing and restoration and for hundreds of other good things. How can any one keep from praising God for his goodness and his wonderful works to the children of men?

We all have trials and perhaps feel blue at times. For most of us it might be a good thing to visit the hospitals, asylums, poorhouses or penitentiaries, to realize our favored lot. When a good old lady was suffering terribly from an amputated finger, she exclaimed: "I'm thankful it wasn't my hand." And here is another instance: "Two men looked through the bars. One saw the mud, the other the stars."

So, then, let us, instead of being given to worrying, murmuring, whining or fretting, be thankful, joyous, glad, contented, cheerful, and full of praise. Thus we are cultivating a disposition like the sanctified and purified around the throne of God.

*Union, Ohio.*

### Just Where You Are

BY ARCHER WALLACE

IN one of his recent books, Dr. Grenfell expresses wonder that any man can feel that life is not one glorious privilege after another, with splendid opportunities of service opening up on every hand. When we read of this man's enthusiasm, our first thought is that he must have lived in some great center, where he had exceptional fields of usefulness opening up before him. On the contrary, however, Dr. Grenfell has lived most of his life on the bleak, barren, inhospitable coast of Labrador, where he has ministered to the bodies and souls of the poor fisher folk there. But in that uninviting place he has given himself without reservation to the needs of others.

The true servant of God sighs not for distant fields of usefulness. He tackles the task near at hand. He proves his fitness for the great work by doing faithfully the less romantic thing at home. Many a man has foolishly wished that he could preach the Gospel to the heathen in far-off lands, but he had not a sufficient amount of consecrated zeal to teach that class of half-a-dozen boys in his own Sunday-school. If Dr. Grenfell found life on the lonely coast of Labrador a privilege, then the rest of us ought not to find it difficult to find a sphere of service.

Just where you stand in the conflict,  
There is your place;  
Just where you think you are useless,  
Hide not your face;  
God placed you there for a purpose,  
Whatever it be;  
Think you, he has chosen you for it,  
Work loyally.

*Toronto, Canada.*

### Talking to God

BY JULIA GRAYDON

SOME years ago a man, wishing to better his condition, decided to go west and to take his family with him. At the last moment his little girl was missing. The one who went to look for her, found her in her room, talking to God, and this is what she was saying: "They say there is no church or Sunday-school where we are going; so, good-bye, God. I hope we'll meet again sometime."

Fortunately, after the family had been in their new home a short time, a Sunday-school was organized and it all came about through the prayer of a little child who realized the presence of God in her Sunday-school.

I wonder how often we are conscious of the presence of God in our Sunday-school, in our church and, nearest of all, in our home? When we stray from home, from Sunday-school and from church we are far from our God.

Do we all appreciate these three places where God is, as we should?

*Harrisburg, Pa.*



## HOME AND FAMILY

### Thanksgiving

BY B. F. M. SOURS

We are looking aback o'er the fields that are bare,  
And we think of the flowers that were there.  
We are telling again of the blossoms of spring,  
When we heard the robins sing;  
But the days have wandered the ways afar,  
And we feel as we feel when at evening star  
The echoes of dead day ring.

But the year was all full of the blessings of love  
Sent down from heaven above,  
And our hearts were all fondled as children are  
By the angels from heaven afar;  
And the bloom of the spring and the birds of the sky,  
Though the passage of days has borne them by,  
To us present and real are.

For the Father of love bent from heaven above,  
And scattered his blessings down  
Upon hill, upon dale, upon meadow and vale,  
As if joy—should the whole world drown:  
But the summer is past, and the wild winds roar—  
It is past, and the orioles sing no more  
Over cornfield and orchard and town;

And we bow low adoring, today, and bring  
Love's grateful offering;  
And we humble ourselves to confess while we sing  
And thankful homage bring.  
The wheat is garnered, and far away  
Are fence-nook wild-roses, and new-mown hay,  
And Thanksgiving Day we sing:

The God of our fathers is our God,  
And this is Thanksgiving Day;  
He fashioned the meadows of goldenrod,  
And the apple-bloom of May:  
And today, as a nation, we bow and sing  
Our homage to God, and our offering  
Of thankfulness we pay.  
Mechanicsburg, Pa.

### The Old Stone House with the Lonesome Door

BY ELIZABETH ROSENBERGER BLOUGH

MARY did not know that people said her grandmother's old house was haunted, nor that the neighbors spoke of her as being unsociable. She did know that other doors of the village stood ajar in wide welcome, and that their thresholds creaked with joy at the footsteps of fathers and mothers, children and guests, while she was left alone in the old stone house.

"I am afraid people have forgotten us. I've been away long enough for that. I've changed too. I know some do not recognize me. If the house were not so far from the streets where other people live, perhaps some of them might have called before this."

While Mary was busy thinking, Aunt Lucinda Jacobs was coming up the long front path past bristling rows of dried China asters and rattling poppy-pods. She climbed the high stone steps and pulled the huge brass bell. Then she waited before the lonesome door, noting its spotless white paint and shining glass. She heard Mary opening the door. Then she saw only Mary's welcoming face and outstretched hands.

"How did you know that I needed you, oh, Aunt Lucinda? Come right in; I am so glad to see you."

"I've been in town for the day. Father brought some parts of our wind pump to be fixed. Then I said: 'I am going too'; so here I am."

Mary led the way into the living-room where the perfume of other summers permeated the old walls. "Now take off your wraps. The air is chilly. I am glad for this wood-fire. This time of the year it does make the house less gloomy."

Lucinda laid aside her coat and sat down in the deep, cushioned rocker that Mary set out for her. Then she glanced around the room approvingly: "You have made no changes here, I see. I could almost believe that your mother would soon come in, and sit in her rocking-chair. I was with her one afternoon when she was weaving that rug—glad that she could do something. Weaving wasn't hard work."

"No, it wasn't hard work. Her face was peaceful as she sat there sorting carpet-rags. Is there ever any face so dear as a mother's? Why couldn't she stay with us a while longer?"

Aunt Lucinda was looking steadily into the bright red flames on the hearth as she said: "That's one of the things we leave with God. I've a good many questions of that kind to ask him when I come to my mansion in heaven." Turning to Mary she asked: "How long have you been here?"

"Eight weeks, and you are the first one of our old friends to call. I think they are keeping away. Of course, they know about my brother's disgrace."

After a serious moment Aunt Lucinda said: "I'd hate to think that Sally Kline and Mrs. Griffith were staying away for any such reason. I shall tell Calvin Ross to tell his sister that you are here. This will never do."

Mary's eye-lashes were wet and two large teardrops rolled down her cheeks as she answered: "I never needed friends in my life as I need them now."

"You have many, only they do not know of your special need. When I turned in at your walk, a little gypsy of a girl said to another: 'She's goin' to the old house with the lonesome door. Let's watch and see if she comes out again. I'll bet you something'll ketch her in there.'"

Mary smiled through her tears. "I have hardly left the house and no one comes, so it's no wonder they say things like that. Now I am going to get supper for you and Nathan. He can stop long enough to eat with us when he comes for you." Then Mary left the doors open to her kitchen, where she proceeded to pare potatoes and cut a head of cabbage for slaw.

Aunt Lucinda went to a window where she could see the long road leading from the town into the country. She was thinking that it was too bad that the man Mary loved had proved false to her. A little later, Mary came and stood beside her. She had prepared her supper and was waiting.

"I always hoped that road would be the way to something better," Mary murmured softly. Aunt Lucinda nodded understandingly. They stood together in the autumn twilight. A drizzling rain had set in and veiled the window, but they could see the pale yellow aspens on the lawn and beyond them the rich red leaves of the late sumach. It seemed to Mary that for almost twenty-five years she had watched like this for something that might come to her, up that long, empty road. Even in the years that she had spent elsewhere, she felt that her soul waited there, tense and expectant, for the "something different." If it came at all, it must come that way. She had been watching, watching! She remembered when the blow that broke her heart had come, in the old mail-pouch up the road, into the shadows and stillness. That was how it had come to her without warning, while she waited, full of hope and expectancy and the burning sweetness of dreams for a letter from her lover.

When she opened her letter, she found that he was false to her. She did not yield to despair. While the ruins of her happiness lay about her, she started to build her house of life with her head and her hands. She would build with courage, not gladness. She would find peace, if not joy.

"There must be something we can live on besides love," she said, "or one-half the world would go famished."

Mary thought of these things as she drew closer to Aunt Lucinda in the shadows. She had been doing well, then came her brother's trouble and now she felt friendless and deserted. "Why did this have to come now? Why do the innocent have to suffer with the guilty? I feel as if I could never forgive Arthur, even if he is my brother."

"Oh, Mary, do not say that. You have no right to say that," implored Aunt Lucinda. "You have been feeling hurt because some of your friends have neglected you. What is your trouble to Arthur's?"

"But I don't see what I can do about it," questioned Mary.

"None of us knows why Arthur took the wrong road. None of us knows the real circumstances. And have you ever thought that perhaps you or your parents are to blame for his downfall? It seems to me, dear, that the great thing is that your brother is in

deep trouble. Your first question should be: 'What can I do to help him? How can I show my love and loyalty?' If you will think of Arthur, instead of yourself, it will be easy."

Mary was silent.

Aunt Lucinda put her arms around her as she said: "What have you done to show your confidence, your sympathy?"

"Nothing."

"You were the bravest girl I ever saw when your engagement was broken. We all admired your courage then. Now go to your brother. Go to him just as if nothing had ever happened. Go out with him. Get him away from himself. Be to him the sister you have always been—a loving comrade in everything. Don't ask him any questions and take no offense. Friends do not demand explanations. They take all for granted because it is—you."

"Aunt Lucinda, I am glad for your counsel. I feel better already. The coldness and the hurt are gone."

"Dear girl, it is wonderful to be loved, but to love is sweet beyond all telling. Just wait and be ready to love Arthur through his hour of trouble. Love him as Jesus loved the thief on the cross. The rarity and wonder of your love will drive out the loneliness, the heart hunger."

"There comes Uncle Nathan now and the supper is ready. Come out to the kitchen." There was a lilt in her voice, the tears were gone and once again Mary was ready to build her house of life with her head and her hands, but this time she put her heart into it also. Already she thought of what she could do on the morrow. She would go to his office and ask him to come home with her. The lonesome door should echo to the quick step of those she loved. The house should be open to friends, as in by-gone days. She could almost hear the happy laughter, the merry confusion when guests should come and go, as they used to do when mother was there. If life had repressed and denied her, she would not think of herself or her own interests, as the center of things. In opening the lonesome door to her brother, she would give him comfort and love. She would spend her strength freely in a passion of love and service for him, and in so doing "the peace which passeth all understanding" should be hers.

Johnstown, Pa.

### Aunt Margaret's Greeting

BY NORA E. BERKEBILE

NANCY GREY had just recently moved back into the old home neighborhood and was daily meeting old acquaintances. On this sunny October day she dropped into Aunt Margaret's, whom she had not seen for a long time—a dozen years or more, perhaps.

"Well, dear me, if it isn't Nancy Grey!" Aunt Margaret replied, as she opened the screen door for her visitor, and saw who her caller was. "Come right in and take this easy-chair. How good it is to see you again, and with that same sweet smile as of old, still upon your face. I would recognize you anywhere by that smile. Now tell me all about yourself and how time has used you since last we met. I know that grief has come to you and, like the rest of us, you have had your 'ups and downs,' but through it all you have not forgotten to smile."

"Thank you so much for that, Aunt Margaret, for I came in here almost without the smile this time. As I came up the walk, I was wondering what marks of time and sorrow's ravages you would see in me and tell me about; but you, being the same Aunt Margaret as of old, I should have known better. Of course, you would not say anything that would make a person feel down in the dumps."

"Now, Nancy, don't flatter an old woman in her dotage, but tell me all about it."

"Well, every one of the old crowd I met this morning talked this way: 'Dear me, Nancy,' said Hannah Brown, 'how gray you have grown!'

"Then I met Ann Wharton, and with her it was: 'Goodness, Nancy, how you have aged! I sure am glad to see you, but I really did not expect you to look so old.'"

(Continued on Page 707)



## AMONG THE CHURCHES

### Calendar for Sunday, November 21

Sunday-school Lesson, The Twelve Sent Forth.—Matt.

10.

Christian Workers' Meeting, "I Am Thankful."—Psa. 103:1; Eph. 5:20 \* \* \* \*

### Gains for the Kingdom

One baptism in the Glade Run church, Pa.  
Two baptisms in the Mt. Morris church, Ill.  
Two baptisms in the Harrisburg church, Pa.  
One baptism in the Trotwood church, Ohio.  
Six baptisms in the Meyersdale church, Pa.  
One baptism in the Smith Fork church, Mo.  
One baptism in the Poplar Bluff church, Mo.  
Two baptisms in the Connellsville church, Pa.  
Four baptisms in the Hagerstown church, Md.  
One baptism in the Larned Rural church, Kans.  
One baptism in the Bethany congregation, Del.  
Ten baptisms in the church at Poplar, N. C.—Brethren E. Peterson and R. N. Willis, evangelists.

Seven conversions in the Moscow church, Idaho.—Bro. W. H. Tigner, of Gray, Wash., evangelist.

Four baptisms in the Washington church, Kans.—Bro. E. D. Steward, of Abilene, Kans., evangelist.

Five baptisms in the Locust Grove church, Md.—Bro. Geo. S. Harp, of Myersville, Md., evangelist.

Two accepted Christ in the Salamonie church, Ind.—Bro. J. W. Rogers, of Redkey, Ind., evangelist.

Two were reclaimed in the Vestaburg church, Mich.—Bro. Wm. Wagner, of Lenox, Iowa, evangelist.

Six applicants for baptism in the Flora church, Ind.—Bro. H. C. Early, of Penn Laird, Va., evangelist.

Ten were baptized and one awaits the rite in the Miami church, N. Mex.—Bro. Ira J. Lapp, pastor, in charge.

Five confessed Christ in the Beaver Creek church, Ind.—Bro. R. E. Gotschall, of Hartford City, Ind., evangelist.

Five applicants for baptism in the Black Swamp church, Ohio.—Bro. C. W. Stutzman, of Metamora, Ohio, evangelist.

Nine added to the Cedar Grove church, Flat Rock congregation, Va.—Bro. C. D. Hylton, of Troutville, Va., evangelist.

Twelve converts, seven of whom have been baptized in the Stifer church, Iowa.—Bro. D. W. Shock, of Girard, Ill., in charge.

Three baptisms in the Hooversville church, Pa.—Bro. H. Q. Rhodes, of Spiesville, Pa., evangelist; one baptism prior to the meetings.

Four were baptized and one received on former baptism in the Cerro Gordo church, Ill.—Bro. E. F. Caslow, of Grand Rapids, Mich., evangelist.

Eight were baptized and one reclaimed at Sunnyside, in the Mill Creek congregation, Va.—Bro. A. C. Miller, of Weyers Cave, Va., evangelist.

\* \* \* \*

### Our Evangelists

Bro. Levi Garst, of Salem, Va., to begin Nov. 28 in the Pipe Creek church, Md.

Bro. J. L. Guthrie, of Lafayette, Ohio, to begin Dec. 6 in the Walnut church, Ind.

Bro. F. F. Holsopple, pastor of the Hagerstown church, Md., is conducting services in that congregation.

Bro. J. Edson Ulery, of Onkama, Mich., to begin Nov. 20 in the Locust Grove church, Nettle Creek congregation, Ind.

\* \* \* \*

### Personal Mention

Bro. H. F. Richards, late of Chicago, Ill., has taken pastoral charge of the Wiley church, Colo.

Bro. D. D. Thomas changes his address from Latty, Ohio, to 516 North Tenth Avenue, Phoenix, Arizona.

Bro. Ezra Flory, the General Sunday School Secretary, is scheduled for work in a Bible Institute next week, at Rossville, Ind.

Southwestern Kansas and Southeastern Colorado has elected Eld. W. A. Kinzie a member of the Standing Committee of the 1921 Conference.

Bro. Owen Harley, of Etna Green, Ind., has been secured as pastor of the White Rapids church, Wis., for the year beginning March 1, 1921.

Writing on Armistice Day, Bro. D. L. Miller and wife expected to leave for the South on Thursday of this week. They are to locate for the winter at Clermont, Florida, where they should be addressed until further notice. They expect to visit St. Petersburg, Miami, Sebring and other places, and Bro. Miller also hopes to do some preaching while in the Southland, if his present good health continues.

Bro. H. A. Hartsough, of Nappanee, Ind., has located within the bounds of the Salamonie congregation, same State, and is now in pastoral charge. His postoffice address is Huntington.

The meeting of the Executive Committee of the Forward Movement which was held Nov. 10 and is described elsewhere in this issue, brought several new faces to the Publishing House, that is, faces which we have not been accustomed to see here. They belonged to Bro. W. J. Swigart, of the Peace Committee, Sister Eva Trostle, of the Dress Reform Committee, Bro. Frank Fisher, of the

services of these two representatives of the Church of the Brethren at the Convention were so highly appreciated.

On the morning, following the meeting of the Executive Committee, two brethren who had been in attendance, W. J. Swigart, of Huntingdon, Pa., and W. O. Beckner, of McPherson, Kans., honored the "Messenger" rooms with brief interviews. We think others would have been glad to do likewise, had time permitted.

Bro. A. G. Crosswhite changes his address after Dec. 1, from Rocky Ford, Colo., to Peru, Ind., where he takes up pastoral work. This is getting "back home," Bro. Crosswhite says, as for more than sixteen years he labored near this place, at Flora. The change from Colorado is made to secure a lower altitude for the benefit of Sister Crosswhite's health.

\* \* \* \*

### Special Notices

A Sunday School Convention is announced for the Bowman church, Idaho, beginning Nov. 25 and ending at noon on the 26th.

A pastor is needed in the Nappanee church, Ind. Applicants for this position will please address Sister Pearl Grosh, at Nappanee, Ind.

The District Conference of Western Colorado and Utah is to be held Nov. 26 and 27 in the First Grand Valley church, Grand Junction, Colo.

To the Churches of Northwestern Ohio.—In order that the members of our District may attend Thanksgiving services, appointed for their respective churches Nov. 25, and also to give all an opportunity of attending the annual Thanksgiving Meeting, to be held at the Old People's Home, Fostoria, Ohio, it has been arranged to hold said annual gathering at the Old People's Home on the day AFTER Thanksgiving Day. Please remember, therefore, that on Friday, Nov. 26, the meeting at the Home will be held. Come with your baskets well filled, and enjoy a day of rich blessings at the Old People's Home.—J. C. Warstler, Superintendent.

A Rural Pastor Wanted at Once.—The General Mission Board needs a strong, healthy pastor, who has had experience in rural work, if possible. Other well-trained ministers, if interested in the rural field, may apply. There are about forty members in the congregation. The church has been neglected and must be built up. The community is thickly populated and scarcely any work is being done by other denominations. The wife of the minister should be able to lead in music and, if possible, teach it. It is a hard task but the prospects are bright to build up a self-supporting church in a few years. Only those, who are willing to sacrifice at the start, and have a burning passion to take hold of a difficult proposition, bring it to life and, by consecration and work, build up a strong church for the glory of our Master, need apply. Applications should be made to the General Mission Board, Elgin, Ill.

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### Miscellaneous Mention

Juniata College makes an announcement on page 708, concerning her forthcoming Bible Institute. Special attention is directed to the change in time from that at which the Institute has been held in recent years.

Too late for publication of the full statement in this issue, we received notice from the Dress Reform Committee that an offering for their work on Sunday, Nov. 28, is desired by the committee. More information will be given in the statement to be published next week. This much is said here that you may be getting ready for it.

The "Japan Advertiser" for Oct. 8, from which was taken the article in this issue about the China famine, also gives considerable space to the opening sessions of the World Sunday School Convention at Tokyo. It quotes at some length from an address by Bro. D. W. Kurtz, who spoke on "The Sufficiency of Christ for the New Day," just after another speaker had addressed the Convention in Japanese on the same theme.

The General Sunday School Board is preparing examination questions, based on the International Sunday School Lessons in Matthew, one to fourteen. The questions are arranged in two sets, one for Juniors and one for the ages above Juniors. Lists of questions may be obtained free of charge on request of the Board. Papers will be reviewed by the Board only when previously examined and graded. These papers will be returned if sufficient postage is sent with them.

Our General Sunday School Secretary reports that there were sixty-five Daily Vacation Church Schools held by our people last summer. This means that this number has reported. Others have not reported. Virginia had twenty-three of these schools. Two States had ten each—Indiana and Maryland. Ohio had eight and Illinois and West Virginia had five each. The average length of terms was 2.85 weeks. There were 296 teachers and an enrollment of 2,422 boys and 3,080 girls, with an average attendance of 3,629, or 70.8 % of the enrollment. Next year there will be a promising increase in the number of these schools, for already requests are coming for schools all over the Brotherhood. Some entire State Districts are asking for them.

## The President's Thanksgiving Proclamation

THE season approaches when it behooves us to turn from the distractions and preoccupations of our daily life that we may contemplate the mercies which have been vouchsafed to us, and render heartfelt and unfeigned thanks unto God for his manifold goodness.

This is an old observance of the American people, deeply imbedded in our thoughts and habit. The burdens and the stresses of life have their own insistence.

We have abundant cause for thanksgiving. The lesions of the war are rapidly healing. The great army of free men, which America sent to the defense of liberty, returning to the grateful embrace of the nation, has resumed the useful pursuits of peace as simply and as promptly as it rushed to arms in obedience to the country's call.

The equal justice of our laws has received steady vindication in the support of a law-abiding people against various and sinister attacks, which have reflected only the baser agitations of war, now happily passing.

In plenty, security and peace, our virtuous and self-reliant people face the future, its duties and its opportunities. May we have vision to discern our duties; the strength, both of hand and resolve, to discharge them, and the soundness of heart to realize that the truest opportunities are those of service!

In a spirit, then, of devotion and stewardship, we should give thanks in our hearts, and dedicate ourselves to the service of God's merciful and loving purposes to his children.

Wherefore I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 25th day of November next, as a day of thanksgiving and prayer and I call upon my countrymen to cease from their ordinary tasks and avocations upon that day, giving it up to the remembrance of God and his blessings and their dutiful and grateful acknowledgment.

Child Rescue Committee, and Bro. E. B. Hoff, of the Tract Examining Committee. There were present also the members of the Conference Program Committee, as noted below.

The Conference Program Committee met at Elgin on Wednesday of last week, effected an organization and made a tentative general outline of the program for the 1921 Conference. The Committee is beginning early and expects to have the program arranged in good time. They are attacking their work in good earnest. The general trend of Conference activities is already well established and no radical innovations are contemplated, but the committee will try to harmonize and systematize the whole program, so that the task of the church may be discerned more clearly and the ideals of the Forward Movement may be reinforced in the strongest possible way. The Life Work Conference, which has been such an important feature for the last two years, will come in for a good share of attention. The Committee may have something to say on the subject in the near future, by way of whetting up our appetites a little. The brethren, constituting the committee, are W. O. Beckner, Chairman, of McPherson, Kans., G. A. Snider, Secretary, of Lima, Ohio, and J. A. Dove, of Cloverdale, Va.

The General Sunday School Board has just received a letter entirely unsolicited from the Assistant Secretary of the World's Sunday School Association, expressing appreciation of the service rendered by Bro. H. K. Ober, Chairman of our Sunday School Board, in connection with the Tokyo Convention. We quote from the letter: "He participated in the main convention but was especially useful in connection with our meetings for delegates, both in Tokyo and in other places throughout Japan. I may say that Mr. Ober's services were invaluable. As president of an educational institution we could send him to the most important educational institutions in Japan, and his messages were much appreciated by the Japanese. We have heard that the Minister of Education of Japan is suggesting to the mayors of six of the largest cities in the Empire that they combine through their Ministers of Education to secure his services as a special lecturer to the teachers in their jurisdictions." Besides the notice of the work of Bro. D. W. Kurtz, referred to elsewhere, we have heard from other sources of the very high regard with which his addresses were received by the Convention. It is a satisfaction to know that the



## AROUND THE WORLD

### Working for National Union in China

Unity of sentiment is a vital factor of national co-operation and prosperity in general, and it is gratifying, indeed, to note that, according to a recent proclamation of the Peking government, a reunion has been effected of North and South China. This most desirable result has long been ardently hoped for, and now, since it has at last been realized, a new parliament is to be convened, at which all sections of China are to be fully and fairly represented. So far as appearances now indicate, the unhappy internal disturbances in China have been disposed of. Some lessons have been learned that will prove of decided value to all concerned.

### Bible Study in Public Schools

At Evanston, Ill., the Bible has been recognized as a textbook for regular religious study in the grade schools, and the churches have provided a budget of \$17,000 to carry on this work. Teachers are paid to give a half hour of instruction every morning before the school period. In further preparation for this, a training-school for teachers of religion is held in the high school building each Monday night, under the direction of skilled university professors. Seemingly that plan is solving the problem of properly-trained teachers for religious instruction in that city, as three hundred students were enrolled in their "Teacher-Training Course" last year.

### Japanese Merchants Give to Chinese Relief

Despite the somewhat strained relations between Japan and China, compassionate impulses still prevail. It is encouraging to note that the appeal of the starving people in the famine-stricken provinces of China is arousing the profound sympathy of Japan's bountiful givers. A group of leading Japanese business men has started a country-wide campaign for the Chinese famine relief fund. The list was opened by two subscriptions for \$15,000, and another for \$12,500. These will be supplemented by many others, aggregating many millions—it is confidently expected. Japanese and American Red Cross workers are to superintend the distribution of the funds in the famine area.

### Indian Laborers Declare for Home Rule

With the formation of the "Labor Federation of India," the first Indian National Labor Conference ended its sessions Nov. 8 in Bombay. Within a year it expects to enroll more than 5,000,000 workmen, who are to be used as a tremendous political weapon in obtaining home rule. Whether the movement can be made to serve the best interests of India in all respects, is somewhat questionable. A prominent lawyer says: "Within a year we shall have every branch of Indian labor so thoroughly organized that we shall be able, by direct action, to compel the British to give us what we want." Admittedly, such an organization would be immensely strong, and yet, without an intelligent comprehension of the end sought, and a demonstration of their fitness for self-government, the people of India will hardly succeed in wresting their country from British control.

### The Neglected Navajo Indians

When a treaty was signed with the Navajo Indians in 1868, according to which they were placed on a much smaller area than the one which they had been occupying, a stipulation was made that the American government would furnish a schoolhouse and teacher for every thirty-five children. Half a century has passed, and figures show over 9,000 Navajo children, with not quite 2,000 in mission and government schools. They are boys and girls of native ability, and it is certainly to be deplored that 7,000 of these children have never seen a schoolhouse. There are, in fact, more Indian children out of school now than twenty years ago, simply because school facilities have not kept pace with the growth of population. The permanent advancement of the Indian undoubtedly depends upon two things—better educational privileges and adequate religious instruction.

### "Hunger Knows No Armistice"

Such is the touching appeal from the war-wrecked peoples of Europe and the land of the Near East. Competent investigators come to us with the sad message that children by the thousand must die in those lands unless speedy relief is furnished. Hospitals are without fuel, without medicine, without food. Plague ravages in city and country. Death abounds everywhere. Malnutrition is especially destructive among the young, resulting in tuberculosis, rickets, and other serious complications. In Russia, in Poland, in Germany, in Austria, in Hungary, and elsewhere, millions of human beings are doomed, unless those more fortunately circumstanced, are willing to share their bounty with the starving ones. Loyalty to the human race—our brethren in a real sense—demands our aid in these critical days of reconstruction. The exalted claims of human brotherhood insist upon our re-

cue of the suffering ones. While hunger slays its victims by the thousands, the people of favored America can not afford to look on with unconcern, nor can they evade responsibility by asking: "Am I my brother's keeper?" The apostolic precept is clear: "To him that knoweth to do good, and doeth it not, to him it is sin."

### Settling Disputes by Conciliation

Philadelphia has just taken the most sensible step, so far attempted in this country, towards the settlement of disagreements by way of conciliation, rather than by judicial action. The new tribunal is known as the "Poor Man's Court," and its motto is: "No charge, no fee; justice free." Persons who make use of this means of settling their differences, are assisted by probation officers and the "Legal Aid Bureau." It is the aim of these helpers to settle all disputes informally—conciliation being the one strong point continually emphasized. That attitude, of course, presupposes a willingness on the part of both contestants, "to give and to take," which, after all, is the most essential factor in quickly settling any point at issue.

### Great Britain's Unrest

Mr. Whiting Williams, who has been investigating social and industrial conditions in England for several months, reports that they are most discouraging. There is a scarcity of work, and added to the usual, sad consequences of nonemployment, there is the peril of alcoholic stimulants. Great Britain's most experienced sociologists view the situation with great alarm. While strong drink is always an enemy of both employer and employe, it becomes doubly so when idle men crowd the streets, always ready for any act of violence or destruction. More and more are the best elements of Great Britain realizing that alcoholic drinks are the curse of the land. Never before has prohibition held out brighter promises, in solving the serious problems of the kingdom.

### His Source of Strength

We do not know how others may be impressed, but to our mind there is great significance—irrespective of political affiliation—in the words, uttered by a man when apprised of the fact that he is to be President of the United States. At such an auspicious time no one would likely express sentiments not wholly natural to his general make-up. It is gratifying, indeed, that President-elect Harding came forward with an evidently spontaneous expression—one which inspires confidence in his sincerity of soul and purity of purpose. His words were these: "I am not exultant. It is all so serious. The obligations are so solemn that, instead of exulting, I am more given to prayer to God, to make me capable of playing my part." When a man, who is to be our next Chief Executive, has religious convictions of that sort, the people may well rejoice in his abounding dependence upon the Great Helper.

### A Challenge to the Church

"As a direct result of the war, humanity is now registering the greatest crime record since the French Revolution"—so says "The Western Christian Advocate" in an editorial. We heartily agree with that statement. Seemingly all barriers have been thrown down, and all the laws of the Decalogue are constantly being violated with impunity. As we scan the tabulation of figures, covering the moral breakdown, the showing is so astounding that one can scarcely believe that humanity has reached so low a level as the figures seem to indicate. And yet there is no reason why the situation should be viewed in utter despondence. Rather should we regard the decadence as a challenge to the church. This is the very time when God's people, as the salt of the earth, should manifest their purifying and preserving power. Ours is a task of no slight importance. We are called for a definite work, and we can not afford to neglect it.

### Armistice Day Musings

As these lines are written (Nov. 11) our mind unconsciously reverts to the day, two years ago, when, at 11 A. M., all firing ceased along the battle-front in France and Belgium. Great was the victory that was proclaimed on that notable day, but still greater were the universally expressed aspirations for a better and nobler future. War-ravaged humanity rightfully expected a regenerated world, with corresponding results. What have the allies and their former enemies done, in the two years that have elapsed, to put international relations on a better foundation? What has been done to bring peace to a strife-ridden world and to restore it to normal conditions? As we survey the events of the two years, we note that governments and diplomats have been pursuing the same devious paths that have in times past led to so many wars and insurrections. Rigid military demands and national ambitions have obstructed settlements which oppressed humanity so ardently longed for. In France there is still an unforgiving and unnecessarily harsh attitude toward Germany and Austria. Great Britain, seemingly, is willing to extend a helping hand to her fallen foes, by making recuperation a possibility. Even then, however, Austria—hungry, gloomy, and despairing—has reason to

complain of grave injustice. So little sympathy has been extended to that hunger-stricken land that its future existence is seriously threatened. Chaotic conditions in the Balkans threaten new wars. In Turkey, future stability is imperiled by the autocratic specifications of the treaty, that speaks of "special spheres" and "exclusive privileges" for France, Italy, and Great Britain. "Mandatories," so-called, cover policies that engender revolts, and militate against the very beginnings of reconstruction. Under these circumstances, Armistice Day may well suggest a most anxious and searching reflection, and more—a prayer that real peace may assuage the woes of stricken humanity.

### India's Multiplex Languages

At times, would-be critics of British supremacy in India are disposed to deprecate certain policies that are followed in administrative affairs of that country. Closer investigation reveals the fact that the British government is confronted by a task of tremendous magnitude, in attempting to maintain law and order, while struggling with conditions to be found in no other country on the globe. A recent survey revealed that 179 languages are spoken in India and in addition 544 dialects add to the "confusion of tongues." With such a serious handicap, it is surprising, indeed, that the British government is able to maintain even a semblance of systematic, orderly administration.

### Conflicting Decisions

Prohibition enforcement officials are amazed and disappointed over the Supreme Court decision of Nov. 8, according to which liquor acquired prior to the enactment of the Volstead law, and intended for private consumption, may be removed from places of storage to the home of the owner. These officials concede frankly that the decision will handicap them greatly in their efforts to enforce the liquor laws, and that it will eventually release to the market—illegally, of course—great quantities of liquor. Latest figures of the Bureau of Internal Revenue show that 46,444,071 gallons of whiskey and something more than 2,000,000 gallons of other kinds of liquor are held in bonded warehouses at this time. At prices prevailing for contraband beverages, the liquor immediately available for withdrawal is worth something like \$600,000,000, or \$10 a quart. Further developments on this important question will be awaited with interest.

### Moses as a Health Officer

A noted medical specialist declares that by common agreement of competent students Moses was one of the great sanitarians of the world's history. Many of his sanitary laws, viewed purely as laws of sanitation, are in good standing today. Moses, too, had something to say about mental hygiene. Of the ten commandments, the first four deal with the foundations of a religion. And all who believe in society at all, even though they be not religious, recognize that religion must be the foundation of all social development—of civilization itself. The fifth and sixth commandments set forth the solidity of the family—an essential for society. The seventh sets forth the sacredness of life. The eighth emphasizes that civilization can not prevail unless property is secure. The ninth and tenth deal with mental hygiene. Mental hygienists well know the effect of envy and jealousy on the mental fabric, and the grave consequence into which they lead. Humanity is just beginning to appreciate the importance of the tenth commandment.

### Islam's Change of Heart

In whatever way it may have come about, one thing is sure—Mohammedanism is no longer the irreconcilable foe of Christianity that it was in former years. Some of the Moslems, who have been won for the Kingdom, are now most earnest ambassadors for the Lord among their former co-religionists. Dr. Samuel M. Zwemer, the noted mission worker of Cairo, Egypt, says: "The political unrest in the Near East is not due half so much to economic factors or a legitimate desire for more self-government, as it is to deep, religious dissatisfaction." In proof of this statement the fact is cited that Lord Radstock, a British Y. M. C. A. officer, delivered evangelistic addresses in the towns and villages of Egypt during the Nationalist disturbances, and that he was warmly welcomed despite his advocacy of Gospel principles. In former days the most we could hope for was to find a door ajar, here or there—now the doors are wide open. Then, too, discussions on religious topics have taken a decidedly practical turn. No longer is there a disposition to defend Islam by a denouncing of the claims of Christianity in toto. It is really surprising to note with what fairness and thoroughness the divine mission of Jesus Christ is discussed in the daily press. In a new encyclopedia, published in Cairo by a Moslem scholar, the article on Jesus Christ contains a remarkable tribute to his majestic character and to his great influence throughout the centuries. Officially, of course, the Moslem creed still denies the vicarious death of the Savior. But even that is of slight significance when daily the glorious fact of Christ's atoning sacrifice is gaining ground. The day of opportunity is dawning in the lands of Islam. Let us rejoice and be glad!



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### Finding Good Work and Doing It

Ecc. 9:10; Col. 3:22-25

For Week Beginning November 28, 1920

1. **All Should Labor.**—While labor of all sorts is attractive to some, to others it is not, and yet all men are included under THE GENERAL RULE OF LABOR. If we would fulfill our destiny, we must needs fill our place in the world's activities. This is true, whether we are talking of material things or of the things that are spiritual.

2. **The Persistent Worker.**—The story is told of a man of large wealth, who lived most of the year in a country house among the hills of Vermont. All his inheritance and surroundings were those of culture and refinement. All the temptations of wealth might have drawn him toward ease and selfishness. But instead of that he was known in the little church at that place and throughout the neighborhood as a self-sacrificing, hard-working, consecrated Christian. One day a minister, who visited the church, asked him how he came to throw himself so heartily into Christian work. His answer was peculiar, but striking: "When I became a Christian, and began to read my Bible with due appreciation of its meaning, I was fully convinced that I was called into the vineyard of the Lord, and I made up my mind at once that I was not called there to eat grapes, but to hoe, and I have been trying to hoe ever since!" THE MAN WITH THE HOE is needed in every church. Shirkers, Christians, who come into the Lord's vineyard without a determination of doing their best, are usually in the majority. A Christian of that make-up at one time said to his pastor: "I have joined the church and I feel that I am saved. But you will have to excuse me from coming to prayer meetings, or taking up Sunday-school work. I am too busy." All he wanted was the grapes—being fully content to let the other members do the hoeing. How much power has such a Christian, and what strength is he to others?

3. **The Joy of Doing.**—The highest happiness comes not by what we hear, or see, or feel—it comes by WHAT WE DO. What shall it profit a man, though he read great books and have his soul stirred by the appeal of some prophet of the living God, unless, as a result of it all, he goes out and DOES SOMETHING? If we hear and feel and see, happy are we if we do, and only then.

4. **Greater Diligence Needed.**—There is pressing need, in almost every Christian life, of larger activity, more strenuous service, a closer filling out of the days with good deeds. It was said of the Master, summing up his career: "He went about doing good, for God was with him." Is it said of us? Can God approve of us on any other basis? "God hath ordained," the apostle says, "that we should WALK IN GOOD WORKS." That language is most significant. We are to be "fruitful in every good work," "rich in good works," "zealous of good works," "filled with fruits of righteousness." We are bidden to "trust in the Lord, and do good," "provoking one another to love and good works." The Master made it exceedingly clear to his followers that whatever else was absent, activity in the Lord's work must ever be present.

5. **Suggestive References.**—Both the Father and the Son are workers (John 5:17). Dorcas, the faithful worker (Acts 9:36-42). The persistent worker opens a door of opportunity (Gal. 6:9, 10). Diligence is honored (Prov. 22:29). Be busy at all times (Ecc. 11:6). "Not slothful in business" (Rom. 12:11). Diligence commended (1 Thess. 4:11, 12). "Abounding in the work of the Lord" (1 Cor. 15:58). The value of zealous effort (Gal. 4:18).

### Night Messages from the Bible

(Continued from Page 699)

So, weary one, anxious one, troubled one, distressed one, the Lord says just now to you: "Fear not." Just as diamonds are everlastingly reflecting the light, so are these two words all through the Bible and life. Once I was afraid of God because of sin. He said: "Fear not." I shunned him and went away as far as I could. He drew near and said: "Fear not." What a lesson! Abraham refused the world and then his portion was the Lord's—more than he gave up. So is it with every one—young or old.

Those words, "exceeding reward," awakened expectation, and Abraham said: "Lord, what wilt thou GIVE ME?" It is but the natural question of faith, for God, having drawn nigh, Abraham faces him in all the fullness of his need and wants to know what will be given him. Now Abraham is "the father of all them that believe" (Rom. 4:11). His conversion is the

first one recorded in Sacred Writ. He is the leader of the host of saved ones. It will be well to follow his example to be ready for the blessing and to say: "Lord, what wilt thou give me?"

"And the word of the Lord came unto him." Go carefully. I press the thought here: What is it? Doing something? No! It is listening to God. One never gets clear in his soul till he listens to God and God only. "Abraham, the son you now look upon as heir, is not the one. You are to have one that shall come forth out of thine own bowels." True, this was spoken of before (Gen. 12:2, 3), but now Divine Assurance is coming to him. It is another night scene. Earth is quiet. The heavens reveal a multitude of stars. God leads forth the man who yearns to have a son and true heir, and tells him he is to have a son. Abraham, an old man, knew that his body was "now dead, when he was about a hundred years old" (Rom. 4:14), while Sarah, his wife, was but ten years younger. How unthinkable to that man of large experience must have been the words of the Lord: "Tell the stars, if thou be able to number them. . . . So shall thy seed be."

What now do we read? "And he believed in the Lord; and he counted it to him for righteousness." Paul says (Rom. 4:3), "Abraham believed God." In the same chapter we learn that we shall be justified if we believe "on him that raised up Jesus." Why this difference of expression? When one *believes* God he believes what God says—his Word. When one *believes* in God, he believes in what he is in himself—he trusts, relies on him. When one *believes on* God he believes what God does.

What, then, is the conclusion? Simply this: GOD IS TO BE BELIEVED. Not—"Can you or I do something?" but, "Can we believe?" Paul says: "Believe on the Lord Jesus Christ and thou shalt be saved." Abraham believed God and "he counted it to him for righteousness." How is that? Abraham had no righteousness of his own, and neither do any of us have it today. Our righteousness is just "filthy rags," an "unclean thing" (Isa. 64:6). We are not fit to come into God's presence. Our righteousness will never pass. "There is none righteous, no, not one" (Rom. 3:10). All are lost until Christ saves them.

"But don't good men do good deeds and will not those acts count?" Why persist in clinging to good deeds? "There is none that doeth good, no, not one" (Rom. 3:12). Morality, charity, honesty and purity express relationships between men. When we come to relationship with God, it is a question of nature, life, righteousness, and the best moral man falls far short.

How did Abraham become righteous? By faith. How must men today become righteous? Just one way—by FAITH. But did not Abraham's works count at all? Listen: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham *believed* God, and it was counted unto him for righteousness." Having no righteousness of his own, he took God at his word—gave him credit for doing what he said he would do, and God in turn said: "Abraham, you are righteous."

Here, then, is the principle underlying justification. We are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). Further, "By the deeds of the law there shall no flesh be justified in his sight," for by the law is the knowledge of sin (Rom. 3:20). What does the law give? A knowledge of sin. But what does grace give? Justification through faith in our Lord.

"But must I not, can I not do something towards my salvation?" insists a reader. "Now to him that worketh is the reward not reckoned of grace, but of debt." When I work for a man and he pays me, that is not grace but debt. But when I become sick and the man gives me money in my great need, with no hope of getting a return, that is grace.

But let us study further. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5). Here, then, is common ground on which Abraham and

I stand. God told Abraham what he was going to do, and Abraham believed him—hence was justified. God told me what he has done for me—that his Son has died for my sins and has been raised from the dead, and I believe him—hence I am justified also. Both are justified by faith. David is referred to in verses 6 to 8, in which he concludes: "Blessed is the man to whom the Lord will not impute sin," that is, will not reckon sin against those who have believed. This is new ground for life and most precious. Here I learn that righteousness is imputed to me because I believe on him who raised Jesus from the dead. Thereby being justified by faith, I have peace with God through my Lord.

(Continued in Part 2)

Huntingdon, Pa.

### Telephone Discourtesy

BY MRS. J. Z. GILBERT

Did it ever occur to you that many presumably polite people overlook the matter of courtesy, when using the telephone? They seem to forget that "Central" is really a human being—no more immune than are other persons to insults and harsh criticisms. Perhaps because to her the speaker is an unknown quantity, he feels licensed to assault her with a volley of indignities at every provocation.

Why not consider the matter a little? In the central office the operator sits all day at her nerve-racking work, answering several hundred calls every hour. Well may we expect her to make a mistake occasionally. Who would not? Suppose, then, that, amid all the noise and confusion for which she is not responsible, she should fail to give the number called, or should cut off the speakers during the conversation—even at so serious a blunder could you imagine a Christian talking to her after this fashion: "Central, why can't you give me the right number? Better wake up and 'tend to business'?" Or, perhaps, you hear this: "O well, such a Central as you are anyway. Don't you know anything? Anybody as careless as you should be dismissed."

Could a hidden face, an unknown name and several miles of wire between the parties give any one the liberty to speak in such a manner? No circumstances should make it permissible, but the truth is that such language is mild, compared with much that "Central" must hear again and again, for very often she is the innocent victim of fiery tongues that hurl at her words unfit for print. Then, too, the angry speaker may close his hasty remarks by hanging up the receiver with a bang, regardless of the effect on the ear of the patient operator.

Were "Central" inclined to do so, she would not be allowed to answer with a retort, no matter how abusive may have been the accusation, for her vocabulary, while on duty, is extremely limited: "Number, please," "Thank you," and "Beg your pardon," compose the chief part of her conversation.

Will we hide behind a telephone and say the things we would not, if speaking face to face? What is our standard of Christianity? Is it one of courtesy at all times, whether we are seen or not, or is it sometimes otherwise?

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### China's Famine Stricken Area

THE following article was written by Mr. Nathaniel Pepper, Peking correspondent for the *New York Tribune*, and printed in the *Japan Advertiser*, an English daily, published in Tokyo. Bro. F. H. Crumpacker sent us a copy of the issue for Oct. 8, containing this article, and wrote on the margin: "True in our immediate field." It will certainly be of very great aid, and we hope, very practical, interest to our readers:

Huo Chiu, Chihli, September 26.—I have just come through one of the worst stricken districts in the famine area. From Kao Yi, on the Peking-Hankow Railway, north of Shunthefu, I have come straight across by cart to within twenty miles of Tehchow on the Tientsin-Pukow Railway, four days by cart through a scene of intensifying despair.

I have gone through four hsien, Kao Yi, Ning Ching, Chi Chow and Ts'ao Chiang, and touched on the edges



of two or three others. My route has taken me through some 70 or 80 villages, at most of which I have alighted from my cart at some foodshop or rest-house on the cart road, gathered a cluster of villagers about me and got their story. It is, on the whole, a monotonous story, one village typical of all, just as this belt is typical, on the whole, of conditions throughout the four stricken provinces, Chihli, Shantung, Honan and Shansi. The fate of the million and a half or two million people in this belt will be the fate also of the twenty-five or thirty million affected by this, that promises to be China's greatest tragedy since the famous famine in the early seventies of the last century.

#### Only the Prologue Yet

The tragedy is as yet in its prologue. There is suffering already—prodigious suffering—but it is, as yet, only a black promise of what is to come. These who are already suffering are that large proportion of the Chinese population that lives all its life on the narrow margin of subsistence. It is in eight or nine weeks that the crisis will be reached and the whole population will be affected. Then, unless help is forthcoming on a scale that staggers the imagination, there is only one prospect for all but an infinitesimal proportion of the population—death. The reports that have come to Peking are not exaggerated. They are, if anything, understated.

The situation in brief is this: From one-third to two-thirds of the people in the district I have visited are new living on a diet, at least in part, of roots, weeds, tree leaves, chaff of grain and cotton-seed waste. The yield of the year's crop runs literally from nothing to one-third at best. After the frost, when there will be no more leaves and weeds, there will be, for at least half the population, nothing to eat—literally nothing. I should estimate that one out of ten have already migrated, most of them without money and food, most of them without destination or plan and most of them destined to die. In the worst parts at least half the population is already living on the proceeds of the sale of clothes and furniture, adding another element to the problem, namely that huge numbers that do not starve to death will freeze to death. Further, thousands have died of cholera or cognate illnesses, brought on chiefly by malnutrition.

#### Two Out of Three Will Starve

Chi Chow Hsien is typical. In Chi Chow itself I talked to the Hsien magistrate, Tung Shih-chi. In his district he estimates are 390,000 people. Of every three families, he says, two have not enough to eat. Of every three families, two will starve after Dec. 1. At least one family in ten has left its home in search of food. His own resources and the resources of the district being limited, the possibilities of local relief are limited. His own plan is to raise money by subscription from the rich men in the town and villages, buy grain in Shantung, Southern, Honan and the Three Eastern Provinces and sell it at cost. To that end he has raised \$50,000. His suggestions for relief are the opening of grain stations for every few villagers where either grain or meals can be given the needy against tickets, and the donation of warm padded garments for the thousands who are left with only what they are wearing.

In Ning Ching I talked to the two principal bankers, who are similarly raising funds for the purchase of grain to be sold at cost. Said one of them:

#### Crop Almost Total Failure

"This is one of the worst afflicted centers in the country. The crop has been almost an absolute failure, after two or three years of similar failure. I am in touch with about 10,000 families in this vicinity. I should say that eight out of ten must die unless saved from outside. Excepting the very small element of wealthy merchants and big land-owners, the better classes are now eating 'Kang' that is, chaff. The others cannot afford this. For the others there are leaves and weeds, even thistle being limited. I am the owner of the largest pawnshop in this Hsien. There is a constant stream of farmers through the doors with clothes, furniture, implements, everything that can bring a few coppers to eke out a few more days. Every day people stream by my door asking for help. Sometimes they reach here at night, and lie outside the gates till morning. Sometimes I have found corpses there in the morning. We well-to-do men are giving what help we can, a little to each, but we know that little can not last for more than a few days.

#### Selling Their Children

"They are selling their children where they can and just leaving them where there is hope that they will be fed. We are raising money to buy grain to bring in to sell at cost but this does not affect the really destitute. They cannot buy grain at any price. There is no other solution but charity from the outside, to tide over until the next crop. Where work can be given, so that labor be the payment for food, work such as building roads and the like, so much better, but that is not so simple as it sounds. The building of a road affects the whole land-holding system. There is a vast amount of preliminaries before a road can even be surveyed. I am afraid there is not time for that. We shall be faced with starvation or charity for thousands by Dec. 1, or even sooner."

By way of general illustration I give the notes I have taken on some of the villages I have gone through, just as I have written them:

#### It's Cholera More Than Famine

Hwai An.—100 families. Thirty or more have died of cholera and hunger. On pressing inquiry some admitted that the symptoms were cholera more than starvation but sickness caused by not enough to eat many days. Eight families eating K'ang (chaff), ma chien (remains of cotton seed after oil pressed out) and leaves. Pay three dollars for a tou of K'ang (a tou is 23 catties here), thus making that a luxury. Eat a meal of thin, watery porridge with a few bits of grain but mainly leaves, and a sort of roll made of K'ang and cotton seed, a black-brown, soggy and sour mass, looking like a mud-ball and acrid of smell. This is near the cotton-growing region, so people are selling their clothes in the market towns, using money to buy cottons, weaving cloth, selling it in the market towns, the profit sustaining them in the meanwhile but leaving them no clothes for winter. Many have left for Kao Yi on the railway, bound north. Don't know how many. Have sold no children but all their animals. Now is the time for sowing winter wheat, but most have eaten the seed and none have animals to prepare the soil for sowing.

#### Bury Young Children Alive

Ching Tsing (Ning Ching Hsien).—One-third of people have left. Five or six are known to have buried youngest children alive because unable to feed them. Crop has been failure in preceding years. "Five years we have had nothing to eat," one old man said.

Ta-Ying Shang (Chi Chow Hsien). Cholera has been so bad that eight coffin shops have been unable to meet demand and corpses are buried in mats and left on ground outside village. Three well-to-do farmers are only ones not eating wild greens.

Yen Chia (Chi Chow Hsien).—At entrance of village, at dusk, came to small roadside shrine, in front of which are two elders of the village eating evening bowl, a cup of about one-tenth kaoliang and the rest leaves. No crop whatever; are buying a little kaoliang from the west at price five times more than normal year. Asked: Have people here any food? Said, None. How do they live? One old man pointed to house opposite us on the cart road. There one old man had died that afternoon. A few houses to the right, the father had gone in search of work, the mother had died five days before. There were left two children, eleven and thirteen years of age. Neighbors were helping them to prepare the leaves and roots they gathered. At entrance to village I saw several trees stripped clean of leaves, as in early winter. One old man is living on money sent by son living in Peking, on which he gets one meal a day. One-third of the families have left. Others not going. Useless, they say. Have no money and fear starvation on road, so may as well stay. Other old man said he had sold all but four pieces of clothes. Got dollar. Still has part of that.

#### Eating Even Thistles

It is a record of unvarying monotony, of variety, at least, only in detail. One could drop down on almost any village by air plane, spend two hours there and get an accurate picture of the conditions in four of the eighteen provinces. Everywhere it is the same: soil barren as in midwinter, prices soaring, emigration of those with a little more money and a little more enterprise, a diet principally of chaff, leaves, weeds, thistles and cotton seed waste for the majority, children sold wherever possible, deaths from cholera, resulting from underfeeding and lowering resistance, suicides of individuals or even whole families, in cases of extreme despair, land office business at pawnshops, old women gleaned patches of weed, children carrying big baskets of leaves and thistles, men sitting in front of their homes. There has been nothing to do in the fields, clusters of refugees living in the shelter of temples in the market towns. One thing one does not find: Bewailing or lawlessness. There is a detached air of resignation, in those who have not had a real meal for weeks, that is not understandable to one from the West, who knows the violence that would accompany a similar situation in the West. If they have no food, they must die. They have no food, therefore, they must die. That sums up their whole attitude. A city man who did not know from the look of soil whether the crops were good or bad and who did not speak to the Chinese, would not know from their manner or their attitude that there was anything abnormal. Yet many, many of these people have but a few weeks to live.

#### Aunt Margaret's Greeting

(Continued from Page 703)

"Old? Fiddlesticks!" exclaimed Aunt Margaret, at which Nancy laughed happily, to hear the only by-word that Aunt Margaret ever permitted herself to use.

"There was Bertha Vinton and she said: 'Why, Nancy, you old dear, I am so glad you are back, poor thing, where your old friends can cheer you up. You

are so thin and do not look well, and there are such deep lines in your face. Yes, dear, I am so glad we can help you cheer up.'

"But you could never guess what Mrs. Walton said," laughed Nancy. "She looked at me a little and then said: 'It is Nancy Grey. I can always remember you by the way your hair goes up on one side of your forehead and down on the other.' Now I have never yet seen the person who was proud of a cowlick and I am no exception to the rule, for that cowlick was the burden of my girlhood days until I learned that there are other things that spoil one's looks more than cowlicks—scowls, frowns, etc., for instance. A little thing—wasn't it—to disturb one's peace of mind? I just laughed, however, and answered: 'Yes, Milly, it grows more noticeable as I grow older, for my hair has taken a Quixotic notion to become gray just at the place to make my cowlick show most.'

"Why I let these little things depress me, I do not know, but I am over it now, for your cheerful greeting and the mentioning of my one redeeming feature has, somehow, had an opposite effect, and I feel ten years younger already. I knew the lines were there, before so many told me, and I know I do not look as young as I did when I went away, but, somehow, to have my friends tell me about it, made me think that, after all, it matters a lot.

"You saw these things the same as the rest, I know, but they did not seem to matter to you."

"My dear Nancy, sorrow and hard work only enhances people if they let it. Of course, you are getting gray and I like gray hair. I know yours does not have Walnutta on it. You have lines in your face, but they only tell me of days of patient care and nights of concern and sleeplessness because those you loved were in pain. I would not want to have seen you otherwise under the circumstances. I mentioned the smile that you had, as a little girl, for that told me that sorrow had not embittered you, as it sometimes does some people. Your friends were only thoughtless in their remarks; and so many of the same kind in one day, was a little too much. I am glad I happened to say the one thing that cheered."

"Aunt Margaret, you do not flatter, but you, somehow, always say the things that make one feel good and we go away happier than when we came. I hope I may be as inspiring to my younger friends as you are to yours."

Just then Uncle Joe came in and, seeing who was there, he held out his hand and said: "Why, hello, Nancy, how nice you look!" At this Aunt Margaret flashed Nancy a knowing look and smile.

Nancy Grey went home from that place, that day, with renewed courage to go on bearing her burdens with a smile, and the children wondered why mother was so full of fun and quite her happy self once more, and they were happier than usual because mother was.

And that night Nancy knelt down by her bed and prayed: "O Lord, keep me from being a cold water pourer to my friends, and help me to learn to say the things that will help my friends instead of making them tired of life."

Jewell, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

#### GENERAL NOTES FROM INDIA

Sunday-school.—At Bulsar there has grown up, in the railway community, quite a number of English-speaking people. Not counting the Catholics, there is quite a number of children who should be in Sunday-school. The mission was asked to provide an English Sunday-school for these children. A few weeks ago a Sunday-school organization was effected, with Bro. Elmer Wagoner as superintendent.

One evening, a few weeks ago, most of the children, and many of the older ones from the railway, gathered into the church to hear an illustrated lecture, given by Bro. E. H. Eby. This offers us a medium of becoming better acquainted with a class that has held themselves aloof from us. The boarding-school boys were also favored with several illustrated talks during the past two months.

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spiritual service and much helpful teaching. The following morning, at 10 o'clock, we enjoyed Sunday-school. Following this Bro. Miesler gave us a masterly sermon on "The Christian Church of Today—A Man Factory," which was an inspiring message, touching briefly on the thought of the uplifting of the church. The evening services were ably conducted by Brethren Brown and Honberger. Much spirituality was manifested throughout the entire meeting. Interest and attendance were good. We feel much encouraged and strengthened, and look forward with hope for the future.—W. W. Hornbaker, Darrow, Kans., Nov. 8.

Washington church enjoyed a series of meetings Oct. 20 to Nov. 1, with Bro. E. D. Steward, of Abilene, Kans., in charge. As a church we feel deeply grateful to him for his earnestness in the work and we feel that much good has been done. Four were received into the church by baptism. We held our love feast Oct. 30, with Bro. Steward in charge. Thirty-one members commended.—Mrs. Minnie Bell, Washington, Kans., Nov. 8.

#### MARYLAND

Hagerstown.—Christian Workers, Junior Christian Endeavor and Missionary activities have all been reorganized and are in a prosperous condition. The mid-week services of Bible Study and prayer are well attended. Two were baptized Oct. 31 and two more Nov. 4. Several others are awaiting the rite. Evangelistic services, preceded by a week of prayer, will begin Nov. 14 and continue until the 28th, when the communion will be held. The preaching will be done by the pastor. During the past year sixty-two have been baptized and twenty-one received by letter. Seven letters have been granted during the same period.—F. F. Holcomb, Hagerstown, Md., Nov. 4.

Locust Grove church met in council Oct. 15, with our elder presiding. Oct. 17 Bro. Harp began a two weeks' series of meetings, preaching seventeen strong Gospel sermons. Five were added to the church by baptism. The meetings were well attended and much interest was shown. Oct. 30 we held our love feast, at which 120 members commended. Bro. Murphy, of Blue Ridge, Okla., preached for us Oct. 31 on the "Broad and Narrow Way."—Mamie Garver, Mt. Airy, Md., Nov. 6.

Long Green Valley church met in council Nov. 7, with Eld. W. E. Rupp presiding. Many good reports were made for the last quarter. Bro. C. P. Breidenbaugh was re-elected Sunday-school superintendent. Sister Rhea Breidenbaugh was chosen president of the Christian Workers' Meeting. Bro. Melvin Gunther was elected a member of prayer meeting committee; Sister Anna Currens, Temperance Committee, and Sister J. M. Prigel on Missionary Committee. Eld. J. M. Prigel was chosen as associate elder of the church at this place.—Bertha L. Neubauer, Gittings, Nov. 8.

Pipe Creek church met in council Nov. 6 at the Pipe churchhouse. On account of the absence of our elder, J. J. John, Eld. W. P. Englar presided. Eld. Fred Anthony, wife and daughter, placed their membership with us. Arrangements were made to hold a week's series of song and consecration preceding our series of meetings, which commence Nov. 28. Bro. L. E. Wagner, of Lenox, Iowa, preached the time of our spring love feast was set for May 21. Bro. J. J. John was elected elder, with Bro. E. C. Bixler assistant for the coming year.—Ida M. Englar, Uniontown, Md., Nov. 8.

#### MICHIGAN

New Haven.—The new church was dedicated Oct. 31. Quite a few members from neighboring churches met with us. The devotional exercises were conducted by Eld. C. H. Deardorff, after which the regular Sunday school began was taught in the classes. Eld. Geo. Stone gave a review of the work of this church in his talk, "Reminiscences of the New Haven Church." As we have had no church school thoughts on the subject, "Opportunities of the Past and Present." Dinner was served in the basement. We met in the main room for the afternoon services. Eld. C. H. Deardorff gave the sermon of dedication. The program was interspersed with songs and the young people gave several songs. As we have had no church school since Sept. 26, 1919, when our building was burned, we have had no love feast. We decided to hold an all-day meeting Thanksgiving Day, Nov. 25, with a love feast in the evening.—Mrs. Grace Sherrick, Middleton, Mich., Nov. 6.

Vestaburg.—This church recently enjoyed a splendid revival under the direction of Bro. W. L. Wagner, of Lenox, Iowa, and our minister, Bro. Samuel Bollinger. Beginning Oct. 17, Bro. Wagner delivered seventeen strong messages, which included much teaching of the Word and strong appeals to the un saved. The attendance was excellent. The church leaders were moved to stronger faith and action. Two renewed their vows and again entered the fold. The strength of Bro. Wagner's effort seems to lie in his faithfulness to the real teachings of the Word and his personal work, backed by whole-hearted enthusiasm. Bro. Schechter and the writer enjoyed a part of these meetings and assisted in the song service.—Olivia M. Schechter, Elsie, Mich., Nov. 10.

Vestaburg.—Oct. 17 Bro. Wm. Wagner, of Lenox, Iowa, began a two weeks' series of meetings. Two were reclaimed and the church strengthened. Sister Bertha Johnson, of Rodney, Mich., led the song service part of the time, and during the last week Sister Schechter had charge. Nov. 6 we had our quarterly church meeting, at which Eld. S. Bollinger presided. Bro. E. C. Bixler was chosen as evangelistic committee agent. Bro. E. C. Bixler was not elected for the coming year, as our elder, Jos. Robinson, was with us.—B. F. Switzer, Vestaburg, Mich., Nov. 8.

#### MINNESOTA

Seavey.—We met at the home of Bro. Fred Stanbrough, with Elders Wm. Lichty and Wm. Eikenberry, for the purpose of effecting a church organization. Sister Carl Swallow was chosen church clerk; Sister Sherrill, of Minneapolis, was chosen secretary. As we had no church school we chose Brethren Carl Swallow and John Hanawalt. The voice of the church resulted in the choice of Brethren J. F. Swallow and Fred Sheridan as elders. They and their wives were duly ordained. Bro. J. F. Swallow was chosen as elder for the coming year. At 8 P. M. Bro. Lichty gave us a splendid message, his preaching, "Lord, increase our faith." The following evening we held our love feast and enjoyed a very spiritual meeting. Bro. Lichty officiated, assisted by Bro. Eikenberry.—Rebecca Stanbrough, Seavey, Minn., Nov. 6.

#### MISSOURI

Bethany.—Our revival services began Oct. 17 and continued to the 31st, with Bro. J. F. Swallow, of Seavey, Minn., in charge. He labored earnestly in preaching the Word, and visiting among the people, inspiring the church to greater spirituality and zeal in the Master's service. Sister Olivia Dickens, of McPherson, Kans., who led the song service, proved to be an efficient helper. There were no additions to the church, but we feel sure that the members were built up. Oct. 21 Bro. Ernest Varnum, of China, was with us. Bro. W. B. Stover, of Indiana, gave us an excellent message Oct. 22.—Mrs. Effie Mayden, Norborne, Mo., Nov. 6.

Poplar Bluff.—We had the pleasure of being with the Broadwater members in their love feast, also of witnessing the baptism of one just prior to the service. This is the first time we have seen their series of meetings in August. They are the fruits of Brother and Sister Garber's efforts during their short stay. Bro. Garber lived here about a year before he was called home by death.—Mrs. Eve G. Price, Poplar Bluff, Mo., Nov. 9.

Shelby County.—We held our love feast on Sunday evening, Oct. 31, with about twenty-eight members present. We had a fine meeting, and our that was strengthening to all who took part. Our young people's class is organized to do some active work and is planning now to support an orphan or missionary on the field. Our Mission Study Class, which meets every two weeks, is very interesting. Several of our members attended the meeting in the Bethany church, and enjoyed an enjoyable session. They came home full of inspiration to do more for missions. The church ought to stand by her faithful workers and give them loyal support in their earnest efforts.—Miss Merle Stouder, Cherry Box, Mo., Nov. 3.

#### NEBRASKA

Altan church met in council Oct. 2, with Bro. J. H. Snell in charge.

Our Bible Institute will be held during the holidays by Bro. Hoff, of Bethany Bible School. We feel we are very fortunate in securing Bro. Hoff for this work.—Lena Weybright, Cambridge, Neb., Nov. 9.

#### NORTH CAROLINA

Poplar.—Eld. E. Peterson and R. N. Miller held a series of meetings at the Christian Baptist church, preaching twelve sermons. Bro. W. M. Honeycutt and Joe Barnett assisted. We had a fine meeting and many conversions. We had ten additions—all young people—who were baptized at the close of the meeting.—Dove Peterson, Relief, N. C., Nov. 4.

#### OHIO

Black Swamp.—Our revival meetings opened Oct. 27, with Bro. C. W. Stutzman in charge. Fifteen sermons were delivered, in which our elder very effectively proclaimed the Word. Five were made willing to be baptized. Our love feast was held Nov. 6, with good attendance, about sixty being present. Ministers with us were Brethren C. W. Stutzman, L. I. Moss, Uriah Garner and Geo. Garner. Bro. Stutzman officiated. Our meetings closed Nov. 9. Good impressions were made and many conversions. We have now all branches of our church work.—Mrs. Asenath Baker, Lemoyne, Ohio, Nov. 10.

Black River church met in council Nov. 6, with Eld. D. M. Brubaker presiding. One letter was granted. The following church officers were elected: Clerk, D. B. Garver; correspondent and "Messenger" agent, Mrs. Effie Orr; Sunday-school superintendent, L. J. Findley. The library committee was authorized to use each year not exceeding \$10 of the surplus money in the Sunday-school treasury for the purchasing of books for the library. The Temperance Committee consists of Samuel Orr, Jesse Parent, Glenn Garver; Library Committee, Wm. F. Wertz, Herman Friend and Ethel Garver; Missionary Committee, Wm. F. Wertz. Our Missionary Secretary has charge of the missionary funds of the Sunday-school which are raised by taking one regular offering each month for this purpose. Nov. 7 we were favored with a splendid address by Sister Zula Heestand, our District Sunday-school Secretary.—Mrs. Anna Nolt, Lodi, Ohio, Nov. 11.

Danville church held a communion meeting Oct. 23. Eld. Aaron Heestand, of Wooster, Ohio, preached for us on Saturday forenoon and afternoon, and officiated at the communion service in the evening. He also preached for us on Sunday forenoon and evening. His sermons were very helpful and uplifting. The attendance was large. Eld. Heestand was also present at the communion. Oct. 24 Sister Zula Heestand, of Wooster, the District Sunday-school secretary, gave us very good helps on Sunday-school and Bible work. After the sermon on Sunday evening, a collection of \$41.20 was taken for the China sufferers.—Lila Mae Workman, Danville, Ohio, Nov. 1.

Fostoria.—We have preaching service every fourth Sunday of the month at the Old Folk Home, which is maintained by the Northwestern District of Ohio, with Brother and Sister J. C. Warster in charge. Last Sunday services were held in the large assembly room, after which we went to the room of Sister Rebecca Gilt, who was sick, and offered special prayers for her. The service was assisted by Eld. H. Dickey and the writer.—O. H. Warster, Fostoria, Ohio, Nov. 6.

Mt. Zion church met in council Nov. 4, with Eld. A. F. Shriver presiding. Our pastor, Bro. A. B. Horst, also was present, and spoke encouraging words. We elected officers for church and Sunday-school. Eld. Shriver also spoke to the brethren on the anniversary, committed us and the urgent work to the Father's care.—Martha J. S. Loomis, New Philadelphia, Ohio, Nov. 4.

New Carlisle.—Oct. 16 we met for an all-day service. In the evening communion services were held, with Bro. Jesse Garst officiating. There were quite a number of visiting brethren present. On Sunday morning Bro. Garst preached a very good sermon.—Ruth B. Shroyer, New Carlisle, Ohio, Nov. 6.

New Philadelphia.—Our council meeting was held Oct. 4, with Bro. A. F. Shriver presiding. The church and Sunday-school officers for the coming year were elected. A vote was taken in regard to holding a Sunday-school Institute here, which was almost unanimous. We also decided to have a Vacation Bible School. Brother and Sister Shriver were appointed to take care of this matter. Bro. Shepherd's desire to be relieved of his duty as elder was granted. Bro. A. B. Horst was chosen to serve.—Clark E. Springer, New Philadelphia, Ohio, Nov. 8.

Owl Creek church met in council Nov. 6, with Bro. Howard Helman as moderator. One letter was granted. The following church officers were elected for the coming year, with Bro. O. J. Workman, superintendent. We expect to have services on Thanksgiving Day. An offering is to be taken for the benefit of the Chinese sufferers. Bro. Frank Sargent, of Chicago, led a series of meetings for us Oct. 17 to Nov. 1. Sister Edith Fletcher, of Goshen, Ind., conducted the song services throughout the meeting.—Zora Montgomery, Fredericktown, Ohio, Nov. 9.

Richland church met in council Oct. 30, with Eld. A. I. Heestand presiding. We elected Sunday-school officers for the coming year, with W. S. Cacanour, superintendent. The writer was chosen "Messenger" agent and church correspondent. Bro. Heestand is retained as elder of our congregation for another year. Oct. 31 we held our Harvest Meeting, part of the day being devoted to temperance and purity. We are planning for a Thanksgiving service.—Mrs. W. S. Cacanour, Mansfield, Ohio, Nov. 3.

Stenelick church held its love feast Nov. 6. Visiting ministers were Bro. R. N. Leatherman, of Cincinnati, Bro. C. V. Coppock, of Tippecanoe City, and Ross Davidson, of Hollytown. Bro. Leatherman officiated. On Sunday morning Sister Anna Eby, returned missionary from India, gave a fine address to a very attentive audience, after which an offering was taken for the Indian work. Bro. Coppock preached in the afternoon on the subject of "Life." The meetings were well attended at each session, and we feel that we had two days of spiritual blessing.—Mary S. Carr, Newtonsville, Ohio, Nov. 8.

Trotwood.—Since our last report one more has been received into fellowship through baptism. The Sunday-school is growing. We were favored with a splendid address, led our Sunday-school Rally Day, Nov. 7, by Sister Nora Shively Wright. Our communion will follow an all-day service Nov. 25. Thanksgiving service at 10:30 A. M., Missionary Meeting at 2 P. M., love feast at 6 P. M.—D. M. Garver, Trotwood, Ohio, Nov. 8.

#### OKLAHOMA

Leedy.—Our series of meetings began Oct. 16 and closed Oct. 30, in charge of Bro. N. F. Brubaker, of Conway Springs, Kans. He gave us splendid service and preached the Word with power. He assisted in the song service by Sister Minnie Edgcomb, of McPherson. Bro. Brubaker, accompanied by the writer, visited in many homes and did much personal work. The interest and attendance were good, considering the inclement weather and sickness. There were many good and lasting impressions made. Oct. 29 we had a love feast with sixteen members present, at which Bro. Brubaker officiated. Brethren Cripe, Marchand and Gish, from Thomas, Okla., also were with us and assisted. This is a mission point and the meetings were held in a country church, three miles from Leedy. Bro. W. B. Stover has been preaching for us about a month, which we much appreciated. We would be glad to have brethren move among us. A minister is needed to help in the Lord's work. Any one desiring more information, will please address the writer.—A. Leedy, Leedy, Okla., Nov. 9.

Red River.—Eld. John R. Pitzer, of Cordell, came to us Oct. 28, and the following day held our love feast at the home of Brother and Sister Albert Fillmore. Bro. Pitzer officiated and preached on Sunday morning and night at the schoolhouse, where we have services twice a month. The meeting was enjoyed by all present. Our former elder, Bro. A. G. Fillmore, and wife, from Hydro, Okla., were with us. Eld. Pitzer and Mrs. McDonald, from Iowa—Pearl Watlock, Loveland, Okla., Nov. 9.

Washita church held a very inspiring love feast Nov. 6, and every one was much benefited. Bro. J. R. Pitzer officiated. Although a number of our members have moved, our Sunday-school is growing.—Pearl Wilfong, Cordell, Okla., Nov. 8.

#### OREGON

Mabel congregation had a love feast Oct. 31. Eld. S. P. Van Dyke, of Newberg, officiated and also gave us a good sermon on Sunday evening. Sunday morning Jonathan Bridges, of Eugene, the State Secretary for the No-Tobacco League, gave us a lecture.—H. H. Ritter, Mabel, Oregon, Nov. 4.

#### PENNSYLVANIA

Conewago.—A series of meetings was held at the Bachmanville house from Oct. 17-31, in charge of Bro. Nathan Martin. The meetings were well attended.—Mary Entler, Elizabethtown, Pa., Nov. 8. Ephrata.—Nov. 7 we held our love feast. Bro. Amos Hotzenstein, of East Petersburg, officiated, and preached an impressive sermon in the morning. Brethren L. W. Taylor and David Sander were also present. Nov. 14 Fathers and Sons' Day will be observed and a short program will be rendered. Nov. 21 an all-day meeting will be held, with a sermon in the forenoon. In the afternoon, at 1:30, the Sisters' Aid Society will conduct a meeting. A number of speakers from adjoining congregations will take part. The object of this meeting is that the Aid Societies of the Eastern District of Pennsylvania may be more united in their service for the Master, and that a greater (Continued on Page 712)

### Community Building and the Church

(Continued from Page 701)

like attitudes are built into the thought, life and character of the youth and adult life.

We see, therefore, that the function of the church is both theological and sociological. Folks must know the great principles upon which the Christian faith is built. We need to know the doctrine of God, Christ, man, church, salvation, Holy Spirit, faith, open Bible, future life, etc., from the standpoint of the best Biblical scholarship of our day. This Biblical background is essentially fundamental to living the fuller Christian life and forms the mainspring for religious motive and action. It is needed to offset the godlessness that seems to be running rampant throughout the whole earth. Then, again, we discover that it is the function of the Gospel to build Christian character and Christian society here on earth. Living the Christian life implies the right kind of human relationships. This type of living is based upon the philosophy of life set forth by Paul in the thirteenth chapter of First Corinthians. The Master Teacher set forth love as the standard norm of proper human relationship. "Every one that loveth is begotten of God, and knoweth God." Love means more than mere emotion; it is sincere dedication and loyalty to the Supreme Cause of human welfare—the beautiful, the good and the true.

We see clearly that the position of the community church is that of a moral power-house, in which the dynamic power of the church is to be geared up with the life of the community by means of a social program of wholesome activity. The spirit-life and ideals of the church are to be woven into the very structure of society and thus take on Christian ideals by a gradual transformation process. That church which aims to minister to all the religious interests of a community, gathering to its fellowship and its service, all the Christians of the community, is a true community church. That church has divine sanction for doing business, when it carries out such a constructive program; otherwise it may be called in question. The day is here when thinking folks are demanding a real church and a real sermon; a service that is vital to their spiritual welfare.

What folks want is a sincere and devoted ministry and a Christian church, with a live, vital program, devoted to molding society and giving divine direction. In each generation the church is to lay the foundation of a Christian civilization by guiding the plastic life of the young people and directing the social order into Christian channels.

With such a church program the good people of the community are duty bound to give it their unserved support, in time, in influence, in service and in finance. Only as the church has the whole-hearted support of the community constituency, can it be strong, effective and community-serving.

May the Will of God have its full sway in the transformation of the community life into that more wholesome society, where each member shall share in the joys, blessings and labor in carrying forward the divine plan.

May every community church rise in its strength and beauty, and become the moral and spiritual power-house, to vitalize and quicken the life of the community for which it is responsible.

Lindentwood, Ill.



## GENERAL NOTES FROM INDIA

(Continued from Page 707)

Concerning the results of the Sunday-school examination, Sister Eliza B. Miller writes from Anklesvar: "In the Teachers' Division we had 18 candidates, 9 of whom passed. This is not a very good showing. The failure was with the village teachers. They really do not belong to our Sunday-school, because they are not in attendance. In the Senior Division there were six candidates and six passes. In the Junior 6 candidates and 6 passes. In the Intermediate 16 candidates and 11 passes." The results of the oral examination are not at hand.

At Vali, 31 took the written examination, 9 of whom were teachers—6 seniors, 13 intermediates and 3 juniors. Fourteen took the oral examination, one of whom failed. This makes a total of 45 who took the Sunday-school examination.

In the Jalalpur District, at Bhat, the fisherman village on the coast, 71 took the oral examination, all of whom passed. At Machad, out of 15 who took the oral examination, 8 passed; 2 took the written examination and passed. At Jalalpur, out of 21 who took the oral examination, 13 passed; 2 took the written examination and passed. These numbers for the District total 111, of whom 93 passed.

At Vyara, 93 took the written examination of whom 84 passed and 9 failed. No medals were received, but it is planned to give 9 New Testaments and Bibles to those receiving high marks. At some of our stations a graded course is being introduced for village Sunday-schools. I have the results of the examination in this course from Vyara only. As it is a beginners' course, the examination was oral. Out of a total of 336, who were examined in this course, 257 passed and 79 failed. Of this number 69 were boarding-school children, who also took the oral examination on the International Lessons. Of these 58 passed. This makes a total of 429 who were examined in the Vyara District, of whom 341 passed and 88 failed.

In the Bulsar area, at the Wankal Boarding-school, 14 took the written examination, 12 of whom passed. At Bulsar, 69 took the written examination, all of whom passed except one. Out of a total of 83 in the Bulsar area, who took the written examination, 80 passed. One boy at Bulsar—Suleman Soma—received a grade of 88%, the highest mark for any one of the Senior Department in the Sunday-schools of Gujarat. He was given a medal by the All-India Sunday-school Union. The other three of Gujarat, who received medals, were of other missions. Medals are not given to those who take the oral examination. I have not been able to secure the results of the oral examination at Bulsar and Wankal.

This makes a total of 256 in the Gujarat District of our mission, who sat for the written examination—228 of whom passed. The incomplete returns for the oral examination show that out of 457 who took the examination, 362 passed. For both the written and the oral examination this makes a total of 713, of whom 588 passed.

Bro. Long has furnished me the results of the Sunday-school examination for all Gujarat. Out of a total of 81 teachers, 69 passed. Out of a total of 162 seniors, 156 passed. Out of a total of 327 intermediates, 190 passed. From a total of 294 juniors, 262 passed. From the total number of 864, who appeared for the written examination, 698 passed. The total number who appeared for the oral examination is 6,349, of whom 5,950 passed. Out of 7,213, who appeared for either the oral or the written examination, 6,627 passed. These totals do not include the candidates who appeared in the 1st and 2nd book of "Village Sunday-school Course," the results of which were not reported to the Sunday-school Secretary for all Gujarat. A further classification of the grand totals show that 1,788 received honors—931 first-class, 2,225 second class, 1,683 third class, and 586 failed. There was a large increase in the number of candidates who appeared for examination over last year.

These examinations are a great stimulus to diligent study on the part of pupils.

**Dahanu.**—Sister Ella Ebbert reports the following items: "June 1, two of our girls, Sundrabai and Sagurnabai, who have been teaching in the boarding-school, were sent to the school for training. The former is in the Scottish Mission Training School for Teachers in Poona; the latter is in the Harding Kindergarten Training School at Sholapur.

"Sundrabai, Sister Royer's Bible woman, has charge of the boarding-school at present, and is doing very good work. June 29 the boarding-school was inspected for the purpose of registration. The inspector found that the work is being done satisfactorily, so our school now is a registered school.

"The latest addition to our school is Ambe, a girl about eleven years old, the daughter of a sadu. She is happy and contented and seems to have no desire to go back to her people.

"The Butterbaughs and Sisters Blickenstaff are getting along nicely in their language study."

With the purchase of 115 acres of land, near the railway station at Anklesvar, on which will be located the Central Training School, the location of the Girls' Institution will be on the present compound at Anklesvar, which will

be given over wholly to the needs of the Girls' Boarding-school. These are busy days for our builder, Bro. A. W. Ross, who will be away from his station much of the time, for the coming season, looking after the building work at Anklesvar, Vyara, Jalalpur and Palgar.

Anklesvar, India.

A. T. Hoffert.

## FRUITDALE CHURCH, ALABAMA

We held our semiannual love feast Oct. 23. It was a most enjoyable occasion. What made it more so, was the existing spirit of harmony. When the deacons paid the annual visit to the members, before the communion, they found them all in peace and union. There were no complaints.

Sometimes, I fear, the deacons do not take time to explain the real import of the questions which, by long-established practise of the church, are annually asked of the members. A word of explanation, tactfully given, often throws much light upon any perplexity that our members may have. Some, perhaps, may consider themselves unfit to commune, not having a proper understanding of the matters involved. To such, a brief comment upon the necessary preparation for the communion, and a reference to the great blessings, attending a proper observance of the same, may be of special value. The writer knows of instances in which great joy came to those who attended the love feast in response to an earnest entreaty, though there had been a strong inclination to stay away.

Only two ministers were present at our recent feast—Brethren M. Wine and Jacob Bashor. Thirty members communed. An unusually good feeling of fellowship prevailed. We ask an interest in the prayers of all, that we may continue to be faithful.

J. Z. Jordan.

Fruitdale, Ala., Nov. 2.

## SOUTH BEND, INDIANA

The past year has been one of blessing for our church, in spite of the fact that we have felt keenly the religious lethargy that is so general in this post-war period. Fifty persons have united with the church from September, 1919, to September, 1920. Oct. 17 we had a "Homecoming Day," that proved to be one of the best we ever had in our local church. Bro. Brubaker and wife, from China, and Bro. Peters, from North Manchester, were the special attractions. The work of our mission stations in China was vividly portrayed both by word and picture. The special offerings of the day amounted to \$296.

Our pastor, Bro. H. H. Helman, is to remain with us for another year. Because of the infirmities of age, Bro. Daniel Hartman resigned the eldership of our church at our recent business meeting, and Bro. Frank Kreider, of Elkhart, was elected to serve in that capacity.

Our revival meetings will begin Nov. 8, with Bro. W. C. Detrick, of Bryan, Ohio, as evangelist and Bro. George Roop, of this city, as musical director. The present indications for a new church building, next summer, are very favorable. This is an urgent need of our congregation, if our Sunday-school is to do efficient work. Our children are poorly provided for in our present building.

The churches of South Bend and Mishawaka have been very fortunate in the establishment of a "Community Training School of Religion" in our city, offering eleven courses of study, with a faculty including such men as George Herbert Betts, of Northwestern University, an author of such books as "How to Teach Religion," etc. About three hundred have enrolled, and all classes are well attended. Our own church has about twenty enrolled, all of whom are enthusiastic. The school meets on Friday evening, with two sessions and an assembly period. The curriculum includes courses in Child Psychology, Story Telling, Primary and Junior Methods, Sunday-School Management, Principles of Teaching, Life of Christ, Old Testament History, etc. We are told that this is the largest school of its kind in the Middle West. We are thankful, indeed, that such an opportunity has been brought to our very door.

Corra V. Wise.

311 W. Jefferson Boulevard.

## THE PASSING OF KATIE MOHLER SMITH

After an illness of ten days, Sister Katie Mohler Smith passed to her home beyond, on the evening of Sept. 27, 1920. She was born April 10, 1882, the daughter of Daniel M. and Mary E. Mohler, near Warrensburg, Mo., and grew to womanhood at the place of her birth. Jan. 9, 1902, she was united in marriage to Wilmer E. Smith, also of Warrensburg, Mo. To this union were born nine children, Lucile, Marion, Myrtle, Elmo, Shirley, John (deceased), Novella, LeRoy and Lowell Homer. The sojourn of the last named was one month and twelve days—his death occurring on the morning of Oct. 30.

The family moved from Warrensburg, Mo., in 1906, to Grand Junction, Colo., where they still reside in splendid work.

Sister Smith was a faithful Christian woman, beginning early in life to serve her Master. At the age of eleven years she accepted Jesus Christ as her Savior, and the remainder of her life gave evidence of her faith in him. She was an untiring worker, congenial and dependable, always making use of every opportunity to assist in service. Besides being a success as president of the Friendship Circle Sunday-school class, she was a splendid teacher and organizer. Her class of fifteen girls, "The Sunshine Class," sang beautifully, at her funeral, "Safe in the Arms of Jesus," as an expression of their appreciation of her life and work.

She was also very much interested in the welfare of the community, taking an active part in community betterment. The community in which she lived, the church she loved, the Sunday-school she served and the home over which she presided, all feel the loss occasioned by her passing.

A few days before leaving this world, much of her time was spent in prayer for the Lord to receive her spirit and to bear his faithful

home. She prayed to the Lord who had never forsaken her—earnestly, yet calmly—in faith believing that he would not forsake her at this time. The writer has never heard a more fervent and submissive prayer. She seemed to have perfect communion with her Heavenly Father, and she gave evidence of a glimpse into the glory beyond. What a blessing to be at her bedside, and to see the calm, satisfied expression on her countenance, as her occasional words gave evidence of her vision!

The funeral sermon was preached by Eld. J. E. Bryant, assisted by Eld. Salem Berry, of Fruita, Colo. Text, Philippi 1: 20–H. C. Wenger, Grand Junction, Colo.

## SISTERS' AID SOCIETIES

**POMONA, CALIF.**—Report of Ladies' Aid Society from Sept. 1, 1919, to Sept. 1, 1920: We held 24 all day meetings; average attendance, 21. We quilted 5 quilts, tied 13 comforters, made 25 prayer-coverings; pieced tops for 3 quilts, and blocks for a number of comfort-tops; made a number of garments; donated 55 garments; made 139 visits to the sick and in the infirmary of the church. A number of shut-ins were remembered by having brought to them food from our birthday dinners. Received during the year, \$224.35; gave to foreign missions, \$26; to home missions, \$26; to congregation, \$68; to La Verne College, \$31; to the sick, \$5; total, \$197; balance, \$27.35. Officers: President, Mrs. E. T. Keiser; Vice-President, Mrs. J. T. Hartung; Supervisors, Mrs. J. Neher, Mrs. Jacob Funk; Secretary-Treasurer, the undersigned—Mrs. G. W. Niswander, Pomona, Calif., Oct. 7.

**MISSOURI.**—Report of Sisters' Aid Society of the Middle District of Missouri, Oct. 1, 1919, to Oct. 1, 1920: Garments made, 123; quilts, 15; comforters, 18; garments donated, 70; comforters donated, 22; given to Armenian sufferers, \$8; Red Cross, \$5; Kansas City, \$20; Valdosta Mission, Ga., \$5; home congregations, \$63.65; India share, \$80; collection at District Aid Meeting, \$366; total, \$155.31; money on hand, \$1.79; general expenses, \$2; miscellaneous, \$1.65; Girls' Boarding-school in China and Hospital in India, \$64.72 (sent to Mission Board for this \$30); General Secretary, \$1; on hand, \$1.14 for expenses; on hand for May 29, \$14.72—Mollie Lentz, President; Fern M. Wagner, Secretary-Treasurer, Chicago.

**SABETHA, KANS.**—Report of Rock Creek Aid Society from Oct. 1, 1919, to Oct. 1, 1920: We reorganized with Mrs. Emma Bowman, President. We had on hand in cash, \$29.94; took in during the year, on sale dinners, social and work, \$164.14. Paid out in home district work, \$10; pastor's report, \$50; India missions, \$30; China, \$8; China Hospital, \$50; for flowers and home work, \$14; on hand, \$47.88. We have fifteen members—Rose Bohn, Secretary, Sabetha, Kans., Nov. 1.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Billings-McCoy.**—By the undersigned, Oct. 2, 1920, at the home of the bride's parents, Brother and Sister L. F. McCoy, of Albion, Mo. Leo E. Billings and Sister Mary May McCoy, both of Monroe County, Iowa.—D. H. Fouts, Fredric, Iowa.

**Blough-Cassel.**—By the undersigned, at the parsonage of the Walnut Grove church, Pa., Nov. 1, 1920, Brother E. Percy Blough, son of the late Eld. P. J. Blough, of Johnstown, Pa., and Sister Mazie S. Cassel, of Philadelphia, Pa.—M. Clyde Horst, Johnstown, Pa.

**Dunk-Holldippe.**—By the undersigned, at his home, Oct. 23, 1920, Brother Glen Dunk, and Sister Iva Holldippe, both of Lafayette.—John W. Root, Lafayette, Ind.

**Mack-Valencourt.**—By the undersigned, at the home of the bride's parents, Oct. 27, 1920, Mr. Ira Mack, of Sarnia, Mich., and Sister Parlee Valencourt, of Harlan, Mich.—H. A. Weller, Copemish, Mich.

**May-Nagle.**—At the parsonage, by the undersigned, Nov. 1, 1920, Mr. Lev N. May, of Albion, and Sister Anna J. Nagle, both of Johnstown, Pa.—D. P. Hoover, Johnstown, Pa.

**Wieland-Winey.**—By the undersigned, Nov. 3, 1920, at the home of the bride's parents, Brother and Sister E. E. Winey, Brother Charles Wieland and Sister Clotus Winey, both of Ionia County, Mich.—Peter B. Messner, Lake Odessa, Mich.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Arras, Adam J.**, born Oct. 16, 1854, at Mansfield, Ohio, died in "The Home" at Girard, Ill., Oct. 30, 1920, after a few days' illness, of paralysis. He had always been a life in this country. He was a member of the Church of the Brethren in early life. Services in the parlors of "The Home" by Bro. D. W. Shock. Burial in the Pleasant Hill cemetery. Bro. Arras came to "The Home" about two years ago, soon after the death of his wife. There are two sons and two daughters living—Mrs. Lemuel Weddle, Girard, Ill.

**Ball, Lucinda Irvine**, born in Mercer County, Ohio, died Oct. 25, 1920, aged 83 years. In 1855 she married T. Ball. To this union were born a son and a daughter. Sister Ball was a member of the Church of the Brethren for forty-nine years. She leaves her daughter, three grandchildren and four great-grandchildren. Services by Eld. G. H. Bashor.—Mrs. Sylvia L. Netzel, Glendora, Calif.

**Beaver, Sister Dora May**, daughter of Brother and Sister John D. Beaver, of Kismet, Kans., born near St. John, Kans., died Nov. 1, 1920, aged 19 years, 9 months and 8 days. She united with the Church of the Brethren when twelve years old and was faithful to her Savior and her church. In September of this year she entered McPherson College, where she suffered a severe attack of appendicitis, which caused her death. The parents, one brother and two sisters survive. Services from the First Methodist church in St. John by the writer—Elders E. E. John and W. O. Beckner assisting. Interment in the St. John cemetery.—J. S. Sherry, Bloom, Kans.

**Bergey, Bro. David**, died at his home in Chester County, Oct. 27, 1920. He had always been a consistent member, serving faithfully as deacon and clerk of the church. His wife, two daughters and a son survive. Services in the Parkersburg church by Bro. Dixon, assisted by Brethren Hetric and Nyce.—Edith Pennypacker, Parkersburg, Pa.

**Bilby, Charles Edw.**, son of Dolph and Ruth Bilby, born in Delaware County, Ind., died of scarlet fever, Oct. 30, 1920, aged 7 years, 2 months and 15 days. Short services at the grave by Eld. J. A. Miller. One sister preceded him a few months ago. The parents and two sisters survive.—Alice E. Miller, Gaston, Ind.

**Clapper, Bro. Ludwig**, born in Henry County, Ind., died Oct. 14, 1920, at the home of his son in Mount Morris, Ill., aged 82 years, 2 months and 25 days. In 1859 he married Malinda Himes. Two sons were born to them. His wife died seventeen years ago. Bro. Clapper united with the Church of the Brethren in youth. Services by Eld. S. S. Plumm, assisted by Rev. E. S. Nicholas.—Nelson E. Shirk, Mt. Morris, Ill.

**Davidson, Winchester**, born Oct. 22, 1837, near Auburn, Ill., died in "The Home" at Girard, Ill. He was a life member of "The Home" for the past two years. In early life Bro. Davidson became a member of the Church of the Brethren and was always happy in his new life. All who knew him, loved him. Services in the parlors of "The Home" by the local pastor, Bro. D. W. Shock. Burial in the Pleasant Hill cemetery. Oct. 31 came Oct. 14, 1920, after four days' illness.—Mrs. Lemuel Weddle, Girard, Ill.



**Ecker, Bro. Jacob**, died Oct. 29, 1920, aged 68 years, 1 month and 25 days. Services at Langanore Chapel by Bro. J. O. Willard, assisted by Bro. David Klein and Rev. Bohnd. Interment in the adjoining cemetery—Mamie Garver, Mt. Airy, Md.

**Fackler, Sister Malinda**, died at her home at Union Deposit, Oct. 16, 1920, aged 72 years, 2 months and 14 days. Fifty-two years ago she married Abram Fackler. To this union were born four children, two of whom survive with her husband, five grandchildren and four sisters. She was a consistent member of the church for about forty-four years, and served the church faithfully with her husband in the deacon's office. Services at the Hanoverdale house by Elders J. H. Witmer, J. A. Landis and Thos. Patrick. Interment in adjoining cemetery—Ulysses L. Gingrich, Palmyra, Pa.

**Gaubly, Bro. John M.**, born in Schuylkill County, Pa., died in the bounds of the Washington church, Kan., Oct. 29, 1920, aged 63 years, 8 months and 21 days. He had been afflicted with heart trouble for about ten years. In 1880 he united with the Church of the Brethren and soon after was called to the deacon's office. He was chosen to the ministry and served his church faithfully until death. In 1882 he married Leah S. Merkey. To this union were born ten children. He is survived by his wife, one son, Samuel (who is also a minister in the Church of the Brethren), eight daughters, twenty-one grandchildren, one brother and one sister. Services in the Washington church by the writer, assisted by Bro. E. D. Steward. Interment in the cemetery near by.—R. A. Yoder, Sabetha, Kans.

**Gebhart, George W.**, died Oct. 25, 1920, aged 78 years, 5 months and 22 days. Three weeks before his death he was taken to the hospital at the Soldiers' Home, where he died with paralysis. Bro. Gebhart was a faithful member of the Church of the Brethren for many years. He leaves his wife, who has been unable to walk for over a year, two children, who reside in the State of Washington, and one grandchild. Services at his residence in Watts, Calif., by the writer. Interment in the Soldiers' Home cemetery.—C. W. Guthrie, 111 N. Hollenbeck Street, Los Angeles, Calif.

**Keiser, Washington J.**, died May 24, 1920, aged 84 years, 7 months and 26 days. He was married to Hannah N. Deal. To this union were born three children, one having died in infancy. He is survived by his aged companion and two sons.—Virginia I. Bickler, Hartsville, Ohio.

**Mackay, Sarah Ann**, nee Johnson, daughter of Milford and Clarissa Johnson, born in Norwich, Ohio, died at Nappanee, Ind., Oct. 31, 1920, aged 80 years, 8 months and 28 days. She united with the Church of the Brethren early in life, giving to it loyal service and devotion until the time of her death. In 1856 she was married to Jacob Yager. Her husband died in 1865, leaving her and three small children. In 1870 she was married to John Mackay. To them two children were born. Four children, eleven grandchildren, eighteen great-grandchildren and one great-great-grandchild survive her. Services at the Nappanee church by Bro. Elmer Metzler, assisted by Bro. Daniel Wyssong and Rev. R. R. Detwiler, of the Methodist church.—Pearl Grosh, Nappanee, Ind.

**Maugans, Samuel J.**, son of Jacob and Rebecca Maugans, born in Frederick County, Md., died in November, 1920, at the home of his son, near Logansport, aged 73 years, 4 months and 12 days. In 1872 he married Catherine Garmard, who died in 1888. To this union were born five children. In 1889 he married Emma Foust. One daughter was born to them. He leaves his wife, two sons, three daughters and five grandchildren. Services by Eld. J. D. Rice. Burial in Springdale cemetery.—Ruth Dailey, Peru, Ind.

**McConaughy, Henry D.**, born in Pennsylvania, died at his home, near Wetmore, Kans., Oct. 19, 1920, aged 70 years, 10 months and 21 days. He married Sister Martha C. Smith in 1879. To this union were born six children, one of whom with his wife preceded him. In 1911 he married Mrs. Margaret Jones. To them were born one son. Mr. McConaughy had a stroke about six years ago, which was followed by a stroke of paralysis, from which he never fully recovered. He was a man of a very sociable and friendly disposition, and made many friends. He is survived by his wife, four sons, two daughters, twelve grandchildren, two brothers and three sisters. Services in the Sabetha church by the writer, assisted by Bro. Roy Kistner. Interment in the Sabetha cemetery.—R. A. Yoder, Sabetha, Kans.

**Moats, Bro. Henry T.**, born near Hagerstown, Md., died at his home in Mt. Morris, Ill., Oct. 30, 1920, aged 81 years, 2 months and 30 days. At the age of five years his mother died and he made his home with an uncle, Daniel Zellers. In 1864 he married Anne E. Sprecher. Five children were born to them, three of whom, with the mother, preceded him. In 1901 he married Sister Florence Sprecher, who survives. Bro. Moats joined the Church of the Brethren in 1887. Services by Eld. F. E. McCune, assisted by Eld. W. E. West.—Nelson E. Shirk, Mt. Morris, Ill.

**Mumper, Bro. Wm.**, died at his home at Green Spring, in the Upper Cumberland congregation, Oct. 25, 1920, aged 30 years. He was a consistent member of the church. Services by Eld. S. M. Stouffer. Interment in cemetery at Fogelsanger's church.—A. A. Evans, Carlisle, Pa.

**Palmer, David Z.**, born in Mt. Morris Township, died at his home, near Mt. Morris, Ill., of apoplexy, Oct. 29, 1920, aged 63 years and 12 days. In 1883 he married Sister Harriet Slifer. Seven children were born to them, five of whom are living. The mother died several years ago. One of the sons died in France. Services by Eld. F. E. McCune.—Nelson E. Shirk, Mt. Morris, Ill.

**Price, Marie**, daughter of Brother and Sister Wm. Price, of Bergey, Pa., died in September, 1920, of diphtheria, aged 8 years, 1 month and 22 days. She is survived by her parents and three sisters. Interment in the Indian Creek cemetery.—B. M. Booz, Vernfield, Pa.

**Sell, John R.**, died Oct. 26, 1920, aged 34 years, 8 months and 24 days. He leaves his mother and four sisters. Services by Bro. D. T. Detwiler in the Salem home—Margaret Replogle, New Enterprise, Pa.

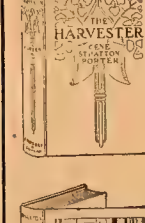
**Shaffer, Sister Anna**, nee Fike, wife of Bro. Harrison Shaffer, born in Somerset County, Pa., died in Garrison, Iowa, Oct. 30, 1920, aged 69 years, 2 months and 29 days. She was a member of the church for many years. She was the mother of six children, one of whom preceded her. Paralysis was the cause of her death. Services by the writer, assisted by Bro. Edmister.—W. H. Lichty, Waterloo, Iowa.

**Shaffner, Sister Elizabeth**, died at her home near Hanoverdale, Oct. 21, 1920, aged 69 years, 10 months and 25 days. She married David Shaffner in 1874. She united with the church about six years ago. She is survived by her husband, four children and ten grandchildren. Services at the Hanoverdale house by Eld. J. A. Landis and Bro. F. S. Carper. Interment in adjoining cemetery—Ulysses L. Gingrich, Palmyra, Pa.

**Shickel, Sister Virginia B.**, wife of Bro. David Shickel, died in the bounds of the Beaver Creek congregation, Rockingham County, Va., of heart trouble, Oct. 27, 1920, aged 45 years, 11 months and 4 days. She united with the church in her youth. She is survived by her husband, three sisters and four brothers. Services at Beaver Creek by Eld. A. S. Thomas, assisted by Eld. L. S. Miller.—Nannie J. Miller, Bridgewater, Va.

**Steffy, Marie**, daughter of Bro. Myron and Sister Olive Steffy, born in Portage County, Ohio, Nov. 18, 1912, died April 1, 1920, aged 7 years, 4 months and 12 days. She was sick only one week but suffered intensely. Besides her parents she leaves a brother and sister. She was a bright student of the Hartsville Sunday-school and loved by all. Burial in the Hartsville cemetery.—Virginia I. Bickler, Hartsville, Ohio.

**Wones, Sister Mahalia**, born Jan. 25, 1842, died Aug. 28, 1920. Sister Wones was a very active woman during her days of service. She served as a practical nurse in a large number of the homes in the vicinity, prompted by her kind disposition and her willingness to be of use to others. This she did in connection with her household duties. She was married to Bro. Martin Wones, with whom she lived almost sixty years. Both were members of the Church of the Brethren for many years. She was not able to be at services for several years, but her condition became serious last spring. They raised a large family of children. Most of their married life was spent in Girard. Services in the church at Girard by Bro. D. W. Shock. Burial in the family lot in the Girard cemetery.—Mrs. Lemon Weddle, Girard, Ill.



## GIFT SUGGESTIONS

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## THE GOSPEL MESSENGER

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### Notes From Our Correspondents

(Continued from Page 709)

effort be put forth to do more effective work. At 7 P. M. a Children's Meeting will be held. The program will consist of exercises, recitations and songs. A committee has also been appointed to arrange a program for Bible Sunday—Gertrude R. Shirk, Ephrata, Pa., Nov. 6.

**Harrisburg**—Bro. Walter Long, of Altoona, closed his series of Bible talks Oct. 22. Two stood for Christ and were baptized Oct. 31. Members from other churches came to hear Bro. Long and everybody seemed to be inspired. Bro. Long brought some very vivid pictures before us. Sister Long gave a few touching recitations. Oct. 24 a number gathered to hold services, when Bro. Frank Carper, of Palmyra, spoke. Oct. 11 Bro. Carper preached at the church. In the afternoon thirty met at the Dauphin County Almshouse, under the auspices of the Women's Bible Class. Bro. Conner, our pastor, preached and a short talk was given by Bro. Shaw. Our Rally Day services were held Oct. 31. Bro. Ralph Schaeffer, of Elizabethtown, was the principal speaker, and gave an inspiring talk. Our love feast will be held Dec. 12, at 4 P. M.—Sallie E. Schaeffer, Harrisburg, Pa., Nov. 4.

**Hooversville** church had a short but interesting week's meeting, beginning Oct. 17, in charge of Bro. H. O. Rhodes, pastor of the Spicesville church. Three young people were baptized and the members very greatly encouraged. The meetings closed with a love feast Oct. 24. Eld. Silas Hoover was with us. Bro. Geo. Griffith, who was here during the summer months, gave us excellent recitations. Oct. 24 a school work. Bro. Keith became very anxious and interesting sermon on Rev. 12: 11, some time ago. Since our last report a young Italian has been baptized—Mary Zimmerman, Hollisville, Pa., Oct. 30.

**Indian Creek**—Oct. 9 Bro. Elias Edris, of Fredericksburg, Pa., opened a series of meetings and preached eighteen practical sermons. These services were fairly well attended and a short talk was given by Bro. H. O. Rhodes, of Harrisburg, Pa., Nov. 4. The Temperance Committee rendered a program on World's Temperance Sunday. Bro. Abel Long gave an oration on "The Evil of the Cigarette," while Brethren Melvin Shuler, Robt. Long and Adam Bucher gave five-minute talks on "What Prohibition Has Taught Us." The Busy Men's Bible Class and the Girls' Sunshine Class rendered special music for the occasion, and some splendid recitations were given by the younger folks. Bro. J. H. Beer, of Denton, Md., gave a rousing address on Temperance—B. M. Bouz, Verndale, Pa., Nov. 4.

**Lost Creek**—We held our love feast at the Oriental meetinghouse Oct. 30 and 31, with fifty-four congregations. We were very glad to have so many members present from different parts of the congregation. Ministers present were Brethren J. H. Richard, J. E. Rowland, Wm. Miller, Geo. Strawser. Bro. Miller officiated. Sunday morning Brethren Miller and Richard gave very good talks—Verna B. Meiser, Liverpool, Pa., Nov. 2.

**Meyersdale**—Sept. 5 we held our Sunday-school rally. There was a large number in attendance and \$300.36 was raised. The following Sunday \$100 was raised for two scholarships for Juniata College. Oct. 10 our love feast was held with a very large attendance. Meetings were held three evenings previous, in charge of our pastor, Bro. Coffman. Two of his sermons were heard by the members and one was evangelistic. Six were baptized. Bro. Coffman represented our Sunday-school at the State Sunday-school Convention at Harrisburg Oct. 13. The second Sunday following he gave us a report of the convention. Go-to-Sunday-school day was observed with a good attendance—Mrs. D. J. Fike, Meyersdale, Pa., Nov. 2.

**Mt. Olivet**—Our pastor, Bro. W. H. Miller, has resigned and Bro. J. W. Herselman, of Mechanicsburg, Pa., expects to take up the work. Bro. Earl Kipp was appointed to fill the office of the writer as church clerk—Ada Brandt, Millertown, Pa., Nov. 9.

**Rockton**—Oct. 24 Eld. S. E. Early, of Windsor, Pa., closed a two-week series of meetings at the Rockton house with a love feast service. Bro. Early is very effective in imparting Bible truths, both by preaching and in song. Two united with the church. There had been a large gathering at a former revival. Bro. Early also gave a week's series of meetings at the Rockton house—a point where, for some time, there had been no preaching service, but where a good Sunday-school had been in operation. Two united with the church at this place. It was felt that the meetings closed at a most inopportune time, but it was not possible for Bro. Early to remain longer. He will lead a series of meetings at the Rockton house in the spring of 1921. Bro. Virgil C. Funnell gave this congregation five days in religious education work, using his splendid stereoscopic views. The need is felt, and the way seems to be opening up for the coming of a summer pastor and a helper for our Daily Vacation Bible Schools, mission training, revivals, etc. Bro. W. J. Milton, of the Field Worker for the Mission Board and Sunday School Board combined, is on the job, and prospects are good for a forward movement in the Sunday-school and in all departments of church work—J. B. Hollenporter, Rockton, Pa., Nov. 9.

**Springfield** church met in council Oct. 2, with Eld. Jacob Longenecker in charge. Eld. W. Taylor was also present. It was thought by some of the members that more effective work could be done if the Springfield church were divided into two separate congregations. A private vote was taken, and the majority were in favor of dividing, but having failed to agree upon a suitable line, we are still at one congregation. Our love feast will be held at Quakertown Nov. 21, at 6 P. M.; examination service in the morning at 10:30. Our Bible Institute, conducted by Brethren H. H. Nye and I. S. Hoffer, of Elizabethtown College, began Oct. 22 and closed on the 24th. The messages brought to us were very instructive. The attention and interest were splendid during the seven sessions. Bro. Nye's talk on Social Purity was well received. Oct. 10 our Junior boys and girls had charge of the Christian Workers' Meeting.—Lucina Herselberger, Quakertown, Pa., Nov. 9.

### TEXAS

**Ft. Worth**—Oct. 26 to Nov. 6, Bro. D. G. Brubaker conducted a series of meetings for us, preaching ten sermons. There was good the boys. He preached one sermon which was very impressive and attendance and interest. Bro. Brubaker had a great influence over much appreciated by all, stressing the divorce evil. He stated that it was high time that ministers of the Gospel raised their voices against it. He left an appointment for the third Saturday night and Sunday morning and evening of this month. We hope we will be able to secure regular appointments for the future. There is a need, and workers are few. We would be glad to communicate with any one desiring to change locations. This is a healthy climate and there is good, deep well water in this portion of Ft. Worth. Our Sunday-school is growing and attendance is good. We have a better average now than ever before.—Mrs. Cora Leicht, Ft. Worth, Texas, Nov. 8.

### VIRGINIA

**Cedar Grove** (Flat Rock Congregation)—Bro. C. D. Hylton, of Troutville, Va., began a series of meetings Oct. 20 and continued earnestly with us until the 31st. Nine have been added to our number and we have all been encouraged to go forward in the Lord's work—M. C. Wampler, New Market, Va., Nov. 8.

**Little River** mission, of Elk Run, met in council Oct. 22, with Eld. W. E. Zigler presiding. The visiting brethren gave a very favorable report. Sister Gertie Zigler, Sister Dietl, Bro. D. H. Smith and Bro.

Varner from our home congregation were with us. Oct. 23 we had our love feast, with forty-five present.—Birdie C. Carper, Fordwick, Va., Oct. 23.

**Nokesville**—The love feast of Oct. 30 was the best in attendance for some years. Bro. D. M. Glick, of Trevilian, preached the examination sermon, and Bro. L. B. Flor, of the Fairfax church, officiated. The latter also gave us a good sermon the following morning. A private love feast is to be held at the home of Bro. Henning, who, being ninety-two years old, could not be present at the regular service. The church convened in council Nov. 6, with Bro. E. E. Blough presiding. One letter was received and one was granted. Elders Blough and Miller are to receive financial support in their pastoral work. A music committee was elected, consisting of Bro. M. G. Early and Sisters Ethel Gibson and Alveta Beahm, to work with the General Music Committee. Several other committee members were also elected, as well as the following officers: Sunday-school superintendent, J. F. Miller; "Messenger" agent, Sister F. J. Byer; correspondent, Sister Cora Beahm; president of Christian Workers' Society, I. J. Gibson; clerk for three years, A. J. Graybill. Our young people, as well as the older ones, received much inspiration from the visit of Bro. C. H. Shamberger, Traveler in the Student Volunteer movement. In addition to the special work with the Hebron students, he talked to us in a public service last night.—Mrs. Mary B. Beahm, Nokesville, Va., Nov. 10.

**Sunnyside**—Oct. 17 Bro. A. C. Miller, of Weyers Cave, Va., came to Sunnyside, in the Mill Creek congregation, and began a series of meetings which lasted until the 27th. He gave us some powerful and heart-searching sermons. Eight were baptized and one was reclaimed. We felt that the meeting closed too soon for the best results, but Bro. Miller had an engagement elsewhere and was obliged to leave—Ira Wilberger, Port Republic, Va., Nov. 4.

**Unity**—Our communion service, held at Fairview, Oct. 23, was well attended. Bro. J. Carson Miller, of Flat Rock, officiated and also gave us an interesting and helpful sermon on Sunday morning. Bro. Peter Garber, of Greenmount, gave a short talk to the Sunday-school. A Sunday-school Institute was held at Fairview, beginning the evening of Oct. 30, with two sessions on Sunday. Our District Secretary, Bro. J. W. Wampler, and Prof. N. D. Cool, of Bridgewater College, were the instructors. This was fairly well attended by the three schools of the congregation. Nov. 6 we met in council at Fairview. All the ministers were present, and Eld. J. S. Roller presided. The superintendents were elected for the Sunday-schools as follows: Bro. C. E. Nair, Bethel; Bro. J. E. Flory, Newdale; Bro. D. E. Roller, Fairview. Bro. J. M. Mason was re-elected Christian Workers' president. Sister Elizabeth Wakeman was chosen correspondent; Bro. J. D. Huffman, clerk; Eld. J. S. Roller, elder in charge. The three Sunday-schools have taken an offering for the China famine sufferers and also a donation made by the Sisters' Aid Society—Anna R. Roller, Timberville, Va., Nov. 8.

### WASHINGTON

**Yakima** church met in council Nov. 3. The report of the annual visit was made and one letter was received. Recently five letters have been granted, two of which were to Brother and Sister J. S. Zimmerman, who are leaving to take up the pastorate at Long Beach, Calif. We regret very much to have them go and will feel the loss very keenly. We had our love feast Oct. 23. Brethren Jacob Eby and S. H. Miller, of Sunnyside, were with us, the former officiating. Preceding the love feast a very impressive ordination service was held, when Brethren Albert Gans and Jesse Hollinger were ordained to the eldership. The visiting brethren had charge of this service.—Mrs. O. L. Replogle, Yakima, Wash., Nov. 7.

### WEST VIRGINIA

**Smith Creek**—Oct. 22 Elder and Sister S. I. Bowman, of Harrisonburg, and Sister Irva Kendrick and Bro. L. L. Bennett, of Bridge-water, came to our community. In the evening Bro. Bowman preached a most encouraging sermon. On Saturday there arrived from the Valley of Virginia the following: Brethren S. D. Zigler, J. H. Bowman, R. S. Shewalter, Clerk and Isaac Myers and their wives, Bro. Clifford Bowman and Sister Cline. On Saturday evening our love feast was held with fifty-four members present. The Sunday morning sermon was delivered by Bro. Zigler, his text being, "Others have labored and ye have entered into their labors." This was a most powerful and masterful address, and his inspiring appeal has left an indelible impress on the minds of this people. Sunday afternoon Bro. Bennett preached a beautiful sermon at the Goschen school-house. The evening message was delivered in the church by Bro. J. H. Bowman in his usual earnest manner. Altogether we have had a season of real spiritual feasting, and we assure our brethren that their efforts do not go unappreciated.—Carrie E. Judy, Zigler, W. Va., Nov. 9.

### WISCONSIN

**Stanley**—By the united efforts of our pastor, Bro. R. G. Rarick, and Bro. Shorb, of North Dakota, who has been holding a series of meetings in Worden, eleven received baptism in the Stanley church Oct. 30. Most of them are young people from Stanley and Worden Sunday-schools. We are glad to see these young boys and girls come to Christ before an enters their lives.—Mrs. O. W. Henderson, Stanley, Wis., Nov. 9.

**White Rapids**—Bro. J. F. Edmister, who preached for us during the

summer, has taken his family back to their home at Garrison, Iowa, and he is attending Bethany Bible School. Bro. Clement Bontrager, recently elected to the ministry, has offered to preach for us every two weeks until Jan. 1, when he also expects to go to Bethany. The church has accepted the offer and Bro. Bontrager has already given us two good sermons. A number of our young people are away for the winter, some in school, others at work, so our attendance at the services is not quite as good as in the summer. Arrangements have been made with Bro. Owen Harley, of Etua Green, Ind., to be our pastor for the year, beginning March 1, 1921. The building committee has decided on plans for the church.—Pearl Kulp, Amberg, Wis., Nov. 4.

## ANNOUNCEMENTS

LOVE FEASTS	Michigan
California	Nov. 25, all-day, New Haven.
Nov. 25, Patterson.	Missouri
Nov. 27, Chico.	Nov. 25, 6 pm, Warrensburg.
Nov. 28, Santa Ana.	Nov. 20, Osceola.
Dec. 5, 6 pm, Covina.	Ohio
Colorado	Nov. 25, Greenville.
Nov. 28, Fruita.	Nov. 25, 6 pm, Trotwood.
Nov. 26, Bowmont.	Nov. 27, 6 pm, West Dayton.
Illinois	Oklahoma
Nov. 21, 6 pm, Highland Avenue church, Elgin.	Nov. 25, 7 pm, Oklahoma City.
Nov. 21, 7 pm, Muncie.	Nov. 27, Big Creek.
Nov. 21, Cedar Creek.	Pennsylvania
Nov. 23, Plunge Creek.	Nov. 20, 21, 10 am, Fredericksburg, Meyer house.
Nov. 25, Flora.	Nov. 20, 2 pm, Conewago, Bachmanville house.
Nov. 25, 7 pm, Plymouth.	Nov. 21, 6 pm, Springfield, at Quakertown.
Iowa	Nov. 28, Connelville.
Dec. 4, Spring Creek.	Dec. 12, 4 pm, Harrisburg.
Kansas	Virginia
Nov. 20, 2 pm, Belleville.	Nov. 25, 6 pm, Roanoke.
Nov. 27, Prairie View.	Nov. 25, Harrisburg.
Nov. 28, Kansas City, Central Avenue church.	Washington
Kentucky	Nov. 25, East Wenatchee.
Nov. 20, 6 pm, Constance.	West Virginia
Maryland	Nov. 27, 2:30 pm, at Vanceleville.
Nov. 21, Washington City.	
Nov. 28, 5 pm, Hagerstown.	

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., November 27, 1920

No. 48

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## ...EDITORIAL...

### Praying and Working

SPEAKING of what to do in a time of general disinclination to do much of anything, did you wonder two weeks ago that the most important thing of all was touched so lightly? Or don't you consider praying the most important thing of all?

Or are you of those sensible Christians who feel that some things ought to be taken for granted, one of these being that prayer is such a fundamental Christian activity that it should be regarded as understood in any discussion of a Christian program, whether it is specifically mentioned or not? But some do not feel that way about it. Their view is that just because prayer is so important, it should be emphasized at every opportunity. Possibly they are right. Anyway, it will not hurt us to think about it a little right now, will it?

For praying is the one thing, you know, that we can all do. And we must make sure that this fact is not forgotten. At least we have the habit of saying that praying is the one thing we can do whether we can do anything else or not. If we can not attend the revival meeting, or give anything toward the support of the church work or try to persuade anybody to be a Christian or engage in any other kind of definite Christian service, we can at least pray for the work, can we not? And if the conditions are so unfavorable that we simply can not accomplish anything and it is of no use to try, well, there's praying—we can do that, can we not?

Are we getting this matter straight? Do those questions sound exactly right?

It is not easy to imagine a case in which a Christian can do *nothing* else but pray. Just try it. But let us grant the possibility. Such a Christian could surely pray, and pray effectually. But how about the one who *can* do something and does not? Can he pray effectually? Suppose, on the other hand, that he can do something else and does it. Does he then not need to pray?

We seem to have a few very curious notions about prayer and its relation to work. Sometimes we talk and act as if prayer were the Christian's last resort, something to fall back on only when nothing else is possible. And sometimes as if we considered it a

substitute for human effort, a more effective method of getting things done than working at them ourselves. And sometimes as if its principal use were to make our religion look respectable.

It is not within the scope of this article to discuss the philosophy of prayer, but it rests upon the thesis that real prayer does change things, and that, too, outside of the mind of the one who prays. Its effect is partly subjective but it is also objective. We must not think it makes God more willing to bless than he is already, but rather that, in ways of which we can have but the merest hint, it releases spiritual forces which God can use in bringing things to pass, which could not be done otherwise. There is mystery here, certainly, but there is mystery about many things, the reality of which is beyond question.

The purpose of this brief discussion is to enter an emphatic protest against the tendency to set up a false antithesis between prayer and work.

Some Christians are so busy that they do not have time to pray. At least it looks that way, but we may be doing some of them an injustice with such an intimation, as we can not know all their inner life. But the tendency is strong with people of the motive temperament to become so occupied with plans and programs and activities of all sorts as to ignore the constant need of refreshing the soul's energies and keeping the purposes true by prayer. And some may even carry the matter so far as to feel almost unconsciously that since they are actively at work, they scarcely need to pray. For them personal effort is the whole thing.

There are others who take the opposite extreme, being unable, apparently, to urge the necessity and value of intercession without disparaging all human effort. Convinced, as well they may be, that the supreme need of the church is a revival of Pentecostal, penitential prayer, they would not do anything themselves but pray. Seeking thus to magnify the power of God, they mistakenly belittle his need of human instruments. But this is not all. They convict themselves, if not of insincerity, at least of shallowness. Such praying is too mechanical. It is too weak a thing to reach the ear of God.

The basis of true prayer is the desire of the heart. If that desire is not strong enough to cause one to use whatever resources he may have, in seeking its realization, it is not strong enough to have any value in intercession. It will not release or set in motion any spiritual forces which God can use in answering the prayer.

The whole truth about this matter may be very briefly stated. Working without praying, and praying without working, are both alike worthless. Pray while you work and work while you pray—that is, the Christian idea.

Makes us think of what William Carey said, doesn't it?

"Expect great things from God,  
Attempt great things for God."

### Where the Greatest Heroes Are

JOHN R. MOTT has lately come back from his annual visit to Europe in the interest of the Y. M. C. A. He has directed attention to a fact which most of us had not thought about, perhaps did not know at all, namely that a considerable number of the "Y" workers who went to Europe during the war, are still there. Concerning these Mr. Mott says that they "ought to have more credit for their quiet, unflagging courage and enthusiasm than those who served through the thrilling glamour of the war."

That is a true word and the principle involved in it finds constant illustration in everyday life. It is a severer test of courage and consecration to keep tugging away faithfully at a hard task unnoticed and therefore uninspired by the plaudits of the crowd than it is to face danger when everybody is looking on and shouting hurrah. God be thanked for the loyal souls who in obscure places are pouring out their lives in unstinted service to the needy ones, or in fighting lone-some battles for the cause of righteousness.

### The Fight That Never Ends

WHEN Israel saw the Egyptians dead on the seashore, the people probably thought the conflict over. Their enemies were destroyed. There would be peace thereafter. But it wasn't long until they had a fight with Amalek. And when they got to Canaan it was worse than ever. Some seven kinds of "-ites" were there to contend with them for supremacy. And the Philistines besides. It looked as if they never would get rid of the Philistines.

But these later enemies were Canaanites and Philistines, not Egyptians. They had finished the Egyptians. And they finally got past the Canaanites and Philistines too, going on to do battle with Assyrians, Babylonians, Persians, Greeks and Romans. And though defeat and humiliation were their portion quite as often as victory, yet out of it all came the Christ and Christianity.

Why does a Christian never get done fighting iniquity? Because that is his proper business. That is the way his own Christian character is perfected and that is the way the territory of the Kingdom is enlarged.

But we should not be always fighting the same foes. We should be getting somewhere. The mark of progress is not an entire cessation of the conflict, but a shifting of the battle-ground. Normal Christian experience does not find the battles growing fewer or less fierce. It finds the character of them changing. When the Egyptians are dead it turns to Canaanites.

"But what good does it do? If you rout the devil in one place he promptly takes his stand in another."

Well, we'll fight him there then. That is what we are here for. Between the forces of evil and the forces of righteousness there is and must be eternal enmity. What if we do lose a good many battles? What does that matter, so long as we are going to win the war?

### Getting Salted

"HAVE salt in yourselves." If you do not, you are good for nothing. And there is only one way to get the salt. "Every one shall be salted with fire."

It is better to enter into the Kingdom of God with one eye, Jesus said, than to go with two eyes into hell, where the fire rages unceasingly. There is no getting around the fire. And the fire of self-discipline is much to be preferred above the fire of eternal remorse and anguish.

That is the meaning of those terrible words about cutting off a hand or a foot or plucking out an eye. Anything, no matter how much you have treasured it, anything that causes you to stumble in the path of righteousness, anything that keeps you from "entering into life," must be put away. For you must be salted. And self-discipline—the sternest self-discipline—is the only thing that will salt you with the salt of Christian virtue.

Think not to escape the fire. It is the indispensable seasoner of character.



## CONTRIBUTORS' FORUM

### A Moment in the Morning

A moment in the morning ere the cares of day begin,  
Ere the heart's wide door is open for the world to enter in;

Ah, then, alone with Jesus in the silence of the morn,  
In heavenly, sweet communion, let your duty day be born;  
In the quietude that blesses with a prelude of repose,  
Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning take your Bible in your hand,  
And catch a glimpse of glory from the peaceful promised land;

It will linger still before you when you seek the busy mart,

And, like flowers of hope, will blossom in your heart;  
The precious words, like jewels, will gladden all the day,  
With a rare, effulgent glory that will brighten all the way.  
—Selected.

### The Church at Philadelphia in Asia

BY S. Z. SHARP

MANY of the readers of the MESSENGER have read Bro. D. L. Miller's book, entitled, "The Seven Churches of Asia," and are somewhat familiar with their history. One of them, the church at Philadelphia, is of particular interest to us, as a denomination, because in this church there has been practiced time immemorially from the days of the apostles to the present time, showing that this was the original mode of baptism, and therefore the correct mode. This church also still practices feet-washing and the salutation of the holy kiss as church ordinances. For several centuries this church observed the *agape* or love feast.

This church is further of interest to us because of the promises and prophecies of Christ, which have been fulfilled in her behalf. And because of the steadfastness of this church, in keeping the words of Christ entrusted to her, it may have been preserved to the present time, while the other churches in Asia Minor, which did not keep the words of Christ, entrusted to them, have long since perished.

While Christ gave credit to all the churches for the good that was in them, he did not fail to point out their errors. The church at Ephesus was wanting because she had lost her first love—Pergamum allowed to be taught the doctrine of Balaam and that of the Nicolaitans. Thyatira allowed the woman Jezebel to teach and to lead to fornication. Sardis had a name that she was living and was dead. Laodicea was neither cold nor hot, and because she was lukewarm the Savior told her he would spew her out of his mouth. Against the church of Philadelphia not a single charge was made, and she stands today as a monument of Christ's protection, while the other churches, which were disobedient, have long since passed away. The cities, where those churches had their homes, are today in utter ruins, in spite of the wealth, grandeur and renown they once enjoyed.

We are now ready to consider the case of the Philadelphia church, and the prophecies and promises concerning her. In the first place Christ says: "I know thy works." The Savior knows exactly the condition of every church and of every member in it, and what each one is doing for him. He says: "Even the hairs of your head are all numbered." He knew Philadelphia and was pleased with her, therefore he said: "I have placed before thee an open door, which none can shut." This means that since she was doing well, with what he had entrusted to her, he is now giving her still more opportunities for spreading the Gospel. Further: "Because thou didst keep the word of my patience, I will also keep thee from the hour of trial, that hour which is to come upon the whole world."

These trials came from three sources: (1) The Jews followed Paul and the other evangelists into every city where they went to preach, and aroused opposition against them. (2) The idol worshippers, seeing that their religion was in danger, aroused the bitterest opposition against the Christians. (3) The Roman emperors, regarding idol worship as a State institu-

tion, tried to exterminate the Christian religion. Seven of the Roman emperors tried this expedient and we can only account for their failure and the successful planting and propagation of the church of Christ upon the hypothesis of divine intervention and the aid of the Holy Spirit.

The Psalmist says: "The ordinances of Jehovah are true, and in keeping of them there is great reward." This is exemplified in the case of the church of Philadelphia. While the other churches in Asia Minor did not keep the word entrusted to them, and have long since perished, this church has been preserved for nearly two thousand years. During all those years of terrible persecution by the Roman emperors against every other Christian church, the church of Philadelphia escaped with immunity. A certain general who was entrusted with the extermination of all the Christian churches in Asia Minor, and who had destroyed the other churches, was afraid to come to Philadelphia on account of an earthquake in its vicinity. Was not this a Divine Intervention and a fulfillment of one of the promises of Christ who said: "I will keep thee in the hour of trial which shall come upon the whole earth"?

Among the notable advantages which the church at Philadelphia enjoys, at the present time, is the fact that when the Moslems subdued every other city in Asia Minor, the city of Philadelphia, for a number of years, maintained her independence and when, at length, she was compelled to surrender, because of a lack of food, she was enabled to make such terms that the Christians in this city enjoy privileges not enjoyed in any other city under Turkish rule. The Christians in this city are allowed to call their members together for worship by means of bells, and to form processions—a privilege not allowed in any other city.

The promises to this church are not confined to blessings in this world, but extend to the world beyond: "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more." This means: I will give him a prominent place in the heavenly temple and it shall be permanent. "Godliness is profitable for all things, having the promise of the life that now is and of the life to come." Because the church of Philadelphia kept the word of Christ, he protected her and maintained her to the present day, while the churches which were not faithful, fell into decay long ago. To his faithful followers Christ says: "Lo, I am with you always, even unto the end of the world." That includes us. His promises are just as reliable today as they ever were. We close this article with the following extract from the historian, Gibbon:

"With the fall of Ephesus the Christians deplored the loss of the first angel, the extinction of the first candlestick of the Revelation. The desolation is complete; the temple of Diana and the church of Mary will equally elude the search of the traveler. The circus and three stately theaters of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mahomet is invoked without a rival in the mosques of Thyatira and Pergamos. Philadelphia alone has been saved by prophecy or courage. Among the Greek colonies and churches in Asia, Philadelphia is still erect—a pleasing example that the paths of honor and safety may be the same."

Fruita, Colo.

### Authority in the Church

BY CHAS. C. CRIFE

ALL organizations, or bodies of individuals, grouped together for a definite purpose, have more or less authority to promote their work. Any organization that has authority to hold it together, as an organization, has authority to receive and to expel members. It would have no power at all if it could not. Each organization, having authority, functions through rules and regulations that were formulated in deliberative bodies, and these same rules govern the organization. As far as the organization has power to execute these regulations, just so far has it authority at all. We recognize the authority of our government to execute the various laws that Congress may enact. The Constitution gives it that authority.

The church, as an organization, was instituted by

Jesus when he was here among men. Jesus had all authority vested in him. "All authority hath been given unto me in heaven and on earth" (Matt. 28: 18). "All things have been delivered unto me of my Father" (Matt. 11: 27). Also compare Heb. 1. Jesus gave this authority to his disciples and the church. "And I also say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 18, 19). "Verily, I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Matt. 18: 18, 19). These and other texts clearly state that Jesus had all authority and when he went back to heaven he bestowed it upon the church which he established to be his representative in the world.

Just as Congress meets and formulates rules to govern the nation, so our Annual Conference, which is the official organ of the church, meets to formulate rules and decisions for the governing of the local congregations and individuals. If our government has authority to enforce its laws, enacted by Congress, so has the church authority to enforce the decisions made by the Annual Conference, especially since Jesus gave the church all authority, and since these decisions are made while under the power and influence of the Holy Spirit.

There are those who have said that Conference decisions are powerless. There are those, also, who have said that we are no longer depending so much upon Conference decisions, to maintain our loyalty to the principles of the New Testament—that we are passing out of our former policy where church authority played such a conspicuous part. If these statements be true, what have we to look forward to if we allow each individual to decide for himself how he will behave himself? If Conference decisions are disrobed of power, what is the benefit of spending thousands of dollars, year by year, to send delegates there to formulate them? A church without authority to enforce its Conference decisions is in as disastrous condition as a nation full of anarchy and Bolshevism, and such a state always brings confusion and ruin.

But the Church of the Brethren, which we love so dearly, *does* have authority to enforce her decisions passed by General Conference, not with an egotistical air, just merely to show her authority, but in a loving, yet firm way, that she may promote her business as an institution of soul-saving.

As before stated, we believe the Conference decisions have been agreed upon while under the Holy Spirit's influence. This being true, we should be loyal to our governing body even though our personal convictions rebel against it. It is every one following his own convictions that breeds anarchy and Bolshevism in the nations. Paul says: "Let no man seek his own, but each his neighbor's good." Also, "Give no occasion of stumbling either to Jews, or to Greeks, or to the church of God; even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10: 24, 32, 33). John 17: 20-23 reveals to us that Jesus prayed that unity might exist, not only among his disciples, but also in the church afterward. If that unity be found—the same that was between Jesus and the Father—it would be convincing proof to the world; yes, they would know that the Father had sent Jesus into the world.

We are convinced of the fact that when we have the mind of Christ, we will be loyal to the body which is the church, and will not question her authority; neither will we seek to introduce personal convictions, which may, after all, be prompted by a spirit of evil.

Furthermore, when an individual member questions the authority of Conference decisions, and is placed upon his honor to carry them out, it lowers the stand-



ard of the church and elevates the individual standard to the authority of the church. In fact it brings about many standards.

We believe that in these days of unrest the church should move forward as a united body against the forces of sin, accepting Conference as being clothed with authority. We find such an example in the apostolic church at Jerusalem, and also later on, in the churches of Asia Minor and Macedonia. Let us not harbor contentions and questionings, but rather let us have the spirit of meekness and submission that Jesus taught so faithfully. Will we not pray that there will be a greater respect for the authority of the church and a greater desire for the spirit of unity among the members?

Bremen, Ind.

### Did It Pay?

BY MERLIN G. MILLER

SINCE the election is over, and some of the issues, in which we are interested, have been decided to our satisfaction, while some have not, we are prone to sit down and ask ourselves the question: "Did it pay?" Just now, no doubt, many of the Brethren are asking themselves whether the efforts of the prohibition forces, in the recent election, bore any substantial fruit. This article is written with the hope of answering that inquiry.

A very hasty survey of the results of the Congressional elections shows that the forces of law and order, the friends of prohibition, have been overwhelmingly successful. Of the 435 members of the House of Representatives, 220 are men who voted "dry" in the former House and have been reelected, in appreciation of their faithfulness to the ideals of the people whom they represent. Beside these 220, a number of the new members of Congress are loyal "drys," pledged to vote against any weakening of the present prohibition laws. In short, the Congress just elected is overwhelmingly "dry."

It is interesting to our people to know also that almost all of the representatives from territory where the Brethren are most numerous are "dry" men. In Indiana, Ohio, and Illinois, where the Brethren put forth especial effort on behalf of the "dry" candidates for Congress, the "drys" were almost uniformly successful. Ohio will probably have only three "wet" representatives in the new Congress, one from Cleveland, and two from Cincinnati. All of Indiana's thirteen "dry" Congressmen were triumphantly reelected. In Illinois, outside of Chicago, early reports would indicate that the "drys" have carried all the northern part of the State, and all the central and southern parts of the State with the exception of one district. Thus the territory in which our Brethren reside has almost all of it gone "dry." And although our church people can not claim more than a small share of the credit for this victory of righteousness, we can at least feel in our hearts the satisfaction which God always gives to those who do their duty.

What is true of Congress is also true of the State Legislatures in the most of the States. To revert again to Illinois, Indiana, and Ohio, for purposes of illustration. The chief officers of the Anti-Saloon League in each of these States report that the majority of the members of the Legislature are men pledged to a "bone-dry" prohibition. We need have little fears that the prohibition laws of these States will be weakened by the new legislatures. Even New Jersey, home of Gov. Edwards, has returned a "dry" majority to the State Legislature.

In Ohio the referendum showed that the prohibition sentiment has made strong advances during the last year. By an overwhelming and unmistakable vote, the people of Ohio have adopted the stringent enforcement bill, known in Ohio as "House Bill No. 620." The majority in favor of the law is about 250,000, so late returns indicate. Last year the popular vote defeated a similar law by 26,000. A year of prohibition, only partially enforced, has satisfied the people of Ohio that the only way to be done with the evils of the liquor traffic is to have real law enforcement. We commend our Brethren of Ohio for their

splendid work in helping to win this victory. A similar victory was won in Missouri's referendum on the prohibition enforcement bill, passed by the last legislature.

But the victory has not been won all along the line. Reports from Massachusetts indicate that the "wets" carried their referendum measure, sanctioning 2.75 per cent beer. In California the enforcement law, submitted to popular vote, was defeated. Even in South Dakota a prohibition law, submitted to popular vote, failed to carry. It is significant, however, that the majority, in each case, is not as overwhelming as in the case of Ohio's landslide for law enforcement. And, besides, we must not lose sight of the fact that Massachusetts and California have never been prohibition States, and have yet to learn, by experience, the benefits of prohibition. On the other hand, the vote in these three States should put us on our guard. The agitation for "light wines and beer" is making headway, and unless those who favor prohibition continue their activity, this agitation may yet win success and bring back the saloon.

It is important, then, that we continue to encourage our law-makers to vote on the right side of every prohibition issue. But it is still more important that we spread real information about the benefits of prohibition among those who are still opposed to prohibition. If you want to help, there is a way. Do you know of any one who is in favor of "light wines and beer"? Give him the real facts about the intoxicating effects of beer, even 2.75 beer. If you do not have these facts in hand, you can get them by writing to the General Temperance and Purity Committee, Elgin, Ill.

Elgin, Ill.

### Will Israel Return to Palestine?

BY J. HARMAN STOVER

THE incomprehensible thing, in common Christian teaching, is the endeavor to strain out a gnat and to swallow a camel. Why any one should attempt to deflect a direct, literal promise of God to an earthly, literal people, concerning a literal, physical land, into a condition more to our spiritual liking and which, I admit, may be a more happy state—that of an Israelite made Christian—is stranger than fiction.

Let the inspired writings speak: Deut. 30: 1-5: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind, among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

This never has yet been. The Jews are still scattered among the nations. But many are now going back. All Israel, from every nook of every nation, has now the window of his longing heart open toward Jerusalem. Three scholarly, wealthy men—one a judge from the United States Supreme Court—are now making a survey, covering every phase of possible development toward a common goal—a Hebrew state.

The Jews will not be converted to Christianity, but will go back, as is written of them: "According to all I command thee THIS DAY." Moses, on that day, gave them the provisions of the covenant (Deut. 29). Now turn to Jer. 31. Read the whole and related chapters, keeping the setting, as interpreted by the texts themselves. I quote verse 5: "Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and eat them as common things. For there shall be a day, that the watchmen upon Mount Ephraim shall cry; Arise ye, and let us go up to Zion

unto the Lord our God." Two things show clearly that this has never yet been: (1) Samaria never reached amicable relations with Zion, during the age from the Babylonian return of the Jews to Judea and the birth of Christ, as some expounders think. The other reason is found in verse 8: "Behold, I will bring them from the north country, and gather them from the coasts of the earth." Not from Babylon and Assyria only were they to be brought, but from the coasts of earth. And it will be a day when the Lord still says (verse 9): "I am a Father of Israel and Ephraim is my first born." Note carefully verses 10 and 11: "He that scattered Israel will gather him and keep him as a shepherd doth his flock." This is literally true. The Hebrew race possesses the wealth of nearly every civilized nation today. The language of verse 11 will prophetically become present perfect tense, when it is accomplished: "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." This is yet future, for not one thing in the history of that people verifies this prophecy.

Go with me to Ezekiel. Almost every chapter is significant, but chapters 36 and 37 are especially so. After reading 36: 16-23, and the contexts, with coordinated texts, study this: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then I will sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." They are to be gathered back into the land and then cleansed. Read the rest of the chapter: "Put a new spirit within you." "And ye shall dwell in the land THAT I GAVE TO YOUR FATHERS." "I will save you from all your uncleanness, and I will call for the corn, and will increase it, and lay no famine upon you"—conditions never experienced in Israel since the days of Solomon. Note that every expression, such as "Waste places builded," "Desolate land tilled," "This land that was desolate is become like the garden of Eden," does not and can not be made to apply to the after-Babylonian return. Israel never returned from Assyria, and only a part of the Jews returned from Babylon. During all that period, from the Babylonian return to the destruction of Jerusalem, in the year 70 A. D., only one tribe—Judah—enjoyed what proved to be the most restricted autonomy in government—the people always being tribute-payers. Then take up and study Ezek. 37—the "dry bone" figure. Three things are positively certain: (1) Israel is still hidden among the nations and will be brought out (from these typical "graves") "into the land of Israel." (2) It never yet has occurred. (3) It means all Israel and not Judah only.

Scores of definite promises of Israel's return adorn almost the whole of prophecy, relating in any sense to Israel as a nation. Think of the wonderful prophecies of Zechariah, as to the condition of Israel among all nations—how the Jews prosper in spite of their being a nation without a country, sorely persecuted and despised! God's faithful eye still guides them as it is written: "I will guide thee with mine eye." "He that toucheth you toucheth the apple of his [Jehovah's] eye." Who knows whether the wonderful migration, now going on from Russia and Armenia into Palestine, is not a fulfillment of Zechariah's prophetic call (2: 6): "Ho, ho, come forth, and flee from the land of the north, for I have spread you abroad as the four winds of the heaven, saith the Lord." And whatever mystery may enshroud Zech. 3: 8-10, as to the time for Jehovah's "BRANCH" to be brought forth, it is clear that Israel will be back IN the land. All mystery will fade out, as to the fact of his cleansing when he says: "I will remove the iniquity of that land in one day." This is yet future. It never has been yet.

May I yet call attention to the language of Jesus, as he approached Jerusalem just previous to his crucifixion (Matt. 23: 38-39)? After weeping over his rejection by the city and nation, he said: "Behold, your house is left unto you desolate." That desolation still exists. He further says: "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This is

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## The City Problem

Its Relation to the Loss of Our Children to the Church

BY W. P. STROLE

An Address Delivered at the District Meeting of Northeastern Kansas

TODAY, with 61% of our population living in towns and cities, and only 39% living in strictly rural districts, and with the population of our cities increasing seven and one-half times faster than the rural, the city problem is the biggest problem confronting the Church of the Brethren. Yet it is given very little thought or consideration, except from the viewpoint of City Missions.

For the past fifteen years, our church has considered Foreign Missions the biggest problem, and rightly so. However, I do not believe this is true today, because such an intensive educational campaign has been waged, during the past decade, that our people are responding in a remarkable manner with both men and money for that work. This result could not be otherwise when we consider the vast amount of literature distributed, the teaching on this subject in our colleges and from the pulpit, and the wonderful, efficient organization of Student Volunteers everywhere, who have confined their efforts, up to the present time, to decisions for the foreign field. In addition to all this, we have had our General Mission Board, composed of deep-thinking men, who, through their control of funds and publications, have been able to bring about present results by giving their attention largely to this one problem.

The rural problem is considered by many as the biggest problem today. This, like foreign missions, is fast being provided for, and so much thought and attention is being given to this work that the apparent problem may ere long be overcome. For years, we have had discussions on the rural work at District and Annual Conferences, our colleges have taken up the cause, and their appeal and teaching on the home field work is centered on the rural church. Even the Student Volunteers are now giving considerable attention to this work in our own denomination. All this, together with the fact that our people have always been a rural people, and thoroughly know and understand rural conditions, makes it possible to meet this problem quickly.

How much thought is being given to the work in the large commercial cities of 250,000, or more, population? Do you know as much about city conditions as you do about the foreign field or the rural work? We are contented with the thought that we have always been a rural people, and seem to think that we always will be, regardless of the growth of our cities, and the emigration from the country to the cities. Thousands of our people are being lost each year through the cities, largely because city work has been under rural management that did not understand the bigness of the problem, nor the appalling losses, each year, of our children. These, so far, have devoted their attention to what I consider the wrong end of city work. I would not suggest less activity or thought to the rural work, but more to the large city.

All this means a great deal to us who have children in the home—in the country as well as in the cities—because ever since the days of Lot there are, in increasing numbers, those who look toward the cities, and eventually find their way there, regardless of our efforts to the contrary. Our people seek the large cities for two reasons: (1) For pleasure. (2) For the greater opportunity offered in professional and commercial lines. They hope to become our leading professional and business men and women of tomorrow.

Are all these not worth saving? If it should happen to be your boy or girl, my brother, you would say: "By all means put on a program big enough to save them." However, the bright lights and the treachery of professional and commercial life often kill the spiritual setting of a young, ambitious life, and we lose them to the church. Herein lies the importance of the city problem and the loss of our children to the church.

The greatest loss of our children can be traced to the city, and one reason why we are not much more than one hundred thousand strong today is, because,

for the past ten years, our loss through death and the large cities, has about equaled the baptisms in the rural communities, and this loss, through the cities, will increase as long as we continue to work at the wrong end. The Catholics say they lose their people after three generations in the city, and they have the most highly organized institution in the world. The Church of the Brethren has failed to hold them for half a generation. I think I am conservative when I say that for ten years we have lost one hundred members per year in Kansas City alone. Do you wonder that I say this is our biggest problem?

City church work can be roughly divided into four divisions, all of equal importance, but different in character and results: (1) Settlement work. (2) Mission work. (3) Community work. (4) Central work.

Settlement work is largely moral in effect. This is work done in the slums, where conditions are appalling, and where poverty, filth and moral corruption go hand in hand. In this work, mothers and daughters are taught properly to keep house, to sew, to use soap and water, and to clean up morally, while the fathers and sons are taught useful occupations. Some means of mental development is also afforded them. There are many other phases of this work, which I can not mention now.

Mission work is usually done among the poor, who live near their work. The husband and wife both working, they let the children care for themselves. This class of people is continually moving around in search of work or better conditions, hence mission work is also largely moral in effect, and generally confined to the children, with a view of preparing them for a better life than that of their parents. There are many divisions of this work, such as work among the Negroes, the foreigners, etc. Many are here started in the Christian life, but, because of their shifting disposition, we lose them about as fast as we take them in, and as a church-building factor, it does not count up rapidly. Yet, in the future, when these children grow up, we will see the results from this field, and the city church that is organized to care for all phases of city work, will reap the reward. This is surely an important work, but will probably always need support.

Community work in the city is comparable to rural community work. It is done in the resident sections, and affects all the residents of that community both rich and poor. Here is a splendid opportunity for church building, and if given the proper start, would soon be as self-supporting as rural churches, both financially and spiritually. However, our people do not all care to live in the same community, much the same as in the country, and it would take a great many of these churches to minister to all. We also find that where members live a great distance from the church, they are not regular in attendance, and they and their children soon become entangled with their environment. Thus we lose them to our church, which represents a real loss, both in numbers and spiritual strength. I hardly think it practical, however, to have a church in every section of a large city.

In harmony with the foregoing, we must have a program big enough to stop this great loss. This is not being done by the three divisions above mentioned, and so the whole city program must be organized in an efficient and economical manner. This brings me to the last division, which I have called "Central Work," for lack of a better name. This should be the father of all the other divisions. I would not do away with the others, but I would start with this big central program, and from it branch out to develop the other work, having all under the control of this central organization. This would require a larger original investment, and its purpose would be to gather in and hold the thousands that are now being lost to the church, to develop and supply workers for the other fields from its own ranks, as well as to support and maintain all this work. Thus, when your boys and girls come to the city, and our boys and girls grow up here, we would hold them in our church, and develop them for active Christian service. I believe this is the end to begin on, to save time and money in

developing the city work. Today, when city work is mentioned, you immediately think of your pocket-books, wondering what city mission needs help. This is all wrong. The city has more money and is far more able to take care of all its work than the rural districts. There is no need for the rural people continually to spend their money in the city, if the city work is properly organized and started. The Presbyterians say that by properly starting a church in the city, it may, within five years, be self-supporting. If the Church of the Brethren could save only the young people who come from the rural districts for five years, the city work would be self-supporting, and become a source of financial strength for general church work. By putting on a large enough program to save their associates in business and social circles, we could help to build colleges and universities, support workers on the foreign field, as well as supply workers for every field. In other words, the city work could contribute instead of being contributed to.

I do not believe this can be done by doing strictly mission work alone. City mission work ought to be supported by the city, as it is work which the city knows and understands, and reaps the benefit from. If you will spend two hundred thousand dollars today in Kansas City (the gateway to the Southwest, commercially), I venture the assertion that within ten years it will be returned to you with interest, and continue to grow, and that the accessions in membership will be more rapid than in the rural communities, beside saving thousands who would be lost otherwise. I would like to outline a suggestive program for this work, but will leave that for some future time.

When I hear appeals made to our talented ministers and college graduates, to look to the rural field as the greatest work of today, my heart burns within me, and I wonder when the city work, in its fullness, will begin to catch the eye of our people. It may come too late, and cost infinitely more than if taken in time. Whether we want it or not, our people are going to the cities, and we must face the facts. Will we do it?

Rosedale, Kans.

## The Christian Is the Finished Man

BY S. H. YEATER

"YE are complete in him." Man is a *triune* being, not a dual one, composed of body and mind, as some of the schools teach. He was created in the image of Him that created him—body, soul and spirit.

The saving and developing of man into a perfect character—his renewing, reinstating and finishing—and so making of him just such a being as God intended, seems to be the final goal of Christianity.

The work of the evangelist is to call men to Christ; in other words, to make disciples.

The work of the church and the aim of the entire Christian economy is to make Christians, that is, *perfect men, finished men, complete men*. This must be done by the church in cooperation with the Father, the Word and the Holy Spirit.

The *creation* of man in the mind and purpose of the Creator was perfect, but in development he is yet incomplete. Sin is delaying that process. "That is not *first* which is spiritual, but that which is natural," (i. e.) the body.

How long man existed, as a body—just the physical man, before God breathed into him the breath of life, by which he became soul, as well as body—we have no means of knowing. One thing is certain—there could be no sinning until the soul was developed, for it is the soul that sins, and "the soul that sinneth it shall die."

The body dies without sinning, just as the bodies of the lower animals that have no soul. Sin deadens the soul, and just as we could not become souls without first having living bodies, so we can not have the Spirit given to us until we are again *living* souls.

In the "fall" we became again a race of living bodies with dead souls. All further development was made impossible when sin blighted the soul. Man was yet incomplete, for the Spirit had not yet been given to him. The only possible outlook then, for



man, was the same as for the other animals, viz., that "dying they should die"—dying they should eventually become extinct on the earth.

God alone is able to avert that great calamity, "for God so loved the world that he gave his only begotten Son," etc.

"He [Jesus Christ, the Son of God] was manifested to take away sins [the cause of death of the soul and consequent arrest of further development of man] and in him was no sin."

The remedy is all-sufficient, but it must be applied, in order to be effectual, for only in so far as it comes in actual contact with the ones that are affected by sin, is it remedial. Hence, "whosoever believeth in him, should not perish but have everlasting life"—just what was intended, from the beginning, that man should have.

Now to those who have had the remedy applied, and have had their sins purged, this text comes as the comforting and inspiring consummation. It is now possible for God to finish that which he had begun, and which sin had spoiled—the giving of the Spirit, the highest endowment of man, which makes him complete, and without which he must forever remain incomplete.

Jesus Christ, in whom was no sin, is the first complete and Perfect Man, fully developed in body, soul and spirit. Hence he had the capacity for, and the right to, eternal life. Sins killed him—not his own but ours—"for on him was laid the iniquity of us all." "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." He is therefore the representative Head of all Christians, for "as he is, so are we, in this present world." Together we constitute the Kingdom of God, or the Kingdom of our Lord and Savior Jesus Christ. He is the King or Head; we are the body or subjects.

As such, we are separate and distinct, and above all the kingdoms of the world, and the things that pertain

to them. We are "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that we may show forth the excellencies of him who called us out of darkness into his marvelous light."

With us, it is a source of disappointment and grief, not to be able to finish that which we have begun. We also—some of us at least—know something of what it is to have an enemy undo and spoil our work. Therefore let us rejoice in that God is able to finish and "perfect the good work begun in us until the day of Jesus Christ," and that we shall stand "complete in him," seeing that his divine power hath granted unto us all things that pertain unto life and godliness . . . having escaped the corruption that is in the world through lust."

Therefore "leaving the principles of the doctrines of Christ, let us go on unto perfection." In that way we, as a body—the church—"may grow up in all things into him who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh increase of the body unto the building up of itself in love."

There must be no mingling in foreign elements, or "building with untempered mortar," neither should we be "unequally yoked with unbelievers."

Let us all pray with Paul "that we may be strengthened with power through his Spirit; in the inward man." Rooted and grounded in love, we may be strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled unto all the fullness of God."

Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus, unto all generations, forever and ever. Amen."

Lecoma, Mo.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### Some Reflections on Church Problems

AFTER spending some weeks among the churches, attending District Meetings and other gatherings, we are impressed with some things, relative to the work of the Church of the Brethren that we may, possibly, think about together with profit. We find the churches generally with a forward look. They often hesitate to support new ideas or methods, not knowing where they shall lead. How necessary this is, too, when we see churches in so many places losing their power with God and men, because of entangling alliances with sin and the world.

Everywhere there seem to be problems. This is a good sign—for, after all, problems are only suggestions for better things. They help us to think and to pray. Indeed, some folks would quit both, if life always flowed on like a sweet song. So, if these difficulties and problems help us to make more room for God in our lives and thinking, they are quite worth-while.

Two things are quite evident, as a cause for many of our religious problems: The first is, what we might call, the "backwash of the war." It broke down our spiritual ideals. Mercy and helpfulness were sacrificed on the altar of cruelty and self-defense. The liberty, for which we contended, developed into indulgence. The voice of God was hushed in the noise of battle. The enemy we were taught to love, we were asked to destroy. We magnified the faults of our enemy and the virtue of ourselves. Platform, press and pulpit were used to transform the innocence of peace into the strategy of war. Like the wise men, we have turned from the Star of the East to consult with Herod. The Divine Light has been lost in the confusion, and we shall only find it again where the Christ dwells. It will take time to rebuild, but he who would lead, must find the direction in which we should go.

These things have affected the very atmosphere

about us. The best of men have been confused a bit. Plans, methods and ideals have been severely tried. Some may have to be discarded; many would cast them all away. This is scarcely the time to change too many policies. There may be more virtue in some that we have, than we think. We are restless and excited. Let us wait by the altar with the Lord! Let us pray for patience to think through the situation! Let us not be discouraged either! The Lord did not get us into this mess; it is but our own blundering. We should not attempt to place the blame on individuals or organizations; we may be all a bit guilty. But the Lord reigns. He is anxious to help us out and on. We shall see the humor of it all, after awhile, if we turn our thought into the blessed comradeship of Christ in a more hearty devotion to the King's business!

The other cause for our problems is a lack of spiritual leadership. There never were better men and women in the church than today. They were never more willing to be of service to the Kingdom than now. But the multitude of duties in our modern life has prevented men from careful thought and helpful action. Those who carry responsibility, have been overburdened with cares apart from the King's business. This does not mean that they should not work with their hands, nor assist in making their living. But our highly complex life, with multiplied duties and voices calling here and there, from far and near, have prevented the concentration of duty, as in the days of our fathers.

We have too often tried to solve this by getting our splendid young men, with their college training, but without practical experience, to do a veteran's job. This is an injustice, both to our young men and the work. We need to make some provision for more time and concentration of work, upon the part of those in middle life and older, whom God has endowed with judgment—those who have been consecrated in humil-

ity and unselfishness to the cause of Christ. This does not mean to give a job to those who have not found anything to do yet—usually not. Neither does it mean the supporting of folks who would like you to do that for them; more likely otherwise. It means that we should do like the early church did—select men "full of faith and the Holy Ghost"; "chosen men"; "men who have hazarded their lives for the name of our Lord Jesus Christ"; men whom the Spirit has already separated for work to which he would have them go. Of course, the most of such men are very busy, ministering at other altars, but it is the church's business to release them for the work to which they have been called.

Our fathers contributed outstanding leaders in their day and generation. We hallow their memory as we enter into their works. May the Holy Ghost help us to find such, that we may do as much for our day and the generations to come! The confusion of the time needs it. The highly complex life we are living demands it. The multitude of problems everywhere suggests it. Our people want to do the right thing for Christ and the church. It is the duty of the church to furnish such leaders as will be necessary to make their sincere endeavors spiritually triumphant.

### No Wonder

ONE of the difficulties of the special evangelistic meeting is, that there is too often a falling away of interest and lives after it is over. There is one good reason for this, that must be recognized and remedied if we would make these meetings permanent in the fruitfulness of inspiration and increase.

Christianity is a life and not a tag that we put on folks. People are born rather than made. Like everything with life—they grow from within, rather than they are built from without. It is quite true that they can be tremendously helped or hindered from without. But the church, as the body of Christ, will only grow as the divine Life and Spirit circulate freely within. We can not build the church, as a house, from without by human hands.

For this reason there must be life in the church, there is to be any growth and increase. Simply to add so many folks to the list of its members—individuals who do not breathe its spirit and share in its life-blood—only means that they will fall away and die. There can be but one result where there is no healthful spiritual communication of the church with these new members. The life is in the church. If this life is healthy and vigorous, it will vitalize that which is engrafted into the body. It is, therefore, more of a reflection on the church when these new grafts fail to grow, than it is on those who die and fall away. Of course, there may be suspicion on the one who did the work, with that we are now not dealing.

We only want us all to see now, that the one thing for growth, in this case, is life in the body. There can be no permanent results in adding members to a dead church. A minister or church is foolish to attempt such an effort. Of course, it might look nice like flowers or fruit attached to the stalk that did produce them—but they will fall with the coming wind, and decay because of no sustaining life.

A babe in Christ must be fed on milk, says Paul. This means food from the life of another. In the churches we must have life, if we would attract others and help them bear fruit. The church must take the babes to its breast of love and life, as a mother would her child, if we would see them live and grow!

In a series of meetings for evangelistic purposes, therefore, the first thing is to develop the life of the church. We must be interested as a mother for wayward children. With this interest you will need to send far for a minister. You can have a revival by the home minister, or without any, perhaps. Then, when the meeting is over—if we shall do as the church after Pentecost—continue earnestly, in helping, teaching, upon our part; in joyous, happy fellowship with the church; eating and praying together—shall thus impart life to them, whereby they shall grow and be fruitful!



## THE ROUND TABLE

### "Glow and Gleam" Corner

BY M. M. ESHELMAN

AGAIN early dawn-light is ever with me. All is well within me now. Though no object comes to my notice, heart and soul are deeply conscious. Here I am—seated on a couch near the window—the morning sun warming my back! I have the courage to lie on when weary.

Thoughts of God's forgiveness and man's resentment and intolerance come to me, as I meditate. Peter, taught by the Son of God for nearly four years, denied Christ; when sorely tested in the court of the high priest's palace. He openly denied all acquaintance with the Loving Christ. But still the Blessed Master forgave Peter, and he even promoted him.

This is Christ's "seventy-times-seven" forgiveness. Man, when asked to forgive, mumbles indistinctly, hesitates, subterfuges, and only when driven to it coldly says: "Yes." This can scarcely be termed real forgiveness. Surely, there is a striking difference between Christ's full and free forgiveness and man's halting and frigid pardon to his brother!

Glendale, Calif.

### Facing the Down-Run

BY OMA KARN

It was the month of June. The day was warm. We were seated well up on the bank of the stream—the two young juveniles whom I was chaperoning were engaged in fishing. I indulged in the to, me, more delightful pastime of day-dreaming—a rare treat.

An exclamation from one of the two still figures at my side suddenly brought my meditations to an abrupt close. Frantically I made a grab—a vain endeavor—at the small lad of the party who, disregarding my stern injunction to "stop" sprang down the bank and, to my further dismay, proceeded to wade out into mid-stream.

A glance sufficed to show the cause of his extraordinary action. Although not a disciple of Izaak Walton, I instantly forgave the boy for the fright he had caused me—the object of his exultation and his excitement being so well worthy of the haste and the impetus with which he had acted. Floating down stream, plainly visible in the crystal-clear water of the current, was a large fish. The one interested in its capture waded out until he was directly in a line to intercept its progress.

The fish came on. The young fisherman stood ready to grasp it—his feet braced for the struggle he knew was inevitable. The little maid and myself scarcely breathed. "There, I've got you," broke exultingly from the boy out in midstream as he stooped and laid hold of the prize.

For only a moment did the slippery member of the finny tribe remain in the hands of its captor. Then, splash, the fish went back to its native element. Turning, the defeated young sportsman waded back to dry land. "Dead," he remarked, disgustedly, in reply to our inquiring looks. "What a guy I was! I might have known that floating downstream, flopped over on its side, as it was, the fish was not alive. A live fish would have been straight up and down in the water, facing the down-run, instead of running with it."

Order and quiet restored again, the meditative mood once more asserted itself—along a different line of thought than formerly. "Facing the down-run"—I first smiled over the naively-spoken simile; then I sighed. How very easy it is to get caught in the down-run of life! To find ourselves thus means that we are not alive any more to the good works and the noble impulses which before had enabled us to escape its sweep. Only weak, diseased Christians are found floating with this down-current. The end of the drifting is what? If we permit ourselves to be caught—and continue to sweep on—our usefulness soon ceases. The world has no more use for us than the boy had for the fish he so hastily dropped back into the stream.

But one "Life" was ever able wholly to resist being

caught by this destructive force. That was "our Great Exemplar, Jesus Christ." Nor can we escape the toils of the adversary without his aid. When we let him, working through us, do the resisting, it is a joy to be opposed, for then we know that there is no such a thing as being overcome by the forces of evil arrayed against us.

Ashland, Ohio.

### With Hearts Aglow

BY ARCHER WALLACE

THERE is a passage in a book by Lord Lytton which runs like this: "A cautious man may govern a state, once it is well established, but it takes an enthusiast to ruin or regenerate it."

It has become customary, among certain people, to disparage enthusiasm. They seem to think that great zeal and perfect sanity are mutually exclusive. Such, however, is not the case. From the days of the Apostle Paul until the present, the church has been blessed with the devoted service of men who combined profound learning with fervid enthusiasm. Of all the disciples of Jesus, it is Peter who makes the strongest bid for our affection, and he holds this place because his surrender to Jesus was complete and his devotion was a passion. He blundered, as most big, warm-hearted men do, but as one English writer says: "One blundering enthusiast like Peter is worth more to the church than a thousand respectable nobodies, who never violated a single law of propriety."

The moral and religious condition of England was never so low as in the eighteenth century, when cynicism was looked upon as a virtue and enthusiasm something to be ashamed of. First, make sure that the cause we espouse is a great and worthy one; then, being certain of this, let us give every ounce of our strength to its consummation. There is a call, more insistent, more imperative than any other; it is the call of Christ.

"Jesus calls us o'er the tumult  
Of our life's wild, restless sea."

Toronto, Canada.

### The Christian's Itinerary

BY CHESTER E. SHULER

DR. WAYLAND HOYT says that he saw one day the memorandum of a good Christian mother. It was a list of great many things she had to think about and see done and get done during the day. Little things like these: "Moths, camphor, cedar chest, buy beans, leak in refrigerator, castor-oil, hair-pins, bluing." And the thing that he says astonished him and, on reflection, inspired him, was that right in the midst of that long catalogue of fragmentary notes of a mother's and housekeeper's daily duties, there was thrust this item, "Read and pray."

With a Christian, prayer should be a regular source of nourishment. It should be as essential in the daily routine of living as one's meals—even more so. If we would live our daily lives on a high plane, our conversation with God must become the natural and accustomed thing to do.

The highest and noblest life that men and women have ever lived is possible to each of us if we walk in fellowship with Jesus Christ. To do this, however, it is necessary that we, at all times, keep in close touch with our Lord. Prayer is the means of communication. Are we using it "without ceasing"?

Harrisburg, Pa.

### Secret Societies

BY ALBERT D. HELSER

In my study I find many things that would be of interest to the MESSENGER family. Permit me to pen these few lines on one of the sly enemies of the Christian church.

Frank G. Pickell is a leader among the educators of America. He has recently been developing the schools of Lincoln, Nebraska. A few days ago a copy of his "Manual of Administration" came to me. I quote:

"Having found, by actual investigation of conditions, that secret societies are detrimental to scholarship, attendance, punctuality, honesty, decent school behavior,

general social activities and a worthy school spirit, the Board of Education decides to enforce the State law relating to high school secret societies. Upon entering school each pupil is required to sign a pledge that he is not and will not become a member of any secret society whatsoever, or of any similar organization." (Page 20, Manual of Administration, Lincoln, Nebr.)

The above is simply the statement of a conviction we have held for years. Men are beginning to realize that religion and education are the two large foundation stones in our civilization. The secret society has proved itself to be a stumbling-block. The virtue of education lies in its program to pass on to coming generations its "funded capital," rather than withhold a part of it.

Leaders in education agree that the secret societies have some virtues, but the vices far outweigh the virtues. A number of the States have statute laws, prohibiting the formation of secret societies among high school students. This is a little like the father demanding that the son do not smoke, while, at the same time, he smokes right along.

Since education has decided to eliminate the secret society, let the church embrace her opportunity to minister to those in need. Jesus proved himself a Great Friend to all those in need. This winter you may hear a voice saying to your soul: "I am hungry, I am thirsty, I am a stranger, naked, I am sick, I am in prison." May your response be such that the King shall answer and say unto you: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

New York City.

### How Treat Sinners?

BY ELEANOR J. BRUMBAUGH

If we are wise soul-winners we will not speak to them as the men did to Judas. When Judas thought over what he had done—sold his Lord for thirty pieces of silver, suffering, in consequence, great remorse of conscience and great agony—he decided that he could not keep that money, and hurried away with it to the chief priests and elders who gave it to him, saying, "I have sinned; in that I have betrayed the innocent blood."

Those men, however, did not say: "O Judas, we are indeed sorry for you!" What did they care for the grief of this erring man? They said: "What is that to us? See thou to that." He threw the money down, went away and hanged himself. A few words of sympathy from a heart that really loves the sinner, has saved many a soul from suicide.

Shall we not, in this year of soul-winning, ask God to lead us in thought, word, deed, to show us how to do personal work? We must surrender to him, and know that he is leading us, if we would be used in this work. May it be a year of great increase in numbers and in real spiritual growth for us all! Opportunity is on all sides of us. We must meet it bravely, in Jesus' name, or go away and lead others to perdition. Can the Lord depend on you?

Huntingdon, Pa.

### If We But Knew

BY JULIA GRAYDON

A GROUP of young women were chatting together one day and indulging in a little harmless (?) gossip. Said one of them, in speaking of two sisters who lived in a home of their own, one doing the housekeeping, and the other going out, for a number of hours each day, to do a little musical work: "I know of no two girls who have it easier than they do."

It is needless to say that she did not know all, but a mutual friend could have enlightened her. The "easy life" had consisted in taking care of an invalid father for four years, then in cheering and comforting a delicate mother and bearing with her a great sorrow, known only to a few friends.

Shortly after the dear mother was taken away, the cost of living went up. They dismissed their help and did work to which they had never been accustomed. Taking care of a big furnace was but one job of many others.

The money left to them was enough to enable them



to keep their home, but it meant most careful management and self-denial.

This was having it "easy"—the dear parents gone from the home and the two daughters left to wage their own battles, especially against the high cost of living. Be it said, however, to their credit, that they managed in such a way as to show the bright side, and few suspected the burdens they carried.

"If man's internal care

Were written on his brow,  
How many would our pity share  
Who have our envy now."

Harrisburg, Pa.

## HOME AND FAMILY

### Father

Used to wonder just why father  
Never had much time for play.  
Used to wonder why he'd rather  
Work every minute of the day.  
Used to wonder why he never  
Loafed along the road an' shirked;  
Can't recall a time whenever  
Father played while others worked.

All I knew was when I needed  
Shoes I got 'em on the spot;  
Everything for which I pleaded  
Somehow father always got.  
Wondered, season after season,  
Why he never took a rest,  
And that I might be the reason  
Then I never even guessed.

Saw his cheeks were getting paler,  
Didn't understand just why.  
Saw his body growing frailer,  
Then at last I saw him die.  
Rest had come. His tasks were ended,  
Calm was written on his brow;  
Father's life was big and splendid,  
And I understand it now.

—Edgar A. Guest.

### Homely Ingredients

BY LEO LILLIAN WISE

UNCLE DAVID and Priscilla had been watching the mixing of cement for awhile. Priscilla watched just because she hadn't anything else to do then. But Uncle David—well, Uncle David is always interested in the mechanical side of any labor and draws many lessons from what he sees. After they had returned to the porch, he quietly asked Priscilla: "Would you make any comparison between people and the mixing of cement?"

"Any comparison," gasped Priscilla, "why, no, I never did."

Uncle David's eyes twinkled because she looked so perplexed. Then, after a nod to a passing neighbor, he said: "I wish you would tell me just what went into the mixer."

Priscilla answered promptly: "Why, gravel, cement and water."

"And you think you could not compare people with those things?" he questioned.

"I'm not saying you couldn't," retorted Priscilla. "I only mean that I don't know how. They are such homely ingredients."

"Ah," he returned, "that's it—homely ingredients."

As Uncle David squared himself in his chair, Priscilla leaned forward. She knew that now she would hear something to be treasured up for future use.

"Homely ingredients! Why, bless your heart, that is life over and over again. Just gravel, cement and water in the proper proportion, and then mixed, and behold you have the foundation for a wall, the walk, the driveway, or whatever you may wish to build. And from these homely ingredients properly proportioned you may fashion a thing of beauty, though it be for utility's sake."

"And life is very much the same way—made up of labor, love and suffering. And when these ingredients are carefully compounded the result will be a thing of beauty."

There was a reminiscent look upon his face. He was going back into the past for an illustration as he

continued: "A long time ago I had a cousin who seemed to have a peculiarly sad existence. Her older sister died, leaving a tiny girl. Gertrude helped to care for the little niece. Then, one by one, her two brothers became victims of tuberculosis, and Gertrude was their loving nurse. She went away to take nurse training. By and by her father needed her care and she gave it bountifully.

"It seemed scarcely no time at all until her mother went away also. Now she and the niece were all that were left of the family. They were both in the nursing profession. Gertrude married a doctor who had children by a former marriage, and to them she became a mother. The niece also married but she, too, fell ill and died.

"Gertrude had all that heart could wish for—a happy home, devotion of husband and his children, and all material comforts. And then to her, in the prime of womanhood, came the summons: 'Come up higher.'

"Maybe you are wondering why I have spoken of her. To me, it is a wonderful thing to watch one to whom adversity after adversity comes—one who must fight to be master and not to be defeated." Gertrude lived a well-rounded life. She had given labor, love and tears. In return she had become a well-matured, well-balanced woman with a charming personality—a woman to be admired because her outlook upon life was comprehensive.

"It looks homely enough—just gravel, cement and water in the right proportion, but, ah, my dear, the things of life are just as homely. And in the hands of the Master Mechanic the finished product becomes a most wondrous work of art."

"Gravel, cement and water—labor, love and suffering—and that means life," murmured Priscilla. "Thank you, my girls need that too."

Tiffin, Ohio.

### The Scourge of Venereal Disease

BY MILES BLICKENSTAFF

THE great war has left us many heirlooms, both good and bad. One of the former is the consciousness of the awful scourge of venereal diseases that are cursing the youth of our beloved country. If you doubt the existence of such a condition, just listen a moment: From March 1, 1918, to March 1, 1919, the State Board of Health of Massachusetts reports 12,872 cases of venereal disease, of which 8,950 were gonorrhea, and 3,922 were syphilis.

*The Social Hygiene Monthly*, of New York, gives the following report from the second million men who appeared before the army surgeons. The lowest ratio of venereal disease from any one city was 8.03 per one thousand, from Jamestown, N. Y. A much higher ratio than this was 227.02 per one thousand, from East St. Louis, Ill. The highest ratio from any city was 274.51 per one thousand, from Savannah, Ga. The answer from these gives an average of 169.85 per thousand, which would give 169,850 of the second million who were diseased. If the first million were diseased in the same proportion, there were 339,700 out of the first two million who were diseased. In addition to this, statistics show that about 13.55 per cent of the men became diseased after enlistment. This increases the number to 385,729. (This per cent of the men becoming diseased after enlistment, is taken from the monthly reports from the whole army from July, 1918, to January, 1919.)

From Jan. 1, 1918, to Oct. 1, 1918, the U. S. Public Health Service, aided by the Red Cross, treated, in the extra cantonment zone clinic, 21,141 cases of venereal disease. This number includes all patients, regardless of age, sex and color. Of these 6,644 were syphilis, 9,192 were gonorrhea and 676 were chancroid. Of the syphilis cases, 87 were males under fifteen, and 146 were females under fifteen years of age. Of the gonorrhea cases, same classification, the record is 45 to 115. Oh, Christian, what must the future be, unless we do something to help?

A report from Dr. Louis I. Harris for 1915 to 1918 shows that the number of cases during these four years under his care has been 13,524—12,500 of whom were men; 6,079 of the prostitute cases were public

prostitutes; 1,275 clandestine; 512 accidental. The largest number of prostitutes were 1,700 in 1916, and 1,500 in 1918; 1,360 of these were open prostitutes.

Perhaps some one wonders why the War Department has gone to so much trouble to find these conditions. "Uncle Sam" soon discovered that to permit a man in the army with one or all of these diseases meant only a dead weight to the army. He is physically and mentally unfit to do his part. In the army and navy, prudery and secrecy were swept away by the hard, undeniable fact that a soldier with one of these diseases meant an equipment idle, a uniform out of service, a break in the ranks, a bed, a nurse and medical care that might be used for those honorably and necessarily wounded on the battle-field. The government could not afford to feed in the army a useless fellow, therefore they were culled out. Is it not just as important to keep the youth of our country clean and pure for good citizens as for good soldiers?

But why have these conditions come upon us? One reason is because the parents of this diseased generation were either too falsely modest, or did not know how to teach their children concerning the sex question. Many a boy has received all of his early knowledge concerning sex from the lips of a vile whore-monger. Under this condition what other could there be than an impure life? Books along this line are so numerous, these days, that it is almost an unpardonable sin, on the part of parents, to permit a child to grow up in ignorance on this important question.

Another great cause is the fact that doctors have failed to speak the truth concerning these things to the public. "Before the war, most physicians and public health officials knew that gonorrhea was every year causing thousands of cases of blindness among infants, countless surgical operations for women; sterility among both men and women; that syphilis was being transmitted to offspring, causing physical and mental defects, that it was a prolific cause of locomotor ataxia, paralysis, paresis or softening of the brain, insanity, miscarriages, diseases of the heart, blood vessels and other vital organs." But the people generally do not know these things, and few remedial measures were taken. The reports of the draft boards and camp surgeons revealed for the first time clearly the menacing seriousness of the venereal problem and the failure of our pre-war attitude toward the whole question.

Since we know the conditions, we must meet the situation or perish. However, we need not fail, for the country is full of literature on the subject and we may enlighten ourselves to do the task. The only thing that will cause us to fail is the condemning sin of the American people, viz., the indifference to the real, basic problems of the day. If Mexico causes any slight trouble, all America at once becomes interested, but we will pass leisurely on when greater perils such as venereal disease and the cigarette evil are threatening the very existence of our land.

Do I think that conditions are hopeless? Yes, and no. Yes, if conditions go unchanged, but no, if we respond to the call that these conditions bring to us. Let all parents learn from some source the true story of life and its relation to the sex question, and then overcome the false modesty and properly enlighten the youth of the land.

No teacher or minister is worthy of the name unless he acquaints himself with the problems of sex life and venereal diseases, and has the courage to teach and warn against the evils confronting us. Right here is one of the weaknesses of the ministry of the present day. Simply to tell the people that improper sex life is wrong, is insufficient. But if with this we can tell them of the awful results of these things, if we can tell them of the personal suffering, the still, blind or feeble-minded babies that may be born into their homes some day, it will get next to where most normal people live.

In the face of these facts and the prevailing conditions, what are you going to do?

McPherson, Kans.

(A list of books and leaflets for parents who desire to instruct their children on sex questions can be obtained by writing to the General Temperance and Purity Committee, Elgin. The Committee is also prepared to supply ministers with material on these vital questions.)



## AMONG THE CHURCHES

### Calendar for Sunday, November 28

Sunday-school Lesson, How Jesus Was Received.—Matt. 11, 12.

Christian Workers' Meeting, Simplicity of Life.

♦ ♦ ♦ ♦

### Gains for the Kingdom

Two baptisms in Bremen church, Ohio.

Five baptisms in the Glendora church, Calif.

Five baptisms in the Outlook church, Wash.

Five baptisms in the Ottumwa church, Iowa.

Nine baptisms in the Sunnyside church, Wash.

Three confessions in the Greensburg church, Pa.

Two baptisms in the Germantown church, Philadelphia, Pa.

Two have been baptized and three await the rite in the Bartlesville church, Okla.

Two baptisms in the Bethel church, W. Va.—Bro. Emra T. Fike, of Oakland, Md., evangelist.

Three baptisms in the New Salem church, Ind.—Bro. C. C. Cripe, of Bremen, Ind., evangelist.

Two baptisms in the Happy Hill church, Mo.—Bro. C. A. Lentz, of Leeton, Mo., evangelist.

Five accessions to the Elkhart City church, Ind.—Bro. Ira E. Long, of Andrews, Ind., evangelist.

Ten baptisms in the Middle River church, Va.—Bro. D. B. Garber, of Bridgewater, Va., evangelist.

Twelve baptisms in the Black Rock church, Pa.—Bro. Geo. Weaver, of Manheim, Pa., evangelist.

Ten baptisms in the East Chippewa church, Ohio.—Bro. Ora DeLauter, of Canton, Ohio, evangelist.

Three baptisms in the Browntown Mission, Va.—Bro. Chas. H. Wakeman, of Edinburg, Va., evangelist.

Eight baptisms in the Tire Hill church, Pa.—Bro. Albert Schue, of New Bethlehem, Pa., evangelist.

Fourteen accessions to the Conway Springs church, Kans.—Bro. J. Perry Prather, pastor, in charge.

Sixteen baptisms in the Linville Creek church, Va.—Bro. B. S. Landis, of Harrisonburg, Va., evangelist.

Eight baptisms in the Mt. Etna church, Iowa.—Brother and Sister O. H. Austin, of McPherson, Kans., evangelists.

Seven baptisms in the New Paris church, Ind.—Bro. C. L. Wilkins, of Grand Rapids, Mich., evangelist; one baptism following the meetings.

Fourteen baptisms, one reclaimed and five awaiting baptism in the Antioch church, Union Chapel, Va.—Sister Mary Martin, of Mt. Airy, Md., evangelist.

♦ ♦ ♦ ♦

### Our Evangelists

Bro. B. D. Kerlin, of Mankle, Ind., to begin Nov. 28 in the Blissville house, Ind.

Bro. A. M. Laughrun, of Jonesboro, Tenn., to begin Dec. 4 in the Sweet Water Valley church, Tenn.

Bro. G. S. Strausbaugh, of Fredericktown, Ohio, is holding meetings in the New Philadelphia church, Ohio.

Brother and Sister Oliver H. Austin, of McPherson, Kans., are holding meetings in the Conway Springs church, Kans.

Bro. J. W. Norris, of North Manchester, Ind., is to begin a series of meetings for the Poplar Ridge church, Northwestern Ohio, Nov. 27. Services to be held in the Defiance city church.

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### Personal Mention

Tennessee has chosen Eld. S. H. Garst as a member of the Standing Committee of 1921.

Bro. J. H. Wimmer, of Selma, Va., has taken pastoral charge of the Bluefield church, W. Va., and should be addressed accordingly.

Bro. B. D. Kerlin changes his address from Garrett to Mankle, Ind., having taken up the pastorate of the church at the last-named place.

Bro. Paul B. Studebaker has taken pastoral charge of the Hickory Grove church, Ill., and should now be addressed R. D. 1, Mount Carroll, Ill.

Bro. John Heckman, of Polo, Ill., dropped into the Publishing House on Friday of last week and honored the "Messenger" rooms with a very pleasant interview.

It isn't quite correct to say at this writing that Bro. H. K. Ober stopped off at Elgin on his return from the Tokyo Convention and gave us an exceedingly interesting address Tuesday evening of this week, on his experiences in Japan. It isn't quite correct because it hasn't happened yet and we never know what a day may bring forth. But that is what we are expecting as this is written early on Monday morning.

We have received word of the death of Sister Culler, of McPherson, Kans., the mother of Bro. A. J. Culler and a sister of Bro. D. W. Kurtz, both of McPherson College and well known to our readers. We have no particulars but understand that Sister Culler had been an invalid for some time, confined to the hospital. Saturday, Nov. 13, she passed on to the other shore.

According to their latest plans, Bro. D. L. Miller and wife expected to leave Mount Morris on Tuesday of this week, arriving at Clermont, Fla., on Thursday the 25th, which is to be their address and headquarters for the winter. Next week Bro. Miller will tell our readers how it feels to be eighty years old and still at work. This is a subject on which he is thoroughly qualified to speak.

From newspaper clippings we have learned of the accident which befell Bro. J. Carson Miller and family, of Timberville, Va., on Saturday, Nov. 13. On the Valley Pike, at New Market, the car in which they were riding struck a large dog and was completely overturned. Bro. Miller's collar-bone was fractured, Sister Miller's shoulder blade was cracked and their son was rendered unconscious for several hours. Another occupant of the car suffered a fractured arm. Bro. Miller is a member of the General Temperance and Purity Committee and by reason of other activities is widely known. Everybody will wish all the injured ones a speedy and complete recovery.

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### Elsewhere in This Issue

On pages 723 and 728 will be found special announcements of the Dress Reform Committee. We hardly need to remind our readers of the very worthy aims and purposes of the Committee. We should like, however, to emphasize the importance of heeding the reasonable request of the Committee for an offering in support of its activities. Our members can well afford to give a practical turn to their sympathy with the work the Committee is trying to do, remembering that "the Lord loveth a cheerful giver."

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### Special Notices

An all-day special service will be held Dec. 5 at the Defiance city church, Northwestern Ohio, in commemoration of the second year of the new church building. Luncheon will be served in the basement at cost.—C. L. Kintner.

Pastor Wanted.—The District Ministerial Board of Southwestern Kansas and Southeastern Colorado wishes to get in touch with a man to take pastoral charge of a live church in the District by Sept. 1 of next year—the time when the next pastoral year begins. Correspondence is solicited.—W. O. Beckner, Secretary, McPherson, Kans.

To the Sunday-school Workers of Northeastern Ohio.—We are anxious to have the best accommodations possible for all, but in order to do this we must know how many are coming to the meeting. We must depend largely upon our neighbors and friends for lodging. Please let us know by Dec. 15 if you are coming.—Mrs. Jennie M. Shriver, 222 N. Tenth Street, New Philadelphia, Ohio.

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### Miscellaneous Mention

The Valdosta mission, Ga., is in great need of song books. Any congregation that has song books no longer in use, and willing to donate several dozen to a mission point where they will be greatly appreciated, will please address Mrs. O. F. Helm, Valdosta, Georgia.

Bro. A. P. Snader, Secretary of the Committee of Arrangements for the Annual Conference of 1921, sends us the following: "The Eastern and Middle Districts of Maryland and the Southern District of Pennsylvania—each in its respective District Meeting—elected Committees of Arrangements for the next Annual Conference. These Committees had a meeting and organized as follows: J. A. Long, of York, Pa., Chairman; A. P. Snader, of New Windsor, Md., Secretary; Samuel D. Hartranft, of Maugansville, Md., Treasurer. In all probability the next Conference will be held at Hershey, Pa. The Committee solicits any matter that may be helpful in arranging and caring for the work committed to its care."

Mr. Eben E. MacLeod, Chairman of the Western Passenger Association, Chicago, has written us a letter on the subject of clergy fares for 1921, from which we quote the following, of special interest to our ministers:

"For your advance information Clergy Fares, based on two-thirds of the regular one-way fares, will be authorized next year. Certificates to be limited to calendar year, 1921; a Clergy Bureau will be established at St. Louis, Mo., for issuance of Certificates to applicants living in Missouri, Arkansas, Louisiana, Oklahoma and Texas; the present Bureau at Chicago will be operated next year and will issue Certificates to applicants residing in States west of and including Illinois and the Mississippi River, except the States in Southwestern territory, enumerated above. Application blanks will be available on or about Dec. 10, and can be secured from ticket agents.

"Your attention is invited to the fact that Clergy Certificates issued in January and early in February, 1920, expire one year from date of issue, that is, they expire in January or February, 1921, as the case may be. Holders of such Certificates should not, at the present time, or early in December, apply for new Certificates; they should wait until about two weeks before expiration of old Certificate, which date can be determined by inspection of Certificate. Forgoing does not apply, of course, where Certificates have all been used and a new Certificate is desired at once, nor where Certificates expire Dec. 31, 1920, which is the expiration date of those

issued during March and later months of the present year, including those issued now, from day to day."

How do you feel now since Thanksgiving is over? Is your conscience at ease on the matter of the China Famine? The latest information is to the effect that from twenty to thirty million people are doomed to starve, and that the most heroic efforts can hardly avail to save more than five per cent of them. Do you grasp the magnitude of such a calamity? Have you done your part? Think it over again. Remember, all contributions should be sent to General Mission Board, Elgin, Ill.

The members of one of our churches in the Northwest decided—owing to the small attendance at their services and the departure of some of the workers for other fields of labor—to suspend their services until next April. To our mind there are no good grounds for the action, resulting in the suspension of the services. "Small attendance" should be a strong incentive for the entire membership to get exceedingly busy. If all of the members "have a mind to work"—a disposition of mind that some of the Lord's people so abundantly had, in days gone by—there are bound to be good results. As to workers leaving for other fields, that is no reason to become despondent. This is a world of changes, but never yet has the church been without the needed helpers, if we will but enlist them. As a matter of fact, a great deal of talent among the Lord's people is allowed to remain wholly untutilized, simply because we fail to enlist those who would so willingly labor.

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### A Bystander's Notes

What a Friend Is.—Some time ago a London newspaper offered a prize for the best definition of what a "friend" really is. Thousands of answers were submitted, and the judges awarded the first prize to the following definition: "A friend is the first person who comes in when the world goes out." The second prize was given to a young boy who gave this definition: "A friend is the fellow who knows all about you and loves you all the same." That boy should really have received the first prize, for his definition includes a phase of friendship that is too often lost sight of—an abounding love that allows for human frailty and imperfection. It is in perfect accord with that sublime thought of 1 Cor. 13: 4-7, "Love suffereth long, and is kind, . . . is not provoked, taketh not account of evil, . . . hopeth all things, endureth all things."

How His Eyes Were Opened.—A Pennsylvania minister determined, last summer, to get a first-hand knowledge of the industrial workers—their problems as well as their hopes and aspirations. Accordingly he spent his entire vacation as a worker in a factory, carefully concealing his identity and being, in all respects, merely one of the many toilers. That minister gained a knowledge that he could not have obtained in any other way. He was impressed, as never before, by the immensity of the task that confronts the church that would effectually reach the vast army of industrial workers. In his final summation of all available data his heart was filled with great sadness—his eyes had been opened to the vast gulf that separates the minister from the great rank and file of the toilers. He found that, in the minds of all too many of the workers, the church has no place whatever.

Why His Days Were Shortened.—It is said of one of the most illustrious professors of Harvard University, who died at the age of forty-four: "He had a strong dislike for organized Christianity, and worked solidly through his Sundays." Somehow or other the thought obtrudes itself that his untimely death was a logical sequence of his defiant working "solidly through his Sundays." That professor may have been diligent and ambitious, so far as scholastic attainments were concerned, but he simply exhausted his vital powers because he failed to honor the Great Creator's rest-day law. We do well to remember that there are deep and logical underlying causes for every command of God, and that fact holds good of every precept. Ready and willing obedience always conduces to man's happiness and well-being. There can be no real fitness for heaven if we willfully spurn God's reasonable directions for our welfare and safety.

Prayer in the Home.—Family prayer—while recognized as a most valuable means of uniting the members of a household in the one common purpose of dedicating their lives and all that they have and are to the service of God—should be assigned first place, allowing nothing to interfere therewith. The following incident is quite suggestive: A physician had called at an early hour in a home where the mother of the family required his professional attendance. While making a careful examination, he was asked by the husband—soon starting away for the duties that demanded his attention for the day—"Could you let us have the room for a few minutes? We have not had our morning prayer together yet." The physician cordially replied: "Yes, I will gladly wait. It is all too seldom that such a request is made of me. Too often there is not the least evidence of family worship in the homes to which I am called." The physician's comment is all too true. The family altar affords the preparation for the day—for the sick as well as those in the enjoyment of health. God's guidance and guardianship are all-important. With his protection we are safe anywhere; without it, all is danger and uncertainty.



## AROUND THE WORLD

### Japan's Attitude Toward the Bible

Already the recent International Sunday School Convention at Tokyo, Japan, is demonstrating its far-reaching results. The keenest of interest is shown in the Bible, and large stocks of the Sacred Volume have already been disposed of, in response to the eager demand. A prominent mission worker states that the Bible is now the best-selling book in Japan. That, in itself, is a gain of no slight magnitude. The Word of God, widely distributed, is sure to manifest itself in changed lives. The Lord says: "It will not return unto me void." Leading daily papers of Japan publish chapters of the Bible every now and then, which, we understand, are much appreciated by their readers.

### He Brought Joy to Thousands

Charles Noel Douglas, a bed-ridden cripple for thirty years, died at his home in Brooklyn, Nov. 16. He is declared to have been the most remarkable invalid in the world. Though most of the time suffering excruciating pains, he managed to make life brighter for those whom he reached by his pen ministry. He was the author of seven hundred lyrics and wrote several books. He was editor of five magazines by which 6,000,000 readers were reached. He received more mail than many of the prominent leaders of commerce and industry. Though never wholly free of pain he was said to be the most cheerful man in all New York. As he himself admitted, he lost sight of his own affliction in bringing joy to others.

### A Remarkable Test

Ever memorable, in medical annals, will be the hunger-strike of the Irish nationalists. Without entering into the merits of the contentions, involved in the remarkable demonstration, their fast is undoubtedly the longest, so far as records seem to indicate. The nine strikers in Cork jail, when they finally accepted nourishment, had gone without food for ninety-four days. No doctor would have believed that the human body could sustain itself so long. The fact that these men were able to survive such an unprecedented ordeal is attributed chiefly to the unusually favorable conditions attending their fast. They were kept warm and as comfortable as possible, remaining in bed and taking no exercise. Thus the waste of bodily tissue was doubtless reduced to a minimum.

### Wayside Preachers

There is a suggestion of value to other churches in the campaign of church publicity, decided upon by the American Unitarian Association. This organization proposes to erect a number of billboards along the public highways, to be known as "Wayside Pulpits," and somewhat similar, in architecture, to the wayside shrines, that are found in the Latin countries. Each "Wayside Pulpit" is to be supplied with a brief spiritual message, in letters large enough to be readily read, and in words few enough to be easily remembered. As it appears to us, there is an opportunity for great publicity service in a move of that sort, and we see no reason why our people could not adopt it to excellent advantage. Brief appeals to the passers-by would undoubtedly have their desired effect.

### Poland's "Babyless" Towns

Dr. Herschel C. Walker, chief of the American Relief Administration, who recently returned from Poland, gives a most appalling recital of conditions in that war-stricken country. All of the infants in the strife-ridden areas, during the last two years, succumbed to starvation and the diseases it introduces, save the few who have been removed to places where they can be properly fed. Hundreds of houses, that once echoed a baby's laugh, are gone, and whole families live in squalid dugouts without light or ventilation. Some mothers have tried to keep their children alive on grasses and roots, made into thin, tasteless soup. Milk can be had only by the wealthy now, as extreme hunger led to the slaughter of cows by the wholesale. War's ravages in Poland have brought a harvest of woe beyond all remedy.

### New Conditions for Palestine

Whatever may be the ultimate fate of Palestine, there is a very hopeful outlook just now, at any rate. The British High Commissioner has decided that there shall be no "stuffy tenements, dirty factories, narrow streets, or filthy slums in Jerusalem and other urban centers of the Holy Land." Anticipating a heavy influx of Jews to the land of their fathers, in the near future, a city and town planning commission has been appointed by the British Government, to regulate the distribution of the population for the best interests of all concerned. In that way it is hoped to prevent a mushroom-like expansion of the ancient cities, which might destroy forever the old-time charm, together with the sacred associations incident thereto. All building development in Jerusalem, Jaffa, Haifa, Tiberias, and other cities, will have to be approved by a central commission. Just now Palestine is half empty, and there is

ample room for new communities and well-built modern quarters. That the British government has decided upon a course as outlined above, is commendable indeed. It will insure the best of sanitary conditions for reconstructed Palestine.

### Russian Reds Want No Idleness

Recently 120 Bolsheviks, deported from America, reached the borders of the Russian realm. They were met at Libau by a Soviet Commissar, who demanded that they sign an ironclad pledge to join a Bolshevik labor battalion at once. Otherwise they would be denied permission to enter the country. A few of the exiles from America possessed sufficient means to make their way to Danzig, from where they hoped to reach the Ukraine. The penniless part of the little group had no other alternative but to join the labor battalions. In these there will be plenty of hard labor with little pay. Whatever ideas of a Bolshevik paradise these former sojourners in America may have had, their dreams were rudely shattered.

### A New Danger in the East

While, for a time, much had been expected of General Wrangel's attacks on Bolshevism, it now appears that his recent disastrous defeat has removed all barriers to the advance of the Bolshevik hordes in the Caucasus and Asia Minor. As a matter of fact, there is nothing to hinder their entrance into Persia and the regions beyond. Such a sudden reversal of anticipated hopes and aspirations of British and French imperialism in the Near East, comes well nigh being disastrous—so perilous, in fact, that no one can, at this time, foretell the possible complications. Constantinople may be shaken from the grip of the Allies. Undoubtedly British rule in India will be endangered. In Egypt, the nationalists may feel emboldened to disclaim the last vestige of British authority.

### The League Meeting at Geneva

Much interest is being aroused by the sessions of the League of Nations at Geneva, Switzerland. That all the proceedings should be characterized by perfect unanimity, could hardly be expected. Naturally each nation has its own ideals which it seeks to realize, but as time goes on, it is quite possible that pending differences may be reconciled. Some surprise was caused by Spain's eager interest in League activities—its willingness to help being accentuated by the offer of troops, to aid the forces of the other powers in carrying out certain decisions of the Peace Commission on the Polish frontier. One thing, however, is quite evident by this time—the decisions of the League of Nations will have to be upheld at times, at least, by the force of arms. That point is well understood, as is illustrated by Spain's readiness to furnish troops for the occasion referred to above.

### The Colored Man in Business

During the last twenty years the American Negroes have achieved phenomenal success in business. Seventy-two banks are successfully operated by them, capitalized at \$2,500,000 and doing an annual business of \$35,000,000. Today there are 50,000 Negro business enterprises. Dr. Robert R. Moton, principal of Tuskegee Institute, urges a wider activity for Negroes everywhere. He points out that they should operate 1,500,000 farms instead of 900,000; 900 department stores, instead of 40; 8,000 dry goods stores instead of 2,000; 350 furniture stores instead of 75; 20,000 grocery stores instead of 10,000; 3,500 drug stores instead of merely 1,000. Negroes are today found in practically every known occupation, and thousands of them are making a success of their enterprises, clearly demonstrating the fact that industry and close application to business are sure to bring their reward. Incidentally it may be proper to remark that the uplift of the Negro depends, at least partially, on his own efforts.

### Latest News from China

Under date of Nov. 17 the distressing report comes from China that cholera is adding to the critical situation in the famine-stricken area, where nearly thirty million people are on the verge of starvation. Conditions appear to be most appalling. Taking, as an example, the one town of Hwai-en, in which there are one hundred families, thirty persons have already died of cholera, and a like ratio of fatalities is said to be characteristic of the entire district. A mere glance at the famine area tells its own story of astounding desolation and utter destitution. The soil is practically bare. If you inquire about food supplies, you find that the prices are staggering. Those of the people who were fortunate enough to have available resources, have gone to more favored regions. Those who remain, are the ones wholly without means, compelled by dire necessity to live on the scant diet of weeds, chaff, thistles and leaves, supplemented, at best, by a little grain, now and then being distributed. Taking into account the undernourished condition of the people it is not at all strange that they are unable to withstand the onslaught of cholera, nor is it surprising that utter despair has seized upon them. Sadest of all is the fact that the present suffering is only a forecast of the more ex-

treme destitution that will undoubtedly come to the region of famine in the course of eight or ten weeks, when available supplies will be practically exhausted. Most of the people have already disposed of everything salable, and so nothing is left for the future. In many cases even their winter clothing has been sacrificed, which means that by and by, as the storms of winter come upon them, they will die from exposure. As the outlook is now, help must come to these people as quickly as possible, and enough of it, to enable them to pull through until another crop can be raised.

### Newspapers as Educators

Admitting that much objectionable matter is given room in the newspapers of our land, they are great educators, nevertheless, for the individual who reads with that purpose in mind. Newspapers, as a rule, are no haphazard affairs. They are edited with the aim of furnishing matters of interest for the general public. The newspaper chronicles, in its daily chapters, the achievements of human progress, of science, of invention, of statecraft, of government, and of religion. Much, of course, depends upon the wisest utilization of any journal, which is, essentially, its greatest value. No man, however rich, could afford to search out for himself the information that the newspaper daily places before him. A survey of the entire world field is decidedly illuminating.

### Judge Landis Enforces Prohibition

If all the Federal and State judges of the country were inclined to enforce the prohibition enactment with the same degree of conscientious care, as was recently exercised by Judge Landis, of Chicago, the number of violations might materially decrease. One man, Chas. M. Sommers, was fined \$20,000 and sentenced to prison for thirty months. Another man, Wm. Sommers, a cousin of Charles, was given six months in the workhouse and a fine of \$10,000. Fifty other violators of the prohibition law are awaiting sentence in Judge Landis' court, and we need not wonder that lawbreakers in general are seriously disturbed. Judging by their old-time experiences, they expected to escape with a fine of a few hundred dollars—a slight portion of their ill-gotten gains. Perhaps the example of Judge Landis may inspire other judges to deal with prohibition law violators according to the specifications of the enactment.

### Palestine as a Health Resort

According to Dr. Henry Keller, a New York physician, a former member of the Zionist Medical Unit, Palestine has natural possibilities of becoming one of the world's most noted health resorts. "Owing to its variegated climate, its mountainous regions of various altitudes, and its eight months of continuous sunshine, together with its beautiful landscape and picturesque environment, Palestine is destined to become the Mecca for health seekers." Dr. Keller claims that sun-baths, used with great success by physicians in the Alps, in treating tuberculosis, could be employed ideally on the Mount of Olives, on Mount Carmel at Haifa, and on Safed. The sulphur springs in the valley of the Jordan are also of great value, equal to the best ones in Europe. Draining of swamps and the planting of eucalyptus trees in malarial regions will make the Holy Land absolutely salubrious. Isa. 33:24 testifies to that fact: "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

### Educational Privileges for Armenians

While the generous gifts of American donors have been instrumental in saving many of Armenia's unfortunate people, it should also be remembered that the educational needs of the rising generation must be attended to. It is truly remarkable that such wonderful success has been achieved by American relief workers, in maintaining schools despite great handicaps. For five years the children of Armenia had absolutely no schooling. Most of them have been growing up without discipline, care, or training of any kind. The Near East Relief, in undertaking the care of one hundred thousand of the orphaned children of Armenia, has assumed a task of no slight magnitude. To give these neglected boys and girls as much education as possible, in the few short years that remain, before they must go out into the world to shift for themselves, is a matter of supreme importance. If the Armenia of tomorrow is to hold its own in the family of nations, the youth of the land must not be neglected. In planning their program, the Americans in charge had to take two factors into consideration: (1) The urgent need to give a broad, general education in a short space of time. (2) The immediate necessity of training the pupils in some special trade, so that, in due course of time, they may support themselves." Armenia is, materially speaking, down to "rock bottom," and it is essential that every man and woman, every boy and girl, still surviving become an economic producer as soon as possible. In attaining this most desirable end, the people of Armenia, have, by their donations, surely been of great assistance. Their sympathy and practical cooperation can not be questioned.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### Am. I a Faithful Steward?

Luke 16:10-13; 1 Cor. 4:2; 1 Peter 4:10

For Week Beginning Dec. 5, 1920

**1. A Personal Question for Every Christian.**—This is not a question for the wealthy alone, nor even for those only who come within the ranks of what we term the "well-to-do." It is the exceptional person who has no money at all. On the other hand, we do well to remember that very few persons, indeed, use their money in the way it should be used—in the way the Lord intended us to invest it. A millionaire's responsibility, in this respect, may be great, but no more so, proportionally, than yours or mine, with our smaller holdings.

**2. Your Money Is a Capitalization of Your Powers.**—Making use of your powers of mind and body, you obtain, in exchange for your effort put forth, such monetary compensation as may be agreed upon. The dollar you earn, therefore, represents just that much of yourself. Investing your efforts in spiritual achievements, the work thus accomplished becomes spiritual gain, for which you receive due credit. Thus we can readily see why the apostle tells us: "Present your bodies a living sacrifice, . . . which is your spiritual service."

**3. Our Responsibility.**—The Bible abundantly warns us against the improper use of our possessions. While, as wise stewards, we may be the means of doing an untold amount of good, the very opposite will result from an unwise use of our means. Riches, gained and used for God, bring blessings to a suffering world. So used, they are laid up in heaven—the only safe place for our treasures. It is not, necessarily, a sin to be rich in this world's goods, if wealth has been honestly gained and is wisely appropriated. The cause of truth and righteousness is moving forward today, because some of God's servants know the secret of wisely using money. They have heard God's message to men: "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers."

**4. A Lesson of Warning.**—Nathan Myers Rothschild, the wealthy banker of London, was one of the most devoted worshippers that ever laid a withered soul on the altar of Mammon. For years he administered the high finances of the business world, and had more influence than both houses of the British Parliament. In a single day he purchased bills against the government to the amount of twenty million dollars, and with the profits on a single loan bought an estate that cost nearly a million dollars. In spite of all his success, however, he was a miserable man, and with sorrowful earnestness exclaimed to men, who congratulated him on his colossal wealth and his magnificent mansion—on the supposition that he was happy—"Happy? Why should I be happy?" He failed in the wise utilization of his means.

**5. Our Stewardship Means Cheerful Giving.**—When we give for the support of the church at home, and for its extension into the heathen lands, and for any of its departments of work, or for the support of its poor, with a feeling of real love, we shall enjoy giving and be blessed in it. We shall not then look upon giving as a hardship, as many do now; nor shall we speak of the church as "begging," or of the ministers as preaching "begging sermons," when funds are solicited for the grand enterprise of the Gospel.

**6. Suggestive References.**—An old-time suggestion for the care of the poor (Deut. 15:7-11). Good advice (1 Tim. 6:17-19). A blessed promise (Psa. 41:1-3). Liberality recommended (Prov. 11:24, 25). The Lord is a good Paymaster (Prov. 19:17). Our benefactions (Eccl. 11:1, 2). Put the Lord to the test (Mal. 3:10). Our giving (Matt. 6:1-4). A good assurance (Luke 6:38). Giving is the greater blessing (Acts 20:35). Liberality of the primitive church (2 Cor. 8:1-3, 7-9).

### Will Israel Return to Palestine?

(Continued From Page 715)

also recorded in Luke verbatim. In Luke 19:42 we read: "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes."

Those things are still hid. Israel has not been converted to Christ as a nation. "His own" have rejected him, up to quite an entrance into the twentieth century. They do not now even acquiesce in even any probability of his being the Messiah in any orthodox communities.

Apostate Jews, in isolated cases, have accepted Christian Science—the most and best accredited,

demonized, apostate cult that has ever obtruded itself boldly upon the human race for patronage. In its apostate leadership, it is playing havoc with the truth of the cross of Christ. And the CHURCH has leaders and journals so far in apostasy, as to claim that Christian Science is an entering wedge to the conversion of the Jews. It is rank apostasy.

The above language of Christ says two things: They would not see him (in the sense as Savior) till the end of their desolation. That still exists. And they will see him at Jerusalem: "O Jerusalem, thou that killest," etc.; "Ye shall not see me till." Hence Israel will be in possession of Jerusalem and Palestine when "in that day [Isa. 11:11] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Study the whole of Isa. 11, with every reference in its interrelated connections. It is only joy to the Christian to see Jehovah bringing nearer the Christian's rapture and Israel's salvation, to follow after "Jacob's trouble."

The things, transpiring around Jerusalem since the entrance into the city by General Allenby, viewed in the light of prophetic future or latter-day promises for that land, are of intense interest to the Bible student who believes, with Abraham, the promises made to him (Gen. 12:7; 13:14-17; 22:17). These were confirmed to Isaac (Gen. 26:2-5), and to Jacob (Gen. 28:12-15; 35:9-12). True, Christ is the blessing springing from Abraham, Isaac and Israel, who is to bless all the nations of the earth. But how is he to bring this blessing upon the nations, or how is he to bring the nations into their inheritance? That is admittedly a sealed book, whose seals can never be broken by any but the "Lamb that had been slain."

Mystery or no mystery, the fact is of record that at the opening of each seal, things happened—providences of God, in the consummating of this very end—the bringing of the kingdoms of this world into the Kingdom of God and of his Christ. To make the seal-opening the act of Christ's atonement, is not worthy the consideration of the most casual reader. Christ stood on MOUNT ZION "as he had been slain" (atonement finished), and yet a sealed book was before him, which, when opened, brought about pent-up and unrevealed happenings, touching every phase of human world system conditions, and being symbolic of their interrelated happenings in the unknown world. There is no speculation nor mystery whatever in so far as the processes or manner of their transpiring are concerned.

Now there need be no claim to prophecy to say: Let whosoever say whatsoever he may; let the unspeakable Mohammedan, the scheming Catholic, and the apostate, benighted Protestant form their heterogeneous league, and formulate emphatic protests—the people of Israel, now scattered, are going back to the land of their fathers. They claim the rights which are theirs by the best tenure ever given to man. The seed of Abraham has never—with the exception of a mere fragment of land along the Mediterranean Sea, in Solomon's forty-year reign—occupied any considerable part of the Abrahamic grant. Even then the population was insignificant, compared with earth's millions. All hail to their return!

McFarland, Calif.

### A Heavenly Guide

As we read the history of Paul and Barnabas in the New Testament, we see they were wonderfully used of God. They traveled from one city to another and the fruits of their preaching were marvelous, and we can not but ask: "How did these men begin their missionary labors?"

#### Ministering to the Lord

In the second verse of the thirteenth chapter of Acts we are told how a number of saints were gathered together in the church at Antioch, praying, and "as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Mark that little word

"ministering." They were not seemingly going about visiting the sick, nor talking to unbelievers; nor to believers; but they were in a private session with God, holding a conference with God, the Holy Ghost. They wanted to know what he had to say. Therefore, they were waiting in fasting, in ministering, in praying, in talking out their hearts, one after the other.

I imagine that Paul began to pray, and prayed through until he said "Amen"; then Manaen prayed until he had finished, then others took it up. They may have stopped in between to sing some hymns, and then gone on. Mealtime came and went unnoticed, for they were waiting on God, the Holy Spirit. They wanted to know what his plan was, wanted to know what he had for them to do.

As I read this, a great hunger came into my heart—not that I have not had it before. I thank God for a burning desire within my own breast to know the will of God, and to do the will of God. Not simply to be kept out of sin, away from wickedness, but an increasing desire to walk in the will of God, in the program of God. I never asked God for a position, never asked him to make me a preacher, never asked him for this church or any other church, never asked him for any power that I know of, in the seven years I have walked with him; but I have before God earnestly desired to do what God would have me do—to follow in his will, in his footsteps, whatever the thing was that he wanted. There is nothing I covet so much today as to know the voice of God, the leading of God. Those who travel with God ought to know the difference between the path, which is of the Spirit and the path which is of the flesh. The voice of God plainly tells us; and we ought not to deceive ourselves, and sear our vision.

#### "Whatsoever Is Not of Faith Is Sin"

It is a delightful way God gives us, of keeping the path clear. When any question comes into our mind about the rightness of an act of ours, we should name it as wrong because of the "if." If there is any doubt, any shadiness about it, we should always count it on the wrong side. There is no darkness in him. There is a way of bluffing, or trying to make it a spiritual affair. Have you made that mistake at times, and found that darkness came over your spirit? Do not put up with something in your life trying to make out it is spiritual. It only mars your spiritual conception. My heart hungers to know the will of God and to be able to take his way—not the choice of family or friends, or just human choice—but to be Spirit-led.

Now, in order to have that blessing, these men were ministering to God in prayer, in praise, in communion. You and I, if we wanted to make plans, would say: "We will have the committee meet tomorrow night to talk it over." We get together and talk over this side of the question and that, and, as we discuss matters, light begins to come, and the thing you were dead sure of a few minutes before, is laid aside, another idea is brought in, and matters are sifted until the thing that should be done is perfectly clear before you. It is the same when you and God—the Father, Son and Holy Ghost—are having a committee meeting.

#### Fasting

Fasting was resorted to only that their own buoyant enthusiasm might not get into the way. A lot of folks do not know the difference between spirituality and the feeling they have after a good meal. Heaven, to some folks, is a hammock underneath a tree, with a nice book and nobody to call them to do any work. That is ministering to the flesh. A spiritual man wants to get rid of the feelings of the flesh, the call of the flesh. He wants his spirituality uppermost and his spirit to be filled with God. If you have never known what it is to luxuriate in the presence of God, his presence bringing your heart up to the boiling point until the morning sun appeared, God pity you. I wish the Lord would give you such a refreshment in himself. It is a joy to speak to God past your own human reasoning, God himself speaking to you, the Spirit of God in all his joy in your heart, talking face to face with you. That is joy unspeakable.

That is what those men were doing. They had forgotten about breakfast. You do not have to make



yourself fast—fasting comes when you are so anxious for something from the Lord that you forget about eating. If a man is sitting with three others and thinks that in fifteen minutes he is going to sign up for the biggest thing in his life, does he pull out his watch and say, "I have got to have something to eat?" No, he has forgotten all about it. Fasting is forgetting everything but what God has to say, putting things aside and letting the Spirit talk to you.

It would be folly to talk to you, as the Holy Ghost was doing in this text, until you come to the place where you are really talking face to face with God. How can you know his leading until there has been the spirit of waiting on God to find out what he wants? What the church needs is to let the Holy Ghost talk to it. Many of our lives look as if there were no Holy Ghost, no fullness of his presence, no joy of hearing him speak.

#### Heavenly Guidance

Those men recognized his marvelous position in the Trinity—not an influence, not a joy, not a blessing, but the Third Person of the Godhead, who speaks to the heart, and the heart knows it has a message from heaven. When he speaks, neither devils nor human circumstances can make you back up an inch. Oh, there is no satisfaction in the world like the satisfaction of his voice, as you have gone on in prayer until he has spoken to you, until he has told you within your heart that he has broken that which has been hindering, and points the open door and path.

Oh, what joy comes into the heart when a man or woman, for the first time, believes Jesus, and can look into his face and know he is saying: "You are clean," and know that condemnation has passed away. When a man has that assurance in his heart, he has a testimony and you do not have to pump it up. All he has to do is to open his mouth and it comes. Why do not men praise God? Because they have not met God enough. Every time you meet God in the open and everything is put away, there will be praise in your bosom. Every time he touches your heart you will strike fire, like a match touching gasoline. Every time he speaks there is a dynamic thrill. Wait on the Lord until you hear him speak to your heart. What a joy to get your leadings in this way!

Then the voices of men, the strife of men, will make no difference. God is going to carry you through. He will bring you up to the place; he will open the door and do the work, and you will not have to know how. "Hath he spoken, and shall he not do it?"

Paul and Barnabas and those other men knew the Lord and said: "Here is a thing that ought to be done, but we do not know which two the Lord is going to use. Now, Lord, you speak." Oh, thank God, that in all the confusion of life there is a True Voice, there is a Place that is absolutely the truth! The Holy Ghost can reveal it to you, where you can hear the voice of God, saying, "This is the way; walk ye in it." When God has spoken, you need have no fear, for God is in control, and he will bring it to pass.

These men wanted the direct leading of God, and they ministered unto God and fasted until they were sure. They did not run in and push the door shut and say: "Lord, I want direct leading." Don't be in such a rush. God has had lots of patience with you—you ought to have a little patience with him. Minister to God and pray until you are sure you are talking to God and have gotten past your doubts and fears and morbidness. Be sure you are in the presence of God by talking with him and reading his Word, and, as you pray and talk with God and he has reminded you of other conversations, and how he walked with Abraham and Moses and Isaiah, and how he made the worlds—as soon as you are talking with him, then God can speak. Oh, if we would just wait on him—wouldn't it be wonderful what God could do if we would pray?

Oh, if I could encourage every Christian heart to pray—really to minister to God in intercession, to get God's ear and lay before him the condition of people's hearts, and your heart, your family, your church, your missionaries! Beloved, if God could only win you to a life of intercession, there isn't any power on earth

like it. No minister's power on earth is like the power of the men and women of intercession, for they can bring things to pass faster than any man can preach a sermon, by simple belief in God Almighty.

Oh, how we need prayer, and how we will have to pray in these dark days! We will have to be more sure than ever of the voice of God. We will have to walk softly and quietly before him because of the many disconcerting voices. The hunger of my heart is to know the will of God. Is it yours?

#### The Call

As they ministered to the Lord and fasted, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." Just as surely as God called Barnabas and Saul, just so surely God calls every last one of us to a place. I tell you that many and many a life has missed the joy and the glory intended for it because some one has said: "I am not a minister. I never was called to be an elder; I never was called to be a deacon; I am not an officer in any church; therefore, I am not especially called of the Holy Ghost."

Listen to me: For the sake of your own future, for the sake of your crown in that great day—God specifically speaks to every member of his body about his place. If he puts you into a place, he wants you to recognize that place as being from God, and not to waste your time trying to get out into something else, imagining that some day he will make you this or that. Take the place he has now for you and say: "Lord, this is your place for me."

God is as anxious to give you a ministry as any minister. You have a place. I do not care if it is in a kitchen, God will bring people to your kitchen, just in the hour of their greatest need, and in that kitchen some word may be given them, and kneeling on that kitchen floor they may give their hearts to Christ. I am sure that some of you are missing the glory of the life of Jesus because you can not have a big place and have felt that God does not particularly lead you; but he does. It is not the quality of your service that matters—it is whether or not you are faithful in letting him use you where he puts you.

Do you believe it was necessary for Paul and Barnabas to pray about this matter? Is it necessary, then, for you to pray tomorrow morning about your daily work? I think so. I believe God would have every one of us think that our lives are watched by him and that everything counts, and we should pray about it. To his glory and praise he can work in our lives if we dare to believe it, we can be Spirit-led and Spirit-filled men and women.

#### For Him

There is nothing common to any Christian on earth. We are not working for the world. We are not selecting the work we are to do—we are working for Jesus. Whatever we do, we are told to do it all for the glory of God.

Oh, throw yourself into it, saying: "Lord, show me thy will. Lead me by the power of the Holy Spirit." When we come before him and the crown is placed upon us, it will not be for some great service, but just for one thing—he had a program, and we fitted into it. That is all he is going to preserve—not your program, but his.

They said: "Lord, we are able to go out in the power of the Holy Ghost and preach, but we want to be sure we are the two to preach, and that these are the towns to which to go." Because they were in the will of God, the Lord said: "Separate me Barnabas and Saul for the work whereunto I have called them."

Oh, beloved, let us pray; let us trust God to put us in his will; for that is all that will stand in that crowning day. Let us yield ourselves to his will, yield ourselves for his purpose and plan for our lives! Let us say: "Oh, God, I have been walking in my own will. I have been spending hours and whole days in which I never thought for a minute of asking thee about the task; if it was pleasing to thee; now I want to be in thy will. I surrender my life to thy purpose. Separate me now, dear Lord, from everything—still every voice—speak thyself of anything that is in me that displeases thee, and separate me from myself to the very work to which thou hast called me. I surrender,

I believe now that thou art doing it. Amen!"—Paul Rader in "Good News."

Our religious needs are our deepest needs. There is no peace until they are satisfied and contented. The attempt to stifle them is in vain. If their cry be drowned by the noise of the world, they do not cease to exist. They must be answered.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### SPECIAL OFFERING

#### For Work of Dress Reform Committee

According to the original plan (1914 Conference decision) your committee is again asking the churches to come to its support in a financial way.

The plan provides: "That this work be supported by voluntary contributions from the churches upon request of the committee, or as may be otherwise provided by Conference."

Any committee, to do work, must have funds. So far our committee has made but two general calls upon the Brotherhood for funds. Permission was also granted us for a yearly Conference offering, which has twice been lifted.

Although the response has been excellent, at this stage of our activities our needs have grown so rapidly that present funds are inadequate.

#### Funds Are Needed

(1) For the increasing amount of printing in behalf of our work. Considerable has already been done—more is waiting the needed funds.

(2) Cost of books to be published, or censored, for our Book List.

(3) All kinds of literature, giving latest information on what is being done for our cause by other publications and organizations.

(4) Improved facilities for handling the committee's rapidly-growing correspondence in the limited time allotted the secretary.

(5) Cost of personal investigation of the work now being so persistently prosecuted by various organizations—especially many educational institutions.

(6) Circulation of best literature throughout the Brotherhood, as an educational feature.

(7) Development of a complete, workable system of teaching, throughout the various State Districts, under the direction of our Committee.

Time, money, patience, prayer—without wasted effort—this must direct all.

#### Some Pertinent Questions

Do you believe the "Simple Life" of the Scriptures, as against the wholesale extravagance and the dress evil of the day, constitute a real problem?

What about the solution? Did God intend we should evade it? What about the application of the "remedy" in the Book?

Do you want a part in the constructive, aggressive efforts, now going forward throughout this land and others? If so, how much will you do? What will the solution (assuredly coming) mean to you?

Will your church lift an offering for our part in this work-time of our next special "Simple Life" program, Nov. 28? Later in December will be just as agreeable, in case the above date does not suit.

You have done your share? Some churches must do more than their share because of those who fail to do anything. This holds good in any worthy cause—with individuals, as with churches.

See that your church does not forget.

Mt. Morris, Ill.

Lydia E. Taylor, Secretary.

### CHILDREN'S HOME, LANDOUR, INDIA

We have been here since March and our "Home" is one which we all enjoy. There are just one dozen of us and we make a good big family, with an old-fashioned table at meal-time. The children have kept exceptionally well, all these months, for which we truly thank the Lord.

This hill station has an ideal climate and all that one could wish for. The most beautiful scenery one can find anywhere, too, does it afford. With the continual snows, to the north of us, and the beautiful valley to the south, one can truly call it the garden spot of the world.

In such a splendid climate one naturally feels the same vigor and strength one has in the homeland and need not be so much afraid of overdoing, when at work. On a clear day four and five rivers can be seen in the vast valley to the south. We are 8,000 feet above sea level, but not so distant from the plains and valley, so that the air is modified and does not get so extremely hot, the months we are here, as it does in some other places in which we have been, in the Himalaya Mountains.

(Continued on Page 726)



## THE ESSAY CONTEST

Well nigh a year ago an announcement was published in the "Gospel Messenger" for essays on "The Incompatibility of War and Christianity" and "The Signs of the Times." The contest was closed about May 1, last, and the essays placed in the hands of competent elders of our church. A few days since the award was placed in my hands.

Ira D. Scroggin won the prize for the best essay on "The Incompatibility of War and Christianity," and Donald Macgregor on "The Signs of the Times."

The question of merit was one of exceeding weight with the judges. There were so many points of similarity and so few of dissimilarity, that one had to have the faculty of discrimination well poised, to do justice to all the contestants.

The winning essays will be published soon and the prize of \$25 cash adjusted.

I wish to retain the other essays for future use, if the authors will kindly permit me.

Several essays stressed the compatibility of war and Christianity. Nine arguments were based on the impracticability of the teachings of our Lord and his apostles, in behalf of peace and love, in our war-loving world, and buttressed by testimonies drawn from the Old Testament. Such an attitude illustrates the power of Satan to deceive the very elect, if it were possible. It also illustrates the truth of the statement that as "Satan has the power to transform himself into an angel of light, even so his ministers transform themselves into ministers of righteousness." It is the false pulpits and reputed religious press which functions in behalf of carnal war in the name of our Lord.

D. C. Moomaw.

Roanoke, Va.

## NOTES FROM VYARA

While Brother Long and family are away on their vacation, the work here has been under the supervision of Sister Mow. It is no small task to oversee the work of two schools, with an enrollment of almost two hundred, and with twelve teachers employed. Then, too, the erection of a bungalow and other buildings must be supervised, and other station work attended to. During the last few weeks extra work has been added, on account of so many of the people being down with malaria. Even Sister Mow herself was not free from the disease. Some of us have come to the field with practically no knowledge of medicine and very little experience in nursing, but we are glad that we can now, by the help of the Great Physician, render some assistance to these people in times of sickness. We are glad to say that at this time practically all are well again, and are at their work.

Sister Mow is doing remarkably well in overseeing the work and is having much experience in using her Gujarati language. We, too, are having some opportunities to use what Gujarati we have thus far acquired. When you are left alone at a station for a few days, with no one around who can talk your mother tongue, you either have to talk Gujarati or keep quiet, and for some of us that is hard to do. We are glad that the language is coming gradually and we do not feel as helpless as we did some months ago.

The work on the new bungalow is progressing nicely and it will likely be completed before the close of the year.

This week the boys and girls of the two schools are enjoying a few days' vacation. They are always glad for such days to come, when they can spend some time in their homes, but it is not always for the best interests of the school to have vacation, for when the boys and girls go home, they are not always as prompt in returning as they might be. Then, too, the influences in the homes are not always for the good of the children. As these children go to their homes from time to time, they need our prayers, that they may carry a ray of light into their homes, rather than to be influenced for evil.

We, who have spent some time in the school-room in America, notice quite a difference when we enter a school-room here. Here, instead of one class at a time, reciting in a room, there are often two or three reciting at the same time, and besides the regular schoolchildren there are often several small children whom the mothers, who are teachers, must necessarily take with them, while teaching. Some of the fathers are in Training College, so the entire care of the children falls upon the mother. A caretaker is usually provided for the small children.

We are glad for the different phases of work which have been inaugurated, whereby these people can be helped—not only in a spiritual way but in an intellectual way as well. We are glad to see mothers gather together, day after day, where they are being taught to read. We trust that, as they learn to read, they will have a desire to read the Blessed Word and thus learn more about their Lord and Savior Jesus Christ.

We are glad for the opportunity of spending a short time at this place. What we have done, in the way of assisting with the work, in the absence of Bro. and Sister Long, has been very little, but we trust that it will not be long until our tongues will be loosened, so that we can enter more fully into the work of the Lord.

We, who have recently come to the field, have realized that the Father has been helping us in a remarkable way, in our further preparation for service, and we beg a con-

tinued interest in the prayers of God's people in the homeland, not only in our behalf, but in behalf of the entire mission family and the work here in India.

Vyara, India, Oct. 14.

Sara G. Replogle.

## THE "BILLY SUNDAY" ROANOKE REVIVAL

The greatest religious movement that Roanoke ever enjoyed—a six weeks' schedule—closed Nov. 1. The apparent net financial results were \$60,000, and denominationally, in confessions and reconsecrations, some 8,000 souls. At this writing 1,000 have been enrolled in the church organizations by baptism.

The general results can not be adequately tabulated, but it can not be misunderstood in its deepening of the spiritual tide, and the awakening to a larger, broader vision of personal responsibility in the matter of Christian living.

There were not a few features, of Mr. Sunday's methods, that will not stand the test of New Testament standards. I will particularize. His transference of baseball tactics to the pulpit was a great deterrent to the gravity and reverence that the religion of our Lord inspires. It was often too ridiculous to witness without merited disgust.

His suggesting and approval of cheering and handclapping was totally out of harmony with the spirit of New Testament ethics. The consideration of questions relative to the salvation of the soul—of the crucifixion of our Lord, the final judgment, the punishment of wicked in hell, the resurrection of our bodies, the divinity of Christ, the temptations of Satan, and kindred subjects—do not inspire laughter. There is not a sentiment embraced in the record from Matthew to Revelation which provokes such a light-minded demonstration. "With reverence and godly fear" is our Lord's attitude in such matters.

Mr. Sunday's special appeal to delegations, en masse, is without the sanction of our Lord and his apostles. Generally, he made his appeals to them in their organized capacity and they courteously responded conformably. Religion, however, is an exclusively individual matter, and any other conception of it is a dangerous delusion.

The decoration of the speaker's platform with the "stars and stripes" was another feature that militated against the spiritual element in Mr. Sunday's message. The religion of our Lord is preeminently international. Artificial geographical lines, subject to inevitable change, militate against a fundamental element in the plan of salvation, the brotherhood of man and the Fatherhood of God. "In every nation he that feareth God and worketh righteousness is accepted of him." It would be compatible with the spirit of our Lord to decorate our places of worship with pictured events in his life, such, for instance, as the annunciation of the angels, his birth, his baptism, his argument with the doctors in the temple, his betrayal and arrest, his trial before Pilate, his crucifixion, his sepulcher, his resurrection, his ascension into heaven. Such scenery, before an audience of devout men and women, would be an inspiration to reverence and devotion—good aliment for their souls.

In many respects Mr. Sunday is without a peer in the world today. His vocabulary is about as near the outermost limit as mortal mind can attain. His faculty for illustrations, drawn from real, everyday life, lends limitless power to his argument, and when he lays before his audiences, of multiplied thousands, the conditions of salvation, confession and conformity of life, there is but one power that can inspire rejection, and that is immediate interposition of Satan.

He did not stress a paramount condition of salvation which was dominant in every message of our Lord and his apostles—that of baptism. I do not recall one allusion to it in the fifty discourses which I heard. Beginning with the Great Commission in Matt. 28, throughout the fifty years of apostolic teaching and practice, every recorded conversion was immediately followed by baptism and was a fundamental factor in their every message, and its observance was vital to the souls of the converts. That feature of its spiritual relation was stressed in our Lord's interview with Nicodemus: "Except a man be born of water and of the spirit, he can not enter into the Kingdom of God." Presumably Mr. Sunday expects the pastors of the churches to teach that to the converts, but in the Great Commission, under which he and the pastors are acting, baptism was definitely enjoined before the "all things" which are laid at the door of the pastors.

Referring, again, to certain features of the meeting, which provoked just criticism, Mr. Sunday's repeated use of profane words such as "darn," "doggone," "damn the Germans"—the latter a war-time invocation—was exceedingly offensive to spiritually-cultured people. Such expressions were of frequent utterance. He would hardly plead the inspiration of the Holy Ghost in justification. Such a practice is considered unseemly and offensive even in polite society, and very much more so in a person officiating in the name and by the commission of our Lord Jesus Christ.

Probably one of the most sensational and striking features of his sermons was his antagonistic attitude toward the denominations which are opposed to carnal war. On a certain occasion there was present a delegation of Knights Templar, in full military regalia, with the carnal sword conspicuously displayed. He praised the policies of

the war makers and said "he had no sympathy for people who would not fight for their country." There was a goodly number of our clerical brethren present and it is needless to say that they were shocked at his hostile attitude toward a fundamental doctrine of our Lord.

In a succeeding meeting he amplified his militant utterance by saying "that a person who would not fight for his country was not entitled to a home in that country." It is not generally known among our people that such a feeling prevails among the clergy of a reputed Christian denomination. Some time ago a certain bishop was asked to publish his opinion of "conscientious objectors," which he did at considerable length. He presented a very hostile attitude in quite a goodly number of specifications, among which was one that "a person who would not fight for his country was not, in justice, entitled to a home in that country."

If our rulers would put such a theory in practice (conscientious objectors) would soon be in the position of the children of God to whom St. Paul refers in Heb. 11. We would be driven into "dens and caves of the earth, clothed in sheepskins and goatskins, destitute, afflicted, tormented."

It is quite significant that the attitude of the rulers and the clergy of this age is a duplication of the same classes in the days of our Lord's ministry on the earth. It was the leaders of the apostate church that persecuted our Lord and the early Christians. The rulers would have released him had not the chief priests demanded his death. The martial clergy now are most vehement in their opposition to the policy and doctrine of love and peace, which are so persistently advocated in the plan of salvation laid before us in the New Testament.

No person can reconcile the propensities of the martial religious organizations with the Gospel. They are as antipodal as are heaven and hell, as Satan and Christ, as life and death, as hate and love, as the earth and the sky, as white and black, as light and darkness, as joy and sorrow, as truth and falsehood, as heat and cold.

Let the divine testimony of every page in the immortal schedule of our Lord meet the challenge, and no man who wants to deal justly with his soul and the world, can withstand the avalanche that the Holy Ghost will hurl in his face, in defense of the truths above set forth, and no preacher can consistently or logically or scripturally maintain that war and Christianity are compatible, or that they are inspired by the Holy Ghost. The spirit that inspires war is as antagonistic to the Holy Ghost as Satan is to our Lord.

Mr. Sunday's coworkers are eminently fitted for their great task. Mr. Rodeheaver, the leader of the song service, is matchless in the perfection which his department displayed. When thousands of the best singers of hymns and spiritual songs, filled the vast auditorium with the sublime symphony of cultured harmonious music, one could not escape the happy conclusion that no richer feast for the soul can be attained this side of the spirit world.

On the whole, the spiritual-minded people of Roanoke are hopeful that the meeting will be a special benediction and that the lives of many who heretofore were totally absorbed with the things of the world, will be transformed by the renewing of their minds, by which they may prove what is that good and acceptable and perfect will of God.

D. C. Moomaw.

Roanoke, Va.

## MINISTERIAL CONFERENCE REPORT

The second Ministerial Conference for the central group of churches in the District of North Dakota and Eastern Montana, was held in the home of our Chairman, Eld. C. I. Michael, near Kenmare, N. Dak., Nov. 10. There was a good representation and though the weather was somewhat inclement, the spirit of the meeting was splendid. The inspiration gained from the discussion of questions concerning the growth of God's Kingdom in our District should prove valuable to us in working out the problems in our local congregations. The association and fellowship with our fellow-laborers was a mountain-top experience to each of us as we are practically alone in our ministerial work much of the time.

We are grateful for the hospitality shown us while in the home of Bro. Michael, and thankful to our Heavenly Father for the greatly improved condition, physically, of Sister Michael.

Our next conference will be held in Berthold, N. Dakota, Feb. 10. Joseph D. Reish, Secretary.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country.

## CALIFORNIA

Empire church is in the midst of a series of meetings, conducted by Eld. J. W. Barnett, of Bandon, Oregon. Nov. 15 we were treated to a series of stereoscopic views by Bro. H. K. Ober, and a splendid talk of his experiences among the Japanese while attending the World's Sunday-school Convention at Tokyo. Sister Lydia E. Taylor is expected to be with us, sometime during the present month, to give us teaching along the line of "Christian Attire." Our Bible Term will be held during the coming holidays, with Bro. R. H. Miller, L. Verne, and Bro. C. E. Yoder, of Fowler, as instructors. Sister Cora Stahly, of North Manchester, Ind., is to be with us at the same



time to conduct a singing class. Arrangements have been made to have Prof. D. W. Kurtz, of McPherson College, stop with us on his return from Japan, to give a series of lectures on his travels.—John W. Vetter, Empire, Calif., Nov. 12.

**Fresno.**—Communion services will be held at this church on Sunday, Nov. 28. Delegates to the District Meeting of Northern California gave their reports at the morning hour, Nov. 14, after which Bro. Fox preached to us about "True Religion." Preparations are under way for the Christmas program.—Mrs. Elizabeth Whitlow, Fresno, Calif., Nov. 15.

**Glendora.**—Nov. 7 we enjoyed another love feast. Because of threatening rain there were no more present as usual, but the morning service gave spiritual strength and renewed purpose in the Lord's work. The examination service was conducted in the forenoon by Eld. G. H. Bashor. At the close five Sunday-school girls confessed Christ and received baptism in the afternoon. We are rejoiced also to learn of the baptism of Sister Mitsu Nishikawa, wife of Bro. Y. Nishikawa, of Kobe, Japan. She is the first member of the Church of the Brethren to be baptized in Japan. They hold their membership in Glendora. Nov. 11 Eld. H. K. Ober gave an interesting illustrated address on his trip to Japan and attendance at the World's Sunday-school Convention in Tokyo. Eld. Geo. Mishler will have charge of the work here for a few weeks, while Elder and Sister Bashor are at Laton, conducting a revival.—Mrs. Sylvia L. Netzel, Glendora, Calif., Nov. 12.

## COLORADO

**Rocky Ford.**—Nov. 7 we closed a week's series of meetings, conducted by our pastor and Bro. S. G. Nickey, of Haxton, Colo. Sunday evening the members enjoyed a love feast, with Bro. Nickey presiding. Nov. 14 Bro. A. L. Crossman presided at the evening service. His place, he goes to India to take charge of the church at Peru. Bro. Crossman invited the pastors and members of the other churches of Rocky Ford to attend the farewell service on Sunday evening, and a goodly number responded. Last night the members gave a farewell service to the pastor, and the church was closed. We are glad to hear that our Sunday-school is planning for a Christmas program.—Blanche Frantz, Rocky Ford, Colo., Nov. 16.

## FLORIDA

**Sebring.**—The last two Sundays have been interesting days for the church here. We always feel strengthened, spiritually, when we can do a little good. The first Sunday in November an offering of \$20 was taken for the Temperance and Purity cause. Last Sunday we lifted an offering of \$112 for the China Fund, making \$142 in two Sundays. This is the largest offering ever made in the history of the church here. We are in this world, and in Florida particularly, to help others as well as to make it pleasant for ourselves. Members for the winter are arriving, and others will be here soon, among them several ministers.—J. H. Moore, Sebring, Fla., Nov. 11.

## GEORGIA

**Valdosta Mission.**—Nov. 14 Bro. Helm preached to a large and appreciative audience. We are very much in need of song books, and if any congregation could send us fifteen or twenty books, no matter in what language, it will be greatly appreciated. We extend an invitation to brethren and sisters who go to Florida for the winter to stop and visit us. We would be especially glad to have the ministers stop and preach for us.—Mrs. O. F. Helm, Valdosta, Ga., Nov. 15.

## ILLINOIS

**Batavia church** enjoyed a very spiritual love feast on Sunday evening, Nov. 14. A goodly number of members from Elgin, Naperville, Chicago, and Mt. Morris were with us. Also Elders Ezra Flory and C. D. Bonasack of Elgin, Eld. J. W. Leat, of Chicago, and Bro. W. E. West, of Mt. Morris. Bro. Flory officiated and assisted in the ordination service of our minister, J. S. Flory, to the office of elder.—Bernice Ashmore, Batavia, Ill., Nov. 17.

**Hickory Grove.**—Oct. 6 the new pastor, Bro. Paul B. Studebaker, began work here. Oct. 31 the Sunday-school gave a Rally Day program, with a goodly number in attendance. In the evening Bro. Calen B. Royer, of Chicago, gave a very inspiring lecture in the interest of Religious Education, which was much appreciated. Our prayer meetings are growing in interest and we are enjoying many spiritual feasts in our study together. At the present time the church is being remodelled. Interest is growing in the Lord's work here.—Florence S. Studebaker, Hickory Grove, Ill., Nov. 17.

**Mulberry Grove church** met in council Nov. 12, with Eld. M. Flory, of Garard, presiding. Eld. Urias Blough, of Hurricane Creek church, assisted in the election of a deacon. Three letters were granted and church officers were elected. Trustees, Brethren E. E. Elam, E. J. Stauffer and H. A. Stauffer; deacon, Bro. H. A. Stauffer; "messenger," agent and correspondent, Sister Ella Hooper; clerk, the writer. We decided to have a special council Nov. 27, at 10 o'clock, at the town house. We held our love feast Nov. 13. Several from a distance were in attendance. Bro. Flory and wife remained with us over Sunday. Bro. Flory gave us two very inspiring messages.—Clara Crutcher, Mulberry Grove, Ill., Nov. 17.

**Woodland.**—In September a two weeks' series of meetings was held in the Mt. Pleasant house, with Bro. C. G. Erbaugh in charge. The members were much encouraged. In October Sister Edith Bubb and Eld. S. S. Blough gave their lecture to an interested congregation, showing us the needs of the Sunday-school in general. In the regular October council, Eld. S. S. Blough presided. Five letters were granted. Officers and trustees for 1921 were elected, also various committees appointed. At the Woodland house, Bro. C. G. Bucher is Sunday-school superintendent; Mt. Pleasant house, Bro. Clinton I. Weber, Bro. Chas. Walters, and Eld. S. S. Blough are in charge. We are preparing to send a liberal donation of eatables and clothing to some mission, probably Chicago, for Thanksgiving. A number of our young people are at the different schools, preparing for greater work for the Master.—Mrs. Lydia Bucher, Astoria, Ill., Nov. 12.

## INDIANA

**Blissville church** is at present engaged in a series of evangelistic services. Bro. Roy Mishler and wife, of Keosauqua, Ind., are now at the Oregon house, and Bro. B. B. Jones, of Markle, Ind., is expected to commence in a campaign at the Blissville house Nov. 28.—Mrs. Ellen Roose, Tyner, Ind., Nov. 16.

**Elkhart City.**—Our two weeks' series of meetings, conducted by Bro. Ira E. Long, of Andrews, Ind., closed Nov. 7. He gave interesting and inspiring sermons and we were all benefited by them. There were five accessions to the church.—Mrs. L. M. Uler, Elkhart, Ind., Nov. 16.

**New Paris.**—Our three weeks' series of meetings, conducted by Bro. C. L. Wilkins, of Grand Rapids, Mich., closed Oct. 31. Bro. Wilkins labored earnestly in preaching the Word, and his messages were full of God's power. Sister Edith Hays, of Goshen, Ind., conducted the two of our Sunday-school girls, and from an adjoining church were baptized. Oct. 24 Brethren Guy Leatherman and Irvin Froverda, with their wives, were installed into the deacon's office. Bro. A. E. Clem assisted in this work. Bro. Raymond Lantis with his family, from Ohio, has now come to New Paris, and will be at the church as pastor for the coming year.—Dora A. Stout, Milford, Ind., Nov. 15.

**New Salem.**—Oct. 31 closed a three weeks' revival meeting, conducted by Bro. C. C. Cripe, of Bremen, Ind. Bro. Earl Plaughter, of Ohio, led the song service. We believe that all who attended were blessed. Two of our Sunday-school girls, and one from an adjoining church were baptized. Oct. 24 Brethren Guy Leatherman and Irvin Froverda, with their wives, were installed into the deacon's office. Bro. A. E. Clem assisted in this work. Bro. Raymond Lantis with his family, from Ohio, has now come to New Paris, and will be at the church as pastor for the coming year.—Dora A. Stout, Milford, Ind., Nov. 15.

**Yellow River church** met in special council Oct. 29, with Eld. David Metzler present. One letter was granted. Our deacons made the report of their annual visit, which was very good. Our love feast was held Nov. 6 with a goodly number present. Two of our adjoining churches were unable to send representatives to the church as they were here. We were glad to have with us Bro. J. F. Appleman, from the Plymouth church, who officiated, assisted by Bro. C. C. Cripe. Sunday we gathered at the church for morning worship and breakfast. Sunday-school convened at the usual hour, after which Bro. D. W. Hostetter, of Plymouth, Ind., delivered a well-prepared sermon.—Alma E. Hanawalt, Plymouth, Ind., Nov. 15.

## IOWA

**Curlew church** expects to hold her quarterly council Nov. 27. The famine appeal from China elicited an offering of over \$34 at the morning service. The Aid Society accords this effort with an offering of \$10. Our pastor, Bro. L. A. Whittaker, recently gave a talk at the morning service to the boys, on the Life of Joseph, which seemed to be well received. A temperance program was planned for the evening. Last night the inclement weather has hindered the rendering of it up to this date.—Eva M. Bralier, Curlew, Iowa, Nov. 12.

**Dallas Center church** met in council Oct. 23, with Eld. C. B. Rowe presiding. Church and Sunday-school officers for 1921 were elected and two letters were granted. On account of Bro. C. B. Rowe and wife expecting to leave soon to spend the winter in Florida, Eld. Ed. Miller was chosen to succeed him as elder during Bro. Rowe's absence. We expect Bro. Roy Dilling, of Mt. Morris, to conduct a singing class for us during the holidays.—Maude Alice Myers, Dallas Center, Iowa, Oct. 30.

**Mt. Etna church** held a series of meetings Oct. 28 to Nov. 14, with Bro. O. H. Austin and Bro. C. C. McPherson, Kings, in charge. Bro. Austin's sermons were inspiring and spiritual. Sister Austin led the song service in a very acceptable manner and rendered a number of solos. She also did much good in personal work. While they were with us, seventy-nine calls and visits were made. We feel greatly encouraged and want to work more closely with the Master's vineyard. Eight have been added to the church.—Minnie B. Walker, Mt. Etna, Iowa, Nov. 16.

**Ottumwa.**—Last Sunday was the closing day of a special two weeks' evangelistic campaign, conducted by our pastor. The attendance was good, with splendid interest. One encouraging feature of the meeting was the help given by the young people, who were always at a body during the services. Nearly all the members took an active part in the meeting. This is always the secret of a successful revival. One mother, one young lady, and three young men were baptized, and we feel that others are near the Kingdom. We think that the church is stronger in a spiritual way, and that every activity of the church was strengthened. We are very glad for the increased attendance and interest.—Mrs. Lillie Thompson, Ottumwa, Iowa, Nov. 16.

**Sheldon.**—Oct. 17 our Christian Workers' Society held a joint meeting with the Kingsley and Worthington societies at Sheldon. The two churches were represented by over eighty members. A missionary program was rendered to a full house. Our love feast date has been set for Nov. 27.—Florence Heagley Kimmel, Sheldon, Iowa, Nov. 15.

## KANSAS

**Conway Springs.**—Oct. 31 closed a very successful endeavor for the salvation of souls. Fourteen were added to the Kingdom. There is a ministerial election some time soon. Brother and Sister Oliver H. Austin will conduct a series of meetings for us, beginning Nov. 17. Our minds and hearts are on the Kingdom and its advancement. Forward is our motto.—J. Perry Prather, Conway Springs, Kans., Nov. 13.

**Olathe.**—We met in quarterly council with Eld. Henry Brubaker presiding. We decided to hold our love feast Nov. 27, at 7:30 P. M. The church elected the same officers for the coming year. Sister Elsie Redinger is superintendent of the Sunday-school. Bro. Brubaker was appointed to secure a minister to hold a series of meetings for us in the fall of 1921.—Gladys Hollinger, Olathe, Kans., Nov. 13.

## MARYLAND

**Black Rock.**—We held our love feast Oct. 23 and 24. The meeting was well attended by members and others. All our tables were filled and those who had come from adjoining congregations could not be accommodated. The ministerial help is greatly appreciated. The church elected the same officers for the coming year. Sister Elsie Redinger is superintendent of the Sunday-school. Bro. Brubaker was appointed to secure a minister to hold a series of meetings for us in the fall of 1921.—Gladys Hollinger, Olathe, Kans., Nov. 13.

**Brownsville.**—Sept. 26 the South Brownsville Sunday-school had an all-day Children's Meeting. An interesting program was given. Oct. 3 a crowd of folks from Brownsville and Pleasant View congregations gave a program at Dunker Hill, W. Va., in the morning and Lettown, W. Va., in the afternoon. These seemed to be very good entertainments. Oct. 9 Dr. E. F. Holopole and Bro. E. R. Hicks, of Hagerstown, Md., gave temperance talks at West Brownsville, and the following day Children's Day was observed by two splendid programs. We held our council Oct. 8. Eld. D. Victor Long, of Boonsboro, Md., was with us. Eld. N. P. Castle was related elder to the church. We held our love feast took place Oct. 23, with Eld. L. B. Flohr, of Vienna, Va., officiating.—Mrs. Nellie S. Kaetzel, Brownsville, Md., Nov. 12.

**Monocacy.**—Having five churches and a large territory with a scattered membership of 175, does not present the most inviting field, especially for the hard-working minister. Yet the ministers of the Monocacy church have been faithful and diligent in their work. It is to be regretted that the lack of time and money. I think few, if any, disappointments have been experienced during the past year. As elder in charge I commend them for their zeal and devotion to the Master's cause. Much more could have been done by the full cooperation of all the members and regular attendance at all the services. It is to be contemplated that the loss of souls that may be laid to the charge of indifference and evangelistic work during the year, at home and elsewhere. I feel to thank God and take courage for the many who are faithful and the twenty-two added to the church. Many who are at the Ridge house was well attended. Eld. J. J. John, of Blue Ridge school, served us very acceptably, while Sister John led the singing efficiently.—T. S. Pike, Thurmont, Md., Nov. 16.

## MICHIGAN

**Elsie.**—Bro. L. H. Prowant, of Durand, preached an inspiring sermon for us Nov. 14. We expected Bro. Shroyer, of Ohio, to commence revival services Nov. 11, but on account of his physical condition he was unable to come. Our love feast will be held Nov. 27, at 10:30.—Mrs. Myrtle French, Elsie, Mich., Nov. 15.

## MINNESOTA

**Minneapolis church** met in council Nov. 11, with Eld. D. F. Landis in charge. Sunday-school officers were elected, with Bro. I. M. Reiff, superintendent. Bro. D. F. Landis is superintendent of the young people's meeting. At a previous council the following church officers were elected: Bro. D. F. Landis, elder in charge; I. M. Reiff, clerk; the writer, church correspondent. The date for our love feast was set for Jan. 16, at 7 P. M. Oct. 21, the church elected a group of workers for the Northern Star Bible School, of this city. We were with us at both morning and evening services. They gave two very interesting programs, which were very much appreciated.—Mrs. Dora C. Graham, Minneapolis, Minn., Nov. 17.

## MISSOURI

**Happy Hill.**—Bro. C. A. Lentz commenced a series of meetings here Oct. 17 and preached sixteen strong sermons to attentive crowds. The church was greatly strengthened and two were baptized. The weather and roads were again so seemingly, but Bro. Lentz was not discouraged. The work would not be discouraged. Our meetings closed Nov. 7 with a love feast and all feel stronger for the work at this place.—Ola Jenkins, Rich Hill, Mo., Nov. 13.

**Peace Valley.**—Bro. W. R. Argabright labored very earnestly with us for about three weeks. Notwithstanding the inclemency of the weather, the attendance was good, and the work was excellent. With weather, the attendance was good, and the work was excellent. We closed with a love feast Nov. 12, at which Bro. Argabright officiated. He

went from here to the Fairview church to engage in evangelistic work. Eld. T. A. Robinson and wife are located in Pleasant Grove church, Ill., where he has a pastorate.—Frieda Deidker, Peace Valley, Mo., Nov. 16.

## NORTH DAKOTA

**Columbia church** met in council Oct. 29, with Bro. D. A. Miller presiding. Five letters were granted. Bro. A. Myer was elected elder to fill the unexpired term of Bro. D. A. Miller who, with his family, is moving to Minnesota. Owing to illness, Bro. Otto Richter, our Sunday-school superintendent, is going to Bethany for the winter, we have decided to close our services until next April. If any members are looking for a new location, we welcome them here, though few in number and without a local minister.—Mrs. H. B. Row, Brantford, N. Dak., Nov. 5.

**Pleasant Valley church** met in council Nov. 6, with Bro. A. H. Blocher presiding. Ten letters were granted. Bro. Thos. Allen was elected elder, taking the place of Bro. A. H. Blocher, who, with his family, is moving to the State of Washington. Bro. Bert Long was chosen Sunday-school superintendent. He was selected to secure a minister to hold a series of meetings the coming summer.—Mrs. Ethel Burns, York, N. Dak., Nov. 13.

## OHIO

**Beaer Creek church** met in council Oct. 28, with Eld. J. W. Beeghly presiding. The following officers have been elected for the coming year: Sunday-school superintendent, Bro. Parker Filbrun; "Messenger" agent, Bro. Harry Shank. Bro. J. O. Garst will preach our Thanksgiving sermon. We will have a Christmas program again this year.—Beaer Creek, Dayton, Ohio, Nov. 13.

**Charleston.**—Oct. 10 our pastor, Bro. Lee Patton, was called to Manchester College on account of the sickness of his daughter. She is much improved at this time and Bro. Patton is back in charge of his duties again. He speaks very highly of Manchester College, and the Christian spirit that prevails there. Bro. Solomon Bohinger, of the Christian Workers' Society, is in charge of the appointments here. He has been coming down about every two weeks, all summer and fall. He has aroused a great interest in the Sunday-school and church, and we have appreciated his coming. The services were attended with good interest. Last Sunday there were thirty-seven present. The church is improving much this fall and winter.—Mrs. Velma Cox, Chillicothe, Ohio, Nov. 18.

**East Nishimish church** met in council Nov. 6, with our elder, Bro. M. M. Taylor, presiding. The Sunday-school officers for the coming year were elected, with A. T. Kinsey, superintendent. Bro. New Madison, elected Christian Workers' president. A new Temperance Committee was also elected, namely Ruth Cordier, Hannah Kinsey and Elita Wolfe. We also decided to repair our church-house that it may be more convenient and homelike.—Elita J. Wolfe, Hartsville, Ohio, Nov. 17.

**Notice.**—To the Sunday-school workers of Northeast Ohio. We are anxious to have the best accommodations possible for all, and in order to do this we must know how many are coming. We must depend largely upon our neighbors and friends for lodging. Please let us know by Dec. 15, if you are coming.—Mrs. Jennie M. Shriver, North Philadelphia, Ohio, Nov. 17.

## OKLAHOMA

**Bartlesville church** is greatly built up spiritually. Two have been baptized since the last report. Three await the rite. We meet Tuesday and Thursday evenings with singing and prayers, Scripture reading and recitations, and all feel better for having been there. All brethren passing through Bartlesville are cordially invited to stop and give us a message. We have Sunday-school at 10 A. M., followed by preaching, also services in the evening. Bro. Groit is to fill Bro. Harris's place while he is away and as Bro. Groit has traveled about fifteen miles away, it is unable to come to us we will spend the evening in as helpful a manner as possible.—Sophia M. Hymer, Bartlesville, Okla., Nov. 13.

**Pleasant Plains.**—Since our last report Eld. Geo. W. Burgin, of Burr Oak, Kans., gave us two splendid sermons on Nov. 11 and 12. Years ago he lived here and even gave us a sermon in the past. The last of our applicants for baptism, during the revival, were baptized Nov. 7.—Mary E. Prentice, Almo, Okla., Nov. 14.

## OREGON

**Portland.**—Oct. 31 being World's Temperance Sunday the thought of temperance was emphasized throughout all services here. In the evening the Christian Workers' Society rendered an interesting program. This was followed by a splendid sermon in which we were encouraged as well as inspired to live temperate Christian lives. Nov. 5 Bro. H. K. Ober, of Elizabethtown College, gave a splendid lecture, accompanied by stereopticon views, showing both the geographical conditions of Japan and the characteristics of the Japanese. Bro. Ober was accompanied by Mr. Fisher, of California, who also attended the Convention, and we are indebted to him for the privilege of seeing much of the world in a few hours. Our Sunday-school and church services are well attended. Our young people are also taking new interest in the Christian Workers' services and we are working to increase the attendance.—Grace W. Hewitt, Portland, Oregon, Nov. 8.

## PENNSYLVANIA

**Germanstown church** held its communion service on Thursday evening, Nov. 11. Bro. H. K. Garman officiated, assisted by Bro. T. F. McKee. It was indeed a spiritual meeting. Over 200 surrounded the Lord's table. Mothers' Meeting was held on the evening of Oct. 29. The cradle roll was reorganized, and more help, in the way of visitors, was given the home. We had a great inspiration along missionary lines. It is our purpose to have at each meeting some missionary woman, either from our own city or elsewhere. We meet the last Friday night of each month. In our prayer meeting, on Thursday night, we are having a series of four evening chapters in Saturday school until the first of the year. Two have been received into the church by baptism since our last report.—Mrs. M. C. Swigart, 6611 Germanstown Avenue, Philadelphia, Pa., Nov. 15.

**Greensburg.**—Oct. 24 was the tenth anniversary of the opening of the Sunday-school at this place. There were present, at the opening, twenty pupils. The anniversary was observed in no unusual way, save that we had Decision Day, with 25 present. Thus it will be seen that the school has grown one thousand per cent. Two decided for Christ. In the evening we held our love feast. The auditorium was filled with members. Nov. 8 we rejoiced when a man, nearly fifty years of age, gave his life to Christ. Bro. Lentz, our pastor, will open his charge of the pastor. Prof. J. W. Yoder has been secured to lead the song service.—Mrs. Mary Brounger, Greensburg, Pa., Nov. 8.

**Heidelberg.**—Oct. 10 our congregation met for a Missionary and Sunday-school meeting. This was the first attempt made since our organization as a separate congregation, and it proved to be a successful meeting. In the evening Bro. Geo. Weaver, of Manheim, preached a missionary sermon. Oct. 24 we had Bro. Harrison Gipe, of Hershey, with us in the annual Children's Meeting of the Sunday-school. He gave an inspiring talk. Oct. 26 and 27 Myerstown Heidelberg church gathered together for a love feast. Bro. Longenecker officiated. Other ministers present were: Hiram Gible, Adam M. Hollinger, Allen Bucher, Jacob Ploute, Jacob Meyer, H. C. Ziegler, S. G. Bucher and B. W. S. Ebersole. Nov. 13 Bro. Hiram Eshelman began a revival meeting, to continue possibly for two weeks.—H. F. Knapp, Lebanon, Pa., Nov. 16.

**Luist Grove church** met in council Oct. 28, with Eld. M. Clyde Horst presiding. The following officers were chosen for the coming year: Clerk, Bro. David C. Riblett; Sunday-school superintendent, Bro. W. C. Berkebile. Brethren F. F. Fyock, Fred G. Riblett and Ira Berkebile were chosen as pastoral committee.—Elizabeth Riblett, Luist Grove, Pa., Nov. 10.

**Mt. Olivet.**—Our elder, C. L. Baker, of East Berlin, and J. R. Hershman, of Mechanicsburg, were with us Nov. 7. The latter will be our future pastor. Bro. W. H. Miller having recently resigned. We granted three letters.—Earl S. Kipp, Newport, Pa., Nov. 12.

**Norristown.**—Yesterday was the time appointed for our love feast. (Continued on Page 728)



## CHILDREN'S HOME, LANDOUR, INDIA

(Continued from Page 725)

The school-year in this mountain-school closes about the first of December, at which time, our happy dozen will be going down these mountains to enjoy the best season of the year at the several stations of our mission field. We are all looking forward to that time, of course, because it will be our vacation time, and we shall thoroughly enjoy it, every one of us.

Some of our number will be going to America by spring and will not return to the Home next year, but others will fill in these places—those who come from America this fall.

The school is down the hill from our Home and the children go each morning about eight o'clock. The infants or primaries sit in school only until noon, whereas all the others have afternoon sessions each day. By four o'clock all are at home, ready for their play or whatever they wish to do. Each one has a certain amount of work to do at home, and after the evening meal, at 6:30, all sit in the study of what they call "home work," which is given by the teacher of each grade. This keeps the children exceedingly busy, and they really do not get all other outside work done that would be otherwise done.

At present several of our missionaries are here for a short vacation—D. J. Lichty, Eliza B. Miller, I. S. Long and wife, and Mrs. J. E. Wagoner. Sister Shumaker went from here only this week, and is now at her work at Jalalpur, after having spent several months here in trying to regain her health.

Next week all will leave for the plains, so we will be without any of our own people—the first for the entire year. We shall miss them not a little.

November brings in the colder weather, and from then on to March it is extremely cold, they say. During this time we will be on the plains, enjoying a milder climate, though that is the coolest season at our several stations. We hope to take an active part in the evangelistic work during those months.

The hill tribes, among the native people of this part of India, compare very well with our backward classes at Vyara and Anklesvar, as well as with those in the Raj Pipla State. They are very ignorant and superstitious. The element among the educated classes, who oppose the British government, try, in every way possible, to induce these ignorant classes to do the wrong thing, and to take steps against the government. Most unreasonable stories are told them—full of untruth—which can only prejudice such people and make criminals of them. But the work of the evil one comes to naught in the end, so that it is to be hoped they will gain nothing by such misrepresentations.

Aug. 1 was supposed to have been a time of real uprisings against the government, but it amounted to very little, and since then all seems quiet. May the Lord speed the day when the people shall know him, and see the virtue of living in subjection to him and all prevailing authority.

Sadie J. Miller.

## BATTLE CREEK, MICHIGAN

About one year ago the Mission Board met with the members here, to make arrangements for a place of worship. At that time we were having no services, though there were about forty members in and around the city. By investigating we found that no room could be rented, so a lot was purchased, with the intention of building a small church. The work was delayed and the building was not started till May 1 of this year.

Dedication Day was Nov. 7. The morning dawned rather gloomy, but all hearts were full of praise and thankfulness to our Father, for the blessed privilege of having a place in which to meet and worship. The church was packed to its full capacity. The brethren from Woodland, Mich.—Bro. Townsend, J. M. Smith, and many others of their number—were with us on this occasion. The children were taken to the basement, where Sister Townsend took charge of them, while Bro. Townsend gave a brief survey of the Sermon on the Mount. For the dedicatory address, he chose his text from I Kings 8. The most important thought of the address was that Christ fulfilled the law and that his Spirit now dwells in our hearts, and that we are the temples for the indwelling of his Spirit. Sister Mary Hershberger led the song service, which was also an inspiration. Bro. Puterbaugh, of Chicago, talked for us on Sunday evening on "Christ, the Bread of Life," which was also very helpful.

As the house is dedicated to Christ's service, we also consecrate our lives to his work, for our field is large, there being no other church in this part of the city, and the people are very glad it has been located there. We feel that we have a great opportunity before us. The Mission Board not being able to locate a pastor here at present, Bro. Harley Townsend will meet with us every two weeks. Sister Goldie Early will have charge of the Sunday-school. We are also favored in that several of our sisters, who are here in training at the Sanitarium, will help all they can; also Sister Lydia Stauffer, from Elizabethtown College.

Those passing through the city, and especially minis-

ters, are invited to stop over on Sunday, or at any time during the week. If notified in time, such will be met at the station and taken care of. Any one having friends, or knowing of members whom we have not yet located, will please write the undersigned or Sister Goldie Early, R. D. 6, Springfield Place.

Mrs. Blanche Arnett.

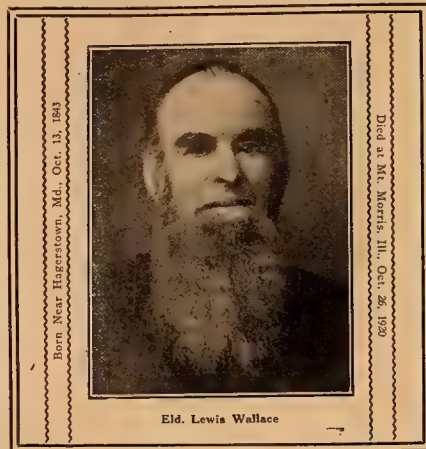
135 Rosenearth Avenue, Battle Creek, Mich.

## DEATH OF ELDER LEWIS WALLACE

After an extended period of failing health, death came to Eld. Lewis Wallace, of Mount Morris, Ill., on Tuesday, Oct. 26, 1920, at the age of seventy-seven years and thirteen days.

He was born near Hagerstown, Md., Oct. 13, 1843, and came to Mount Morris Township with his parents when only two years of age. He was united in marriage to Mary Long Sept. 6, 1866. The year following he and his wife joined the Church of the Brethren, becoming members of the West Branch congregation.

In 1882 Bro. Wallace was elected to the deacon's office, and two years later he was called to the ministry. In the



Eld. Lewis Wallace

latter office he served as occasion would permit, but after his retirement from the farm, when he removed to Mount Morris, he felt a reluctance to appear in the pulpit, while so many, whom he deemed more able, were available.

In all his church work he served with a spirit of humble devotion, never forward, but rendering quiet, faithful service, marked by sincerity. He attended the services of the church as long as his bodily condition permitted.

He is survived by his wife and three children, Mrs. H. E. Wehmeyer, of Rockford, Ill., Eugene, of North Dakota, and Chilion, who resides on the home farm, near Mount Morris. A daughter, Mrs. Cleora Yohn, died in 1912.

The funeral services were held in the College Chapel at Mount Morris, conducted by Eld. F. E. McCune, on Thursday afternoon, Oct. 28. Burial was made at Plainview cemetery, at Mount Morris.

Nelson Shirk.

## FAMINE CONDITIONS NEAR PINGTINGCHOU, CHINA

It is one thing to hear of famine conditions on the other side of the globe, and another thing to live in the midst of them, as I am doing, for several weeks, here at Luan Liu, six miles from Pingting. And what is found in this village is true of a vast territory east of this place. While my business here is primarily that of conducting a class of fourteen women in the new national script, it is, at the same time, affording me the best of opportunities to watch the grim specter of famine stalking steadily along, until now it is at their very doors.

All are on shortened rations, eating tree leaves, weeds, chaff and corn-cobs ground to meal, cooked with a bit of millet grain. Those who have no farming land, with its scanty crop, eat their food without the grain. As for the rest, the meagre supply of grain will last but a month or two. The one class will be entirely destitute when frost comes, which will be any day now, and the rest will be so before Christmas time.

This has been a prosperous village, as the well-built houses and their furnishings testify. But now there is such an emptiness in the homes. The many earthen meal-jars are standing empty. The mill-stones are silent. In place of the threshing-floor, the wooden cudgel, for beating and washing clothes, now beats out the chaffy heads on the floor of the living-room. The grain is harvested head by head, instead of using the sickle. The wardrobes have emptied their contents to the pawn-shop, leaving no clothing sufficient for the coming winter weather.

Mothers with drawn, emaciated faces come begging us to feed their children, not asking anything about themselves. Neighbors are pleading that we help the widow

next door, who is already suffering from weeks of starvation diet. Old people ask for assistance. The rest of the people will all be here on the same errand in a very short time.

Dear friends, as you read this, will you not take a glance out on your frost-bitten land, realizing that the wintry blasts have also laid bare this land, striking the death-blow to thousands of people here who have been subsisting on the scant vegetation until even that is killed by frost? Only as outside help comes swiftly and amply, can life be sustained until Christmas-time—not to speak of months that intervene until the next harvest. That dollar's worth of luxury on your table, or the left-overs, thrown into the garbage can, as well as other things you might forego, would sustain the life of an adult here for a month. We are wondering how many lives will be saved by your prompt response. How many of you will take the privilege of sustaining one, two, three, or ten persons until next harvest time? May the Lord help you to lay hold of your greater privileges in this line!

Anna V. Blough.

## THE UNTIMELY DEATH OF BRO. JAS. FRANK KENEPP

A fatal accident occurred on the Los Angeles & Salt Lake Railroad when the eastbound passenger train No. 102 was derailed at Manix, a small desert town, 168 miles east of Los Angeles, on Saturday evening, Oct. 30, at 6:30. Five of the seven coaches were completely wrecked. Bro. J. F. Kenepp, electrician and baggageman of the train, was killed as the baggage coach rolled down the embankment.

Bro. Kenepp was the fourth child of Josiah and Mary Kenepp. He was born Feb. 27, 1875, in Juniata City, Pa. When a child, he attended Sunday-school at Juniata College. During his early years he was employed on the Pittsburgh & Lake Erie railroad, and received several promotions while in its employ. July 20, 1904, he married Miss Cassie May Dunn, in Cleveland, Ohio. The first six years of their married life they lived at McKee's Rock, Pa. In January, 1910, they went to San Antonio, Texas. After residing there for six months, they came to Los Angeles, where they have ever since made their home. He has been an employee of the Los Angeles & Salt Lake Railroad for the past ten years and was always held in high esteem by the officials, as well as by his fellow-employees.

During a revival, held by Bro. E. S. Young in the South Los Angeles church, Bro. Kenepp, with his wife, yielded his life to God and was baptized Jan. 27, 1918, by Eld. R. H. Miller, our pastor at that time. Since then he has been one of the most active and exemplary Christians. His life seemed to radiate Jesus Christ wherever he went, and his eyes revealed the depths of a truly great soul. His face always shone with the serene joy and peace of a happy Christian, and to know him was to love him. Mr. Ramsey, a conductor with whom he associated for three years, stated that Bro. Kenepp was one of the most honorable men on the road and the finest man he ever knew.

His trips on the road took him through many miles of barren desert waste between Los Angeles and Salt Lake City, and he always carried with him Sunday-school papers and religious literature, which he distributed along the way at the little railway stations where men passed, as well as children. In the isolated desert environment, eagerly watched for the passing of the train.

During the summer of 1919 he acted as Sunday-school superintendent, and at the time of his death was one of the trustees of the church, our financial secretary and assistant Sunday-school superintendent. His Christian life of three short years was filled full of noble deeds for the church and his fellow-men. He often told Sister Kenepp that if the Lord should call him he was ready to go at any time. He leaves his sorrowing wife and one sister, Mrs. Minnie Arnold, of Winchester, Va.

The funeral services were conducted by our pastor, Bro. J. M. Boaz. His text was I Thess. 4: 13, 14. A large number of sorrowing friends were present and the floral tributes were many and beautiful. He was laid to rest on Saturday forenoon, Nov. 6, in Inglewood cemetery. Although his bodily presence has been removed from among us, the example of his beautiful Christian character will ever remain in our memories as a blessing and benediction.

Lena Irene Swank,

1156 East Forty-fifth Street, Los Angeles, Calif., Nov. 9.

## JOHN W. RETTINGER

John Wesley Rettinger, born in Roanoke County, Va., died at his home at Glenvar, near Salem, Oct. 4, 1920, aged sixty-eight years. He was the son of Michael and Nancy Wenger Rettinger. In 1881 he married Frances Sloan. To this union five daughters and four sons were born, one of whom died in infancy. The youngest daughter died in February of this year.

At the age of eighteen Bro. Rettinger united with the Church of the Brethren at Peters Creek, and in his simple, earnest, Christian way served his Maker for nearly a half-century. He was a consistent member, always ready to do his part in church, and being a regular attendant unless unavoidably hindered. Ministers and other members of the church always found a hearty welcome awaiting them in his home. They considered him a good man, a Christian gentleman—the highest honor paid to man. The Bible says, "A good name is rather to be chosen than great riches."

The deceased had been in declining health for several years and at times suffered great pain, but until about two weeks before his death was able to go about his farm and look after his affairs. He was troubled with high blood pressure, which at intervals greatly impaired his mind. During the last few days he suffered a paralytic stroke, which rendered him unconscious.

He is survived by his wife, seven children and two sisters. Services at his late home by Eld. Levi Garst, assisted by other ministers of the Brethren church. Burial near the home.

Mrs. Harvie Poage.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blickenstaff-Parks.**—By the undersigned, at his home, Nov. 9, 1920, Mr. Arthur Blickenstaff, of Modesto, Calif., and Miss Esther Parks, of Pomona, Kansas.—W. B. Devillibus, Ottawa, Kans.

**Lapp-Bolinger.**—By the undersigned, at the home of the bride, Brother and Sister R. W. Bolinger, Nov. 3, 1920, Brother Isaac Lapp and Sister Lillian Bolinger, both of Miami, N. Mex.—Ira J. Lapp, Miami, N. Mex.

**Miller-George.**—By the undersigned, Oct. 30, 1920, at the home of the bride's parents, Bro. and Sister W. George, Mongo, Ind., Ellis B. Miller and Ethel M. George.—Carl B. Yoder, Howe, Ind.

**Winkler-Weigley.**—By the undersigned, at the home of the bride, near Sterling, Ohio, Sept. 19, 1920, Brother Christian W. Winkler and Sister Lizzie I. Weigley.—D. R. McFadden, Smithville, Ohio.



## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Acord, Lucy**, daughter of J. W. and Louisa Acord, died Oct. 11, 1920, aged 19 years, 4 months and 10 days. Her mother preceded her about ten years ago. She has been a member of the Christian Church for about two years. Rheumatism and heart trouble were the cause of her death. Services by Rev. Paul Smith—Anna F. Sanger, Crab Orchard, W. Va.

**Altland, Sister Elmira**, widow of Bro. Rolandes Altland, died of pneumonia, Oct. 11, 1920, aged 76 years, 9 months and 12 days. She was one of the oldest members in the Lower Conewago congregation, both in age and in years of faithful service. She is survived by seven children, one of whom is Eld. Chas. Altland, of this congregation. Services by Eld. O. W. Cook, assisted by Eld. David Kihlberg, Interment at the Altland meetinghouse—H. H. Hollinger, East Berlin, Pa.

**Beshore, Israel**, born in Berks County, Pa., May 31, 1848, died near Rich Hill, Mo., Nov. 3, 1920. He married Emma J. Gasset in 1869. Ten children, with the widow, survive. Services at the Brethren church by Bro. C. A. Lentz—Ola Jenkins, Rich Hill, Mo.

**Blankenbaker, Bro. Robert Banks**, son of Henry and Frances Blankenbaker, born in Madison County, Va., died at his home in Blackfoot County, Ind., Oct. 27, 1920, aged 81 years, 11 months and 3 days. He served his country during the Civil War in Company D, 23rd Indiana Infantry, from Oct. 19, 1864, to the end of the war, receiving his discharge July 23, 1865. In 1867 he married Martha Frances Batten. To this union were born five children, three of whom, with the wife, survive. Services at the late home by Eld. Chas. R. Oberlin—Edgar A. Hummer, Pennville, Ind.

**Bucknell, Mary Jane**, died at her home, near Middlebury, Ind., Nov. 4, 1920, aged 57 years, 11 months and 23 days. She married Geo. Bucknell in 1867. To this union was born one daughter, who survives with three sisters and four brothers. She united with the Church of the Brethren when quite young and was very faithful to the church. Services by the writer, assisted by Bro. Cyrus Steele—J. H. Fike, Middlebury, Ind.

**Cornwall, Sister Hazel Olive Weaver**, born Aug. 4, 1899, at La Verne, Calif., died Aug. 22, 1920, at Pomona Valley Hospital, Oct. 14, 1919, she married Clarence L. Cornwall. She united with the Church of the Brethren and was a devoted Christian. Immediately after her marriage she and her husband went to Sandy, Ariz. Here they were instrumental in opening a Sunday-school, which had been closed for want of Christian leadership. She leaves her husband and young son, father, mother, five brothers and two sisters. Services from the La Verne church by Elders R. H. and S. J. Miller, and Rev. Rush Crissman. Interment in Evergreen cemetery—Grace H. Miller, La Verne, Calif.

**Deardorf, Susannah**, daughter of Brother and Sister Andrew Cripe, born Jan. 28, 1846, at Elkhart, Ind., died Nov. 4, 1920, at her home at Adrian, Mo. She married Aaron Deardorf in 1872. To this union seven children were born, one of whom preceded her. She became a member of the Church of the Brethren in July, 1874, and was a faithful Christian. Services by Eld. Irvin V. Enos. Interment in Crescent Hill cemetery—Cora Hope, Adrian, Mo.

**Huntington, Eliza Ann**, born in Columbiana County, Ohio, died Nov. 7, 1920, aged 74 years, 11 months and 27 days. She moved with her parents, Christian and Catherine Mark, to Williams County, Ohio, in 1848. She married John Huntington in 1859. They united with the Church of the Brethren in 1873, to which they have remained faithful. To them were born five children, who survive with the father, ten grandchildren, ten great-grandchildren, five sisters and one brother. Services at the United Brethren church at Hamilton, Ind., by Brethren J. H. Urey and J. C. Shull. Interment in cemetery near by—Mrs. Freeman Filer, Butler, Ind.

**Kellenburger, Mary A. Truxa**, born in Scholarae County, N. Y., Aug. 31, 1847, died Nov. 2, 1920, at the home of her son Ernest, near Reynolds, Ind. In 1864 she married Aaron Kellenburger, who died Dec. 2, 1898. She spent nearly her entire life in the neighborhood in which she died. She united with the Church of the Brethren about forty-eight years ago. She has been in very poor health for a number of years, and three years ago her eyesight failed entirely. She leaves three sons, five grandchildren, six great-grandchildren, four sisters and two brothers—Laura Sicker, Reynolds, Ind.

**Killy, Ivan Norris**, only son of Brother and Sister Earl Killy, died Sept. 22, 1920, aged 2 years, 6 months and 20 days. He leaves father, mother and one sister. Services in the Beech Grove church by Bro. E. O. Norris, assisted by J. M. Shepherd and G. Hahn. Burial in Beaver cemetery—Edna Norris, Fortville, Ind.

**Landis, Lydia C.**, nee Eckenberry, born in Carroll County, Ind., April 2, 1841, died at her home in Black Lick, Oct. 19, 1920. In 1860 she married Henry Landis. To this union were born eleven children. She was baptized in June, 1860, and was installed with her husband in the various offices of deacon, minister and elder, serving faithfully. She leaves eight children, one of whom is Eld. Frank Landis, of Lewistown, Mo. Services at her home by Bro. L. R. Beery. Interment in Moss cemetery—Mattie Welky, Flora, Ind.

**Oehlert, Sister Leannah Alice**, daughter of Christian and Catherine Wine, deceased, died June 30, 1920, aged 64 years. In 1876 she married Francis B. Oehlert. To this union three sons and six daughters were born. Two sons and one daughter preceded her in infancy. She was afflicted for nearly two years with paralysis, but received grace. She called for the anointing, from which she received much strength. A little over three months prior to her death, her only son, who had grown to maturity, died, which added greatly to her affliction. She united with the Church of the Brethren many years ago, being faithful until the end. Survivors are: her husband, five daughters, two sisters, one half-sister and one brother. Services at Lebanon by Eld. Peter Garber. Interment in the adjoining cemetery—Lila B. Wine, Mt. Sidney, Va.

**Pence, Sister Martha**, died in the bounds of the Glade Run congregation, Armstrong County, Pa., of cancer, Oct. 9, 1920, aged 78 years, 11 months and 8 days. She united with the church sixty-one years ago. Services at her home by Bro. Irwin, pastor of the Glade Run church, assisted by Rev. Miller, of the Reformed church—Laura J. Bowser, Kittanning, Pa.

**Sheets, A. C.**, died at the home of his son, James P., Sept. 19, 1920, aged 74 years, 8 months and 18 days. About two years ago he sustained a paralytic stroke which left him in bed. He received a second stroke about a week prior to his death. He was married to Mary Bowers. To this union five sons and two daughters were born. His wife and one daughter preceded him. Services by Rev. Glover at Spiders Chapel, United Brethren church, of which he was a member. Interment in adjoining cemetery—L. B. Wine, Mt. Sidney, Va.

**Snader, Eld. David**, born near Voganville, Pa., died Oct. 27, 1920, at his home in Akron, aged 58 years and 29 days. Thirty-seven years ago he married Miss Emma N. Wolf. To this union were born two sons and a daughter. His wife, one son and three grandchildren survive. He united with the Church of the Brethren Dec. 1, 1860; was called to the ministry, April 8, 1865; second degree, Aug. 8, 1865; third degree, April 8, 1865. At that time he was given charge of the church, which office he held at the time of his death. He suffered much the past year, physically. He has always been an active worker for the Lord, and as an elder and father in Israel and a citizen in the community we deeply regret our loss. Services in the church at Akron by Elders Cyrus Gible and J. W. C. Hershey. Interment in Wolf cemetery, near Akron—David H. Snader, Jr., Akron, Pa.

**Topp, Walter Eugene**, infant son of Brother and Sister F. R. Topp, died Oct. 19, 1920. This was the second son, and only child. Services at the house by Bro. D. A. Miller. Interment in the Grace City cemetery—Vada Row, Brantford, N. Dak.

**Weimer, Russel R.**, son of Charles and Dorothy Weimer, died Aug. 22, 1920, aged 2 years, 8 months and 17 days. He leaves his parents and one brother. Services in the Wabash church by Eld. John Frantz and the writer—E. S. Brubaker, Wabash, Ind.

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No. 210. Genuine Leather, Morocco grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold



# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, E. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscription fifty cents extra.)

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L. A. PLATE, Assistant Editor

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## Notes From Our Correspondents

(Continued from Page 725)

Our Sunday-school assembled at the usual time with 105 present; collection, \$7.13. Bro. J. A. Bricker, of Philadelphia, spoke on "Self-examination," and his talk was much enjoyed by all. The house was well filled. At 6.30 we met for the love feast services, at which Bro. Bricker officiated. Bro. Garman, of the Upper Dublin church, gave us a talk on "Feet-washing." There were 17 members present. Ministers with us were: Brethren Bricker, Garman and A. B. Replie, our pastor.—Howard Ellis, Norristown, Pa., Nov. 15.

**Reading.** Our love feast was held Oct. 30. Bro. D. W. Weaver, of Baumtown, preached a strong sermon on "Jesus the Great Teacher." Eld. J. C. Zug, of Palmyra, preached the examination sermon. Bro. Weaver officiated at the feast. The attendance was not as large as usual, but the spirit of the meeting was very commendable. Bro. A. M. Hollinger, our pastor, began a series of meetings two weeks before the last, preaching strong Gospel sermons. We had no accessions, but we believe that the members took on new life. Nov. 8 Bro. Hollinger opened a series of meetings at the Stonetown house in the Oley Valley Mission.—Lynn H. Nies, Reading, Pa., Nov. 11.

## TENNESSEE

**Sweet Water Valley.** Bro. J. H. Peterson, of Fountain City, Tenn., has been appointed by the District Mission Board as our pastor. He has been filling his regular appointments, preaching on Saturday night and Sunday afternoon of the second Sunday of each month. Oct. 31 Bro. C. B. Miller, of North Carolina, preached for us and continued until the following Sunday, delivering in all eight sermons. The interest was good. The people here seem anxious to know more about us as a church. We are planning to begin a series of meetings Dec. 4, with Bro. A. M. Laughran as evangelist.—Mrs. Mary Clark, Athens, Tenn., Nov. 16.

## VIRGINIA

**Antioch.**—Our love feast was held Oct. 2, after which a series of meetings was conducted by Sister Mary Martin, of Mt. Airy, Md., continuing till the 15th. A number of strong Gospel sermons were preached, which greatly strengthened the members. Sister Martin also conducted a meeting at Union Chapel, Campbell County, where fourteen were baptized, one reclaimed and five await the rite. We feel that great good has been accomplished through her labors. Sister Martin's next meeting begins at the Selma church near Clifton Forge, Va., under the leadership of Bro. J. H. Peterson, Nov. 5.

**Bridgewater church** met in council Nov. 13, with Bro. John S. Flory presiding. Eight letters were received and two were granted. Brethren Peter Garber and A. S. Thomas, of the Ministerial Board, were with us. Bro. Cyrus Cline was elected to the ministry and installed. Our local Mission Board reported progress in the West Virginia mission field, and the council ordered them to proceed at once to secure a full-time pastor for that work. Eld. H. G. Miller asked to be relieved of the oversight of the church, which we reluctantly granted in part. We retained him as his advisory elder. Brethren John S. Flory and N. D. Cool were chosen as elders in charge; Bro. M. J. Zigler, church clerk; Mrs. M. J. Zigler, correspondent; Bro. Samuel Long, "Messenger" agent. Our offering for China relief was \$105.82. Our love feast was enjoyed by a large crowd. Bro. P. S. Miller and wife, of Roanoke, were with us. Bro. Miller officiated and also preached at the College Street church on Sunday. Our next pastor, Bro. A. B. Miller, and wife, are on leave of absence for three months, preaching in some of the western States. We are anxiously waiting their return the last of December.—Mrs. Sallie C. Zigler, Bridgewater, Va., Nov. 14.

**Brownstown Mission.**—Oct. 7 Bro. Chas. H. Wakeman, of Edinburg, began a series of evangelistic services, continuing until Oct. 24. He labored earnestly in declaring the Word and in visiting during the day from house to house. Three confessed Christ and were baptized. Our love feast was held Oct. 23, with thirty-one members present. Visiting ministers were Brethren A. J. Fitzwater, Chas. Wakeman and L. D. Wakeman. Bro. Fitzwater, who is a member of the Mission Board of Northern Virginia, officiated. The house was filled with our neighbors and friends and many of them were impressed with the solemnity of the love feast services.—Wm. E. Hamilton, Brownstown, Va., Nov. 17.

**Griffin church** met in council Nov. 5, with Eld. W. H. Zigler presiding. A good report was given by the visiting brethren. Our communion was held on the following evening, with twenty-five members present. Bro. J. W. Hess officiated. Other ministers present were Brethren C. W. Zimmerman, E. P. Carper and Homer Hess. Bro. J. W. Hess remained over Sunday and gave us two able sermons. Bro. Henry Lamb was elected Sunday-school superintendent for the following year.—Emma Lamb, Deerfield, Va., Nov. 10.

**Johnsville church** met in council Nov. 13, with Eld. D. C. Naff presiding. Bro. J. P. Grisso was elected clerk; the writer, church correspondent; Sister Gladys Grisso and Bro. Owen Wells, "Messenger" agents. Since our last council meeting one has been added to the church. Eld. D. C. Naff will begin a series of meetings at Shiloh Nov. 14.—Mrs. J. P. Grisso, Catawba, Va., Nov. 13.

**Middle River.**—Our recent revival began Oct. 24 and closed Nov. 8, with Bro. D. B. Garber, of Bridgewater, Va., evangelist. He preached the Word in an able manner, delivering eighteen Spirit-filled sermons. Ten were baptized, ranging in age from fourteen to seventy-five. All these meetings were well attended and the best of interest prevailed.—Rebecca Garber, Fort Defiance, Va., Nov. 11.

**Valley.**—Oct. 23 we held our love feast, with Bro. I. W. Miller, of Broadway, Va., officiating. On Sunday he began our series of meetings which closed Nov. 3. Nov. 13 we met in council. One letter was received—that of Bro. Davis Nolley, a minister. Letters were granted to Bro. J. T. Flory, wife and son, who are moving to Pennsylvania. Bro. Nolley was elected church clerk, also president of the Christian Workers' Meeting.—Mrs. D. B. Showalter, Bristow, Va., Nov. 15.

## WASHINGTON

**Seattle.**—Oct. 31 Brother and Sister J. S. Zimmerman came to us and Bro. Zimmerman delivered two very inspiring sermons. They were on their way to Long Beach, Calif., where he will take charge of the church. Nov. 5 the delegates of the Church of the Brethren to the World Sunday-school Convention at Tokyo, Brethren H. K. Ober and Dr. D. W. Kurtz, landed at Seattle, and Bro. Ober gave us a very interesting illustrated lecture on Japan, telling us also how wonderfully they were entertained by the Japanese people. Our love feast was held Nov. 7. There were a number of visiting members here. Bro. Teeter, of Clear Lake, gave us a message, Sunday morning, on "The Hope That Is Within Us." We enjoyed having Bro. Teeter with us.—Mrs. Cora E. Long, Seattle, Wash., Nov. 9.

**Sunnyside.**—The attendance and interest have been growing in all departments of the church at this place. We have been strengthened by some who have moved in. Recently we had a union revival in our town. As a result we have baptized fourteen. Five of these belong to the Outlook church. Some have renewed their covenant with God. Last Sunday the Outlook members had dinner with us at the church. In the afternoon baptism was administered.—Orpha E. Eby, Sunnyside, Wash., Nov. 12.

## WEST VIRGINIA

Beaver Run.—Eld. Geo. W. Van Sickle, of Selbyspoor, Md., attended

our love feast at Beaver Run Oct. 16, the Young People's Meeting on the 17th, and then continued in a series of meetings. The earnest prayers of the faithful and the strong Gospel sermons and fervent appeals by our brother in charge prevailed. By the middle of the second week Satan's walls began to crumble and fall, so that by Sunday evening, Oct. 30, sixteen confessed Christ, most of them young people.—G. S. Arnold, Burlington, W. Va., Nov. 2.—(Republished by request.)

**Bethel.**—Bro. Emma T. Fike was with us Oct. 16-24 and delivered eleven very interesting sermons, which the people seemed to receive with much interest, for the house was well filled. Two accepted Christ and were baptized.—Bessie M. Newbrough, Old Fields, W. Va., Nov. 13.

**Bluefield.**—Our church met in council Sept. 12, with Eld. Levi Garst in charge. On the same date Bro. J. H. Wimmer, of Selma, Va., arrived to take up the pastoral work of this church. At this writing we have secured a permanent location for the pastor and family on the corner of Rockbridge Street and East River Avenue. Our church is located at 120 Wythe Avenue, just one block east of the parsonage. We have Sunday-school at 10 o'clock, preaching at 11 and 7:45 every Sunday. Any of our people passing this way, desiring to become acquainted with our church work, will be gladly informed by our pastor. Those knowing of members or friends of our church, living in Bluefield, will please notify our pastor, and he will be glad to look them up. Our series of meetings, with Bro. Wimmer in charge, began

## SPECIAL OFFERING

### Dress Reform Committee

#### The Third Call

A MOST EFFECTUAL WAY TO IMPART INFORMATION IS THROUGH LITERATURE

We have more literature planned for publication than our funds will supply.

Our Standardized Suits for women are now a reality—with a growing demand.

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To supply this convenient form of information your cooperation is very necessary.

Some excellent methods now being used in carrying out the educational feature of this work by others, merits our personal investigation.

Your response to our call will supply this and other imperative needs of the Committee.

#### Nov. 28 Is the Day

of our Special Simple Life program, or any Sunday in December will be agreeable to us, as the time for your church to lift an offering for our work. [Signed]

#### Committee on Dress Reform,

LYDIA E. TAYLOR, Sec'y.-Treas.,  
Mt. Morris, Ill.

last night. On Thanksgiving Day we are arranging for a special Missionary and Thanksgiving Meeting at 11 A. M. We are expecting to close our series of meetings Nov. 28 with a love feast, beginning at 6 P. M. Much interest is being shown already in church attendance, since the taking up of the work by our pastor.—C. E. Boone, Bluefield, W. Va., Nov. 15.

## ANNOUNCEMENTS

### DISTRICT MEETING

Nov. 26, 27, Western Colorado and Utah, First Grand Valley church, Grand Junction, Colo.

### LOVE FEASTS

#### California

Nov. 27, Chico.

Nov. 28, Fresno.

Nov. 28, Santa Ana.

Dec. 5, 6 pm, Covina.

#### Colorado

Nov. 28, Fruita.

#### Idaho

Nov. 26, Bowmont.

#### Iowa

Nov. 27, 7 pm, Sheldon.

Dec. 4, Spring Creek.

#### Kansas

Nov. 27, Prairie View.

Nov. 27, 7:30 pm, Olathe.

Nov. 28, Kansas City, Central Avenue church.

Dec. 3, Independence.

#### Maryland

Nov. 28, 5 pm, Hagerstown.

#### Michigan

Nov. 27, 10:30 am, Elsie.

#### Minnesota

Jan. 16, 7 pm, Minneapolis.

#### Ohio

Nov. 27, 6 pm, West Dayton.

#### Oklahoma

Nov. 27, Big Creek.

#### Pennsylvania

Nov. 28, Conneville.

Dec. 12, 4 pm, Harrisburg.

Dec. 12, Shamokin.

#### West Virginia

Nov. 27, 2:30 pm, at Vanclevs-ville.

Nov. 28, 6 pm, Bluefield.

## Juniata College

Winter Term will open January 3, 1921.

Beginning Classes for Preparatory students.

Second Semester will open January 24, 1921.

New courses open to entering Freshmen and other college students.

Sunday School Teachers' Training Institute of four weeks will open January 24, 1921, conducted under direction of General Sunday School Board.

Bible Institute of one week will open February 13, 1921.

Write about the work in which you are interested.

## JUNIATA COLLEGE

Huntingdon, Pa.

## Scripture Text Calendar

HOFFMANN'S FACE OF CHRIST



This great painting on a great theme is the commanding feature of the beautiful cover design in colors. In the first view one gets this Face of Christ, an impression of manly spirituality and lofty idealism is conveyed.

The twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by

the rotogravure process. The historic events of the last few years have been presented to the public through rotogravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Sepia.

Prices: Single copies, 30c; 5 copies, \$1.25; 12 copies, \$2.75. Write for special prices on larger quantities.

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No. 5004. XMAS TAGS. Seasonable designs of holly, poinsettia, or mistletoe, or combined with landscapes in soft colors. Size 1 1/4 x 3/4 inches. Ten cards of one design in pack; 5c; three packs, assorted designs, 15c.

No. 5005. TAGS. Designs as above, punched for attaching. Ten tags of one design in pack; 5c; three packs, assorted designs, 15c.

No. 5013. MINIATURE CARDS. Designs of landscapes combined with holly, etc., on mottled cards. Size 1 1/4 x 1/2 inches. Per pack of 20; 5c; three packs, assorted designs, 15c.

No. 5014. MINIATURE TAGS. Cards same as above, but punched for attaching. Per pack of 20; 5c; three packs, assorted designs, 15c.

### CHRISTMAS POST CARDS

No. 201. QUALITY CARDS. These are the famous Davis quality cards which regularly sell at 5c each. A Christmas wish on each card printed in two colors. Illuminated initial. Holly border. Beveled gold edges. Our special price per pack of four cards, 10c; three packs for 25c.

No. 205. WISHES FOR CHRISTMAS. Four high-grade cards in pack. Appropriate wishes printed in two colors with decorated initials. Holly border in colors. Some of these have a small landscape in silver gray. Beveled gold edges. Per pack, 10c; three packs, 25c.

No. 211. HOLLY BERRIES. A beautiful series of cards. Some of these are in shadow art. Others have embossed landscape. Christmas greetings on each card. Plain and distinctive. Per pack of five cards, 10c; three packs, 25c.

No. 1053. A new series of designs by Ellen Clapsaddle, reproduced in the beautiful offset process. The dainty coloring and appropriate verses make these a very attractive card. Six designs. Per pack of 8, 10c; three packs, 25c.

No. 3143. Poinsettia and holly are the designs of these new offset cards. This new process gives the appearance of hand coloring and makes very beautiful effects. Per pack of 10 different designs, 10c.

No. 3140. Winter Landscapes combined with holly, poinsettia, etc., on a snowflake card. Printed by the offset process. Per pack of 10 different designs, 10c.

No. 123. Twelve nativity subjects, highly colored. The illustrations and verses make this card especially appropriate for Christmas remembrances. Price, postpaid, 15c per dozen; \$1.00 per hundred.

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No. 248. CHRISTMAS HOLLY. Designs of holly and poinsettia printed in full colors and embossed. Appropriate greeting on each. Per pack, 10c; three packs, 25c.

No. 250. LANDSCAPE PANELS. Small various shaped panels show beautiful bits of landscape. The cards are further decorated with holly and flowers. Christmas verses on each. Per pack of eight cards, 10c; three packs, 25c.

### CHRISTMAS BOOKLETS

No. 1000. SPECIAL CHRISTMAS PACKET. A packet of twenty booklets, all different, with envelopes. Two sizes, 2 1/2 x 4 1/4 inches and 3 1/2 x 4 1/4 inches. An inexpensive gift for a teacher to give his Sunday-school scholars. Per pack of 20, 30c.

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No. 179. MERRY CHRISTMAS. The cover of these booklets is of excellent quality wedding Bristol with conventionalized trees and flowers heavily embossed and highly colored. Booklets are tied with silk cord. Inside pages bear appropriate wishes and verse. Two assorted designs, 15c.

No. 340. MY CHRISTMAS LETTER. Dainty, attractive stationery for Christmas. First page has poinsettia and the words, "My Christmas Letter" in color. Balance is blank for your message. First class paper with envelopes. Three in pack. Per pack, 10c; three packs, 25c.

## BRETHREN PUBLISHING HOUSE

Elgin, Illinois



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

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Elgin, Ill., December 4, 1920

No. 49

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## ...EDITORIAL...

### " How Do You Feel at Eighty? "

A VERY good and dear brother writes a kind letter, asking the question at the head of this article, and suggesting that our readers be told all that is to be said in answer to the question. As he is a man in authority, and the question comes from the heart, the Spirit moves me to obey.

First of all, it is really hard for me to realize that I am now among the aged, as did the Apostle Paul, when he had grown to be an old man. He called himself " Paul the aged. " I do not know his age when he persecuted the church of God, arresting and imprisoning the followers of Christ, but he was no longer in his youth. He was a man of some age when he received authority from the high priest to go to Damascus and to persecute the Christians. According to our Bible chronology, he was, in A. D. 34, stricken down, as a bright light from heaven appeared unto him. He wrote his last letter to Timothy about A. D. 66. Several years later he was put to death at Rome by order of the Emperor. He must have been seventy years of age, and perhaps not far from eighty, when he sealed his faith in Christ by his blood.

As the years come and go more swiftly in age than in youth, we put age farther and farther away from us. We do not think of ourselves as being so old now, as we considered men of our age to be, when we were in our youth. I very well recall how, when a boy, I learned that my father was forty-five years old, and how I then thought: " What an old man he is! " I remember when I saw the first man who had reached the age of sixty, and was told: " That man is sixty years old. " He had a white beard and silver locks, and I thought to myself: " What an old, old man he is! " Now, as I touch eighty, I regard men of sixty as rather young, and somewhat in the prime of life.

It was Dr. Holmes who said, when he was in his eightieth year: " I am eighty years young. " I can not say as did the noted doctor and author. I really begin to feel that I am getting up in years. I am not as active physically as I was thirty years ago. And it is hard for me to realize that so many years have fled. To me it all seems as if men were like unto

ships on the great ocean that pass at night, like the flying of the weaver's shuttle, like the passing summer clouds, as they vanish away and are lost to sight forever. And now, as I think of all these fleeting years, I find myself looking forward to the years to come, if God has more in store for me. I think of some who have lived up into ninety, and even to the century mark, and conclude that the Lord may keep me here a little longer yet, before he calls me home.

In my early boyhood days I had an ambition that the day might come when I would have secured enough of this world's goods so that I might lay aside all kinds of work and enjoy a good long season of continued rest—nothing to do but to rest. Those were the summer days, when it was not uncommon for the farmer to put in from fourteen to fifteen hours a day at hard work in the field, and when one did grow a bit tired, wishing for the setting of the sun. But long ago I dismissed this idle, lazy notion from my mind. These days I have a strongly-developed feeling that one should keep at work as long as God gives health, strength and ability. I do not think, for a moment, that the Lord wants a man, as he blesses him with health and strength, to lie around and to idle away his time, even if he has grown old, nor does he want him to say: " I am just waiting for the Lord to call me home. " " In the sweat of thy face shalt thou eat bread, " applies to the aged who have needed ability, as well as it pertains to the young and vigorous.

And so now, since the Lord has brought me in close touch with my eightieth year, I feel strongly just to keep on at the work he gives me ability to do. During the summer and fall of the present year, I have held six series of meetings, and the Lord greatly blessed the weak efforts of his aged servant. Some thirty or forty were added to the fold of Christ. A good brother said to me, not long ago: " Brother Miller, you are old enough to stop, and let others bring the souls to Christ. " My reply was: " No, I am too young to give it over, so long as the good Lord supplies my needs. I will keep at it until he says: ' Stop. ' So, if it is God's will, I shall keep at it. "

Now let it be fully and very distinctly understood that there is not the slightest attempt at boasting in what I am saying. I have nothing to boast of. Like Paul, I might, perhaps, boast a little, but I do not have the least desire to do so. I am telling, by strong, personal request, how I feel, now that I am numbered with the aged. I know some able brethren, who have laid aside the burden, who are not nearly as happy as they would be if they had kept on at work for the Lord. I also know of some who kept at work up into the eighties and even the nineties. Bro. Samuel Murray was among the latter. He preached when he had reached his ninety-eighth year. Others kept at it in the eighties until health failed them, and with sorrow they gave up the work. Among the latter was that persistent and able minister of the Gospel, Bro. Andrew Hutchison. During the last interview I had with him, nine months ago, he very forcibly impressed upon me his deep regret that, owing to bodily infirmity, he was compelled to give up preaching. He kept at it until he was well up in the eighties. Others have done, and are doing, the same, and God will surely bless them for their good work.

And now some one may say: " How do you feel as to the past and the future? " Well, I was converted sixty-eight years ago and during these many years, in my weakness, I have been serving the Lord. " Have there been any failures or shortcomings in your life service? " Yes, many of them in my long life. Up to the present time in my life, I have never met an in-

dividual who could look me squarely in the face and truthfully say: " I never made a mistake in my life. " I have made mine and have always asked God, through Jesus Christ, to forgive me, and he always did. Christ is our Propitiation, and he pleads with the Father for us, as he prayed for us before leaving the world. We are his brothers and sisters, and he loves us as he did when he laid down his life for us on the cruel cross. He is ready and willing to forgive the penitent heart.

As for the future, as already sufficiently set forth, I have a very strong desire to keep on at work as long as the Lord may give me help. As long as health and ability are mine, these shall be devoted to continued work, and the passing years shall not hinder me. At the present time I have more urgent calls to hold series of meetings than I can fill in several years, but I have a strong desire in my heart to fill them all, and I will do my best as the Lord directs. And then, as to the future homegoing! If I am not ready to go now, after all these years of service, I can never hope to be. Yes, Lord, when thou callest, I am ready to come. Let the call come soon or later, it will be as thou wilt and not as I will.

" But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God " (1 Cor. 2: 9-10).

Not long since I heard a good minister quote the ninth verse, then leaving the audience under the impression that we can not know the good things the Lord has prepared for us until we leave this world and find out the joys of heaven, but I thank God for the tenth verse and that he hath revealed unto us the good things he hath prepared for them that love him.

I most sincerely thank the Lord that in my age I may, to a certainty, know that I am a child of God, that through his Spirit I can call him " Abba, Father. " The joy of this consciousness is worth more than all the world can give and—I thank God—the world can not take it away.

D. L. M.

## We Need Each Other

HUMAN tastes and temperaments vary greatly. These differences are quite as manifest in religion as in any other phase of human experience.

Some persons like the worship and ritual of a church service best. The singing and praying and reading, responsive or otherwise—these are the things that give them spiritual nourishment. Others care little for anything but the sermon. To them the rest is merely a decent way of opening the meeting. And the less there is of it the better it suits them.

And people differ, too, as to the sermons they like. Some want the sermon that appeals chiefly to the reason—the one that makes them think. Others enjoy best those which excite the emotions. And so on.

Then there are the two types of mind, conservative and liberal, which we always have with us. Some want to hold fast whatever has come down from the past. Others are always ready to try something new.

The moral of these simple observations is that each of these types and temperaments needs contact with the others. The constant temptation is to line up into groups according to our personal likes and dislikes. This is what works the mischief. Differences of taste and viewpoint are helpful rather than harmful if we can only have patience enough to get acquainted.

Some people will not read a book or an article, or listen to a speaker, with whose position they do not agree. Or if they do, they read or listen with minds



so full of prejudice that it is impossible to give fair consideration to what is read or heard.

The better way is to seek rather than to shun association with those whose temperaments and ideas are not just like our own. Let us not sort ourselves out into groups and parties. Let us rather contribute our individual peculiarities to the common stock.

This is not only the best way to preserve the unity of the Spirit in the bond of peace. It is the best way to grow in grace and in the knowledge of the truth.

### The Outlook Is Not Wholly Bad

WAR-TIME activities took a lot of church workers away from their accustomed fields of service, and many of them never came back. Post-war industrial conditions have accentuated this unfortunate tendency. High living costs and higher wages in other occupations have lured ministers away from their calling and the same conditions have combined to deter young men from entering the Christian ministry and other avenues of definite Christian service.

That picture looks gloomy enough, doesn't it? But here is something else to consider. The Student Volunteer Movement reports a large increase in the number of volunteers for the mission fields over those of last year. The Movement calls for two thousand this year and it is believed that they will be secured. Anyway the number is increasing, not decreasing.

That is interesting too, isn't it? Especially for those who can see nothing in the present outlook but the steady decline of Christian influences. Christianity is going to get past this low place after a while and begin to go up hill again. Is that what you want to see? Are you helping?

### Preachers That Wear

MINISTERS are sometimes called because they are handsome or suave or odd or eloquent, and, again, because they are known as tireless visitors or hustlers.

Were we designated to guide a church, in quest of a minister, we would not measure prospects by any of these qualifications. We would look for a man of neat personal appearance; a man sound in the faith, yet broadminded; a man of studious habits, but not a bookworm; a man of physical energy, but not one who depended on his feet instead of his head; a man given to the use of pure English; a man who would not put an audience to sleep, though not necessarily brilliant; a man of piety, but not sanctimonious; a man of courage, sympathy and balance.

Perhaps the two leading qualifications sought by churches are what is called "pastoral work" and "pulpit brilliancy." A church usually wants both. But the two, fully developed, do not reside in one and the same person. Hence the disappointment when the novelty of either wears off—and it always wears off. The preacher who starts in as both a "hustler" and a "skyrocket" soon reaches the end of either his "hustling" or his "skyrocketing." And if he is only a "hustler" or "skyrocketer," neither qualification will suffice long; there is an awful sameness running through his ministry, and human nature is too fickle to endure it.

The man who spends all his time going from house to house is necessarily a shallow thinker; to be a thinker one must spend at least some of his time thinking. Also, the exceedingly brilliant man is brilliant only on occasions. It would kill him to be brilliant all the time—and no one wants to be killed. If the audience is large and the subject sweeping, and if his digestion is just right, he will soar; otherwise, he is tame—like the average preacher.

We recently recommended a man to a good church, and said: "He does necessary visiting; he does not attempt the spectacular in the pulpit, but always preaches a good, solid sermon; he has executive ability; he is well balanced and he will wear." From our viewpoint such a preacher should always be sought and landed, even if the salary has to be raised to get him, and he should be retained for a long period of years—if possible, for life. Changing preachers is the bane of our church life.—*Geo. P. Rutledge in the Christian Standard.*

## CONTRIBUTORS' FORUM

### I Am the Way

Art thou the way, Lord? Yet the way is steep;  
And hedged with cruel thorns and set with briers  
We stumble onward, or we pause to weep,  
And still the hard road baffles our desires,  
And still the hot noon beats, the hours delay,  
The end is out of sight—Art thou the way?

Art thou the way, Lord? Yet the way is blind!  
We grope and guess, perplexed with mists and suns;  
We only see the guide-posts left behind,  
Invisible to us the forward ones;  
The chart is hard to read, we wind and stray,  
Beset with hovering doubts—Art thou the way?

Art thou the way, Lord? Yet the way is long!  
Year follows year while we are journeying still,  
The limbs are feeble grown which once were strong,  
Dimmed are the eyes and quenched the ardent will,  
The world is veiled with shadows sad and gray;  
Yet we must travel on—Art thou the way?

Art thou the way, Lord? Then the way is sweet,  
No matter if it puzzle or distress,  
Though winds may scourge, and blinding suns may beat,  
The perfect rest shall cure our weariness;  
Cool dews shall heal the fevered pulse of day;  
We shall find home at last through thee, the way.

—Susan Coolidge.

### The Jews

BY J. H. MOORE

BEFORE the World War there were said to be, connected with the different Christian denominations, more than 130,000 converted and baptized Jews, and possibly fully as many more scattered over the world, who, in heart, regarded Christ as the Son of God, but had not identified themselves with any church. To make a clear case of it, we state that about 300,000, out of 10,000,000 Jews in the world, were regarded as believers in the Christian religion. As compared with the number of the people of the civilized nations, embracing Christianity, this is a very small showing. Still it indicates that at least some of the Jews are being won over to Christianity.

The work of converting Jews has been going on ever since John the Baptist commenced preaching the Gospel to those who gathered on the banks of the Jordan to hear him. Practically all of the early converts in Palestine were Jews, and that means thousands. The 3,000, baptized on the Day of Pentecost, were mainly Jewish proselytes. Outside of the Jewish nationality there were very few converts in all Palestine during the first century. All the apostles, save Paul, made evangelistic work among the Jews a specialty, and, as compared with the work of today, they probably made, in any given community, as many converts as are claimed by the different churches in any part of the United States.

When carrying the Gospel abroad, all the apostles and other early preachers, sought every opportunity to present their message to the Jews in their synagogues. When they entered a city they first communicated with the Jews, and if there was a synagogue in the place, they never failed to meet with the worshipers in the regular services. When Paul reached Rome, as a prisoner, the first thing he did was to call the leading Jews together, in order that he might confer with them.

In all probability a large majority of the converts of the first century were either of the Jewish nationality or Jewish proselytes. In Acts 22: 20 mention is made of Jewish believers that could be numbered by the thousands. It is stated that, up to the year 120 A. D., fifteen of the bishops of the church at Jerusalem had been converts from Judaism.

All of this, and more to follow, shows that, during the first century, Jews by the thousands were converted by the preaching of the Gospel. There was something about the story that appealed, not to the masses of them, but to thousands who accepted the faith. This work continued through all the centuries, down to the time of the Reformation. There was never a period when Jewish converts could not be numbered by the thousands, and some of them proved to be the

most learned and devout men in the church. Though scattered among all nations, and a people without a home, many of them entered the church in good faith. Near the close of the thirteenth century we read of one Jewish evangelist who appealed to his people with such marvelous zeal and eloquence that he convinced and baptized more than 35,000 of them.

Following the Reformation, evangelistic work among the Jews still continued with varied success. For a time Luther became quite hopeful of converting them, but later he seems to have lost all faith in any effort to win them for Christ. Every now and then some strong man or some society would come to the front with a proposition looking to the conversion of the Israelites. Money would be raised, the influence of the heads of the governments secured, and the aid of learned and converted Jews employed—all without more than a temporary success.

And so the story comes down to our day, with just about enough of Hebrew conversions to keep the matter alive. Probably Pastor Harms, of Germany, was about correct when he wrote: "The Jews, having rejected the Lord Jesus, are now, in their turn, rejected by him; they have ceased to be God's chosen people. They are blinded, and their blindness shall continue until the fullness of the Gentiles comes in." However, in the light of recent events, in Palestine, it becomes a matter of absorbing interest, as to whether the fullness of the Gentiles may not be at hand, when the Gospel will be so presented to the seed of Abraham as to have some bearing on the people as a nation.

But we now take another view of the situation. The Jews were the first persecutors of Christ and his followers. When the Master offered them salvation, their cry was: "Away with him. Crucify him." A mob, spurred on by their leaders, so intimidated Pilate that he finally yielded to their cruel demands and issued the death warrant of their promised Messiah. The persecution was kept up in Jerusalem and elsewhere. Wherever Paul went, in his preaching tours, the Jews that rejected his teaching turned against him and persecuted him from city to city.

But it is a long lane that has no turn. The Roman legions, under Titus, overran Palestine, captured Jerusalem, burned the great temple, destroyed the city and banished the people from their own land. From that day to this they have been a nation without a country. Not only so, but they have been persecuted almost beyond measure by pagan, Mohammedan and Christian. When the church was weak, the Jews persecuted her woefully, but when the nominal church grew strong, the Jew had to take his chastisement. He has been reaping what he sowed. There is not a country in all Europe, in Western Asia, and in Northern Africa, that has not attempted to make life miserable for him. Some of his ancestors once said, when demanding the life of Jesus: "Let his blood be upon us and our children." This prayer has been answered a thousand times and is still being answered.

Is there any way to avoid this persecution that has been going on for more than 1,900 years? Let the Jews repent, accept Christ as their Savior and, as converted men and women, identify themselves with the church. In their present state there is no hope for them. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). In the law of Moses, on which law they rely, there is no salvation, "for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4). Here is a work for the Christian people of the world. There are fully 10,000,000—possibly 13,000,000—Jews without Christ. One or two million of them are looking in the direction of Palestine, expecting a few Christian nations—so far as a nation can be considered Christian—to protect them in the enjoyment of their presumed rights to the Promised Land. It is Christ that these hitherto blind people need. Let them accept him as their Savior—their long-promised Messiah, and the problem of making Palestine a refuge for Jews—converted Jews, we mean—will settle itself. Paul was an apostle to the Gentiles, and it may be that the world is now needing an apostle to the Jews.

Sebring, Fla.



## Some Memories of the World's Sunday School Convention

BY J. H. B. WILLIAMS

IN 1913, at the World's Sunday School Convention at Zürich, Switzerland, an invitation was extended from leading men of Tokyo, Japan, to hold the next great Sunday-school gathering there. The invitation was accepted and it was planned to meet in Tokyo in 1916. But the Great War came and gradually the date was pushed off until October, 1920.

This Conference is of such vital importance in the religious world, combining forces of Christian education, religious education and missions—three of the greatest spiritual activities—that the various church boards and mission fields, as well as Sunday-schools, planned representation. Accordingly Bro. H. K. Ober was selected to represent our Sunday School Board, Bro. D. W. Kurtz the Educational Board, Bro. J. J. Yoder and the writer the General Mission Board. Bro. F. H. Crumpacker was also sent as representative from China. These, with Mrs. D. W. Kurtz and Prof. H. J. Harnly, who went on their own initiative, made up the delegation from the Church of the Brethren.

We are especially pleased with the place given to our delegation, on the program of the Convention, and also for the recognition accorded Brethren Kurtz and Ober by the various delegations from America and by the various Japanese audiences whom they were called upon to address. Bro. Kurtz gave two of the strongest main addresses of the Convention. Bro. Ober was used in various ways by the Convention management. Prof. Harnly gave a splendid address on the Convention's Temperance Program. Brethren Kurtz and Ober were the only American College Presidents at the Convention, so far as the writer could ascertain. Bro. Ober, up to the close of the Convention, had addressed fifteen audiences in seven of the principal cities of Japan. The character of these addresses and their importance, may be seen in one example in Tokyo, when he addressed 400 teachers from 150 public schools. Bro. Kurtz was also used freely, as is shown by the fact that he spoke at least twice at Doshisha University, Kyoto, lectured to a mass meeting of 4,000 people in Osaka, at the Methodist College, in Kobe, to 700 students, and addressed the educators of Tokyo. Besides, he gave numerous other lectures. Both of these men will be used after the Convention until their departure for the homeland.

Now the Convention is over and the 997 delegates from 32 countries, including many missionaries, are scattering towards their homes. The great question that rises in the mind of the writer is, "What will be the missionary influence of the great gathering? In what way has it fostered the spirit of missions and Christian brotherhood? In what way has it brought Jesus Christ closer to the aching heart of the world?"

In thinking of this, we must go back to the fire. (So many things date from a fire.) The large auditorium, erected by the Japanese for the Convention, accidentally burned to the ground Oct. 5, just about three hours before the Convention was to open. The auditorium had been erected by money from interested Japanese friends, and its burning attracted the attention of all Japan, not only to the blaze, but to this first International Christian Conference that had ever been held within the Japanese Empire. All Japan learned over night, through this, that something great in Christianity was happening in her own country. This was a great advertisement among a people where religious lines are drawn.

Back of the fire, as some one said, was the still small voice. The building was not entirely consumed until the Patron's Association, a splendid organization of prominent Japanese, was planning what to do, in the face of such a catastrophe. The Convention opened on schedule time in the Y. M. C. A. auditorium, and after the first full day's session, the Imperial theater was turned over to the Convention's use. This, in its own way, showed to the non-Christian forces of Japan that Christianity is no mean, small thing, because the Imperial theater, by surrendering to the Conference, was compelled to break into the midst of a season's engagement.

The general theme of the Conference, "The Sunday School and World Progress," was broken up for discussion into nine sub-divisions, each of which received at least one session's full attention. These topics were missionary, viz., "Jesus Christ the World's Redeemer," "The Bible—God's Revelation to the World," "The Christian Heritage of the Child," "The Sunday-School and World Evangelism," "The Sunday-School and the New World," etc. If the world is ever to be evangelized, it must be through the influence of its childhood. The present generation, through the Sunday-school, must prepare the Christian leadership for the next. This task should rank as our greatest duty to mankind. The discussions were therefore preëminently missionary.

Prof. H. Augustine Smith and wife, of Boston, Mass., directed the Convention's music, and in addition to this, were instrumental in presenting four wonderful pageants. These pageants, participated in by hundreds of Japanese young people, emphasized the Christian home, and the Sunday-school from Bethlehem to Tokyo. We were charmed with the sweet voices of these young folks, with the spiritual singing.

With such themes as mentioned, handled by speakers of careful preparation, and with such a representation of Japanese as were present from all parts of the Islands, it is not difficult to understand something of the Convention's missionary influence. In a land whose native language has no word for the Christian home, whose word for love implies sexuality, it is easy to contemplate what an influence a pageant can have, when it portrays the Christian home, and especially when many of the leading parts are acted out by Japanese.

A very splendid exhibit was also prepared for the Convention. This emphasized the usual Sunday-school work, the Holy Scriptures, religious education, temperance, public health and kindred activities, and was visited by many thousands.

On Sunday afternoon there was held, what we believe must have been the greatest Sunday-school rally the world has yet seen. The Sunday-schools of Tokyo gathered in the great Hibya Park and by the time the program began—soon after two o'clock—there were literally acres of children, with their teachers. All carried Sunday-school pennants and their delegations were preceded by banners, and, like thousands of American children, they came for business. After a program of music and addresses, mingled with much shouting of "Banzai" (meaning hurrah)—for the children like to cheer—the great parade started. Imagine, if you can, how long a line would be made by 20,000 or 30,000 people, marching four abreast. There were miles of marching children—shouting, singing and "Banzai-ing" through the streets of this largest town in the Orient. No man, be he ever so dense or non-Christian, could fail to be impressed with the significance of such an army. Who can forecast what these children will do for Christ in the next generation?

One of the chief reasons that I have for feeling that the Convention will leave a permanent influence is the fact of Japan's representative delegation. Her Protestant population numbers but slightly more than 100,000 in a population of over 50,000,000, but the influence of these in their country is proportionately more than the numbers would indicate. Since the days when Missionary Verbeck began his work in Government circles, Christianity has had men of influence as its followers. Some of her statesmen are professing Christians. She has an educated ministry—many of these ministers having been trained in America. Some of the keenest young ministers that we have ever seen were Japanese, at this Convention. The Japanese delegates, with the instinct of their race, realized keenly what this Convention could mean to their cause. They were holding conferences over the question of conserving results, even before the meeting adjourned.

Japan is a great nation. She feels her influence as a world power. She went far out of her way to make every delegate feel at home within her borders. Her Christians most sincerely welcomed us, and her

officials felt the national importance of the gathering. While we believe that the direction and trend of the Conference entered more fully into the political situation than was at all necessary, for such a great international Sunday-school gathering, yet this may have its own salutary influence on the missionary situation in Japan.

It would have proved a most difficult task, in the face of such an ovation as was constantly accorded the delegates by the Japanese people and municipal authorities, not to have entered sympathetically into Japanese life, nor was it an easy task for the officers of the Convention to direct it through the maze of puzzles that would arise, in such an Oriental and Occidental gathering, with all the divergent customs that enter in; nor was it always clear to us just how to discriminate between the problems of a world-wide Christianity and those of an international community of nations.

In this respect the problems of the Convention were those that arise in directing the world-wide Christian propaganda. Our prayer is that the Convention may be of immeasurable value to the cause of Christ and especially to the work of our Christian friends in Japan. They have our best wishes as we go from them.

## The Church of Christ Analyzed Under the X-Ray of God's Word

BY I. J. ROSENBERGER

### *Proposition 1.—The Church Was Founded by Christ.*

"Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18). This language implies permanence and durability.

### *Proposition 2.—The Divine Promise As to This Church Was Perpetuity—to Endure for All Time.*

Listen to the divine message: "He shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1: 33). See also Dan. 2: 44; 4: 3. These texts clearly indicate that this spiritual reign and rule shall never cease.

### *Proposition 3.—The Church Was Fully Equipped and Empowered on Pentecost.*

Christ left his apostles their special commission thus: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Hence their goal is clearly pointed out. Christ's chosen were his apostles and witnesses, while his ambassadors today are his disciples and followers. Note the care with which the apostles chose Matthias—one who had been with them all the time that their Lord went in and out among them. Hence it took sight and hearing to make them witnesses then just as it does in our courts now. With such equipment, the apostles pushed forward with speed, and attained marked success. Three thousand converts came on the first day. Five thousand more believers were enrolled a few days later. It was soon discovered that these apostles were sustained by an Irresistible Power. Prison walls were shaken; the chained apostles went free. It was said that they "turned the world upside down . . . so mightily grew the word of the Lord and prevailed."

### *Proposition 4.—These Ambassadors of Christ Reached Their Goal—All Nations.*

Paul inquires: "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world" (Rom. 10: 18). Again: "Whereof ye heard before in the word of the truth of the Gospel, which is come unto you, even as it is also in all the world. . . . If so be that ye continue in the faith, . . . which ye heard, which was preached in all creation" (Am. Rev.). Hence these servants of God reached their goal, pointed out their commission as given in Proposition 3. Let it be understood that their field is the world and their subjects are all nations. This leaves no ground for questions nor room for cavil. While the apostles prosecuted their mission with cheer, with speed and

(Continued on Page 738)



## Night Messages from the Bible

BY GALEN B. ROYER

Justification (Gen. 15; Rom. 5)

(Continued from "Gospel Messenger," No. 47)

THE Book of Romans speaks of justifications in three places worthy of careful study. In the third chapter man's condition by nature is detailed and then summed up thus: "All have sinned and come short of the glory of God" (verse 23). Next we are told that we are "justified freely by his [God's] grace through the redemption that is in Christ Jesus" (verse 24). The second citation is: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). A little later, in the same chapter, we have this: "Much more then being now justified by his blood, we shall be saved from wrath through him" (verse 9).

These are not three ways or methods of justification but rather one way and three parties to the process, namely, God, Christ and man. The first citation tells us that God's part is grace through Jesus Christ. The third says that the blood of Jesus saves. The second declares that we are justified by faith. Let me emphasize: God's part is grace; Christ's part is blood—death. Your part, dear reader, and mine, is faith. Righteousness is imputed, or reckoned to us, if we "believe on him. . . . Therefore being justified by faith, we have peace with God" (Rom. 4: 24, 25; 5: 1). Christ's death is the means—the ground work—of our justification. Our part is faith—the hand put out, if you please, to take the blessing which God's grace offers and Jesus' blood secures. Justification, then, is by grace (of God), through the blood (of Jesus) and on the principle of faith—not works.

An interesting scene follows. Jehovah promises certain land as an inheritance (verse 7). Abraham asks: "Whereby shall I know I shall inherit it" (v. 8)? This is vital to the questioner indeed. Mark God's reply. "Take *me*," not "take *thee*"—"an heifer, a she-goat, a ram, a turtle-dove, and a pigeon" (parts of verse 9). Why these five animals? Would not any one of them have answered the purpose? Yes, no doubt it would, with God, but it would not have answered Abraham's needs nor ours today, to whom God wanted to teach a lesson also. In the first place, God is teaching in this sacrifice that blessing comes alone through death—that sacrifice is the way, and the only way, we are justified, and God glorified in respect to sin.

Death came by sin into the world and sin can be put away only by death. There must be sacrifice. The basis of our blessing is Christ's atonement and this great lesson God is teaching here. But why *five* kinds of sacrifice? Perhaps to illustrate the various estimates that different Christians put upon Christ, their Savior. The heifer is more valuable than the goat or ram, and is almost beyond comparison with the dove and pigeon. True, each animal in the sacrifice fully represents Christ's death, yet Christ differently apprehended. God puts but one estimate on his Son, while Christians esteem him differently. The grey-haired veteran of the cross apprehends Jesus far more than the new convert. The former sees the heifer value and the latter the pigeon value, so to speak. Then, are we to conclude that the former is more truly and surely saved? Not at all. He may enjoy Christ more—may be happier—but never *more* saved, if this term is admissible. For here, again, we must keep clear. It is not my estimate of Christ but *God's* which saves me. My estimate of Christ does not regulate my salvation—the pigeon typifies the death of Christ as much as the heifer—though it may regulate my joy in Christ Jesus.

Keep these two facts ever in mind: (1) God's Word connects our souls with the Lord. (2) Christ's work of redemption brings us back to God. The sacrifice assured Abraham he would possess the land as promised by Jehovah. Jesus "was delivered for our offenses and was raised for our justification." On the grounds of the finished work of Christ, we are forgiven and stand justified before God. Our credit is not in ourselves but in Christ—not in our appreciation of Christ, but as God esteems him.

Our appreciation must always be feeble—we are finite. God's appreciation of his Son's work is infinite and we are accepted before God through his own estimate of Christ's redemptive work. He has "made us accepted in the beloved" (Eph. 1: 6).

What follows justification? A most blessed possession. "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). This means perfect peace, as regards all our past, including our sins. More awaits us, however. "By whom we have access by faith into the grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. 5: 2). Wonderful to contemplate! If I look back, peace; if I look up, grace; if I look forward, glory. These three, then, are the blessings of the justified. Peace, as it relates to the past; grace, as I stand in the present; glory, as I contemplate the future. Thank God, in all this there is not the least hint of judgment or condemnation, for, justified by faith in Jesus and his work, God will never, never condemn me. He will never bring the works of his Son into judgment.

The second mile we might say of justification must not be overlooked, for it is to be feared that but few live in "justification of life" (Rom. 5: 18). Justification for offenses is usually the dominant thought of our minds, while God wants us to realize that we are the possessors of "justification of life" through Jesus Christ our Lord. We live before God not in our own lives but in the life of our Savior—that is we, who have joy, peace, rest and delight in the Lord's presence.

Is this blessed possession—rest, peace and joy—yours, dear reader? If not, through faith in God seek it! Do with your doubts and questionings as Abraham did with the fowls that descended upon his sacrifice—"He drove them away." What are the fowls of today? The doubts and questionings of Satan. Or, if you want me to be more specific, those questionings about the inspiration of the Word of God, the rejection of certain portions because they are "fiction," the attack upon the virgin birth of Christ, the declaration, in a more or less modified form, that Christ being offered as a propitiation for sin, is heathenish, the scorn that is thrown at the truth of our Lord's personal and visible return to earth, as plainly taught in the Scriptures, and like teachings. These destroy the Christ-life, make his sacrifice of none effect and place man on a pedestal of self-development, or, "following the law of the survival of the fittest," implied in the quotation, through the scheme of a "social Gospel," they exalt and deify man rather than the Christ.

In my own personal acquaintance is a brother, once a pastor earnest and spiritual, who spent a year in the atmosphere of such doubts in a notable seminary, and then exclaimed, with his heart full of sorrow: "I would give anything to have again the faith that my mother gave me." He is no longer in direct church work. Drive away such fowls—don't let them destroy your Beloved Sacrifice. Rid yourself fully of all fears and uncertainties.

Just recently I heard an aged soldier of the cross say in a public address: "If I be so fortunate as to get to heaven." That "if" points to his own imperfect works, to law! Oh, how works do fasten themselves upon some lives! I could not help pitying him, and yet I fear he does not stand alone in his dilemma.

May this very imperfect and incomplete message of justification bear a little part in removing uncertainty and bring to each one the assurance expressed in the precious words of our beloved Paul: "I know whom I have believed, and am persuaded that he is ABLE [not I] to keep that which I have committed unto him against that day."

Thy works, not mine, O Christ,  
Speak gladness to this heart;  
They tell me all is done,  
They bid my fear depart.

Thy pains, not mine, O Christ,  
Upon the shameful tree  
Have paid redemption's price  
And purchased peace for me.

Thy wounds, not mine, O Christ,  
Can heal my bruised soul;  
Thy stripes, not mine, contain  
The balm that makes me whole.

Thy cross, not mine, O Christ,  
Has borne the awful load  
Of sins, that none in heaven  
Or earth, could bear but God.

Thy death, not mine, O Christ,  
Has paid the ransom due;  
Ten thousand deaths like mine,  
Would have been all too few.

Huntingdon, Pa.

## A Missionary Sermon Outline

BY LEANDER SMITH

## Giving as an Act of Worship

Text: "Thy prayers and thine alms are gone up for a memorial before God" (Acts 10: 4).

THE incident of which the text forms a part, marks the beginning of a new era in the history of the Christian church.

(a) Until this time the Gospel had been proclaimed only to the *Jews*.

(b) Henceforth it was to be offered to the *Gentiles* as well.

(c) There is much of interest in the life and character of Cornelius, but the single thought to which our attention is to be now directed, is the fact, recorded in the words of the text, that *prayers and alms* go up as a memorial before God.

I. Alms are here considered as *worship*: "Are gone up for a memorial before God."

(a) That his *prayers* should have thus ascended does not surprise us. But his *alms* seem to be considered as much a part of this unconscious worship as his prayers.

(b) We have, therefore, the intimation that God is worshipped by means of *men's gifts* (Matt. 2: 1-12).

II. What is *worship*? It comprises three essential parts:

(a) *Love*—We can not worship one whom we do not love.

(b) *Faith*—We can not worship him in whom we do not believe.

(c) *Obedience*—We can not worship one whom we refuse to obey.

(d) *All these graces* are necessarily present in true, spiritual worship.

(e) They are implied in praise, thanksgiving, confession, supplication, and intercession, and where they exist we have *all the essential conditions* of acceptable worship.

III. Are these three essential *conditions of worship* ever found in almsgiving?

(a) They should be. *Giving* is a natural and beautiful expression of these three essential graces named.

(b) But all giving is not worship. If it is done *grudgingly*, or in order to *win praise of men*, or with *low conception of duty*, it may be offensive.

IV. Advantages of giving as an act of worship.

(a) It lifts the whole realm of Christianity to a higher plane.

(b) It removes giving from the region of beggary.

(c) It no longer treats God as if he were some poor Lazarus, seeking the crumbs that otherwise we would give to the dogs.

Religion is about the only thing that is run free or on a credit system. You have to pay cash to enter the show or theatre, but the church doors are wide open. You have to pay cash for tobacco and chewing gum, but most men run their religion on a credit basis, and some pay and some don't. There is no getting around paying taxes, but the church has no recourse for defaulting members.

The plea of poverty closes the mouth of the church, but it won't with the banks, merchants, lodges, or dealers in food supplies. We may fool men, but we can't fool God. Ananias and Sapphira were stricken for what?

I was, at one time, holding some meetings in Kentucky, and took an offering for missions. A very



prominent man gave me \$2.50. I went home with him, and after dinner he showed me two great bins of wheat, of 1,000 bushels each; also 1,000 bushels of corn, and 640 acres of Kentucky's best land. I said: "My dear sir, you ought to give more than \$2.50 to missions," but he pleaded his abject poverty and resented my suggestion.

The next Sunday there was a sad funeral at the church. The rich man, described above, was laid away—to rest, I hope!

"The Lord loveth a cheerful giver."  
P. O. Box 632, Minot, N. Dak.

## God's Way of Getting Money for the Church

BY W. K. CONNER

THE church must have money. God's way is the only right way to get it. He can bless no other way.

### Who Should Give?

God answers in 1 Cor. 16: 2—"Every one of you" (Christians).

### When Or How Often Should Every Christian Give?

God answers in 1 Cor. 16: 2—"Upon the first day of the week." Hence every Sunday.

### How Much Should Each Christian Give Every Sunday?

God answers in 1 Cor. 16: 2—"As God hath prospered him," and in 2 Cor. 9: 7, "As he purposeth [or decides] in his heart," and in Rom. 12: 8—"With simplicity," i. e., with "liberality."

So, then, strictly to obey God, some time each Sunday "every one of you" should think of God and of what you have earned or gotten since last Sunday, by God's help. Christ says: "Without me ye can do nothing" (John 15: 5). Then decide in your heart to "lay by liberally," "as God hath prospered you." If you have earned or gotten nothing during the week, you can "lay by" nothing; if only a little, you can "lay by" only a little; if much, you can "lay by" much. Do just "as God hath prospered you."

It is nice to have a "Lord's box," in which to put the offering. Then give to the Lord's treasury or cause as it suits.

Try laying by one-tenth every Sunday.

### How Or in What Spirit Should We Lay By?

God answers in 2 Cor. 9: 7—"cheerfully," i. e., gladly, thankfully, not "grudgingly or of necessity," "for God loveth a cheerful giver."

None should feel that he *must* "lay by," but each should *want* to "lay by" a part for the Lord every Sunday. And if we think of and meditate on the goodness of God, we will want to "lay by," if it is only a penny a Sunday, or even a *penny a month*. If God has so prospered us that we can lay by only one cent a month, or a Sunday, he will bless us (if we do it) just as much as if we could lay by five dollars a Sunday.

Now, in short, what is God's way of getting money for the church?

Let every one lay by *every Sunday*, deciding in his own heart to lay by liberally and cheerfully, just as God has prospered him—not with the feeling that he *must*, but with a heart so full of love and gratitude that he *anxiously wants* to lay by a part for the church, even if it is only a penny a week or a penny a month.

### What Will Be the Result?

The result will depend on how faithfully, each member obeys God's plan. If all obey, the results will be wonderful!

### We Would Always Have a Full Treasury

If each one would lay by not less than fifty cents, on an average, every Sunday! Some results God names are found in 2 Cor. 9: 8-15. (Read it often.)

We will have all we need for all good works we should do (verse 8).

We will be enriched in everything (verse 11).

We will create thankful hearts in ourselves as well as in others (verses 11, 12).

We will glorify God (verse 13).

We will have the exceeding grace of God (verse 14).

We will, above all, be more appreciative and thankful for God's unspeakable Gift, namely, the Lord Jesus Christ, our Savior (verse 15).

Read 1 Cor. 16: 1, 2, every Sunday, and 2 Cor. 8 and 9 often.

Remember, Jesus said: "It is more blessed to give than to receive."

Harrisburg, Pa.

## Pentecostal Needs

BY IDA M. HELM

It was a little band of devout people that were gathered together for prayer. They spent days in earnest,  
(Continued on Page 741)

# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## Paying Our Pledges

WITH falling prices on corn and cotton, canned goods and dairy products, wheat and wool, as well as most other products of the farm—there will be required a little more religion of the unselfish kind, to meet the needs of the church and our honest intentions of last spring. But there never was a time when real sacrifice for the cause of Christ produced a higher premium in personal and general spiritual profit. Perhaps never before has it been so much needed.

The records clearly prove that never, in the history of America, has such extravagance and personal indulgence in luxury existed, as during the last few years. Let us hope that this excess of indulgence has been mostly outside of our own church. But certainly we are not so free from it, that we would be justified in making the work of the Lord sustain the first sacrifice, instead of ourselves. God and the world knows what has been lavished upon America during the last few years, and they are both sitting in judgment, as to our actions now, since a bit of economy will be required to maintain our comforts.

To refuse to meet our pledges, when we can, entails a long line of hardships, both for ourselves and others. We can not have the same respect for ourselves, neither will our neighbors. We will be ashamed of ourselves on our knees and lose power there with God. We are putting our own comforts above the salvation of men and those for whom Christ died. Besides all this, we embarrass our boards and workers. The sore needs of a hungry world and starving children must go as unheeded as the cries of Lazarus at the gate of plenty. The greater need of the Gospel and truth of Christ must be delayed or withheld. Besides our actual needs, this is the only reason for making money. May the Lord help us to be found faithful in these days of need!

We want to keep faith with the Lord. It is a poor stewardship that will advertise itself in promises in the days of plenty, and excuse itself in the fulfillment thereof, because it requires the sharing of our own life and comfort. We shall never know the strong arm of Jehovah until we rest upon it. We can never feel the warmth of his love until we share with him at any cost. Stewardship is not a strategy for getting money; but a relation of faith and trust in our Lord. Stewardship is not giving, in times of plenty, that which we may not need above all the comforts of life. Stewardship is that loyalty of life that will, at all hazards, use every personal resource for the promotion of the Kingdom of our Lord.

There are some who, with the changing economic conditions and poor judgment or otherwise, may not be able to meet their pledges. With these there should be patience and help. But refusing to meet our obligations, simply because it pinches a little, is scarcely a sufficient reason for not acting our full part. Certainly, some of us will have to sacrifice to do it; but why not? The sacrifice is more imaginary than real anyhow. Nature is a great adjuster! The gains of today will have their reaction tomorrow—likewise our losses. We must sometime pay the price for all our indulgence in selfishness. Likewise, will every self-denial produce fruit to our own blessing. Sacrifices now are only evidences of mistakes that have been made or profits that have come heretofore, or will come hereafter. To believe otherwise, is to say that life is a game of uncertainty and that there is no wisdom nor love controlling it.

These are days when we must hold on to the light that comes from above. We need to encourage one another to good works and faith. The Lord reigns and

shall care for his own. These are not the first experiences of adjustment that will bring economic problems, nor likely the last. We are the children of the Light. This is no time for discouragement nor relaxing enthusiasm in the work of the Lord. It will only give us the chance to put into it a little more real heroic faith. The religion that is always easy, the giving that never hurts, the loving that never shares its very life, is not worth much.

Let us be prompt too! Let us care for the Lord's work *first*! Some of the Boards are paying interest and the needed building program on the mission field has been partially stopped. The work should not be crippled by unnecessary delay. It is poor Christian business to send workers to the field, teach them the language and then, when ready to work, give them no equipment. He who pays promptly, pays more.

## Our Next Thanksgiving

THANKSGIVING is over. By some effort we found some things for which to be thankful. But is it not strange how we do crowd our thanksgiving into one day of the year, and use the others successfully to forget our blessings? The most of us seem to be born pessimists. We forget our gains and magnify our losses. We forget the days of good health and remember the day of sickness. We neglect our friends and worry about those who are not. We dun our debtors and shun our creditors.

I am inclined to think the reason for this strange bit of human experience is because our blessings are so numerous. They become so common we fail to notice them. The more generously mercy kisses away our sorrow, the more sensitive we are to grief. The very kind indulgence of our friends so affects us that we lose patience with the folks that seem to differ with us. The common lot of the most of us is abounding blessing. There are a few whose lot seems otherwise; but usually they will shame us in their gratitude. The very commonness of their sorrow, sickness or failure seems to make keen their appreciation of the occasional blessing.

I once heard a blind man say, in an address to students: "Don't pity me because I can not see; pity yourselves rather because you do, for many of you see things that you ought not and are the worse for it. Being blind, I see things in my mind and soul that you do not, because you have eyes." How true this is! Yet what a charge against the perversion we make of life's greatest blessings! Also, what a revelation of life's possibilities! If a blind man can increase his joy of soul in reveling in noble thoughts, what might we do, were we to control both eyes and thoughts in serving us for higher purposes in nobler living?

Let us begin now to get ready for next Thanksgiving Day. There are likely to be some disappointments in these days of adjustment. There will be problems to solve, with which we are strangers now, perhaps. There will be both losses and disappointments. But as long as God rules, there will be abundantly more love than hate, more mercy than sacrifice. In fact, there can be nothing else in his Will. What may seem sorrow, is only Divine Love unfathomed. What may seem a cloud, is but the sign of a coming shower, to prevent a barren life. The disturbances that cross our life are only the leading of him who would have us find joy in service elsewhere—in a place of need. Let us keep in the love of God, in the joy of the Kingdom of heaven and the next thanksgiving will find us *thanksgiving*—either here or beyond!



## THE ROUND TABLE

### Be of Good Cheer

BY IDA M. HELM

EUNICE PERRY gives a beautiful illustration of how we can help each other in the struggle of life.

A child was seen at the window of a burning building. A heroic fireman started up a ladder to rescue it. He had almost gained the window when the terrible heat appeared to be too much for him. He seemed to stagger and was about to turn back, when some one in the throng below cried: "Cheer him!" A loud cheer went up, and in a moment more he had the imperiled child in his arms, snatched from an awful death.

How often we need words of cheer, more than help, in our work! How often men have fainted and lost all courage in great struggles, when one word of courage would have made them strong to struggle on and win! Are we doing our duty?

Ashland, Ohio.

### The Joy of Life

BY ARCHER WALLACE

MOST of us celebrate our birthdays with a good deal of enjoyment. It is true that Swift kept his birthday as a day of mourning, but he was a cynic and by no means a lover of his fellows, which alone gives interest and zest to life. In practically every country the birthdays are seasons for congratulations.

It would be interesting to know just how these milestones along life's journey came to be attended with festivity, but one thing seems to be certain—life is evidently regarded as good and well worth living. All healthy-minded people will agree with this.

There have been outstanding thinkers, we know, who took another view, but we question whether even they themselves were serious in their hopeless pronouncement. An English author tells of a friend of his who was constantly lamenting that he had ever been born. His avowed philosophy was that life was evil. One day, however, he had an excellent opportunity of being drowned by the capsizing of a small boat. He struggled frantically, however, and was very thankful when rescued.

Jesus came to bring more abundant life. Life in the fullest measure, is the gift of God in Christ.

Whatever crazy sorrow saith  
No life that breathes with human breath,  
Has truly longed for death.  
'Tis life, whereof our nerves are scant,  
Oh! life, not death, for which we pant  
More life, and fuller, that I want.

Toronto, Canada.

### Horizontal Religion

BY ADALINE HOEF BEERY

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

STAND up for Jesus. Lift up your eyes to heaven. Do not neglect family prayers. Ask a blessing on every meal. Keep up your closet devotions. Attend church and Sunday-school regularly. Give your testimony at prayer-meeting. Put your silver in the offering. Sing with all your might. Read your Bible and church paper.

All these are beautiful things to do, as well as dutiful. A man is not much good in God's sight unless he does them. And yet he isn't much good if that is all he does. If he keeps himself so straight that he can not look any way but up, his perpendicularity will be the unbalancing of him.

"The second commandment is like unto the first." Which means that when you get down on your knees, it need not always be to pray for more blessing, but to help some other fellow out of the ditch. It is not to smack your lips over the mince pie, cranberries and turkey, but to fill a generous basket for a widow with her skinny little brood.

If there is sickness or worse in a disreputable alley in the south end, cut short your long-winded orisons

in your warm chamber and pray as you run to bring peace and hope and comfort to buffeted souls unaccustomed to loving-kindness. Do not carry your Bible ostentatiously on your walks down town, nor let your sanctimonious air stir resentment in your would-be beneficiaries.

Do not praise the Lord continually for the bumper crops he sends, or the success of your investments, or the abounding health of you and yours. Thank him occasionally for your big opportunities to share your corn, hay, chickens, eggs, money, and good spirits with those to whom these things are a luxury.

When you put a ten-dollar bill in the missionary offering, never expect to see it again except in reports from the field of natives won to the doctrine of the Cross. And the "cross"—do you know what that means? A cross is made of a perpendicular and a horizontal. If you have never been crossed, you are a limber Christian.

Do not monopolize the hymnal, but do something to make somebody else sing. God likes choruses better than solos. Though you may declaim the dramas in the Bible like an angel, if you do not scatter the seeds of the great Mountain Sermon as you rush to and fro in your automobile, you are an empty wheat-stalk, a mere bung-hole.

Maybe it's easier for us to praise the Lord because we can't see him, thinking maybe he can't see us either—and the pretending heart of us! How would you like for God to look in at your back door just after you had told a little hollow-eyed, muddy-footed vendor of pins to "clear out!" Or while you were mumbling to yourself, "Some folks do need a lot of babying!"

I wonder why the Master said so much about "neighbors?"

Elgin, Ill.

### Looking Upon the Outward Appearance

BY MRS. J. Z. GILBERT

THAT'S the way human judges determined the kingly qualifications of Jesse's sons, so, of course, little David was not considered in selecting the one who should some day come to the throne.

How similar to present-day judges those people were! We are apt to decide upon the personal ability of some one who has been proposed to fill a certain place. We are likely to criticise measures, and commend or condemn them according to our own ideal of worthiness or propriety, basing our conclusions upon the outward appearances only.

But, then, how else shall we do? God alone can look upon the heart. Some one says we are not to judge at all. True, we are commanded not to judge, lest we be judged, but, again, we are told: "Judge not according to appearance, but judge righteous judgment." Really the quandary seems almost a puzzle, until we find the harmony which exists between these two statements.

It is perfectly natural for any one to judge in the sense of forming conclusions upon any given subject, and in that there can be no wrong if we do not condemn.

To judge righteously, one must have a standard of right-doing, upon which to base his conclusions. (And did you ever think how easy it is to make ourselves the measure of that standard?)

To criticise harshly, with perhaps little knowledge of the facts in the case, and then to sum up the whole matter by saying: "I wouldn't do such a thing," is the kind of judging that brings its own returns in like measure and quality upon him who engages in such unchristian practice.

Our conduct may be often misunderstood because the onlooker is not familiar with the circumstances prompting the acts, and he judges by what he sees only. This the Bible surely condemns.

Righteous judgment consists of three elements:

1. Knowing the conditions surrounding the case.
2. Understanding the motives that prompted the conduct.
3. The Christ spirit within the judge, which spirit will remove from his own heart any bitterness or prejudice toward the one judged.

How wisely the Savior put the conditions under which God's children may judge, for when we restrict ourselves to these limits, we reduce the number of judgments we pass upon others to a minimum, and strengthen the Christian spirit in our own lives!

Los Angeles, Calif.

### The Fruitless Fig Tree as a Parable of Life

BY GEORGE W. TUTTLE

GREEN were the leaves, attractive the appearance, of the fig tree as the Master and his disciples drew near. There was the promise of appetizing figs, of satisfaction for the inner man. It promised much, but gave nothing. At the Master's curse it withered away.

I observed, with much interest, the most promising young convert in a revival in a small church. He was a fluent, easy talker; he was always ready with a glowing, eloquent testimony. "Surely John will be a fruit-bearing Christian," I said to myself.

And then John was missing. I looked him up, and said: "John, we have missed you at the young people's meetings. John, what's the trouble?"

"Well," said John, "I have been very busy of late, and I could not come."

Alas! the life that had promised so fair proved to be nothing but leaves. No more his voice was heard in prayer, no more were we cheered by the ring of his testimony in the prayer-meeting! His spiritual life faded and died as the fig tree withered and died! We said: "Why?" but found no reply save in the echo of our own voices in the emptiness of John's life. Some frost of worldliness, some secret sin, some withholding from God—something, we knew not what—had blasted and seared and destroyed what had been so promising.

No life, no fruit! Leaves there may be, green and beautiful, but as for fruitage, let the words of the Master echo down the centuries—and let them reecho in our hearts today—"He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Oh, the certainty of fruit-bearing if we abide! The certainty of only leaf-bearing, at the most, without him! Two unalterable certainties! A vivid contrast! A law of heaven, written large in the lives of men.

Self-assurance may have been the bane—the killing frost—upon this young life. What is it Van Dyke says about faltering feet coming surest to the goal? Oftentimes, when feet falter, hearts look up and say: "Lord, help! Thou knowest my faltering feet, but I would follow where I see thy footprints."

The unanswerable argument, the convincing testimony, the unshaken proof, the silencer of tongues that babble against the religion of our Christ, is the fruitful Christian life.

Pasadena, Calif.

### The Voice of Our Shepherd

BY ELEANOR J. BRUMBAUGH

IN John 10:4 Jesus says: "The sheep follow their shepherd, for they know his voice. A stranger will they not follow; but will flee from him, for they know not the voice of strangers."

Some people seem to be listening for the voice of strangers, and are ready to accept new ideas, especially about the Scriptures. They take new suggestions like a fish gobbles the bait, and are caught in the trap that error sets in so many places.

Jesus says: "I am the good shepherd," "I am the door," but many restless sheep will not listen. Rest assured that Jesus tells us the truth about this. We may confidently rely on him. Hear his voice, and stay by his teachings. Do not listen to the "smarty" who tries to explain away the things Christ did and taught. We need not try to understand why he did and taught this or that. Our part is to hear his voice and obey.

Was it to remove filth that Jesus washed the disciples' feet? It is surprising how scholars—really bright, smart people—can mislead those who are ready to take the bait by suggesting such an interpretation.

Jesus speaks, and we should hear his voice. Then we will not listen to strangers. He gives us the ex-



ample by doing, and says we ought to do. We should follow him because God sent him to tell us what to do, and to show us the way. This is a time of great testing. "Will ye also go away?" We should hear the voice of our Shepherd, and follow him.

Huntingdon, Pa.

## HOME AND FAMILY

### "It Cannot Be Done"

Somebody said "It couldn't be done."

But the scout, with a chuckle, replied  
That maybe it couldn't but he would be one  
Who wouldn't say so till he'd tried.  
So he buckled right in, with a trace of a grin,  
And he started to sing as he tackled the thing  
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;  
At least no one ever has done it."  
The scout took his coat off and took off his hat  
And the first thing we knew he'd begun it.  
With the lift of his chin and a bit of a grin  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

There are thousands to tell you it can not be done;  
There are thousands to prophesy failure;  
There are thousands to give you the list one by one  
Of dangers that wait to assail you.  
But take off your coat as you enter life's boat,  
Just start in to sing as you tackle the thing  
That cannot be done and you'll do it.

—J. Scott Cash.

### "My Cup Runneth Over"

BY ELIZABETH ROSENBERGER BLOUGH

YES, I am getting old: Seventy-two years leaves youth far behind. I have five children and four grandchildren. The flying years leave much of hope and joy with me. I have only tender memories of the days when we worked and saved to make a living for our children—thankful for every good crop, and hoping that we could keep them warm through the coming winter.

Faith's wedding started my thinking of these things. Faith was married two years ago—our only granddaughter. She came to my room the evening before her wedding-day for one last talk. We were great friends.

"Granny," she said, "do you know that Charles and I are the two happiest people in this world?" She clasped her hands as she spoke, when I shook my head warningly. You see, I was afraid. It seemed like tempting fate to be as happy as that.

"Oh, yes, we are," she said. "We're young and strong. We love each other. You are all delighted with Charles, and his parents are doing all they know to spoil me." Her young voice softened and thrilled.

Full well I knew that our darling spoke true. Charles' mother had said: "If God hadn't helped us, they could not be married, for we should have spoiled it by our approval of the match."

"We are so happy," continued Faith, "that our cup runneth over. We do not want it to be wasted. In some way the overflow should bless some other lives. Jesus made the wedding at Cana a happier feast for the guests. We want to do something for those who come to our wedding."

Faith's blue eyes deepened and glowed while she talked. How I loved her for the beautiful spirit which moved her to a desire of sharing, with some one, all this rich dower of love and happiness. The long road over which my tired feet had come, seemed glorified as I listened to her plan.

"You see, Granny, the very flowers and ferns will help. They are here! We shall be married and gone, but perhaps our joy will leave a glow on the very walls. This is it: You remember, Nettie Simes? I've persuaded her to come to the wedding, and Charles has gotten Mark Hatton to promise that he will be with us too."

Then I cried out: "Mark and Nettie! What wild scheme are you trying to bring about? They have drifted apart; they never see each other."

Faith laid her cheek against mine. "Granny, dear, it is time they drifted together again. We want to

help them to find each other, if such a thing is possible. They are both alone in the world. Nettie is not the pretty, gay girl that Mark loved five years ago. He has been paying off his father's debts, and he, too, is discouraged. They are bitter and have lost the way to happiness. Granny, when we are married and gone, won't you try to bring them together? If our lilies and roses should whisper to them that they might be married now, stand by them and help them. That's all I ask."

What could I answer? I am old and easily persuaded to do what the grandchildren think should be done. "Dear, I'll do all I can for them. I wish it were possible to give them a chance."

"They're as poor as they can be, and bitterly discouraged, so they'll start even, and they'll help each other. When you love anybody with your whole heart, that's what makes living worth while."

"Yes, yes. You can count on me," I promised, even while I wondered how I was to keep my word.

Faith had a beautiful wedding. After it was over, I began to look around for Nettie and Mark. No one had seen them for some time. I blamed myself for being careless. Then, as I went through the house, I came upon them, standing together back of some tall palms and ferns.

After talking about Faith and her husband, Mark said to me: "You see, Grandma, Nettie and I were engaged once, but as trouble came into our homes, it seemed best to wait. That was five years ago. Today I have asked her to begin again—to marry me."

"We can not get away from the past years," said Nettie.

"I can not give you what you should have," said Mark.

There they stood—two tired, hopeless young people.

"We could go west, and begin again. I've got to get away from office work," said Nettie.

"There are better chances there for us," answered Mark.

I am seventy-two, as I said, but then and there I had to do what Faith asked of me the evening before. I couldn't stand seeing these two, so blind to the glory and gladness, which were in their future, if they only knew how to find it.

"Nettie," I said, "how can you be so blind? You talk as if another climate or something else to do were the chief thing. Can't you realize what marriage means? Don't you know that for Faith and Charles it is a new life—a new earth and sky? The only way to forget the hard years behind you is to live the new years together."

"Oh, I hope you are right. If there is one chance of finding joy we dare not lose it." Nettie spoke low, as if she could hardly believe that what I said was true.

"Mark, aren't you planning this minute to make her forget the sad years, to throw away her harsh memories?"

"It is the one thing I want to do," he answered steadily.

Nettie's eyes shone, as she looked at him with something of understanding, in the depths of her own, of answering sympathy.

"Then, my children, make this beginning today. It was Faith's wish that you should be married here, that some of her happiness should come to you. The flowers are as fresh as if they had been placed for you. The minister can be called in a few moments."

"But we don't really want to be married today?" said Nettie, questioningly. "We'd better wait."

"We've waited too long now. Aren't you willing to trust me?" asked Mark.

"I always have trusted you," answered Nettie.

I am old and perhaps I have forgotten just what they said next, but this I know—they stood up and were married that afternoon. My heart was light, for somehow I knew that the blessing of the Lord, which "maketh rich and addeth no sorrow," was theirs.

It all happened two years ago, as I said. Now they are prospering in New Mexico. They have written of their joys, their success. Tonight one of our friends called to tell me of their life on the ranch, of the boy who has come to bless their home.

I listened while he told the tale of their happiness.

Then I, who have walked so long in green pastures, beside still waters, prayed the Father in heaven to give me more hope and faith in serving his children. I thanked him, too, that all my hopes for Nettie and Mark had come so gloriously true. God has given them beauty for ashes, as my Bible says.

Johnstown, Pa.

## Family Life

BY LEANDER SMITH

YESTERDAY I listened to two ghastly tales of domestic infelicity among people of my acquaintance. Such stories are all too familiar. It is declared, on governmental authority, that for every eight marriages, consummated in the United States, the past few years, there has been one divorce. Flaring headlines in the newspapers gloat over the scandals of the hour. Young folks often talk sarcastically, bitterly, flippantly, of the most sacred human tie. Too commonly marriage is entered into about as some persons buy goods in a big department store—if you do not like your new acquisition, exchange it. Disappointed pecuniary anticipations or wayward passions may prove that the contract has not been based on the purity and richness of genuine affection. But there is another side to the story. How often do we see the strength of the man and the gentleness of the woman blended in the insoluble happiness of the wonderful love that is sanctioned and sanctified by Christ. Real Christian wedlock is the most beautiful institution in the world.

Years ago two young school-teachers pledged their hearts to one another. They were members of one of the smaller denominations that exercises a loving church care—some would say strictness—over the matrimonial intentions of its people. Children came into their home. The father became a successful and honored merchant in one of our larger cities, but service for the church and work on behalf of human welfare claimed much of his attention. The mother, with graciousness and dignity, presided at a bountiful board where guests were always welcome.

Through laughter and tears they maintained their youthful integrity toward God. In old age reverses swept over them. They bowed beneath the humiliations of the hour, but kept their faith—they continued to find refuge in mutual comradeship and love. The gallant old gentleman, when returning from his daily toil, would, as in his prosperous days, bring home bits of candy or tiny flowers and lay them in the hands of the woman of his heart. Then, after fifty-one years of hallowed wedded life, she was called to her reward. For a few swift months, without a murmur, his untiring steps revealed the fortitude of an aged man living above his lot—even as the English poet saw it:

"I could have laughed myself to scorn to find  
In that decrepit man so firm a mind."

Then he, too, passed on to the beautiful city, to join forever his beloved, where there is neither marriage nor giving in marriage, but where they are as the angels of God.

Why do people not love more than they do? Why do they permit themselves to be swung by passions, or swayed by the fears that destroy love? Why are hearts sore when love would heal them? Why are men and women sullen and cold when they might, with the fullness of love, be blithesome and gay? Is it a failure, correctly to estimate temporal and spiritual values, or is it pride, that makes so many people unhappy because they neglect to appreciate or cultivate love?

I ask the men and women, who may read these lines, to do all they can, in conversation or by example, to portray the alluring possibilities of Christian love in the home. I ask parents to guard the companionships and books they place before their children. I ask all to help to bring about the cure for this awful curse that is blighting so many of the American homes. I ask all church members everywhere to strengthen our national career by becoming the glad interpreters of pure, domestic joy.

Minot, N. Dak.



## AMONG THE CHURCHES

### Calendar for Sunday, December 5

Sunday-school Lesson, The Growth of the Kingdom.—Matt. 13:1-43.

Christian Workers' Meeting, What Has the Church Meant to Me?—Eph. 2:19-22.

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#### Gains for the Kingdom

One baptism in the Flat Rock church, Va.  
Four were received into the Freeport church, Ill.  
Two baptisms in the Second Church, South Bend, Ind.  
Five were baptized and two await the rite in the Hudson church, Ill.

Eighteen baptisms in the Uniontown church, Pa.—Bro. J. A. Buffenmyer, pastor, in charge.

Two baptisms in the Easton church, Md.—Bro. Levi K. Ziegler, of Denton, Md., evangelist.

Five baptisms at Leakes Chapel, Va.—Bro. Samuel Pence, of North River, Va., evangelist.

Three confessions in the Empire church, Calif.—Bro. J. W. Barnett, of Bandon, Oregon, evangelist.

Four baptisms in the Loramic church, Ohio.—Bro. Jacob Coppock, of Tippecanoe City, Ohio, evangelist.

Four baptisms in the Middletown Valley church, Md.—Bro. R. T. Hull, of Somerset, Pa., evangelist.

Seven baptisms in the Buck Creek church, Ind.—Bro. J. Edson Ulery, of Onokama, Mich., evangelist.

Five baptisms in the Baugo church, Ind.—Bro. J. H. Wright, of North Manchester, Ind., evangelist.

Four confessed Christ in the Longmeadow church, Md.—Bro. G. S. Batzel, of Everett, Pa., evangelist.

Twenty-eight baptisms in the Mexico church, Ind.—Bro. J. F. Swallow, of Seavey, Minn., evangelist.

Nine were added to the New Port church, Va.—Bro. W. H. Bradley, of Kearneysville, W. Va., evangelist.

Twelve confessed Christ in the Upper Codorus church, Md.—Bro. Geo. Weaver, of Manheim, Pa., evangelist.

Thirty-four baptisms in the Pleasant Hill church, Ohio.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Seven were baptized and one awaits the rite in the Mt. Vernon church, Va.—Bro. C. B. Smith, pastor, in charge.

Eight applications for membership in the Twin Falls church, Idaho.—Bro. J. W. Funk, of Pomona, Calif., evangelist.

Five were baptized and two reclaimed in the Piney Creek church, Md.—Bro. J. L. Myers of Loganville, Pa., evangelist.

Twelve were baptized and one reinstated in the Morrill church, Kans.—Bro. A. B. Miller, of Bridgewater, Va., evangelist.

One baptism and two received on former baptism in the Santa Fe church, Ind.—Bro. Jesse Gump, of Churubusco, Ind., evangelist.

Five were baptized and three reclaimed in the Muncie church, Ind.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

Five were baptized and one received on former baptism in the Viewmont church, Pa.—Bro. L. B. Harshberger, pastor, in charge.

Seven were added to the Tire Hill church, Quemahoning congregation, Pa.—Bro. Albert Schue, of New Bethlehem, Pa., evangelist.

Three were added to the church and one awaits baptism in the Trout Run church, Pa.—Bro. Wm. M. Knopsnider, of Freed, Pa., evangelist.

Ten baptisms in the Akron church, Ohio.—Bro. S. S. Shoemaker, of Hartsville, Ohio, evangelist; two baptisms since; one awaits the rite.

Seven baptisms in the Martinsburg church, Pa.—Bro. A. C. Miller, of Weyers Cave, Va., evangelist; one baptism following the meeting.

Seventeen confessed Christ, fourteen of whom have been baptized in the Muscatine church, Iowa.—Bro. C. C. Myers, of Waddams Grove, Ill., evangelist.

Twelve have been baptized and six await the rite in the Center house, Middle Creek congregation, Pa.—Bro. Wm. M. Knopsnider, of Freed, Pa., evangelist.

Ten were baptized, two reclaimed and five await baptism in the Beaver Creek church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

Nine are to be baptized and one reclaimed in the Independence church, Kans.—Bro. E. F. Caslow, of Grand Rapids, Mich., evangelist; four came forward at the last service of the meetings.

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#### Our Evangelists

Bro. Geo. Miller, of La Place, Ill., to begin Dec. 5 in the Canton church, Ill.

Bro. J. Edwin Jarboe, of Lincoln, Nebr., to begin Dec. 5 in the Wakarusa church, Ind.

Bro. B. F. Petry, of Eaton, Ohio, to begin in December in the Prices Creek church, Ohio.

Bro. T. D. Buttebaugh, of Silver Lake, Ind., to begin Dec. 5 in the Potsdam church, Ohio.

Bro. John E. Rowland, of Bunkertown, Pa., is holding meetings in the First Church, York, Pa.

Bro. John W. Root, of Lafayette, Ind., to begin Dec. 5 in the Killbuck church, Antioch house, Ind.

Bro. E. S. Rowland, of Hagerstown, Md., is holding meetings at the Pleasant Ridge church, Pa.

Bro. C. C. Myers, of Bethany Bible School, and H. U. Fisher, of Mexico, Ind., to begin in December in the Maple Grove church, Kans.

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#### Personal Mention

Northern California is to be represented on the Standing Committee of the next Conference by Eld. C. Ernest Davis.

Bro. G. G. Canfield, late of Mt. Carroll, Ill., is now in pastoral charge of the Freeport church, same State, where he should be addressed hereafter.

Bro. Ivan L. Erbaugh, of Chicago, Ill., has accepted the pastorate of the Yellow Creek church, same State, and will take up the work next spring.

Bro. I. J. Rosenberger, of Greenville, Ohio, has gone to Sebring, Fla., for the winter, where his correspondents should address him until further notice.

Bro. Ray S. Wagoner, of Oklahoma City, Okla., has been chosen as pastor of the East Wichita church, Kans., and has entered upon his new duties with the best of prospects.

The General Mission Board expects to meet in regular session Wednesday, Dec. 15. A large volume of business is on the schedule, as usual. Anything to receive attention at this meeting should be reported to the Mission Rooms at once.

Bro. A. D. Sollenberger and wife, who have been laboring with the Eden Valley church, near St. John, Kans., for the past five years, have accepted a call to the pastorate of the Bethel church, near Carleton, Nebr., and should hereafter be addressed at the last-named place.

Bro. John R. Snyder, of Bellefontaine, Ohio, stopped off at the Publishing House last Saturday and extended his greetings. Bro. Snyder has been busy in the evangelistic field and was on his way to the Cherry Grove congregation, this State, where he is now engaged in a revival effort.

Bro. E. L. Eikenberry, evangelist and singer, has an open period, from April 1 until July 1, 1921. He could spend some of this time in your church, assisting in or holding evangelistic meetings, or teaching a singing class. The latter is preferable. If you want a part of his time, write to Bro. J. W. Deeter, McPherson, Kans., before Feb. 20, 1921.

The statement proved to be correct—no part of it more truly so than the words "exceedingly interesting." Bro. Ober was here and made us feel the privilege of hearing him tell about the Tokyo Convention and his experience in Japan was second in value only to that of being there ourselves. At his personal sacrifice as well as that of his family, he is delaying his return to his home at Elizabethtown, that he may give his message to as many as possible along the way.

Bro. C. H. Shamberger, General Secretary for the Christian Workers' Board and the Student Volunteers, returned last week from his trip on which he visited all our schools in the Eastern section of the Brotherhood, and at least one other institution where some of our volunteers are taking special work. He reports great interest among the students and was kept busy in conferences with eager inquirers. We hope to persuade him to give our readers some of his observations and impressions in the near future.

From a letter just received from Bro. J. H. B. Williams we quote the following: "We are learning much, having been in twenty-two missions besides our own, in Japan, Korea and China. We will be in Shansi until about Nov. 20, then south to Shanghai and South China. We would like to get to our people in India by Christmas, but fear that this will be impossible." Bro. Williams sends us also an article about Korea and what was seen there, that will have some interesting surprises for "Messenger" readers. We hope to give it to you next week.

Bro. A. H. Weimer, of Greenville, Ohio, Secretary of the Committee of Arrangements for the Sunday-school Institute of Southern Ohio, requests us to say that the Institute this year will be held in the New Carlisle church, beginning on the evening of Dec. 27 and continuing to the 31st inclusive. The work will be directed by Brethren A. C. Wiand and C. C. Ellis. The qualifications of these leaders are well known and it is expected that this year's Institute will be one of the best ever held. All are invited to attend, and superintendents, teachers and choristers are especially urged to do so.

Bro. J. Carson Miller and family, note of whose injuries in an automobile accident was made last week, have been enabled to return to their home at Moore's Store, Va., and are reported to be getting on as well as could be expected. Bro. Miller says that their greatest present need seems to be a good stock of patience.

The following, from Bro. J. M. Blough, under date of Nov. 1, on board the Steamship "Shinyo Maru," will be of interest: "We have had a rather tiresome and monotonous journey since we left Honolulu, nine days ago. But tomorrow our monotony will be broken, for we are due in Yokohama at six in the morning; and we will spend about the whole week in Japan, stopping at three different ports. This will be restful and more pleasant, but it does not take us very fast on our way to India. We are due in Hongkong Nov. 14, where we change steamers for Bombay. We do not know yet how long we may have to wait there. But we are well and happy, though our accommodations are not inviting."

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#### Elsewhere in This Issue

Sister J. Homer Bright's letter, on page 739, gives our readers some first-hand information concerning conditions in China. While none of us, at this distance from the scenes of unparalleled suffering, can form an adequate conception of the critical situation, as it really exists, enough has been brought to our knowledge to arouse us to sympathetic action. Turn to 1 John 3:17 and apply the test.

The action of the women of Manchester College on the subject of sensible dress, as set forth on page 739 of this issue, is worthy of the highest commendation. Reform in dress, especially with respect to such absurdities of fashion as are now in vogue, is certain to come when the women themselves take the matter in hand in the manner indicated. And why should not the young women of the Church of the Brethren step right into the leadership of such a sensible movement? Let everybody encourage them in the good work!

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#### Special Notices

The Loramic church, Ohio, is still in search of a pastor. Applicants for the position will please address Earl F. Helman, R. D. 6, Sidney, Ohio.

Bro. Reuben Shroyer, of North Canton, Ohio, having recovered from his late illness, will enter the evangelistic field again. Churches desiring his services for the coming spring, summer or fall, will please make early application.

Bro. S. C. Miller, of Roseville, Ill., desires us to inform all churches, wishing to arrange for evangelistic services, that he is now ready to assign dates. He makes a specialty of lectures on "Christian Evidences" and of exposures of Spiritualism.

Bro. E. S. Rowland, R. D. 4, Hagerstown, Md., has so arranged his business affairs that he can devote considerable time to the holding of evangelistic meetings during the winter months. Congregations desiring his services, will please communicate with him as soon as possible.

Bro. C. L. Wilkins, 1914 Gardner Avenue, Grand Rapids, Mich., expects to close his labors as pastor for the Grand Rapids church, Sept. 1, 1921, after which date he hopes to devote his time to the evangelistic field. He has held a number of series of meetings in towns and cities, as well as in rural regions. Those desiring his services after the date above designated, will please make early application.

The Ministerial Association of Southern Ohio will meet at the West Milton church, West Milton, Ohio, on Saturday, Dec. 11, 1920, at ten o'clock. All ministers and their wives are urged to attend. The following subjects will be discussed: (1) The Elder's Relation to the Church.—By J. W. Fidler. (2) The Revival: (a) The Evangelist.—By I. D. Heckman. (b) The Church.—By J. A. Robinson. Time will be given for open discussion on each topic. Be sure to come! A good meeting is promised.—R. N. Leatherman, Secretary, 1322 Chase Avenue, Cincinnati, Ohio.

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#### Miscellaneous Mention

The One Book.—We have been much impressed, of late, by the many words of approval in the secular press, concerning the Bible and the good to be derived from its faithful and considerate study. More and more the great value of the Book of books is being recognized, as directing the lives of men along right channels. How true are the words of Wellington: "Educate men without the religion of the Bible, and you make them but clever devils." Very fittingly the Bible has been designated as the Crutch of Life, upon which to lean when all other props are gone—the Key that opens the door to the chamber of solace when all other doors are closed. It is the Chart and Compass by which to sail life's troubled sea. It is the Treasury of the world's knowledge, the Custodian of the heritage of the ages, the Preserver of the spiritual balm that heals the troubles of the soul. Let the Bible's poetry stir your soul! Let its heroism fire your spirit! Let it guide all your actions!



## AROUND THE WORLD

### Mennonites to Settle in Mexico

In response to an application, Mexico has consented to receive 10,000 Russian Mennonites, extending to them all the privileges they demand. • They will be permitted to buy land on reasonable terms, to run their own schools as they may deem best, and to engage in religious worship according to the dictates of their own conscience. It will be observed that in some of those important matters the Mexicans are far more liberal with the Mennonites than the Canadian authorities who, by their uncalled for rigidity, virtually drove out a large number of these industrious colonists. It is to be hoped that the settlement of Mennonites in Mexico will be an all-around benefit, morally as well as religiously.

### Practical Beneficence

In memory of his wife, who died five years ago, Mr. John D. Rockefeller donated a fund of ten million dollars some time ago, for an institute of medical research, in which the diseases of women and children are to be given the most thorough attention. Recently he added sixty-three millions to his previous donation, which brings the total of Mr. Rockefeller's numerous gifts for human welfare in general to the vast sum of four hundred and seventy-five million dollars. How fortunate that a man of Mr. Rockefeller's business capacity is willing to have his millions revert to the general good of the human family! In that respect the wealthy oil magnate is undoubtedly setting a most commendable example.

### The Maronite Church

Celebrated most worthily in the songs of the Hebrew poets, the beautiful mountains of Lebanon have, for centuries, been a refuge for persecuted believers. Here, amid the sheltering mountain fastnesses, is to be found a small Christian nationality—the Maronites. In some way they have managed to maintain themselves, practically unmolessted, since the earliest times. Resisting, doggedly, the persecutions of Moslem rule and the molestations of their war-like neighbors, they have preserved their separate existence as a church. In recent years they have come under French influence, but they still preserve their religious and national independence. The Maronites number 200,000, all told. Their history is a most interesting one, dating back to the earliest age of the Christian church.

### Making Prohibition Effectual

We have contended, all along, that prohibition can be enforced in conformity to the very letter of the law, if there is a disposition, on the part of the officials, to attend to the matter. In confirmation of that statement we quote the following authoritative admission: "If the municipal authorities of New York City decide that it falls within the province of the Police Department of that city, to take an active part in the enforcement of the federal statute, a plan of attack will be placed in operation, by which it is expected, within one month, to make New York wholly dry, in the exact meaning of that word." That is truly encouraging, and would apply, of course, to all other cities and towns, but why put in the "if," when the enforcement provisions of the enactment are perfectly clear?

### Bolshevists to Abolish All Money

So numerous are the various idiosyncrasies of Bolshevism that no one is surprised to hear of their latest adventure in finances—the development of a plan by which all money is to be abolished within the Russian realm. After Jan. 1 a moneyless period is to prevail everywhere. According to the information, so far available, the workmen and their families will be made wholly dependable on the state. All necessities, such as gas, water, electricity, telephone service, and food, will be doled out as the authorities may see fit. All this may seem fair enough to the theorists in charge, but what will be the result when all individual initiative is taken away? Is there a possibility of individually achieving the highest and best, when no one can hope for more than the barest necessities of life?

### Compulsory Military Service

We are indebted to Bro. Lewis B. Flohr, Vienna, Va., for a clipping from the "Washington Star" of recent date. From it we would infer that compulsory military service and automatic selective conscription are the outstanding features of the military program which Chairman Kahn, of the House military affairs committee, expects to bring to the attention of Congress. His two essential propositions are: "(1) Compulsory military service for all able-bodied American young men after they have reached the age of nineteen years. (2) Automatic selective conscription of all American men between the ages of nineteen and forty-five years." Just what the attitude of Congress will be towards the proposed military program, can not be predicted at this time. One thing, however, is quite evident—that the Church of the Brethren and other anti-war churches should clearly put themselves on record. Provision should be made in the

bill for the exemption of those who are conscientiously opposed to the bearing of arms. This can readily be done by enlisting the cooperation of such of the members of the House and Senate as may represent the sections in which our people are living. Attend to this most important matter at once!

### The Perils of Moving Picture Shows

According to some of our best educators, the average moving picture show is decidedly deleterious to most children at the highly impressionable period of their lives. The sensational scenes, continually portrayed, are bound to have an extremely bad effect upon their morals. According to Mr. T. D. Hurley, who has devoted much study to the question, the evil effects of these shows may be summarized as follows: "They interfere with school-work; the moral effect is injurious; they present a false view of life; perverted ideas of the marriage relation are persistently fostered; a bad effect on modesty and purity is clearly in evidence; children become dissatisfied with their homes by the deceptive glamour of the moving pictures."

### As Japanese Editors View Christians

Somewhat surprising and not wholly laudatory, are the comments of Japanese journalists, concerning Christianity in general, as viewed in the light of the recent Sunday School Convention at Tokyo. The "Tokyo Mainichi," evidently somewhat alarmed, asks the Japanese not to undervalue the importance of the Convention as "being related to children alone." It urges that ultimately the entire nation will be affected by the vital teachings of Christianity. Some of the journals rejoice in the fact that by the Convention Japan has been introduced most favorably to the world at large. One of the papers suggests that the Convention, instead of reaching out to Japan, endeavor to evangelize California first of all, not forgetting to make a practical application of Christianity to all pending issues in the United States.

### Relief Work of the Friends in Russia

Of all religious denominations, none has done as much relief work in war-stricken countries as the Friends, commonly known as Quakers. At the present time they are endeavoring to mitigate the distressed conditions in Russia, and their first shipment—\$100,000 worth of supplies, mostly medical—has already reached that country. Miss Anna J. Haines, of Moorestown, N. J., an experienced relief worker, who spent some years in religious activities in Russia, will have charge of the greatly-needed alleviation of distress and utter destitution. Owing to the complete breakdown of the transport system, extreme suffering prevails in large cities like Moscow and Petrograd, where a huge industrial population is unable to obtain food supplies. Petrograd has already lost more than half of its population. The help of the Quakers will be much appreciated.

### More Spirituality Needed

As will be remembered by our readers, the native evangelist, Sadhu Sundar Singh, of India, recently visited England and America. Naturally, he was asked concerning his impressions of the United States. To the surprise of his questioners, however, he was not at all impressed by the greatness of America's cities, nor with the imposing achievements of our industrial and mercantile enterprises. He was, however, deeply distressed by the great prevalence of materialism everywhere. The manifest indifference to spiritual things surprised him greatly. He had expected better things from the homeland of so many devoted missionaries. What Mr. Singh so clearly perceived and so severely criticised is, unfortunately, altogether too true. It should arouse serious thought among Christians everywhere. Too many of us have strayed all too far from the "green pastures" and the "still waters."

### "Cast Thy Bread upon the Waters"

"To do good unto all men" is the apostolic injunction to all who desire to live up to the highest ideals of humanity. At this time of world-wide need no one can afford to turn a deaf ear. Together with other cases of desperate need, America is asked to keep 3,500,000 children alive in Europe until the next harvest comes in. It will require about \$23,000,000, and the relief is to be administered by the organization created by Mr. Herbert Hoover, assisted by other dependable and fully-authorized relief organizations. Beyond all question, this is constructive charity, demanded of our humanity, and justified by the highest expediency. Mr. Hoover points out that this relief is simply for the emergency of Europe's existing confusion—not a permanent charge. If these black months can be passed, the situation can be cleared. In addition to the above, the famine needs of China should not be forgotten. The first American relief supplies, sent from Manila by American army people, civilians and foreigners in the Philippines, reached western China, 200 miles from Tientsin, Nov. 11. Forty-eight hours later the 5,410 sacks of grain and clothing were stored in the Confucian temple, which had been secured as a granary. This food, with another supply of similar size from the transport "Warren," will be used to keep

alive 10,000 carefully-selected persons in Anping County, where the destitution affects seventy per cent of the population. Dr. Griffith, the missionary in charge of the relief work up to this time, begins distribution of the new supplies Dec. 1, and has arranged every detail of the work in such a way that the greatest possible number will be served. He anticipates that his greatest trouble will come about a month later, when starvation will really begin with those not on the list, who may try to force entry to the granary. "Adding to the general distress, an epidemic of smallpox has broken out, greatly complicating the situation."

### As Others See Us

At one of the Special Commission sessions, in connection with the League of Nations Conference in Geneva, the question of disarmament was given careful consideration, though none of the nations volunteered to lead the way in that most desirable movement. One of the Paris dailies makes use of the occasion to criticize the war program of the United States: "On the sea, rivalry between England and the United States gives an indication of practically unlimited increase of fleets. . . . The American navy is building six superb dreadnaughts and six battle cruisers—all armed with fourteen and sixteen inch guns. The British admiralty has not yet replied to this program, which directly threatens its superiority. Under such conditions, how can one speak of disarmament?" Sure enough, where are the lofty ideals that inspired every heart Nov. 11, 1918?

### A Valuable Discovery

Fresh from the Near East, thirty-seven boxes of relics of ancient Egypt and Babylonia were recently received by the University of Chicago. The noted archaeologist, Dr. J. H. Breasted, secured these treasures after a somewhat adventuresome trip. One of the most interesting prizes, brought back to the Chicago Oriental Museum—now the finest of its kind in the United States—is an Assyrian prism, chronicling the destruction of Sennacherib's army before Jerusalem. Corroborating the Bible account in every respect, the story inscribed on the prism relates how the great Assyrian king had carried a host against Jerusalem and sorely troubled Hezekiah, King of Judah—great ruin eventually overtaking that army. To the Bible student, the close agreement of the Sacred Story with the authentic record of the Assyrian prism is a matter of the keenest interest.

### Will Armenia Disappear?

Latest reports from Armenia are somewhat disheartening. In the north the Bolsheviks and the Turks, having joined hands, appear to dominate all the hill country southeastward from the Black Sea. They forced the Armenians to sign an armistice, which will doubtless be regarded by the Turks as a warrant for further oppression, if not extinction. Off to the south—in Cilicia—where the French first came as friends and protectors of the Armenians, they have sharply swerved from their original position, and are now driving these people from villages in which they had deemed themselves assured of quiet and permanent homes. The expelled Armenians have nowhere to go. Their fate is easily foreseen. No visible hand can stay it. America has given fabulous sums to save these poor, hunted peasants from starvation. Now, apparently, they are left to their fate. Poor Armenia!

### The Most Benighted Realm

If you are anxious to find the most pagan section in the world, you need not search for it in China or in Darkest Africa. You can readily discover it in the great field of international relationships. This mighty realm of diplomacy, which virtually settles the weal or woe of millions, is farther removed from Christianity than the most heathen province in the most benighted country of the world. It has scarcely been touched by Christianity. Pagan ideals and autocratic forces are wholly predominant. This is true of even the most enlightened nations of the world. Pagan ideals brought on the world war. Back of all direct and indirect causes of the war was the underlying cause of sin—the iniquity of great nations and their governments in their dealings with each other. Strange, indeed, it is that millions of Christians, in the principal civilized nations of the world, should have so little influence upon the governments of their respective countries, as to be unable to induce them to employ Christian principles and ideals in their relations with each other! All too true it is that international diplomacy is dominated by selfishness, pride, greed and rapacity—pure and unadulterated heathenism. It was this very failure—to work out and apply, in the international realm, the ideals and precepts of Christianity—that ushered in, the greatest debacle of the age. These nations, in which millions of Christians are an important constituent element, should have proved themselves as "salt of the earth"—a preserving power. A noted Scotch preacher, in a recent sermon, maintained: "The war was brought on by the sin of a recreant Christendom, which confined Christ's authority to personal relations, and excluded it in social and public affairs." The world can not be taken for Christ until New Testament ethics prevail.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation.

### Honesty in Word and Deed

Eph. 4:25-32; 1 Thess. 4:11, 12

For Week Beginning December 12, 1920

1. **Words and Deeds Spring from the Same Fountain.**—Men are fond of words in all relations of life—in poetry, oratory, religion, business, etc. They are the currency of commerce and exchange of thought. If this currency becomes counterfeit, the whole structure of friendship and sincerity goes to pieces. Dishonest words leave a stain upon the soul. It has nothing upon which to lay the foundation for worth-while action. Sin thus incapacitates the soul and drives it into outer darkness. The normal soul puts God first and thus becomes his temple, but sin brazenly seats itself on the throne and presumes to wrest control from Almighty God. Dishonest words and deeds are the result, and life is upside down, and wrong-side out.

2. **Words and Deeds When Man Is Regenerated.**—When men are born again, and self is driven from the throne, giving Christ his rightful seat, their words spring from hearts at peace with all the world. Then Christ will reign supreme and will cause all honest believers to live for others. Then self will be wholly lost sight of, and all the words uttered will exalt Christ, and seek to promote the welfare of others. Christ ruling within, does away with the law of self-interest, and causes the individuals, thus purified, to become living epistles, known and read of all men.

3. **The Ruling Motive of Our Words and Deeds.**—A Christian is not one who, for policy's sake, selects kind words, nor does he pick out good deeds, simply in order to have a good reputation. The real Christian is one who has undergone a complete revolution at the center of his being, who has had the old self-life driven out by a sincere realization of Christ's sacrificial atonement on the cross. Christ having opened the very fountain of life to such a believer, he fills the heart, and out of it come honest words and deeds.

4. **Truthfulness of Heart Expresses Itself in All-Around Honesty.**—Truth is hidden and unseen until personal expression reveals it. But let the truth charge and possess the personality, and it flashes on the world with marvelous power. Truth leaps to utterance only in personality. This, today, is the power of Christian life and character. It is truth enforced by the power of personality. God does not teach Christianity by the stars. It finds living utterance only in the lives and by the lips of Christians. This is what Christ meant when he said: "Ye are the light of the world." The power of Christianity, illustrated in life, is not alone the power of truth, tried and proven, but of truth manifested and vivified by personality. This honesty of word and deed is today the greatest power on earth. Men—figuratively speaking—put their shoes from off their feet before one who, inspired and thrilled by truth, is intensely and deadly in earnest. Evil covers and shrinks away before the eye that flashes the truth, and the brow that is illumined by it. Truth which, in the furnace of deep conviction, has been fused and forged with personality, is and must be a living, burning power in the world. In this way a single Christian may be like John the Baptist—a burning and shining light, flashing the truth he lives from every window of the soul, in words and deeds of honesty.

5. **Suggestive References.**—Honest words (1 Peter 3:13-17). Honest effort (Col. 3:23-25). Honest conduct (1 Peter 2:11-17). A worthy ideal (Psa. 26:1-12). The Lord loves those who deal truthfully (Prov. 12:22). The "Golden Rule" (Luke 6:31; Matt. 7:12). A worthy endeavor (Acts 24:16). Paul's noble decision (2 Cor. 4:1, 2). Honest things (2 Cor. 8:21). Honest and just things (Philpp. 4:8). Good advice (1 Thess. 4:11, 12).

### The Church of Christ Analyzed Under the X-Ray of God's Word

(Continued from Page 731)

with success, yet the sore hand of persecution was pressed painfully upon them. Paul "made havoc of the church, entering into every house, haling men and women, committing them to prison." But "they that were scattered abroad went everywhere preaching the word, . . . and the saints were multiplied."

It is of interest to notice that, while Jesus had given this work into the hands of the apostles, yet he seems to have kept his eye on their work, for he at times specially directed their efforts, as may be seen in the conversion of Paul and Cornelius. But, in consequence of the foregoing persecutions, the church began to weaken. Paul recites a most pitiful condition

of the church at Corinth, and he told the Ephesian elders: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also among your own selves shall men arise, speaking perverse things, to draw away disciples after them."

I have read this text for decades, but never noticed the real peril in it that I see now, in connection with my subject. It indicates that there might not be much left of the church. It sounds well nigh like annihilation of the church. Paul, in his letter to Timothy, talks about the "falling away," and also says: "At my first answer no man stood with me; all forsook me, . . . all they that are in Asia are turned against me." And the messages of Jesus to the Seven Churches of Asia show a sad decline and apostasy of the church. All these had been predicted.

#### Proposition 5.—This Marks the Approach of the Close of the Church in Its First Stage.

Matt. 24 divides into three parts: Verses 4 to 15 give a brief history from the days of the apostles to the end of the world. Verses 15 to 28 cover the destruction of Jerusalem, pointing out means of escape for the faithful. The remainder of the chapter points out the visible signs of Christ's second coming.

In verse 14 Christ says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." We see that this Gospel had been preached in all creation, as pointed out in proposition 4, hence this stipulation of time had been met. What was the end here named? This has been a most puzzling question for Bible students. The learned W. C. Thurman, in his "Sealed Book of Daniel Opened," says: "There is a mystery . . . that the world can not solve" (page 18). The solution of this question is clearly reached in this orthodox view of the church in two stages. I point to the end of the church in its first stage as the end referred to in Matt. 24:14, for there was a most rapid trend to this end after the apostles had reached their goal. Please turn to Rev. 12. The church here is symbolized by a woman. This view is clearly set forth in verse 17, the close of the chapter. This woman was a wonder. Her fate seemed to hang in the scale of doubt, but "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there." This woman, the church, enjoyed two things at God's hand—she was kept and was fed. She was cared for in the wilderness for centuries, during the Dark Ages, just as Elijah was. This was the close of the church in its first stage. A new era then set in. The church existed here and there, in little scattering bands, having God's Word and his Spirit. Hence they were fed, kept alive, worshipping here and there in dens and secret places. The church now was a scattered band—yet an *organization*. Dr. Benedict (Baptist) says: "During the dark period of nearly 1,500 years . . . no human historian recorded her history with any degree of correctness. . . . She seemed lost in oblivion." Dr. Schaff and others give similar records. The prophet Amos warned of a coming famine, "not of bread nor water, but of hearing the Word." And it came. History is abundant, showing the gloom and distress of the Dark Ages.

#### Proposition 6.—The Church Entered Upon Her Second Stage; the Woman Took Her Second Flight Into the Wilderness.

Mark the language of verse 14: "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished." This second flight of this woman—the church—with two wings of a great eagle, I point out as the church coming to America—our national banner being symbolized by an eagle. Dr. Junkin, speaking on the Revelation, supports this view. Notice, too, first, that this woman came "into her place." This eagle-bannered country has long since been and is now the rightful place for God's persecuted people. Second: The place "where she is nourished." This country nourishes such. Hence, at this point or period, this woman—the church—began to grow. She passed from an organism to an organization. Schaff says:

"The reformation has given rise to all the evangelical or Protestant organizations in Christendom." I admit this statement in a measure. A few points are as follows: Luther organized the Lutherans; Calvin, the Presbyterians; Zwingle, the Reformed; Wesley, the Methodists, etc.

But I point to Bro. Mack and his associates as the crowning effort of the Reformation. Bro. Mack reorganized the church, equipped on the Day of Pentecost—just like the original, set up by Christ and the apostles. Notice how closely he followed the original—conversion, embracing the three cardinal principles, faith, repentance and baptism (by trine immersion), the communion service, embracing the three cardinal ordinances, feet-washing, the Lord's supper and the communion. With these he associated the anointing of the sick, the Christian greeting, plain attire, non-going to law, nonresistance, etc. These were all incorporated in the original, hence Bro. Mack and his associates carefully incorporated them into the church he was reorganizing. This renders it the church of Jesus Christ as defined in Rev. 12:13. I remind the reader that Proposition 2 indicates that Christ organized the church once for all time, though many of our brethren fail to recognize this fact in their writings. Our brethren frequently, in their literature, speak of Bro. Mack as organizing the church. All such fail to meet facts, and lead to dire confusion. A few years ago the brethren announced: "Our Bicentennial of Brother Mack Organizing the Church in Germany." The book that followed they entitled: "Two Centuries of the Church, or the Beginnings of the Brotherhood." On page 29 of this book, Bro. T. T. Myers has this language: "The Founding of the Brethren Church in Germany." In Bro. M. G. Brumbaugh's "History of the Brethren Church," page 72, after alluding to the confusion that existed, he refers to Bro. Mack as follows: "He resolved to organize a new church, based upon primitive Christianity."

I lack space for further selections of the foregoing cast, hence let these suffice. These quotations show lack of care in stating facts; for it is apparent that these quotations are out of harmony with Proposition 2, and its numerous Scriptural parallels. Proposition 1 shows that Christ efficiently organized the church, and Proposition 2 shows that his organization was to be perpetual—to be for all time—hence this would forbid any man to organize a church.

"The Stein and Ray Debate" lies before me. It is virtually an encyclopedia of religious knowledge. On page 171 Dr. Ray, with force and wit, says: "The church of Christ had its origin in the ministry of Christ and his apostles, therefore the church that had its origin under Mack and his disciples, in the eighteenth century can not be the church of Jesus Christ."

To this stout and well-worded statement, I confess, Eld. Stein made a very feeble reply. Had Eld. Stein, with due care, placed his subject under the light of the X-ray of God's Word, he would have seen that the church, about which they talked so much, appears in two stages. This would have readily given to him a most potent answer. I therefore deny Dr. Ray's statement that Mack and his disciples organized a church in the eighteenth century. I affirm that Bro. Mack and his associates reorganized the church of Jesus Christ in Germany in 1708. The prefix *re* is most vital, and has ample support for its correctness.

I took the pains to write to a number of the teachers in our Bible schools, kindly asking them for their views on the teaching of the church during the obscure period of the Dark Ages. They will pardon me when I tell them that I consider their replies vague and confused. I repeat that I fail—utterly fail—to see how any Bible teacher can teach his great subject with harmony or clearness without conceding that the church of Christ in her history existed in two distinct stages. The church in her first stage—all are compelled to admit—degenerated into low depths of lamentable apostasy, and passed from an organization into an organism, during long centuries. At length the time of her second stage came, when she was nourished and grew again into an organization. She



is now rapidly degenerating, mixing with the world, apostatizing. "Verily, when the Son of man cometh shall he find faith on the earth?"

Greenville, Ohio.

## The Country Church Problem

BY JOHN B. OELLIG

THERE has been much written in the religious and secular press, relative to the decadence of the rural churches. That such a retrogression is the case, is to be regretted. The home, the church and a Sabbath kept, form a trinity, without which a civilized country can not exist. Some one wrote: "God made the country; man made the town." Certain it is that man has not evolved a more favorable environment than that of the rural regions for the moral and religious development. To withdraw from the throng, and to commune with nature and nature's God, certainly affords an opportune time for the contemplation of things spiritual and becoming acquainted with the Infinite. The Master himself sought the mountain, away from the haunts of men, for a season of prayer. Away from the distractions and vices inherent to city life why should the country church suffer? It is well known that those countries which are lax in their Sunday observance, are lax also in the things that make for the best for her people.

Our Sabbath is lapsing into the continental Sunday which has been, for years, a crime-breeder in Europe and incidentally nearer home—Mexico. What we need is more consecration and less desecration.

The basic principles for things that minister to our highest good—spiritual and temporal—must have their foundation in the homes of our land. Our young people must be taught to reverence the Sabbath, the church and the Sunday-school. They should be taught both by example and precept. I fear too many parents are lacking here. It is quite usual, in many neighborhoods, for church people to go to the larger towns to church, while others go on pleasure excursions. Thus the country church is neglected and her influence minimized.

As for the city churches, do our readers know that in this boasted land of civilization—not to say Christianity—our nation's capital commercializes Sunday? The theater and its corrupt offshoot—the movie—operate on the Lord's Day. The ministers of Washington say they have a hard time to get even small audiences on Sunday, because the movie shows are, at the same time, filled to capacity.

But I digress. I believe the times are out of joint—not so much because of an inadequacy on the part of the church, as because of the shortcomings of the home.

When we fully determine to divorce ourselves from the fads, extravagances and follies of the times, in order to enter upon a saner and a more wholesome mode of living—in fact to be more nearly the real exponents of the simple life—we will be well on the way to a successful solution of the problem under consideration.

If we will rally around these outposts of our earthly Zion unitedly, I verily believe the Master will bless the effort. Then these waste places will take their rightful place in the community. Who, among reputable people, would want to buy a home in a churchless country?

Greencastle, Pa.

## China's Woeful Condition

MRS. J. HOMER BRIGHT, in a letter to her brothers and sisters, mentions some very touching incidents about the famine conditions in China. We quote the following:

How I wish you were here, with pockets full of money, to buy some of the beautiful things that come to my house to be sold, almost daily—beautiful embroidery work and garments! Some of the embroidery work is new and unsoiled, but much of it is soiled. That is cheap, and some of it is simply a wonder. I said yesterday, as I looked at a magnificent piece: "What such work tells of these people, and how they need a chance." You know a severe famine is on, and a worse one is approach-

ing as winter comes, and these poor, poor people are parting with many dear treasures, in order to get a little money to subsist a little longer.

Day before yesterday a young man came to us from a village five miles to the north, where the famine is bad. He brought me a beautiful red felt table cover, richly embroidered, asking me to buy it. My cook is from the same village—a village of over one thousand people—and knows this home very well. In fact, they are relatives. My cook told me this story. "Twenty years ago, and for years before that, this family was known far and wide as being kind to the poor, and was always feeding and, otherwise helping them. They were very wealthy and had beautiful, carved furniture, as well as jade and precious things in their home. They are still well-to-do in ordinary times and have land, but now, since there is a famine in the land, they suffer with the rest of the people. Their land has yielded nothing, and they have no money. No one will loan them any, so, of necessity, they are parting with beautiful things to get a little money, to 'get over the days,' as they say." Well, this young man brought this lovely red broadcloth to me and said: "I don't want to sell it, and whatever you feel to give me for it I will not count as selling the article. I only give it to you as a gift for what you will give me. I am engaged to be married. It is altogether against my wish to marry now, for we have no money, but the parents of my betrothed do not want to keep their daughter longer, since they are stricken too. They insist that we marry, so that they will not need to care for her any longer, so I have no other way but to marry. When we marry, we must have better food and clothes and we have no means now, so, can't you help me to a few dollars?" I said: "We will talk it over and see." He left the embroidery. And so they come with their pitiful stories, trying to sell their treasures for food.

I have bought a number of lovely pieces of embroidery work, just to help them. The other day there was a woman who had several pieces of embroidery, but they were so soiled that I did not take them. When these were new they surely were wonderful. Two of them were satin, about one and one-half feet long and one foot wide—full of butterflies. The work was truly wonderful. I wish, we had some way to clean these articles. Many specimens of the soiled embroidery would still be beautiful.

We have famine people working on the compound for us now. When we go to our own table, we have plenty to eat. Of course, prices are very high; especially is this true of wheat and other cereals; vegetables too. Vegetables are raised in the gardens by irrigation. As far as we ourselves are concerned, we do not feel the famine, but oh, the poor and hungry all about us! We have eighty in the women's school, and give them some industrial work to do. Some who come in are weak, and stagger when they walk, but after a week or so, when they have had more to eat, they move about much better. You simply can not realize how hungry the people are. The poor girls are the worst sufferers of any, and so, too, the young women. The boys are cared for first, while the little girls go hungry. It's so sad to be born a girl here.

We have had such beautiful autumn here. I wish you could enjoy the fine autumn weather we have here. Just now the wheat is several inches high and so pretty and green. The terraced mountain sides are a wonderful picture. We have had late rains—just what we needed for wheat-sowing. Now the wheat is coming up nicely. The poor people have more hope now. They trust that there may be some way to tide over the winter, and that conditions may improve by another year. There are fewer cases of suicide among the people now. Many of the luckless people committed suicide rather than starve.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### SOME WAYS IN WHICH PRIDE MANIFESTS ITSELF

Some one has said that man is of no use without some pride. It is also true that some of us are of little use with it—at least with the kind we have. Thus it would seem very important to ascertain in what we take pride. We usually take pride in what we have—our possessions. We may take pride in our knowledge or, possibly, in our ignorance. We may even take pride in our humility. This would hardly seem possible, and yet, can we not, possibly, dwell unduly on our humble attitude and simple life? Thus we may become exalted over our possessions, no matter what they may be—much or little, good or bad. We are not apt to fall, simply because we possess certain things of value, but we may go astray because our heart is too fully set on them.

Pride does not take the same form in all persons, nor is it the same thing in the same person, at all times. Some one may wear plain garments for a time, and then later on dress according to fashion. The heart has not,

necessarily, changed in that case, as much as it would seem. The former attire was not showy enough to satisfy pride and ambition, hence the change.

What is the wrong in such a move? Was the change in dress justifiable? Possibly the harm was this—to yield to a more showy style of costly array, simply to satisfy pride. This, undoubtedly, was evil from the heart.

An old song thus warned us: "Oh, ye young, ye gay, ye proud, you must die and wear the shroud." To this might be added: "Oh, ye older ones, beware, there is still the same old snare." Zach Neher.

Reeds, Mo.

## MUSCATINE, IOWA

The sun, shining in all his splendor and beauty, makes us forget that yesterday was a cloudy and dismal day. The bright and happy "mountain top" experiences help to tide us over the dark and troublesome times, when doubts, and shadows and the sorrows of life loom up in our pathway.

Just so it is in our experiences in the Lord's work. Churches may have times when everything seems to be at a standstill and work does not progress as we should like to see it, but times of refreshing are sure to come, when we can take new courage. As we see others born into the Kingdom, we have new visions of work to be done and souls to be saved. It is then that the outlook, as well as the outward and upward look, grows broader and more beautiful.

Such has been the experience of the church at Muscatine to a certain extent. We have passed through a time of refreshing and rejoicing. Oct. 16 Bro. C. C. Myers, of Waddams Grove, Ill., came to labor for us in a series of meetings. A few days later Bro. H. A. Fisher, of Mexico, Ind., came to assist in the song service and personal work. The work of these brethren was very much appreciated, and we were made to see the advantage of team work in an evangelistic effort.

Christ, in sending out the apostles two by two gave us an example that I feel we can well afford to imitate, as we go out to do personal work. Considerable effort was made by those who had cars, to get people to the services. Many realized a greater blessing connected with personal work than they had ever before known. A prayer and consecration service was held each evening before the hour of meeting and we feel that a great blessing was connected with it.

As a direct result, seventeen made the good choice, one of whom was a returning wanderer. Fourteen have been baptized and others await the rite. All of the number are parents but five. We feel that good workers have been added to our number, for already we are seeing the effect of their work.

The spiritual outlook for the Muscatine church, at the present time, is very good. Our young members have organized for greater work and are taking hold with a zeal that is commendable. Bro. Harold Mueller was chosen president of the organization. On account of so many of the factories of the city being closed, some of our poorer families are in rather straightened circumstances, but we hope that the situation may soon be relieved. In the meantime we pray that those who are able to do so may be wrought upon by the Spirit to help bear their burdens and so fulfil the law of Christ.

At the close of our meetings, Nov. 7, a very spiritual love feast was enjoyed by all—it being specially precious to a number who, for the first time, participated. Bro. I. W. Brubaker, our elder, was with us at this time and gave us much encouragement and inspiration.

416 Fletcher Avenue, Nov. 17.

Wm. H. Eiler.

## SENSIBLE DRESS FOR COLLEGE WOMEN

It has always been the policy of the Management and faculty of Manchester College that the college women adorn themselves in a neat, comfortable, and sensible manner. And we are glad to say that in general the simplicity in dress, among our women students, has been commendable and much above the average found in most places. But this year it was felt that there was a need for a few changes in some of the styles and customs which are so common, but which need attention and correction.

One afternoon, school was dismissed at 3 o'clock, and the women assembled in a mass-meeting. President Winger talked in a sympathetic and appealing manner, and expressed his desire for Manchester College women to be leaders in helping to correct the extremes in dress, of the women of our country. It was well received.

After the talk, he excused himself and the women engaged in a very enthusiastic discussion. It was decided that a committee of three be appointed to draft resolutions and present them at a later date. Two of the committee appointed were members of the Church of the Brethren and the other a member of another denomination. After careful thought they framed the following resolutions, which were presented to the college women in mass-meeting and unanimously adopted:

Realizing that, as college women, we should, in a large measure, set  
(Continued on Page 742)



### MAN PROPOSES BUT GOD DISPOSES

This statement was made real to me in my experience. I had obligated myself to the brethren and sisters of the Wawaka church, Ind., to conduct a series of meetings for them, beginning Sept. 5. I left home according to these plans on the morning of the 4th, feeling fine. Suddenly and unexpectedly I took sick on the way. I reached my destination and was cared for in the home of J. A. Miller. A doctor was called and in the course of several hours I was relieved of my awful distress. I delivered a harvest sermon on Sunday forenoon, I also preached in the afternoon. Then suddenly I was seized with pain again. Another doctor was called and it soon became apparent that my trouble was appendicitis, and that, to save my life, an operation was necessary. Accordingly I was taken to Garrett, Ind., to the hospital. After three weeks' stay there I was removed to the home of Bro. Albert King for two weeks' rest. I arrived home Oct. 8.

Many inquiries were received concerning my condition. In answer to those interested I am glad to say that I am now nearly normal in strength. I was obliged to cancel three meetings—a disappointment to me as well as to the churches. I am thankful to our Heavenly Father for his care, and to the dear brethren and sisters who sent me many beautiful expressions of sympathy and good will. I am also grateful to the churches who so kindly remembered me by giving financial aid. God will reward all, I feel sure.

My plans now are to enter the field again. Dec. 4 I begin a series of meetings, according to previous plans, in the Lower Cumberland church, Pa. In January I will be with the members of South Whitley, Ind. Churches, desiring my services for the coming spring, summer or fall, should write soon. The Lord will bless faithful efforts, and a great reward awaits the faithful.

North Canton, Ohio.

Reuben Shroyer.

### NOTES FROM ANKLESVAR, INDIA

The management of our India mission is delegated to the Field Committee of five members, elected by the mission. This committee meets regularly three times each year. The regular fall meeting was entertained at Anklesvar last week, and proved to be one of the largest meetings we have had for some time. The meeting in June was also at Anklesvar, but because of the increased number of missionaries, lack of room at Anklesvar, danger of rain and leaky roofs, it was thought well to restrict the attendance to members of the committee and sub-committees. So, as the danger of rain was now over, we thought again to invite the committee and all others who felt like coming.

On Monday and Tuesday they came, until about thirty of our missionaries had gathered together. Many of those who arrived last spring, attended such a meeting for the first time. Here the new missionary hears the discussions of the various phases of mission work, giving him a knowledge and an acquaintance with the work in a way that would be difficult to obtain elsewhere.

Any one may send a suggestion for the committee's consideration. The items on the program were classified and parceled out to small committees for first consideration. Any missionary appointed may serve on these sub-committees. Tuesday was spent largely by the sub-committees considering items that came in their line. These committees made recommendations and presented them to the Field Committee later, where they were discussed and decided in open meeting. Any one may speak upon a subject, and may make or second motions, but only the five members of the Field Committee vote in making final decisions.

This present meeting had three new features, each distinct in its appearing. It had been thought well to have the Indian church represented on the sub-committees considering matters pertaining directly to the Indian people. Thus the Workers and Educational Committees were increased from three to five members—the additional two being Indian Brethren. In that way they help to form recommendations on matters pertaining to work, locations, transfers, wages, fees, scholarships, educational matters, etc. This, we feel, is a good move, as it helps us to work together and understand each other better. It also places greater responsibilities upon the Indian Brethren.

On Wednesday evening the supposed-to-be sober missionaries broke the spell by indulging in a real social evening—perhaps the first that many of us had enjoyed since leaving college. Many of the lately-arrived missionaries were helpful in arranging and carrying out an interesting program, and a laugh by any one was considered as being in harmony with the occasion.

On Thursday morning the cornerstone was laid for the new Girls' School building. With a short but fitting service, the white sandstone, bearing the date, 1920, cut in Gujarati numerals, was set into place. This is, perhaps, the first real cornerstone that has ever been placed in any of our mission buildings. This school building is eighty-seven feet long and forty wide, including verandas. It will be two stories high, with an auditorium on the second floor. When this is ready for use and the old dilapidated school building, that was built originally for

a stable, can be removed, an "L" will be added to the north end, making a building to accommodate not less than 200 girls. The walls are now going up rapidly, and we hope that the first section will be ready for use in a few months.

The touring season is rapidly approaching. The winter season is considered the time for most effective evangelistic efforts—partly because the people have more leisure time, but mainly because the missionary is able to stand the warm sunshine of winter better than the burning heat of the summer. Both Sister Ziegler and Bro. Lichty expect to be out among the people of the villages as much as possible, the coming season. Too often the missionary's time is taken up in building or managing, so that the real issue of evangelism may seem to have been lost sight of. However, we are glad that we are able to preach the Gospel in our lives, our actions, and our dealings, in whatever work we may be engaged.

Oct. 27.

S. Ira Arnold.

### SUNDAY SCHOOL MEETING

The Sunday-school Meeting of the Midway and Anville congregations, Pa., will be held in the Church of the Brethren, Lebanon, Pa., Dec. 19.

Afternoon Session, 2 o'clock. How Can the Interest of the Sunday-school Be Developed and Maintained?—Walter Hartman. How Can We Best Help the Untrained Teacher?—S. G. Meyer. The Sunday-school Forward Movement.—H. H. Ney. The Needs and Possibilities of Personal Work in the Sunday-school.—Simon G. Bucher.

Evening Session, 6:30 o'clock. Teaching Social Purity in the Sunday-school and Home.—Martha Eckert. Should There Be More Preaching, Encouraging the Members to Attend the Sunday-school?—Lizzie B. Nolt. Training the Sunday-school Teachers and Officers.—Nathan Martin. Should the Sunday-school Be Evergreen?—Anna Minnich.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### ARIZONA

**Glendale.**—The church at this place is just now in the midst of an interesting revival, in charge of Eld. S. W. Funk, of Charter Oak, Calif. Several have already stepped out on the Lord's side, and we feel that many others will do so at the meeting close. Our love feast will be on Saturday evening, Nov. 27. Arrangements are being made for an all-day service on Thanksgiving. An offering of \$170 was recently raised for the starving people of China. In this part of Arizona we have a warm, dry winter climate, and many eastern tourists spend their winters here. Any of our Brethren looking for such a climate will do well to investigate this place. Our church and school privileges are the very best.—Mrs. W. M. Platt, Glendale, Ariz., Nov. 20.

#### CALIFORNIA

**Empire church** held its love feast Nov. 20. A number of visitors from the Waterford and Golden Gate churches were present, also some from Indiana, Idaho and Missouri who are here visiting friends and relatives. About 275 communed. There were sixteen ministers present, three of whom were from a distance—Elders J. W. Dearborn, of Waterford, Calif.; W. W. Holtsoppe, of Yersallville, Mo.; and J. W. Barnett, of Bandon, Oregon. Bro. Barnett officiated. Three more confessed Christ at our Sunday evening service, following the communion.—J. W. Vetter, Empire, Calif., Nov. 21.

**Pasadena.**—Nov. 12 we met in council, electing most of our officers for the coming year, with Bro. W. E. Tostle, elder. In response to the call for the starving Chinese, we took up our regular Thanksgiving offering Nov. 7, which amounted to \$458. As usual, at this time of the year, we are seeing many new faces at church. We are always glad to welcome the tourists, but loath to see them go after the pleasant associations during the winter months. Our pastor, Bro. H. A. Brubaker, is giving us very good spiritual food in his sermon. Nov. 13 Bro. H. K. Oher gave us a lecture. His first-hand information on the great World Sunday-school Convention, with his beautiful pictures, gave us all a larger and deeper inspiration for missionary work in the world. Nov. 14 we held our love feast, with about 150 communing. Our Wednesday evening prayer meetings are very interesting.—Ida E. Gibbel, Pasadena, Calif., Nov. 15.

**Pasadena.**—Because of the present distressing situation in the famine district of China, our Thanksgiving offering, amounting to \$450, was lifted two weeks in advance and sent to the China famine relief. The Mission Board of this District was with us recently, having charge of the entire Sunday evening service. They gave us an inspiring and instructive program on missionary work. Nov. 13 Bro. H. K. Oher, President of Elizabethtown College, just returning from the World's Sunday-school Convention at Tokyo, gave us an illustrated lecture, which was very interesting. Nov. 12 we held our council, at which church and Sunday-school officers for the coming year were elected. Bro. W. E. Tostle was retained as elder; J. A. Heckman, church clerk and Ida B. Gibbel, correspondent and "Messenger" agent. Nov. 14 we enjoyed a very spiritual love feast, with our pastor, Bro. H. A. Brubaker, officiating. We are glad for the many new members, whom the winter tourist season is bringing. Since our last report fourteen letters have been received. Our pastor is now in a revival effort at Covina, this State. In his absence the pulpit is being filled by the resident ministers.—J. A. Heckman, Pasadena, Calif., Nov. 22.

**Rio Linda church** enjoyed a two weeks' revival in charge of Bro. Yearout, of Chico, Calif., who labored very earnestly and faithfully for the saving of souls. The membership was inspired and strengthened. A spiritual love feast marked the close of the meeting Nov. 18, at which Bro. Yearout officiated. The evening being very rainy not many were there outside of the membership. Although there are only a few of us, we feel much encouraged, and hope that more will come and help the work along at the place, where it is needed so much.—Mrs. J. M. Fisher, Rio Linda, Calif., Nov. 19.

#### COLORADO

**First Grand Valley church** held a love feast Nov. 6. Owing to unfavorable weather only about forty members were present. A few from Fruita were also with us. We are preparing a program for a joint Sunday-school Rally with the Methodist and Friends schools of this community. Our Sunday-school is doing nicely. Nov. 7 Bro. J. R. Frazier, of Fruita, gave us an inspiring sermon in the morning "Abiding in Christ."—Mrs. Roy H. Mohler, Grand Junction, Colo., Nov. 17.

#### IDAHO

**Payette Valley.**—The attendance and interest at our regular services continue to be encouraging in spite of the rainy weather of the past two weeks. Much interest is being taken in the suffering people of the Orient. A number of Armenian children are being supported by various classes of the Sunday-school. On the Sunday

preceding Thanksgiving an offering was taken for Chinese Relief. A number of our people will attend the Sunday-school Convention for Southern Idaho on Thanksgiving Day, to be held in the Bowman church. Our fall love feast will be held Dec. 3.—Emma Kessler, Fruitland, Idaho, Nov. 22.

**Twin Falls church** closed a two weeks' series of meetings Nov. 14, in charge of Bro. J. W. Funk, of Pomona, Calif. Eight applied for membership. The church was greatly strengthened and we hope to reap the harvest of more souls from the good seed sown. We have had several ministers with us for a few sermons since our last report, among them, Bro. Ralph Fairney, of Richfield, Utah; Bro. E. S. Nebe, of Kingsley, Iowa; Bro. Graff, of Nampa, Idaho. The Deputation Team from La Verne College gave an excellent program Aug. 31. All these services were appreciated very much.—Alice Swab, Twin Falls, Idaho, Nov. 19.

#### ILLINOIS

**Freeport.**—Oct. 3 we held a special meeting for the purpose of organizing our church, which was previously a mission point. Brethren S. S. Plum and C. C. Price, both members of the Mission Board, were present to assist in the organization. Our pastor, Bro. G. G. Canfield, was chosen as elder. Brethren Jos. Richards, Jos. Lapp and Herman Dornink were elected deacons. We held our love feast Nov. 7, with fifty-six members present. Four have been received into the church recently. Bro. Stover, of Indiana, was with us several weeks ago and gave a very interesting lecture concerning his work on the mission field.—Mrs. H. C. Dornink, Freeport, Ill., Nov. 20.

**Hudson.**—Nov. 21 we were pleased to have Bro. W. T. Heckman with us again. He delivered two splendid sermons. At the close of the service, seven made application for baptism and on the 22nd five were baptized. Two away from the region. We are now enjoying a communion and our elder will be with us again. We are sorry that sixteen members of our congregation will soon leave. Some go to Texas and some to Indiana.—Rebecca L. Snavely, Hudson, Ill., Nov. 22.

**Yellow Creek.**—Nov. 14 the Kent Township Sunday-school Convention was held in the Yellow Creek church. An all-day meeting had been planned, but owing to bad roads and weather, the evening service was not held. Four denominations were represented and we all enjoyed the session to the utmost. Many splendid plans were presented and discussed on various phases of the Sunday-school, and especially the graded lessons. Bro. Ivan Erbaugh, of Bethany Bible School, has accepted the pastorate at this place, and takes up the work in the spring.—Minnie Kuhlman, Pearl City, Ill., Nov. 15.

#### INDIANA

**Baugo church** began a two weeks' series of meetings Oct. 17, with Bro. J. H. Wright, of North Manchester, Ind., in charge. His services were inspiring and helpful to all, both members and non-members. The meetings were well attended. Five were baptized. The meetings closed Oct. 31 with a crowded house.—H. M. Schwalm, Wakarusa, Ind., Nov. 21.

**Buck Creek.**—Our series of meetings, which commenced Nov. 3, closed Nov. 18, with Bro. J. Edson Ulerly, of Onekama, Mich., in charge. Sixty-four were baptized. Bro. Wise led the song service and attendance were good throughout. We feel that these meetings have strengthened and built up the membership of our church. Seven were added to the church through baptism. Nov. 10 we met in special council, preparatory to our communion service Nov. 13, with Bro. Ulerly officiating. He and Sister Ulerly were seen at an evangelistic meeting in the Locust Grove congregation.—Minnie Idle, Mooreland, Ind., Nov. 22.

**Huntington (Country Church).**—Our elder, Elmer Gilbert, began a revival meeting at this place Oct. 17 and continued to Oct. 31. The meetings were hindered greatly the second week by weather conditions. Bro. Gilbert gave Spirit-filled sermons and we hope much good was accomplished. Sister Gilbert and Bro. Fryer, working helped us in the song services. Our attendance has been very good. Six of our members are going to spend the winter in Sebring, Fla.—Mary J. Miller, Huntington, Ind., Nov. 20.

**Mexico.**—Nov. 6 we held our love feast, with Bro. R. H. Nicodemus in charge. Several other ministers were present from adjoining churches, and we enjoyed a good meeting. Nov. 7 Bro. J. F. Swallow began our series of meetings, with Bro. G. R. Montz, of Minnesota, successfully conducting the song service. He was suddenly called home, and Bro. Harley Fisher took up this work. The meetings closed Nov. 21, with twenty-eight accessions by baptism. The Swedish church at this place was with us, and a great interest was manifested throughout the meeting.—Effie E. Keyes, Mexico, Ind., Nov. 23.

**Middletown.**—Our series of meetings, which lasted four weeks, closed the fifth Sunday of last month with one accession. Bro. Hoppis is now holding a meeting cut at the church east of town. The Sunday-school will have a Christmas entertainment as a committee of five was appointed to make arrangements for the same. We held an interesting Township Sunday-school Convention Nov. 14 at our church in the afternoon. Our purpose of holding it was how to increase attendance at Sunday-school. This subject was discussed by Mr. Hahn, the superintendent of the high school at this place. Teachers training was also discussed. It was decided that committees should canvass the town and see how many out of each family attend Sunday-school. Bro. Jos. Spitzer preached a good Gospel sermon for us that night.—Florida J. E. Green, Middletown, Ind., Nov. 22.

**Muncie congregation** has enjoyed another successful revival service. Bro. John R. Snyder, of Bellefontaine, Ohio, in an impressive way, preached there three weeks. Nov. 14 Bro. Snyder, of Bellefontaine, Ohio, directed the music. Our Sunday-school reached the high-water mark during these meetings—the attendance being 189. A break in the weather, the last week, militated somewhat against the meetings. There were five accessions by baptism and three were reclaimed. We closed our revival Nov. 21, with a love feast, at which 132 were present—the occasion of one of the most spiritual feasts ever held in the Muncie church. Bro. Snyder officiated, assisted by Brethren V. B. Browning, L. L. Teeter and W. P. Noffsinger.—Geo. L. Studebaker, Muncie, Ind., Nov. 24.

**Fyrmtown church** enjoyed her Harvest Meeting Aug. 29, conducted by Bro. F. F. Petry, of Ohio, who remained with us in a revival effort for two weeks. Oct. 9 we met in council, with Eld. B. L. Barnhart presiding, prior to our love feast of Nov. 6, which was well attended. Bro. N. Shidler, of Rossville, officiated. He also preached the following morning to a large crowd. Nov. 14 Bro. Harlett, of Rossville, preached for us.—Mrs. Claude Cripe, Rossville, Ind., Nov. 18.

**Sandusky.**—Eld. Sam Gump began a series of meetings Oct. 2, and continued until Nov. 7. Weather conditions hindered the meetings greatly. Bro. Gump gave Spirit-filled messages from which, we trust, much good may yet come. One was received by baptism and two on former baptism. Bro. Floyd Sonafank had charge of the song service, which was good throughout the meetings. The members were glad the church had such a bright prospect for the future.—Mrs. Dossie Webb Fewell, Lore, Ind., Nov. 24.

#### IOWA

**Nashua.**—While the people of the Little Brown Church in the Vale were holding meetings this fall, on Sunday, Oct. 24, Bro. Samuel Fike, of Waterloo, Iowa, gave us a fine chart talk, his subject being, "From the Cradle to the Grave." As usual there was a full house of visitors from far and near to see the church and hear the message of Bro. Fike. All summer we have been visited by pastors from different places wishing to talk in our church. Several churches and whole congregations from near by towns came to hold their services here.—Mrs. Eva Peterson, Nashua, Iowa, Nov. 19.

**Slifer church** met in council Nov. 21, with Eld. J. E. Rolston, of Sheldon, Iowa, presiding. Church and Sunday-school officers were chosen for the coming year, with Bro. Lee Fisher, elder. We expect to have a Bible School during the winter. We are holding a good, inspiring sermons, both morning and evening. One letter of membership was received.—Mrs. Ora Fisher, Farnhamville, Iowa, Nov. 22.

#### KANSAS

**East Wichita church** met in special council Nov. 17. We decided to redecorate the entire inside of the church and paint the outside also to make the church modern. Since our last report Bro. Ray S.



Wagoner, of Oklahoma, has located here as pastor of our church. He and his wife are doing some splendid work, and we are very hopeful for a bright future. Nov. 11 being Bro. Wm. Johnson's eighty-fifth birthday, a gathering was held in the basement of the church, which was greatly enjoyed by all present. We tried very specially to plan the evening for Bro. Johnson and family, and all the older members of our church.—Grace Schul, Wichita, Kans., Nov. 20.

**Independence.**—Our series of meetings began Oct. 31, conducted by Bro. E. F. Caslow, of Grand Rapids, Mich., and closed Nov. 16. The attendance was fairly good, and the interest manifested was very encouraging. Bro. Caslow delivered twenty splendid sermons. He preached the Word with power, and delivered several able doctrinal discourses. Nine are to be baptized and one reclaimed. The bad weather and so much sickness hindered many from attending the meetings. For this reason, also, our last week has been delayed. We now plan to have it Dec. 3, as we expect Brother and Sister Caslow to be with us at that time. They went from here to the Hollow church, Okla., to hold a series of meetings. Last Sunday morning Bro. Caslow's subject was the "Lesson of the Cross." He gave an able talk to the children. The Senior Christian Workers' Meeting was led by Sister Elizabeth Dunning, and a collection of \$18.76 was taken in behalf of Brother and Sister Caslow. Our brother then delivered another able discourse on the subject "Son, Remember." His last sermon was a powerful one on "Paul's Splendid Outlook." Afterward four came forward to unite with the church. The meetings closed with good singing.—Pella Carson, Independence, Kans., Nov. 18.

**Morrill.**—Brother and Sister A. B. Miller, of Bridgewater, Va., came to us on the evening of Oct. 20, and continued in revival services for three weeks. Bro. Miller's sermons were inspirational and instructive above the average. The membership was built up, and souls were brought into the Kingdom. As a result thirteen souls confessed Christ—twelve by baptism and one sister was reinstated. One of these are heads of families. We held our annual Harvest Day the last day of October. An all-day program was given. Dinner was provided for all in the basement. Autumn decorations were beautifully arranged on the platform. Rain and mud interfered with our attendance, but it was a day well spent. The numbers are increasing and we have had a fair work to do. The District Meeting which convened at this place in October, was largely attended. Many good things were enjoyed. Among the speakers were Brethren Vaniman and Stover. An offering of over \$1,000 was taken for missions.—Mrs. H. E. Bowers, Morrill, Kans., Nov. 20.

**Sabetha** church met in council Nov. 3, with Eld. Roy Kistner presiding, assisted by Bro. N. Yoder. Sunday-school officers elected, with Bro. M. C. Kreitzer, superintendent. We decided to have a lecture course this winter, and the first number was given Nov. 21. Sister Evelyn Trostle, Professor of English, of McPherson College, and relief worker in Turkey, gave us her lecture, "Word Pictures of Life in Turkey." It was very interesting and made us feel that we had a fair work to do. The District Meeting which convened at this place in October, was largely attended. Many good things were enjoyed. Among the speakers were Brethren Vaniman and Stover. An offering of over \$1,000 was taken for missions.—Mrs. John Heikes, Sabetha, Kans., Nov. 20.

## MARYLAND

**Easton.**—Nov. 7 Bro. Levi K. Ziegler, of Denton, Md., closed a two weeks' revival at the Easton house. He preached the Word with power and conviction. Two young girls were baptized on Sunday afternoon. The membership has been spiritually strengthened. Our love feast was held at the close of the meeting Nov. 7, at the Fairview house, with Bro. Ziegler officiating. Bro. Kinzie and Prof. Murphy, of Blue Ridge College, will be with us over the New Year in Bible Institute work.—Mrs. Barry T. Fox, Easton, Md., Nov. 20.

**Longmeadow.**—We held our love feast Nov. 3—an all-day meeting. Quite a large number of ministers from adjoining congregations were present. Bro. G. N. Falkenstein, of Elizabethtown, Pa., officiated. The following evening we began our revival services, with Bro. G. S. Batzel, of Everett, Pa., assisting. As the meeting continued, the interest grew. Four souls confessed Christ. The meetings closed Nov. 17. Bro. Earl W. Flohr, of Vienna, Va., was with us recently in the interest of the educational work of the District.—Mrs. E. S. Rowland, Hagerstown, Md., Nov. 20.

**Middletown Valley.**—We have just closed a two weeks' meeting in the Harmony house, conducted by Bro. Robert T. Hull, of Pennsylvania. Four have been added to the church fellowship by baptism, and the congregation has been greatly encouraged. This is Bro. Hull's fourth meeting in the Harmony house.—C. N. Frushour, Myersville, Md., Nov. 22.

**Piney Creek.**—Oct. 17 we dedicated our new churchhouse. Eld. I. W. Taylor delivered the address to a full house. There were three sermons during the day. An offering of \$850 was lifted to help defray the indebtedness. Oct. 24, J. L. Myers, of Loganville, began a two weeks' series of meetings. He labored earnestly each evening, and seven united with the church, five being baptized and two reclaimed. Nov. 6 we held our communion services. Ministers present were Elders L. J. Flohr, Uriah Barker, T. S. Fike, Daniel Boer, and Geo. Farley, Wm. Ecker and J. L. Myers. Bro. Myers officiated. In the afternoon Brethren E. K. Leatherman, Geo. Bowers, Thes. C. Ecker and C. F. Bucher were ordained as elders and were duly installed on Sunday morning. Brethren Wm. Baker and J. L. Myers preached an impressive sermon on Sunday morning to a large audience.—M. Ella Ecker, Kump, Md., Nov. 19.

## MISSOURI

**Shelby County.**—Nov. 14 Bro. W. O. Becker was with us morning and evening, and preached two full weeks. We were glad that he stopped, as we had a few visiting members with us. His talks were very interesting and helpful and he aroused an interest among our young people to strive hard for higher education, so that they can do some definite work. Our Sisters' Aid Society, organized this fall, is doing good work. They have sold two quilts. They also tried serving lunch at sales and have had fine success. The young girls are also included in the Aid Society. They do fancy work and sell it, and help in different ways. Our Sunday-school is going to give a Christmas program. New workers have come in during the past year, and we have been able to accomplish quite a bit in the church. Some of our members live so far from the church that they can not meet with us with the weather is bad. They have organized a Sunday-school near Hedge City and work with the people there.—Miss Merle Stouder, Cherry Box, Mo., Nov. 23.

## NEBRASKA

**Notice.**—To the churches of Nebraska and Northeastern Colorado: During the holiday vacation we expect Bro. E. B. Hoff, of Bethany Bible School, to be with us in Bible Institute work. We extend a hearty invitation to any and all who desire to get the benefit of this great opportunity to come and be with the members of the Afton church.—Constance Snell, Cambridge, Nebr., Nov. 21.

## OHIO

**Akron.**—Oct. 31 Bro. S. S. Shoemaker, of Hartsville, Ohio, began a series of meetings which lasted two weeks. He gave us splendid teaching along New Testament lines. Ten were baptized. Two have been baptized since the meetings and one awaits the rite. Nov. 14 we held our communion service, which was well attended. Previous to this service two deacons were elected—Brethren Paul Myers and Jos. Mullet—who, with their wives, were installed.—Verna Diemer, Ellet, Ohio, Nov. 22.

**Canton Center** church met in members' meeting Nov. 13, with Eld. Taylor presiding. The officers were elected to take charge of the various branches of work for the coming year. Officers were received and two were granted. We will have a Vacation Bible School next summer, and a committee was appointed to prepare for the same. Our Local Missionary Committee was instructed to arrange with one of our returned missionaries to give us several lectures on the foreign work. Our pastor, Eld. M. M. Taylor, will conduct our series of meetings during 1921.—Rachel A. Mohn, Louisville, Ohio, Nov. 20.

**Cedar Grove.**—Bro. J. C. Flory, of West Charleston, began a series of meetings Nov. 4 and continued until Nov. 16, preaching fifteen

inspiring sermons. We feel that we have been much strengthened. Our Sunday-school has been reorganized, with Bro. Chester Pearson, superintendent.—Mrs. E. S. Hollinger, New Paris, Ohio, Nov. 18.

**Lick Creek.**—The work has been progressing nicely, since our last report. Bro. J. W. Norris, of North Manchester, began a series of meetings Oct. 16 and expected to continue two weeks, but owing to conditions of weather and sickness at home, the meetings closed the 28th. He gave us some very powerful and Spirit-filled sermons. We held our love feast on the 30th, with about 175 present. We are sending an offering of food to Bethany, to be distributed in the city of Chicago for Thanksgiving. Our quarterly council will be held Dec. 4.—Frank Mulligan, Ney, Ohio, Nov. 22.

**Loramie** church had a short but interesting series of meetings, beginning Nov. 6, in charge of Bro. Jacob Coppock, of Tippecanoe City, assisted by Sister Etta Helman, of Covington, as song leader. The attendance and interest were excellent, considering the weather and the busy season. The members here have been much strengthened and four Sunday-school scholars were baptized. The meetings closed on Nov. 15 with a love feast. A number of visiting brethren and sisters were present from Sidney. Bro. Coppock, assisted by Brethren S. Z. Smith and U. R. McCorkie. Nov. 20 the church met in council with Eld. S. Z. Smith presiding. The writer was chosen church clerk and correspondent; Brethren Leslie Helman and U. R. McCorkie, superintendents. The future of the church, relative to the financial and spiritual needs, was discussed and some plans made for better and more efficient work. We are

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## Pentecostal Needs

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holy communion with God. They knew the Christ and they earnestly poured out their hearts until their souls were aglow with spiritual fervor. There was Peter, who had denied his Lord three times and had repented and been forgiven. There also was Thomas who, through doubt, had been absent from the first prayer meeting and missed the blessing. With the little gathering was John, who loved to be near the Lord. Then, too, there was Matthew, the publican, who heard Jesus' call: "Follow me." Gladly he had risen up from his seat of collecting taxes, that he had purchased from the Roman government, and that was his means of income. He left his money and followed Jesus.

All these were at the prayer meeting. All of the twelve, who had walked with Jesus by blue Galilee and tarried with him on Olivet, and listened to his gracious words, with one hundred others of those who knew and loved the Christ, were present. They were praying and waiting for a spiritual manifestation of the Lord. They believed God and they were waiting for the fulfillment of the promise of the Father: "Tarry ye in Jerusalem until ye shall be endued with power from on high."

Suddenly there came a mysterious sound that was heard throughout the city. There was no actual wind, but there was a sound as of a rushing mighty wind. As each looked on the other, forked flames of fire were clearly seen. A thrill of power filled every one present. It laid claim on human speech—the medium between the Creator and the creature, and between the creatures themselves. By this power the Gospel is to be proclaimed, and by this it is to conquer. The Spirit filled the place with a superhuman power. Each one was mightily drawn toward the Lord.

Presently a vast crowd gathered to learn the meaning of the strange sound, and each Spirit-filled soul preached the Word with great power. The hearers heard in their own language "the wonderful works of God." The Spirit worked mightily and three thousand souls were added to the church that day. The outward manifestations of power were signs of the inward miracle that was wrought in the hearts of the disciples, who, according to Scripture, were all filled with the Holy Spirit. All the barriers between earth and heaven were removed by the Holy Spirit. God could henceforth inhabit the living soul.

The symbolic tongues of fire proclaimed the fulfillment of the word of the prophet, "I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and on the handmaidens in those days will I pour forth of my Spirit; and they shall prophesy."

We look back through the centuries and see that since that glorious day of Pentecost, Spirit-filled men have wrought mightily amidst the forces of darkness. Contemplating the mighty accomplishments, we become conscious of weakness on our part. We exclaim: "Oh, that those days might return!" The message of the Christ that once rang out clear and strong, now falls with deadened sound on heavy ears. Oh, for symbolic flames of fire that will fling out quickening impulses and permeate heart, mind and soul, and attune the ears of men to heavenly truths and fill the

messages with the radiant light of spiritual power! Spirit Divine, return with Pentecostal power. We would obey thee. Show us how! Teach us to pray! Open our hearts and souls for confession and repentance. Grant that the power of the true riches that never fade or fail might fill the days with the golden glow of truth and righteousness and gladness." We feel the quickening power of the Spirit throbbing in the pulse of life. We rise from our knees strengthened for the great work before us.

On every silver dollar there are stamped, by the authority of government, the words: "In God we trust." But alas! millions put their trust in the dollar. Gold has become the symbol of man's riches. Many have hoarded it till it impoverished them. Many have gathered it around them till they are buried beneath it and it has become their grave. Millions seek gold through all the years of life, lured on by its glitter, only in the end to find that they have followed a mirage—they have been deluded and lost in the burning desert. Millions of others seek amusements, pleasures, fame, fashion, till they stray so far from God that they fail to hear the call to prayer. They forget the needs of their soul. Their needy fellow-beings hunger and thirst—neglected—and die at their door.

Oh, that the power of the true riches, that never fade or fail, might be ours! Oh, that the pleasures of righteousness might be made manifest in deeds of kindness and love! Oh, that the fame of meekness and humility that characterized Moses and his great Antitype, Jesus Christ, might fill our days with the golden glow of truth and peace and joy!

The Master's commission to the church is "Go, teach, baptize." But where are we to go? Listen! "The world is the field." "Teach my gospel to every creature." We look around and we see Bolshevism stealthily reaching out and spreading a withering blight wherever it can gain a foothold. We see the Communist Labor Party hurling defiance at the government. We see Mormonism, with ingratiating smile and cunning, seeking to entrench itself in every State in the Union, and carrying its doctrine across the seas. We see Mohammedanism in a mad endeavor to win our African brothers and sisters to the religion of the sword. We see outraged, bleeding Armenia reaching out her hands, imploring our help.

We turn from the heart-rending sight only to see priest-ridden South America and war-wasted Mexico groveling in sin, and as we are wondering which way to turn, we note the volcanic eruptions of race hatred belch forth their venomous hatred. We turn imploring eyes to heaven, whence our help cometh. Of ourselves we can do nothing. We are ready to sink with spiritual despair under the weight of the burden of the lost world. The church has a tremendous work. "Oh, Lord, give us refillings of the Spirit, send us Pentecostal power," we pray. "Lo, I am with you always," comes the comforting assurance. "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you."

Ashland, Ohio.

## Just a Word

BY JULIA GRAYDON

I do not always see my neighbors at close range, but I like to watch them from my kitchen door, for they are a happy lot, and they find much of their happiness in working.

So I nod and exchange a few words with them, now and then, and go on my way, never dreaming that they have time to think much about me.

One day, however, I met one of them in a trolley car, and she said: "I guess you will soon be going away for the summer," and then she added: "We always miss you." It was a little thing to say, but it touched me.

Now I like to think that they miss us when we are away on our vacation, and I'm going to say the same thing to others as I meet them, and then part from them for a time.

And perhaps you'll feel like doing it too, when you read these words.

Harrisburg, Pa.



## SENSIBLE DRESS FOR COLLEGE WOMEN

(Continued from Page 739)

the standard for the women of the land, in dress as well as in other ways.

Realizing that extremes in style signify poor taste, and label women as "cheap," and that the true beauty of the inner self can be expressed only in the simplicity and dignity of the outward appearance.

Realizing that our dress has a great bearing upon the health, and that upon the health of the women of this generation depends the future generation.

As, the women of Manchester College, in order to uphold the high standards which our college has set, and in order to foster a truer college spirit, hereby resolve:

I. That our school dresses shall be made simply and of serviceable materials (as a standard length for college women's dresses, we recommend that they reach the shoe tops.)

II. That very thin waists with inadequate underwaists shall be considered neither beautiful nor proper.

III. That we will be careful and considerate as to the cut of our dress necks.

IV. That we will hereafter wear and advocate shoes with sensible heels.

V. That we will dress our hair in simple, tasteful ways, discarding "rats."

VI. That the use of rouge and the excessive use of powder be avoided.

Those who have read these resolutions have commented on the fundamental principles they express. The cheerfulness with which they have been adopted by the women, and the manner in which they are already being carried out, give encouragement that our college women will become efficient leaders of dress reform among their associates and in their home communities.

In the hope that these resolutions will be helpful and suggestive to others, they are offered to the readers of the "Gospel Messenger."

Mrs. Arthur O. Mote.

North Manchester, Ind.

## DISTRICT MEETING OF NORTHERN CALIFORNIA

The various meetings of the Northern District of California were held in the Figarden church, near Fresno, Oct. 30 to Nov. 1. The attendance throughout was excellent—in fact it was one of the best attended meetings ever held in the District. On Sunday, though the church was filled to the limit, perhaps there was even a larger number outside. They were taken care of in an overflow meeting.

The church building at Figarden was just completed this year. The membership being less than fifty, it seemed they were undertaking a pretty large proposition in so early asking for the District Conference, but they were fully equal to the occasion and entertained us royally, amply providing for all our needs.

This is the first year that we held our meetings over Sunday—the change being made in order that our young people, who are in school, might get the benefit of the Ministerial, Educational, Sunday-school and Missionary Meetings. Their attendance and interest in these meetings convinced us that the change was a wise one.

Among those in attendance from other Districts, and who assisted in the meetings, we mention Brethren G. H. Bashor, S. J. Miller, I. V. Funderburgh and R. H. Miller, of the Southern District of California. Bro. J. W. Barnett, of Oregon, was also present.

The business session was held Nov. 1, the organization resulting in choosing S. F. Sanger, Moderator; C. Ernest Davis, Reading Clerk; the undersigned, Writing Clerk. Quite a large amount of business was disposed of—two petitions going to Annual Meeting. Bro. C. Ernest Davis will represent our District on the Standing Committee, with Bro. S. F. Sanger, alternate. Brethren J. H. Stover, C. Ernest Davis and Andrew Blickenstaff were elected trustees of La Verne College.

The Ministerial Meeting was well attended and full of inspiration and practical helpfulness.

Bro. R. H. Miller, of La Verne, gave us the Educational Address, which was a masterpiece, enlarging our visions, moving our wills, and feeding our souls.

Sunday, in the way of attendance and perhaps interest as well, was the biggest day of the convention. With fully 800 or more people in attendance, the interest was sustained from beginning to end. It was Sunday-school and Christian Workers' Day and the zeal with which the various activities were entered into, bespeaks great things for the future.

While the adults were in conference in the church, the children were having a special session, under competent instructors, in a large tent that had been secured for the occasion. Here also were exhibits of handwork, note books, etc., from the various schools. This is a new feature of our District Sunday-school Day and much credit must be given our Field Secretary for his forward step.

In the afternoon the young people held their conference, with Brethren I. V. Funderburgh and R. H. Miller, of La Verne, in charge. And while the young were being moved by powerful appeals to make life decisions, in an overflow meeting of the fathers and mothers, President S. J. Miller, of La Verne College, was likewise making a passionate appeal for the parents, to help their children prepare for the largest service in the Master's work by a thorough Christian education. As a result of these meetings, a large number consecrated their lives fully to the Master's work.

In the evening the missionary address by Brethren Sanger and Davis vividly brought to us the field, its need, the opportunities of service and was indeed a fitting close for a full day.

This report would not be complete without mentioning the presence at these meetings of our young brethren, Elliot Thomas and Leland Brubaker, students in La Verne College, and members of the Mission Band; who were a special inspiration to our young people because of their devotion to the interests of the cause of Christian education, and their loyalty to the church. Their messages in song were especially appreciated, and, we trust, will be the means of helping others of our young people to realize the opportunities for service along this line. We would encourage the presence of the students in our colleges at our District Conferences. The benefit will be mutual.

Taken all in all, this was a great Conference. It will long be remembered because of the good accomplished and for its spiritual uplift. Next year we will meet with the brethren at Live Oak, the meeting to be held over the second Sunday in October. A. O. Brubaker. Raisin, Calif.

## MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

Everyone who attended the Ministerial Meeting of the Eastern District of Pennsylvania, held at Palmyra, Nov. 2-4, must surely have caught an inspiration for more devoted service for the Master. The officers of the meeting were as follows: Eld. J. C. Zug, Moderator; Eld. H. B. Yoder, Assistant; Eld. Ralph W. Schlosser, Clerk; Bro. A. M. Kuhns, Treasurer.

Tuesday evening, Nov. 2, Eld. F. P. Cassel spoke on "The Glory of the Church." He contended for the purity of the church and the maintenance of the apostolic precepts.

The theme for discussion the next forenoon was "The Work of the Ministry and the Ministerial Board," Eld. I. N. Musser, in emphasizing moral qualifications, said that morality must precede spirituality; that the minister must be a good pattern in courage, self-denial, humility, cheerfulness and cleanliness. Eld. D. S. Myer pleaded for a consecrated, Spirit-filled ministry, for men of open vision, for new methods, for spiritual diplomats. Bro. Wm. Dubble impressed the fact that we all possess some native ability, but that our future depends on acquired ability. Eld. F. P. Cassel stated that not much grace is needed to magnify self, that some things are needful to preach the Gospel that we can get from God alone. Eld. S. H. Hertzler gave a résumé of the work done by the District Ministerial Board. Eld. C. D. Bonsack was with us in the meeting and appealed to the ministers to be faithful interpreters of God's Word.

In the afternoon more ministerial problems were considered. Bro. S. G. Meyer showed that a minister can be a close friend to the boys in a congregation by meeting them on their level, by not disappointing them, by paying special attention to them as individuals. Eld. W. K. Conner drew a vivid picture of the church in the world. "We should emphasize THE SUN and not the stars of the church," he declared. Sister Elizabeth Myer pictured the ideal minister's wife. Bro. A. G. Fahnestock brought out the thought that a good sermon must be weighed by results and not by taste; it must fill a real need. Eld. S. H. Hertzler remarked, in general discussion, that when our peculiarities as Christians are lost, our influence for Christ is lost. Eld. John Herr, in speaking of the minister's influence quoted this: "From 30 to 40 years of age a minister is idolized; from 40 to 50, criticized; from 50 to 60, he is sought to be modernized, from 60 to 70 Oslerized; from 70 upwards, canonized." Various speakers in general discussion said that the length of a sermon depends on the quality of the sermon, the children present, the laity, the hunger of the church, the ventilation, the preacher. Eld. Bonsack pleaded for a new baptism of purpose to save souls.

In the evening an Educational Meeting was held. Bro. H. J. Beachly spoke on "Week-Day Christian Training," calling for a return to the real old-fashioned religion. Eld. J. G. Meyer further explained the Vacation Bible Schools, as held in our Brotherhood. Eld. A. S. Hottenstein, in a beautiful way, presented the need of a deeper appreciation of sacred music. Bro. I. S. Hoffer vividly portrayed the minister's attitude toward education. "A Christian education is the only kind worthy of the name. We must point young people to a training that makes men and women of them."

On Thursday forenoon a Missionary Meeting filled the large church. Sister B. Mary Royer, who is here on furlough, gave us precious thoughts on service and stewardship. Bro. Nathan Eshelman gave a statistical report of conditions in Eastern Pennsylvania, relative to unoccupied territory. Eld. A. C. Reber forcefully declared that at the door of every life stands opportunity; that age has opportunity as well as youth. Eld. Bonsack said: "We do not look too much at the foreign field but too little at the home field. We help the work at home by helping India. Men must everywhere be reached through men." Eld. S. H. Hertzler encouraged the young to make the sacrifice and to go to needy fields.

The afternoon session was devoted to Sunday-school

problems. Bro. H. H. Nye, our District Sunday-school Secretary, gave a report on the activities in the District. There was a small decrease in attendance, conversions and teacher-training. In the number of evergreen schools, offerings, cradle-rolls, organized classes, and home department work there was a good increase. Bro. S. H. Hess urged that more teacher-training be done, because of the universal demand today for the trained teacher. "Teachers can acquire ability," he said. Sister Elizabeth Martin clearly portrayed that the proper teacher for children should aim at a well-balanced maturity, in laying the foundation for their lives. She said: "A teacher should be a light, not lightning." When asked what book is best for the teaching of the New Testament ordinances and doctrines, Eld. S. H. Hertzler replied: "The New Testament."

The officers elected for next meeting are: Moderator, Eld. R. P. Bucher; Assistant, Eld. Diller Myer; Clerk, Bro. H. H. Nye; Treasurer, Bro. H. R. Gibbel; Member of Program Committee, Bro. S. H. Hess.

The meeting was attended by members and friends from Maryland, New York and Pennsylvania. The fellowship and enthusiasm, manifested during the meeting, filled us all with renewed zeal and earnestness to promote the work of the Kingdom more devotedly. Ralph W. Schlosser.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Booker-Cook.**—By the undersigned, Nov. 18, 1920, at the home of the bride's parents, Brother and Sister Wm. S. Cook, near Colfax, Ind., Brother Ralph Booker and Sister Mary Cook.—D. C. Campbell, Colfax, Ind.

**Faks-Edwards.**—By the undersigned, at his residence, near Girard, Ill., Nov. 14, 1920, Brother Charles E. Faks, of Auburn, Ill., and Sister Mildred M. Edwards, of Girard, Ill.—J. A. Smeltzer, Girard, Ill.

**McIntire-Thomas.**—By the undersigned, at his home, Nov. 10, 1920, Brother E. J. McIntire and Sister Myrtle E. Thomas, both of Rolette, N. Dak.—Levi Fisher, Perth, N. Dak.

**Sells-Fleetwood.**—By the undersigned, Nov. 17, 1920, at his home, Brother Ray Sells and Miss Lettie Pearl Fleetwood, both of Homestead, Mich.—Jacob Sloniker, Benzonia, Mich.

**Severson-Wolf.**—By the undersigned, at the home of the bride's mother, Surrey, N. Dak., Nov. 7, 1920, Brother Sigurd Severson and Sister Gladys Wolf.—Ellis H. Wagoner, Kenmare, N. Dak.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Basore.** Mary Ellen, daughter of Eli and Sophia McFarland, was born at farm in Jefferson Township, near Liberty, Ohio. She was married to Absalom Basore in August, 1862. She accepted her Savior soon afterwards, and enjoyed church relations with the Lower Stillwater Church of the Brethren for a number of years. When a separate organization at Trotwood, was decided upon, she became, because of her location, one of the charter members of the Trotwood church. Here her Christian influence, her consistent life, as well as the temporal means with which God blessed her, became of much value. With her husband she moved to Trotwood from the farm about sixteen years ago. Feb. 20, 1900, Bro. Basore was called home, yet the blessings and benefits were shared by children of relatives—a nephew being in the home for a number of years. During her last illness, which was brief, she was watched over and cared for attentively by Mr. and Mrs. Arthur Michael and others, whose kindness was greatly appreciated. On the seventy-ninth anniversary of her birth she quietly and peacefully fell asleep in Jesus. In her passing she leaves three brothers-in-law, three sisters-in-law, and a number of nephews and nieces. Services in the Trotwood Church of the Brethren.—D. M. Garver, Trotwood, Ohio.

**Bowman.** James Alton, only son of Brother and Sister Harlie Bowman, born at Floyd, Va., died Nov. 10, 1920, aged 4 years, 1 month and 25 days. His father and mother survive. Interment in the Sunny Slope cemetery. Services by the writer.—Jno. R. Peters, Wenatchee, Wash.

**Brown.** Rezeau, died Nov. 12, 1920, at his home in Portage Township, St. Joseph County, Ind., after an illness of two years, the past six weeks of which had been critical. He was born in Portage Township Nov. 9, 1848, and had resided in that community all his life. He was the son of Isaiah and Eliza Brown, and was one of a family of twelve children, all but four of whom preceded him in death. Aug. 29, 1875, he was united in marriage to Martha E. Brown, who survives him. He also leaves two sons, two daughters and five grandchildren. He was a faithful member of the Church of the Brethren for many years. Services by the undersigned at the South Portage Church of the Brethren. Burial in the Mt. Pleasant cemetery.—Chas. M. Yoder, South Bend, Ind.

**Eshelman.** Mollie, nee Madlen, died Oct. 21, 1920, aged 66 years, 1 month and 8 days. She married John Eshelman in 1875. He preceded her in February, 1912. To them were born three sons and one daughter, who survive with ten grandchildren. She united with the Church of the Brethren in 1886 and was a faithful member till death. Services at the East Nimsishill church by Bro. M. M. Taylor, assisted by the home ministers. Interment in the cemetery near by.—Ella J. Wolfe, Hartsville, Ohio.

**Emawiler.** Oral M., born in Anderson, Ind., died at the St. Johns Hospital, Anderson, Ind., Oct. 25, 1920, aged 18 years, 8 months and 21 days. Death was due to a complication of diseases. He leaves his father, S. A. Emawiler, and stepmother, two sisters, one brother and three half-sisters. At the age of two he united with the Church of the Brethren. His mother preceded him. Services by Eld. J. F. Spitzer, assisted by Eld. E. O. Norris, in the city church, Anderson. His life ended in service for our country. He served for about three years, and died three days after being discharged.—S. A. Emawiler, Anderson, Ind.

**Halterman.** Sidney Irwin, died Nov. 11, 1920, aged 2 years, 8 months and 9 days. Services at the house by the undersigned. Interment in Elk City cemetery.—Joa. A. Root, Carpenter, Okla.

**Hosning.** Anna, nee Rosenberger, born near Philadelphia, Pa., Aug. 21, 1835, died Nov. 18, 1920, in Missouri. She married D. P. Horning. There were eight children, two of whom died in infancy. Three sons, three daughters and two sisters survive. She united with the church when sixteen years of age and lived a beautiful life. Services at her home in Missouri, after which the body was taken to Nickerson, Kans. Services by the undersigned.—W. A. Kinzie, Nickerson, Kans.



Kitchen, Gerald Devaux, infant son of Brother and Sister Paul Kitchen, died in November, 1920. Services in the Johnstown church by the writer, assisted by Bro. Norman Wilson—John S. Weybright, Cherry Run, Md.

Lowton, Sister Jennie Emily, nee Zimmerman, died Nov. 8, 1920, aged 45 years, 7 months and 8 days. She married Perry V. Lowton in 1897. To this union were born two daughters. She united with the Methodist church about four years ago and in 1912 was baptized into the Church of the Brethren. She leaves two daughters, her mother, one sister and six brothers. Services at the Pleasant Dale church by Eld. J. L. Kline, assisted by Eld. D. M. Byerly. Interment in the cemetery near the church—Emma Miller, Magley, Ind.

Miller, Sallie Elizabeth (Crist), born in Rockingham County, Va., Oct. 1, 1875, died Nov. 8, 1920. She married Wilson J. Miller in 1902. She united with the Church of the Brethren when a girl and lived an exemplary life, being a willing worker as long as her health permitted. She leaves her husband, an adopted son, four brothers and two sisters. Services by Eld. G. H. Bashor, assisted by Eld. Geo. Mishler—Mrs. Sylvia L. Notaly, Glendora, Calif.

Miller, Samantha, nee Bixler, born in Stark County, Ohio, Jan. 19, 1849, died at her home in Middle Branch, Ohio, Aug. 31, 1920. She married Lundy Miller in 1873. To them were born two sons and one daughter, who survive with ten grandchildren. She was a member of the Church of the Brethren for thirty-five years. Services at the East Nimschillen church by Bro. S. S. Shoemaker. Burial in cemetery near by—Elta J. Wolfe, Hartsville, Ohio.

Patton, Bro. Isaac T., born near Bruceton Mills, W. Va., April 20, 1853, died in Uniontown, Pa., Nov. 16, 1920. He united with the Church of the Brethren many years ago and lived faithful until death. He was twice married. He is survived by his wife, two children by his first marriage and by his second. Nov. 18 short services were held at the home by Bro. J. A. Buffenmyer, assisted by Bro. H. H. Glover. Nov. 19 the body was taken to Salem church, W. Va., where further services were conducted by Eld. Jeremiah Thomas. Interment in the Thomas cemetery near by—Mrs. J. A. Buffenmyer, Uniontown, Pa.

Price, Ambrose, son of Abraham and Sarah Price, born in Page County, Va., died Nov. 8, 1920, at New Lebanon, Ohio, aged 76 years, 6 months and 14 days. He was almost instantly killed by an automobile which struck him. He married Sarah Rice in 1869. There were six sons and four daughters, one daughter having preceded him. He leaves his wife, nine children, thirteen grandchildren, one brother and one sister. Services in the Eversole church at New Lebanon, Ohio—D. M. Garver, Trotwood, Ohio.

Shaffer, Bro. Valentine, son of Brother and Sister David Shaffer, born in Somerset County, Pa., March 30, 1849, died near Bristol, Va., of pneumonia, Feb. 11, 1920. In 1875 he married Sister Delilah Wise, who survives with six children and thirteen grandchildren. Burial near the Manor church, Pa.—Mrs. D. B. Shwaller, Bristol, Va.

Swartz, Bro. Isaac, son of John F. and Susanna Swartz, nee Hendricks, born in Montgomery County, Pa., July 17, 1850, died at his home near Pymont, Ind., Nov. 13, 1920. In 1874 he married Catherine Studebaker. To this union were born four sons and one daughter. Two sons preceded him. Bro. Swartz united with the Church of the Brethren early in life and remained a loyal and faithful member. He leaves his wife, two sons, one daughter, one sister, one brother and twelve grandchildren. Services from the Church of the Brethren in Pymont by Brethren I. R. Beery and Chas. Campbell. Interment in the Pymont cemetery—Mrs. Claude Cripe, Roseville, Ind.

Sword, Bro. Benjamin Franklin, born in Washington County, Md., June 7, 1848, died at his home in Lanark, Ill., Nov. 18, 1920, aged 72 years, 5 months and 11 days. He was the son of Jacob and Sarah (Reed) Sword. In 1865 he came with his parents to Carroll County, Ill., where he has since lived. Dec. 28, 1871, he was married to Sister Elizabeth Boyd. One daughter was born to them. Oct. 25, 1875, he was baptized into the Church of the Brethren. Ten days before his death he called for the elders and was anointed. He leaves his wife, three brothers and five sisters. Two sisters preceded him. Services in the Church of the Brethren, conducted by the writer and Elder W. B. Stover. Burial in the Lanark cemetery—James M. Moore, Lanark, Ill.

Walter, Bro. Thaddeus, died at his home near Klahr, Pa., Nov. 4, 1920, aged 71 years, 1 month and 18 days. Services by Eld. J. F. Miller at the Clair church. Interment in cemetery adjoining—E. F. Clair, Klahr, Pa.

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# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 741)

still endeavoring to secure some one to act as pastor for us.—Earl F. Helman, Sidney, Ohio, Nov. 22.

**Potsdam.**—The combined council of the Salem and Ludlow churches met Nov. 20. Elders Jesse Stutsman and Wm. Minnich gave splendid talks at the opening. Eld. Newton Binkley presided. Brethren Harry Delk and Howard Dickey were elected Sunday-school superintendents; Sisters Lola L. Hershberger, Emma Heist, Christian Workers' of noors; David Hoke, trustee; the writer, church correspondent. A committee of five brethren was chosen, including the superintendent, to select Wm. Minnich, Newton Binkley and Bro. Lester Hoke, to begin Dec. 5, with Bro. Butterbaugh, of Silver Lake, Ind., as evangelist. A collection was taken for the "Messenger" fund. We were recently favored with an instructive talk concerning our mission field in India, by Bro. J. M. Pittenger.—Mary Weisenberger, Laura, Ohio, Nov. 22.

**Prices Creek** church assembled in members' meeting Oct. 22, with Eld. S. A. Blessing presiding. A very spiritual communion was held Oct. 22. Two strong discourses, delivered during the day by Brethren S. A. Blessing and Otho Winger, better fitted us for the evening service, at which the latter officiated. On Sunday morning breakfast was served to about 600 people. Sister Bright gave an illustrated talk to the children, after which Bro. Winger gave an excellent address on "Love." The presence of Brother and Sister Winger added much inspiration to the meeting. We expect Bro. B. F. Fetty to assist us in a revival during December.—Alma Miller, Eldorado, Ohio, Nov. 18.

## OREGON

**Newberg** church held her love feast Nov. 13. A number of members from the Portland and Albany congregations were present, making forty-seven in all. Eld. Geo. Stricker officiated. Visiting ministers present were Brethren Geo. Stricker, C. G. Carl, J. A. Royer, W. W. Ritter, Edwin Harader, Bro. Platt, of Albany, Oregon, and one minister, S. P. Van Dyke, of Clark and J. A. Reed. At the close of the feast Bro. J. A. Reed and wife were ordained to the eldership.—Brethren Carl and Ritter conducting the services. Most of our visitors remained over night and were present at the Sunday-school and preaching services. Bro. Stricker gave us a very inspiring sermon on the subject, "Christ for the World." The sisters served dinner at the church, after which Bro. Platt, of Portland, conducted a song service which was much enjoyed. The only thing that marred our enjoyment of the day was the knowledge that Bro. D. C. Glick and family were leaving Newberg in a few days. He resigned his charge of the Newberg church a few weeks ago and is moving to California. Bro. S. P. Van Dyke was chosen as our elder.—Eliza J. Moore, Newberg, Oregon, Nov. 16.

## PENNSYLVANIA

**Center House** (Middle Creek Congregation)—Bro. Wm. M. Knopmiller began a series of meetings Oct. 9, which continued for one week. He preached nine stirring sermons which revived us very much and resulted in eighteen conversions; twelve have been added to the church by baptism and six await the rite.—John Reese, Champion, Pa., Nov. 21.

**Harrisburg.**—Nov. 14 a service was held in commemoration of the three hundredth anniversary of the landing of the Pilgrims, under the auspices of the Golden Rule Circle Class of young folks, of which Bro. W. K. Conner is teacher. The program was well rendered, with responsive readings, hymns, recitations, etc. In the absence of our pastor, Bro. W. K. Conner, who is away holding a series of meetings, Brethren A. K. Hollinger, J. H. Beachley and Chas. Madeira are filling the pulpit. Our prayer meetings are well attended. Requests are coming for cottage prayer meetings which should inspire all.—Sallie E. Schaffner, Harrisburg, Pa., Nov. 21.

**Martinsburg.**—Oct. 30 Bro. C. A. Miller, of Meyers Cave, Va., began a series of meetings at the church and continued till Nov. 14. These meetings were all well attended and the last night the house was filled to overflowing. Seven were received into the church by baptism. One other, not as the result of the meeting, was baptized with the last of the above converts.—J. H. Crofford, Martinsburg, Pa., Nov. 22.

**Quemahoning.**—Our series of meetings began at the Tire Hill house, Quemahoning congregation, Oct. 23 and continued for two weeks. Bro. Albert Schue, of New Bethlehem, Pa., was the evangelist. The interest and attendance increased toward the end. Seven were added to the church.—N. H. Blough, Davidville, Pa., Nov. 21.

**Rummel.**—Nov. 11-13 Bro. Virgil C. Fennell gave us three evenings of stereoscopic views on religious education. Friday and Saturday Bro. Fennell and Bro. D. C. Glick, of Johnstown, Pa., instructed us in a Bible Institute. Nov. 14 the young people had charge of the Christian Workers' Meeting. Our Sunday-school is growing. We are planning for a Christmas program. We have also decided to put a baptistry in our church.—Mrs. Stella Hoover, Windber, Pa., Nov. 24.

**Shamokin.**—We moved to Shamokin from the Mingo congregation and took the pastorate of the church the last week in October. There is a little band of workers in this city and large opportunity for work. The work was started here by Bro. D. P. Ziegler about thirty years ago, and we are the second of his grandsons to have the pastorate of the church. We were just settled when scarlet fever broke out in the family, two of the girls being taken sick. On account of this the council will be held Dec. 11 and the love feast Dec. 12.—Harry H. Ziegler, Shamokin, Pa., Nov. 16.

**Tire Hill.**—Oct. 23 to Nov. 7 we enjoyed a splendid revival meeting, conducted by Bro. Albert Schue, of New Bethlehem, Pa. He labored earnestly in preaching the Word. Many good impressions were made and we feel that the members and the community were benefited. Eight were added to the church by baptism.—John E. Kaufman, Johnstown, Pa., Nov. 15.

**Trout Run.**—Eld. Wm. M. Knopmiller came to us Oct. 23, when we held our council meeting. We elected Brethren Grover Faust and Elwood Nedrow, deacons and they were duly installed. We also chose Bro. Knopmiller as elder in charge for another year. He began a series of meetings, that evening which closed Oct. 31. He also officiated at our love feast held on that date. Thirty-eight members were present. Three were added to the church and one awaits baptism.—Mrs. Bert Reese, Champion, Pa., Nov. 21.

**Uniontown.**—The two weeks' series of meetings, conducted by the pastor, Bro. J. A. Buffenmyer, closed Sunday evening, Nov. 14, with a communion service. Eighteen were baptized. One of the number was from the Ephraim Mission. The greater part of them were children from the Sunday-school. The song service was in charge of Bro. L. D. Rose.—Orpha Collier, Uniontown, Pa., Nov. 18.

**Upper Codorus.**—Oct. 23 and 24 we enjoyed a largely attended love feast. Sunday evening, after the service, Eld. Geo. Weaver, of Manheim, Pa., began a two weeks' series of meetings. The weather was ideal, the attendance large, and the interest good. Twelve confessed Christ.—N. S. Sellers, Lineboro, Md., Nov. 18.

**Viewmont.**—Our revival effort which was in charge of our pastor, Bro. L. B. Harshberger, closed Nov. 14. The meetings began Oct. 31 and continued every night for two weeks. Bro. Harshberger preached splendid sermons for us. Two of them were of special interest, one

on "The Signs of His Coming," and the other, "The Signs of the Times." Five were baptized and one was received on former baptism. Bro. Virgil C. Fennell, Field Director of Religious Education, was with us for two nights. His first lecture, on the "Biggest and Best Paying Business," was indeed a message worth listening to. Bro. Fennell also gave a stereoscopic lecture in the Stutzman school Nov. 18 to the boys and girls on "The Brown God and Its Little White Imps." All the boys but two signed the "Clean Life" pledge cards. In the evening he gave another stereoscopic lecture in the church, which was appreciated by all.—Wm. H. Rummel, Johnstown, Pa., Nov. 22.

**West Greentree.**—We held our love feast at Rheems Nov. 10 and 11. There were quite a number of visiting brethren with us. The feast was well attended. Eld. Elias Edris, of the Little Swatara congregation, officiated. At this writing we are in the midst of a series of interesting meetings at Greentree, conducted by Bro. Amos Kuhns, of Union Deposit, Pa.—S. R. McDannel, Elizabethtown, Pa., Nov. 17.

## TENNESSEE

**Beaver Creek.**—Bro. A. M. Laughrun, of Jonesboro, Tenn., began a series of meetings Oct. 30, continuing until Nov. 14. He preached thirty practical and very inspiring sermons. Seventeen stood for Christ, ten of whom were baptized, two reclaimed and five will be baptized near Maryville, Tenn., in the near future. Nov. 6 we had our love feast, with Bro. Laughrun officiating. The attendance and interest were splendid during our revival. The members feel much strengthened.—Mrs. J. Vernon Spangler, Fountain City, Tenn., Nov. 22.

## VIRGINIA

**Antioch.**—Our love feast, held Nov. 6, was well attended and enjoyed by all. Several visitors were present. Eld. C. S. Ikenberry, of Daleville, Va., officiated. On Sunday Bro. Ikenberry preached to a large audience in the church, while Eld. Jos. Bowman, of Union Bridge, Md., addressed the crowd outside.—Orpha L. Flora, Boone Mill, Va., Nov. 16.

**Burks Fork** church met in council Nov. 20, with Eld. A. J. Weddle presiding. One was received as an applicant for baptism. On the Sunday following we met for Sunday-school, after which Brethren Joel Weddle and H. B. Hylton preached to a large audience.—Hattie E. Hylton, Floyd, Va., Nov. 21.

**Flat Rock** church met in council Nov. 13. "What Effect Does the Temperance Movement Have on the Young People?" was the topic discussed at the morning session. Various officers were elected: Elders Bro. J. Carson Miller, secretary-treasurer, Bro. J. H. Garber; Sunday-school superintendents, Brethren J. W. Myers and S. C. Wine. Our Sunday-school Institute opened at night. Elders D. H. Ziegler and J. S. Roller were the speakers. We had three sessions on Sunday. The talks were very interesting and helpful. Since the last report one has been received by baptism and three by letter.—Annie R. Wine, Forestville, Va., Nov. 19.

**Greenmount** church met in council Nov. 5, with Eld. J. W. Wampler presiding. Brethren D. H. Ziegler and C. E. Long were with us. One letter was received. The workers for the Sunday-schools at the different places in the congregation were chosen, with Bro. J. W. Myers, superintendent of the Greenmount school. An election for officers was held, which resulted in the following being chosen: Brethren Jerry Sanger and J. Galen Wampler, ministers; Brethren Marvin B. Rodeffer, Ira Chanc and Virgil Miller, deacons. All the rest being absent, Bro. Sanger was the only one installed.—Annie Miller, Harrisonburg, Va., Nov. 21.

**Leakes Chapel.**—Bro. Samuel Pence, of North River, Va., held ten good meetings for us. Five made the good choice and were baptized. The church also was built up.—D. T. Turner, Stanley, Va., Nov. 18.

**Linville Creek.**—Aug. 15 Bro. S. Landis, of the Cooke Creek congregation began a series of meetings which continued for three weeks. The attendance and interest were good throughout. Sixteen were baptized. Our love feast was held Oct. 16. Quite a number were present and we had a very nice meeting.—Frances Humbert, Broadway, Va., Nov. 13.

**Mt. Vernon.**—Our series of meetings, Oct. 17-31, was conducted by our pastor, Bro. C. B. Smith. Bro. W. H. Holsinger, of Williamsburg, Pa., had charge of the song service, and assisted Bro. Smith in the preaching. Bro. Holsinger's services meant much in these meetings. Seven were baptized and one awaits the rite. Our love feast was held Oct. 30, with Bro. Holsinger officiating. Nov. 12 we met in council, with Eld. J. R. Kindig presiding. Two letters were granted. Officers of 1921 were elected as follows: Elders J. R. Kindig; pastor, Bro. C. B. Smith; clerk, Bro. Chas. Cline; "Messenger" agent, Sister Nora Kindig; Sunday-school superintendents, Brethren J. G. Showalter and J. E. Harger; correspondent, the writer.—Mrs. J. F. Loving, Waynesboro, Va., Nov. 20.

**Newport.**—Our regular business meeting convened Nov. 6. Our pastor was retained for the coming year. Two deacons were installed: Brethren Geo. M. Painter and Oscar Honsden. Brethren Hunter Huffman and Newton Foltz were selected as trustees of the church. A contribution of \$14.14 was taken for Chinese relief. Nov. 3 Bro. W. H. Bradley, of Kearneysville, W. Va., began a series of meetings, preaching thirteen stirring sermons. Nine were added to the church. Bro. Bradley is a deeply consecrated worker, and his influence for good is still felt in our midst. Our love feast was held Nov. 14, with Eld. Geo. W. Painter officiating. Attendance was good. We have a live Sunday-school, ninety being enrolled, with an average attendance of seventy.—Emma E. Honsden, Stanley, Va., Nov. 19.

## WEST VIRGINIA

**Johnstown.**—I am at present in the Johnstown church of our people. I came Nov. 6 to their love feast, at which about fifty members were present, with the writer officiating. They had a good meeting. Bro. Caleb Long, of Boonsboro, Md., is elder in charge. Ministers present were Brethren Parrott, Lowry and Norman Wilson. Sunday morning the writer commenced a series of meetings, which have been well attended. We expect to continue over next Sunday. The Johnstown congregation is much scattered and without a resident minister. This I believe is a hopeful field. The churchhouse is large and recently painted. The members are a unit in their work and conservative in principle. Some of the members are growing old. A few young people are coming in, but not fast enough to take up the work and push ahead. At present Bro. Norman Wilson preaches for them, coming every two weeks, from Blue Ridge College, New Windsor, Md., over seventy-five miles away.—John S. Weybright, Cherry Run, W. Va., Nov. 16.

**Pleasant Valley** (Second District).—Eld. E. T. Fike and Bro. J. B. Shaffer conducted our second Bible Institute Nov. 6-14, assisted by Sister Bern Fike. Good interest was manifested, and we believe the church has been greatly built up by their teaching. Our meeting closed Sunday night, Nov. 14, with a love feast, at which Bro. E. T. Fike officiated. Our Sunday-school is still in progress. Very good interest has been manifested in the school. There is preaching the first and third Sundays by the writer.—Henry C. Sanders, Auburn, W. Va., Nov. 17.

## WISCONSIN

**Maple Grove.**—Our series of meetings closed Nov. 14, in charge of Bro. D. M. Shorb, of Minot, N. Dak. On account of bad weather the meetings were not so well attended, but those who did come were strengthened in the faith. At the close of the meetings we held our love feast.—Mrs. Geo. Shade, Stanley, Wis., Nov. 20.

## ANNOUNCEMENTS

### LOVE FEASTS

California  
Dec. 5, 6 pm, Covina.  
Illinois  
Dec. 5, Hudson.

Iowa  
Dec. 4, Spring Creek.  
Minnesota  
Jan. 16, 7 pm, Minneapolis.  
Pennsylvania  
Dec. 12, 4 pm, Harrisburg.  
Dec. 12, Shamokin.

## Scripture Text Calendars



THE artist and the engraver have been taxed to the limit to effect the best combination of artistic talent and mechanical skill calculated to make the Scripture Text Calendar for 1921 a masterpiece of art and of the printer's workmanship.

### Twelve Pictures in Rotogravure

The twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by the rotogravure process. We need not enlarge on the popularity of this process of engraving. The historic events of the last few years have been presented to the public through rotogravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Sepia.

### An Interesting Feature

Each picture illustrates one of the Sunday-school lessons of the month in connection with which it appears. A scripture verse for each day is given, and the International Lesson Reference and Golden Text for each Sunday. On the back is a table showing the church census of all the denominations in the United States.

### Opportunity for Both Church and Individual

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### BRETHREN PUBLISHING HOUSE

Elgin, Ill.

## JUNIATA COLLEGE

Winter Term will open January 3, 1921.

Beginning Classes for Preparatory students.

Second Semester will open January 24, 1921.

New courses open to entering Freshmen and other college students.

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Write about the work in which you are interested.

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Huntingdon, Pa.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 14.

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No. 50

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## ...EDITORIAL...

### Hints on Fellowship With Christ

WHEN Brother X gets up in the prayer meeting and makes a nice little speech about the blessedness of fellowship, do you ever wonder whether he knows what he is talking about? And when Sister X sings so sweetly about how Jesus walks with her and talks with her, do you ever wonder whether there is something more substantial to her religious life than pretty phrases?

Let us hope not. Let us rather hope that you are asking yourself at such times whether fellowship with Christ actually means something to you.

Did you ever see two old soldiers "visit" together—soldiers who had served in the same regiment in the Civil War and had not seen each other for forty years? With what thorough understanding and satisfaction they lived over again the long hard marches, the excitement of battle and the thrilling adventures! That was fellowship. It was fellowship when they marched and fought together and it was fellowship when they recounted their experiences forty years later. What made them enjoy their visit so much? Just the fact that they had had a common experience. They understood each other.

Fellowship is considering and concluding and doing and remembering and anticipating and desiring and loving and hating and choosing and refusing and enjoying and suffering the same things. It is sharing a common experience.

The essence of Christian experience is fellowship with Christ. This is the objective of Christian discipleship. Paul said that the Corinthians "were called into the fellowship of his Son Jesus Christ our Lord." John's purpose, in writing his first letter, was "that ye also may have fellowship with him." And that meant fellowship—he went on to explain—"with the Father and with his Son Jesus Christ."

Very likely there is something, about the inmost inwardness of this, which we do not and can not fathom. The psychology of the human mind still has its mysteries. The union of two human spirits in a common life is so remarkable sometimes as to seem incredible. What wonder then if the ultimate *how* of a Christian's union with Christ is too deep for our little minds to penetrate?

But whatever mystery there is about it, pertains not at all to the practical side of the subject. This is perfectly simple. Knowing the conditions and manifestations of fellowship with Christ, we can easily tell when we have this fellowship and when we have it not, and what we need to do to secure or retain it. What else do we need to know about it?

The prerequisite to fellowship between any two beings is mutual sympathy—likeness of spirit. The prerequisite to fellowship with Christ, therefore, is Christ-mindedness—sympathy with him in everything. To have fellowship with Christ, one must think and feel as he does about God and men, and the right way to live. One must love what he loves and hate what he hates. One must have the Spirit of Christ, as Paul puts it, to be one of his—to have fellowship with him.

But here we strike trouble over that capital "S." For the Spirit of Christ is not the same thing as the spirit of Christ. The former is Christ's own. The latter is the human spirit which is Christlike. But don't let this worry you any. The problem involved is purely metaphysical—we alluded to it above—with not one whit of practical interest about it. For the only kind of human spirit with which or in which the Spirit of Christ can dwell, is a Christlike one. And if a human spirit is really Christlike, then that spirit will certainly be a habitation for the Spirit of Christ. That is to say, you can not have either the spirit of Christ or the Spirit of Christ without having both. So the point is of no concern to us whatever. We have referred to it only for the purpose of making this fact clear. Now let us go on.

You have fellowship with Christ if you have the spirit of Christ. And you have the spirit of Christ if you have it. If you don't, you don't. That is all there is to it.

Possession of the spirit of Christ is not attained in any magical way. No incantations or repetition of formulas will bring it. The mental acceptance of truth about Christ and the ministration of ordinances are steps in the process of becoming Christ-minded, but they can not insure this result. The most important element is the hunger of the heart for Christlikeness. All the rest is auxiliary to this. The determining factor is the will—turning from sin and choosing righteousness. But there must be a real turning. It must be with full purpose of heart. In such a heart the new spirit—the new life—is begotten. It doesn't matter how. God attends to it. The only part of the transaction that needs any attention from us is our part. And our part, in becoming possessed of the spirit of Christ, is to desire it, actually to desire it. Anybody can have the spirit of Christ, and hence fellowship with Christ, if he wants to. If any one doesn't have it, that fact is proof that he doesn't want it. There can be no other reason.

The test of fellowship with Christ is found in the way you act—the way you go about your daily business and the things you are striving to accomplish. The relationship is so glorious, living in fellowship with Christ is so satisfying, far beyond any other way of living, that this experience itself may be all the testimony you care for. You may prefer just to enjoy it and not bother about anything so unpoetic as your business methods. But other people will bank much more on what they see of these than on what you say about the grand time you are having. Commonplace and prosy as the subject is, there are some features of it which are of very special concern to all who wish to live in fellowship with Christ.

Perhaps at another time we can think together about some of these.

### Shall We Abandon the City?

THE revival of interest in our country churches, as most of our churches are, and the effort to make them vital centers of the community life, is one of the most healthful of present tendencies. We are in complete sympathy with it and are glad to do everything possible to encourage it.

Of similar mind is one of our correspondents who writes of the advantages of living and working in the country, and would like to warn us against the dangers of contamination in the cities. His principal thought is good, but when he carries it to the point of suggesting that we ought to "avoid the cities as a pestilence" he is spreading it on too thick.

The brother's idea seems to be that the cities are doomed anyway and that we would better give them up and try to do what little good we can in the country. But this does not fit in well with our Lord's parting instructions to his disciples, which speak of "every creature." Especially when we remember how large a percentage of the world's population lives in cities. Nor does it agree any better with the practice of the apostles. They founded churches in cities—large ones, too, and notorious for their wickedness.

Suppose we include both city and country in our program for the future. Wouldn't that be the better plan?

### Accounting for the Difference

PROBABLY you have often noticed how the same situation will appeal differently to different persons. In particular, how different persons will react in a change from encouraging to discouraging conditions in Christian work.

Some Christians, you know, are wonderfully enthused over the outlook when everything is going fine, and ready to pitch in with all their might, and then, when cherished plans fail and the work begins to drag again, they are ready to slacken their efforts and say: "Well, I guess we can not do much after all. I thought we were really going to get something done this time, but I see that it's no use." Other Christians are not affected that way at all. In such a change of conditions they only see a call to greater diligence and more prolonged perseverance. It never occurs to them to give up the fight.

The explanation of this difference is that the latter class are well grounded in that old-fashioned virtue called steadfastness. "Be ye steadfast" is the first thing that comes into their minds. And they just proceed to be steadfast. It's very simple when you understand it.

Steadfastness is the quality that holds on when prospects of victory have receded out of sight.

### Keeping the Manna Over

THE memory of that blessedness you knew when first you saw the Lord is sweet, isn't it? It is a good thing to cherish. It was truly a "soul-refreshing view of Jesus and his word."

But haven't you had any views like that since then? Any new views? Any new blessedness? Are you still living on the glory of that first experience with the joys of divine fellowship?

The daily manna in the wilderness was a gracious provision for the wandering Israelites, but it had to be gathered daily. You remember, don't you, what happened when some tried to store it up for future use?

That is what is the matter with some people's religion. It has spoiled. There has been no fresh intake, no new infusion of spiritual life-blood.



## CONTRIBUTORS' FORUM

### The Single Standard

There are a thousand ways to cheat and a thousand ways to sin.

There are ways uncounted to lose the game, but there's only one way to win;

And whether you live by the sweat of your brow or in luxury's garb you're dressed,

You shall stand at last, when your race is run, to be judged by the single test.

Some men lie by the things they make, some lie in the deeds they do,

And some play false for a woman's love, and some for a cheer or two;

Some rise to fame by the force of skill, grow great by the might of power,

Then wreck the temple they toiled to build, in a single, shameful hour.

The follies outnumber the virtues good, sin lures in a thousand ways,

But slow is the growth of man's character, and patience must mark his days;

For only those victories shall count, when the work of life is done,

Which bear the stamp of an honest man, and by courage and faith were won.

There are a thousand ways to fail, but only one way to win!

Sham can not cover the wrong you do nor wash out a single sin,

And never shall victory come to you, whatever of skill you do,

Save you've done your best in the work of life and unto your best were true.

—Edgar A. Guest.

### Japanese Courtesy

BY D. W. KURTZ

THE more one travels, the more one is impressed with the fact that each nation excels in something. We can learn from each other, and we should do so, to enrich our own civilization. The Japanese people are noted for their courtesy, and this is so genial, so bounteous, and so spontaneous, that one is impressed with its presence on every hand.

In the first place, the Japanese nation welcomed the World's Sunday School Convention, and therefore admitted all delegates without even examining their baggage at the customhouse. This was pure courtesy, extended to the guests of the nation, and after passing through the American customs, a courtesy that is appreciated. No nation treats people so unkindly at customs as our own country. Everything is ruthlessly torn open—even destroyed—then scattered abroad, so that it requires much time and a great deal of patience to gather things together again and repack, all this because some young men have a little "authority." My criticism is not the fact of making thorough examination at customs, but the rude manner in which it is done in our country.

The Japanese also gave us special cars on the railroad, and granted passes to all the leaders of the Convention on all the imperial railroads of Japan. The City of Tokyo gave passes to all the delegates for the street-cars.

Into every city that we entered, we found "Welcome Committees," usually the Mayor of the city, leading business men, and sometimes the Governor of the province. When we came from Nikko, as we changed trains at Utsonomia, a special envoy came on board, sent by the Governor, to greet us on our way. At Osaka the city spent \$12,000 in one day to entertain us, and to give us a banquet. They had automobiles and guides, ready to take us over the city, and showed us all the important institutions of the city. Osaka has a new feature which, so far as I know, leads the world. The city runs a municipal institution for laboring men, providing beds for one cent per night, and meals for six cents each. With this goes a free bath, which is compulsory. In connection with this building is a day nursery and a kindergarten. They have also over two hundred homes for laborers, that rent from \$2 to \$8.50 per month, depending upon the size and furnishings. The city is now building 600 more houses for the laborers.

Over sixty such receptions were held in Japan before and after the Convention. During the Convention I had the privilege of attending eight important receptions. Some of these were only for the leaders and those on the program, while others were for all the delegates. The first was in the Imperial Gardens. These gardens are very extensive, and are opened only on special occasions, and never to the general public. The next day a hundred of us were received in the private gardens of the crown prince, at the Akasaka Palace. Another reception, given to all the delegates, was in Hibiya Park, by the City of Tokyo. This was a very elaborate affair, and a great deal of varied entertainment was provided, as well as a bountiful banquet. The delegates were invited to Kamakina, all their expenses paid, and they were royally entertained in that city. It is at Kamakina where the famous bronze Diabutsu is located. This statue of Buddha is about fifty feet high, and weighs 450 tons. It is about a thousand years old, and is considered a great piece of art.

The Patrons' Association, composed of the leading men of Tokyo, gave a reception and banquet to all the delegates in the Imperial Theatre, Oct. 13. This was a very elaborate affair. But the things that impressed me most, were the speeches made by such prominent men as Viscount Shibusawa, and Baron Sakatana. These men are not Christians, but they welcomed the Christian Sunday School Convention because of the high ideals for which it stands. It seemed that all the Japanese statesmen summed up the purpose of the Convention as follows: (1) It stands for world peace and the brotherhood of man. (2) The Sunday-school stands for the moral and religious training of the children. At the banquet given to the Patrons' Association, Viscount Kaneko made the following statement: "We welcome you to Japan, not as tourists, nor even as investigators, but as Christians, the bearers of the Gospel of Christ, the Light of the World. Your badge has the Tarii, which is a gateway. You are bringing the Light of the World through the gateway of Japan to the ends of the earth."

Some of us were invited to the "Peers' Club" to a reception given by the President of the House of Peers, Prince Tokugawa, the son of the last Shogun, who would be ruler of Japan but for the restoration of the monarchy. The president of the House of Representatives was also associated with this reception. Both made speeches of welcome, and expressed the hope that our visit to Japan might create "peace on earth, good-will toward men."

In Sendai, the school-children came out on a rainy Saturday morning, at eight o'clock, and formed a large triangle in front of the railroad station, to welcome us. Twenty-five hundred school-children were in this group, each holding a flag with the letters W. S. S., which did not mean "War Saving Stamps," but "World's Sunday School." They waved their flags and shouted "Banzai" for us many times. The Japanese word for *Banzai* stands for our *Hurrah*, and means "May you live ten thousand years." At Sendai, the Mayor and some select citizens took us on an excursion to Matsushima, one of the most beautiful sights in Japan. We went by rail to Shiogama, then took a special boat, intended only for dignitaries, and passed through the beautiful Archipelago of the Eight Hundred and Eight Islands. At Matsushima we were given a full course Japanese dinner. We had to shed our shoes at the entrance to the hotel, and our slippers at the entrance to the dining-room. Here we squatted on mats before small tables, ten inches high. A full course dinner was served in Japanese style, and with the aid of chop-sticks we made the best of it. At this dinner the Mayor of Sendai made a fine address, in which the usual sentiment was expressed, that they hoped our visit would result in friendship and peace.

The Japanese people are very much worried over the California situation. Each day their papers are full of the doings and newspaper reports of California. I was elected by our party as leader, and therefore responded to the Mayor. I assured him that California was not the whole of the United States and that the heart of America wants peace, justice, and good-will.

As we returned by boat to Shiogama, that city had

large delegations out to greet us. Even before this, the Mayor and city officials greeted us and also accompanied us to Matsushima.

Another way in which the Japanese express their kindness is in giving presents. Many of the delegates were placed in Japanese homes. As far as I heard, in every case were these delegates given fine gifts by their hosts. But what is more significant, most of these Japanese went to the expense of furnishing rooms in American style, with beds and furniture, chairs, etc., so as to make it comfortable for the delegates. One Japanese actually built an American house, solely for the purpose of giving the comforts to his guests that they were used to. The speakers who were invited by the cities and various organizations, were usually given gifts also.

I had the privilege of addressing 600 officers of the Young Men's Association of Tokyo. These associations have a membership of 500,000 in Japan, and 40,000 in Tokyo. The Superintendent of Education in Tokyo presided. At the close of my address, he took about fifteen minutes to tell me how utterly incapable they were of telling me how much they appreciated my address, and how helpless they were to reward my honorable self for my services, so they would give me a "token" (not reward) representing their appreciation. They then presented me with two very beautiful Mikimoto pearls.

At another meeting, I was asked to take tea with the Mayor of Tokyo, Viscount Tajiri (LL. B. of Yale, 1878), who presided. At the close of this address, a beautiful lacquer box was presented. A few days ago I received a letter from the Mayor, expressing his personal appreciation for my address.

These are simply illustrations of the limitless courtesy of the Japanese.

The genuineness of their courtesy was demonstrated in the Convention. The Japanese, especially the women, would always give their seats to foreigners (Americans and others) when the house was crowded. And when the addresses were delivered in English, they remained perfectly silent, although many of them could understand not a word. But as soon as the translation in Japanese began, the foreigners began to visit, go out, and move about, and make so much disturbance that it was difficult for them to hear the translation.

The greatest demonstration of Japanese courtesy was shown when our auditorium burned. All over the empire came messages of sympathy. The House of Peers offered their hall for our use—the same as if the United States Senate were willing to adjourn and allow the Sunday School Convention to use their rooms, especially a convention of foreigners and a foreign religion. The managers of the Imperial Theatre at once called off all their engagements and offered us this magnificent building for our convention. This courtesy is so wonderful, so magnificent, that it is unique in the world. Scarcely would a Christian country put itself out to such an extent for its own religion.

Messages came from America, offering financial help in the loss of the auditorium—which cost \$80,000—but all this was refused by the Japanese who suffered this loss themselves.

Prof. Smith lost a thousand dollars' worth of costumes for his pageants. But the Japanese rose to the occasion. They called in a number of tailors and told them to do what they were told; and by working day and night, 1,000 new costumes were made, and all the pageants were given as scheduled. The Japanese have the greatest capacity for sacrifice, to make good, and to meet their ideals of courtesy that I ever saw. I am sure that all the delegates were impressed the same way. It was the conversation day and night. "What wonderful people these Japanese are!" "They never overlook anything that contributes to beauty, efficiency and comfort." There never was a day without surprises—the unexpected new pleasure, courtesy and favor on the part of the Japanese.

The Japanese have learned many things from us—should we not learn some things from them?

McPherson, Kans.



## A Land Where the Word of the Lord Is Precious

BY J. H. B. WILLIAMS

IN our last article we endeavored to show some of the ways in which the World's Sunday School Convention would be of special missionary value to the world and to Japan. We left that land with many feelings of gratitude for kindnesses received, and admiration for these "Yankees of the Orient."

Having for years read of mission work in Korea, it was our desire to see what we could, in three short days. What we did see gave us a new appreciation of the presence and power of the Holy Spirit and the Word of God, for, truly, this is a land where the Father's Word is precious. We have seen crowds attending church at periods of revival, and have been present at a few of Billy Sunday's meetings, but never had it been our privilege to see such veritable packs of people as crowded into the churches in Korea.

Our first stop was at Seoul. Here we attended the Methodist church in the morning and saw the thousand students, and others, who gathered for worship. In the evening we were with the East Gate Methodist church and saw once more the interest and fervor of the worshippers. At the close of that service we attended the Central Presbyterian church, where a revival meeting was in progress. The Koreans sit on the floor, usually having removed their shoes. As a means of getting a large crowd into a small church, I think this beats any method of seating that I have ever seen. This last church, with its galleries, is large, but when we were told that fully 3,000 were at the service, we could hardly believe it. The evangelist was a Korean of great power and eloquence, so we were told. The Korean is naturally a born orator. At this Sunday evening service the evangelist said that there were 3,000 present and that during the next week he expected 3,000 conversions. This would seem a preposterous expectation in our own land, and likely the number is a bit high for a week's effort in this particular church, but in a land where every Christian talks with his unsaved neighbor about his soul, it is impossible to know what the Lord can accomplish.

From Seoul, with its large Christian work, we went on Monday evening to Pyeng Yang and here we (including Brethren Harnly, Yoder, Crumpacker and the writer) had the surprise of our lives. The Christians had expected that a large number of American Sunday-school delegates would be on our train. Not a single one excepting ourselves came. The Christians had made wonderful preparations, including a Convention that the Sunday-school people had promised them.

Down the road, four stations from Pyeng Yang, a good missionary, by name of Holcroft, boarded our train and broke the news to us of what we might expect. The only thing to do, of course, was to go on. That usually is the best policy. Before reaching Pyeng Yang, a heavy shower of rain had fallen, but when we left the train, there, beyond the station gate, were at least five thousand people—Sunday-school children, college students, pastors, laymen and onlookers—lined up along each side of the road for at least a quarter of a mile, to welcome the delegates. Such a reception might have caused an American Presidential candidate to turn green with envy, but here we were—four rather modest brethren, unwittingly being made the recipients of a welcome that had been staged for what, since Tokyo, has come to be known as one of the "Famous Cook Touring Parties." Everything was present excepting a brass band (!), but this we did not miss, for we had expected nothing. Out we marched through the lines of splendid Christians, making our bows and appreciating the welcome. We Occidentals do not know what a real bow in greeting is until we see these people making it. We received their low bows; then were placed in a faithful Ford, which is fast becoming the missionary's friend on all the mission fields, and were hustled off to meet the missionaries.

We did the best we could to help cover the disappointment caused the missionaries through the failure of the large party to arrive. Brethren Crumpacker

and Yoder spoke in the evening, while Bro. Harnly and the writer assisted in the next morning's program. All of these meetings were largely attended—every available inch of space being taken in the churches. At this place we attended four services, all of them being uniformly large. Up until at least a few years ago, this station had the largest Wednesday evening prayer meeting in the world. We were told that the largest theological seminary in the world is here at Pyeng Yang—a land in which mission work is now only thirty-five years old.

After a wonderful Korean feast, given by the leaders of the church in the evening, and attended by the missionaries and five other delegates that had shown up by this time, and a splendid evening service, we slept a few hours, and by 9 A. M. we dropped off the train at Syen Chun, another very prosperous mission station of the Presbyterian Church. This town, with its 6,000 inhabitants, has 3,000 church members and many more adherents. Most of these are church and Sunday-school goers too. The crowds at Sunday-school are so large in the two great churches in this town, that it is necessary to have Sunday-school at different hours—first for the children, then the women, and finally the men and boys. Six sessions are held each Sunday in these two churches. We doubt whether America can duplicate such a record, with all of her vaunted prosperity and four hundred years of Christianity.

Christianity has become popular in Korea. In thirty years' time between 300,000 and 400,000 have accepted Christ. The people do their own evangelizing. That the ministry is a popular profession can best be seen by the fact that of the 300 students in the Academy and Junior College at Syen Chun, 200 are planning to enter the ministry.

We may wonder as to the reason for this popularity of the religion of Jesus Christ, which, in thirty years, has spread over Korea, until—as it is claimed—the Gospel has been preached in every Korean village, and the good news has been carried to every home in the whole land. Likely we would find many reasons, but two stand out in our minds especially.

My first reason is this: The work in Korea has been carried on by the Koreans themselves. Responsibility for Christianity's propagation and support has been placed upon them. They have risen to the occasion and are doing their part most nobly. I will speak more fully of this in the *Missionary Visitor*.

The other reason, that I especially want to mention here, is the fact of the persecution that these people are enduring. We could not believe our eyes and our ears when we entered this land and saw and heard of the atrocities that are being visited upon these peaceable people by the Japanese soldiery and police. No brute that ever cursed Cuba, in the days preceding the Spanish-American war, could stoop to any lower brutalities, nor resort to more remorseless methods of torture than are being inflicted upon the Korean people. After such a splendid visit with the Japanese Christians, who, we fully believe, are sincere, it seemed impossible that the same nation could do what is being done in Korea.

Ten years ago Japan formally annexed this land, doing so at her own initiative. Since then it seems that she has failed to understand that kindness wins. She has ruled with an iron hand. She has struck with a mailed fist. In America we hear that Korea is being ruled well. Japan has brought money into the country and has built roads. Japan erects buildings and reforests the hills, but all this can never atone for her mistreatment of these people.

Some Koreans have started movements for independence, and among them many Christians. But their move has been confined nearly always to unarmed demonstrations. These have been the signal for Japanese torture. People are arrested and thrown into prison without trial. They are being hung up by the thumbs, tortured, beaten until unconscious, and often released finally, with nothing having been found against them.

In the light of the Sunday School Convention at Tokyo, with all that America may hear about it, my statements may not be believed by the MESSENGER

readers. I give one instance of torture and say no more about it: About the middle of September a Bible woman, fifty years old, and reported spiritual, passed through a market town. She was arrested and examined. In this, she denied all complicity in politics. She was ordered to give up preaching and Christianity. This she refused to do. Three Japanese guards then beat her—one with a gun, one with a club and one kicked her until she fainted and died the same day. We repeat again, we could hardly believe that such inhuman cruelties would now be allowed under a supposedly civilized government. Least of all should such things be perpetrated by the servants of that government.

This persecution, which reminds us of that of the early Christians, has not dampened the ardor of the Koreans for Christianity. Like the Children of Israel, they are being welded into a united people. The spirit of nationalism is rapidly rising. The churches are full of people, for they have discovered that in hours of persecution the Lord is the One upon whom they can absolutely depend. Not only do the Koreans have hundreds of self-supporting churches, scattered throughout their land, but they have opened mission work in China. This mission is said to be prospering remarkably, because they are applying the same principles of self-propagation, self-support and self-government which have made their own work so successful.

As we looked at these splendid people, with their high foreheads, their spirit of devotion, their eagerness for service, we could not help feeling that, as the Children of Israel blessed the world, so will these Koreans bless the peoples of the Orient. We could not help admiring the fortitude with which their persecutions are endured. Not one evil word did they say to us about their persecutors; some of them even glory in their sufferings. If thrown into jail, they preach Jesus Christ, and many converts have been made in this manner. Their desire for independence has always been, excepting in isolated cases, an unarmed appeal.

We left Korea with a feeling of horror at the policy of Japan in Korea, an admiration for the Christianity of these people, and a firm conviction that the Heavenly Father will not fail to hear the agonizing cry of his children in this land.

## The Incompatibility of Christianity and War

BY IRA D. SCROGGIN

Winning Essay in Prize Contest Conducted by Bro. D. C. Moomaw  
And Published by Special Request

THE world, all through the ages, has seemingly longed for peace and good-will among men. Opposition to war in high official circles dates thousands of years back.

The Zendavesta pronounces: "Opposition to peace is a sin." The Hindu says: "To those of a noble disposition, the whole world is but one family." Buddha commands: "Love all mankind equally." The Romans, although engaged in war almost continuously, leave the following comments upon peace: "There are two ways of ending a dispute—discussion and force: the latter manner is simply that of the brute beasts; the former is proper to beings gifted with reason."—*Cicero*. "We punish murders and massacres among private persons; what do we respecting wars, and the glorious crime of murdering whole nations?" "The love of conquest is a murderess. Conquerors are scourges not less harmful to humanity than floods and earthquakes."—*Seneca*. "There is no war among men not born of wickedness; some are aroused by desire of pleasure, others by too great eagerness for influence and power."—*Plutarch*.

All these were spoken before the dawn of Christianity, but are consistent with the teachings of the Gospel of Peace. A few, spoken since the time of Christ, are interesting: "The rage and violence of public war, what is it but a suspension of justice among the warring parties?"—*Hume*. "A single robber or a few associates are branded with their genuine name; but the exploits of a numerous band assume the character of lawful and honorable war."—*Gibbon*. "We can not make a more lively representation and emblem to

(Continued on Page 754)



## The Church, Local and General

BY J. H. MOORE

It was never intended, by the Founder of Christianity, that the Christian church should be one vast, world-wide organization, directed or ruled by one central earthly head. There is nothing in the talks of Jesus, as recorded in the New Testament, to indicate that this was the case. While he posed as the Head of the church he did nothing in the way of perfecting a general organization. He spoke of the church as something that actually existed, and had power to act. On the mind of his followers he left the impression that they were a band of men and women called out from the world, and that, as such, they were members of his church, or his Kingdom. With him the term church embraced all those who heeded his call and came out from the world. In other words, the term "church," in the original, simply meant the "called out," or the body formed by those heeding the call.

Christ spoke about "telling certain things to the church," and about "building the church." No mention was made of a local or a general organization. It was the agency by which men and women were born into the Kingdom. The Master delivered the message. The people responded. They acted, and came to him, complying with the conditions he laid down. They were thus born again—born into his Kingdom. He denominated them as the "called out"—the church, and left the grouping of them, or such organization as might be deemed proper, to be worked out by his apostles and the Holy Ghost.

Under the guidance of the Spirit, the apostles came upon the scene. They preached, they baptized and grouped the believers or the called out. We soon hear of them ordaining elders in every city, in every church, to care for the believers. By and by these groups of believers were called flocks, and the elders were instructed to feed the flocks over which the Holy Ghost had made them overseers. As the work progressed, we read about the church at Corinth and other places. Before this, much is said about the church at Jerusalem, and among the last things recorded special mention is made of the Seven Churches of Asia, each one being named.

After Pentecost the term "church" becomes common. It appears often in Acts, a number of times in the epistles, and quite frequently in the closing book of the New Testament. In most instances it has a local meaning like the church at Ephesus, or at Corinth. Now and then the term applies to something general. In this sense Christ is named as the Head of the church. And as we read and meditate, we hear more and more of the church, both local and general. We find Paul writing letters to the churches, and in some of his letters he speaks of the bishops and deacons of such churches. Fully sixty-five years after Pentecost the Apostle John is doing practically the same thing. He addresses the Seven Churches of Asia, and points out their duties separately, calling on some of them to act in certain cases, showing that as separate bodies they had power to act independent of each other, in the matters to which he called attention.

All of this shows that the church idea became thoroughly fixed in the minds of the believers, as the work of establishing churches progressed. The seed thought was handed out in the preaching of Jesus, and then taken up by the apostles and others. The thought grew, and, as the decades passed, became thoroughly established in the minds of all believers. At first it was the called out, then the band of believers, and finally a compacted organization, equipped with officers and power to act within the limit of their organizations.

And while these local churches—usually in cities—were equipped for action, and did act within their separate limits, still they never formed a close general organization, fully officered, and called that the church. They recognized a church in a sense that would include all the local churches. In their minds there was something innate that held all the local churches together as one body, with Jesus Christ as the Head. They conceived the idea of a one great general church,

embracing all local churches, but without any general, formal organization. As officers, they recognized nothing higher than the elders of the local congregation. In the sense that we speak of a religious body, it was a loose arrangement, and yet there was something about it that held the churches together, and enabled them to work in concert, almost like a compact body. Coming out from the world and recognizing themselves as a separate people, they worked and acted like a well-disciplined army.

They had but the one doctrine, and were all led by the same Spirit. All looked to Jesus as the Head of the church, and to his Word, as revealed through inspired men, as their guide in life. The faith of one was the faith of all the rest, and the one baptism was the one universal initiatory rite into the church. With them the ordinances were the same, and to be a member at one point meant to be regarded as a member wherever believers might be found. This unity of faith and practice, with the leadership of the one Spirit, made of them the one great, general, compact body of believers that they were.

For their day and generation they needed no district and general conference as we now have them. With the single exception of the conference at Jerusalem, there developed no occasion for conferring together regarding any point of doctrine, or even church policy. Their thorough separation from the world, their common interest in each other's welfare, and their unity of purpose, enabled them to reach all the essentials relating to the oneness for which the Master prayed in behalf of his followers.

In a sense they were all missionaries, and wherever they chanced to reside they lent their influence in the interest of the cause they had espoused. In the interest of this cause they talked, worked and sacrificed. They recognized the fact that they were Christians, that while in the world, and toiling for a living much as other people did, still there was no salvation in any other name than that for which they stood. With them it was a clean-cut matter. A few of them settling in a community meant a congregation—a band of believers, and a working band, too, at that.

And while some of the stronger churches sent forth workers into new fields, still they felt no need of mission boards, mission funds or mission endowments. The individuals, and the personal interest that each and all of them took, in spreading the Gospel, made these aids unnecessary.

For the beginning of a great movement, like Christianity, these conditions were ideal. Unity and oneness in doctrine, principles, purposes, and even in methods, came without the necessity of conferences, general or provincial. The doctrine was self-propagating. The seed of the Kingdom took root wherever a Christian man or woman made his or her home, whether in the field, in the shop, in the family or in the places of the Caesars. Most assuredly was this ideal.

But there came a day when the world began to make inroads into the church. False teachers crept in unawares. Different views, regarding church polity, came to the front. Speculative theology took root. Christian communities settled down to the enjoyment of their religion. Some of them greatly increased in numbers, wealth and influence. They became metropolitan. Under the circumstances, provincial conferences became a necessity. These led up to general conferences.

To fit these conditions, the local elders of congregations, sometimes called bishops, seemed not sufficient. There must be a head for each group of churches. An influential elder was singled out, placed over the other elders, and called the bishop. This paved the way for one general head, hence the Pope. The eastern and western churches not fully agreeing, two great bodies were formed, the Eastern or Greek Church, and the Western, or Latin Church, now the Roman Catholic Church. For each of these there were separate heads. And now, with the Greek Church temporarily demoralized, we have the one man at Rome, the Pope, the spiritual head of the Catholic Church, ruling over millions of men and women from one common center. This is not as the Master intended. In the New

Testament there is not the remotest hint of such a system.

While organizations for provinces, and even for general purposes, are to be commended, the Catholic and Greek Churches have carried the theory too far. One has only to read the story of their efforts, in home as well as in foreign lands, to learn that their system fails utterly in promoting the higher order of civilization. Organization is a good thing, but the Catholics have abused the privilege. A world-wide church, with an earthly head, like a world-wide civil government, means corruption and the abuse of power. A world-wide church is too big a thing for any one man, or even one set of men to manage. It is for perfection in the local churches that we need to strive. Take care of these. Put them in good working order and the unity and loyalty in District and General Conferences will be provided for. Let the purifying influence begin at the bottom and work up. Loyal congregations make loyal conferences. That is the way the work was started by Christ and the apostles, and in these later days it may be wise, sometimes, to study old methods.

Sebring, Fla.

## Why I Believe in God the Father

BY IRA J. LAFF

THE vast majority of thinking men have found God essential to their thought and life. The theistic faith is a rope of many strands. In fact, this might be said of all the great realities by which men live. We come to the conclusion that there is mind, spirit, creative consciousness—God if you please—not by a single line of evidence but a great many lines of evidence taken together, none of which, within itself, is conclusive, yet by all these, in their totality, the last vestige of doubt is broken down.

We might start, in our search for the proof of God, with the discovery that the universe is intelligible, working in harmony with well-defined laws, with such exact precision and evident purpose that surely it would be impossible without mind.

A great man of science rather forcefully impressed a doubting friend of this fact, one day. The man of science had just purchased a new globe, skilfully designed and finished. His mechanistic friend stepped into his study, and with evident ecstasy examined the piece of workmanship. In response to his inquiry as to where he had secured it, the scientist, with affected carelessness, replied: "Oh, I don't know much about it. I guess it is some accident—just happened." His friend was aroused at his carelessness and indifference, and in strong language called his attention to its superior and exquisite workmanship, and declared that without doubt it was the work of a genius. It was the scientist's opportunity, and he tactfully replied: "This magnificent globe, which is but the picture of a more complicated world, you declare to be the work of great genius, yet you maintain that this world, of which the globe is but a picture, is the result of blind, purposeless force."

It is difficult to conceive of and account for this universe without mind, and yet perhaps a greater majority of men have been driven to faith in God not by logic, scientific facts nor philosophical reasoning, but because of their innate, instinctive nature, which, because of its own inclination and unpremeditated direction, turns to an outside, Unseen Power, just as plant life seeks sunlight. Religion is written down deep in the very nature of man and is universal.

A writer of broad research recently declared that man, regardless of his culture or enlightenment, whether on the most remote island of the sea or in Christian lands, gave expression to this universal instinct. Myers declares: "Man is incurably religious." What is its significance? How can we interpret it other than that it is an element wrought into the constitution of man, and therefore the instinct, which leads neither fowl nor beast astray, can be depended upon to serve man aright?

Experience has proved that we are safe in trusting our intellectual powers and Dr. Clarke asks: "Are we safe in trusting the testimony of religious intuition?"



Certainly we are, if we live in an honest world. Religious worship, obedience and aspiration are as normal to man as sensation or reasoning." He further adds: "In a world of reality, every power has its counterpart—the eye has light, the reason has truth, and the religious nature has God." To "get on" at all, we are compelled to trust our powers, our senses and intuitions. This is our only method of determining truth. Believing profoundly in our powers, I am compelled to trust, to adore and to serve God the Father.

We might continue and deduce this truth that experience proves that religion is perfectly in harmony with the best interests of man. His happiness, prosperity and well-being are best promoted when he conforms to religious ideals. At heart, this world must be theistic and moral, for the men most at home in this universe, are the men most moral and theistic.

"Our faith in God does not wholly depend upon facts deduced from the intellectual starting point nor the religious nature of man, but there are experiences of God which elude and transcend psychological explanation. Begbie, in his book, "The Proof of God," declares that even though scientific research and metaphysical speculation would deny God, yet he would have an unflinching conviction of God's reality because of his personal experience of God.

Wm. James, in "Varieties of Religious Experience," says: "But the whole array of our instances [he has given a number of examples of mystical experiences], leads to a conclusion something like this: It is as if there were, in the human consciousness, a sense of reality, a feeling of objective presence, a perception

of what we call something there, more deep and more general than any of the special and particular senses by which the current psychology supposes existent realities to be originally revealed."

The experiences of the great mass of humanity force men to this conclusion: There is mind in the universe, there is an unseen order and our supreme good lies in harmoniously adjusting ourselves thereto.

"He that WILLETH to do SHALL KNOW."

Miami, N. Mex.

#### A GOOD EDITORIAL

I was very much pleased, instructed, and built up by reading the editorial in the "Messenger" of Oct. 2. After reading it, I could but say, fervently, "Amen." Then I began to see how all of the religious trouble now in evidence comes out of poor, puny man's trying to split up the Gospel log to suit himself. But the grain is so fine—so woven around, and into, and through every part—that it can not be divided and benefit any man.

Then, why not take God's forgiveness and love on the one hand, and the good works, prompted by man's spirit, on the other? We should take both the spiritual and the literal, as God, for our good, has put them into his Word so plainly that all may know, if they really will. Take Jesus into the heart! Let the Holy Spirit lead into all truth! Work out your salvation with fear and trembling! Then we shall have what our God and our Savior desire us to possess.

What a different world we would then have! How profitable the Spirit-prompted teaching and receiving of God's Holy Word would then be, both to Christians and sinners! May God hasten the day when man shall see his own littleness, foolishness and sin, as God sees it, and truly, thoroughly and from the heart, repent!

Westfield, Mass.

L. M. West.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### China Famine Fund and Forward Movement Pledges

We are asked frequently whether the gifts to the China Famine Fund can not be credited on the Forward Movement pledges, made in the canvass last spring. This is a very natural question, because, as many say, "it is missionary work."

There is just one thing to remember, to help us to understand this. The Mission budget was made up last January, on the actual needs apparent at that time. We did not know there would be a famine in China this fall. While the China Famine Fund is much needed and should be increased even much more, yet, if money paid for that particular cause were credited on the pledges, there would likely be no funds to continue our work in India or elsewhere. Money given to China famine will certainly be used for that purpose.

Since the whole amount of the million dollars was not raised, the mission fund for general expenses has been very much decreased at any rate. The building program in India, for the large number of missionaries sent over two years ago, has been partially stopped. The Board has borrowed some money for imperative needs, on the strength of pledges that will be paid in the near future. If now we should accept any special gift that could not be used in these regular needs, as part payment on the pledges, you see where that would put our mission work.

We want to say again that we hope, at the end of the year, to make a full report of all the giving throughout the Brotherhood. We want to give credit to each congregation for all it is wanting to any cause, for the Church of the Brethren. We hope to get a report from the treasurer of every college, Home, District and General Board or Committee, so that all may get credit for their giving, but only such will be credited on the pledges to the Forward Movement, as were in that budget when the canvass was made.

The gifts to the China Famine Fund are coming in splendidly. Praise the Lord! The \$25,000, asked for originally, has been more than reached. But each week's report shows increased need and suffering. Our mission is sure to urge for more funds. Almost unlimited amounts could be used. We ought to in-

crease the original amount fourfold or more, if possible. This need is of special interest to us, as a church. Our missionaries are right there to see that the money is properly used. The newspapers are quoting the Church of the Brethren as having the only mission in one of the worst affected provinces. The Chinese, the public at home, and—most of all—the Father above, are waiting to see what we will do in this time of need. It is a great challenge to our church! Here is a case of starvation, where the need for bread shall be followed up with the Bread of Life by our own missionaries. Let us do our utmost!

Yet, with all these gifts, let us remember our pledges too. Funds are needed in India very much; so, also, in Denmark, Sweden and the homeland. We feel it will require sacrifice with many of us to meet them; but let us do our best! When we remember the suffering in Europe, with millions of homes devastated and bereaved; Armenia, with cruelty and persecution visited upon her; Korea, with its sacrifice of life in devotion to Christ, and China starving for bread—why could we not get along with our old automobile; postpone that other farm; or do without something to meet our pledge for the Lord's work?

Materially, America profited more and suffered less from the war than any other nation. We thank the Lord for the consideration of our church's ideals by our government, but a lot of people are watching us! The Friends or Quakers have done a wonderful reconstruction work in Europe, and are still at it. They have spent hundreds of thousands of dollars over there. We can not refuse to do our share, neither do we want to fail! We believe the Gospel is better than the sword to settle difficulties and to adjust differences! We may have to prove our position before our own government at any time on that point, since we are likely to be face to face with a compulsory military training bill in the near future. Then it will be well, if we can show our faith by our works! Let us not fail our Lord now!

### Will Other College Women Follow?

The resolutions, passed by the women of Manchester College, as published in last week's GOSPEL MESSENGER, are worthy of special note. We feel that the

women of all our colleges will follow their example, if the matter is properly presented. Our colleges must be the centers of proper ideals of culture and living, and we believe that they are all striving in that direction. That aim demands attention on this point. Long it has been recognized that the extreme fashions in women's dress are incompatible with taste, modesty, health, social morals and culture.

While our colleges have to meet this problem at a difficult point, yet we are persuaded that, with helpful teaching, great results are possible. All of our colleges have been more or less successful in keeping out cigarettes, cards, dancing, etc. Now, why should not the girls join in this crusade of culture, and bring their style of dress to the best ideas of intelligence, beauty and character? We shall not deny the rights of personal taste; but we do protest against the extreme styles of modern women, as being detrimental to the moral and social welfare of the race.

The chief of police in one of our eastern cities said, a few years ago, when the tendency in women's dress became so extreme: "We can not defend our women on the streets any longer against intrusion and assault, if they persist in wearing the clothes they do." He had learned that the law of psychology was stronger than the statute of a city! College folks ought to know this too. Let the good women of all our colleges register their convictions! We believe they will be found on the right side of this question, if it is approached properly. The college affords an opportunity for group influence by which real results can be effected. The Manchester resolutions are quite reasonable and sensible. Join this crusade for the sake of Christian culture! What a testimony it will be to the best traditions of our church! It is a real Forward Movement of which this department will be glad!

### Do Not Neglect the Offering

IN establishing the budget idea of meeting the general needs of the church, we should not overlook the educational and spiritual value of receiving offerings for various purposes from time to time. In fact, the weekly offering at the regular service is perhaps the most Biblical and satisfactory method of providing for the Lord's work. It is a constant acknowledgment of stewardship. It is the best way to "give as the Lord hath prospered" us; otherwise we are apt to base our calculations on poverty periods, rather than averages—thus cheating the Lord and ourselves.

We fear that missionary offerings, offerings for Christian education, and other needs, may be neglected in Sunday-school and elsewhere, because of the budget. This would mean spiritual loss to the church. These offerings should be taken. If they are for any cause in charge of the boards of the church—apart from any large special need like the Famine Fund—they will be counted as part payment of pledges from the congregation sending the offering. Offerings for other needs about home are always valuable beyond the money you give, and yet somewhat in proportion to it.

Offerings—like stewardship—do not constitute a scheme for raising money. They may be that, but should be much more! They are an acknowledgment of God's claim upon us! Our liberal response puts us in right relation to a merciful God. We are thus provided with an opportunity that any sincere worshiper should welcome. With it comes the knowledge of need and the joy of helping. This information and inspiration are needed by all, especially the younger people.

The budget is intended to give the regular needs of the church and to indicate the proportion. It protects the various church interests in proper balance to each other. It protects the local church against solicitation by unauthorized and unknown calls. It enables each church and all individuals to know about what will be required for the regular work for a year, and they can thus plan accordingly. But it need not hinder the occasional or regular offering, with its spiritual value and blessing.

EARNESTNESS commands the respect of mankind. A wavering, vacillating, dead-and-alive Christian does not get the respect of either the church or the world.



## THE ROUND TABLE

### Light at Eventide

BY ARCHER WALLACE

In a book, written about the glories of the "Matterhorn," the author relates how one evening he was setting out on his way to climb the mountain when, on one of the lower slopes, he saw, standing lonely in the evening light, the figure of a grey-headed man. This man was Whymper—the conqueror of the Matterhorn—now grown old and feeble. He was gazing somewhat wistfully upon the mighty mountain which, in his prime, he had ascended.

A few weeks ago we heard a veteran speaker attempting to address a gathering. His voice was thin and uncertain, and some one ungraciously called out: "Speak up, sir, we can't hear you."

This, of course, is inevitable. We can not always be at our best or remain in our prime. The joy of battle will be enjoyed by others, but not shared by us. In the meantime, however, it ought to be a source of gratitude to us that life, with its great opportunities for service, is ours to enjoy. The evening will come and it will have its own compensations; there will be a glory of its own. But the surest way to have an evening of solid satisfaction is to fill the day with service. The devil has no happy old men.

Toronto, Canada.

### The Investment of Life

BY G. S. STRAUSBAUGH

THE greatest and most important investment in all the world is the investment of life. The most serious problem is to invest one's life rightly, so it will bring the best returns for the investment. Many fail to realize the weight or gravity of the investment and make shipwreck of life. Some poor investments are pleasure, fame, honor, evil pursuits, self. They do not pay. "The wages of sin is death" (Rom. 6: 23). The great and good investment is the service of our Heavenly Father, through Jesus Christ our Savior. If our life is thus invested, we can be sure of compound interest now and throughout eternity (Rom. 6: 23; Mark 10: 29, 30). Such investment is God's will for us (Matt. 6: 33; 1 Cor. 10: 31).

What a joy to live the life our Savior lived as an Example for us (John 5: 35)! Our lives should burn out in active service for our dear Father, in the work of saving men from sin, sorrow and eternal woe. Our lives should shine out in good deeds, noble habits, loving service and clean living, to light the way for our fellow-travelers, showing them the way home.

If all professing Christians would thus live, what a rich investment and contribution to the world they would make (John 12: 24-25)! Our life and all for the glory of God and eternal salvation of men! May our aim and purpose be no less! Let us invest our life with no reservations for self—all for Jesus!

Fredericktown, Ohio.

### "All Right for You"

BY MRS. J. Z. GILBERT

Who has not heard these decisive words spoken by a small boy to his play-fellow?

Something has gone wrong. The boys have disagreed and one of them, at least, has resolved that he will have nothing further to do with his former play-mate, so he starts off and calls back in a determined voice his final decision in the matter in these words: "All right for you." Literally interpreted, he means to say that he'll "get it back on him" and make him sorry for what has happened.

"Only boys," we say, and pass it by, knowing well enough that in childhood we forget our grievances and resume our old-time friendship ere long. The pity of it all is that, as grown-ups, we so often fail to follow the simple example of children in such things.

Strange, indeed, it is that Christian people seem to overlook the words of Jesus when he said: "Except ye be converted, and become as little children, ye shall

not enter into the kingdom of heaven." Regardless of all present joy and of future happiness, many go right on "holding spite," as if it were a thing of which to be proud.

How it robs the soul of Christian growth and destroys communion with God! Then, too, it is such a very serious thing to pray: "Forgive as we forgive," while, all the time, we are holding malice in the heart. When will God's children forgive as truly as they wish to be forgiven?

Los Angeles, Calif.

### A Christian Meal

BY ADALINE HOHF BEERY

No, I don't mean the Lord's supper. I mean the dinner on your own table at home. How many "glory" dishes have you served? "Whether ye eat or drink"—finish the quotation yourself. If you are a country connoisseur, you will probably have several kinds of meat, several vegetables, several kinds of pickle, several jams, several kinds of pie, several kinds of fruit, several kinds of cake, and hot bread or biscuits galore. If you are a city epicure, you will likely have entrees, nougats, tamales, bechamels, souffles, gratins, pistachios, mousses, and chop suey! You have pulled out the extension table to the limit to make room for the menu.

You sit down and, after a brief grace, fall to. In about half an hour you are "too full for utterance." When you withdraw, you are too dull for intelligent conversation, too tight around the middle for your ordinary waist measure, and so indisposed that further work will be below standard, if not a burden. Your eyes are heavy, your face has a simple expression. Do you think you look like God now, who "made you in his image"?

We never read in the Scriptures about Jesus being sick, but if you should invite him to your board, I'm afraid he would have a pain—more than one kind. How many of you would dare to set down before him a menu like this?—one meat, one vegetable, one salad, one fruit, brown bread and butter, and a glass of water. And why isn't that enough? Have you ever noticed any heathen bringing pie and pickle to their shrines? And if your body is a temple, should you not bring offerings to it in a spirit of reverence? If you are crammed full of a heterogeneous conglomeration of indigestibles, I don't see how there would be any room for the Holy Ghost. Solomon's versatile wisdom is illustrated in the caution, "Eat so much as is sufficient for thee." And I don't think the H. C. L. or his overflowing family had anything to do with his pronouncement.

There is a lot said nowadays about "spiritual" meetings, "spiritual" sermons, "spiritual" communion, and "spiritual" conversation; let's have some "spiritual" eating! The stomach belongs to the Spirit as well as the heart. In fact, the whole physical organism depends on the stomach. We need not go to the desperate lengths of MacSwiney; but neither let us be "sumptuous" fools like Dives! We never can sense the China famine with our noses full of cooking odors and our mouths full of apology for "such a meager lay-out," when there isn't room between platters for a tooth-pick! Let us not read our Testaments upside-down!

Elgin, Ill.

### "Spiritual Indigestion"

BY CHESTER E. SHULER

It is a terrible thing to lose one's appetite. It is no uncommon thing for the appetite to fail physically, and, without any seeming reason, no zest or desire for food is felt. To eat then is weariness to the flesh, and unless the trouble can be remedied, the entire health of the body will soon be undermined, and the undernourished system will rapidly fall into decay and death.

An appetite is equally necessary in mental, moral and spiritual affairs. There is nothing more serious than to lose one's taste for the Bible, so that any other book seems more attractive; to lose one's appetite for listening to the preaching of the Word of God, so that the Bible stories of human life, of the struggle

of men trying to climb out of the mire and clay up to the Rock of Ages, no longer interest the mind and heart; to lose one's appetite for the prayer meeting; to reach a place where the strains of an opera stir one more than the great spiritual hymns of the church.

There can be no real spiritual peace and joy unless there be an "appetite" for spiritual food. Without an appetite for one's dinner, a table laden with the choicest viands presents no cause for zest. Just so, without an appetite for spiritual food, on the part of the soul, the sermons of the greatest preachers, the most uplifting and inspiring of the grand old hymns, yes, the Word of God itself, afford no nourishment for the soul.

When a man works at his desk all the year, and then goes to the farm for his vacation, where he works in the hay-field and does chores around the barn until he finds himself coming hungry to his meals, he begins to realize the blessings of a good appetite. He discovers that one of the blessings of hard work, physically, is the ability to enjoy one's dinner.

Some folks have spiritual indigestion. Their zest and spiritual vitality seem to have vanished. The things of God, which once were so dear to their hearts, have apparently lost their charm. The remedy is much the same as in the case of physical indigestion. Some good, hard work for God will restore the appetite. Some one has written: "It is one of the beautiful compensations of life—that no man can sincerely try to help another without helping himself." Let the spiritual dyspeptic become interested in folks, try to lead some poor sinner to the light, seek to know and to do God's will each day—and he will find all his appetite for the Bible and the prayer meeting and the old hymns coming back, and he will be as hungry as ever for the feast of good things that God puts on the table for his workers.

Harrisburg, Pa.

### "Forming Habits"

BY L. D. BOSSERMAN

HABITS may either be good or bad, profitable or otherwise, and those that are seemingly helpful today may prove detrimental tomorrow. It is advantageous, no doubt, to form good habits, or to learn to do some things through habit, in order to concentrate our mind on the pending activities of life. May there not be, however, a danger of falling into a rut of doing things through habit, without proper thought and consideration? Can any one go to church and Sunday-school merely as a habit? Worship, church attendance or any activity of worship must be thoughtful, intentional impulses of the soul.

It is so easy to form habits—often the line of least resistance. On the other hand, it often proves quite difficult to break or change a fixed habit. It behooves us to be very cautious in the selection of the habits we form. Especially should we guard against the danger of becoming slaves to any habit, be it ever so good. It does not matter so much *how* we came in possession of certain questionable habits. They may have been formed unconsciously, thoughtlessly, or in our youth. The important part is: How may we remedy them or overcome the effects of them? The Psalmist says: "By taking heed thereto, according to thy word." "Think on these things." It requires thought to get rid of habits once formed.

Do church members ever fall into habits? Some of our people think they must sit in certain places or all is not well. We are all peculiar. Some have a very peculiar way of sitting in church, some sleep, etc.

But do ministers have any habits that should be discarded? Well, they are human folks, just like the rest. On this point, personality must not be mistaken for habit. But do we, as ministers, have habits of prayer, of preaching, of opening and closing services? Do we form certain habits of delivery and poise in the pulpit that might be improved with profit? Do we see ourselves as others see us?

Our poise may speak louder than our voice, at times. We should avoid a lazy posture, or a careless and slovenly one. How does it impress you to see a minister holding his hands in his trouser pockets, or



again and again placing them there? Didn't you wish that his good wife would sew those pockets shut, or that his trousers had no pockets?

Well, I must admit that it does not look so well. It seems very awkward and does look rather uncouth. Whatever else we may do or not do, let us endeavor to acquire such pulpit habits as will be no hindrance or detractor from the message of God's Holy Book.

Riverside, Calif.

## HOME AND FAMILY

### Common Things

Selected by Marguerite Bixler Garrett, Sebring, Fla.

A black bough traced against the clear, sweet red  
Of the sunset west;  
A bird, slow drifting, lonely overhead,  
Far from its waiting nest:  
A trickle of blue water where rough grasses part,  
Bright with its mirrored sky—  
Tall reeds a-sway, where fitful breezes start—  
Still—when the breeze goes by;  
A boat, through twilight sea-mist, coming in from sea,  
To where the watchers be;  
A footpath, worn white by homeward feet,  
To some one's cottage door;  
Ah, friend, what makes these common things so sweet  
That heart can bear no more?  
Sweet with all joy, and pain, of all the years;  
So sweet the eyes that look can only look through tears!

### A Case of Nerves

BY NORA E. BERKEBILE

AUNT MARGARET was mending Uncle Joe's socks, for he couldn't bear to wear them if they had a very big mended place in them, and although a very patient man in most things, he simply could not wear socks with holes in them, and Aunt Margaret was very careful to keep the tiniest hole carefully darned. She said she was glad he was particular about it, for by mending in time she never had large holes to mend. But it was not about Uncle Joe's socks that I wanted to tell.

As she carefully mended, Uncle Joe pared a nice Rambo apple and as he sliced off a bite, he looked up and asked: "Maggie, why don't you give Wilma a piece of your valuable advice, sometime, when it comes in handy?"

"Advice? What about?"

"Why, a lesson on nerves. If any one needs it she does. She is spoiling those splendid youngsters of hers by continually talking about them being so nervous. The other day, at the Aid Meeting, the little fellows, you know, were out with me picking apples, and her Tommy and Billy Walters got in a spat about an apple that they both wanted. Their mothers both came out and Billy's mother made Billy give Tommy the apple, and she got him another that satisfied him, but Wilma petted Tommy and said to Nanny Walters: 'Tommy is so nervous that I just must humor him a good bit. If I do not, he gets so worked up that I can scarcely get him quiet.'

"Then, in the house, at the table, you know how he acted when he saw that little Ruth had a banana in her lunch. He proceeded to have a tantrum until Ruth's mother made Ruth divide with him, and Ruth only a tiny girl, too. Wilma again excused his naughtiness by saying, 'He is so nervous.'

"It is the same way with Mary. If she takes a notion she does not want to go to school, some morning, she will come back and tremblingly say that she saw a tramp or a dog, and it makes her so nervous. Then her mother allows her to stay at home. It is too bad Wilma does not see that Mary gets her frights on the days when something special is going on, as going to town or butchering, or something else where children like to be.

"Then she has talked 'nerves' until Phyllis, who would otherwise be a romping, happy girl, has become possessed of the notion that she can not do chores or any heavy work, or sweeping, etc., because she is a bundle of nerves. If a child is naturally nervous, the way to make it more so is to talk about the matter in its presence.

"A lot of doctors pronounce a child nervous, and

then the mother keeps going over it until the child is ruined, so far as its life's happiness is concerned, as well as the happiness of those who have to live with it.

"Good fresh air, plenty of bread, butter and milk, less dragging them around nights, giving them more sleep, and putting a premium on good health instead of always talking 'nerves' to them would do a world of good.

"Why, I heard Phyllis talking to Bessie, the other day, and she said that her doctor said she must not do so and so. All she talked about was what her doctor said, and about her nerves, until Bessie said: 'I'm glad I don't have any nerves. Never had any, and I hope I never shall. I dare you to jump off this gate-post!' And down she went and ran to the creek, took off her shoes and stockings and began to splash up and down the creek. I know Wilma calls her a tom-boy, but she will make some man a good wife, while Phyllis will make any man miserable unless she changes."

"But don't you think that some people are naturally more nervous than others and that some are made so by illness?"

"Of course they are, and Wilma's children naturally get some nervousness from her, but if she would listen occasionally to the advice of Tom, her steady-going husband, those children would grow up healthier, happier, and more steady-nerved. Why, Maggie, there are a lot of women that scold—scold all the time—scold their husbands, scold the children and lay it all on their nerves when, nine times out of ten, it is purely irritability, and—"

"And there are lots of men," interrupted Aunt Margaret, "that growl about their food and socks [and now her eyes twinkled] and make life miserable for wife and children and blame it on their livers."

"Good for you, Maggie, but, thank goodness that, while you are pronounced nervous by the doctors, you don't tell every one about it and make me miserable. You have proved that not all nervous women are scolds and talk about nerves."

"And I guess I am thankful, Joseph, that you haven't any liver."

At this Uncle Joe chuckled and reached over and brushed Aunt's hair down over her eyes, which was his habitual trick when his wife said something that amused him.

"Well, I do think you might help Wilma if you were to talk to her sometime," he added. "Tell her that, instead of always letting Tommy have his own way, to spank him a little, as spanking sometimes settles the nerves. You will know what to say and how to say it."

"What if she says I never raised any children and do not know whereof I speak?"

"Then tell her that her Uncle Joseph got spanked when his nerves were like Tommy's and it made him a good husband to the best little woman that ever lived," and at this he threw his apple cores and parings into the dish and went to see if the stock was all safe for the night.

Jewell, Ohio.

### The Seed Bed

BY LEO LILLIAN WISE

UNCLE DAVID watched Priscilla as she was coming up the walk. He noticed that she seemed to be unusually weary. She came on up and sank down into an easy-chair. For a while not a word was spoken; then Priscilla asked abruptly: "Uncle David, you know how much interest I have taken in my class of girls. This afternoon I met old Mrs. Andrews, and at once she began to complain about Annie. It just seemed as though I could not think of one single word to say in defense of Annie. Tell me, am I wrong in wanting to help her?"

"Wrong," ejaculated Uncle David, "I should say not. Of course it takes a woman like Mrs. Andrews to see all the faults in some one else. Did she say anything about Annie's kind heart?"

"Oh, no; not one word of praise for the girl," Priscilla answered.

"When I was out to Robert's house last week," began Uncle David, "I watched him get ready to sow

wheat. He had plowed the ground and then he disked it. After that he went over it one way with the harrow. Then he cross-harrowed it. Finally he went over the ground with the cultipacker, making the ground just as even as he could. It was in fine condition to hold the moisture, so that the seed would germinate and have moisture sufficient to make it grow.

"Now I know that some folks would have said: 'Oh, what's the use to be so cranky!' But Robert knows that the better preparation he gives to the seed-bed, the better chance there will be for the seed to sprout and grow. There will not be so much danger of weeds to choke out the young wheat, and it will have a chance to grow and bring forth a goodly harvest.

"And it is much the same way with human beings. You came from a family where the seed-bed has been tenderly cared for. You are from God-fearing people, who have given themselves unstintingly to God's service. And you yourself have shown the evidence of bringing forth good seed in turn. But what about Annie? For three generations, at least, her people have been of the lawless type. Some few of them have tried to do better, but not all. Do you remember the early home Annie had? Can you imagine that the seed-bed in her case has been well prepared? No, and yet she gives promise of a beautiful character if given the proper encouragement.

"But the poor girl has many things to overcome or, in other words, there are many weeds that threaten the seed. She is trying to overcome her faults and I happen to know that she watches you a great deal, to pattern after you. What else can she do, when she has not known the right way in the home? And underneath she has a heart of gold.

"It makes me tired to hear some folks, like Mrs. Andrews, criticise others. So many times they never do a thing, to help any one to overcome his failings. It is one thing to tear to pieces. It is another thing to help to construct. Many fault-finders have never been able to do a creditable piece of constructive work in their whole lives. So, don't you let Annie go; she needs you."

"Thank you ever so much, Uncle David. I am going up to my room to read again the parable of the sower and Jesus' explanation of it," said Priscilla. "You have made me feel ever so much better. And I will know how to answer Mrs. Andrews the next time."

Tiffin, Ohio.

### A Little Child Shall Lead

BY MARY E. PRENTICE

I do not know what the trouble was, but years ago a man became discouraged in the Christian life and gave up the good fight. Friends and relatives pleaded with him and prayed for him, but seemingly to no avail.

Buster, as we all call him, is a sturdy little fellow with hair and eyes dark as a raven. He is a jolly, happy boy, and popular with all his friends. He has grown to be twelve years of age. During a revival meeting no one knew of the tumult and emotion arising in his young breast as the meeting progressed.

One night the good, efficient evangelist arranged for all children under fifteen years of age to be near the front, and gave them a special service. At the close of the service, while we sang: "Coming Home," our little Buster walked gladly to the front and laid his young life on the altar.

Just across the room a big man sat and shook with sobs. Another verse and that man strode to the front, sat down and put his arm around Buster, who is his son. That big man was the one who became discouraged years ago. The audience then sang:

"Tell my mother what her boy has done,  
God has spoken to her wayward son.  
To be faithful till my crown is won,  
I am coming home."

Hand in hand that father and the son, whom he loves as his own life, will start living the Christian life together.

Aline, Okla.



## AMONG THE CHURCHES

### Calendar for Sunday, December 12

Sunday-school Lesson, What the Kingdom of Heaven Is Like.—Matt. 13:44-58.

Christian Workers' Meeting, What Have I Meant to the Church?—1 Cor. 12:13, 27, 28.

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### Gains for the Kingdom

One baptism in the Osceola church, Mo.  
Three baptisms in the Flora church, Ind.  
One baptism in the Red Bank church, Pa.  
One baptism in the Pineland church, Texas.  
Three baptisms in the Weston church, Oregon.  
Three baptisms in the South Waterloo church, Iowa.  
Four baptisms in the First Church, Philadelphia, Pa.  
Two baptisms in the County Line house, Indian Creek church, Pa.

Two were baptized and two reclaimed in the Constance church, Ky.

Ten baptisms in the Fredonia church, Kans., the result of union revival meetings.

One accession in the Middletown church, Ind.—Bro. A. B. Hoppis, pastor, in charge.

Thirty-one conversions in the Rockingham church, Mo.—Bro. O. A. Eshelman, evangelist.

Three baptisms in the East Dayton church, Ohio.—Bro. Van B. Wright, of Peebles, Ohio, evangelist.

Twenty-three accessions to the Decatur church, Ill.—Bro. D. W. Shock, of Girard, Ill., evangelist.

Two baptisms in the Lincoln church, Nebr.—Bro. W. W. Blough, of Omaha, same State, evangelist.

Eleven were added to the Empire church, Calif.—Bro. J. W. Barnett, of Bandon, Oregon, evangelist.

Two baptized in the Bremen church, Ohio,—the pastor, Bro. Ralph R. Hatton, in charge of the meetings.

Six baptisms in the Rock Run church, Ind.—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

Thirty-one accepted Christ in the Salem Community church, Kans., during a series of revival meetings.

Two confessions in the Zion house, Cando church, N. Dak.—Bro. L. Smith, of Minot, N. Dak., evangelist.

One confession at the Springville house, Springville, Pa.—Bro. Samuel Shearer, of Rheems, Pa., evangelist.

Four were baptized and one reclaimed in the Oranoco church, Va.—Bro. R. M. Figgers, of that place, evangelist.

Five were baptized and one awaits the rite in the Plunge Creek Chapel, Ind.—Bro. D. R. Murray, pastor, in charge.

Forty-six had come forward, at last reports, at Cloverdale, Va.—Bro. H. C. Early, of Penn Laird, Va., evangelist.

Six were baptized and one restored in the Morgantown church, W.-Va.—Bro. I. R. Pletcher, of Connellsville, Pa., evangelist.

Sixteen baptisms in the Bethany church, Philadelphia; five await the rite.—Bro. J. W. Barwick, of Philadelphia, Pa., evangelist.

Five accepted Christ, two of whom have been baptized in the Shiloh church, Va.—Bro. D. C. Naff, of Roanoke, Va., evangelist.

Twenty-one were baptized and one reclaimed in the Astoria church, Ill.—Bro. J. W. Fidler, of Brookville, Ohio, evangelist.

Six baptisms, and one awaits the rite in the First Church, South Bend, Ind.—Bro. W. C. Detrick, of Dayton, Ohio, evangelist.

Six were baptized, one reclaimed and two await the rite in the Ridgely church, Md.—Bro. W. N. Zabler, of Lancaster, Pa., evangelist.

Twenty-eight were baptized and three restored in the Washington City church, D. C.—Bro. H. B. Heisey, of Lewistown, Pa., evangelist.

Six have been baptized and one awaits the rite in the First Church, South Bend, Ind.—Bro. Wm. Detrick, of West Dayton, Ohio, evangelist.

Twelve baptisms in the Everett church, Pa.—Bro. J. B. Miller, of Curryville, Pa., evangelist; two of this number belong to the Snake Spring congregation.

Seventeen have been baptized, three reclaimed and one received on former baptism in the Roanoke church, Va.—Bro. W. M. Kahle, of Troutville, Va., evangelist.

Four baptisms at the Purchase Line house, Manor church, Pa.—Bro. N. H. Blough, of Davidsville, Pa., evangelist; two baptisms at Penn Run.—Bro. Geo. W. Rogers, of Leamersville, Pa., evangelist.

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### Our Evangelists

Bro. J. A. Eddy, of Worthington, Minn., to begin Dec. 12 in the Root River church, Minn.

Bro. L. Smith, of Minot, N. Dak., is holding a series of meetings in the Cando church, N. Dak.

Bro. C. C. Myers, of Waddams Grove, Ill., to begin Dec. 12 in the Maple Grove church, Kans.

Brother and Sister O. H. Austin, of McPherson, Kans., are holding a revival in the Bloom church, Kans.

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### Personal Mention

Bro. J. C. Groff changes his address from Yoder, Colo., to Route A, Box 284, Fresno, Calif.

Bro. Ezra Flory is to be with the members of the Sams Creek church, Md., Dec. 16, to deliver an address on "Sunday-school Methods."

Bro. G. L. Wine, who had been in charge of the work at Polo, Ill., has moved to the Fairview church, Pa. His postoffice address is Williamsburg.

The Forward Movement Director is in the field this week. Stopping with the members at South Bend, Ind., over Sunday, his plan was to meet next with some of the workers at District gatherings in Southern Pennsylvania.

Bro. D. K. Clapper has taken pastoral charge of both the Elk Lick and Berlin congregations, Pa., having begun activities in his new charges with Sept. 1. He retains his home at Meyersdale, Pa., where his correspondents may still address him.

Bro. J. W. Barwick, pastor of the Bethany congregation, Philadelphia, will be open for evangelistic work during the months of August and September, 1921. He is now ready to book engagements and may be addressed at 825 E. Westmoreland Street, Philadelphia, Pa.

### You Need It!

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BRETHREN PUBLISHING HOUSE  
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Bro. C. H. Shamberger is visiting McPherson College this week, and other points en route, as Traveling Secretary for our Student Volunteers. This will complete his tour of the schools, with the exception of La Verne College, which will be visited later in the year.

Bro. H. C. Early has been doing more evangelistic work this fall than for some years, being now in the midst of a very encouraging revival at Cloverdale, Va., with results as noted in another column. He is scheduled for a few days at his home before the Mission Board Meeting here next week.

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### Special Notices

Anyone, knowing of members moving to Springfield, Ohio, can be of great help to the work at that place, by giving the address of all such to Mrs. J. C. Inman, 734 West Columbia Street, Springfield, Ohio.

Only a few love feast announcements being on hand, at the present time, the regular department has been closed for the present, and we shall mention on this page the few that are still to be held: Dec. 12, 7 P. M., South Los Angeles, Calif.; Dec. 18, Bethel, Fla.; Jan. 16, 7 P. M., Minneapolis, Minn.; Dec. 12, 4 P. M., Harrisburg, Pa.; Dec. 12, Shamokin, Pa.

Dedication.—The members of the Tippecanoe church, Ind., having purchased the house of worship formerly owned by the Evangelical church in North Webster, they expect to dedicate the same Dec. 12. They have arranged for an all-day service, with dinner at the church. Bro. T. E. George, of North Manchester, is to be with them. An invitation is extended to the members of adjoining churches.—Josiah Garber, R. D. 3, Syracuse, Ind.

To the Ministers of Northern Indiana.—The next Ministerial Association Meeting will be held at Goshen Dec. 18, at 9 o'clock. The program is as follows: Adoption of last conclusion, proposed under "Principles vs. Methods." "Disfellowshipping Members."—Elii Roosevelt. "The Church's Separation from, and Affiliation with, the World."—H. H. Helman. This is also the meeting for the reorganization for the new year, and a large attendance is desired. Come and help to make this a spiritual, helpful meeting. —Chas. C. Cripe, Sec., Bremen, Ind.

### Miscellaneous Mention

The General Sunday School Board wishes to announce again that they have prepared two sets of questions for teachers wishing to use them at the close of December. One list is for Juniors and the other for ages above Juniors. The questions will be sent free to those asking. They cover the first fourteen chapters of Matthew or the present quarter of lessons in the uniform course. Please send soon if you desire them.

A sister, whose heart is warm with practical sympathy for the starving in China, suggests that the money which "Messenger" readers usually spend for Christmas presents, for their relatives and friends, be given this year to the famine fund. What do you think of the idea? Isn't it the sensible thing to do? She proposes that we write our friends a card NOW, telling them that we have decided to do this and asking them to do the same. Why not? Do you know of a good reason? Wouldn't your friends really appreciate that kind of a remembrance?

A recent issue of the Rockford (Ill.) "Republic" contains a detailed and very interesting write-up of Mount Morris College. A correspondent of the journal appears to have visited the institution and secured the leading facts about its history and present management, which are given, along with the writer's own impressions. The connection of the college with the Church of the Brethren is clearly brought out, and a brief reference to the origin and history of the church is included. Altogether it is a very creditable presentation and is a good example of the kind of publicity which sets our people before the general public in the proper light.

Our ministers will be interested in a bit of information which has just come to our notice from the Western Passenger Association concerning the granting of Clergy certificates. Heretofore ministers, engaged in farming, have been a favored class in this matter, but this exemption, we understand, is to be withdrawn. Hereafter, quoting from Mr. MacLeod's letter, the Association named above will "issue Certificates only to such applicants as confine their activities EXCLUSIVELY to religious circles," and we are requested to advise our people accordingly "so that ministers, etc., engaged in farming and other outside occupations will withhold applications."

### Book Notices

(Any of the following books may be ordered through Brethren Publishing House, Elgin, Ill., at prices quoted)

The Personality of God.—This is an able discussion of a profound theme by an able teacher and author, James H. Snowden. It is a book for the thinker, but the treatment is as simple as it could well be and it will surely be enjoyed by those who like to contemplate "the deep things of God." Published by Macmillan. Price, \$1.75.

Greatest Thoughts About God.—This is a Doran publication compiled by J. Gilchrist Lawson, special correspondent of leading religious papers. It is the third volume in a series of "Greatest Thoughts" books by this author. The best things which have been thought and uttered by the world's best and greatest thinkers on the greatest theme which has ever engaged the mind of man, are here gathered and arranged in convenient form. Net, \$1.75.

Ambassadors of God.—This recent output of the Macmillan Company is the work of the eminent preacher, S. Parkes Cadman, who talks frankly and most helpfully to his fellow-preachers about the fundamentals of their calling, both as to matter and method. The book is thoroughly evangelical in spirit. The Scriptural Basis for Preaching, Cross Currents Which Affect Preaching, Nature and Ideals of the Christian Ministry, Preparation and Practice of Preaching—these are some of the suggestive chapter titles. Price, \$3.50.

Peloubet's Notes.—This standard commentary on the International Sunday School Lessons retains its familiar name, although the volume for 1921 was prepared entirely by Amos R. Wells, for many years collaborator with Dr. Peloubet. The illness of the latter, culminating last March in the death of this venerable and greatly-esteemed Bible expositor, threw the whole responsibility upon his associate, Prof. Wells. It is enough to say that the new volume is fully up to the high standard set by former issues, and students who like a single volume commentary on the international lessons will find a most valuable one in Peloubet's for 1921. Price, \$2.00 net; by mail, \$2.10.

Four Hitherto Unpublished Gospels.—Here is another Doran book by William E. Barton, well known author and preacher. In the words of the author, "These narratives are a modern attempt to discover what kind of side-light would have been cast upon the ministry of Jesus if four other men, besides the four who have told us of him, had written brief stories of what they saw and thought about Jesus." Of course these "gospels" are wholly imaginary in form, but they are based on the facts found in the New Testament and are useful in stimulating thought and making more vivid the scenes and events of the well-known Gospel story. The four who are made to relate these narratives are John the Baptist, Andrew the brother of Simon Peter, Judas Iscariot and James the brother of Jesus. Net, \$1.50.



## AROUND THE WORLD

### Bolshevism Invades Mexico

There is said to be a striking similarity between the peasantry of Russia and the peons of Mexico, and it is not surprising that the same ideals should be equally attractive to both of them. It is the hope of the submerged masses in Russia, as well as in Mexico, that the big landlords will be dislodged, so that the immense estates may be divided among the tillers of the soil. In Russia this has already been done, to a large extent, with the prospect that eventually all the land will be in possession of the toilers. It is not probable, however, that a like procedure can be followed in Mexico. President Obregon is not likely to yield to the delusion of Bolshevism, fully aware of the fact that it lacks all essentials of permanency.

### Unprecedented Army Increase in Time of Peace

According to newspaper reports, 7,310 recruits were accepted for the army during the first ten days of November. So large a number of recruits has never been reached heretofore, in times of peace. This remarkable showing is not a chance happening, by any means. It is the result of strenuous efforts put forth by the Government to secure enlistments, and is just a preliminary part of the gigantic military program, chiefly fostered by those who expect to profit financially from the extensive preparation for war. What would happen, if the followers of the Prince of Peace, with equal zeal, would awaken to a full realization of their opportunity of Kingdom promulgation at this time? Never was there greater need for a more courageous avowal of Christian principles.

### Uprisings in Great Britain

Under date of Dec. 1, London reports that three large groups of unemployed, in open defiance of the crown laws and the authorities, have taken forcible possession of three communities of the English metropolis. This, it is feared, is the beginning of a movement which may shake all England. It was not wholly unexpected by the government, for some days ago barricades were erected to protect the cabinet, the royal family and other people of prominence. One large body of the disaffected took possession of the public baths in the suburbs of Walthamstow, proposing to use the building as a shelter and a center for the distribution of food supplies. Never before, in the world's history, has the cry of the destitute been as insistent as at the present time. To many of earth's inhabitants these are surely days of great tribulation. Many, who never thought seriously of spiritual matters, are anxiously questioning: "What shall be the end of these things?"

### China's Critical Situation

Oliver Julian, captain of engineers in the "A. E. F.," who has just returned from a tour of the famine district in Shantung, reports that he saw many famine victims lying along the canals, where they were being eaten by dogs. At Tanchow, the American Red Cross base, a city of 50,000, two thousand people died of cholera in October. In that region all crops failed, and the people are penniless and starving. Hundreds are going afoot to Tientsin and Peking, hoping to secure work, by which they may be enabled to send money to their families left behind. Lotus roots, and fish of doubtful food value, are their sole subsistence. A committee of American engineers six weeks ago submitted a plan for famine relief to the Peking government, but no action whatever was taken. The committee included some of the ablest men, and their method, if put in operation at that time, might have saved many lives. Now the missionaries, with their scant stores, are the sole hope of millions that can not all be fed.

### Great Britain's Heavy Tax Burden

If the people of the United States were compelled to pay taxes at the rate that is now being exacted from the citizens of Great Britain, there would be wailings long and loud. According to the latest government report, the average British income is \$550 per capita, on which the average income taxation is \$145—"only 27 per cent," says the government complacently. Local taxes add \$44 more per capita, so that the total British taxation on \$550 of income is at least \$189 per capita—35 per cent of the income, whatever it may be. Mills, shops, factories, railways, and ships of Britain are working eight months for themselves and four months for the government. Such tax is confiscatory. It is stopping the wheels of trade. It is crushing strong firms as well as weak ones. What some firms have paid in taxes is almost incredible. One firm in the Midlands has paid, all told, as much money in excess-profits tax, as seven times its capital. Such is the astounding and intolerable condition of the British people at the conclusion of a victorious war. And even now the imperial aspirations of the British government are reaching out for additional territory at vast expense. Mesopotamia is being held at an expense of \$250,000,000 a year, though it is a land that has little in it of any value.

### The Largest Church Farm

American Methodists, in entering upon aggressive missionary efforts in Chile, South America, decided that a training school for Chilean boys and girls would be of the greatest permanent benefit. The people being too poor to pay for the education of their children, the self-supporting plan for the school was decided upon. A farm of 4,000 acres was purchased, where students will be given a free education in return for seven and a half hours' work per day. The plan of combining school work with manual labor has proved its value in other institutions of that sort, though no others can boast of being conducted on so elaborate a scale as that of the Methodists in Chile—the largest in the world.

### Prohibition Does Prohibit

In these days, when the flagrant and undisguised violations of prohibition are all too frequent, the defender of temperance principles is at a loss, sometimes, just what to reply to the taunts of the liquor men. We do well to remember that the very desirable era of a sober nation can not be gained at a single bound. There are sure to be some violations. However good and desirable any law may be, not all citizens will respect it, but that fact does not, in any way, reflect upon its efficiency. It will prove its real value. Cincinnati, Ohio, one of the wettest cities of the country, recently closed its workhouse, because, with the advent of prohibition, there are no more prisoners to be confined in it. Peoria, the whisky center of the country in former days, reports a like experience.

### Greece Receives the Allied Ultimatum

That the real disposal of important political affairs rests with the three leading powers of Europe, rather than with the League, now in session at Geneva, was demonstrated Dec. 2, when representatives of Great Britain, France and Italy met at London, to deliberate upon the disposal of affairs in Greece. While the return of Constantine, the former king, is wholly lawful, if the people insist upon it, the Allies are determined that under no circumstances shall such a step be taken. The people of Greece are not told, in so many words, that they can not have their choice in the matter, but they are bluntly given to understand just what the critical consequences will be—the ill-will of the three great powers must be expected. "The rule of might" asserts itself, and it talks plainly.

### His Influence Still Continues

In connection with the recent homegoing of Charles M. Alexander—"the man who set the world to singing the 'Glory Song'"—we do well to note the exceeding fruitfulness of his life. As an organizer and director of choruses he was, perhaps, unsurpassed in the world's history, but it was his winsome and radiant personality and his love for souls and for the Word of God, that made him greatly beloved the world over. As director and president of the "Pocket Testament League" he influenced a larger number of lives, perhaps, than will ever be known. His last labor in America, before sailing for his home in England, a few weeks ago, was to put the finishing touches on a "Bible Revival Plan of Campaign" for local churches. In this he worked out a plan so simple and so helpful that it can readily be put into operation by any church, or mission, or Sunday-school anywhere, and be the means of marvelous blessing. The plans for this have just been published, and are arousing wide-spread interest. They will gladly be sent to any one by addressing "The Pocket Testament League, Fifth Floor, 156 Fifth Avenue, New York."

### Japanese Guilty of Grave Atrocities

In a letter to the Canadian Presbyterian mission at Hungchung, the Japanese military commission at Chientao reviews recent events in Manchuria, admitting the burning of churches and schools and the shooting of many of the Koreans. The letter says that it is possible some innocent persons were executed, but if so, this was done unwittingly. Dr. H. S. Martin, a missionary and physician, attached to the Canadian Presbyterian mission at Hungchung, has this to say: "Under the strongest protest by China, Japan sent more than 15,000 men to this part of Manchuria for the purpose of wiping out the whole Christian community, especially the young men." Dr. Martin then goes on to relate testimony given by the survivors at Dorabawie: "At daybreak of Oct. 29 Japanese infantry surrounded the main Christian village and, starting at the head of the valley, burned immense stacks of unthreshed millet, barley and straw, and then ordered the people to vacate their houses. As each son and father stepped forth, he was shot, and though, perhaps, these men were not dead, heaps of burning straw were placed over them. If they struggled to escape, they were bayoneted. The Japanese soldiers then spread fires to the houses of Christians in other villages. Visiting near by communities, we found only women, children and white-haired men—all of them distracted by grief and terror. I have the names of thirty-two villages, and accurate reports verify the fact that fire and willful murder wrought a scene of desolation. In one village the dead numbered 145. I saw the ruins of a house which was

burned with women and children inside. At Sonoyung fourteen men were stood up near an open grave and shot—their bodies being consumed by a mass of burning wood." It will be observed that Bro. J. H. B. Williams' article, on page 747 of this issue, speaks of similar instances of Japanese violence. The facts given by Dr. Martin are quite corroborative of Bro. Williams' deductions.

### Spain Does Not Favor League Army

In a recent issue we mentioned the fact that Spain's representative, at the League of Nations Conference, pledged that country to contribute a battalion of soldiers towards the League of Nations army on the Polish frontier. Apparently that promise was somewhat premature. The Spaniards do not care to have their country become entangled with the military intrigues of the allies. In Bilbao the uprising of the indignant population became so pronounced that it finally assumed grave proportions, unfortunately culminating in the destruction by fire of the new transatlantic liner, Alphonso XIII. So far as appearances indicate, the people of Spain—like those of many other countries—are heartily tired of war, and do not care to be ensnared in any move that will imperil the interests of their own land.

### Men Gaining in Church Membership Enrollment

For many years the foes of Christianity have sneeringly said that religion was chiefly espoused by women and children, citing, in evidence of their contention, the preponderance of women, as compared with the sterner sex, in church affiliation. While, of course, their figures were grossly misleading—based, as they were, upon isolated instances—the impression was quite general that women were far more numerous than men in church membership. Recent statistics on the matter are somewhat surprising, demonstrating that the male membership at this time very nearly equals that of the women. For our part, we could never see why men should not be as open to religious convictions as the women, and we are glad that, according to reports, the best and strongest of men are finding in religion the all-sufficient solace of their souls.

### Mediation in Behalf of Armenia

President Wilson has agreed to mediate between Mustapha Kemal Pasha, leader of the rebellious Turkish nationalists, and unhappy Armenia, as requested by the League of Nations. Mr. Wilson specifies that, of course, military, economic or financial aid can not be given. Spain and Brazil have offered to cooperate in the mediation. It is generally believed that the Kemalists will receive the diplomatic representatives of the three governments. It is, however, also true—as Arthur Balfour reminded the League—that Kemal is not likely to yield to argument and moral suasion. For concessions to Armenia he will demand either territory or gold, or both. The peace treaty with Turkey will also have to be substantially revised. Upon ascertaining Kemal's best terms, the mediators will have to report to the League. They have no power to do more. If complications should arise, involving the United States, Congress would have to be consulted about the next step—if that body deems it advisable to take further action.

### Will There Be a Real Gain?

As one reads the reports of the League of Nations Conference at Geneva, the fact impresses itself that conflicting interests are battling for supremacy. To the lover of peace, who had hoped to see really constructive measures passed, in behalf of the amicable adjustment of international differences, the outlook, up to this time, is somewhat disappointing. Apparently the stupendous lessons of the World War have not yet impressed themselves upon the European nations, as one might wish. Instead of making use of the opportunity to decide upon really effective measures for world peace, the chief participants are waging a most sordid battle for purely selfish national aggrandizement. It is readily seen that the law of might is still a ruling factor. Each delegation has apparently come to Geneva with the express purpose of obtaining the maximum benefit for its country. Great Britain, of course, insists upon being recognized as mistress of the sea. France wants the League to wring the last penny from her late foes—the Central Powers. Japan intends to become a power of the first magnitude, dictating her policy to the white race. She covets Siberia, and will probably get it—no one but Russia seriously objecting. The smaller countries act in conjunction with such of the larger powers as may be deemed for their best interest. In some instances a courageous member of the League has nobly spoken in the name of justice and of humanity. Too often, however, his words have fallen upon deaf ears—apparently the lofty principles of altruism do not yet fully prevail. Never before has the absence of the United States from a world council been so noticeable. The League lacks the moral stamina that our great nation might have so readily imparted. Most of those in attendance represent nations that have, in some way, profited by armistice stipulations. Better results will be attained when, in some way, self-interest can be lost sight of, in an endeavor to work more fully for world betterment.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### The Christmas Message and the Christmas Spirit

Luke 2: 8-14; Matt. 2: 9-11

For Week Beginning December 19, 1920

1. **A World-Wide Message.**—The message of that eventful night was heard, first of all, by the humble shepherds, but Divine Authority has placed upon it the stamp of world-wide application. "To all people" the angel said, after he had announced himself as the bearer of "tidings of great joy." The outstanding and most important note in that message is that Christ came to this earth to be a lost world's Savior. Thus the Christ message becomes one of hope, even to the most hopeless man.

2. **A Message of Abounding Joy.**—The heavenly anthem and the words of the angels were a gracious invitation to rejoice and be glad. It was a joyous day for the old world when the Son of God took upon himself the garb of the flesh and came down to be among the children of men as our Brother and our Friend. The Christmas message suggests brightened lives, burdens made lighter, lives that have taken on new meaning.

3. **The Christmas Spirit Is One of Unselfishness.**—Many people, who seem to think mostly of themselves at other seasons of the year, find themselves, at the Christmas time, thinking of giving joy to others. Home ties grow stronger and affection is deepened when we realize that others are thinking of how they can give most joy to us. It is a beautiful spectacle when each member of the family, from the oldest to the youngest, is eager to find some way of imparting pleasant surprises to the others.

4. **The Christmas Spirit Is One of Consecration.**—It is quite fitting to remember, at Christmas time, the everlasting goodness and love of God. Contemplating God's Great Gift to us, we may well be moved to renewed consecration. Christmas, with each recurrent year, marks God's Supreme, Special Gift. But the Spirit of Love, that gave Christ to a perishing world, gave him from the foundation of the world. The Incarnation was its most wonderful expression at the auspicious time when God's love was thus made known, but the Love that lay back of the Incarnation was from eternity. It was here before man was. And it has been over man always. We do not think often enough or fully enough of this abiding and enduring goodness. No matter what may happen—war, pestilence, famine, disease—God is love, and his love is over all and in spite of all. Whatever failings we may have, our weakness does not destroy the love of God. "He remembereth that we are dust." The supernal glory of Christmas Day is God's never-failing goodness. It is our everlasting possession.

5. **"Out of Myself And into Christ."**—This should be the first thought for Christmas Day. We are not alone. Not one of us is left to fight a solitary battle against sin, and to tread a lonely way through life. Christ has come, and he entreats us to move over, out of our impotent weakness, unto him and his heavenly greatness.

6. **"Out of Myself And into Others."**—This is the day to think so much and so often of others, that we shall not find time to think of ourselves at all. Hungry hearts all about us are waiting to be befriended and cheered. It is only love that they want. That is the one thing of which the store is unlimited. God is love. Let us have more and more love!

7. **Suggestive References.**—Christ in prophecy (Isa. 9: 6, 7). Christ the Great Redeemer (Rom. 8: 3). Christ humbled himself (Philpp. 2: 7, 8). Our attitude to Christ (1 John 4: 2, 3). Isaiah's beautiful description of Christ (Isa. 11: 1-10). Our Faithful Friend (1 Thess. 5: 24). "Full of grace and truth" (John 1: 14). Believing in Christ, we are able to overcome all things (1 John 5: 5). Christ's Blessed Example (1 Peter 2: 21-25).

### The Incompatibility of Christianity and War

(Continued from Page 747)

ourselves of hell, than by the view of a kingdom in war."—*Lord Clarendon*. "Nothing in the history of the species appears more inexplicable than that war, the child of barbarism, should exist in an age enlightened and civilized. But it is more inexplicable still that war should exist where Christianity has for nearly 2,000 years been shedding its gentle light, and should be defended by arguments drawn from the Scriptures themselves."—*Sir David Brewster*. "I am of the opinion that, except you bray Christianity in a mortar and mould it into new paste, there is no possibility of a holy war."—*Bacon*. These views are characteristic of Christianity and an embodiment of the principles

and teachings of Christ, as further set forth in the following arguments:

Extravagance and waste are sin. The late war cost the world no less than 186 billion dollars. Thirty years (1881-1911) of armed peace cost Europe and the United States more than 32 billion dollars. The world's annual armament bill, before the World War, was nearly two and a half billions. Sixty-seven per cent of the yearly appropriations of Congress, in time of peace, was spent in payment for past wars or for preparation for new ones. All this expenditure failed to prevent war or to benefit man or the world. It was, therefore, an enormous waste and a sin.

Christianity is founded upon reason. In war, thousands go to battle without knowing why, or for what they fight. They blindly follow and obey the dictations of those in authority, rather than the appeal to reason. Therefore, war is incompatible with the spirit of Christianity.

That which does not rightly settle the disputes involved is unwise. War never settles questions of right or wrong, but only of physical strength. The victor dictates to the conquered the terms, regardless of right or wrong. Moral questions are settled only by friendly discussion in the light of reason, justice, and equality. War, therefore, is unwise as a means of settling disputes.

Barbarism and brutality are inconsistent with Christian conduct. Barbarians are fond of fighting other individuals and tribes. War cultivates the fighting spirit and promotes brutality—the slaying of innocent women and children, the poisoning of wells, the blowing up of hospitals, the burning of cities, etc. Hence, it is inconsistent with Christian conduct.

Honor is a principle of conduct in Christian living. It is an inward quality and its wounds are self-inflicted. Nations, or the rulers of a nation, rush into war to preserve their honor. By the very act of doing harm or injustice to others, they destroy their own honor. Therefore, it is incompatible with Christian living.

Violence and force are forbidden to the Christian. "Extort from no man by violence" (Luke 3: 14). Christ forbade the use of force. "Put up again thy sword into its place: for all they that take the sword shall perish with the sword" (Matt. 26: 52). Violence and force are characteristic of war, hence war is a violation of Christian principles.

Any method of settling disputes that causes jealousies, enmities, and disturbance to internal conditions is unchristian. War often arouses new jealousies and enemies, and inevitably results in internal disturbance and unrest. War is, therefore, an unchristian means of settling disputes.

We assume that only the most logical, reasonable, and peaceful means of settling differences is the Christian method. Arbitration is a better method of settling international differences. It gives each a fair chance. Justice, rather than force or physical strength, determines the conclusion. There is no question that can not be so settled, if all the parties concerned really wish settlement without fear. Hence, war is not a Christian means of deciding differences.

The punishment of the innocent and the inhuman treatment of anyone is unchristian. The burden of war rests upon the innocent women and children and noncombatants. The atrocities visited upon peaceful citizens, so common in war, the destroying of hospitals, schools, churches, and homes, the poisoning of wells, the starving of fellow-beings, and the brutal treatment of prisoners of war, are inhuman. Therefore war is unchristian.

Christianity teaches a universal brotherhood, founded upon love. "Love thy neighbor as thyself" (Luke 10: 27). The acceptance of a common God includes the acceptance of the brotherhood of man (Acts 18: 24-28). War destroys our love for men and prevents the consummation of a universal brotherhood, hence is incompatible with the principles of Christianity.

Anything that retards the development of man or the best interests of humanity is inconsistent with the spirit of Christianity. War destroys the best men of the race, and that usually before they produce offspring, and consequently hinders the development of

the race. The Chinese, a peaceful people, are the only ancient people who exist: they considered the scholar superior to the soldier. Hence, war is inconsistent with the best interests of the race and with the spirit of Christianity.

Christianity embodies the highest standard of morals and seeks to better man morally as well as spiritually. War destroys the best ideals of man. Freedom of the press, speech and conscience are denied. Militarism, rather than liberty, equality, justice, and fraternity invades the schools, the pulpit, and the legislative hall. The Bible and religion have no place in the thoughts and reasonings of men. Low standards of morals exist in general. Hence, it is incompatible with Christianity.

Christianity stands for the best development of lawful trade, commerce, and those peaceful industries which advance and develop the race. War hinders trade, commerce, and all peaceful industries. It hinders the proper development of mankind and is incompatible with Christianity.

Education in its true form develops men physically, mentally, morally, and spiritually, and its true aim is Christian development. War destroys and closes schools and universities, or drains them of the young men and women. It destroys former teaching concerning real heroism and true patriotism, by the war spirit. War, therefore, interferes with education and is inconsistent with the true aim of education and Christianity.

That which hinders church work in any form is evidently incompatible with Christianity. War lowers spiritual vitality, contradicts Christian teaching, interferes with evangelistic work, and the influence of the church upon the community and upon individuals. Hence, it is incompatible with Christianity.

Missions is the great work of the church. War hinders the securing of recruits and funds for missions, as well as the efforts of the missionaries themselves. For representatives of Christian nations to teach the message of love, peace and fraternity, while their home countries are engaged in war, often involving the heathen themselves, or while Christian nations are introducing into heathen countries instruments of war and compelling them to prepare for self-defense, is inconsistent with Christianizing the heathen and incompatible with Christianity.

The Old Testament was fulfilled in Christ and is, therefore, not the Christian's guide. "For Christ is the end of the law unto righteousness to everyone that believeth" (Rom. 10: 4). "So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come we are no longer under a tutor" (Gal. 3: 24). The wars of the Old Testament history do not affect the Christian's action or attitude toward war, because the Old Testament is not his rule of action. Hence, Old Testament wars are not Christian wars, but incompatible with Christianity.

The Scriptures, the inspired Word of God, condemn wars as being enmity toward God. "Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not; ye kill and covet, and can not obtain; ye fight and war; ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4: 1-4). War is clearly enmity to God and incompatible with Christianity.

Christ forbade the use of the sword and of force. Luke 22: 36, 37, studied in the light of Luke 22: 49-52 and Matthew 26: 52, clearly condemns all force. Force and the use of the sword are inevitable in war. Therefore it is forbidden by Christ.

Force and violence are forbidden as a condition of salvation. "Extort from no man by violence" (Luke 3: 14). Force and violence are characteristic of war and their use is inevitable in war, and war is, therefore, forbidden as a condition of salvation.

The teachings of the Gospel are distinctly a teaching of peace and good will to all men. "Glory to God



in the highest, and on earth peace among men" (Luke 2: 14). "If it be possible, as much as in you lieth, be at peace with all men" (Rom. 12: 18). War and the spirit of war are clearly a violation of the teachings of these Scriptures and therefore inconsistent with the spirit of the Gospel.

The teachings of the church fathers show the attitude of the early church toward war: "That the prophecy is fulfilled we have good reason to believe, for we [Christians], who in the past killed one another, do not now fight our enemies."—*Justin Martyr*. "The followers of Christ use none of the implements of war."—*Clement of Alexandria*. "They [Christians] know not how to fight."—*St. Irenaeus*. "It can never be lawful for a righteous man to go to war, for his warfare is unrighteous itself."—*Lactantius*. "How shall a Christian go to war, how shall he carry arms, when the Lord has forbidden the sword to us?"—*Tertullian*. In the light of these teachings war is incompatible with Christianity.

Murder is incompatible with the Gospel of love. "Thou shalt not kill." "Being filled with all unrighteousness, wickedness, . . . full of envy, murder, strife, . . . who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same but also consent with them that practice them" (Rom. 1: 29-32). War is wholesale murder, and therefore, incompatible with the Gospel of love.

Hatred is forbidden in the Scriptures: "If a man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1 John 4: 20). War is an outburst of hatred and promotes hatred, which is forbidden in the Scriptures.

"Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me: I will recompense, saith the Lord" (Rom. 12: 19). "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you" (Isa. 35: 4). War is vengeance, which is forbidden to the Christian, and belongs only to God. Hence, war is incompatible with Christianity.

Love motivates the whole conduct of the Christian: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven" (Matt. 5: 44, 45). "Love thy neighbor as thyself" (Luke 10: 27). Hatred, anger, and jealousy cause wars. Therefore, it is incompatible with Christian conduct.

Love of one's enemies is a Christian duty: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you" (Luke 6: 27, 28). War demands that one hate his enemies, do them harm, and kill them when possible. It demands that we curse and despitefully use them. Hence, it violates Christian duty.

"Resist not him that is evil" (Matt. 5: 39) is a principle of Christian conduct. Christ denied his disciples the right to resist his enemies, but submitted to them (Matt. 26: 52, 53). He never resisted anyone by physical force. War is resistance of evil, and inconsistent with Christian conduct.

"Render to no man evil for evil" is the teaching of Christianity. War demands that one avenge a wrong by a greater one, by killing thousands, by burning cities, and by causing innocent people to suffer. Therefore it is incompatible with Christian conduct.

It is a Christian duty to overcome evil with good (Rom. 12: 21). War demands that one do evil to those who do evil, rather than to do them good. It is incompatible with Christian duty.

The conduct of a Christian is devoid of harm, and he overcomes those that oppose him by the use of wisdom. "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves" (Matt. 10: 16). War demands that one do all the harm he can to both the enemies and to the noncombatants. Therefore it has no place in the life of a Christian.

Christ's servants are not of this world and are not bound by the ways of the world, or of the flesh. "My kingdom is not of this world: if my kingdom were of

this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18: 36). "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds)" (2 Cor. 10: 3, 4). War is of this world and therefore has no place in the conduct of a Christian.

Hypocrisy is condemned in no uncertain terms by the teaching of Christ (Matt. 23). In time of peace, Christians' decry war and bloodshed. In time of war they laud the heroes of war, and unjustly condemn their enemies. They pray to the "god of battles" in the name of the Prince of Peace, for victories over their foes. Thus war promotes hypocrisy and is condemned as unchristian.

Suffering is a Christian duty and privilege (Matt. 5: 11, 12). In war one seeks to cause others to suffer, but to avoid it oneself. War is, therefore, incompatible with Christianity.

Justice is a principle of Christianity. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7: 12). War destroys justice and enthrones force and compulsion in its place. Therefore war is incompatible with Christianity.

Christ is our Example in Christian conduct. "Because Christ also suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed" (1 Peter 2: 21-24). Since Christ, our Example, submitted to evil treatment and never used physical force against anyone, we should not.

The apostles are examples of true Christian conduct. They never used physical force against anyone. Note the example of Stephen (Acts 7: 54), and of Paul (2 Cor. 11: 23-27). Submission and suffering are characteristic of apostolic example, therefore we should not use force against any one.

The example of the church fathers is one of opposition to war, for they never took part in war: "I am a Christian, and I can not fight."—*Martin*. "The followers of Christ use none of the implements of war."—*Clement*. Celsus, the great opponent of Christianity, writing about 176 A. D., states that in one part of the Roman army, including one-third of the whole, "not a Christian could be found." Since the early Christians refused to take part in war, we may well consider it wrong for Christians to go to war.

The works of the flesh, or of this world—anger, strife, revenge, murder, and such like things—are incompatible with Christianity. War is an embodiment of the works of the flesh, which are forbidden to the Christian (Gal. 5: 19-21). Therefore war is incompatible with Christianity.

Satan is the source of all evil. "The tares are the sons of the evil one" (Matt. 13: 38). "He was a murderer from the beginning" (John 8: 44). Since Satan is the source of all evil and war is promotive of evil and is itself evil, Satan is the source of war. The works of Satan and of evil are incompatible with Christianity, because he seeks to hinder all that is good.

The teachings of Christianity are clearly incompatible with war. Many Christians, in all ages of the history of the church, have suffered because of their opposition to war and their refusal to take part in it. The spirit of war, which is retaliation, enmity, jealousy and murder, is inconsistent with the Gospel of peace, love and fraternity. The teachings of Christ, of the apostles, and of the church fathers are clearly against war and participation therein. War is unreasonable, unnecessary, and never decides a question, other than which nation is the stronger. Dueling was once common, but has been replaced by a more reasonable means of settling disputes, by a court of justice. War must be replaced by arbitration, which in late years has prevented many wars, and will prevent all wars, providing all the parties concerned really wish to avoid war. More teaching is necessary before all war

will be a thing of the past, but much has been accomplished along this line and there are hopes for more, as education and Christianity advance. Every Christian should stand firm and help to advance the great cause of universal peace and brotherhood.

The doctrine of peace and love is invulnerably buttressed by the chapter on charity (love) in 1 Cor. 13. Its power, its essential characteristics, its perfect immunity from substitutes, its illustration in the lives of Christians of the unchallenged and resistless doctrine and life of our Savior, its unassailable defense of those doctrines, its absolute cleavage from the basic spirit of carnal war, its perfect and complete analysis of the spirit of our Lord ("unless we have the Spirit of Christ we are none of his") leaves no ground on which war advocates can base their arguments. Their house is built on the sand and it will fall, and great will be its fall.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### TO THE BRETHREN IN SOUTHERN VERMONT OR EASTERN NEW YORK

The writer is anxious to communicate with members of the Church of the Brethren who may live in Southern Vermont or in Eastern New York, adjacent to Southern Vermont, for the purpose of locating, in the above-named locality, if he can find any of our members there who will help him to build up a Sunday-school and to organize a Church of the Brethren in that part of God's vineyard.

Having made some preliminary investigations, and having received replies from the Commissioners of Agriculture of both these States, I am convinced that there are, at present, exceptionally attractive opportunities in the way of farming, dairying and sheep raising in Southern Vermont, or, in fact, in any part of Vermont or Eastern New York.

The writer is a minister, having a wife and two little daughters. He has been in the government service for five years, and has taught school seven years. He would appreciate an early reply from any Brethren who may chance to live in these States.

Ira W. Weidler.  
Wilmington, N. C.

### TO THE SUNDAY-SCHOOLS OF SOUTHERN ILLINOIS

Our Sunday-school and Bible Institute will be conducted during the holidays in the Cerro Gordo church. The instructors will be Bro. Ezra Flory, of Elgin, and Bro. M. W. Emmert, of Mt. Morris. The Vacation Bible School for local churches will be one of the leading features of the meeting and the committee is very anxious that each Sunday-school be represented by delegates and as many more as can possibly be at the convention. Our plans are, to make this the most successful Institute, so far conducted in this District. This, however, is only possible through the cooperation of all our Sunday-schools. Complete programs will follow soon.

Every Sunday-school is also asked, by means of this notice, to forward the 10 cents per Sunday-school member, which is each school's part to pay our missionary, Sister Eliza Miller, of India. Send these funds at once to the undersigned. Your amount is due now. Please help us by bringing up this matter before your school, and mail the amounts before this is forgotten.

Girard, Ill.

D. Warren Shock, Secretary.

### PLYMOUTH CHURCH, INDIANA

We met in special council Nov. 18, at 7:30 P. M., preparatory to our love feast. The members were well represented and a good spirit prevailed. The annual visit had been made and a favorable report was given.

Four letters of membership were read and accepted. One has been received into the church by baptism since our last report.

We certainly had a real love feast on Thanksgiving evening, when nearly all of our members were present, with many others, to enjoy the occasion with us. Being limited in room for such a meeting, we could not care for all the people that came, and some were turned away because there was not even standing room for them. Over 100 were seated at the tables, but some of our own members gave the preference to the visitors.

We are waiting, with fond anticipation, for the time when we can have a house of worship large enough to care for all who want to come, and mingle with us in the service of the Lord.

Among others who were with us from adjoining congregations to enjoy the love feast was Bro. Floyd Leeper, of Bourbon, who very efficiently led the meeting.

For the benefit of such members as are thinking of locating in our city, we will say that the local church

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## POLK COUNTY, NORTH CAROLINA

The writer spent his annual vacation from the government service in Western North Carolina, during the month of October. Wife, two little daughters and myself camped out about seven miles from Saluda, on Little Cove Creek, and for four weeks we had a most delightful time.

Bro. Joel Sherfy was kind in allowing us to use an old cabin on his farm for our camping-base, from which we made excursions for hunting, fishing, and climbing the rugged hills and mountains. The water in these hills is of the best—pure, clear and sparkling. Being in close touch with near neighbors all about us, we were able to buy all kinds of fresh vegetables, fruit and milk. At the end of the four weeks, the entire family had gained considerably in weight, and much more in general health and vitality.

While there, the writer held services on the Lord's Day for the few brethren and sisters who are living in this rural community—a part of the time at the Baptist churchhouse, and the rest of the time at the home of Brother Sherfy. There is a small band of members here—only eight. Among these are two elderly ministers—Brethren Joel Sherfy and Eli Bradley. All of these we found very kind and hospitable. The few services which the writer conducted were much appreciated. If they were inspiring and helpful to us all, that fact must be ascribed to the simple reason that they were engaged in with a unity and sincerity of purpose, too seldom found among such a body of isolated members. The writer is sorry indeed, that it is impossible for him to hold services with these members regularly.

For any one who is interested in raising green vegetables and small fruits for the near by markets of Spartanburg, S. C., and Asheville, N. C., this would be an ideal location. There is no more healthful location anywhere in these United States. The altitude is about 1,500 feet. That takes it out of the heat of the central portions of the State and away from the parts subject to malaria. The cool, invigorating nights, the pure, almost dust-free air, and the abundance of the pure, sparkling, mountain water are factors conducive to the best of health. The surface of the land is rolling and rough, but the soil is good and it is well adapted to pasture, garden truck, small fruits, and orchards. Any of our members interested in the prospects here, or anxious to make a change to a warmer climate, will find the Brethren in Polk County very hospitable and helpful in every way. You will receive all the information you wish by addressing Eld. Joel Sherfy, Saluda, N. C., or Sister Mary Garrett, at the same address. Wilmington, N. C., Nov. 26. Ira W. Weidler.

## SOUTH WATERLOO, IOWA

Oct. 10 Bro. C. D. Bonsack delivered a splendid sermon in the city church, remaining with us for our love feast, which was held the following evening. Just preceding the communion services, three young people were received into the church, by baptism.

Nov. 21 we appreciated having Bro. H. K. Ober stop off on his return from Tokyo. He gave two most helpful addresses in the South church. In the morning he spoke on "Christian Stewardship," and at the afternoon service he directed his thoughts along lines especially suited to the needs of the young people. In the evening, as Bro. Ober was to speak in the city church, regular services in the South church were withdrawn. Bro. Ober gave a splendid illustrated lecture on Japan, followed by an instructive lecture on "Child Rights." Dr. M. G. Brumbaugh also favored us with a short, but much appreciated talk.

Thanksgiving Day was observed as has been customary for a number of years, at the church. This being the Pilgrim Centenary, the program was arranged with a view of carrying out that particular thought. One unique feature of the program, given by a number of the older people, was the vivid portrayal of the conditions under which the Pilgrims lived, and the circumstances which brought them to America. Bro. A. P. Blough, in the closing number, spoke of the ideals and aims for which our Pilgrim Fathers stood. A basket dinner was served in the basement of the church at the close of the program.

With the approach of the Christmas season, our Sunday-schools are planning, in connection with their programs, to bring cheer to others who are not so bountifully blessed as we. At this time the needs of the China famine sufferers will be especially remembered.

Waterloo, Iowa.

Anna M. Hamer.

## ANN ELIZABETH BARKLOW

We feel impressed to add a few lines to the worthy obituary notice of Sister Barklow, by Sister Michaels, as given in "Gospel Messenger" of Nov. 6.

In two series of meetings, held in Myrtle Point in 1915 and 1917, it was our good fortune to be in the Barklow home, and we can testify to the fact that in every sense they exercised the greatest Christian courtesy. We were truly convinced that Sister Barklow was a mother of very high type in her good family and in the church family—loving and kind and gentle to all. Her willingness to sacrifice comforts for the upbuilding of the church of Christ was shown beyond the usual limit. Accompany-

ing her husband, in his early ministry, she was willing to walk and carry a child from one to four miles to services and return, while he carried not only an older child, but clothes and books in addition.

This was not the limit, however. Often, in later years, she walked three miles to a small boat-landing, where she, the children and parcels were placed on board a small skiff. Then the husband played the part of a beast of burden, as seen on canals in the East, and pulled the skiff twelve miles. Upon arrival at the place of meeting he preached the Word, and after an enjoyable spiritual service and lunch, returned his precious cargo to the point of starting, thanking God for the great privilege of attending church services. Much more could be worthily added.

Fruitland, Idaho.

L. H. Eby.

## THANKSGIVING AMONG THE POOR

Because there were people who were willing to follow the leading of the Spirit of God, the needy within several miles of our missions in Chicago received a great blessing during the Thanksgiving season. It may seem strange to us that the Lord lays it upon the heart of a sister in Idaho, or a Sunday-school class in Maryland to send help to a poor widow in Chicago, whom they have never seen, who struggles under the load of providing clothes, food, fuel and rent that she might keep her children together, but to those who will respond to his call, he speaks.

Estimate the time it took to can 753 quarts of fruit, the effort it took to raise 44 bushels of potatoes, to plant, care for and hull 587 pounds of beans, or to make 133 pounds of noodles, to bake 133 pounds of cookies and to pick 45 bushels of apples and pears. And then estimate the time it would take honestly to earn \$2,000. Then you will know why we say that the poor are receiving a great blessing. What could we tell the grandmother who came to thank us for the basket of provisions, other than that the Lord sent them to her? But she knew it already through the spirit of love that prompted the sending of each gift and she said: "I do thank him for it."

At different times, from Monday morning until Thursday noon, boxes, bags and barrels were delivered from the railway stations to the missions. Those who collected the things and got them ready to send received the joy that comes always with giving, but to that must be added the joy that came to the Christian young people of the missions and the students, as they eagerly worked, unpacking the boxes and barrels, many of which came from their home churches, and opening the letters that came with money from Sunday-schools, Aid Societies, churches and classes who wanted a part in giving.

But few of us know what it means to be entirely without food or not to have enough to eat, so we can not feel the joy that came to the tired mother who has to work all day and do the little bit of housekeeping that gets done in her home, after she gets home at night, when she found on her table a basket of provisions, adequate for several days' need. But her tears told us of the happiness it gave her, though she could not speak English to us, even before the children could tell us what she said.

A splendid audience of children and parents who had received these blessings gathered at the missions on Thanksgiving morning, to sing and pray the praise they felt toward the Father, and those who had made this blessing possible. Those who carried the gifts to the homes pray that the Father will bless every one who helped to make others happy and comfortable.

Chicago, Ill.

Viola Eisenbise.

## SOUTHERN VIRGINIA

The annual gatherings of the Southern District of Virginia were held in the Pleasant Valley church, Floyd County, Va. The programs began Nov. 10 with a Temperance Address by Bro. J. Carson Miller, a member of the General Temperance and Purity Committee. He showed us how the world war and the agencies of the devil have awakened Christians out of their sleep, and that great victories have been won for temperance, but that these are not complete. He reminded us that no law will enforce itself. He told us that if John Barleycorn is really dead, he still has many descendants. He urged us to vote for men of principle as law-makers, regardless of party, keeping in mind that temperance and purity include other things besides strong drink and tobacco.

Thursday morning we convened for the Ministerial Meeting, with a fine program on the subject of "Progress of the Kingdom." The greatness of the Kingdom was made very impressive by pointing out some of the things that lead up so beautifully to the ushering in of the coming of the Messianic Kingdom. Religion is the chief thing in life. The most important thing is getting men started in the development of the Kingdom in the hearts of men. The pastor or minister who is a leader, is an important factor in its development, or he is hindering its progress. The time is here when the minister should give his whole time to the work of the ministry. He must give up business, or the progress of the Kingdom will be retarded. Inactivity means slow progress in our business of setting up the Kingdom in men's hearts.

It was also said that laymembers have something to do

besides being members and being good. They need to wake up. Some are sick from eating too much insanitary food (reading trashy literature). Pure food is needed to strengthen us for the great task.

Thursday afternoon we were favored with a Missionary Program, treating the subjects of our zeal and enthusiasm in the evangelistic year, in comparison with that of the financial year. The largeness of the job of world evangelization was noted as being of supreme importance, but the world war, temperance victories, etc., have taught us that we can accomplish great tasks if we will. The doors of the world are open to religion, therefore we have ample opportunity and that implies responsibility.

The Sunday-school Program was given on Thursday evening. It was said that the Sunday-school is the greatest evangelist in the world. The second speaker said that the Sunday-school is not sufficient to give needed religious instruction, but if we are to succeed in holding our young people, we must have the Vacation Church School also.

In discussing the subject of training workers, it was shown that we must build an educational system that will compare religiously with the State system in secular education.

Most of us thought this the best series of programs we had ever had. We appreciated the help of some visiting brethren from the First District. Brethren C. S. Ikenberry, L. C. Coffman, from Daleville College, and Eld. C. D. Hylton, from Troutville, favored us with splendid talks.

The sisters held a meeting, while there, and organized a District Aid Society, with Sister Alice Harman, President. E. E. Bowman.

Naffs, Va.

## SOUTHEASTERN PENNSYLVANIA ADMINISTRATIVE CONFERENCE

The first Administrative Conference, arranged by the Sunday-school Association of the Southeastern District of Pennsylvania, New Jersey and Eastern New York, was held in the Bethany church, Philadelphia, on Saturday afternoon and evening, Nov. 27. It was a most gratifying success. Sixteen of our seventeen schools were represented by about seventy-five of their officers, besides many in attendance who were not officers.

Addresses of the most valuable character were delivered as follows: "The Superintendent, His Relationships, Responsibilities, Opportunities, Methods, Personality," by Foster B. Statler, late Field Secretary of the Western District of Pennsylvania; "The Secretary and His Work, in Fostering Enthusiasm, Gathering Data for Superintendent and Pastors, Making Records Interesting, Etc.," by A. B. Replogle; "Financing a Sunday-school," by Phillip R. Markley; "Books We Ought to Have in Our Library," by Wm. R. Hall, Superintendent of Young People's Work of the Presbyterian Church in America; "Plans for '21," by the Field Secretary.

The evening session had been announced as a "Choristers' Evening," and the program, lasting for nearly three hours, was almost wholly musical. One address on the subject: "What the Chorister Can Do to Win Souls for Christ," was given by Dr. Adam Geibel, the celebrated blind composer. Dr. Geibel also conducted many of the musical features and contributed a wonderful lot of inspiration to the occasion.

A combined chorus of about a hundred voices, made up from the different schools, was led by J. W. R. Andrews. Bro. Andrews is Chairman of the Educational Committee of Bethany church, which makes him, virtually, the superintendent of the Sunday-school. He is also chorister. One of the prettiest sights imaginable was the processional of his own school choir—about fifty in all—as they marched in. The boys all wore dark suits, while the girls appeared in white middie blouses and white skirts, with black ties, and little prayer-coverings. These consecrated young people could certainly sing, their rendition of the "Gloria," and other special numbers being most delightful.

The next Sunday-school event in this District will be a Bible Class "Get-Together Meeting," in the First Church, Philadelphia, on the evening of Dec. 11. This will be participated in by thirteen adult classes in the Philadelphia section. W. G. Nyce.

Pottstown, Pa.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## CALIFORNIA

Bethel church has been enjoying a spiritual repast on the Book of Revelation. Our elder, Bro. Garst, is giving us wonderful sermons on this book at the morning services and will continue along this line for some time. The night messages of the Bible have been brought to us in a forceful way at the evening services. Prior to this we had a course of doctrinal sermons, then the theme of the Second Coming of Christ—all of which have been an inspiration to many. Just at this time our hearts reach out in praise and thankfulness to the Giver of all things for the many blessings that his children at this place have enjoyed in the past year, and as a result of our gratitude our Thanksgiving offering, lifted Nov. 21, amounted to \$74, which will be sent for the China Relief.—Mrs. H. J. McDaniel, Chowchilla, Calif., Nov. 22.

Empire—Our three weeks' series of meetings, conducted by Bro. J. W. Barnett, closed Nov. 24. He preached the Word with great earnestness and power. Eleven were added to the church. The meet-



**Springfield.**—The work here is moving along nicely. Our pastor had been gone most of the summer in the interest of the educational part of the Forward Movement. He is also soliciting for our new church, which the Mission Board of Southern Ohio expects to build

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## PLYMOUTH CHURCH, INDIANA

(Continued from Page 755)

has authorized Bro. Harvey Markley, 215 West Adams Street, to assist all who are seeking information concerning the renting or buying of homes, and he will be at your service when you write him, or call upon him personally.

We are having a steady growth here at this place. The Sunday-school and other activities of the church are doing good work, which speaks well for the members and others, who are not in fellowship with us as yet.

We are praying that the church may be kept pure and humble, so that the Good Spirit may rule in all our hearts, and prompt us to greater efforts in his service.

Nov. 30.

A. Laura Appleman.

## THE ASTORIA EVANGELISTIC CAMPAIGN

The Astoria congregation, Ill., has just passed through a six weeks' evangelistic campaign. Eld. Michael Flory, of Girard, Ill., held a two weeks' series of meetings at South Fulton, our country house. This revival has been fully reported. It was very helpful and well attended, but there were no accessions. The membership was not discouraged, but continued to hold up the unsaved in prayer.

One week later, on the last Sunday of October, Eld. J. W. Fidler, of Brookville, Ohio, began meetings in the Astoria house. The meetings were marked by special interest from the beginning. Rain and muddy roads interfered a part of the time, but even then the attendance was good. A number of times the house was full, and it was necessary to use extra chairs to care for all who came.

Bro. Fidler delivered strong sermons—most of them strictly evangelistic. During the time he was with us, he visited in many homes, making about ninety calls. His personal work was effective. Sister Lora Wagner, of Virden, Ill., had charge of the singing in both meetings. Her careful selection of suitable hymns, and getting out of special numbers, was appreciated, and assisted materially in the success of the meetings.

We continued over four Sundays. As an immediate result, twenty-one were baptized and one reclaimed. They ranged in age from ten to above seventy years. Eight of them are heads of homes, while nine are scholars in the Sunday-school. One of the features of the campaign was a consecration and prayer service, each evening, fifteen minutes before the song period. This may be made very helpful, and adds strength to the meetings.

We feel that our campaign has given us much strength and encouragement. May the Lord enable us to go on in his work! Others were under strong conviction and we hope to be able to gain these, as well as to train those who came into fellowship. Surely, the Lord's work is a great one!

Our Sunday-school is doing a good work and is aiming for a "front-line" school for this year. The congregation is growing well in Christian giving. Our aims have not yet been fully attained.

Astoria, Ill., Nov. 26.

S. S. Blough.

## "MODEST APPAREL"

Personally, I very much favor the garb adopted by our Fraternity. The more I see of the world's attire the more appropriate seems our garb, because of the great contrast. My earnest prayer is that we may ever cling tenaciously to the principle of nonconformity to the world.

I predict a sad day for the church when she lets the reins drop, and allows the members to rush heedlessly into the whirlpool of fashion. No one ever heard one word of reproach, nor did he ever see the finger of scorn pointed at one who was neatly, plainly, and becomingly dressed in our garb, providing his life is consistent with the teaching of God's Word. "Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved and gave himself for me" (Gal. 2:20).

If I am crucified with Christ, I am willing to keep my body properly clothed. "No man [or woman] can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment (Matt. 6: 24, 25)?

There is not a clause in our present Conference decisions to prohibit any sister from wearing modest, dainty, becoming clothes, approved by good-thinking people everywhere. Every sister who deliberately turns from the plain Word of God, and willfully determines to ignore Conference decisions on this question, enters a pathway of questionable propriety. Any brother who, in the pres-

ent crisis, is not willing to make personal sacrifice, in order to use his influence on the side of right in this struggle, is lacking in forethought, good judgment, and Christian principle.

Nonconformity to the world, and adherence to the distinctive principles of the Gospel should be leading characteristics of the Church of the Brethren. They are her very life-blood and vitality. To surrender these would be perilous.

While I am quite hopeful for the future of the Church of the Brethren, in maintaining the principles of the Gospel as Christ's body, yet I am not ignorant of the fact that there is a strong tendency among some of her members to depart from those time-honored principles. Why this worldward tendency among the Lord's people? "The carnal mind is not subject to the law of God, neither indeed can be" (Rom. 8:7). "The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but of the world" (1 John 2:16). It shows a lack of spiritual discernment of the body of Christ—too much of self and not enough of Christ; born of the will of the flesh, of the will of man, and not of God.

Let us earnestly contend for the faith once delivered unto the saints." May the Spirit of Christ be born anew in our hearts! "And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

Emma Bollman.

Bremen, Ind.

## FIRST CHURCH, SOUTH BEND, INDIANA

Our revival meetings, which were conducted by Bro. Wm. Detrick, of West Dayton, Ohio, closed Nov. 24 with a love feast. Six persons have been baptized and one awaits the rite. On the last Sunday of our meetings, two persons were present that have since gone to their reward—Bro. Jonah Huff, who dropped dead just as he reached his place of employment Nov. 23, and Sister H. D. Holloway, a mother thirty-three years of age, who leaves three children. Sister Holloway was operated upon a few days previous, and was doing well until a few hours before her death, which occurred on Thanksgiving morning. She must have caught a glimpse of glory as she was passing through the valley, for death caught her with a happy smile, that lingered, to testify of the blessed state of those that die in the Lord.

Nov. 28, at the morning service, Elders J. W. Grater and Frank Kreider—the latter our elder—were present for the ordination of our pastor, Bro. H. H. Helman, to the eldership. Bro. Grater used the worship period to explain the import of the service and to impress the members of the congregation with their responsibility to the men and their wives whom they thus ordain. The whole service was impressive and tended to unify the church more completely.

At the evening service Bro. Charles Yoder preached for us on the "Religion of the Heart." Under this topic he discussed what constitutes the vitality of religion and its relation to form.

Cora V. Wise.

311 W. Jefferson Boulevard.

## IN "PURGATORY"

Nearly one century ago a party, visiting this section of the northeastern part of Botetourt County, Va., and beholding the rocks and mountains, said: "This must be purgatory." The name still clings to this section.

Sixty years ago the Church of the Brethren organized a little band of members here, and later built a church, which they called Mt. Joy. This name still survives. It is remarkable, however, that Mt. Joy could exist so long in purgatory.

About fifty years ago Eld. A. F. Pursley was called to the ministry and he is still here. And now, for a short while, I am here, for the purpose of holding a series of meetings.

Sunday evening, Nov. 14, we began our meetings with a fair congregation. Purgatory Creek, that usually flows through this mountain gorge, was perfectly dry that day. Next day rain and sleet began to fall and now, for two days, we have been housed in near a stove, to keep comfortably warm.

We hope conditions will soon change so that we can go on with our meetings.

C. D. Hylton.

Troutville, Va.

## ONE MONTH IN ALABAMA

That our work here may be generally understood I give this outline of the Sundays of one month.

A young brother at Edith, Miss., an outlying point, feeling that a Brethren minister should officiate at his wedding, called for us to come. The time was set for 3 P. M. on Sunday. When we mentioned going, our members remonstrated, saying that we were needed here in the city. Finally, as a compromise, we remained for Sunday-school. Then, in the auto of a worker here, who never knew the Brethren until he met us, we started on a fifty-five mile ride over a rough road, much of which was unknown to us.

Stopping at a beautiful stream among the pine-clad

hills for a hasty lunch, we hurried on, arriving at our destination only three minutes late. We found a crowd of eager, inquiring people awaiting us. The service and dinner over, we had to hurry home for Monday's duty, for, we must work for life's necessities. There was no time for preaching, though earnestly requested.

The first Sunday we returned to that neighborhood again. By miscarriage of the mail, we found we were twelve miles from our destination, with no conveyance in sight. Starting afoot we found the home after six miles' walking, and getting a lift, for another six miles, in an auto. We were footsore and weary, but this was forgotten at our reception, which was ample in all ways. That evening the schoolhouse was filled—door, windows and gallery. It is our intention to return each first Sunday. We have nine members here and need a church and an organization very much. We have arranged to take one of the young sisters from here into our home, that she may be trained. We thought our home full, but we now have five besides our own. As long as we can earn bread, however, they may come.

The following Sunday was given to Brewton, Ala., where the work is quite promising. I believe but few congregations give as much per member as these. They now have a young brother at Manchester College. And we have one of their young sisters in our home, attending high school, each preparing for service. How could the Lord's money be used more profitably?

Last Sunday we spent here in the city, with our home almost too small for those who come. We are working as best we can and trusting that help may be found.

Mobile, Ala.

Wm. E. White.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Hawbaker-Dilling.**—By the undersigned, Nov. 25, 1920, at the home of the bride's parents, Brother and Sister Levi Dilling, of Hagerstown, Ind., Brother Merlin Hawbaker, of North Manchester, and Sister Bertha Dilling—J. Edson Uly, Onekama, Mich.

**La Rue-Wallick.**—By the undersigned, at the home of the bride's parents, Brother and Sister Cyrus Wallick, of Curro Gordo, Ill., Brother Jesse S. La Rue, of Astoria, Ill., and Sister R. Ebeby Wallick—Galen S. Wallick, Hammond, Ill.

**Odell-Thompson.**—By the undersigned, Nov. 14, 1920, at his home, Mr. Harlan A. Odell and Sister Ellen Thompson, both of Fredonia, Kans.—Walter Mason, Fredonia, Kans.

**Reiman-Blue.**—By the undersigned, Sept. 9, 1920, at the home of Bro. C. C. Sollenberger, of Johnston, Pa., Brother Ralph W. Reiman, and Sister Nina M. Blue, both of Johnston, Pa.—T. T. Myers, Huntingdon, Pa.

**Seese-Holsopple.**—By the undersigned, at his home, Oct. 30, 1920, Lloyd R. Seese and Emma Holsopple, both of Windber, Pa.—N. H. Blough, Davidsville, Pa.

**Stover-McGaffey.**—By the undersigned, at the home of the bride's parents, Brother and Sister Frank McGaffey, both of Henry, Pa., Brother and Sister Fannie McGaffey, of Abilene, Kans.—H. A. Frantz, McPherson, Kans.

**Yount-Royer.**—By the undersigned, at the home of the bride's parents, Brother and Sister John T. Royer, Westminster, Md., Oct. 21, 1920, Brother Karl Edwin Yount and Sister Pauline Weybright Royer, both of Westminster, Md.—Geo. A. Early, Westminster, Md.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Berkelie.** Sister Louisa, daughter of Henry and Eve Croyle, born in Somerset County, died in Johnston, at the home of her daughter, Nov. 14, 1920, aged 82 years, 3 months and 19 days. Mrs. Berkelie was a member of a large family, all of whom are deceased but one sister. In 1860 she married Jesse Berkelie. For the past eight years she had been making her home with her children. There were seven children, five of whom survive with twenty-seven grandchildren and eleven great-grandchildren. She united with the Church of the Brethren soon after her marriage and was a faithful member. She was bedfast almost five weeks, during which time she suffered severely, but bore up under it all very patiently. Services and burial at Pleasant Hill—C. C. Sollenberger, Johnston, Pa.

**Brumbaugh.** Sister Rachel, born Aug. 26, 1841, died Oct. 25, 1920, in the bounds of the Clover Creek congregation. She was a faithful member of the church for thirty years. Services by Eld. M. R. Brumbaugh. Interment in the cemetery at Clover Creek—J. H. Crofford, Martinsburg, Pa.

**Burkhart.** Wm. M., died at his home in Harrisburg, following a stroke of paralysis, Nov. 4, 1920, aged 52 years and 11 days. He was a son of the late Jos. Burkhardt and was born at Mowersville, Pa. He is survived by his wife, who was Mary Stouffer, four sons, three daughters, one brother and three sisters. He joined the Church of the Brethren about six years ago and was a faithful attendant at church and Sunday-school. Services from the church by Brethren W. K. Conner and A. K. Hollinger. Burial at the Prospect Hill cemetery, Harrisburg—Sallie E. Schaffner, Harrisburg, Pa.

**Dungan.** Sister Martha A., nee Nicholson, born in Hamilton County, Ohio, died at the home of her son, in Muncie, Ind., Nov. 13, 1920, aged 73 years, 5 months and 25 days. She came with her parents to Fayette County, Ind., when about twenty years old. She married Jas. W. Dungan in 1838. There were two sons and six daughters. Her husband, one son and four daughters preceded her. She united with the Church of the Brethren in 1865. She is survived by one son, two daughters, two brothers, one sister, seven grandchildren and three great-grandchildren. Services in the Brethren church in Muncie by the writer, assisted by Bro. John R. Snyder—Geo. L. Studebaker, Muncie, Ind.

**Ellenberger.** Sister Eliza Jane, nee Newby, born in Gentryville, Gentry Co., Mo., died in her home, in Plattsburg, Mo., Nov. 18, 1920, aged 73 years, 11 months and 21 days. She was married to Bro. A. M. Ellenberger, June 20, 1866. To this union were born eight children, six of whom are living. She is also survived by one brother, twenty-two grandchildren and six great-grandchildren. She united with the Church of the Brethren in early womanhood and remained faithful until the end. Services in the Smith Fork church by the undersigned, assisted by Eld. D. D. Sell—H. M. Brubaker, Plattsburg, Mo.



**Hufford, Bro. Jos.**, born in Carroll County, Ind., died at Redlands, Calif., Oct. 15, 1920, aged 75 years. He is survived by his wife, three daughters, two sons, a stepson, five brothers, one sister, six grandsons, and one great-grandson. Early in life he united with the Church of God, but later became a faithful member of the Church of the Brethren. Burial in the cemetery at Reedley. Services by the writer.—L. J. Lehman, La Verne, Calif.

**Hufford, Elizabeth Ann**, daughter of Elick and Jane Lane, born in Carroll County, Ind., died Nov. 22, 1920, aged 66 years, 5 months and 26 days. At an early age she united with the Christian Church and was faithful to the end. In 1873 she married John M. Hufford, who survives with four children, nine grandchildren, one sister and three brothers. Services at the Church of the Brethren at Rossville by Bro. W. L. Hatcher.—Clara Metzger, Rossville, Ind.

**Kephart, Bro. John**, died of cancer of the bowels at the hospital at Indiana, Pa., Nov. 7, 1920, aged 66 years, 1 month and 28 days. He was married to Jennie Burkhardt who, with thirteen children, nineteen grandchildren and two brothers, survives. Bro. Kephart was anointed one week before his death. Services by Eld. W. N. Myers at the Penn Run church. Interment in the Brethren cemetery near by.—Harry A. Holsapple, Penn Run, Pa.

**Lee, John Henry**, son of Ephraim and Elizabeth L. Lee, died Nov. 17, 1920, at his home, near Winchester, Ind., aged 61 years, 7 months and 14 days. In 1880 he married Ella Keever, about thirty years ago he joined the Church of the Brethren and was ever faithful. He is survived by his wife, one son, and three grandchildren. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman. Interment in the adjoining cemetery.—Bertha Dilling, Hagerstown, Ind.

**Miller, Henry H.**, died at his home in York County, Pa., Nov. 15, 1920, aged 78 years, 4 months and 4 days. He leaves his wife, five sons, seven daughters and two brothers. He has been a faithful member of the Church of the Brethren for many years. Death was due to pneumonia. Burial in the Churchtown cemetery. Services by the writer, assisted by Brethren Levi Mohler and S. S. Sheffer.—O. W. Cook, Dillsburg, Pa.

**Miller, James Clinton**, son of Brother and Sister Leo H. Miller, born in North Manchester, Ind., died in Ladoga, Ind., Oct. 16, 1920, aged 3 years, 4 months and 11 days. He leaves father and mother, one sister and one brother. Services at Ladoga by Bro. E. N. Goshorn, and at North Manchester by Bro. Otto Winger. Burial in the cemetery west of town.—C. H. Haggard, Ladoga, Ind.

**Myers, Bro. Noah**, died at the home of Bro. Jacob S. Stutzman, of Upper Yoder Township, Ind., Oct. 1920, aged 83 years, 3 months and 23 days. In 1858 he married Elizabeth Lohr, who preceded him. There were four sons and three daughters. One son died nineteen years ago. He is survived by three sons and three daughters. Services in the home of Bro. Stutzman by Bro. Silas Hoover, assisted by the writer.—Wm. H. Rummel, Johnstown, Pa.

**Niswonger, Elizabeth Olive**, died Nov. 22, 1920, aged 73 years, 8 months and 11 days. In 1867 she married D. W. Niswonger. There were ten children, three of whom died in infancy. The husband, seven children, thirteen grandchildren and four great-grandchildren survive. In May, 1899, she united with the Church of the Brethren, and for fifty-one years was a faithful Christian. During her last illness she was anointed. Her afflictions were endured with much patience. Services in charge of Eld. Jesse Stutzman.—Mrs. J. C. Bright, Arcanum, Ohio.

**Oldham, Sister Mary Brumbaugh**, born May 2, 1898, died Oct. 17, 1920, in the Mercy Hospital, Altoona, several days after having undergone a surgical operation. Her remains were brought to Martinsburg. Services by Eld. M. R. Brumbaugh. Interment in the Spring Hope cemetery.—J. H. Crofford, Martinsburg, Pa.

**Reese, Adam**, died Nov. 11, 1920, aged 80 years and 3 months. He was the father of five children, three of whom survive and are members of the church. His companion—also a member of the church—preceded him to the other shore less than two years. Brother and Sister Reese were, for many years, members of the Trout Run congregation, and regular attendants at public services as long as age and health permitted. The funeral services of this aged father in heaven were held in the Nebo Church of God. Interment in the church cemetery. He is buried at the home of his daughter, Sister Rebecca Shaulis, of Stahlstown, Pa. Services by the writer.—L. Bowman, R. D. Stahlstown, Pa.

**Reid, Sister Martha A.**, born in Grant County, W. Va., died at her home in Greenland, of heart trouble, Nov. 3, 1920, aged 71 years, 10 months and 26 days. She is survived by four children, one brother and one sister. She was a member of the Church of the Brethren. Burial near Broadway, Va. Services in the Linville Creek church by Eld. D. H. Zigler.—Kizzie Hays, Broadway, Va.

**Rhodes, Sister Christina**, born near Coldwater, Ohio, died at Durben, Ohio, Nov. 17, 1920, aged 80 years, 7 months and 21 days. In 1861 she married Wm. J. Rhodes, who preceded her twenty-eight years ago. There were five children, all of whom survive. She united with the Church of the Brethren thirty-five years ago and has always lived a faithful Christian life. Services by the writer at Beaver Chapel. Interment in cemetery near the church.—F. P. Cordier, Celina, Ohio.

**Roop, Bro. Noah**, son of Brother and Sister Peter Roop, died at his home near Garfield, Kans., Nov. 16, 1920, aged 53 years, 10 months and 22 days. He had been a member of the Brethren church for a number of years. Bro. Roop was a cripple all his life, but was always cheerful and patient. He leaves his parents, two sisters and one brother. Services in the home by Eld. M. Keller.—Jca Markner, Larned, Kans.

**Shidler, Sister Hannah Jane**, nee Eisenbein, born in Miami County, Ohio, died at the home of her son Harry, in Sterling, Ill., Nov. 11, 1920, aged 76 years, 6 months and 9 days. She also saved her mother David Shidler. In 1870 she united with the Church of the Brethren and remained a faithful, active church worker. Her husband preceded her nearly five years ago. She is survived by six children, twenty-two grandchildren, six great-grandchildren, three brothers and one sister. Services by the writer, assisted by Eld. Ira E. Weaver. Burial in the Cherry Grove cemetery.—J. R. Young, Lankford, Ill.

**Shope, Mary Elizabeth**, infant daughter of Mr. and Mrs. Frank Shope, died at their home, Freeport, Ill., Nov. 17, 1920. Services at the home by the writer. Interment in the city cemetery.—G. G. Canfield, Freeport, Ill.

**Snyder, Bro. Harvey A.**, born at Bloomdale, Canada, died at his home near Elm Dale, Mich., Oct. 12, 1920, aged 33 years, 10 months and 26 days. In September, 1918, he was baptized. In 1911 he married Bertha Clark, who survives with three sons, one daughter, his mother, and two sisters. Services in the Mennonite church by Eld. C. H. Deardorff. Interment in the adjoining cemetery.—Emma Weaver, Alto, Mich.

**Stoner, Sister Elizabeth (Teeter)**, born in Somerset County, Pa., died of pneumonia after a nine days' illness, in the same county in which she was born, Nov. 12, 1920, aged 72 years, 11 months and 5 days. She married Samuel Stutzman, who died many years ago. There were seven children, all of whom survive but one. Later she married John K. Stoner, who survives. Five children were born to this union, all of whom survive but one. She also saved her brothers and three sisters. She was a life-long member of the Church of the Brethren with the exception of a few years spent with the Mennonite brethren. Services and burial at Pleasant Hill.—C. C. Sollenberger, Johnstown, Pa.

**Sturgis, Sister Sarah Catherine**, nee Shoemaker, born in Clinton County, Mo., died at the home of her daughter, Mrs. J. C. Conner, in St. Joseph, Mo., Nov. 19, 1920, aged 72 years, 11 months and 22 days. She became a member of the Church of the Brethren in early life and remained faithful. Her companion, Dr. John Sturgis, passed away six months before. She is survived by two children, three grandchildren, four sisters and four brothers. Short services at the Fork church by the undersigned. Interment in the near by cemetery.—H. M. Brubaker, Plattsburg, Mo.

**Wagoner, Anna Catherine**, youngest daughter of Sister Emma Wagoner, born near Rossville, Ind., died Nov. 15, 1920, of scarlet fever, aged 6 years, 9 months and 26 days. Besides her mother she leaves one brother and four sisters. Short services at the house by Bro. W. L. Hatcher.—Clara Metzger, Rossville, Ind.

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By Jane D. Abbott.

How Keineith Randolph kept a secret—a war secret—for a whole year, and the story of that delightful and thrilling year, makes one of the best stories written for girls. Keineith was only twelve when her father left her to go on a secret mission for the government; a small pale city girl with a heart almost as full of homesickness as of pride in being trusted by her beloved father with a great secret. She went to the home of old friends of her father who had four children and the out-of-door life with wholesome sports built up a healthy girl.

**LARKSPUR, \$1.50**  
By Jane D. Abbott.

Patricia Everett found a refugee French orphan, Rene, stranded in this country, and her father was glad to have the child visit them as companion for Pat, whose mother was in the South. When three important formulas are stolen from Mr. Everett's munition plant, they, with a chum, Sheila Quinn, trace them to a boat on the St. Lawrence and they are recovered. A winter camping party with adventures—as when Pat and Billy Lee break through thin ice—make lively reading.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.



# THE GOSPEL MESSENGER

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## Notes From Our Correspondents

(Continued from Page 757)

**next summer.** During his absence the attendance dropped off some, but is now rapidly increasing again. Our Rally Day was Oct. 17. There was a large attendance. Bro. Leonard Young, of the Donnelly Creek church, taught the lesson, after which Bro. J. C. Flora, of West Charleston, preached an excellent sermon, emphasizing service. It was enjoyed, as well as helpful to all present. We are now planning for our Christmas program. Occasionally members move to Springfield and live here for some time without our getting in touch with them, or knowing that they are in the city, as they do not come to church. If any one knows of members moving to Springfield, or Sunday-school scholars from other places, it will be of great help to us if you will let us have their correct address. Then they can be called on, and be saved to the church.—Mrs. J. C. Inman, 734 West Columbia Street, Springfield, Ohio, Nov. 28.

### OREGON

**Grants Pass.**—The Brethren have purchased the South Methodist church through the Mission Board. The dedicatory services were conducted Nov. 27, by Bro. H. H. Ritter, of Mabel, Oregon. We had a good attendance. In the afternoon we organized our Sunday-school, with Sister Alice S. Christlieb, superintendent. We have seven church members living in the city. The writer and his wife have been here for nine years. We rejoice in having a church home. Bro. M. C. Linniger and Bro. H. Smith, of Ashland, will preach for us the first and third Sundays of every month. We have heavy expenses to meet in improving and building additions to our churchhouse, and contributions would be thankfully received. We are in need of a resident minister, as could use two or three. We wish that, where there are so many ministers in one church, this fact would be taken seriously into consideration.—Mrs. Alice S. Christlieb, Grants Pass, Oregon, Nov. 30.

**Weston.**—Ten members of our little band met Oct. 30 at the home of Brother and Sister Troyer for a communion service. Sister Troyer has been afflicted for many years and can not come to church services. Oct. 31, Temperance Day, we had a splendid lesson by our elder. We are still trying to do what we can. Sister Verlie Myers has been with us since Oct. 14. We have been trying to work up an interest till Bro. Barnett comes to hold our meetings. The writer has been appointed to superintend the Home Department, in which we now have twenty-two enrolled. Nov. 21 three of our Sunday-school scholars were baptized. They are just getting ready to enter the junior class. Our Christian Workers took an offering of \$23.30 for the China sufferers.—Mrs. Hulda Metts, Weston, Oregon, Nov. 24.

### PENNSYLVANIA

**Conewago.**—Our love feast, which was very well attended by many friends and ministers, was held Nov. 21 and 22. An election was held for the ministry and John Hostetter was chosen.—Mary Enterline, Elizabethtown, Pa., Nov. 27. The church has been very active. Everett church held their semiannual love feast on Nov. 7, which was well attended. Nov. 4 Bro. J. B. Miller, of Curryville, Pa., commenced a series of meetings, assisted by our pastor, Bro. Ira Holtsapple. They continued until Nov. 20, when our pastor, Bro. Swartz, of Germantown, Pa., took charge and continued until Nov. 23. Twelve were received into the church by baptism—ten from Everett and two of the Snake Spring congregation. During these meetings three brethren were elected to the deacon's office. Much credit is due Bro. Miller who remained with us and so many as the pastor, Bro. Sister Dena Simmons, in the song service.—Nancy Lashley, Everett, Pa., Nov. 30.

**Indian Creek.**—We were glad to have with us on Thanksgiving Day Bro. A. C. Baugher, of Elizabethtown College, who gave us a very practical and interesting talk for the occasion; at the close of the service an offering of \$56.88 was collected for the China Famine Relief.—M. Boos, York, Pa., Nov. 30.

**Indian Creek (County Line House).**—The work at Indian Creek is moving along about as usual. Since our last report, the one who confessed Christ at Bro. Hoover's meetings was baptized, and still another one has been added to the fold by baptism. We are in need of a strong evangelist, to awaken us to the possibilities as a church.—J. L. Bowman, York, Pa., Nov. 30.

**Lancaster.**—Our Children's Meeting Nov. 7 was well attended. The theme for the morning was, "Pressing Toward the Mark." Bro. J. G. Meyer, of Elizabethtown, gave an excellent talk on the subject, which was appreciated by all who were present. An offering of \$125 was lifted for China relief. The Sunday-school and church service decided to use the birthday offerings of the past year for this work, which made a total of \$178. In the evening we enjoyed our love feast. Bro. J. G. Meyer preached the preparatory sermon in the afternoon. Bro. S. N. Wolf, of Akron, officiated. Our Thanksgiving sermon was preached by Eld. L. W. Taylor. An offering was lifted for the Children's Home at Neffsville.—Leah N. Phillips, Lancaster, Pa., Nov. 29.

**Manor.**—Bro. Norman H. Blough, of Davisville, Pa., held a two weeks' series of meetings at the Purchase Line house and closed with a love feast Oct. 24, 1920. As a result of this meeting four were baptized. Bro. Geo. W. Rogers, and wife, of Leamersville, Pa., came to Penn Run, Pa., Nov. 1, and held a two weeks' series of meetings.—Sister Rogers leading the song service. Two were baptized. On Sunday evening, Nov. 21, the Christian Workers' Society gave a special thanksgiving program. At this meeting the Junior Mission Band gave their report of the year's work. Their offerings amounted to \$85.65, which in equal amounts was given to the India Boarding-school, China Famine, and the Bible Department of Juniata College.—Harry A. Holtsapple, Penn Run, Pa., Nov. 23.

**Philadelphia (First Church).**—Nov. 3, at the close of our mid-week service, four were received into the church by baptism. The following evening we had our fall love feast, with Eld. C. E. McKee, officiating. Ministers present were Brethren H. E. Garman, Chas. O. Garner, H. Stover Kulp, T. L. Fretz, J. A. Bricker, W. I. Book. Oct. 24 our pastor, Bro. C. C. Ellis, gave a sermon on Baptism and by request it was outlined in our local church bulletin: Part I, Why Be Baptized? Part II, How Be Baptized? Part III, Why Should Be Baptized?—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 24.

**Red Bank.**—Our union Thanksgiving service was well attended. Special music was furnished by each of the three congregations taking part in the service. Our pastor, Bro. A. C. Schue, recently closed a very successful meeting for the Pine Hill congregation. Two Sundays, during his absence, the Temperance Committee and the Missionary Committee each gave a program. Both were much appreciated. Bro. J. L. Bowman, a former pastor, visited in our community a few days and preached for us on Sunday morning, Nov. 28. Since our last report one has been baptized. We have put up a bulletin board in our church, and by this means are expected to keep informed along missionary lines.—Narcissa Ferguson, New Bethlehem, Pa., Nov. 30.

**Spring Grove.**—Thanksgiving services were held at the Voganville house, when Bro. A. M. Martin preached. An offering of \$45.00 was taken for the China Relief Fund. We met in council Nov. 27, with Bro. L. W. Taylor presiding. We have decided to have a series of meetings at the Voganville house next fall, in charge of Bro. W. D. Group. Sunday-school officers were re-elected with Bro. Frank Weitzel, super-

intendent. Two certificates were granted.—Florence L. Mohler, New Holland, Pa., Nov. 28.

**Springville.**—Nov. 13 Bro. Samuel Shearer, of Rheems, Pa., began a series of meetings at the Springville house, continuing until Nov. 23. He labored earnestly in declaring the Word of God and in visiting many homes. The meetings were well attended and interesting. One confessed Christ. We feel that much good has been done.—Aaron R. Gibbel, Ephrata, Pa., Nov. 28.

### TEXAS

**Pineiland.**—Bro. J. A. Miller came to this place and preached two powerful sermons. He baptized one applicant. The people wanted him to stay longer, but he had an appointment at another place. This is a new point for the Brethren. We have five members here. Land is cheap and it is a good place to get a home.—H. F. Osborn, Pineiland, Texas, Nov. 27.

### TENNESSEE

**Limestone.**—Bro. A. E. Nead preached for us on Thanksgiving Day. The offering for the China sufferers amounted to \$25. We met in council Nov. 27, with Eld. P. D. Reed presiding. The treasurer gave the annual report which was accepted. Bro. Reed preached an interesting sermon on Sunday.—Honoria Pence, Limestone, Tenn., Nov. 30.

### VIRGINIA

**Alwood.**—Aug. 15 Bro. R. M. Figgers began a series of meetings here, preaching seven sermons in all. The interest was good throughout, although the weather was very inclement. Many were deeply impressed and we hope that some good may come yet.—Robert H. Figgers, Jr., Oranoco, Va., Nov. 25.

**Livville Creek church** met in council Nov. 20, with Bro. D. H. Zigler presiding. Three letters were received and one granted. Favorable reports were given by all the committees. Brethren J. S. Wampler and N. F. Kline were reappointed as superintendents for the Livville Creek and Cedar Run Sunday-schools. Bro. L. W. Miller was elected as acting elder during the absence of Bro. Zigler, who is spending the winter months in Florida. Bro. J. L. Humbert was elected president of the Christian Workers' Meeting, and Sister Emma Showalter, church correspondent. On Thanksgiving Day an offering of \$103.36 was taken for the Chinese.—Frances M. Humbert, Broadway, Va., Nov. 27.

**Oranoco.**—Bro. R. M. Figgers, our elder, began a series of meetings here Aug. 8, which continued for a week. There were good crowds in spite of the inclement weather. Three were baptized and one reclaimed. We had our love feast Oct. 17, with Bro. Figgers officiating. One was baptized just before the services, making four baptized since our report of 1919. Thirty-eight members were present, several of them coming from adjoining churches. Oct. 31 Bro. R. M. Figgers, assisted by the writer, began a series of meetings at Brown Mount, a mission point of Oranoco. The meeting closed Nov. 7. We feel that our labor has not been in vain. We are looking for greater things at this place.—Robert H. Figgers, Jr., Oranoco, Va., Nov. 25.

**Ranoke.**—Nov. 14 we began a series of revival services, in charge of Bro. W. M. Kahle, of Troutville, Va. Although we had very inclement weather, much of the time, and there had been eight weeks of revival meetings in the city, six weeks of the Wm. A. Sunday campaign, and two weeks in most of the churches in the city, ending Nov. 14, our revival was inspiring indeed. Bro. Kahle had for his sermons such subjects as "Our Atonement," "The New Life," "Ye Must Be Born Again," and other deep, doctrinal subjects. The grown folks said they were as strong Bible sermons as they ever heard, and yet the children could readily understand them. They enjoyed every message, as they proved by their attendance and attention. Bro. A. B. Miller organized and conducted the song service to the full satisfaction and appreciation of Bro. Kahle and the entire church. On Thanksgiving Day preaching services were held in the morning, conducted by Bro. Garber, followed by baptism. At the close an offering of \$48.18 was taken for mission work. At 4:30 our communion was held, with Bro. Kahle officiating. At 7:30 there was preaching, at which time four accepted Christ. The meeting will close Nov. 28. Seventeen members have been added to the church by baptism, three reclaimed and one received on former baptism.—Mrs. John H. Shickel, Roanoke, Va., Nov. 27.

**Shiloh.**—Eld. D. C. Naff began a series of meetings Nov. 14 and continued nine days. He preached seven excellent sermons and made seventeen visits. The attendance and interest were excellent. Five accepted Jesus as their Savior, two of whom have been baptized. Owing to the heavy sleet and snow we could not have meeting for two days.—Mrs. J. F. Grisso, Catawba, Va., Nov. 24.

### WASHINGTON

**Olanogon Valley.**—We are now, Nov. 23, in the midst of a series of special services for the strengthening of the membership of the church. Our elder, Dr. C. A. Shamberger, is dealing with the great fundamental Christian doctrines in his very thorough, convincing and scholarly manner. It is seldom that a local church hears these doctrines treated so ably and clearly. The attendance is excellent, in spite of the busy fall work still in progress.—Paul Mohler, Orville, Wash., Nov. 27.

**Spokane (First Church).**—A very interesting program was rendered on Thanksgiving Day morning, followed by refreshments, prepared by friends and neighbors. After the Thanksgiving dinner was over some of the needy ones of the city were remembered that were not able to attend services. At 2 p. m. a very able address was given by our pastor, Bro. Weaver, after which a collection of \$10 was taken for the Near East Relief. Many attended these services who had never attended before. Plans have been made for a Christmas program. We are also planning for a series of meetings during the two weeks of Christmas vacation. A love feast is to be held in connection with these meetings. Bro. O. J. Streeter, of Chewelah, Wash., is booked for the series of meetings. Nov. 22 Bro. Vern Sterns, of East Wenatchee, preached a very interesting sermon on "The Needs of the World."—Geo. D. Aschenbrenner, Spokane, Wash., Dec. 1.

### WEST VIRGINIA

**Morgantown.**—Our recent revival began Nov. 7 and closed Nov. 21, with Bro. I. R. Fletcher, of Connelville, Pa., as evangelist. He labored earnestly in delivering fifteen Spirit-filled sermons, and visited during the day from house to house. Six confessed Christ and were baptized, and one was restored. The meetings were well attended and the heat of interest prevailed.—Nella Hamilton, Box 25, Morgantown, W. Va., Nov. 29.

**Allegheny.**—We met Thanksgiving Day at the Locust Grove church for services, but owing to the bad weather not many were present. We began to raise money for the China Famine and by Sunday morning we had \$39.27—\$10 of which was given by the Boys and Girls' Club.—Earl C. Cosner, Gorman, W. Va., Nov. 29.

## SISTERS' AID SOCIETIES

**TOPEKA, VA.**—A Sisters' Aid Society was organized in October, 1919, with five members. Sister Alice Harman, President; Sister Ada Weddle, Secretary-Treasurer. We now number nine. We held twelve meetings, with an average attendance of eight. Our work consists mainly in making bonnets and prayer-coverings. Received from sales and donations \$29.71; made of 32 bonnets, \$4.51; prayer-coverings, \$6, \$26.85; material sold, \$10.25; paid out for material, \$201.92; to class-room in our church, \$50; to the Sisters' Aid foreign mission fund, \$10; for China sufferers, \$5; to District Secretary, \$1; material on hand, \$36.22; cash on hand, \$41.12; bonnets, \$12.05.—Ada Weddle, Floyd, Va., Nov. 15.

**OCTAVIA, NEBR.**—Report of a miscellaneous sale, held Nov. 12, 1920, by the Sisters' Aid Society, consisting of quilts, comforters, aprons, sun-bonnets, fancy work, dressed chickens, cakes, pies, butter, buns, pop-corn, candy, and a number of other articles. We realized from our sale \$141.79. We sent \$10 to the Hastings Street Mission, Chicago; \$10 to Omaha for Thanksgiving; \$15 to Ping Ting Hospital, China; \$15 to India Boarding-school—Alice Keller, Secretary, Octavia, Nebr., Dec. 2.

## Scripture Text Calendars



THE artist and the engraver have been taxed to the limit to effect the best combination of artistic talent and mechanical skill calculated to make the Scripture Text Calendar for 1921 a masterpiece of art and of the printer's workmanship.

### Twelve Pictures in Rotogravure

The twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by the rotogravure process. We need not enlarge on the popularity of this process of engraving. The historic events of the last few years have been presented to the public through rotogravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Sepia.

### An Interesting Feature

Each picture illustrates one of the Sunday-school lessons of the month in connection with which it appears. A scripture verse for each day is given, and the International Lesson Reference and Golden Text for each Sunday. On the back is a table showing the church census of all the denominations in the United States.

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As both a very praiseworthy and highly profitable means of raising church money, the Scripture Text Calendar cannot be excelled. Hundreds and thousands of Churches and Sunday-school classes, Aid Societies, and other religious organizations the land over, have made it contribute generously to their treasury, and at the same time have enriched spiritually, both church and community. It blesses both those who buy and those who sell.

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BRETHREN PUBLISHING HOUSE  
Elgin, Ill.

## JUNIATA COLLEGE

Winter Term will open January 3, 1921.

Beginning Classes for Preparatory students.

Second Semester will open January 24, 1921.

New courses open to entering Freshmen and other college students.

Sunday School Teachers' Training Institute of four weeks' will open January 24, 1921, conducted under direction of General Sunday School Board.

Bible Institute of one week will open February 13, 1921.

Write about the work in which you are interested.

JUNIATA COLLEGE  
Huntingdon, Pa.



# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

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Elgin, Ill., December 18, 1920

No. 51

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## ...EDITORIAL...

### Business and Fellowship With Christ

CAN a man have fellowship with Christ and be a commercial traveler at the same time? Or a grocer or a banker or a farmer? Or anything?

Reviewing just a little, we recall that fellowship is dependent on spiritual kinship. Two beings can not have fellowship with each other unless they are alike in spirit. A man can not have fellowship with Christ unless he has the spirit of Christ—unless he thinks, feels, loves, hates, enjoys, and so forth, the same things as Christ does. If anything about this subject is certain, that is.

There is another thing just as certain. Good will toward others—loving your neighbor as yourself—is a prominent, if not the dominant, characteristic of the spirit of Christ. Any seeking of self-interest, at the expense of another, is absolutely contrary to it. The Christ idea is that the success of each is found in the success of all. You can not seek your own advantage over that of anybody else. You must be as much interested in your neighbor's comfort as in your own. How else could you love him as you love yourself? Isn't this the Christ spirit? It certainly is.

How, then, can a salesman have the spirit of Christ—love his fellow-salesman as himself—when he is trying to get down street before the other fellow does? How can a merchant have the spirit of Christ and strive to persuade his fellow-merchant's customers to come to his own store instead? How can a banker love his neighbor as himself and do his best to take business away from him? How can a farmer practice such a principle when he is straining every nerve to beat his neighbor to the market with his load of produce? How can two individuals or two corporations of any kind practice this principle and each be trying to get business from the other?

There is but one answer to these questions: It can not be done. You can not have unrestricted good-will toward anybody and at the same time strive to get some advantage over him. There is no use trying to blink a fact so plain as this.

No doubt more than one keen-scented reader has discovered by this time, to his own satisfaction, that I am trying to inculcate him with an economic theory.

But he is following a false lead. I know too little about such things to venture any advice along that line. But I do know this. I know that you can not seek your own advantage at the expense of another, no matter how "nice" you are about it, and have the spirit of Christ. I am writing about fellowship with Christ.

There are some people who see this clearly and are candid enough not to make any false pretense in regard to it. They say that this principle of Jesus is not practicable—that it can not be carried out in business life. They are honest and square in their business transactions, according to their standard, and sometimes even generous. But they make no hypocritical professions about having as much regard for their neighbor's success as for their own.

One can have respect for such a frank attitude, a great deal more respect, in fact, than for the mock piety which insists on the binding character of all that Jesus taught and then regularly flouts this principle in practice. But some of us are not ready to give up our conviction that the spirit of Jesus Christ ought to be put into full control of our business relations and that there must be some way to do it. What are we to do about it?

Shall a salesman refuse to try to make a sale until he has assured himself that the other men, who would like his chance, have had it? Shall a merchant, before closing a deal to his own profit, inquire whether anybody else will lose anything through his transaction? Where do you think that course would get him? Shall a would-be grocer, before he opens up shop, take pains to see that he causes no loss to his fellow-grocers? How ridiculous such an idea! Shall a farmer—but why pursue further such a useless inquiry? Is there any such thing as a Christian salesman or a Christian grocer or a Christian farmer? Or a Christian anything? One who loves his neighbor as himself? One who has fellowship with Christ?

One thing is sure. There is precious little ground for throwing stones at one another. The fact is that we are all enmeshed in a system which is a long way from being Christian. The central idea in it is self-interest—everybody for himself without too much concern as to how it affects the rest. Maybe, as some say, this is the only principle under which business can thrive. But it is a very different principle from that of loving your neighbor as yourself. And the question is, what is one who realizes this, and would like to be a Christian, to do about it?

Shall he proceed to extricate himself from the meshes of the system at all costs? Shall he resolve that he will engage in no business and in no transaction in any business which involves a violation of this neighbor-loving principle? How far have you thought this matter through, both as to the costs and as to the possibility? Or are you cherishing the sweet delusion that you have been doing this?

Another thing is sure. Fellowship with Christ is evidently a matter of degrees. The fellowship must be more intimate in the case of some than in that of others.

But, coming back to that other question from which it seems impossible to break away, what is one to do who would really like to live a while and support a family, perhaps, and at the same time enjoy the fullness of fellowship with Christ? Such fellowship as one could enjoy if he loved his neighbor as himself? How is he to manage that? Is there any hope for him?

Here is something to keep us thinking for quite a while.

### John Robinson's Farewell Address

"BRETHREN, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded the Lord has more truth yet to break forth out of his Holy Word. For my part, I can not sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans can not be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they first received, for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

It is three hundred years since the foregoing words were spoken by the pastor who remained in Holland with the majority of his flock, to those who were about to leave for the far-off shores of the new world. But if any finer words have been uttered since that day, on the subject with which they deal, the present writer has not heard of them. They are the kind that have a message for every age and the kind that will bear reading again and again. We have reprinted them because we knew you would like to see them.

### Finding the Worker You Need

POSSIBLY you need help in some department of your local work. Somebody willing to serve on the prayer meeting committee and take a real interest in it? Or a teacher for a class in the Sunday-school? Or a worker in some other church activity?

Have you tried this plan? Get first yourself a very definite understanding of the place to be filled and its importance, so that you can present it clearly to the church. Then present it, frequently, if necessary, stressing the urgency of it and the opportunity it offers to somebody to help the Lord's work on. And pray about it together—pray that the Lord of the harvest may send forth laborers into his harvest.

Have you tried it? Do you know there is a vast amount of undiscovered local talent going to waste? Are you sure there is none of it in your church? Have you tried the Master's plan for finding laborers?

### A Real Object of Concern

You are worried, sometimes, because of the poor opinion some folks have of you. But do you not rather tremble at the task of living up to the high estimate that others place upon you? What if they really knew how often you fall short! But you know. And God knows. Don't you want to pray right now: "Lord, help me to be what some folks think I am?"



## CONTRIBUTORS' FORUM

### Now's the Time

Selected by Marguerite Bixler Garrett, Sebring, Fla.

If you have some work that's waiting,  
Now's the time.  
Do not stand there hesitating.  
Now's the time.  
If you wait and be so slow  
While the golden minutes go,  
You'll not have results to show—  
Now's the time.  
If you have a task before you,  
Now's the time.  
Oh, I earnestly implore you!  
Now's the time.

### Faithful and Efficient Churches

BY J. H. MOORE

IN the propagation of Christianity the apostles and other early ministers gave little attention to the formation of a general organization in Palestine, Asia Minor, Greece, or any place else. Their chief purpose was the conversion of sinners. The next aim was to establish churches in every city, and to see to it that these churches were properly officered. The elders placed in charge were carefully instructed regarding the importance of feeding and shepherding their respective flocks. The importance of a well-equipped church, composed of faithful members, in every city, was most thoroughly emphasized. It was the real thing at which they aimed.

This is what Paul had in view when he went from city to city. Wherever he went, he established a church, and did what he could to put it in good working order. On entering a city he made this his aim. By preaching the Gospel he made converts. With these he formed a church. These churches became working bodies, and in their hands the truth spread. All the apostles worked on the same plan. Peter, after completing his work in and around Jerusalem, went to Babylon. Matthew, Philip, Andrew and the others went to separate points. All of them were instrumental in building up churches, and from some of these cities the Gospel spread over whole provinces. Wherever there was a city, an effort was made to establish a congregation of believers.

As these local churches grew in numbers and influence, Christianity, in a broad sense, became the stronger. As time passed, Christians were found in practically all the cities and towns. In a sense, Christianity became self-propagating. All the believers—men and women—talked their religion. They talked to their neighbors about it, and these, when converted, talked to others. Under the circumstances, they had little use for a missionary system. In a general way, each convert became a missionary. Of all of them it might well be said that they "went everywhere preaching the Word." When a preacher went into a city, he at once became a missionary and soon had around him a band of believers in Christ.

All of this meant more churches—a church for each city. And so extensively grew the cause that one might travel on the highway from Jerusalem to Rome and spend nearly every night in some Christian home. It was by thus making a specialty of the local church that Christianity became the power it was in the Roman Empire. Each church, or congregation, became a rallying point for believers, and these churches grew into strongholds of influence and defense. As time went by, it was the church at Jerusalem, the church at Antioch, the church at Ephesus, the church at Corinth, and so on, to the end of the list.

Each church seems to have worked its own field, and to have worked it well. In each city there was the one Christian church—the one band of believers in Christ Jesus. In their religion the believers lived separate from all other religious influences. Opposed to them and their work were the Jews and the pagans. For a time most of the converts were from the Jewish ranks. By preaching Christ, Jews were converted and became members of the church. Some of these con-

verts, however, were from Jewish proselytes. As the cause progressed, Gentiles were converted and added to the church. But in each case it was a clear coming out from former relations, and uniting with a body of believers that, in religious matters, knew no affiliation with others. They knew nothing of different bodies of Christians, having different doctrines and different sets of preachers and different orders of worship.

So far as Christianity was concerned, there was but the one church at any point. Those wishing to accept Christ, in any given town, had to become members of this one church. There were no churches to choose from. It was the *one* church or none. In doctrines, there was no chance for a choice. The *one* faith was the same for the churches in all the cities. This was also true of baptism. There was but the one mode. What we now call denominations, did not then exist. It was the *one* body—the one church, and the *one* band of believers. All the believers in any given city belonged to this one church, and this provided for these believers a common interest. What was the interest of one, in this particular, was the interest of all. They sang the same songs, attended the same services, and listened to the same sermons.

All of this led up to strong congregations—strong in conviction as well as strong in numbers and purposes. It promoted unity and compactness in doctrine and movements. Their interest and enjoyment centered in the one church of which they were all members. They regarded themselves as the saved and all those outside of their ranks as the unsaved. With them it was a clear-cut case of the world on one side and they on the other. They were going one way and the world the other. With them there was no mixing of matters. It was for Christ or for Satan. To be in the church, and to remain faithful until death, meant life everlasting. To be out of the church and out of Christ, spelled everlasting torment.

So long as these churches remained true to the cause they represented, just that long did the Christian church, as a body, continue loyal to Christ and the principles he taught. When defilement came, it entered the churches one by one. Some of these local churches lost their first love. Some became lukewarm. Others departed from the faith. Some tolerated false teachers, and in this way the body, as a whole, became corrupted. The secret of success or failure lies with the local church. Here is where we need to concentrate our efforts. Make a specialty of the local church, not alone in the United States, but in every land where we have congregations. In faith and practice let there be a complete separation from all contrary influences, and the problem of faithful and efficient churches will be solved.

Sebring, Fla.

### The World's Sunday-School Convention

BY D. W. KURTZ

THERE were four or five distinct features of the World's Sunday-school Convention that stand out as I look back upon it. The one was the music and pageantry, under the direction of Prof. H. Augustine Smith, of Boston University. Prof. Smith went to Japan about five weeks before the Convention, and there gathered together a thousand young Japanese men and women whom he drilled in great choruses. We were told that the Japanese are not musical, that singing is neglected in their worship and national life. But Prof. Smith demonstrated what could be done. This chorus sang some of the greatest anthems of Christendom and they did it with superior excellence.

Another feature of the music was "illustrated hymns." With the aid of slides, the hymns were thrown upon the canvas and by the use of a double lantern, the famous paintings, that describe or illustrate the theme of the hymn were presented. Usually the hymns were sung in English and Japanese at the same time.

But one of the most significant things about the music is the wonderful way in which Prof. Smith selected the proper hymns for the various grades, subjects and needs of the program. He usually gave a history of the hymn, a few words about the author,

the circumstances under which it was produced, and then explained its meaning. He had a number of hymns that express the social Gospel, which is the prominent theme of the day. He also showed us what kind of hymns are suitable for adolescents, and children of various ages.

The pageants were such a great success that perhaps no meeting in the world had such a message in pageants. Four different pageants were given, and several of them were repeated. Prof. Smith wrote one or two of them in Japan, and all were adapted to the environment of Tokyo and the Japanese people. These required from 1,000 to 1,800 people in a single night. Their great success was due to the wonderful personality of Prof. Smith, his able helpers in some missionaries of Japan, and the quality of the Japanese young people and children who engaged in them. These Japanese are absolutely obedient. They always did exactly as they were told. Furthermore, they learn very easily and are great imitators. Dramatization is natural for them. All these favorable circumstances helped to make the pageants such an impressive part of the great Convention. The subjects of the pageants were, "The Sunday School from Bethlehem to Tokyo," "The Rights of the Child," "The City Beautiful," and "The Court of Christianity." Some of the children who took part in these pageants came great distances, and never saw the pageant itself, nor the Convention, but only came to do their part, then returned home. How little they know that their part was so important to create the harmony of the great Convention!

The addresses of the Convention were given at the morning and evening sessions. The afternoons were given up to sectional conferences. The theme of the whole Convention was "The Sunday-school and World Progress." The daily themes were as follows: "The World Progress of the Sunday-school," "Jesus Christ, the World's Redeemer," "The Bible, God's Revelation to the World," "The Christian Heritage of the Child," "The Sunday-school and World Evangelism," "The Sunday-school and Education," "The Sunday-school and the Community," "The Sunday-school and National Life," "The Sunday-school and the New World."

These daily themes were printed on a piece of silk about three feet wide and thirty feet long, and hung above the platform each day. The subjects of the day were certain phases of the daily theme. The speakers, for the most part, were leaders in Christian work, bishops and missionaries. The addresses were not technical and descriptive, but prophetic and statesmanlike. Nearly all the speakers had a "world-view," and Jesus Christ was always upheld as the only Redeemer. We were not in a Christian city, but the messages that were thundered forth had no uncertain sound—Jesus Christ, the only Savior of the world.

As the daily themes indicate, the work of the Sunday-school was related to the problems of the race, in the community, the nation and the world. With but one exception, all the speakers were agreed that true Christianity must affect the social, economic and political conditions of the world. The Fatherhood of God and the Brotherhood of Man, and World Peace were the ideals of the Convention. The new and better world will only be realized as Christ reigns in the lives of men. But Christ will not reign unless he is known, and, therefore, the Sunday-school, that stands for the religious education of the childhood of the race, is our opportunity and our problem.

It was the unanimous feeling of the leaders that the spirit of the Convention, the dynamic, the vision, the statesmanship and the general marshalling of forces for the Kingdom exceeded all previous Conventions. A full report of all the addresses is soon to be published.

Another feature, especially strong, was the devotional part. Each morning Dr. Biederwolf spoke to the delegates, or led them in various ways of devotion upon the mountain-tops. Again, at 11:30 A. M., daily, Bishop Welch, of Seoul, Korea, spoke to the Convention on devotional themes. There are few men in the world who combine more beautifully and effec-



tively the deep devotional spirit with the vision and courage of the prophet, and the compass and breadth of a world statesman, than does Bishop Welch. He always succeeded in bringing us, with our problems, into the presence of the Living God and his Christ, and there, in the light of God's love and wisdom, the darkness was dispelled, and our hopes renewed. I never saw the devotional period used more effectively.

Another feature of the Convention was the "personalities." One morning we had the unveiling of the portraits of a number of men who led the World's Association in the past, and who have been called yonder. One exception was made—the portrait of Dr. Kozaki, of Tokyo, who is still living, and took an active part in the Convention. One morning we had the unveiling of the portraits of the Emperor and the Empress. These were painted by a delegate to the Convention, Mr. Foerster, of Canada. At other sessions we were greeted by prominent men from Tokyo and other points of Japan, who made the Convention possible. At one session Prince Tokugawa presented a gavel to Justice Maclaren, the presiding officer.

Another big feature was the Sunday-school exhibit in the Y. M. C. A. building. Thirty-four thousand visits were made to this exhibit. It was considered the most complete and the most artistically arranged of any ever made. Missionaries and Japanese Christians, as well as those in charge, worked months upon this excellent exhibit.

A new feature of this convention was the "Extension Work." The schools, universities and various organizations of Tokyo asked for speakers. Some of us would have missed most of the Convention if we had accepted all the calls for extension addresses. Over fifty extension meetings were held in Tokyo during the Convention and over sixty in various cities of Japan before and after the Convention. This gave the Sunday-school forces a whole nation for an audience, and no doubt great good was accomplished.

McPherson, Kans.

## Among the Missionaries in China

BY J. J. YODER

OUR party arrived in Ping Ting Station on Wednesday, Aug. 25—just one month after sailing from San Francisco. We were indeed thankful to our Heavenly Father for his protection and direction, in bringing us through this long journey. We were given the hearty and somewhat elaborate Oriental welcome, which made us feel at home at once.

Bro. Williams and Dr. Harnly were adopted into the Crumpacker family and the writer was made comfortable by the cordial hospitality of the Doctor and Sister Wampler home.

A few days in Ping Ting, meeting native Christians, acquainting ourselves with the mission grounds and buildings, and greeting our own dear missionaries in their homes, brought us to Saturday morning. On this particular morning we accompanied the missionaries to Shou Yang, another one of our mission stations, where the Annual Conference of the Church of the Brethren in China was convening.

Here we spent eight days in social fellowship, inspirational meetings and business conferences. The amount of business was surprisingly large, especially to one who had just come in from the outside and was unacquainted with the plans and detailed multiplicity of problems that the missionaries have to handle.

All our missionaries in China were present, except Sister Ernest Wampler, who is confined to her home because of ill health, and Sister Valley Miller, who remained with her sister, Mrs. Wampler.

The program, as carried out, was a full one—the outline only of which we may give here. On Saturday evening Bro. I. E. Oberholzer gave a carefully-prepared address on "Mission Policies." On Sunday morning Bro. Williams preached to a full house, Bro. Crumpacker interpreting it into Chinese. At 4:30 the writer preached to the missionaries only. Monday was given entirely to field committee business. Tuesday was given to Bible talks and lectures by the deputation party. Wednesday, Thursday, Friday and Saturday were devoted entirely to business sessions,

closing about ten o'clock on Saturday night. Sunday morning the writer preached to a full house, Bro. Crumpacker interpreting, and at 4:30 P. M. Bro. Williams preached to the missionaries.

In connection with the Sunday services two important events took place. After the morning service Bro. Walter J. Heisey, the evangelist of Shou Yang, baptized two Shou Yang business men, which made our hearts rejoice. After the afternoon sermon Brethren Norman R. Seese, Minor M. Myers, Walter J. Heisey and Byron M. Flory and their wives were advanced to the eldership, a service which we shall not soon forget.

The last evening, Sunday, was spent in the large sitting-room of the mission home, singing hymns, making short speeches, members from the different colleges singing old-time college songs, relating anecdotes and reminiscences. It was a happy closing of the busy week. These dear ones get hungry for the companionship of others, who live and love and serve as they do, and when the song, "Blest Be the Tie," was sung, and Bro. Heisey earnestly invoked God's richest blessings upon all, as they returned to their fields of labor, remembering also the Brethren and loved ones in the homeland, we felt that we had experienced a wonderful week of rich blessings, and that God would surely prosper these consecrated workers in their tasks as he has always done in the past.

Monday morning was soon stirring, with servants packing baggage, loading it into carts, carrying it on their backs, all moving toward the railroad station, missionaries saying good-bye and then joining the moving caravan toward the station, reminded one of the breaking up of a similar meeting in the homeland, only there was the unique Oriental coloring, which was fascinating to the newcomer.

If the writer has counted correctly, there are now forty-seven workers on the China field, including those at home on furlough. There are, besides these, their children, now numbering twenty-seven, making a company of seventy-four. These are located at three stations, Ping Ting Chou, Liao Chou and Shou Yang, which is the newest one. However, missionary work at that station is older than in our other two stations. The English Baptists built up a work here before the Boxer uprising, when all their workers in the station were killed. They afterwards rebuilt it, but for some reason were unable to succeed. This work and plant our mission has taken over, and it promises to become a valuable undertaking. The plan is to do only evangelistic and school work here—perhaps locating a native doctor and a foreign nurse in the station. There is a strong feeling that work should be opened in the capital of the Province, Taiyuanfu, a city of about 100,000 population, and it looks as though the Lord were opening the way rapidly. If this comes to pass, it will be a great opportunity for our Brethren. The English Baptists are doing work in the capital, but the war has so crippled England that support is entirely inadequate and consequently there will be an opening for some one else to come in. The city is large enough for two or three boards to do work.

The deputation members are in good health and enjoying every hour.

## Choosing the Four

BY PAUL MOHLER

THERE is not a scene in the life of Jesus that is not significant. Every act revealed his character. Our appreciation of Christ is measured by our understanding of his life in all that it signified. Even the story of the calling of the four, as told by Mark (1: 16-20), is worth our careful study. Let us see what we can find.

Jesus faced the greatest task in the world—winning men back to God. They were so far away from him in sin and blindness of unbelief. Their moral and spiritual faculties were blunted and crippled and starved. Their bodies, even, were so changed as to be more responsive to sin than to the impulses of righteousness. Their minds were polluted, depraved, filled with superstition, and unable to grasp the glories of Eternal Truth. He had to get their attention, win their

confidence, engage their affections, conquer their wills, then build them all over, creating them anew. This was not to be done to men in mass, but to individuals, one at a time. It was an undertaking impossible to any but a being possessed of power divine. If he had not been all that he is represented as being, he had been a fool to undertake it.

If Jesus had been like the most of us, he would have chosen the easiest way to reach his goal. The Son of God had access to all the resources of the universe. Angels were at his command. Why could he not have spoken a word and set in motion the heavenly organization, directing angels through archangels, to fly swiftly over the earth with the message of God's love and of judgment against sin? That looks so much easier—for Jesus and for us. Some people think he will do that way yet, but I do not. I think the Lord knew and chose the very best way that could be found, regardless of ease or difficulty. Certainly, the way he chose was not an easy one.

Jesus did not choose angels to be soul-winners. He chose men. Yes, men of flesh and fleshly weaknesses, limited by their flesh, hampered by sin in the flesh. Men that had first to be won themselves, changed into the likeness of his own image and inspired by the same Spirit that breathed in him. One might expect him to choose the men easiest to reach and to change—men that were already highly developed in religious experience, trained in mind, experienced in leadership. I am sure that he could have attracted such men. He might have found Paul and Stephen, and Apollos. Even Gamaliel, with all of his school, might have been enlisted. What a prestige that would have given the movement from the start! I am confident that Jesus could have found men more refined, more learned, and more religious than this group of four fishermen, with whom to begin his work. If Jesus were seeking the easiest way of starting, would he have chosen the four? I think not, yet it made no difference to Jesus whether that plan were easy or hard. I think he chose the way that was best for all the human race, not what was easiest for himself.

One thing did seem to be easy with them—to win their confidence. They were ready to entrust themselves to him. They went to him at once when John pointed him out (John 1: 35-42), and accepted him as the Messiah. Now, when he calls them from their fishing, they yield themselves again. In that they were ideal disciples, but not in other ways. There is nothing especially refining about the work of fishermen, and there is much to make men coarse. It calls for a bold spirit, especially where the waters are dangerous. It is likely that all of them were more or less profane. We know that Peter swore, even after his long course of training with the Lord. James and John were men of violent temper—veritable "Sons of Thunder." What a deal of converting, renewing, refining, and polishing they had to have, before they could be the kind of help he needed! Jesus knew their weaknesses, yet chose to make them what they ought to be and use them to win others. What faith he had in men, and with what patience he undertook their education! What love it took to cover the multitude of their sins!

It is generally considered best to start any movement with the most prominent people, then other people follow them. The cause of Jesus certainly suffered, in the minds of many, because of the humble origin of his disciples. In the mind of the Jerusalem Jew, the Galilean Jew was of little or no account. When the Jerusalem Jew was compelled to set his foot in Galilee, he escaped as soon as possible to his holy city and carefully shook off the dust from his feet. How could he accept as his religious Leader, a Man whose chief disciples were poor fishermen from Galilee? But even this did not prevent the Lord from calling the four to service. He certainly had the courage of his convictions and a perfect faithfulness to his ideals and purposes. Would that we had as much today!

Finally, the four were poor. What little they did have, they left behind. The leader of any human movement usually looks to his treasury, but Jesus paid little attention to that. It is evident that for himself



he trusted in the great principle he gave for the guidance of others: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). Jesus had faith in God and in his cause. He did not fear to undertake the salvation of the world with the means that God placed to his hand. He is still using all that the Father turns to him. Is he using you? If not, why not?  
*Oroville, Wash.*

### Recruiting for the Ministry

BY H. A. BRANDT

MORE and more the full-time pastor is taking the place of the ministers who were expected to make their own living and thus were compelled to treat preaching as a side-line. Certainly, such a change is for the better, but, strangely enough, we have at the same time slowed up on recruiting for the ministry.

Just how we expect to meet the increasing demand for a more highly-trained ministry, under such conditions, does not appear. We are writing of conditions in the District of Southern California and Arizona, but doubtless somewhat similar conditions prevail in other corners of the General Brotherhood.

At a recent meeting of the Ministerial Association of the State District, just mentioned, the problem of "How to Increase the Ministry" was considered. The discussion seemed, on the whole, so much to the point that a report by the secretary may prove of more than local interest. No attempt will be made to label the contributions of each speaker, but credit for what is summarized here is largely due to L. J. Lehman, of La Verne, and H. A. Brubaker, of Pasadena, who gave the splendid introductory addresses.

As we have already suggested, the preaching of the Gospel has too often been a side line, simply because the overloaded minister could not, at the same time, provide for his family and give much time to the ministry. For some reason the church has overlooked the solemn declaration of Saint Paul in 1 Cor. 9: 14: "Even so did the Lord ordain that they that proclaim the gospel should live by the gospel." That is, Paul's work as a tent-maker was to his own credit, but to the shame of a church that let him be obliged to turn aside from the main business of his life, that is, the preaching of the Gospel to the Gentiles. It is very possible, too, that the serious handicaps under which ministers in the Church of the Brethren have had to labor, have reduced the dignity of the ministry in the minds of a good many young men who would otherwise have been attracted by the ministry. However this may be, the speakers were as one in demanding that the profession of the Christian ministry be magnified. Every minister should so live that his life will reflect only honor upon the profession of the Christian ministry. In this way the opportunities and attainments of the ministry will tend to attract capable young men.

A second factor, in recruiting for the ministry, is the influence of the home. We are to pray the Lord of the harvest to send forth reapers, and if, in every Christian home, the profession of the ministry is regarded as it ought to be, it is very probable that parents will find their prayers answered in the decision of a son to enter the Christian ministry. In somewhat the same way, our schools, through holding up right ideals, will inevitably, and quite naturally, oblige many a young man to consider the claims of the Christian ministry.

Finally, the church should encourage capable young men to seek the ministry. As a Brotherhood we are doing this, at the present time, by urging the election of 300 new ministers each year. But little will be accomplished, toward reaching this goal, unless the local congregations bestir themselves. Pastors and elders will do well to discover and encourage such as seem fitted for the ministry. Let the leaders in the church watch for young men with those powers of body, mind and spirit, as are prerequisites to a successful ministry. In the same spirit let the congregation be ready to call young men of promise.

However, calling men to the ministry gives rise to

mutual opportunities and responsibilities. Too often, in the past, the church has called and then settled back to see what the poor minister, already involved in family and financial obligations, would be able to do about it. In most cases the inevitable happened and the minister treated the preaching of the Gospel as a side-line. But how different, on the other hand, is the attitude of the congregation that, with the call, stands ready with substantial financial encouragement where it is needed!

There is still another way in which both leaders and the congregation can help the young minister. A preacher learns to preach by preaching and the leaders as well as the congregation should seek to make the new minister's practice efforts as helpful as possible. The problem of practice for the young minister arises mainly where a pastor, or an abundance of ministers in their prime, are expected to do the preaching. But the wise young minister will accept the humblest opportunities to serve, realizing that the delivery of a message from the pulpit is, after all, but one aspect of the minister's job. Of course, pastors and elders should endeavor, as far as possible, to meet the young minister's need of practice. If the situation is such that it is unwise to use many of the regular appointments for this, a junior congregation, where facilities allow it, will doubtless help to meet the young minister's need for practice.

*La Verne, Calif.*

### Ministers' Habits

BY MARY E. PRENTICE

FAR be it from me to find fault with our good ministers and their ways. Some of our ministers *do* have habits that are really quite obnoxious to their audiences, and equally interfere with the success of their efforts in reaching the unsaved.

However, since listening to one of the best ministers that ever preached, in a series of meetings, some things have come forcefully to my mind, in watching wherein the success of his efforts lies.

A few preachers in our church can never make a "point" in a sermon without rising to their toes at the conclusion. In just that way they aim to show plainly what they have accomplished. If you want to know how many "points" a preacher considers to have made, count the number of times he rises to his toes and you have it.

Another minister hits his nose with his forefinger, so that no one needs to be mistaken. Still another brother stamps his left foot, Brother A his right foot. Brother B hits the pulpit so hard that every one is instantly alert. Brother C peacefully closes his eyes, and appears to start taking a nap. Brother D looks up in a spasmodic way. Brother E faithfully imitates an old Dutch windmill in operation. Brother F seldom fails to cry and leave a funereal impression. Brother G shuts his mouth so tightly after each sentence that, from all appearances, he is in danger of breaking his false teeth. Upon reaching the rostrum Brother H never moves from his first position. Brother I wears nose-glasses and removes and replaces them dozens and dozens of times during his sermons (he always talks at least an hour, often longer). Brother J talks so loud that his voice gets hoarse and squeaky, and the babies are half afraid of him. Brother K paces up and down the platform, using far more energy that way than in what he says. Brother L keeps both hands in his pockets. Brother M always commences: "As the Apostle Paul would say—Ah, ah, um," and then in a leisurely way proceeds. Brother N's sermons are made up almost entirely of anecdotes, using as his source the *Saturday Evening Post*. Brother O reads his sermons entirely from notes which his wife prepares, and so, on and on, we might tell of habits peculiar to each man, but let these few suffice to make you think.

There is, however, one habit that every minister could acquire with profit. A lawyer was once pleading a criminal case. Among the spectators was a minister. As time wore on, and the lawyer was fast gaining his ground, the minister determined to question him wherein the success of his work lay. Going to

him he asked: "How and why is it that you are always so successful in winning your case? I only wish I could have the same success in my work."

Thoughtfully the lawyer answered: "I have often listened as you preached, but it never seemed to me as if you really believed what you say. How can you ever expect others to believe what you are not sure of yourself?"

No minister should ever tell anything in the pulpit that he does not absolutely know to be the truth, and firmly believes himself. Then let him not be afraid to say it as he believes it. That is the only way it will carry the force it should.

Habits are easy to form and hard to break. New Year's Day will soon be here, and then every one can form new resolutions. Dear ministers of the Church of the Brethren, I beg your pardon.

*Aline, Okla.*

### To the Aid Societies

WE are sure that the readers of the MESSENGER have been touched by the call from China. Our Aid Societies have a special call from one of our missionaries, Sister Laura J. Shock, who makes a plea for help. In her letter she says that many are eating the flesh from their own bodies, before death overtakes them. Can we, as American people, conceive of anything like that? She also says that, at the time we sat down to our Thanksgiving table, the people of China were selling their children, and that by Christmas many of them would be dying of starvation.

What can we, as Aid Society workers, do to help the perishing ones of China? Can we make a sacrifice now, at the coming Christmas season, rather than to buy some useless gift—useless because it is purchased merely to give something? Just give that money to help feed a poor little Chinese boy or girl. Perhaps your money may feed a mother, dying of starvation, and the money you sacrificed may reach her just in time to save body and soul.

Can we, as Christian people, refuse the call, when we have the means within our reach? God has blessed and is still blessing the American people. Why not share with those who are calling for help—for food?

The story is told of a missionary who was getting ready to have Christ visit her mission, of different races of children. The missionary had spent some time in arranging the children. She had black, white, yellow, brown—all in one room. Soon, it is said, Christ came in. When she happened to look at the children, they were, to her surprise, all one color. We are all ONE in Christ Jesus.

We want to urge each Society to make an offering for the suffering of China. Send your money to the General Mission Board, Elgin, Ill.

MRS M. C. SWIGART, President.

6611 Germantown Avenue, Philadelphia, Pa.

### An Explanation From the Mission Board of Northern California

Some time ago the Mission Board of Northern California made an appeal to the congregations of the Brotherhood, through the columns of the "Messenger," for funds for a new churchhouse in the city of Oakland.

As a result of that appeal some of the churches have responded splendidly, for which we want to express our appreciation. There are nearly one thousand congregations in our Brotherhood, and from this number less than one hundred have responded, so, as yet, we do not have sufficient funds to begin the building.

The money sent in from the churches, has been placed in savings accounts, until the time when it will be used in the erection of the building. As you notice, from time to time, the items that appear in the "Messenger" from the missionaries passing through San Francisco, you will see how they express their appreciation of a church home, and the fellowship of brethren and sisters, while in the city. With them you will conclude that the imperative need is a new churchhouse.

Again we want to lay the need of a churchhouse in Oakland upon the hearts of the congregations, especially the elders and pastors, who have not yet responded. We ask you to make an offering for this purpose. Send all money to J. S. Strole, Secretary-Treasurer, Laton, Calif. Prayerfully submitted in behalf of the Board,  
McFarland, Calif. Andrew Blickenstaff.



# The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

## The Evangelistic Atmosphere

ONE of the most important forces, affecting our physical life, is that of atmosphere. Nothing is so essential to life as pure air. Nothing cures disease and strengthens the body more than pure air and sunshine, and nothing, spreads disease and depresses life more than impure air—laden with germs. So, also, is there an atmosphere about every person that hinders or helps—something that inspires or depresses all with whom we come in touch. This is what we sometimes call personality. It is this that distinguishes persons—one from the other—more than physical form or method of procedure.

It is this atmosphere—the radiance of our inner life, the language of the soul—that the Spirit uses in winning others to Christ. It is given of God, but radiates only from human lives. This marked the earthly life and character of Jesus. This made his preaching different from that of the scribes. This made him speak with authority and grace, and caused the hearts of his hearers to burn within them. This attracted the children, the helpless and the needy to him: The atmosphere of Jesus made his life radiant, his manner earnest and his words gracious!

If we shall be wise enough to win souls, we must have something of that same atmosphere. We can not make it of ourselves, but, tarrying for power, we may enter into a larger attractiveness for God. Five things suggest themselves as a need and help to this end:

1. *Faith.* We can have but little power with others for Christ, unless we ourselves can trust his promises and know in whom we believe. But, believing in the forgiveness of sins and that by his love we are the sons of God, and that he wants us to forward the tremendous issues of his Kingdom to all men, we can then go to men as we ought. It was faith that gave power to the early church. They walked by the open grave. They saw him ascend to the Father and heard the gracious words of his return. The Holy Spirit had come upon them. They saw and believed. "Blessed are they that have not seen, and yet have believed."

2. With faith comes *prayer*. Not simply a place or a form of prayer—however important these are—but communion through the Spirit with the Lord. Knowing him in whom we believe, we can not but pray. The closet will be our sacred retreat. Linger in the conscious presence of God, in the olden days, sometimes changed the countenance. It will vitalize and change us yet. This divine consciousness gave to Joseph strength in temptation; to Daniel, courage in trial; to Peter, boldness in preaching; to Paul, joy in prison; to Stephen and all the saints, glory in death. The early church prayed for ten days and the Holy Spirit came with power, and the church grew with leaps and bounds.

3. To this we must add that much-used, but little understood and less practiced, something we call *love*. One impressive thing in the early church was the bonds of love. They were "all together," "with one accord." No one suffered need, for "those having possessions sold them and parted them to all, as they had need." What expressions of fraternity! This is the love for which the human heart is hungry and which will convince the world of true discipleship. Too much of our evangelism has been with the emotional impulse of preference and prejudice. We need that fraternity that makes us one in Christ, irrespective of poverty or wealth, far or near, old or young, bad or good. A mother's love makes little difference, God's love makes none—with the Lover. The Church of the Brethren has shown splendid fraternity, at times. Let us get back to the fraternity of that early church that came fresh from the Spirit's anointing!

4. Then, in an atmosphere of healthful service, there is *joy*. Joy is the normal life, as God would have us live it. Just how the devil has succeeded in making so many folks feel that long-facedness and religion go

together, is difficult to understand. Joy does not mean frivolity or indulgence of passion. It is the fruit of the Kingdom of God, the fruit of the Spirit. It is the enthusiasm of Divine forgiveness and fellowship. The joy and enthusiasm of the early Christians caused them to be accused of drunkenness. A child will not run to a person in sadness or melancholy, but to Jesus they went. The sick, the poor and the lonely sought him for health, help and happiness, and then went away leaping for joy. Notwithstanding that he carried the shadows of Calvary, because of the sins of the world, yet he ever had the saving grace of common sense brighten the way of life's problems, until, in the end, he prayed that they might have his joy made full in themselves. What provisions for our joy! Hallelujah!

5. Need we scarcely speak of the need of *earnestness* in our Christian life? May the Lord forgive us for all our lethargy, indolence and insincerity that have killed the spirit of earnestness in us! Earnestness put fire into the words of Jesus, Paul and Peter. This was the distinguishing note that made them different from the other teachers of their day. The lack of it will paralyze any effort. It is not always noisy. It can not be feigned. It is the result of a conviction. Let us stand before the cross until the adorableness of the Christ fills us with earnestness that will make us winners of men for him and the church! "For if these things are yours and abound, they make you to be not idle nor unfruitful" (2 Peter 1: 8).

## Sermons in Sentences

We must "come and learn," before we can "go and teach."

We hear much of heresy in the church, but the greatest heresy is *indifference*.

You must show a man the need of a Savior before you can get him to accept one.

God hates sin, whether it is an open violation of law, or willfully leaving undone a duty.

Flowers at a funeral do not deny the fact of death, neither do pleasing words the fact of sin.

John MacNeil says: "Our preaching has been too dainty, while the crowd is in danger of torment."

You can not get the crowd to go to church unless the members do. Neither will folks join such a church.

We can not expect the unsaved to be more concerned about themselves than the church is for them.

Our church sociability has been too often for *cake or cash*, instead of a friendly ministry for Christ and character.

The new recruit to Christianity is rather sensitive and expects some attention; if the church fails him, the devil will not.

If any one has done something well, it is like adding a hundred volts of energy to tell him so, or write him a letter when absent.

The rudder of a boat will not guide it, if it is standing still. Neither can an elder or pastor handle a church unless going forward.

If all our religious interest is *perfunctory and formal*, do not think the unsaved are unthinking; they see through it and will pass us by.

When the ministry gets as much interested in selling the Gospel as the average business man, who succeeds, is in selling his goods, the Gospel will succeed more.

There is no time, in all the experience of a child of God, when he will receive instruction more gladly than when he takes the first step into the light. Teach him then.

When we tackle that which is unpleasant to some people—personal work for Christ—then we may expect results in added spiritual life and membership to the church.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

### CALIFORNIA

Chico church met on Thanksgiving Day in a praise and thanksgiving service. Most of those present took part in the services, expressing their gratitude and thankfulness. We enjoyed a bountiful dinner at the church and spent the afternoon very pleasantly in social visiting. Some of our neighbors near the church came in and we enjoyed their company very much. We met Nov. 27 for examination services, after which we enjoyed a very spiritual communion. A few members were in attendance from the Live Oak church. Bro. David C. Glick and family have moved here and we are glad for their coming. Bro. Glick conducted the examination services and officiated at the love feast. Notwithstanding the rainy season, the attendance at Sunday-school and preaching keeps up well. On Sunday morning Bro. Chas. M. Yearout, our pastor, delivered a very forceful sermon on the text: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."—Mrs. Lillie G. Yearout, Chico, Calif., Nov. 30.

Chico church met in council Dec. 4, with a good representation of the membership present. Bro. Chas. M. Yearout presided. Officers were chosen for the coming year: Bro. Yearout, elder; Bro. Arnie Wright, clerk; the writer, corresponding secretary and "Messenger" agent; Arnie Wright, Sunday-school superintendent; and good Sunday School president of Christian Workers' Society. Several families of members are expected to move into Chico in the near future, among them Eld. J. C. Wright and family, of Oakland. Brethren and sisters, seeking homes in California, are invited to investigate the merits of Chico and the surrounding country, before locating elsewhere.—Lillie G. Yearout, Chico, Calif., Dec. 6.

Empire—Sunday, Nov. 28, we were favored with an excellent discourse by Eld. Levi Winkler, of Modesto, Calif., after which baptism was administered to a young sister. In the afternoon a number of the members met at the United Brethren church in Modesto to elect officers to effect the organization of a Sunday school in that city. Modesto is the county-seat of Stanislaus County and one of the most prosperous and growing cities of the San Joaquin Valley. Eld. Frank Miller was elected superintendent. There are about forty-five members of the Empire church living in Modesto and vicinity which, we hope, will be the nucleus of a good Sunday school and a prosperous church in the future. In the evening Eld. S. F. Sanger gave us a splendid discourse on "Christian Growth." Services are being conducted every Sunday in the Progressive church in Turlock by the ministers of the Empire church.—John W. Vetter, Empire, Calif., Nov. 29.

Long Beach church met in council Nov. 22. We decided to build a parsonage on the property adjoining the church—work on same to begin at once. We are enjoying the fellowship of many ministers from the Eastern States, who are making this city their home during the winter. Bro. Baker, pastor of the church at Des Moines, Iowa, was with us. Sister Emma Horning, our missionary school in that city, is leaving us next week for Chicago, where she will do Bethany Bible School. She has been a great help and inspiration to us during the past six months. Last Sunday an offering of over \$50 was taken for the Chinese sufferers. Bro. Zimmerman has been giving us such good messages that we feel the Lord has blessed us exceedingly in sending so able a servant.—Mrs. Frank Hoover, Long Beach, Calif., Dec. 3.

Patterson.—Our revival meetings closed Nov. 26, with interest and attendance splendid. Our meetings were much hindered by sickness of the pastor and others. Nevertheless we feel that much good seed was sown. Our love feast was held Thanksgiving night. Bro. Stover presided at the examination services and also officiated at the feast. An all-day meeting was held Thanksgiving Day. We decided to dispense with the usual Thanksgiving feast and serve instead of a plumed meal, giving of our abundance to the suffering. The dinner was much enjoyed by all present. The Ladies Aid Society of the church is leaving us next week for Chicago, where she will do Bethany Bible School. She has been a great help and inspiration to us during the past six months. Last Sunday an offering of over \$50 was taken for the Chinese sufferers. Bro. Zimmerman has been giving us such good messages that we feel the Lord has blessed us exceedingly in sending so able a servant.—Mrs. Frank Hoover, Long Beach, Calif., Dec. 3.

Santa Ana.—Eld. E. S. Young, of Claremont, Calif., held a two weeks' series of meetings at this place Nov. 13-28. A love feast was held at the close. Elders E. S. Young and S. G. Lehmer officiated. Eight ministers were present and the house was well filled. Five united with the church. Bro. Young's earnestness, in trying to save souls, made his preaching very interesting. He preached the Word only, and with power for good. On the last day we had our sessions. We were glad for so many present from the sister churches. We are sorry the meetings had to close so soon, as they were well attended and much appreciated. Sister Della L. Lane, a teacher of our Bible Class, which meets each Thursday evening. The class is growing larger all the time and is very interesting. Bro. H. Klein Wofford and Frantz Lehmer led the singing during the meetings.—Mrs. John Pugh, Santa Ana, Calif., Nov. 29.

### CANADA

Fern Ridge.—I can't understand why our people are so slow to move out to parts where there is no preaching. Are these the days of a falling away from the faith, or what? I personally know of places where there are five and six ministers that are not needed. I think that good they could do in other fields. Perhaps an extra price, like that of the apostles, when driven out of Jerusalem, might be a good thing. Come to British Columbia and help us! Land, climate and water are good. It is a great berry country. Land can be had upon your own terms. We have a Sunday school with a very good attendance. Six members are located here, and more will arrive in the spring. But we have no minister. We are in the southwest part of British Columbia. We have good markets and railway transportation. There is plenty of good wood, and lumber is cheap. We are all poor numbers here and not able to pay a salary. Any one of the Brethren ministers who would like to get a home in a fruitful country and help in the Lord's work, will be given a hearty welcome. The writer will answer all inquiries of those interested.—C. B. Pike, Fern Ridge, B. C., Canada, Dec. 6.

### COLORADO

Bethany church held her love feast Nov. 18. The meeting was enjoyed by all, as it was the first held at this place for over four years. Bro. H. E. Crist, of Colorado Springs, officiated. He also preached an excellent sermon for us on the evening of the 17th. Bro. I. J. Sollenberger, of Aurora, Colo., has been preaching for us every two weeks, for which we are very glad. He will also conduct a Bible Study Class on Sunday evening. Most of the members are studying the Book of Acts at this time. We are planning on giving a Christmas program Dec. 26.—Eunice G. Akers, Lamon, Colo., Dec. 7.

Fruita church was quite well represented at our late District Meeting, which convened in the First Grand Valley church Nov. 26 and 27. Nov. 28 we held our love feast, with Bro. S. S. Sharp officiating. Most of our members were present, as well as a number from other parts of the District. We are now preparing for our Christmas program.—J. A. Austin, Fruita, Colo., Dec. 2.

Haxton church has just passed another Thanksgiving, with a very spiritual and uplifting service. At the close an offering of \$44 was taken for the Chinese famine fund. On the Sunday following an offering of \$72.25, which sum has been raised to \$82, was taken by the Sunday-school for the European sufferers. There were a number of baskets sent out to cheer the needy on Thanksgiving Day which were appreciated very much. Our Juniors will render the program for Christian Workers Dec. 5. There is such a growing interest in the Kingdom and we hope that they will accept the Savior.—E. L. Lapp, Haxton, Colo., Nov. 29.

(Continued on Page 772)



## THE ROUND TABLE

### "The Lord Is There"

BY WM. K. CONNER

THIS is the last statement in the wonderful book of Ezekiel. It is the name of Jerusalem from some future day. A very unusual name, surely. What a place Jerusalem will be when its name will be "The Lord is there"—Jehovah Shammah! It will be "the glory spot of all the earth." It will be when Jesus shall occupy the throne of his father David (Luke 1: 32), and when he shall be King over all the earth (Zech. 14: 9). In those days "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8: 23). The Jew will not be despised then. If our hearts are full of the love of God, we will not despise him now.

Let us come nearer home. As people look upon our church buildings, do they say: "The Lord is there"? "You are sure to meet the Lord when you go there"? Is your church *the*, or a, glory spot of your city, town or country?

Can we get still nearer home? Are you a temple, a sanctuary, of the Holy Ghost? Is your name "The Lord is there"? Do folks say, as they see you and talk about you: "The Lord is there"? Does your reputation, your talk, your conduct, your work, your recreation, etc., cause people to say, "The Lord is there"? Are you such a glory spot? Has the Lord filled you with his glory? Is it shining out from you? Or are you seeking the glory of the world? You can get it by worshipping Satan, the god of this world.

It will be said of Jerusalem: "The Lord is there." May it be said of my church and of me, "The Lord is there"!

Harrisburg, Pa.

### "Sweeter by Crushing"

BY CHESTER E. SHULER

ONE evening, as we were standing in the garden among the flowers, admiring the beauty of several large shrubs, bearing great clusters of red blossoms, a friend remarked: "They are so much more fragrant when one crushes them." We tried the experiment and found that, delightful as was their aroma before, the crushing seemed to bring forth an even more wonderful sweetness of perfume.

There seems to be a lesson in that, we think. God sometimes seeks to sweeten some souls by "crushing," as it were. It may be sickness, or disappointment, failure of our self-made plans and purposes, the loss of friends and of loved ones. But out of it all, to the Christian who implicitly trusts God, there comes a marvelous sweetening of spirit, which might not have been manifested otherwise. The beautiful hues of the rainbow—that wonderful covenant of the Father—are said to be manifested because of the descending rain-drops through the rays of the sun. The falling tears of sorrow, mingling with the light of God's love, often produce a beautiful life of faith and trust, proving to some soul the truth of his promise that "all things work together for good to them that love God."

Harrisburg, Pa.

### A Business Man's Trouble

BY IDA M. HELM

HE was a man of prominence—orator, statesman and diplomat, but alas, one morning he chanced to slip and fall. Then, full of complaining and self-pity, he sought his bed. Soon an angel came into his room and asked him: "How are you feeling?"

"Oh, dear! I am in a terrible condition," said the man. "I slipped on a piece of ice this morning and fell, and broke my leg."

The angel replied—so the story goes—"I saw you fall."

"But," said the man, "my pain, which, by the way,

is very severe"—for he did not think the angel looked sympathetic enough—"is the smallest part of it. I should be now at a committee meeting where they can do nothing without me." This afternoon I was to be at a directors' meeting where I was to be chairman, and this evening I was to lecture on a subject of vital interest. This means disaster to the State, and it may be to the whole country." And he groaned pitifully.

"Oh, well," said the angel, "I would not worry about all that if I were you."

"Not worry! What do you mean?" exclaimed the business man.

"I mean that I would not worry if I were you," replied the angel. "The truth is that I put that piece of ice there myself. I wanted to get rid of you."

"Get rid of—" said the prominent man, and he finished the sentence in gasps.

"Yes," said the angel. "You see, I did not want you at the committee meeting. There is a new man ready to come forward, who knows much more than you do, and if you had been there, he would have been too modest to speak. Then the directors are going to take action this afternoon on that important case, and if you were there, they would vote the wrong way. As to the lecture you would give, it would do more harm than good just now, but when the crisis is passed, you may deliver it without doing any serious damage. You understand?"

"Good gracious!" cried the prominent man. "Am I awake or asleep and dreaming?"

"More or less," said the angel. "It is what you call life."

There comes a time in every life when we come face to face with the value we put on our possessions. It is well for us if we value them aright.

Ashland, Ohio.

### "A Parable of a Prodigal Father"

BY MRS. J. Z. GILBERT

I DO not recall where I first read this article, but I was so impressed with its truth that it immediately found a place in my scrap-book. Not knowing the name of the author, I can not affix it here, but the whole tenor of his words is a stern protest against the present-day methods of many fathers, and—I may add—of some mothers as well. I send the article for publication in the MESSENGER, with the hope that it may find its way into many homes and lend a warming influence toward the strengthening of companionship between parents and children:

"A certain man had two sons, and the younger of them said to his father: 'Father, give me the portion of thy time, thy attention and thy companionship and thy counsel, which falleth to me.' And he divided unto them his living in that he paid the boys' bills and sent them to a select preparatory school and to dancing-school and to college, and tried to believe he was doing his full duty by them.

"And not many days after the father gathered all his interests, and aspirations, and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship; and he went and joined himself to one of the clubs of that country and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks of which the other men did eat and no man gave unto him any real companionship.

"But when he came to himself he said: 'How many men of my acquaintance have boys whom they understand, and who understand them: who talk about their boys and seem perfectly happy in the companionship of their sons, and I perish with heart-hunger. I will arise and go to my son and will say unto him: 'Son, I have sinned against heaven and in thy sight. I am no more worthy to be called thy father; make me as one of thy acquaintances.' And he arose and came to his son.

"But while he was yet afar off, his son saw him and was moved with astonishment and, instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him: 'Son, I have sinned against heaven and in thy sight. I am no more worthy to be called thy father, forgive me now and let me be thy

friend.' But the son said: 'Not so, I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy; I got companionship and I got the information, but I got the wrong kind, and now I am wrecked in soul and body. There is no more heart left in me, and there is nothing you can do for me; it is too late! Too late! Too late!'"

Los Angeles, Calif.

### Hindrances to Prayer

BY GEORGE W. TUTTLE

"What various hindrances we meet,  
In coming to the mercy-seat;  
Yet who that knows the worth of prayer,  
But wishes to be often there."

God leaves the way open to the mercy-seat; it is man—sinful, imperfect man—who makes the traveling hard, who obstructs the line, who sidetracks the blessing.

**Selfishness.**—No man can build a wall between himself and his fellow-men without also shutting out God. Selfish thoughts, desires, and plans kill the prayer-life. The charm, the fragrance, the magical spell of prayer vanishes when selfishness prevails. Words are chilled and powerless when the frosts of selfishness are heavy upon them. A little—only a little—selfishness, will cripple prayer. Great selfishness will kill prayer as dead as a coffin-nail. How can a man pray, save as he serve unselfishly? "Even as the Son of man came not to be ministered unto, but to minister." Selfishness is a robber, a despoiler of life, a prayer-murderer! A man must pass out a few minor blessings to his fellow-men before he can say: "O Lord, bless my fellow-men."

**Comforts and luxuries of life.**—Strange how a plethora of comforts and luxuries often mean a paucity of prayer! The more blessings multiply, the more the heart and life should overflow with gratitude and praise. Yet many times it is otherwise. When blessings multiply, the sense of dependence on God vanishes. When the sun shines steadily, we often forget. We become like the small boy who refused to say his prayers in the morning because he could take care of himself in the daytime. *When resources fail, when property vanishes, when clouds lower and so-called misfortune overtakes us, it is often only the heavenly lineman clearing the line to God.*

**The round of business.**—Business, instead of being a hindrance, should be a daily incentive to prayer. Every morning the man of business needs to say: "O Lord, keep me sweet and clean and pure and honest. Grant me thy grace in the little annoyances of the day. Give me patience, kindness, tact. Let my influence count for thee today." Ah! the power of prayer to sweeten the common business round! And yet so many forget, and patience fails, and tact is dulled, and the wheels turn heavily, and the nerves are unstrung—all for lack of the grace of faith and the essential oil of prayer. There is an old proverb: "What is one man's meat is another man's poison." Business is provocative of prayer in one man, destructive of prayer in another—but business is a good creature of God; it is man who injects the poison.

**Indolence.**—And plain indolence is often a wet blanket to quench fervent prayer, for prayer—real prayer—means work. The man who is not ready to work had better not pray, for there are no jobless days planned by the Great Architect of Life. "My Father worketh hitherto, and I work," said our Master. And only the man who works has a right to pray. If he does pray, how the angels must long to whisper in his ears: "Get busy, get busy, man! Give the Lord an opportunity to bless you!"

**Worry.**—How worry bars out God, and stifles prayer, and kills influence! Worry is slow poison, injected in the veins of our soul-life. Worry limits God, curtails vision, short-circuits usefulness. How can a man pray who does not trust, who does not depend upon God, who simply will not take the Lord at his word? "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." A man who takes God at his word must needs consult the dictionary for the definition of worry.

Pasadena, Calif.



## HOME AND FAMILY

### What We Can Do

We can not stand by Galilee,  
And hear the Master's voice,  
But we can urge our fellow-men  
To make his will their choice.

We can not at the manger leave  
Our gifts, or worship there,  
But we can sing the angels' song  
To all men everywhere.

We can not in the Holy Land,  
Spread garments in his way,  
But we can win men to his cause,  
And teach them all to pray.

We can not pour our ointment rare  
Upon his feet and head,  
But we can tell all famished souls  
That he will give them bread.

We can not by his side recline,  
And with our Savior sup,  
But when we serve a thirsty soul,  
We pass to him the cup.

Dear Master, may we live and toil,  
To set the whole world free,  
And make our land and every land  
One Holy Land for thee.

—Charles L. White.

### Miss Martha—Christmas Giver

BY LEO LILLIAN WISE

In Two Parts.—Part One

LOUISE ALDEN leaned back lazily in her chair and watched Miss Martha wait upon customers in the tiny shop. The shop itself seemed out of place, surrounded as it was by pretentious neighbors. Indeed, Miss Martha herself would have seemed very much out of place, had she been a clerk in one of the other stores.

Miss Martha was not so very tall, but there was a fragrant personality about her that appealed to her many customers. At one time she would assist some undecided girl in selecting the correct shade of silk embroidery thread. The next time she would show the latest pattern to an aristocratic lady, and so on. But Louise noted, as she often had before, that with Miss Martha there was a total absence of snobbery. She treated all alike with deference. Miss Martha was just as pleasant to shabbily-dressed Lydia Green as to Mrs. Morton, in all the glory of rich furs.

After awhile Miss Martha had a few idle moments, so she sat down to visit with Louise. Picking up a piece of crocheting, she said: "You won't object to my working, will you, dear? You see, it takes all the odd moments I can find to get ready for Christmas."

There was a difficult stitch that momentarily held her attention, and then Miss Martha continued: "I am making this little jacket for Mamie Johnson's baby. Have you seen him lately? He is so cunning. Mamie is a right good little mother, but with the high prices she can't have many extras for the baby. Wouldn't you like to make a little fancy comforter for her carriage?"

And almost before she knew it, Louise had promised. Then she guiltily remembered that she had declared that this year she'd make no fuss over Christmas. But then—oh, well, it wasn't right to be selfish.

Just then the door opened and in walked Judge Roberts. As Miss Martha went to him, Louise found herself wondering: "What can he be coming here for?"

And it may be confessed that Miss Martha had the same question in her mind. Judge Roberts held out his hand in friendly greeting: "Miss Martha, my niece Helen was telling me of your interest in the children at the Wellman Orphanage, and I was wondering if you would not care to help me make their Christmas a little brighter than usual this year?"

How Miss Martha's eyes did shine, and she answered a bit tremulously: "Certainly, I would, Judge."

Then followed a discussion, and the outline of plans for making the seventy-five boys and girls happy on the King's birthday. Louise remembered that Miss Martha went to the Orphanage each Sunday

afternoon for an hour, to tell stories to the children. And no child would miss hearing the stories unless he or she were really sick, and then Miss Martha would go to the hospital, to see the little invalids, and there again tell a story or two.

Judge Roberts left, after giving Miss Martha a generous check to spend upon the children. A little later Louise had to go also. Upon arriving home she went to the kitchen, to help her mother get the evening meal. The Aldens were in quite comfortable circumstances but Mrs. Alden did not allow that to keep her from doing her own housework, and Louise, the only daughter, gladly gave assistance.

While Louise was putting the finishing touches to a salad, she asked: "Mother, tell me about Miss Martha's people."

Mrs. Alden paused a moment as she cut the bread: "Why, let's see; she has always lived here. Her father was president of the National Bank and they lived in that beautiful home where the Tolmans now live. Miss Martha was given quite a good education, and she and her mother were quite devoted to one another.

"Her mother died; later on her father also died, and it was found out, when his estate was settled, that there was scarcely any money at all left for Miss Martha. There was a son, but he and his wife died abroad. The old gentleman, Mr. Forbes, had gone security for some men who later proved dishonest, and that was why there was no money for Miss Martha."

Louise was an interested listener, and sat with one hand under her chin. Then she asked a question excitedly: "Mother, didn't Miss Martha have a little niece?"

"Yes," replied her mother, "I do remember that there was a little niece. It is queer, whatever became of her. As I said a moment ago, Robert Forbes and his wife died abroad. The little girl was sent home to her mother's people. For awhile Miss Martha heard from her. Then, all at once, the letters ceased coming and she has been unable to hear anything since."

"It's too bad," said Louise. "I am wondering what Miss Martha's Christmas will be like. I was in the shop this afternoon. She showed me a little jacket she was making for Mamie Johnson's baby. And then she is to help Judge Roberts make a happy Christmas for the Orphanage youngsters. And she suggested to that wealthy old Mrs. Williams that she might have several old ladies in to dinner on Christmas Day, and they made out the list."

"Then I know she has helped a number of folks to make plans for making Christmas a happier day for others. And I can't help but wonder if any of those folks will remember her on Christmas."

With a smile Mrs. Alden questioned: "What did you promise to do?"

"Me?" asked Louise with a surprised look; then she recalled her statement of the morning. She could not help but laugh: "Yes, mother, I broke my word. Well, I'm to make a comforter for Mamie's baby carriage. It is to be made in white, with blue flowers cross-stitched across the two ends. And I am sure it will be a thing of beauty since Miss Martha and I planned it together. But, really, don't you think we should do something for her too, mother?"

"Indeed, I do," Mrs. Alden heartily affirmed. "Miss Martha has directed the gifts of more folks than we have ever known."

Just then father and the two sons entered the dining-room and it was time to serve the meal.

The next morning, as Louise came down stairs, she was all eagerness to speak to her mother: "Oh, say, can we have Miss Martha here for dinner on Christmas?"

Mrs. Alden answered warmly: "Why, surely we can. Have you made some plans for the day?"

"I am trying to formulate some plans. I will report this evening what success I've had," was the tantalizing reply.

In turn, Mrs. Alden also smiled, for she well knew that when Louise once planned something, it was

bound to succeed. But even now she would have been amazed to know what Louise had set out to do.

Judge Roberts was much surprised when Louise entered his office. With a genial smile he queried: "What may I do for you?"

Louise paused for a moment, then bravely began: "Judge Roberts, you may think I am here on a strange errand. But I am wondering if we do not owe something to Miss Martha, for she is a veritable Christmas giver. She hasn't much means of her own to do with, but she surely makes it possible for so many of us to give bountifully."

She stopped for a moment again—a little uncertain as to how the Judge was taking her remarks, but that worthy gentleman was listening with intense interest. So she continued: "I could not help but hear you two, as you planned to give good cheer to the poor kiddies. And that same day she helped ever so many folks to give gifts where they will be appreciated and needed as well. But I am afraid those very people who went to her for help will forget her."

"You are right," the judge said soberly, "and, dear knows, her life is rather bleak anyway. I wonder if you, Miss Louise, realize just how much of a true heroine Miss Martha is. Tenderly reared, in extremely comfortable circumstances and then suddenly put out with but a few dollars and only a very few of the trinkets from her father's house. I'll make the assertion that no one has ever heard her utter one word of complaint. Did you? No, I thought not."

"But overtopping the financial loss has been the suspense of finding the little niece, Carol. She was a winsome little fair-haired maid. Singing happily the whole day long, no wonder that Miss Martha loved her. After Carol's parents died, she was taken by her mother's people. Later on they died and some way or other we have lost sight of Carol, who would be more than twenty-two if still living."

Louise looked up—her eyes shining with unshed tears—and said softly: "Would it not be the best gift of all, should she come to Miss Martha on Christmas Day?"

Tiffin, Ohio.

### Ashamed of Her Home Folks

BY ELIZABETH ROSENBERGER BLOUGH

In Two Parts.—Part One

"WELL, Jeanie, if it has to be school, I'd a leetle rather you'd go to our own church school, at Seymour, than anyw'eres else. One thing about it is that I know some of the preachers there, and they say that the teachers are all good, an' then you can come home often an' if something happens to you, we can come and get you." That was a long speech for Mr. Hoffman to make. Jean listened as if all her future depended on what he said. She had been hoping to go to school. Now, when she was told that she could go, she was almost frightened. For a moment she wished she had never said anything about it.

"Thank you, father, I shall miss you all so." All at once there was a suspicious break in her voice.

"Don't you go if you think you are going to be homesick," said her mother, who was busy putting a patch on one of father's socks. "You are as smart as the other girls now. I don't see why you have to go away."

"Oh, but I do want to learn about things. It's so fine to know books. Maybe I can teach school when I come back, and then I'll be close to you all again."

So it came about that two weeks later, Jean was on her way to the station to go to Seymour College. Her neighbors were interested, and rushed to their windows and doors when she drove by.

"It's her an' I'll go bail she's got a trunkful o' clo'es," said Melissa West.

"Aunt Lovina always said she had no use for schooling for girls. She'd seen enough of it in other families." Miss Stelse stopped sewing on her new doily long enough to come to the door and look after the old wagon, on the back of which Jean's trunk had been placed. A very modest-looking trunk—only a little larger than some suitcases of the present day. "I

(Continued on Page 770)



## AMONG THE CHURCHES

### Calendar for Sunday, December 19

Sunday-school Lesson, Jesus Feeds the Multitudes.—Matt. 14.

Christian Workers' Meeting, The Founder of the Church.—Matt. 16:18.

### Gains for the Kingdom

Two baptisms in the Auburn church, Ind.  
Three baptisms in the Salem church, Ohio.  
Two baptisms in the Mt. Morris church, Ill.  
Five baptisms in the Oakland church, Ohio.  
Three additions to the Bethlehem church, Va.  
Two baptisms in the County Line church, Ohio.  
One baptism in the Paradise Prairie church, Okla.  
Thirteen conversions in the Brick church, Va.—Bro. Levi Garst, Salem, Va., evangelist.  
Four baptisms in the Plevna church, Ind.—Bro. Hiram Forney, of Goshen, Ind., evangelist.  
Six were added to the Plunge Creek Chapel, Ind.—Bro. D. R. Murray, pastor, in charge.  
Three baptisms in the Roann church, Ind.—Bro. C. C. Kindy, of Huntington, Ind., evangelist.  
Eight baptisms in the Clear Fork church, Mo.—Bro. Argabright, of Fairview, Mo., evangelist.  
Two confessions in the Thomas church, Okla.—Bro. G. W. Burgin, of Denver, Colo., evangelist.  
Three additions to the Topeco church, Va.—Bro. J. S. Crumpacker, of Roanoke, Va., evangelist.  
One baptism in the Mt. Hope church, Wash.—Bro. C. V. Stern, of Wenatchee, Wash., evangelist.  
Five united with the Santa Ana church, Calif.—Bro. E. S. Young, of Claremont, Calif., evangelist.  
Twelve baptisms in the Weiser church, Idaho.—Bro. Fred Flora, of Moscow, Idaho, evangelist.  
Nine confessions in the West Branch church, Ill.—Bro. O. H. Feiler, of Hutchinson, Kans., evangelist.  
Ten baptisms in the Twenty-eighth Street church, Altoona, Pa.—Bro. W. F. Waltz, pastor, in charge.  
One baptism in the Beaver Creek church, Va.—Bro. J. F. Robertson, of Winston-Salem, N. C., evangelist.  
Eleven baptisms in the Roaring Spring church, Pa.—Bro. L. R. Holsinger, of Pottstown, Pa., evangelist.  
Forty-nine confessions in the Eagle Creek church, Ohio.—Bro. J. H. Cassidy, of Huntingdon, Pa., evangelist.  
Four confessed Christ at the Cherry Grove church, Ill.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.  
One baptism at the Dounsville house, Manor church, Pa.—Bro. F. D. Anthony, of New Windsor, Md., evangelist.

Two accepted Christ in the Oregon house, Blissville church, Ind.—Bro. Roy Mishler, of Kewanna, Ind., evangelist.

Six were baptized and five await the rite in the Silver Creek church, Ohio.—Bro. L. I. Moss, of Hoytville, Ohio, evangelist.

Eight were born into the Kingdom in the Scott Valley church, Kans.—Bro. H. L. Brammell, of Ozawkie, Kans., evangelist.

Fourteen were baptized and one reclaimed at the La Place house, Okaw church, Ill.—Bro. N. H. Miller, of La Place, Ill., evangelist.

Seven were baptized and one awaits the rite in the English Prairie church, Ind.—Bro. David Metzler, of Napoleon, Ind., evangelist.

Eight confessed Christ, six of whom have been baptized in the Green Hill church, Va.—Bro. John Showalter, of Roanoke, Va., evangelist.

Twenty-one were baptized and two await the rite in the First Church, Altoona, Pa.—Bro. M. J. Brougher, of Greensburg, Pa., evangelist.

Five were baptized and two restored at Boones Chapel, Va.—Bro. S. H. Flora, of Boone Mill, Va., evangelist; two baptisms on a prior date.

Thirty-three were baptized, one reclaimed and one received on former baptism in the Pleasant Hill church, Ohio.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

### Our Evangelists

Bro. Jesse A. Gump, of Churubusco, Ind., to begin Dec. 18 in the Eel River church, Ind.

Bro. G. L. Wine, of Williamsburg, Pa., to begin in his home church, Fairview, Dec. 19.

Bro. M. J. Brougher, of Greensburg, Pa., to begin Dec. 26 in the Oakland church, Ohio.

Bro. J. R. Wine, of Wichita, Kans., is holding meetings in the Monitor church, near Nash, Okla.

## The China Famine

### Our Christmas Appeal

We ask you to give that life may be saved in China. If you have given, we ask you to give again. We do not want to ask without ample warrant, or without due cause, for the Brotherhood has done nobly. Oct. 2, we first sounded forth the Famine Call, and asked for \$25,000. Our missionaries had asked us for this amount, not because it was enough but, knowing of the financial stringency in America, they refrained from asking for more. We are indeed glad to say that the Brotherhood, in a most Christian spirit, has now given in cash \$35,000. This, added to the \$5,000 which the Relief and Reconstruction Committee gave, amounts to \$40,000, which is now being used to save approximately 7,000 lives.



This aged Chinese man had lived on chaff, leaves and roots of trees so long that he was nearly starved. His face, hands and feet were much swollen. Our missionaries in China started to feed him, but their help came too late. He died in less than one week—the first famine victim at Luan Liu.

### But Look at These Facts!

Forty million Chinese are affected by the famine. Our direct responsibility is the Eastern portion of Ping Ting County, with its 150,000 people. Fifty thousand of these are destitute, and will starve unless we help. Our missionaries have pledged to help eleven out of the forty destitute villages. What we have given will make their pledge good for the eleven. Shall we not help them to aid the remainder of the forty? With the vast multitude affected, there seems to be no limit to the number of lives we can save.

At Christmas time, when your heart is touched, give, and if the gift is from the heart, it will be liberal. There should not be a single church in the Brotherhood but what will give further offerings for China's great need, in addition to what it has already contributed. Send all gifts to General Mission Board, Elgin, Ill., and designate that it is for China Famine. Remember that six dollars only will save a life, but many will want to help more abundantly. How many invisible guests shall we invite to our Christmas table?

Most fraternally yours,

GENERAL MISSION BOARD,

H. C. Early, Otho Winger, Chas. D. Bonsack,  
J. J. Yoder, A. F. Blough

### Personal Mention

Bro. H. N. Butler changes his address from Richland, Iowa, to Ollie, same State.

Bro. John Stump, late of Miami, Texas, changes his address to Fallurrias, same State.

Bro. D. D. Harner, formerly of Richmond, Ind., should now be addressed at 3435 W. Van Buren Street, Chicago, Ill.

Southern California and Arizona has selected Eld. W. M. Platt as Standing Committee delegate for the 1921 Conference.

Western Colorado and Utah is to be represented on the Standing Committee of the next Conference by Eld. H. M. Wenger.

Bro. J. F. Burton, of Ankeny, Iowa, has been secured as pastor for the Greene church, Iowa, entering upon his duties at that place Sept. 1, 1921.

Bro. W. R. Argabright, Fairview, Mo., has a few available dates for series of meetings during the winter. Those desiring his services should make early application.

Churches, desiring evangelistic meetings or Bible Institute work, may secure the services of Bro. W. J. Barnhart after Jan. 1. Address him at West Milton, Ohio.

Bro. Lawrence W. Shultz, of the faculty of Manchester College, dropped in to extend his greetings on Monday of this week. Bro. Shultz is Director of Religious Education for the Manchester territory, under the plan which the General Sunday School Board has recently inaugurated, and came up primarily to consult the Secretary of the Board in regard to this work.

The Senior Editor writes that Sister Miller and himself are well pleased with their surroundings at Clermont, Fla., and are enjoying the pleasant climate of that favored land. Bro. Miller was scheduled to begin meetings at Arcadia last Sunday, the 12th, and will probably do some work at Sebring and St. Petersburg also. He also has calls from Alabama and other places in the South.

### Elsewhere in This Issue

The Bible and Sunday-School Institute of Southern Illinois with Leaders' Training Course added, is to convene Dec. 27-31 at Cerro Gordo, Ill. See program on page 772.

All of our readers are interested, of course, in the new churchhouse at Oakland, Calif., and some, at least, have given a practical expression of their sympathy with that work by a generous donation. It is to be regretted that less than one hundred of the thousand congregations of our Brotherhood have responded to the appeal for contributions to the Oakland house. This is due, probably, to an oversight. Please turn to page 764 of this issue and read Bro. Andrew Blickenstaff's appeal. Then do not fail to take steps by which your congregation will make a liberal contribution for the new Oakland church.

### Special Notices

To the Sunday-Schools of Northwestern Ohio.—The funds in the treasury not being sufficient to meet the expense of the Sunday-School Normal, which is to be held during the holidays, please send in your offerings at once, as asked by District Meeting.—N. I. Cool, Treasurer, Beavertown, Ohio.

Notice to the Churches of Southern Iowa, and Friends of the Council Bluffs Mission.—We can use to good advantage, during this winter, used clothing in good condition, new clothes, or cash, with which to buy food, clothing and coal, for those in need. Our supplies for relief work are entirely exhausted. All contributions or supplies sent us will be acknowledged upon receipt of same, and carefully distributed to those who are worthy. Send all contributions to the writer.—Clarence E. Schrock, 808 Avenue E, Council Bluffs, Iowa.

### Miscellaneous Mention

The Annual Week of Prayer for the Churches, as recommended by the Federal Council of Churches of Christ in America will be Jan. 2 to Jan. 8, 1921. Texts for sermons and addresses and subjects for special prayer are suggested in the call which has been issued. Detailed information may be secured by addressing the Council at 105 E. Twenty-second Street, New York.

The sister's suggestion, given in last week's "Messenger," to the effect that the customary exchange of presents between relatives and friends, at Christmas time, be omitted this year, in the interest of the starving people in our China mission field, has already elicited favorable response. The more you think about it the more you will feel that you must do it. So THINK, and then ACT.

### To Student Volunteers

As your servant I pass this word on to you from the Master: Write to friends of mature years, for whom you love to buy Christmas presents, and tell them that you are sending their present to keep some little child from starving this winter, and urge them to do the same, with any present they might buy for you. In China, thirty million face death, who have not had a chance to know Jesus. Tell them that nothing would make you happier than to have your gift go to feed some hungry mother and her innocent babe. Officers of the band will cooperate heartily. I am sure we are together on this, friends of Christ.

A. D. Helsner,  
President, United Student Volunteer Movement.



## AROUND THE WORLD

### Dry Law Rules on All United States Ships

Provisions of the national prohibition act extend to all American ships, whether they be in American waters, on the high seas, or in foreign territory—Commissioner Williams, of the Internal Revenue Department, ruled Dec. 7. Great hopes had been entertained by the "wets," that a possible technicality in the National Prohibition Amendment might, perhaps, admit of the selling of liquor on ships, after leaving the three-mile limits of our coast lines. The recent decision is, therefore, rather disappointing, though not wholly unexpected. By and by our wet friends may conclude that the dry law actually means what it says, and that its enforcement is no longer a debatable question.

### Great Britain's Liquor Fight

Quite a consternation has come upon the liquor industry of Great Britain, because the Board of Education has permitted the new textbooks to teach the children the real truth concerning the effect of alcohol upon the human body. This is the first time that the school-books of England have been allowed to state well-authenticated facts about the highly injurious effects of strong drink. The liquor dealers—like Demetrius of old—are up in arms against this campaign of temperance promotion. Well do they know that the liquor business in Great Britain is doomed, just as it was in America, when the rank iniquity of the drink evil is fully emphasized through adequate teaching in the public schools.

### The Farmers and Falling Prices

Threatened by disaster through the fall in prices, farmer, and live stock men appealed to the President for relief measures of some sort. They have been told that, to his regret, he can do nothing. His sincerity and earnestness in this can not be doubted. It seems a little strange that a great country like ours, in which grafters and profiteers amassed their millions during the progress of the war, seems unable to give relief from a serious situation to its own farmers, in these days of peace and reconstruction. Mr. Houston, Secretary of the Treasury, says that Europe now owes this country fourteen thousand million dollars, which fact adds to the perplexity of the situation. In spite of all that, however, one would think that a country that, without asking the consent or approval of its citizens, made so vast a loan to foreign nations, could do something for its own farmers, on whose industry all the people of this great country depend for their food.

### How a Secular Journal Views Religion

In a recent issue of "Life," the editor gives his impressions of the church, as he conceives it to be. The extract given below will show that his strictures, though somewhat blunt, are well meant, at any rate: "Of course, the primary job of the churches is to conserve and impart religion. What they do in the line of 'good works,' so-called, though beneficial and important, is all secondary to the duty of holding, realizing and imparting the essence of faith. Their great office is to connect things visible with things unseen. If they don't do that, all their organization for benevolences won't save them from failures as churches. Their errand is spiritual. It can not be accomplished by mere material activities, though such results are bound to follow if the spiritual errand prospers." The editor also urges that ministers should acquire more of the genuine exuberance of religion than they can comfortably contain. Then the abundance of fervor would naturally run over into other people's minds, permeating them with all that is desirable and fruitful.

### Chinese Alarmed Over Japanese Aggressions

According to latest reports, Japanese soldiers are continuing their wholesale slayings of Koreans in the province of Kirin, Chinese territory. This section was invaded some weeks ago, when the Japanese alleged that Chinese bandits had burned their consulates and molested their citizens. China had been unable to dislodge the Japanese invaders, when last heard from. A Peking journal declares that the Japanese army is "behaving in the same aggravating manner as the atrocious troops whose terrible doings, at the time Korea was annexed, shocked the world." Whole villages have been wiped out, and hundreds, if not thousands, of people have been brutally killed—their bodies being disposed of in such a manner, as to indicate a deliberate intention to heap indignity upon the Korean people. In addition, the Japanese are taking action to turn this territory, which is a connecting link between Korea and Siberia, into a Nipponese province. Japanese police are everywhere—apparently not so much to preserve order, as to interfere with Chinese policy and to terrorize the Koreans. Right now the Japanese government is demanding the right to establish special settlements in China for her subjects. Japanese colonists are rapidly taking possession of available farm land, and any one can readily see what the upshot of the entire proceeding will be.

### The Best Remedy

Some one suggests that the rising tide of lawlessness and godlessness, imperiling the home, the school, the church, and the State, may best be met by a greater diffusion of Bible principles—the only effectual antidote to society's increasing tide of evils. In this connection it is a matter of real interest to learn that the Berean Band Movement for Scripture memorizing is rapidly gaining ground in many parts of the country. Branch organizations of this Movement may now be found in twenty-five States of the Union. The memorizing of a new verse each week, is the chief requirement of the plan. While this is no burden for any one, it will undoubtedly prove a great blessing to all who thus acquire a large store of choice Scripture passages.

### Man's Inhumanity Still Persists

According to a recent newspaper item, a small package of solidified poison gas will be a part of every American soldier's equipment, if our country should enter upon another war. The chemical warfare service of the army has, by strenuous endeavor, worked out such a fatal mixture that, while it can be harmlessly carried in a man's pocket, it will, when set off by a fulminating cap, bring far-spread death and desolation wherever it may strike. It had been thought that the League of Nations would take a strong stand against the use of poison gas in future warfare, but when the point was raised, it failed to gain the support of the leading powers. None of them wants to surrender an effective means of defense or attack, no matter how inhuman it may be.

### Will There Be Proper Distribution?

In Kansas are stored more than seventy-seven million bushels of wheat, waiting for a fair price. Other millions are held back in other States. Of the forty-five millions of human beings, now starving in China, while waiting for bread, twenty millions will probably perish of hunger this winter. If these Chinese were engaged in war activities, on the side of some of the great European governments, they would be known as "gallant allies," instead of merely being labeled "poor, miserable, starving human beings." Then the world powers would quickly buy that wheat from the farmers at a fair price and send it to China. Evidently, something is at fault with a civilization in which mainly war activities and the slaughter of human life can arouse governments to efficient activity.

### A Tragic Lesson

Those who may wonder just why the crop failure in the famine-stricken provinces of China was so complete, can learn at least something about the cause, by noting the report of American agricultural experts, who made a study of existing conditions. The total absence of rain for eight months, in the famine-stricken area, is explained by these men as being wholly due to the deforested condition of the country. With no trees to shade the ground and retain the moisture, the country benefits but little by the occasional rains. The water runs off quickly from the barren, denuded plains, and often carries with it the highly fertile loam of the best farming lands. Horticulturists, after many years of experience and experimentation, have demonstrated the fact that by ample forestation regular rainfall may be made reasonably sure. It has been shown again and again that a treeless land can not support a great population, as it will, in course of time, lose the many little springs and other sources of moisture which are so necessary for efficient plant growth.

### "Pilgrim" Ideals Are Needed Today

In these days of Tercentenary celebrations we do well to remember the lofty ideals, cherished by the little band that 300 years ago landed on the storm-swept coast of New England. Theirs was not an easy task, when they undertook to establish new homes amid strange and unpromising environments. During the first year in Plymouth, half of the original one hundred and two settlers fell victim to the ravages of disease. The trials and tribulations that are the lot of every pioneer, were doubtless severe enough to test the most indomitable of the Pilgrims, but they never flinched. Mazzini's call: "Come and suffer," aptly applies to those early settlers, strongly reminding us also of the words of Jesus: "If any man would be my disciple, let him take up his cross and follow me." Need we wonder that the religion of the Pilgrims was stern and strenuous? There was not the least inclination towards compromise with the demands of a pleasure-loving age. At the present critical period of the church's history, we may well stop for a moment to re-emphasize the virtues of the Pilgrims, to learn what we have missed in failing to make religion, and all that is implied thereby, the vital element that causes mankind to seek the highest and best. This is the time to start upon a renewed and more fully consecrated effort. A new world is in the making. Startling events follow one another so rapidly that we can hardly comprehend their vast significance. No one would dare to prophesy what may happen next morning. Confronted by the responsibilities of the hour, we do well to remember that the secret

of the virility and stability of the Pilgrims must be ascribed wholly to the Word of God. This, to these devoted souls, was "a lamp unto their feet and a light to their path." They considered God's Holy Oracles as a personal message to each individual, and acted accordingly. With such lofty examples to inspire us to higher endeavors, we may well "thank God and take courage," ever pressing on to the noblest attainments.

### Dec. 21, Pilgrim Tercentenary Day

In worthy commemoration of the landing of the Pilgrim Fathers in Plymouth, in 1620, President Wilson has designated Dec. 21 as a day on which the ideals and principles of that little band may be given special consideration. The President suggests the holding of "special patriotic services, in order that the great events in American history, that have resulted from the landing of these hardy and courageous navigators and colonists, may be accentuated to the present generations of American citizens. Salutary and patriotic lessons may be drawn from the fortitude, the perseverance and the ideals of this little band of church people, who established on this continent the first self-determined government, based on the great principle of just law, equally applicable to all."

### Educating Persian Girls

No fact is more conspicuous to the traveler in Oriental lands than the utter illiteracy of their women and girls. With the exception of the laudable endeavors of mission schools, here and there, little effort has been made to dispel the dense darkness that shrouds their intellects. Most encouraging, therefore, is a late report in the "Moslem World," which tells us that 4,600 Moslem girls are now attending school in Teheran, the capital city of Persia. Just what such an era of education may mean for the hitherto neglected women of that land, can hardly be fully realized. Still more significant is the fact that Mohammedan women, when intellectually trained, are likely to do some sober thinking, in consequence of which they will doubtless insist on greatly needed reforms and genuine uplift.

### A Premium on Courtesy

A prominent Chicago daily has been so fully impressed with the value of courtesy, as a means of increasing the sum total of human happiness, that it decided to give a reward of \$50 to the person who would, during a day's tour of investigation, be found genuinely courteous, despite untoward conditions. A reporter was sent forth, accordingly, on his somewhat unusual quest, and his varied experiences are not devoid of interest—in fact, they afford considerable insight into human character and its varying moods. So far as the prize-winners are concerned, two facts are of special significance: When apprised of the fact that their courtesy has been awarded the \$50 premium, they are genuinely surprised—they do not seem to realize that they have done anything that deserves special consideration. Then, as the value of courtesy is suddenly impressed upon them from an angle wholly new, they promptly revert to the days of their childhood and speak of the lessons in courtesy that were impressed upon them by thoughtful parents—a splendid testimony to the value of early training along right lines.

### His Biggest Job

A prominent New York business man, in a recent public address, mentioned a number of important things—all of them well worth thinking about—but when all was said and done, none was more important than this brief statement: "My biggest job on earth is being a good father to my boy." There is a world of wisdom in that utterance, if you stop to think about it. Many a man finds this out all too late. After he has made money—more than he can use—the time will surely come when he would give all his possessions to be a friend again to the boy whom he has lost out of his life. There is much to keep in mind if you would be on the best of terms with your boy in his later teens. It means that your comradeship must have begun before your boy was six or eight. In those early days the father is the boy's ideal—his pattern. Woe unto the father who fails to recognize his supreme opportunity—who surrenders his priceless crown of parental intimacy to another! In this connection a little incident in the life of James G. Cannon, a prominent New York banker, may be of interest. While in the midst of an important financial conference, he suddenly begged to be excused, stating that he had a very pressing appointment. His visitor happened to note that the little calendar memorandum slip said: "Meet Jim at 4 P. M." Regardless of all stress and press of "big business," this great banker did not hesitate to respond to the more urgent call to keep faith with his boy, knowing that it meant much in the boy's present life and more for the future relationship of father and son. Often the faithful pastor is importuned: "I wish you would do something for my boy—he won't listen to me." True, there was a time when he would have listened, but in those earlier days father was "so tired," or "so busy." Least of all was he conscious of the fact that he was losing his grip on the boy. Too late he discovers that the golden opportunity for intimate comradeship has gone by, never to return.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

### The Challenge to Consecrated Effort

1 Corinthians 15: 58

For Week Beginning December 26, 1920

1. What Is Meant by the "Challenge"?—Nowadays the word "challenge" is used so frequently, upon any and all occasions, that it has almost lost the impressiveness that really belongs to it. As used in our topic, it means "to summon," "to call out"—service of the highest sort. How is the Christian challenged, and by what? As the Lord called workers, in the days of old, by a direct call, so he summons them just as emphatically today, through his Word.

2. The World's Need Is Our Supreme Challenge.—Jesus said that the harvest was plenteous. This was undoubtedly true at the time he spoke, but it is no less true today, when needy fields everywhere are beckoning for willing workers. Not one of us can honestly say that all the work, that should be done, is being successfully accomplished. More workers, therefore, are urgently needed. If you should see a helpless child struggling to get out of a pit into which it had fallen, you would regard that unfortunate happening as a challenge to instant effort. You would not need a sermon or an exhortation to tell you to go to the aid of the child.

3. Our Challenge Applies to Any Case of Need.—Far-off lands beyond the briny deep, where people suffer and die in the darkness of heathenism, with no Christ to comfort them, constitute a challenge that no one can ignore. There must be a response of some sort. No less appealing are the needy fields at home—places where the people are dull and ignorant and degraded. The very corner we are occupying may make its appeal for consecrated effort. As a matter of fact, the church needs more workers in every department. Does the faithful pastor need earnest helpers in some department of the church? That constitutes a challenge that can not be spurned. Is the Sunday-school in need of teachers? It is an opportunity that should be utilized. Is the prayer meeting poorly attended, and are the faithful few, who do attend, almost in despair? Another challenge, here, to the Lord's faithful ones.

4. How May We Know from What Special Field the Call Comes?—Fervent prayer and honest endeavor will settle that. We are not challenged by openings for service to which we are not adapted. It may be set down as a safe rule that God does not want us to neglect the near by duties and obligations, in order to reach some far-off task that is clearly beyond our most strenuous qualifications. The Lord does not want us to reject opportunities to do needed service right at home, while we search for something that is more congenial to our inclinations.

5. The Obligations of Our Position.—Every service-suggesting dispensation of Providence constitutes a challenge that we can not afford to ignore. We must make the most of it, or abide by the consequences. "To him that knoweth to do good and doeth it not, to him it is sin." Perhaps the very position in life, in which we have been providentially placed, constitutes a challenge to service, peculiarly our own. Every position—great or small—may be made almost as great or as little as we desire to make it, just according as we make the most or the least of it. To do the necessary duties of any station, may be easy enough, but to gather up all the outlying opportunities, and to regard them as a challenge to real helpfulness—that, certainly, requires a determination of no ordinary sort. Facing our challenge in such a spirit, is sure to lead to consecrated effort.

6. Suggestive References.—The challenge of the world's need (Matt. 9: 35-38). The divine compulsion (1 Cor. 9: 16-27). A ready response to the challenge (Isa. 6: 8; 62: 1). The power of the message (Jer. 23: 28, 29). A courageous determination (Acts 4: 18-20). Holy boldness (Acts 17: 16, 17). Paul's faithful acceptance of the message (Acts 20: 26, 27). Our reward is sure (Gal. 6: 9). Fruitful and increasing in knowledge (Col. 1: 10, 22, 23). A blessed promise (2 Peter 1: 10, 11).

### Ashamed of Her Home Folks

(Continued from Page 767)

would like to know what is Mary Ann Hoffman's idea in sending her child away to school? I'd as soon see a daughter of mine in a shroud as in college. It'll be the ruination of Jeanie. Mark my words. An' her mother one of the best cooks an' housekeepers hereabouts."

Miss Stelse was nearly forty. She had her own reasons for taking a gloomy view of Jean's going away. If Nathan Shuler had asked her to marry him,

as every one in the neighborhood supposed he would, she would have been a happier woman. But when he brought home a schoolma'am for his new wife, it was difficult for Miss Stelse to see any good in education.

"They're making a mistake, that's sure," answered Melissa. "I ain't caring about sending my girls to school. But Harvey was reading in the paper that since there are so many more girls than boys, it's high time for girls to learn to do something, so's to make their own living. Let them earn their living keeping house, says I. That's where they belong. Jean'll forget how to cook and keep house, you'll see!"

In the meanwhile, Jean and her father were on the way to the station. They got there in plenty of time. They had little to say, for Jean swallowed a lump in her throat, her voice was not clear and she did not want her father to know how hard it was to go away from them all. She was glad when the train came, glad when her father said: "Good-bye, Jeanie; write often; we want to hear from you."

She waved to him from her car window. How dear he was! She could not remember that he had ever spoken harshly to her. She had accepted her dower of love from the home folks as if it were her right. Perhaps she had not even appreciated the loving thought and care by which she had always been surrounded. Now every turn of the wheels was taking her away from home and into a new place, where she must learn to accept new conditions. She wondered whether she would find the girls friendly, ready to help her to enjoy the school.

The train stopped at various stations. Boys and girls came aboard with outstretched hands in greeting for one or another of the old students. They were gay and light-hearted. Jean found herself smiling as she listened to their merry jests. Particularly observant, she could not help seeing that the girls were especially fond of a tall, graceful girl whom they called Frances or Fan. She beamed on them all a broad, white-flashing smile and the very essence of friendliness was in it.

"Seymour, Seymour," called the brakeman. Nearly all the people left the train and Jean found herself beside one of the new girls. Together they walked up the long diagonal walk. Soberly enough they entered the hall and met the matron. A little later they were shown to their rooms. Jean had a half homesick feeling, those first few days, but there was too much to do to think much about it. She had to find her way to the recitation halls. Her program of study had to be changed to find time for typewriting, which she was anxious to learn. She was afraid of making mistakes until she found that she was only one of several hundred freshmen—all of whom were finding the same difficulties she encountered.

Once in a while she saw Frances. She seemed to be always in demand. She was witty. At a fudge party she kept the girls in a gale of mirth. Jean was not there, but she heard the girls talk about it. As president of the sophomore class, she presided with dignity. When the faculty entertained distinguished guests, it was Frances who met them. She was a flattering listener and entertaining talker. Her conversation was as varied as her experiences. She had traveled almost everywhere, kissed the blarney stone and asked questions of the Sphinx in Egypt.

One morning Jean was in the library, looking up some references, when a girl inquired: "Is Frances here?"

"I have not seen her," answered Jean. Then she turned to her book with a queer little feeling that was almost resentment of Frances' established place. "If I were here ten years, they'd never care for me like that," she thought jealously.

But she forgot her envy and jealousy as the weeks went by. She won her own place in the hearts of the students. When Jean thought of her mother, in the old kitchen at home, with the lamplight streaming through the doorway into the frosty twilight, she knew that the letter in her hand contained only good news—that her mother was saying: "She's in good company; I am glad we sent her."

Jean had a sweet, eager friendliness that appealed

to friends. She was included in the little parties which the girls had in their rooms. She had feared, before she came to school, that her clothes might be too poor, but now they did not worry her. She found that for one girl who wore expensive frocks, there were half a dozen whose suits and shirtwaists were no better than her own. So, when one of the girls insisted on her coming for a visit over Sunday, Jean consented gladly.

"Thank you. It will be so nice to be in a real home again, that I want to come."

Jean never forgot that visit. There had been nothing said to prepare her for her first experience in a home where money was spent freely for the comfort of the family. Until then she had not known that her own home was so old-fashioned, so shabby.

"Here we are," came in a sweet voice from the mother, seated in a high-powered, long, gray family car. How warmly she welcomed Jean! The entire family were fine, simple and friendly. Jean admitted it to herself. But she was in awe of the servants, who were so ready to do things. The spacious grounds with shrubbery were a delight. She could not get used to the ivory furniture in her bedroom, nor to the large library, shadowy with soft lights, blossoming unexpectedly at the touch of a button, like flowers in the dark.

She had often noticed the fathers of some of the girls. She admired their well-fitting suits of clothes and the easy grace with which they escorted the girls down town. At such times she pictured her own father, who was as ignorant of wearing the right thing in clothes as he was of the Gallic wars. Then, because she wouldn't admit to herself that she was ashamed of her jolly, friendly father, she wrote him a long, interesting letter.

Not until several weeks afterwards did Jean realize that this visit, in spite of her pleasure in it, had given her a definite cause for unhappiness. It made her self-conscious and morbidly sensitive. It was not their luxuries that she craved but their social ease. They never hesitated over what to say; they knew. And of all these girls who always knew what to do under any circumstances, who were so charmingly sure of themselves, Jean thought of Frances as being without a peer. She was so wonderful.

Then, just when the school closed for Christmas vacation, when most of the students had already gone, and Jean herself had her suitcase packed, ready to go, something happened that changed Jean's view of many things.

Johnstown, Pa.

### Toward a New Christmas—Or—An Old One?

BY JOSEPHINE HANNA

"CHRISTMAS is sure, if it is the last holiday on the year's calendar!" Upon the strength of the excuse intimated, Mrs. E. Vader resumed her fancy-work, as Mrs. Helpmore—a Charity Association worker—accepted the none-too-eagerly-proffered seat. "It's sort of a pest," she continued, "to keep up with it; and it's a real one, to appear pleased with some of its ill-chosen gifts, but the whole business should be a relief from things one is made to listen to, these days."

Mrs. Helpmore winced slightly, but offered: "And to commemorate its purpose, Christmas should bring a relief from suffering."

"Oh, my suffering isn't serious," Mrs. Vader blushed to say. "It may even seem weak to mention it, while so many are assuming heroic roles. But the truth is, these horrible times are getting on my nerves. Naturally, I am inclined to ennui, but to have one's nerves continually dragged over the keen edge of the world's sufferings, is worse than ennui. When things do happen to divert one's mind, I don't see why they mightn't happen in a way to lead our thoughts to something pleasant!" And the lady had the grace to blush still more.

"What a splendid thing it would be, to lead thought along pleasant lines," suggested Mrs. Helpmore. "And, by the way, Mrs. Vader, it is the purpose of



my call this evening, to interest you in a scheme of that kind."

With a dubious glance, however, Mrs. E. Vader refrained from paving the way for a scheme of any kind. Despite the hostess' silence—indicative of her sentiments—Mrs. Helpmore continued: "Sad as is the contemplation of the world's sufferings, their bitter facts are the terrible part of them. We hear of children crying for bread, and that story pains us to the heart. Indeed, we who are parents can hardly bear the thought of childhood being subject to such suffering. Our hearts bleed at the news. And can it not be, Mrs. Vader, that your very revulsion from such news, is, thus, a revelation of your own mother-love?"

"Perhaps my sensitiveness is due to my affections," Mrs. Vader appreciated the honor.

Mrs. Helpmore continued: "We can almost imagine the starving children to be our own, and doing so, the picture is enough to make any one shrink from it in horror. Think of leaving our sheltering homes, driven forth by dire want—wary, ill-clad, horror-stricken, ravenous! We find temporary shelter as best we can. Our companions are daily perishing. Our subsistence—shall we call it that?—is not the table-scrap of former days—it is less than the scantiest provender for cattle. Thus we weave the horrors of the suffering—the many suffering people—into one tapestry of horrors, with a background too dark to pierce. Ah, we weave these terrors into our very lives, as, at last, upon our flayed hearts, falls the cry of our famishing children. But *they must be saved*, and we call for help; help from those who are, themselves, parents—from all, indeed, who have the love of God in their hearts. And they send us help—those ministering angels of God. But, alas, our supply is again exhausted, and again, and yet again, we call, till our calls grow monotonous to our hearers. Monotonous? No, that can not be, when every call is impelled by your child, or mine, crying for bread. Something has just happened that the help does not reach us—but it will come. 'Don't cry, Jamie. Don't cry, Jeannette! Mama will soon have bread for you. The good people are sending us bread!' 'But, oh, mama!' comes the agonizing cry, 'I want bread now! Can't I have it now?' 'Soon, my little ones. God GRANT THAT HELP MAY COME SOON!'"

"Meanwhile our distant friends are busy with their Christmas preparations. Like an echo in their souls, they hear the continued calls—half-consciously supposing them answered by others, under no more obligations to answer them than they, yet with minds occupied with the season's remembrance of their immediate friends, the calls, indeed, seem far away. At last, however, some especially piteous appeal forces its way through their sub-consciousness, and regains their attention. 'Why, we are forgetting the hungry!' they reproach themselves. 'It's just too bad! But we will neglect them no longer. Friends and strangers must, alike, enjoy our Christmas thought for them!' And with awakened hearts they hasten their gifts."

"The delayed offerings come, but Jamie and Jeannette are beyond help. We, ourselves, may finally be restored to strength, but it will only be to bear the picture of our famishing children to a more distant grave, while never, till resting in that grave, will we get beyond sound of their last faint call: 'Bread, mama, give us—give us—bread! Oh, mama—give us—bread!' Pleasant thoughts our friends are seeking, in a bounteous land. The words are forever rendered a mockery to us by those who, in commemorating the birth of a *Savior*, made the perishing a second consideration."

Hearing a quick breath, Mrs. Helpmore turned toward the woman whose greeting had bestowed little courage to face her. Could it be that the distress, stamped upon her face, revealed a heart that beat for others than her own, after all?

"Mrs. Helpmore, I see my picture, and am shamed before you! What can I ever do to redeem my honor?" Not a tear moistened the burning face, or veiled the mortified gaze of the speaker. The caller felt keenly rebuked for her hasty judgment.

"Oh, my dear woman, you can do so much! Hope

is waiting for *all* to redeem Mercy's honor, for the coming Christmas; and you have many friends to enlist in the noble work!"

"I have friends—yes, but not the wisdom to reach them for that which is worth while."

Mrs. Helpmore was confused at the humility of the woman whose character she had underestimated. "You wrong yourself, Mrs. Vader. You may have lacked thought, but you do not lack wisdom."

The lady arose. "Won't you come into the parlor, please? If I have wisdom, I can learn—if you will be my teacher." And she led the way to a room whose comfort revealed a gift within itself.

Seated in a luxurious chair, Mrs. Helpmore forgot her weariness, as she suggested a plan for redeeming the honor of Christmas. "I see you are nicely prepared for entertaining! What would be the matter with a surprise Christmas entertainment in behalf of the cause, Mrs. Vader? A very surprising one," she laughed, "since it should take place before Christmas; and since, instead of being a Christmas party, it would be an ex-Christmas one—from the sense in which the day is usually observed. That is, it would seek to change its observance to one more in accord with its origin."

"But how could one thus bring about such a change?" asked the interested woman.

"Mrs. Vader, you have many friends—as your Christmas preparations testify—and I do not believe your influence would fall short in the effort. I will suggest a plan, however. If you think it a good one, you can use it; if not, reject it, but, in any event, preserve its purpose, to prosecute as you see best."

"The plan?"

"Well, in connection with the entertainment, I would suggest a surprise luncheon. For that, one could have a couple of cards, wrapped in Christmas paper-napkins, and marked 'first,' and 'second' courses. But," laughed the planner, "the absence of 'eats' should probably be intimated beforehand—lest disappointment should defeat the purpose of the substitutes. As to the cards," she continued, "upon one side of the first, might be written, 'Food for Thought,' and upon the other side—underneath the words, 'The True Christmas Spirit'—'God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life.' Responding to the purpose of God's Gift, these words of his Son should adorn the second card: 'It is my meat to do the will of him who sent me.' Upon the other side of the card, one could write any appropriate verse."

"Mrs. Helpmore, I think your plan splendid for those who occupy a plane sufficiently high to be appealed to by such motives. Others like myself, however, might need some help to reach that altitude. But for the second card, will you not, please, supply such a verse as you suggested?"

"I do not recall any, now, except one that grew out of my own anxiety to help the suffering," answered Mrs. Helpmore.

"So much the better, since it will be sure to fit the occasion."

"It might fit the occasion; but in listening to it, please bear in mind that it insists on the honor of charity, instead of aspiring to that of poetry:

"I shall count it as an honor, in the name of charity, If you transfer to the perishing, the season's thought of me—  
Though, e'en asking this, I own your favors sweet;  
Yet the self-same honor do I even now on you confer,  
Judging that a selfish Christmas your displeasure would incur,  
When, in face of want so dire, fasting sure is meet.  
Thus, as he who died to save men, fed the thousands by the sea,  
Let us break our bread to others, with the Man of Galilee."

"Mrs. Helpmore!" There were tears, now, in the woman's eyes. "As you have reached me, for others, pray God that I may reach others for him! But I must do something now, to prove my sincerity!" Hurrying from the room, she soon returned with a purse containing her Christmas funds. "Take that for the sufferers," she urged, thrusting the purse into

Mrs. Helpmore's hands. "Take it, before I rob them of another penny for those in comfort! Of course there are near ones whom I must—wisely—remember; but to my friends, I will just give a truer and worthier friendship."

As the recipient in trust arose to leave, the sun appeared from behind a cloud, and, through a window near, shone directly into the giver's face, but a soul transformed will bear the light. A radiance, not from without, had glorified the lady's face with the glory of a divine purpose, and in bidding her good-bye, Mrs. Helpmore left to pursue that purpose—

An Aider to her heart's deep core,  
But an E-Vader, nevermore.

Logansport, Ind.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### A VOLUNTEER MEETING AT PHILADELPHIA

The danger of a Volunteer losing his missionary zeal and purpose upon leaving his church school for work or further study, is by no means slight. With this thought, among others, in mind, a call was sent out for a meeting of those Volunteers outside of our church schools, now located in the eastern territory.

It was in response to this call that on Saturday afternoon, Nov. 20, seven Volunteers met at the First Church of the Brethren, Philadelphia. The group was made up of A. D. Helser, of Columbia, President of the United Student Volunteers, H. Stover Kulp, J. W. Barwick and Warren O. Garner now taking work at the University of Pennsylvania, Byron M. Sell, of Jefferson Medical, Linwood T. Geiger and Foster B. Statler, of Princeton Theological Seminary. The group thus represented the Bands of Mt. Morris, Bethany, North Manchester, Blue Ridge and Juniata.

After a period of devotion and earnest intercession, in a heart-to-heart way, expression was given around the group, as to what we, as volunteers, ought to be doing in the way of deepening our own spiritual life, and helping others to find the Lord Jesus. Feeling that provision should be made for future meetings and for some definite assignment of work, an organization was effected, H. Stover Kulp being elected President, and J. W. Barwick, Secretary-treasurer. Plans are being made to have the next meeting on the first Saturday afternoon and evening of February, at which time it is hoped to have Dr. C. C. Ellis speak. The following Sunday is to be Volunteer Day in the near by churches.

It is thought that about twenty or twenty-five Volunteers are located in and about Philadelphia, New York and New England. The little group of seven is very anxious to get in touch with all the Volunteers in this territory and would request that they write H. Stover Kulp, 2407 North Fifteenth Street, Philadelphia, telling of their whereabouts.

That which draws us together, in this fellowship and service, is none other than a great desire, that, for the sake of Christ and the church we love, a witness of the Gospel might be speedily borne to those who, now in darkness, wait "for the messenger of Christ who cometh late."

Princeton, N. J. Dec. 2. Foster B. Statler.

### ROARING SPRING, PENNSYLVANIA

Since April our churchhouse has been a "Mecca" in interest and attendance, yet not until Nov. 14 did we reach the high water mark in attendance at Bible School. The record showed 403 present for Bible Study. Several weeks previous to this we had Rally Day, with Bro. I. Harvey Brumbaugh, of Juniata College, as speaker both morning and evening. His messages were full of forceful inspiration to the young people, who make up a large percentage of the attendance at all services.

Our pastor held a meeting at the Holsinger church in the Woodbury congregation during the latter part of October. During his absence Bro. J. B. Miller, of Curryville, Pa., Bro. J. J. Shaffer, of Hollidaysburg, Pa., and the Volunteer Mission Band of Juniata College, filled the appointment. The Volunteers rendered an interesting program, and their message to us was highly appreciated.

A survey of our town revealed the fact that 120 of the residents of our little city, who are not attending any Bible School, signified their preference for our church. An effort will now be made to reach them.

Nov. 2 Bro. L. R. Holsinger began a series of meetings. The church was usually filled with an audience of our own constituency. Eleven have thus far been received by baptism and more are coming.

The future of the church at Roaring Spring is promising. Bro. Weaver and his wife spare no means to care for the congregation, providing for both the young and adult. Many should go out from this church to bless other communities with Christian citizenship.

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Christmas program.—Eva M. Brallier, Curfew, Iowa, Dec. 3.  
English River church met in council Nov. 27. Two were received by letter. Recently several letters have been granted. Bro. S. S. Brower was reelected Sunday-school superintendent. Sister Geo. S. is president of our Christian Aid Society. Two classes of young sisters gave a special program recently, which was enjoyed by all present. A special Thanksgiving service, in which a goodly number took part, was enjoyed by all present. Brother and Sister Tinkle gave a picture hour Nov. 29.—J. D. Brower, South English, Iowa, Dec. 2.



**Fairview** church met in council Dec. 4, with Bro. O. Ogden as moderator. Five letters were granted; two were granted previous to this time. We elected officers for the coming year with J. W. Tarrence, Sunday-school superintendent; Christian Worker president, Sister Sadie Whipple; the writer, correspondent. At our Thanksgiving meeting we lifted an offering for the Chinese famine of \$100. Our Sisters' Aid Society gave \$10. Our Teacher-training Class will soon finish Book No. 1. They do not entirely desire that they will do next, but are considering organizing a Mission Study Class.—Mrs. O. Tarrence, Udell, Iowa, Dec. 6.

**Greene church** met in council Dec. 4, with Eld. W. I. Buckingham presiding. Church officers were elected for the coming year as follows: Sister Katie Kinyere, clerk; Bro. Edw. Eikenberry, secretary and treasurer; Bro. J. D. Shook, "Messenger" agent, the writer, correspondent. The various committees were also appointed. Sunday-school officers were elected, with Brethren Edw. Eikenberry and Frank Lutz, superintendents of the Adult Department. Five letters of membership were received, among them those of our new pastor and wife, Brother and Sister A. J. Nicky, who have been with us now nearly a month and are doing a splendid work. They have been secured indefinitely, as they plan to leave some time during the summer of 1921, to visit their two daughters on the India mission field. Brother and Sister J. F. Burton, of Ankeny, have been secured by the church as our pastor, beginning Sept. 1, 1921. We wish to correct the amount given by the Sunday-school reported Oct. 30, which was \$27.33 instead of \$26.34, to go to the Chinese sufferers. We met at the church Thanksgiving Day and enjoyed a splendid service. An offering of \$14.29 was lifted for the Chinese relief work. We are sorry to report that our aged elder, Bro. J. F. Eikenberry, is very ill.—Elsie A. Pyle, Greene, Iowa, Dec. 6.

**Libertyville**, Oct. 24 Bro. Wm. J. Tinkle and wife held a week's meeting, closing Oct. 31 with an illustrated lecture on the "Sacredness of Life." Nov. 7, after our regular services, one young sister was received by baptism. We had all-day services on Thanksgiving Day. Bro. Moryl and wife, of Libertyville, Iowa, were with us. Bro. Lough gave two inspiring talks, and his three daughters rendered special music. An offering of nearly \$50 was taken for the Chinese famine fund. The church met in council Dec. 2. Five letters were granted to Bro. Glenn Carr and family, who are spending the winter at Sebring, Fla. Bro. Carr filled the appointment Nov. 28 and gave an inspiring talk, which was much appreciated.—Nellie Giotlety, Batavia, Iowa, Dec. 6.

**Panther Creek**—Our love feast was held Oct. 23 and 24, with Bro. J. F. Burton, of Ankeny, officiating, assisted by Bro. C. B. Rowe, of Dallas Center. On the following Monday evening a few of us met in the home of Bro. Roy Book to hold a communion service with our afflicted sister, Ida Book. Bro. S. W. Book, one of our deacons, presided. We are glad to report Sister Book improved and able to attend church services again. Bro. H. L. Royer preached the Thanksgiving sermon on Thanksgiving evening. Our church, Sunday-school and Christian Workers' Society, together raised the sum of \$150 for the Chinese sufferers, and \$50 for the Chinese famine fund. We will observe Christmas with a program.—Mrs. L. D. Replogle, Kennedy, Iowa, Dec. 3.

**Spring Creek**—We just closed a series of meetings, conducted by Bro. S. S. Neher, of Kingsley, Iowa. He gave splendid addresses to appreciative audiences. Although there were no accessions, the meetings were helpful and inspiring, owing to the continuous rains. The meetings were closed sooner than planned. Our love feast was held Dec. 4. Our Thanksgiving offering was \$27.60, to be sent to the Chinese sufferers. A barrel of canned fruit is to be sent to the Old Folks' Home for Christmas. Five letters have been received recently.—Mrs. Fannie Long, Fredericksburg, Iowa, Dec. 6.

## KANSAS

**Appanose**—We met Nov. 25, at our Thanksgiving service. An offering of \$76 was raised for Chinese famine relief. Dec. 4 we met in council. Four letters were granted. Bro. John Ward was appointed to secure a minister to hold a series of meetings for us the coming year. Officers were chosen as follows: Superintendent, Bro. J. D. Otis Ikenberry, Nov. 14 our Sunday-school took an offering of \$16 for the Chinese famine relief. We expect Sister Cora Stahley, of Nappanee, Ind., about Dec. 14, to spend a week with us, giving instruction in singing.—Cordelia B. Beecher, Overbrook, Kans., Dec. 6.

**Bellevue**—The two weeks' series of meetings, held by Bro. A. P. Becker, of Chicago, closed with the love feast Nov. 20 and 21. We were glad to have twenty visiting members with us and welcomed the large number of ministers—ten being present. Nearly fifty-five members communed. There was a Children's Meeting on Sunday morning, followed by a discourse by Bro. Becker. At noon a basket dinner was served to about thirty, all enjoying a special treat. In the afternoon Bro. Becker spoke on "Personal Experiences." The meetings closed on Sunday night. There were no converts, but each felt that a spiritual blessing had been received. Nov. 18 the regular council was held. The officials for the new year were elected. Bro. John Smith was chosen superintendent, which was practically the only change made in officers. The loss of Brother and Sister John Oxley from our midst is a great regret, for they have labored faithfully during their stay at this place. A Christmas program is being prepared to be given on Sunday morning, Dec. 26.—Jessie Ball, Bellevue, Kans., Dec. 6.

**McPherson**—On Thanksgiving a very appropriate service was conducted by our pastor, Dr. Culler, at 10 o'clock. At the close an offering of over \$300 was taken for the Chinese famine sufferers. Nov. 28 a special service for the children was conducted at 11 o'clock. At 7 in the evening we enjoyed a very quiet and spiritual love feast, with Bro. Culler presiding. The church met in council Dec. 4. A special program will be given Dec. 5 in commemoration of the landing of the Pilgrims. Dec. 6 Bro. A. B. Miller and wife will begin a revival meeting. Special preparatory prayer meetings are being held. The building of our new church is now in progress. Excavation has been completed and the basement walls are being laid. The work will be discontinued until the opening of spring.—Mrs. E. W. Keim, McPherson, Kans., Dec. 2.

**Quinter church** met in council Dec. 4, with Eld. D. A. Crist presiding. All officers for the ensuing year were elected, with Bro. D. A. Crist, elder for one year; Bro. J. D. Metzker, Sunday-school superintendent; Bro. O. A. Lahman, church clerk; Sister J. W. Jarboe, correspondent and "Messenger" agent. With a full corps of expectant and workers we expect to have a very successful year in the coming year. We are preparing a Christmas program to be given by all three departments of the school on Christmas evening, Dec. 25. We have not as yet secured any one to hold our series of meetings. Since our last report one has been received into the church by baptism.—Mrs. J. W. Jarboe, Quinter, Kans., Dec. 6.

**Scott Valley**—Bro. H. L. Brannell, of Oswego, closed a very successful two weeks' series of meetings, held by Bro. H. L. Brannell, a forceful minister of the Word. Eight Sunday-school scholars were born into the Kingdom and the church was reconstituted to the Lord's cause. Sister Iva Brannell, a student of McPherson College, conducted the song service. An offering of \$14.25 was given by the Sunday-school for the Chinese relief fund.—Mrs. E. D. Leavell, Westphalia, Kans., Dec. 7.

## MARYLAND

**Manor**—Bro. F. D. Anthony, of New Windsor, Md., came to this congregation Nov. 15, and conducted a two weeks' series of meetings in the Dounsaville house. Bro. Anthony's services were most helpful. The attendance and interest were excellent throughout. One young man was received into the church through baptism. On Thanksgiving Day we held services in the Manor church. Bro. Anthony and the other ministers present each gave short talks. An offering of \$10.15 was taken for the Chinese sufferers. At the same time donations were received for our Old Folks' Home at San Mar.—M. Portia Rowland, Fairplay, Md., Dec. 4.

**Sams Creek**—On Thanksgiving morning we held a service. Bro. Wm. Goshnell delivered the address. We took an offering of \$20 for the Armenian relief fund. We contemplate holding a business council Dec. 16. The church officials whose time expires Jan. 1, will be elected. In the evening of the same day we will have

with Bro. Ezra Flory of the Sunday School Board, who will give us a talk on more efficient Sunday-school methods.—P. B. Wagner, New Windsor, Md., Dec. 3.

## MICHIGAN

**Beverton church** met in members' meeting Dec. 4, with Bro. Perry A. Arnold presiding. The church officers for the coming year were elected, with Bro. Arnold as elder. Christian Workers' Meeting was also organized, with Sister Ethel Whitmer, president. A committee was appointed to secure a minister for a series of meetings for this winter and also next. On the following morning a spiritual letter was read to us from Bro. Wm. Whistone, who is an isolated member, over eighty years of age.—Martha M. Whitmer, Beverton, Mich., Dec. 4.

**Elsie**—Our Sunday-school, though not large, is carried on with interest. We are now planning for a Christmas program. The Primary and Junior Classes are completing their first year in the Wicand graded work. The number of members has been about the same, but the number has increased. The Teacher-training Class, under the direction of Bro. Schechter, has successfully passed the second division of the textbook. The Cradle Roll superintendent entertained about twenty mothers and babies in her home with an informal program and social hour. Our Aid Society, with a membership of faithful attendants and good interest, recently sent \$10 to Chinese relief, and a Christmas box to the Grand Rapids Mission. We are enjoying the use of the recently installed gas-lights in our church. The latest inspiration to our little church has been a very spiritual communion service, in which we took part, with two ladies who were well attended by members from Durand, Owosso, Ovid, Crystal and New Haven. Especially appreciated were the ministering brethren, J. F. Sherrick, L. H. Prowant and Lloyd Bollinger, who gave us good messages. Bro. Sherrick officiated at the communion. Following the Sunday-school class session, a class of children, under the direction of an attentive group of children—Olive M. Schechter, Elsie, Mich., Dec. 5.

**Long Lake**—We held Thanksgiving services at the church Nov. 23. Bro. Z. L. Busse gave a talk in the forenoon, after which a collection of \$5 was taken for the Near East Relief. Dinner was served in the basement. In the afternoon a program was given by the children, followed by a short talk by Eld. L. L. Kreider. We were also glad to have Bro. Kreider with us the following Sunday.—Bessie Johnson, Manistee, Mich., Dec. 7.

**Onkama**—On Thanksgiving Day Bro. W. R. Miller gave us a very helpful sermon. We raised \$55 for the suffering in China. Bro. Miller is serving as our pastor in the absence of Bro. J. Edson Utery, and is doing a splendid work. Sunday evenings he is giving us a series of six illustrated lectures on the subject of the Chinese famine, a very interesting and helpful.—Grace Deal, Onkama, Mich., Dec. 6.

## MINNESOTA

**Worthington church** met in council. It being the time of the year when we elect all officers, our Sunday-school, we had a very busy day. We enjoyed having Bro. Landis, of Lewiston, with us at this meeting. Bro. J. A. Eddy acted as moderator. We will have a two weeks' Vacation Bible School next August. Nov. 28 Rev. Blake more gave us a very inspiring temperance lecture. We expect to have Capt. Owen O. Ward with us for a new board of deacons. He was with us two years ago and we know the good he can do a community.—Ruth Eddy, Worthington, Minn., Dec. 2.

## MISSOURI

**Clear Fork**—We held our series of meetings Sept. 26 to Oct. 5 with Bro. Argabright, of Fairview, Mo., in charge. Eight confessed Christ and were baptized. We held our love feast Oct. 11.—Inez Long, Warrensburg, Mo., Dec. 4.

**North Bethel church** convened in council Dec. 4, with Eld. G. W. Ellenberg as moderator. Plans for 1921 were made and reorganization of the different activities effected: Prayer meeting and mission study reading circle combined on Wednesday evenings; Christian Workers and Junior Band two Sunday nights a month and Teacher-training Class arranged for. Church officers were elected: S. H. Andrus, clerk; J. H. Crist, "Messenger" agent. Our Sunday-school and other services are holding up well in spite of rough roads and considerable sickness in the community. We had had Thanksgiving services and lifted an offering of \$27.75 for the famine sufferers in China. We have preaching services once each Sunday by the pastor, at 11 A. M., on the first and third Sundays, and at 7:30 P. M. on the second and fourth. We had a very interesting workers' council last Sunday evening, followed by an excellent sermon by District Minister, Bro. W. C. B. Wright, who was here from time to time for various unavoidable causes.—Mary P. Ellenberg, Skidmore, Mo., Dec. 7.

**Revival Efforts**—The writer was called to the Clear Fork church, Johnson County, Mo., Sept. 25, for a few meetings, and preached eleven sermons. The crowds and interest were good. Eight were received into the church by baptism. I began a series of meetings in my home church—Shoals—on Wednesday evening, Oct. 21. Notwithstanding the inclemency of the weather, the attendance was good, and the interest fine. I go to the Pilot Knob church, Ark., Jan. 15, for a series of meetings. My time is not all taken for this winter. Any one desiring my assistance will please write me.—W. R. Argabright, Fairview, Mo., Dec. 6.

**Smith Fork church** convened in council Dec. 4, at which time all letters were chosen for the coming year. Since our last report eight letters have been granted. Recently we have lost two aged sisters by death. Our Thanksgiving offering amounted to \$2.20. This, added to our former offering for the Chinese famine sufferers, makes \$27.75, which will be sent for that work. Our Mission Study Class is organizing to begin study for Governor month. Plans for our Christmas program are being worked out.—Ada Sell, Plattsmouth, Mo., Dec. 6.

## NEBRASKA

**Keasney church** met in business session Dec. 4. Election of officers resulted as follows: J. J. Taylor, elder; W. J. Neal, clerk; S. M. Buttery, superintendent. Six letters have been granted since our last report, and one letter has been received. We had a splendid Thanksgiving service, with a sermon by Eld. W. P. McLellan. A basket dinner was served in the basement of the church. A program was given in the afternoon. Many expressed the opinion that it was the best Thanksgiving they had ever spent. Our offering of a little more than \$20 was used for home expenses. Last Sunday eighty-two were present in Sunday-school.—Mary F. May, Keasney, Nebr., Dec. 6.

## NEW YORK

**Lake Ridge church** met in council Dec. 4, with Eld. I. W. Taylor presiding. The different officers of the church were elected, and three letters were granted. Plans are under way for the organization of the Freeville church in the near future. Beginning Nov. 26 we had the pleasure of enjoying a three-day series of meetings, conducted by Bro. J. D. Broder and Sister Wm. Hoffman, of Elizabethville, Pa. On account of bad roads and rainy weather it was not as well attended as we had hoped, but those who did come received many helpful truths and feel much strengthened. A committee has been appointed by our Sunday-school superintendent to arrange for a Christmas program.—M. Martha Weibly, Ludlowville, N. Y., Dec. 7.

## OHIO

**Beaver Creek church** met in council Dec. 2, with our new elder, Bro. H. Edmister, in charge. We decided to hold a series of meetings, Dec. 6-19. Bro. J. D. Metzker, Sunday-school superintendent, is in connection with the revival service.—Mrs. W. H. Stewart, Dayton, Ohio, Dec. 6.

**Beech Grove church** met in council Nov. 27, with Eld. Sylvan Bookwalter presiding. Three letters were granted. We reorganized our Sunday-school, with Bro. Orville McKee, superintendent. Sister Wm. Hoffman, of Elizabethville, Pa., was with us for a week, giving a series of talks; the writer, "Messenger" agent and correspondent. Our series of meetings begins Dec. 6, with Bro. J. Edson Utery, of Michigan, evangelist.—Hettie Rice, Hollansburg, Ohio, Dec. 6.

**Brookville church** convened in regular council Nov. 24. The meeting was opened by Bro. J. S. Longenecker, and our elder, Bro. Fidler, presided. The letters were chosen for the coming year. The church reports missionary, either in home or foreign field. The church

unanimously reelected Bro. J. W. Fidler elder for two years; church secretary, Bro. Ezra Kimmel; Sunday-school superintendents, Brethren John Wehrly and Herman Schellberger. A collection of \$716 was taken for the Chinese famine sufferers. The minor offices were filled. Bro. Wm. Minnich closed the meeting. Before this issue will be printed, the church will be engaged in a revival meeting, in charge of Bro. I. D. Heckman. The meeting began on Sunday morning, with one applicant for baptism.—Mrs. Arthur Hay, Brookville, Ohio, Dec. 4.

**County Line church** met in council Dec. 4, with Eld. J. L. Guthrie presiding. Sunday-school officers were elected, with Sister Elsie R. Guthrie as superintendent; Sister Carrie Adams, Cecil Davis and C. O. Ballinger are our Missionary Committee. Two have been baptized since the last report.—Bessie L. Guthrie, LaFayette, Ohio, Dec. 6.

**Manella Creek church** met in council Dec. 4, with Eld. Cyrus Funderburg in charge. Bro. J. D. Funderburg was elected Sunday-school superintendent; Bro. Wilber T. Tuck, president of the Christian Workers' Society. A committee was appointed to secure an evangelist for our series of meetings in August.—Elsie Winger, Springfield, Ohio, Dec. 5.

**Maple Grove**—We were much disappointed in not being able to have our series of meetings in November, on account of a smallpox epidemic. Our Sunday-school also was closed for three Sundays. Nov. 13 we held our regular council. On Thanksgiving Day we met at the church for an all-day meeting. Services in the morning were conducted by Bro. DeLauteur, of Canton, in the afternoon by Bro. Lahman, of the Richland church, closing with communion and singing. An offering of \$60.00 was lifted for Chinese famine sufferers.—Mrs. C. L. Bowerie, Ashland, Ohio, Dec. 3.

**Mohican church** met in council Nov. 20, with Bro. David Worst presiding. After devotional exercises the minutes of the previous meeting were read and adopted. Bro. John Frank was reelected finance clerk.—Jennie Worst, West Salem, Ohio, Dec. 6.

**Notice**—The Sunday-school workers of Northwestern Ohio will do well to arrange their Christmas programs a few days early, so they can attend the annual Sunday-school Teachers' Institute to be held at New Philadelphia, beginning on Friday evening, Dec. 24, and closing on Tuesday afternoon, Dec. 28. Brethren Hoff and Wicand, of Bowling Green, Ohio, will be the instructors. Sister Sadie Stutsman Wampler, music director. Every church should send a character man for the Musical Institute all day Tuesday. Sister Della Lehman will have charge of the Vacation Bible school. There will be an exhibit of the work done at the close of the Institute.—Zuma Heestand, District Secretary, Orrville, Ohio, Dec. 5.

**Notice**—To the Sunday-schools of Northwestern Ohio. The funds for the treasury are not sufficient to cover the expenses of the Sunday-school Normal, which is to be held during the holidays. Please send in at once your offerings, as asked by District Meeting.—I. Cool, Treasurer, Beaverdam, Ohio, Dec. 7.

**Oakland church** met in council Nov. 27, with a goodly number present. Bro. Chas. Flory, our elder and pastor, presided. Two letters were received and officers for the coming year elected as follows: Bro. A. E. Alsey, Sunday-school superintendent; Bro. Flory, elder. We also retained him as pastor for another year. The remodeling of our church building is progressing nicely. We have set Dec. 26 for the dedication services. We have secured Bro. M. J. Brougier, of Greensburg, Pa., to conduct these services and to continue a week in revival efforts. Five have been baptized since our last report.—K. T. Waggoner, Bradford, Ohio, Dec. 7.

**Pleasant Hill**—Our revival, from Nov. 7-21, was indeed a great success. Thirty-three were baptized, one reclaimed and one received by former baptism, under the able leadership of Bro. J. Edwin Jarboe. A week of cottage prayer meetings preceded the revival and a special service was organized at Mission Station, Lewis, Ohio, which was minutely conducted through the local papers and cards displayed in windows and on automobiles. Personal evangelism among the members yielded rich returns. Special music was rendered at each service. The church was crowded throughout the meetings, about 100 attending each service. The last Sunday evening, Nov. 21, we had a special communion in our parlor and with Brother and Sister John A. Robinson, for their untiring devotion and endeavor before and during the entire campaign. Mrs. S. L. West, Pleasant Hill, Ohio, Nov. 29.

**Pleasant View**—Nov. 17 Bro. De Jean, of Nevada, Ohio, was with us in the evening, with his encouragement and help, the Christian Workers' Society organized a Mission Study Class. Bro. De Jean, at 25 Bro. C. A. Wright, of North Manchester, held a Bible and Sunday-school Institute here. His talks with illustrations were appreciated very much. On Thanksgiving Day, after Bro. Wright's inspiring sermon, an offering was taken for the Chinese relief and a basket dinner was served. In the afternoon we enjoyed a community singing. Nov. 27 the church met in council. The Sunday-school and church officers were elected, with Bro. David Byrly as elder. Four letters were granted. Arrangements were made for the District Sunday-school Normal, which is to be held here during the holidays. Our Mission Study Class is organizing for a lecture course this winter.—Vera Elder, Lima, Ohio, Dec. 4.

**Salem**—Brethren I. D. Heckman, John Fidler and Newton Binkley were with us today in our council. A request for a prayer meeting is to be considered at one of our future Christian Workers' Meetings. It was decided to use the preaching hour some Sunday in singing and commenting on the good old hymns, "The Christian's Duty" and "Sing." A collection of \$7.75 was taken for the "Gospel Messenger" fund. At this meeting we held our election for the various offices of the church. Sunday-school superintendents for 1921 are C. W. Fisher and D. K. Richartz; corresponding secretary, Della Cox; Missionary Correspondent, Eugene. We expect a missionary program to be given here during the holiday week by a delegation from Manchester College. Since our last report three have been baptized. At one of our recent Christian Workers' Meetings two of the older sisters led in the singing. Three little boys told us some Bible stories. Nov. 7 Bro. J. M. Pittenger gave us an excellent address. We expect Bro. Butterbaugh, of Indiana, to begin a series of meetings at Georgetown Dec. 5.—Katie Foley, Union, Ohio, Dec. 2.

**Silver Creek church** met in council Nov. 13, with Eld. J. W. Keiser presiding. The following officers were chosen: Bro. Loyal Martin, clerk; Bro. Sylvester Cocanower, trustee. One letter was granted. We decided to have a love feast Nov. 27. Bro. L. L. Moss, of Hoytville, Ohio, gave a most interesting and inspiring message. He gave us Spirit-filled sermons, admonishing and encouraging the members to live earnest Christian lives. Eleven came forward; six were received into the church by baptism, five await the rite. On Thanksgiving Day Bro. Moss gave us a missionary sermon. An offering of \$80 was taken for the Chinese sufferers. Sister Sauer was our lone convert. Visiting ministers present for the love feast were Brethren David Byrly, G. A. Snider, N. I. Cool and J. S. DeJean. Bro. DeJean delivered the examination sermon and Eld. Byrly officiated. The church assembled in council Nov. 20, with Eld. G. A. Snider presiding. Various church and Sunday-school matters were taken up for one year. O. P. Haines, clerk; J. E. Vore; Sunday-school superintendent, David Joseph; "Messenger" agent, Sister Walter Liskey; correspondent, the writer. We held Thanksgiving services and an offering of \$40 was lifted for the Chinese famine sufferers.—Mrs. S. I. Driver, Lima, Ohio, Dec. 6.

**Swan Creek (East House) church** met in council Dec. 4, with Eld. G. A. Snider in charge. Bro. Snider has been retained as elder for another year. Church and Sunday-school officers were elected, with

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## ROARING SPRING, PENNSYLVANIA

(Continued from Page 771)

A young people's department, or conference, to meet weekly, will enlist the interest of many during the winter. The Christian Workers' Meetings are conducted by different classes in turn, each Sunday evening, which is increasing the attendance and interest also.

M. Elizabeth Barnett.

## LOWER STILLWATER CHURCH, OHIO

Our council, following the annual visit, and preparatory to our love feast, convened Oct. 20 with a good attendance and interest. A call was made for the District Meeting of Southern Ohio, to be held in this congregation in 1922. A request for a singing school was favorably considered, and a committee was appointed to secure an instructor. Brethren Roy Engle and Ora Diehl were elected superintendent and assistant of the Sunday-school for 1921. Two letters of membership were received and two were granted.

The last Saturday of October has become a fixed day for our communion meeting, and the service proved to be a blessed one. Eld. J. Howard Eidemiller officiated and the support given him by the attending ministers gave a deep solemnity and significance to the meeting.

On Sunday morning, following a breakfast served to all, Sister Mabel Rasor, of Brookville, Ohio, gave a talk to the children during the Sunday-school period. Then Eld. Eidemiller gave a masterful address on "The Joy of Achievement." At the close of the service an offering of \$56, including a donation from the Sisters' Aid Society, was taken for the China famine sufferers. At our Thanksgiving Day service an additional \$70 was received, and Nov. 28 the Sunday-school voted \$24 from its treasury for the same fund.

Bro. Harlan J. Brooks, home from Manchester College, preached a very acceptable Thanksgiving sermon, and we were pleased to have Eld. J. C. Inman with us for morning and evening services Nov. 28.

Bro. J. A. R. Couser is with us now in a singing service. Our series of meetings has been postponed to the beginning of 1921.

L. A. Bookwalter.

Trotwood, Ohio.

## DEATH OF ANNA B. GIBSON

Anna B. Gibson, wife of Eld. D. B. Gibson, of Girard, Ill., was born in Greene County, Ill., and died at her home at Girard, Nov. 26, 1920, aged eighty-one years, ten months and twenty-seven days.

With her parents, Bishop Dr. D. B. Sturgis and wife, she moved to Bond County, Ill., in 1847. In 1858 she married Daniel B. Gibson, the son of Bishop Isham Gibson. There were seven children, four of whom survive, with fourteen grandchildren and six great-grandchildren.

Sister Gibson was converted at the age of eighteen and united with the Church of the Brethren. After her marriage she served in official duties in the church with her husband. From 1862 to 1869 in the office of deacon; from 1869 to 1877 in the ministry, and from 1877 to the present time in the office of bishop. Bro. Gibson is the oldest ordained bishop in his church in the State of Illinois, having served more than forty-three years.

In the early years of this family Bro. Gibson spent thirty years of his strength in the evangelistic field, while Sister Gibson shouldered all the responsibilities of the home and raised the family. In addition to all the loneliness and responsibilities resting on her, which she bore bravely, she also became a pillar of strength and encouragement to her husband in his evangelistic campaign. Whatever Bro. Gibson may have been instrumental in accomplishing, according to his own word of testimony, is due to his dear wife who never failed him.

About seventeen years ago Sister Gibson's health failed and since that time she has been unable to do active service. Part of these years she was a physical charge, especially on her husband, who was also broken by many years of hard and faithful service.

She died Nov. 26, 1920, just fifteen days before their sixty-second wedding anniversary. Funeral services at the Girard church by Bro. D. W. Shock, assisted by Eld. I. J. Harshbarger. Interment in the Pleasant Hill cemetery.

Mrs. L. T. Weddle.

## REPORT OF DISTRICT MEETING OF SOUTHERN CALIFORNIA AND ARIZONA

Our District Conference convened Oct. 16 in the Glendora church, with a good representation of delegates from all parts of the District, even San Diego, the Imperial Valley, and parts of Arizona.

The officers that were elected for the Conference were Eld. G. F. Chamberlen, Moderator; Eld. W. I. T. Hoover, Reading Clerk; Brethren H. A. Brubaker and W. E. Trostle, Writing Clerks.

The day was full of important business, and much interest centered around the missionary work of our District. The discussions led to the appointment of a commission of five brethren, to consider the missionary work of the Board and to bring in recommendations at a later,

specialty-called District Meeting, which convened Nov. 26.

At this special meeting there was a splendid representation, which showed the great interest of our District in mission work. The entire day was taken up in discussing the missionary work. Much light was thrown on the work of our Board. It was brought clearly before the Conference that the Mission Board is making a great sacrifice. Perplexing are the many problems they have to solve. While some few changes were recommended in the work of the Board, yet no radical changes were insisted upon, for it was clearly revealed that the Board is handling the problems as best it can, and solving them as well as could be expected, within the realm of human possibilities, and to the satisfaction of a large majority of the active membership of our District.

A District worker is to be secured who shall, under the direction of the various Boards of the District, direct the religious activities of the District.

Eld. W. M. Platt, of Glendale, Ariz., was chosen to represent our District on the Standing Committee.

One query passed to the Annual Conference, the purpose of which is to revive the teachings of Christ and the apostles on the fundamental doctrine of our Lord's return, thus reviving this glorious hope in the hearts of the membership, and especially the young, who yearly attend our great Annual Conference.

W. E. Trostle.

San Gabriel, Calif., Dec. 2.

## RIDGELY, MARYLAND

Oct. 15-17 a Bible Institute was held in the Ridgely church by Brethren I. S. Hofer and A. C. Baugher, from Elizabethtown College. Their messages were instructive and helpful.

Oct. 18 we began a revival meeting, conducted by Eld. W. N. Zabler, of Lancaster, Pa. After one week of interesting, Spirit-filled meetings Bro. Zabler was called home. Nov. 14 he returned to take up the work, continuing until Nov. 21, when we closed with a love feast. Nov. 21 six were received into the church by baptism, and one was reclaimed; two await the rite. Bro. Zabler labored earnestly in preaching the Word and in visiting in the homes.

Our communion service was well attended. Bro. Zabler officiated. Brethren Wm. Sanger and J. W. Krabill, with their wives, from adjoining congregations, were also with us and assisted in the work.

Nov. 24 we held our council. Bro. I. W. Taylor, of the Ministerial Board, was with us. Brethren Charles Cherry and Jesse D. Reber were elected to the ministry and installed. The following officers were elected for 1921: M. F. King, Sunday-school superintendent; Sister Ella Brumbaugh, president of Christian Workers' Meeting; D. P. Holsinger on the Board of Trustees; Roy Cherry, "Messenger" agent. One letter of membership was read. We decided to hold a Local Missionary Meeting Dec. 12.

Our Thanksgiving service was well attended. The address was delivered by Bro. A. C. Reber, followed by an expression of general thanksgiving by a number of the members of the congregation. An offering of \$48.70 was lifted for the Near East Relief.

Debora K. Reber.

## THE PASSING OF BRO. JOHN M. NEDROW

The subject of this sketch was born in Westmoreland County, Pa., Oct. 30, 1846. His father moved to Laurel Hill Mountain while he was but a boy. At that time this region was but a wilderness, inhabited by wild beasts. Here, surrounded by the environments of nature, which contributed much to his character, he grew to manhood.

Oct. 28, 1871, he married Mary Anne Ferguson. There were fourteen children, four of whom died in infancy.

While a young man, he joined the Church of the Brethren and was always loyal to her principles. Sept. 19, 1896, he was elected to the deacon's office, in which capacity he served during the remainder of his life. He was faithful in the performance of his religious duties, often jeopardizing his health, in his efforts to serve the church. For a number of years before his election he accompanied some of the other deacons on their annual church visit, and helped to adjust many difficulties.

He always manifested a deep interest in the welfare of his children, and although in moderate circumstances, he gave them all the help and encouragement possible, for their mental and spiritual development. The fire on the home altar was always kept burning, and especially the Bible was exceedingly precious to him. He had the joy of seeing his four sons and six daughters born into the Kingdom. Three sons were elected to the Christian ministry and one daughter is a missionary in India.

He died Nov. 2, 1920, aged seventy-four years and three days. Services were conducted by Eld. J. L. Bowman, assisted by Bro. W. J. Hamilton. Interment in the family cemetery near by.

Robert A. Nedrow.

Ludlowville, N. Y.

## DEATH OF AMANDA KURTZ CULLER

Amanda Kurtz, daughter of Eld. John Kurtz and Mary Bollinger Kurtz, was born Oct. 21, 1861, near Newburg, Ohio. She was the third of twelve children—six sons and six daughters. Dr. D. W. Kurtz, of McPherson, Kans., is the youngest of this family.

When eighteen years of age she united with the Church of the Brethren in the old East Nimishillen congregation, Stark County, Ohio, of which her father was the elder for over twenty years.

She married John Culler in 1881. There were three sons, Dr. A. J. Culler, of McPherson, Kans., and Elmer A. Culler, of Madison, Wis. The third son died in infancy. Brother and Sister Culler also raised an orphan girl.

Brother and Sister Culler lived almost their entire life in Stark County, Ohio. Here they labored faithfully in the church, in the office of deacon, and were instrumental in the building up of two strong churches. In September of the present year they came to McPherson.

In the fall of 1917 paralysis began to afflict Sister Culler in the left arm, and gradually covered her entire left side. In May, 1919, she had an additional stroke, which made her almost helpless. In March, 1920, another stroke made her totally helpless, during all of which time

she suffered untold pain, which she bore with Christian grace and fortitude. She died Nov. 13, 1920, aged fifty-nine years and twenty-three days.

Sister Culler had a passion for service and gave herself in daily ministrations to others. In a day when hospitals were almost unknown and trained nurses were not to be had, she went far and wide, freely nursing the sick and suffering. In one case she served several days a week, every week for a period of over three years. She leaves her husband, two sons and two grandchildren.

Funeral services were held in the College Chapel by Bro. J. W. Deeter. The remains were laid to rest in the McPherson cemetery. McPherson, Kans. Mrs. E. W. Keim.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fierheller-Van Dyke.—By the undersigned, at the home of the bride, Winona Lake, Ind., Nov. 25, 1920, Daniel F. Fierheller and Irene Van Dyke—L. S. Shively, Mt. Morris, Ill.

Jackson-Steele.—By the undersigned, at the home of the bride's parents, Brother and Sister J. R. Steele, Babco, Dak., Oct. 31, 1920, Walter Jackson, of Ellsworth, Wis., and Sister Ruth Steele—Marvin Kinsinger, Stanley, Wis.

Miller-Norton.—By the undersigned, at the residence of the bride's parents, A. P. Norton, Nov. 28, 1920, Brother Elwood Miller and Sister Eva Norton, both of Gleichen, Alta., Can.—J. H. Brubaker, Gleichen, Alta., Can.

Morrison-Peterson.—By the undersigned, at his residence, Nov. 21, 1920, Paul Morrison, of Cabool, Mo., and Sister May Peterson, of Mountain Grove, Mo.—C. W. Gitt, Cabool, Mo.

Mulligan-Mellett.—By the undersigned, at the home of the bride, near Bryan, Ohio, Nov. 25, 1920, Brother Clyde Mulligan and Sister Bertha Mellett—W. C. Detrick, Dayton, Ohio.

Wade-Treat.—By the undersigned, Nov. 21, 1920, Robert Wade, of Cabool, Mo., and Ruca Treat, of Bado, Mo.—C. W. Gitt, Cabool, Mo.

Whitehead-Neher.—By Eld. Otto Winger, Nov. 24, 1920, at the home of the bride, Viola C. Neher, daughter of L. M. and Bertha M. Neher, of Warsaw, Ind., and Glen C. Whitehead, son of Mr. and Mrs. A. B. Whitehead—Glen C. Whitehead, Warsaw, Ind.

Williams-Ulrey.—By the undersigned, at his residence, Dec. 1, 1920, Andrew J. Williams and Sister Cora E. Ulrey, both of Carroll County, Ind.—L. R. Beery, Flora, Ind.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beeghly, Bro. Abraham A., born near Dayton, Ohio, died near the place of his birth in the bounds of the T. McKinley church, Oct. 14, 1920, aged 72 years, 8 months and 3 days. He was the son of David and Susan Ulrey Beeghly. He married Sarah Ann Flory in 1872. There were five sons and seven daughters. He became a member of the Church of the Brethren when about thirty years of age and continued in quiet, consistent fellowship. He leaves his wife, three sons, five daughters, twenty-three grandchildren and two sisters. Services and burial at T. McKinley by the writer and Eld. A. L. Klepinger—L. A. Bookwalter, Trotwood, Ohio.

Blankenship, Herbert Franklin, son of Brother John and Sister Mae Blankenship, born near New Carlisle, Ohio, died Nov. 19, 1920, aged 10 years, 3 months and 17 days. He is survived by his parents and one sister. Services by Elders Jack Coppock and David Dredge.

Ruth B. Shroyer, New Carlisle, Ohio.

Burkey, Sister Anna Bell, nee Thompson, born in Clermont County, Ohio, died at the Richmond, Ind., sanitarium, July 26, 1920, aged 60 years, 3 months and 29 days. She married Peter Burkey in 1880. There were three sons and four daughters. Two of the daughters died in infancy. She united with the Church of the Brethren when a young girl and was a devoted Christian. She leaves her husband, three sons, two daughters, seven grandchildren, three sons and one brother. Services in the Brethren church, at Muncie, by the writer. Interment in the Beech Grove cemetery near the city—Geo. L. Studebaker, Muncie, Ind.

Denlinger, Bro. John W., born in Montgomery County, Ohio, died Sept. 30, 1920, aged 87 years, 5 months and 21 days. He was the oldest son of Abraham and Margaret Miller Denlinger, and the last survivor of that family. In 1858 he married Anna Christian. They were ten children. In 1908 he married Elizabeth Stockmeyer, who died in 1914. There remain four sons, five daughters, thirty-one grandchildren and five great-grandchildren. Services by Eld. D. M. Garver and the writer in the Trotwood church. Interment in Ehrstine cemetery—L. A. Bookwalter, Trotwood, Ohio.

Fetzer, Sister Katie, daughter of Bro. Jacob and Sister Rebecca Hook, died Nov. 23, 1920, aged 62 years, 10 months and 28 days. She united with the Church of the Brethren early in life and remained a consistent member until death. She was the youngest of four children. In 1888 she married Bro. Frank Fetzer, who preceded her in 1907. She leaves one adopted daughter and one brother. Services by Bro. E. D. Baggett and the writer. Interment in the cemetery near the church. Sister Fetzer took an active part in the work of the church and Sabbath school. Almost her entire life was spent in the bounds of the Black River church—S. M. Friend, Lodi, Ohio.

Graham, Hazel, daughter of Mr. and Mrs. Ellis Graham, born at Weiser, died of diphtheria, Nov. 23, 1920, aged 2 years, 3 months and 14 days. Services at the grave by Bro. H. E. Fasnacht—Mrs. H. E. Fasnacht, Weiser, Idaho.

Graham, Mural E., son of Mr. and Mrs. Ellis Graham, died of diphtheria, Nov. 30, 1920, aged 6 years and 4 months. Services at the grave by Bro. H. E. Fasnacht—Mrs. H. E. Fasnacht, Weiser, Idaho.

Horne, Mrs. Elizabeth, born in Westmoreland County, Pa., Aug. 16, 1846, died at the home of her daughter in Johnstown, Pa., Nov. 26, 1920, aged 74 years, 1 month and 10 days. The deceased was a daughter of Christopher and "Betty" Henderson, of Bolivar, Pa. She was married twice, and is survived by two sons, one daughter, three stepsons and four stepdaughters. Sister Horne united with the Church of the Brethren at Bolivar, Pa., many years ago. Services by the writer from the Walnut Grove church, Johnstown, Pa. Text, 1 Cor. 15: 26. Interment in Weaver cemetery—M. Clyde Horst, Johnstown, Pa.

Johnson, August, born in Sweden, died Oct. 18, 1920, near Norwich, Kans., aged 73 years, 7 months and 4 days. He came to this country when he was twenty-one years of age. He married Sister Mary Elizabeth Royer in 1873. There were seven children. One son preceded him. He was a member of the Lutheran church. His wife and children remain. Services by the writer. Interment in Cleveland cemetery—J. R. Wine, Wichita, Kans.

Karn, John, son of Mr. and Mrs. Samuel Karn, born near Dayton, Ohio, died near Tyner, Ind., Nov. 9, 1920, aged 78 years, 6 months and 29 days. In 1865 he married Amanda Kline, who died a few years later. To this union was born one son, John, who died a few years later. John Johnson, who survives with one son, four grandchildren, six great-grandchildren and four sisters. Three brothers preceded him. He had been a member of the Brethren church for over forty years. Services at the United Brethren church in Tyner by Eld. J. F. Appleman—A. Laura Appleman, Plymouth, Pa.

Larimer, H. V., of Johnson City, Tenn., died Dec. 2, 1920, aged 80



years, 7 months and 8 days. He had been a member of the Brethren church for about fifty years. He was the father of fourteen children, two of whom preceded him. Twelve children and the wife are left.—N. T. Larimer, Jonesboro, Tenn.

Markley, Wilma Fern, youngest daughter of Wm. and Vera Markley, born in Plymouth, Ind., Dec. 28, 1914, died at the home of her grandparents, Brother and Sister Wm. Burns, where she had lived since birth, aged 5 years, 10 months and 24 days. Her father died before she was born. She leaves her mother and stepfather, Mr. and Mrs. John Bridenstine, and one sister. She was a sufferer for over six weeks from an acute attack of appendicitis, followed by an operation. Services at the Union church by Eld. D. W. Hostettler. Interment in the adjacent cemetery.—A. Laura Appleman, Plymouth, Ind.

Martin, Edwin H., died Nov. 28, 1920, aged 33 years, 11 months and 25 days. Several years ago he fell nearly ninety feet, which injured his spine, causing a partial paralysis. He is survived by his mother and three sisters. Services at the Church of the Brethren at this place by Brethren Abram W. Zuck and Isaac Wenger. Interment at Mohler's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Moyer, Elmer B., son of Eld. Elmer M., and Lizzie G. Moyer, of Montgomery County, Pa., died Nov. 16, 1920, after a short illness of acute bronchitis, aged 9 months and 15 days. Besides the parents three brothers and two sisters survive. Services at the Indian Creek church by Eld. Jas. B. Shisler and Bro. A. A. Price. Burial in the adjoining cemetery.—B. M. Booz, Vernfield, Pa.

Pleger, Bro. Wm. P., born in Wittlick, Germany, in 1838, died at his home in Lancaster, Nov. 21, 1920, aged 82 years. He was a member of the Church of the Brethren. He is survived by his wife, two daughters, three sons, twenty-six grandchildren and two great-grandchildren. Services in Kreider's meetinghouse, near Manheim, by Eld. H. B. Yoder and Bro. Chas. Cassel. Interment in the cemetery adjoining.—Leah N. Phillips, Lancaster, Pa.

Reahm, Mrs. William C., born in Jackson Township, Cambria County, Pa., died at her home in Johnstown, Pa., Nov. 24, 1920, aged 46 years, 1 month and 16 days. Death was due to a complication of diseases, including dropsy and Bright's disease. The deceased was a daughter of Eld. Samuel Brallier, of sacred memory. She is survived by three sisters, two brothers, a half-brother, a half-sister, and two step-sisters. Her marriage to Bro. Reahm occurred Sept. 14, 1899. One daughter was born to this union, who, with her father, mourns her untimely departure from a happy home. Sister Reahm united with the Church of the Brethren early in life, and had become one of the pillars of the Walnut Grove congregation. Services by her pastor from the Walnut Grove church. Text, Psalms 116; 15. Interment in Grandview cemetery.—M. Clyde Horst, Johnstown, Pa.

Rickert, Sister Mary Ann, nee Rhodeheffer, born in Montgomery County, Ohio, died at her home in Albany, Ind., Nov. 26, 1920, aged 82 years, 8 months and 14 days. She came with her parents to Miami County, Ind., in 1851. She married Jerome McDowell in 1862. A daughter was born to this union, who preceded her in 1907. Her husband died in July, 1863. She married Martin Rickert in 1875. There were two children, one of whom died in infancy. She and her husband united with the Church of the Brethren in the Mississinewa congregation in 1885, where she held her membership at the time of death. Bro. Rickert preceded her in 1887. She leaves one son, eight grandchildren and one great-grandchild. Services at the Union Grove church by the writer, assisted by Bro. V. B. Browning. Interment in Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Rodabaugh, Geraldine, youngest daughter of John and Ella Rodabaugh, born at Weiser, died at the same place, of pneumonia, Nov. 12, 1920, aged 2 years and 12 days. She leaves father, mother, three sisters and two brothers. Services by Bro. H. E. Fasnacht, assisted by Bro. Fred A. Flora.—Mrs. H. E. Fasnacht, Weiser, Idaho.

Roller, Bro. David Samuel, died Nov. 23, 1920, aged 56 years, 10 months and 19 days. He had been a faithful deacon for a number of years and will be greatly missed, especially by the Dranesville church, where he superintended the Sunday-school and labored so faithfully. He is survived by his wife, one son and three daughters. Services by Elders L. M. Neff and L. B. Flohr at the Andrew Chapel. Interment in the cemetery near the church.—Maggie Miller, Vienna, Va.

Rust, Ada Edith (Fitz), born in Astoria, Ill., died Oct. 29, 1920, aged 30 years, 2 months and 3 days. About ten years ago she married Roy Rust. One son was born to them. She was taken ill with an attack of appendicitis Oct. 24. It was found that nothing at an operation could save her, but she proved so weak to stand this. Services in charge of Bro. Bruce N. Eshelman at the Brethren church, Red Cloud, Nebr. Interment in the city cemetery.—E. S. Fitz, Red Cloud, Nebr.

Shaver, Samuel Couston, infant son of Bro. Noah and Sister Dillie Shaver, died Nov. 26, 1920, aged 3 months. He is survived by father, mother and one brother. Services at the Copper Hill church by Brethren Eugene King and Joseph E. Winner. Interment in the family burial ground.—Clytie E. Holt, Dillons Mill, Va.

Shockey, Grover J., son of Mr. and Mrs. Robert Shockey, died near Moorefield, W. Va., aged 1 year, 7 months and 3 days. Services by the writer.—S. W. See, Mathias, W. Va.

Shockey, Russell C., son of Mr. and Mrs. Robert Shockey, died near Moorefield, W. Va., Oct. 9, 1920, aged 3 years, 1 month and 9 days. Services by the writer.—S. W. See, Mathias, W. Va.

Shupe, Eld. A. J., died at his home in Lower Paxton, Nov. 6, 1920, aged 76 years, 8 months and 19 days. He suffered patiently for a long time of a lingering illness. In 1864 he married Mary Wenger. There were thirteen children. He is survived by his wife, and six children. In 1871 he was elected to the office of deacon and to the ministry in 1882. In 1905 he was ordained an elder. Bro. Shupe served the church faithfully in all these offices. He was a sociable man and made many friends. Services in the Lower Paxton house by the home ministers. Interment in the near by cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Sollenberger, Bro. Abram, son of Jacob and Eliza Sollenberger, born in Franklin County, Pa., died at his home in Naperville, Ill., Oct. 6, 1920, aged 63 years, 8 months and 12 days. Death came as a result of an auto accident. In 1882 he married Hannah Brossman, who survives with three sons and four daughters, four brothers and three sisters. Services at the Brethren church by the writer.—C. C. Kindy, Huntington, Ind.

Souder, Sister Hannah V., died Oct. 28, 1920, aged 79 years, 7 months and 18 days. She married Philip Souder, who preceded her about twenty-five years ago. Services by the writer at the Crab Run church.—S. W. See, Mathias, W. Va.

Stoner, Joseph H., son of Sister Elizabeth Stoner, of Waynesboro, died Feb. 14, 1919, in an Army Hospital at Gevries, France, of pneumonia, aged 27 years and 24 days. His body was brought to the home of his mother and Nov. 14, 1920, funeral services were held in the Waynesboro church. Surviving are his mother, one brother and one sister. Services by Brethren H. D. Emmert and W. C. Wertz, of the First Brethren church. Interment in Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Snively, Sister Amanda, born at Smithsburg, Md., died at her late home, of pneumonia, Nov. 17, 1920, aged 72 years. She was the wife of Jacob Snively. She was a consistent member of the Church of the Brethren. Surviving are her husband, four sons and four daughters, three brothers and two sisters. Services by Eld. C. R. Oellig and Bro. Aaron Newcomer. Interment in Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Wagner, Sister Mary, daughter of John and Nancy Olinger, born near Trotwood, Ohio, died Oct. 15, 1920, aged 75 years and 8 months. In 1861 she married Jesse Wagner. There were six sons and three daughters. Three sons preceded her. In July, 1915, her husband died. Early in life she became a member of the Church of the Brethren, in which faith she died. Services in the Trotwood church by the writer.—L. A. Bookwalter, Trotwood, Ohio.

Wells, Melissa Ann, nee Dodson, born at Alton, Ill., died at her home in Pleasant Mound, Nov. 27, 1920, aged 53 years, 10 months and 14 days. In 1886 she married Elijah Wells. There were four children, all of whom survive with the husband, her mother and four sisters. She united with the Church of the Brethren in 1912. Services by the writer.—Urias Blough, Pleasant Mound, Ill.



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## Notes From Our Correspondents

(Continued from page 773)

Bro. Herman Peters, superintendent; the writer, "Messenger" agent and church correspondent. A committee was chosen by our elder to secure an evangelist for both houses—Nancy Smith, Wauson, Ohio, Dec. 6.

### OKLAHOMA

Monitor church held her love feast Oct. 30, with twenty-five communicants. We were glad to have Bro. J. H. Miller, assisted by Bro. Geo. Prentiss and family, of the Pleasant Plains church, and Bro. James Hardy, of Bartlesville, Okla. Bro. Hardy officiated. We held our members' meeting Nov. 23. Bro. L. H. Miller was elected elder for the coming year; Bro. A. B. Diller, Sunday-school superintendent; the writer, church correspondent. We are expecting Bro. R. W. Wine, of Wichita, Kansas, to hold a series of meetings, beginning Dec. 11—Eunice Diller, Nash, Okla., Dec. 6.

Okahoma City church met in business session Nov. 26, with our pastor, Bro. Bron, as chairman. Bro. J. R. Pitzer, of Cordell, was reelected elder, and Sister J. A. Campbell was chosen superintendent of our Sunday-school. Our love feast was held on Thanksgiving Day at 7:30 P. M., with good attendance and a very helpful service. Plans are under way for our Christmas program. The ladies of the church recently organized an Aid Society, selecting Sister J. E. Franks as President. This organization will strengthen the church in many ways.—Mrs. A. E. Herrmann, Oklahoma City, Okla., Dec. 6.

Paradise Prairie church met in council Dec. 1, with Bro. N. S. Grupe presiding. Three letters were read. One applicant was baptized. Bro. Grupe was chosen elder for another year. Christian Workers' officers were reelected, with Bro. Cecil Williams, president—Lillie Shoemaker, Coyle, Okla., Dec. 5.

Thomas.—Nov. 28 we enjoyed a very spiritual love feast. Although rain fell during the afternoon and evening, forty members were present in the basement of the church. In the afternoon a social time was enjoyed by some, while a band of eight drove a number of miles to sing and hold prayer service in the homes of aged members. All visited were past eighty years of age. While out on this mission, we were called into non-Christian homes to sing, and we were well and impressively received. The sacredness of such a meeting and of the wonderful blessings which could not be obtained in any other way. This closed our evangelistic meetings, which began Nov. 14. Bro. Burgin preached strong, inspiring sermons, which were splendidly adapted to the nature of the congregation. Two accepted Christ and were encouraged and strengthened. Sister McAvoy conducted the song service, assisted by the writer. Nov. 29 Bro. Herndon, of Weatherford, this congregation, was ordained elder.—Dora Cripe, Thomas, Okla., Nov. 30.

### OREGON

Portland.—Our Thanksgiving service was well attended. After the good sermon, delivered by Eld. Carl, a Thanksgiving dinner was served in the basement of the church. In the afternoon a social time was enjoyed by some, while a band of eight drove a number of miles to sing and hold prayer service in the homes of aged members. All visited were past eighty years of age. While out on this mission, we were called into non-Christian homes to sing, and we were well and impressively received. The sacredness of such a meeting and of the wonderful blessings which could not be obtained in any other way. This closed our evangelistic meetings, which began Nov. 14. Bro. Burgin preached strong, inspiring sermons, which were splendidly adapted to the nature of the congregation. Two accepted Christ and were encouraged and strengthened. Sister McAvoy conducted the song service, assisted by the writer. Nov. 29 Bro. Herndon, of Weatherford, this congregation, was ordained elder.—Dora Cripe, Thomas, Okla., Nov. 30.

### PENNSYLVANIA

Altoona (First Church) held her love feast Nov. 7, which was largely attended. Bro. J. L. Kaylor, now of Juniata College, assisted in the services. Following our love feast, Bro. M. J. Brougher, of Greensburg, Pa., conducted a three weeks' series of meetings, which were all well attended. Bro. Brougher's sermons were forceful and convicting. Twenty-one were added to the church by baptism. Two await the rite. Nov. 21 marked the third anniversary of the dedication of our new house of worship. The finance committee were glad to report that over \$45,000 had been paid on the indebtedness during the past three years.—Sadie L. Morse, Altoona, Pa., Dec. 6.

Bethany (Philadelphia).—Nov. 24 revival services, conducted by our pastor, Bro. Barwick, closed with twenty converts, seventeen of whom have already been baptized. On Thanksgiving night we held our love feast and communion. Oct. 29, Bro. M. C. Swartz, officiated. We had a splendid attendance—110 being present—which was very good considering the stormy night. Nov. 27 an administrative conference of the Sunday-schools of Southeastern Pennsylvania, New York and New Jersey was held in our church. Sixteen schools were represented. At the close of the meeting the visitors were entertained at supper by the Sisters' Aid Society. The evening service was a choristers' night and several churches sent representatives. Selections were rendered by Bethany and Geiger Memorial church choirs, and special numbers by Germantown and Norristown. Then all the choirs combined and sang three selections. Dr. Adam Gebel led the congregational singing and gave an address. We feel sure that every one present was inspired to do greater work in our Sunday-schools. The Young Men's Association deserves great credit for the beautiful decorations.—Mrs. Chas. S. Bartollett, Philadelphia, Pa., Dec. 1.

Conestoga.—Sept. 26 Bro. Weaver, of Manheim, preached a missionary sermon at the Monterey house. The collection amounted to \$148.30. Our church is supporting Sister Glasmeier in Denmark. Oct. 10 the Earlvale Sunday-school observed Children's Day. The service was largely attended, and a good program was rendered by the school. The key-note of the exercises was "Mother." Bro. Beachly of Harrisburg, gave a fine and much appreciated talk. Oct. 19 and 20 our love feast was held at the Bareville house. Brethren from adjoining districts were present. Bro. Aaron Hoffer, from the Old Folks' Home, Neffville, officiated. Nov. 20 we opened a series of meetings at the Bareville house. The children as well as the older ones did their part well. Bro. Geo. Weaver gave a short talk. The collection amounted to \$14.20.—Mollie G. Myers, Bareville, Pa., Dec. 7.

Connellsville.—On Thanksgiving Day Bro. T. Myers, of Huntingdon, gave an inspiring address to a fair-sized audience on the subject, "God Hath Done Wonderful Things For Us." The offering of \$19.84 was given to the cause of the "Mother." Nov. 28 we had our love feast when we had with us Bro. J. A. Buffumeyer, of Uniontown, Pa. Some of our members were not able to be present because of sickness, yet we had sixty-four communicants. We did not have any series of meetings prior to our love feast, but we were baptized, making a total of three for the month of November. On Dec. 3 we met in business session, electing officers for the coming year. Five were chosen to serve as the Board of Religious Education for the Sunday-school.

Dec. 16 there will be held here a conference of the Boards of Education of the Sunday-schools and officers of Fayette County. Dec. 28-30 we will have a Bible Term. The instructors are students from Blue Ridge College. We are arranging an interesting program, in which some of our young people, in attendance at Blue Ridge, will take part. Dec. 25 we will have our Christmas services, at which time a program will be rendered.—Irene R. Fletcher, Connellsville, Pa., Dec. 6.

East Petersburg.—We held our love feast at the East Petersburg house Nov. 13 and 14, with a good attendance. The ministerial force was strong and we had good sermons both days. Eld. Rufus Bucher of Mechanics Grove, officiated. At our Thanksgiving services an offering was taken for the Home Mission Board. Our churchhouse at Salunga which was being remodeled, is now completed and dedicated services were held Nov. 28. Elders Rufus Bucher and S. R. Catton preached to a large audience. In the afternoon the Sunday-school rendered their Children's Day program at the same place. Eld. Wm. Conner, of Harrisburg, addressed the school.—Phares J. Forney, Lancaster, Pa., Dec. 2.

Fairview.—Bro. G. L. Wine, wife and daughter, came from Polo, Ill., to the Fairview church to serve as pastor. Bro. Wine began his work Oct. 10. Since then we have had very successful Sunday morning and evening. Bro. Wine has given us very good sermons and the work is progressing nicely under his leadership. The church met in special council Oct. 30, with Eld. T. T. Myers presiding. Bro. Myers resigned his eldership here and Bro. Wine was elected in his place. Oct. 31 we held our love feast, which was well attended. Bro. T. Wine preached the preparatory sermon in the morning, and Bro. T. T. Myers officiated at the communion in the evening, with Bro. Wine assisting. Special praise services were held at our church on Thanksgiving Day. Bro. Wine preached a very inspiring sermon in the morning, after which dinner was served at the church and a social time enjoyed. The members again assembled for further services, opening with a period of song, after which short talks were given by Bro. Dewitt Miller, of Juniata College; Bro. D. K. Clapper, of Meyersdale, and Bro. W. H. Holsinger, pastor of the Williamsburg congregation. The community was well represented. An offering of \$34.50 was lifted for the Chinese sufferers. Nov. 27 we met in council, at which time Sunday-school and Christian Workers' officers were elected, with Bro. Ernest Brumbaugh, Sunday-school superintendent. Our revival meeting will begin Dec. 11, in the charge of the pastor.—Mrs. Daniel Shelly, Williamsburg, Pa., Dec. 2.

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Norristown.—Nov. 21 we held our Thanksgiving service and took an offering of \$64 for the Chinese sufferers. There was a good attendance at both Sunday-school and church. Dec. 1 the regular monthly business meeting was held. All the old officers were re-elected. We decided to have our pastor, Bro. A. B. Repligle, hold a series of meetings at a time suitable to his convenience.—J. Howard Ellis, Norristown, Pa., Dec. 2.

Waynesboro.—Our fall love feast, in the north end of the Antietam congregation, was held at the Price church—Nov. 13. The assembly filled the house. Because of the good order and the efficient work of visiting ministers, the services were very impressive and inspiring. Bro. Caleb Long officiated. Ministers present from other congregations were A. S. Daugherty, Galen B. Royer, Laban Leiter and Daniel Flohr. Brethren Carroll Valentine and Earl Snader were called to serve the church as deacons and with their wives were installed on Sunday morning. An offering of \$235 was lifted for the Chinese sufferers. Our Thanksgiving service was conducted by Bro. H. H. Brindle, of Marsh Creek church, assisted by Eld. Abram Snader. Another offering of \$186 was lifted for Chinese relief.—Jessie Demuth, Waynesboro, Pa., Dec. 2.

### TENNESSEE

Central Point church met in council Nov. 27, with our pastor, Bro. R. A. Hilbert, presiding. A letter was granted to Bro. Chas. H. Lyle. Bro. S. A. Bowman, of Knob Creek, preached an excellent sermon for us on Sunday.—A. C. Bayless, Johnson City, Tenn., Dec. 3.

### VIRGINIA

Antioch church met in members, meeting Dec. 4. Eld. Riley Flora gave a talk. Eld. Z. E. Mitchell presided. One letter was received. Brethren Z. E. Mitchell, J. A. Naff and C. A. Flora were appointed to confer with Bro. C. E. Kenberry in regard to a Bible School, which we expect Bro. Kenberry to conduct for us next summer. They will also try to secure some one to conduct a revival meeting one week following the Bible School. Bro. B. T. Flora was reelected Sunday-school superintendent for 1921. C. J. Cingener was appointed to Child Rescue work; Eld. Isaac Bowman, "Messenger" agent; Noah M. Bowman, clerk; Orpha L. Flora, church correspondent; Opal Peters Flora, Christian Workers' president. Our Thanksgiving offering of \$85 was sent to the Chinese sufferers.—Orpha L. Flora, Boone Mill, Va., Dec. 6.

Beaver Creek congregation met in council Nov. 27, with Eld. N. S. Mannon presiding. One letter was granted. Bro. Mannon was reelected as presiding elder. Our revival began Oct. 30 and closed Nov. 9, with Bro. J. F. Robertson, of Winston-Salem, N. C., evangelist. He delivered fourteen Spirit-filled sermons. One accepted Christ and was baptized. All these meetings were well attended and the best interest prevailed. We feel that our church has been greatly benefited by his earnest efforts and hope to have him with us again in the near future.—Bessie Mannon, Sowers, Va., Dec. 1.

Bethlehem church met in council Nov. 27, with Bro. D. A. Naff presiding. Bro. N. C. Peters was reappointed clerk; Brethren G. L. Bowman and Henry Boitnott, "Messenger" agents; the writer, correspondent. Since our last report three have been added to the church. Bro. E. E. Bowman preached an excellent sermon on Thanksgiving Day. A collection of \$82.82 was taken for the Chinese sufferers. One was also taken at Cedar Bluff and Blackwater Chapel preaching points (this congregation), amounting to \$28 at each place.—Maey A. Bowman, Callaway, Va., Dec. 7.

Boones Chapel.—Bro. S. H. Flora, of Boone Mill, Va., began a series of meetings at this place Oct. 2 and continued until the 17th, preaching, in all, seventeen strong Gospel sermons. The members were much strengthened and five were baptized and two restored. There were two others baptized just before this meeting. The church met in

council Oct. 15, with the writer presiding. The annual visit was favorably reported. The writer was elected elder for another year. The church enjoyed a very spiritual love feast Oct. 16, with about thirty-five communing.—Z. E. Mitchell, Wirtz, Va., Nov. 28.

Brick church held a love feast Oct. 9, with Bro. C. E. Eller, of Salem, Va., officiating. Bro. Eller also preached a deep, spiritual sermon on Sunday, Nov. 14. Bro. Levi Garst, of Salem, Va., began a series of meetings, which continued until Nov. 27. There were thirteen conversions. On Thanksgiving Day Bro. Garst delivered the sermon, after which a collection of \$260 was taken for the Chinese sufferers.—John Angus, Wirtz, Va., Dec. 7.

Copper Hill church met in council Nov. 27, with Eld. C. E. Eller presiding. Two letters were received. Bro. J. E. Wimmer was elected "Messenger" agent. Bro. C. E. Eller is holding a series of meetings at Mount Union church, in the Copper Hill districts. Our next council will be held in January.—Clytic E. Holt, Dickons Mill, Va., Dec. 2.

Green Hill.—Bro. John Showalter held a three weeks' revival for us. His sermons were inspirational and instructive. The membership was built up and eight confessed Christ; six have been baptized. We met in council Dec. 4, with Bro. Showalter presiding. The only change made was the election of Sister Annie Phlegar as "Messenger" correspondent.—W. B. Poff, Glenvar, Va., Dec. 6.

Manassas.—Nov. 7 the Junior Mission Study Class gave a very interesting program. They have finished one book and are eager to start on the next. We are making the family altar canvass. The young people's Sunday-school class surprised a widow on Thanksgiving night by bringing her a lot of delicacies and clothing. Our Thanksgiving services were inspiring. The attendance was unusually large. The offerings were good. The church was deeply felt. Bro. Gibson, of Nokesville, gave the opening address. Brethren Wilmer and Alvin Kline, of Bridgeview, gave short talks, also a number of the home folks. An offering of \$65 was given for China. The Aid Society will add \$10 to it. We adopted systematic giving in our Sunday-school this year. The offerings have increased decidedly.—Alice C. Blough, Manassas, Va., Dec. 6.

Mt. Zion (Green Congregation).—We held a Sunday-school Institute Nov. 6 and 7, with Elders J. S. Roller and W. A. Myers as instructors. They gave us some very good thoughts. The meeting was enjoyed by all present. We had an inspiring Thanksgiving meeting. An offering was taken for the China famine relief. The workers for the Sunday-school have been chosen for the coming year, with Bro. D. R. Miller, superintendent. Our school has been progressing very nicely this year.—Anna M. Kline, Broadway, Va., Dec. 4.

Topoco.—Nov. 14 Bro. J. C. Crumacker, of Roanoke, Va., began a series of meetings, preaching seven inspiring sermons. Nov. 20, Sister Crumacker came, and they closed the meetings on the 28th. Three were brought into the fold. The church is very much built up by the wonderful sermons. Our offering for Thanksgiving was \$42.28.—Harriet C. Alderman, Floyd, Va., Dec. 6.

### WASHINGTON

Mt. Hope.—Nov. 7 Bro. C. V. Stern, of Wenatchee, began a two weeks' series of meetings here. One was received by baptism. Bro. Stern officiated at our love feast Nov. 20, when seventeen of our number communed. Bro. T. D. Aschenbrenner, of Spokane, was with us during our meetings, helping much in the teaching of songs. On Thanksgiving Day a dinner was served at the church and all who were present seemed to have a splendid time. Later in the afternoon Bro. Streeter talked to us regarding our attitude toward our Father in heaven, or our greatest cause for thanksgiving. Our Thanksgiving program was given during the Sunday-school hour. Nov. 28, at which time an offering of \$12.29 was taken for the Near East Relief. We are thinking of having Sunday evening services in the near future. We desire to be led into ways of greater service. All are willing workers here, but we feel very inefficient in the face of multiplying needs.—Pearl Hixson, Chewelah, Wash., Nov. 29.

Okanogan Valley.—The short series of meetings, which began on Sunday, Nov. 21, and continued through the week, closed the 27th. With a view of resuming the evangelistic effort after a Bible Institute in January. The series, just closed, consisted of doctrinal sermons by our elder, Bro. G. A. Shamberger. In spite of the busy times, the attendance and interest manifested were remarkable. Bro. Shamberger has a way of making Christian doctrine intensely interesting. Those who remember the large work he did, in years gone by, will be glad to know that he has the same power of swaying his audience and convincing his hearers, that he used to have. Our only regret is that so few hear him.—Paul Mohler, Oroville, Wash., Dec. 2.

Yakima church met in council Dec. 1, with Eld. J. H. Gordon presiding. The officers of church and Sunday-school were elected, with Bro. Gordon, elder in charge; Bro. R. C. Hollinger, Sunday-school superintendent. Our aged elder, Bro. Geo. Wise, in a few closing remarks, said it was the most pleasant meeting he had attended in twenty years. At our Thanksgiving service an offering of \$120 was lifted for the Chinese relief fund. At present our church is without a pastor. Any one desiring the pastorate of this church at a good fee, R. D. 3—Mrs. O. L. Repligle, Yakima, Wash., Dec. 3.

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# THE GOSPEL MESSENGER

"This gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 14.

Vol. 69

Elgin, Ill., December 25, 1920

No. 52

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## ...EDITORIAL...

### What the Angel Said to Joseph

JOSEPH was deeply perplexed. There seemed to be no way out of it but to break the engagement. But he could not make up his mind to expose to public disgrace one whom he had always known as a pure and virtuous woman, though this would be the regular procedure. He was a righteous man. So he was thinking how he might manage the matter in a private way when the explanation came.

Was the day at last at hand for the redemption of his people? And was his prospective bride to be the honored mother of the Messianic King? Can you imagine with what relief, with what wonder and awe he contemplated such a possibility?

Did Joseph get the full bearing of what the angel said? Probably not, seeing how slow we are to get it. No doubt he shared the common thought of the time, which dwelt on the prospect of material prosperity and deliverance from national oppression, and sometimes entirely overlooked the moral aspect. Eloquent testimony to this is found in the preaching of the fore-runner John, with his doctrine of repentance. The "Magnificat" of Mary, the "Nunc Dimittis" of Simeon and the similar utterances of the aged priest Zacharias and the still more aged prophetess Anna, beautiful and impressive as they all are, unmistakably show that the big thing in current Messianic expectation was material greatness. The more clearly we see this, the more we can appreciate the uniqueness of the announcement to Joseph: "He shall save his people from their sins."

Did Joseph get it? Or did he understand that to mean merely that the coming Savior would save his people from the consequences of their sins? There was a conviction among the scribes that their national humiliation was due to the nation's sins, but their conception of sin was legal rather than ethical or spiritual. Hence their exceeding punctiliousness in keeping the law and their formal way of doing it. By their faithfulness (?) in this they hoped to hasten the Messianic era. They taught that if the law were to be kept with strict correctness for a single day, the Kingdom would come. How far astray they were in their method of going at this, we know from what Jesus himself said about it. In a sense they expected salvation from their sins, but that meant to them de-

liverance from their misfortunes, not a change in their spiritual condition.

The content of a great idea grows with experience. "His people" was at first only the Jewish people, so everybody understood it. But under the providence of God the boundaries of that term were pushed outward farther and farther until they encompassed



"And they came into the house and saw the young child with Mary his mother, and they fell down and worshipped him" (Matt. 2: 11).

"all the nations." Equally significant has been the growth in understanding what it means to be saved from one's sins.

Herein is the glory of the Savior, whose birth we commemorate once again. His salvation gets bigger and bigger as our minds are able to take it in. At first we thought of it, not in terms of national greatness, as the Jews did, but rather as securing us against eternal misery in the world to come. Then we saw that it is good for the life that now is 'also, that it secures for us greater blessings, greater happiness even now than we could have by living a life of sin. And then, at last, we got to the heart of it. We found that salvation means not only release from all the direful consequences of sin, whether in this world or the next, but first and chiefly, deliverance from the power of sin itself.

What a "great salvation" it is! It saves us. It gets past the conditions in which we are to live, past all our possessions and relations with the outside world, past our bodily exteriors on down to the ultimate *ego*, the *self*, and makes that sweet and sound and well. It makes us sharers in the life of God. It lifts us into the atmosphere of divine righteousness and truth, where the soul breathes freely and with unrestrained delight the pure air of holy love.

Is this salvation yours? Has this Savior saved you? From what? Has he saved you from your sins?

Have we understood what the angel said to Joseph?

### Transition Thoughts

OUR next issue will bear date of Jan. 1, 1921. This means that with this number we are closing another volume of the GOSPEL MESSENGER.

We are not disposed to say much about this subject. The record has been made and we can not change it. We are not much inclined to indulge in the luxury of looking backward. We haven't time. There is too much to be done.

Nor are we greatly interested in the transition, according to the calendar, from one year to another. Time moves on continuously, without regard to our

artificial markings. What concerns us is how to do our best with each year, each week, each day, that comes.

Counting from the first volume of the *Gospel Visitor*, the MESSENGER is about to begin volume number seventy. If it lives another year, it will have reached its three score years and ten. How we would like to make it the best of all the seventy!

And may we dare to hope that, by reason of strength, it may even attain unto fourscore? And many more?

We wish our readers, every one, a Merry Christmas and a Happy New Year. But we can not figure out how they can have it unless they find it in service to this very needy world.

### General Mission Board Meeting

ON Dec. 15, and succeeding days, the General Mission Board convened in regular session, and we are glad to say that the business grows larger at each meeting of the Board. We are glad for this, because it indicates that the work of the Kingdom is increasing. Many problems—and some of them not easily solved—came to the attention of the Board, but all of these indicate increased activity in the church.

Members of the Board present were H. C. Early, Otho Winger, Charles D. Bonsack and A. P. Blough. The absence of J. J. Yoder, member, and J. H. B. Williams, secretary, was keenly felt, for they are valuable assets to the work of the Board. As all MESSENGER readers likely know, they are making a tour of the mission fields. At the time you are reading this, they will be nearing India, having spent the time since July in China and Japan.

The opening devotions of the meeting were led by our pioneer missionary, W. B. Stover, who has served in India for twenty-six years.

The first half day of the Board session was consumed largely in a discussion of Home Mission problems. Our Home Missionary Secretary, M. R. Zigler, gave a very splendid report of the conditions in various parts of our homeland, where he has been making investigations. The Board heard his report from the mountainous sections of Virginia, and they pledged their support for needed work to the extent of their ability.

Realizing the need of closer coöperation between the Home Mission Department of the General Mission Board and the District Mission Boards, a committee of three, consisting of Edgar Rothrock, M. Clyde Horst and D. J. Blickenstaff, was appointed to coöperate with our Home Mission Department, in studying the problems of Home Mission Work. Realizing that the women of the church hold the possibility for tremendous good, it was thought wise to form a relationship between the women of the church and our Home Mission Department. In accordance with this, the officers of the Sisters' Aid Society, namely, Mrs. M. C. Swigart, Mrs. S. L. Whisler and Mrs. Geo. L. Studebaker, were appointed to serve as a committee to coöperate with our Home Mission Department in studying women's work, as it relates to our home field.

The question of rural pastoral conferences was brought to the attention of the Board, but this was referred to the committee appointed as noted above. It would be the intention in such conferences or schools, as they might be called, to provide training along lines of church organization and the executive phase of pastoral work.

The Board approved the suggestion of the Home Mission Secretary to have a special Home Mission Department in each issue of the *Visitor*, and to make

(Continued on Page 780)



## CONTRIBUTORS' FORUM

### The Birth of Christ

BY R. F. M. SOURS

O star! O blessed, blessed star of promise,  
We see thy glow, we follow, follow on!  
Afar we journey, over wild and desert,  
All through the night, and day begins to dawn  
Over the mountains, 'neath the angels singing,  
Over the valleys, ere the wild-bird sang;  
Lo, onward still that burning Star is guiding  
To that blest bourne whence hope and gladness sprang.  
And so we journeyed. In the East the glory  
Around his promised story close entwined,  
Until we could not stay from pressing onward,  
The King—the Newborn King—at last to find.  
We found him—Babe—O angels hovered over—  
We saw them not, but felt the stir of wings,  
And knew their pulsing breath, for by the manger  
We heard the song that still our spirit sings.  
O virgin mother! O ecstatic gladness!  
The Child Divine, the Son of God is he!  
We saw, we worshiped; and in adoration  
Gold, myrrh, frankincense, Christ, we offered thee!  
And now, returning, the long weeks of journey  
Will all be filled with reveries of joy,  
For lo! the King is born, no ill can crush him;  
No Herod can the Son of God destroy.  
Shepherds had come and gone, and left their story  
Of angel heralds, and the night aglow;  
And Mary's heart was thrilled with tides of gladness;  
She drew the Christchild close—she loved him so!  
Redeemer, Savior, Miracle-Child, coming  
From out of heaven to the haunts of men—  
A sword-thrust, mother-heart—a cross of sorrow—  
Ere God-incarnate soars to heaven again!  
Redeemer, O Redeemer, Man of Sorrow,  
We, too, would bring frankincense and adore;  
We, too, would worship, bowing down before thee,  
Eternal Son, who lives forevermore.  
Around thy throne, O Babe of Bethlehem's story,  
Will crowd the great, the purest ones of earth,  
Rejoicing, and forever, in thy palace—  
O Christ our King, we celebrate thy birth.  
And little children learn the tale of shepherds  
Who heard bright angels' message in the night  
Above the fields and flocks asleep in darkness,  
When all the heaven was pierced with holy light;  
And prattling babes have learned to lispen gladness  
Of him, the Holy Child of Bethlehem;  
And we, like babes, our happy hearts assemble,  
Beneath the glory of his diadem.  
Mechanicsburg, Pa.

### The American-Japanese Problem

BY D. W. KURTZ

SOME of the repeated questions asked me since my return from Japan are: "How does Japan feel toward the United States?" "Is there danger of war?" "What is the California situation?" "Did the Japanese say anything about these strained relations?"

Yes, everywhere we went, the Japanese mentioned the problem that exists, and they were anxious to ascertain from us what the real American point of view was. Every newspaper in Japan, every day that we were there, had from one to three articles on the California situation. Some of these articles reported events, sayings and doings in California; others reported that the two candidates of the leading parties, for the presidency, endorsed the anti-Japanese movement.

Some articles emphasized peace and others war. But everywhere the people and the civil officers did all that was in their power to create the spirit of good will. I think the various cities spent no less than a million dollars for receptions and banquets, partly to create good will toward America. The Mayor of Nagoya said, "Paint us as we are." One of their most prominent citizens said that he "had good hopes for peace, because the women of America were getting a larger voice in government, and they are usually for peace. Furthermore, Japan is a country of homes and children and beauty. Such a country is always for peace. Japan never fought save in self-defense, and is not a war-like nation."

I do not know of a single reception where this note of peace and good will was not sounded—as the main

hope and prayer of Japan. They welcomed the World's Sunday-school Convention because they believed that it stands for world peace and the brotherhood of man.

The Japanese people also took for granted that the wave of anti-Japanese feeling in California existed throughout the whole United States, and they were much concerned. Japan does not want war—but peace and good will.

What is the cause of the trouble? In the last analysis, it all simmers down to a matter of honor. The United States discriminates against Japan—and this is humiliating and exasperating to a sensitive nation—a modern world power, that just emerged from feudalism. In other words, our naturalization laws permit Turks, Zulus, Hottentots, etc., to become American citizens, but we discriminate against the Japanese to become citizens. This looks to the Japanese as an unwarranted discrimination against them—classing them lower than we class the Turk, the Arab and the Hottentot.

Japan just emerged from feudalism, and the soul of feudalism is "honor." Disgrace is the worst sin, and to die in defense of honor is the highest virtue. The war party of Japan is the survival of feudalism, and the anti-Japanese movement adds fuel to the fire of the war party and yellow journalism in Japan.

The problem in California is similar to that of any settlement of foreigners in the United States. Their problem has only one point of difference—race—with any other section where foreigners settled. Everywhere the custom of immigrants has been to settle in communities, to live cheaper and at a lower level than well-to-do Americans, to send much of their money back to their native country for a decade, and to speak their own language. This was true of the Germans, the Swedes, the Italians and all immigrants from Europe. In these respects, California is no more abused than Kansas, Pennsylvania and New England. But after these immigrants get more wealth, they settle down, buy land, and live on a higher plane. So do the Japanese of California. Many live in modern houses and drive Packard automobiles. One of the prominent agitators against the Japanese confessed to the Congressional Committee that his criticisms were not against the vices, but against the virtues of the Japanese. The Japanese work hard, for long hours; they are expert gardeners and know intensive farming. They obey the common laws and very few are ever brought into the police court. They save their money and invest it. They bring their wives to America and settle down.

One criticism is, that they do not become good citizens. Of course, there is no point to this, because they are not allowed to become citizens. But there is one serious problem—they are a different race. Certainly the United States has a right to limit or stop immigration from any race that it can not assimilate. But why welcome the Turk and the Zulu, and reject the Japanese?

But there is more to the agitation. The leaders in California say that Japan has not kept her "Gentleman's Agreement." This is the voluntary promise of Japan, made in 1907, that she would not give passports to Japanese laborers to the United States, so as to prevent our country from passing a humiliating exclusion law against Japan, as we did against China. Has Japan kept her agreement? That depends. I am convinced, after reading the reports on both sides of the question, that Japan has absolutely kept her agreement. This agreement referred only to "laborers," and distinctly admitted students, travelers and also the families of those who were already here. The evidence shows that Japan has kept the agreement. But the jingoes exaggerate the situation, and blame Japan for fraudulent practices. This causes strain and adds flame to the war party in Japan.

One of the worst features in California is the exaggerations that are made. Respecting the amount of land owned, the number of children born to Japanese, the immigration of Japanese picture-brides, etc., the statements of the agitators are exaggerated from five to sixfold over the real facts, and this is an insult to a modern civilized, sensitive nation.

Every one admits that immigration is a problem, and this is multiplied when the immigrant is of another race. But the solution should be made by the United States Government, and not by politicians and journalists who do not represent the real heart of America.

What is needed is, first of all, the facts, and then the gross exaggerations and misrepresentations could be stopped. Next, the Federal Government should make new treaties, based upon justice, and a full consideration of all problems involved. This can be done and no hard feelings will result with Japan. Unjust discriminations must cease if we want the friendship of the world.

While we were in Japan, the same papers that published the strained relations resulting from the California situation, published also the fact that the German Ambassador arrived and was courting the friendship of Japan. He was flattering Japan in every way. His purpose was to borrow money, renew trade relations, and make treaties of friendship and cooperation. It seems almost tragic for the United States to lose a good friend like Japan, and force her to ally herself with the nation with which we are yet at war; all this through unnecessary insults on our part.

The other day a man said to me, in a proud way: "But you don't mean to say that Japan could lick us?" Perhaps not, but why have war at all? And as far as war is concerned, it is a foolish policy to underestimate the enemy. Japan proper has 60,000,000 people. She controls 80,000,000. Perhaps no nation on earth has a race that is physically as strong and can endure so much. Nearly all the work in Japan is done by hand. There are very few horses. The fields are plowed and tilled by hand. On the streets one sees hundreds and thousands of carts drawn by men. There are 500,000 jinrickishas drawn by men. Every school-child drills from the first day it goes to school till it leaves. Japan is a nation of wrestlers. They can live on a little rice each day, and be strong and happy. They do not need the wealth to be efficient that we do.

Furthermore, 99 per cent of her school-children are in school. Japan is educated. She has all the modern improvements of the West. Germany has been her teacher in the arts of war and science. Again, Japan is a unit—no mixture of races, but all one people. But one of the greatest factors is the patriotism of the Japanese. They consider it the highest honor to die for their emperor. Their ships are on every sea, and in every port. Japan has the fighting capacity of Germany in 1914. A war with Japan would mean another world war. There is no need for it.

The Japanese people do not want war. Especially do they not want hostility with the United States—the one nation that has, in the past, been most unselfish in the Orient, and the nation that opened Japan to the world. Japan does not want war, but she does not want to be insulted forever. She has a war party—the embodiment of the feudal spirit—sensitive to "honor." We have no right to give occasion to these to fan the flame of suspicion into war.

The only way to solve the Japanese-American question is to revise our immigration laws, and cease unfair discriminations. And to make new treaties that are true to facts and just to both parties.

McPherson, Kans.

### The Use of Stereopticon Pictures

BY WM. J. TINKLE

A FEW days ago I saw among the church announcements in a daily newspaper a notice which read somewhat like this: "Instead of the regular prayer meeting next Wednesday evening, Mr. So-and-so will show stereopticon slides; each slide to be explained, and it will be very interesting." No subject announced, no promise that it would be inspiring or even instructive. And this was to take the place of a prayer meeting!

It is true that the church is attracting only small crowds in many places because the people are bent on entertainment and go other places to get it. But it is the business of the church not to cater to the pam-



pered appetite of the people, but to train them to desire something worth while.

Fallen humanity never will be regenerated by entertainment. And in entertaining the world the church never can hope to compete with the theater, for she is not equipped and trained for it. And what a sorry spectacle that church becomes that tries it! People expect something higher than that from a church. While one may gain people's attendance by giving them entertainment, he never can gain their loyalty and devotion. One may gain members but not lives that testify for Jesus. So what is gained? How often worldly people say that the church has failed because her members have not changed their lives.

Now do not understand me that I am opposed to the stereopticon. Not at all! I use one myself. But it should be used for instruction and inspiration—not merely for entertainment. The speaker should have a well-defined message that his audience needs, and each slide should make some part of the message more clear or forceful. This is what I fear, that some one in our church will say: "This is an age of pictures; therefore, I must get a stereopticon and show slides or I can not hold my people." Get the stereopticon, brother, but first get a message. You can not appeal to the best people in your audience otherwise. I know a brother who said: "I am getting tired of those Bible Land pictures." But when he heard Bro. W. R. Miller and saw his Bible Land pictures he said: "I like to hear him; he preaches a sermon every night. There is something in every one that responds to a worth-while message." It is to that "something" that we should make our appeal.

Muncie, Ind.

### The Signs of the Times

BY DONALD MACGREGOR

Winning Essay in Prize Contest. Conducted by Bro. D. C. Moomaw, and Published by Special Request

ALL through the ages, the question of "the end of the world" has been one of deepest meaning and interest. That an end comes to all things, animate and inanimate, is imbedded in the psychology of all peoples, of all ages. It is a matter of conscious record. The doctrine of a future state is a fixed, immovable belief wherever mankind exists. A future state implies the end of the present dispensation, and the beginning of a new era.

When our Lord was with us, in his first mission, that question was as present and vital as it is with us, after the lapse of many hundreds of years.

The disciples asked him to tell them what would be "the sign of his coming, and of the end of the world," and we are asking the same vital question today.

In the elaboration of events, relating to the administration of the government of this world, our Heavenly Father established a series of definite periods of time, such, for instance, as one rest day in seven, one rest year in seven, and one rest year in fifty. The first was called Sabbath; the second, the Sabbatical Year, which meant a rest year for the land of Israel; the third, the Jubilee.

In pursuance of this policy, our Father has provided a seventh millennial period, which is to begin at the close of six thousand years.

The beginning of this period is thought by some to be the end of the world, but we must note that, in conformity with the question of the disciples, it will usher in the second coming of our Lord, as foretold by the angel herald at the time of his ascension into heaven.

Let us consider the signs of his second coming. Read Matt. 24.

First, let me emphasize the fact that the end of the six-thousand-year period is near at hand, according to our chronology—possibly within the present century. It may be near the present decade.

Our Lord says we shall hear of "wars and rumors of wars, . . . for nation shall rise against nation, . . . and there shall be famines, and pestilences, and earthquakes." We—that is those who are looking for his coming, and who are faithful witnesses of his doctrines, the doctrines of peace and brotherly love—shall be "afflicted, . . . and shall be hated of all

nations. . . . And many false prophets shall arise and deceive many. And because iniquity shall abound, the love of many shall wax cold. . . . And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

We will also note some of the particulars of the perilous times spoken of by Paul in 2 Tim. 3: 1-5: "Men shall be lovers of their own selves"—the lowest form of selfishness. "Covetous"—a money-mad world, void of honesty or justice. "Boasters"—of personal achievements of war, of riches. "Proud"—possessed of less humility than was ever seen. "Blasphemous"—universal denunciation of pacifism, the basis of the Gospel of our Lord. "Disobedient to parents"—less subjection to parental discipline than was ever known. "Unthankful"—how many of the reputed disciples of our Lord ever thank him for their daily meals? "Unholy"—less reverence for God and religion than was ever seen. "Without natural affection"—the relation of husband and wife, of parents and children was never so lax. "Truce breakers"—infidelity to pledges was never more flagrant. "False accusers"—never was there a period when falsehood in periodical literature was more outrageously perpetrated. "Despisers of those who are good"—no people on earth today are more despised than the pacifists, the only people who are following our Savior. "Traitors"—men are betraying each other and our Lord in the pulpits, in business, in politics, in governmental offices, presidents, premiers, kings, bishops, clericals in high and low life, everywhere. "Lovers of pleasure more than lovers of God"—contrast the weekly prayer meeting with the crowded movies or the auto dissipation on the holy day. "Having the form of godliness but denying the power"—the power of godliness is "faith which worketh by love," but that essential quality is cold and dead. These things, just enumerated, clearly emphasize the contention that we are in the last days.

I refer you now to a statement in Luke 21: 24, as follows: "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

That prophecy was fulfilled in the destruction of Jerusalem in the year 70, by the Romans under Emperor Titus. Since that date, the Jews—the chosen people of our Lord—have been wanderers over the earth, without a national home, and the Holy City has been under the most pronounced anti-Jewish rulership, and so it will be until the time of the Gentiles shall be fulfilled.

We are now at the doors of the time of that fulfillment—the betrayal of the commission which our Lord gave to the Gentiles, when he launched his Gospel through the apostles. This betrayal was so glaringly demonstrated by the so-called churches in the late world war that it evidently is the beginning of the end of their leadership for the redemption of the world. A significant event, which transpired in Palestine but recently, sounds the glad message of the change back to Jewish leadership.

The late war has practically eliminated the rulership of the Turk over Palestine, or ancient Caanan. He has had unobstructed sway over that land for hundreds of years, and the Jew was alienated. By the events of the war, England has been assigned the mandate of that country, and that marks the end of the hostile government of the Turks, and the beginning of the nationalization of the descendants of the Patriarch Abraham. This possibility is clearly assumed in the prophecy recorded in Luke 21: 24, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Having failed to bear witness to a fundamental doctrine of our Savior—the doctrine of peace, love and forgiveness of enemies, which permeates every page of the inspired New Testament, and which is the unchanged basis of the plan of salvation—their days are numbered and finished, and the chosen people—the Jews—will be restored to leadership.

St. Paul refers to this event prophetically in Rom. 11: 25 as follows: "Blindness in part hath happened to Israel until the fullness of the Gentiles be come in." "In part" refers to their rejection of redemption

through Christ. It is definitely stated that God will "graft them into their own olive tree," from which they were torn when they rejected Christ.

The final prophetic word of our Lord is found in Matt. 14: "And this Gospel shall be preached in all the world, for a witness unto all the nations and then shall the end come."

This goal has been approximately accomplished, as our missionaries have gone to many of the uttermost parts of the earth with the Divine Message. Sections of the Asiatic countries, of the African Continent, and some of the islands of the sea have not yet been compassed. A few more years—possibly decades—may yet be required to fulfill the divine plan.

The great heart of the Gospel Message is love. All the points of the Gospel have love for their objective. Now note the procedure of the witness:

All the American, European and large sections of Asiatic nations, which have had the "witness" for a thousand years, are totally devoid of love. Wars, as brutal as Satan can inspire, have completely transformed the people of those countries into demoniacal furies in times of war. Human life is totally set at naught, and hate, too terrible to describe, dominates every impulse.

The day is evidently dawning to which reference is made by our Lord in Matt. 24: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until . . . the flood came, and took them all away."

The utter absorption of the people of the world with temporal things was never more in evidence than it is now. The peoples of the earth are in a mad craze for amusements, for riches and honors. Follies and dissipations are rampant everywhere.

The movies are now emptying the churches. To meet that situation, the churches and clericals are now bringing those attractions into the churches, apparently trusting that the Holy Ghost—the only effective Agency for a changed heart and life—will use that specimen of carnal invention to accomplish the will of the Father in the redemption of the world.

The sign of the fig tree is evidently at hand, with its leaves—"the forms of godliness," and void of the fruits of the Spirit of "love, joy and peace." An utter repudiation of a regenerated heart and a changed life is now dominant in all the Gentile churches, except a chosen few, who are pacifists after the order of Christ.

The malign forces of Satan, evidenced in universal war, are gathering together, with the consent of the Gentile churches, for the conflict of the prophetic Armageddon. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth.

Recapitulating, we note that we are in the last decades of the six thousand years, and are nearing the dawn of the seven thousand. The world is rapidly rushing on to the fatal vortex of universal war and hatred, with the approval of the Gentile churches. Worldliness is dominant in the realms of spiritual regeneration, and in the organizations which should represent and teach the doctrines of love, peace and good will.

In consequence, those who live godly lives—of purity of heart—are now suffering persecution, as distinctly foretold by our Lord. Spiritual deadness is consuming the peoples of the world. For that reason conditions are now identical with those which prevailed at the time of the flood and at the burning of Sodom and Gomorrah.

Most conclusive of all the approximate fulfillments of prophecies, pertaining to the times of the Gentiles, under the leadership of the people of our Lord, will be the restoration of the Jew to Jerusalem, and to the fold of our Heavenly Father, which they lost by the rejection of our Redeemer.

Dear fellow-soldiers of the cross, let us keep our lamps (lives of love, joy and peace) trimmed and burning, for in such an hour as we think not, the Son of man will come. Then the door of grace will be shut against us forever.



## The Spirit of Christmas

BY BARCLAY MEADOR

Oh, Spirit of Christmas, the whole world is needing  
The blessings that heaven has proffered through thee;  
Oh, hasten to answer importunate pleading  
That men may be brothers and nations be free  
And peace be enthroned in the councils of men  
And angels sing anthems on earth once again.

Oh, Spirit of Christmas with kindness seize us;  
Declare thou the mandate that we must obey,  
And keep thou before us the program of Jesus  
And teach us to follow his precepts each day;  
That bonds may be broken and fetters may fall,  
And beauty for ashes be offered to all.

Oh, Spirit of Christmas on wings of the morning  
Encircle the earth with thy peace and good will;  
With voice of entreaty, with pleading and warning,  
Oh, hasten thy mission on earth to fulfill  
That text of the wayward may find the true way  
And men of all nations acknowledge his sway.

## Benefits of Famine Relief Work

BY J. B. IMMERT

ONLY a few years ago hundreds of Chinese Christians bowed their heads to the sword-man, rather than to deny their Savior, who is our Savior too. Today we are asked to give of our abundance to help save from starvation boys and girls and grown-ups, too, who are possible Christians of the sort who gave their life as martyrs. A marvelous awakening is in progress in China. Who can tell but that this suffering of hungry millions may be a means through which God would lead that great people to himself. That such means are used, may be seen from results accruing from similar work in India.

"You could not get any one but a missionary to do the kind of work I have seen this woman do for dirty famine children." Such was the sentiment expressed by a Hindu gentleman before a mixed company of people, assembled in honor of a lady missionary, about to depart on furlough. That man and many of his people had seen the working of the Spirit of Christ as it reached down through that woman to the poor and suffering. Thus the sympathetic, benevolent spirit, born of the Christ-life within, was forced upon the attention of a people whose own religion had no power to move them to such devotion. This alone has done much to break down opposition to Christian activity.

It is no easy task to break into the fixed and settled thinking of a people and to introduce a new system of thought and belief. Missionaries in India found it so. Christ and his disciples startled the multitudes into attention and conviction by the miracles they performed. No such means, however, is in the hand of the modern missionary. But famine came, throwing millions out of work and cutting off their meager income. Hunger, weakness, disease, death stalked through the land and claimed its wretched victims by the million. Neither the rich nor the religious of the land made any effort to relieve the suffering. Their religions taught them no such sentiment. This was Christianity's opportunity to show its superiority and its vital power. God, through the bounty of the church, in America and England, sent money and grain, and these were made available to the suffering everywhere. Great relief works were conducted. The English Government also did much relief work and in many cases requested missionaries to direct it for them. Thousands of hungry people came daily to the Christian missionary or to his Indian Christian assistant for their portions of grain. In vast prayer meetings these hungry people were told of the Living God, who had sent them the food and who desired to save their souls as he was saving their physical lives. True, many of these never fully comprehended the wonderful story told them and they went away unsaved, but withal a great victory had been won. The name of the Christ had been linked up with loving, unselfish service in the minds of thousands from every class of society. The people saw Christianity at work and in so much they learned the nature of the Christian's God.

The Christian leaders in India have a vision of the systematic evangelization of all India. This includes the establishment of self-propagating, self-supporting

and self-governing churches. A little thought will convince one that a vast army of teachers, catechists and pastors will be needed to accomplish this task. When the famine forced missionaries to use their time in the care of thousands of orphan children, it looked as if they had been turned aside from the real evangelistic effort to the serving of tables. But God, who rules over all, had planned differently. Thousands of children were thus lifted from the unfavorable and degrading environment of their native villages and were placed amid vital and intensely Christian surroundings. Daily Bible stories, prayer and song,



The Forty Boys and Girls at Luan Liu, Fed Twice a Day by the Famine Committee. They Can Thus Keep Right On in School

thanksgiving at meal time, church and Sunday-school on Sunday, discipline by Christian standards, and the example and association of Christian leaders—all these had a deep influence on the children. They attended day-school and each one was given as thorough an education as he was capable of attaining. Trade schools were also established, and many were equipped to make their own living independently. With remarkable few exceptions all the children who survived are now respectable, self-supporting Christian men and women, heads of families and leaders in the church. In our own mission many of the staunchest and best-trained men and women came to us during those awful days. Many of them you will find in the heathen villages, conducting schools and spending their lives in an effort to lead their fellow-countrymen to the Christ who has been so much to them.

Of course God could have used some other method by which to raise up for himself a corps of workers, but since he used this method, one has to shudder to think how great the loss had been if the church had not responded to his call.

A partial famine was experienced in our field last

through wrong motives, but such help, in times of need, certainly opens wide the doors to their affection and respect, and breaks down prejudice and misunderstanding. A wonderful harvest of souls may be expected in days to come.

It would not be strange indeed were the starving millions of Northern China to feel that God had forgotten or deserted them, but that can never be. Blessed be God, he is the God of the whole world, and is so all the time. His interest and his love extend to the farthest reach where man is found. Eternal love sent the Son as Savior (John 3: 16) and eternal love would have all men to be saved and come to the knowledge of the truth (1 Tim. 2: 4). He has plans for China and for India and Africa, as well as for hitherto more favored parts of the earth. Does he not stand looking out over that vast stretch of freezing and hungry humanity, his great heart throbbing with compassion for them as it once throbbed for the hungry by Galilee's sea? That wonderful day he dealt out his bounty to those who owned him as Lord, and bade them give to the hungry. They gave and all were satisfied.

Suppose his friends had fancied themselves the final objects of his multiplied loves, instead of being the channels whereby he wished to feed and bless the whole company! What of the hungry, fainting crowd? What hope could his selfish, faithless friends have had, that he would continue his blessing to them? Would that crowd of people ever have come, in joyous enthusiasm, to make Christ their King? Oh, friends, in the interest of God's great cause; in the interest of the eternal welfare of thousands of never-dying souls; and to show that we are not too sordid to react in glad appreciation to God for his boundless and unfathomed blessing to us, let us, this glad Christmas time, be channels through whom God can send, and keep sending, physical and spiritual blessings to thousands in hungry lands.

Huntingdon, Pa.

## General Mission Board Meeting

(Continued from First Page)

the November number a special Home Mission issue each year.

The question of Life Service Bands, an organization by which young people in the churches could make a pledge of special consecration, was brought to the attention of the Board. It was the feeling that where this desire arises from within the group of young people themselves, it would be a splendid thing. Arrangement has been made, however, whereby such groups of young people may affiliate themselves with the Volunteer Band of the college in whose territory they live.

The budget for the General Mission Board for the 1921 financial campaign was given consideration. It was the hope of the Board that this budget might be reduced to a lower figure than what was announced some time ago. Because exchange conditions in our foreign fields are growing better, the Board feels that they will be enabled to reduce the budget. After most careful consideration, the budget was reduced one-fifth, to make the General Mission Board's part for the 1921 financial campaign \$400,000. Final consideration of this, and of the budgets of other Boards, will be attended to by the Executive Committee of the Forward Movement in their January meeting.

Many grants of money were desired from India and China, especially the latter. Because of the limited resources of this year, the Board found it necessary to defer the granting of many of these calls. The excessive rate of exchange, during the past few years, has made our need for money greater than the funds which have been received. These stringent times are greatly affecting the treasury of our Board. We trust that all our members will consider their Forward Movement pledges just as much a definite obligation with the Lord as they would consider a promissory note made to the bank. We realize that this may be an inconvenience for many, but we see no reason why our promise to the Lord should not be as faithfully kept as the ones we make to the bank.

Brethren W. B. Stover and A. B. Miller will be

## Christmas Hymn

Tune, "America," Key G

BY MARGUERETTE BIXLER GARRETT

All hail to Christmas Day,  
Let peace, good will have away  
On this glad morn.  
A' hail! Sweet praises sing,  
A' hail! Rich service bring,  
For Christ, the Infant King,  
This day was born.

All hail to Christmastide,  
Let this song ring world-wide—  
"Jesus for me!"  
He gave his life for mine,  
Through wondrous love divine,  
Oh, Star, be thou my sign,  
Guide me to thee.

Sebring, Fla.

year. Many were helped through loans and by furnishing them employment. Children were kept in school by giving them a good meal at noon in the schoolroom. Large quantities of grain were purchased and sold direct to the people to eliminate the profit and even the "profiteering" of the middle-men. All these favors convinced the suffering ones that the Christians were their real friends. One missionary wrote that many had been received into the church and that many more were clamoring for baptism. Missions have learned that it is not wisest to receive many famine sufferers while the famine is on, lest some come



asked to speak at the Monday afternoon Missionary Meeting at the Hershey Conference.

A few grants of money were made to disabled ministers, and also to Districts that are in need of special Home Mission funds. An application for a church building loan was not granted because the Board did not have sufficient funds on hand.

It was the consensus of the Board that hereafter the price, customarily printed on our tracts, be omitted. We decide to give these without charge, but invite contributions, in order to help care for this work.

Several applications for missionary service were received, and several new workers have been approved for the field. Others were deferred until the April meeting of the Board. The advent of a missionary into a mission field increases the amount of money, necessary for that field, by a much larger figure than ordinarily supposed. When we consider their support, their home, the school and church buildings in which they labor, their transportation to the field and many other expenses, our readers will realize, at least in a measure, why the budget for our foreign field has been increasing so rapidly during the past few years.

The attention of the Board was called to the several missionaries who find themselves in need of special medical service, in order that their health may be restored to a normal condition. The Board feels that it can not be too careful in providing for the physical welfare of our missionaries. Their work is strenuous and the climate in which they labor necessitates more care than is needed for an American worker in the homeland.

Several applications for aid in their school-work were received from students taking special advanced work, preparatory to the mission field. Four applications were passed upon favorably. The lack of money in our Student Loan Fund prevented the Board from making further grants.

Doctors A. R. and Laura Cottrell were granted the privilege of taking special postgraduate medical training in New York, while on furlough, and also three months in study on tropical medicines in London, before their return to India next fall. The Board feels that our doctors should have the very best of training for their work.

Bro. C. H. Shamberger, Traveling Secretary for the United Student Volunteers, appeared before the Board and gave a most splendid report of his visits to the Volunteer Bands of our colleges. The situation is most hopeful for the future.

The attention of the Board was called to the fact that many churches and individuals are assuming the privilege of soliciting over the Brotherhood for their work. We desire to call the attention of such people to the action of Conference in 1906, which in substance is as follows: That since a general solicitation over the Brotherhood by unauthorized parties causes dissatisfaction in some places, and oftentimes unworthy people make an appeal that is answered by unsuspecting people, it is urged that churches or individuals, wishing to solicit, outside of their own congregation, but in their District, shall secure the permission from their District Mission Board, and when solicitation throughout the whole Brotherhood is desired, permission from the General Mission Board should be secured. The Board feels that this action of Conference was very much in order, and trusts that, for the good of the church as a whole, churches will recognize the decision of Conference in this matter.

Much other business was brought to the attention of the Board. It is desired that the Brotherhood at large shall have the fullest possible knowledge of the Board's work. It is obvious, however, that personal matters can not properly be published.

The members of the Board appreciate the keen interest of the church in the work of missions, and were very conscious of the fact that, while wrestling with these many difficult problems, members throughout the church were remembering them in prayer. They trust that during the year, as mission work is carried on, your prayers will not cease.

H. S. M. and E. F.

## The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

### All Together

A FEW letters come to the Forward Movement with apologies for making suggestions. We appreciate every act of courtesy, but it is entirely unnecessary to make apologies for sending suggestions to this work. It is your privilege and duty—a mark of interest which we shall appreciate and need. This is the work of the whole church and we are your servant. The organization is the result of Conference action and must serve faithfully the whole church without favor. Unless you give us your counsel of wisdom and judgment, the work must fail thus far.

There are things at close range that we may see; but there is much more to be seen by you, that stand off, that is proportionately more valuable in order to get the right viewpoint of helpful service. This work is much like a mountain—to be seen in its relative value and size, it must be seen from a distance. This viewpoint you have, and we may never get it, unless you give it to us. We are glad for concordant opinions, but especially are we anxious for others, for it is these that we may not get unless you give them. Of course, we shall be glad to have them given in a helpful spirit, but if you can not give them in that way, give them at any rate.

We have no job we want to hold—no axe to grind—no reputation to lose. Personal embarrassments—though painful—have their spiritual recompense. So we pray for your judgment and counsel—anything you may be pleased to offer—just so the Gospel may be preached and the church grow to the glory of the Lord! All counsel will be considered and appreciated, even if it can not be adapted to our needs at this time.

How little we know, at any rate! The theories over which we dream are often useless in practice! The plans of yesterday must be revised today! The new is ever old, and the old is ever new! But with a "multitude of counselors"—their suggestions applied with faith and judgment, as we proceed in the Lord's leading—we shall reduce our mistakes and increase our success. Let us all work together to this end! The church we love and the Christ who emptied himself to this end, justifies the most earnest coöperation.

### Stopping the Leaks

THE policy of conservation has contributed much to successful business. It is the constant leaks that have written failure in so much of our life work. The leak itself, being small, often goes unnoticed and unheeded because it is small. Thus health, character and pocketbook have all been drained, in many instances, and the loser wonders how it all happened!

Not only does the policy of stopping the leaks avoid the embarrassment of failure; but it often leads to most valuable and unique discoveries. We have thus secured some of our most valued industries by transforming waste into by-products, and by-products into the chief output. Not only has this policy built up our greatest industries—but also our greatest men. Those who have triumphed in trial, and overcome great difficulties in the hour of emergency, are those who have refused to allow the leaks of discourtesy, dishonesty, bad habits or evil indulgences to drain and weaken their life and character.

We shall do well to apply this principle to the church. It was a wise move when the Conference, a few years ago, appointed a committee to study the saving of our children to the church. The Church of the Brethren is one of the oldest—and we are persuaded one of the most vitally useful in fundamental teaching and practice—of all the evangelical denominations in this country, and yet we remain one of the smallest. Of course, size should not be the chief aim of a church; but we are persuaded that our smallness is due to a lack of evangelistic zeal and denominational loyalty and enthusiasm, rather than due to a want of Biblical ideals and an adherence to the truth. With the sturdy devotion and practical religion of our

church, we can not help but feel that we ought to take care of our children and save them for the church. No one can be loyal to the truth, as it is in Christ, and the church, without yearning to be witnesses, to the end that *all men* may know the power of the cross and the grace of Christian fellowship in "the church of the living God, which is the pillar and ground of the truth."

We are persuaded that it is not our obedience to the truth, nor our separation from sin and the world, which we demand, that causes any loss; but it is our human weakness that robs us of the beauty of our religion. Personal preferences, selfish exploitations, loveless relations, unfair judgments, cold indifference, impatient discipline, lack of teaching, and a host of other weaknesses have marred and destroyed the attractiveness of the church. It is so human and so easy for any of us, in our sincere zeal to substitute ritualism for righteousness, tradition for truth, judgment for justice, and opinion of a thing for the thing itself. In a group of men and women, some time ago, who had been brought up in the Church of the Brethren, they were asked as to why they got away from the church of their fathers, and with almost one accord they began to refer to council meetings where some one was dealt with unwisely and unfairly. Perhaps, in part, this was a mere excuse; but it is a pity that such things can be referred to at all, with any degree of truth.

All nature lives for its offspring. The church is responsible for the children born within its homes. Any truth that blesses our lives is theirs by right of inheritance. The young people of today will be the church of tomorrow. If we believe in the truths we hold and teach, as being helpful to Christian progress, we can not withhold it from others. Our indifference is our own indictment and the greatest menace to the work of the church.

These leaks—like all leaks—occur unintentional by any one. They are simply the result of wear and the changing atmosphere in the progress of things. No one is responsible for making them. But if they be discovered to be leaks, then we all carry the responsibility for the losses caused thereby and for stopping the leaks. In another article we may consider these leaks more definitely.

SPEAKING, THE OTHER DAY, with one of our fathers in the church, he told how, fifty-two years ago, he and his good wife came to the church. He said that one of the congregations in the East began a series of prayer meetings—many being held simultaneously in the congregation. The result was that eighty-five people joined the church that summer. This would be a good plan to try, these days. Certainly, for a congregation to spend several evenings a week in prayer for the unsaved, will produce results. They will be like the disciples of old, when they prayed for laborers to be sent into the harvest—the Lord sent those who prayed.

A YOUNG BROTHER has just held his first series of evangelistic services. Eight were added to the church. He writes that this was a very helpful experience for him. Certainly it must have been. The joy of seeing folks start in the right way of life is a wonderful experience. There is, perhaps, no other joy like it. One is made to marvel that more of us would not attempt this greatest of all work—leading men to Christ.

THE MOTIVE OF ACTION has too often been: "What will the church get out of this?" rather than "What can the church contribute to this work?" We live off of others rather than for others.

DIFFICULTIES ARE GOD'S ERRANDS, and when we are sent upon them we should esteem it a proof of God's confidence. We should ably acquit ourselves of the task assigned us.



## THE ROUND TABLE

### At the Flood

(A Christmas Verse for My Friends)

BY ADALINE HOHF BEERY

Once more the tide of Yule rolls in,  
With fleets of joy for all earth's kin;  
No stately galleon we hail,  
But just a tiny, heaven-blown sail;  
Welcome the wee, lone Passenger,  
Coming so far our love to stir;  
O, "Wonderful" shall be his name;  
Join me and sing, "We're glad he came!"

Elgin, Ill.

### Not Accepting Deliverance

BY ARCHER WALLACE

THAT is a significant clause, in Hebrews 11: 25, in which the writer, after telling of the sufferings undergone by the martyrs of old, insists that they would not accept deliverance. Then there was a way out for these men and women. They might have been spared the torture and the ignominious death, had they so desired. When a man was brought before the magistrates, and charged with being a Christian, deliverance was always at hand. He had but to blaspheme the name of Christ. He had but to take a few grains of incense from a box and sprinkle it before the statue of Diana. Life, to these men, was sweet, and death was terrible; nevertheless they were tortured—not accepting deliverance.

There is a time—maybe many times—in the life of every Christian, when he is tempted to take advantage of a way out of a difficulty which is clearly not the Master's way. Not long ago this incident came to our knowledge. The Mayor of a Canadian city was offered a considerable sum of money if he would permit a certain practice to be carried on. The proposition was made to him in such a way that his own reputation would not suffer. But to the credit of that man be it said, that, although he was sorely in need of money at the time, he did not hesitate to turn down a proposal which seemed to him dishonest. Although financially embarrassed, that was a deliverance he would not accept.

Toronto, Canada.

### Our Gift to Jesus

BY IDA M. HELM

It is said that the real Christmas spirit is self-effacement. We should lose sight of self in beneficence for others. It was God's amazing love for the world, lost and ruined by sin, that moved him to give the Inestimable Gift, his well-beloved Son, to redeem it. We will have a bright and happy Christmas season, just so far as this truth is recognized and embodied. The only way we can diffuse the Christmas spirit to the forlorn, the well-nigh forgotten, the hopeless millions of earth's inhabitants, is in the Christ-like pouring out of ourselves in love and faith and service.

When we give Christmas gifts, we can do no better than to follow the example of our Heavenly Father, when he gave us his Christmas Gift. We should consider what the recipient needs most when selecting gifts—a book, a pair of shoes, a bushel of potatoes, a load of coal, a warm coat or dress, a sack of flour, a bunch of flowers, or it may be only a smile or a kind word, or a hearty handshake. The giving of useful, inexpensive gifts is worth more than the giving of rich gems to those who live in luxury. There can be no better celebration of Christmas than to give ourselves to others. Jesus will accept it as a gift to himself. "He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me."

You have heard of the haughty knight, Sir Launfal, how he started, in young manhood, in search of a wonderful treasure. As he rode past his castle gate, he saw a poor, outcast leper crouching against the wall. The leper held out his skinny, decaying hands and begged an alms. The proud knight haughtily tossed him a piece of gold and rode on. The leper looked

after the retreating form and said sadly: "The gift without the giver is bare."

The knight rode through many lands, looking for the wonderful treasure he sought. Years passed and at last, when his garments were worn threadbare and his hair was whitened and thinned with age, he returned disappointed and penniless to his earldom and found it occupied by another. He sat down to muse of happier days. Again he saw the old leper, still crouching by the wall, and again he plead: "For Christ's sweet sake, give me an alms." In tender love, willingly the humbled, bankrupt knight shared his last crust of bread with the leper, and brought him a drink of water. Suddenly the leper was transformed and stood before Sir Launfal, glorified, and said: "Who gives himself with his alms feeds three, himself, his hungering neighbor and me." It was the Lord of Glory to whom the knight had ministered.

What are our gifts to Jesus? A nickel? A dollar? A golden eagle? He wants us to use all our talents for him. Are we willing to give ourselves? "The gift without the giver is bare." The fields and forests and the cattle on a thousand hills, the treasures of the sea and all that ride on its mighty waters are his. The wealth of the world belongs to him, still he stands at our heart's door and begs: "Give me thine heart." The most precious gift we can give to him is our heart's truest devotion.

"Angels, from the realms of glory,  
Wing your flight o'er all the earth;  
Ye who sang creation's story,  
Now proclaim Messiah's birth;  
Come and worship, worship Christ the Savior King.

"Sinners, wrung with true repentance,  
Doomed for guilt to endless pains,  
Justice now revokes your sentence,  
Mercy calls you, break your chains;  
Come and worship, worship Christ the conquering King."  
Ashland, Ohio.

### "Who Am I?"

BY GEORGE W. TUTTLE

How this question leaps to the lips of a man whom God calls to some great work—and even to some lesser work—even as it leaped to the lips of Moses: "Who am I?" It is the insufficiency of man, as responsibility presses upon him, losing sight, for a moment, of the sufficiency of God. "Not that we are sufficient of ourselves," Paul says. Then he concludes the verse with these luminous, far-reaching, victorious words: "But our sufficiency is of God."

This was no mock humility with Moses. True, humility has its pitfalls as well as pride, but they are not so deep and a man climbs out more easily. God can do wonders with a man who is truly humble. "God resisteth the proud, but giveth grace unto the humble." When the humble man says: "I will lift up mine eyes unto the hills, from whence cometh my help," he soon lifts up his feet as well and walks on the solid ground—strong, not in himself, but in God.

Many humble Christians shrink from new duties, from unaccustomed tasks, from larger work. The danger is that we yield to this inclination, that we let our retiring disposition get the better of us without diligent inquiry as to God's will in the matter. Oh, if men were only as reasonable as God! What is there so reasonable as the service of my God? When he says: "Go!" there is always a way through; there is always strength for the journey, there is always sufficiency for the task! If we trust God it will be "to every man his work"—the work for which he is best fitted.

God does not measure men as I saw men measured when they responded to a Jewish advertisement of cheap tailor-made suits. I was greatly interested in the lightning work of the so-called tailor who took the measurements. He would slap the tape about a man, drop one fat finger upon it, hit or miss, with an appalling disregard for nicety in measurement, call out a few red-hot figures, and then say: "Next!" One man of medium weight drew an overcoat in this measuring lottery that would have delighted the heart of Ex-President Taft. God measures a man to a nicety; the working garb in which he arrays us always

fits—there are misfits with men, but none with God. "Who am I?" Nothing without God! With him, I am a personality whose influence can never die! "I am come that they might have life, and that they might have it more abundantly," said the Master. Ours is the abundant, the Christ-lit, the serviceful life, if we look to him.

Pasadena, Calif.

### A Message of the Manger

BY EFFIE NICHOLS

At each Christmastide many interesting and practical lessons may be learned from the events centered in and about the manger. The Wise Men, representing the wisdom of the world, came to honor the Infant King. The shepherds also came and knelt by the great Shepherd of the sheep. The shepherds were simple and lowly folk. They belonged to the common people. Yet the heartfelt worship of these men of the hills and valleys was as worthy and acceptable as the tribute of the Wise Men. So they came—the shepherds, the Wise Men, the learned, the unlearned. So it has continued to be unto this day. You and I, wisdom and simplicity, poverty and riches—all have found in Jesus an object of adoration and worship.

Two scenes in the life of Christ illustrate for us, how the high and lowly were equally received by him. Nicodemus, the ruler, the man of power and learning, came to him for instructions. Christ received him kindly, then removed all difficulties, giving to him faith in the place of doubt. Later there comes to him the woman of Samaria, who was a member of a despised race. Nevertheless Jesus did not turn away from her. But as graciously as with the scholar, he labored to deliver her from the pressure of sin, revealing in her soul the purpose and power of purity, revealing in himself infinite satisfaction and spiritual freedom.

Here is an example of the spirit of Christianity. It is the religion for all sorts and conditions of mankind. Other religions may and do divide men into classes. But in the religion of Jesus all men are brothers. There is no spirit of caste in true Christianity. Distinctions and preferences have no authority among those who bow to Christ as the one Lord and Master.

The high and lowly at the manger is an example for the church. But she has not always been true to this manger message. Pride, selfishness and a love for ceremony have often had preeminence, rather than simplicity and true worship. So far as she has yielded to these conditions, she has presented to the world a false picture of Christ, thereby losing her power for good and influence. The world makes its distinctions—not so the church. The king in royal robes, the peasant in humble garb, the rulers and the ruled may meet and if accepted must meet in one spirit at the feet of Christ.

Heaven and earth were united at the manger. Heavenly and human worshippers were there, and the glories of heaven served to celebrate the wondrous birth on earth. At the manger we learn the purpose with which Christ's power and dominion are exercised. "Glory to God in the highest, and on earth peace, good will toward men." This is the story, the old story, the new story, and it will continue to be the story of Christ's reign.

Does this seem far away? Slow, indeed, is its progress to human eye. Many things may seem to indicate that we are receding from, rather than approaching the day of universal peace. Yet the message of the manger has not failed and will not fail. With more careful insight and the vision of faith, events that otherwise seem to indicate the failure of the message, will reveal its fulfillment. For the unsettled conditions of the present day are but the shock and confusion of Satan's empire passing away before the coming and triumphing of the Kingdom of Christ, the Prince of Peace.

South Whitley, Ind.

LET Christmas be a bright and happy day, but be sure to let its brightness come from the radiance of the star of Bethlehem.



## HOME AND FAMILY

### Inasmuch

BY MYRA BROOKS WELCH

I wish I had been with the shepherds  
That morn on Judea's blest plain,  
That I might have witnessed the glory  
And heard the angelic refrain.  
I know I'd have gone to the manger  
Along with the shepherds that day,  
And worshiped the dear little Christ-Child  
As in his rude cradle he lay.  
I wish I had been with the wise men  
That followed the Bethlehem star  
E'en though the journey had led me  
From home and from kindred afar.  
For could I have worshiped the Christ-Child  
Along with the Wise Men of old,  
I'd gladly have given him treasures  
Of frankincense, and myrrh, and gold.  
I wish that the suffering Savior  
Who prayed in the garden alone  
Might come at this glad Christmas season  
And visit in my humble home,  
Then all of my worldly possessions  
I'd place at the feet of my Guest,  
For he is my Friend and my Brother  
And worthy of all that is best.  
But no more on Olive's bosom  
His form spent and weary shall rest,  
And no more the hungering thousands  
Shall eat of the bread he has blessed,  
But down through ages comes ringing  
The Voice that once calmed the rough sea:  
"Beloved, inasmuch as ye did it  
To others, 'twas done unto me."  
Perhaps now, in far-away China,  
The Savior is hungry and cold,  
And I have withheld my possessions  
Of frankincense, and myrrh, and gold.  
Perhaps he has come to my doorway,  
In form and apparel the "least,"  
And I, in an arrogant manner,  
Refused him a share of the feast.  
But God, on his throne in the heavens,  
Before whom the record shall come,  
Will know from our deeds unto "others,"  
Just how we have treated his Son.  
The sentence long since has been written  
The doom has long since been foretold  
Of those who've withheld from the needy  
Their frankincense, their myrrh, their gold.  
La Verne, Calif.

### Ashamed of the Home Folks

BY ELIZABETH ROSENBERGER BLOUGH

#### In Two Parts.—Part Two

JEAN had asked Frances where she was going to spend her holidays.

"I haven't any home," she answered quietly. "My uncle is the only relative, so far as I know, and he is going to be here, to spend Christmas with me."

Then one of the girls called Frances away, to meet her brother. Frances liked Jean very much, but Jean's sensitiveness had made it hard for some of the busy girls to understand her, so she had been left out of some of the good times lately. Jean noticed the admiring glance the young man gave Frances. "Everybody likes her," she said to herself, as she went her way.

Frances was in the hall, saying good-bye gaily enough to the boys and girls who were so eager to get back to their homes. When most of them were gone, no one saw her creep quietly, with drooping head, to her room and close her door.

Jean was ready to go. She thought she would see Frances once more, and rapped at her door. She heard a sound which she mistook for a "come in." She opened the door—then stood for a moment, startled at what she saw. Frances was lying on the bed, crying. Somehow, Jean had never even surmised that Frances should ever want to cry.

"Oh, Frances, what is it?" Jean quickly crossed the room and put her arm around her.

"Nothing much; only that I shall have to be here all alone this Christmas; my uncle can't come."

"What a pity! Please don't stay here! Come

home with me. I want you so much, please do not refuse," urged Jean. She thought of the many invitations Frances had refused, always saying that she would spend Christmas with her uncle.

"Oh, but it may not suit. You surely don't think I was hinting for you to take me with you."

"No, of course not. Now pack and be ready. In less than two hours we leave here."

Two hours were so full of the many things to do, which had to be done, that it was not until they were on the train, that the fears which had haunted Jean so long, began to trouble her again. What would Frances think of her father and mother? What of the old-fashioned house? Before she left Seymour, she had sent a telegram, telling her parents of Frances' coming.

So mother was waiting for them in the doorway. She kissed both girls; then waited, pitifully eager to do just the right thing. "I've got my gingham apron on over my white one; I forgot to take it off when I saw you coming," she said, apologetically. "Your room is all ready for you."

Jean went with Frances to her old room; she had never known another. Everything was spotlessly clean. Then Jean hurried to the dining-room. She removed the castor with its bottles of vinegar, pepper, salt and mustard from the table. She took the spoons from the spoonholder and laid them beside the plates. Then she waited with outward calm and inward trepidation for Frances' coming.

"Home-baked bread! I wonder whether I ever ate any before," said Frances, beaming on mother. "What a good supper you have prepared for us!"

Jean was wretchedly hating herself for being so worried while her parents were so happy to have Frances with them.

The very next morning, Frances woke early and she went down to the kitchen to help mother toast some bread. When Jean came down, she found the two talking like old friends. She thought it was Frances' way, her happy adaptability no wonder her parents were charmed. They listened eagerly to Frances. Then they told her some of their early experiences—their failures when cattle died and when crops failed. Frances sympathized with them.

The day before Christmas they strung popcorn, and trimmed a tree. All of them were busy until in the afternoon. Then Jean and Frances were alone in the shabby sitting-room.

"I think you have the loveliest manners I have ever known," said Jean.

"I hope knocking around in the world does that one thing—it helps one to adjust one's self to new places and new people, but, Jean, I envy you more than any girl I know."

Jean just looked her surprise; she couldn't say one word.

"I envy you your father and mother. How they look to you for their happiness. If you don't amount to something—"

"They are hoping for a great deal from me," admitted Jean.

"Hoping for it! They are so proud of you that I must look away when I see them looking at you. It's something sacred. If there were just one person who loved me like that—"

There was nothing said for a few minutes. Then Jean began: "But there are girls who are ashamed of their parents."

"Yes, I suppose there are. I don't understand it."

"If a girl wants to be cultured, it helps a lot to be brought up in a home where it is her birthright."

"I congratulate you then. There is no higher culture than that of listening to your father, as he reads the Bible each morning and offers a prayer for each one of you. I see now why you were so ready to take a part in our little prayer meetings at school."

"Of course; I was brought up that way. But, Frances, you have a grace I can never acquire."

"And you have something I can never possess, so we are even there. Listen! It's cowardly to blame parents. They start their children as best they can. If a child does not go further than they, such a one is standing still. They solved their own problems. It's

up to the child to solve his. I suppose I shall have to pay for all my advantages. I always have had to."

"Why, what do you mean?"

Frances laughed at the surprise, pictured in Jean's face and manner; then she said: "What do I mean? To look at you, one would say that you thought I was a rich girl."

"I certainly did; you've traveled everywhere."

"So I have, but I've paid for every mile—teaching and helping those who did not know foreign languages. I am quite sure that you are the only one in Seymour who did not know that I am as poor as can be. And I do not care so very much about it. It is as foolish to be ashamed of homeliness or poor health, as to hide your head on account of being poor. There is nothing constructive about that way of thinking. If we respect ourselves, and do not try to hide things—just go right on and show people that we are doing our best—" her voice trailed away into a silence.

Jean was thinking. She had been ashamed of her parents, though they had done their part well. A new respect for them was born in her heart. Was she worthy of their love? Was she improving her advantages? Or was the stock getting poorer?

At last Frances spoke again—her voice low and solemn: "Never as long as I live shall I forget your mother taking me to her heart, the day I came, just as if I were your sister. I have had so little mother-love."

That night Jean went to her mother. She touched her hair, her cheeks, her shoulders. She slipped her hand up her mother's sleeve, and kissed her dear face over and over. Every movement her mother made seemed, in some way, to break her heart. Jean resolved to lift the burden of toil, borne so long by her dear mother. She would show her appreciation of the honest pride and delight her father took in her. Oh, there was time yet to undo and to do. She must show them that she loved them all. She had been learning the wonder of life—the flower gardens and the birds' nests. She and mother would find something to talk about besides gossip and recipes. This was real—the fine hospitality they gave to Frances! Jean was glad that this was her home. If she could only do her part as well as her parents had done theirs for her!

"Why, it's all in the Good Book! They love their Lord; then they love the ones for whom they are willing to do a service. I see now that is the true foundation of all culture." Jean smiled happily as she formulated her theory. "I am glad for what Frances has taught me."

Johnstown, Pa.

### Miss Martha—Christmas Giver

BY LEO LILLIAN WISL

#### In Two Parts.—Part Two

LOUISE found it not difficult at all, to speak to people everywhere in regard to Miss Martha's enjoyment. She hardly knew whether to go to the proud Mrs. Williams or not, but one day that lady stopped her on the street. Louise had always been greatly in awe of the wealthy woman, as she appeared so austere and stern of manner. So she was surprised by the warmth of the older woman's words: "My dear, I hear you are planning to surprise Miss Martha. May I help too?"

"Certainly," Louise replied. "And what suggestions can you give me?"

"Before we plan much, let's go on up to my house," said Mrs. Williams. "We can talk better there."

An hour went swiftly by and Louise said it was time for her to be going, but Mrs. Williams detained her a little longer. "And, my dear, don't forget the orphan children. They love Miss Martha too. As for me, no one knows how I love her. Most people say of me: 'She has lost her two boys,' but Miss Martha remembers that I have lost three—all the children I had."

Louise held out her hand to bid her new-made friend good-night. As she walked in on her mother, she said at once: "Isn't it wonderful how easy it is to get acquainted with folks when you have a common interest?"

(Continued on Page 786)



## AMONG THE CHURCHES

### Calendar for Sunday, December 26

Sunday-school Lesson, Review: The Kingdom of Heaven on Earth.—Isa. 25:1-8.

Christian Workers' Meeting, What Has Our Local Church Accomplished During 1920?

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### Gains for the Kingdom

Four baptisms in the Bethel church, Ill.  
One baptism in the Empire church, Calif.  
Six baptisms in the Troutville church, Va.  
One baptism in the Quinter church, Kans.  
Four baptisms in the Coventry church, Pa.  
One baptism in the Connellsville church, Pa.  
One baptism in the Libertyville church, Iowa.  
One baptism in the Independence church, Kans.  
One baptism in the Codorus congregation, Pa.  
Two baptisms in the Roaring Spring church, Pa.  
Three additions to the East Chippewa church, Ohio.  
One baptism in the Colorado Springs church, Colo.  
Two baptisms in the Beaver Run congregation, W. Va.  
One reclaimed in the Black Swamp church, Ohio; five were baptized.

One baptism in the Hart church, Mich.—Bro. A. M. Swihart, evangelist.

Fourteen baptisms in the Hagerstown church, Md.—Bro. F. E. Holsopple, pastor, in charge.

Three baptisms in the Laton church, Calif.—Bro. Geo. Bashor, of Glendora, Calif., evangelist.

Four baptisms in the Red River church, Ohio.—Bro. L. U. Kreider, of Michigan, evangelist.

Five baptisms in the Covina church, Calif.—Bro. H. A. Brubaker, of Pasadena, Calif., evangelist.

Eighteen baptisms in the Denton church, Md.—Bro. J. M. Henry, of Washington, D. C., evangelist.

Seven baptisms in the Bunker Hill church, W. Va.—Bro. W. H. Bradley, of Leeton, Mo., evangelist.

Eight confessions in the Skippack house, Mingo church, Pa.—Bro. Ira Gible, of Myerstown, Pa., evangelist.

Three gains for the Kingdom in the Greenspring church, Ohio.—Bro. D. G. Berkebile, of Bradford, Ohio, evangelist.

One accession at the Locust Grove house, Nettle Creek, Ind.—Bro. J. Edson Ulery, of Onekama, Mich., evangelist.

Five baptisms in the Cornwall house, Midway congregation, Pa.—Bro. Wm. A. Forry, of Lebanon, Pa., evangelist.

One addition to the Oak Grove church (Lebanon congregation), Va.—Bro. A. S. Thomas, of Bridgewater, Va., evangelist.

Two were restored and baptized in the Brownsville church, Md.—Bro. B. W. Smith, of Burlington, W. Va., evangelist.

Two were baptized and one awaits the rite in the Midway church, Tenn.—Bro. Jesse Clark, of Jonesboro, Tenn., evangelist.

Eleven were baptized and three reclaimed in the Glendale church, Ariz.—Bro. S. W. Funk, of Charter Oak, Calif., evangelist.

Five were baptized and one awaits the rite at the Cocklebur Schoolhouse, Ark.—Bro. C. H. Brown, Lowell, Ark., evangelist.

Seventeen stood for Christ in the Chiques house, same congregation, Pa.—Bro. Jacob A. Miller, of Mechanicsburg, Pa., evangelist.

Three baptisms and one is awaiting the rite in the Harrisonburg church, Va.—Bro. C. B. Smith, of Stuarts Draft, Va., evangelist.

Seven additions to the Monitor church, Kans.—Bro. A. B. Miller, of Bridgewater, Va., evangelist; one baptism previous to the meetings.

Nine were baptized and one restored in the Mt. Union church, Copper Hill congregation, Va.—Bro. C. E. Eller, of Salem, Va., evangelist.

Forty-seven confessions, thirty-eight of whom have been added to the Eagle Creek congregation, Ohio.—Bro. J. H. Cassady, of Huntington, Pa., evangelist.

Ten were baptized, one was reclaimed and one awaits the rite in the Poplar Ridge church, Ohio.—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

Eighteen were baptized in the Cherry Grove church, Ill., including those mentioned in previous report.—Bro. John R. Snyder, of Bellefontaine, Ohio, evangelist.

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### Our Evangelists

Bro. Harry H. Ziegler, pastor, to begin Dec. 26 in the Shamokin church, Pa.

Bro. Frank Carper, of Palmyra, Pa., to begin Dec. 25 in the Ephrata church, Pa.

Bro. Rufus Bucher, of Quarryville, Pa., to begin Dec. 26, in the Richland church, Pa.

Bro. Jos. Spitzer, of Middletown, Ind., to begin Jan. 16 in the Beech Grove church, Ind.

Bro. Reuben Shroyer, of North Canton, Ohio, to begin in January in the Sugar Creek church, Ind.

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### Personal Mention

Bro. W. K. Kulp, of Mechanicsburg, Pa., has accepted the call to the pastorate of the Robinson church, same State, where he should be addressed hereafter.

Bro. H. B. Dickey, of North Liberty, Ind., expects to devote the summer months of 1921 to evangelistic meetings and will be glad to hear from churches which may desire his services.

According to word received at the Mission Rooms, Bro. J. M. Blough and wife arrived at Hong Kong Nov. 16. They were to sail next day direct for Bombay, which place they hoped to reach by Dec. 3.

Bro. John R. Snyder, of Bellefontaine, Ohio, stopped off at the Publishing House a short time, on Monday of this week, as he was returning homeward from his evangelistic labors in the Cherry Grove congregation, this State.

One of our correspondents from the India mission field refers to the eagerness with which the workers there are



Courtesy of "Chicago Tribune"

### THE INVISIBLE GUEST

How Many of China's Starving Ones Are You Willing to Sustain—by a Fair Share of Your Abundance?

awaiting the coming of the visiting deputation from the General Board, as well as that of the new missionaries, whose sailing has been so much delayed by the difficulties in securing passports and arranging transportation. Only those who have had the experience can understand the seemingly endless lengths of "red tape" that have to be unwound, and how easily it can get tangled.

A telegram from Bro. D. L. Miller brings the sad intelligence of the death of his brother Frank, with whom he and Sister Miller had taken quarters for the winter at Clermont, Fla. The end came suddenly last Saturday morning, the 18th, with an attack of heart failure. They planned to leave with the body on Monday, Dec. 20, for Polo, Ill., the long-time home of the deceased, where his wife was laid to rest a few years ago. Besides our Senior Editor, there are three surviving brothers, A. F., W. R. and Geo. K., and one sister, Mrs. Galen B. Royer. To what extent this unexpected visitation will affect the plans of Brother and Sister D. L. Miller, for the winter, we are unable to say at this writing.

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### Elsewhere in This Issue

On page 788 we publish the program of the Sunday-school Institute of Southern Ohio, to be held in the New Carlisle church, Dec. 27-31.

The place of the Sunday School Normal of Northwestern Ohio, mention of which was made last week, is the Pleasant View church. The dates are Dec. 28, 29 and 30. See special notice among the Notes.

Manchester College makes an announcement concerning the Bible Institute and Training School for Sunday School Teachers on page 788 of this issue, which should have the special attention of all in the Manchester territory.

Elders and pastors of Northwestern Ohio will please note the announcement of Bro. David Byerly, Lima, Ohio, on page 790. The building of a house of worship in the city of Toledo, Ohio, needs the cooperation of every member in the District, and we bespeak a careful reading of Bro. Byerly's appeal.

### Special Notices

Please remember that late matter for the "Messenger" must reach us not later than Monday forenoon, to insure insertion in that week's issue.

The dedication services for the new church in the Oakland congregation of Southern Ohio will be held the coming Sunday, Dec. 26. Bro. M. J. Brougher, of Greensburg, Pa., is scheduled to deliver the dedicatory sermon.

Bridgewater College will conduct a Training School for Church Leaders during the four weeks beginning Jan. 3, 1921. A strong and comprehensive course has been arranged. Among the instructors, in addition to members of the college faculty, we note the names of W. B. Stover and Ezra Flory. Detailed information may be secured on application to Jno. S. Flory, Bridgewater, Va.

The Mission Board of Southern Illinois will meet in regular quarterly session on Saturday, Jan. 1, 1921, at the home of G. W. Sensenbaugh, Cerro Gordo, Ill. All business and reports from the workers on the field should be in the hands of the Secretary prior to the above date. All the churches that are delinquent in their mission dues, up to Dec. 31, 1920, are earnestly requested to remit at once, in order that the books may be closed for the year.—E. E. Brubaker, Secretary, Virden, Ill.

The Annual Bible Institute of Mount Morris College will be held during the week beginning Feb. 7, 1921. Among the instructors we note the names of W. B. Stover, J. H. Cassady, S. S. Blough, Galen B. Royer, Jr., in addition to those of several of the college faculty. At the same time will begin the four weeks' Training Course for Sunday School Teachers, as outlined by the General Sunday School Board. A program of the Institute is to appear later.

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### Miscellaneous Mention

Owing to the special Christmas matter in this issue, we were unable to find room for all the "Notes from Our Correspondents." Some of the lengthier church reports were crowded out also. All will appear in next week's "Messenger."

Bro. W. A. Kinzie, of Nickerson, Kans., requests us to state that the ingathering of thirty-one souls into the Salem Community church, Nickerson, Kans., as reported in "Gospel Messenger" of Dec. 11, was the result of the revival effort, conducted by Eld. Edgar Rothrock, of Holmesville, Nebr.

The following communication, received at the Mission Rooms from Chairman C. M. Burt, of the Trunk Line Passenger Association, with reference to clergy fares in the eastern part of the United States will be of interest to our ministers: "Referring further to your communication of October 25 last: I take pleasure in advising that it has been decided to continue clergy fares after Dec. 31, 1920, on the basis of one-half fare, with minimum of \$1.00, applicable in Trunk Line and Central Passenger territories, namely, east of and including Chicago and St. Louis, north of the Ohio and Potomac Rivers, west of New England, and south of the Canadian border and Northern Peninsula of Michigan, except that they will not apply locally in Pennsylvania. New Clergy Application Blanks are now being prepared accordingly, and will be placed in the hands of agents as quickly as possible. The Clergy Certificates will be good during the calendar year of 1921 only."

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### Board Meeting Notes

It was the Mission Board only this time. The other Boards and Committees have their meetings in the spring or fall. Regular members present: Early, Winger, Blough and Bonsack. Absent: Yoder, Secretary Williams and Life Advisory Member D. L. Miller.

The meeting began at 8 A. M., Wednesday, and continued with intermissions—none too long for refreshment and rest—until Friday noon.

Missionaries in attendance were W. B. Stover, J. M. Pittenger, J. I. Kaylor, and Goldie E. Swartz, from the India field, and Dr. O. G. Brubaker and wife, from the China field. Other visitors present at some of the sessions were Pres. A. C. Wiand, of Bethany Bible School, Dr. Carl Coffman, of Chicago, Samuel Ebbert, of Bethany, and Ina Marshburn Kaylor, under appointment to the India field. Besides the Board's Secretaries, others of the Publishing House force dropped in and out occasionally.

Except when applications for appointment to the mission field or matters of like personal nature are under consideration, the sessions of the Board are open to all who may wish to attend them. While it is not practicable for a very large number to be present, we can not help wishing that the whole membership of the church could sit through one of the Mission Board Meetings. The church would get some useful impressions, which can not be conveyed by a written report.

Brief but very pleasant interviews were accorded the "Messenger" rooms by Chairman H. C. Early, who got in a day ahead of the meeting time, and by missionaries W. B. Stover and J. M. Pittenger.

For an account of the business transacted at this meeting the reader is referred to the narrative beginning on the first page.



## AROUND THE WORLD

### Arabs to Plan for Home Rule

Realizing that complete control of Mesopotamia will be impossible without Arabian cooperation, the British government has finally decided upon steps to that end. This, undoubtedly, is a wise plan, as it gives to Great Britain practically all desired privileges, without the expense of a large army of occupation. A representative Mesopotamian congress is to be created, and the country is to be governed by a council of state, composed of native dignitaries, subject to the guidance of the British High Commissioner, Sir Percy Cox. The proposed plan has met with universal favor on the part of the Arabs. While it does not mean complete independence, it affords many privileges—all of them guaranteed by the strong power of Great Britain.

### Methodists to Direct Education in Albania

Fully convinced that their country can not be expected to prosper unless its educational activities are properly supervised and administered, the Albanians have asked the Methodist Episcopal Church to take charge of that important matter. Bishop Edgar Blake, who is in charge of European ecclesiastical affairs for that religious body, recently made a horseback tour of Albania, and while there, learned much about the needs of that nation. He gained the confidence of the national leaders to such an extent that he was asked to take the necessary steps by which the Methodist Church in the United States will agree to take over Albania's educational work, as above referred to. If arrangements to that end can be perfected, it will mean much for the people of Albania.

### He Missed Life's Best

Recently an aged man was taken from a train as it reached Chicago. His dilapidated garments and general run-down appearance indicated the most abject poverty. Being ill and—as he claimed—without means, he was taken to a charity hospital, where he died. Subsequently he was buried in the potter's field. A hospital attendant, happening to look through the clothing of the deceased, with a view of finding a clue to the identity of the supposed pauper, was greatly surprised to find \$59,000 in Liberty Bonds, \$60,000 of bank deposits, and \$1,900 in cash, besides several deeds to real estate. We wondered how, with such abundant means, any one could live a life of that sort, and yet that derelict is but a symbol of thousands of others, who have failed to get the true meaning of life at its best, by making mammon their god and master. Real riches mean largeness of life and loftiest purposes.

### President Wilson's Appeal for Stricken China

In recognition of the need for immediate action, in behalf of the famine-stricken people of China, our Chief Executive has designated a competent committee to make the needed plans, and he also issued a most touching appeal. He says: "The crop failure is complete and the present distress is likely, before winter has run its course, to become appalling. Our diplomatic and consular agents in China inform me that the loss, resulting from death in distressing form, may run into millions of souls. It is certain that the local government and established organizations of relief are unable to cope with the magnitude of the disaster which faces them. Under the circumstances, relief, to be effective, should be granted quickly. To an unusual degree the Chinese people look to us for counsel and for effective friendship. I venture to ask that our citizens shall, even though the task of giving is not, today, a light one, respond as they can, to this distant but appealing cry for help."

### The Way Out

"Unless the great body of men, throughout the world, work with might and main to restore that which has been lost by the destructiveness of the war, this world will sink to a lower level of civilization than we have been accustomed to enjoy." These words by Charles M. Schwab, the noted steel magnate, uttered in a recent address, are well worthy of serious thought—coming, as they do, from a man who is in full touch with the situation. It is undoubtedly true that, after the abnormal conditions, brought about by the war, the great need of the world today is increased industry and wise expenditure of the means at hand. This applies not only to the toilers but to the men of larger resources as well. Mr. Schwab suggests that economy of government expenditures is also of vital importance. The people have a right to expect and demand the same degree of efficiency in the conduct of our governmental business as we require in private affairs. Reckless expenditures necessitate higher taxes, and these, in turn, increase prices, with a proportionate decrease of purchases. Strong efforts by the present Congress and Senate seem to insist upon greater national economy, which endeavor should be quite acceptable to every citizen of our land.

### Constantine's Opportunity

Having been acclaimed King of Greece by the expressed wish of his people—much as presidents are chosen in the United States—Constantine might easily establish a most laudable precedent by carrying the analogy a step farther. He might express his preference of serving as President of Greece, rather than as a hereditary King. By such an act of real statesmanship, he would bestow the boon of representative government upon the people of Greece. He would give, to that much troubled nation, an opportunity to enact such laws as would most surely enhance the prosperity and well-being of her people. In that respect he has an opportunity seldom equaled in the history of nations.

### The Future of Armenia

Henry Morgenthau, former ambassador to Turkey, has been selected by President Wilson to act as his personal representative, in mediation between the Armenians and the Turkish nationalists. Satisfactory as that selection may be, it is doubtful whether, according to latest reports, there will be any need of mediation at this time. We are told that Armenia no longer exists as a nation, having passed, in part, under the control of the Russian Soviets, while the remaining portion is still under the dominion of the Turks. As the outlook is now, nothing can be done until the status of Armenia is definitely settled by the League of Nations, provided that body is clothed with sufficient authority to carry out its decisions.

### Earthquakes Increasing in Number

Scientists are endeavoring to solve the problem of the rapidly-increasing number of earthquakes, and more especially since several of these occurred at about the same time in widely-separated portions of the globe. An earthquake in Chile, South America, brought about serious land-slides, which resulted in the loss of many lives, and in the injury of many more. Great damage was wrought to property. Southern Albania, in the earthquake area of Southern Europe, was also subjected to a severe shake-up, which affected all the villages in the Tepeleni district. Two hundred persons were killed, many were injured, and 15,000 were made homeless. The town of Tepeleni was wholly demolished. At this writing still further reports of internal disturbances are given in the press dispatches—some occurring in the earthquake areas of former days, and some in places where they were never known before. "Terra, firma" may be regarded as almost a misnomer.

### No Famine in Our India Missions

So far as the missions of our own people in India are concerned, they are not affected by the very serious famine conditions that prevail in other parts of that country. In one section of our missions, crops have not been up to standard, but there will be food enough to pull through. Not so fortunate are our Mennonite friends, a large part of whose territory in Central India is sadly stricken by famine conditions. From an article in a recent issue of the "Gospel Herald" we note that the outlook is even darker than in the famine of 1900. Thousands will have to be looked after until another crop can be raised. The mission workers, however, are equal to the occasion. They have already laid out an extensive program of building activities, by means of which they hope to employ a large number of people, in order to keep them from starving. To administer relief by way of employment, has been found more practicable than to distribute food wholly indiscriminately.

### Tragic Outlook for China

Late reports from the famine area of China are most distressing. Despite all that may be done by the generous givers of America, at least fifteen million people will die of starvation this winter. It has been estimated that through the efforts of relief committees, missionary organizations, the American Red Cross, and government projects only a half million can be saved. That conclusion was reached at a recent session in Peking, attended by representatives of all the relief societies. Severe censure for this condition was squarely placed on the shoulders of the present tottering government, which, at this critical hour, fails to provide the relief which might readily have been arranged for a month ago. Even if Gen. Chang Tsolin succeeds in carrying the approaching election—as seems likely—it will mean merely an increased power of the military forces, and lessened chances of the present government to extend relief. The rival republic, set up in the South by Sun Yat Sen and Wu Ting Fang, still further complicates the situation. It is unfortunate, indeed, that the entire official mind is fixed mainly on politics and increased revenue, making it extremely difficult to get the cabinet to focus attention on effective relief for the sufferers. Outside effort is needed, not only to save the best of China's population, but also to bring moral pressure on the cabinet, to pass adequate famine relief measures before it is too late. Already North China is covered with a blanket of snow, and the last green stuff has been consumed. Deaths from starvation are multiplying, but the real pinch will come

a few weeks later. Almost unbelievable is the report of a missionary—W. P. Mills, of Shensi—who relates that fields of wheat are being plowed up, and the forbidden poppy seed is sown, in direct violation of the anti-opium edict. From other points come reports that famine relief is inefficiently distributed, by Chinese officials, and that hereafter the missionaries, aided by the Red Cross, will have to attend to that work.

### Palestine's Great Resources

In Holy Writ the land of Palestine is pictured to us as one "flowing with milk and honey," which statement, during the country's most favorable period, was doubtlessly true. A report of recent investigations by Harry Thomas Cory, former Director-General of foreign relief for the American Red Cross, evinces a close acquaintance with conditions in Palestine as they exist today, and to the Bible student his deductions are decidedly interesting. Mr. Cory declares that the natural resources of Palestine are greater, by far, than those of Southern California, and that a population of 4,000,000 could readily be supported by the products of the land. He considers the climate and altitude of the land as being especially favorable for the treatment of tubercular ailments.

### Criminality and War

Competent judges of criminal tendencies declare that, in consequence of the Great War, there has been a ten-fold increase in cases of violence and homicide. When a nation says: "This is a time of war; it is all right to kill and rob," latent criminality whispers to the erratic individual: "Here is a chance for you." The power of example is a vital factor in human conduct, and it is one that no one can fully escape. In the case of a nation at war, moral restraints are at low ebb, and the value of human life is perceptibly lowered. The killing of thousands no longer appalls, and the worst passions of humanity are given full sway. Need we wonder that, after the declaration of peace, the forces for evil can not, at once, be held in check? Like an individual, so the nation reaps what it sows. It can not evade it.

### Thoughtfulness for Others

While past months have been all too prominently characterized by selfishness, commercially as well as industrially, there are some indications of a more generous spirit of late. The Minneapolis Street Railway Company was given the privilege some time ago, by the city authorities, to charge a seven-cent fare, beginning Dec. 15. Convinced, however, that such an advance would be hardship to the working people, the company prefers to be content with the old rate. Another instance of unselfishness is that of the 500 employees of the A. Nash Clothing Manufacturing Company, of Cincinnati, Ohio. Making the "Golden Rule" their standard, they decided, at a general meeting, to surrender their jobs for a month to the unemployed of other clothing factories, in order to prevent acute suffering. Such a manifest desire of helpfulness to others is truly commendable—a most encouraging sign of awakening responsibility for humanity in general. "Let no man seek his own, but every man another's wealth."

### Welcoming the "Down-and-Out"

Should a shabbily-dressed stranger come to your house of worship, how would you receive him? Some weeks ago Rev. Preston Bradley, of the People's Church, Chicago, Ill., said that a church's fidelity to the ideals of Christ might be judged by the reception accorded a "down-and-out" stranger, upon entering the sanctuary. The "Chicago Evening Post" concluded to put the matter to a test, and detailed seven reporters, in clean but shabby clothes, like "men down on their luck," to visit, one at a time, seven different churches of the city. From the experience of one of these men, Mr. Charles E. Owen, we glean a few points of interest: Several attempts of the would-be visitor to enter the church, were repelled by the very frigid reception of the people in the vestibule, but "gritting my teeth"—he says—"I determined to have it over with." Entering boldly with a last-minute group, he was regarded with evident surprise, and even dismay. He was rudely stared at, and there was no attempt at a cordial handshake, though other strangers, conventionally attired, were heartily welcomed. Finally taken in hand by a reluctant usher, he was hurried past a number of desirable empty pews until an obscure corner was reached, where a seat was proffered him. "At the close of the services," Mr. Owen says, "I walked the full length of the church, through the slowly-moving crowd, noting the handshakes on all sides, and feeling as downcast as I looked. Many were the greetings that I heard, in which the ushers and wardens took a lively part, but none was directed at me. Then I walked out—unwelcomed, unspoken to, but not unnoticed. The attention which I attracted, just outside of the church, was marked by derisive laughter here and there." As we read the striking story, we were forcibly reminded of the stern and accusing words of the "Man of Galilee," directed to those who, on the last great day, shall be found remiss in courteous demeanor: "I was a stranger, and ye took me not in." We were made to wonder why a shabby attire so often prevents us from recognizing the imperishable man within.



## THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for  
Prayerful, Private Meditation

### Characteristics of a Good Church Member

Rom. 12: 9-21; 1 Tim. 3: 14, 15

For Week Beginning January 2, 1921

1. **Introductory.**—In our first citation Paul outlines the duties and privileges of a Christian so fully, that no one needs to be at a loss, concerning his conduct. In the second citation and connected passages he gives a fatherly admonition to his spiritual son, Timothy, which Christians of today may profitably apply to their lives.

2. **A Good Church Member Has His Heart in the Work of the Church.**—No man or woman ever fulfilled the obligations incumbent upon the members of the church, unless the heart was in that work. True, our religion requires the intellect too, but the heart rules the head. Any one, coming to the church, may well ask himself the question: "Is my heart with the church? Are my sympathy and affection there?" Having given your heart to Christ and his church, then your hand should be active in every good work, and the consecration of your entire life should follow.

3. **A Good Church Member Should Be Faithful in Church Attendance.**—Having been received into church membership, and having been given access to all the rights and privileges of the body of Christ, you should honor the church by regularly being present at its various services. All too often the church loses at least some of its influence in the community, because some of her members neglect the "assembling of themselves together." The people whom the pastor depends upon, as a general does upon tried and veteran soldiers, are those whom he can depend upon to be present at every service.

4. **A Good Church Member Must Manifest a Desire for Helpfulness.**—Never before, in the history of the church, was there so much opportunity for willing workers. There is something for every member at which to busy himself, if there is but a willingness to yield earnest, diligent service. We should not forget, however, that no matter what irritations there may be in the church family, it is the duty of every member to keep sweet. If anything occurs to hurt you, go at once straight to the person interested, and come to an understanding. Life is too short for trivial bickerings. The great work, to which Christ has called you, is far too important to allow yourself to become useless in the church on account of a mere trifle. If you only knew of how much value the people are, who are ready to take hold and help, you would be grateful to have even the humblest task in the Lord's vineyard assigned to you.

5. **A Good Church Member Must Be Generous in the Support of the Church.**—You may express unbounded love for the church, but it will count for little unless you are willing to give of your means for its prosperity. A religion that stops short of a man's pocketbook, hasn't got a very deep hold on him yet. A stingy, miserly member of the church is never happy in his religious life. How could he be? His conscience prods him all the time. He feels so mean that he imagines everybody else is as mean as he feels. On the other hand, the most charitable, kindly, gracious and happy spirits in the church are those who have given liberally, according to their means. God loves the cheerful giver—we are told—and that means a great deal, for the love of the Father is the sweetest atmosphere that can pervade any man's life.

6. **A Good Church Member Conscientiously Guards the Good Name of His Church.**—He is always ready to stand up for it and defend it wherever he goes. He is ever seeking to bring credit to it, and so to live that his own conduct will reflect honor upon the church. He is careful about the reputation of his brethren, knowing that in the church, as in a human body, one member can not suffer without bringing some sort of shadow upon all. On the other hand, he knows that honor can not come to any member, without reflecting some of its light and glory upon all.

7. **Suggestive References.**—The good church member "abides in Christ" (John 15: 5). "Gladly received the Word . . . praising the Lord" (Acts 2: 41, 47). He builds on the Sure Foundation (1 Cor. 3: 11-15). Christians are one body by one Spirit (1 Cor. 12: 12-28). "Members one of another" (Eph. 4: 25). "Led by the Spirit of God" (Rom. 8: 14). "Children of God" (Rom. 8: 16). "Created in Christ Jesus unto good works" (Eph. 2: 10). "Kind one to another, tenderhearted, forgiving one another" (Eph. 4: 32).

### TOPICS FOR THE QUIET HOUR

First Quarter of 1921

For Week Beginning  
Jan. 2, Characteristics of a Good Church Member . . . Rom. 12: 9-21; 1 Tim. 3: 14, 15  
Jan. 9, The Divine Side of a Revival, Acts 3: 19; Hosea 3: 9; Isaiah 59  
Jan. 16, The Human Side of a Revival, . . . John 1: 19-51  
Jan. 23, What Happens in a Real Revival, . . . Acts 2: 14-31  
Jan. 30, A Great Revival and How It Came About, . . . 2 Chron. 20: 1-15  
Feb. 6, How to Get Rid of Fear, . . . Luke 12: 1-40

Feb. 13, Personal Influence, . . . 1 Tim. 4: 12; Rom. 16  
Feb. 20, How to Make the Bible a Personal Book, . . . Heb. 1; Psa. 42  
Feb. 27, Opportunities for the Man of Average Talent, . . . Matt. 25: 14-30; Luke 19: 12-19  
March 6, The Mountain of the Giants, . . . Joshua 14: 11, 12  
March 13, The Privilege of Freely Forgiving, . . . Matt. 6: 12, 14, 15; Eph. 4: 31, 32; Col. 3: 8-15  
March 20, Everyday Life Made Easy, . . . Psa. 37: 1-19  
March 27, How Not to Want Everything, . . . 1 Tim. 6: 6-8; 1 Thess. 2; Philpp. 4: 11, 12

### Miss Martha—Christmas Giver

(Continued from Page 783)

"Oh, I found that out years ago," laughed Mrs. Alden. "But what has made you learn it?" she asked curiously.

"Oh, just this asking folks to help Miss Martha. Why, I never dreamed that Mrs. Williams was so nice."

"My girlie, the stern exterior does not always tell us of the real, underlying, tender heart. And if we only use the magic key, the door will be opened and we shall be treated to friendship that is pure and of the utmost good to ourselves."

"And the magic key—?"

"Is real, genuine love every time, Louise."

It wasn't even hard to interest the orphan children, for with one accord they began to plan, and with the aid of the matron a gift was decided upon and, oh, what joy it gave each child to be able to contribute three pennies to the fund.

Could Louise have entered Miss Martha's room, one evening about a week before Christmas, she would indeed have been glad that she was planning as she was. The room was simply fitted out, with a few articles of furniture from her father's home. Upon the mantle were some few cherished pictures. There were several pictures of her parents—refined, gentle folk they were. There was one or two of her brother Robert and his wife, but the dearest one was that of a fair, golden-headed little maid with the golden curls hanging gracefully.

Tonight Miss Martha could not keep back the tears as she looked upon the pictured Carol. And there was still another care facing her—that of approaching old age and the fear that she would be unable to earn her living. Then what would she do? Miss Martha had not been able to lay much aside. There were the constant necessary expenditures which drained her slender resources. She had her church obligations, which she faithfully paid, and she helped the poor in a quiet way. Just this year it distressed her because she was unable to spare the money for the few gifts she liked to give. But, nevertheless, out of odds and ends she had evolved some gifts which were sure to be appreciated. That she herself would probably receive no gifts, troubled Miss Martha not at all, for she gave out of a heart of love and expected nothing in return.

But tonight there was a curious depression, almost overwhelming in its power. Then she took up her well-worn Bible and read and reread her favorite verse: "My God shall supply every need of yours according to his riches in glory in Christ Jesus." After awhile she knelt to pray:

"Dear Heavenly Father, I have so much to thank thee for; so many blessings hast thou given unto me; so many times thy grace has sustained me. Now will I commit myself unto thy keeping again. Help my doubting. May I see that thou art able to keep me in the future even as in the past. But, oh, my Father, canst thou let me know about my darling Carol?"

A long time afterward Miss Martha rose from her knees, having full faith that God does hear and answer prayer.

The following day Louise came into the little shop and at once asked Miss Martha: "Will you please spend Christmas with us?"

A look of pleased surprise came over the face of the older woman: "Why, my dear, that would be lovely. Are you sure that you want me?"

"Want you?" replied Louise. "I wouldn't ask you if I didn't want you. Mother says you are to come to us Christmas Eve and stay until the day after Christmas."

Miss Martha was so pleased over the plans for Christmas that the time passed rapidly. If she had but known, there were many happy hearts over a surprise for her. On Christmas Eve a brother of Louise

called for Miss Martha and took her for a little ride. As she did not often ride in an automobile, it gave her much pleasure to see the friendly lights and gay decorations in the city. And at the Alden home she was surrounded by an atmosphere of kindly affection that quite touched her lonely heart.

When she came down to breakfast, the next morning, she found a few gifts placed by her plate—that being a custom with the family. There were roses exquisite and lovely from Bob Alden, a book of poetry by a favorite author from Leslie, the younger brother, a ticket for the lecture course from Mr. Alden, gloves from Mrs. Alden, while Louise had prepared a box of dainty, handkerchiefs and towels. Miss Martha beamed upon each one as she said her thanks. And as she returned grace for the morning meal her voice trembled happily.

By and by, after breakfast, she was invited to go to the library, where a small table was piled with gifts for her: "For me," Miss Martha gasped. "Yes," said Mrs. Alden softly, "all for you. Just friendly tokens from those who love you."

Miss Martha began to unwrap the various packages with shaking hands. There was a little calendar with a picture of Mamie Johnson's baby on it. There were books and handkerchiefs, a beautiful waist from the wealthy Mrs. Williams, and a little string of beads, the dearest possession of little lame Beatrice, to whom Miss Martha often told stories. There were new story-telling books from Judge Roberts. But the gift supreme was the large picture of the children of the Wellman Orphanage—the photographer had caught the spirit of the occasion and grouped the children, so that a most characteristic pose was recorded. They seemed, indeed, to be listening to the crisis of one of Miss Martha's stories. And when told how each child had assumed his or her financial obligation, to give to her, she said: "Oh, this repays for all the effort it may have taken to go there every Sunday afternoon."

But just then came a special delivery letter for Miss Martha. She signed the receipt and then studied the return address. She looked up in a puzzled sort of way. "From Judson Adams; I can't understand it."

As she read the letter, they noticed her pallor with alarm. Mrs. Alden crossed the room and asked: "Is it bad news, Miss Martha, dear?"

Miss Martha reached out one hand and with tears streaming down her cheeks, replied: "No, it is wonderful news. It has always hurt me that my father's kindness to others was unappreciated. But this man, and I recall him now, says that father loaned him money and he sends me a draft for the amount, including interest. He tells me that he has helped his five children to get college educations and they, in turn, have helped him to pay this obligation that there might be no blot on his record. Oh, how wonderful the Lord does care for his own! I have feared for my future support, in case of incapacity, and here is the answer."

Mr. Alden spoke gruffly, to cover emotions aroused by the scene: "Pretty decent of the man, I should say."

And when Miss Martha went to the guest-room, Louise and her mother knew that if they should follow her, they would find her on bended knees before the throne of grace.

The prettily-appointed table, with its abundance of goodly food, was a joy to Miss Martha. It carried her back to the bygone days when she had lived where the Tolmans now lived. And to the delight of Louise, the guest gave evidence of a keen enjoyment of the meal.

As they sat and talked over the pleasure of the day, during the afternoon, Miss Martha said: "I must be getting childish, but do you know that, somehow or other, it seems as though there will be another surprise for me today."

Mrs. Alden said tenderly, in reply: "And may it be the best of all."

Louise was looking out of the window when she noticed a motor drive up in front of their residence. "Here come Judge Roberts, Paul Tolman, and some young lady. I wonder if Paul is married?"

The door bell rang and Louise answered. "Is Miss Martha here yet?" questioned Judge Roberts.



Louise ushered the callers into the room where her mother and Miss Martha were seated. All eyes were upon the stranger who reminded Louise of a fairy-like creature. Slender, with golden hair and most wonderfully appealing eyes, the stranger looked steadfastly at Miss Martha. And Miss Martha stared back. It was a tense moment and, as Louise remembered afterward, not a word was spoken. Suddenly Miss Martha cried out: "Can it be—is it my darling Carol?"

And with a joyful sob the stranger went to Miss Martha and, placing her arms about the other's shoulders, said: "Yes, it is Carol."

The others turned their heads aside—their hearts gripped by this touching chapter of real life. By and by questions had to be asked and Carol began her story:

"After my mother's people died I was taken by an old great-aunt, who did not seem to want you to know anything about me. She died quite suddenly and some relatives of her husband took me. I was then about ten years old. They did not know who my relatives were, and could not find any papers that would give them information. They called me by their last name, and gave me a fair education. I managed to work my way through college. I was doing library work when I met Paul, and in some way there was a tantalizing familiar something about him which I could not fathom.

"Then, when we were going to be married, I became desperate to know who I was. I went back to where my great-aunt had lived and asked some friends of hers, as to what had become of her papers, but no one seemed to know, but one dear old soul promised me that she would try to find out, and let me know. Just the day when Paul came, I received a letter from her, enclosing some papers that my great-aunt had written about me. Your name was instantly familiar, Aunt Martha, and when Paul came, oh, how glad I was to hear all about you. Then it seemed as though we could not get married fast enough to get here."

Judge Roberts then told how, in a quiet way, he had been making investigations and had just traced her when he heard that Paul Tolman was going to marry the girl of whom he was in search.

And then the crowning moment of the day came when Paul said: "Aunt Martha, my parents have given your old residence to us for a home, and it will not be complete without you there. Will you come?"

For a moment Miss Martha hesitated. She knew all about the old tradition that no house is big enough for two families, etc., then, as she caught the anxious look on the loving faces of the young people, she answered at once: "If you want me, I shall be glad to come."

In the evening Louise and her mother sat in the twilight and talked over the wonderful day. Louise sighed: "My, it seems like the end of a perfect day."

Her mother said quietly: "Thanks to your unselfishness, we were permitted to see this perfect day. And how beautifully the Father himself has supplied all her needs 'according to his riches in glory in Christ Jesus.'"

Tiffin, Ohio.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### ALTOONA, TWENTY-EIGHTH STREET CHURCH

Our series of meeting, conducted by our pastor, Bro. B. F. Waltz, came to a successful close with a love feast Oct. 31. Bro. Waltz officiated, assisted by Eld. D. B. Maddocks and three visiting ministers. About 136 members were present and enjoyed a blessed service.

During the meeting ten were baptized, three of whom are heads of families. We received some very good messages and were strengthened spiritually. The theme of most of the sermons was the Coming of Our Lord. A great interest was shown by the people in the community and many people from other near by congregations came to share our meetings with us. We are aiming to have music take an important part in all our meetings, having each one do his share.

Since our last report six letters of membership have been received.

The Sunday-school now has an enrollment of 190, looking forward to a goal of 200 before Christmas time. The committee has prepared songs, recitations, etc., for the children's program, to be given at Christmas. Sometime ago the children gave fruit, candy and little gifts to one of our little girls, who had been in the hospital several months and is yet unable to leave her home. Some of the classes are planning a surprise for the same little girl at Christmas.

The Christian Workers' Meetings are well attended and prove an inspiration to all.

The night before Thanksgiving, after the midweek Bible Study, the members presented our pastor and wife with some well-filled baskets and a purse, as a thank-offering and token of appreciation.

Bro. Waltz is now conducting a series of Sunday morning sermons on "God," which are proving a means of further study in the Bible.

Elsie Mentzer.

Altoona, Pa.

### THANKSGIVING DAY IN CHICAGO

The Psalmist says: "O that men would praise the Lord for his goodness and for his wonderful works among the children of men." Why not? What has taken place in the nature of the person who neglects thanksgiving? O base ingratitude! Count your many blessings! Examine an inventory of the good things that come your way, over which you have no control. Write the blessings in one column and the adversities in another. Which column grows longest? How many times did you growl and whine over the adversities? How many times did you rejoice and praise God for the blessings?

Thanksgiving Day was a glorious day at Bethany. The Sunday before, we began thinking about it, when the pastor announced a service for the day, and then we proceeded to prepare our hearts for it in a sermon on "Gratitude vs. Ingratitude." The text gave a splendid background. It was taken from the incident of the cure of the ten lepers, which speaks about the return of the one.

The large chapel was thronged with happy, hungry souls at ten A. M. on Thursday, Nov. 25. Eld. E. B. Hoff had charge of the meeting, which was purely informal. Bro. Hoff is at home in conducting such meetings. His genial face and his happy, spontaneous, soul-inspiring message cheered the audience, and it was not long until the atmosphere of that room was surcharged with spiritual electricity. Songs, prayers, giving of thanks, exhortations and meditations for nearly two hours carried us into the heavens of Christ Jesus.

It had been announced, on the Sunday previous, that an offering would be lifted for some worthy cause. Near the close of the meeting Bro. Hoff moved us to express our gratitude in a tangible form, and after a few carefully-selected remarks by Bro. Warren Stabaugh, in which he graphically pictured the appalling condition in China, our vote was unanimous that the offering go there.

While the offering was being lifted, the room was tense with spiritual emotion, and save for the almost inaudible tread of those who lifted the offering, not a sound could be heard. Oh, it is glorious to be moved to give unto the Lord! How our hearts rejoiced as he blessed us, while in the very act of relieving his hunger and thirst: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The money kept coming in. There seemed to be a tidal wave of giving long after the day was ended. And now, as a result, we have hundreds of happy hearts and an offering for China's starving, totaling \$547.10. Of this amount Douglas Park Mission contributed \$61.40, Hastings Street, \$62.07, and the Chinese Brethren, \$32.

"Praise God from whom all blessings flow,  
Praise him all creatures here below,  
Praise him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost."

J. W. Lear.

### BETHANY STUDENTS AT WORK FOR CHRIST

November is one of the busiest and happiest months of the year at Bethany, and because its calendar includes the day set aside for a special Day of Thanksgiving, we are glad that the programs of our two missions—Hastings and Douglas Park—made plans for helping many.

The boxes and barrels, that came into the missions, showed that our friends in the country had not forgotten those less fortunate, and were willing to share their bountiful supplies. Letters arrived, containing money, telling us that we should use it where it would be of greatest service. It was the desire of the donors that people should be helped spiritually as well as materially. Now, as a result, more than \$2,000 has been received to carry on this work.

The students were eager to help carry the baskets to the different homes. For some it was a new experience, and their hearts were touched as they saw people in real need of the necessities of life. Many of them came away with a new and a deeper sense of thanksgiving, as they thought of their own homes, and of their advantages. It instilled in them a sense of humility and gratitude. About 350 families were given well-filled baskets.

But the work of our missions does not stop here. There are industrial classes taught during the week, in which the children and young people may select for themselves the things which they desire to learn. Manual training, wireless telegraphy and printing interest the boys, while the girls are happy in cooking, sewing, basketry, knitting and hand work. The mothers, too, have a part, for a class has been organized recently to help them prepare well-balanced, wholesome meals for their families.

The spiritual interests are not neglected, for before the children are permitted to meet in their industrial classes, religious education has its place, in which all take part.

The midweek prayer meetings prove that the fathers and mothers are interested in becoming more Christ-like, and they add their contributions in making these meetings a success. There are those who can not attend the services at the church, but students are happy in helping them to study the Bible in their own homes, and in this way fathers and mothers become interested in the Book of books.

The children enjoy reading good books and magazines, and on the evenings when the reading-rooms are open, you will find them eagerly, and often impatiently, waiting until the doors are opened. The children's "Story Hour" is quite popular too, and they are taught clean stories, which will help them in forming right standards.

All departments of Sunday-school work are busy on Sunday morning. During the past month the total attendance at Sunday-school was 1,156, with a total offering of \$64.46. The Primary Department is happy because the little ones can help to support a little child in far-away India. The Intermediates are organized ready for work, and the Juniors are busy in their Christian Workers' meetings. Gospel teams go out on Sunday afternoon, uniting the homes and the church in a vital way. The Adult Bible Classes meet prior to the evening services.

The missions are not the only places where the students are engaged in mission work. Each Sunday afternoon a small group goes down to the Maxwell Police Station, where the Gospel Story in song and messages is given to those who, in their struggle with life's problems, failed in doing what the laws of society have prescribed as their standard. Here, in this Police Station—since even the partial enforcement of the prohibition laws—the number of prisoners is much smaller. Some of the people are responsive, but some—when influenced by drink, or enraged because of the injustice which they feel has been inflicted upon them—are not only sullen and defiant but openly revile the Lord, and those who represent him.

About twenty miles out in the country, Cook County has provided a home for those who are homeless and dependent. To this little city of three thousand, living as one family, and yet lacking all family ties and interests, our workers go twice each month, to carry to them messages of cheer and love.

In the tubercular wards, songs are sung, personal work is done and papers and tracts are distributed. To reach those who are unable to speak English, we give them the Gospel in their own language. How they appreciate reading something written in their own mother tongue!

Over in the general buildings there are the wards for the blind, the paralytic, the defective, the sick, and for the many others who are just waiting, day after day, until their call comes to the home beyond.

Those who are able, come to the services in the chapel, where messages are given by the students and their leader. The average attendance at these meetings has been 82. The number of papers and tracts distributed reaches an aggregate of nearly 800. Twenty Gospels were given.

Similar to this work is that which the students are doing each week in the Cook County Hospital, where all classes of humanity, and many different nationalities are found. It is a mission field in itself.

For Sunday afternoon, permission has been secured to have a "Story Hour" in the children's ward. Special services are conducted in the mothers' ward each Sunday evening. Twice each month the students, under the direction of their leader, conduct services in the little chapel. The average attendance here has been nearly forty. Fifteen hundred papers and twenty-seven Gospels were given to the patients.

An Institute for the Blind is located near our mission, at Douglas Park. Each week, students go to this Home and read to these people. On Sunday evening, those caring to attend the meeting at the mission, are taken to the services by the students.

Bethany itself is the center of religious activities on Sunday as well as during the week. In the afternoon, one may see, coming from all directions, Chinese men, who are eager to learn to read English and to be able to study the Bible. The average attendance in the afternoon is 24; in the evening 36 are present.

Many of these men work all night long on Saturday night. Then they come to Bethany in the afternoon, where they spend two hours studying English and learning to sing our songs. The Chinese Christian Workers' Meeting is conducted next, and after this the men spend another two hours in studying the Bible—five hours in services.

(Continued on Page 790)



## FROM MANCHESTER COLLEGE, INDIANA An Announcement

Manchester College, this year, will conduct a four weeks' College Training School for Sunday-school teachers. The course of study given will be that outlined by the General Sunday School Board. There will be classes in Old Testament History, Life of Christ, Church History, Child Psychology and Sunday-school Methods. There will be a class daily for the training of leaders and teachers for the Vacation Church Schools next summer, also classes for the training of leaders of singing. The classes will be taught by specialists from our college faculty, assisted by special outside lecturers.

Every church in Indiana, Ohio and Michigan should have one or more representatives here for this work. Come in time for the dedication of the Administration Building, Jan. 7, by Dr. M. G. Brumbaugh. There will be a Special Bible Term from Jan. 9 to 16, with preaching services by Eld. J. W. Lear, and with Brethren W. B. Stover and Dr. O. G. Brubaker, returned missionaries, as instructors in missions. There will be room for all at a moderate expense. Otho Winger.

## SOUTHERN OHIO

The Eighteenth Sunday-school Institute of Southern Ohio will be held in the New Carlisle church, New Carlisle, Ohio, Dec. 27-31. Beginning on Tuesday morning a Musical Institute will be held three times a day, including Friday morning, in charge of D. W. Boyer.

Dec. 27, 7 P. M. Only a Child.—C. C. Ellis.  
Dec. 28, 9 A. M. The Meaning of Education.—C. C. Ellis. General Survey of the Sunday-School Lessons for 1921.—A. C. Wiand. 1 P. M. The Prophecy of Jesus Concerning the Destruction of Jerusalem and the Coming of Christ.—A. C. Wiand. One Meaning of Teaching.—C. C. Ellis. 6 P. M. The Trial and Death of Jesus.—A. C. Wiand.

Dec. 29, 9 A. M. The Early Life and Conversion of Paul.—A. C. Wiand. Learning to Study.—C. C. Ellis. 1 P. M. Another Meaning of Teaching.—C. C. Ellis. Paul, the Missionary and Trainer of Young Men.—A. C. Wiand. 6 P. M. A Master in the Kingdom of Life.—C. C. Ellis.

Dec. 30, 9 A. M. Preparing to Teach a Sunday School Lesson.—C. C. Ellis. Paul the Theologian and Author.—A. C. Wiand. 1 P. M. The Writings of Paul.—A. C. Wiand. The Teacher's Attitude.—C. C. Ellis. 6 P. M. The Character of Paul.—A. C. Wiand.

Dec. 31, 9 A. M. The Prison Epistles.—A. C. Wiand. Teaching the Sunday School Lesson.—C. C. Ellis. 1 P. M. The Pious Old School Master of the Skippack.—C. C. Ellis. Paul's Influence on the History of the World and the Church.—A. C. Wiand.

## SOUTH CHINA NOTES

Our second school year in Sunning District, South China, closed June 30.

During the months of August and September, rains were very heavy, causing high water once each month, during which time from two to three feet of water stood in our house for a few days. The opening of the fall term of school had to be postponed twice on account of it, but Sept. 15 we were able to begin our third school-year. The rice fields revived, except in very low places. Most of the farmers have an excellent crop of rice.

Two of our school girls, Moy May Fung and Moy Laan Ying, were baptized Sept. 9.

Bro. Moy Gwong reached Sunning District, Aug. 24.

Martha B. Shick.

Shan Tai, Sunning, Canton, China, Nov. 10.

## MINISTERIAL CONFERENCE OF MIDDLE INDIANA

The first Ministerial Conference of Middle Indiana will be held Jan. 10, 1921, in the new Chapel at Manchester College. This Conference is called by the Ministerial Board, in harmony with a decision of the District Conference of last October.

Every minister of the District is urgently requested to be present. Let nothing keep you from this first meeting. The following program has been prepared, but it is expected that by far the greatest good will be obtained from the open discussions in Conference.

### Program

9 A. M. Opening Devotions. "What Does the Scripture Teach About the Relation of the Minister to His People?" T. D. Butterbaugh. Discussion. "An Expository Sermon"—Moyné Landis. Discussion of the Sermon.

1:15 P. M. Practical Suggestions for Carrying Out the Forward Movement Program in Evangelism.—S. L. Cover. Discussion. Address.—J. W. Lear.

## WHAT ABOUT YOUR CHRISTMAS GIFT?

"Oh, mother, guess what I want for a Christmas present," said eight-year old Martha Curtis, as she climbed up into her mother's lap.

"I'm sure I can not guess. What is it you wish to have, my child?"

"A gold pin to wear on my new dress. Will you get it for me, mother?"

"I will talk to your father about it before I promise," said Mrs. Curtis. Martha then kissed her mother good-night, and went to her bed, feeling very happy, being sure that her mother would get the present for her.

Mrs. Curtis loved her child very dearly and wanted to please her. She hoped that the father would give his consent to buying a gold pin for Martha.

When Mr. Curtis came home, that evening, Mrs. Curtis told him what Martha wanted as her Christmas present. The father at once gave his consent to buying the gold pin. Mrs. Curtis bought a very beautiful gold pin, and on Christmas morning presented it to Martha. The child was delighted with the gift. She wore it on her new dress and, oh, how beautiful it did look!

The following day was Sunday. Martha went to Sunday-school, wearing the beautiful pin on her dress. How proud she was of it!

That Sunday her teacher told the pupils how their bodies should be adorned. "Not with gold," she said, "The Bible condemns that, you know, and we do not want to trifle with God's Word. God will punish us if we do the things he commands us not to do. We should wear simple clothing and have a meek and quiet spirit."

Martha's eyes and mouth were wide open. She was surprised to hear such a message. She was wondering if her mother knew this. She was sure she did not, or she would have told her. As soon as Sunday-school was dismissed, Martha rushed home to tell her mother.

"Mother!" she exclaimed, as she entered the room where her mother was sitting, reading the Bible. "Did you know it is wrong to wear gold on your body, to make it look pretty? My teacher told us today that God will punish us if we wear gold. He tells us in the Bible not to wear it. Did you know that, mother?"

"Yes, Martha; you know that mother belongs to church, and I am well aware of all that."

"Oh, mother, why did you not tell me that it is contrary to God's commands, to wear gold? Oh, mother," the child sobbed.

The mother was speechless. She had unthinkingly started the little one on the broad road. What could she do to correct the error she had made? Would Martha ever trust her again?

Fathers and mothers, what kind of a Christmas present are you going to give the boys and girls in your homes?

May you never hear the words that Martha's mother heard. Yes, it was only a little thing—just a little seed—but oh, the harvest!

Alveta M. Wenger.

## Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

## ARIZONA

Glendale.—The series of meetings at this place, conducted by Eld. S. W. Funk, of Charter Oak, Calif., closed Nov. 30. Eleven have been baptized and three reclaimed. The church has received new courage to move forward. A number are investigating our methods of serving the Lord, and we believe they will respond ere long. Our love feast was well attended and very spiritual. Bro. Funk officiated. We are glad to have with us Brother and Sister John Price and family, from Batavia, Iowa.—Mrs. W. M. Platt, Glendale, Ariz., Dec. 5.

## ARKANSAS

Cocklebur Schoolhouse.—Bro. H. B. Brown, of Lowell, Ark., came to us Nov. 18 and preached eighteen sermons. Five were baptized and one awaits the rite. There was good interest from start to finish. Bro. Brown is an able speaker, and preached with great power. This is a new point, but we believe a good congregation could be made up here, if we could get Bro. Brown to hold a few more meetings. We are greatly in need of deacons and we herewith invite deacons who are looking for a new location, to come this way. Bro. David Meeks, of Ward, Ark., will answer all inquiries.—T. L. Woodiel, Ward, Ark., Dec. 11.

## CALIFORNIA

Covina.—Oct. 17 Bro. W. M. Platt, of Glendale, Ariz., preached in the morning. In the evening Bro. Hoff, formerly of El Centro, now of Glendale, preached for us. Nov. 12 Bro. H. K. Ober, of Elizabethtown College, on his way home from the World's Sunday School Convention, gave a much appreciated address. The week of prayers serving previous to the revival meeting, was very helpful. Bro. H. A. Brubaker, of Pasadena, began the revival Nov. 21. At our Thanksgiving service the famine sufferers of China were remembered by an offering of \$29.92. Bro. Brubaker labored very earnestly for lost souls and for the building up of the church. The attendance and interest were good. Six decided to accept Christ; five were baptized before the love feast, Dec. 5, at which Bro. Brubaker officiated.—Mrs. Tempie S. Funk, Charter Oak, Calif., Dec. 8.

Laton.—Dec. 5 Bro. Geo. Bashor closed a three weeks' revival service. There were received into church fellowship by baptism. One-half hour, each evening, was given to Bible Study. Nov. 1 the Big garden church joined us in an all-day meeting. Bro. Bashor preached the Word with power, and the membership was spiritually strengthened. Great interest was awakened in the neighborhood and all meetings were well attended.—Mrs. Bessie Ackley, Laton, Calif., Dec. 7.

Lindsay.—Bro. R. H. Miller, pastor of the La Verne church, was with us Nov. 2-14 and addressed us each evening. We feel that his sermons have done us a lasting good. Bro. Leland Brubaker, a student of La Verne College, acted as song director, which was very much appreciated. On Thanksgiving Day we met at the church and after a number had expressed their thankfulness to God, for the blessings of the past year, Bro. P. E. Robertson gave a short address on the subject, "Will a Man Rob God?" An offering of \$20.77 was lifted for the suffering Chinese. At our recent business meeting the following officers were elected for the coming year: Bro. M. S. Frantz, elder; H. M. Stuteman, superintendent; I. D. Yoder, clerk.—Mrs. Emma V. Yoder, Lindsay, Calif., Dec. 5.

## COLORADO

Bethel.—We have recently enjoyed a two weeks' series of meetings. Not being able to secure an evangelist, our minister, Bro. Geo. R. Eller, conducted the meetings. We hope that the good seed he has sown will bring forth fruit. We had preaching services on Thanksgiving Day. A collection of \$48.60 was taken for World-wide Missions.—Elnora B. Switzer, Arriba, Colo., Dec. 11.

Sterling.—Our regular business meeting was held Dec. 8, with Bro. J. B. Moore presiding. One letter was received. Officers for the

coming year were selected: Bro. J. B. Moore, elder; Sister Ullery, clerk; Sister Stella Turner, "Messenger" correspondent; Bro. A. G. Turner, "Messenger" agent; Bro. W. A. Brallier, Sunday-school superintendent; Sister Mary Countryman, president of Christian Workers' Society. There was a good representation of members at the meeting. We are glad to have several new families moving here. A committee is now preparing a Christmas program, to be given on Christmas Eve.—Mrs. Charles Ullery, Sterling, Colo., Dec. 9.

## FLORIDA

Bethel.—We met in council with nearly all members being present. The annual visit was favorably reported. Officers were elected as follows: Elder, A. D. Crist; superintendents, for the Sunday-school, Charles O'Brien and wife; president of Christian Workers' Meeting, and "Messenger" agent, Mrs. I. H. Crist; correspondent, the writer; church clerk, Corda Crist. Two trustees were elected. Bro. B. F. Honeyman, a member of this congregation, but living in New Augustine, commenced a revival meeting this morning, preceding our love feast.—I. H. Crist, Middleburg, Fla., Dec. 14.

Seneca church was called in council Nov. 18, with Bro. Pelhouse, of St. Petersburg, as clerk. The most important item was the election of Elmer W. Myer, a late arrival from Pennsylvania, to take charge of the work here, under the direction of the State Mission Board. Work here is moving along nicely. Bro. Fred Crupell was elected church correspondent.—Ira W. Miller, Eustis, Fla., Dec. 12.

## IDAHO

Payette Valley church met in council Dec. 1, and again Dec. 9. One letter of membership was read. The committee, appointed to consider the opening of the church in Payette, reported the finding of a pastor and were authorized to send him, with no other conditions. It was decided, since the pastoral year begins Sept. 1, to have church officers elected accordingly. This does not include Sunday-school and Christian Workers' officers. All officers were elected for 1921. Bro. Kenep, who has so efficiently served for the past twelve years, as church clerk, resigned, and Bro. Albert Mohler was elected; Sister Clara Sargent was elected "Messenger" agent and church correspondent; Bro. C. H. Sargent, president of the Christian Workers' Meeting; Bro. Claude Senesma, superintendent of the Christian Workers' Meeting; and Sister Rose Johnson, superintendent of the Sunday-school superintendents.—Emma Kesler, Fruitland, Idaho, Dec. 11.

## ILLINOIS

Bethel.—We had Rally Day several weeks ago with a commendable attendance and an excellent program. The leadership of the new pastor, Bro. W. C. Buntain, we are hoping to do more effective work for the Master in this community the coming year. While death has entered our midst this fall and removed a deacon and a member of the Cradle Roll, yet we have cause to rejoice that four have been born into the Kingdom since then.—Estella B. M. Erb, Naperville, Ill., Dec. 15.

Franklin Grove.—Our church work has been progressing nicely since the last report. Bro. W. B. Stover and family, of India, recently gave a very interesting program. Bro. Galen B. Royer, Jr., also gave some helpful suggestions. Dec. 11 we met in business session and elected officers: Bro. O. D. Rock, elder; Bro. I. M. Lehn, Sunday-school superintendent. We are to have a Vacation Bible School next summer; also a series of meetings. Our midweek prayer meetings are increasing both in interest and attendance. We have a Junior and Intermediate Christian Workers' Society which, we think, are very helpful to the young people. The Sisters Aid Society gave an interesting Christian Workers' program Dec. 12.—Mrs. Jennie Beachley, Franklin Grove, Ill., Dec. 12.

Laurel.—Thanksgiving Day was spent most pleasantly by the members and others. The Stover family added much inspiration by their presence and help. After the morning services, dinner was served in the basement to about 180. Our two weeks' series of meetings closed on Sunday evening. While there were no conversions, yet we know lasting impressions for good were made and God's people were greatly benefited. Bro. Stover is a man of God, and his efforts will not be without reward. Our church is awake to China's need and \$157.47 has been given for that cause.—Neil Sites, Laurel, Ill., Dec. 10.

Pleasant Grove church met in council Dec. 11, with Eld. Blough presiding. He was re-elected elder. Bro. T. A. Robinson and wife, of Peace Valley, Mo., have been located here by the Mission Board, and their letters were accepted. We had three splendid sermons, one by Bro. Blough Saturday night, and also Sunday morning, and one by Bro. Robinson in the evening. We hope that with a pastor located here, much good may be accomplished.—Lizzie Coffey, Shieler, Ill., Dec. 14.

Virden.—Nov. 28 our Junior Christian Workers' rendered a splendid Thanksgiving program. Our offering of \$162.77 was sent to the Chinese famine sufferers. Our Aid Society sent a barrel of provisions to Hastings Street Mission, Chicago, to help in providing Thanksgiving dinners. Sister Sam Waggoner has accepted the call of our District Mission Board, to assist in the new mission in Springfield, Ill. We recently enjoyed two splendid sermons by Bro. Noah Miller, of Cerro Gordo. We met in regular business session Dec. 11, with Eld. W. H. Shull presiding. Our Sunday-school was reorganized for the new year, with Bro. Russell J. Fillburn, superintendent. The Christian Workers' Bible Institute are Bro. I. H. Brubaker and Sister Ada Snell.—Stella Brubaker, Virden, Ill., Dec. 12.

## INDIANA

Beach Grove.—The members and friends of the church met on Thanksgiving Day at the church. Bro. Jos. Spitzer, of Middletown, gave us a splendid message in the morning. At noon a basket dinner was served in the basement. At 1:30 Bro. Fred L. Fair, pastor of the Kokomo church, gave us another fine message. A very spiritual meeting was enjoyed by all. An offering of \$20.00 was taken for the Chinese famine sufferers. Nov. 27 our regular council was held, with Bro. J. M. Shepherd acting as moderator, in the absence of our elder. Bro. E. O. Norris was re-elected elder for another year; Bro. Marion Norris, superintendent of the Sunday-school; the writer, Christian Workers' president. Bro. Spitzer will begin a series of meetings here Jan. 16.—Edna Norris, Fortville, Ind., Dec. 13.

Blissville.—Nov. 20 Bro. B. D. Kerlin, of Markle, Ind., came into our midst to continue evangelistic efforts, begun at the Oregon house. He preached at the Blissville house for two weeks and was assisted by Sister Rosa Miller as leader of the song service. In spite of bad roads and inclement weather, a good interest was maintained throughout the meetings. Eleven dedicated themselves to Christ. The church was built up and encouraged, and a general good feeling prevails in the community.—Mrs. Ellen Rose, Tyner, Ind., Dec. 13.

Bremen church met in council Dec. 3, with Eld. Chas. C. Cripe presiding. Four letters were received and two were granted. Bro. A. E. Ensbarger and Wm. Weaver were elected superintendents of the main school; Bro. Warren Miller, president of Christian Workers' Meeting; the writer, "Messenger" correspondent. The records show that we have sustained no loss by death this year, and that there is a net gain of fourteen by baptism and letter. Dr. and Sister O. G. Brubaker, of China, were with us Dec. 4 and 5, giving four very much appreciated lectures. Two of them were illustrated, showing Dr. Brubaker's work in the plague district and also his medical work at Liao Chou. An offering of over \$62 was taken at the close for the Chinese Famine Relief. The coming of Bro. Brubaker and wife aroused unusual interest, and large audiences listened spellbound to the messages. We are looking forward to a busy, prosperous new year.—Mrs. Charles C. Cripe, Bremen, Ind., Dec. 10.

Cart Creek.—Dec. 11 and 12 Bro. Virgil C. Finnell was with us and gave four very instructive and interesting lectures. On Sunday we had an all-day service. Bro. Finnell talking both forenoon and afternoon. Sunday evening he showed the "Community Chime" which made us realize our needs and the good which we might be able to accomplish. Large and appreciative crowds greeted him on each occasion.—Mrs. Emma Winger, Marion, Ind., Dec. 13.

Hope church has just closed a series of meetings, which began Nov. 17, conducted by Bro. Jos. Spitzer, of Middletown. He preached deep doctrinal sermons. There were no conversions, but we hope that much good may yet be accomplished. This a mission point, opened up near Oakland, Ind., by the Beach Grove brethren. Only two members



**MICHIGAN**

Elmdale church met in council Dec. 2, with Eld. C. H. Deardorff presiding. One letter was granted. The officers were cleared for the year, with Bro. Samuel Bollinger, elder in charge, and Sister Emma Weaver, church correspondent.—G. R. Leece, Alto, Mich. Dec. 15.

(Continued on Page 792)

## KANSAS

**East Maple Grove church** convened in council Dec. 4 and elected church and Sunday-school officers for the coming year. The writer was chosen "Messenger" agent and superintendent of the Sunday-school. Bro. W. O. Beckner, field man for McPherson College, was with us Dec. 3-5, giving an illustrated lecture each evening. H

**MICHIGAN**

Elmdale church met in council Dec. 2, with Eld. C. H. Deardorff presiding. One letter was granted. The officers were cleared for the year, with Bro. Samuel Bollinger, elder in charge, and Sister Emma Weaver, church correspondent.—G. R. Leece, Alto, Mich. Dec. 15.

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## BETHANY STUDENTS AT WORK FOR CHRIST

(Continued from Page 787)

The men are not only interested in the work here, but they remember the conditions existing in the homeland, where their families are living. They are happy because of the excellent work which Sister Shick is doing in South China and they not only pray for her, that her work may be a success but they help to answer their prayers. When she sent a request to the Chinese Brethren, to help her in the completion of the building of the school, they responded by raising one thousand dollars in a few weeks. They also contributed thirty-two dollars to the fund for the famine sufferers of China, thus making the amount, raised by the Chicago church, five hundred dollars.

In order that the Chinese department may be kept in touch with the boys who come to Sunday-school, students visit some of the laundries, and in this way new pupils are secured for the work. During the past month twenty laundries have been visited.

These are but a few of the many opportunities which await us here. There are people of many nations in Chicago, speaking nearly seventy different languages. All are hungry for some one to extend to them a friendly hand and to invite them to Jesus. There are many hospitals, where suffering ones desire a word of sympathy and an expression of love. There are many who are isolated from society because they failed to apply the laws of self-control to their daily living. There are the young people who are hungry for friends to help them attain to the highest ideals in life. There are the aged, who are lonely, and need cheer. These we hope to be able to visit and help, but we need more workers, more money, and more prayers.

Agnes Kessler.

## FRESNO, CALIFORNIA

Nov. 21 Bro. Fox delivered a most interesting sermon. Our Thanksgiving Day service was held in the evening of Nov. 25. The meeting was informal and helpful. The offering of \$25.55 was given to a sick family of our number.

Bro. J. H. Stover, of McFarland, delivered the examination service on Sunday morning, Nov. 28, which was followed by the communion in the evening, with Eld. Stover in charge.

Fresno church convened in regular business session Nov. 29, with Bro. J. H. Stover as moderator. Among the various business items may be mentioned that as yet no evangelist has been secured to conduct our series of meetings. In view of the unsettled business conditions, it was decided to rebuild the present church edifice instead of erecting a new one. It was also decided to commence the fiscal year Oct. 1, in compliance with the request of District Meeting and General Sunday School Board. The auditing committee is to be a permanent feature of business management. Absent members, who wish to vote, are granted the privilege of voting by proxy, if they request ballot one week before election. It was also decided to join with other churches in trying to secure Bro. Kurtz upon his return from the World's Sunday-school Convention.

Church and Sunday-school officers were elected as follows: Elder, J. H. Stover; clerk, O. N. Whitlow; superintendent, J. Frank Bowers; Christian Workers' president, Cora Simpson. In addition, a Ministerial Committee, a Missionary and an Auditing Committee, and others were elected or appointed.

Dec. 1 Bro. D. Ernest Vaniman, missionary on furlough from China, gave a very interesting lecture about the customs and needs of China. The curios were much enjoyed, as were also the excellent slides he brought. An offering of almost \$40 was taken for the benefit of Chinese famine sufferers.

Elizabeth Whitlow.

## SIDNEY, OHIO

The members of the church, Sunday-school and Prayer Band have been enjoying a succession of spiritual feasts. Nov. 23 we held a communion service with about ninety-seven present. This was a quiet, impressive service and enjoyed by all. Nov. 24 the Children's Prayer Band rendered a helpful Thanksgiving program to the Men's and Women's Classes. On Thanksgiving Day the churches of Sidney held a union service at the United Brethren church. Our pastor, Bro. S. Z. Smith, delivered a fitting sermon. An offering of \$75 was taken for the Near East Relief.

On the following Sunday Bro. M. G. Brumbaugh, of Philadelphia, was with us, and met with Bro. Smith's class of young men—sixty-three in number. He gave a talk on the Sunday-school lesson along lines particularly helpful to young men. Our attendance at Sunday-school was 300 and the collection \$22.40. At 10:30 Bro. Brumbaugh delivered a powerful sermon on the thought of service. At 3 P. M. he gave a lecture in the First Baptist church on the subject: "Spiritual Needs of a Republic." The house was filled with earnest listeners from the various churches of the city. Many of the citizens of the town have expressed a strong desire to have Bro. Brumbaugh return. He was here as one of the speakers of a lecture course, conducted by a number of the churches of

Southern Ohio. We will be favored with other speakers during the early part of the year.

Some weeks ago Eld. L. H. Dickey, of Fostoria, one of our oldest ministers in Ohio, gave an inspiring and helpful sermon. He is one of the pioneers of the cross in our State and we always enjoy messages from those who have done real service for the Master.

The children and young people of the Sunday-school are preparing a Christmas program. The children have willingly and gladly decided to dispense with their usual Christmas treat and the money will be sent to the starving children across the sea.

Bro. Smith is at present engaged in revival work at Circleville, and while he is away, we are being favored with messages from our neighboring ministers. Dec. 5 Bro. Cyrus Funderburg, of Springfield, gave two practical and helpful sermons. Dec. 12 we expect Bro. Elmer Brumbaugh, of East Dayton, to be with us.

During our pastor's absence, in evangelistic service in Champaign, Ill., Bro. U. R. McCorkle, of Loraine, filled the pulpit each Sunday. His presence and messages were very much appreciated.

Bessie Schmidt Snyder.

## LIVE OAK, CALIFORNIA

We met in called council Nov. 16 to consider the report of the committee on correlation and field work. The report and suggestions of the committee were adopted, and Bro. W. R. Brubaker was chosen Director of Religious Advance. The recommendations of the committee are being rapidly carried into effect. The Aid Society has been reorganized on a new basis. Sunday-school classes are being organized and an effort is being made to speed up the work in every activity of the church. We hope that since we are more thoroughly organized, we may do more effective work in the community.

We worshiped at the Methodist church on Thanksgiving Day in a union service. Our regular quarterly council convened Dec. 3, with Eld. W. R. Brubaker in charge. It was decided to change the beginning of the fiscal year of the church from Jan. 1 to Oct. 1. Bro. John Ott was elected Sunday-school superintendent; Bro. John Hartman, president of the Adult Christian Workers' Society; Sister Sarah Davis, president of the Junior Christian Workers' Society.

A committee of five brethren was chosen to care for the District Meeting, to be held at Live Oak in October of 1921. Bro. Ernest Vaniman was with us on Sunday, Dec. 5. He gave us two very interesting lectures on China, illustrating the morning lecture with curios and the evening lecture with stereopticon slides. An offering was taken for famine-stricken China. This, combined with the Thanksgiving offering for the same purpose, amounted to over \$200.

Grace H. Davis.

## NOTICE TO MEMBERS OF NORTHWESTERN OHIO

The District Meeting in March, 1920, authorized the Mission Board to solicit the District to build a church in Toledo, Ohio. As the Forward Movement work was on hand at that time, it seemed inexpedient to start a canvass right then. But the Board set to work to secure plans for the basement of a permanent church building, expecting to cover this over and use it for services until such a time as the members of Northwestern Ohio would be able or willing to furnish the means to build upon it.

This basement was gotten ready to cover over about Aug. 1, at which time we had a Ministerial Meeting in Toledo. Many of the ministers and laity of Northwestern Ohio were present and viewed the basement. It seemed to be the unanimous sentiment of that meeting that we should proceed to build, rather than merely cover the basement. Accordingly we set about to raise means to finish the building.

At the time of the Sunday-school Meeting, in the Lick Creek church, the last of August, there had not been sufficient means subscribed to justify the idea of finishing the house. At this meeting the prevailing sentiment was that we should build at once. The work was alluded to and discussed several times during the meeting. It was unanimously suggested that the Mission Board make an apportionment to the various churches of Northwestern Ohio.

The Mission Board did this, and at a meeting of said Board, Sept. 16, it was ascertained that sufficient funds had been subscribed to justify the enclosing of the building. Said building is now enclosed and at this writing it is being plastered. But here the work must stop because of a lack of funds. So far only four churches have reached their apportionment.

Is there not at least one member in each congregation, who will not rest until his church has done what it can for this extension of the Kingdom?

Will you allow the old year to die out and the new one to be ushered in, without having done what you can for the completion of the new church? Such negligence can but bring reproach upon the cause of the Master? Amidst the varied activities of the Christmas season, will you not stop for one moment and sincerely consider your attitude toward this work?

Dear brother and sister, we leave it with you. May the Holy Spirit direct! May his name be greatly glorified by the early completion of the Toledo church!

Lima, Ohio.

David Byerly, Secretary.

## SISTERS' AID SOCIETIES

**LAKE RIDGE, N. Y.**—Our Aid Society held seven meetings during the year, with an average attendance of eight. Our work consisted of piecing and making two comforts, one of which was donated to the Neffville Orphanage. We made a number of garments and prayer-coverings. We also did some mending for a sister. We sent a box of clothing for the needy to the Brooklyn Mission, N. Y. We realized from the sale of coverings, sewing done and offerings, \$13.64; expenses, \$7.78; on hand at beginning of year, \$12.35; balance, \$8.21. Officers: Zilpha Campbell, President; Edith Arnold, Vice-President; the writer, Secretary-Treasurer.—M. Martha Weibly, Ludlowville, N. Y., Dec. 7.

**LIVE OAK, CALIF.**—Report of the Sisters' Aid Society from Oct. 1, 1919, to Oct. 1, 1920: We held 26 meetings with an average attendance of 10. We made 40 garments, 109 prayer-coverings, 2 tacked 2 comforts, and pieced 2 quilts. Four caps were donated; also 4 garments, etc., \$80.79. We gave \$7 to the Memorial Hospital. We took part in providing for the Thanksgiving dinner, given by the Oakland Mission, consisting of a box of provisions and \$10.50 in cash. We expended during the year \$59.27. Amount on hand, \$30.41. We met Nov. 26, 1920, and reorganized with Grace Davis, President; Sarah Davis, Vice-President; Julia Brubaker, Superintendent; the writer, Secretary and Treasurer.—Bessie Fillmore, Live Oak, Calif.

## MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Berkey-Thomas.**—By the undersigned, at the parsonage, Dec. 1, 1920, Bro. Wesley Berkey and Sister Irene Iola Thomas, both of Windsor, S. E. Early, Windsor, Pa.

**Crist-Hooker.**—By the pastor, in the Church of the Brethren, Colorado Springs, Colo., Nov. 7, 1920, Mr. Ralph E. Crist and Miss Mary Hooker, both of Colorado Springs.—H. F. Crist, Colorado Springs, Colo.

**Galbraith-Sutton.**—By the undersigned, Dec. 8, 1920, at the parsonage, Mr. Floyd R. Galbraith, of Red Cloud, Neb., and Sister Verna B. Sutton, of Reading, Minn.—J. A. Eddy, Worthington, Minn.

**Musselman-Studebaker.**—By the undersigned, Nov. 11, 1920, at the home of the bride, in New Carlisle, Ohio, Mr. John A. Musselman and Miss Roxie M. Studebaker.—J. Howard Edmiller, New Carlisle, Ohio.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Beaver.** Sister Barbara, nee Weaver, wife of Bro. Spencer Beaver, died at the home of her sister, Mrs. Clayton Overby, at Monterey, Dec. 3, 1920, aged 50 years, 6 months and 29 days. She united with the Church of the Brethren when quite young and lived a consecrated life. She leaves her husband, one sister and three brothers. Services by Elder J. W. Harshbarger, Dec. 10, 1920, at the home of the bereaved.—J. Howard Edmiller, New Carlisle, Ohio.

**Biser.** Peggy Ann, died in her 85th year in the Beaver Run congregation, W. Va. Her husband, Frederick Biser, died many years ago. Services by the brethren—Geo. S. Arnold, Burlington, W. Va.

**Brammell.** Vera Catherine, daughter of Brother John and Sister Lillie Brammell, born near Olathe, Kans., died near Waverly, Kans., Dec. 4, 1920, aged 9 years, 8 months and 16 days. Scarlet fever, which developed into diphtheria, caused her death. She united with the Church of the Brethren and was baptized Nov. 28. She was of a cheerful disposition, always ready to do the little tasks given her. She leaves her father, mother, three sisters and two brothers. Short services by the writer. Interment in the Waverly cemetery.—F. R. Smith, Waverly, Kans.

**Casola.** Mary, nee Boitnott, youngest daughter of Sister Minta Schechter, died in the Good Samaritan Hospital, Portland, Nov. 27, 1920, aged 20 years and 25 days. An infant son preceded her. She united with the Church of the Brethren when eight years of age. In September, 1919, she married Veto Casola, who survives with her mother, stepfather, three sisters and one brother. Services in the Brethren church by Eld. Geo. Carl. Burial in the Riverside cemetery.—Nora Rensch Pratt, Portland, Oregon.

**Courson.** Albert T., born in Licking County, Ohio, died Dec. 5, 1920, aged 87 years, 9 months and 7 days. He was the son of Peter and Nancy Courson. He married Maggie Franks. To this union were born two children, both of whom, with the mother, preceded him. He married Sarah E. Shanafelt in 1868. There were four children. He joined the Church of the Brethren in 1888 and lived a faithful and useful life. Services by Eld. J. W. Harshbarger. Burial in the cemetery at Salem, Ill.—J. W. Harshbarger, Geff, Ill.

**Crunkleton.** Louis J., died at his home, near Greencastle, Pa., Nov. 13, 1920, aged 58 years. He leaves his wife and one son, several brothers and a sister. Services by Eld. E. J. Egan, assisted by others. Interment in the cemetery adjoining the Shank church.—Mrs. Luther H. Leiter, Greencastle, Pa.

**Duggan.** Mr. Walton, died as the result of an automobile wreck. He lived with his mother in Baltimore. She survives with two sisters and one brother. Burial in the Mummert cemetery, near East Berlin. Services in the church by Rev. Miller (Lutheran), of Baltimore, and Eld. C. L. Baker.—Nellie I. Kreider, East Berlin, Pa.

**Fauble.** Michael J., born in Wayne County, Ohio, died Nov. 29, 1920, aged 81 years, 11 months and 10 days. In 1861 he enlisted for three months, staying in the field until Dec. 18, when he was discharged. He made a total service of four years and eight months. He was in a number of hard battles and was wounded three times. After the war he moved to Euclid County, Ohio. He married Miss Caroline Morgan in 1866. He leaves one brother, one daughter, four sons, twenty-five grandchildren and ten great-grandchildren. Services by the writer.—J. E. Joseph, Onekama, Mich.

**Fitz.** Martha Leah Bartholow, born in Frederick County, Md., in January, 1848, died at the home of her sister, Margaret Burns, of St. Paul, Dec. 1, 1920. In 1893 she married John Fitz, who preceded her in 1899. In November, 1893, she united with the Church of the Brethren and was faithful till death. For the last eleven years she made her home with her sister. She leaves one sister and one brother. Services in the Church of the Brethren, north of Panama, by the writer, assisted by C. B. Reynolds. Interment in cemetery near by.—E. D. Fiscel, Yale, Iowa.

**Garst.** David Henry, son of Mr. and Mrs. Jacob Garst, born near Newboro, Tenn., Feb. 1, 1854, died at his home in Girard, Ill., Dec. 6, 1920, of paralysis and complications. In 1876 he married Louisa Lang. There were twelve children, two of whom, with their mother, preceded him. In 1902 Bro. Garst married Mrs. Lucy Brubaker. There were five children, all of whom survive, with the mother, two step-children, four brothers and four sisters. The past fifteen years of Bro. Garst's life were spent in active service in the Church of the Brethren at Macoupin Creek, where he served as trustee for eight







# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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## Notes From Our Correspondents

(Continued from Page 789)

### MISSOURI

Prairie View church met in council Dec. 4, with Bro. H. L. Holtschneider presiding. Officers were chosen for the coming year, with Thos. Shepp, superintendent of the Sunday-school. Six church letters have been granted since our last report. We held services on Thanksgiving Day. Bro. L. A. Flate, offering of \$2.00 was given for the Chinese famine sufferers. Alice L. Mohler, Versailles, Mo., Dec. 13.

Shelby County.—Our church held a council for the election of officers Dec. 10. Bro. Jesse Carney is our Sunday-school superintendent; Bro. James Carney, Christian Workers' president. The latter is conducting a Sunday-school at Hedge City and reports progress and interest in the work. Bro. Perry Williams, District Missionary Secretary of Plattsburg, Mo., expects to be with us Dec. 19. Our Aid Society is doing good work and is busy making comforters and articles for Christmas sales.—Miss Merle Stouder, Cherry Box, Mo., Dec. 13.

Warrensburg City church met in special service on Thanksgiving Day. An offering of \$50.00 was taken for the famine sufferers of China. In the evening we held our love feast, with Bro. Chas. Lentz, of Leeton, officiating. We met in regular council Dec. 9, with Eld. P. L. Miller presiding. Seven were received by letter. The election of officers for 1921 resulted as follows: Bro. D. L. Mohler, elder; Brethren J. J. Wampler and D. L. Mohler, superintendents of the Sunday-school; Opal Markey, church correspondent. Dec. 12 a collection of \$7 was taken for the Near East Relief.—Rowena Wampler, Warrensburg, Mo., Dec. 12.

### NEBRASKA

Octavia church met in business session Dec. 3, with Eld. L. L. Meek as moderator. It was decided that hereafter the meeting be held in the afternoon instead of evening. It was also decided to hold a series of meetings, and that the time and selection of an evangelist be left in the hands of the official board as heretofore. A committee was selected to make arrangements for Christmas services.—J. J. Papa, Octavia, Nebr., Dec. 10.

### OHIO

Akron. We met for services on Thanksgiving Day which were well attended and a spiritual meeting was enjoyed. A very earnest appeal in behalf of the famine-stricken sufferers of China and Armenia was responded to by an offering of \$121.49. Twenty-eight baskets of groceries and provisions were distributed among poor and needy families of the city. A goodly number of these baskets were sent by our sister church, the Springfield congregation, which was very much appreciated. At Christmas time we hope to make a number of poor people happy again.—Verna Diemer, Ellettsburg, Ohio, Dec. 13.

Black Swamp church met in council Dec. 6, with Eld. C. W. Stutzman presiding, assisted by Eld. N. E. McKinney. We reorganized our Sunday school, with Bro. Andrew Korr, superintendent. One was reclaimed. The five applicants, mentioned in the last communication, were baptized on the day of our love feast, Nov. 6. We are going to make an effort to have the returned missionaries with us during the winter.—Mrs. Aeneath Baker, Lemoyn, Ohio, Dec. 9.

Fairview church met in council Dec. 11, with Eld. C. W. Stutzman presiding. Four letters were received. The church officers for next year are as follows: Eld. C. W. Stutzman; clerk, Bro. F. K. McKinney; "Messenger" agent and correspondent, the writer. Bro. F. K. McKinney, of Beaverport, Mich., and Bro. Nathan McKinney, of Toledo, Ohio, delivered address on Sunday morning, Dec. 12. Our Sunday-school decided to give a Christmas program on Sunday evening, Dec. 26. Audrey Roberts, Swanton, Ohio, Dec. 12.

Green Springs.—Dec. 3 we closed a splendid series of meetings, conducted by Bro. D. B. Bert, Brethren of the Cross, Ohio, and Bro. Geo. Anglimyer, Nappanee, Ind., song leader. There were three gains for the Kingdom. Dec. 4 the church met in council, with Eld. H. V. Thomas presiding. Sunday-school officers for the coming year were chosen, with Logan Miller, superintendent.—Mrs. A. F. Sellers, Green Springs, Ohio, Dec. 13.

Lima.—Four new members have been received at this place. The Ladies' Aid Society met this week, when officers were elected, and a very interesting and profitable day was enjoyed.—Cathryn Bowers, Lima, Ohio, Dec. 13.

Marion church met in council Dec. 2, with Eld. E. E. Eschelman presiding. Sunday-school and church officers were elected for the coming year. We decided to hold a series of meetings, to be followed by a love feast as soon as an evangelist can be secured. We observed Thanksgiving Day by meeting in our church for public worship, conducted by our pastor, Bro. Walter D. Landes, after which an offering of \$32 was lifted for China Famine Relief Fund. Our membership here is quite small, there being about forty members, which are all of the laboring class, yet we can commend them for their liberality in giving to the Master's cause. We are now preparing for a Christmas program, which will be given by the Sunday-school on the evening of Dec. 26.—Mrs. Nina E. Landes, Marion, Ohio, Dec. 10.

Notice.—To the Members of Northwestern Ohio: The Sunday-school Normal of this District will be held in the Pleasant View church, Dec. 26-30. Owing to some unavoidable delays it is impossible to get programs in time to insert in the "Gospel Messenger." Bro. H. K. Ober has promised to be with us. At this writing we can not name the other brother. The institute will open on Tuesday evening, Dec. 28, with a lecture by Bro. Ober. Also an illustrated lecture on Wednesday evening on Japan and the Tokyo Congress. In addition to these lectures the program will consist of seven topics on Wednesday and six on Thursday, on Sunday-school work and Studies in the Life of Christ. Take train for Western Ohio Trolley Line at Findlay or Lima, and get off at Lewis. Stop right at the church.—David Byerly, Lima, Ohio, Dec. 15.

### OKLAHOMA

Hollow.—Our series of meetings began Nov. 18, conducted by Bro. E. F. Caslow, of Grand Rapids, Mich., and closed Nov. 20. The attendance and interest were good. Bro. Caslow delivered sixteen inspiring sermons, preaching the word with power. Brother and Sister Caslow were liked by all who met them. The rainy weather at the close of the meetings, kept many away. Brother and Sister Caslow went from here to Independence, Kans., then to the Ottawa church, Kans., to begin a revival. His last sermon was a powerful one on, "What It Means to Live Without God in the World." The Sunday-school and Christian Workers' Meetings are progressing nicely.—Zada Loshbaugh, Hollow, Okla., Dec. 11.

### PENNSYLVANIA

Chiques church met in council Nov. 27 and elected officers for the different church activities: Superintendent of Chiques Hill Sunday-school, M. B. Ginder; Mt. Hope, J. S. Hollinger; president of Christian Workers' Society, Benj. G. Stauffer; president of Sisters' Aid Society, Emma Zug. Nov. 28 Jacob A. Miller, of Mechanicsburg, Pa., commenced a series of meetings at the Chiques house and preached twenty-four Spirit-filled sermons. Seventeen stood for Christ—all Sunday-school scholars.—P. C. Geib, Manheim, Pa., Dec. 11.

Codorus.—Eld. Albert Hollinger, of Gettysburg, Pa., came to us Dec. 11 and gave us three good sermons that were filled with Spirit and much appreciated. One has been received by baptism since our last report.—E. H. Lehman, Dallastown, Pa., Dec. 12.

Cowetry.—The church did not consider it wise to conduct a special

series of evangelistic services this fall. Instead an invitation was extended at our regular church services from time to time. As a result four have been taken into the church and two more are to be baptized soon. Our love feast was held Oct. 23. Bro. W. G. Nyce, our newly-appointed elder, officiated. Brethren Dixon and Slaughter, pastors of neighboring churches, were also with us. As has been the custom for some years, the Parkerford and Cowetry churches held a joint Thanksgiving service, this year, at Cowetry. Bro. Dixon preached the sermon. A collection of \$155 was taken for the suffering in China. Nov. 28, at the morning worship, Bro. John Krepps conducted the devotional service, and Bro. Linwood Geiger preached the sermon. The former is at present connected with the Brooklyn church. Bro. Geiger is studying for the ministry. Our pastor, Bro. A. R. Coffman, recently gave us a series of helpful sermons on the Beatitudes.—Martha E. Halderman, Pottstown, Pa., Dec. 9.

East Fairview church met in council Dec. 6, with Eld. S. B. Fahnestock presiding. Elders L. W. Dyer and N. B. Fahnestock assisted in the election of two deacons: Brethren Henry U. Hammer and Wm. Gible, who were installed. Bro. Howard Merkey was appointed treasurer for special funds. Sunday-school officers were also elected, with Howard Merkey, John K. Earhart and Jerome S. Long, superintendents. Our offering of Chinese relief was \$47.72. The writer was appointed "Messenger" agent and correspondent.—Jerome S. Long, Manheim, Pa., Dec. 8.

Ephrata church met in council Dec. 7, with Eld. David Kihlner presiding. Since the last council five letters have been received and one has been granted. Bro. J. M. Neff was reappointed Sunday-school superintendent. Our series of meetings will begin Dec. 26, conducted by Bro. Frank Carper, of Palmyra, Pa. The committee has arranged a Christmas program, to be rendered on the evening of Dec. 25.—Gertrude R. Shirk, Ephrata, Pa., Dec. 9.

Fairview church met in council Dec. 6, with Eld. C. M. Driver pre-

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siding. Officers were elected for the coming year: Bro. Driver, pastor; Brethren F. F. Durr and W. A. Townsend, superintendents; Bro. J. G. Cover, president of Christian Workers' Society; the writer, "Messenger" agent and correspondent. A committee of three is to select teachers.—Hattie F. Merryman, Manheim, Pa., Dec. 9.

Farmers Grove.—An all-day community Thanksgiving meeting was held at Farmers Grove church in the Perry congregation on Thanksgiving Day. Bro. C. H. Steerman had charge of the services at 11 A. M., after which a basket dinner was enjoyed by all. A special program was given by the Sunday-school in the afternoon. Bro. D. C. Bashore and wife favored the audience with some special music. Services were held in the evening by Bro. Steerman. Mr. and Mrs. Frank Gray sang a duet, which was much enjoyed. An offering of \$16.40 was lifted for the benefit of the Chinese sufferers. A series of meetings will be held at this place in January.—Isaac H. Book, Path, Pa., Dec. 6.

Germantown church held services at 10:30 on Thanksgiving Day. We had a good interest and attendance. Our offering of \$201 was the new church building in Wilmington, Del. On Sunday evening, Nov. 28, our Christian Workers and Intermediate Endeavor members held a combined meeting, led by Bro. Raymond Morris, a boy less than sixteen years of age. Raymond said as his text: "All scripture is given by inspiration." His theme was, "The Bible is the Greatest Book in the World." He urged the reading of the Bible to get inspiration and knowledge of God. It was a meeting that inspired the entire audience. The Junior Meeting was held at 6 o'clock, and was led by Bro. F. J. Shugard, who took for his text: "Let your light so shine." It is the purpose of the leader of the Junior and Intermediate Meetings, Sister Esther Swigart, to train these boys and girls as missionaries, or for any service to which the Master may call them.—Mrs. M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Dec. 5.

Marsh Creek.—A very enjoyable and largely-attended love feast was held at Friends Grove Nov. 19, with Bro. C. L. Baker, of East Berlin, presiding. During the interval between services, at Bro. Albert Hollinger's earnest request, his resignation as presiding elder was accepted, and Bro. J. H. Brindle, of Gettysburg, was chosen as his successor. We regret very much that Bro. Hollinger is moving to Canada.—Mrs. Otta Herter, Gettysburg, Pa., Dec. 8.

Midway.—Bro. Wm. A. Forry, of Lebanon, Pa., one of our home ministers, conducted a series of meetings in the Cornwell house Nov. 13-30. The attendance and interest were good. Five were baptized. Our council meeting will be held Dec. 27.—Elizabeth B. Nolt, Lebanon, Pa., Dec. 12.

Mingo church met in council at the Skipkack house Dec. 4, with Eld. Levi Ziegler presiding. Four letters were granted and one was received. Elders Frank Cassel and Elmer Meyer were with us to assist in electing a brother to the office of elder. Bro. Levi Ziegler was chosen for three years. Sunday-school officers were elected for the Skipkack Sunday-school. Bro. Ira Gible held a two weeks' series of meetings at the Skipkack house and church. A Thanksgiving throughout and eight confessed Christ. We also held a Thanksgiving meeting and a liberal offering was taken.—Dora M. Ziegler, Limerick, Pa., Dec. 13.

Pittsburgh.—Our work has been progressing nicely since the last report. The congregation met in council Dec. 1, with our elder and pastor, Bro. C. Walter Warder, presiding. One letter was received. The various officers of the Sunday-school and church were elected for the coming year as follows: Bro. A. O. Horner, superintendent of the Sunday-school; William Wareham, trustee; S. E. Workman, church clerk; Mrs. R. J. Forney and Geo. Feathers, members of the Sunday-school Board.—Helen McWilliams, Pittsburgh, Pa., Dec. 7.

Robinson church met in council Oct. 18, with Eld. M. J. Brounger presiding. All church and Sunday-school officers were elected for one year, with Bro. Brounger, elder; Bro. J. T. Shaffer, Sunday-school superintendent; the writer, "Messenger" agent and correspondent. At this meeting the church called Bro. W. K. Kulp, of Mechanicsburg, Pa., as our pastor. He accepted the call, has moved his family here, and taken up his pastoral duties.—Mrs. Carrie Bower, Robinson, Pa., Dec. 11.

Shippensburg.—Since the last report we have enjoyed many good things. Our Sunday-school Rally and Harvest Home services were well attended and much enjoyed. At these meetings an offering was taken and sufficient was received to lift one of the notes, yet standing

on the parsonage recently purchased here. In October, Bro. J. B. Emmerf gave us two illustrated lectures on mission work in India, and also preached a very inspiring sermon on missions on Sunday morning. Bro. J. H. Cassidy, Huntingdon, Pa., was with us Nov. 5-9, and gave us six most helpful addresses on various phases of the Bible and church work. Our love feast was held Nov. 28 and was one of the most spiritual meetings of its kind we have had here in recent years. Our elder, Bro. E. J. Egan, was with us on this occasion. Preparations are being made for our Christmas exercises, to be held on Sunday evening, Dec. 26. At a recent meeting of the Sunday-school Board it was decided to take steps toward adopting the graded lesson system in our school.—H. D. Emmerf, Shippensburg, Pa., Dec. 9.

West Greentree.—We met in council at Greentree Dec. 7, with Eld. Hiram Kayler presiding. Two were received by letter. Bro. Nathan Eschelman was reappointed superintendent of the Greentree Sunday-school. Bro. Harry Bechtel, for Rheims. It was decided to arrange a Bible and church work. Our love feast was held Nov. 28 and was one of the most spiritual meetings of its kind we have had here in recent years. Our elder, Bro. E. J. Egan, was with us on this occasion. Preparations are being made for our Christmas exercises, to be held on Sunday evening, Dec. 26. At a recent meeting of the Sunday-school Board it was decided to take steps toward adopting the graded lesson system in our school.—H. D. Emmerf, Shippensburg, Pa., Dec. 9.

### VIRGINIA

An Expression of Our Appreciation.—At this time we desire to say a few words to the trustees and also the churches, under whose auspices the Old Folks' Home at this place is operated. As we are to close our management of Home activities by March 1, 1921, we wish to extend our thanks to all who have helped to make the Home a place of joy, peace and rest to the needy, and an honor to the Lord. This is the ending of six years' work in the Home for us, and we trust that our efforts have not been in vain. We feel to thank the Board of Directors for their kind cooperation, by which they have assisted to make the Home a real success. No unpleasant friction has interfered with the carrying on of the institution at any time. This is the last Christmas that we shall spend here. We hope that every congregation will help to make this the best Christmas of the six. May the good Lord bless and help the ones who may be entrusted with the management of the Home hereafter.—Mr. and Mrs. Frank Martin, Timberville, Va., Dec. 13.

Harrisonburg church met in council Dec. 3, with Eld. P. S. Thomas presiding. The membership was well represented, and exceptionally good interest was manifested throughout the meeting. We decided to invite the members of the musical department of Bridgewater College to give us an entertainment. One letter was granted. The church requested our pastor, Bro. E. S. Coffman, to remain with us until Sept. 1, 1921, and we earnestly hope he will accept. The election of officers was held, which resulted as follows: Elder, P. S. Thomas; clerk, Bro. D. L. Miller; "Messenger" agent, John B. Wampler; Sunday-school superintendent, Bro. E. S. Coffman. Our series of meetings, Nov. 7-25, was conducted by Bro. C. B. Smith, of Staunton, Va. Good interest was manifested and the meetings were well attended. Bro. Smith's sermons were forceful and instructive. Three were received by letter and one by baptism. One awaits the rite. The meetings closed with a love feast on Sunday evening, Nov. 25. Thanksgiving Day evening, with Bro. Smith officiating.—Mrs. Emanuel Blosser, Harrisonburg, Va., Dec. 9.

Mt. Union.—Bro. C. E. Eller, of Salem, Va., came to Mt. Union, a preaching point in the Copper Hill congregation, Nov. 20. He preached twelve inspiring sermons. Eleven came forward; nine were baptized, one restored and one joined another church. The meetings closed with much interest.—Mrs. D. H. Shaver, Bent Mount, Va., Dec. 13.

Nokesville.—Thanksgiving services were held at Hebron Seminary. Bro. M. G. Early delivered a very appropriate sermon; Prof. Byer recited a selected poem, and Bro. G. Beahm gave a short historical address. An offering was taken for the Chinese famine sufferers. The Christian Workers' Society has taken up Mission Study. The adults, under Bro. I. J. Gibson, are studying "Twice Born Men," and the younger folks, "All About Japan." Two have been received by letter since the last report.—Mrs. Mary B. Beahm, Nokesville, Va., Dec. 13.

Oak Grove (Lebanon Congregation).—During the month of October a series of four doctrinal sermons was preached by Bro. J. D. Ziegler on the following subjects: Salvation, Ordinances of Christian Baptism, Ordinances in the Upper Room, and Discipleship. These sermons were greatly appreciated by all. Nov. 6 we held our love feast. Bro. A. S. Thomas, of Staunton, Va., was with us for a series of meetings. On the following day Bro. Thomas began a series of meetings. He preached seventeen soul-inspiring sermons. One was added to the church. The church has been greatly strengthened by his untiring efforts. At the beginning of the new year we are planning to take the study of the origin of hymns in our weekly prayer service. Dec. 5 an offering of \$28 was taken for the Chinese sufferers.—Ollie Mae Cline, Bridgewater College, Va., Dec. 7.

Troutville church met in council Dec. 11. Our pastor, Bro. W. M. Kahle, opened the meeting and Bro. C. D. Hylton acted as moderator. The following officers were elected: Bro. Jonas G. Graybill, life address; Bro. C. D. Hylton, elder in charge; John W. Layman, clerk; Florence M. Firestone, church clerk; Bro. C. D. Hylton, president of Mission Circle; G. B. Kinney, correspondent; "Messenger" agents, Clyde Spigle, H. B. Camper, Mrs. A. M. Schaggs, Roy E. Layman. The following were elected deacons: H. B. Camper, Arthur H. Layman. Letters were granted to twenty-two. We decided to have a singing school on Saturday in January, in charge of Bro. Ikenberry. After the council six were received into the church by baptism. Our Sunday-school and all lines of Christian work are progressing nicely.—Florence M. Firestone, Troutville, Va., Dec. 11.

### WASHINGTON

Seattle.—Our Thanksgiving service was well attended. An opportunity was given members to express their gratefulness for blessings received, and a number responded. Our offering for the Chinese famine sufferers was \$38. Besides this our Ladies' Aid gave \$25. Our pastor is giving us some very interesting expository sermons on the Book of Matthew and Epistle of First John.—Mrs. Cora R. Long, Seattle, Wash., Dec. 7.

### WISCONSIN

Chippewa Valley church met in council Dec. 4, with Bro. C. L. Salisbury presiding. Sunday-school officers were reelected for the coming year. We are planning on a series of meetings in the near future.—John Cripe, Mondovi, Wis., Dec. 9.

## JUNIATA COLLEGE

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Beginning Classes for Preparatory students.

Second Semester will open January 24, 1921.

New courses open to entering Freshmen and other college students.

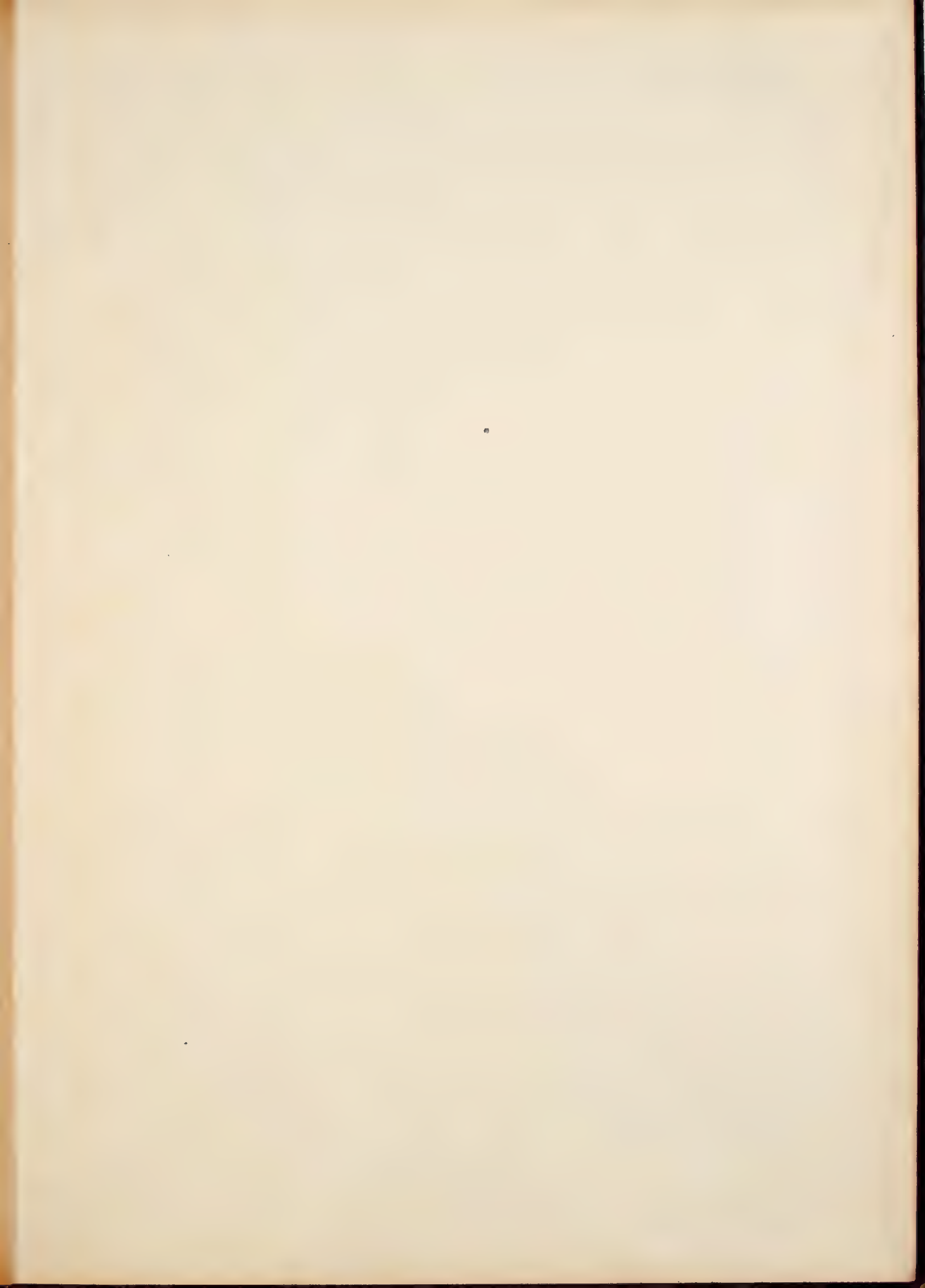
Sunday School Teachers' Training Institute of four weeks will open January 24, 1921, conducted under direction of General Sunday School Board.

Bible Institute of one week will open February 13, 1921.

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